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

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

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

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

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

In Him

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

On the Front Cover picture is from:

Corey Carter: I feel my entry relates to the topic, “We are all made in God's image and God is love!” because God gave us His son Jesus and Jesus loved us so much that He was willing to die on the cross for us.
ПАСХАЛЬНЕ ПОСЛАННЯ
Постійної Конференції Українських Православних Єпископів Поза Межами України

Преподобним отцям, монашеству та усім вірним Української Православної Церкви поза межами України та нашим братам і сестрам в Україні,

“Тілом заснувши, як мертвий, Царю і Господи, на третій день воскрес еси. Адама підвів з тління і подолав смерть, Пасха нетлінна, світу спасіння.” (Екзапостилій)

Високопреподобні та Преподобні Отці, Дорогі Брати і Сестри,

ХРИСТОС ВОСКРЕС!

Сьогодні весь Християнський світ у єдиному і радісному хорі славить подію, якій немає порівняння у всіх часах і віках. У Преславному Воскресінні Христовому полягає вся сутність Християнства та міститься розгадка таємниці нашого життя і віри. “Якщо б Христос не Воскрес - говорить апостол Павло, даремною була б proportвід і віра наша.” (1Кор.15:14). Без Воскресіння Христового не було б нашої віри, а без віри не було б істинного життя, тому, що віра Христова це наша суть і наше духовне єство. У цю Пасхальну ніч ми словами Св. Іоана Золотоустого проголошуємо перемогу життя над смертю: “Де пекло, твоє жало, де смерте, перемога твоя? Христос Воскрес - і жидон померлий не залишився у гробі”.

Але, разом з тим, ми бачимо і чуємо, що вмирають наші ближні, помирають молоді i старші. У чому ж перемога Христа над смертю? Смерть буває різна: буває тілесна смерть, але є ще страшніша – смерть духовна, коли душа вмирає відаляючись та розлучаючи себе з Богом. Такою смертю, протягом тисячолітній землі, помирало все людство, втративши Бога як Джерело життя.

І ось Христос, Син Божий, прийшов на землю. Як Бог, Він не міг померти, але з любові до нас, як людина, Він розділив з нами нашу долю, зийшов на Хрест і за нас помер.

Георгій Воскрес із мертвих, зийшов у пекло – в бездну гріха, і Своїм приходом назавжди зруйнував смерть, наповнивши всіх дивним світлом вічного життя.

У цей радісний і Пасхальний день радіймо і веселімося, бо в цей день Воскресінням Христа відбувся порятунок світу, радіймо і веселімося, бо Христос - Переможець смерті і пекла, зруйнував смерть, і зійшов у пекло – оновивши вічне життя і спасіння.

Своїм Воскресінням Христос відчинив нам двері до неба, а особливо всім тим, хто приходить до Нього з вірою, надією і любов’ю.

Радіймо нині всі скорботні і стражденні, хворі і убогі і ті, що несуть тягар
тяжких обставин земного життя, бо радість Воскресіння більша за всі тимчасові скорботи і страждання.

Страждання теперішнього часу, - говорить апостол Павло, нічого не варті супроти тієї слави і радості, які відкритяться нам, коли з благодаті Христа Спасителя ми станемо спадкоємцями благ небесних та учасниками Його вічної слави.

Радіймо і дякуймо Богові, що полюбив нас так, що і Сина Свого Єдинородного віддав за наше спасіння і вічне життя.

Як ми, Православні Християни можемо віддячити за цю непереможну і Божествену любов Спасителя? Ми повинні за все дякувати Богові, виконуючи Його заповіді і навчитись любити кожну людину так, як полюбив нас Бог. Нам потрібно відмовитися від усього тимчасового і тлінного, відмовитися від себелюбства і жити для інших.

Пасха означає перехід з одного стану в інший. “Як в давні часи Ізраїльський народ вийшов з Єгипетського полону в Обіцяний Край, так і наша душа повинна здійснювати перехід від полону гріха до благочестя і чесності” (преподобний старець Дорофей).

У ці святкові та Пасхальні дні, ми сердечно вітаємо духовенство, дияконство та монашество Української Православної Церкви в Діаспорі, нашу молодь і дітей, та особливо наших братів і сестер в Україні – котрі переносять різного роду труднощі і випробовування захищаючи свою Батьківщину.

Нехай Воскреслий Христос принесе довгоочікуваний мир і єдність в кожну Українську сім’ю і родину, зміцнить нашу віру, наповнить наші серця духовною радістю, примножити любов, щоб у всій повноті ми змогли насолодитися радістю світлих Пасхальних днів.

Ми молимось і віримо, що Господь Бог Благословить наш Український народ і нашу матір Україна стане сильною Європейською країною. Благословення Воскреслого Христа нейа буде з усіма Вами.

Воїстину Христос Воскрес!

З Архипастырським благословенням,
* ЙОРИЙ, Митрополит
Української Православної Церкви в Канаді
* АНТОНІЙ, Митрополит
Української Православної Церкви США
* ЄРЕМІЯ, Архиєпископ
Української Православної Єпархії Бразилії та Південної Америки
* ДАНИЇЛ, Архиєпископ
Української Православної Церкви США
* ІЛАРІОН, Єпископ
Української Православної Церкви в Канаді
* ІАНДРІЙ, Єпископ
Української Православної Церкви в Канаді
The Paschal Epistle

of the Permanent Conference of Ukrainian Orthodox Bishops Outside the Borders of Ukraine

To the venerable clergy, monastics and faithful of the Ukrainian Orthodox Church beyond the borders of Ukraine and to our brothers and sisters in Ukraine,

“You fell asleep in the flesh as a mortal, O King and Lord; You rose again on the third day, raising Adam from corruption and abolishing death: Pascha of incorruption, the Salvation of the world.” (Exapostilarion)

Very Reverend and Reverend Fathers!
Dear Brothers and Sisters!

CHRIST IS RISEN!

Today the entire Christian world in one unified and joyful choir praises the event which is without analog in any time or age. The entire essence of Christianity rests upon the most glorious Resurrection of Christ, which contains the answer to the mystery of our life and faith. “If Christ is not Risen,” says the Apostle Paul, “then our preaching is empty and your faith is also empty” (1Cor.15:14). Our faith would not exist without the Resurrection of Christ, and without faith there would be no true life, because the Christian faith is the point of our life and our spiritual essence. On this Paschal night we, in the words of St. John Chrysostom, proclaim the victory of life over death: “O Death, where is your sting? O Hell, where is your victory? Christ is risen, and not one dead remains in the grave.”

Together with this, though, we see and hear that our dear ones do die, both the young and the old. What, then, is this victory of Christ over death? There are various types of death: there is bodily death, but there is something more terrible – spiritual death, when the soul dies by removing itself from God and cutting itself off from Him. All people died this death during the millennia before the advent of Christ, having lost God as the Source of life.

And so Christ, the Son of God, came upon earth. As God He could not die, but out of love for us, as a man, He shared our fate, ascended the Cross, and died for us.

Christ rose from the dead, descended to hades, into the abyss of sin, and by His entrance there once and for all destroyed death, filling all with the wondrous light of eternal life.

On this joyous Paschal day we also rejoice, dear brothers and sisters, for on this day through the Resurrection of Christ the salvation of the world was achieved – let us rejoice and be glad, for Christ, the conqueror of death and hell, opened to us the path to eternal life and salvation.

By His Resurrection Christ opened to us the gates of heaven, most especially to all those who approach Him with faith, hope, and love.
Today all the sorrowful and suffering, the infirm and poverty stricken, all those who bear difficult circumstances in this earthly life, rejoice as well, for the joy of the Resurrection is greater than all temporary sorrows and suffering.

St. Paul says that the sufferings of this present age are nothing compared to the glory and joy which we will experience when, by the grace of Christ the Saviour, we become heirs of the heavenly good things and participants in His eternal glory.

We will be joyful and thank God, Who so loved us that He gave His Only-begotten Son for our salvation and eternal life.

How can we Orthodox Christians respond to this unconquerable and divine love of our Saviour? We should always thank God, fulfilling His commandments and learn to love every other person as God has loved us. We must turn away from everything temporary and passing, turn away from love of self, and offer up our lives for others.

“Pascha” means “passing over” from one state to another. “As in ancient times the Israelites passed from the slavery of Egypt into the promised land, thus our soul should pass over from the captivity of sin to piety and virtue” (Ven. Abba Dorotheus).

We offer heartfelt greetings to the clergy, deacons, and monastics of the Ukrainian Orthodox Church in the diaspora during this festive, Paschal season, as well as to our youth and children. We offer a special greeting to our brothers and sisters in Ukraine, who are bearing various trials and difficulties at this time in defense of their homeland.

May the Risen Christ bring long-awaited peace and unity to every Ukrainian family, strengthen our faith, fill our hearts with spiritual joy, and increase our love, so that we will be able to fully delight in the joy of these bright, Paschal days!

We pray and believe that the Lord God will bless our Ukrainian nation, and that our Motherland Ukraine will become a strong, European country. May the blessing of the Risen Christ be with all of you.

Truly, Christ is Risen!

With Archpastoral Blessings,

✠ YURIJ, Metropolitan,
Ukrainian Orthodox Church of Canada
✠ ANTONY, Metropolitan,
Ukrainian Orthodox Church of the USA,
Metropolitan of the Ukrainian Orthodox Church in the Diaspora
✠ JEREMIAH, Archbishop,
Ukrainian Orthodox Diocese of Brazil and South America
✠ DANIEL, Archbishop,
Ukrainian Orthodox Church of the USA
✠ ILARION, Bishop,
Ukrainian Orthodox Church of Canada
✠ ANDRIY, Bishop,
Ukrainian Orthodox Church of Canada
The Shroud of Turin, Authenticated Again

A new study released last week included new evidence that links and further authenticates two holy relics that millions of Christians believe offer physical proof of the crucifixion, death, and resurrection of Jesus Christ. But before we explore the research and the relics, let us recall a New Testament passage concerning faith in Christ and the need for physical evidence. I mean the familiar story of “doubting Thomas” (John 20:24–29). The apostle Thomas was absent when the resurrected Christ appeared to some of the apostles. On hearing the astonishing news, Thomas declared, “Unless I see the nail marks in his hand and put my finger where the nails were, and put my hand into his side, I will not believe.”

A week later, Jesus appeared, giving Thomas the physical proof he demanded. Then Jesus said, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” If in your faith walk you identify with Doubting Thomas, keep reading. Remarkably, two ancient pieces of cloth, the Shroud of Turin and the Sudarium of Oviedo, are extant today. Both are revered as relics, and each bears the name of the city where it currently resides.

First and foremost is the Shroud of Turin. Secured in a vault in the Cathedral of St. John the Baptist in Turin, Italy, the Shroud is believed by millions to be the burial cloth of Jesus. It is a fine linen cloth, measuring 14.5 feet by 3.5 feet, and mysteriously displays a finely detailed negative photographic image — front and back, head to toe, of an anatomically correct man who appears to have been tortured, beaten, and crucified. Note that, in their accounts of Christ’s suffering and death on the cross, all four Gospels mention a “fine linen cloth.”

Perhaps it is a coincidence, but clearly seen on the body of the crucified man in the Shroud are gruesome markings consistent with the Gospel accounts of Christ’s Passion. You can count over 100 whip marks, possibly from scourging by Roman flagra, and identify on his wrists and feet obvious wounds that could have been from large spikes. Other markings are compatible with what could have been a crown of thorns. On closer examination, you can spot bruises (from beatings?) on his face, knees (from falling?), and the back of his shoulders (from carrying a heavy cross?), and a large bloody mark (from a spear?) in his side.

Like the crucified Jesus in Gospel accounts, the man in the Shroud had no broken bones. Perhaps it is a coincidence, but clearly seen on the body of the crucified man in the Shroud are gruesome markings consistent with the Gospel accounts.
of Christ’s Passion. The Shroud, the most studied, analyzed, and tested religious relic in the world, has spawned a vast, global field of scientific study, called “sindonology,” but still baffles scientists. Its mysteries are many and complex. For brevity’s sake, I will only scratch the surface (so to speak).

First among the major mysteries is how the image was made.

Second, what is the substance constituting the image, which can be scraped away with a razor blade?

The substance is undetermined — all man-made materials have been ruled out — and only rests on top of the cloth; it does not penetrate the cloth’s linen fibers.

The third mystery is related to the second: Blood from the crucified man penetrated the cloth, as one would expect, but also preceded the impression of the man’s image.

“Blood first, image second” is a mantra of Shroud researchers. This order is logical if the “man in the Shroud” was in fact Christ, who would have been wrapped in the linen Shroud days before the electrical event (see below) that accompanied his resurrection and resulted in the human image.

The only evidence that would conclusively authenticate the Shroud against naysayers and claims of forgery is Jesus’ DNA. It would be matched against the blood — type AB — found on the Shroud and considered rare.

Enter the Sudarium of Oviedo. It resides in the Cathedral of Oviedo, in Spain. The Sudarium is a piece of linen cloth, 34 by 21 inches, thought to have been used to cover the head of Jesus immediately after the crucifixion (John 20:7).

Unlike the Shroud, the Sudarium does not display an image. The Sudarium contains male blood of type AB, however, which matches the blood on the Shroud. Moreover, the patterns of blood flow on the Sudarium are consistent with those of a crucified man. Indeed, the Sudarium and the Shroud covered the same person, as Juan Manuel Miñarro, the author of a study sponsored by the Spanish Center of Sindonology, recently concluded.

“We have come to a point where it seems absurd to suggest that ‘by happenstance’ all of the wounds, lesions and swelling coincides on both cloths,” said the center’s president, Jorge-Manuel Rodríguez. “Logic requires that we conclude that we are speaking of the same person.”

The study’s conclusion was no surprise to Sudarium expert Janice Bennett, author of Sacred Blood, Sacred Image: The Sudarium of Oviedo, New Evidence for the Authenticity of the Shroud of Turin (2001). Bennett, who has been studying the Sudarium since 1997, tells me that, although Miñarro stops short of linking the two cloths to Jesus, ample research has yielded staggering evidence.

For example, both linens show bloodstains on the head, in approximately the same position, that were formed by sharp objects, similar to what thorns would produce. Jesus was the only person in recorded history to have been crowned with thorns before crucifixion. Bennett explains as well that the Shroud and the Sudarium are consistent with Jewish burial customs of Jesus’ day.
Another important matter is that the cadaver that was wrapped by both the Sudarium and the Shroud suffered death by crucifixion, but was afforded a Jewish burial. This is highly unusual because most crucifixion victims were left on the cross for days and the bones were later deposited in common graves.

Bennett adds that the “new research establishes approximately 20 points of correlation [between the Shroud and the Sudarium], which more than satisfies the standards of proof used by most judicial systems around the world, which require only 8 to 10.” My own keen interest in the Shroud led me to visit Turin in 2010 and again in 2015, the last two occasions when the Shroud was on public display.

Having written about it for years, I have forged relationships with some of the most renowned experts, including Russ Breault, president of the Shroud of Turin Education Project Inc., and Barrie Schwortz, who founded Shroud.com, the first and most comprehensive Shroud site.

Topping my list is Giulio Fanti of Padua University. In 2012, Fanti concluded that an electrical charge in the form of radiation is what likely caused the man’s image to be imprinted on the Shroud. He has also dated the Shroud to the time of Jesus, debunking the flawed carbon-14 testing conducted in 1988. “While the Shroud of Turin shows both a double body image [the body’s front and back, as the cloth was wrapped around the body] and human bloodstains, the Sudarium of Oviedo only shows human bloodstains consistent with the blood principally coming out from the mouth and nose,” Fanti tells me.

He elaborates: There are many coincidences between Shroud and Sudarium that lead one to think that both sheets were used for the same person: Jesus Christ. Both have been used for a bearded man with moustache and long hair who was crucified. A significant match has been found when overlapping the Sudarium bloodstains on the Shroud face: Even the two bloodstains caused by the crown of thorns on the forehead of the Shroud man show a correspondence with the bloodstains of the Sudarium.

If you have read this far but, like Doubting Thomas, still need physical proof to accept the resurrection of Christ, I recommend that you research first the Shroud and then the Sudarium. Both have survived centuries. Their markings are consistent with Scripture accounts of Christ’s torture and execution. Both contain not only the same rare blood type but also pollen of a kind found only in ancient Israel. The Shroud and the Sudarium authenticate each other. Blood stains on the Shroud of Turin are located where Christ’s crown of thorns would have been.

“Traditionally, the Sudarium has been considered a living testimony of Jesus’ passion and death on the cross, while the Shroud’s mysteriously formed image was hailed as a proclamation of his Resurrection,” Jane Bennett explains, in her beautiful description of this meeting of faith and science. “In the studies conducted on the Sudarium and the Shroud, science has served to corroborate eyewitness accounts that have always been considered by many as a mere profession of faith. In this case, science and faith — so often mistakenly believed to be incompatible — have only served to enrich each another and, in the process, bring the world closer to the actual truth of the events that transpired two thousand years ago.” Then you will know the truth, and the truth will set you free (John 8:32).
Протягом декількох століть у соборі італійського міста Турина зберігається велике полотно довжиною 4,3 м, ширинною 1,1 м. На його жовтувато-білому фоні виступають розпливчасті плями коричневих тонів — здається, в цих плямах вимальовуються нечіткі обриси постаті людини і чоловічого обличчя з бородою та довгим волоссям. Легенда свідчить, що це Плащаниця Самого Ісуса Христа. Історія Плащаниці складна і багата на події. Найважливіші з них для віруючих — поховання та Воскресіння Христа, а для всіх — її з'явлення безбожному світові напередодні XX ст.

У 1898 р. в Парижі проходила міжнародна виставка релігійного мистецтва. На ній привезли Плащаницю з Турина, як погано збережене творіння давніх християнських художників. Плащаницю повісили високо над аркою, а перед закриттям виставки вирішили сфотографувати. 28 травня археолог і фотограф-аматор Секондо Піа зробив дві фотографії. Один негатив виявився зіпсуючим, а другий, розміром 60 х 50 см, ввечері того ж дня він занурив в проявник і заціпенив: на темному фоні негативу виявився позитивний fotografічний портрет Христа Спасителя — Обличчя з неземним виразом краси та благородства. Всю ніч просидів Секондо Пія в благовійному спогляданні, не відводив очей від портрету, що так несподівано явився перед ним в його домі Христа Спасителя.

«Свята Плащаниця Христова, — роздумував він, — сама якимось чином є фотографічним негативом; та ще й з величезним духовним змістом! Цій Святій Плащаниці, цьому дивному в людський зріст негативу більше тисячі років. Але ж нашій щойно винайденій фотографії всього лише 69 років. Тут, в цих коричневих відбитках з Гробу Господнього, криється незбагненне чудо» Який сенс у з'явленні Святої Плащаниці Христа в кінці XIX ст.?

Це був час, коли людство відходило від віри Світоглядом ставала наука, розвивалось переконання, що в майбутньому, І то недалекому, за допомогою математичних формул можна буде розрахувати рух всіх частин всесвіту в часі і просторі. В розмовах часто вживався вислів «наука довела». В розмові з одним молодим митрополитом якийсь дуже самоувпевнений чоловік сказав «А Ви знаєте, Владико, що наука довела, що Бога немає?» Митрополит відповів «Цар Давид тисячоліття тому писав Безумний говорить у серці своїм “Нема Бога”.

Секондо Піа сприйняв з'яву Христа на фотографічній пластинці як чудо. В благовійному спогляданні, не відводив очей від портрету, що так несподівано явився перед ним в його домі Христа Спасителя.

1 Першим фактом, що однозначно свідчить на користь давнього близькосхідного походження Плащаниці, є сама ткання — лляне полотно, виткане зигзагом 3 на 1. Такі тканини виготовлялися на Близькому Сході, зокрема в Сирії протягом II — І ст. до Р. Х і до кінця І ст. після Р. Х і називалась «Дамаск». До того чи після вони невідомі. Коштувало таке полотно дорого. Використання для Плащаниці Дамаску свідчить про заможність Йосифа, про що говориться в Євангелії («муж багатий Із Ариматеї» — Мт 27, 57), його повагу до Розп'ятого. Крім того, знайдено кілька волокон бавовни середньоазійського виду.

2. На користь древності Плащаниці свідчить відбитки монет, якими були накриті очі Покійного. Це сталося в складі тканини знайденої кілька віків тому бабовни середньоазійського виду.

10 Українське Православне Слово Рік LXVII Чис. III, березень, 2017
після Р.Х., на який напис «імператор Тіберій» (ТИБЕРЮЮ КАІСАРОС), зроблено з помилкою: САІСАРОС. Монети з такою помилкою не були відомі нумізматам до публікації фотографії Туринської Плащаниці.

Лише після цього в різних колекціях було знайдено п’ять подібних monet. «Лепта Пилата» вказує на найбільш давню можливу дату походження — 30-ї рр. після Р.Х. Неможливо навіть уявити, щоб фальсифікатори середніх віків додумалися (та й фізично спромоглися) для виготовлення підробки використати раритетні монети із звітняковими помилками.

Таким чином, характер тканини і відбитків на Плащаниці «лепти Пилата» дозволяє визначити її вік між приблизно тридцятьма роками та кінцем і ст. після Р.Х., що цілком відповідає визнанню Нового Завіту.

3. Про давність Плащаниці свідчить і ретельне дотримання обряду римської страти через розп'яття і європейського похоронного ритуалу, які стали відомими в результаті археологічних розкопок лише останніх десятиліть. Особливою науковою цінністю є останки якогось століття за формою і розміром цвяха, що зберігається в Епифаній Монако. Повернення Святої Плащаниці з Константинополя у Константинополь згадує у листі святитель Браулін, єпископ Сарагоський. У 640р. Арнульф, єпископ Галльський, у розповідях про Святі Плащаниці згадує у листі святитель Браулін, єпископ Сарагоський.

4. Відомо, що сестра імператора Івана II Комніна заздалегідь сподівалася на зникнення Плащаниці з Константинополя після зникнення Плащаниці з Константинополя. Імператор Олексій Комнін згадує у листі до Роберта Влахернського, що вів у 1137р. звідки, що він заздалегідь сподівається на зникнення Плащаниці з Константинополя. Імператор Олексій Комнін заздалегідь сподівається на зникнення Плащаниці з Константинополя.

5. Відомо, що сестра імператора Івана II Комніна заздалегідь сподівалася на зникнення Плащаниці з Константинополя після зникнення Плащаниці з Константинополя. Імператор Олексій Комнін заздалегідь сподівається на зникнення Плащаниці з Константинополя.

Згідно з легендою, Плащаниця якийсь час зберігалася у святому апостолу Петра, а потім передавалася від учня до учня. У творах до Константинової епохи про неї практично не згадується, бо це була надто велика святиня і відомості про неї могли бути приводом для пошуку її жвачкою владою, що неодмінно привело до її знищення.

Під час досить подібних тоді гонінь знищували всі предмети християнського культу, особливо книжки і в першу чергу Євангелії, які переховувалися в потаємних місцях і вносилися для читання на молитовні зібрання лише на короткий час. Після торжества християнства за імператора Константина згадки про Плащаницю частішають.

5. Вивчення складу пилка, зібраного з Туринської Плащаниці
виливу крові в момент зняття з хреста і покладення Пречистого Тіла на Плащаницю.

Страшні сліди тілесних страждань чудом зберегла на собі Свята Плащаниця. Христом багато були. Били палками по голові, перебили перенесення. Вивчаючи Плащаницю, вчені навіть змогли вивчити товщину палиці, яка пошкодила Страждальцю ніс. Завдяки судово-медичній експертизі ми знаємо про муки Ісуса Христа навіть більше і детальніше, ніж про це розповідається в Євангелії.

Його били й бичами. Як свідчать Плащаниця, бичували два воїни: один високого росту, інший трохи нижчого. Кожен бич в їхніх руках мав п’ять кінців, в яких були зашиті тягарці, щоб плітки міцніше охоплювали тіло, якщо вони ізотопні дослідження Туринської Плащаниці. Після ознайомлення з матеріалами досліджень невіруючий професор Сорбони Овелаг поринув у якісні роздуми і раптом з розпізнавання Плащаниці, то теж став віруючим. Тому цей феномен примусив віруючих атеїстів та вільнодумців проповідників і апологетів для того, щоб в гріб могли ввійти мириониці та учні Господа.

Як могло відбутися зникнення Тіла з Плащаниці без її розгортаючої та відціли дверей? Власне цей явища примусив атеіста та вільнодумця професора порівняльної анатомії. Они не вважають Воскресіння професора апологетом своїх досліджень почав вивчати Плащаницю. Після ознайомлення з матеріалами досліджень невіруючий професор Сорбони Овелаг поринув у глобокі роздуми і раптом з просвітленням обличчям прощепотів: «Дружині, Він дійсно воскрес!» Коли не сприймають вечній заповіді Христос, так і не сприймають Його віруючих атеїстів та вільнодумців. Він вийшов з Плащаниці, то теж став віруючим. Таким чином і медично-судові, й ізотопні дослідження Туринської Плащаниці підводять до визнання факту Воскресіння Христа. Чи всі це визнають?

Як не сприймають, як Христа, так і не сприймають Його Святу Плащаницю, як чия свідчить про страждання та Воскресіння Господа нашого. Ті, хто побачив і вивчив її, увірували, інші ж вигадують своє несприйняття Христа. Як могла відбутися зникнення Тіла з Плащаниці без її розгортаючої та відціли пораненого тіла від тканини? Як могла відбутися зникнення Тіла з Плащаниці без її розгортаючої та відціли пораненого тіла від тканини? Як могла відбутися зникнення Тіла з Плащаниці без її розгортаючої та відціли пораненого тіла від тканини?
«Церквів, що бачили, увірували». Плащаниця потрібна для Фоми невіруючого. А для того, хто відкидає Бога, вона — неприємна скабка, про яку потрібно забути. Були й люди, які вимагали припинити публікацію матеріалів про Туринську Плащаницю. Коли ми, на урочисті великопетня привітання «Христос воскрес» відповідає «Воістину воскрес», то засвідчуємо своє вірування, а в пісеннях «Воскресіння Христове бачивши» свідчимо про свій релігійний, духовний досвід. Він в нашому богослужінні, наших молитвах та житті, Він — в Таїнстві Святої Євхаристії.

Хронологія Туринської Плащаниці

У тридцяти роки після Різдва Христового, ввечері 7 квітня, Тіло Христа покладено до гробу «в білому простягнілі». У неділю вранці полотно знайдено порожнім. І тут виявляється, що це насправді туалет для загального огляду. Від 1997 до нашого часу почалися офіційні виставлення Плащаниці перед екіпажами телекамер (23 листопада). 1978 р. - Відзначається 400-ліття перенесення Плащаниці з Шамбері в Турин, в зв'язку з цим Плащаниця виставляється для загального огляду з 26 серпня по 8 жовтня. Засідання Міжнародного Наукового Конгресу. Багаточисельні італійські та зарубіжні вчені, в своїй більшості зі США, впродовж 120 годин проводили вимірювання та аналізи реліквії з метою проведення інтердисциплінарних досліджень.

1983 р. - 18 березня вмирає Умберто II ді Савойя. Він в своєму заповіті відзначає 400-ліття перенесення Плащаниці з Шамбері в Турин, в зв'язку з цим Плащаниця виставляється для загального огляду з 26 серпня по 8 жовтня. Засідання Міжнародного Наукового Конгресу. Багаточисельні італійські та зарубіжні вчені, в своїй більшості зі США, впродовж 120 годин проводили вимірювання та аналізи реліквії з метою проведення інтердисциплінарних досліджень.

His All Holiness Ecumenical Patriarch Bartholomew I met with the Prime Minister of Ukraine Volodymyr Groysman in the offices of the Patriarchate of Constantinople in Istanbul, Turkey on March 15, 2017. Welcoming the Prime Minister of Ukraine to the Sacred Offices of the Ecumenical Patriarchate, His All Holiness was accompanied by Metropolitan Emanual of France, Metropolitan Bartholomew of Smyrna – the Chief Secretary of the Holy Synod of the Ecumenical Patriarchate and by Archbishop Daniel of the Ukrainian Orthodox Church of the USA.

The Prime Minister praised the leading role of the Ecumenical Patriarch for the attention and efforts in resolving the current situation in Ukraine and supporting Ukrainian people under Russian aggression.

«We attribute great importance to our cooperation. Ukrainians aspire to a single church, and your role is very important - he said. - We have deep respect for Your Holiness and for your support in the efforts leading to the unity of Ukrainian Orthodoxy.»

«We want to express our gratitude for the wisdom, blessings and love to Ukraine; for caring about Ukraine and for the prayers by which you support us in this difficult time. As you said, and we see that optimistic future in a united democratic country», - said Volodymyr Groysman.

The Prime Minister thanked the Ecumenical Patriarch for the attention and efforts in resolving the current situation in Ukraine and supporting Ukrainian people under Russian aggression.

«In turn, the Ecumenical Patriarch said: «We greet the entire beloved Ukrainian nation from the headquarters of the Ecumenical Patriarchate not as foreigners but as a beloved spiritual children of the Mother Church. Spiritual relations that unite the Mother church with Ukrainians never disappeared. We are close to you, especially when it is hard, we accompany you with our prayers and blessings... We send our blessing, love and concern for every Ukrainian without exceptions.»

During his official visit to the Patriarchate, the Prime Minister was accompanied by Mr. Volodymyr Kistion, Deputy Prime Minister, Mr. Taras Kutovoy, Minister of Agriculture, Ms. Liliya Hrynevych, Minister of Education, and Mr. Andrii Sybiha, the country’s Ambassador in Ankara, and Mr. Maksym Vdovychenko, acting Consul General of Ukraine in Istanbul, Mr. Serhii Popyk and Mr. Myroslav Kosheliuk, advisers to Prime Minister, Mr. Yuri Bodenchuk, Special Secretary of the Department, Mr. Danylo Bilak and Mr. Stanislav Yezhov, interpreter.

In conclusion of his formal visit, the Ukrainian Prime Minister also visited the Patriarchal Church of St. George.

Source: http://www.kmu.gov.ua
15 березня 2017 року Його Всесвятість Патріарх Вселенський Варфоломій I зустрівся з Прем’єр-міністром України Володимиром Гройсманом в офісі Константинопольської Патріархії в Стамбулі, Туреччина. Разом із Вселенським Патріархом Прем’єр-міністра зустрічили Митрополит Франції Емануїл, Митрополит Смирині Варфоломій, що також є Головним Секретарем Священого Синоду Вселенського Патріархату та Архієпископ Української Православної Церкви США Даниїл.

Голова Уряду високо оцінив провідну роль Вселенського Патріархату та особисто Архієпископа Константинопольського – Нового Риму Варфоломія І щодо підтримки єдності Українського Православ’я.

“Ми надаємо величезне значення нашій співпраці. Українці прагнуть до єдиної церкви, і Ваша роль є надзвичайно важливою, - підкреслив він. - Ми сповнені глибокої поваги до Вашої Всесвятості за Вашу підтримку єдності Українського Православ’я.”

У свою чергу, у відповідь на слова Прем’єр-міністра, Вселенський Патріарх подякував Українському народу за їхню глибоку віру та вірність до Церкви…Ми молимося за те, щоб Український народ об’єднався в одну церкву, - зазначив Патріарх. – Церква-Мати Константинополь допоможе вам отримати таку об’єднану церкву…Ми можемо бути оптимістами щодо майбутнього”, - додав він.

Голова Уряду подякував Вселенському Патріарху за увагу та зусиль у врегулюванні поточної ситуації в Україні та підтримки Українського народу в умовах Російської агресії.

“Хочу подякувати за мудрість, благословення та любов до України, що дбає за Україну і молитвами підтримує нас у такий складний час. Як Ви і казали, Ми бачимо оптимістичне майбутне у єдиній демократичній країні”, - наголосив Володимир Гройсман.

Прем’єр-міністр також зауважив значення Вселенського Патріархату у проведені Всеправославному Собору на острові Крит в червні 2016 року, що став видатною подією для Світового Православ’я.

Окрім того, Прем’єр-міністр України подякував за рішення та благословення Вселенського Патріарха щодо проведення богослужінь у церкві Святого Миколая для Української Православної громади Стамбула.

У свою чергу, Вселенський Патріарх зазначив, “Ми вітаемо усю уголіблену Українську націю з Патріархії Вселенського Патріархату не як іноземців, а як уголіблених духовних дітей цієї Церкви-Матері. Духовні відносини, які об’єднують Матір-Церкву з українцями, ніколи не зникли. Ми близькі до Вас, особливо коли Вам важко, ми супроводжуватимемо Вас нашими молитвами і благословенням…Ми шлемо своє благословення, любов і заботимось кожному українцю без виключень”.


На закінчення свого офіційного візиту Глава українського Уряду також відвідав Патріаршу Церкву Святого Георгія.

Джерело: http://www.kmu.gov.ua
Northern Maryland Mission Consecrates New Temple, Hosts Myrrh-Streaming Icon, and is Officially Established as Parish of the UOC of the USA

In a momentous weekend nearly 15 years in the making, Four Evangelists Ukrainian Orthodox Mission in Bel Air, Maryland became a full parish of the Ukrainian Orthodox Church of the USA as its new temple was consecrated at the hand of His Eminence Metropolitan Antony and His Eminence Archbishop Daniel. In a prayerful and joyous celebration, the relics of St. Basil the Great were installed in the new altar table and the newly-renovated church, located on North Hickory Avenue in the heart of downtown Bel Air, was consecrated for the singular purpose of glorifying God, that souls may be saved.

“What a joy to finally reach this high point in the life of Four Evangelists Mission Parish,” noted Metropolitan Antony in his congratulatory remarks to the parish, in which he challenged the faithful to live out their vocation of love ever more boldly in the midst of uncertain and difficult times. “May this newly consecrated space be the focal point of your lives...May your witness to a challenging and stormy world be a positive one, which welcomes the stranger, clothes the naked, visits and comforts the sick and imprisoned and quenches the thirst of so many searching for meaning in that world. You can work miracles in and through this newly consecrated Holy Place!” Fr. Gregory Czumak, pastor of Four Evangelists, reflected on that vocation in his remarks: “And so here we stand today, celebrating the Consecration of our Temple and nearly 15 years of service to God! All praise and thanks be to Him! We fully understand that it is only by the grace of God, realized in our efforts to serve Him, and through the many prayers of you, our dear parishioners and God-given friends of our Parish, that we have made it thus far, and it is only by His grace, our efforts, and your prayers that we will continue to thrive and flourish. So today let us celebrate, and give thanks to God Almighty for allowing us this incredible opportunity to serve and glorify Him.”

The weekend began with a very special and unique preparatory event. On the eve of the consecration, Fr. Mark Leasure, pastor of St. George’s Orthodox Church in Taylor, PA, brought the Myrrh-Streaming icon of the Mother of God Kardiotissa (“the Tender Heart”) to Bel Air
for prayerful veneration. In remarks before a sizable crowd assembled at the new church following the Moleben offered to the Mother of God, Fr. Mark recounted the many instances of physical, emotional and spiritual healing that have occurred in the presence of the icon. These manifestations of the abundant mercy of God, realized through the constant intercessions of His Holy Mother, were another reminder to all assembled as to the mission and vocation of the Church herself in the world. The faithful gathered that evening were anointed following the service, with some taking myrrh from the icon to anoint others "unto the healing of soul and body." The unique healing ministry of Christ's Holy Church was witnessed very powerfully that evening.

Saturday, 11 March was marked by several significant events in the life of Four Evangelists Parish: The consecration of the new Sacred Temple and installation of the holy relics of St. Basil the Great; the elevation of Fr. Gregory Czumak to the honor of the rank of Protopriest; and the setting aside of Father Gregory’s son, Reader Nicholas Czumak, as a Subdeacon of the Church. In addition to parishioners, friends and visitors (many from out of state), the consecration and hierarchical Divine Liturgy were attended by V.Rev. Bazyl Zawierucha, pastor of Assumption of the Virgin Mary Parish in Northampton, PA; V.Rev. Stephen Hutnick, pastor of Sts. Peter & Paul Parish in Wilmington, DE; V.Rev. Robert Holet, pastor of St. Nicholas Parish in Charlottesville, VA; V.Rev. Antony Perkins, pastor of Protection of the Theotokos Cathedral in Allentown, PA; Rev. Philip Harendza, pastor of Holy Archangel Michael Parish in Scranton, PA; Dn. Ivan Tchopko; Subdeacon Mihaylo Bokalo; and Seminarian Tadei Surak. The consecration service and hierarchical liturgy were followed by a festive banquet which included the formal honoring of long-time founders, members and benefactors of Four Evangelists Parish, Alex and Lia Krowzow, Dr. David and Peggy Mukai, and Reader Basil Athas (in absentia).

The weekend’s events marked a significant turning point in the life of Four Evangelists Parish. Established in 2002 with the blessing of His Eminence Metropolitan (then Archbishop) Antony, the mission -- the first in Harford County, Maryland -- celebrated its first Divine Liturgy in April of that year. Fr. Gregory was formally assigned to the mission in August. The mission met in rented facilities, including the John Carroll School in Bel Air, for ten years,
until finally settling on the property on North Hickory Avenue, at which point the mission continued to meet in temporary facilities for services while lengthy renovations -- beset by many delays and setbacks -- were underway. Much work on the building ultimately was completed by the parishioners themselves, and friends of the parish.

Through those 15 years, as the mission struggled to establish itself, grow, locate and close on a permanent home, secure funding and complete renovations, the dedicated and resourceful group of families comprising the mission never lost faith in God’s providence. The Holy Mysteries of the Church were provided for even when there was no altar table, no iconostas, no permanent building to call home. Even in the face of uncertainty and adversity, the faithful of Four Evangelists Parish persevered, maintaining their trust in the Lord and one another, and soldiered on. Never ceasing in their labors or wavering in their dedication, the faithful celebrated the Eucharist, fasted and prayed, built an iconostas, made veneration icons, fed the homeless, served the vulnerable and less fortunate, taught and preached, and performed many acts of mercy. Together they celebrated weddings, births, baptisms, even an ordination. Their fidelity to their task, to their vocation in Christ as the Church, was rewarded through God’s providence in the holy temple consecrated 15 years after the first Divine Liturgy was celebrated in Bel Air.

Building on the foundation of the past 15 years, the task ahead for Four Evangelists is to be, in the words of His Eminence Metropolitan Antony, a locus of peace, love and joy in a troubled world, in which people from any and all walks of life may meet, know, and worship our Lord God and Savior Jesus Christ, unto the salvation of souls. With the Lord’s help may it be so.

Glory to God for all things!

By Charles Sanderson
NY/NJ Deanery Prays With Archbishop Daniel

On Wednesday, March 7, 2017, the clergy of NY/NJ Deanery, under the leadership of Protopresbyter Taras Chubenko, for the first time during this year’s Lenten journey gathered together at Three Holy Hierarchs Ukrainian Orthodox Chapel of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) with His Eminence Archbishop Daniel, the Ruling Hierarch of the Western Eparchy and President of Consistory of the UOC of the USA for the celebration of the Liturgy of Presanctified Gifts.

Joining the hierarch at the altar of the Seminary’s temple were Protopresbyter Taras Chubenko, Dean of the Deanery and pastor of St. Demetrius Ukrainian Orthodox Cathedral in Carteret, NJ; Very Rev. Fr. Yuriy Siwko of St. Andrew Ukrainian Orthodox Memorial Church in South Bound Brook, NJ; with His Eminence Archbishop Daniel, the Ruling Hierarch of the Western Eparchy, and the following clergy in attendance: Very Rev. Fr. Volodymyr Muzychka of St. Volodymyr Ukrainian Orthodox Church in New York, NY; Very Rev. Fr. Todor Mazur of the Holy Trinity Ukrainian Orthodox Cathedral in New York, NY; Very Rev. Fr. Zinoviy Zharsky of Holy Trinity Ukrainian Orthodox Church in Terenton, NJ and Rev. Fr. Ihor Melnyk.

The student choir of St. Sophia Seminary chanted the responses to the Lenten service. Following the Holy Communion, Fr. Oleh Hucul received a blessing from Vladyka Daniel to deliver Lenten sermon, calling everyone’s attention to the message of Lent and our ability to identify ourselves with the Divinity of Christ.

Archbishop Daniel, following the dismissal, thanked Fr. Taras Chubenko – Dean of NY/NJ Deanery and the Deanery clergy for the visit to St. Sophia Seminary and the entire congregation of visitors and guests to the Seminary’s chapel for their prayers as the Second Week of Lent draws to conclusion. Vladyka shortly reflected on the importance of Lenten journey and calling upon those in attendance to always be mindful of the great verse/phrase from the Canon of St. Andrew of Crete: “Have mercy on me, O Lord, have mercy on me...” Further in his lesson, the hierarch spoke about the majesty of Christ’s Pascha, noting how it must be met with a pure heart, one that is not burdened with passionate desires and the vanities of this life. Herein is opened for us the spiritual significance of Great Lent, whose true value is reflected in the need to cleanse our senses and minds through abstinence.

After the Liturgy, the clergy and faithful, along with the numerous guests in attendance, continued their interaction with His Eminence Archbishop Daniel in the Seminary’s refectory, which generously provided all with a simple, Lenten, and delicious home-cooked meal, prepared by the volunteers under the leadership of St. Sophia Seminary’s chef – Pani Maria Morozovska.
Each year, Orthodox Christians around the world break from their routine of worshiping in the Divine Liturgy at their regular churches to witness something special on the first Sunday of Great Lent. Eight bishops of the Assembly of Canonical Orthodox Bishops of the United States of America finished the First Week of Great Lent and spiritually inaugurated entrance into the Second Week of Great Lent with the celebration of the Divine Liturgy together on the Sunday of Orthodoxy at Holy Trinity Greek Orthodox Cathedral in New York City, New York. This year, the tradition returned to its roots, as Orthodox hierarchs, representing various jurisdictions of Holy Orthodox Church gathered once again to celebrate the “Sunday of Orthodoxy”—the restoration of the holy icons to the Church once and for all in the ninth century.

His Eminence Archbishop Demetrios of the Greek Orthodox Archdiocese of America and Exarch of the Ecumenical Patriarch welcomed about two dozen clergy and hundreds of faithful for the prayerful Divine Liturgy— the Holy Mystery of Eucharist. He was joined by his brothers—His Eminence Metropolitan Evangelos (Greek Orthodox Metropolis of New Jersey); His Eminence Archbishop Daniel (Ukrainian Orthodox Church of the USA); His Eminence Archbishop Melkisedek (Orthodox Church of America); His Grace Bishop Irynej (Serbian Orthodox Christian Diocese of Eastern America); His Grace Bishop John (Russian Orthodox Church); His Grace Bishop Andonios and His Grace Bishop Sevastianos (Greek Orthodox Archdiocese of America)— in a unified celebration that took those in attendance beyond their different cultures, languages and local practices. The heavenly choir consisted of singers and chanters of the cathedral parish sang the responses to the Divine Liturgy and the Procession with the Right of Orthodoxy.

Archbishop Demetrios offered the homily, and, even though the gathering has heard several insights into the meaning of the Sunday of Orthodoxy, he presented a fresh perspective that manifests the depth of the Orthodox Faith. This day marks not just a restoration of the icons in the Church dating back to the eighth and ninth centuries, but humanity’s restoration to the perfection in which God had originally created it.

“When Orthodox Christians were challenged by the iconoclasts to remove the sacred images from their churches, they understood this to be an assault on our understanding of Christ’s saving work,” Vladyka said. “They understood the rejection of icons to be a rejection of God’s adoption of what we are, a refusal to believe that God loves us so much that He came to take upon Himself Adam’s flesh, to die Adam’s death, to go where Adam was in Sheol and to fill the darkness of death with the radiance of His divine life. Our Orthodox fathers saw the hatred of the holy icons to be a rejection of Christ’s saving passion, His restoration of His image within the creatures He has loved from before the ages.”
Following Holy Communion, all the clergy and faithful, lead by the youth of the cathedral’s community processed around the interior of the church, bearing their icons of Jesus Christ, His Mother and His Saints. It reminds the faithful that our Savior and His holy people are present with us on every step of our Lenten journey, guiding us and strengthening us, as Archbishop Demetrios put it, as we cleanse “our inner self so that the inner beauty with which we were created can be seen, so that Christ can walk about in the creation He loves through us.” At each stop, the deacons and priests offered petitions for the continued well-being of the Orthodox Faith, concluding with the “Synodikon of Orthodoxy”:

“Let us Orthodox people, now celebrating this Day of Orthodoxy, especially glorify God, the Author of all goodness! Blessed is He forever. This is our God, who at sundry times and in divers manners spoke in antiquity to the fathers by the prophets, and in these latter days spoke to us by His Son, with whom also He created the ages: who declared His goodwill toward us, disclosed the heavenly mysteries, assured us the truth of the Gospel through the power of the Holy Spirit; who sent His apostles to preach the Gospel of the Kingdom to all the world, and confirmed it by various powers and miracles. Following this salutary revelation, and holding this Gospel, we believe...

“As the prophets beheld, as the Apostles have taught... as the Church has received... as the teachers have dogmatized... as the Universe has agreed... as Grace has shown forth... as Truth has revealed... as falsehood has been dissolved... as Wisdom has presented... as Christ awarded... thus we declare... thus we assert... thus we preach Christ our true God, and honor as Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring them as true servants of the same Lord of all and accordingly offering them veneration.”

And the people responded in a loud voice: “This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.” The Synodikon Prayer Service concluded with the proclamation of Many Years to the living defenders of Orthodoxy, Memory Eternal to the departed.

After the Hierarchical Divine Liturgy concluded, Archbishop Daniel, accompanied by Rev. Fr. Vasyl Pasakas (pastor of the Nativity of the Birth-Giver of God Ukrainian Orthodox parish in South Plainfield, NJ and Subdeacon Mykola Zomchak) speaking with the local clergy and faithful reflected on this glorious day. “We celebrate the Sunday of Orthodoxy every year with no mention of any specific saint of the day because this Sunday is unique... We celebrate this sacred day with icons to reaffirm all Orthodox doctrines and dogmas. Therefore, we send the message that the Orthodox doctrines are the same over the centuries and forever, because they contain the truth of the incarnation of our Lord Jesus Christ. As the Synodicon says: ‘This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!’”

Upon the conclusion of the liturgical services, Archbishop Demetrios thanked everyone in attendance, especially the hierarchs, clergy and the entire Holy Trinity community for their hospitality and kindness. His Eminence reminded the faithful that “the Triumph of Orthodoxy is not in the procession, but in the restoration of icons and humanity to God. The Holy Spirit unified us today, so this must become the reality every day of our lives. The icon—the image of God—must shine within us 24-7.”

The community then hosted everyone to a Lenten luncheon in the cathedral hall. Those in attendance had chance to dine and dwell in unity with each other, following the first banquet around the chalice of our Lord. After a glorious morning, everyone went to their homes with a renewed sense of purpose for the remainder of Great Lent, as well as anticipation for the next Sunday of Orthodoxy celebration in 2018.
First Week of Holy and Great Lent: The Canon of Saint Andrew of Crete

For the first four days of Holy and Great Lent, the Holy Orthodox Church conducts the Great Canon of Saint Andrew of Crete at the Orthodox parishes across the country and throughout the world. It is one of the most spiritually uplifting and inspiring in the Holy Tradition of our Church.

With the blessing of His Eminence Metropolitan Antony, Vladyka Daniel presides over the Reading of the Canon of St. Andrew of Crete and the Liturgies of Presanctified Gifts during the First Week of Great Lent at St. Andrew Ukrainian Orthodox Memorial Church and Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in Southbound Brook/Somerset, NJ. Concelebrating with the Archbishop the services of the First Week of Lenten journey are Very Rev. Fr. Yuriy Siwko, Very Rev. Fr. John Lyszyk, Rev. Fr. Vasyl Pasakas, Rev. Fr. Vasyl Shak, Deacon Ivan Tchopko and the student body of St. Sophia Ukrainian Orthodox Theological Seminary.

The Great Canon of Saint Andrew, Bishop of Crete, is the longest Canon in all of our divine services, and is associated with Great and Holy Lent, since the only times it is appointed to be read in church are the first four nights of Holy and Great Fast through Clean Thursday, at Great Compline when it is serialized and at Matins for Thursday of the Fifth Week of Holy and Great Lent, when it is read in its entirety (in the latter service, the entire life of Saint Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which Saint Andrew of Crete wrote for his personal meditations. Nothing else has it extensive typology and mystical explanation of the Holy Scripture, from both the Old Testament and the New Testament. One can almost say that this solemn hymn of the Church is an exposition of the Old Testament. Its other distinctive features are a spirit of solemn humility, hope in God's mercy, and exquisite Trinitarian Doxologies and hymns to the Mother of God in every Ode.

The holy Canon is a “dialogue between St. Andrew and his soul.” The ongoing theme is an urgent exhortation to change one's life or in other words to repent. Saint Andrew always mentions his own sinfulness placed side by side to God's mercy, and uses literally hundreds of references to good and bad examples from the Old Testament and the New Testament to “persuade himself” to repent.

A Canon is an ancient liturgical hymn, with a very strict format.

In his remarks, following the chanting of the Canon, Archbishop Daniel stated: “Saint Andrew wrote the Canon to challenge the faithful spiritually. For Orthodox Christians, all spiritual exercises are designated to heighten our perception of basic reality: Sin is much more serious than we think, and God's forgiveness is much more vast than we think. Left to ourselves, we go around with Playskool impressions of what is at stake. So the goal of all spiritual disciplines are to cultivate charmolypi—to use a Greek term coined by the 6th century abbot
of the monastery on Mt. Sinai, Saint John Climacus (of the Ladder). Charmolypi means the kind of penitence that flips into joyous gratitude, “joy-making sorrow,” repentance shot through with gold.

There is a tone of awe and mystery that runs throughout its expression—a sense of seriousness and urgency for the restoration from the Old Adam to the New Adam based on the incarnation. The great Canon provides the faithful with the tools not only to approach God but more importantly, to unite with Him. Its main theme is: repentance, the return from sin or the unity of the cosmos and the human race—as one creation united in love—to its Creator. The great Canon invites the faithful to utilize the totality of their existence including all their senses to communicate with their Creator, in order to live with Life itself.”

Vladyka Daniel further reflected upon the General Themes of the Great Canon

How we should think about ourselves

Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls.

Desire to change—dialogue with the my soul

Come, wretched soul, with your flesh, confess to the Creator of All. In the future refrain from your former brutishness, and offer to the Almighty God tears of repentance and contrition.

Recognizing the inevitable Reality

The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?

How to pray - Laments and Supplications to God

Thou art the Good Shepherd; seek me, Thy lamb, and neglect not me who have gone astray.

Old Testament and New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar. (Genesis 19:26)

I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked.

The most important thing to know about the Great Canon

The Great Canon was written by a Saint of the Church to teach himself the orthodox way to live. We cannot benefit from it unless we make it a priority to stand in prayer in the church, and listen to it, with a great desire and expectation for God’s grace to teach us and heal us. Our Orthodox Christian theology is first and foremost—experienced and prayed, and not only "studied."
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Sunday, November 05 – Day 1
Depart USA on an overnight flight to Tel Aviv

Monday, November 06 – Day 2: Arrival Tel Aviv – Transfer to Nazareth
Upon arrival in Tel Aviv the group is met by our Orthodox tour escort who will accompany the group for the entire trip in the Holy Land. We travel to Nazareth and settle into our hotel for an overnight. Open buffet dinner at the hotel. (D)

Tuesday, November 07 – Day 3: Nazareth – Cana – Mt. Tabor
Open buffet breakfast. Our first stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Next we visit Cana of Galilee, including the Greek Orthodox Church, where we see two of the six jars that Jesus used in the first miracle of turning water into wine for the wedding feast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel’s Well. We visit the Nazareth Synagogue, see Mt. of Precipice and walk along Blessed Mary’s route from the Orthodox Church to the Basilica of Annunciation. Dinner and overnight in Nazareth. (B, D)

Wednesday, November 08 – Day 4: Ministry on the Sea of Galilee
Open buffet breakfast. We enjoy a special experience as we sail on the peaceful waters of the Sea of Galilee. Our visit continues with a visit of the ancient Synagogue where Jesus preached. Our next visit is to the Mt of Beatitudes and the Church of the Multiplication of Fish and Loaves where we see the fabulous Byzantine Mosaic showing the five loaves and the two fish. These are the same caught in the Sea of Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy a lunch of St. Peter’s fish in a local restaurant. We visit St Peter’s Primacy Church and the Valley of the Doves at the foot of the Arbel Cliff. Here is the ancient highway on the Via Maris leading from Mediterranean Sea to Damascus and is part of the route taken by Jesus from Nazareth to the Sea of Galilee. This is known as the Gospel Trail. Dinner and overnight in Nazareth. (B, L, D)

Thursday, November 09 – Day 5: Capernaum – Caesarea – Lod – Jerusalem
Open buffet breakfast. We start the day with a visit to the Greek Orthodox Church at Capernaum. We continue to Caesarea travelling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod’s Palace, Hippodrome Port and Aqueducts. We enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We also stop in Lod to see the tomb of St. George the Dragon slayer, before arriving in Jerusalem for dinner and overnight. (B, D)

Friday, November 10 – Day 6: Jerusalem – Mt Olives – Mt Zion
We ascend Mt of Olives visiting the Ascension chapel, then walk down the Palm (Willow) Sunday road stopping at the church of Mary Magdalene. We visit the Garden of Gethsemane and the Grotto of Gethsemane built at this holy place. En route to Mt Zion we pass St. Stephen Church, marking the area where the first Christian Martyr was stoned to death. Lunch is on your own, after which we visit St Peter in Galicantu, Upper Room, King David’s Tomb and Dormition Abbey. A meeting will be held with the Patriarch of Jerusalem. (TBC) Overnight in Jerusalem. (B, D)

Saturday, November 11 – Day 7: Holy Sepulcher – Wailing Wall – St Ann’s Church – Monastery of the Cross
Open buffet breakfast. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. We continue to the Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B, D)
Sunday, November 12 – Day 8: Bethany – Bethlehem – St Sabas – Shepherd Field
Open buffet breakfast. We start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town, followed by a visit to the Greek Orthodox Church built over Lazarus tomb (TBD). We have the day in Bethlehem to visit the Church of Nativity. We visit the Shepherd Field (Orthodox Church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBD), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. We also visit the Church of St. Nicholas near Bethlehem. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at 11:00PM. Dinner and overnight in Jerusalem. (B,D)

Monday, November 13, – Day 9: Jericho to include Mt of Temptation – Dead Sea – Jordan River
After a buffet breakfast we take a full day excursion to the city of Jericho, the oldest continuously inhabited city in the world. We take a cable car to the Greek Orthodox Monastery at Mt of Temptation for a visit of the Monastery – from here you will have a great view over Jericho – Dead Sea, Mt Moab and Mt Nebo in Jordan. Then we take a swim in the mineral rich waters of the Dead Sea. We stop at the Jordan River Baptismal site at Bet Arabah. Return to Jerusalem for dinner and overnight. (B,D)

Tuesday, November 14, – Day 10: Jerusalem – Ein Karem
Following breakfast we have a leisurely morning we drive to Ein Karem to see St John Ba Harim “birthplace of John the Baptist”, Mary’s Spring where Mary came to share the good news announced to her by the Archangel Gabriel with Elizabeth, her cousin, the mother of John the Baptist. Tonight we have a farewell dinner at a local restaurant in Bethlehem. Overnight in Jerusalem. (B, Special dinner)

Wednesday, November 15, Day 11: Tel Aviv- USA
This morning we depart for the airport and our flight home arriving in the afternoon. (B)
Deposits and final payment: A deposit of $500.00 per person by check should accompany the registration form along with your optional travel protection payment, if purchasing, and a copy of your passport picture page by August 2, 2017. Final payment is due by September 5, 2017. Please mail your payment to: Select International Tours, 85 Park Ave., Flemington, NJ 08822 Attn: Kristine Smart, 800-842-4842, kristine@select-intl.com.

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Luba is a parish outreach initiative promoting monthly outreach education and love within our parishes and local communities. For more information about the Luba program or to download the full Luba calendar visit www.uococusa.org.

Luba Feature: Keep America Beautiful Month

Keep America Beautiful is a non-profit organization started in 1983 with the mission to inspire and organize people to take action every day to improve and beautify their communities. In its 34 years, Keep America Beautiful has partnered with many of the nation's largest corporations, organizations, and businesses as well as the US Government to fulfill its mission. You can learn more about Keep America Beautiful and its initiatives at www.kab.org. Keep America Beautiful Month is a call for all Americans to work together to care for our environment.

What are you doing to be environmentally conscious? Do you use reusable bags and bottles? Do you recycle? Do you compost? Do you use public transportation? Do you plant native plants? Do you volunteer in your community?

Look for ways you can reduce plastic waste in your environment. Recycle plastic, aluminum, and other materials. Use reusable bags, bottles, and containers. Use public transportation or carpool. Plant native plants in your yard. Volunteer in your community. Check your local community to see what they have designated for beautification. Ask your parish how you can reduce waste.
UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

LIFE!

GREAT LENT 2017

GIVEAWAY

BENEFITTING

ZOE FOR LIFE!

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

FOR INFORMATION ON PROGRAM & CURRICULUM VISIT UOCYOUTH.ORG OR CONTACT UOCYOUTH@AOL.COM
Come and share in the light, grace and Gospel of the Risen Lord with others!

**Bright Saturday:**
22 April 2017

- 10:00 AM Divine Liturgy
- St. Andrew Memorial Church

- 6:00 PM Vespers and Confessions
- Seminary Chapel

**Sunday:**
23 April 2017

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

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

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

**Activities:**
- Sat. & Sun. afternoons: Ukrainian Food/Crafts
- Sat. & Sun. afternoons: Youth Activities
- Sat. 3:00 PM: Picnic at St. Sophia Seminary

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

Cultural exhibits and all commerce will take place on Saturday, 22 April 2017 from Noon to 6 PM and Sunday, 23 April from Noon to 6 PM in the main auditorium of the Cultural Center. Permits for sales must be obtained from the Constabulary. No business will be transacted during the Liturgy and Panakhida.

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

All other Panakhida (Memorial Services) are permitted only after the conclusion of the above.

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

"Champions of the Faith"

- Online registration and information available at www.uocouth.org, uocouth@aol.com or 412-977-2010. Follow us on Facebook for updates - UOC Office of Youth & Young Adult Ministry.

- Scholarships available for all levels of participation. Scholarship applications provided during on-line registration.

- Early Bird Registration Deadline:
  May 15, 2017 (St. Nicholas, TC and DCSO) – June 1, 2017 (MMDM)

- We are also looking for enthusiastic individuals (parents, youth workers, college students, those who love our youth) to serve on staff. We offer paid and volunteer positions for positions from one – five weeks. More information available at the OYM website.

- We also provide our Family Fest program Labor Day Weekend as well as volunteer work weekends!

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

UKRAINIAN ORTHODOX CHURCH
SUMMER CAMP STAFF

Be a part of the adventure...

If you are...
18 Years old (as of June 2017)
...an individual who enjoys working with youth, and encouraging them in the Faith
...able to dedicate a week or more to the UOC Camping Programs
...a dependable individual, with good character, looking for Summer employment
...willing to become a positive influence in the lives of our youth and share your gifts and talents
...ready to take an active role in our Faith, while having the best time of your life
...able to work well with others in a close environment, knowing when to lead and when to follow
...then join us for a rewarding adventure, that you will treasure always!

Paid and volunteer positions available June 19- August 4

Additional 3 weeks of employment available starting May 28th

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

UOCYOUTH.ORG
412-977-2010
College Mission Trip to Ukraine

Showing the Face of Christ

June 2 - 17
2017
$2,700

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

For more information, or to register online: www.uoccyouth.org

Ukrainian Orthodox Church of the U.S.A.
St. Nicholas Program is designed for parents and their child with disabilities to spend time together in an Orthodox Family Environment. The campers are introduced to camp life at All Saints Camp and the parents are given the opportunity to meet fellow Orthodox parents who are tackling the same challenges in today’s world. Our staff and program are here to make the best experience for you and your child.

Options for the full four-day program or a day program.

Youth ages 9-19 and family from June 19 - 22, 2017
All Saints Camp - Emlenton, PA

St. Nicholas Program is a part of the Ukrainian Orthodox Church of the USA Camping Ministry. For more information or to apply www.uocyouth.org

UKRAINIAN ORTHODOX CHERKVA
PROGRAMS TAHUR
2017

"Champion of Faith"

On-line registration and information are available at www.uocyouth.org, uocyouth@aol.com or 412-977-2010. Follow us on Facebook - UOC Office of Youth and Youth Adult Ministry (Відділ Праці з Молодьдю).

Stipendii available for all campers of any age. All applications for stipend must be submitted online.

Early Registration (with early payment) runs till May 31st.

June 15, 2017 (Program for 9-19 year olds) (6am-9pm) (St. Nicholas Camper Program)
1st - 4th of July (St. Nicholas Camp for Families)

18-22nd of June 2017 (Youth Program)
18-22nd of June 2017 (Youth Program)

We welcome all youth and families who have high school or higher education. We also welcome those who have not attended camp. We have programs for all levels.

We also welcome all youth and families who have high school or higher education. We also welcome those who have not attended camp. We have programs for all levels.

The program is open to all, regardless of religious background, race, or ethnicity.

For more information or to apply, visit www.uocyouth.org or call 412-977-2010.

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

2017 Camping Sessions

Session 1  St. Nicholas Program
June 19 - 22

Session 2  Diocesan Church School Camp
June 25 - July 8, Ages 9-13

Session 3  Teenage Conference
July 9 - 22, Ages 13-18

Session 4  Mommy & Me/Daddy & Me Camp
July 31 - August 4
Ages 4-8 and Parent(s)

Session 5  Family Fest - Labor Day Weekend
September 1 - 4
All Ages!

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

Rent All Saints Camp for your event or retreat!
manager.allsaintscamp@gmail.com

Staff Opportunities
Staffing positions ranging from full summer employment to weekend commitments.

Program Staff - Paid and Volunteer Positions
- Cabin Counselors
- Media Coordinator
- Events Coordinator
- Special Interest Programming
- Weekend Support Staff
- Program Staff

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

Facility Staff - Paid and Volunteer Positions
- Property Maintenance
- Cook / Kitchen Staff
- Lifeguard
- Special Project Volunteers
- Work Weekend Volunteers

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

Ukrainian Orthodox Church of the USA
Camping Ministry
For more information or to contact us:
www.uocyouth.org/uoecp
uocyouth@aol.com
manager.allsaintscamp@gmail.com
412-977-2010
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32-01 31st Ave  Astoria, NY 11106  Tel: 718.626.0506  Fax: 718.626.0458

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

www.selfrelianceeny.org

Outside NYC call toll free: 1-888-735-3735
Peace be with you all!

Lenten Retreat

Sponsored by the Ukrainian Orthodox League

April 1, 2017

Fr. Bazyl Zawierucha and Fr. Anthony Perkins will explain the elements of the Divine Liturgy using a video to explain the beauty of our Divine Liturgy.

Open to Adults and Adolescents

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

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

Ordination Anniversaries

March

V. Rev. George Bazylevsky March 08, 2003
Rev. Walter Hvostik March 19, 1995
Rev. Gregory Czumak March 24, 2001
V. Rev. Michael Kochis March 27, 1995
V. Rev. Mykola Krywonos March 28, 1981

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

Derkach, Michael

Pepe, Sophia

Pepe, Nicholas

Tokariev, Nicole Avery

Balaniuk, Nina
of Rochester, NY on October 7, 2016 at the age of 69 years, officiating clergy Fr. Igor Krechkovsky of St. Mary the Protectress Parish, Rochester, NY.

Davis, Helen
of Sharon, PA on February 17, 2017 at the age of 90 years, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

Dobransky, Alex
of Canfield, OH on January 11, 2017 at the age of 90 years, officiating clergy Fr. John W. Harvey of St. Peter and Paul Parish, Youngstown, OH.

Fedyniak, Stephen
of Parma, OH on February 10, 2017 at the age of 95 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Parish, Mineapolis, MN.

Habel, Nellie
of Parma Heights, OH on February 19, 2017 at the age of 99 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Parish, Parma, OH.

Kippola, Luba R
of Fairport, NY on July 21, 2016 at the age of 79 years, officiating clergy Fr. Igor Krechkovsky of St. Mary the Protectress Parish, Rochester, NY.

Kisil, Ewdokia
of North Olmsted, OH on January 23, 2017 at the age of 96 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Parish, Parma, OH.

Kolmyk, Ilko
of Chicago, IL on May 29, 2009 at the age of 83 years, officiating clergy Archimandrite Pankratij Dubas of St. Volodymyr Parish, Chicago, IL.

Kotyk (Korbabcic), Alice
of Southington, CT on December 9, 2016 at the age of 92 years, officiating clergy Fr. Andrii Pokotylo of St. Mary’s Parish, New Britain, CT.

Manek Erbin, Mary
of Harrah, OK on January 14, 2017 at the age of 109 years, officiating clergy Archimandrite Raphael (Ralph Moore) of St. Mary Dormition Parish, Jones, OK.

Mazur, Frank J
of Monessen, PA on December 18, 2016 at the age of 93 years, officiating clergy Fr. John Haluszzczak of St. Nicholas Parish, Monessen, PA.

Medianik, Maria
of Rochester, NY on February 3, 2017 at the age of 64 years, officiating clergy Fr. Igor Krechkovsky of St. Mary the Protectress Parish, Rochester, NY.

Moyaenko, Dr. Gleb
of Parma, OH on August 17, 2017 at the age of 61 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk and Protodeacon Ihor Mahlay of St. Vladimir’s Parish, Parma, OH.

N. Craig, Anastasia
of Reseda, CA on February 8, 2017 at the age of 94 years, officiating clergy Fr. Evhen Kumka and Fr. Vasile Sauciu of St. Michael and St. George UOC Parish, Mineapolis, MN.

Palazey, Catherine
of Lawreenceville, NJ on December 15, 2016 at the age of 90 years, officiating clergy Fr. Zinoviy Zharsky of Holy Trinity Parish, Trenton, NJ.

Paruta, Eugenia
of Parma, OH on December 29, 2016 at the age of 84 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Parish, Parma, OH.

Popyk, Marian F.
of Cedar Lake, IN on March 2, 2017 at the age of 93 years, officiating clergy Fr. Raymond E Sundland of St. Michael Parish, Hammond, IN.

Przychodencko, Iwan
of Salem, OH on January 8, 2017 at the age of 89 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Romanyshyn, Basil
of New Britain, CT on December 28, 2016 at the age of 101 years, officiating clergy Fr. Andrii Pokotylo of St. Mary’s Parish, New Britain, CT.

Shayda, Maria
of St. Paul, MN on January 20, 2017 at the age of 95 years, officiating clergy Fr. Evhen Kumka and Fr. Michael Hontaruk of St. Michael’s Parish, Minneapolis, MN.

Tabinsky, Antonie
of Rochester, NY on April 14, 2017 at the age of 92 years, officiating clergy Fr. Igor Krechkovsky of St. Mary the Protectress Parish, Rochester, NY.

Tepfer, Stephanie
of Woolsocket, RI on October 29, 2015 at the age of 88 years, officiating clergy Fr. Borislav Koper of St. Michael’s Parish, Woolsocket, RI.

Zatynenko, Lesy
of Ewing, NJ on June 3, 2016 at the age of 57 years, officiating clergy Fr. Zinoviy Zharsky of Holy Trinity Parish, Trenton, NJ.
Please remember in your prayers...
Просимо згадати у Ваших молитвах...

March – Березень

19th 1954 - PROTOPRIEST IVAN LECHICKYJ
31st 1965 - MITRED PROTOPRIEST VOLODYMYR SOKOLOWSKY
6th 1968 - PROTOPRIEST VOLODYMYR PYLYPEC
5th 1970 - PROTOPRIEST MICHAEL MOSTENSKY
5th 1970 - PROTOPRIEST PETRO OPAARENKO
14th 1970 - MITRED PROTOPRIEST LEONID DOLYNSKYJ
15th 1970 - MITRED PROTOPRIEST EVHEN KOROLYSHYN
18th 1982 - PROTOPRESBYTER WILLIAM OLYNYK
23rd 1986 - DEACON PETER WESELOWSKY
25th 1989 - PROTOPRESBYTER OREST KULICK
8th 1993 - PROTOPRIEST ANATOLIY BULAWKA
14th 1993 - PRIEST DR. MYKOLA STEPANENKO
4th 1996 - PRIEST WILLIAM WOJCIECHOWSKI
31st 2004 - PROTOPRESBYTER WILLIAM CZEKALUK
13th 2008 - MITRED PROTOPRIEST IVAN MIRONKO
2nd 2009 - PROTOPRESBYTER MICHAEL PETLAK
1st 2010 - PROTODEACON VOLODYMYR POLISCHUK

Orthodox Christian Bible Studies provides free multimedia resources that are formed - and informed - by the Holy Tradition of the Orthodox Church.

With our Bible studies you can plunge into a book of the New Testament, looking at the biblical text and its historical background, and learning how the biblical truths you learn can transform your life.
UKRAINIAN ORTHODOX CHURCH OF THE USA
OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS
Get involved in the life of your Church!
The success of all Church sponsored events depends upon your participation!

Lenten Retreat
1 April, 2017
Bethlehem, PA
See p. 37

Nashi Predky - Our Ancestors Ukrainian Genealogy Workshop
6 May, 2017
Carnegie, PA
NashiPredky.org

Pascha — Пасха
16 квітня, 2017 р.
16 April, 2017

2017 Camping Session
June 19 — September 4
All Saints Camp
See p. 35

St. Thomas Sunday Pilgrimage
22-23 April, 2017
South Bound Brook, NJ
See p. 31

College Mission Trip to Ukraine
2-17 June, 2017
See www.UOCYouth.org

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