

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD

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IN THOSE DAYS JESUS CAME FROM NAZARETH OF GALILEE AND WAS BAPTIZED BY JOHN IN THE JORDAN. AND JUST AS HE WAS COMING UP OUT OF THE WATER, HE SAW THE HEAVENS TORN APART AND THE SPIRIT DESCENDING LIKE A DOVE ON HIM. AND A VOICE CAME FROM HEAVEN, "YOU ARE MY SON, THE BELOVED; WITH YOU I AM WELL PLEASED." (MARK 1: 9-11).



UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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HEAVENLY KING

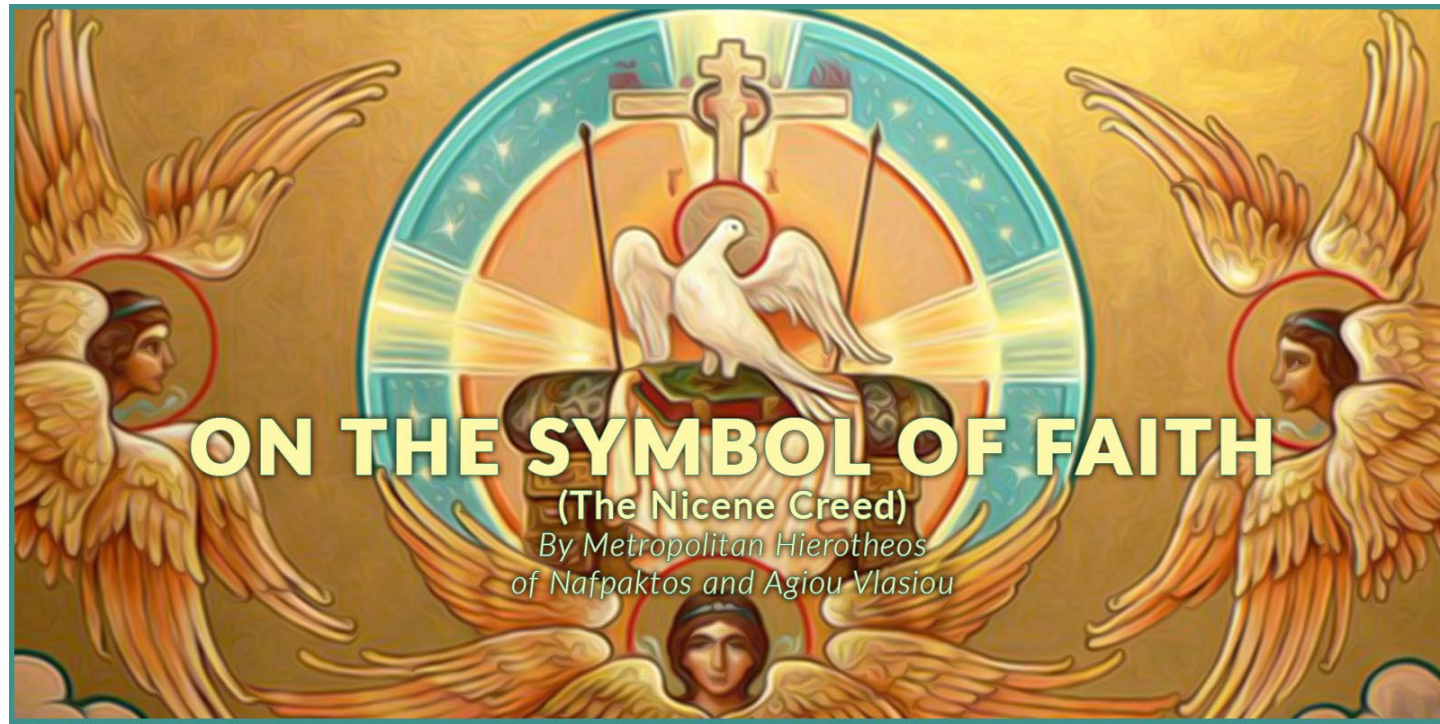
Heavenly King, Comforter, Spirit of Truth,
everywhere present and filling all things.
Treasury of Blessings and Giver of Life,
come and dwell in us, cleanse us from every
impurity and save our souls, O Good One.

ЦАРЮ НЕБЕСНИЙ

Царю Небесний, Утішителю, Душе
істини, що всюди єси і все наповняєш,
Скарбе добра і життя Подателю, прийди
і вселися в нас, і очисти нас від усякої
скверни, і спаси, Милосердний, душі
наші.

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In the Symbol of Faith, drawn up by the First Ecumenical Synod, a small reference was made to the Holy Spirit. It said: "And in the Holy Spirit." However, after this Synod, a new heresy appeared, which claimed that the Holy Spirit is not God. They are the so-called Pneumatomachi. For this reason, among others, the Second Ecumenical Synod decided to supplement this article:

"And to the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father. Who together with the Father and Son is worshiped and glorified, who spoke through the Prophets."

This article summarizes all the teaching of the Church about the Holy Spirit, the Third Person of the Holy Trinity. Three points will be noted.

The first point is the adjectives that are used for the Holy Spirit and show that with the Father and the Son He is of one essence. The Holy Spirit is **"Holy, Lord, Giver of Life."** All three of these adjectives are also used for the other two Persons of the Holy Trinity. This means that the Three Persons of the Holy Trinity are of one essence, of one glory and equal to each other. They have the same essence, the same glory, the same Kingdom. In the Triune God, all things are common, except for their hypostatic attributes, which are that the Father is unbegotten, the Son is begotten, and the Holy Spirit proceeds.

In the Divine Liturgy we also glorify the Three Persons of the Holy Trinity saying: "For to You belong all glory, honor, and worship, to the Father and the Son and the

Holy Spirit, now and ever and to the ages of ages." Also, we chant: "Father, Son, and Holy Spirit: Trinity, one in essence and undivided." Also, the High Priest or the Priest, when officiating, give the apostolic blessing: "The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all." Grace, love and communion also belong to the Three Persons of the Holy Trinity.

Saint Gregory Palamas, referring to divine Grace, writes that divinity is a name of the divine energy, which comes from the Father, through the Son, in the Holy Spirit, and is revealed to us through its results. Therefore, the energy of the Persons of the Holy Trinity is common.

The second point emphasized in this article is the hypostatic characteristic of the Holy Spirit, that He proceeds from the Father. **"Who proceeds from the Father."** Christ told His Disciples before His passion that He would plead with His Father and send another Paraclete, the Holy Spirit, who proceeds from the Father. That is, He uses two phrases: "whom I shall send (πέμψω) to you from the Father", and "who proceeds (ἐκπορεύεται) from the Father" (John 15:26). The verb "proceeds" (ἐκπορεύεται) is one thing and the verb "send" (πέμπεται) is another. For example, water comes from a well, but someone else takes the water and brings it somewhere else. Of course, this is an example from creation in order to somehow understand this mystery.

Thus, each Person has the way He exists, that is, the Father is unbegotten, the Son is begotten and the Holy Spirit is proceeding. These are called hypostatic

attributes (ὑποστατικά ιδιώματα), which belong to each Person and which are incommunicable.

Of course, Christ revealed these to us, but we do not know what these hypostatic attributes are. Saint Gregory the Theologian writes that we know that the Father is unbegotten, the Son is begotten and the Holy Spirit is proceeding, but we do not know what is unbegottenness, what is begottenness and what is proceedingness. If anyone wants to interpret them rationally, they will go crazy. This issue should be honored with silence.

However, there are some theologians who enter with their reason into the innermost matters of the Holy Trinity and reflect on their mode of existence, as if they were three people and one was the subject and the others the object. These are heresies.

Among the heresies is also the heresy that the Holy Spirit proceeds from the Father and the Son, the well-known filioque, which introduces diarchy into the Triune God and devalues the Holy Spirit, abolishing the one power, one essence and one glory of the Persons of the Holy Trinity. However, Christ Himself revealed to us the truth that the Holy Spirit proceeds from the Father

and is sent through the Son. Thus, the Holy Spirit is "co-worshipped and co-glorified" with the Father and the Son. The Three Persons have the same essence, glory and Kingdom.

The third point written in this article is that **the Holy Spirit spoke through the Prophets in the Old Testament.** Christ sends the Holy Spirit, who proceeds from the Father, and the Holy Spirit reveals Christ to people.

Thus, the Holy Spirit worked in the Old Testament in the Prophets and in the Saints of the New Testament. In the Old Testament He reveals the Son and Word of God without flesh, and in the New Testament He reveals Him in the flesh. But even during the incarnation of the Son and Word of God, the Holy Spirit, as Saint Gregory the Theologian writes, acts in three ways and at three times. Before the Crucifixion of Christ he acted "faintly", after His Resurrection he acted "more clearly" and after the Ascension into heaven he acted "more perfectly".

The presence of the Holy Spirit in the Church is important, since He cleanses us and connects us to Christ.

Source: Translated by John Sanidopoulos



A GIVING HAND, IS A BLESSING HAND

Let us continue to bless and thereby ourselves be the recipients of the Grace of the Holy Spirit.

- Archbishop Daniel

РУКА, ЩО ДАЄ, ЦЕ РУКА БЛАГОСЛОВЕННЯ

Давайте продовжувати благословляти і одночасно отримувати Благодать Святого Духа.

- Архієпископ Даниїл



he world prizes virtue in a human being. We would call a person “moral” or “ethical” if they display such qualities as goodness, honesty, loyalty, bravery, trustworthiness, truthfulness, integrity, etc. These are human qualities one can develop and possess to a varying degree with hard work. One need not be a Christian in order to be virtuous. For example we encounter fine examples of great virtue among the ancient Greeks, as with Socrates, Aristides, and many others. The virtues exhibited in the Saints of the Church, however, are not human achievements alone, but rather they are the result of the grace of God working in them—of course with human cooperation.

Once we have received Christ in us through holy Baptism and holy Chrismation (and in holy Communion and the other sacraments), as we pray and struggle in our life to know God, to do His will, to love Him and to serve Him, the grace of the Holy Spirit works our renewal and transformation to God’s image and likeness, that is, to render us like Christ, worthy members of His Body, the holy Church. We then exhibit the fruit, that is, we display the results of the synergy of the Holy Spirit and our personal effort.

In his Letter to the Galatians, St. Paul lists the fruit of the Holy Spirit. He says,

“The fruit of the Spirit is love, joy, peace, kindness, goodness, faithfulness, gentleness, and self-control” (Gal. 5:22).

St. Paul names nine virtues, that is good qualities and characteristics which we value in a person, yet he does

not call them virtues, but fruit, and notice the singular, fruit, not fruits, of the Spirit. In contrast to the “works”, plural, “of the flesh,” used earlier, the single, fruit, indicates that they form a unity, that is, they are obtained all together. So although a person may be known by one rather than another of these virtues, either a person has them all or none at all!

Today,¹ we’ll talk briefly about each one of these virtues/fruit of the Spirit, and provide an example from the lives of the Saints for a better understanding.

1. LOVE

Love is mentioned first, because it is the highest, but also because in it all the other gifts of the Holy Spirit are included: In it “the whole law is fulfilled” (Gal. 5:14). Love, “which binds everything together in perfect harmony” (Col. 3:14), is the root and cause of the other gifts. “Love bears all things” (1 Cor. 13:7)—and all kinds of people!

As an example of great love for the fellow human being, we bring the testimony of a woman who tells the following story about the blessed Elder (now Saint) Iakovos:

“He loved everyone intensely. I went to see him, and as soon as he saw me he began to cry so hard that he was shaking, and his tears were running to the floor. ‘Why?’ he kept saying, ‘why?’ addressing me by name. I was shaken. No one had ever cried like this for me before—especially someone who did not know me. But he knew me. He knew everything about me. Not only what I had done, but even the things that I was going

to do, which I did not know myself at the time—but he knew!” This love and great concern of the Elder made her turn around, and change her life.

2. JOY

This is the joy of the spirit which a person experiences, despite all the adversities and physical suffering encountered, a joy which nothing and no one can take away from us (cf. John 16:22). It is a “joy inspired by the Holy Spirit” (1 Thes. 1:6), despite the affliction one experiences, the “unutterable and exalted joy” St. Peter talks about (1 Pet. 1:8), the joy born in the hearts of the redeemed.

I cannot think of any one exemplifying the joy of Christ more than Saint Seraphim of Sarov, whose greeting year-round was, “Christ is risen, dear heart!”

3. PEACE

Peace is a gift of God, who is “the God of peace” (1 Thes. 5:23). This peace of God surpasses all understanding (cf. Phil. 4:7). The love one has in his heart and the joy one feels in his spirit cause the interior peace of the soul, which cannot be disturbed, either from within, by thoughts and imaginations, or from without, by the world and the devil.

Here is a small example of interior peace, from the life of Fr. Dimitri Gagastathis: Whenever people would trouble him and actually persecute him because of his faith, he would invariably say: “My sins persecute me—not people.”

4. LONGSUFFERING

Longsuffering is the long and patient endurance of injuries, insults, adversities, etc. It too springs from love, as the Apostle says, “love is patient and kind” (1 Cor. 13:4), and as he also says, “forbearing one another in love” (Eph. 4:2).

Here is another small example from the life of Fr. Dimitri Gagastathis: He wanted one of his nine daughters to become a nun, but his presbytera would have nothing of it. This created a tension and a source of conflict. One time, he himself narrates, she was at it for hours, going on and on. He sat quietly, reading his Bible and praying the Jesus prayer without saying a word. He later said that he was not disturbed at all, but kept his inner peace throughout the ordeal.

5. KINDNESS

Kindness here is not to be equated with being gracious, polite and courteous, it does not refer to a person of gentle manners. It is a quality that makes one God-like,

“for He is kind to the ungrateful and the wicked” (Lk. 6:35). One who has this quality would suffer anything, rather than offend his brother.

This following story is about Elder Elpidios of the Holy Mountain who reposed in the Lord in 1983:

When he first went to Mount Athos he participated in a vigil, and when the time for holy communion came, as is customary, he entered the altar. A monk told him abruptly, ‘We don’t receive communion today. You won’t receive either. You must conform to our rules. You must do obedience to what we tell you.’ The Elder, without being disturbed, told him, ‘May be blessed, Father.’ He stood there for the duration of the vigil, which lasted for ten or eleven hours. Then, after it was over, he went to his hut, and with two brothers he celebrated the Liturgy in order to receive holy Communion. He did not say a word to the brother who attacked him, who was much younger than he was and who was not a priest, although he was an Archimandrite.

6. GOODNESS

Goodness is a quality attributed uniquely to God: “No one is good (ἀγαθός) but God alone” (Lk. 18:19). Goodness is a quality to do good, to have a good resolve and disposition to do good no matter what. It is in imitation of God, who “makes His sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous” (Mt. 4:45).

Someone told Abba Zosimas, “I love you very much.” “I believe you,” the Elder replied, “but if I do something you won’t like, you won’t love me anymore, whereas I will love you no matter what.” Some time passed and the Elder heard that this man was cursing him and speaking evil of him. The Elder thought: “God sent this man to heal my vain soul. He will benefit me greatly, whereas those who praise me cause me damage. Therefore he is my benefactor.” He prayed so much for him that eventually this man could not resist his goodness and repented before him in tears.

As St. Paul says, “Do not be overcome by evil, but overcome evil with good” (Rom. 12:21).

7. FAITHFULNESS

“God is faithful” (1 Cor. 1:9. cf. Rom. 3:3), not as having faith, but as being constant (cf. 1 Cor. 10:13), trustworthy (cf. 2 Cor. 1:18). It is a divine quality. The martyrs were “faithful unto death” (Rev. 2:10), not vacillating at the face of bodily harm and suffering, imitating thus their Lord “Jesus Christ the faithful martyr” (Rev. 1:5. cf. 3:14).

In lieu of an example from the life of a Saint, we quote the following lines from the Wisdom of Solomon, read in the Vespers service for Martyrs:

“The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of Himself; like gold in the furnace He tried them, and like a sacrificial burnt offering He accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in Him will understand truth, and the faithful will abide with Him in love, because grace and mercy are upon His holy ones, and He watches over His elect” (Wis. of Sol. 3:1-9).

8. GENTLENESS

Gentleness makes us Christ-like, for, as the Lord attests about Himself, “Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls” (Mt. 11:29). St. Paul appeals to such qualities in Christ: “I appeal to you by the meekness and gentleness of Christ” (2 Cor. 10:1). Those who have the “spirit of gentleness” (Gal. 6:1) bear one another’s burdens (cf. v. 2). The Lord blessed the meek (cf. Mt. 5:5).

One time a beggar asked charity from St. John the Merciful, Patriarch of Alexandria. He immediately gave him a sum of money, which, however, didn’t satisfy the beggar who began to curse the Hierarch to his face. Everyone was indignant at the offense, except the patriarch. With sweetness and calmness he looked at him, and very gently told the people who were with him, who had detained the insolent beggar: Leave him alone, my brothers. I offend Christ with my works for sixty years and He bears with me. Shall I not now endure so small of an offense? Give him some more money and let him go.

9. SELF-CONTROL

Self-control or “continence”, is applied not only to the desires of the flesh (cf. 1 Cor. 7:9) or to the cravings of the stomach, but it is used in the more general sense of an “athlete who exercises self-control in all things” (1 Cor. 9:25). Self-control is the avoidance of evil deeds and thoughts.

A small example from the life of Patriarch Pavle of Serbia (+2009) may suffice to illustrate self-control, when it comes to food:

A few years ago Patriarch Pavle was invited to dedicate a new cathedral in San Francisco. At the banquet they had, he was seen taking an apple out of his pocket, cutting it in half, eating one half of it and putting the other half back to his pocket. That was his supper.

+ + +

The Saints, my dear Christians, are the good soil on which the Holy Spirit produced abundant fruit (cf. Mk. 4:8). They are themselves the fruit of the Holy Spirit. They are the mirrors of Christ, “who has been raised from the dead in order that we may bear fruit for God” (Rom. 7:4). The Saints possess the virtues of Christ and share His deified human nature—thus they reveal Christ to us. Through the holy intercessions of the holy Theotokos and of all the Saints may we too, my dear brothers and sisters, obtain the holy virtues to our “measure of the full stature of Christ” (Eph. 4:13). Amen.



The gift of the “interpretation of tongues” was needed because the “speaker of tongues”, the glossolalist, was not understood by the people. “Glossolalia” is the original Greek word meaning “tongue” (glossa) and “talking” (lalia); it implies the faculty of speaking with tongues (languages). This Greek word “glossolalia” as a term came into use during the 19th century, although in the New Testament era “speaking in tongues” was a common phenomenon. This practice of speaking in languages and dialects is recorded in two places in the New Testament, Acts chapter 2 and 1 Corinthians chapter 14. Glossolalia in these two passages meant utterances expressed by individuals to God in exotic manner, but in human speech. When a language was unknown to the people, an interpreter was used. However, many who used this glossolalia spoke in unfamiliar tongues, and those who heard did not understand or benefit from what was said.

Apostle Paul speaks to the Corinthians concerning the “speaking in tongues”. He said: “One who speaks in a tongue (foreign language or dialect) speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit”, 1 Cor. 14:2. Paul compares the utterances of the speaker of tongues with prophesy (preaching) and he supports the validity of prophesy because: “He who prophesies speaks to men for their upbuilding and encouragement and consolation” (v. 3). Paul stresses the point that the learning of the teachings of Christianity is first and foremost for the believer; this is the primary mission of the Church. Therefore, those who speak in foreign languages which are unknown to the people are not serving the church but themselves.

Paul says: “He who speaks in a tongue edifies himself, but he who prophesies (preaches) edifies the church” (v. 4). Paul makes the comparison between speaking in tongues and preaching: “He who prophesies is greater than he who speaks in tongues” (v. 5). It is clear here by Paul’s explanation that speaking in tongues without an interpreter has no value for the people - the Church. Paul emphasizes this point by saying:

“If I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophesy or teaching?” (v. 6).

Apostle Paul concludes his admonition:

“If with your tongue you utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air.... But if I do not know the meaning of the languages, I shall be a foreigner to the speaker and the speaker a foreigner to me”, (vs. 9, 11).

As it is with teaching it is also with prayer, which must be understood by the people. Otherwise the speaking of prayers in tongues is in vain. “For if I pray in a tongue, my spirit prays but my mind is unfruitful” (v. 14). Therefore, “I will pray with the spirit and I will pray with the mind also” (v. 15). The same applies to singing and to blessings:

“Otherwise, if you bless with the spirit, how can any one in the position of an outsider (without gifts) say the ‘Amen’ to your thanksgiving when he does not know what you are saying? For you may give thanks well enough, but the other man is not edified” (vs. 16-17).

Apostle Paul discourages the practice of “speaking in tongues” inasmuch as the people do not benefit, for “in church I would rather speak five words with my mind in order to instruct others than ten thousand words in a tongue” (v. 1.9).

Paul makes himself clear as being against “speaking in tongues”:

“Thus, tongues are a sign not for believers but for unbelievers ... If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?” (v. 22).

If there are speakers in tongues without one to interpret, “Let each one of them keep silent in the church and speak to himself and to God” (v. 28). Paul does not oppose the practice of “speaking in tongues” provided that the language of the speaker can be made known by the people either by using the languages understood or using an interpreter to convey the meaning to the people. For Paul, religious instruction of the people is the most important work of the Church. “For you can all prophesy (preach) one by one, so that all may learn and all be encouraged” (v. 31).

The varieties of gifts mentioned here, as well as those in Romans (12:6-8), “are inspired by one and the same Spirit, who apportions to each one individually as he wills” 1 Cor. 12:11. All these “varieties of gifts” are interlocked and equal, coming from the same Source - the Holy Spirit.

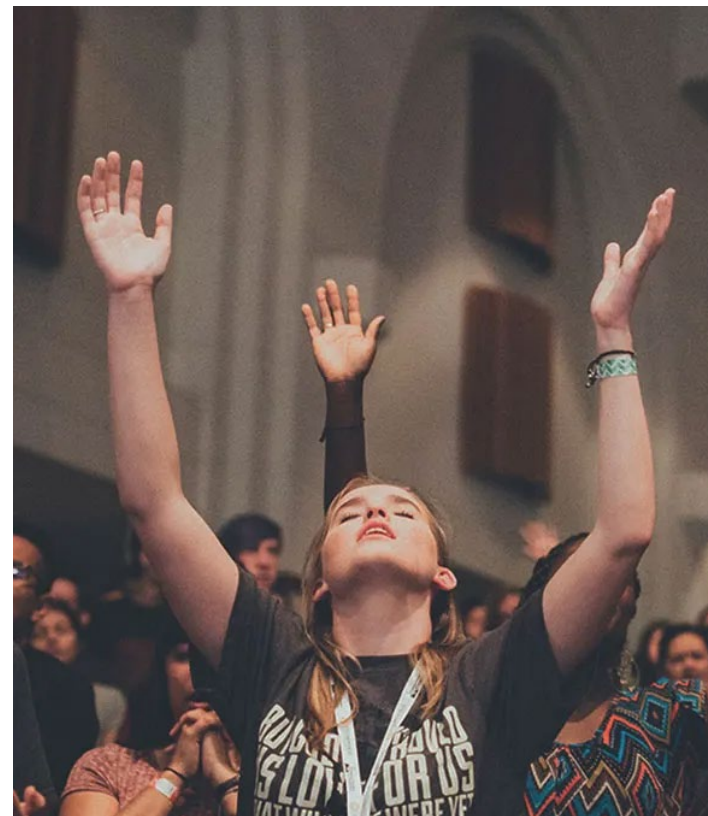
THE GLOSSOLALIA MOVEMENT OF TODAY

The “speaking in tongues” in the New Testament as described above is far different from the new glossolalia, tongues movement, of today. Although the word, glossolalia, is a term which was lately adopted, in the 19th century, the phenomenon of speaking in tongues is very ancient, as mentioned before. The difference is that in the past, and especially in the Bible, the speaking in tongues was the speaking of a human foreign language, which could be understood directly or through an interpreter. Glossolalia today has another meaning entirely. Nor should it be associated with the Pentecostal Church, either. This new movement of glossolalia of today started in 1960 with an Episcopal priest in California. This movement has flourished, but not without opposition. The point of this movement of glossolalia is that the “tongues” are not human languages, but inarticulated speech. Some claim it is gibberish foolish sounds; others say not. All agree that from a linguistic point glossolalia is not a human language, for

one cannot identify any positive language being spoken, and there is no evidence that the glossolalia contains actual speech. Despite the claim of the members of this movement, they cannot provide any case to stand up under scientific investigation.

There is an explicit difference between real human languages and the glossolalia of today. The “interpretation” of the various utterances of glossolalia is not the same for all speaking it; there is no similarity whatsoever between interpretations given. Thus, from a linguistic point of view and through scientific scrutiny the result is that glossolalia does not involve a real human language. Close examination of this new movement reveals that it has attracted many troubled people who display increased anxiety and instability. Their frenzied actions indicate they lose some of their mental self-control, resulting in a turning of their minds to something beyond their control. Studies of this new movement of glossolalia also indicate that the persons involved are seeking a better religious experience, for they are not finding satisfaction in the traditional church. This may explain the sudden interest in and growth of the glossolalia.

Many people are turning to this glossolalia movement, mystic cults, oriental philosophies, witchcraft, astrology, etc., because they do not find inner satisfaction in the material wealth of our affluent society. This dissatisfaction is partly due to the materialism and technological advances of this present century. It is



obvious that material possession cannot satisfy the spirit of many people. People today need an awakening spirit. But the Church seems unable to provide this, because the Church itself is involved with materialism. People today are turning to diverting mystical movements and drugs to get beyond themselves in search of inner satisfaction and contentment. The actions of today’s society clearly reflect the lack of spiritual values, and indicate the need to return to the true concepts of Christianity. It is a sad situation that even though more and more people are dissatisfied with material wealth and possessions and are turning to the various cult movements, society strives for even greater materialism.

The more materialism, the more dissatisfaction and unhappiness. The more unhappiness, the greater the exodus to the occult world. The loud cry from growing numbers of people is a sound that must be listened to by all segments of society, especially by the Christian Church. The question that must be asked is whether or not these people who are turning to the occult - especially the glossolalia movement - are really finding the spiritual satisfaction they are seeking. Examinations of these movements clearly indicate that the people who seek spiritual reawakening through them fail in the long run to realize their quest of the fountain of spiritual life and its inner satisfaction. Studies reveal that the people are turning to this glossolalia movement because they are looking for a new and better religious experience. The desire for those searching people ought to be satisfied in the Church of Christ. Since the Church is the people themselves (the Ecclesia), it depends upon their attitudes and activities to indicate whether or not the “established Church” is fulfilling their needs.

The “movement” for the reawakening of the spiritual life of the people should start within the Church itself, both by leaders and people. There is no true “satisfaction” outside the Church. It is easier to renovate spiritual methods within the Church than to create new, far-out movements which as the past has already shown, in the end fail anyway. This is a lesson of the past, for these movements are not new, but date back thousands of years. This is why Apostle Paul puts prophesy - the preaching and teaching of the Church above the “speaking in tongues”, saying: “He who prophesies is greater than he who speaks in tongues ... so that the church maybe edified”, 1 Cor. 14:5. Paul clearly indicates that the people who seek spiritual uplifting should not find it outside the Church “since you are eager for manifestations of the Spirit, strive to excel in building up the church” (v. 12). This is the answer for those who leave the Church, rather than the present-day glossolalia movements, or others. What is needed

today to overcome this dissatisfaction of many people is the reawakening and strengthening of the spirit, something that is needed in the Church as well.

INVOCATION OF THE HOLY SPIRIT

The Holy Spirit, the Third Person of the Holy Trinity, Who proceeds from the Father, is He Who spoke through the prophets and was the Divine Instrument in the birth of Christ. The Holy Spirit is the Author of the Bible; He guides and protects the Church of Christ, having given it life on the day of Pentecost. It is the Holy Spirit Who endows the members of the Church with varieties of spiritual gifts for their illumination and satisfaction. This is why the Christian invokes in times of joy and in times of sorrow the Holy Spirit to strengthen his faith with His Grace to accomplish his purpose in life. The faithful member of the Church humbly should pray that he will not be led astray by “movements” outside the Church, where there is no salvation. The dire need of the people today is that they be reawakened to the realization that they already possess the greatest spiritual gift they can be given - their Christian faith. The Christian must dedicate himself to the true meaning and practice of his faith in God, and not allow himself to be led astray in moments of weakness. The Holy Spirit bestows gifts only on those who believe in and practice the true faith. The Christian is admonished to:

“Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance”, and “Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil”, (Ephesians 6:18; 6: 10-11).

Rev. George Mastrantonis



ICON OF THE HOLY TRINITY



Holy, holy, holy, Lord of Sabaoth. Heaven and earth are full of your glory!
– Prophet Isaiah's "Thrice-Holy" Hymn

The Holy Trinity is at the centre of all the Church's worship, and the Holy Scriptures, the Church Fathers, the Hymns and Liturgy are all full of the confession that God is Three Persons sharing One, divine, Nature. The visible seal on all of this teaching is the Icon of the Holy Trinity.

Yet the Icon should not be seen as a visible culmination of centuries of philosophizing, debating, and theological contemplation. It is nothing less than the image of divine revelation concerning the nature of God.

The Old Testament Scriptures are replete with images, symbols, and shadows of the true nature of God. The prophet Isaiah's curious three-times holy praise of the Lord is just one of many examples in which the divinely-inspired writers of the Bible "let slip" God's tri-unity.

February 20, 2011 by iconreader



Hospitality of Abraham, Via Latina Catacomb, c. 300AD

A crowning example of this is the description in Genesis of God's appearance to Abraham and Sarah by the oaks of Mamre. As Abraham sat at the entrance of his tent in the heat of the day...

...he looked up and saw three angels standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground.

He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought and wash your feet. Rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves and after that you may pass on—since you have come to your servant."

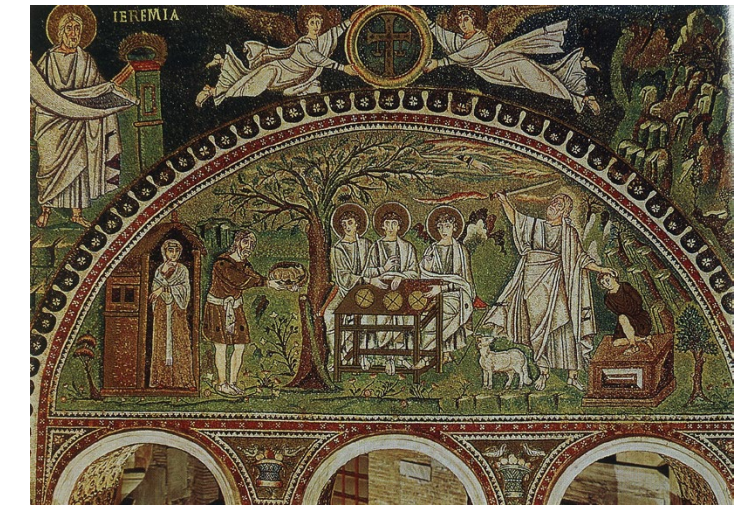
So they said, "Do as you have said."

And Abraham hastened into the tent to Sarah and said, Make ready quickly three measures of choice flour, knead it and make cakes. Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

– Book of Genesis, Chapter 18

Cast in the light of Christ's revelation, this appearance of the Lord – called the "Hospitality of Abraham" – has always been understood as a manifestation of the Holy Trinity. The ineffable nature of God cannot be comprehended by man, yet God can reveal Himself – His triune nature – in ways which we can grasp, and record. What Scriptures recorded first, Christians recorded later, and the earliest images of the Hospitality of Abraham which survive are preserved in the catacombs of Italy (the 4th century).

Such a profound revelation of the Holy Trinity could not but move the Church, so it is unsurprising that over time, whilst the understanding of the Hospitality of Abraham remained the same, the imaging of it changed. It would be more correct to say that the image given to us by God was "purified", showing forth the spiritual truth



Mosaic from Ravenna, 6th Century

which lay behind the physical vision. In these Icons, dating from around 1000A.D onwards, the three "men" are explicitly shown as angels – with wings and halos. The focus is upon Them, seated around a table, their hands held up as in a blessing. The dwelling of Abraham is shown, as a tower (though it was, in reality, a tent), as is the oak of Mamre, with a rocky outcrop completing the scene. Abraham and Sarah are still shown, but smaller than the Trinity.



Greek Icon, 1400s, explicitly labeled "Trinity"



The pinnacle and definitive Icon of the Holy Trinity was revealed in the 15th century, at the hand of Andrei Rublev. In this icon, Abraham and Sarah are completely absent. The Three Angels lean toward each other in mutual love, their hands held in a blessing directed toward the centre. The table is now unmistakably an altar, with even a small recess shown in which traditionally relics are placed. The various fruits, breads and meat shown on other icons are replaced with just a single chalice, representing the Holy Eucharist.

Each of the Three hold rods of divine authority, and sit elevated so that their feet do not touch the earth.



The simplicity of the Icon is captivating. The Three Angels, whilst distinct persons, possess a striking similarity to each other, producing a harmony between Them. As They lean toward each other, we follow Their gaze from One, to the Other, and back again. As we witness the intimate conversation between Father, Son, and Holy Spirit, we are invited to participate: not only in contemplation of the Icon, but in all aspects of our life.

WHO'S WHO IN THE



TRINITY ICON?

When contemplating Rublev's Icon of the Holy Trinity, it is almost inevitable that some will ask: Who's Who? Though the Three Angels are similar in appearance, their clothing is distinctive, and so certain minds will naturally seek to read meaning into their colours and Who they represent.

Whether the question is even appropriate is a matter of debate, though the very human need to cross every "t" and dot every "i" means that it is certainly not a modern one: answers do exist.



5th century mosaic, St Maria Maggiore, Rome

Early icons from the first millennium did on occasion identify Christ among the Trinity at least. An example from the early 5th century is of a mosaic from the Saint Maria Maggiore in Rome. In it, Abraham greets the Three on bended knee; the central of the Three men is cloaked in a mandorla, with his hand raised in a blessing – identifying Him with Jesus Christ, the Son. Identifying the pre-Incarnate Christ among the Three Angels, but not identifying the other Two, crops up in isolated Icons for

centuries afterwards. The most usual way of identifying Christ would be to give the central Angel seated around the table a special "I AM" cross-halo, which is only associated with Jesus Christ.

Attempts have been made to identify the Three Angels of the Holy Trinity, even those depicted on the beautifully simple Icon by Rublev. Even though not officially sanctioned by the Church, the most common explanation is so widespread that it is worth describing here.



To the left is the **Father**, Who is seated beneath Abraham's "tent" as described in the Genesis account; yet in the Icon the tent is shown as a magnificent castle: the open-doored House of the Father, the goal of our journey. He is shown clothed in garments which seem to shimmer, reflecting the Heavenly Glory. To the right is the **Holy Spirit**, clothed in green and blue hues: the colours of the Earth. These are also the colours of the Holy Spirit, as He "...is everywhere present and fills all things..." according to the Orthodox prayer. In addition, Orthodox churches are decorated in greenery at the feast of Pentecost (the descent of the Holy Spirit upon the Apostles), and worshippers

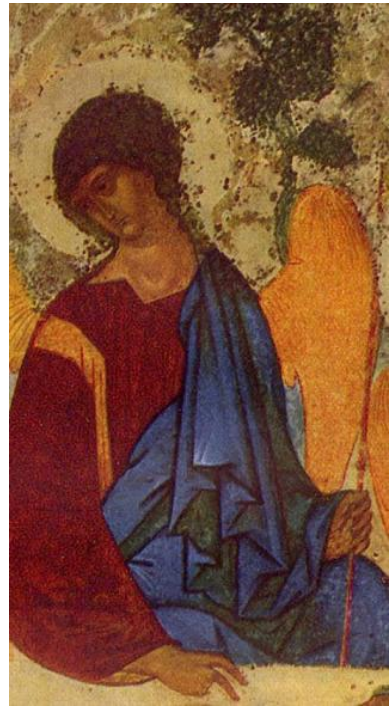


wear green. The Holy Spirit is seated beneath a mountain, which represents the spiritual ascent all believers must experience.

And so in the centre is seated the **Son, or Word of God**. His clothes are the typical bright red cloaked in blue, often seen on Icons of Jesus Christ, representing the Divine (red) and human (blue) natures. Over his right shoulder there is a band of gold; as Isaiah prophesied: the Government shall be upon his shoulder. Towering above Him is the oak of Mamre, yet within this icon is revealed as a foreshadowing of the Cross, or tree, from which Jesus would be hung.

With this in mind, we can see that what the Icon shows us is not the three individuals of the Holy Trinity, but the relationship between Them. Of the Three, the Father on the left of the picture

is the only figure to be unbowed, displaying a fatherly authority over the other Two. The Holy Spirit and the Son together bow to the Father, so that we can clearly see the Father to be the fountainhead of the other Two: from the Father comes both the Word (the Son) and the Breath (Spirit) of God. Contrary to the formulations of heretical theologians, the Holy Spirit does not bow



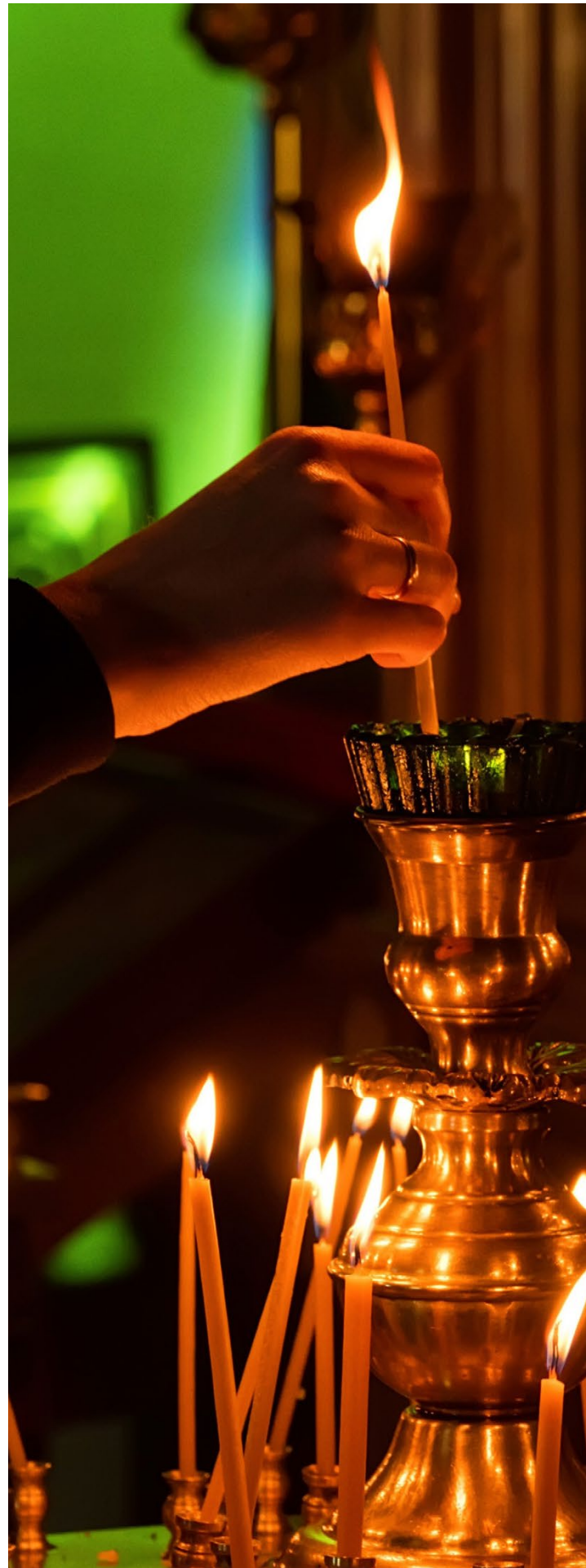
before the Son, nor is He depicted as the love which flows between the Father and Son, but as a person in His own right, in a relationship with the other Two. The Son of God is shown as though in conversation with the Father, which is what is revealed to us in the Gospels, where Jesus frequently prays to the Heavenly Father. Despite the authority of the Father, all Members of the Holy Trinity are shown equal in size, and the reverence of the Son and Spirit to

the Father appears voluntary; it is done out of love, not fear.

Yet we must be careful to separate what is revealed to us by God, and is therefore salvific, from that which is formulated by arrogant “over-philosophizing” and can therefore lead us off in dangerous directions. We can look upon the Icon of the Holy Trinity and contemplate the relationship of the Father with the Son and the Holy Spirit, yet we must not try to concentrate too much on the Three figures as separate beings.

The canons of the Stoglav Council are therefore useful in that they encourage us to look at the Icon in the most beneficial way. We are not invited to look at “the Father, the Son, and the Holy Spirit” – three individuals – but instead the Holy Trinity: a Tri-Unity toward Whom our prayers are directed.

All-Holy Trinity, have mercy on us.
 Lord, cleanse us from our sins.
 Master, pardon our iniquities.
 Holy God, visit and heal us
 For Thy Name’s sake.



The Orthodox Church commemorates today, on Monday of the Holy Spirit, the Third Person of the Holy Trinity, the Holy Spirit. “[I believe] in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is adored and glorified [...]”

In the Holy Trinity, there are three Persons: The Father, the Son and the Holy Spirit. The Holy Spirit proceeds eternally from the Father beyond the limits of time. It descended to the world on the day of Pentecost, as the Second Person of the Holy Trinity, the Son and Word of God. According to the Credo, these three Persons are united indivisibly and without confusion. We thus worship the Holy Spirit in the same way we worship the Father and the Son.

St. John Chrysostom said: “The gifts of the Holy Spirit go beyond human reason. So, let us all rejoice together and worship our Lord. It is a holiday and a celebration for us today. We recently commemorated the Cross, the Passion, the Resurrection, and then the Ascension of Jesus Christ. It is the feast of the feasts today; The fulfilment of the Lord’s promises.

Thanks to the power of the Holy Spirit, we washed out the sin and our souls have become pure. We were human beings, but now we are angels. Our nature has not altered, we have maintained our human nature through which we were able to obtain characteristics of an angel.

This week is dedicated to the Holy Spirit, and, therefore,

we do not have to fast on Wednesday and Friday. Thus, the faithful are taught that fasting is not a goal that they have to achieve, but a way to live an ascetic life, to be self-restrained, and to reflect on the gifts of the Holy Spirit.

Source: Church of Cyprus





DEPICTING THE HOLY SPIRIT AS A DOVE

There exists a widespread practice of depicting the Holy Spirit as a dove. The Holy Spirit did descend “as a dove” at the Baptism of Christ, and so naturally we can see a dove representing the Holy Spirit in icons of this event. Yet there is some opposition to the widespread practice of using the dove to symbolize the Holy Spirit in other images, such as on the Throne of Preparation and icons of Pentecost (e.g.: here).

It is true that icons properly deal with what has been divinely revealed, rather than human imagining of divine things in terms of symbols and signs. However, the use of the dove as an easily recognizable symbol of the Holy Spirit’s presence persists in Orthodox iconography, and is based on numerous sources outside of the baptism of Christ.

Saint Gregory of Nazianzus says of the Holy Spirit’s appearance as a dove at Christ’s baptism:

And the Spirit comes as a dove, for he honours the body being seen “corporeally”, since He is also God by divinization. And since long ago the dove has been accustomed to announcing the good news of the flood’s end.

– Oration on the Holy Lights, 381 A.D.

Here, St Gregory sees the dove sent out by Noah from the ark as a foreshadowing of the Holy Spirit’s descent as a dove at Christ’s baptism. This is unsurprising, as overwhelmingly the Holy Fathers, starting with the Apostle Peter, interpret the Flood as a prefiguration of Christian baptism: the righteous Noah and his family

saved through water. **St John of Damascus** says more or less the same thing, and adds:

Olive oil is employed in baptism as a significant of our anointing, and as making us anointed, and as announcing to us through the Holy Spirit God’s pity: for it was the fruit of the olive that the dove brought to those who were saved from the flood. (Gen 8:11)

–An Exposition of the Orthodox Faith (Book IV).

Here, the physical, created, dove that Noah sent out is seen as a symbol of the Holy Spirit, carrying the anointing (olive branch). **St Bede the Venerable** writes:

The olive branch with green leaves is the grace of the Holy Spirit, rich in the words of life, the fullness of which rests on Christ... And by a most beautiful conjunction, the figure is in agreement with the fulfillment: a corporeal dove brought the olive branch to the Ark which was washed by the waters of the Flood; the Holy Spirit descended in the form of a corporeal dove upon the Lord when He was baptized in the waters of the Jordan.

–Homilies on the Gospels

St Cyril of Jerusalem says the same, associating Noah with a prefiguration of Christ: “the dove returned to [Noah]... thus, say they, the Holy Ghost also descended upon the true Noah [Christ].” St Cyril also teaches, when considering why the Holy spirit might appear specifically as a dove at Christ’s baptism, a more general symbolism between the Holy Spirit and the dove:

...perhaps He came down in the form of a dove, as some say, to exhibit a figure of that dove who is pure and innocent and un-defiled, and also helps the prayers for the children she has begotten, and for forgiveness of sins.

–Catechetical Lecture 17

So the dove is a symbol of purity and innocence (Matt 10:16), and thus apt for representing the Holy Spirit. **Saint Ambrose of Milan**, whilst also linking the Great Flood with baptism, further adds:

The dove is that in the form of which the Holy Spirit descended, as you have read in the New Testament, Who inspires in you peace of soul and tranquillity of mind.

–On the Mysteries

St Ambrose draws further parallels between the positive characteristics of the dove and the Holy Spirit, though like all the Holy Fathers stresses that the Holy Spirit was never incarnate as a dove in the same way the Word of God was incarnate as a man. The Holy spirit was manifest as a dove so that He would be visible to John the Baptist; He did not remain a corporeal dove.

The association of the Holy Spirit with the dove in Scripture goes further than this. On Genesis 1:2, describing “the Spirit of God...moving over the face of the waters,” St Ephraim writes:

[The Holy Spirit] warmed the waters and made them fertile and capable of birth, like a bird when it sits with its outstretched wings on its eggs and by its warmth gives them warmth and produces fertility in them. This same Holy Spirit represented for us then an image of Holy Baptism, in which by His moving over the waters He gives birth to the children of God.

This same symbolism is put forth by **Ephraim the Syrian** and **St Basil the Great**, clearly using the “dove-like” symbolism to describe the Holy Spirit’s action during Creation. St John of Damascus again uses the symbolism of the dove to describe the Holy Spirit in a passage unrelated to Christ’s baptism:

[Reading of the Bible] sets our mind on the gold-gleaming, brilliant back of the divine dove [the Holy Spirit], whose bright pinions bear up to the only-begotten Son and Heir of the Husbandman of that spiritual Vineyard and bring us through Him to the Father of Lights.

–An Exposition of the Orthodox Faith (Book IV)

A century before this, on the other side of the world from St John, **St. Adomnan of Iona** writes of St Columba (whose name means dove):

So great a name cannot be given to the man of God but by divine providence. For it is shown by the Gospels that the Holy Spirit descended upon the only-begotten Son of the everlasting Father in the form of that little bird. For this reason, in the Scriptures the dove is generally taken allegorically to represent the Holy Spirit.

–Life of St Columba, second preface

It is therefore not surprising that the symbol of the dove persists in Orthodox iconography as shorthand for the Holy Spirit. From icons of the Throne of Preparation, to the Pentecost, to “New Testament” icons of the Trinity to icons of the Annunciation (e.g. the 12th C. icon below from St Catherine’s, Mt Sinai), we see the dove and think of the Holy Spirit “Who inspires in you peace of soul and tranquillity of mind.”





День Святого Духа, святкується після П'ятидесятниці, підкреслює унікальну іпостасну властивість Святого Духа – його вічне ісходження від Отця і єдність з Отцем і Сином в Пресвятій Трійці.

Святий Дух – вічна присутність і єдність у Трійці

У понеділок після П'ятидесятниці християни відзначають День Святого Духа, присвячений прославленню третьої Особи Пресвятої Трійці. Цей день має глибоке духовне значення і розкриває нам сутність Святого Духа в християнській вірі.

Святий Дух є істинним Богом, єдиносущним і рівнославним Богові-Отцю та Богові-Синові. Попри те, що Його називають «третьою» Особою Трійці, це не означає меншості чи вторинності. «Третя» є лише умовною назвою, яка підкреслює Його унікальну іпостасну властивість: Святого Духа. Він вічно ісходить від Отця і перебуває у повній єдності з Ним та Сином.

Сутність Святого Духа, як і всіх Осіб Пресвятої Трійці, перебуває поза людським розумінням. Він не належить до чуттєвого буття, не підлягає часу чи простору, але є всюди і наповнює все. Ісходження Святого Духа від Отця є позачасовим і вічним актом, який неможливо обмежити рамками нашого світу.

Божественні Особи не існують одна поза одною, але перебувають у постійному взаємному спілкуванні. Отець перебуває в Сині і Дусі Святому; Син – в Отці і Дусі Святому; Дух Святий – в Отці і Сині. Всі три Особи мають одну волю, одну силу, одну дію. Будь-яка дія Бога єдина – від Отця, через Сина, в Дусі Святому.

Отець, Син і Святий Дух – це три повноцінні Особи, кожна з яких є Богом, маючи повноту буття. Отець є Богом, а не частиною Бога; так само і Син та Святий Дух є Богом у повноті. Однак, усі три Особи разом є одним Богом, а не трьома Богами. Це єдина Трійця Єдиносущна і Нероздільна, як сповідує Символ віри.

У Символі віри ми сповідуємо: «Вірую... і в Духа Святого, Господа Животворчого, що від Отця ісходить, що Йому з Отцем і Сином однакове поклоніння і однакова слава, що говорив через пророків». Цей догмат підкреслює нашу віру в Святого Духа як рівночасного і рівнославного Бога. Йому з Отцем і Сином слава на віки віків!

У день Святого Духа в храмах проводяться особливі богослужіння, присвячені прославленню третьої Особи Пресвятої Трійці. Цей день надає вірянам можливість глибше осмислити таємницю Трійці і зміцнити свою віру в невидимий, але всюдисущий Дух, що оживляє і веде до спасіння.

Православна Церква України



In the **Old Testament**, the **Holy Trinity** was not revealed because people were not yet ready to understand how God is both three and one. Because the Jews lived among idolaters (people that worshipped false gods) God gave them prototypes of the Holy Trinity. A prototype is like a foretelling.

One such prototype of the Trinity in the Old Testament is in the book of Genesis. Three angels who looked exactly the same appeared to Abraham, and Abraham

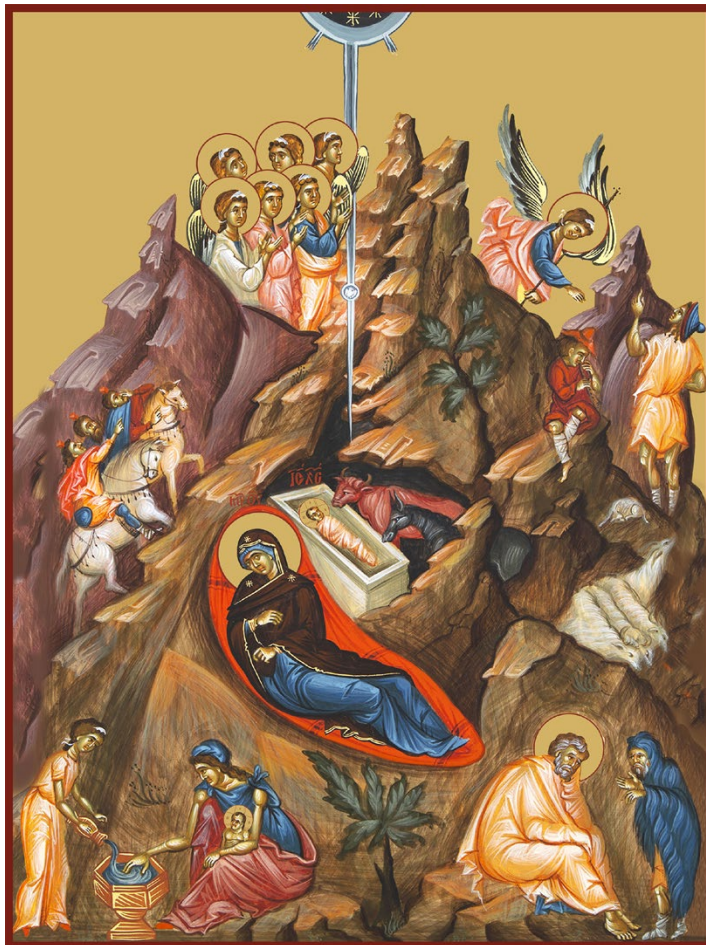
served them. He showed them hospitality, and the holy Fathers and hymnographers of the Church say that these three angels were a type of the Holy Trinity.

Sources:
saintkosmas.org
iconreader.wordpress.com

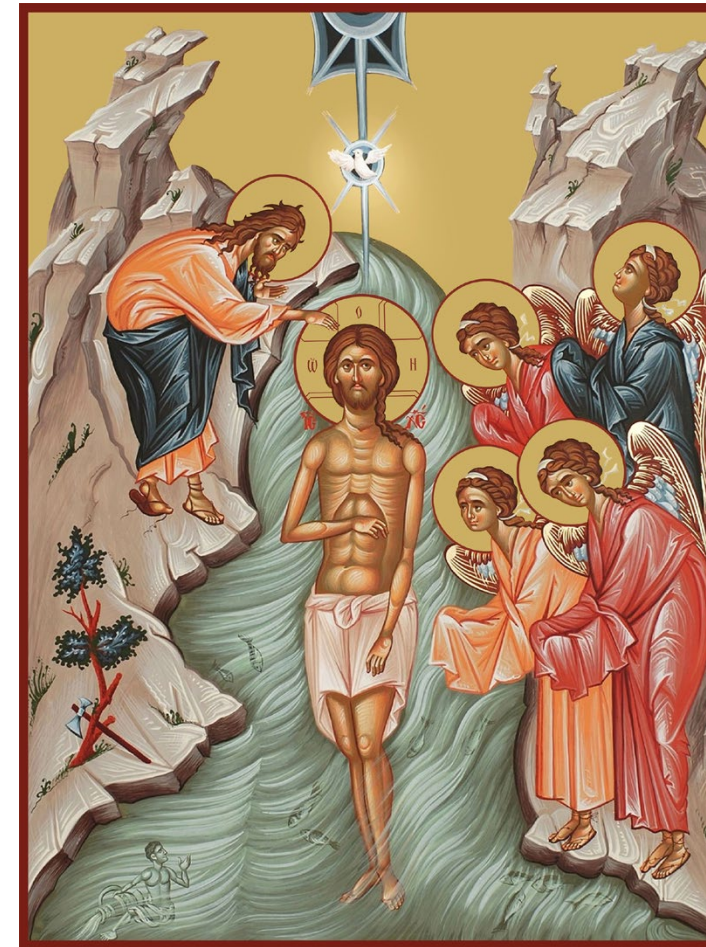




In the icon of the **Annunciation**, the Holy Spirit is drawn as a light shining on the Virgin Mary. In order for God to become incarnate, to become man, what happened? What do we say in the Creed? How did it happen? As it says in the Creed, Christ “came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.”



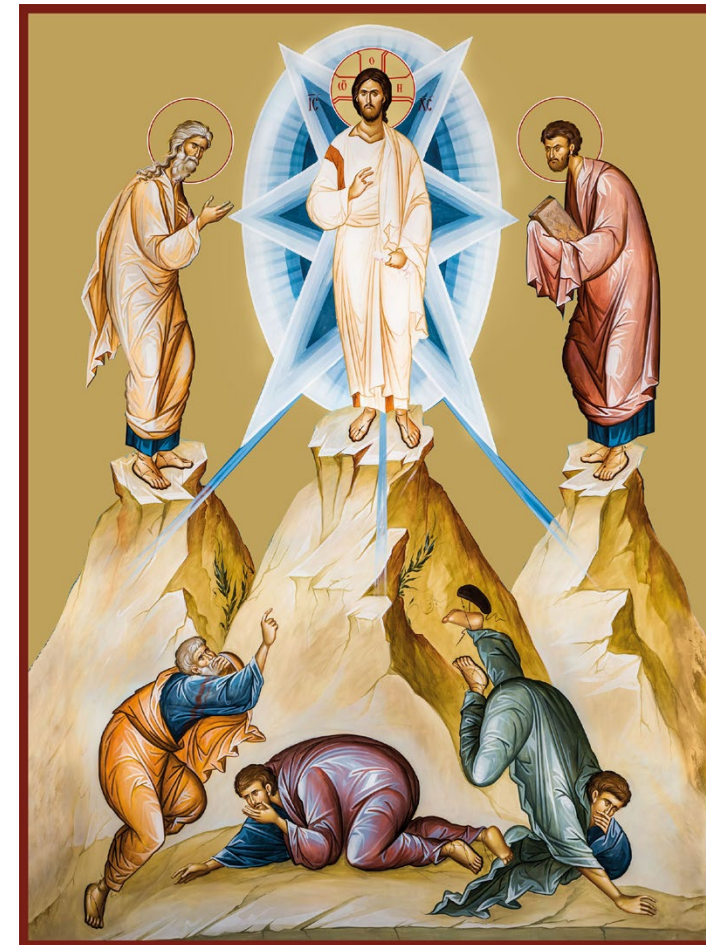
In the icon of the **Nativity of Christ**, the Holy Spirit is often shown in the ray of light shining down from Heaven upon the Christ Child.



At the **Baptism of Christ**, for the first time in the history of the world, the three Persons of the Holy Trinity are revealed. The Son is being baptized, the voice of the Father is heard—and of course you can't draw his voice, but often the hand of God the Father is depicted blessing His Son—and the Holy Spirit is present in the form of a dove. God the Father says, ***“This is my beloved Son, in whom I am well pleased.”***

The prophet and Forerunner John the Baptist had baptized many people. He had been informed by God that when he should see the Holy Spirit in the form of a dove on the person being baptized that this would be the Messiah.

The first time the Trinity was revealed was at the baptism of Christ, which is why we often refer to this as **Theophany** (God revealed).



The second revelation of the Trinity was at the **Transfiguration of Christ**. What happened at the Transfiguration? Forty days before his Crucifixion, Christ took three of His disciples, Peter, James and John to Mt. Tabor, and there He was transfigured. He revealed His Divine nature to them as much as they were able to bear. Again, the voice of the Father was heard saying, ***“This is my beloved Son, in Whom I am well pleased.”*** The light they saw was not like any light we see on earth. It was the Uncreated Light, the presence and energy of the All-Holy Spirit. This is the second time that the Holy Trinity was revealed.



The Icon for the feast of **Pentecost** is also called the **Descent of the Holy Spirit**, as it is a depiction of the event described in the Book of Acts (Acts 2:1-4) when the Holy Spirit descended as tongues of fire upon the Apostles gathered together and enabled them to preach in different languages. However, the Feast of Pentecost is not only the commemoration of an historical event, but a celebration of a present reality: the presence of the Holy Spirit in the Church. Likewise, the Icon for Pentecost is much more than the depiction of a past event.

The presence of the Apostle Paul in the icon, even though at that time he had not yet converted on the road to Damascus, hints that this icon is more than a purely historical picture. Sometimes, the evangelists Luke and Mark are also shown, despite also not having been present in the upper chamber at Pentecost. The gathering, then, is a representation of the Church. The Apostles are seated in a semi-circle, representing a unity and harmony similar to that found in Icons of the Holy Trinity. As in icons of the Holy Trinity, a semi-circle, rather than a full circle, is used so that we as observers are drawn into the unity.



The source of their unity is in another semi-circle at the top of the icon, showing the descent of the Holy Spirit. From the blue semi-circle (c.a. mandorlas) a single ray of light for each of those gathered shines down to illumine them. Sometimes the "tongues of fire" described in Acts are shown at the tips of the rays, ready to descend upon the Apostles. Other times, the tongues of fire are

shown already within the halos of each of the seated Saints. Some icons of Pentecost show a dove, either within the mandorla at the top of the icon, or even descending upon those gathered in the upper chamber. Given the appearance of the Holy Spirit as a dove during Christ's Baptism, it is understandable that this physical image of the Spirit is also used in Pentecost icons. However, the Holy Spirit appeared as tongues of flame at Pentecost, and a dove at Christ's Baptism, being – in reality – neither of these things.

At the bottom of the Icon is another semi-circle, showing an old king against a dark background. He is often named as Kosmos and represents the world. He is crowned as a symbol of earthly authority – i.e. he represents all the peoples of the world, rather than the whole of creation. He is sat "in darkness and the shadow of death" (Luke 1:79), and is aged to show the corruptibility of the world. Yet he also holds a blanket containing scrolls representing Apostolic teaching. In darkness, the descent of the Holy Spirit has not only reached the Apostles, but also all corners of the world into which the Apostles will preach the Gospel. The Empty Seat A striking aspect of the Pentecost Icon is the empty space at the centre, between the Apostles Peter and Paul. This central seat is a place of honor, the "Teacher's Seat" around which the Apostles are gathered. Why is it empty? Because it is the seat Christ should be sitting in, Who has ascended physically into Heaven. Yet Jesus promised many times that though He would leave them physically, He would instead give to them the Holy Spirit as a comforter, advocate, and guide. This promise was first realized at Pentecost, and is still true today. Therefore, the Icon, which is also an Icon of the Church, shows the Apostles gathered in

unity, sustained by the power of the Holy Spirit, surrounding Christ Who is invisibly present. The world, Cosmos, is at their feet, ready and waiting to be harvested through the passing on of Christ's teaching.

At the second Ecumenical Council, which took place in 381, the articles about the Holy Spirit were written. There were heretics at that time who taught that the Holy Spirit was not God. Saint Basil the Great, St. Gregory the Theologian, St. Gregory of Nazianzus, and St. Gregory of Nyssa were saints who had seen God. These Fathers of the Church had the Holy Spirit within their hearts, they theologized, and on the basis of the texts of these Fathers, the eighth article of the creed was written: "And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets." What are we confessing here? That the Holy Spirit is God, glorified and worshipped with the Father and the Son.

It is the same Holy Spirit which illumined the Prophets to speak their prophecies. In the Old Testament, the Holy Spirit spoke through the prophets. Does anyone know the name of a prophet? Moses, Elias, Isaiah, David, Daniel, Ezekiel, Jeremiah... and there are numerous more... and John the Forerunner was the last prophet. The Holy Spirit spoke through all these prophets.

The Holy Spirit spoke through the Apostles when the Holy Spirit descended on them at Pentecost.

The Holy Spirit also spoke through the Fathers of the Ecumenical Councils, and now the Holy Spirit speaks through the Saints. All the Saints have within them the Holy Spirit.



Ascension Thursday was very special this year as His Eminence Metropolitan Antony travelled with Deacon Pavlo Vysotskyi and the Seminarians to celebrate the Festal Liturgy. He was greeted in the back of the Church by our Parish Sisterhood President Kathy Duncan who presented him with a beautiful bouquet of flowers which was created by Sandra Cramer. Linda Hnатов, Parish Trustee, both baked and greeted His Eminence with a beautiful korovai and salt. Father Stephen Hutnick, Pastor, greeted Vladyko with the Hand Cross and Holy Water, expressing the joy and expectation of his arrival to the Parish. He assured the Metropolitan of our continued prayers of the Parish Faithful and asked that he continue to pray for the Parish.

There was another reason that this Liturgy was very special. Our Seminarians not only served at the altar, but also sang in place of the Parish Choir. The Seminary Choir, under the direction of Marian Meleshko, was comprised of Subdeacon Andrii Akulenko and Seminarians Bohdan Bodnar and Marian Koval. Their angelic voices filled the Parishioners with joy.

Concelebrating at the altar with His Eminence were Father Stephen, Protopresbyter Emmanuel Pratsinakis and Deacon Pavlo. Serving at the Altar were Subdeacons Mykola Stefanyk, Yurii Izhyk, Mark Jaskolka, (St. Nicholas Parish, Dover, DE) and our own altar server, Matthew Andreas.

After the Holy Gospel, His Eminence preached an unforgettable Sermon. The story of the Resurrection and the Ascension in Luke's Gospel were woven



together. The problem with Christians today is that they do not understand the power of the Resurrection. It is here that we receive a new life – a life which is filled with the power of God. Instead of living the life of an Orthodox Christian and through our dedication to this life approach the life of God (deification), we are burdened with the cares of life, in the here and now. We never realize that the power of the Resurrection is ours as a gift from God that can never be taken away. Christ is with us every second of our life and though He has Ascended, He has not abandoned us. The power of the Resurrection is ours if we seek Him with all of our hearts.

At the end of Liturgy, Father Stephen asked the people to keep our Hierarchs, Metropolitan Antony and Archbishop Daniel together with all the clergy in their prayers. He also asked that we remember our Seminarians who one day, God willing, will be ordained to the Priesthood. One of them may be the Pastor of Sts. Peter and Paul.

After the Divine Liturgy, a luncheon was prepared sponsored by our Parish Sisterhood. Special thanks again to President Kathy Duncan, Chairperson, and Sandy Cramer for the beautiful preparation of the food and hall. Special thanks also to all those who helped in the serving and clean up for the event.

After spending the afternoon with the Parishioners, it was time for the Metropolitan and the Seminarians to return to South Bound Brook. We look forward to the next time we will all be together.

*Text by Dobrodiyka Elizabeth Hutnick
Photos by Subdeacon Mykola Stefanyk*



THE FEAST OF ASCENSION OF OUR LORD IN LOS ALAMOS, NM

МОЛИТОВНЕ СВЯТКУВАННЯ СВЯТА ВОЗНЕСІННЯ ГОСПОДНЬОГО В МІСТІ ЛОС АЛАМОС, ШТАТ НОВА МЕКСИКА



On a serene morning in Los Alamos, NM, the faithful of St. Job of Pochaiv parish community gathered with anticipation and joy. Their hearts were filled with the spirit of the Ascension of our Lord feast as they prepared to welcome Archbishop Daniel, the spiritual father of the Western Eparchy of the Ukrainian Orthodox Church of the USA. This visit was not just a formal act but a deep spiritual encounter, imbued with tradition, reverence, and the grace of the Holy Spirit.

As Archbishop Daniel approached the church, he was greeted with the heartfelt hospitality that is a hallmark of Ukrainian-American culture. Children and members of the parish board of administration presented him with flowers, bread, and salt. This ancient tradition symbolizes the welcoming of an honored guest with the essentials of life: the beauty of nature, sustenance, and the preservation of well-being. Father Theophan Mackey, the devoted pastor of St. Job of Pochaiv, extended his welcome with humility and respect, beseeching the Archbishop's prayers for the parish community.

The day's spiritual journey began with a profound and sacred liturgical prayer. Before the Divine Liturgy commenced, Archbishop Daniel tonsured two Readers for the parish, Tyler Silouan Jordan and Steven Snapp.

During the Divine Liturgy, a particularly touching moment occurred at the Small Entrance. With the blessing of Metropolitan Antony, Archbishop Daniel awarded Father Theophan with a gold ecclesiastical



cross. This honor was bestowed on the occasion of Father Theophan's 10th anniversary of ordination, a decade marked by faithful service, spiritual leadership, and devotion to his congregation. The congregation responded with a heartfelt "AXIOS! WORTHY!" affirming their pastor's dedication and the honor he received.

In his sermon, Archbishop Daniel eloquently spoke about the Ascension of our Lord, a feast that commemorates Christ's ascent into heaven and the promise of the Holy Spirit. He reflected on the period of prayerful expectation that the disciples experienced, a time between Ascension and Pentecost, filled with anticipation for the arrival of the Holy Spirit. This message resonated deeply with the congregation, reminding them of the power of prayer and the presence of divine grace in times of waiting and uncertainty.

Over 30 parishioners approached the Holy Chalice to receive Communion, partaking in the Body and Blood of Christ. This act of unity and faith reinforced the spiritual bond within the community and their connection to the broader Orthodox Christian world.

The service concluded with a unique and heartfelt blessing. Archbishop Daniel blessed a mobile firetruck, a symbol of hope and aid, destined for Ukraine. This firetruck would soon join the efforts of Ukrainian firefighters in their courageous work to save lives amidst the ongoing war. This act of blessing was a poignant reminder of the interconnectedness of the Orthodox faithful and their shared commitment to peace, justice, and humanitarian aid.

The day of spiritual enrichment and community celebration concluded with a festive luncheon in honor of Archbishop Daniel and Father Theophan Mackey. The meal was a time of fellowship, reflection, and joy, allowing the community to come together in gratitude for the blessings received and the spiritual guidance provided by their leaders.

In reflecting on this visit, the faithful of St. Job of Pochaiv parish found renewed strength and inspiration. Archbishop Daniel's presence, his words, and the sacraments celebrated that day deepened their faith and reinforced their commitment to their spiritual journey. As they continue to navigate the challenges of life, they carry with them the blessings and teachings of this significant and holy day.





“O Heavenly King, Comforter, Spirit of Truth, You are everywhere present and fill all things. Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain, and save our souls, O Good One.”
Hymn from the Vespers of Pentecost

With these words on their lips over 300 faithful greeted His Eminence Archbishop Daniel, the Ruling hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA among their midst at Holy Trinity Ukrainian Orthodox parish in Bensenville, IL.

On the feast of Pentecost – June 22-23, 2024, Archbishop Daniel led the dual celebration of the holy day and the 15th parish anniversary at Holy Trinity Ukrainian Orthodox Church in Bensenville, IL. This joyous event was marked by spiritual and communal festivities, with Very Rev. Fr. Bohdan Kalynyuk welcoming the archbishop and congregation.

Upon his arrival, Archbishop Daniel was greeted with traditional Ukrainian hospitality. The children of the parish presented him with bread and salt, symbolic of welcome and prosperity, and adorned him with flowers. The archbishop’s presence underscored the significance of the day’s celebrations, blending the holy observance of Pentecost with the milestone of the parish’s 15th anniversary.

The Orthodox Christians often call Pentecost “Green Sunday”, and in accordance with that tradition, they adorned the Church with much greenery as well as the flowers. Right in front of the Icon screen a beautiful

icon of Pentecost was adorned by colorful flowers. Archbishop Daniel wore green and white – symbols of renewed life in Christ, guided by the grace of the Holy Spirit.

During the Divine Liturgy, prayers were fervently offered for Ukraine, still embroiled in an ongoing war. This prayer was a poignant reminder of the community’s connection to their homeland and their continuous hope for peace.

The service was honored by the presence of prominent dignitaries, including Toni Preckwinkle, the President of the Cook County Board of Commissioners, and Congressman Danny K. Davis, representing Illinois’ 7th district. Both officials are known advocates for Ukraine, consistently voicing support for Ukrainian refugees and their right to live in peace. Archbishop Daniel recognized their contributions by presenting them with the ecclesiastical award of the Ukrainian Orthodox Church of the USA. This award, featuring the Ukrainian trident and the church’s logo, is bestowed upon individuals who provide moral, social, and faith-oriented support to Ukraine during times of war.

In his homily, Archbishop Daniel reflected on the significance of Pentecost, also known as the “birthday of the Church.” He spoke on the origins of this feast, highlighting its importance in maintaining faith traditions. Pentecost commemorates the descent of the Holy Spirit upon the apostles, inspiring them to spread the teachings of Christ and establishing the foundation of the Christian Church. Archbishop Daniel’s message

emphasized the enduring power of faith and the church’s role in nurturing and sustaining this spiritual legacy.

Following the liturgical service, the community gathered for a festive picnic. The children of the parochial school, KALYNA, delighted attendees with a vibrant concert, showcasing their talents and celebrating the cultural heritage of the Ukrainian community.

The event was not only a celebration of a historical milestone for Holy Trinity parish but also a reaffirmation of faith, unity, and cultural identity. The blending of religious observance with community festivities created a day of profound spiritual enrichment and communal joy. As the congregation and guests shared in this special occasion, their prayers for Ukraine and hopes for peace echoed the Pentecostal spirit of renewal and hope.

Photos by Deacon Maksym Zhuravchuk and Oksana Zhuravchuk





**SAINT SOPHIA UKRAINIAN ORTHODOX
THEOLOGICAL SEMINARY
RECEIVES FULL ACCREDITATION**

**СВЯТО-СОФІЇВСЬКА УКРАЇНСЬКА
ПРАВОСЛАВНА БОГОСЛОВСЬКА
СЕМІНАРІЯ ОТРИМАЛА ПОВНУ
АКРЕДИТАЦІЮ**

Saint Sophia Ukrainian Orthodox Theological Seminary is proud to announce that it has received full accreditation from the Association of Theological Schools (ATS) in the United States. This significant milestone marks the Seminary as the only self-standing Ukrainian Orthodox Theological Seminary outside of Ukraine to offer accredited theological education.

The formal announcement was made during the ATS Annual Meeting held in Atlanta, GA (19-20 June, 2024), attended by the Seminary's leadership: Metropolitan Antony - Rector; Archbishop Daniel - Academic Dean; and the Very Reverend Fr. Theophan Mackey - Associate Dean of Academic Affairs. Their presence at this prestigious event underscores the Seminary's commitment to providing high-quality theological education and fostering academic excellence within the Ukrainian Orthodox community.

"This accreditation is a testament to the hard work and dedication of our faculty, staff, and students," said Metropolitan Antony. "We are honored to receive this recognition and look forward to continuing our mission of educating future leaders of the Ukrainian Orthodox Church."

Archbishop Daniel added, "The rigorous standards set by ATS ensure that our programs meet the highest levels of academic and spiritual formation. This achievement will further enhance our ability to serve our community and the broader Orthodox Christian world."

As Saint Sophia Seminary approaches its 50th anniversary in 2025, this accreditation marks a pivotal

ats The Commission on Accrediting
The Association of Theological Schools

COMMISSION'S STATEMENT OF ACCREDITED STATUS

Saint Sophia Ukrainian Orthodox Theological Seminary
PO Box 240
South Bound Brook, NJ 08880-0240

Saint Sophia Ukrainian Orthodox Theological Seminary has been accredited by the Commission on Accrediting (COA) of The Association of Theological Schools since 2024. The school's accreditation was initially granted in summer 2024, based on an institutional self-study report and an onsite evaluation visit by a committee of peer and public reviewers. The school's current period of accreditation expires July 31, 2031.

The school's current status of *Accredited in Good Standing* means the school meets all applicable COA Standards of Accreditation. The school demonstrates educational quality and financial stability and provides evidence that its student learning outcomes are appropriate, rigorous, and being achieved. The school has no public sanctions (i.e., warning, probation, or show cause).

The school is approved to offer the following degree(s): MA, MDiv

The school is approved to offer distance (online) education at the following level: Comprehensive (Half or More of a Degree)

The school is not approved to offer half or more of a degree at any additional location(s).

The Commission on Accrediting (COA) of The Association of Theological Schools accredits more than 250 graduate schools of theology and seminaries in the United States and Canada. The COA has been recognized by the U.S. Department of Education since 1952 as an accreditor of freestanding, single-purpose institutions and of specialized programs at larger institutions offering post-baccalaureate degrees in professional and academic theological education. The COA is also recognized by the Council for Higher Education Accreditation as a national faith-related accrediting organization that accredits free-standing seminaries and academic units of larger institutions in the United States and Canada that offer post-baccalaureate degrees in professional and academic theological education.

The Commission on Accrediting of The Association of Theological Schools
10 Summit Park Drive, Pittsburgh, PA 15275-1110
Phone: 412-788-6505 • Fax: 412-788-6510 • www.ats.edu

June 7, 2024

moment in its history. Founded in 1975, the Seminary has been dedicated to providing comprehensive theological education and spiritual formation for clergy and lay leaders. The institution's commitment to academic excellence and Orthodox tradition has been unwavering, and this new accreditation will undoubtedly strengthen its reputation and reach."

The Very Reverend Fr. Theophan Mackey expressed his gratitude, stating, "We are deeply grateful for the support and guidance of the ATS throughout the accreditation process. This milestone will enable us to expand our academic offerings and continue our mission with renewed vigor and purpose."

Saint Sophia Ukrainian Orthodox Theological Seminary invites the community and all interested parties to join in celebrating this momentous achievement and looks forward to a future of continued growth and service.

For more information, please contact:
Saint Sophia Ukrainian Orthodox Theological Seminary
1950 Easton Ave.
Somerset, NJ 08873



STEWARDSHIP THE CHURCH'S MISSION - EVANGELIZATION

Fifth of a Series

"Go, Make disciples, Preach the Gospel, Baptize, Teach them."

Continuing this series, I reflected last time a little bit on how the local parish structures can foster our Church's mission in our communities. Today, I would like to focus a bit on perhaps the most basic element of that mission - evangelization.

As we enter into the Paschal season, I am once again struck with how the Church is called *every year*, from Pascha through Pentecost, to renew our commitment the Master's commandment to bring the Good News of salvation in His Cross, Death and Resurrection to a world that does not know Him. This is the essence of the Christian mission and, believe it or not, that of every local community (parish). It happens through the continual renewal of heart of every parish member, to grow into holiness through Christian practice. But also means introduction of new people to the Gospel of Christ - those who have not heard, or more often, mis-heard the message of salvation of Christ. We are to bring them along onto the road of the Christian walk.

Many of our family members, friends, neighbors, co-workers and even former parishioners are walking along a road not unlike the Road to Emmaus. The light of peace is failing, the road is dusty, and the walk is more a trudge of discouragement or resignation in a world that fails to deliver hope and happiness.

Jesus Himself, appearing in person to those two apostles, Luke and Cleopas, as they walked to Emmaus, directed them on a different path of life that was opening before them (Lk. 24:13-35). Their minds and hearts began to open to Jesus and His words, through

the understanding of the scriptures and then their very eyes were opened to the Presence and identity of the Risen Lord through the 'Breaking of the Bread' - or Holy Communion.

After their encounter with the Risen Lord, Jesus at Emmaus, the Lord departed from them instantly. They felt a deep, life-changing desire which they described as *'our hearts were burning inside us'* to embark on a new path. They scampered with great haste back to Jerusalem to share the good news of their experience with the other apostles and disciples who were gathered together, fearful that they would be captured by the authorities. The Lord would again reveal Himself, and teach his disciples and explain to them His saving work. Convinced by the apostles' testimony and that of the Myrrh-bearers, and their personal experience of the Risen Lord, the apostles would make spreading the Good News of the Risen Lord their sole mission in life. They received their explicit charge from Jesus, just before He ascended, thus ending His resurrection appearances:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely, I am with you always, even to the end of the age." (Mt.28:18)¹

¹ This is the Gospel taken at the ancient Liturgy of the Paschal Mystery, on Holy Saturday, proclaiming the Resurrection and the call to evangelization. It is no accident that this was the occasion for Baptisms in the ancient Church and the gospel read at all Baptisms in Eastern Orthodoxy.

For us Orthodox Christians, the Paschal celebration of the Eucharist becomes a renewal point of our own 'eye-opening' experience of walking in faith in Jesus through the testimony of the Church (Word of God) and the sacraments. And if we listen to the Gospel, we hear the Lord's mandate to us becoming our mission - which is that same mission passed on to every succeeding generation of Christians who comprise the Church. This is our mission today. To bring the Gospel to others. Evangelization.

It's All Local - Really

In Orthodoxy, our Christian experience is really quite local. Yes, we are guided by bishops who live a distance away, but that's only because of the way our Church has broken its ancient structure, wherein the bishop is called to be the overseer of a locality, a city, and its environs - only². The idea here is to focus our life work, and parish work, in *our locality*. This is where the mission of Christ plays out - around us - through the work of the Holy Spirit in the people who meet the Christ and the Church, through us in our day-to-day life activities.

The flaw in modern thinking is that we think a national or global program (top down) is what should guide our Church activities, including evangelization, giving them direction and meaning. In the end though, evangelization is always something that happens within the *soul of an individual*, and almost always through instrumentality of God's servant locally, be he an Apostle like St. Philip who gets whisked away to minister to the conversion and baptism of the Ethiopian Eunuch, or a waitress in a Denny's restaurant who talks to a guy, struggling in his life, about who Jesus is to her, through a conversation initiated with a simple question about the three-barred cross she is wearing.³

How Do Orthodox Christians and Churches Evangelize?

I began to change my thinking about the stewardship of the mission of evangelization, our goals, and how we go about it, when I began to read again about how conversions happened in the early Church. If I can summarize this in a number of simple steps it would include:

- *Always first and ongoing* - The **invitation by God** in the heart of a non-Christian which is a mystery and out of our control but what really makes anything and everything happen. Part of this is 'divine timing' - which is as perfect as it is unpredictable.

- **An encounter with a person of Faith**, in our case, an Orthodox Christian, who is living and practicing their faith, most likely rather imperfectly.
- A **dialogue or discussion** that leads to talking about personal faith, personal belief and often personal struggles. We connect with each other when there is a vulnerability or suffering in our life that leads to a break in our self-defensiveness and opens a door to God. A person realizes he needs something or Someone.
- A **faith-based sharing** of some aspect of the Orthodox faith, guided by the Spirit, usually without premeditation, that is simply a response to how God has touched the Christian's life and the desire of that Christian to share that goodness with someone else. In short, 'Jesus is my answer' can help a person see that 'Jesus is his answer.'
- An **invitation to visit the Church**. This is not invitation to 'Accept Jesus' or 'convert' someone but rather to say that 'In the Church you can learn what this is really all about.' Even if a person does make a personal profession in Christ, by grace, the Church is needed to continue his or her formation in the life of Christ.
- A **willingness by the person to act by accepting** the invitation and coming 'to the Church' which is often the next, most important step, to coming to Christ because that's what Church is all about - encountering Christ.
- A **new dialogue, with others, and guided by a pastor**, who walks with the person to continue to learn about Christ. There again are the 'moments' when the right person is in the right place to say the right words to bring encouragement and perhaps open the door of repentance to a person, now seriously considering Christianity.
- A **Church's formal process called the catechumenate** to pastorally lead people in the Faith in Christ, so that they can be led in the Holy Spirit to the fuller understanding of what it means to be a follower of Christ in Baptism.
- **Preparation for and acceptance of the Sacraments of Initiation** and Entry into the

² The ancient Church structure attested by the early writers like St. Ignatius and St. Irenaeus has been subsumed into a system of national (even ethnic) Churches in a process that goes back at least to the fourth century. It's much too involved to discuss at length here, but the ancient canons insisted that the bishop is the bishop of one city.

³ At one time, I believed that Protestant Churches were called and better equipped to do the work of evangelization. I no longer believe that - but there is much we can learn from their zeal and their approach. If it's of interest to you let me know and I'll explain or even write about it in the next column. It may be important.

⁴ This list is not all-inclusive nor applicable in all cases, but summarizes some important ways that the process often works.

Church - where a person renounces Satan formally and chooses to follow Christ (publicly) and enters the Church no longer as an inquirer but as a convert, receiving Holy Baptism sealed in Sacred Chrismation and invigorated in a continual way through Holy Communion. He also learns his responsibilities as a Christian in the world and in the Church.

- An **ongoing spiritual formation and catechesis** where the first fruits of the Christian life are not left to die on the vine, but it is cultivated and pruned to bear more spiritual fruit through full participation in Church life, ministry and even mission.
- Lastly, and never least, the ongoing and sustaining prayer by the Church for those being led to Christ (preferably by name) is something the entire Church participates in. Our 'Litany of the Catechumens' in the Divine Liturgy is a perfect example.

I would invite our readers, especially other clergy who have a desire to see our Church grow in our efforts of outreach and evangelization, to comment on this article that we might initiate a dialogue on how we can bring evangelization into our parish practices in an active and dynamic way by sharing our experiences and 'best practices' for our mutual encouragement. You can contact me at: fr.r.holet@uocofusa.org.

⁵ Every person, to be a Christian, must internally ratify their baptismal commitment, again and again. We do this weekly when we recite the Nicene Creed in the Liturgy, "I believe in One God..." The evangelization that goes on in the West today is often an adult's re-awakening to his prior Baptism and early Christian formation as a child that has been obscured by life events and choices.

⁶ The Catechetical Homilies of St. John Chrysostom and St. Cyril, for example, speak of the specific roles of deacons/deaconesses, subdeacons, sponsors, those who do the 'scrutiny', and exorcists, just to mention a few.

Looking at this rather involved list, as I think about what I've done over the years, to help people to come to know Christ and be received in the Church, I can see how at various times any of these steps have been overlooked or cut short. Without being mindful of what is needful, and from the wisdom of the Church experience, we might fail to present the fullness of the Faith to a person or rush the process - or for that matter, needlessly delay it.

A Team Approach

Clearly, the parish priest is not the sole 'evangelizer' in the parish but as the early Church had a 'team' of people working with converts, there is great wisdom in such a team approach today. What might a parish team approach to evangelize even look like? It would be a process of gathering/stewarding the people in the congregation who have the gifts to carry out the variety of ministries that will actually bring a person into the parish fully. Such a team approach is possible, while realizing that no single 'program' can ever convert anyone.

In the coming months, I'll consider further these 'Steps' in the process of evangelization and how teams of people in our parishes can carry the Lord's mandate by His grace.

"Go, Make disciples, Preach the Gospel, Baptize, Teach them." I think the Lord has actually made a rather clear roadmap for Evangelization from our Emmaus experience of the Risen Lord, so let's take another look at it again!



UKRAINIAN SHASHLYK

INGREDIENTS:
2lb of pork or beef tenderloin, or chicken thighs or breast, cubed

MARINADE:
2 onions, chopped
1/2 cup of vinegar
1/2 cup dry red wine
1/2 cup of sunflower oil
1 tsp of salt
1 tsp of black pepper
2 teaspoons paprika
2 Tablespoons lemon juice
1 bay leaf
2 garlic cloves, minced
2 tbsp of fresh chopped dill

VEGGIES FOR GRILLING:
1 green bell pepper, chopped
1 onion chopped large
Pineapple cubes
Other options include zucchini, cherry tomatoes, mushrooms, etc.

DIRECTIONS:
Shashlyk is typically served with rice, vegetables, and a variety of sauces. It's important to remove the meat from the skewers before serving and to allow it to rest for a few minutes to prevent juices from escaping. Use a sharp knife to slice the meat thinly against the grain for the best texture.

In a large bowl, add the marinade chopped vegetables, spices and liquids. Mix well and add the chopped meat. Cover and marinate in the refrigerator for at least 2 hours or overnight.

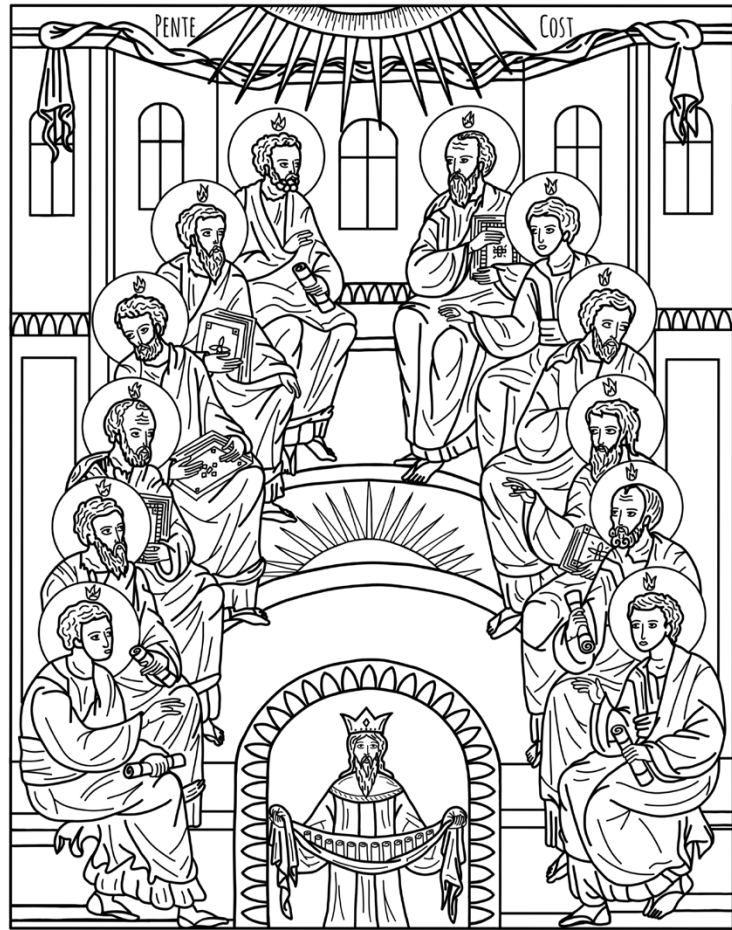
Thread the marinated meat onto skewers, alternating with pieces of chopped green bell pepper, onion, pineapple, zucchini, or your favorite vegetable pieces.

Grill or broil the skewers for 10-12 minutes on each side, until the meat is cooked through and charred. To ensure meat is cooked through, you can start by baking the skewers in the oven and finishing on the grill. Allow the cooked kabobs to rest before serving. Let the skewers rest for ten minutes before serving.

COCONUT RICE

INGREDIENTS:
2 cups basmati rice
1 cup coconut cream
1 cup coconut milk
1 cup water
1 tbsp fresh lime juice
1 1/2 tablespoons sugar (optional)
1 teaspoon kosher salt

Rinse rice in a large bowl with cool water until water runs clear. Drain rice. Combine rice with other ingredients in a medium saucepan. Bring just to a boil, stir to dissolve sugar, then cover and reduce heat to low. Cook until rice is tender, and liquid is absorbed, 40-45 minutes. Fluff rice with a fork; cover and let sit for 20 minutes.



PENTECOST

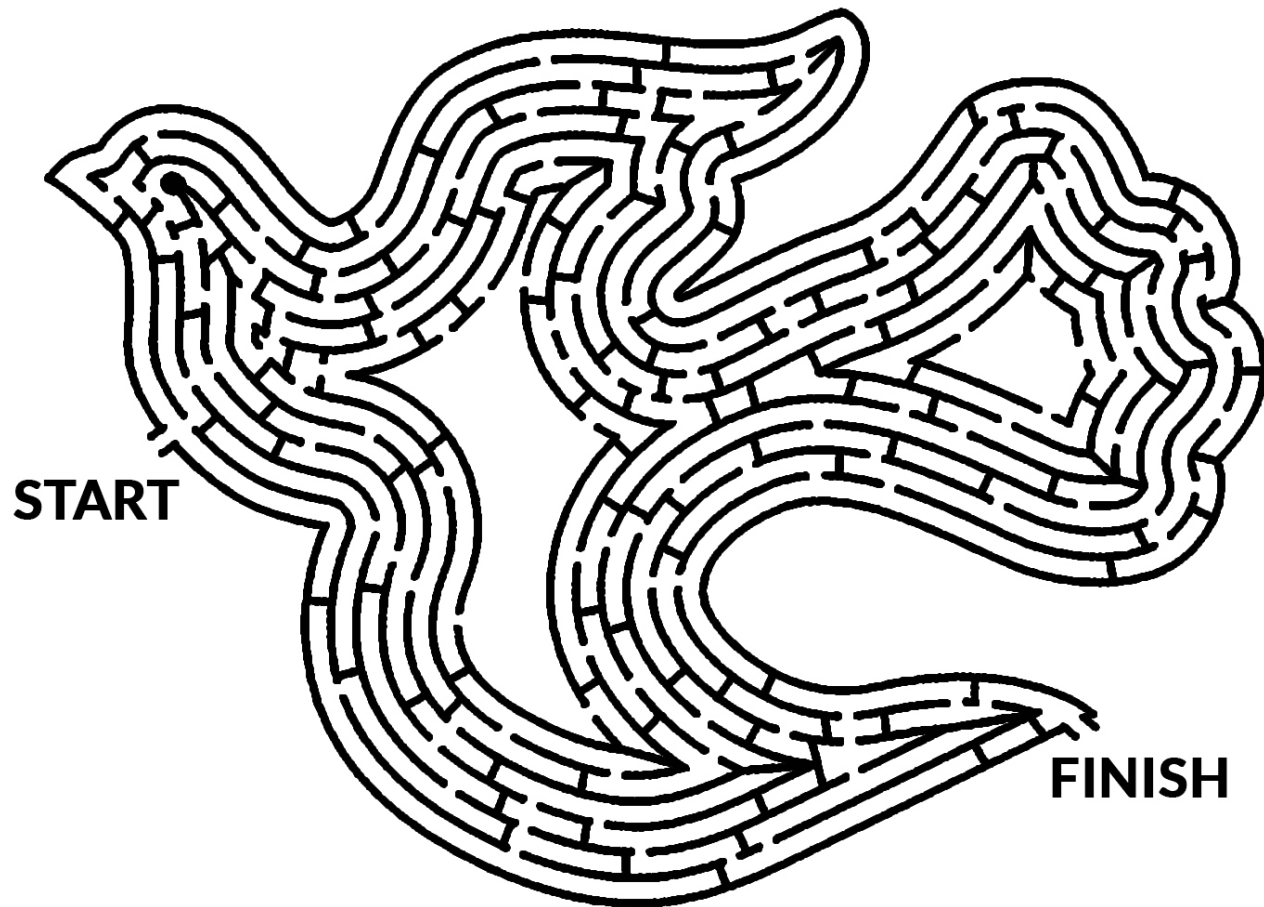
Read this current UOW Magazine to find the following answers.

1. Pentecost is considered to be the _____ of the Church.
2. There is an empty seat at the top center of the icon. This seat is reserved for whom?

3. What is the man at the bottom of the icon, wearing a crown, called?

4. What does this man represent?

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1. Cut out the dove
2. Fold in half
3. Glue the body together
4. Fold down the wings



Boriko, Giovanna baptized and chrismated on May 29, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Denys Boriko and Paola Miguez. Sponsors: and Lesya Manita. Celebrated by V. Rev. Vasyl Shak.

De La Cruz, Sofia Victoria baptized and chrismated on April 6, 2024 in St. Michael Church, San Francisco, CA. Child of Frank De La Cruz and Anastasiia Senchuk. Sponsors: Hong Phuc Nguyen and Anastasiia Trokhymchuk. Celebrated by V. Rev. Georgiy Tyapko.

Gerasyimova, Victoria baptized and chrismated on May 22, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Mykhailo Gerasyimov and Antonina Todorika. Sponsors: Alexander Nachetov and Olena Kocha. Celebrated by V. Rev. Myroslav Turchak.

Mueller, Stefan Nathaniel baptized and chrismated on April 27, 2024 in St. Michael Church, San Francisco, CA. Child of Eric Samuel Mueller and Nadiia Poliakova. Sponsors: Mykyta Protsenko. Celebrated by V. Rev. Georgiy Tyapko.

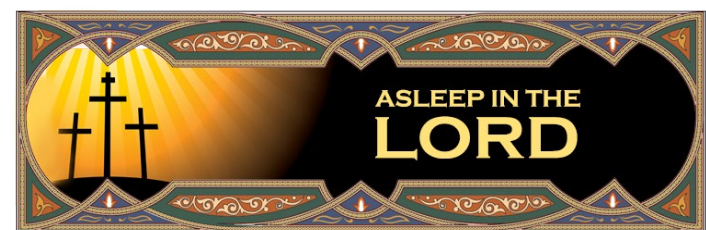
Reva, Nikolai Nikolaevich baptized and chrismated on May 11, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Nikolay Alexandrovich Reva and Lisaneyla Eliesthet Raeva. Sponsors: Lubomyr Skorobogach and Stephanie Almonte. Celebrated by V. Rev. Vasyl Shak.

Synchuk, Artem baptized and chrismated on May 18, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Andrii Synchuk and Kristina Synchuk. Sponsors: Denys Shorodok/Vadym Tymbaliuk/Viktor Rusnak/Heorhii Prokopets and Olga Maksimiyyk. Celebrated by V. Rev. Vasyl Shak.

Tomkiv, Diana baptized and chrismated on April 27, 2024 in St. Michael Church, San Francisco, CA. Child of Roman Tomkiv and Ivanna Havrysh. Sponsors: Vladyslav Kuziura and Stella Rakhlina. Celebrated by V. Rev. Georgiy Tyapko.

Verbovyi, Iaroslav Robert baptized and chrismated on May 17, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Stepan Verbovyi and Mariana Mykhailyshyn. Sponsors: Nazarii Mykhailyshyn and Iuliia Verbova. Celebrated by V. Rev. Vasyl Shak.

Vlasov, Leo baptized and chrismated on May 13, 2024 in St. Michael Church, San Francisco, CA. Child of Ilia Vlasov and Anastasia Gorbacheva. Sponsors: Brian Acton and Marina Acton. Celebrated by V. Rev. Georgiy Tyapko.



Kochenash, Paul M. of East Greenville, PA on May 12, 2024 at the age of 67 years, officiating clergy Rev. Oleg Kravchenko of Assumption Virgin Mary Parish, Northampton, PA 18067.

Slavish, Olivia of Western Springs, IL on May 3, 2024 at the age of 66 years, officiating clergy Rev. Richard Jendras of St. Mary Parish, Allentown, PA 18102.

“If the Lord has left us ignorant of the ordering of many things in this world, then it means it is not necessary for us to know: we cannot compass all creation with our minds. But the Creator Himself of heaven and earth and every created thing gives us to know Him in the Holy Spirit.”

St. Silouan the Athonite, “Wisdom from Mount Athos





CERTIFICATION PROGRAM



Deadline for enrollment in the certification course is

September 7, 2024

The Youth Ministry Certification Course offered by the St. Sophia Ukrainian Orthodox Theological Seminary is a two-semester program presenting individuals with the opportunity to strengthen their work in youth ministry through the following four courses (two per semester):

- Basic Orthodox Theology for Youth Workers
- Youth Ministry: Fundamentals of Approach and Theology
- Youth Ministry Practicum
- Contemporary Social Issues and Teenagers

For further information regarding registration, tuition, or details, contact: [Natalie Kapeluck Nixon at uocyouth@aol.com](mailto:uocyouth@aol.com)

For further information about the program or instructors visit: uocyouth.org/youthministrycertificationcourse

This is a Distance Learning course. Internet and the ability for video conferencing is required.



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



CLERGY STATISTICS

JUNE NECROLOGY

Memory Eternal! Вічна Пам'янь!

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

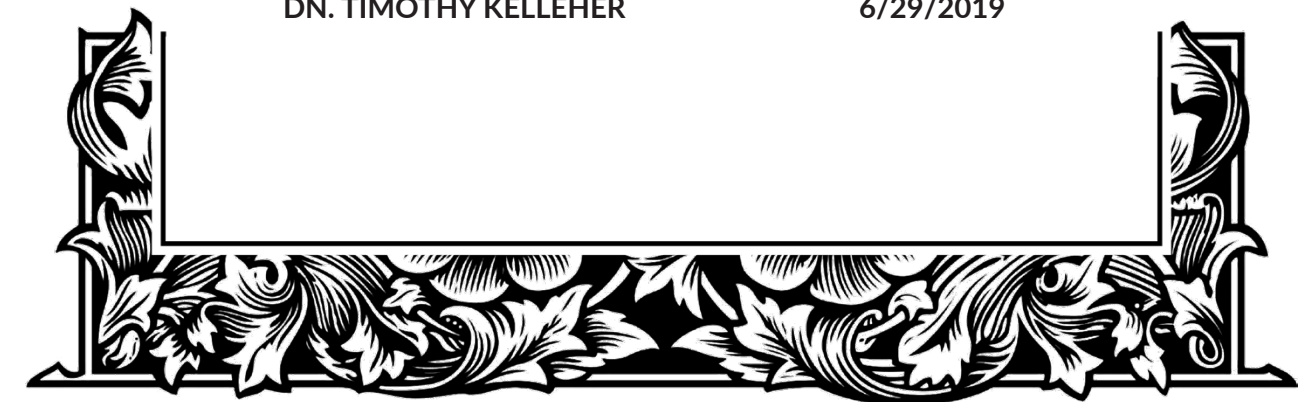


CLERGY STATISTICS

JUNE ORDINATIONS

Many Years! Многая Літá!

- | | |
|------------------------------|-----------|
| V. REV. ANTHONY PERKINS | 6/2/2007 |
| REV. IVAN SYNEVSKYY | 6/5/2010 |
| REV. MARK PHILLIPS | 6/15/2002 |
| V. REV. VOLODYMYR ZINCHYSHYN | 6/16/1997 |
| V. REV. MYRON KOROSTIL | 6/16/2013 |
| V. REV. IVAN SEMKO | 6/18/1984 |
| V. REV. ANDREW GALL | 6/26/1988 |
| V. REV. STEPHEN MASLIUK | 6/29/2002 |
| REV. OLEG KRAVCHENKO | 6/29/2019 |
| PROTODN. IRENEY DZIADYK | 6/19/1998 |
| DN. NICHOLAS ZACHARY | 6/25/2011 |
| DN. TIMOTHY KELLEHER | 6/29/2019 |



All Saints Summer Camp 2024



- ✓ Beautiful Facilities
- ✓ Wide Range of Activities
- ✓ Theme: *In His Image*
- ✓ Volunteer & Paid Staff Opportunities



| | |
|------------------------------------|--|
| MAY 3-5 | HOLY FRIDAY & PASCHAL SERVICES |
| JUNE 19-22 | ST. NICHOLAS PROGRAM - FAMILIES WITH SPECIAL NEEDS AGES 5 -ADULT |
| JUNE 23-29 | DIOCESAN CHURCH SCHOOL CAMP YOUTH AGES 9 - 13 |
| JUNE 30-JULY 13 | TEENAGE CONFERENCE TEENS 13 -18 |
| JULY 21-25 | MOMMY & ME/DADDY & ME CHILDREN 4-8 & PARENTS |
| AUGUST | SACRED ARTS CAMP AGES 16+ CLERGY FAMILY RETREAT ASC FOR ADULTS AGES 21+ |
| AUGUST 30 - SEPTEMBER 2 | FAMILY FEST - ALL AGES |

CHECK OUT WWW.ALLSAINTSCAMP.ORG FOR WORK WEEKEND DATES



FOR MORE INFORMATION, CONTACT US : 412-977-2010 OR
WWW.UOCYOUTH.ORG/CAMPINGMINISTRY OR WWW.ALLSAINTSCAMP.ORG
 UKRAINIAN ORTHODOX CHURCH OF THE USA



**77TH UKRAINIAN ORTHODOX LEAGUE
CONVENTION**

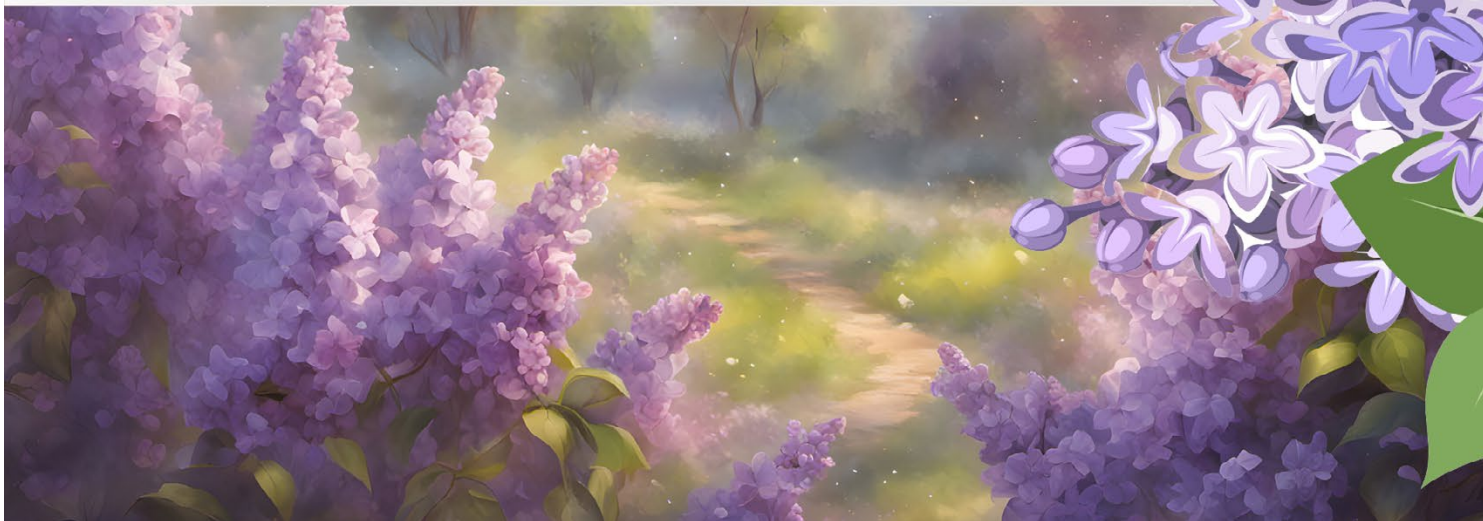
**"FOR WE WALK BY FAITH, NOT BY SIGHT"
-2 CORINTHIANS 5:7**

*Philadelphia, PA
July 24-28th, 2024*



- 2**
FIFTH SUNDAY OF PASCHA: THE SAMARITAN WOMAN
НЕДІЛЯ 5-ТА ПІСЛЯ ПАСХИ:
ПРО САМАРЯНКУ
- 9**
SIXTH SUNDAY OF PASCHA: THE BLIND MAN
НЕДІЛЯ 6-ТА ПІСЛЯ ПАСХИ:
ПРО СЛІПОРОДЖЕНОГО
- 13**
THE ASCENSION OF OUR LORD
ВОЗНЕСІННЯ ГОСПОДНЄ
- 16**
SEVENTH SUNDAY OF PASCHA, OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL
СВВ. ОТЦІВ ПЕРШОГО
ВСЕЛЕНСЬКОГО СОБОРУ

- 22**
MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА
- 23**
PENTECOST: TRINITY SUNDAY
П'ЯТИДЕСЯТНИЦЯ: ДЕНЬ
СВЯТОЇ ТРОЙЦІ
- 24**
DAY OF THE HOLY SPIRIT
ДЕНЬ СВЯТОГО ДУХА
- 28**
ST. MICHAEL, FIRST METROPOLITAN OF KYIV
СВЯТИТЕЛЯ МИХАЇЛА, ПЕРШОГО
МИТРОПОЛИТА КИЇВСЬКОГО
- 30**
ALL SAINTS
ВСІХ СВЯТИХ



- 1**
THE BEGINNING OF THE APOSTOLIC FAST
ПОЧАТОК ПЕТРОВОГО ПОСТУ
- 7**
NATIVITY OF ST. JOHN THE BAPTIST
РІЗДВО ХРЕСТИТЕЛЯ ГОСПОДНОГО ІОАНА
- ALL SAINTS OF UKRAINE**
ВСІХ СВЯТИХ ЗЕМЛІ УКРАЇНСЬКОЇ
- 12**
THE HOLY, GLORIOUS AND ALL-PRAISED LEADERS OF THE APOSTLES, PETER AND PAUL
СЛАВНИХ І ВСЕХВАЛЬНИХ ЕРВОВЕРХОВНИХ
АПОСТОЛІВ ПЕТРА І ПАВЛА
- 13**
SYNAXIS OF THE HOLY, GLORIOUS AND ALL-PRAISED TWELVE APOSTLES
СОБОР СЛАВНИХ І ВСЕХВАЛЬНИХ 12-ТИ
АПОСТОЛІВ
- 15**
THE PLACING OF THE HONORABLE ROBE OF THE MOST HOLY THEOTOKOS AT BLACHERNAE
ПОКЛАДЕННЯ ЧЕСНОЇ РИЗИ ПРЕСВЯТОЇ
БОГОРОДИЦІ У ВЛАХЕРНІ

- 23**
VEN. ANTHONY OF THE KYIV CAVES AND VEN. SILOUAN OF THE FAR CAVES IN KYIV
ПРП. АНТОНІЯ ПЕЧЕРСЬКОГО, КИЇВСЬКОГО,
НАЧАЛЬНИКА ВСІХ ЧЕНЦІВ РУСИ-УКРАЇНИ І
ПРП. СИЛУАНА, СХИМНИКА ПЕЧЕРСЬКОГО, В
ДАЛЬНІХ ПЕЧЕРАХ
- 24**
BLESSED EQUAL-TO-THE-APOSTLES OLHA
РІВНОАП. ОЛЬГИ
- 26**
SYNAXIS OF THE HOLY ARCHANGEL GABRIEL
СОБОР АРХАНГЕЛА ГАВРІІЛА
- 28**
BAPTISM OF RUS-UKRAINE HOLY EQUAL-TO-THE-APOSTLES GREAT PRINCE VOLODYMYR
ХРЕЩЕННЯ РУСИ-УКРАЇНИ
РІВНОАП. ВЕЛ. КН. ВОЛОДИМИРА
- 30**
GREAT-MARTYR MARINA (MARGARET)
ВМЦ. МАРИНИ (МАРГАРИТИ)





**УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
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June 18

Start of Apostle's Fast

July 1

Memorial Saturday

June 22

UOL Convention

July 24-28

Pentecost

June 23

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Day of the Holy Spirit

June 24

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