

# УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIANS ORTHODOX WORD

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



*Wedding  
Edition*



**UKRAINIAN ORTHODOX WORD  
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

**His Eminence Metropolitan ANTONY**

His Eminence  
**Archbishop DANIEL - Consistory President**

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**PENTECOST ICON:**

**The Holy Spirit** – is seen descending from above onto the Apostles

**Empty Seat** – empty space in the top center, between Apostles Peter and Paul. It is the place of Honor, the place of the Teacher. It is reserved for the Head of the Church – Christ.

**The 12 Apostles sit in a circle** – united and equal to each other. They are calm and the Church is in good order.

**Kosmos** – the king in the cave. The dark cave represents the darkness of the world, enveloped in sin. Kosmos, is crowned with a symbol of earthly authority, and represents all the peoples of the world. He is old, showing the corruptibility of the world. He is leaving the darkness and entering the light, holding 12 scrolls, which represent the teachings of the 12 Apostles.

*Blessed are You, O Christ our God, who made fisherman all-wise, by sending down upon them the Holy Spirit, and through them, drawing all the world into Your net. O Loving One, glory be to You.*  
(Apolytikion for Pentecost)



## THE WEDDING AT CANA

On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus also was invited to the wedding with his disciples. When the wine ran out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” His mother said to the servants, **“Do whatever he tells you.”**

Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to the servants, “Fill the jars with water.” And they filled them up to

the brim. And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

- John 2:1-11

## IT'S A MYSTERY

The Holy Sacrament of Marriage is the only sacrament of the Church that is actually referred to as a “mystery” in the Holy Scriptures. The presence of Christ at the wedding in Cana, indicates the Church’s teaching that marriage is something wonderful and something to be treasured, a “great mystery”. (Ephesians 5:32).

The wedding in Cana as told in the Gospel of John 2:1-11 holds deep significance. The water that Christ changes into wine, was water stored for ritual washings as prescribed by Old Testament Law. This water is symbolic of the Old Law. In the Old Testament the number “7” signified perfection. The fact that there were only 6 jars signifies that the old way of doing things was imperfect. By changing the water of the Old Testament into the new wine of Christ, signifies the passing away of the old age, and the coming of the Kingdom of God.

The fact that the first miracle of Christ occurs at a wedding is also significant, as a foretaste of the heavenly banquet and the marriage of Christ, the Bridegroom, with His bride, the Church. The wedding couple may not have realized that Christ was working to make things right, but He was there blessing them with His presence, and ensuring their married life got off to a good start. Likewise, Christ is present at all Christian marriages, blessing and assisting the couples who invite Him.

With the persistence of His mother’s request, the Lord, works His first miracle at the wedding, thereby elevating marriage to the dignity of a sacrament. Often things go wrong in our lives, for reasons we cannot comprehend, and don’t know how to fix. Through the example of the Mother of God, who put all her trust in her Son, and persistently requested His assistance, so ought we turn to Christ with hope and trust, and **“do whatever he tells you.”** (John 2:5)

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# MARRIAGE: WHO, WHAT, WHEN, WHERE AND HOW?

Marriage is a Holy Sacrament of the Orthodox Church. Through this Sacrament a man and a woman are united through the Grace of God. The two, united into one, live out their lives, nurturing each other, supporting each other, loving each other, and through self-sacrifice leading each other to eternal salvation in the Lord.

## **WHO: WHOM MAY AN ORTHODOX CHRISTIAN MARRY?**

A shared common faith is most beneficial for the couple and the children that God will entrust to their care as the primary teachers and role models of faith. For this reason, the Orthodox Church encourages Orthodox Christians to marry Orthodox Christians. The reality faced in most parts of the world and especially in the United States, however, is that the majority of Orthodox Christians marry those of other Christian Faith Communities. Such marriages are blessed if the couple exhibits to the Pastor an understanding of the difficulties that might arise from a mixed marriage and exhibits a willingness to adhere to Orthodox tradition in their marital and family life.

The Church's concern is for each person's salvation, and therefore does not desire to place an insurmountable

obstacle before her faithful by denying the Sacrament of Marriage to those who seek an inter-Christian marriage.

An Orthodox Christian must pick a spouse who has been baptized with water in the name of the Holy Trinity. While it is preferred that the chosen spouse be an Orthodox Christian, it is permissible that they be of another Christian denomination, if they meet the above criteria. Having married an Orthodox individual, they are welcome to attend church services, however, will not be permitted to partake of the Eucharist or any additional Sacraments, unless they choose to convert to Orthodoxy.

Neither individual may currently be married to another person.

An Orthodox Christian may not marry a non-Christian.

## **MAY A NON-ORTHODOX PRIEST CELEBRATE, OR PARTICIPATE IN THE SERVICE?**

The couple must be married by an Orthodox priest.

Another Orthodox priest who is in communion with the Ukrainian Orthodox Church of the USA may participate in the Sacrament, but, only

through the invitation of the parish priest where the ceremony is to take place.

A non-Orthodox priest or clergyman may not serve or actively participate in the marriage ceremony.

## **WHOM IS AN ORTHODOX CHRISTIAN NOT PERMITTED TO MARRY?**

- A non-Christian
- Brothers with their own sisters
- Brother in law with sister in law
- Aunts and uncles with nieces and nephews
- First cousins with first cousins
- Foster parents with foster children
- Foster children with children of foster parents
- Godparents with Godchildren
- Godparents with the parents of Godchildren

## **WHAT: WHAT EXACTLY IS MARRIAGE IN THE ORTHODOX CHURCH?**

Marriage is one of the Seven Holy Sacraments Church (Baptism, Chrismation, Confession, Eucharist, Ordination, Marriage, Unction) of the Orthodox Church which joins a man and a woman, through the Grace of God. In

the Sacrament of Marriage, a man and a woman become one flesh, and one spirit, onto the Kingdom of Heaven.

## WHAT IS NEEDED FOR THE MARRIAGE CEREMONY?

- If the couple are unknown to the officiating priest, they will need to provide documentation from their home parish priest certifying their membership is in good standing with the Church.
- If marrying a non-Orthodox individual, that person will have to provide proof of their baptism.
- If either member is divorced, they will be required to provide proper decrees and explanations
- If either member is widowed, they will need to provide the death certificate of their previous spouse
- A state provided Civil Marriage License is required.
- The couple must provide an Orthodox witness. If there are multiple witnesses, at least one must be Orthodox.
- All members of the wedding party must be baptized Christians
- Additionally, the couple must bring:
  - wedding rings to exchange
  - candles to hold
  - rushnyk (cloth) to bind their hands
  - a pair of icons (one of Christ, and one of the Mother of God)

## WHEN:

### ARE THERE CERTAIN TIMES OF THE YEAR THAT MARRIAGE CEREMONIES ARE FORBIDDEN TO TAKE PLACE?

In the Orthodox Church, the Sacrament of Marriage is not celebrated during days of fasting, or fasting seasons of the Orthodox Church. (Dates provided per Gregorian/Julian Calendars)

**On the eve of every Wednesday and Friday throughout the year**

**On the eve of every Sunday and major Holy Days**

## Four major fasts of the year include:

- **Great Lent (From Meatfare Sunday to St. Thomas Sunday – this includes Bright Week)** – refer to Church Calendar as these days are movable and different each year.
- **Apostles Fast** – refer to Church Calendar. Eight weeks after Pascha comes the Sunday of All Saints. The next day, Monday, the Fast of the Holy Apostles begins. The Fast lasts until the Feast of the Holy Apostles Peter and Paul - June 29 (if following the Gregorian Calendar) or July 12 (if following the Julian Calendar)
- **Dormition Fast:** Aug. 1- Aug. 15/ Aug. 14 – Aug. 28
- **Nativity Fast (St. Philip's Fast):** Nov. 15 through Dec. 24

## On the Eve and Day of:

- **Beheading of St. John the Baptist:** Aug. 29/Sept. 11
- **Exaltation of the Holy Cross:** September 14/September 27

## Major Feast Days and the days preceding them:

- **Nativity (Christmas Eve):** Dec. 25/ Jan. 7 through
- **Theophany (Epiphany):** Jan. 6/ Jan. 19
- **Meeting of Our Lord:** Feb. 2/ Feb. 15
- **Nativity of the Mother of God:** Sept. 8/Sept. 21
- **Exaltation of the Holy Cross:** Sept. 14/Sept. 27
- **Entry of the Most Holy Mother of God in to the Temple:** Nov. 21/ Dec. 4

## Movable Feast days (including the preceding day):

- **Pascha (Easter)** – refer to Church Calendar
- **Ascension** – refer to Church Calendar (40 days after Pascha)
- **Pentecost** – refer to Church Calendar (50 days after Pascha)

## WHERE:

### IS IT PERMITTED TO GET WED IN A NON-ORTHODOX CHURCH?

Because the Orthodox Church views Marriage as a Holy Sacrament, the ceremony must take place within an Orthodox church. If you choose to get

married elsewhere, the Church will not recognize that marriage and steps will have to be taken to rectify the situation.

## ARE "DESTINATION" WEDDINGS PERMITTED? FOR EXAMPLE, GETTING MARRIED ON A BEACH OR MOUNTAIN TOP?

The Marriage ceremony must be performed inside an Orthodox Church, by an Orthodox priest. If a destination wedding is desired, get married in the Church first, and then travel to the destination for a celebration.

## HOW:

Those contemplating marriage must, prior to making any other arrangements, consult with their parish priest in person to inform him of their intention and to seek his advice concerning premarital counseling, Church regulations and the date/time of the celebration for the Sacrament. The parish priest must guide the couple into a clear understanding of what marriage entails and what the Christian responsibility is for both the man and the woman.

## WHAT IF ONE OF THE INDIVIDUALS IS DIVORCED?

The Sacrament of Marriage is a binding Sacrament, however, while the intention is to remain married for life, there are situations when it is best for the married individuals, and/or their children, if the marriage is dissolved. There must be a good and valid reason for the Church to permit this dissolution.

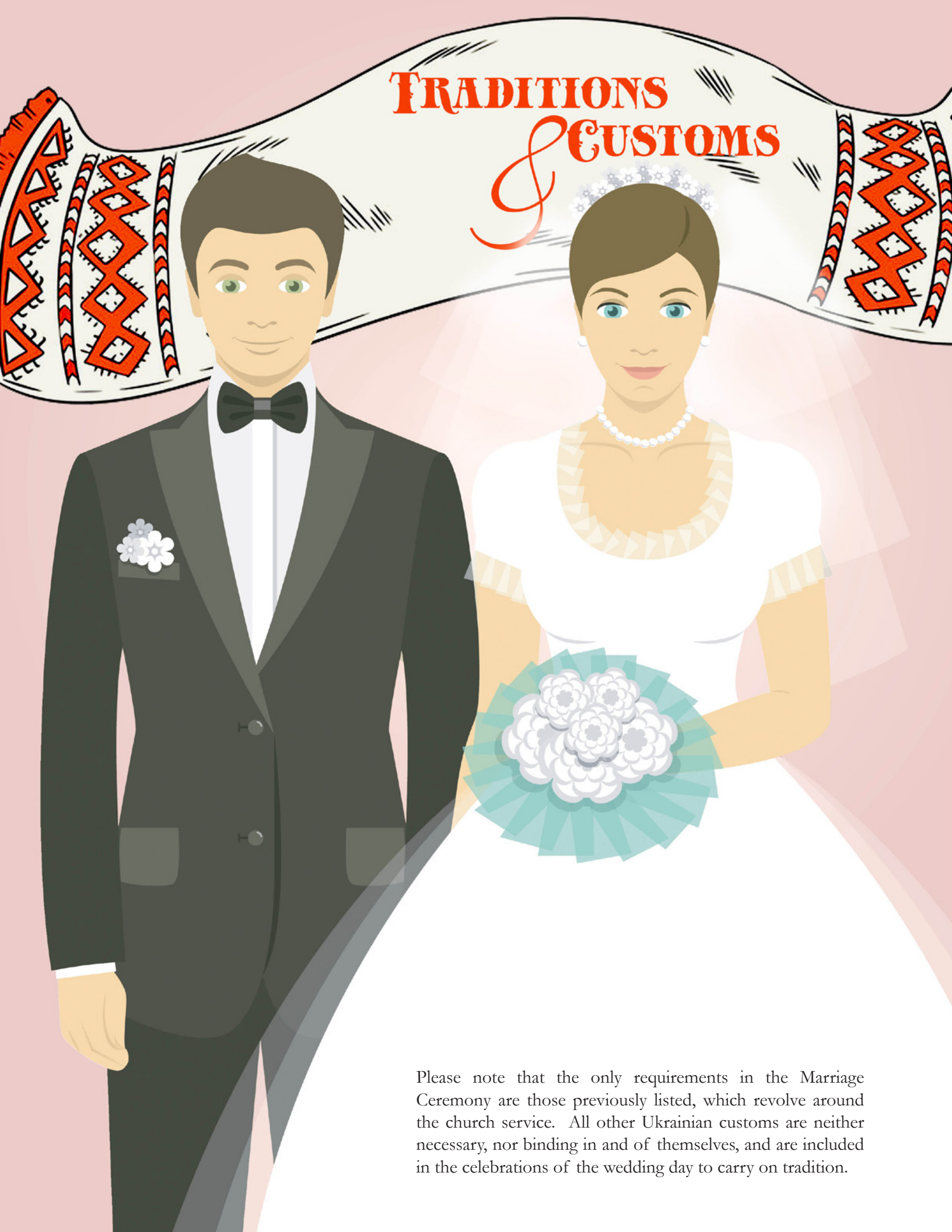
In the case of divorce, the parish priest must seek a blessing for the second marriage from his Eparchial Bishop, providing him with all the pertinent information and a recommendation based on his knowledge of the situation.

The Rite of Second Marriage is to be celebrated in the event that both individuals have been previously married.

Due to various difficult circumstances, an individual is permitted to be married three times in the course of their life. A fourth marriage will not be permitted.

*In exceptional circumstances dispensation must be obtained from the bishop, concerning all the requirements surrounding the Sacrament of Marriage.*

# TRADITIONS & CUSTOMS



Please note that the only requirements in the Marriage Ceremony are those previously listed, which revolve around the church service. All other Ukrainian customs are neither necessary, nor binding in and of themselves, and are included in the celebrations of the wedding day to carry on tradition.

## **KOROVAI**

Bread plays a pivotal role in many Ukrainian celebrations, as it symbolizes life, and Christ who is the Bread of Life. Additionally, the Korovai, which is an elaborately decorated round loaf of bread symbolizes the joining of families, and the unity of the community. It is traditionally baked by happily married women who pray and sing during the baking process. The main decoration is a pair of doves made of dough which symbolize the happy couple, their love and faithfulness to each other. Other dough decorations include flowers, leaves and pinecones which symbolize fertility. The loaf is often decorated with fresh periwinkle vines, which entangle and bind the families together and symbolize purity.

Often the women baking the bread are adorned with an embroidered towel, or red ribbon tied around their waists, and their hands are washed with holy water. Before putting the loaf in the oven to bake the women make the sign of the cross over it, so that it will bake evenly and that the Lord will bless the newlyweds with good fortune.

Traditionally, the young couple will receive the parental blessing before heading to church for their wedding. Both families gather at the house of the bride's parents, where they are greeted with the Korovai. The couple kneels upon an embroidered cloth (rushnyk) and receive the blessing (Blahoslovennya) from their parents, who bless their children and wish them a joyous, prosperous and healthy life together.

During the ceremony the Korovai is either placed near the altar, or held by a parent, or starosta (see below) who is identified by an embroidered cloth draped around them. Once married, the newlyweds are once again greeted by their parents, with the Korovai, as they enter the reception hall. During the reception the bread is placed in a highly visible area. Traditionally, the men from the bride's family would cut the loaf at the end of the celebration and share it with the guests.

## **ICONS**

A pair of icons is held by the starosty (see below) during the wedding ceremony. The icons must include one of the Christ and the other of the Mother of God. These icons are held at the front of the church, and are venerated towards the end of the service, as the joined couple take their first steps as one. After the wedding ceremony, the couple are given the icons, which they carry before them as they exit the church. These icons will be placed in a place of honor in their new home and be the center of their new prayer life together. (NOTE: the icons must be two separate icons, and not joined in diptych fashion.)

## **STAROSTY (ELDERS)**

Starosty are members of the bridal party, one male, and one female. They are often family members, or close friends, or if possible, godparents of the couple being married. They preside as official witnesses, and often are masters of ceremony during the reception.

They carry the icons of Christ and the Mother of God in to the church for the wedding, and hold them throughout the service, standing near the altar.

## **BETROTHAL**

As the couple enter the church for their marriage, they are first betrothed in the back of the church. Their presence at the wedding is all that is needed to wed them. It implies consent. There are not vows exchanged between the two during the marriage service. By being there, they vow to become one and to love their partner for life.

## **RINGS**

From antiquity rings have symbolized betrothal. During the Betrothal service, the priest blesses the rings: "O eternal God who brought things divided into unity and established an unbroken bond between them.... bless these rings and unite and preserve these, your servants, in peace and concord," then places the groom's ring upon the finger of the right

hand of the bride, and her ring on the finger of his right hand. The couple then exchanges the rings three times, placing them on each other's fingers, with them finally coming to rest upon the ring finger of their corresponding right hands for eternity. The back and forth exchange of rings is a visible mingling of the two, their talents, gifts and bounties.

In the Orthodox Church the rings are placed on the finger of the right hand, because the right hand has historically been a symbol of strength and honor. The Orthodox also cross themselves with their right hands, in honor of humility and repentance, as the "good" thief who was crucified on the right side of Christ and who had asked forgiveness.

Once the rings are exchanged, the priest takes both their hands and leads them in to the church, symbolizing that the Lord is leading them into matrimony.

## **RUSHNYK #1 (EMBROIDERED CLOTH)**

A rushnyk is spread across the aisle where the couple will stand. This embroidered cloth symbolizes the hope that the newlyweds will never face poverty or stand on a bare earthen floor. Often the mother of the bride (or another parent) will place coins under the rushnyk with prayers that the couple will not face poverty.

After the wedding this rushnyk may be used as a cover for their first Pascha basket, or hung around their icons

## **CROWNING**

The crowns have a dual significance. First, they crown the couple as King and Queen of their new kingdom – their home and future family under the Divine Kingship of God, with the new family being a reflection of the Church.

The crowns also represent the crowns of martyrdom, because the married life will require both to sacrifice of themselves in order to make a success of their new kingdom.

## CANDLES

All Orthodox church services include the use of candles, as Christ is the Light of the world. Thus the couple is handed candles during the wedding ceremony which symbolize the light, hope and vigilance. They represent the couple's constant readiness to accept Christ in to their marriage.

## COMMON CUP

Historically, the wedding was blessed during the serving of Divine Liturgy, and the couple would have partaken of the Eucharist together. However, in modern times, the couple is expected to have gone to Confession and Communion the week prior to their wedding.

Following the Lord's Prayer, a cup of blessed wine is offered to the newlyweds from which each takes three sips. It is their cup of life symbolic of the fact that from this day on they will share all life's experiences together.

## RUSHNYK #2 – JOINING OF HANDS - DANCE OF ISAIAH

A rushnyk is used to bind the right hands of the couple by the priest, signifying their union. *"Holy God who created man out of dust, and from his rib fashioned woman whom you joined unto him as a helper fit for him. . .join your servant (name) and your servant (name) for by you is woman joined to man. Yoke them in oneness of mind; crown them in one flesh; grant to them the joy of fair children..."*

With their hands tightly bound with the cloth, the priest lays his Epitrachelion (priestly stole) upon their hands and holding the cross in his right hand leads them around the tetrapod (small table in center of church) three times (signifying the Holy Trinity). This walk is the Dance of Isaiah symbolizing the couples first steps together as husband and wife, led by Christ.

Each of the three turns is accompanied by each of the three hymns, which return once more to the theme of martyrdom and union with Christ. These are the

hymns that, since ancient times, the Church has used to emphasize God's blessings, and the same ones sung at ordinations to ecclesiastical orders. They signify that this couple has been set apart from the mundane world to live a life in Christ.

As the couple is led around in a circle, symbolizing eternity, they pause as they come near each icon held by the starosty, first pausing to venerate the icon of Christ, then stop to bow as they pass the open Royal Gates of the altar, then venerate the icon of the Mother of God held by the female starosta.

## WEDDING RECEPTION

Once the bridal party and guests have entered the hall, the parents greet the newlywed couple with bread, salt, wine and honey. The bread represents Christ and the bounty of life, the salt symbolizes the preservation of their

faith to each other and to God, the wine symbolizes prosperity and the honey represents the sweetness of life. Both families exchange a toast with the new couple, who then proceed in to the reception hall and begin the celebration of their new life together.

## REMOVAL OF THE VEIL OR VINOK (WREATH)

Towards the end of the evening, the bride takes a seat in the middle of the hall, and her mother and godmother come forward to remove her bridal veil, and replace it with a beautifully decorated shawl, wrapped around her head. This symbolizes that she is now a married woman, who no longer wear wreaths or veils. The veil is then passed to the bridesmaids who take turns putting it on and dancing with the groom, in hopes that they too shall soon find their lifemate.





# CHRISTIAN MARRIAGE

*St. John Chrysostom (347 - 407 AD)*

Marriage was ordained by God as a blessing to the human race. A certain wise man in the Scriptures, when enumerating which blessings are the most important, included “a wife and husband who live in harmony” (The Wisdom of Sirach 25:1).

From the beginning, God in His providence planned this union of man and woman. God has put into a man’s heart the capacity to love his wife and into a woman’s heart the capacity to love her husband. There is no relationship between human beings as close as that of husband and wife – if they are united as they ought to be.

God’s purpose in ordering marriage is peace.

If a man and a woman marry to satisfy their sexual appetites, or to further the material aims of themselves or their families, then the union is unlikely to bring blessings. But if a man and a woman marry in order to be companions on the journey from earth to heaven, then their union will bring great joy to themselves and to others.

When we speak of the wife obeying the husband, we normally think of obedience in military or political terms: the husband giving orders to the wife and the wife obeying them. But while this type of obedience may be appropriate in the army, it is ridiculous in the intimate relationship of marriage. Obedience should not be confined to the wife; the husband should be obedient in the same way. St. Paul writes: “Be subject to one another out of reverence for Christ” (Ephesians 5:22). Thus a good marriage is not a matter of one partner obeying the other but of both spouses obeying each other.

When the Apostle Paul says: “Husbands, love your wives,” he does not stop at this, but gives us a measure for true love by adding, “as Christ loved the Church”

(Ephesians 5:25). And how did Christ love the Church? “He gave Himself up for her,” the Apostle says. So even if you must die for your wife, do not refuse.

Love is most powerfully present in a marriage when accompanied by respect. A good marriage is like a castle. When husband and wife truly love and respect each other, no one can overcome them.

In the providence of God, when a husband is spiritually weak, his wife is spiritually strong; and when a wife is weak, her husband is strong.

Nothing can destroy love that is rooted and founded in Christ.

The love of husband and wife is the force that welds society together.

St. John Chrysostom’s advice to young husbands: Speaking with your wife . . .

Never speak to your wife in a mundane way but with compliments, with respect and with much love. Tell her that you love her more than your own life, because this

present life is nothing, and that your only hope is that the two of you pass through this life in such a way that in the world to come, you will be united in perfect love.

Say to her, ‘Our time here is brief and fleeting, but if we are pleasing to God, we can exchange this life for the Kingdom to come. Then we will be perfectly one both with Christ and with each other, and our pleasure will know no bounds. I value your love above all things, and nothing would be so bitter or painful to me as our being at odds with each other. Even if I lose everything, any affliction is tolerable if you will be true to me.’

Show her that you value her company, and prefer being at home to being out at the marketplace. Esteem her in the presence of your friends and children. Praise and show admiration for her good acts; and if she ever does anything foolish, advise her patiently. Pray together at home and go to Church; when you come back home, let each ask the other the meaning of the readings and the prayers. If your marriage is like this, your perfection will rival the holiest of monks.

**“THE HUSBAND AND WIFE SHOULD BE SIMILAR TO THE HAND AND THE EYE.**

**WHEN THE HAND HURTS, THE EYES SHOULD BE CRYING.**

**AND WHEN THE EYES CRY, THE HAND SHOULD WIPE AWAY THE TEARS.”**

*~ St. John Chrysostom*



LET'S BAKE!

*Korovai*



**PREPARATION TIME:** 40 minutes

**BAKE TIME:** 45 minutes

**TOTAL TIME** (including proving): approximately 5 hours

## INGREDIENTS

### SPONGE

- 1/2 cup warm whole milk
- 1 1/4 cups Unbleached All-Purpose Flour (King Arthur if available)
- 2 teaspoons instant yeast

### DOUGH

- 2 cups Unbleached All-Purpose Flour
- 1/4 cup (4 tablespoons) unsalted butter
- 3 tablespoons sugar
- 1 1/2 teaspoons salt
- 2 large eggs, lightly beaten
- 1 teaspoon vanilla extract
- 1 teaspoon rum extract or 1 to 2 drops butter-rum flavor
- 1 teaspoon finely grated zest of one unwaxed lemon
- 1 teaspoon finely grated zest of one unwaxed orange
- 1 cup dried fruit and peel (raisins, cranberries, cherries, etc.) optional

### TOPPING (OPTIONAL)

- 1 large egg, lightly beaten
- sparkling white sugar
- 1 teaspoon water

## INSTRUCTIONS

**To make the sponge:** In a medium-sized mixing bowl, combine the warm milk, 1 1/4 cups flour, and the yeast. Stir until the dough comes together in a slightly sticky ball.

Cover the bowl and let the dough rest in a warm place until it is puffy (1 hour).

**To make the dough:** Add the remaining ingredients and mix, then knead, until the dough is soft and smooth.

Cover the bowl and let the dough rise for 1 1/2 hours, or until it's puffy.

Prepare a 9" round pan at least 3" deep (butter and flour pan, or use parchment paper).

Turn the dough out onto a lightly floured surface.

Remove one-quarter of the dough and divide it into three pieces: two handball-sized (about 2 1/4 ounces), and one golf ball-sized (about 1 3/4 ounces). Set these aside, covered.

Divide the remaining larger portion of dough into three pieces, each about 6 1/2 ounces.

Roll each of these pieces into a 24"-long rope.

Braid the ropes in a simple three-strand braid, then arrange the braid in a circle around the inside bottom edge of a greased 9" springform or other 3" deep round baking pan.

Roll each of the two handball-sized pieces of dough into a very thin 28"-long rope.

Loosely twist the two ropes together, and lay this twist atop the braid, again at the outside edge of the pan.

Roll the remaining piece of dough into a smooth ball, flatten it slightly, and place it in the center of the pan. (NOTE: it will not fill the entire pan)

Cover the pan and let the bread rise until very puffy, about 1 hour.

**Bake:**

Preheat the oven to 350°F.

Brush it with glaze, if desired.

Bake the bread in a preheated 350°F oven for 15 minutes, then lower the temperature to 325°F and bake for 30 minutes longer, until golden and the internal temperature registers 195°F to 200°F on an instant read thermometer inserted into the center.

Remove the bread from the oven, turn it out of the pan, and cool it on a wire rack.





“The  
*Love*  
of husband and wife  
is the force that  
welds society  
together.”

- St. John Chrysostom

# Sample Wedding Program



NAME OF OFFICIATING PRIEST  
CHURCH  
ADDRESS



## *Marriage*

*H*oly Matrimony is the Sacrament of the Orthodox Christian Church by which a man and a woman are united together "in faith, and in oneness of mind, in truth, and in love," acknowledging that their love is rooted in the God Who Is Love Itself.

The marriage ceremony as celebrated today traces its present form back to the fifth century. It consists of two distinct services - the Betrothal and the Crowning.

The Orthodox sacrament of marriage is unique in many ways, but primarily in that the ceremony has remained almost entirely unchanged since its origination centuries ago. Another notable aspect of the Orthodox marriage is that the bride and groom do not exchange vows; instead it is their presence before Christ through the priest and the congregation that signifies their wish to be joined and to accept the Lord into their new home. Finally, in the Orthodox tradition, the wedding ceremony is actually two services in one. The first, which is the briefer of the two, is the Service of Betrothal, during which the rings are exchanged. The second, the Service of Crowning, is longer and includes many prayers offered for the couple, the crowning of the bride and groom in marriage, sharing of the common cup and the celebrational procession around the table.

## *Betrothal*

*D*uring this first service, the priest offers petitions of prayer on behalf of the bride and groom. He then asks God's blessings upon the rings and proceeds to bless the bride and groom with the rings. Performed three times in the name of the Father and the Son and the Holy Spirit, the priest will start first from the groom to the bride, and then from the bride to the groom. The weaving motion between bride and groom represents their lives being entwined into one. The priest then places the wedding rings on the ring fingers of the right hands of both the bride and groom (the right hand holds special connotations in the Orthodox faith, which is why it is used during the wedding ceremony). The service closes with a final prayer, which seals the placement of rings and emphasizes that the marriage was enacted by God Himself.

## *The Rings*

*T*he rings are blessed by the priest who takes them in his hand and makes the sign of the cross over the couple's heads saying:

*"The servant of God, (Groom), is betrothed to the servant of God, (Bride), in the name of The Father, The Son, and of The Holy Spirit."*

The rings are exchanged three times, taking the bride's ring and placing it on the groom's

## LIST OF NAMES OF PARENTS AND BRIDAL PARTY

finger and vice-versa. The weaving motion between bride and groom represents their lives being entwined into one. The rings are the symbol of betrothal from the most ancient times. The exchange signifies that, in married life, the weakness of the one partner will be compensated by the strengths of the other, the imperfections of one by the perfections of the other. Individually, the newly betrothed are incomplete; together they are made perfect. Thus, the exchange of rings signifies that the spouses in marriage will constantly complement each other and be enriched by the union.

## *The Service of Crowning*

### *The Candles*

The wedding service begins immediately following the betrothal service. The bride and groom are handed candles which they hold throughout the service. The candles represent the lamps of the five maidens of the Bible, which, because they contained enough oil, enabled the maidens to light the way for the Bridegroom Christ, when He came in the darkness of night. The candles symbolize the spiritual willingness of the couple to receive Christ, who will bless them through this Sacrament.

### *The Joining of Hands*

The Service of Crowning begins with the invocation of the Holy Trinity. After petitions are offered on behalf of the bride, groom and wedding company, three prayers are read which ascribe to God the institution of marriage and the preservation of His people through the ages. During this prayer the priest joins the right hands of the bride and groom to symbolize the union of the couple through the Lord. Since God is the true Celebrant of every sacrament, the priest always expresses himself in the third person. He is simply God's instrument in the service. The hands remain joined throughout the service to symbolize the "oneness" of their love.

### *The Crowning*

The union of the bride and groom is completed with the Crowning. The priest takes the crowns from the altar table, blesses the bride and groom, and then places the crowns upon their heads, chanting, "O Lord our God, crown them with glory and honor." The crowns have several meanings: the first that God bestows His blessing upon His children in the form of crowns and the second, that the bride and groom mark the beginning of a new kingdom, reigning supreme under the Divine Authority of God, Who reigns over all.

The bride and groom are crowned as the queen and king of this new kingdom, the home, which they will rule with wisdom, justice and integrity.

The crowns also are symbolic of the crowns of martyrdom, since every true marriage involves immeasurable self-sacrifice.

The service continues with the Epistle (Ephesians 5:20-33) and Gospel (John 2:1-11) readings. The Epistle details the responsibilities of each partner in the marriage and the Gospel recounts Christ's first miracle at the wedding in Cana.

## *The Common Cup*

Following the readings and brief prayers, the common cup, containing a small portion of wine, is presented to the bride and groom. In the second Gospel of St. John, we read that Jesus attended and blessed the marriage at Cana of Galilee. There He changed water into wine and gave it to the newlyweds. The couple drinks blessed wine from a common cup, remembering the first miracle Jesus performed.

The common cup designates a mutual sharing of life in its fullest, a common support for every joy and sorrow experienced in life's walk. The drinking of wine serves to impress upon the couple that, from this moment on, they will share everything in life, joys as well as sorrows, and they are to "bear one another's burdens."

*O God, Who by Your might create all things, and confirm the universe, and adorn the crown of all things created by You, do You, with Your spiritual blessing (+), bless also this common cup given to them that are joined in the community of marriage.*

*For blessed is Your Holy Name, and glorified is the Kingdom of the Father, and of the Son, and of the Holy Spirit, both now and ever, and to the ages of ages.*

## *The Ceremonial Walk*

The priest leads the couple around the table on which are placed the Gospel and the Cross, Christ's symbols of hope and redemption. These first steps as partners are to emphasize the focus of their "life's walk" together. The circle symbolizes eternity. By circling around the table, the couple signifies their oath to preserve their marriage bond forever, until death shall break it. The triple circling is in honor of the Holy Trinity.

During the ceremonial walk around the table, three hymns are sung. The first speaks of the indescribable joy that Isaiah the Prophet experienced when he envisioned the coming of the Messiah upon the earth.

The second reminds us of the martyrs of the Faith, who received their crowns of glory



from God through the sacrifice of their lives, reminding the newly married couple of the sacrificial love they are to have for each other in marriage, a love that seeks not its own, but is willing to sacrifice all for the one loved.

The third is an exaltation to the Holy Trinity.

*"O Isaiah, dance your joy, for the Virgin was indeed with child; and brought to birth a Son, that Emmanuel, Who came as both God and man; Day-at-the-Dawn is the Name He bears, and by extolling Him, We hail the Virgin as blessed.*

*Hear us, you martyred Saints, who fought the good fight, gaining crowns: entreat the Lord to shed His tender mercy on our souls.*

*Glory to You, O Christ our God, Your Apostles' proudest boast and treasure of Your Martyrs' joy, Who to all proclaimed the Consubstantial Trinity."*

### *The Removal of the Crowns and the Benediction*

*Upon completion of the procession, the Priest faces the groom and says: "Be magnified, O Bridegroom, as Abraham, and blessed as Isaac, and increased as was Jacob. Go your way in peace, performing in righteousness the commandments of God." After which, the priest turns to the bride and says, "And you, O Bride, be magnified as was Sarah, and rejoiced as was Rebecca, and increased as Rachel, being glad in your husband, keeping the paths of the Law, for so God is well pleased." Then, removing their crowns, the Priest says, "Accept their crowns in Your Kingdom unsoiled and undefiled, and preserve them without offense to the ages of ages." Finally, the priest reads a prayer of benediction and the newly married couple may depart from the Church.*

*"He, Who by His presence in Cana of Galilee declared marriage to be honorable, Christ our true God, through the intercessions of His all-pure Mother, of the holy, glorious, and all-praiseworthy Apostles, of the holy, God-crowned and Equal-to-the-Apostles Constantine and Helen, of the Holy, great Martyr Procopios, and of all the holy Saints, have mercy on us and save us, as our good and loving Lord.*

*Through the prayers of our holy Fathers, Lord Jesus Christ Our God, Have Mercy on us and save us."*

*The newly married couple now exit the church carrying new icons which will grace their new home.*



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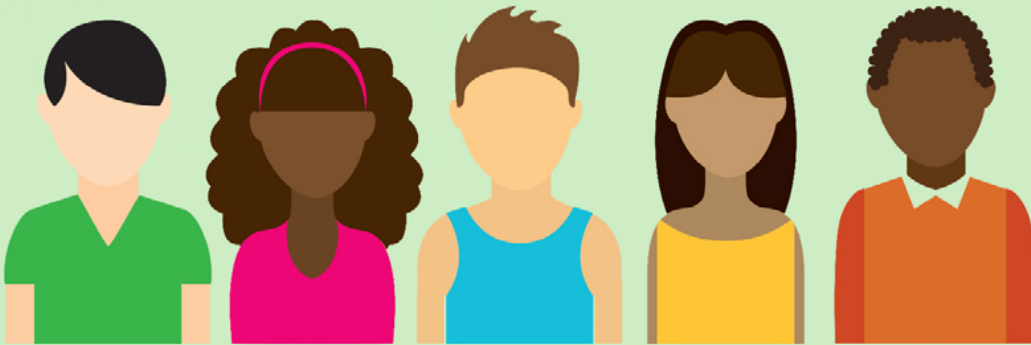
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*May is*  
**MENTAL HEALTH  
AWARENESS**  
*Month*



**1 IN 5 PEOPLE**

**EXPERIENCE A MENTAL HEALTH CONDITION**

**SEEK HELP**

**YOU ARE NOT ALONE!**

**JESUS CHRIST**, my Lord and Savior, You became man and died on the cross for our salvation. You healed people of sickness and affliction through Your love and compassion. Visit me, Lord and grant me strength to bear this sickness with which I am afflicted, with patience, submission to Your will and trust in Your loving care. I pray that You will bless the means used for my recovery and those who administer them. Grant that my sickness may be to my spiritual benefit and that I may live the rest of my life more faithfully according to Your will. For You are the source of life and healing and to You I give praise and glory, now and forever. Amen.

**NATIONAL SUICIDE PREVENTION LIFELINE: 1-800-273-8255**



# MINISTRY OF HEALING

V. Rev. Fr. Howard E. Sloan

Isiah prophesied concerning the coming of the Messiah that “by His stripes we will be healed”. The Apostle Matthew recorded in his gospel that Jesus went about “healing all kinds of sickness and disease among the people” (Mt 4:23). The Old and New Testaments document numerous accounts of God’s intervention among His people to restore both their physical and spiritual health.

Within the Gospels of Matthew, Mark Luke and John, we are struck by how often Jesus ministers healing to the people. Over 30 individual accounts of healing are recorded. Healing of paralysis, blindness, epilepsy, flow of blood, demon possession, leprosy, lameness and other infirmities are detailed. Approximately one-fifth of the Gospel records Jesus healing individuals of various physical, emotional and spiritual maladies. Considering Christ came to redeem mankind, arguably 100% of the scriptures deal with healing.

It is a mistake to think of healing and its relevance as purely physical. When the paralytic was brought before Jesus, He said, “Son your sins are forgiven you” (Mk. 2:5). Those present only saw the man’s physical need, but Christ came to restore the full man: mind, body and soul. That we might better understand the connection between the spiritual and physical, Jesus healed the paralytic, where upon the man glorified God!

The gift of healing comes from God, not man. According to the Scriptures, healing is one of the “gifts” of the Holy Spirit. Christ commissioned His Church to be ministers of those gifts that come from God. Those who minister these gifts are imperfect, but God has chosen the weak so His glory would be shown. Jesus healed a woman, who for 18 years was bent over by a spirit of infirmity. Upon standing straight, she glorified God.

Within The Orthodox Study Bible, there is an excellent article on healing. It discusses how the healing ministry has

long been part of the sacramental life of the Orthodox Church. It was Christ Himself who commissioned the apostles to preach the Kingdom of Heaven and heal the sick. Mark records in his Gospel that the sick were anointed with oil and many were healed (Mk 6:13).

The early Christian Church took the ministry of healing seriously and viewed it as a fundamental element of its calling. The Apostle James, first Bishop of Jerusalem, wrote in his epistle, “Is anyone among you sick? Let him call the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord” (James 5:14). The Orthodox Church continues the ministry of healing today through the sacrament of Holy Unction. The Office of Holy Unction is formally observed on Wednesday of Holy Week. However, the practice of prayer and anointing the sick and suffering can be done anytime. Holy Unction is administered for the healing of soul and body and for the forgiveness of sins.

As Orthodox Christians, we recognize the practice of medicine as fundamentally important for our wellbeing. In fact, throughout the centuries, many men and women have been designated “Holy Unmercenary Saints”. These are individuals who were healers and Christian physicians that tended to the sick and poor free of charge. They were trained and studied medicine, but refused payment from the disadvantaged. We specifically recognize and commemorate the Unmercenary Saints and holy Wonderworkers during the Liturgy of Preparation or Proskedia at which time the Holy Bread and chalice are prepared for the Holy Liturgy. Saints Cosmos and Damian; Cyrus and John; Panteleimon and Hermolaus, to name a few, are commemorated.

Saints Zenaida and Philonella were sisters and said to be cousins of Apostle Paul. They studied medicine at the academy in Tarsus. Upon completion of their education, they established a

clinic in a cave near a mineral spring in the mountain region of Thessaly. There they ministered to all who came. Zenaida specialized in pediatrics and Philonella treated those with psychiatric disorders. When not ministering healing to others, the sisters devoted themselves to prayer.

Other saints gifted with healing authority are known as “Wonderworkers”. These are individuals who God worked miracles through for the benefit of His people. Those miracles included physical and spiritual healings, raising the dead, freeing individuals from demon possession and various feats of physical wonder.

A few saints designated Holy Wonderworkers are St. Nicholas the Wonderworker of Myra for deliverance from floods and other calamities; St. Nectarios of Pentapolis for healing of cancer; St. Anastasia for healing of mental disorders. Of a more recent era, we have St. Seraphim of Sarov who was canonized a saint by the Russian Orthodox Church in 1903.

He took the name Seraphim upon being tonsured a monk in 1786 and later a Hiermonk in 1793. Seraphim lived as a hermit for 25 years. In obedience to a vision he received from the Blessed Mother, he began to admit pilgrims to his hermitage. He would hear their confession and provide spiritual instruction and guidance. Soon individuals reported receiving healing of various physical and spiritual maladies. Following his death, he became known as a Wonderworker. Even to this day, people testify to being healed following the veneration of St. Seraphim relics.

The Orthodox Church is rich in its ministry of healing throughout its history. It began with Christ and continues this day. Healing is a gift from God. As the Book of Psalms proclaims, “He sent His word, and healed them” (Ps 107:20)

## THE EVE OF THE FEAST OF ANNUNCIATION OF THE BIRTH-GIVER GOD BRINGS NEARLY 1,000 FAITHFUL TO VENERATE THE MYRRH-STREAMING ICON IN BROOKLYN, NY

У Четверту Седмицю Великого Посту, з 5 на 6 квітня, Парафія Св. Пантелеймона, що знаходиться у Нью Йорку на вулиці 1724 Avenue R, що у Брукліні, Нью Йорк мала честь прийняти чудотворну ікону Богородиці “Кардіотіса”, яка за всі роки свого подорожування по Америці та чудеса, які звершувалися за посередництвом цієї Ікони стала символом прояву Божого благословення у видимому світі.

Ікону Божої Матері зустріла процесія духовенства на чолі з Архiepіскопом Даниїлом і віруючими, які зібралися на цю подію. Одразу після занесення ікони до храму було відслужено молебень до Пресвятої Богородиці, перед Мироточивою іконою – “Кардіотіса - Пом’якшення Сердець”, під очолюванням Його Високопреосвященства Архiepіскопа Даниїла у співслужінні з кліром УПЦ США, настоятелем храму Св. Пантелеймона о. Василем Шаком, о. Олександром Яцків, о. Орестом Пугальський, о. Віталієм Павликівський, о. Володимиром Музичка, о. Тодором Мазур, о. Джеймс Кернс та Архimanдритом Юджіном, який є настоятелем парафії яка належить до Грецької Православної Архiepархії, під час якого всі віруючі підносили свої молитви до Матері Небесної. Семінаристи Свято Софійської Української Православної Духовної Семінарії вкінці боготочіння виконали духовні піснеспіви до Пресвятої Богородиці.

Незважаючи на великі затримки на дорогах, які спричинив Нью Йоркський рух в післяробочий час, весь храм був переповнений віруючими, які прийшли вклонитися Пресвятій Богородиці, вшанувати ікону та отримати сцілення і відповідь на свої життєві і духовні прохання.

Після молитви Високопреосвященніший Архiepіскоп Даниїл виголосив проповідь до людей у якій зазначив, про важливість нашого духовного стану з яким ми підходимо до чудотворної ікони. Він запитав вірян про те, чому вони приходять до

храму та на що саме вони прийшли подивитися? Він зазначив, що якщо підходити до ікони без належної віри в серці та благоговіння, то бажане обдарування від Богородиці не можна буде отримати. Далше він запитався чи вони прийшли подивитися на дерево з фарбою, чи вклонитися Божому чуду, яке Він явив між нами? Також Владика Даниїл акцентував свою увагу на чудесах, які були звершені через ікону “Кардіотіса”. Владика наголосив і про ласки Божі, які ми отримуємо щоденно від Бога, через Його піклування і любов до нас.

Вкінці, Владикою були сказані слова Ісаака Сиріна: “Ніколи не називай Бога справедливим. Якби Він був справедливий, ти давно був би в пеклі. Покладайся тільки на Його несправедливість, в якій - милосердя, любов і прощення.” Ми щодня грішимо чи словом, чи думкою, чи ділом і якби Бог був би справедливий, ми б давно уже отримали заслужене покарання. Бог є люблячий батько який виховує всіх нас за посередництвом довготерпіння та любові. Владика закликав усіх до належного Богошанування і вказав про важливість молитви у житті кожного християнина.

Після проповіді Владика Даниїл запросив до слова, о. Марка, священнослужителя Карпато-Русинської парафії, що у Тейлор, штат Пенсильванія, де ікона почала

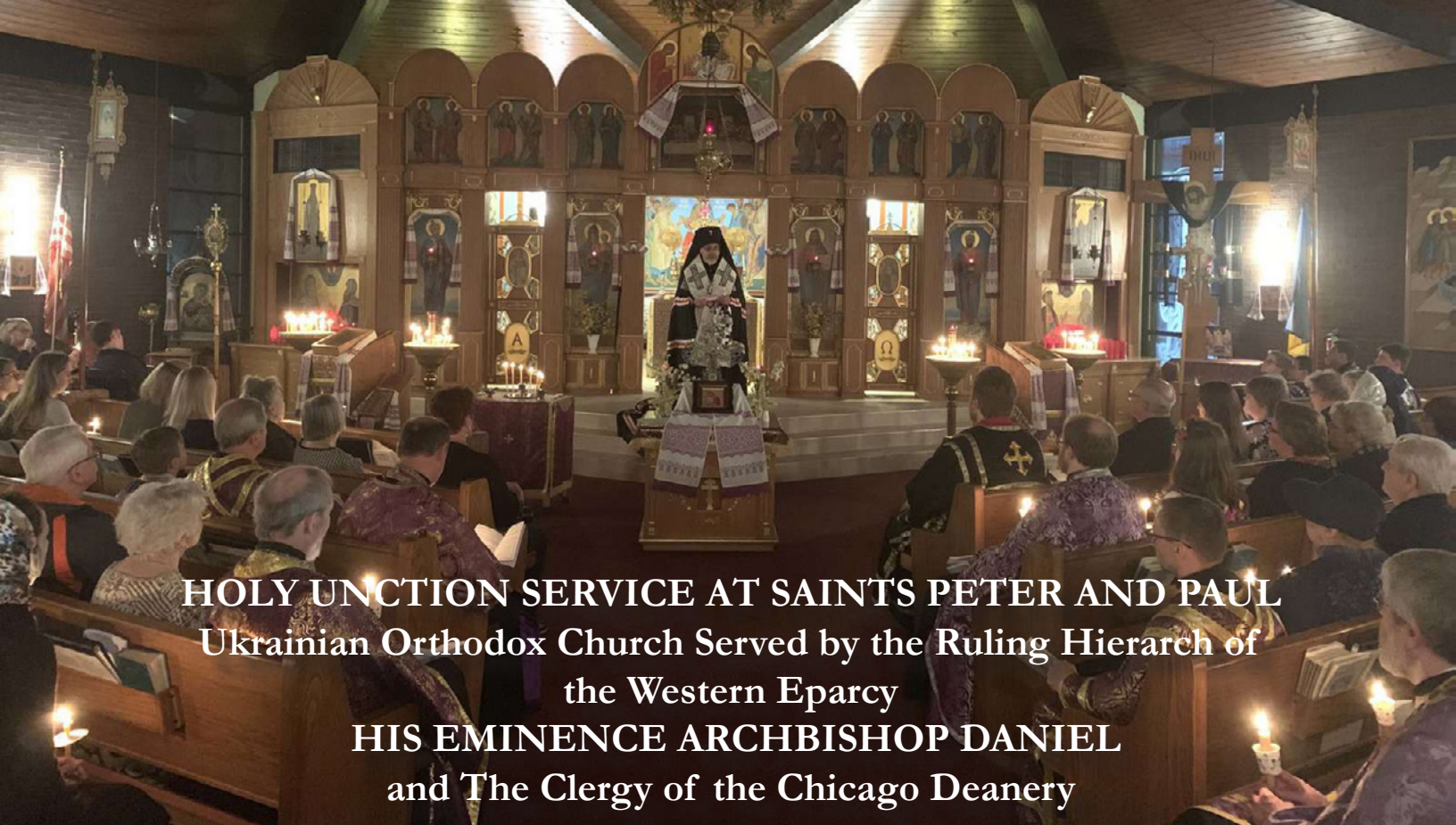
мироточити. Він поділився із всіма присутніми розповідями про те, як ікона появилася у їхньому храмі в Тейлор, і чудеса, які здійснюються від ікони на протязі вже вісьми років. Сама Ікона була покрита миром і під склом виділяла прекрасний благоуханный запах. Чудотворна ікона своєю присутністю створила благоговійний, спокійний і молитовний настрій для всіх віруючих. Настрій був належним чином урочистий і була відчутна присутність Божетсвенного і Надприродного у храмі.

Присутні могли помолитися перед іконою і доторкнутися до неї. Після поклоніння віруючі були помазані запахним миром. На протязі доби у храмі звершувались богослужіння, зокрема о 12:00 ночі і в 10:00 Божетсвенна Літургія, а також Полуношниця, Рання та Часи. Місцеве духовенство з українських та грецьких православних парафій, в духовній єдності, взяли участь у всіх проведених службах. Особливу участь у нічній Літургії взяли парафіями і духовенство парафії Св. Трійці, що знаходиться у Нью Йорку. Люди не припиняли підходити і поклонятися перед іконою упродовж всієї ночі, аж до наступного дня, поки ікона відбула назад у Пенсильванію.

*Text by Subdeacon Yurii Bobko*

*Photos by Seminarian Yaroslav Biloban*





**HOLY UNCTION SERVICE AT SAINTS PETER AND PAUL**  
**Ukrainian Orthodox Church Served by the Ruling Hierarchy of**  
**the Western Eparchy**  
**HIS EMINENCE ARCHBISHOP DANIEL**  
**and The Clergy of the Chicago Deanery**

*Is any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. (James 5.14–16).*

On the afternoon or evening of Great and Holy Wednesday, the Mystery of Holy Unction is conducted in Orthodox parishes. The Sacrament of Holy Unction is offered for the healing of soul and body and for forgiveness of sins. At the conclusion of the service of the Sacrament, the body is anointed with oil, and the Grace of God, which heals infirmities of soul and body, is called down upon each person. The Sacrament is performed by a gathering of priests, ideally seven in number, however, it can be performed by a lesser number and even by a single priest.

Seven local Ukrainian Orthodox clergy of the greater Chicago Metropolitan area, representing parishes of Chicago Deanery, gathered together with the bishop of Western Eparchy, His Eminence Archbishop Daniel, for the celebration of the Mystery of

Holy Unction at Saints Peter and Paul Ukrainian Orthodox parish in Palos Park, IL.

The beautiful, warm and sunny spring evening of the Holy Wednesday began with the gathering of the faithful of the Ukrainian Orthodox Parishes of Chicago land as well as Indiana, at the parish temple of Sts. Peter and Paul in Palos Park, IL. People have spent hours in traffic, traveling quite a distance, tired after working day, just to be a part of this unique and powerful healing service.

The Holy Mystery of Unction calls for seven priests, seven readings from the Scriptures, seven prayers and anointing with oil specifically blessed during the service. Although it is not always possible to perform the sacrament in this way, the customary procedure is still to gather together as many priests and people as possible. It was by the Grace of God that seven priest were able to serve this Holy Mystery of the Church: Very Rev. Fr. Vasyl Sendeha – pastor of Sts. Peter and Paul Ukrainian Orthodox parish in Palos Park, IL; Very Rev. Fr. Ivan Lymar – pastor of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL; Very Rev. Raymond Sundland – pastor of Holy Archangel Michael Ukrainian Orthodox

Pro-Cathedral in Hammond, IN; Rev. Fr. Walter Hwostik – pastor of Annunciation of the Birth-Giver of God Ukrainian Orthodox parish in Milwaukee, WI; Very Rev. Fr. Gregory Jensen of Madison, WI Ukrainian Orthodox Mission; Rev. Fr. Silouan Rolando – pastor of Holy Trinity Ukrainian Orthodox parish in Goshen, IN; Very Rev. Fr. Howard Sloan of Chicago Deanery. The responses and hymns were chanted by Subdeacon George Cepynsky joined by local parish community choir chanters and seminarians Subdeacons Mykola Zomchak, Ihor Protsak, Yurii Bobko and Ivan Venhryn.

The mystery of Holy Unction provides both physical and spiritual healing with holy oil blessed by the Holy Spirit, and is usually celebrated during Great Lent, but private services are also common. Everyone in a parish who prepared oneself may be anointed with the holy oil for the healing of spiritual and bodily ills. As this is one of the sacraments of the Orthodox Church, it may be administered only to Orthodox Christians.

As one of the Holy Mysteries (Sacraments) of the Church, the oil carries God's grace both to renew the body and to cleanse the spirit. This

service follows the Apostolic tradition mentioned in the New Testament: "...let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (James 5:14-15).

The full service is composed of psalms from the Old Testament, hymns of direct supplication to God, and prayers to the saints to intercede for the petitioner. In addition, there are seven readings from the Gospels preceded by seven other New Testament writings, notably the epistles of St. Paul and St. James. After each set of scriptural readings, a prayer is offered on behalf of the penitent by the priest asking for forgiveness and the sanctification of the oil. Traditionally, the service is celebrated by seven priests, but where fewer than seven priests are available it will be served by at least one.

At the end of the service, the priest puts holy oil on the forehead, eyes, ears, nostrils, lips, chest, and hands of the parishioners in the form of the cross, saying: "O Holy Father, physician of our souls and bodies, heal Your servant [name] from every physical and emotional affliction" or "The blessing of our Lord, God and Savior Jesus Christ: for the healing of the soul and body of the servant of God, [name], always: now and ever, and unto ages of ages. Amen."

His Eminence Archbishop Daniel addressed the faithful of the Church with his remarks prior to the conclusion of the service, teaching the faithful about the spiritual meaning of this sacred service. Vladyka reflected upon the need of spiritual, physical and intellectual healing of all of us, especially as we faced with so many atrocities around the world, especially the latest tragedy in Sri Lanka, where over 300 people lost their lives due to terrorist attacks against Christian communities.

Moreover, the archbishop shared a narrative about his journey to Munich, Germany where he ministered to the Ukrainian Orthodox faithful of the area and had a chance to visit the remains of the Dachau Concentration Camp (a place of the first Nazi Germany crematorium),

where thousands lost their lives while some continue to live with the spiritually and emotional wounds of the painful past. Vladyka Daniel shared with everyone in attendance a story of his encounter with the survivor of the Camp, who asked the archbishop for prayers and who offered to pray for the hierarch himself. While speaking, Vladyka Daniel, held a piece of embroidery in his hands, which read ALLELUIA – a gift from the survivor... a gift and assurance of prayer...

"The express purpose of the Sacrament of Holy Unction is healing and forgiveness... In Holy Unction, blessed oil and wine is mixed. The wine represents the Blood of Christ, spilled on the Cross for the salvation of all people, while the oil is an ancient form of medicine in its own right, and represents the mercy of God..."

Today, Service of the Holy Unction stands as a miracle working Sacrament that has great powers to bring comfort and relief from our physical, spiritual or emotional sufferings. It will work miracles in our lives as long as we believe, as long as we have that little muster seed of faith. I have heard of so many healings from this Sacrament, some so miraculous that they go beyond human understanding. Truly, in faith, with faith, all things are possible through God.

This Sacraments of Holy Unction is a magnificent way to draw near to God together as a congregation of His people. It helps us to commune with Him, to receive His healing power and to worship Him with our whole being.

Today, on this Holy and Great Wednesday we approach the grace of God in His Church as the Church offers us the continuation of the healing ministry of our Lord Jesus. In the Holy Unction service, we come for healing, but not just physical healing, but complete healing of soul and body. This holy oil sacramentally brings us close to Him Who is our healing, but not just healing our physical needs. This healing is meant to "solve" the only poverty that is eternal, and that is a poverty of soul!

All too often we are tempted by magical thinking and think that if I simply go and get the "magic" oil then God is somehow

obligated to make me feel better. But this reduction of the divine mystery of Holy Unction can never rise to the lofty reality of the mystery of the Church. This shallow thinking leaves us in our poverty! This shallow thinking makes betrayal of our Lord and His Church possible in our hearts! This shallow thinking leads us to actually give a "kiss as did Judas" and betray our faith for the fool's gold of temporary riches!

The truth is all the divine mysteries of the Church do only one thing! From the Eucharist to Marriage, to Ordination, to Baptism, to Unction, to Chrismation, to Confession, and to all the other ways God communicates His grace to us; these divine mysteries accomplish one necessary task! They bring us into intimate communion with God Who IS our Healing, our Life, our Salvation, and our only true Lover, and our greatest Treasure! The mysteries of the Church bring us closer to God and it is this closeness, this intimate connection with God that heals, and saves, and gives life to us as we participate in the life of the Church.

TODAY we receive Him Who is our healing in the mystery of holy oil. This isn't some "magic" formula or rite performed by the tribal medicine man to make your headache go away. This is nothing less than being brought close to Him Whose footsteps in the Garden struck fear in the hearts of Adam and Eve when they disobeyed. But now we are able, by the grace of God, to once again intimately walk with Him in His kingdom and bask in the spiritual riches that make us wealthy beyond measure!

As you approach the Holy Oil today, rejoice that God Himself comes to you to heal all your diseases, especially the ones in our hearts. Blessed Holy Wednesday to you!"

Over 100 faithful approached the clergy in order to be anointed with the blessed oil, while hearing the peaceful prayerful exclamation: "...the blessing of our Lord, God and Savior Jesus Christ: for the healing of the soul and body of the servant of God, [name], always: now and ever, and unto ages of ages. Amen."

*Photos by Subdeacon Mykola Zomchak*



## HOLY AND SACRED MONDAY LITURGICAL SERVICE IN LAKEWOOD, OH

The clergy and faithful of the Cleveland, OH Metropolitan area have entered the sacred time of Holy and Great Week with the blessing of His Eminence Archbishop Daniel and his personal participation in the liturgical services of the week.

Having concluded his archpastoral visit to Detroit, MI Metropolitan area, Vladyka Daniel traveled to Lakewood, OH in order to lead the celebration of the Liturgy of Presanctified Gifts at St. Nicholas the Wonderworker Ukrainian Orthodox Pro-Cathedral, where Very Rev. Fr. Dennis Kristof serves the pastoral needs of the parish community.

At the altar of St. Nicholas Pro-Cathedral, Archbishop Daniel was joined by Very Rev. Fr. Dennis Kristof (pastor); Very Rev. Fr. John Nakonachny and Very Rev. Fr. Michael Hontaruk of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Very Rev. Fr. Roman Yatskiv of St. Nicholas Ukrainian Orthodox parish in Monessen, PA; Rev. Fr. Dimitri Bilenky of the Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Lorain, OH. The seminarians of St. Sophia Ukrainian Orthodox Theological Seminary subdeacons Mykola Zomchak, Ihor Protsak, Yurii Bobko and Ivan Venhryn led the choir chanting while responding to the various liturgical petitions.

In his sermon, Archbishop Daniel reflected upon the meaning of the sacred

day of Holy and Great Monday, stating:

“The first part of Holy Week presents us with an array of themes based chiefly on the last days of Jesus’ earthly life. The story of the Passion, as told and recorded by the Evangelists, is preceded by a series of incidents located in Jerusalem and a collection of parables, sayings and discourses centered on Jesus’ divine sonship, the kingdom of God, the Parousia, and Jesus’ castigation of the hypocrisy and dark motives of the religious leaders. The observances of the first three days of Great Week are rooted in these incidents and sayings. The three days constitute a single liturgical unit. They have the same cycle and system of daily prayer. The Scripture lessons, hymns, commemorations, and ceremonials that make up the festal elements in the respective services of the cycle highlight significant aspects of salvation history, by calling to mind the events that anticipated the Passion and by proclaiming the inevitability and significance of the Parousia.

On Holy Monday we commemorate Joseph the Patriarch, the beloved son of Jacob. A major figure of the Old Testament, Joseph’s story is told in the final section of the Book of Genesis (chs. 37-50). Because of his exceptional qualities and remarkable life, our patristic and liturgical tradition portrays Joseph as a prototype, prefigurement or image of Christ. The story of Joseph illustrates the

mystery of God’s providence, promise and redemption. Innocent, chaste and righteous, his life bears witness to the power of God’s love and promise. The lesson to be learned from Joseph’s life, as it bears upon the ultimate redemption wrought by the death and resurrection of Christ, is summed up in the words he addressed to his brothers who had previously betrayed him, “Fear not ... As for you, you meant evil against me; but God meant it for good, to bring about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones.’ Thus, he reassured them and comforted them” (Genesis 50:19-21). The commemoration of the noble, blessed and saintly Joseph reminds us that in the great events of the Old Testament, the Church recognizes the realities of the New Testament.

Also, on Great and Holy Monday the Church commemorates the event of the cursing of the fig tree (Matthew 21:18-20). In the Gospel narrative this event is said to have occurred on the morrow of Jesus’ triumphant entry into Jerusalem (Matthew 21:18 and Mark 11:12). For this reason, it found its way into the liturgy of Great Monday. The episode is also quite relevant to Great Week. Together with the event of the cleansing of the Temple this episode is another manifestation of Jesus’ divine power and authority and a revelation as well of God’s judgment upon the faithlessness of the Jewish



religious classes. The fig tree is symbolic of Israel become barren by her failure to recognize and receive Christ and His teachings. The cursing of the fig tree is a parable in action, a symbolic gesture. Its meaning should not be lost on any one in any generation. Christ's judgment on the faithless, unbelieving, unrepentant and unloving will be certain and decisive on the Last Day. This episode makes it clear that nominal Christianity is not only inadequate, it is also despicable and unworthy of God's kingdom. Genuine Christian faith is dynamic and fruitful. It permeates one's whole being and causes a change. Living, true and unadulterated faith makes the Christian conscious of the fact that he is already a citizen of heaven. Therefore, his way of thinking, feeling, acting and being must reflect this reality. Those who belong to Christ ought to live and walk in the Spirit; and the Spirit will bear fruit in them: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22-25)."

Continuing his reflection, Vladyka encouraged everyone to take this opportunity to live the life of a true Christian. He urged everyone to take this opportunity as we enter Holy Week, to make an effort to not only fast, but, to make an effort towards our own salvation and that of others.

Dozens of faithful of the parish family received the Most Holy Eucharist from the hands of their archpastor.

Following the celebration of the Liturgy, the children in attendance presented Vladyka Daniel with flowers and shared with him a bit of their knowledge of the precepts of the Holy Orthodox Church that they have learned in the parochial Sunday school under the leadership of Dobrodiyka Barbara Kristof.

The Archpastoral visit concluded with a small reception in honor of Archbishop Daniel and with the participation of everyone in attendance.

*Photos by Subdeacon Mykola Zomchak*





## ARCHBISHOP DANIEL CELEBRATES HOLY THURSDAY DIVINE SERVICES IN CHICAGO, IL

“As we mark these celebrations, we need to remind ourselves that these are not just historical events to be recalled. This is liturgy we celebrate. In liturgy, we actually share in the Holy Mystery of these events. We are transformed by our celebrations. This Sacred day, we are truly fed, just as were the disciples at the Last Supper. It is Christ that we receive. It is not history, which gathers us together in these holy days. It is grace...”

His Eminence Archbishop Daniel, the spiritual father of the Western Eparchy of the Ukrainian Orthodox Church of the USA marked the beginning of last three days of Holy Week on Thursday morning, April 25, with Holy Thursday Vesperal Divine Liturgy of the Lord’s Supper at the Ukrainian Orthodox Cathedral of Holy Equal-to-the-Apostles Great Prince Volodymyr the Great in Chicago, IL (Very Rev. Fr. Ivan Lymar – pastor).

This Liturgy commemorates the institution of the Holy Eucharist, and it was spiritually uplifting to see the clergy of the Deanery (Very Rev. Ivan Lymar,

Very Rev. Vasyl Sendeha, Rev. Gregory Jensen, Rev. Silouan Rolando, Rev. Walter Hvoshtik, Very Rev. Raymond Sunland and Protodeacon Andriy Fronchak) pray together at the Altar of St. Volodymyr Cathedral. The hierarch in his remarks reminded the faithful in attendance that “The Eucharist is at the center of the Church’s life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God... Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God.”

There are four events commemorated on Thursday of Holy Week: the washing of the disciples’ feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

“As we pray together these next few days, we will remember our Lord’s gathering with His disciples at a celebration of a Pascha meal, His death and His glorious resurrection from the dead,” said the archpastor. “We will reflect on these as separate moments in celebrations which are distinct from each other, but, in essence, they are all one. They are all part of Jesus’ saving mission – the history of our Salvation.”

Vladyka Daniel told everyone in attendance that despite knowing he had been betrayed, Christ embraced the sacrifice he was about to make, giving himself for the salvation of the disciples and for us, and promising to make himself present in the bread broken and in the wine poured out whenever the events are remembered and celebrated in the Mystery of Holy Eucharist.

“The cruel events which were about to unfold would be transformed and would become the occasion of the gift of love which is Jesus’ life within us. What Jesus does for His disciples, He does for us.”

Holy Thursday also serves as a time to reflect on how Jesus shows the disciples how we want them to live, humbly washing their feet before telling them “as I have done for you, you should also do.”

“We might remember that there have been many great people through the ages that have asked others to follow their teaching. Jesus instead tells us ‘Follow me,’” said Vladyka Daniel. “His life is a constant attempt to instruct the disciples in his way so that they could pass on his message and live his life. The gesture of feet washing is a powerful one. It shows us that love, as Jesus lives it, is active and involves sacrifice. This is what it means to follow him. To follow is to serve.”

Drawing near the conclusion of the Vespertine Liturgy, an ancient and sacred Rite of Washing of Feet took place in the nave of the St. Volodymyr’s cathedral. It appears that the Early Church had a ceremony of the Washing of the Feet annually on Great Thursday in imitation of the event at the Last Supper. For the most part, it was limited to Cathedral Churches and certain monasteries. In time, the service fell into disuse except in certain areas. It is now being recovered by many eparchies throughout the Orthodox world. The service is elaborate, dramatic and moving.

The hierarch with the clergy processed from the sanctuary to the nave of the church in order to spiritually put into action the very example of humility and service to others that was preached by our Savior. By washing the feet of His disciples, the Lord summarized the meaning of His ministry, manifested His perfect love and revealed His profound humility. The act of the washing of the feet (John 13:2-17) is closely related to the sacrifice of the Cross. While the Cross constitutes the ultimate manifestation of Christ’s perfect obedience to His Father (Philippians 2:5-8), the washing of the feet signifies His intense love and the giving of Himself to each person according to that person’s ability to receive Him (John 13:6-9).

The eparchial archpastor, having taken off his outer vestments approached each priest and in Christ like manner washed

the feet of his clergy, dried them up with a towel and prayerfully kissed them, thus as a spiritual father of the Eparchy and a successor to the Apostles he instructed the clergy and the faithful in attendance the importance of humility, love and sacrifice in the name of our Lord and Savior Jesus Christ.

+ + + + +

Later in the evening, His Eminence Archbishop Daniel led the Liturgical Service of the commonly known 12 Passion Gospels. The cathedral choir, under the leadership of Maestro Volodymyr Popowych led the chanting of prayerful hymns and odes.

Following the conclusion of the service, Vladyka Daniel stated that “...The narrative of our Lord’s Passion — His suffering, death and resurrection — begins in earnest on Holy Thursday after supper. And we therefore began to read and meditate on it today. We read together the words of all four evangelists, woven into 12 composite texts that tell nearly the entire account of the Passion from Christ’s last words to His disciples at the supper table to his burial by Joseph and Nicodemus. After each reading, we sing hymns meditating on what we have just read, so that the significance of these events might pass into our hearts and we might give glory to our Lord and Savior. This service, which lasts about 3 hours, is a wonderful opportunity to learn who our Lord is, to learn something about His love and humility which truly surpass our understanding...

I am constantly reminding myself: I am ONLY able to love because He (Christ) loved me FIRST! Our Lord tells us, “there is no greater love than to lay down one’s life for one’s friend” (John 15:13). We remember our Lord’s suffering and submission to death in order to save us. It is truly a somber reminder, when we listen to the gospels and hymnology during the services of Holy Week.

Two hymns from the Service of the 12 Passion Gospels sung on Holy Thursday evening that always stir up great emotion within me are below:

“Every member of Thy holy flesh endured dishonor for us. Thy head, thorns; Thy face, spitting; Thy cheeks, buffeting; Thy mouth, taste of vinegar mingled with gall; Thine ears, impious blasphemies; Thy back, scourging; Thy hand, a reed; Thy whole body, extension upon the cross; Thy joints, nails; Thy side, spear. By Thy sufferings Thou hast set us free from suffering. In Thy love for mankind, Thou didst stoop down to raise us up. O Almighty Savior, have mercy on us!”

“Today He who suspended the earth upon the waters is suspended upon a Tree. (3x) A crown of thorns is placed on the head of the King of angels. He who wore a false purple robe covered the Heavens with clouds. He is smitten who, in the Jordan, delivered Adam. The Bridegroom of the Church is fastened with nails, and the Son of the Virgin is pierced with a spear. Thy sufferings we adore, O Christ! (3x) Make us ready to behold Thy glorious Resurrection.”

If we want to remember our Lord’s saving Passion & Death, let us not forget His glorious Resurrection. We live in a “post-Paschal” world. To paraphrase one of the Orthodox Theologians: The greatest tragedy is to live as if He never came...

May our Lord grant that, through prayerful attention during these services, we may each come to love Him more.”

In conclusion, those who were in attendance at the Holy Equal-to-the-Apostles Great Prince Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

*Photos by Subdeacon Mykola Zomchak*





## HOLY THURSDAY: HIS EMINENCE ARCHBISHOP DANIEL LED THE SERVICE OF THE PASSIONS OF OUR LORD

On Holy and Great Thursday evening (April 25, 2019), His Eminence Archbishop Daniel led the service of the Passions of our Lord - the Reading of the 12 Gospels at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL. Serving with the bishop was the pastor of the cathedral parish family – Very Rev. Ivan Lymar, assisted by the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary Subdeacons Ihor Protsak, Yurii Bobko, Mykola Zomchak and Ivan Venhryn. The cathedral choir, under the leadership of Maestro Volodymyr Popowych led the chanting of prayerful hymns and odes.

The evening entered those in attendance into the celebration of the holy, saving and awesome Passion of Christ. To take away our sins, Christ willingly endured the spitting, scourging, buffeting, scorn, mocking and the purple robe; the reed, sponge, vinegar, nails, spear and, above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is usually long, but its content is dramatic and deeply moving for the devout Christian.

Following the conclusion of the service, Vladyka Daniel stated that "...The narrative of our Lord's Passion — His suffering, death and resurrection — begins in earnest on Holy Thursday after supper. And we therefore began to read and meditate on it today. We read together the words of all four evangelists, woven into 12 composite texts that tell nearly the entire account of

the Passion from Christ's last words to His disciples at the supper table to his burial by Joseph and Nicodemus. After each reading, we sing hymns meditating on what we have just read, so that the significance of these events might pass into our hearts and we might give glory to our Lord and Savior. This service, which lasts about 3 hours, is a wonderful opportunity to learn who our Lord is, to learn something about His love and humility which truly surpass our understanding...

...I am constantly reminding myself: I am ONLY able to love because He (Christ) loved me FIRST! Our Lord tells us, "there is no greater love than to lay down one's life for one's friend" (John 15:13). We remember our Lord's suffering and submission to death in order to save us. It is truly a somber reminder, when we listen to the gospels and hymnology during the services of Holy Week.

Two hymns from the Service of the 12 Passion Gospels sung on Holy Thursday evening that always stir up great emotion within me are below:

*"Every member of Thy holy flesh endured dishonor for us. Thy head, thorns; Thy face, spitting; Thy cheeks, buffeting; Thy mouth, taste of vinegar mingled with gall; Thine ears, impious blasphemies; Thy back, scourging; Thy hand, a reed; Thy whole body, extension upon the cross; Thy joints, nails; Thy side, spear. By Thy sufferings Thou hast set us free from suffering. In Thy love for mankind, Thou didst stoop down to raise us up. O Almighty Savior, have mercy on us!"*

"Today He who suspended the earth upon the waters is suspended upon a Tree. (3x) A crown of thorns is placed on the head of the King of angels. He who wore a false purple robe covered the Heavens with clouds. He is smitten who, in the Jordan, delivered Adam. The Bridegroom of the Church is fastened with nails, and the Son of the Virgin is pierced with a spear. Thy sufferings we adore, O Christ! (3x) Make us ready to behold Thy glorious Resurrection."

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In conclusion, those who were in attendance at the Holy Equal-to-the-Apostles Great Prince Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

*Photos by Subdeacon Yurii Bobko*



## ARCHBISHOP DANIEL LEADS LITURGICAL SERVICES OF THE GREAT AND HOLY FRIDAY AT ST. VOLODYMYR UKRAINIAN ORTHODOX CATHEDRAL IN CHICAGO, IL

On Good and Holy Friday (April 26, 2019), the most solemn day of the liturgical year, parishioners, relatives and members of the community at large gathered in St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, for a solemn witness of the sacrifice of the Lord in order to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for veneration.

On this holy day, the faithful commemorated the death of Christ on the Cross and His burial, with the spiritual father of the cathedral community and the Ruling Hierarchy of the Western Eparchy of the Ukrainian Orthodox Church of the USA His Eminence Archbishop Daniel, who was assisted by the pastor of the parish's community Very Rev. Fr. Ivan Lymar. The liturgical services of the day are the culmination of the observance of His Passion by which our Lord suffered and died for our sins. This commemoration begins on Thursday evening with the Matins of Holy Friday and concludes with a Vespers on Friday afternoon/evening that observes the veneration of the shroud.

From the homily by Archbishop Daniel, recalling the cross as the central and most widely known symbol of Christianity

for 2,000 years, to the evening Vespers liturgical services, the cross and sacrifice of Christ drew in eyes, hearts and minds of those in attendance.

The hierarch led the Vespers service on Holy Friday, on which from the early years the Church observed an annual commemoration of the decisive and crucial three days of sacred history, i.e., Great Friday, Great Saturday and Pascha.

Great Friday and Saturday have been observed as days of deep sorrow and strict fast from Christian antiquity. Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: "Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead" (Sticheron of Great Saturday Matins). Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence, i.e. by the absence of an Eucharistic celebration.

The day of Christ's death has become our true birthday. This is the culmination of the observance of His Passion by

which our Lord suffered and died for our sins.

Over 200 parishioners, relatives and members of the community at large gathered in Chicago's Ukrainian Orthodox Cathedral, in solemn witness of the sacrifice of the Lord in order to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for veneration.

His Eminence Archbishop Daniel called upon the faithful "...to live their lives, following the example of selflessness of our Lord and Savior Jesus Christ... The world is hungry and thirsty for the Light that comes from Christ; the Light that brings consolation to the world with economic difficulties and natural disasters. We need to allow the Light of Christ shine through us...

Vladyka Daniel shortly reflected on the last word of Christ on the cross: "FATHER INTO YOUR HANDS I COMMEND MY SPIRIT!" - These are the words with which Our Lord ended His suffering on the cross. His soul was returning to His Father. He lived with God and He died with God. His last words were a beautiful act of relinquishment, commending His life into the hands of God: "FATHER,

INTO YOUR HANDS I COMMEND MY SPIRIT.” If we live with God, we shall be able to die with the beautiful piece of God.

...Those who live only for this world, preoccupied with self and property, do not die a peaceful death. They keep looking behind at what they will be leaving. All their treasures are on earth. They have no riches to look forward to in heaven. But those who have lived as pilgrims and strangers on the face of the earth, homesick for heaven, die with anticipation of the best that is yet to be: “NOW FOR THE GREAT ADVENTURE! NOW WE ARE BOUND FOR HOME! EYE HAS NOT SEEN WHAT THINGS GOD HAS PREPARED FOR US! FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT...”

“FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT. “- These words of Our Lord are not original. He was quoting from Psalm 31 verse 6. It was a familiar prayer to every Jewish youngster. For it was probably the most used going-asleep prayer at the time of Jesus. Jesus added only one important word to it, the word “Father.” He had probably leaned it at His mother’s knee. Now He was praying if for the last time, and making it the evening prayer of life itself...”

Vladyka Daniel concluded his remarks with another brief reflection, touching upon the 33rd anniversary of Chernobyl Nuclear tragedy that is marked every year on the 26th April – the exact day of the explosion of the 4th reactor at the Chernobyl Nuclear Plant of Ukraine.

Lighting the memorial candle, the archbishop invited everyone to enter into the mystery of the tomb of Christ, putting our hopes and prayers at His feet, so that we can come out on Pascha morning and proclaim to the world that the Lord has Risen!

*Photos by Olena Lyymar*





## GREAT AND HOLY SATURDAY AT THE HOLY TRINITY UKRAINIAN ORTHODOX CHURCH IN BENSENVILLE, IL

On Holy Saturday (April 26, 2019), His Eminence Archbishop Daniel once again presided over the Vespereal Liturgy of St. Basil the Great at the Holy Trinity Ukrainian Orthodox Church in Bensenville, IL, during which numerous faithful of Chicago Metropolitan area prayerfully gathered to reflect upon the great Mystery of Salvation of the Crucified Savior. The pastor of the cathedral parish family Very Rev. Fr. Bohdan Kalynyuk assisted Vladyka Daniel.

On Great and Holy Saturday the Orthodox Church commemorates the burial of Christ and His descent into Hades. It is the day between the Crucifixion of our Lord and His glorious Resurrection. For Orthodox Christians Great Saturday is the day between Jesus' death and His resurrection. It is the day of watchful expectation, in which mourning is being transformed into joy. The day embodies in the fullest possible sense the meaning of joyful-sadness, which has dominated the celebrations of Great Week.

The Liturgy served on the morning of

Holy and Great Saturday is that of Saint Basil the Great. It begins with Vespers. After the entrance, the evening hymn 'O Gentle Light' is chanted as usual. Then the Old Testament readings are recited. They tell of the most striking events and prophecies of the salvation of mankind by the death of the Son of God. The account of creation in Genesis is the first reading. The sixth reading is the story of Israel's crossing of the Red Sea and Moses' song of victory - over Pharaoh, with its refrain: 'For gloriously is He glorified'. The last reading is about the Three Children in the fiery furnace of Babylon, and their song of praise with its repeated refrain: 'O praise ye the Lord and supremely exalt Him unto the ages.' In the ancient church the catechumens were baptized during the time of these readings. The Epistle, which follows, speaks of how, through the death of Christ, we too shall rise to a new life.

After the Epistle, the choir chants, like a call to the sleeping Christ: 'Arise, O Lord, Judge the earth, for Thou shall have an inheritance among all the nations... As the chanting progresses, the altar vestments as well as all sacred vestments

are changed in the temple into the bright snow-white colors. The deacon carries out the Book of the Gospels, and reads the first message of the resurrection from Saint Matthew. Because the Vespers portion of the service belongs to the next day (Pascha) the burial hymns of Saturday are mingled with those of the resurrection, so that this service is already full of the coming Paschal joy.

At the conclusion of the liturgical services the bishop spoke of the mystery of Christ's Resurrection. "Though we are surrounded by sorrows today, we know that they are temporary and that our unending joy approaches, as the Son prepares to return to renew our fallen nature. Our repentance is not in vain, for the King of Glory hears our cries and grants us His mercy shown on His Cross with the power revealed at His Glorious Resurrection. Therefore, with firm faith and great love, let us all prayerfully prepare to shout together: Christ is Risen!"

*Photos by Subdeacon Mykola Zomchak*

# PASCHA

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



On Saturday night the 27th and Sunday the 28th of April, divine services for the great feast of Christ's Resurrection were served in St. Volodymyr Ukrainian Orthodox Cathedral (Chicago, IL), led by the cathedral's spiritual father, His Eminence Archbishop Daniel of the Western Eparchy of the Ukrainian Orthodox Church of the USA. He was co-served by Very Rev. Fr. Ivan Lymar (pastor) and Protodeacon Andriy Fronchak. Seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) subdeacons Mykola Zomchak, Ivan Venhryn, Yurii Bobko and Ihor Protsak assisted the archbishop. The Paschal sermon of the Holy Hierarch John Chrysostom at the end of Matins was read aloud by Vladyka Daniel.

With about 4 inches of snow in the Metropolitan Chicago area, the liturgical services began in total darkness, as Archbishop Daniel chanted the announcement of Resurrection and carried out the flame from the tomb of the Savior, which was brought from Jerusalem to St. Volodymyr's Ukrainian Orthodox Cathedral in Chicago, IL!

This year, more than 500 men, women and children were welcomed to the cathedral's temple during the Pascha Midnight service. The Boyan choir under the direction of Volodymyr Popowych led the chanting of the entire liturgical cycle of the services, thus spiritually uplifting those in attendance. Faithful from all over Chicago Metropolitan area arrived to the cathedral in order to share of joy of Pascha with people of various age groups and immigrations to the United States of America. Chanting the Gospel narrative at the Liturgy, the Word of God was proclaimed in 14 languages, thus offering a bit of Christ's presence to the representatives of Ukrainian, Serbian, Beloraysyn, Polish, Hungarian, Romanian, Moldovan, Lebanese, Greek, Arab and other ethnic communities.

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

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

On Sunday afternoon, April 28th, Vespers was served, during which Vladyka Daniel preached again and offered prayerful greeting of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA.

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

«Це день, що його створив Господь, тож радіймо і веселімся в нім» (Пс. 117)

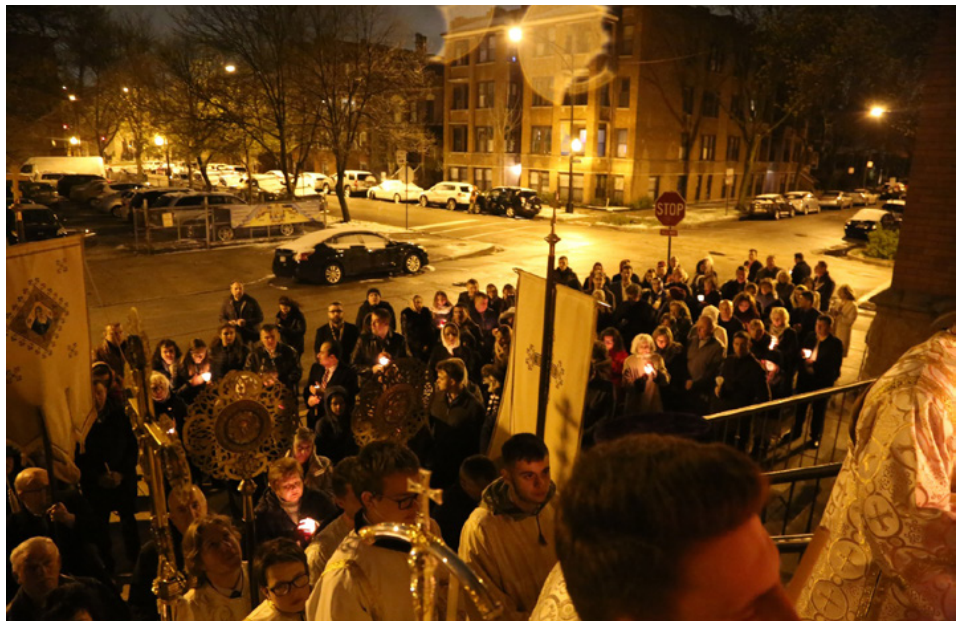
Кожного року навесні, усі християни з невимовною радістю вшановують свято над усіма святами – Воскресіння Христове. Воскресіння Господа, що знищило смерть та подарувало вічне життя усім, в цей Світлий День збирає



у храмах чисельну кількість вірних, котрі линуть до храмів прославити Воскреслого Христа. Яскравим прикладом став катедральний храм святого князя Володимира Української Православної Церкви США в Чикаго, штату Ілліной.

В ніч з 27 на 28 квітня о 12 год ночі в храмі розпочалось святкове Воскресне Богослужіння. Його очолив сам Архирей УПЦ США Високопреосвященніший Архископ Даниїл, який разом з семінаристами іподияконами Миколою Зомчаком, Іваном Венгрин, Ігорем Процак та Юрієм Бобком здійснив свій Архипастирський візит, щоб розділити радість Світлого Воскресіння разом з настоятелем храму о. Іваном Лимар та усіма парафіянами катедрального храму. Допомогали у вівтарі під час Богослужіння прислужники храму.

Розпочалось Воскресне Торжество з Пасхальної Утрени, на котрій Архирей з запаленою свічкою в руці вперше проголосує ті Воскресні виголоси, які будуть супроводжувати нас впродовж всього Великоднього періоду. Запалена свічка, яка була привезена Архиреем з Єрусалиму, символізує ніщо інше як Самого Воскреслого Христа, Котрий Своім Воскресінням став для всього людства тим Світлом, у якому усі ми просвічуємось і ідемо дорогою правди і спасіння. Проголосивши про Воскресіння у храмі та поширивши вогонь між усіма вірними, священнослужителі разом з усіма присутніми в храмі здійснили святкову Воскресну процесію навколо храму, подібно до мироносиць, які ходили дуже рано до гробу, співаючи: «Воскресіння Твоє, Христе Спасе, ангели співають на небесах, і нас на землі сподоби чистим серцем Тебе славити». Обійшовши храм тричі, Архископ Даниїл перед дверима храму виголосив Воскресні стихи, які хор супроводжував Воскресним Тропарем: «Христос Воскрес». І вдаривши Пасхальником (Трисвічник з знаменням Хреста) по зачинених



дверях і відкривши їх, що символізує знищення пекла і відчинення дверей до Раю, священнослужителі і усі вірні ввійшли до храму. Архiepіскоп радісно привітав усіх присутніх святковим Христосуванням, тобто потрійним поцілунок, та роздав іконки Воскресіння на молитовну згадку про свято.

Закінченням Пасхальної Утрени стало Пасхальне Слово Св. Йоана Золотоустого, котре закликає всіх радіти і веселитись у Воскреслому Господі. Після чого, з Архiepейського благословення свічками на чотири сторони храму і вірних, розпочалась Воскресна Літургія. Святкова літургія продовжувалась у піднесеному та переповненому радістю настрої. Чудовим професійним співом збагачував свято та милував усіх присутніх хор під керівництвом диригентів: пана Олексія та пані Оксани.

На літургії Архiepіскоп Даниїл зачитав перше зачало Євангелія Іоана Богослова (яке починається словами: «На початку було Слово, і Слово було у Бога, і Слово було Бог...»), в якому зображується Божественність нашого Визволителя. Євангельський уривок був прочитаний в різних мовах світу, на знак того, що всім народам на землі буде проповідано про Господа. Адже таку звістку повинні почути всі і возрадуватись, бо Царство Небесне знову відкрите для нас. «Радуйтеся!» (Мф. 28, 9). Це вітання було першим, що промовив Ісус Христос після Свого Воскресіння. Воно важливе і втішне не тільки для мирноносців, до яких спершу було звернене, не тільки для апостолів, але й для всіх християн, які нині урочисто святкують Воскресіння Христове.

Впродовж всієї Літургії священнослужителі разом з прислужниками виголошували «Христос Воскрес!» до присутніх у храмі, що розбивало тишину ночі, проголошуючи Воскресіння.

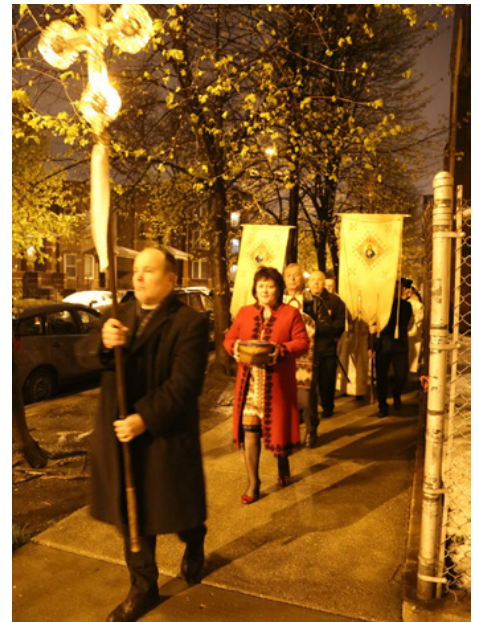
Одразу ж після завершення Літургії, Архiepіскоп Даниїл освятив Артос окропленням Свяченої Води. Також після Літургії, Владика Даниїл привітав усіх парафіян зі Святом Христового Воскресіння, як він наголосив «зі святом знищення гріха та відкуплення людства від смерті». Архiepей у своєму привітанні побажав бути один для одного тою свічкою, яка проголосувє Воскресіння і тим світлом, яке веде нас до спасіння. Також Архiepіскоп наголосив що «в цей Святковий День разом з знищеним пеклом, знищені усі правила та норми, а все дозволено! Єдине що тільки вимагається – прославляти Христове Воскресіння!»

Отець Іван Лимар, у свою чергу, від себе та від імені усіх парафіян, висловив щире вдячність Архiepерею та семінаристам за святковий візит, який додав різноманітності святкуванню та збагатив свято додатковою радістю. На закінчення, Архiepей здійснив освячення Великодніх кошиків. Не скупившись на воду, Владика Даниїл щедро окропив усі принесені земні дари: випечені паски, м'ясні продукти, сири та яйця, та усіх присутніх людей. Таким чином церква благословляє вірян після тривалого посту знову вживати скоромне, тобто непісні страви. Багатий великодній стіл є символом небесної радості й символом вечері Господньої.

Освячення кошиків та окроплення людей ще більше підняло Великодній настрій, особливо маленьким дітям. Не поспішаючи додому парафіяни, в присутності Архiepіскопа Даниїла та от. Івана, традиційно розбиваючи освячені писанки, разом скуштували освячених страв, продовжуючи виголошувати «Христос Воскрес!».

*Іподиякон Микола Зомчак*

*Photos by Subdeacon Mykola Zomchak and Olena Lyamar*





## BRIGHT MONDAY AND TUESDAY CELEBRATIONS WITH ARCHBISHOP DANIEL IN CHICAGO DEANERY



On the Second day of Pascha, April 29, 2019, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and the President of the Consistory of the UOC of the USA graced the parish of Sts. Peter and Paul in Palos Park, IL with his humble visit.

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

His Eminence Archbishop Daniel, accompanied by four seminarians Subdeacons Mykola Zomchak and Ivan Venhryn, Yurii Bobko and Ihor Protsak entered the temple to serve yet another Liturgy, celebrating Bright Monday of Pascha. At the altar, His Eminence was joined by Very Rev. Fr. Vasyl Sendeha, pastor of Sts. Peter and Paul parish family. Assisted by numerous subdeacons and altar servers, His Eminence led the Divine Liturgy.

The choir's joyful singing directed by Subdeacon George Cepynsky carried on the celebration. The Gospel was read from John 1: 18-28. In his sermon, Archbishop Daniel stated:

"...The Forty Days are over. We have joined the Lord in preparing for the momentous change. The Paschal Sacrifice is complete. The Passion, Death and Resurrection of the Lamb of God has been carried out. The tomb is empty, Mary Magdalene. The tomb is empty, and now we remain.

The transformation has begun. The flowers symbolize the New Life that has come to the world. Jesus Christ lives! He is Risen. We live. We don't just have physical lives. We have spiritual lives. The Father and Son have given their Spirit to all who have a living faith in Jesus Christ.

Still, we cannot and will not forget the events of Holy Week. The passion and death of our Lord are as much a part of us as His resurrection.

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

This is from the Sixth chapter of Paul's Letter to the Romans. It tells us that the

Paschal Event is a living reality, one in which we participate. Evil has lost its grip on the world. The devil has been defeated.

We are united to Jesus Christ. The tomb is empty. But we remain. The Second Letter to Timothy tells us that if we have died for the Lord we shall live with the Lord. Back to Romans 6, we must think of ourselves as dead to sin and living for God in Christ Jesus, our Lord.

Soon we will be receiving the HOLY Eucharist. What is it that we are doing when we receive communion? We are taking the Lord within us, yes. But there is more than this. When we receive communion, we are one with Christ's suffering and death. "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until He comes," we read in 1 Corinthians 11. And we radiate the joy of the Lord. "I want you to share in our joy," St John writes at the beginning of his first letter. We proclaim the death and resurrection of the Lord. We want the whole world to share in our joy. We need the world to share in our joy.

There are so many people who long for this joy. There are people who are suffering from insufficient food and

medicine in Africa, the Caribbean, Latin America, Asia, and, yes, in Ukraine and even in the United States.

When we, through our Church's ability to care for the suffering people, give them food and medicine and the knowledge and tools to provide for their future, these people don't just eat, nor are they just healed, - they experience the Lord present in the your generosity and ministry.

There are many poor people in Ukraine and the United States. Many of them are single mothers or single fathers. They wonder how they can care for their children with such limited incomes. When they experience members of the community reaching out to them, making sure their children are treated the same as all the other children, helping them when they need emergency babysitting, etc., these people don't just have immediate problems solved, they experience Jesus Christ present in their neighbors, friends and sometimes, in total strangers. Then they realize that there are no strangers in the Body of Christ.

There are many people who are facing serious challenges to their health, or worse, to that of one of the children. When doctors, nurses, hospice workers, and all medical personal care for them with the love of the Lord, the sick don't just benefit from expertise, they experience the healing hands of Jesus Christ working through others.

There are many people who feel pushed to the fringe of society. Others seem to tolerate them, but don't really accept them. But when they walk into a Church and people welcome them as members of the praying community, they realize that they are welcomed by Jesus Christ.

And there are those who have been devastated by sin, be it their own sin or that which was thrust upon them by others. Maybe they seem trapped in the gutters of our society. Perhaps substance abuse has forced them into self-destructive lives. Maybe they are in prison. Maybe they have committed crimes that merited punishment by society. There are many people who are

convinced that they are drowning in evil. They wonder if there is any hope for them. When people reach out to them and tell them that Jesus died for them, and wants to share His Life with them, they find the Lord in those who radiate His compassion.

What does it mean to be an Orthodox Christian? Rites and rituals, beautiful liturgies, prayer groups and classes to help us understand our Lord, ministries for all ages, all these aspects of our faith are wonderful, but even taken together they do not make a person Orthodox or the Church Orthodox. We are true Orthodox when we are so united to Jesus Christ that His death and His life radiate through every action of our lives. You see, we are not Orthodox for ourselves. We are Orthodox for others.

The forty days are over. The transformation is upon the world. Jesus Christ has risen. But the tomb is empty. And now we remain..."

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

The celebration then continued at the pastor's rectory, where a lunch was prepared to honor the Second Day of Pascha. The sun was getting ready to go for a rest behind the tree spikes of the forest preserves as the parishioners and guests, wearied from all the excitement and joy, were leaving for home. It was truly a great day. The team of the seminarians along with His Eminence continued the Paschal journey by getting into the van, so they can stop for a bit of rest, before the next stop - the celebration of the Third Day of Pascha at St. Michael Ukrainian Orthodox Pro-Cathedral Parish in Hammond, IN.

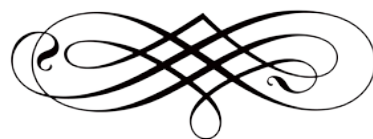
## BIGHT TUESDAY IN HAMMOND, INDIANA

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

The theme of Bright Tuesday's Gospel is in the renewal of our allegiance to and a closer walk with our Lord and Savior the Risen Lord Jesus Christ. Like the Apostles we hear about in this day's Gospel, on the journey to Emmaus, they met and unknowingly walked with the Lord until they realized how their faith was renewed stating "did not our hearts burn within us while He (Jesus) opened the scriptures to us?" We once again relived the events of the Day of the Lord's Holy Resurrection and, likewise, our hearts burn once again within us as we heard the Good News and we worshiped the Holy Resurrection of our Lord and Savior. His eminence built upon this theme in part of his message to the gathered faithful: that we must each willingly choose to follow the Lord, walk with the Lord and build our faith in the Lord as we hear and read the Good News.

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

Sharing in the liturgical celebration at the altar were Very Rev. Fr. Raymond Sundland, pastor of the parish community, Very Rev. Fr. Vasyl Sendeha (pastor of Sts Peter and Paul UOC parish



in Palos Park, IL), four seminarians - subdeacons Mykola Zomchak, Yurii Bobko, Ihor Protsak and Ivan Venhryn.

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

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

Over forty people approached the Holy Chalice and received the Most Holy Eucharist from the hands of the archpastor. Following the Liturgy, president of the parish's board of administration Mrs. Anna Wozniak invited everyone in attendance to partake in the joyful Paschal luncheon at the local community restaurant.

*Photos by Subdeacon Mykola Zomchak*





**2019 ANNUAL ST. THOMAS SUNDAY-PROVODY: WEEKEND PILGRIMAGE TO SOUTH BOUND BROOK, NJ – METROPOLIA CENTER OF THE UOC OF THE USA - A SUCCESS DESPITE THE RAIN AND COLD**

Braving rain and a cold wind on the Saturday of St. Thomas Sunday, the faithful of the Ukrainian Orthodox Church of the USA made their annual pilgrimage to the Spiritual Center – Metropolia of the UOC of the USA, especially St. Andrew Ukrainian Orthodox Cemetery in South Bound Brook, NJ. Despite the chilly Saturday weather, a sizeable group of 2,000 took part in the two-day pilgrimage.

“Come and share in the light, grace and Gospel of the Risen Lord with others!” – with these words thousands of faithful of the Ukrainian Orthodox Church of USA and guests were invited to celebrate St. Thomas Sunday in the Metropolia Center of the Church.

With the call to holiness and openness to the Lord’s presence in our lives, His Eminence Archbishop Daniel, the ruling hierarch of the Western Eparchy and President of the Consistory of the Ukrainian Orthodox Church of the USA, greeted thousands of pilgrims visiting the spiritual center of the Ukrainian Orthodox Church of the USA in South Bound Brook, NJ on Bright Saturday morning, May 4th, 2019.

As every year the preparations for the

annual pilgrimage began weeks ahead. As the early morning sunlight shed upon the center, the first pilgrims started to arrive in order to share the joy of Pascha with each other and the faithful of the Church buried at St. Andrew Ukrainian Orthodox Cemetery in South Bound Brook, NJ. Each pilgrim was welcomed to the Metropolia center by the members of the Ukrainian Orthodox League that for the past several years have served as a welcoming committee of the faithful to their spiritual center. The property management crew of the Metropolia Center, under the leadership of Mr. Petro Rudyy, made sure that visitors smoothly approached the parking facilities of the Metropolia Center and utilizing special bus shuttles were able to transition between St. Andrew’s Cemetery and the main offices of the Ukrainian Orthodox Church of the USA. In order to enrich faithful spiritually during these two days of pilgrimage every day would begin with Divine Liturgy; so everyone had a chance to participate in the Holy Mysteries of Confession and Eucharist.

In the late afternoon everyone had a chance to tour St. Sophia Ukrainian Orthodox Theological Seminary and later on joined the seminarians of the Church for a picnic at the Seminary,

which was sponsored by the Seminary UOL chapter. Visitors were treated to hot dogs and hamburgers grilled by our student-seminarians. Both Hierarchs - Metropolitan Antony and Bishop Daniel joined the picnic in order to learn about the culinary skills of the student body and to taste delicious foods. The picnic concluded with Vespers served in the Three Hierarchs Seminary Chapel.

On Sunday morning, May 5th, 2019 the Divine Liturgy was served by His Eminence Metropolitan Antony and Archbishop Daniel. The bishops were assisted in celebrating the Liturgy in St. Andrew Memorial Church by the clergy from the Mid-Atlantic States surrounding New Jersey, and some from beyond that area! As the bells of St. Andrew Memorial Church rang, the bishops walked in a procession to the Memorial Church, an impressive monument commemorating the victims of the genocidal famine created by Josef Stalin and his Communist regime in Ukraine during 1932-1933. The choir of the Church, under the masterful direction of Michael Andrec, prayerfully sang the responses to the Divine Liturgy.

Following the chanting of the Gospel reading, with the blessing of His

Eminence Metropolitan Antony, Vladyka Daniel preached the sermon. The bishop centered his sermon on the topic of the scars on Christ and on the His Mystical Body - the Church. Vladyka reflected on the pious traditions of Ukrainian Orthodox Christians of visiting the graves of their loved ones in order to share with them the news of the Resurrection of Christ. Archbishop Daniel reflected also on the tragic events of Chornobyl Nuclear disaster that occurred almost 33 years ago...

The archbishop also spoke of the innocent some 15,000 Ukrainian men, women and children that lost their lives due to the barbaric behavior of politically motivated separatists in Eastern Ukraine and throughout the region where people continue to experience Russian aggression. His Eminence spoke of the various historical, political and Church related scars of modern day Ukraine and the United States of America and called upon the faithful gathered in the Church to be true witnesses of the Risen Lord in the world that is so thirsty for a word of love, hope and mercy.

At the conclusion of the Divine Liturgy both hierarchs spoke to the faithful of the Church, greeting Mothers of the Church with the annual observance day and offering payers for the nurturers and tender caretakers of traditional families.

Due to the rainy weather conditions of the weekend, the traditional Memorial Service for all those interred in St. Andrew Cemetery and Mausoleum, all the hierarchs and clergy of our Ukrainian Orthodox Church and the members of the Fisher Family – original owners of the estate upon which our Metropolia Center is located, was conducted inside the Memorial church. Ukrainian American Veterans formally entered St. Andrew Ukrainian Orthodox Memorial Church, thus paying a tribute to countless number of Ukrainian-Americans that have offered their lives in the service of the USA. During the Memorial Pankhyda, the hierarchs of the Church commemorated the ten million





victims of Stalin’s genocidal famine, the millions of victims of the Soviet repressions in Ukraine, the victims of the Chernobyl nuclear disaster and all those who gave their lives for the freedom and independence of Ukraine and the United States of America, the victims of abortion, numerous natural disasters and terrorist acts throughout the world, especially the suffering Christian communities in Sri Lanka and African nations. Special prayers were offered this year for the victims of the ongoing aggression against Ukraine in Donbas region.

Both days, Saturday and Sunday were filled with the selling of traditional Ukrainian food and folk crafts like pysanky, original oil paintings, ceramics, jewelry, ecclesiastical vestments and vessels, music CD’s and videos in the Cultural Center. Some of the Consistory Offices of Ministry and central organizations of the UOC of the USA offered exhibits about their ministries in our communities: The Offices of Youth and Adult Ministry, Public Relations, Publications, the Ukrainian Orthodox League, St. Andrew Ukrainian Sunday School and St. Andrew Society.

This weekend the Ukrainian Historical and Education Center of New Jersey emphasized its own presentation in its temporary exhibition space with an exhibition titled “Rushnyky – Ritual Cloths of the Cossack Lands of Ukraine”, skillfully prepared by the curators and the staff of the Museum.

The big side room in the cultural center was also a site for a youth ice cream social hosted by the Consistory Office of Youth and Young Adult Ministry. This was an opportunity for our youth from all over the country to meet with each other and with our hierarchs of the Church.

Much gratitude is expressed to all those who made the weekend the success it has always been: the Consistory Office staff members and property management staff under the direction of Petro Rudyy,

the Cultural Center staff, Pokrova Sisterhood members, Memorial Church choir and the members of the Ukrainian Orthodox League who handled the sometimes difficult parking program.

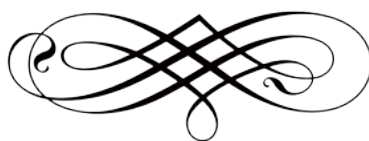
Memorial Services - Panachydas, served by the hierarchs and seminarians of the Church’s Seminary for Metropolitan Ioan Theodorovich and other hierarchs of the UOC of the USA concluded this year’s pilgrimage.

This annual pilgrimage has seen many generations of Ukrainian immigrations visiting the Metropolia Center. As in the previous years, this annual pilgrimage brought Ukrainians of four if not five generations together to share together their past, present and looking forward to the future. Spiritual pilgrimages and community events like this one are so crucial and greatly benefit our Ukrainian Orthodox and Ukrainian community. The new wave of immigrants from Ukraine joined longtime residents and the generations already born in the USA bringing a sense of the ongoing work of the Holy Spirit in the life of the Ukrainian Orthodox Church of the USA.

It is so moving to witness an older person telling a young child about the deceased members of their family and their background and roots while standing at the place of repose for their loved ones. It is moving to see that as the older generations pass on, the younger generations readily fulfilling their responsibility in carrying on family and national spiritual traditions.

We hope to see many more of our faithful in future years.

*Photos by Seminarian Yaroslav Biloban and Lev Khmelkovsky*









## JOYFUL PARISH FEAST DAY ON A RAINY SPRING DAY IN YARDVILLE, NJ

It has become a tradition at St. George Ukrainian Orthodox parish in Yardville, NJ to hold a celebration of the parish feast day and to commemorate annual anniversaries of the parish on the Sunday of the Myrrh-Bearing Women. Another tradition that exists in the parish is that quite often both hierarchs of the Ukrainian Orthodox Church of the USA visit the parish and preside over the parochial celebration.

The parish of St. George has been serving the Lord and the Ukrainian Orthodox community in Yardville, NJ for 65 years.

The history of the temple began in 1953 when the initiator of its foundation Gregory Sidorets received the blessing of Patriarch Mstyslav to build a temple and start the parish. To begin building the temple, faithful people have collected 310 dollars. On January 3, 1954, they held the first Divine Liturgy in a temporary building. The first rector was Fr. Nikolai Lyashchuk. Subsequently, the parish grew to more than 130 families, who in 1967 bought a farm in Yarvale and began to build a church temple.

On rainy Sunday of May 12th, 2019, which is also the day of the annual observance of the Mother's Day, about 200 faithful of the parish community

welcomed His Eminence Metropolitan Antony and Archbishop Daniel for the parochial celebratory festivities. Very Rev. Fr. Petro Levko, pastor of the parish's community as well as Mr. George Shtander, president of the parish board of administration greeted the hierarchs with the traditional bread and salt, calling upon the hierarchs of the Church to enter into the temple for the final blessing of the newly finished iconography beautification project that was sponsored by the parishioners and friends of St. George's.

Prior to the beginning of the Divine Liturgy, Archbishop Daniel recited the prayers of blessing, while Metropolitan Antony blessed the icons in the sanctuary of the temple as well as the new icons in the dome of the church.

The Divine Liturgy was served by both hierarchs of the UOC of the USA with the assistance of Fr. Petro Levko, Fr. Volodymyr Khanas and Deacon Sviatoslav Hot. Following the Gospel reading, Archbishop Daniel prayerfully introduced to everyone in attendance a fifth-year student of St. Sophia Ukrainian Orthodox Theological Seminary, subdeacon Mykola Zomchak, who with the blessing of Metropolitan Antony, delivered a sermon for the Myrrh-Bearing Women Sunday, thus

fulfilling his academic requirement for the Homiletics class.

In his reflection, seminarian subdeacon Mykola stated: "Dear brothers and sisters, we all live our lives and whether we want it or not, whether we all like it or not, - we all have duties and responsibilities. There are different types of responsibilities... as Christians, we are responsible before God, we are responsible before our family, friends, we are responsible before other people around us. Very often we are responsible not because we get something back - but because we love. Out of our love ....we have different duties and responsibilities as we live our lives..."

Today we have a wonderful celebration! We remember the Myrrh-bearing Women who had such a responsibility to come and anoint the Body of Christ. And we joyfully celebrate today but we also know that there was much fear and sadness that they had at the time when Jesus died... They weren't happy of what happened, but they were fulfilling their Duty their responsibility before someone whom they loved.

We really have to ask ourselves today was it Faith or was it Duty that called them to do what they did. Think about that! No one had ever risen from the

dead! And even the One who had risen someone else from the dead is dead! ... He is hanging on the tree.... With all the respect to the Myrrh-bearing woman it was not much of their faith it was not their faith that made them to go to the tomb and to anoint the body! They did this out of responsibility to someone Whom they loved! It wasn't faith that he was going to raise back up. It was a duty that comes from love...

And when they were going to the tomb, they didn't expect it to be empty, they were probably weeping all the way, because they knew they had to touch the body of someone they loved so much. But there was no life in His eyes, no beauty in His face. It was a destroyed body with no alive sign on it. There was no much faith, it was their duty.

And what a wonderful surprise they got... From fulfilling their duty of loving and nurturing they were the first to see the empty tomb.

When the angel told them to go, and to tell everyone that the Lord Has Risen from the dead! What a joyous news. The fear and sadness turned into great joy, just because of fulfilling their responsibility...

God is our Creator and Father and He desires us only the best. If He wants us to obey the commandments – do it! If he wants us to live a righteous life – do it! Because life in obedience is a good life! It leads us to His doorstep. And in our daily life, there are many times we ask why am I doing this. If it's blessed by God, if this is something that our brother or sister requires from us, if it's not against the commandments – DO IT!

If we have been following the prayer Rule and we don't think God is listening to us - keep following, keep doing it. That's what the Myrrh-bearing women did. They were following the command; they were following a duty to love. From going to anoint the body of the Dead Savior - they found an empty tomb and their sorrow was turned to Joy.

And this is exactly how we are walking



in this world. We are often walking with tears and sadness and despair - but keep the obedience, trust God, follow the Commandments of God... Let us love God and the people around.

And even though there is no body to anoint - there are many wounds in this world. Some of them are on people that are very close to us. Heal those wounds! If we have caused those wounds – be the ointment of humility that bounds before the person and says “forgive me”, I sinned against you! If someone is waiting for you to forgive him – DO IT – allow that ointment to pour out from you... And even though there is no body to anoint - thank God – He Is Risen - ... His Body is present in all of us here and outside these doors! Pour out that ointment, pour out that love and compassion on our brothers and sisters, so one day our Lord may pour that compassion, even greater compassion on us. Christ Is Risen!”

Numerous parishioners approached the chalice in order to receive the Most Precious Body and Blood of the Lord. While people communed, and throughout the entire Liturgy, parish choir under the leadership of Pani Inna prayerfully chanted Pascha hymns.

Following the conclusion of the Divine Liturgy, upon the request and recommendation of the pastor and the parish board of administration, the Council of Bishops of the Ukrainian Orthodox Church of the USA awarded several parishioners with the Centennial and Honorary Medals of the UOC of the USA as well as by the Blessed Certificates of the UOC of the USA.

Among the recipients were:

- Olha Stryzhakivska
- George Shtander
- Anatoliy Lesynsky
- Dobrodiyka Maria Levko
- Pavlo Levchenko (posthumously)

Blessed Certificates:

- Anatoliy and Tetiana Mostrovski
- Inna and Yuriy Nikolukin
- Petro and Lesia Yarmak
- Paul Kopan

Once all presentations took place, the choir chanted a prayer for Ukraine, the entire congregation took a traditional formal photo and everyone in attendance transitioned to a parish hall for the luncheon and the Mother’s Day program prepared by the children of the parochial School of Religion and Ukrainian Studies.

Members of the parish’s Sisterhood, under the leadership of Pani Olga Zaliznok-Ilchenko welcomed the hierarchs and clergy at the entrance to the parish hall, presenting them with beautiful bouquets of flowers. The meal itself was a true AGAPE feast – meal of LOVE – prepared by the Sisterhood members. About 200 people left the luncheon properly cared for by dozens of dishes of delicious Ukrainian cuisine.

Following the joyful program that was presented by the children of the parish, dedicated to the Bright Feast of Pascha and Mother’s Day, the choir members, children, teachers, parents and everyone in attendance, greeted His Eminence Archbishop Daniel on his 11th anniversary of Archpastoral Consecration and wished him Many Blessed Years in the ministry of Christ’s Holy Church.

Special gratitude was expressed to the sisterhood of St. Olga under the leadership of Olga Zaliznok-Ilchenko for preparing the banquet, and to Svitlana Ivasuk for cooking the delicious meal. Every member of the Sisterhood and teachers of the parish’s school received flowers from the hands of Metropolitan Antony and Archbishop Daniel. Mr. Zenoviy Halkovich, Financial Director of the Ukrainian National Federal Credit Union of New York, gave gift to the parish for the development of Saturday School.

The formal meal and luncheon concluded with a prayer, led by Metropolitan Antony, but the faithful remained in the parish hall, enjoying pastries and coffee, while honoring the MOTHERS of the parish.

*Photos by Seminarian Yaroslav Biloban*





**THE LITURGICAL DAY OF PRAYERFUL GRATITUDE – ARCHBISHOP DANIEL LEADS THE SERVICES OF THE FOURTH SUNDAY OF PASCHA AT THE SPIRITUAL CENTER OF THE UOC OF THE USA**

The fourth Sunday following Pascha, was truly a day of spiritual gratitude and prayer at St. Andrew the First-Called Apostle Ukrainian Orthodox Memorial Church at the Spiritual Center/ Metropolia of the Ukrainian Orthodox church of the USA in South Bound Brook/Somerset, NJ.

With the blessing of His Eminence Metropolitan Antony, Archbishop Daniel presided over the liturgical Eucharistic Divine Liturgy on May 19, 2019, commemorating the life of Righteous Job and Venerable Job of Pochaiv, as well as the victims of the Political Oppression of the Totalitarian Regime of Soviet Union that according the historians caused the slaughter of 100,000 people in the ancestral Ukraine.

Assisting the hierarchs at the sacred space of the temple were Very Rev. Fr. Yuriy Siwko (pastor of St. Andrew Memorial Church), Very Rev. Fr. Romak Shak, Very Rev. Fr. Ivan Lyshyk and Deacon Sviatoslav Hot. Following the Gospel reading, Archbishop Daniel offered a sermon on the topic of Gratitude for the blessings received in our lives. Over thirty parishioners partook in the Holy Eucharist, while the choir under the leadership of Dr. Michael Andrec chanted Paschal hymns.

At the conclusion of the Divine Liturgy, His Eminence Archbishop Daniel acting on behalf of the Council of Bishops of the UOC of the USA, presented the Centennial awards to the Pokrova of the Birth-Giver of God Sisterhood (under the leadership of Dobrodijka Lesia Siwko) and the choir of St. Andrew Ukrainian Orthodox Memorial Church (under the leadership of Dr. Michael Andrec). Addressing the recipients, Vladyka Daniel spoke of their dedication and self-sacrifices as they actively contribute to the ministry of the local community and the greater UOC of the USA.

Finally, the last presentation of the day was made of behalf of St. Andrew’s Society, the Central organization of the Church, and in particular on behalf of Very Rev. Fr. Wolodymyr and Dobrodijka Halyna Lewytskyj, presenting the 9 full-time students of St. Sophia Ukrainian Orthodox Theological seminary with the Scholarships, contributing \$5,000 in order to offset the academic expenses for the students of the seminary.

The day concluded with a traditional post-Pascha meal “Sviachene” at the Pokrova Sisterhood hall, which was deliciously prepared and offered by the membership of the Sisterhood. Prior

to the meal, Archbishop Daniel blessed the newly-remodeled kitchen of the Sisterhood Hall, which underwent about \$60,000 in renovations in the past several months – a generous contribution of the dedicated Sisterhood ladies to the ministry of the Spiritual Center of the Ukrainian Orthodox Church of the USA.

Photos by Seminarian Yaroslav Bilohan





**ARCHBISHOP DANIEL VISITS THE EASTERN  
PART OF UKRAINE – TEN MILES AWAY FROM  
THE ACTIVE WAR ZONE**

While on the official visit to Ukraine, His Eminence Archbishop Daniel joined His Beatitude Metropolitan Epiphaniy of Kyiv and All Ukraine on a trip to the city of Mariupol and the Donetsk Eparchy of the Orthodox Church of Ukraine. Being about less than ten miles away from the front line, Archbishop Daniel had an opportunity to touch the lives of thousands of people with the words of prayer, hope, peace and love on behalf of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA, the clergy and faithful of the Church. Displaced Persons from the occupied areas by Russian military, men and women of the Ukrainian Armed forces, children, the sick and infirm of the area - this is a short list of those whose hearts were touched by the message of the Gospel of Christ by the Primate of the Orthodox Church of Ukraine and the hierarch of the UOC of the USA.



Later in the day, the archbishop visited the 79th Airborne Unit of the Ukrainian Armed Forces, addressing them in his capacity as a retired chaplain of the US Army Chaplain corps.

During of the visit, Vladyka Daniel presented Archbishop Serhiy of the Donetsk Eparchy of the Orthodox Church of Ukraine with the financial charitable assistance on behalf of St. Andrew's Society, one of the Central Organizations of the UOC of the USA (Protodeacon Ihor Mahlay - President).

Beloved parishioners of the UOC of the USA – we express deep gratitude for your love and generosity for the brethren in the Eastern part of Ukraine!





Архієпископ Даниїл відвідав Маріуполь – місто-порт Східної України, за десять кілометрів від поля бою

Перебуваючи з офіційним візитом в Україні, Високопреосвященний Архієпископ Даниїл мав нагоду приєднатися до архиєпископської подорожі Блаженнішого Митрополита Єпіфанія (Предстоятеля Православної Церкви України) до Маріуполя, міста на березі Азовського моря та Донецької Єпархії ПЦУ. Будучи близько десяти кілометрів від поля бою, місцевостей, котрі окуповані Російським агресором, архієпископ Даниїл мав нагоду поспілкуватися із чоловіками і жінками Збройних Сил України від імені предстоятеля УПЦ США Високопреосвященного митрополита Антонія. Спілкуючись з військовослужбовцями 79-ї бригади, владика Даниїл подякував їм за службу, за те, що бережуть мир і спокій, наголосив на тому, що вони сучасні герої, які захищають Маріуполь. Блаженніший Єпіфаній побажав воїнам усіляких гараздів, закликав на них Божого благословення, а також нагородив деяких з них медалями архієпископа Божого Михаїла та благословенними грамотами з відзнаками.

Протягом дня, супроводжуючи митрополита Єпіфанія, владика Даниїл зустрівся також із переселенцями з окупованих територій, людьми похилого віку та дітьми, котрі потребують не тільки матеріальної підтримки, але передусім Євангельської Правди миру, злагоди, надії та любові.

Із молитвою на устах та користуючись нагодою, Високопреосвященний Архієпископ Даниїл передав фінансову допомогу Товариства Святого Андрія Первозванного (однієї із організацій УПЦ США, головою котрої є протодиякон Ігор Махлай) правлячому архієрею Донецької єпархії ПЦУ- архієпископу Сергію.

Дорогі отці, парафіяни та прихожани УПЦ США, дякуємо Вам за жертвність, любов та опіку людьми Східної частини України у нелегкий для них час.

*Photos by Fr. Ivan Sydor*



CONGRATULATIONS TO HIS EMINENCE

*Archbishop Daniel*  
AS HE CELEBRATES 11 YEARS OF HIS EPISCOPAL ORDINATION

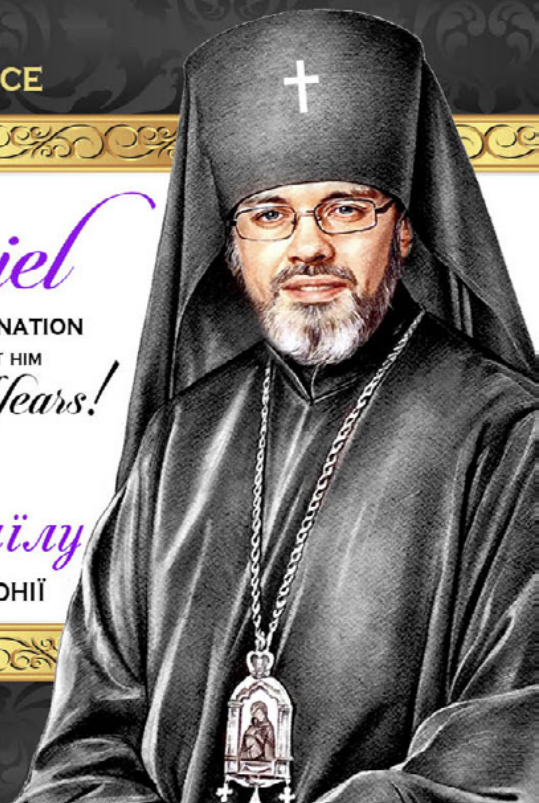
MAY GOD GRANT HIM

*Many Years!*

НАЙШИРШІ ВІТАННЯ ЙОГО  
ВИСОКОПРЕОСВЯЩЕНСТВУ

*Архієпископу Даниїлу*

З НАГОДИ 11 РІЧНИЦІ АРХІЄРЕЙСЬКОЇ ХІРОТОНІЇ



ΙΣ ΠΟΛΛΑ ΕΤΙ ΔΕΣΠΟΤΑ! ΕΙΣ ΠΟΛΛΑ ΕΤΗ ΔΕΣΠΟΤΑ! ΕΙΣ ΠΟΛΛΑ ΕΤΙ ΔΕΣΠΟΤΑ!

## 11TH ANNIVERSARY OF ARCHBISHOP DANIEL 11 РІЧНИЦЯ АРХІЄРЕЙСЬКОЇ ХІРОТОНІЇ

The Prime Hierarchy of the UOC of the USA, Metropolitan Antony, along with the Council of Metropolia, members of the Consistory, clergy, faithful and the student body of St. Sophia Theological Seminary of the Ukrainian Orthodox Church of the USA express their sincere greetings and assurance of prayers for His Eminence Archbishop Daniel on the occasion of His 11th Anniversary of the Episcopal consecration.

We thank Almighty God for your ministry to the faithful of the Ukrainian

Orthodox Church of the USA and Ukraine. May God grant you many blessed and healthy years in the service of our Holy Ukrainian Orthodox Church of the USA!

Первоієрарх УПЦ США Митрополит Антоній, разом з Радою Митрополії, членами Консисторії, духовенством, вірними і студентським корпусом Свято-Софійської духовної семінарії Української Православної Церкви США висловлюють щирі вітання і запевняють у молитвах Його

Високопреосвященство Архієпископа Даниїла з нагоди 11 річницї з дня висвячення у архієрейський сан.

Ми дякуємо Всемогутньому Богу за ваше служіння вірним Української Православної Церкви в США та в Україні. Нехай Бог дасть вам багато благословених та здорових років на службі нашої Святої Української Православної Церкви в США!





## A NOTE OF GRATITUDE FROM ARCHBISHOP DANIEL СЛОВА ПОДЯКИ ВІД АРХІЄПІСКОПА ДАНИІЛА

Overwhelmed by the sanctity of the received greetings upon the anniversary of my consecration, by which I was blessed by the Providence of Almighty God, I utter the words written centuries past by the Apostle Paul to his disciple Timothy:

“I thank Him who has given me the strength for this, Christ Jesus our Lord because He judged me faithful by appointing me to His service... to Him, the King of the Ages, immortal, invisible, the only God be honor and glory for ever and ever.” (1 Timothy 1: 12, 17).

May I express the debt I feel to my spiritual father, Metropolitan Antony, for the paternal love and encouragement he has so abundantly shown me throughout the past 18 years of Holy Priesthood and 11 years of archpastoral ministry in the life of our Holy Ukrainian Orthodox Church of the USA.

I prayerfully remember my consecrating hierarchs Metropolitan Constantine (UOC of the USA) and Metropolitan Nicholas (American Carpatho-Rusyn Orthodox Diocese of the USA) of blessed memory, who along with five other archpastors (Metropolitan (Archbishop) Antony - UOC of the USA; Metropolitan (Archbishop) Yuriy - UOC of Canada; Archbishop (Bishop) Jeremiah - UOC in Brazil and Latin America; Bishop Andriy -

UOC of Canada and Bishop Demetrios (Greek Orthodox Archdiocese of America - representing His All-Holiness Ecumenical Patriarch) bestowed upon me the Grace of the Holy Spirit to serve the hearts and lives of so many people in the United States of America, Brazil, Paraguay, Argentina, Australia, Germany, France, Great Britain, Belgium, Turkey and Ukraine.

I am truly grateful to all clergy, parimatkas, deacons, seminarians, and staff of the Consistory and the faithful of the Church for allowing me to grace their hearts with his love and message of salvation.

I thank God for all the people whom, He in His Divine Providence sent into my life and who have been, each in his or her way, most influential. I thank my family – mother, stepfather, brother and my spiritual children for their love throughout my life. I beseech the Lord's strengthening hand and your prayers as I continue the beautiful ministry in Christ's Vineyard.

Borrowing finally from the Epistle of St. Paul, I beseech your prayer “that I walk worthily of the vocation wherewith I was called with all lowliness, meekness, long suffering and with patience; forbearing all in love, eager to maintain the unity of the spirit in the bond of peace”

(Eph. 4:1); “that I prove to be blameless, vigilant, sober of good behavior, given to hospitality” (1Tim 3:2); that I “hold the mysteries of the faith in good conscience” (1Tim. 3:9); that I follow “righteousness, godliness, faith, love, patience, meekness” (Gal. 5: 22-23); that “I fight the good fight of faith, lay hold on eternal life” (1 Tim. 6:12).

Переповнений почуттями святості від отриманих привітань у річницю моєї хіротонії, якою я був благословений Провидінням Всемогутнього Бога, промовляю слова, написані століттями тому назад апостолом Павлом до свого учня Тимофія:

“Я подяку складаю Тому, Хто зміцнив мене, Христу Ісусу, Господу нашому, що мене за вірного визнав і поставив на службу... Цареві віків, нетлінному, невидимому, єдиному Богові честь і слава на вічні віки”. (1 Тимофія 1: 12, 17).

Я відчуваю глибоке зобов'язання перед своїм духовним отцем, Митрополитом Антонієм, за батьківську любов та підтримку, яку він мені щиро надає протягом 18-ти років мого священничого та 11-ти років архієрейського служіння в житті нашої Святої Української Православної Церкви США.

Я молитовно згадую блаженної пам'яті ієрархів Митрополита Костантина (УПЦ США) та Митрополита Миколая (Карпато-Русинської Православної Єпархії США), які разом з п'ятьма іншими архіпастирями (митрополитом (архієпископом) Антонієм - УПЦ США; митрополитом (архієпископом) Юрієм - УПЦ Канади; архієпископом (єпископом) Єремією - УПЦ Бразилії та Південної Америки; єпископом Андрієм - УПЦ Канади та єпископом Димитрієм - Грецька Православна Архiepархія - представником Вселенського Патріарха) наділили мене благодаттю Святого Духа на служіння багатьом людям у Сполучених Штатах Америки, Бразилії, Парагваю, Аргентині, Австралії, Німеччині, Франції, Великобританії, Бельгії, Туреччині та Україні.

Я щиро вдячний усьому духовенству, добродійкам, дияконам, семінаристам, працівникам Консисто́рії та вірним Церкви за те, що довірили мені наповнити свої серця Його любов'ю та словом про спасіння.

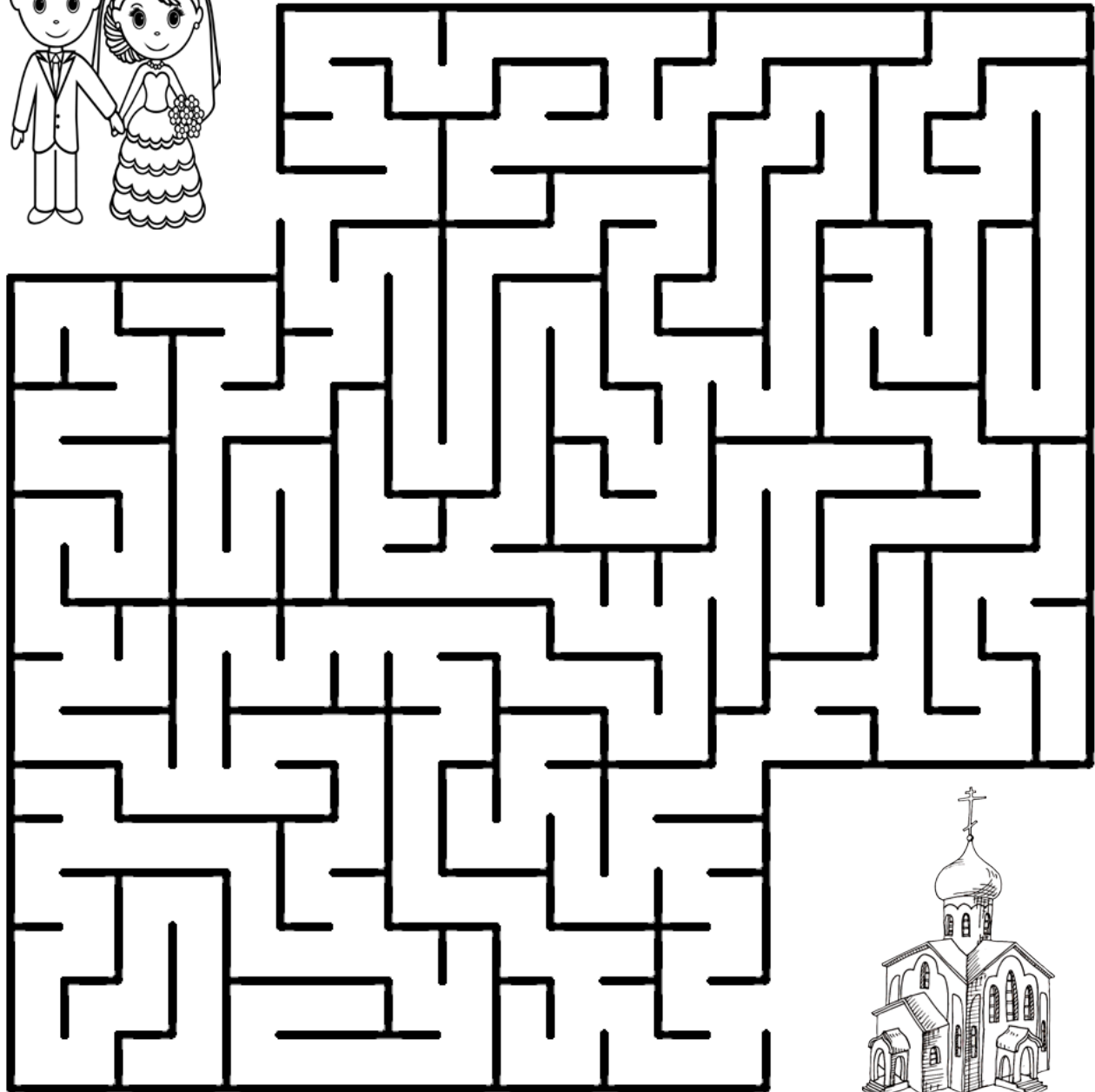
Дякую Богові за всіх людей, яких Він, через Своє Божественне Провидіння, послав у моє життя і які, кожен по своєму вплинули на мене. Я дякую своїй родині – мамі, вітчиму, брату та духовним дітям за їхню любов протягом всього мого життя. Я прошу Господньої підтримки та Ваших молитов у моєму подальшому намаганні трудитися у Винограднику Христовому.

На закінчення, посилаючись на Послання Св. Апостола Павла, я благаю Ваших молитов щоб я “поводився гідно покликання, що до нього покликано мене, зо всякою покорою та лагідністю, з довготерпінням, у любові терплячи один одного, пильнуючи зберігати єдність духа в союзі миру” (Еф. 4: 1); “був невинний, пильний, тверезий у діях, гостинний до приходнів” (1 Тим. 3: 2); щоб я “мав таємницю віри при чистім сумлінні” (1 Тим. 3: 9); щоб я слідував “праведності, благочесті, вірі, любові, терпінню, лагідності” (Гал. 5: 22-23); щоб “я змагався добрим змагом віри, ухопився за вічне життя” (1 Тим. 6: 12).





Help the Happy Couple find  
the Church in time for their  
Wedding



Find the 5 Differences



# Korovai

Коровай





**Andruhiv Beretin, Adrian Niko** baptized and chrismated on May 5, 2019 in St. Panteleimon Church, Brooklyn, NY. Child of Nikola Beretin and Uliana Andruhiv. Sponsors: Branko Beretin / Anna Rudenko and Iosyp Zdebsryi / Iryna Stashko. Celebrated by Rev. Vasyl Shak

**Haluszczak, John Declan** baptized and chrismated on February 17, 2019 in St. Vladimir UOC Church, Pittsburgh, PA. Child of Nathan Andrew Haluszczak and Taryn Rebecca Carrol. Sponsors: Eric Michael Senedak and Caitlin Johnson. Celebrated by Fr. John Haluszczak.

**Harasimchuk, Riley Marie** baptized and chrismated on April 13, 2019 in St. Vladimir's Church, Parma, OH. Child of Hans Michael Harasimchuk and Jennifer Lynn Tresler. Sponsors: Michael Nakonachny and Emily Nakonachny. Celebrated by Fr. John Nakonachny.

**Iliuk, Roman** baptized and chrismated on April 14, 2019 in St. Panteleimon Church, Brooklyn, NY. Child of Nazarii Iliuk and Volha Duzhyk. Sponsors: Mykhaylo Grygorychuk and Liubou Alytskaya. Celebrated by Rev. Vasyl Shak.

**Khrystin, Michael** baptized and chrismated on April 19, 2019 in St. Andrew UOC Church, Los Angeles, GA. Child of Roman Khrystin and Yuliia Kharchuk. Sponsors: Yaroslav Vorotnyuk and Valeriia Filaretova. Celebrated by V. Rev. Vasiliy Shtelen.

**Kosmii, Oleksandr** baptized and chrismated on March 14, 2019 in St. Panteleimon Church, Brooklyn, NY. Child of Viktor Kosmii and Nataliya Kovalska. Sponsors: Roman Kucharavyi and Oksana Aleinikova. Celebrated by Rev. Vasyl Shak.

**Kutasina, Nika Artemovna** baptized and chrismated on March 31, 2019 in St. Andrew UOC Church, Cumming, GA. Child of Artem Kutasin and Marharyta Kutasina. Sponsors: Henadzi Prokhartsau and Yevgenia Snicareva. Celebrated by Fr. Bohdan Maruszak.

**Lysak, Ariana** baptized and chrismated on April 7, 2019 in Holy Trinity UOC Church, Cheektowaga, NY. Child of Dmytro Lysak and Yuliia Shevchuk. Sponsors: Oleg Gaiduckok and Yuliia Yakubets. Celebrated by Fr. Yuriy Kasyanov.

**Ograda, Allan Ragnar** baptized and chrismated on March 10, 2019 in Sts. Peter & Paul UOC Church, Palos Park, IL. Child of Serghei Ograda and Anastasia Oprea. Sponsors: Serghei Alexandreanu and Cristina Alexandreanu. Celebrated by V. Rev. Vasyl Sendeha.

**Rozumny, Victor Alexander** baptized and chrismated on July 3, 1966 in St. Mary's UOC Church, Philadelphia, PA. Child of Anatol Rozumny and Fantina Soyka. Sponsors: Alexander Tkach and Halyna Soyka. Celebrated by V. Rev. A. Kachyk.

**Shumylo, Michael** baptized and chrismated on April 13, 2019 in St. Andrew UOC Church, Los Angeles, GA. Child of Vitalii Shumylo and Iryna Yatseno. Sponsors: Artur Ruzhytskyi and Anna Lashyna. Celebrated by V. Rev. Vasiliy Shtelen.



**Nicholas Grafton and Yuliya Grishchenko** in St. Vladimir UOC Parish, Pittsburgh, PA, on February 17, 2019, witnessed by Valentyna Drew and Christopher Sproull. Celebrant: V. R. John Haluszczak.



**Gebet, Frances M.** of Pittsburgh, PA on February 10, 2018 at the age of 91 years, officiating clergy V. Rev. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA 15203.

**Hula, Sr. Peter H.** of Richfield Springs, NY on March 28, 2019 at the age of 79 years, officiating clergy V. Rev. Ivan Semko of St. Mary's UOC Parish, Herkimer, NY 13350.

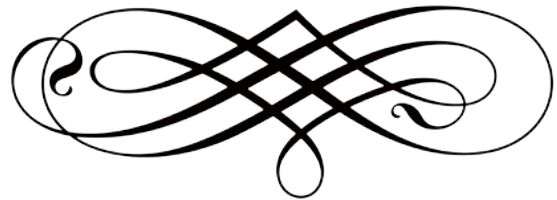
**Mark, John** of Tampa, FL on April 4, 2019 at the age of 99 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Miozianowski Martier, Helen** of Aliquippa, PA on April 4, 2019 at the age of 95 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Perdziola, Stephen** of Pittsburgh, PA on December 22, 2017 at the age of 93 years, officiating clergy V. Rev. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA 15203.

**Sinenko, Valentina** of Syracuse, NY on March 27, 2019 at the age of 89 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Warners, NY 13164.

**Sinenko, Victor** of Camillus, NY on November 1, 2016 at the age of 64 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Warners, NY 13164.





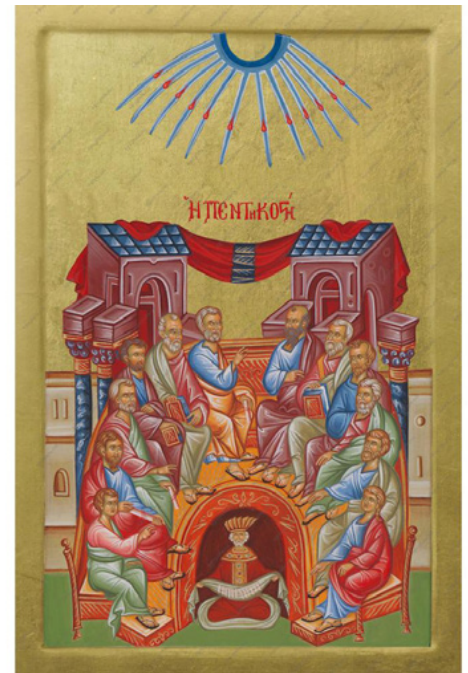


May God grant to them many happy and blessed years!

His Eminence Archbishop DANIEL (Consecration)  
His Eminence Archbishop DANIEL (Priesthood)

May 10, 2008  
May 12, 2001

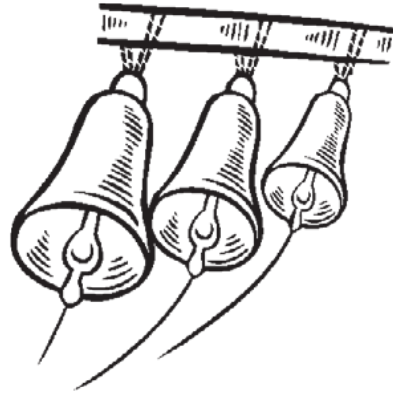
V. Rev. Timothy Tomson	May 3, 1992
Rev. Volodymyr Yavorskyi	May 5, 2018
V. Rev. Wolodymyr Wronskyj	May 6, 1990
Rev. Mark Swindle	May 7, 2011
V. Rev. John Haluszczak	May 9, 1992
V. Rev. Wolodymyr Paszko	May 10, 1980
V. Rev. Michael Hontaruk	May 11, 2003
Protopresb. Alexis Limonczenko	May 17, 1955
V. Rev. Peter Levko	May 19, 1991
V. Rev. Stephen Hutnick	May 20, 1984
Protopresb. Myron Oryhon	May 20, 1979
V. Rev. Robert Holet	May 24, 1981
Rev. Theophan Mackey	May 29, 2014
V. Rev. Igor Krekhovetsky	May 31, 1994





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METROPOLITAN CONSTANTINE (BUGGAN)

- 3 May 1971  
- 21 May 2012

15th 1972 - PROTOPRIEST VASYL KUSHIL  
16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ  
16th 1977 - PROTOPRESBYTER PAUL DARMOC  
10th 1978 - PROTOPRESBYTER PAVLO FALKO  
21st 1981 - DEACON PAVLO PUSHKARENKO  
9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO  
13th 1985 - PROTOPRESBYTER FEDIR BILECKY  
11th 1991 - MITRED PROTOPRIEST MYKOLA HALETA  
30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH  
14th 1995 - PROTOPRIEST DMYTRO SENETA  
14th 2004 - PROTOPRIEST DMYTRO MAMCHUR  
16th 2018 - PROTOPRIEST BAZYL ZAWIERUCHA



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Land Only

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(Additional Cost)

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*Prices are valid only if the deposit is received no later than July 31, 2019*

*Final payment due September 4, 2019*



**His Eminence Archbishop Daniel**

**This active program**

**covers a good amount**

**of ground each day.**

**You need to be able to walk**

**for 60 minutes**

**straight and on**

**uneven surfaces.**

**Some stairs will be**

**encountered.**

# ITINERARY

**Tuesday, November 5, Day 1: DEPART ON AN OVERNIGHT FLIGHT TO TEL AVIV FROM JFK AIRPORT**

**Wednesday, November 6, DAY 2: ARRIVAL TEL AVIV – TRANSFER TO NAZARETH**

Upon arrival in Tel Aviv, the group is met by our English speaking, Orthodox Christian tour escort who will accompany the group for the entire trip in the Holy Land. We are transferred to Nazareth for an overnight. Open buffet dinner at the hotel. (D)

**Thursday, November 7, Day 3: NAZARETH – CANA – MT. TABOR**

Open buffet breakfast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel's Well. 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. Our final stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Dinner and overnight Nazareth. (B, D)

**Friday, November 8, Day 4, MINISTRY ON THE SEA OF GALILEE**

Open buffet breakfast. We start the day early with a boat ride on the Sea of Galilee. We then visit the Greek Orthodox Church at Capernaum followed by the 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 fishes, the same caught in the Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy lunch of St. Peter's fish in a local restaurant. Dinner and overnight in Nazareth. (B, L, D)

**Saturday, November 9, Day 5 – CAESAREA – LOD – EIN KAREM – JERUSALEM**

Open buffet breakfast. This morning early, depart for Caesarea traveling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod's Palace, Hippodrome Port, and Aqueducts. Enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We visit the Monastery of St. George in Lod to pray at the tomb of the Saint. Our last stop is 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. Arrive in Jerusalem for dinner and overnight. (B, D)

**Sunday, November 10, Day 6: JERICHO – MT OF TEMPTATION – JORDAN RIVER – DEAD SEA**

Open buffet breakfast. After 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, the Dead Sea, Mt. Moab and Mt. Nebo in Jordan. We drive to the Jordan River Baptismal site. Then we take a swim in the mineral-rich waters of the Dead Sea. Return to Jerusalem for dinner and overnight. (B, D)

**Monday, November 11, Day 7: BETHLEHEM – SHEPHERD FIELD – ST SABAS**

Open buffet breakfast. We have the day in Bethlehem to visit the Church of the Nativity and serve Divine Liturgy. We visit the Shepherd field (Orthodox church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBC), 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. Dinner and overnight in Jerusalem. (B, D)

**Tuesday, November 12, Day 8: JERUSALEM – BETHANY – MT OLIVES – MT ZION**

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's tomb. Ascend Mt of Olives visiting the Ascension Chapel, then walk down the Palm (Willow) Sunday road to the Garden of Gethsemane and the Grotto of Gethsemane built in the Church of All Nations. In Kidron Valley, we pray at

# WE GIVE BACK



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the Church of the Sepulchre of Saint Mary, also named the Tomb of the Virgin Mary. On route to Mt Zion, we stop at 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 and the Upper Room. Overnight and dinner in Jerusalem. (B, D)

## **Wednesday, November 13, Day 9: PATRIARCHATE – HOLY SEPULCHRE – WAILING WALL – TEMPLE MOUNT – ST ANN'S CHURCH – MONASTERY OF THE CROSS**

Open buffet breakfast. We participate in the Divine Liturgy at the Patriarchate of Jerusalem (TBC). 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. Continue to the Pools of Bethesda and the Wailing Wall. The remainder of the day is at leisure in the Old City for shopping. Tonight, we have a farewell dinner at a local restaurant and overnight in Jerusalem. (B, Special Dinner)

## **Thursday, November 14, Day 10: JERUSALEM – CONSTANTINOPLE**

Early this morning we are transferred to the airport for the short flight to Constantinople. Upon arrival around noon time, you are greeted by the local guide and transferred to the hotel. Following our check-in, we are transferred to the magnificent Topkapi Palace. We tour the former home of the Turkish sultans, see the Harem and see where the relics of St. John the Baptist are housed. Overnight in Constantinople. (B, D)

## **Friday, November 15, Day 11: CONSTANTINOPLE**

Following breakfast, we have a city tour in the morning visiting St. Sophia Church, the Underground Basilica next door, Chora Church and the Church of the Protection of Mother of God. The afternoon is free to enjoy shopping in the Grand Bazaar or the smaller but just as interesting Spice Bazaar. Overnight in Constantinople. (B, D)

## **Saturday, November 16, Day 12: CONSTANTINOPLE**

This morning we travel to the Ecumenical Patriarchate, where we visit St. George Cathedral and meet the Ecumenical Patriarchate (TBC). We also see the Bulgarian church nearby. Rest of the afternoon is at leisure to explore the city on your own. This evening we gather for the farewell dinner in a local restaurant. (B, Special Dinner)

## **Sunday, November 17, Day 13 – CONSTANTINOPLE – USA**

This morning we are transferred to the airport for our non-stop flight home. (B)

## **YOUR COMPREHENSIVE TOUR INCLUDES**

- Round trip airfare From New York/ JFK to Tel Aviv - Tel Aviv to Istanbul - Istanbul to New York/JFK
- Airport Taxes and fuel surcharges (Subject to change at the time of final payment)
- Accommodations at a First-Class hotel for 8 nights in the Holy Land and 3 nights in Constantinople
- Buffet breakfast at the hotels
- Dinner daily (beverages are not included with dinner)
- Lunch of St. Peter's Fish at the Sea of Galilee
- One restaurant dinner in Jerusalem and one restaurant dinner in Constantinople
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## **RATES DO NOT INCLUDE**

- Personal expenses
- Travel protection - optional and highly encouraged
- Medical insurance
- Any items not specifically mentioned in the listed inclusions
- Beverages at meals unless otherwise noted
- Gratuities for the guide(s), driver and hotel staff (please refer to the suggestions we will make available to you). For restaurant meals, we recommend a tip of \$2.00 per person per day. For extra luggage, please tip \$1.00 per person per bag.
- Church donations

## **BAGGAGE CHARGES NOT INCLUDED IN TRIP COST:**

- Any airline baggage charges.
- Baggage handling at train stations, airports, and hotels in excess of one suitcase per person.
- Any charges incurred due to excessive luggage including the cost of an additional baggage vehicle or portage charges.

# GROUP DELUXE

## GROUP TRAVEL PROTECTION PLAN

### SCHEDULE OF INSURANCE COVERAGE AND OTHER NON-INSURANCE SERVICES

Trip Cancellation**	Trip Cost*
Cancel for Work Reasons Coverage for cancellation due to work-related reasons in addition to job loss	
Trip Interruption**	150% of Trip Cost*
Travel Delay – 6 hours	\$750 (\$150/day)
Missed Connection – 3 hours	\$500
Baggage/Personal Effects	\$1,500
Baggage Delay – 24 hours	\$400
Non-Medical Emergency Evacuation	\$150,000
Accident & Sickness Medical Expense	\$50,000
Emergency Evacuation & Repatriation	\$250,000
<b>Cancel for Any Reason (CFAR)***</b>	<b>Optional (90% of Trip Cost*)</b>
Non-Insurance Worldwide Emergency Assistance Services	Included

Coverages may vary and not all coverage is available in all jurisdictions.

\* Up to the lesser of the Trip Cost paid or the limit of Coverage for which benefits are requested and the appropriate plan cost has been paid. Maximum limit of \$20,000

\*\* For \$0 Trip Cost, there is no Trip Cancellation and Trip Interruption is limited to \$500 return air only

\*\*\* CFAR coverage is 90% of the nonrefundable trip cost. CFAR is optional and available for individuals or your entire group. 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 New York State.**

**Cancel for Any Reason up to 90% of Trip Cost!**

### PER PERSON RATES

Cost of Trip	Rates	With CFAR*	Cost of Trip	Rates	With CFAR*
\$0	\$21	N/A	\$5,001-\$5,500	\$353	\$582.00
\$1-\$300	\$33	\$54.00	\$5,501-\$6,000	\$388	\$640.00
\$301-\$500	\$39	\$64.00	\$6,001-\$6,500	\$422	\$696.00
\$501-\$1,000	\$58	\$96.00	\$6,501-\$7,000	\$485	\$800.00
\$1,001-\$1,500	\$93	\$153.00	\$7,001-\$7,500	\$519	\$856.00
\$1,501-\$2,000	\$115	\$190.00	\$7,501-\$8,000	\$537	\$886.00
\$2,001-\$2,500	\$145	\$239.00	\$8,001-\$8,500	\$561	\$926.00
\$2,501-\$3,000	\$172	\$284.00	\$8,501-\$9,000	\$595	\$982.00
\$3,001-\$3,500	\$194	\$320.00	\$9,001-\$9,500	\$623	\$1,028.00
\$3,501-\$4,000	\$242	\$399.00	\$9,501-\$10,000	\$665	\$1,097.00
\$4,001-\$4,500	\$276	\$455.00	\$10,001-\$11,000	\$734	\$1,211.00
\$4,501-\$5,000	\$319	\$526.00	\$11,001-\$12,000	\$802	\$1,323.00

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All of the above rates are for the plan which includes insurance and non-insurance services.

\*Cancel For Any Reason (CFAR) benefit not available to residents of New York State.



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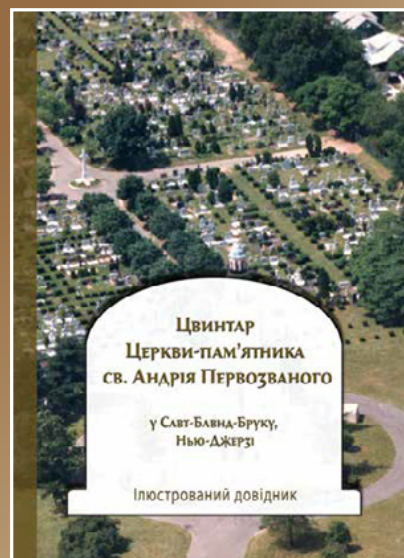
## „Цвинтар Церкви св. Андрія Первозваного у Савт-Бавнд-Бруку, Нью-Джерзі“

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- ST. NICHOLAS PROGRAM**  
June 14-17 (All Ages)
- DIOCESAN CHURCH SCHOOL CAMP**  
June 23-July 6 (Ages 9-13)
- TEENAGE CONFERENCE**  
July 7-20 (Ages 13-18)
- MOMMY/DADDY + ME CAMP**  
July 27-31 (Ages 4-8 + Parent/s)
- CLERGY FAMILY RETREAT**  
August 19-23 (All Ages)
- FAMILY FEST**  
Aug. 30-Sep. 2 (All Ages)



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## CALENDAR OF EVENTS

Get involved in the life of your Church!

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

### ST. NICHOLAS PROGRAM CAMP

June 14 – 17  
All Saints Camp  
Emlenton, PA

### COLLEGE SUMMER MISSION TRIP TO UKRAINE

Aug 5 – 17  
Registration due by March 15

### DIOCESAN CHURCH SCHOOL CAMP

June 23 – July 6  
All Saints Camp  
Emlenton, PA

### 72nd UOL CONVENTION

August 1-4, 2019  
All Saints Camp  
Emlenton, PA

### TEENAGE CONFERENCE CAMP

July 7 – 20  
All Saints Camp  
Emlenton, PA

### 22nd REGULAR SOBOR

October 17-19, 2019  
Metropolia Center  
South Bound Brook, NJ

### MOMMY & ME/DADDY & ME CAMP

July 28 – August 1  
All Saints Camp  
Emlenton, PA

### HOLY LAND TRIP

November 5 - 17, 2019