УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

UKRAINIAN ORTHODOX WORD

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

Archpastoral Visit to... Australia

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УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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Editor-in-Chief
Elizabeth Symonenko
esymonenko@uocusa.net

Editorial Office:
UOW
PO Box 495
South Bound Brook, NJ 08880
Tel.: (732) 356-0090
Fax: (732) 356-5556
E-mail: fr.i.synevskyy@uocusa.net

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

PRESENTATION OF OUR LORD IN THE TEMPLE

According to the Mosaic law recorded in Exodus, the first-born son of every observant Jew should be dedicated to God in the Temple at Jerusalem forty days after his birth, where the mother would also complete her ritual purification.

The story of Christ's dedication in the Temple is described in Luke's Gospel (Luke 2: 22-40). The elderly St Symeon, described in hymns as a "priest", is inspired by the Holy Spirit to take up the Christ-child in His arms and declare: "Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation." Symeon's recognition of baby Jesus as the Messiah is shown in his deep reverence: bowing low and holding Christ with covered hands. Christ Himself is shown as actively blessing those present, appearing as Lord and Savior, rather than a helpless babe-in-arms.

The Mother of God has just given her Son into the arms of Symeon, whilst nearby is Anna, recognizable as a prophetess by the scroll she holds. Completing the scene is Joseph, who brings a sacrificial offering to the Temple. In Leviticus, it states that forty days after the birth of the first-born son, the mother must bring a lamb and a turtledove to the priest as a burnt-offering. "And if she is not able to bring a lamb [i.e. she is too poor], then she may bring two turtledoves or two young pigeons–one as a burnt offering and the other as a sin offering." (Lev 12:8) Joseph is shown with two turtledoves, reinforcing the humble background into which Christ was born. He carries the turtledoves on behalf of Mary, the Mother, which reminds us that despite the doubts described in the Nativity Icon, Joseph is finally reconciled to his betrothed and trusts the infant Jesus to be truly the Messiah.

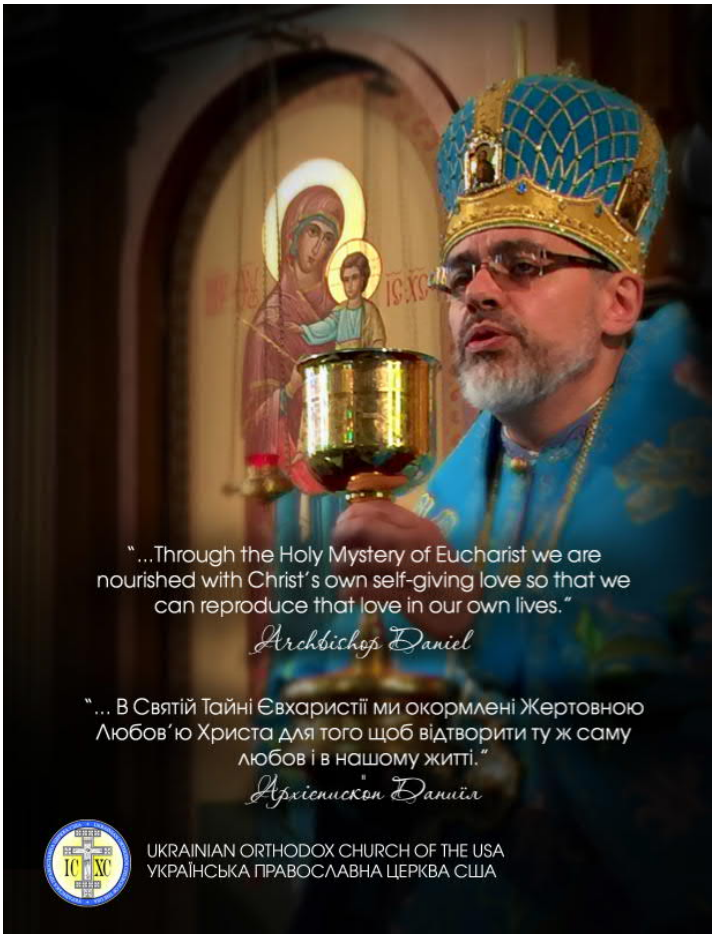
The scene takes place in the Temple of Solomon at Jerusalem, which was not merely the main temple of Judaism, but the only temple of the Jewish faith. As is normal for classic iconography, the scene appears to occur in the open, not concealed by walls, with the outside of the Temple shown in the background. The icon of the Presentation is dominated by a four-pillared dome, which was an architectural feature of the inside of the Temple. It is a ciborium, – a canopy contained in the sanctuary.

Before the building of the Temple, from the time of Moses, the Hebrews had the Tabernacle, which contained the Ten Commandments given to Moses, the manna from Heaven, and an altar. This portable structure was the holy place in which the presence of God was manifest. After the nation of Israel was established, King Solomon built the Temple to house the Ten Commandments and the other contents of the Tabernacle. A permanent tabernacle was created within the Temple, the sanctuary, and this is what is depicted as a ciborium.

Upon the altar are not the stone tablets of Moses, but a Gospel book that contains the New Testament; …the fulfillment of the Old Testament in Christ's incarnation. The ciborium itself was a common feature of first millennium churches, covering the altar and having curtains to veil the consecrated host at particular times of the Liturgy. The icon of the Presentation is therefore clearly and consciously depicting Solomon's Temple as a Christian church.

With this "transformation" in mind, it is no coincidence that the infant Christ appears to be handed to St Symeon over the altar. Just as the stone tablets are transformed, in the icon, into a Gospel-book, so too is the heavenly manna of the Jewish tabernacle transformed into the life-giving Lamb of God, Jesus Christ: a food also of divine origin, but inexhaustible, alive, and granting eternal life. Here, the references to St Symeon as "priest" are entirely appropriate, regardless of his actual role at the Temple in Jerusalem, as in the icon he receives the infant Jesus as the life-giving, sacrificial offering at the Christian liturgy. St Joseph even appears like a deacon attending to Symeon, shown in the same posture of supplication as the angels.

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of Thy people, a light to lighten the gentiles, and the glory of Thy people Israel"
(Luke 2:29-32)



ARCHPASTORAL VISITATION TO

AUSTRALIA

BALAKLAVA UKRAINIAN ORTHODOX COMMUNITY OF MELBOURNE AREA WELCOMES ARCHBISHOP DANIEL

On Saturday morning, February 1, 2020 – the feast day of St. Makarius the Great of Egypt, His Eminence Archbishop Daniel visited Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Balaklava (Melbourne area, Australia), where Archimandrite Onufriy serves as a pastor of the community.

Two days earlier, on January 30th, Vladyka Daniel arrived in Melbourne, Australia in order to begin 22 day Archpastoral visit of the parish communities on the Eastern Coast of Australia.

With temperatures of 109F, the archpastoral visit provided spiritual relive for those in Melbourne area who for the past several days have been experiencing extremely hot weather conditions, which contributed to numerous bushfires across Australia, especially in Canberra, the Australia Capital Territory – where the Center of Ukrainian Orthodoxy is located.

His Eminence traveled to Australia with the blessing of the Prime hierarch of the Ukrainian Orthodox Church of the USA and Diaspora – Metropolitan Antony. Having arrived to Melbourne, Vladyka Daniel was welcomed at the Melbourne International airport by the President of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand Very Rev. Fr. Michael Solomko, Fr. Vasyl Kasyan, Mr. Michael Korniychuk and Helen Bondaruk of the Pokrova of the Mother of God Ukrainian Orthodox parish in Essendon.

The very first archpastoral visit was scheduled way in advance to the Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Balaklava, where Ukrainian Orthodox Christians – immigrants of the past and most recent years from Ukraine and other countries found their spiritual home under the leadership of Archimandrite Onufriy.

Welcoming Archbishop Daniel to the parish's sacred space, both Fr. Onufriy and younger parishioners expressed sentiments of profound joy as Vladyka makes his very first visit to the parish community. Responding to the words of welcome, Archbishop Daniel called upon those in attendance to join him in offering intercessory prayers for the people and nation of Australia, as bushfires continue to spread throughout the country, injuring people and animals, destroying natural habitat and town communities.

During the Archpastoral Divine Liturgy, Vladyka Daniel delivered a sermon to the congregation, calling upon everyone to "Increase in Faith" (Lk 17:5) by living righteously and responsibly as Christians, those that are called to carry the torch of Faith in times of a very secular world that often by its moral and social standards contradicts the very basic notions of human life and its sanctity.

Following the conclusion of the Divine Liturgy, the ladies of the parish treated all in attendance to refreshments, thus providing time for a very warm and informal time with the hierarch of the Church.

SUNDAY OF ZACCHAEUS CELEBRATED AT THE POKROVA UKRAINIAN ORTHODOX PARISH IN ESSENDON, VICTORIA

His Eminence Archbishop Daniel, continuing his archpastoral visit to the Ukrainian Orthodox Eparchy of Australia and New Zealand and after having visited Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Balaklava, on February 2, 2020 (Zacchaeus Sunday) received a warm welcome and celebrated the Divine Liturgy at the Ukrainian Orthodox Church of the Protection of the Birth-Giver of God in Essendon, Victoria.

Michael Kornitschuk and Nadia Lesyk - representatives of the central organizations of the parish's community welcomed Vladyka Daniel to Essendon on behalf of the entire Ukrainian Orthodox community of Melbourne.

In his sermon Archbishop Daniel said, among other things:

"What a glorious morning of fellowship in the Holy Spirit for all of us! I count myself very blessed indeed to be with all of you this day. I wish to thank Very Rev. Fr. Michael Solomko, president of the Consistory of the Eparchy for his exemplary hospitality to me, since the moment of my arrival to Australia a few days ago.

I am especially pleased to be in this sacred temple worshipping with you and your temporary pastor, Very Rev. Fr. Vasyl Kasyan, on this Sunday of Zacchaeus, a Sunday that speaks of enthusiasm, hospitality, honesty, and generosity. For it is this chief tax collector, a rich tax collector, and more than likely a very greedy tax collector – Zacchaeus, through whose eyes we see our Lord Jesus Christ today, and through whose story we may see our own, in the marvelous Gospel reading of the Evangelist Luke.

No doubt Zaccaheus was a much-resented man within his own community. At that time, the Jewish tax collectors for the Roman Empire made their living by exacting more – sometimes much more – than was due to Caesar. They were a feared and hated class. But here we see this little Zacchaeus – too short of stature to see Jesus as He passed through Jericho. The crowds blocked Zacchaeus's view, but he was too enthusiastic to be denied. His ability to climb up that sycamore tree is the beginning of his transformation – invisible to all around him, but plain as day to God Who sees in secret.

Zacchaeus climbs, because he has desire. He climbs, because he feels the presence of Holiness draw near. He climbs, because he will not be daunted by any obstacle. I look around this church and I see the same enthusiasm in your eyes.

For the past several months, both you and the entire Australia suffered from the terrible fires, and yet here you are enthusiastic and ready to serve the Lord. Your faith sustains you and gives the strength to live out your Faith.

You know that He is Lord and God, the Son of God sent to this world and Risen from the dead to bring healing, redemption, and eternal life to all people.

The story of Zacchaeus is a tale of

unexpected twists and reversals. A chief tax collector humbles himself by running and climbing a tree, but Jesus' ministry to the outcast and despised reaches the rich as well as the poor, tax collectors as well as harlots. Jesus has sought out and saved the one who was lost. In response to Jesus' bestowal of favor, unexpected and unmerited, the rich tax collector joyfully pledged to bear "fruits worthy of repentance." Zacchaeus thought he was seeking Jesus, but in reality, Jesus was seeking Zacchaeus. Thus, salvation can come even to the house of tax collectors. Zacchaeus just wanted to see Jesus, but by the end of the story he could say to God, "My eyes have seen your salvation."

Jesus Christ is constantly passing through our lives. How are we responding to his invitation to come down out of our own tree of self-made security, addictions, attitudes, and let him be Lord of our lives? Are we ready to really repent, change our lives, and live his way? How do we treat others who are trying to change their lives?

The Eucharist is another instance of "Jesus passing through our midst." What is our response? Can we be like Zacchaeus and celebrate this event with joyful repentance, or just grumble and attend with hard, judgmental and unchanging hearts?

So, let us truly believe in God's merciful love, repent, change our ways, and salvation, the kingdom of heaven, will be ours."

Following the conclusion of the Divine Liturgy, festive environment moved from the Church temple into the Hall, where parishioners with guests enjoyed a delicious luncheon. People enjoyed the fellowship, and no one seemed to rush home as the cool summer Sunday was coming to an end.

GEELONG, VICTORIA
PLACE OF PRAYER AND SPIRITUAL ENCOUNTER

Following an uplifting archpastoral visit to the local parishes of Melbourne city limits, Archbishop Daniel traveled to the Southern part of the State of Victoria on February 3, 2020, in order to visit the Nativity of the Birth-Giver of God Ukrainian Orthodox parish in Geelong, where Very Rev. Fr. Vasyl Kasyan serves the spiritual needs of the local Ukrainian Orthodox community.

Upon arrival, Vladyka Daniel, who was accompanied by Very Rev. Fr. Michael Solomko, president of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the Ukrainian Orthodox Church of Diaspora, was formally welcomed to the parish by a few representatives of the youth of the Church, who presented the hierarch with a bouquet of flowers. Dobrodiyka Halyna Kasyan presented the Archbishop with a traditional bread and salt, thus welcoming the hierarch according to centuries old tradition.

In the presence of about 100 people, the Moleben to the Birth-Giver of God was served by the clergy of the parish community. In his sermon remarks, His Eminence stated:

"What is your image of God? How do you envision God as you pray and reflect on God's word? Has your childhood image of God developed into a deeper understanding of who God is and who you are in relationship to God?

Such questions are not mere intellectual abstractions. These are real questions of human existence that touch the deepest longings for happiness written on each human heart. The foundation for our life of friendship with God rests on our understanding of who God truly is.

The Sacred Scriptures and Tradition of the Church invite us to reflect on our image of God. The author of the Book of Wisdom, the psalmist, St. Paul and St. Luke each in their own way present profound images of God.

"Before the Lord the whole universe is as a grain from a balance," says the author of Wisdom. God is the all powerful creator of the universe, so great in power that the entire universe is like one grain or drop of dew on the grass.

Even as scientists advance in knowledge of the world, the entire universe remains overwhelming to the human mind. God is far greater than the most advanced knowledge we have of universe. For this reason, our response to God is always awe, wonder and holy fear.

"O Lord and lover of souls … your imperishable spirit is in all things," says the author of Wisdom. God is the origin, creator and sustainer of all that exists. His power is beyond our imagining. And this same omnipotent Creator is the lover of souls, the lover of your soul!

"The Lord is gracious and merciful, slow to anger and of great kindness," sings the psalmist. These descriptions of God bring us close to the heart of a God whose grace fills the world, whose mercy restores and heals, and whose anger is washed away in infinite kindness.

The Gospel tells the story of Jesus' encounter with Zacchaeus, the tax collector. At the end of the story, Jesus visits the home of Zacchaeus to the dismay of his disciples and the crowds. Jesus' words at the end of the account give us the deepest insight into who God is: "For the Son of Man has come to seek and to save what was lost." As the son of God, Jesus is the human face of God.

This same God, creator and sustainer of all being, comes in search of his creatures who are lost in sin and weakness. This is the great mystery of Christian faith that we can never give enough thanks to God for.

As we reflect on God's word, we pray for the Holy Spirit to shape our understanding of who God is so that we may come to understand who we are in relationship to God. Then we will have the wisdom and courage to pray, "Speak to me, Lord."

Presenting parishioners in attendance with the sacred image of Christ the Savior, reproduction of the icon by iconographer Natalia Zharsky of Holy Trinity Ukrainian Orthodox parish in Trenton, NJ, Vladyka Daniel took time to speak to each parishioner, offering his archpastoral blessing and prayers.

The evening concluded with a delicious dinner, prepared by the ladies of the parish, during which Archbishop Daniel shared a loaf of Korovay (Ukrainian greeting bread) with all in attendance.

Prior to his departure for Melbourne, Vladyka Daniel was welcomed to tour the local Ukrainian Catholic parish of the Protection of the Mother of God, where he was welcomed by the pastor of the community Rev. Fr. Yuriy Tychenko and Deacon Michael Kaminsky.

Photos by Viktor Musyt

ARCHBISHOP DANIEL VISITED A CARE HOME FOR THE DISABLED IN MELBOURNE

The Kalyna home was established in 1984 to serve people that require physical assistance in their daily routine of life. Currently there are around 100 residents, coming from different Eastern European communities.

On Tuesday, February 4, 2020, His Eminence Archbishop Daniel, accompanied by Very Rev. Fr. Michael Solomko, president of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC in Diaspora, traveled to Kalyna Care Nursing Home in order to visit numerous residents of the facility.

Speaking to the staff and residents of Kalyna Care, Vladyka Daniel reflected: "Jesus' own life was spent to love everyone, particularly those who are downtrodden, heavily burdened and abandoned… Our faith in God should reflect in our daily life, like in a mirror, the image of God's love. Our love for our neighbor, especially for those who are physically weak, poor and in need of help, should be seen in our concrete actions in favor of them."

Upon entering the facility, Vladyka Daniel was introduced to about 25 residents, who met the hierarch while participating in a vocal class, singing Ukrainian carols and ethnic songs.

"Listening to Christmas Carols chanted by the residents of Kalyna - I saw Jesus in them. The joy on their faces brought joy to me and joy to everyone," said the archbishop.

Prior to his departure, Archbishop Daniel led the congregation in prayer, offering the residents his blessings.

"The strength of any society is measured by the progress of its weakest members," – concluded His Eminence Archbishop Daniel.

BROTHERLY ENCOUNTER IN MELBOURNE, AUSTRALIA

In a spirit of brotherly love and upon the invitation of Most Rev. Bishop Petro Stasiuk, eparchial bishop of the Ukrainian Greek Catholic Diocese of Australia, New Zealand and Oceania, His Eminence Archbishop Daniel paid a visit to the eparchial center and the Ukrainian Catholic Cathedral of Saints Peter and Paul in Melbourne, Victoria.

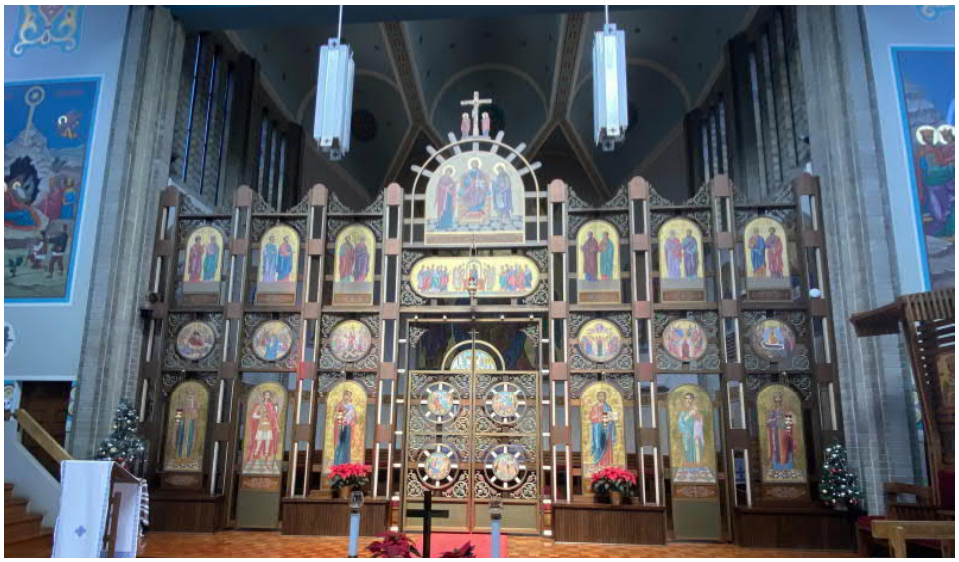
Touring the diocesan grounds of the Ukrainian Catholic cathedral, Vladyka Daniel recalled the words of His All-Holiness Ecumenical Patriarch Bartholomew I, who following the meeting with Pope Francis stated: "We shall say through our meeting and our prayerful visit that it is the intention of both of us to work further for Christian unity and reconciliation."

Following the tour of the cathedral, Bishop Petro Stasiuk hosted a luncheon in honor of Archbishop Daniel, during which the hierarchs and Very Rev. Fr. Michael Solomko, president of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC in Diaspora and Fr. Brian Kelty, pastor of Sts. Peter and Paul Ukrainian Catholic Cathedral discussed issues of mutual interest, touching upon the most recent regulations of Australian government, pertaining to the safety and accountability of the Church and society.

Moreover, the hierarchs held a surprise telephone conference with the newly appointed bishop for Ukrainian Catholics in Australia – Fr. Mykola Bychok, who is soon to be consecrated and enthroned as a third bishop for Ukrainian Catholics in Australia, New Zealand and Oceania.

Bidding farewell to Bishop Petro, Archbishop Daniel extended greetings of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA and Diaspora and invited Bishop Petro to visit the Metropolia Center of the UOC of the USA in South Bound Brook, NJ.

Earlier in the week, Archbishop Daniel paid a visit to the Protection of the Mother of God Ukrainian Catholic parish in Geelong, Victoria, where Fr. Yuriy Tychenok serves as pastor.



ARCHBISHOP DANIEL VISITS HOLY TRINITY UKRAINIAN ORTHODOX PARISH IN CARLTON, VICTORIA – THUS COMPLETING HIS ARCHPASTORAL VISIT TO MELBOURNE

On Thursday, February 6, 2020, the feast day of Venerable Xenia (Oksana) of Rome the Ukrainian Orthodox community of Holy Trinity Parish in Carlton, Victoria welcomed His Eminence Archbishop Daniel on his archpastoral visit.

Since arriving in Australia, the Archbishop has been extremely busy with the responsibilities of his archpastoral office and this was the fourth parish visit. What a beautiful part of Southern Victoria to visit!

Entering the parish temple, Vladyka Daniel was welcomed by Very Rev. Fr. Michael Solomko, president of Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC in Diaspora, Very Rev. Fr. Vasyl Kasyan of the Nativity of the Birth-Giver of God Ukrainian Orthodox Church in Geelong and representatives of the parochial community Lesia Williams and Tonia Bezkorowaina.

During the Moleben prayer service, the archbishop chanted a prayer of Intercession for the parish community, stating:

"Heavenly Father, we are ever grateful for the knowledge and faith You have given us.

In gratitude for these gifts that brings us peace in this life and certain hope of eternal life, we ask to extend Your gifts to those in our parish who have lost sight of them and those who have not heard of them.

Give us in our weakness the strength we need to do whatever the Holy Spirit directs us to do in order to spread the knowledge and love of Christ the Savior and the Birth-Giver of God and our Holy Ukrainian Orthodox Church in Australia and New Zealand and throughout Diaspora.

Help us to make our parish a center of love for God and neighbor. For You are a Merciful and Loving God and to You we give glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen."

In his remarks, His Eminence reflected on the life of Venerable Xenia (Oksana) of Rome, stating: "St. Xenia of Rome, in the world Eusebia, was the only daughter of an eminent Roman senator. From her youth she loved God and wished to avoid a marriage that had been arranged for her. She secretly left her parent's home with two servants and set sail upon a ship. Through the Providence of God, she met the head of the monastery of the holy Apostle Andrew in Milassa, a town of Caria (Asia Minor). She asked him to take her and her companions to Milassa. She also changed her name, calling herself Xenia (which means "stranger" or foreigner" in Greek).

At Milassa, she bought land, built a church dedicated to St. Stephen, and founded a woman's monastery. Soon after this, Bishop Paul of Milassa made Xenia a deaconess because of her virtuous life. She helped everyone – for the destitute, she was a benefactress;

for the grief-stricken, a comforter; for sinners, a guide to repentance. She possessed a deep humility, accounting herself the worst and most sinful of all.

She was guided in her ascetic deeds by the counsels of the Palestinian ascetic, St. Euthymius. The sublime life of St. Xenia drew many souls to Christ. The holy virgin died in 450 while she was praying. During her funeral, a luminous wreath of stars surrounding a radiant cross appeared over the monastery in the heavens. This sign accompanied the body of the saint when it was carried into the city, and remained there until her burial. Many of the sick received healing after touching St. Xenia's relics…

… The Holy Church of the 21st century is in need of such powerful witness, as it enters a new era in its history in the Western world. It is entering an era where it is no longer seen as a respected presence in the society but is viewed by many as an obstacle to the wellbeing of society. The Christian church is currently being forced more and more to retire within its own walls. There is a growing anti-Christian sentiment where the Christian churches are regarded as being out of touch with the realities of contemporary life, wedded to some bygone era… We are entering a new phase of Christian life. We must remember our past but live in this day, preaching the WORD of God by LIVING the precepts of our Faith and not just reading them in our prayer books and catechisms…"

After Moleben service at Carlton church, Vladyka enjoyed local hospitality with a morning tea and refreshments in a social hall of the parish, where he had the opportunity to meet and talk with parishioners.

With the visit to Holy Trinity Ukrainian Orthodox parish, Archbishop's visit ended to Melbourne Metropolitan area. Parishioners of all four parishes enjoyed meeting and chatting with Archbishop after liturgical services.

Photos by Viktor Musyt

ARCHBISHOP DANIEL VISITS ST. NICHOLAS UKRAINIAN ORTHODOX PARISH IN BRISBANE, QUEENSLAND

Following the conclusion of the archpastoral visit to Melbourne Metropolitan area of Australia, His Eminence Archbishop Daniel traveled to Brisbane, Queensland in order to visit the Ukrainian Orthodox parish family of St. Nicholas the Wonderworker, under the pastoral leadership of Protopresbyter Mykola Serdiuk.

With the blessing of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of Diaspora and USA, Vladyka Daniel arrived on the premises of the parish community on Sunday morning, February 9, 2020, in order to serve the Eucharistic Divine Liturgy for the faithful of the community parish family. Mrs. Luydmyla Serdiuk, representing the parish board of administration and the ladies of the parish community, welcomed Vladyka with a traditional bread and salt, while the representatives of the youth of the parish presented the hierarch with the flowers.

Protopresbyter Mykola Serdiuk, in his capacity of the pastor of the parish, presented Archbishop Daniel with a cross and asked for prayers for the parish, the nation and Australia and especially for the next generation of the Ukrainian Orthodox Christians in Brisbane area – parishioners of the parish.

In his sermon, following the Gospel reading for the Sunday of the Public and Pharisee, His Eminence stated:

"Today is known as the "Sunday of the Pharisee and the Publican". It is the first Sunday of a period of preparation, which comprises of four Sundays that precede Holy Lent.

The gospel reading is from Luke 18:10-14 and it is a parable offered by Christ, which reflects the spiritual state of a person when they stand before God. The parable speaks of two people who went up to the Temple to pray. The two personalities described by Christ in this parable signify two different categories; the first was a Pharisee and the second was a Publican.

The Pharisees were a prominent Jewish religious class; very well known amongst the Jews. They were known for keeping the law to the last word. Christ constantly rebuked them, because they were more concerned with the external religious practices rather than with the essence of the law and He compared them to marbled tombs, that are bright and shiny on the outside yet corrupt and defiled on the inside.

The Publican was a tax collector for the Romans. Publicans, in general, were hated by the Jews because they embodied Roman oppression. Many times, they would collect more taxes than what was required and would put the extra in their own pockets. They were considered sinners and traitors.

These two, very antithetical personalities, went up to the Temple to pray. The sinful Publican went back to his house justified but the Pharisee, the preserver of the law, was condemned by his works.

The quality of the prayer revealed the essence of each of them. The Pharisee, as the gospel says, is the one who began his prayer by giving thanks, and his prayer was the longest. Prayer is a dialogue with God, but it seems that the Pharisee was standing praying with himself; he was praying to himself rather than to God. He was praising and glorifying himself and not God, whom he was standing before. His thanks to God originated from his self-adoration. This is the "religious pride" that results from prayer, fasting and alms-giving when we do not focus on their essence. The Pharisee fell into the sin of judging others. He said: "God, I thank You that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector". The Pharisee used to pray, fast and give alms and these things are necessary and required according to the law since faith without works is dead, but he did not know that "God also examines the hearts and the intentions".

The Publican, on the other hand, stood "far off and would not even lift up his eyes to Heaven". This is the way a humble person stands in prayer.

We read the following in the Sunday service: "If you become as the Pharisee; flea far from the Temple, for within is Christ, who only accepts the humble". The Publican stood afar; he felt unworthy to stand in this holy place and to speak with God. He beat his chest as a sign of his repentance and reprimand of the conscience. His prayer was brief; only one sentence: "God be merciful to me a sinner!"; a short prayer, originating from a broken and contrite heart.

On this day the following hymn is also read: "O believers, let us pray in the Holy Temple, the hymn of the Publican, saying: 'God be merciful unto us sinners'; so that with him, we may be granted forgiveness and may be delivered from the destructive pride of the Pharisee."

This Parable, offered by Christ, was chosen by the Holy Church, in the beginning of the period of preparation for Great Lent, to enter us into the arena of prayer and fasting, equipped with the weapons of repentance, humility and contrition of heart.

This parable today teaches us the importance of humility when we exercise the virtues. Humility guards the Divine virtues and it is the ladder that leads to Paradise. Let us, therefore, O Brethren, humble ourselves as did the Publican and offer unto God a yearning from the heart, and fall down in prostration, that he may grant us forgiveness of sins, we who offer our repentance unto Him."

Following the conclusion of the Divine Liturgy, the ladies of the parish treated all in attendance to refreshments, thus providing time for a very warm and informal time with the hierarch of the Church.

Photos by Zacharij Serdiuk

HIS EMINENCE ARCHBISHOP DANIEL MADE ARCHPASTORAL VISIT TO THE PARISH OF ST. NICHOLAS THE WONDERWORKER, IN THE CITY OF PERTH, WESTERN AUSTRALIA

On February 10, 2020, the archpastoral visit of His Eminence Archbishop Daniel of the UOC of the USA and Diaspora to the Ukrainian Orthodox parish of St. Nicholas the Wonderworker in the city of Perth, Western Australia took place.

The archpastor led the Moleben service, commemorating the faithful in attendance as well as those who have offered their service in fighting the wildfires throughout Australia. Welcoming the archpastor to the parish's temple, Mrs. Olena Kotsur, president of the parochial board of administration asked the hierarch to remember in his prayers numerous generations of faithful of the parish, founders of the sacred Ukrainian Orthodox temple in Perth, Australia as well as those parishioners, who have arrived recently from Ukraine and other parts in the world to Australia in search for spiritual uplifting and economic stability.

His Eminence was assisted by Very Rev. Fr. Michael Solomko, president of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC oi Diaspora.

Parishioners from various local neighborhoods of Perth prayed with the archpastor. Liturgical chants were sung by the faithful of the parish in attendance.

At the end of the service, Vladyka Daniel addressed the clergy and parishioners present in the church with words of spiritual edification, addressing various administrative issues in the life of the parish.

Visiting his parishioners is a primary responsibility for a bishop, and is a favorite of Archbishop Daniel. These are typically two to three-day visits, over a weekend, and can involve liturgy, preaching, social events, leadership meetings, and community organizations visits.

"I enjoy getting out of my daily routine, while visiting parish communities in the United States of America and abroad and I particularly enjoy the two-way experience of personal interactions with the faithful of the Church," the Archbishop has said.

In response, Father Michael Solomko, on behalf of all those present, warmly thanked Vladyka for the joy of prayer service, especially noting the pastoral efforts of Archbishop Daniel, as he made an unexpected trip to Perth, Australia in order to address the life and ministry of the Ukrainian Orthodox parish community of the Western Coast of Australia.

Photos by Mykola Mowchan

ARCHPASTORAL VISITATION OF ARCHBISHOP DANIEL TO ST APHANASIUS UKRAINIAN ORTHODOX PARISH, GRANVILLE, SYDNEY

Parishioners and clergy were overjoyed to welcome His Eminence Archbishop Daniel to St Aphanasius Ukrainian Orthodox Parish in Granville, Sydney, for a Moleben and brunch reception on 17 February 2020.

His Eminence visited St Aphanasius as the final stop on his Australian visitation and was warmly welcomed by parish president Nadia Namuren whom he thanked for her recent efforts to rejuvenate life in the Granville community.

Parish priest Archpriest Michael Smolynec informed His Eminence that the parish was named not for the well-known father of the church St Athanasius of Alexandria (the Great), but for St Aphanasius III of Constantinople, the 17th century ecumenical patriarch who reposed in the lord in Ukraine while appealing for Slav support for the Ecumenical Patriarchate.

St Aphanasius' wonderworking relics could be venerated for many years at Lubensk Monastery where, according to custom, the reposed patriarch was buried sitting upright. After the desecration of that shrine by the Bolsheviks his relics were transferred to the Annunciation Cathedral in Kharkiv.

Fr Michael remarked that this was a sign of Ukraine's closeness to the ecumenical patriarchate and great love for the mother church of Constantinople. He added that, as far as he has been able to discern, the Granville parish is the only diaspora parish named for this unique saint.

His Eminence thanked the clergy in attendance, including Protopresbyter Bohdan Matwijczuk and the Very Reverend Michael Solomko, reminding them that the parishes of the Ukrainian Orthodox Church in the Diaspora are clinics for spiritual healing.

After celebrating the moleben to our Lord and Saviour, Jesus Christ, His Eminence preached a homily encouraging the parishioners and clergy to make a "huge investment" in their parish for the sake of the future.

Having visited many Australian cities in preceding weeks, His Eminence was saddened by the absence of Christian clergy and faithful from public life, as well as the great number of shuttered churches of all denominations.

Unless a new generation of Christians can fill the church with praise for God, His Eminence warned, the Ukrainian Orthodox Church in Australia could suffer the same fate, becoming merely a museum of Ukrainian culture and history.

To remain faithful to God and build up his church would require sacrifice and devotion on the level shown by the first Ukrainian migrants to Australia,

His Eminence added, asking the people to consider beginning with the small everyday sacrifices of Great Lent -- such as abstaining from coffee.

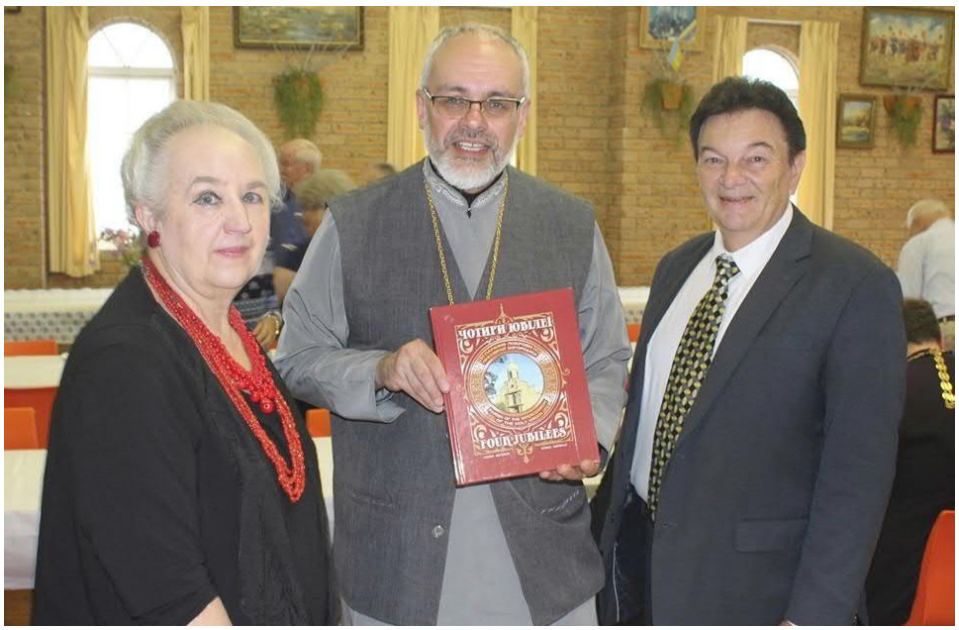
His Eminence also singled out two members of the local Ukrainian community Marichka Czyhryn and Volodymyr Woytowych for their recent publication of a book on the Ukrainian Orthodox Church in Sydney.

A light meal and coffee was graciously provided by the Head of the Parish Sisterhood - Anna Bilanenko.

Acknowledgements:

Heartfelt thanks to Olena Syniuta, Olya Krymska and Roxolana Mishalow of Anna Yaroslavna Brach of Ukrainian Women's Organisation of Australia for providing catering; to Tanya Koldunenko and Pani-matka Anna Matwijchuk for photography; and to all the parishioners who sang in the church choir.

Author: Fr. Michael Smolynec
Photos by Tanya Koldunenko and Pani-matka Anna Matwijchuk



ARCHBISHOP DANIEL VISITS THE UKRAINIAN ORTHODOX COMMUNITY IN CAPITAL OF AUSTRALIA

On Sunday, February 16, 2020, His Eminence Archbishop Daniel led the Eucharistic Divine Liturgy at St. Nicholas the Wonderworker Ukrainian Orthodox parish in Canberra, Australia. The parish serves as a center for the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC in Diaspora. Very Rev. Fr. Michael Solomko – president of the Consistory of the Eparchy is also a pastor of the local parish family that serves the pastoral needs of the community and often ministers to the diplomatic staff of the Embassy of Ukraine in Australia. Ambassador of Ukraine Dr. Mykola Kulinich, his wife Olena and members of the Embassy's staff attended the celebration of the Liturgy.

Welcoming the hierarch to the parish's temple, the children of the community presented him with the traditional bread and salt as well as flowers. In response, His Eminence gave a little talk to the youth of the parish about the significance of the welcoming bread and salt in the tradition of Ukrainian culture and Holy Orthodox Church.

Fr. Michael in his welcoming remarks to the hierarch, called upon the archbishop to offer prayers for the Ukrainian Orthodox community throughout Australia, especially for the parish communities that archbishop visited on his archpastoral journey in the past three weeks, representing His Eminence Metropolitan Antony, Prime Hierarch of the UOC in Diaspora and the United States of America.

Concelebrating with the archbishop was also Protopresbyter Bohdan Matwijchuk, who represented the Ukrainian Orthodox communities in the United Kingdom.

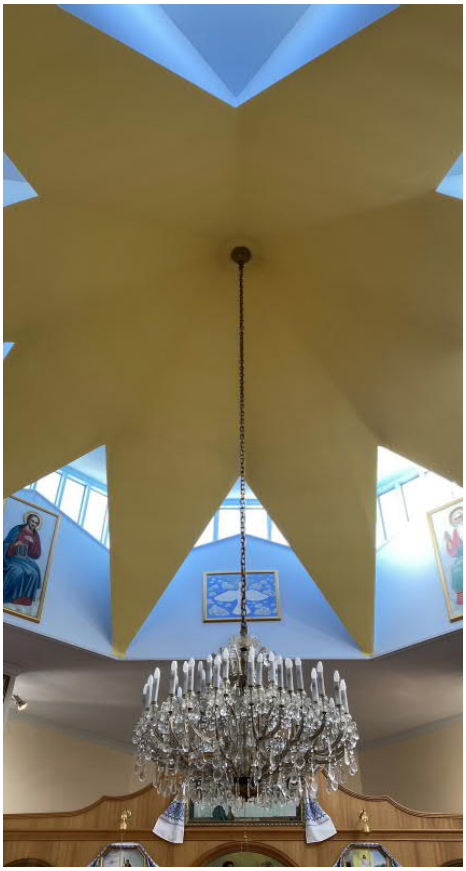
Celebrating the feast of the Encounter of our Lord and the Sunday of the Prodigal Son, the archbishop concentrated his sermon on the topic of the Light of Christ in our lives and the example of spiritual revision and accountability that are portrayed in the Gospel Parable.

Reflecting on the feast of the Meeting of the Lord, Vladyka Daniel reminded the faithful of the reality of the Dread Judgment, which very few, even among Orthodox Christians, take time to contemplate. "The feast of the Meeting of the Lord is in accord with the meaning of the Sundays preceding the Great and Holy Lent," His Eminence noted. "The Righteous Simeon long awaited Christ, and now he receives the Savior in the Temple of God, and he no longer fears proceeding into life eternal." Archbishop Daniel added that the Righteous Simeon is an example for us of how we should receive Christ into our own temple, for our bodies are the temple of God: "If we will be with Christ, then we have nothing to fear from the Dread Judgment. On the contrary, we will rejoice with Christ in life eternal, as in it rejoiced the Mother of God, the Righteous Simeon, and other saints."

Many parishioners gathered for the weekday feast. Upon completion of the Liturgy, Vladyka Daniel led traditional service of blessing of candles, stating in his remarks that everyone must become an opportunity for internal transformation and transfiguration. "This Apostolic Feast is an invitation

leading to God, light and hope, which fills our hearts and souls with love and warmth; once again reminding us of meeting the Lord, evaluating our lives by Him, and the necessity of having the Eternal Light of our Lord inside us. Today more than ever we need the light of God, so that the darkness of ignorance disperses. Therefore, we won't be only the bearer of light, but be the light around us, showing by our example the sweetness of being a member of Christianity and the Church", noted the Archbishop.

Celebration of the Divine Liturgy concluded the formal visit of His Eminence Archbishop Daniel to Canberra (Australian Capital Territory), thus giving an opportunity for the faithful of Sydney Metropolitan area to visit with the archpastor before his return to the United States of America on February 19, 2020.



ARCHBISHOP DANIEL MEETS WITH THE GREEK ORTHODOX ARCHBISHOP OF AUSTRALIA

On Tuesday – February 18, 2020 – on the eve of his departure from Australia, His Eminence Archbishop Daniel, accompanied by Rev. Fr. Michael Solomko (president of the Consistory of the Ukrainian Orthodox Eparchy of Australia and New Zealand of the UOC in Diaspora) traveled to Sydney for a meeting with the His Eminence Archbishop Makarios of the Greek Orthodox Archdiocese of Australia.

The meeting of the hierarchs took place in the offices of the Greek Orthodox Archdiocese of Australia, during which, both hierarchs discussed pastoral issues that touch upon daily life of the Orthodox Christian communities in Australia and Oceania. Of particular interest was a discussion about the theological education of theology students of the Ukrainian Orthodox Eparchy of Australia and New Zealand at St. Andrew's Theological College of the Greek Orthodox Archdiocese of Australia.

At the end of the meeting, Archbishop Daniel expressed greetings of His Eminence Metropolitan Antony, and presented the Archbishop of Australia with two Pascha Pysanky (Easter eggs), which were beautifully done by the local Ukrainian artist in Australia.

In his turn, His Eminence Archbishop Makarios presented Archbishop Daniel with a liturgical Byzantine blessing cross.

Later in the day, both Archbishops met with Very Rev. Fr. Chad Hatfield (President of St. Vladimir's Orthodox Seminary (USA) of the Orthodox Church of America), who was visiting Australia and paid a visit to the Greek Orthodox Archdiocese of Australia and St. Andrew's Theological College of the Archdiocese.

To learn more about the Greek Orthodox Archdiocese of Australia, visit the official web site of the Church in Australia.

His Eminence Archbishop Daniel departed Australia for the United States of America on February 19, 2020, following the conclusion of the three-week long archpastoral visit to the parishes of the Ukrainian Orthodox Diocese of Australia and New Zealand.

SOUPer BOWL SUNDAY - CHARITABLE OUTREACH EVENT

2 Лютого 2020 року Божого, коли в Америці проводиться Фінальна гра з Американського футболу під назвою «Супер Бол», відбулася благодійна акція під назвою «СУПер Бол» (що означай тарілка супу), котру Архиєреї Української Православної Церкви в США, високопреосвященнійший Митрополит Антоній та високопреосвященнійший Архиєпископ Даниїл благословили проводити кожного року, по всіх парафіях Української Православної Церкви в США.

Приготуванням супів для даної акції, традиційно зайнялися й семінаристи Свято-Софіївської семінарії від імені чаптеру Свято-Софіївської Семінарії Української Православної Ліги, яке вже стало щорічним та служить . Благодійне дійство було проведено в осередку УПЦ в США, при парафії Св. Андрія Первозванного в залі сестрицтва, за виділення якого ми їм щиро дякуємо.

Як личить всяку справу починати з молитви, так і в нас, перш ніж відбутися цьому дійству, усі помолилися та розпочали недільний день як і належить з Божественної Літургії, яку очолив високопреосвященнійший Митрополит Антоній. Настоятель храму, після прочитання Євангелія та високопреосвященнійший владика Антоній, після завершення літургії,

виголосили повчальні проповіді про важливість для нас давати милостиню для тих хто потребує, наголошуючи, що через цих людей ми це робимо самому Богу (Зробили комусь з менших моїх, мені зробили. (Мф. 25:40)), також застерігаючи, що Господь запитає в нас на Страшному Суді.

Після літургії, всі пішли до зали, де високопреосвященнійший Митрополит Антоній благословив їжу та проведення благодійної акції. У теплому колі людей з гарячими серцями, які прагнуть до Бога і наслідують справи милосердя, усі мали змогу не лише насититись земними дарами у вигляді смачних супів, а й тим самим нагодувати тих хто цього потребує. Насамкінець усі склали подячну молитву та в мирі розійшлися по домівках, дехто в очікуванні футбольного матчу який відбудеться ввечері.

Хочемо висловити окрему подяку усім, хто приклалися до сьогоднішньої благодійної акції, а особливо Ієрархам нашої церкви за їхнє благословення на добрі справи, усім учасникам Свято-Софіївського чартеру УПЛ за організацію та проведення дійства, Добродійці Оксані Пасакас - за смачний торт, який був приготовлений під тематику сьогоднішнього дня, у вигляді футбольного поля з прапорцями; Добродійці Лесі Сівко, Добродійці Олені Шак, Пані Марії Морозовській, Пані Дані Левицькій - за надзвичайно смачні супи; та Пані Грядзькі Марії - за смачний Морквяний Кекс.

Всі зібрані кошти, а саме 1220$, будуть передані Товариству Святого Андрія Первозванного, яке використає ці кошти для своїх місіонерських праць, а саме у підтримці різноманітних соціальних проектів в Україні для потребуючих людей. Адже, ще за тиждень перед проведенням акції, високопреосвященнійший Архиєпископ Даниїл наголошував: "Ми платимо за одну миску супу, а в Україні ця благодійність спроможна на інших 5 мисок для тих, хто у потребі"... Тому, нехай Милосердний Господь воздасть сторицею за ваші справи любові!

Submitted by Subdeacon Mykola Zomchak
Photos by Subdeacon Yaroslav Bilohan

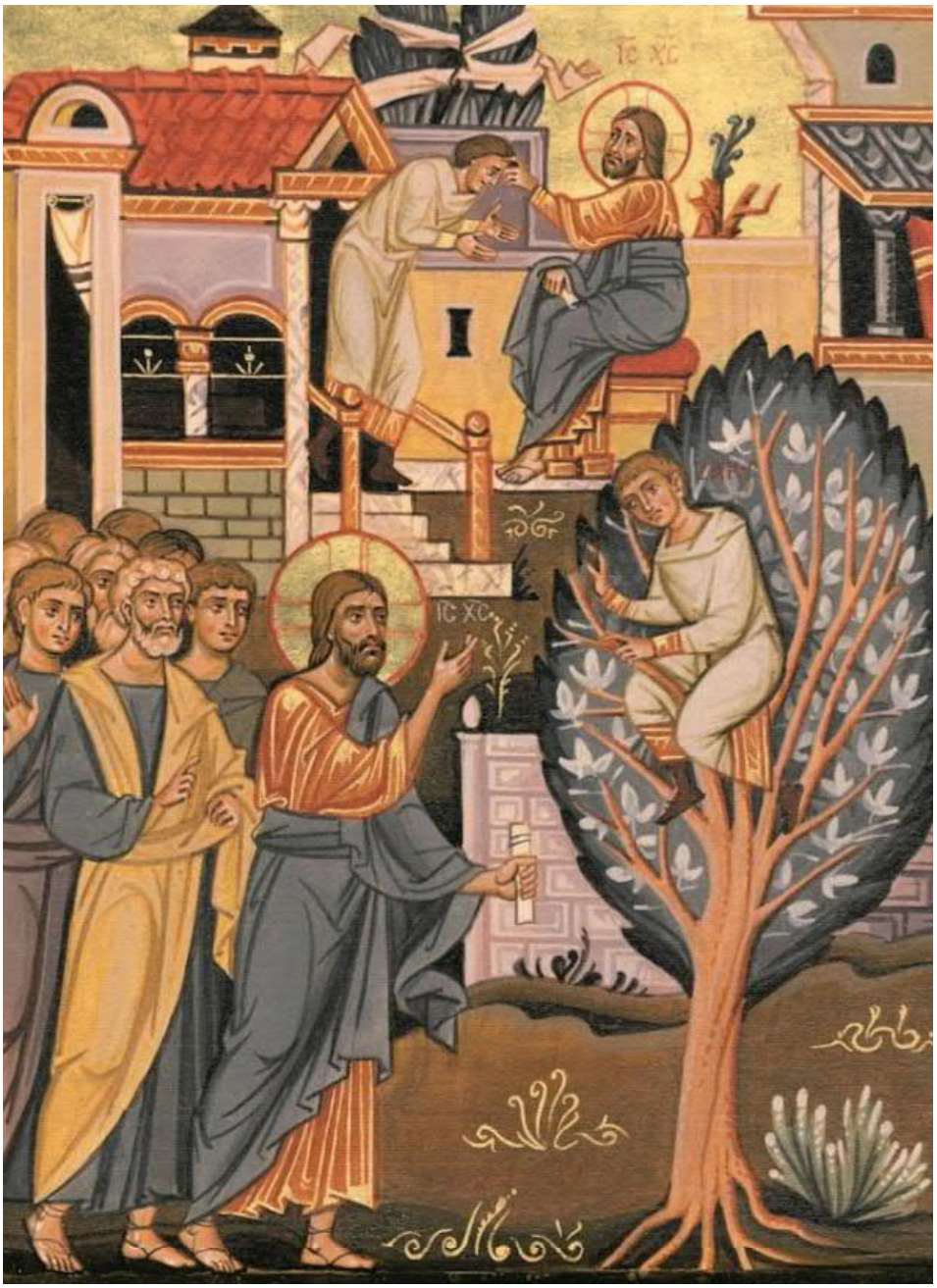
SAINT SOPHIA SEMINARY PRAYERFULLY CELEBRATES THREE HOLY HIERARCHS CHAPEL FEAST DAY

On Wednesday, February 12, 2020 the St. Sophia Seminary celebrated the Three Holy Hierarchs: St. Basil the Great, St. John Chrysostom and St. Gregory the Theologian – the Heavenly Protectors of the Seminary Chapel. The Tropar and Kondak were solemnly chanted on Tuesday evening during the Great Vespers and on Wednesday morning during the Divine Liturgy as local clergy, seminarians and Consistory workers of the UOC of USA gathered together to commemorate these three spiritual giants and to unite in the Eucharist – Holy Communion.

Even thou there was no official celebration announced for that day and no invitations were mailed out, several clergy and faithful joined His Eminence Metropolitan Antony, Rector of the Seminary, for Liturgy. One of the clergy, Fr. Philip Harendza, who graduated the seminary a few years ago, drove for three hours that morning to come for liturgy and he stated: "This chapel and this altar are so dear to me". Besides Fr. Philip, six other clergy celebrated liturgy that morning: V. Rev. Yurij Siwko (Pastor of St. Andrew Memorial Church), V. Rev. Stephen Hutnick (Consistory Treasurer from Wilmington, DE), Rev. Vasyl Pasakas (Seminary Dean of Students), Rev. Vasyl Shak (Seminary Professor), newly ordained seminarians: Frs. Yurii Bobko and Sviatoslav Hot and Deacon Valentine Olynyk. Most of these were ordained at the chapel altar either to Holy Deaconate or Holy Priesthood. The Three Holy Hierarchs Feast Day every year brings clergy together around that very same altar.

Metropolitan Antony, in his sermon, emphasized on the life of the three holy hierarchs: on how many books they wrote, how they defended the teachings of the Church against heresies, what a great oracles they were and how much of authority they had, but at the same time how humble they were and how low they thought of themselves. None of them died as a martyr, but the impact that they left in the Orthodox world is outstanding and it all because they lived one hundred percent according to what they preached.

After the Divine Liturgy, everyone gathered in the seminary dining room for a luncheon and fellowship.



Неділя про Закхея

Лука 19:1 — 10

В Ім'я Отця і Сина і Святого Духа. Амінь.

У сьогоднішньому Євангелії ми чули про Ісуса що проходив через Єрихон по дорозі до Єрусалиму. Якщо б ідея цього уривку була застосована у якійсь історії чи поемі то вона б не привернула нашу увагу. Але в Біблії кожне слово має своє значення і зв'язок. Я буду зосереджуватися на сьогоднішньому Євангелії і покажу вам глибше значення цього уривку з Біблії і як воно може служити нам за приклад.

Дозвольте мені швидко перейти через прочитаний уривок з Біблії. Ісус іде до міста Єрусалиму через місто Єрихон. Там був один чоловік званий Закхеєм, старший над митниками, і хотів побачити Ісуса. Але великий натовп людей обступив Ісуса і малий на зріст Закхей не зміг його побачити. Тоді Закхей вирішив вирішив побігти вперед і виліз на фігове дерево, щоб він міг бачити Ісуса. Коли Ісус наблизився до цього місця Він поглянув угору і сказав до Закхея: "Закхею, - зійди зараз додолу, бо сьогодні потрібно Мені бути в домі твоїм!" Митник з радістю прийняв Ісуса Христа у домі своїм. Але, ті що бачили це, почали нарікати "Він до грішного мужа в гостину зайшов". Закхей встав і каже до Ісуса: "Господи, половину маєтку свого я віддам ось убогим, а коли кого скривдив був чим, - верну вчетверо." Тоді Ісус каже: "Сьогодні на дім цей спасіння прийшло, бо й він син Авраамів. Син бо Людський прийшов, щоб знайти та спасти, що загинуло!"

Місто Єрихон є дуже древнє місто, засноване, приблизно 3000 років до Різдва Христового. Це є найнижче місце на Землі — 846 дюймів (258 м) нижче рівня моря. Саме ім'я Єрихон з Єврейської означає "ароматний, запашний". У Старому Заповіті ми маємо багато довідок про місто Єрихон. У п'ятій книзі Мойсея про нього згадується як Обіцяна Земля. Пророк Ісус Навин (Єгошуя 6:26) пророкував про це місто після того як воно було зруйноване Ізраельтянами і у Першій книзі царів (16:34) ми бачимо сповнення цього пророкування "За його днів Хіїл з Бет-Улу відбудував Єрихона, - на первороднім своїм Авірамові він заклав його фундаменти, а на наймолодшім своїм Сегігові повставляв брами його, за словом Господа, що говорив через Ісуса, Навинового сина."

Висота міста Єрусалиму відносно міста Єрихону є дуже високою — 2500 дюймів (760 м) над рівнем моря. Єрусалим — це Святе Місто.

Закхей — з єврейської означає "чистий". Він був чистий по імені, але не чистий по ділах своїх. По цій причині він хотів побачити Ісуса.

Ісус "не прийшов кликати праведних, але грішників" (Матв. 9:13) "до покаяння" (Лука 5:32). Ісус кличе Закхея по імені, людину котру він не знав. Митник у цей час рахувався як найгірший грішник. Через це люди були здивовані коли вони побачили Ісуса, що йде до нього в гості. Що ми

тут бачимо називається синергією, співпрацею, між божеством і людством, між Ісусом і Закхеєм. Ісус потребував Закхея - бо він знайшов загублену вівцю, а Закхей потребував Ісуса бо він знайшов Спасителя. Але це не є 50 на 50 співпраця, тому що Бог завжди готовий прийняти нас. Що вимагається від нас, грішників, це вірити у Нього і повернутися до Нього з справжнім, глибоким покаянням - як Закхей зробив.

Де саме, ми бачимо це глибоке покаяння? Ми бачимо це у його обіцянці: "Господи, половину маєтку свого я віддам ось убогим, а коли кого скривдив був чим, - верну вчетверо." Ісус бачачи це справжнє покаяння каже: "Сьогодні на дім цей спасіння прийшло, бо й він син Авраамів. Син бо Людський прийшов, щоб знайти та спасти, що загинуло!" Син Авраамів означає що у Закхея віра як в Авраама.

"Син бо Людський прийшов, щоб знайти та спасти, що загинуло!" Ісус кличе себе Сином Людським, наголошуючи, що і він людина. З єврейської Син Людський означає Син смертних, або найслабший зі слабих. Ісус, Син Людський, іде до найнижчої частини землі, знаходить і відновлює загублене, Закхея.
Але як ця історія корисна для нас? Ми також, можемо вилізти на дерево щоб побачити Ісуса, Нашого Спасителя. Ми можемо прийти до нашої прекрасної церкви і підготуватися до святої сповіді з глибоким покаянням, а саме з бажанням змінити наше життя, зупинити гріховні діла. А потім ми ідемо до святого Причастя щоб почути слова Ісуса Христа: "Сьогодні на дім цей спасіння прийшло" - на наше серце. Ми приймаємо святе Тіло і Кров Ісуса Христа з вірою Авраама, з вірою Закхея, як спасіння нашої душі.

Хай сьогоднішнє Євангельське читання пом'якшить наші серця, щоб побачити наші гріхи і бажання побачити Ісуса, бажання змінити наше життя, щоб і ми могли приєднатися до Ісуса Христа, Нашого Спасителя, і разом подорожували від найнижчої частини землі до найвищої вершини, Єрусалиму, Святого Міста. Амінь.

о.Іван Синевський
Парафія Св. Івана Хрестителя
Джонсон Сіті, Нью-Йорк

THE SUNDAY OF THE PRODIGAL SON

Dear Brothers and Sisters in Christ!

In today's Gospel lesson we heard the parable about the young son who got tired of his father's surveillance and asked for his portion of the inheritance. After receiving it, he went away into another country where he lived prodigally and spent all his riches.

Soon there was famine and the young son did not have anything to eat. He came to his senses and decided to return to his father and ask for forgiveness. The father sees him coming from afar, clothed in rags and weak, is filled with compassion and runs out to meet him, falls on his neck and kisses him. As St. John Chrysostom reminds us, the father did not wish even to reproach his son for his shameful past, because he saw before him a son who had been dead and was alive again, who was lost and was found. The loving father, with great joy, ran out to meet his son, forgave him and reinstated him in sonship. In honor of his return, the father ordered the fatted calf to be killed and everyone feasted and rejoiced.

The parable is concerned with God's great love for man, particularly for the sinner and the joy which Heaven knows when sinners find spiritual regeneration.

As we heard in today's Gospel also that the elder son, who was working in the field at the time when his brother returned, regarded the whole situation differently. After he learned from the servant about the jubilation going on in the house, the elder son would not even enter the house. In the heart of the elder son there was neither love not even sympathy for his fallen brother, who was in need of support. He did not have love or respect for his father either. His heart was full of malice and pride. The father countered the malice and pride of his elder son with patient, paternally tender love. "As for your attitude to your brother: It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found (Luke 15:32)." The father did not denounce or reproach his son, but again reasoned with him with paternal tenderness saying that he must love his brother, even though fallen.

Let us learn from the repentance of the prodigal son, who was able lift himself from moral downfall. Let us cast away

the egoistic pride and malice of the older brother. Let us distance away from thought that we are sinless.

Here, brothers and sister, is an amazing struggle between love and egoistic pride. What does it teaches us? There are many amongst us who are like the elder son. Outwardly they fulfill God's commandments and observe ecclesiastical and social customs, try to avoid everything that violates established regulations, and for this they are considered good Christians. But their hearts are full of pride and egoism and are often hard as stone and cold as ice. Not having any obvious vices, they think highly of themselves and speak proudly of their merits. Pride and egoism deaden their love for God and for their neighbor. They expect rewards from God for their merits, and are envious and indignant if the Lord bestows His benevolence not upon them, but upon others whom they consider sinners worse than themselves.

Dear Brothers and Sisters none of us are sinless. Therefore let us be kind towards our sinful younger brothers and sisters. Let us rejoice and be glad that they have repented of their sinful ways. Let us imitate them in their repentance; this is what the Gospel parable about the father and his two sons teaches us. In the time of Great Lent, which is approaching soon, when we come to the holy confession, let us pray with the words of today's Tropar: "Having foolishly abandoned Your paternal glory, I have squandered on vices the wealth that You have given me. Therefore, with the voice of prodigal I cry out to You: I have sinned before You, O Compassionate Father, accept me in repentance and make me as one of Your hired servants. Amen.

НЕДІЛЯ БЛУДНОГО СИНА

Луки 15, 11-32

Дорогі Брати і Сестри у Христі!

Сьогодні ми чули у святому Євангелії притчу про блудного сина, який не захотів більше жити під наглядом свого батька і попросив дати йому частину його спадщини. Взявши своє майно цей син пішов в іншу країну і в скорому часі розтратив своє майно, живучі розпусно.

В скорому часі настав голод в тій країні і цей син не мав нічого їсти. Він схаменувся і вирішив вернутись до свого батька, кажучи сам до себе "Скільки наймитів у батька мого мають достаньо хліба, а я гину з голоду" (Луки 15:17). Коли цей син повертався додому, його батько побачив його здалека і йому стало жалко свого сина. Він зустрів його одягненого в подерту одежу, кинувся йому на шию і поцілував його. Св. Іван Золотоустий нагадує нам, що батько не хотів навіть докоряти своїому синові за його поведінку. Це тому, що батько побачив свого сина який помер і знову ожив, який загубився і знайшовся знову. Люблячий батько з великою радістю, побіг і зустрів свого сина, пробачив його провини і відновив його в правах сина. В честь його повороту, батько наказав своїм слугам заколоти годоване теля і всі раділи і веселилася.

Ця притча нагадує нам велику любов Бога до людини, а особливо до грішника і радість в Небі коли грішник знаходить духовне відродження.

Ми також чули в сьогоднішнім Євангелії про старшого сина, який працював в полі коли його молодший брат вернувся додому. Йому дуже не сподобалось радісне прийняття в домі для його молодшого брата. Він навіть не захотів зайти до хати.

В серці старшого брата не було ні любові ні навіть співчуття для його повернувшого брата, який в той час потребував підтримки. Старший брат в своїм серці також не мав ні любові ні поваги до свого батька. Його серце було наповнене злобою і гордістю. Батько на злість і неповагу свого старшого сина відповів терпеливістю і батьківською ніжною любов'ю.

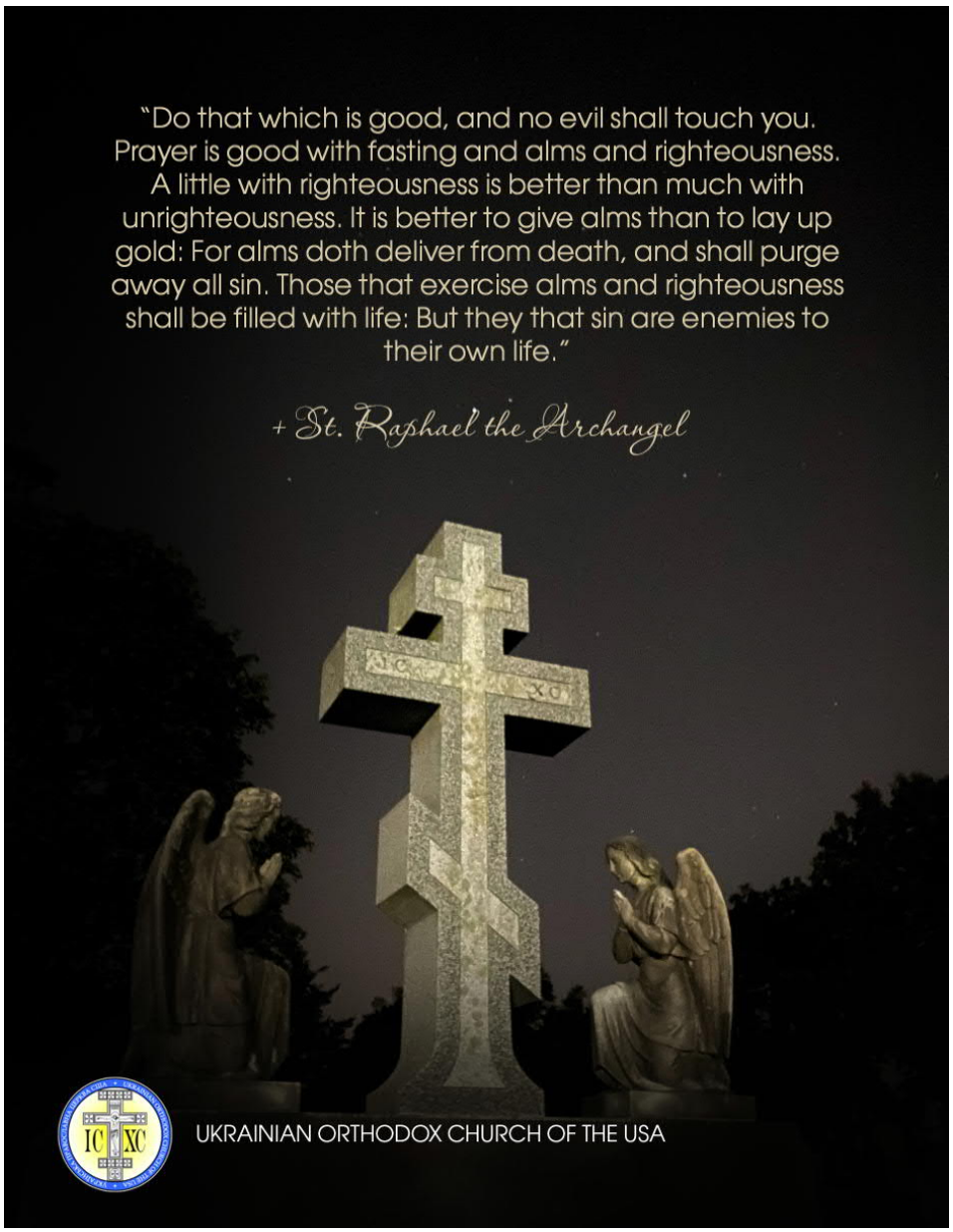
"Веселитись та тішитись, що брат твій оцей був мертвий і ожив, згунув був, і знайшовся"(Луки 15:32). Батько не ганьбив свого старшого сина за його злобу до свого брата. Батько переконував старшого сина, що він повинен любити свого брата не зважаючи на його провини.

Повчімося ж покаянню у блудного сина, що встав після глибокого морального падіння. Полюбімо смирення, що спасло розпусного сина. Відкиньмо гордість, дух ворожнечі і нетерпимість його брата.

Дорогі брати і сестри, тут ми бачимо надзвичайну боротьбу між любов'ю і егоїстичною гордістю. Що ж ця притча вчить нас? Багато з нас поводяться в своєму житті як старший брат в цій притчі. З наружі ці люди додержуються заповідей Божих як також виконують церковні і соціальні приписи і уникають порушення законів. Вони уважаються добрими християнами. Але їхні серця є наповнені гордістю і егоїзмом і часто їх серця є холодні як лід. Не маючі помітних поганих прикмет, ці люди дуже високо про себе думають, вони є горді за свою гідність. Гордість і егоїзм омертвляють нашу любов до Бога і до наших ближніх.

Дорогі Брати і Сестри, ніхто з нас не є безгрішними. Ми мусимо бути зрозумілими до тих людей які провадять грішне, не християнське життя. Радіймо і веселимося коли вони каються і навертаються від своїх гріховних доріг. Наслідуймо їхнє навернення. В час Великого Посту, який наближається, приходячи до сповіді, молімось Богові словами кондака Неділі Блудного Сина — "Від Отцевої слави Твоєї віддалився я безумно, в безчесті змарнувавши багатство, яке Ти передав мені. Тим то голосом блудного взиваю до Тебе згрішив я перед Тобою, Отче Щедрий, прийми мене в покаянні і настанови мене в одного з наймитів Твоїх". Амінь.

о.Юрій Базилевський



SUNDAY OF THE LAST JUDGEMENT

Glory to Jesus Christ! Glory forever!

This morning we continue with the Sundays of preparation for our beginning of the journey we all make during Great Lent. We began two Sundays ago with the time of preparation for the Great Fast with being reminded of the importance of humility for our journey as we heard the parable of the Publican and Pharisee. Then last Sunday with the parable of the Prodigal Son, we were reminded of how the Love of God is central to our making this journey. Now we come to the Sunday of the Last Judgment as we are now reminded the reason for this journey we soon will embark upon: that with humility and aware of the Love of God for us, we begin this journey of cleansing of soul and body not only to properly celebrate the coming Feast of Feasts but to prepare ourselves for the coming day of the Last Judgment. We prepare ourselves in this way so that on that terrible and awesome Day when our Lord Jesus Christ returns to judge the living and the dead, we may be found worthy to stand on the right hand with those who lived their lives responding to the Love of God by extending that Love to our fellow man.

Today in the hymns of this day and the readings we hear much about the fearsome nature of the Last Judgment and many look to this Day with fear and trembling. This is a necessary component of understanding what will transpire when our Lord Jesus Christ returns to judge the living and the dead the scrolls are opened and each person is judged before the Throne of Almighty God. It is necessary for us to understand and accept the finality which comes with the judgment that is passed as each person receives not only judgment on this day but their eternal reward on this Day. But there is something more that our commemoration of this Sunday of the Last Judgment brings to our minds this day.

Today in the Gospel Reading from Saint Matthew 25:31-46 we are all granted a glimpse into what will transpire at the Last Judgment when all mankind will stand before the Judgment Seat to give an account for how one lived their life. We hear very clearly in the Gospel this morning that it is how a person made the connection between the Love of God for all mankind and our care and love for our fellow man. We are reminded this day that it is not only belief in the Love of God for His creation that marks those that our Lord calls "the blessed of My Father" but it is those who have applied that faith in daily life in extending God's Love to those around us who are in need. We are reminded today that we must not only believe in God but we must put that faith into practice in sharing with and ministering to those who are in need around us. This is what makes the difference between those on the right hand and those on the left hand: for it is how we have responded to our faith in God and how we have put our faith into practice that we are judged. Have we extended the Love that God has for us in provided grace and salvation to others or have we – like the man given one talent who hid it in the ground from another of our Lord's parables- kept it hidden

and in so doing not shared our faith in living that faith through daily practice.

In the words of our Lord in today's Gospel as He outlines how each person is judged we are reminded that those who are judged righteous and worthy to inherit the kingdom, are those who have not only believed but have lived as true disciples of Christ. The righteous are not only those who have given lip service to believing but rather have not only believed but have practiced that belief in extending the mercy and love of God to their fellow man. This is what it means to be a disciple of our Lord and this is what we all are called to do in our lives if we wish to be judged to be among the righteous.

This morning as we reflect on the awesome and fearsome coming Day of the Last Judgment, we are afforded yet another opportunity to examine our lives and to ask ourselves this basic question: Have we lived our lives by practicing our faith in extending the love and mercy of God to those around us in need? Or have we squandered those opportunities in our daily lives to practice our faith because we were too busy to help those in need? As we reflect upon our lives in light of the coming Day of the Last Judgment, let us all ask God for His Mercy and Grace so that He may give us the strength and the willingness to practice our faith in sharing that faith with others by ministering to them and meeting their needs. In this way we truly are able to show that we have understood the true meaning of our faith in Jesus Christ- allowing our faith to shape and define how we live our lives each day and led us to meet the needs of those around us- those for whom our Lord suffered, died, was buried, and rose from the dead.

Amen!

Father Paisius McGrath

ОСТАННІЙ АБО СТРАШНИЙ СУД

Повчання про Страшний або Останній суд було сказано Ісусом Христом декілька днів до розп'яття. Бог створив наших прапредків Адама і Єву і вони жили в раю. "І створив Бог Людину за образом Своїм, за образом Божим створив її; чоловіка і жінку створив їх" (Буття 1, 27). Бог приходив до Адама і Єви і з ними говорив. Бог створив людей для вічного життя. По намові диявола, Адам і Єва з'їли з дерева пізнання добра і зла, що було заборонено Богом. Вони згрішили, тобто порушили заповідь Божу. Адам і Єва пізнали зло і стали смертними людьми. Вони в собі знівечивши подобу Божу і за це були вигнані з раю.

Милосердя Боже є дуже велике. Бог посилав пророків через котрих дав основні закони Старого Заповіту, щоб люди провадили праведне життя. Бог обіцяв через пророків, що

прийде Спаситель, Котрий визволить людей від гріхів і наверне їх назад до Бога. Тим Спасителем є Господь Ісус Христос, Друга Особа Святої Трійці, Син Божий, Котрий зійшов з неба й прийняв тіло від Духа Святого і Пресвятої Діви Марії. Ісус Христос почав свою спасительну проповідь словами: "Покайтеся, бо наблизилось Царство Небесне!" (Матвій 4, 17). Покаяння значить залишити гріховне життя і почати жити по законам Божим. Тут Ісус Христос говорить про «Царство Небесне», а не про рай на землі в якому були Адам і Єва. Бог ставить нас на вищий рівень ніж Адама і Єву, бо після упокоєння забирає душі праведників до Себе на небеса, де вони будуть жити в оселях Божих завжди.

Для спасіння душі найперше необхідна сильна віра в Бога і праведне життя. Від сильної віри залежать всі наші діла, які ведуть до спасіння як дотримування заповідей Божих, усердна молитва, ходження до храму Божого, добрі діла та каяття в своїх гріхах. Православні Християни, які себе духовно підносять, каються в своїх гріхах в святій сповіді і причащаються Святих Тайн Христових унаслідують вічне блаженство у Царстві Небеснім після відходу з цього світу.

Перед воскресінням Лазара, Ісус Христос говорить до Марфи: "Я воскресіння й життя. Хто вірує в Мене - хоч і вмре, буде жити. І кожен, хто живе та хто вірує в Мене - повіки не вмре. Чи ти віруєш цьому?" Вона відповідає: "Так Господи! Я вірую, що Ти Христос, Син Божий, що має прийти на цей світ." (Іоан 11, 25-27) Ми ясно бачимо з цих слів Ісуса Христа, що душі праведників є призначені до життя вічного.

Рай є і він чекає на достойні душі увійти до нього. Разом з Ісусом Христом був розп'ятий розбійник котрий покаявся. Христос йому сказав: "Поправді кажу тобі: ти будеш зо Мною сьогодні в раю" (Лука 23, 43). Ми знаємо з притчі про бідного Лазара і багача, що Лазар після смерті був у раю разом з Авраамом, а багач у пеклі. Також, Лазар, котрого Господь воскресив на третій день, вже був в раю, бо оповідав що йому там було дуже солодко. На спогад цього, ми приносимо мед на сорокоуст, щоб і нашим спочилим було солодко перебувати в раю.

Великим угодникам Божим Бог відкриває тайни раю. Святий Апостол Павло в другому посланні до Коринтян пише: "Я знаю чоловіка в Христі, що він чотирнадцять літ тому - чи в тілі, чи без тіла, не знаю, знає Бог - був узятий до третього неба. Й чоловіка я знаю такого,- чи в тілі, чи без тіла, не знаю, знає Бог,- що до раю був узятий і чув він слова невимовні, що не можна людині їх висловити" (2 Коринтян 12, 2 - 4). Тут св. ап. Павло пише про себе. Тоді був такий звичай, що хто писав про себе не називав свого імені, бо це вважалося непристойно.

Св. Андрій Юродивий був взятий до раю і там перебував два тижні. Це той самий св. Андрій, котрий бачив на Покрову Пресвяту Богородицю у церкві на Влахернах в Константинополі. Ми наведемо тільки деякі уривки з оповідання св. Андрія як він перебував на небі. Коли св. Андрій ходив по небі то глянув вниз і побачив як би морську безодню. Св. Андрію здавалось, що він ходить по повітрю, він перелякався і закричав до свого провідника: "Пане, я боюсь, щоб мені не впасти в глибину." А ангел відповів: "Не бійся, бо нам потрібно піднестись ще вище". Ангел подав руку св. Андрію і вони вже знаходились вище другої сфери в раю, себто в третьому небі. Св. Андрій говорить: "Там я побачив дивних мужів, їх упокоєння і непередаваєму на людській мові радість їх свята." В третій сфері раю перебувають душі праведників. Тоді вони увійшли в якесь дивне полум'я, котре їх не пекло, а тільки сіяло. Св. Андрій жахнувся, а ангел провідник обернувся, подав йому руку і сказав: "Нам: належить піднестись ще вище!"

Тоді вони піднеслись вище третього неба, себто до четвертої сфери, де св. Андрій бачив і чув величезну кількість сил небесних прославляючих Бога.

З вище наведеного, ми тепер маємо уяву про рай. Коли душа розлучається з тілом, то тоді їй ясно пригадується все її життя і всі діла душі на протязі її земного життя. Ми на землі є окружені злими духами - слугами диявола. Вони нас невидимо спокушають до гріхів і цілий час слідкують за нашим життям. Коли душа людини залишає своє тіло, то по душу приходить два ангели - ангел охоронитель і ангел провідник, котрі возносять цю душу на небеса на поклоніння Богу. В той час злі духи підлітають до душі і виявляють всі нею заподіяні гріхи за життя. Тоді ангели говорять про всі добрі діла душі, котрі повинні переважати гріхи, щоб душа людини могла піднестись до Бога і до раю. На сороковий день після смерті, Бог оприділяє місця перебування душі. Це є індивідуальний і перший суд.

Христос говорить: "А ті, що будуть достойні того віку й воскресіння із мертвих ... ні вмерти вони вже не можут, бо рівні вони ангелам, і вони сини Божі, синами воскресіння

бувши" (Лука. 20; 35, 36). Тут ми бачимо на який високий рівень Бог ставить праведників і підвищує їх до ангелів.

Сьогоднішня Євангілія оповідає про Страшний Суд, який буде коли вдруге прийде Господь наш Ісус Христос. Господь прийде у славі при множестві ангелів й тоді буде кінець світу. Цей другий прихід Ісуса Христа буде цілком протилежним від першого перебування Ісуса Христа на землі, коли Він жив як убогий і переслідуваний чоловік. В майбутньому Христос з'явиться у славі як Володар вселенної і засяде на пристолі судити живих і мертвих, котрі воскреснуть, окружений величезною силою ангелів.

Про час другого приходу Ісуса Христа ніхто не знає, тільки знає Бог Отець. Про ознаки кінця світу пише святий євангелист Лука. Ознаки перед кінцем світу будуть такі: "І будуть ознаки на сонці, і місяці, і зорях, і тривога людей на землі, і замішання від шуму моря та хвиль. Коли люди будуть мертвіти від страху і чекання того, що йде на весь світ, бо сили небесні порушаться" (Лука 21; 25, 26). З цього опису видно, що наша сонячна система порушиться і прийде кінець світу так як ми його сьогодні бачимо. Тоді прийде кінець фізичному існуванню людей на землі. Тоді тіла живучих людей перетворяться в тіла духовні. Про це ясно говорить святий апостол Павло в першому посланні до Коринтіян: "Ось кажу я вам тайну: не всі ми заснемо, та всі перемінимось , - раптом, як оком змигнуть, при останній трубі: бо затрубить вона - і мертві воскреснуть, а ми перемінимось"(1 Коринтян 15; 51, 52).

А в першому посланні до Солунян святий апостол Павло пише про другий прихід Господа Ісуса Христа так: "Сам бо Господь із наказом, при голосі Архангола та при Божій трубі зійде з Неба, і перше воскреснуть умерші в Христі, потім ми, що живимо і зостались, будемо схоплені разом із ними на хмарах на зустріч Господню на повітрі, і так завжди будемо з Господом" (1 Солунян 4; 16, 17).

В неділю М'ясопусну ми в Євангелії читаємо як відбувається Останній Суд. Господь прийде у славі з анголами і засяде на престолі. Зберуться перед Ним всі народи. Христос відділить праведників від грішників, так як пастух відділяє овець від козлів. Щоб ясніше було розуміти науку Господню, то Христос брав приклади з тодішнього побутового життя. За часів Христа вівці і козли паслись разом. Вівці були білі, а козли чорні. Праведники стануть по правій стороні, а грішники по лівій. На Останньому Суді Ісус Христос не буце розглядати індивідуальних провин. Господь знає всі помисли і дії людей. Останній або Страшний Суд буде загальним і властиво підтвердженням першого індивідуального, котрий відбувається на сороковий день після упокоєння. На Останньому Суді праведники отримають нагороду і осягнуть Царство Небесне.

Пам'ятаймо, що Останній Суд тільки страшний для тих, хто не покаявся, а для праведників це є перехід до блаженного вічного життя у Царстві Небеснім. Про це ясно говорить Христос в Євангелії від Іоана: "Поправді, поправді кажу вам: хто слухає слова Мого, і вірує в Того, що послав Він Мене, - життя вічне той має й на Суд не приходить, але перейшов він від смерті в життя" (Іоан 5, 24).

На превеликий жаль, сьогодні переважаюча більшість людей не ходить до церкви. Це є ознака маловірства або цілковитого невірства. Ніколи не є запізно навернутися, до Бога і Його Святої Церкви, але не треба відкладати, бо це гріх. Ісус Христос і ангели радіють на небесах, коли людина повертається назад до Бога. Завжди пам'ятаймо, що наше життя тут на земді є коротке, що по своїй духовності ми є створені за образом і подобою Божою, що ми маємо в собі Богом дану безсмертну душу, яка після нашого відходу від земного життя вертається до Бога. Пам'ятаймо, що ми завжди мусимо бути приготовлені духовно до несподіваного відходу до життя небесного.

Наближаючись до Великого посту, каймось у своїх гріхах, прощаймо провини іншим, стримуймось від гріховних думок, робім добрі діла, а найголовніше молімось до Бога про прощення наших гріхів. Преподобний Єфрем Сирін, учитель покаяння, навчає нас як отримати прощення гріхів. Він пише: "І так, приступіть, будемо молитись поки є ще час. Тут, поки ми ще в тому житті, завжди можемо умолити Бога. Не трудно нам випросити прощення. Прольєм сльози поки ще є час, щоб їх прийняти; щоб, коли перейдемо в другий світ, то там плач вже буде безкорисний." Це значить, що покійник на другому світі вже не може сам за себе випросити прощення гріхів. Людина мусить простеляти собі дорогу до Царства Небесного тут на землі.

Надіймось на милосердя Боже до нас грішних, молімо Господа Ісуса Христа, щоб під час Страшного Суду Він сказав нам: "Прийдіть, благословенні Мого Отця, посядьте ви Царство приготоване вам від заложення світу" (Мат. 25, 34).

отець Володимир Вронський

Material from:

Український тижневик
Ukrainian weekly

NOVA ГАЗЕТА

ШЛЯХ. ІСТИНА. ЖИТТЯ

І ЖИВИМ, І НЕНАРОЖДЕННИМ...

24 січня в американській столиці відбувся 47-й Марш за життя

Велелюдна акція March for Life («Марш за життя») стала свідченням того, що американці стають дедалі більшими й послідовнішими «захисниками життя» – цього року в ній взяли участь, за приблизними підрахунками, понад 300 тисяч осіб з усіх штатів Америки: люди різного віку, національностей, віровизнання, політичних переконань...

«Марш за життя» – це щорічний мирний всеамериканський протест проти «вбивств в утробі матері» – практики та легалізації абортів. Першопоштовхом і точкою відліку стала справа «Roe v. Wade» й контраверсійне рішення стосовно неї Верховного суду США.

Передісторія цього питання така. Прецедентом стала справа жінки на ім'я Норма Маккорві, яка виступала під псевдонімом Джейн Ро. Завагітнівши в 1969 році своєю третьою дитиною, вона вирішила зробити аборт, який у штаті Техас, де жінка мешкала, був заборонений, окрім випадків, які загрожують життю матері. Розпочалася судова тяганина. Зрештою, її захисники подали позов до федерального суду США проти колишнього окружного адвоката Генрі Вейда, заявляючи, що закони, які забороняють аборти в штаті Техас, антиконституційні. І в 1973 році Верховний суд США ухвалив рішення, яке перекреслило низку штатних та федеральних законів, поділивши Америку на тих, хто «за життя», і тих, хто «за вибір».

Уперше March for Life відбувся 22 січня 1974 року біля Західних сходів Капітолію. У ньому взяло участь близько 20 тисяч однодумців.

З того часу жоден американський президент особисто не був присутній на марші за всю його майже піввікову історію. Цього року Дональд Трамп став першим. Він не лише взяв у ньому участь, а й звернувся до його учасників з проникливою промовою.

«Марш за життя – це рух, народжений з любові. Кожне життя приносить любов у цей світ. Кожна дитина приносить радість у сім'ю... Ви любите кожну дитину, народжену й ненароджену, бо вірите, що життя – священне, що кожна дитина є цінним даром від Бога...», – наголосив він, підтверджуючи цим незмінність своїх принципів і нагадуючи про точку відліку, імпульсом до якої стало рішення Верховного суду в справі «Roe v. Wade», яке легалізувало аборти в усій країні.

Всенаціональна молитва за життя в базиліці Непорочного Зачаття Пресвятої Діви Марії. Вашингтон, 23 січня

Президент також висловив свою підтримку законопроекту в Палаті представників, який має на меті заборонити аборти на пізніх термінах вагітності, коли ненароджені діти вже відчувають не тільки біль, а й страх. Не можна без тремтіння в тілі дивитися реальні фото, коли маленька людинка, бачучи в утробі матері голку лікаря-вбивці, зіщулюється від страху й кричить.

У вашингтонській акції гуманізму взяли участь також представники українських церков США.

«Рік за роком ми маршируємо разом з тисячами інших американців, для кого життя є найбільшою цінністю на землі. І кожного року я мрію про той день, коли нам цього не потрібно буде робити. Я молюсь за день, коли найбільш уразливі будуть захищені, і походи на життя здадуться настільки ж непотрібними, як кроки за ґравітацією », – сказав архиєпископ Даниїл, глава Західної єпархії УПЦ США, йдучи поряд зі своїми вихованцями – семінаристами семінарії святої Софії в Бавнд-Бруку (штат Нью-Джерзі).

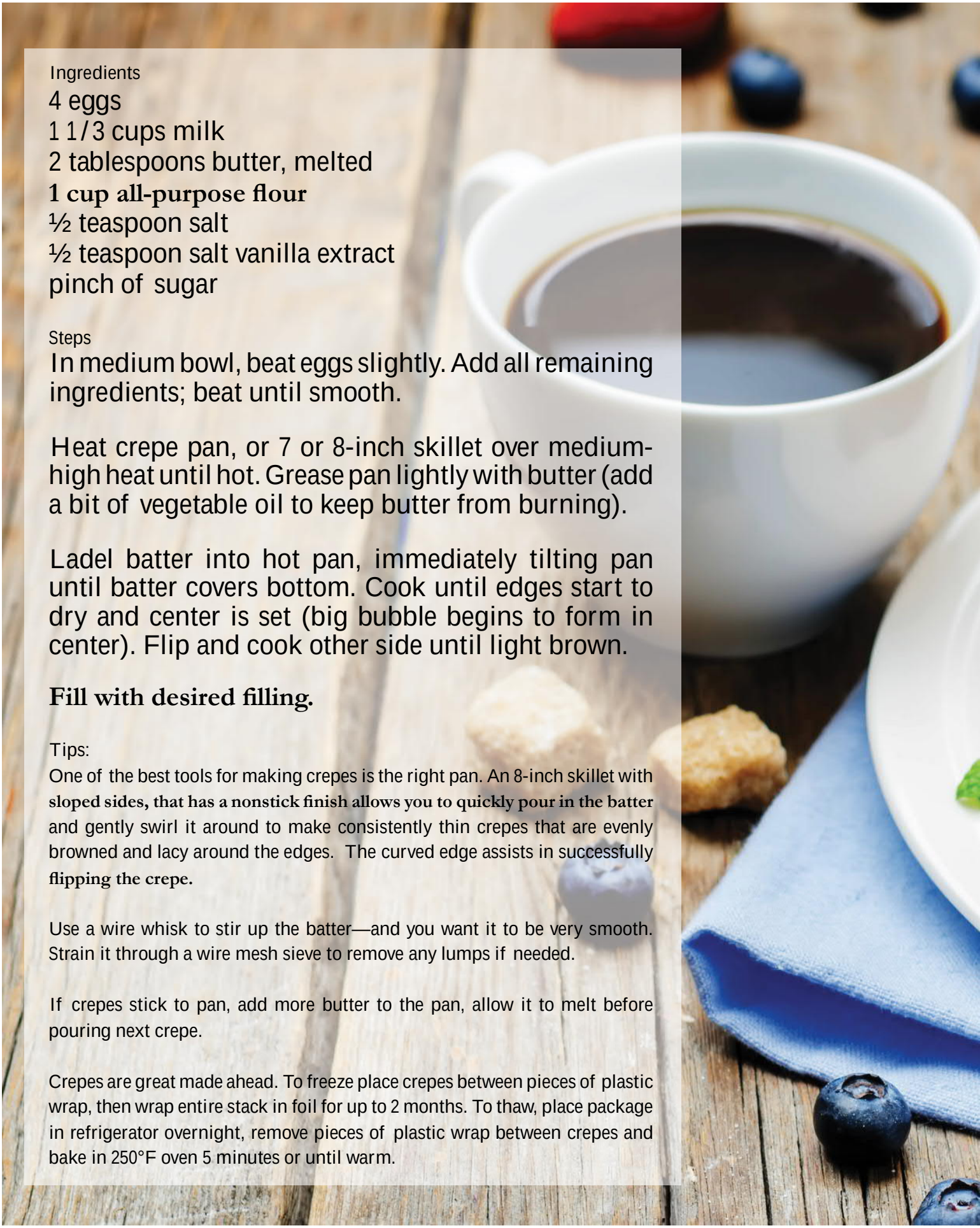
Критики, скептики й противники різних мастей відразу ж надали цій акції політичного звучання, не стомлюючись іронічно перепитувати в соцмережах: «А ким був Ісус Христос: демократом чи республіканцем?»

«Марш за життя» відповів і на це запитання. Ісус був гуманістом, він не ділив людей ані за партійною приналежністю, ані за кольором шкіри, ані за розрізом очей – він закликав жити з вірою в душах і любов'ю в серцях. З любов'ю до всіх і насамперед до тих, хто ще не може сам себе захистити.

Олена Івасюк
Спеціально
для «Нової газети»
Вашингтон

У «Марші за життя» взяли участь духовенство, семінаристи, віряни Української православної церкви США на чолі з владикою Даниїлом

На марші – духовенство й семінаристи семінарії Св.Василія Української греко-католицької церкви разом з єпархом Стемфордським, владикою Павлом Хомницьким та отцем-ректором Богданом Тимчишиним



Ingredients

4 eggs
1 1/3 cups milk
2 tablespoons butter, melted
1 cup all-purpose flour
½ teaspoon salt
½ teaspoon salt vanilla extract
pinch of sugar

Steps

In medium bowl, beat eggs slightly. Add all remaining ingredients; beat until smooth.

Heat crepe pan, or 7 or 8-inch skillet over medium-high heat until hot. Grease pan lightly with butter (add a bit of vegetable oil to keep butter from burning).

Ladel batter into hot pan, immediately tilting pan until batter covers bottom. Cook until edges start to dry and center is set (big bubble begins to form in center). Flip and cook other side until light brown.

Fill with desired filling.

Tips:

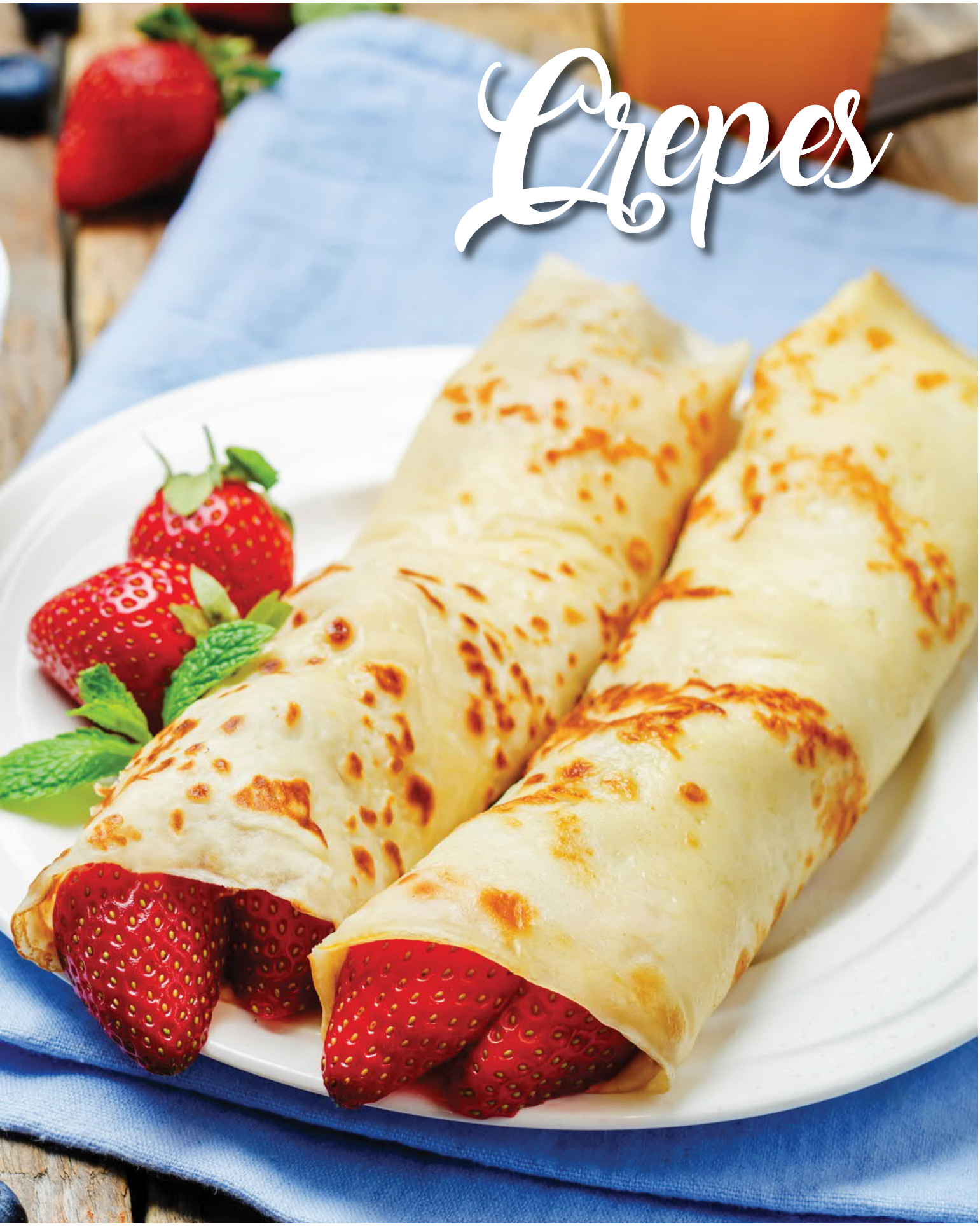
One of the best tools for making crepes is the right pan. An 8-inch skillet with **sloped sides, that has a nonstick finish allows you to quickly pour in the batter** and gently swirl it around to make consistently thin crepes that are evenly browned and lacy around the edges. The curved edge assists in successfully **flipping the crepe.**

Use a wire whisk to stir up the batter—and you want it to be very smooth. Strain it through a wire mesh sieve to remove any lumps if needed.

If crepes stick to pan, add more butter to the pan, allow it to melt before pouring next crepe.

Crepes are great made ahead. To freeze place crepes between pieces of plastic wrap, then wrap entire stack in foil for up to 2 months. To thaw, place package in refrigerator overnight, remove pieces of plastic wrap between crepes and bake in 250°F oven 5 minutes or until warm.

Crepes



REVIEW OF THE FEAST DAY OF THE MEETING OF THE LORD IN THE TEMPLE

1. HOW MANY DAYS AFTER CHRISTMAS DID THE MEETING OCCUR?

TOREMH

27	15	17	2	26	14

SUESJ

18	8	42	16	44

PELMET

1	33	43	28	50	30

2. WHO WAS AT THE TEMPLE TO GREET CHRIST AND HIS MOTHER?

RINADTIOT

32	34	38	13	36	22	41	5	31

NOEMYS

21	39	48	3	10	45

3. HOW MANY DOVES DID ST. JOSEPH BRING AS A SACRIFICE?

SANMETTET

23	19	20	35	40	4	24	47	25

HIGLT

29	46	11	7	6

LODRW

49	12	9	51	37

Unscramble each of the clue words.
Copy the letters in the numbered cells to other cells with the same number.

| | | | | | | | |

FIND THE

5

DIFFERENCES

JOURNEYING TOGETHER THROUGH

Great Lent
Road to Pascha

While it is good to avoid places of temptation, it is better to **seek places of inspiration**. While it is good to avoid individuals, who may lead you to sin, it is better to **seek out individuals who will lead you to virtue**. While it is good to shun those things which tend to control us, it is better to **seek self-control over things which have no power over us unless we give them that power.**

3. March 22

VENERATION OF THE CROSS

"The Most High planted in the middle of Paradise the thrice blessed wood, the gift of life for us, in order that, in approaching it, Adam might find eternal and immortal life, But he did not strive earnestly to know this life, and he failed to attain it, and revealed death. However, the robber, seeing how the plant in Eden had been beautifully transplanted in Golgotha, recognized the life in it and said to himself: 'This is what my father lost formerly in Paradise.'"

St Romanos the Melodist - On the Adoration at the Cross

1. March 8

SUNDAY OF ORTHODOXY

Bring your favorite icon to church with you. Take some time to stop and venerate each icon in your home.

FIRST WEEK

Focus on PRAYER Life

Monday - Canon of St. Andrew of Crete

Tuesday - Canon of St. Andrew of Crete

Wednesday – Presanctified Liturgy
Canon of St. Andrew of Crete

Thursday - Canon of St. Andrew

Friday – Presanctified Liturgy

March 2

First Day of Great Lent

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

- St. Ephrem the Syrian

April 1

PALM SUNDA

"Hosanna! Blesse
He who comes in
the name of the Lo

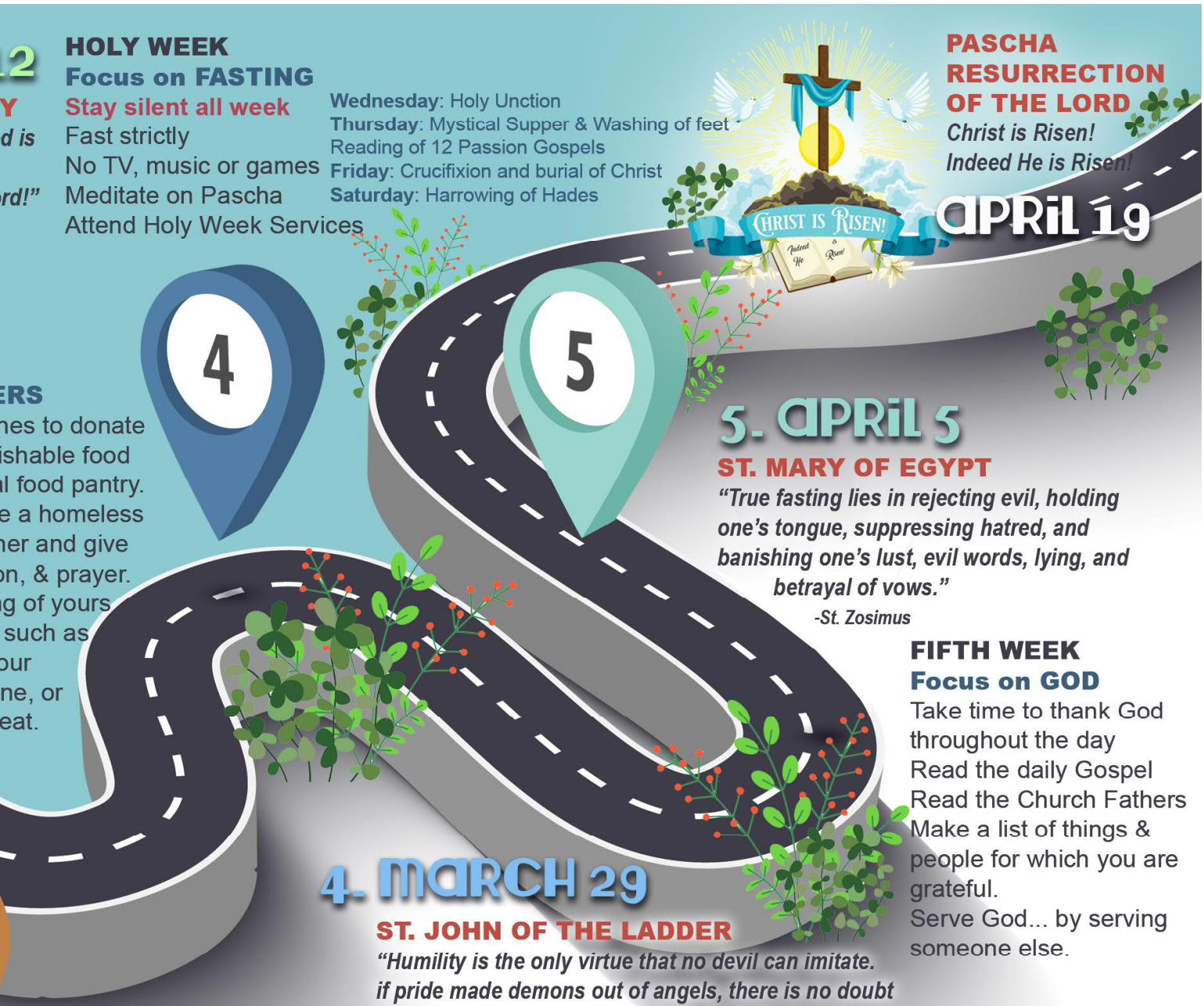
THIRD WEEK

Focus on OTHE

Pack a box of cloth
Purchase non-peri
and donate to loca
Stop when you se
person on the corn
them food, attentio
Sacrifice somethin
to someone else -
your lunch, yo
place in li
your s

"No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great."

- St. John Chrysostom



2. MARCH 15

ST. GREGORY PALAMAS

"Give something, however small, to the one in need. For it is not small to one who has nothing; Neither is it small to God, if we have given what we could."

- St. Gregory Palamas

SECOND WEEK

Focus on FAMILY

Spend QUALITY time with your family.
Put down the phones, & look at them.
Prepare and eat dinner together.
Pray the Evening Prayers together.
Surprise a family member with a kind deed.
Each day tell a family member what you like about them.

4. MARCH 29

ST. JOHN OF THE LADDER

"Humility is the only virtue that no devil can imitate. if pride made demons out of angels, there is no doubt that humility could make angels out of demons."

- St. John Climacus

FOURTH WEEK

Focus on HUMILITY

Do not gossip this week.
Do not speak about anyone to others.
Walk away, or change the subject when others gossip
Greet everyone you meet this week with a smile - teacher, priest, friend, family member, custodian, bus driver...
Get on your knees when you pray and humbly ask for God's help.

5. APRIL 5

ST. MARY OF EGYPT

"True fasting lies in rejecting evil, holding one's tongue, suppressing hatred, and banishing one's lust, evil words, lying, and betrayal of vows."

-St. Zosimus

FIFTH WEEK

Focus on GOD

Take time to thank God throughout the day
Read the daily Gospel
Read the Church Fathers
Make a list of things & people for which you are grateful.
Serve God... by serving someone else.

APRIL 19

PASCHA RESURRECTION OF THE LORD

Christ is Risen!
Indeed He is Risen!

HOLY WEEK

Focus on FASTING

Stay silent all week

Fast strictly
No TV, music or games
Meditate on Pascha
Attend Holy Week Services

Wednesday: Holy Unction
Thursday: Mystical Supper & Washing of feet
Reading of 12 Passion Gospels
Friday: Crucifixion and burial of Christ
Saturday: Harrowing of Hades

ERS

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ishable food
l food pantry.
e a homeless
ner and give
on, & prayer.
g of yours
such as
our
ne, or
eat.

MEMORIAL SATURDAYS - March 14, 21, 28
AKAFIST SATURDAY (Birth-giver of God) - April 4
PRESANCTIFIED LITURGY - Wednesdays and Fridays

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США
UOCOFUSA.ORG

Becciv, Dennis Alexander baptized and chrismated on January 8, 2020 in St. Andrew UOC Church, Boston, MA. Child of Alexandru Becciv and Kateryna Lazutkina. Sponsors: Sergei Sacara and . Celebrated by V. Rev. Roman Tarnavsky.

Karahan, Anna baptized and chrismated on January 11, 2020 in Sts. Peter & Paul Church, Palos Park, IL. Child of Aydin Karahan and Iryna Lotitska. Sponsors: Vitalii Shpakov and Tetiana Levchenko. Celebrated by V. Rev. Vasyl Sendeha.

Venger, Emma Eugenia baptized and chrismated on January 26, 2020 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Yevgeny Venger and Olga Kurylo. Sponsors: Yaroslav Koshelevskyj and Liliya Zolotarevsky. Celebrated by Rev. Vasyl Shak.

MAY GOD GRANT TO THEM MANY HAPPY AND BLESSED YEARS!

Protopresb. Taras Chubenko	February 3, 1980
Rev. Vasyl Dovgan	February 12, 2013
V. Rev. Oleh Hucul	February 12, 1995
Protopresb. Constantine (Gus) G. Christo	February 17, 1991
V. Rev. Volodymyr Muzychka	February 22, 1982
V. Rev. Rostyslav Tsapar	February 24, 2002
Dn. Valentine Olynyk	February 9, 2019

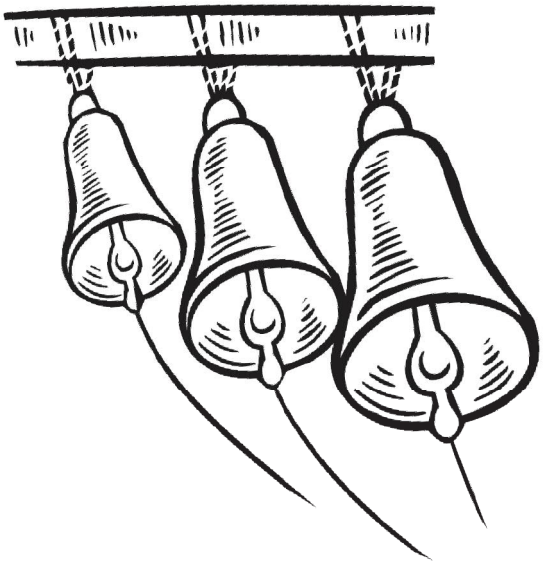
MEMORY ETERNAL!

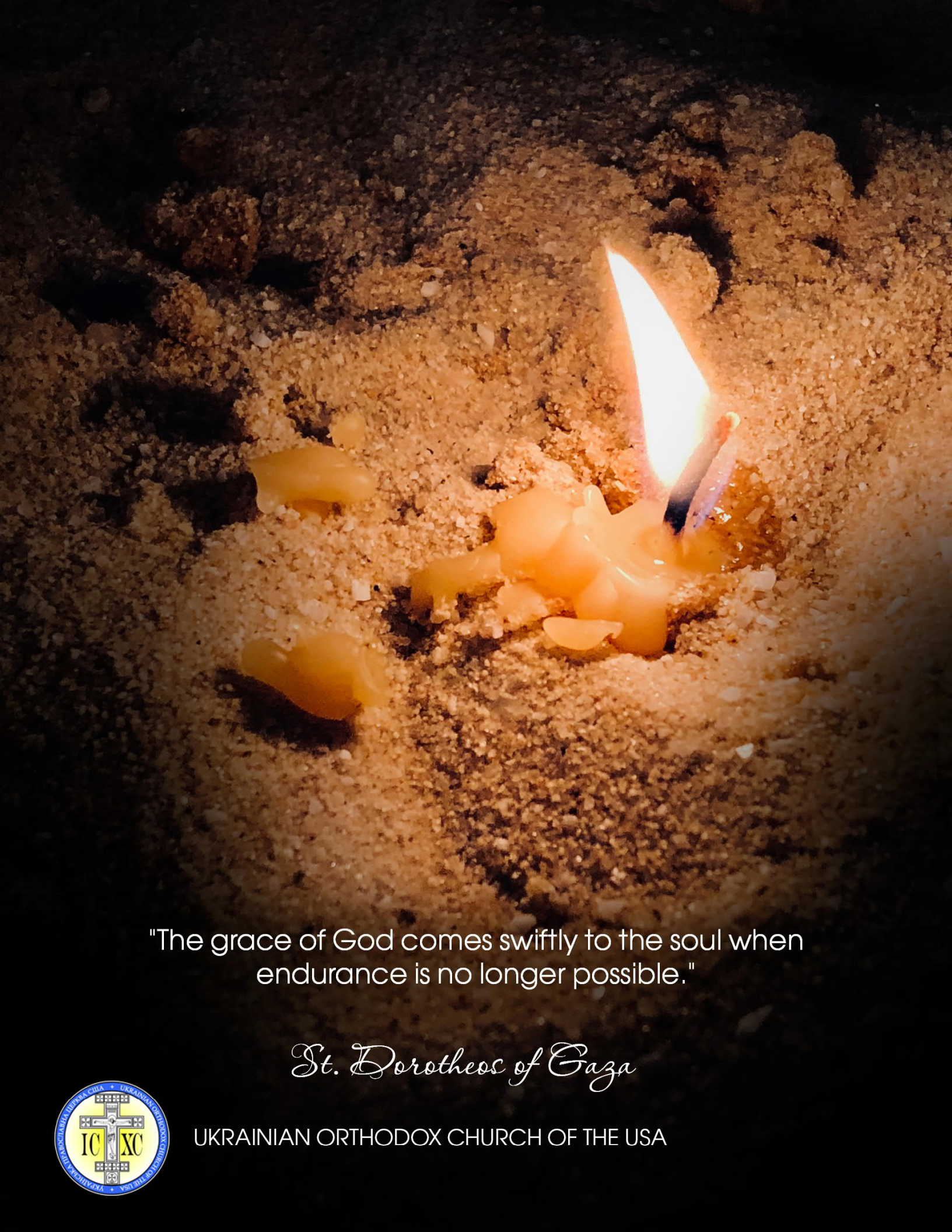
ВІЧНА ПАМ'ЯТЬ!

Bishop Joseph (Zhuk) – 23 February 1934
Bishop Alexander (Novytsky) * – 12 February 1970
Bishop Paisij (Iwaschuk) * – 3 February 1998
Archbishop Iov (Skakalskyj) *- 19 February 1974

FEBRUARY

17th 1965 -	PROTOPRIEST ANTONY BERYK
12th 1966 -	PRIEST LEONTIJ KWARTYRIUK
16th 1986 -	PRIEST JOHN ZAZWORSKY
18th 1989 -	PROTOPRIEST DMYTRO SAWKA
2nd 1990 -	PROTOPRESBYTER ANDREW BECK
20th 1991 -	PROTOPRESBYTER MYKOLA CHERNIAWSKY
25th 1991 -	PROTOPRIEST MYRON PACHOLOK
6th 1999 -	PRIEST JAMES MILLER
13th 2006 -	MITRED PROTOPRIEST MYROSLAW HLYNSKY
26th 2013 -	PROTOPRESBYTER MICHAEL ZEMLACHENKO
28th 2015 -	PROTOPRESBYTER MICHAEL KUDANOVICH





"The grace of God comes swiftly to the soul when endurance is no longer possible."

St. Dorotheos of Gaza

UKRAINIAN ORTHODOX CHURCH OF THE USA

Ukrainian Orthodox Church
Camping Ministry

All Saints Camp 2020

#ASC2020

June 13-16
St. Nicholas Special Needs Family Camp (All Ages)

June 21 - July 3
Diocesan Church School Camp (Ages 9-13)

July 5-18
Teenage Conference (Ages 13-18)

July 27-31
Mommy/Daddy + Me (Ages 4-8 + Parent/s)

August 23-27
Clergy Family Retreat

September 4-6
Family Fest (All Ages)

Join the Team!

All Ages(14+)
Availabilities(Weekly, Weekends)
Interests(Program, Facilities, Food Service)
Paid + Volunteer

For information on programming, job opportunities and registration:
www.uocyouth.org
www.allsaintscamp.org

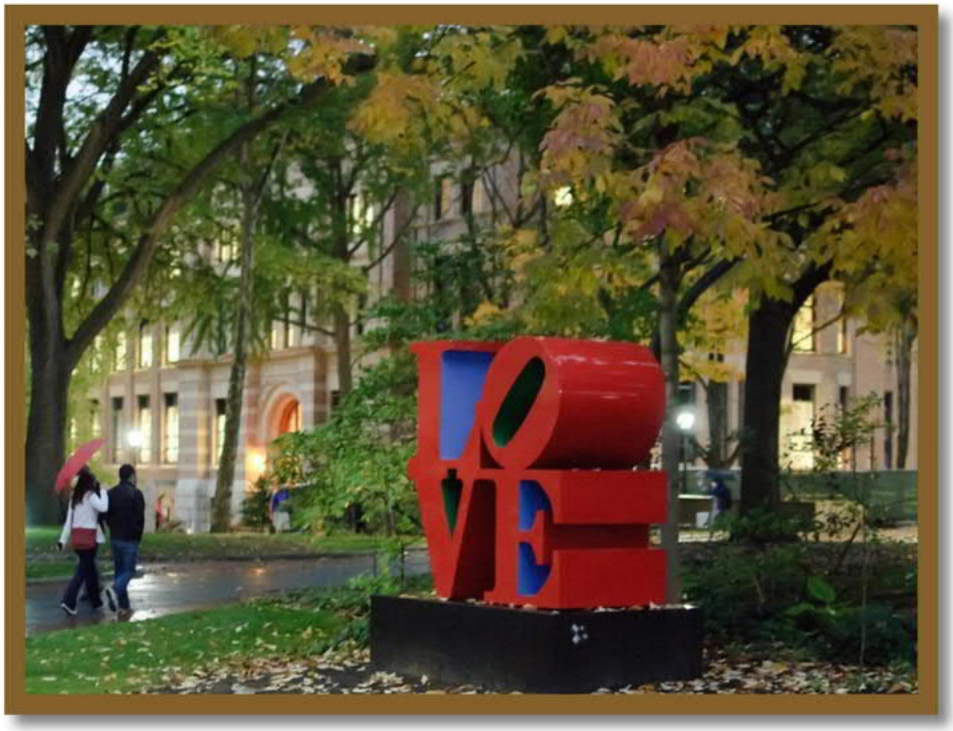
Follow us on Facebook:
UOC Office of Youth Ministry
All Saints Camp

73rd Annual UOL Convention

Hosted by: St. Vladimir Jr. & Sr. Chapters of Philadelphia, Pa

July 22nd-26th, 2020

Crowne Plaza Hotel of King of Prussia



"For we walk by faith, not by sight" ~ 2 Corinthians 5:7

MARCH CELEBRATIONS
У БЕРЕЗНІ СВЯТКУЄМО

1 MARCH - БЕРЕЗЕНЯ

CHEESEFARE SUNDAY, OF FORGIVENESS
- EXPULSION OF ADAM FROM PARADISE

НЕДІЛЯ СИРОПУСНА, ПРОЩЕНА
- СПОМИН ПРО ВИГНАННЯ АДАМА З РАЮ

8 MARCH - БЕРЕЗЕНЯ

1ST SUNDAY OF THE GREAT LENT
- TRIUMPH OF ORTHODOXY

НЕДІЛЯ 1-ША ВЕЛИКОГО ПОСТУ
- ТОРЖЕСТВО ПРАВОСЛАВ'Я

14 MARCH - БЕРЕЗЕНЯ

MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА

15 MARCH - БЕРЕЗЕНЯ

SECOND SUNDAY OF THE GREAT LENT
- ST. GREGORY PALAMAS
- SYNAXIS OF THE KYIV CAVES FATHERS

НЕДІЛЯ 2-ГА ВЕЛИКОГО ПОСТУ
- СВТ. ГРИГОРІЯ ПАЛАМИ
- СОБОР ВСІХ ПРЕП. ОТЦІВ КИЄВО-ПЕЧЕРСЬКИХ

21 MARCH - БЕРЕЗЕНЯ

MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА

22 MARCH - БЕРЕЗЕНЯ

3RD SUNDAY OF THE GREAT LENT
- ADORATION OF CROSS

ДІЛЯ 3-ТЯ ВЕЛИКОГО ПОСТУ
- ХРЕСТОПОКЛОННА

28 MARCH - БЕРЕЗЕНЯ

MEMORIAL SATURDAY
СУБОТА ПОМИНАЛЬНА

29 MARCH - БЕРЕЗЕНЯ

4TH SUNDAY OF THE GREAT LENT
- VENERABLE JOHN LISTVYCHNYK

НЕДІЛЯ 4-ТЯ ВЕЛИКОГО ПОСТУ
- ПРП. ІОАНА ЛІСТВИЧНИКА

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

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

LIKE US ON
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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!

Forgiveness Sunday
Cheesefare Sunday

March 1, 2020

ALL SAINTS CAMP

JUNE 13-16: St. Nicholas Special Needs Family Camp
JUNE 21-JULY 3: Diocesan Church School Camp (9-13)
JULY 5-18: Tennage Conference (Ages 13-18)
JULY 27-31: Mommy/Daddy + Me (Ages 4-8 + parent/s)
AUGUST 23-27: Clergy Family Retreat
SEPTEMBER 4-6: Family Fest (all ages)

Start of
GREAT LENT

March 2

73rd UOL
Convention

July 22-26, 2020
Philadelphia, PA

PASCHA

April 19, 2020

HOLY LAND
Pilgrimage

November 8-22, 2020

ST. THOMAS
Weekend

April 25-26, 2020
South Bound Brook, NJ

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