

# УКРАЇНСЬKE ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



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# CHRIST IS RISEN!



# ХРИСТОГ БОГКРЄГ!

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## UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence  
Archbishop DANIEL - Consistory President

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### PASCHAL HYMN TO THE THEOTOKOS:

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all you people!

Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exalt now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

### АНГЕЛ ЗВІСТИВ БЛАГОДАТНИЙ

Ангел звістив Благодатний: Чистая Діво, радуйся! І знову кажу:  
Радуйся! Твій Син воскрес на третій день із гробу і мертвих  
воскресив; люди, веселіться!

Ірмос: Світися, світися, новий Єрусалиме, слава бо Господня  
на Тобі засяяла. Радій нині і веселися, Сіоне, а Ти, чиста  
Богородице, втішайся воскресінням Сина Твого.

## PASCHA EPISTLE OF THE ECUMENICAL PATRIARCH

To the Plenitude of the Church: May the Grace, Peace and Mercy of Christ Risen in Glory be with you all  
Venerable brothers and beloved children in the Lord,

Having run the course of the race of Holy and Great Lent in prayer and fasting, and having reached the salvific passion of Christ God, today we are rendered participants in the joy of His splendid Resurrection.

The experience of Resurrection belongs to the core of Orthodox identity. We celebrate the Lord's Resurrection not only during the feast of Holy Pascha and the ensuing paschal period, but on each Sunday and at each Divine Liturgy, which is always a luminous festivity. The Christian life in all its dimensions – in divine worship as well as in our life and witness in the world – bears a resurrectional spirit and is shaken by the victory of the risen Christ over death and by the expectation of His eternal kingdom.

Man is unable of itself to handle fear and the inevitability of death, which it confronts throughout and not merely at the conclusion of life. The sense that life is “a journey toward death” – without any hope of escape – does not lead to any humanization of life or enhancement of responsibility and concern for the present and future. On the contrary, humanity recoils and disengages from the essential elements of life, ending up in cynicism, nihilism and despair, in a fabrication of uninhibited self-realization and in the graceless eudemonism of “let us eat and drink, for tomorrow we shall die.” Science, social and political activism, economic progress and prosperity cannot provide a way out of this impasse. Whatever is created by humanity bears the stigma of death, and it does not lead to salvation, because it is itself in need of salvation. The desire for eternity cannot be concealed by worldly goods and cannot be satisfied by the extension of life or the promise of false paradise.

Orthodoxy offers the Truth of the saving Gospel of the Resurrection to the contemporary rationalistic man. For us Orthodox, Pascha is not simply the remembrance of the Lord's Resurrection, but also the experience of our own regeneration in the Risen Christ; it is the foretaste and conviction of the eschatological fulfillment of the divine Economy. The faithful Christian knows that existential fullness is a gift of divine grace. In Christ, our life is transfigured, transformed into a journey toward deification. For St. Paul, Christians are distinguished from “others,” who “do not have hope” (cf. 1 Thess. 4.13). They hope in Christ, who is “our life and resurrection,” “the first and the last and the living one” (Rev. 1.17–18).

The salvific presence of Christ in our life and the hope of the heavenly kingdom are inseparably linked to our Christian existence, which functions and is realized as a creative and transformative force in the world. It is by no means accidental that, before modern civilization could appreciate and establish man as the maker of history, the faithful were called to become “coworkers of God” (cf. 1 Cor. 3.9). It is a complete misinterpretation of Orthodox self-consciousness as well as of the social and charitable work of the Church to claim that Orthodoxy is introverted, unworldly and indifferent to history and civilization.

Venerable brothers and beloved children,

Pascha is not just the greatest feast and celebration of the Orthodox Church. Resurrection is our entire faith, all of our ecclesiastical life, the whole civilization of Orthodoxy. And from this inexhaustible source, the whole eschatological drive of our Orthodox life and witness derives its origin and nourishment. In the Resurrection and from the Resurrection, we as faithful come to know our eternal destiny; we discern the content and direction of our mission in the world; and we discover the meaning and truth of our freedom. He who descended to the lowest extremities of the earth, abolishing the gates of Hades and power of death, rises from the tomb as the liberator of humankind and all creation. It is this gift of freedom that human beings are called to receive freely, becoming incorporated in the Church as “the community of deification,” where freedom is the foundation, the way and the destination. As a gift from Christ, this freedom is experienced and expressed as “speaking the truth in love” (cf. Eph. 4.15), as an event of communion and solidarity. “For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another” (Gal. 5.13). In the Church, “we exist in the way of the Resurrection,” looking unto the “common resurrection” in the never-ending day of the Kingdom.

With these thoughts, we give with purity of heart, glory to the Risen Lord that “gave rise to life in all,” to God that is “with us” and “for us,” Who has promised to be with us to the end of the ages. And we exclaim the joyous paschal greeting “Christ is Risen!” as we pray to the Maker and Redeemer of the world, the giver of all gifts, to illumine all of our lives through the light of His salvific Resurrection and to grant to all the fulfillment of joy and all His saving gifts, so that His all-holy and supra-celestial name may be praised and blessed.

At the Phanar, Holy Pascha 2019

**+BARTHOLOMEW**

By God's Mercy

Archbishop of Constantinople-New Rome and Ecumenical Patriarch



16-19 OCTOBER, 2019

"LORD, I LOVE THE BEAUTY OF YOUR HOUSE, AND  
THE PLACE WHERE YOUR GLORY DWELLS." (PS. 26:8)



16-19 ЖОВТЯ, 2019

«ГОСПОДИ, ПОЛЮБИВ Я КРАСУ ДОМУ ТВОГО,  
І МІСЦЕ ПЕРЕБУВАННЯ СЛАВИ ТВОСІ!» (ПС. 26:8)



## SOBOR XXII

12 April 2019 – Venerable John (Climacus) of Sinai – of the Ladder

Dearly beloved Brothers and Sisters in Christ, Clergy and Laity of our Holy Ukrainian Orthodox Church of the USA:

### GLORY TO JESUS CHRIST!

According to the Constitution of our Holy Ukrainian Orthodox Church of the USA, I hereby call and bless the convocation of the **REGULAR SOBOR - XXII** of our Church. The Sobor will take place at our Metropolia Center of St. Andrew in South Bound Brook/Somerset, NJ, 16-19 October 2019. It will be preceded by a Metropolitan Council Meeting on 15 October and a half-day Clergy Conference on 16 October.

The theme for our Sobor is: ***“Lord, I love the Beauty of Your House and the Place where Your Glory dwells.”*** (Ps. 26:8) The author of the Psalms, King David, was not speaking of the Temple in Jerusalem, which his son, Solomon, built after him. He was speaking of the temporary tent utilized for worship in which was found the Holy Tabernacle (containing the tablets of the Ten Commandments and the Manna from Heaven, which sustained the people during the 40 years wandering in the desert) – the “dwelling place of God”. The House of Beauty is the place where the faithful – the truly faithful – people of God gathered together before the Holy Tabernacle speaking with one voice to Him and supporting one another, as opposed to those earlier in the Psalm who sought to defile the King. We, the people of God of the New Covenant, share this “love of the Beauty of the Lord’s House and the Place where His Glory dwells – in the altars before which we worship and adore Him. We have been blessed with much of that Beauty and Glory at our Metropolia Center where we have gathered for the past sixty-eight years.

We have much to consider during this Sobor. We stand at a crucial crossroads in the life and history of our Holy Ukrainian Orthodox Church of the USA. You have heard such words from all my predecessors over the first one hundred years of our ecclesiastical life, but rarely have they been spoken with such dire urgency as now, because of the circumstances of life in our Church as we enter our second century of service to God. We have weathered many storms through the decades, always counting on the provision of our Lord and we still do count on His magnificent and complete love for us. As always, however, we realize that we must make our own contribution to our welfare and stewardship of the gifts He has presented to us. We must be willing to climb up the mountain, hoping to come face to Face with God to offer our gratitude to Him and to beseech His continued mercy and generosity.

Your participation in all aspects of the Sobor is an absolute necessity. Your contribution to the strengthening of our Ukrainian Orthodox Church here in the United States of America is essential. Our parents, grandparents and great-grandparents came to build a new life in this great nation and they centered that life on the Truth of God’s Word – in far more difficult circumstances than we know today. Throughout all, they never wavered in their “love for the Beauty of God’s house and the Place where His Glory dwells”. Let us follow their example now, living in the blessings of God – to ensure the legacy we must pass on to our own children and grandchildren! During our Sobor we will face VERY, VERY IMPORTANT DECISIONS about our Metropolia properties, and our staffing, which may affect our future operations significantly.

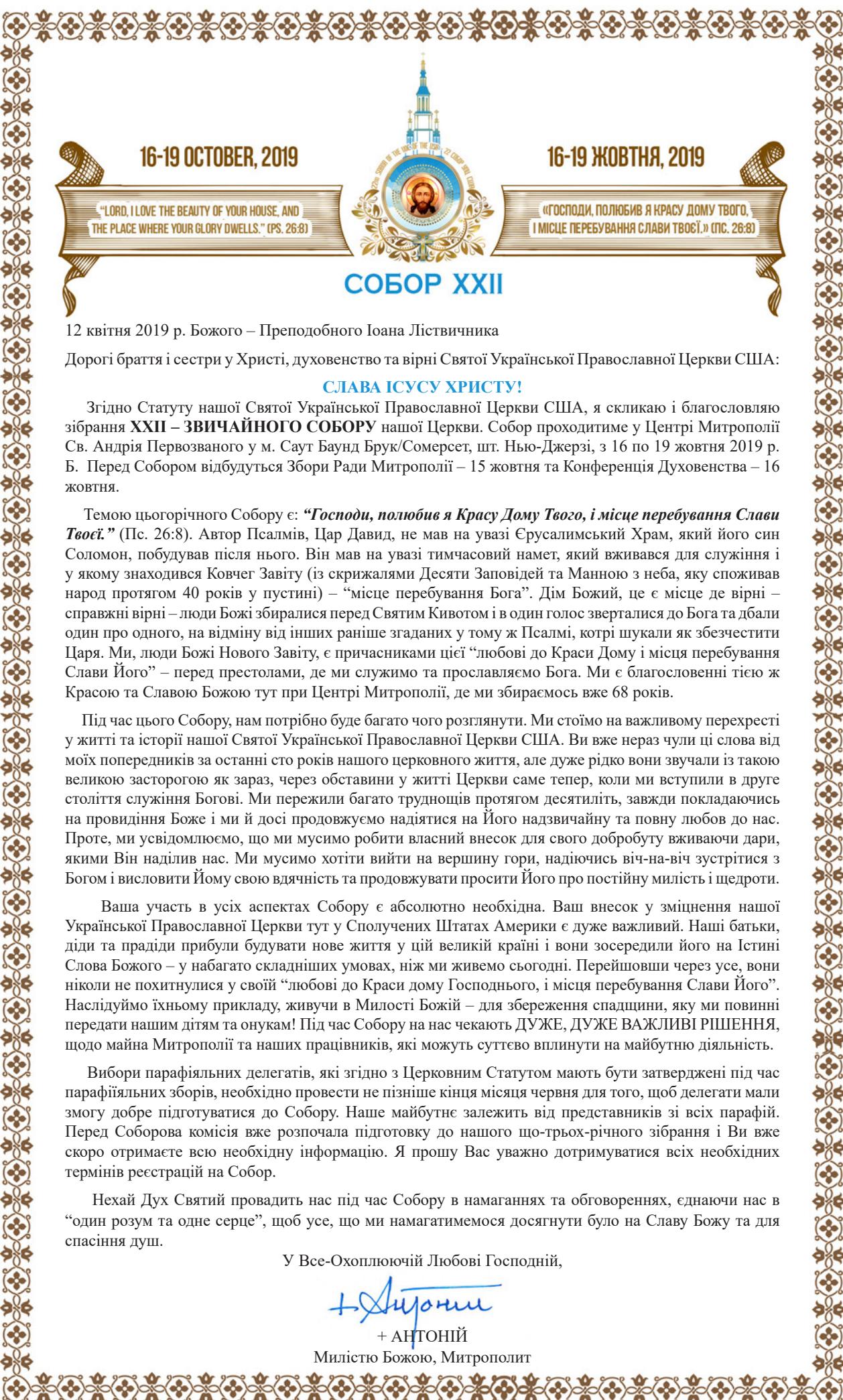
The election of parish delegates, which must be accomplished, according to our Church Constitution, at a parish meeting, should be completed by the end of June so that those delegates might well prepare for the work of this Sobor. Our future depends upon representation from all our parishes. The Pre-Sobor commission has begun the task of preparing for our triennial convocation and you will receive all necessary and detailed information from them. I ask that you adhere to all deadlines set for the Sobor.

May the Holy Spirit guide all our deliberations and efforts during this Sobor, uniting us in “one mind and one heart” so that all we attempt to accomplish will be for the Glory of God and the salvation of souls.

In our Lord’s All-Encompassing Love,

+ ANTHONY

By the Grace of God, Metropolitan





CHRIST IS RISEN!



INDEED HE IS RISEN!

Paschal Letter 2019

## Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

*"Yesterday I was crucified with Him . . . Yesterday I was crucified with Him; today I am glorified with Him... Yesterday I died with Him; today I am made alive with Him... Yesterday I was buried with Him; today I am raised up with Him... Let us offer to Him Who suffered and rose again for us our complete selves – the possession most precious to God and most proper... Let us become like Christ, since Christ became like us... Let us become Divine for His sake, since for us He became Man... He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom... He came down that we might be lifted up. He was tempted that through Him we might conquer... He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin... Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us... We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him... A few drops of Blood recreate the whole of creation!"*

- St. Gregory the Theologian, Paschal Orations

## CHRIST IS RISEN! INDEED HE IS RISEN!

With these powerful words of St. Gregory the Theologian from his Paschal Orations we greet each and every one of you, dear Brother Clergy, Monastics and our beloved Brothers and Sisters in Christ in the nations of the world beyond the borders of Ukraine – in the United States of America, Canada, Brazil, Paraguay, Argentina, Great Britain, Germany, France, Belgium, Australia, New Zealand and all our faithful in other nations! We also especially greet our Brother Hierarchs, Clergy, Monastics and Faithful of the Orthodox Church of Ukraine – the Autocephalous Church of the Ukrainian nation, which God has blessed by the Holy Spirit guided and thus, wise decision of His All-Holiness, Ecumenical Patriarch of Constantinople and New Rome, Bartholomew I and the Holy Synod of Constantinople!

We pray the joy of our celebration amongst all of you, our spiritual children, is even more powerful today than ever before because of this powerful accomplishment – returning to the fold of Christ's Body – the Holy Orthodox Church – millions of faithful Orthodox Christians who had been roaming in a spiritual wilderness through no fault of their own. Today they must feel the words of St. Gregory above: "*We rose again with Him because we were put to death with Him,*" for they had experienced what felt like spiritual death for so many decades!

*"Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us... We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him."* Each of us experienced this "death with Him" during our Baptism, descending in the waters of the Sacrament and rising up therefrom into NEW LIFE with Him in His Body, our Holy Church. It is almost impossible to explain in simple human words, the depth of meaning behind all that God in the Holy Trinity has

done for in order that we might have hope, refuge and protection throughout our lives – “The Father is my Hope, the Son is my Refuge, the Holy Spirit is my protection” – enabling us to survive ANYTHING utilized against us by the fallen angel to tempt us away from the Body.

Once again at this Great and Holy Feast of PASCHA – THE RESURRECTION OF OUR LORD – our true life is confirmed. Death is annihilated, the power of Satan has been trampled down by the One, Who could NOT be held captive to death, Who would be the ‘firstborn from the dead’ (Rev. 1:5) and first in the new creation! We are meant to be heirs of the Resurrection, heirs of all things in heaven and on earth. Let us rejoice in that Resurrection! Let us live with a certainty that our Lord and Savior, Jesus Christ has accomplished all for our salvation!

We assure you all, dearly beloved, of our prayers for you at this PASCHA and every single day of life that follows. We will pray that we, together, may co-create with our Risen Lord a new world that comprehends the sanctity of life, not only of our own species, but of all species made in God’s Wisdom. We will pray that we, sooner rather than later, seek to ensure to the best of our individual and communal ability, to preserve the welfare of God’s creation. We beseech you to join us in these prayers so that we all, together, may stand before our Risen Lord with hope, faith and charity filling our lives – for the world around us and all its inhabitants.

## Christ is Risen! Christ is Risen! Christ is Risen!

**+ YURIJ** – *Metropolitan, Ukrainian Orthodox Church of Canada*

**+ ANTONY** – *Metropolitan, Ukrainian Orthodox Church of the USA, South America and the Diaspora*

**+ JEREMIAH** – *Archbishop, Ukrainian Orthodox Eparchy of South America*

**+ DANIEL** – *Archbishop, Ukrainian Orthodox Church of the USA and Diaspora*

**+ ILARION** – *Bishop, Ukrainian Orthodox Church of Canada – Western Eparchy*

**+ ANDRIY** – *Bishop, Ukrainian Orthodox Church of Canada – Eastern Eparchy*



**Христос ВОСКРЕС!**



**Воістину ВОСКРЕС!**

**Пасхальне Послання 2019 року Божого**

**Постійної Конференції Українських Православних Єпископів  
поза межами України**

“Вчора я розпинався із Христом... Вчора я розпинався із Христом; нині прославляюся з Ним... Вчора вмирав з Ним; нині оживаю... Вчора погрібався з Ним; нині воскресаю... Принесемо ж дахи Тому, Хто постраждав за нас і воскрес – надбання найбільш дорогоцінне перед Богом... Уподібнимося Христу, тому що й Христос уподобився нам... Зробимося божественними заради Нього, тому що Він став людиною для нас... Він прийняв гірше, щоб дати краще. Зубожів, щоб ми збагатилися Іого вбогістю. Прийняв образ раба, щоб ми отримали свободу... Зійшов, щоб ми піднеслися. Був спокушений, щоб ми перемогли... Терпів нафуз, щоб нас прославити. Помер, щоб спасті. Вознісся, щоб долучити до Себе долі лежачих у гріховнім падінні... Нехай, хто все віддасть, усе принесе в дар Богові, Який Себе віддав за нас як ціну викуплення... Ми потребували Бога, втіленого і умертвленого, щоб нам ожити. З Ним ми померли, щоб очиститися. З Ним воскресли, бо з Ним померли. З Ним прославилися, бо з Ним воскресли... Небагато крапель крові оновлюють цілий світ!”

- Св. Григорій Богослов, Слово на Пасху

**ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

Цими запевняючими словами св. Григорія Богослова з його Пасхальних Промов ми вітаємо усіх Вас та кожного зокрема, всечесні Духовенство, Монашество та наші улюблені Брати і Сестри у Христі, що знаходитесь по різних державах поза межами України – Сполучених Штатах Америки, Канаді, Бразилії, Парагваю, Аргентині, Великобританії, Німеччині, Франції, Бельгії, Австралії, Новій Зеландії, а також вірних в інших країнах світу! Також, особливо ми вітаємо наших Братів Ієрархів, Духовенство, Монашество та Вірних Православної Церкви України – Автокефальної Церкви Українського народу, яку Бог благословив проводом Святого Духа, а також мудрим рішенням Його Всесвятості, Варфоломія I, Вселенського Патріарха Константинопольського і Нового Риму та Священого Синоду!

Ми молимося, що радість святкування серед Вас, наших духовних дітей, сьогодні є більшою ніж коли-небуать, завдяки цьому великому досягненню – поверненню до повноти Тіла Христового – до Святої Православної Церкви – мільйонів вірних Православних Християн, які не з власної вини блукали в духовній пустині. Сьогодні вони повинні переживати вищезгадані слова св. Григорія: “З Ним воскресли, бо з Ним померли”, тому що вони пережили те, що означає відчували себе духовно мерлими протягом багатьох десятиліть!

“Нехай, хто все віддасть, усе принесе в дар Богові, Який Себе віддав за нас як ціну викуплення. Ми потребували Бога, втіленого і умертвленого, щоб нам ожити. З Ним ми померли, щоб очиститися. З Ним воскресли, бо з Ним померли. З Ним прославилися, бо з Ним воскресли.” Кожен з нас пережив цю “смерть з Ним” під час нашого Хрестення, занурюючись у воду Таїнства та виринувши звідти у НОВЕ ЖИТТЯ з Ним у Його Тілі, нашій Святій Церкві. Простими людськими словами є майже неможливо

пояснити глибину значення усього, що Бог у Святій Трійці зробив для того, щоб ми мали надію, пристановище і захист, протягом нашого життя. “Уповання мое - Отець, Пристановище мое - Син, захист мій - Дух Святий” – Вони допомагають нам пережити УСЕ, що використовується проти нас упалим ангелом, щоб відвернути нас від Тіла Христового.

І ще раз, у цей Великий та Святий день ПАСХИ – ВОСКРЕСІННЯ ГОСПОДА НАШОГО ІСУСА ХРИСТА – наше істинне життя затверджене. Смерть знищена, сила Диявола переможена Тим, Хто НЕ міг бути в полоні смерті, Хто є “первенець з мертвих” (Од. 1:5) і перший у новому творінні! Нашим призначенням є бути спадкоємцями Воскресіння, спадкоємцями всього на небі і на землі. Радіймо Воскресінню! Живімо з упевненістю, що наш Господь і Спаситель, Ісус Христос зробив все для нашого спасіння!

Ми запевняємо Вас усіх у наших молитвах за Вас у цей ПАСХАЛЬНИЙ час та в кожен прийдешній день опісля. Ми молитимемося, щоб ми, разом з нашим Воскреслим Господом створили новий світ, який усвідомлюватиме святість життя, не тільки нашого власного творіння, але й усього творіння, створеного Мудрістю Божою. Ми молитимемося, щоб ми швидше, а не тоді, коли уже запізно збагнули, насکільки важливим є зберегти добробут Божого творіння. Ми просимо Вас приєднатися до нас у цих молитвах, щоб ми всі разом стояли перед нашим Воскреслим Господом з надією, вірою та милосердям, які наповнюють наше життя – для світу навколо нас та усього творіння, що наповняє його.

## Христос Воскрес! Христос Воскрес! Христос Воскрес!

**† ЮРІЙ**, Митрополит, Українська Православна Церква Канади

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## Paschal Sermon of St. John Chrysostom

If any man be devout and loves God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who hath wrought from the first hour. And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Wherefore, enter ye all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away. Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shone forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen. O Death, where is thy sting? O Hell, where is thy victory? Christ is risen, and thou art overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave.

For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages.

Amen.

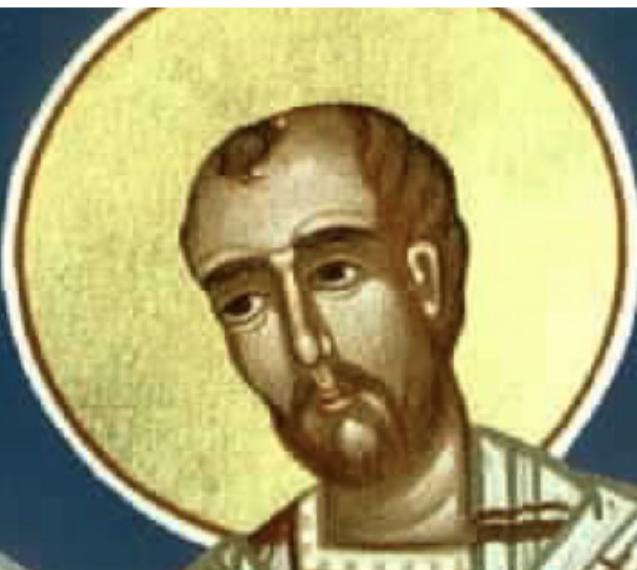
## Пасхальна проповідь св. Івана Золотоустого

Якщо хто благочестивий і любить Бога, нехай насолодиться цим світлим торжеством. Якщо хто раб благорозумний, нехай увійде, радіочи, у радість Господа свого. Якщо хто потрудився, постячися, нехай прийме нині винагороду. Якщо хто від першої години працював, нехай отримає нині справедливу заплату. Якщо хто після третьої години прийде, дякуючи, нехай святкує. Якщо хто після шостої години з'явився, нехай не засумнівається, тому що нічого не втратив. Якщо хто затримався до дев'ятої години, нехай з'являється без усякого сумніву, нічого не боячись. Якщо хто прийшов тільки об одинадцятій годині, нехай не тривожиться тим, що запізнився, бо щедрий Владика і останнього приймає нарівні з першим; заспокоює того, хто прийшов об одинадцятій годині, як і того, що працював від першої; і останнього милує, і про першого турбується, і тому дає, і цьому дарує. І діла приймає, і наміри вітає, і діяння шанує, і думки хвалить.

Тому-то увійдіть всі в радість Господа свого: і перші, і другі, винагороду прийміть. Багаті і бідні, один з одним святкуйте! Стримані і лініві, день вішануйте! Ті, що постилися, і ті, що не постилися, - звеселіться сьогодні! Трапеза готова: насолоджуйтесь усі! Тілець вгодований, нехай ніхто не вийде голодним, всі прийміть багатство благости! Ніхто нехай не ридає від убогости, тому що явилося загальне Царство. Ніхто нехай не оплакує гріхів: прощення бо засяяло із гробу! Ніхто нехай не убить смерти, визволила бо нас Спасова смерть; схоплений нею -подолав її. Зійшовши в пекло - полонив пекло, засмутив його, коли воно спробувало плоті Його. Це й Ісайя передбачив, коли взвивав: пекло засмутилося, зустрівши Тебе в безодні. Засмутилося, бо знищено; засмутилося, бо зневажено; засмутилося, бо смерть йому заподіяно; засмутилося, бо повалене; засмутилося, бо з'язане. Узяло тіло, а знайшло Бога; взяло землю, а зустріло небо; взяло те, що бачило, а впало через те, чого не бачило. Де твоє, смерте, жало? Де твоя, пекло, перемога? Воскрес Христос - і ти повалене! Воскрес Христос - і попадали демони! Воскрес Христос - і радість ангели! Воскрес Христос - і життя триває! Воскрес Христос - і немає жодного мертвого в гробі!

Христос, що воскрес із мертвих, став початком померлих. Йому слава  
і держава на віки віків.

Амінь.



# Saint John Chrysostom

“Pay attention carefully. After the sin comes the shame; courage follows repentance. Did you pay attention to what I said? Satan upsets the order; he gives the courage to sin and the shame to repentance”

– *St. John Chrysostom* –

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“JUST AS THE BREAD WHICH COMES FROM THE EARTH, HAVING RECEIVED **THE INVOCATION OF GOD, IS NO LONGER ORDINARY BREAD**, THE EUCHARIST, CONSISTING OF TWO REALITIES, EARTHLY AND HEAVENLY, SO OUR BODIES, HAVING RECEIVED THE EUCHARIST, **ARE NO LONGER CORRUPTIBLE**, BECAUSE THEY HAVE THE HOPE OF THE RESURRECTION.”



# HOLY WEEK

## HOLY MONDAY:

- The Lord cleanses the temple of money-lenders – keep holy things holy
- Christ curses the fig tree - the Lord expects us to bear fruit
- Commemoration of the Prophet Joseph, beloved by his father and sold into slavery by his jealous brothers, who would eventually triumph and be victorious (foreshadowing the Passion, Death and Resurrection of Christ)
- “Whatever things you ask in prayer, believing, you will receive.” (Matthew 21:22)

## HOLY TUESDAY

- Christ teaches in the Temple
- The Parable of the 10 wise and foolish virgins – always be prepared for the coming of the Lord
- “Jesus said to them, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’” (Matthew 22:37-39)

## HOLY WEDNESDAY

- HOLY UNCTION HEALING SERVICE
- The sinful woman anoints the feet of Christ with oil
- Judas betrays the Lord, taking 30 pieces of silver
- Liturgical services compare the sinful harlot who is saved, by giving her wealth to Christ and kissing His feet; while Judas, a chosen apostle is lost, betraying Christ with a kiss
- Last time this year that we pray the Lenten Prayer of St. Ephraim

## HOLY THURSDAY

- SERVICE OF THE WASHING OF FEET
- SERVICE OF THE 12 PASSION GOSPELS
- The Mystical Supper – institution of the mystery of the Eucharist (Holy Communion)
- Christ washed the feet of His disciples – “Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.” (John 13:12-17)
- The Agony in the Garden of Gethsemane – Christ prayed in the garden, was betrayed with a kiss from Judas, and arrested.
- Disciples scatter and hide
- Peter denies Christ three times

## HOLY FRIDAY

- STRICT FAST
- ROYAL HOURS
- VESPERS/LAMENTATIONS – the Plashchanitsia/Epitaphios/Shroud is laid in the nave after procession
- ALL NIGHT VIGIL (at the tomb of Christ)
- Christ is sentenced to death; He is mocked, scourged and a crown of thorns is placed upon His head
- The Lord carries the Cross to Golgotha and is crucified
- The earth shakes, the sun turns red, Temple curtain is ripped asunder
- The Body of Christ is removed from the Cross and placed in the tomb

## HOLY SATURDAY

- CHRIST DESCENDS IN TO HADES – proclaiming His victory over death, and liberating the saints
- LITURGY OF ST. BASIL
- MIDNIGHT OFFICE

## PASCHA

- CHRIST IS RISEN! INDEED HE IS RISEN!
- PASCHAL ORTHOS
- LITURGY



# HOLY WEEK



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THE UKRAINIAN ORTHODOX CHURCH OF THE USA  
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WHAT WE PUT IN OUR

# Paschal Baskets

## **PASKA BREAD:**

This special sweet round bread is made with yeast so that it rises tall. It is the main focus of any basket. It reminds us that Christ is the Living Bread Who came to earth. Christ is our support and nourishment in life.

- Bread – represents Christ, the “Bread of Life”
- It is round – representing the eternity of God
- It is leavened – representing the fact that Christ has “risen” from the dead.

## **MEAT: KOVBASA, HAM, ETC.**

We have been fasting during Lent, abstaining of meat products. Pascha brings an end to fasting. The first meats eaten to break the fast are those blessed in the basket during Pascha. The meats symbolize the animals sacrificed in the Old Testament which prepared the way for the sacrifice of the Lamb of God Who takes away the sins of the world. Meat symbolizes God’s favor and generosity to us. It also symbolizes the festiveness and joy of the Resurrection, reminding us of the fattened calf that was prepared for the Prodigal Son when he returned to his father.

Historically, pork was forbidden. However, with the coming of Christ, all Creation is cleansed and for Christians there is no restriction on eating pork.

## **HORSERADISH:**

Horseradish is a bitter root. It represents the bitterness of Christ’s suffering. Beets are added to make the horseradish red, representing the blood Christ shed for our salvation.

## **SALT:**

Christ instructed us to be the “Salt of the Earth”. Salt in our basket reminds us of our duty. Just as salt preserves things, so, we are to preserve our Faith.

## **BUTTER:**

Butter, which is often shaped like a lamb, is symbolic of the goodness of Christ, that we should emulate towards others. It represents the rich life that we now possess due to Christ opening the gates of Heaven for us.

## **CHEESE:**

Creamed cheese (Hrudka/babka), is slightly sweetened, and represents the moderation we should have in all things in life.

## **EGGS:**

Hard boiled eggs are symbolic of the Resurrection. From the outside they look like a stone, however, they harbor life on the inside and must be cracked open to reveal it. Thus, as Christ was laid in the tomb, the stone could not contain life, and was cracked open revealing the resurrected Christ. One of the hard boiled eggs is peeled, as it will be cut to as many pieces as there are attendees to the Easter Brunch, and shared with everyone, accompanied by salt and horseradish.

## **CANDLE:**

Christ is the “Light of the World”, and He taught us not to hide our light under a bushel, but to shine it brightly in a darkened world. This candle represents our hope in God, and our determination to spread the Light of Christ to all whom we meet.

# PASKA

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## RECIPE

### Ingredients:

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#### PASKA:

2 cups + 2 Tbsp warm whole milk  
6 eggs, room temp  
1 Tbsp active dry yeast  
2 cups sugar  
2 sticks unsalted butter, melted  
1/2 tsp salt  
1/2 cup sour cream  
1 tsp vanilla  
9 cups Bread Flour (All-Purpose flour is acceptable)  
1 to 1 1/2 cups raisins (white or brown) – optional

#### FROSTING:

2 cups powdered Sugar  
3 Tbsp Lemon Juice  
Sprinkles (optional)

### Instructions:

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In a large mixing bowl, whisk together 2 cups + 2 Tbsp warm milk, 6 eggs, 1 Tbsp yeast, 2 cups sugar, 2 sticks melted butter (slightly warm), 1/2 tsp salt, 1/2 cup sour cream and 1 tsp vanilla. Whisk in 4 cups flour.

The dough will be thick and creamy. Cover bowl with plastic wrap and let it rise in a warm place about 2 hours.

Add 5 more cups of flour; one cup at a time or until the dough is no longer super sticky. Dough should be soft. Stir in 1 to 1 1/2 cups raisins. Cover and let dough rise another 2 hours in a warm oven (100°F).

Divide dough evenly between buttered and floured molds; gently place dough in molds, do not press down or handle too much. Let dough rise again uncovered in a warm 100°F oven for an additional 2 hours or until the molds are almost full. Remove from the oven and preheat oven to 350°F.

Bake at 350°F for 30-35 minutes in the middle of the oven until the top is golden brown. Let cool to room temp or just warm before slipping it out of the mold.

As the bread is cooling, prepare the icing. In a medium bowl, whisk together 2 cups powdered sugar with 3 Tbsp lemon juice. If the icing is too thick, add water; if too runny add more powdered sugar. Pour the glaze over each cooled paska. Dust with sprinkles before the icing sets.



## LAZARUS SATURDAY CELEBRATED AT THE POKROVA UKRAINIAN ORTHODOX CATHEDRAL IN SOUTHFIELD (DETROIT), MI

The clouds rolled in thick and dark, casting the interior of the Protection of the Mother of God Cathedral, in Southfield, Michigan in to darkness. However, the deepest of shadows were soon dispelled by the brightness of His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, who arrived to celebrate Lazarus Saturday with the faithful. Joining His Eminence were seminarians from St. Sophia Ukrainian Orthodox Theological Seminary Subdeacons Mykola Zomchak, Ihor Protsak, Yurii Bobko and Ivan Venhryn.

With smiles on their faces, barely containing their joy, the students of the Lesiya Ukrainka School of Religious and Ukrainian Studies quietly entered the church and waited to greet their beloved hierarch. They were not disappointed, and soon found themselves encircled by the protective arms of His Eminence.

While parish pastor Fr. Paul Bodnarchuk was busy hearing confessions, Archbishop Daniel opened the Royal Gates and the Divine Liturgy commenced. The church slowly filled as people came in from the dark and rain, seeking solace and salvation.

As His Eminence read from the Gospel of John (Chapter 11:1-45), the children stood with lit candles listening and reliving the day that Christ entered

Bethany knowing that His friend Lazarus had died four days before. He was greeted by the weeping sisters of Lazarus, and the many people who mourned his death. Seeing their sadness, the Lord wept, but, then He went and having directed the tomb to be opened He called forth the dead man, who hearing his Lord's voice arose.

Vladyka Daniel gave a sermon filled with wisdom. He encouraged everyone to take this opportunity to live the life of a true Christian. It is not enough to simply come to church on Palm Sunday and take a willow branch home because it is tradition. We need to live Tradition. We need to not only come to church, but, take church with us, and transform our homes into little churches.

His Eminence urged everyone to take this opportunity as we enter Holy Week, to make an effort to not only fast, but to make an effort towards our own salvation and that of others. We have six days left until we celebrate Pascha. Much can be accomplished in six days.

As the Liturgy continued the children gathered at the front of the church to sing the Lord's Prayer. The young voices rose to praise the Lord, asking his mercy upon all.

At the conclusion of the Divine Liturgy, His Eminence paused to speak once more to the faithful. He stated that

this coming week the world celebrates Earth Day, and this week the world also commemorates the 33rd anniversary of the Chernobyl disaster that not only polluted the earth, air and water, but, crippled and destroyed many lives. Vladyka asked that in honor of both events, and following the Lord's directive, we make a conscious effort to better this planet. He asked that we conserve our use of resources, minimize our waste of water and fuel, and work to preserve what the Lord has given us.

Therefore, in an effort to commemorate the Chernobyl disaster, and "give back" to the earth, everyone followed Archbishop Daniel out in to the pouring rain to plant a tree. As His Eminence prayed, the rain watered the ground, and washed the earth clean. Concluding the prayers, Vladyka took a shovel and covered the roots with rich black soil, reminiscent of the black soil of Ukraine.

The children, soaked to the bone, with water pouring from their hair watched as His Eminence hung a colored egg upon the tree, and they all reached up and joined in, decorating the newly planted red chestnut sapling, and preparing it for the Paschal celebration a week away.

As the ceremony concluded everyone ran quickly inside to dry off and to enjoy a nice warm lunch with the Archbishop and Seminarians. As lunch concluded His Eminence took time to visit with the

children in their classroom, answered their questions, shared stories, and gave advice that would help them through their lives. Apropos to the weather, His Eminence gifted each child a commemorative card which depicted two children shielded from the rain by an umbrella held by their guardian angel.

As the sun began to wane, the church once again began to fill as the faithful arrived for Vespers. The voices of the seminarians wound themselves among the flickering candles and traveled through the nave to gently caress the ears and the hearts of those gathered.

After the “Prayer at the Bowing of Heads”, His Eminence Archbishop Daniel descended from the Altar and processed to the narthex where he prayed and petitioned the Lord to be merciful to all. The seminarians responded with “Lord have mercy!” repeated forty times. Having prayed for the faithful, for the Church, for the sick, for the government, for good weather and fruitful harvest, for the safety of the city and land, for the peaceful repose of the departed, and for peace in the world, His Eminence came forward and having censed and blessed the five loaves and wine (reminiscent of the five loaves which fed the 5,000) proceeded in to the Altar for the final prayers.

As the nave began to darken with the setting sun, His Eminence came and stood before his people, and delivered a sermon that left few eyes dry. Vladyka informed us that having resurrected Lazarus, Christ most likely resided in his household for the next month and a half before proceeding to Jerusalem. This gave enough time for everyone to have heard the news of the miracle of the four-day dead man coming back to life.

Vladyka emphasized that while tradition is good, waving pussy willows/palms is commendable, nonetheless, we need to not only go through the motions, but, live accordingly. We should not come to church on Sunday looking for Christ once a week, we should walk through the



streets of our cities to find Him. Instead of us waiting for Him to come to us, why do we not make an effort to go to Him?

His Eminence mentioned how the Muslim faithful religiously pray five times a day. They will stop midstream, lay down their prayer rug and pray in the middle of the street if necessary. They are not ashamed to pray. Flying in an airplane it is common to see the Jewish man stand at the appropriate time, turn towards the holy city, don his prayer shawl and pray before the plane filled with onlookers. The eyes of strangers do not stop him.

So why is it that the Christian is afraid to even cross themselves before eating their lunch, or when their airplane is about to take off, or in any time of distress? Why is it that the Jew and the Muslim pray five times a day, but, we can hardly get one prayer in a day. In the morning we are rushed, in the afternoon we are at work, and in the evening we are too tired. It is also our Christian duty to pray five times a day. Why don't we?

Vladyka told a story of one church's experience on Holy Friday. The priest aware of his parishioners nonchalance decided to wake them up. Instead of the usual Epitaphio which displays the shroud of Christ on Great Friday, the

priest instead had a coffin, which was decorated with flowers. As the faithful came forward to venerate the shroud of Christ, they were shocked and moved to tears, for as they bent down to look inside instead of seeing the face of Christ depicted on the Shroud, they saw the face of Christ depicted in themselves, for the priest had laid a mirror inside. Imagine the shock of seeing your face where you expected the crucified Christ's to be?

His Eminence asked each of us if we were ready and willing to be in Christ's place on the Cross. As He sacrificed Himself to save others, are we willing to sacrifice of ourselves to save others?

As we enter Holy Week, Archbishop Daniel, told us to make our own "journey from Bethany to Jerusalem" and to rethink our lives, to review our actions, to do a self-examination. When we approach the Shroud on Great Friday, may we be transformed. Having realized our sins, laid them at Christ's feet, may we be resolute to lead the life He wants us to live. May we be Christ-like in our daily lives, with our words, actions and thoughts.

As Vladyka turned and ascended back in to the Altar, everyone sat mesmerized, almost as if dumbstruck, not knowing

how to proceed, for His Eminence's words struck home, tearing at each heart.

Silence. In the short moments before Archbishop Daniel emerged once more from the Altar, everyone had seen their life from the outside in. Determined to make a positive change, to be even a little worthy to celebrate the Resurrected Christ in a week, everyone moved forward to be anointed by His Eminence. With the Grace of the Holy Spirit, and the prayers of their hierarch, change was imminent.

Before leaving for the evening, everyone gathered for a light Lenten supper in the parish hall, where they had the chance to spend some quality time with Archbishop Daniel and each other.

If was difficult for people to tear themselves away, for the camaraderie was comforting, and everyone enjoyed basking in the glow and the wisdom of their hierarch. However, everybody had an early start tomorrow for Palm Sunday.

With final blessings His Eminence bid good night and expressed his desire to see everyone in church Sunday morning.

*Text by Elizabeth Symonenko*

*Photos by Subdeacon Mykola Zomchak and Elizabeth Symonenko*





**“HOSANNA! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!”**

## **PALM SUNDAY AT THE PROTECTION OF THE BIRTH-GIVER OF GOD UKRAINIAN ORTHODOX CATHEDRAL IN SOUTHFIELD, MI**

Saturday's clouds and rain had washed the world clean, leaving heavy drops of rain clinging to the tree branches, sparkling in the sunlight. The sparkle just added to the already joyous atmosphere as the parishioners of the Protection of the Mother of God Cathedral in Southfield, Michigan, gathered on the steps of their church, eagerly awaiting the arrival of their much-loved hierarch, His Eminence Archbishop Daniel.

As the youth representing the Junior Ukrainian Orthodox League and ODUM stood with flowers awaiting their turn to share a few words with His Eminence, the youngest children, including those who were having their First Holy Confession heard this, led His Eminence to the church, strewing rose petals before him.

As His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, rounded the corner, accompanied by seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary – Subdeacons Mykola Zomchak, Ihor Protsak, Yurii Bobko and Ivan Venhryn, the gathered crowd began to stir, breaking out in smiles and joyous laughter.

Greeting His Eminence from the St. Olga Sisterhood was Ruslana Zogaiko, followed by parish board president Olga

Liskiwskij. Parish pastor Very Rev. Paul Bodnarchuk expressed his delight at the hierarchs visit. Taking the offered cross Vladyka blessed the crowd, then sprinkled Fr. Paul with holy water, giving a foretaste of what was to come today.

As Archbishop Daniel ascended the steps to the church, he was greeted by Lily Powers from the JrUOL, and Milya Smyk from ODUM. Accepting the beautiful flowers they offered to him, he hugged each one and then entered the church and ascended the kathedra (riser) placed in the middle of the Nave, where he vested.

As the young students of the Lesiya Ukrainka School of Religion and Ukrainian studies filed in beside him, the subdeacons assisted His Eminence with vesting. The children watched in amazement as Vladyka Daniel was transformed before their very eyes. The young children had been prepared for the visit of their hierarch and were well versed on the symbolism associated with the vesting, which represents the “putting on of Christ.” Archbishop Daniel stood in the midst of the faithful, reminding us that “where the bishop is, there is the Church.” The vesting began with the white robe (Stikhar) which symbolizes the clean white baptismal garment, followed by the Epitrakhil, which symbolizes God’s Grace poured

out to ordain him, followed by the belt which represents the strength of God and protection from on High. Once the belt was wound about him, the cuffs were tied on, followed by the Sakkos (a wide seamless garment, fastened by bells, representing the seamless garment of Christ, whose priesthood the bishop is a successor of through the Apostles). Next the subdeacons hung the Epigonation (a diamond shaped cloth) which symbolizes the “sword of the Spirit, which is the Word of God,” giving the hierarch authority to go forth and guided by the Hand of God, uphold the truth with humility and justice. Next, the Archbishop was covered with the Omophor, which represents the lost lamb which Christ, the Good Shepherd, did not abandon, but, went in search of and finding it brought it back to the flock, gently draped across His shoulders. The vesting concluded with Vladyka putting on his pectoral Cross, followed by the Panagia, and finally by placing the Mitre upon his head.

Fr. Paul, the subdeacons, and altar servers all retreated in to the Altar leaving His Eminence alone for the time-being on the riser. However, he was not alone for long, as one by one the children who had gotten to know and love their hierarch the day before as he visited them and spent quality time with them, approached him and quietly sat down at his feet.

There, in the middle of the crowded nave, stood the shepherd, the found lamb upon his shoulders, surrounded by the youngest lambs of his flock, who trustingly and happily sat at his feet.

As the children sat down and audible “aww!” was heard throughout the nave as women and men were moved by the simple gesture of the youngest and most innocent souls. If only we all trusted and believed as they do.

As the Divine Liturgy continued the children held candles as His Eminence read the day’s Gospel Reading about the entrance of the Lord in to Jerusalem (John 12:1-18), after which he gave yet another thoughtful and soul-searching sermon:

“...The Gospel crowd was enthusiastic. They waved palms, cried Hosanna, and hailed the Messiah’s entrance into Jerusalem. As the prophet Zechariah had foretold in the ninth chapter of his Book, the Savior came meek, riding on a donkey. That is why when we bless palms (or willows) we HOLD them in our hands, pointing out to the person we praise and glorify – towards the altar – the symbol of Christ’s presence in this sacred temple!

The world was being turned upside down. The time of the Messiah was here. But he was a very different type of Messiah.

Today’s liturgical celebration contains a huge contrast. We begin this morning with the Triumphal entry of Jesus into Jerusalem. WE join this morning with the crowd in proclaiming “Hosanna!” We follow our traditions and exclaim “Glory, Praise and Honor”, just the way it was done during the old Roman times, welcoming victorious military leader, following a successfully concluded battle....

Jesus with triumph entered the city in a humble way, on a donkey. But he was not a military leader... A few days later - He would be forced out of the city in an even lower way, carrying a cross.

Suddenly, later in the evening tonight, the mood changes. The clergy will change their bright colors to a solid black. We shall hear the readings of the suffering servant.

Way too often we are tempted to consider Jesus’ entrance into Jerusalem but ignore His exit from the city. It is SO easy to join in the joyful celebrations of our faith...

...We go to Church on Christmas and Easter and leave full of warmth. We go to confession or receive communion and feel His love within us. We present our children for baptism, communion and confirmation, and overflow with love for them and the God who calls them to Himself. We attend a retreat or conference and have a deep experience of the Lord’s presence. And so we say, “Isn’t it great to be a Christian? An Orthodox Christian?” In these and many other ways we join the crowd welcoming the Messiah into our city, into our lives. Then we realize that the palms are followed by the passion. And the joy of experiencing the Presence of the Lord is followed by His demand to join Him in the journey of sacrificial love, in the journey up to Golgotha.

And this is difficult, at times even overwhelming. We know that we are called to stand apart from the immoral aspects of society.

We know that we are called to be holy. But we are continually drawn in to join those who don’t for a second care about God. Certainly, they see no relationship between their actions and their own Creator. They are the vocal majority. They host the best parties with all the worst elements. They confuse freedom with recklessness and extravagance. They tell us to abort the child and join the party.

They laugh at our decision to care for a special needs child. “Look at all you are missing,” they say. And we can be overwhelmed by our decision to choose the Lord rather than go along with the crowd.

But then we look at the cross. And we say, “Look at what you all are missing.” We see how much our God loves us.

We shout out, “It is good for us to be here,” not on the Mountain of the Transfiguration, but on the Mountain of Calvary - Golgotha.

And YES, today we experience the joy of following Him, following Him not just in the triumph of the palms, but also in the triumph of the cross. We walk away from the immoral crowd and walk with Jesus. He draws us to Himself, to His cross. And in this way He frees us from enslavement to sin.

This Sunday appears to be about two



events, the entrance with palms into Jerusalem and the exit with a cross to Golgotha.

But it is really about one event: the call to follow the Lord wherever He leads us in joy and in sorrow.

May our celebration of Holy Week and Pascha/Easter lead us to a deeper personal experience of Jesus' life, death and resurrection."

Vladyka charged us this week to be the harbingers of change. To be the light in the darkness. To be the bringer of peace. He asked us to be patient, not get aggravated by someone cutting us off in traffic, hold our tongue when we are upset, and instead of saying something hurtful in retaliation or out of annoyance with our spouse, to simply let the moment of anger pass unnoticed, in silence. He asked us to nurture peace and tranquility in our own lives, for until we have ourselves under control, we will not be of benefit to anyone. Be the change. Be the Church. Be the light in the darkness.

With those stirring words, His Eminence walked back in to the Altar and fervently prayed for the health and well-being of the His Eminence Metropolitan Antony, for all the clergy, monastics, faithful, the government officials, armed forces, and those injured and killed in multiple blasts in Sri Lanka this morning.

As Archbishop Daniel continued to pray, Fr. Paul Bodnarchuk was busy hearing the confessions of three young children, who this day partook of the Holy Sacrament of Confession for the first time. All dressed in white the children stood like angels before the icon of the Nativity, with the Mother of God bathed in various hues from the stained-glass windows gazing peacefully down upon them.

It took almost a half an hour for the hundreds of faithful in line to partake of Holy Communion, after which they felt the joy of Christ permeating every cell of their being, and joyously began to wave their pussy willow branches in anticipation of the coming blessing.

His Eminence read the prayers standing on the riser in the midst of his flock

which filled the nave to capacity, before taking up the aspergillum (the whisk like mini-broom) and blessing the pussy willows and those holding them. To say he "sprinkled" them with holy water, would be an understatement. His Eminence made certain that those standing near and far were well blessed with the water. As joy and peals of laughter filled the nave, Vladyka Daniel walked around showering blessings left and right and over.

With pussy willows waving in the air and water dripping down their faces and backs, the faithful overflowed with happiness as they made their way down to the parish hall to share a delicious meal with their hierarch prepared by the St. Olga's sisterhood, who also sponsored a raffle with proceeds going to the orphanages in Ukraine.

Conversation was lively over borsch, varenyky, fish, salad and sweets. Once their appetites for nourishment was sated, they now wished to satiate their curiosity about the granting of Autocephaly to the Orthodox Church in Ukraine. His Eminence Archbishop Daniel had them spellbound as he described the proceedings, all the nuances, and the resultant decisions and actions. People took turns to view a copy of the Tomos, which His Eminence brought with him and displayed on a table, along with various items from the Autocephaly process, including a newly minted commemorative coin.

As the afternoon continued, the parish

presented Subdeacon Mykola Zomchak with a check to help defer the cost of his participation in the UOC of USA Mission Trip to Ukraine. Joining him this summer will be a young man from the parish, Andy Powers, who took the microphone and thanked those gathered for their support in previous years.

Concluding the evening was the announcement of the winners of the raffle, which resulted in a donation of \$600 to His Eminence for the orphanages in Ukraine.

Tired, but, overflowing with emotion, slowly the faithful began departing for their homes. However, His Eminence's work was not yet completed.

On Lazarus Saturday, in anticipation of Palm Sunday and the people eagerly awaiting the arrival of Christ to Jerusalem, His Eminence had preached a moving sermon, asking why we stand and happily await His arrival? Why do we not go and meet Him on the way? He suggested that everyone not merely come to church looking for Christ, but, that they go out in to the streets of their cities and meet Him there.

There is no better way to teach than by example. Therefore, as the people were leaving, Vladyka Daniel and the seminarians got busy filling backpacks with items that would be of benefit to homeless individuals. These items included the bare essentials such as



undergarments, socks, wipes, chapstick, bandages, hand warmers, Kleenex, scarves, blankets and protein bars.

With the bags filled, the Seminary van traveled down the famous Detroit “8 Mile” to the Woodward bridge and the homeless that seek shelter beneath it. Archbishop Daniel and the seminarians poured out of the van and went to meet the homeless veteran, William, who was so pleased to see them. Next came up Alexander, followed by Kevin who stated all he really needs is prayer. With Sparky, their guard dog barking in the background, the homeless were overjoyed to spend a few precious moments with a bishop of the Ukrainian Orthodox Church. While they often get a few dollars tossed their way, or a bag of food (preparation of which was coordinated by Elizabeth Symonenko) handed out a window, it is rare that anyone actually stops and makes “contact” with them, looks them in the eye, shakes their hands, hugs them. They appreciated the physical touch, which touched more than their skin, but, their hearts and souls.

Before leaving them, Archbishop Daniel gifted each man a small icon of a Guardian Angel with the intention that the angels keep them safe from harm. With final hugs and well-wishes, the van pulled away, with the homeless watching, smiling and waving, still amazed that an actual bishop took the time to meet them.

His Eminence's actions not only touched the homeless, but, everyone who drove by and witnessed his selflessness. This day the darkness of poverty, hopelessness, and desperation was dispelled by the Light of Christ which shown through His emissary, Archbishop Daniel.

May we all emulate Christ, following the example of our hierarch and live as he teaches us to “not only go to church, but, be the Church”.

*Text by Elizabeth Symonenko*

*Photos by Subdeacon Mykola Zomchak and Elizabeth Symonenko*









ARCHBISHOP DANIEL LEADS THE READING OF THE CANON OF  
**ST. ANDREW OF CRETE**  
DURING THE FIRST WEEK OF GREAT LENT IN MUNICH, GERMANY



For the first four days of Holy and Great Lent, the Holy Orthodox Church conducts the Great Canon of Saint Andrew of Crete. 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, Archbishop Daniel, in his capacity as a spiritual father of the parishes in Western Europe, traveled to Munich, Germany in order to visit the Ukrainian Orthodox communities in Germany and to hold a meeting with the clergy of the Western European Eparchy of the Ukrainian Orthodox Church in Diaspora.

Prior to his visit to Germany, His Eminence Archbishop Daniel, accompanied by Rev. Fr. Vasyl Pasakas, visited the Ecumenical Patriarchate of Constantinople where His All-Holiness Ecumenical Patriarch Bartholomew I received the Archbishop and Fr. Vasyl Pasakas. During the meeting, Vladyka Daniel once again offered gratitude to the Patriarch for his pastoral vision and care for the Orthodox flock of Ukraine and the faithful of Ukrainian descent throughout the world. In particular, Archbishop discussed with the Patriarch the need for pastoral care of the Ukrainian Orthodox Christians in Europe, as new waves of Ukrainian immigrants continue to arrive to Germany, France, Belgium, Italy, Luxemburg, Poland and United Kingdom. In the above-mentioned countries the hierarchs and clergy of the Ukrainian Orthodox Church in Diaspora have cared for the spiritual flock of the Church for the past 75 years and have already established their canonical presence.

Upon arrival to Munich, Germany, His Eminence Archbishop Daniel presided over the Reading of the Canon of St. Andrew of Crete on Thursday evening, March 14, 2019 at Sts Peter and Paul Ukrainian Orthodox parish. Concelebrating with the Archbishop were Very Rev. Fr. Valentine Smoktunowich, pastor of the community and Rev. Fr. Vasyl Pasakas, pastor of the Nativity

of the Birth-Giver of God Ukrainian Orthodox parish in South Plainfield, NJ and Dean of Students of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ).

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 its 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 all aspects 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."

#### **THE LIFE OF SAINT ANDREW OF CRETE**

*Born in Damascus of Christian parents, he was dumb until the age of seven. When his parents took him to church for Holy Communion, the power of speech was given to him. Such is the divine power of Holy Communion. He went to Jerusalem at the age of fourteen and was tonsured in the Monastery of Saint Sarva the Sanctified. In his understanding and ascesis, he surpassed many of the older monks and was an example to all. The Patriarch took him as his secretary. When the Monothelite heresy, which taught that the Lord Christ had no human will but only a Divine one, began to rage, the Sixth Ecumenical Council met in Constantinople in 681 AD, in the reign of Constantine IV. Theodore, Patriarch of Jerusalem, was not able to be present at the Council, and sent Andrew, then a deacon, as his representative. At the Council, St. Andrew showed his great gifts: his articulateness, his zeal for the Faith and his rare prudence. Being instrumental in confirming the Orthodox faith, St. Andrew returned to his work in Jerusalem. He was later chosen and enthroned as Archbishop of the Greek island of Crete. As Archbishop, he was greatly beloved by the people. He was filled with zeal for Orthodoxy and strongly withstood all heresy. He worked miracles through his prayers, driving the Saracens from the island of Crete by means of them. He wrote many learned books, poems, and canons, of which the best-known is The Great Canon of Repentance which is read in full on the Thursday of the Fifth Week of the Holy and Great Fast. Such was his outward appearance that, looking at*

*this face and listening to the words that flowed like honey from his lips, each man was touched and renewed.' Returning from Constantinople on one occasion, he foretold his death before reaching Crete. And so it happened. As the ship approached the island of Mitylene, this light of the Church finished his earthly course and his soul went to the Kingdom of Christ, in about the year 740 A.D. [Source: The Prologue from Ochrid]*

**Please note:** We as Orthodox Christians have an enormous spiritual Christian wealth that for some is still undiscovered. There is also a great liturgical tradition that has existed for centuries to serve the Orthodox Christian faithful to prepare spiritually and to be edified by it throughout the ecclesiastical year. There is much more than the Divine Liturgy of St. John Chrysostom conducted on most Sundays of the year.

If one is interested to learn more about the Faith there are many sources, books, etc. that are available to you today. The best way of course is attend and participate in the divine services of our Holy Church.

The Grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with you all. Amen.

Photos by Rev. Fr. Vasyl Pasakas





## ДУХОВЕНСТВО УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ ДІСПОРІ (НІМЕЧЧИНИ, БЕЛЬГІЇ ТА ФРАНЦІЇ) ПРОВЕЛО ЗУСТРІЧ ІЗ АРХІЄПІСКОПОМ ДАНИЙЛОМ

В суботу 16 березня, 2019 року в Українській Православній Церкві св. Петра і Павла в Мюнхені, Німеччина пройшла конференція духовенства та зустріч із правлячим архієреєм Західно-Європейської Єпархії Української Православної Церкви Діаспори - Високопреосвященим архієпископом Данийлом.

Ранком, перед початком конференції та зустрічі, архієпископ Данийл у співслужінні із 15 священнослужителями тепер єдиної УПЦ Діаспори, відслужив Божественну Літургію під час якої семінарист Свято-Софійської Української Православної Богословської Семінарії (Савт Бавнд Брук, Н. Дж.) іподиякон Олександр Смоктунович був рукоположений у дияконський сан.

Під час засідання духовенства та представників українських православних громад, архієпископ Данийл ознайомив присутніх із процесом надання Автокефалії Православній Церкві України.

Владика розповів присутнім про історію та структуру УПЦ Діаспори і відзначив, що духовенство попередньо різних Православних юрисдикцій УПЦ, сьогоднішнім днем є невід'ємною частиною духовного служіння УПЦ ДІАСПОРИ, котра знаходиться в духовному канонічному Євхаристійному єднанні із Вселенською Константинопольською Церквою.

Окрім того, архієпископ Данийл, від імені митрополита Антонія, привітав учасників зібрання та побажав терпіння, злагоди та духовного зросту в період Великого Посту.

Photos by Fr. Vasyl Pasakas





## CELEBRATION OF THE SUNDAY OF ORTHODOXY AT THE PROTECTION OF THE BIRTH-GIVER OF GOD UKRAINIAN ORTHODOX COMMUNITY IN MUNICH, GERMANY

On Sunday, March 17, 2019 a shrine of numerous pilgrimages, dedicated to the Birth-Giver of God of Altötting (1489) in the heart of Munich, Germany became a place of a spiritual pilgrimage and renewal for the faithful of the Protection of the Birth-Giver of God Ukrainian Orthodox parish in Munich, Germany. His Eminence Archbishop Daniel, fulfilling his pastoral responsibilities of a bishop of the Eparchy of Western Europe of the Ukrainian Orthodox Church in Diaspora, visited the faithful of the parish in the place of their weekly worship – a 16th century temple dedicated to the miracle of Altötting.

The day brought together the sacred traditions of Eastern and Western Churches as the faithful of the Ukrainian Orthodox community celebrated the Sunday of Orthodoxy in the temple, where for centuries people of Western Christian tradition prayed in front of the miraculous image of the Mother of God of Bavaria.

The historical narrative about Our Lady of Altötting (Bavaria) states that perhaps the most famous miracle occurred in the

year 1489. A young boy had drowned, and his mother, full of faith, brought his body to lay at the feet of the image of the Mother of God, seeking a miracle. She was not disappointed, as her son was restored to life before many witnesses. From that time on, the chapel became a popular place of pilgrimage.

The emperor Ludwig gave a small statue of the Mother of God, carved in Italy to the ancient monastery; and the place was soon famous both for its shrine and various miracles. Numerous churches were built in honor of the Birth-Giver of God of Bavaria, among them a chapel that dates back to 16th century, where a parish for Ukrainian Orthodox Christians was established several years ago.

Celebrating the feast of the Sunday of Orthodoxy, Archbishop Daniel prayerfully reflected upon the spiritual bond of devotion of the Birth-Giver of God that unites Ukrainian and German faithful. Noble rulers of Kyiv Rus-Ukraine dedicated the land of Ukraine to the Protection of the Birth-Giver of God and the mosaic of Oranta in

St. Sophia Cathedral in Kyiv remains a symbol of that prayerful dedication. The prayerful accounts of the miraculous healings in Bavaria in front of the statue of Our Lady of Altötting, brought millions of Christians from around the world to offer their intercessory prayers in front of the sacred image of the Mother of God of Bavaria.

Welcoming Vladika Daniel to the ancient temple, members of the parish's board of administration and Very Rev. Fr. Valentyn Smoktynowych, pastor of the Ukrainian Orthodox communities in Munich, Germany, expressed their delight in archpastor's visit and asked for his prayers for the parishioners and new members of the renewed family of Ukrainian Orthodox Christians in Munich.

The parish's choir prayerfully chanted the responses to the Divine Liturgy, while numerous people partook in the Holy Mysteries of Repentance and Eucharist. Assisted by Very Rev. Fr. Valentyn Smoktynowych and Rev. Fr. Volodymyr Soroka of the Protection of the Birth-Giver of God Ukrainian

Orthodox parish in Krefeld, Germany, Rev. Fr. Andrej Deutz of Holy Equal-to-the-Apostles Great Prince Volodymyr Ukrainian Orthodox parish in Hannover, Germany, Rev. Fr. Yaroslav Bogodist of St. Nicholas Ukrainian Orthodox parish in Hamburg, Germany, Rev. Fr. Sergii Vyslanko of All Saints of Ukraine parish in Freiburg, Germany, Rev. Fr. Artem Bondarenko of St. Volodymyr Ukrainian Orthodox parish in Frankfurt am Main, Germany, Archimandrite Ilarion of the Ukrainian Orthodox parish communities of France, and deacons Alexander Smoktynowych and Leven Gigevski, Archbishop Daniel led the celebration of the Archpastoral Divine Liturgy.

In his sermon, the Vladyka Daniel stated, "...On this first Sunday of the Holy Fast, we commemorate our Holy Fathers who struggled, suffered and, in some cases, perished for the sake of the Holy Icons. For 1168 years, since 843 AD, the Church has celebrated this day in honor of those martyrs and confessors whose faithfulness to the theology of icons was upheld at the Seventh Ecumenical Council, and the holy Empress Theodora, who ended decades of persecuting the Church, and restored the Icons.

The question many ask is why would a man or woman suffer and choose death for the sake of mere works of art? The truth is that icons are not simply works of art, but they are something more.

The icon is a type and an image of spiritual reality which constitutes the highest truth. It is a testimony of what exists, showing in itself what it depicts. The icon is a depiction of real people transformed by real grace. The icon bears testimony to the existence of both holy people and the Living God who has true relationships with these people.

It is quite extraordinary to realize how dramatically the world has changed around us in the past 20 years or so. In my travels to the various parishes of the Church over the past eleven years I have learned from the clergy and the faithful

that it would have seemed unthinkable some fifty years ago that we could be facing the possibility that the generations that come after us may not receive from us in the pure form the torch of faith which has been handed down for so many generations of our forefathers in this country.

When people talk about the future of the Holy Orthodoxy in general terms, the usual issues are prominent in the discussion – ministry, lay people involvement, membership, finances, the role of the Church in education, moral and social issues of the society, vocations etc. However, the most important issue lies much deeper. The challenge that faces us, to put it simply, is the question of continuing to believe in God in the world of the twenty-first century with all its uncertainties. That is the fundamental issue for us as followers of Christ. We

are faced with a situation which might be summed up as “secularized existence” Many persons live as though God did not exist and place themselves outside the problem of faith versus non-belief, as if God disappeared from their existential horizon.

At the heart of every culture lies the attitude that human beings take to the mystery of God. Our culture has become increasingly secularized. We have what is a very rare phenomenon in history – a culture that in many respects tries to build itself on the assumption that the attitude that human beings take to the mystery of God is of no social relevance.

What that means is that social life – politics, economics, communications and so on – to a large extent lacks the dimension of faith. It does not mean



that individuals and families do not pray, or do not have faith. It means rather that, in the public arena, the expression of or the discussion of questions of personal belief tends to be regarded as out of place, intrusive, or divisive.

The complexity of modern life is both a challenge and an opportunity to recognize God's presence. Even committed Christians live most of their lives in circumstances which have never before been touched by the Gospel. No Christian before our time has been involved in multi-national companies, the Internet, the advances of technology, growing globalization, Facebook and Tweeter, etc.; none of these have existed in the same way before or at all just 20-25 years ago.

As you know, many of our parishes, regardless of the jurisdictional affiliation, are being engaged in the process of **QUESTIONING THEMSELVES** — how we are to grow the Church in response to the movement of the Holy Spirit at a time with unique challenges.

As Orthodox Christians, we are called to be living icons of the Lord. Just as people look upon icons for a variety of reasons, so many people look to us for a wide range of reasons. To some, Orthodoxy is a fascinating example of ancient religion and Eastern mysticism. Then, there are those who see Orthodox Christians in terms of exotic rites and rituals. There are others who will see us as wood-worshippers. The seventh Ecumenical Council clearly condemned those who accuse us of worshipping idols, saying: "Anathema to those who apply the words of Holy Scripture which were spoken against idols, to the venerable icons."

If we are true to our faith and desire to draw close to God, then His Divine Grace will pour out of us. Though not all people will see it in us, it will be there, just as this same grace comes from the holy icons. Some will perceive this shining grace within us.

The icons are a reminder to us of our purpose in the spiritual life.

The challenge that faces our Church life today can be summed up in that one phrase, "to become aware of forming the People of God". The parish Church-community is not just an association which we join for a particular limited purpose; it is a family home, and, like any family, it is a setting in which we learn who we are and a setting to which we belong with our whole lives. Like any family it is made up of people who, apart from the husband and wife, have not chosen one another. It is not an exclusive group of likeable always compatible people. In the Sunday Eucharist we share our faith with that family and recognize one another in the Body of Christ.

One of the most important lessons in growing up in a family is learning that the family does not exist simply for my own benefit. We have to learn that the care and support we receive should be reciprocated. Remember, I am talking about parish life.

I remember reading an article by an African bishop many years ago. He expressed deep gratitude and admiration for all that the missionaries had done in his country. But he pointed out that the zeal and effectiveness of missionaries could all too easily create the impression that the Church is an outside agency that does things for us – wonderful things, constructive things. It provides education, health care, religious services and so on. But then he said that the Church would never really take root in Africa until it became clear to his people that the Church is not just what other people do; it is what they themselves are called to do for one another and for the world.

Here in Europe we are experiencing something similar to what the African Bishop pointed to. If people are to become aware of forming the People of God, they have to stop thinking of the Church as an institution outside themselves from which they receive

services and guidance because of their ethnic and cultural affiliation. It means seeing the Church as a community in which each person has an essential role. That is easily said, but making it real involves a change of mindset.

To build up the body of Christ in these challenging times, we should work person to person, to support one another. We have talented and knowledgeable people in all our Church communities who can assist the unemployed, guide those facing foreclosure, advise us on how to invest for the future, whether or not these people are members of our parishes or our jurisdictions.

While our society and the world around us may be trying to get us to believe that this is a time when it's "every man for himself," our Faith and our Church tells us that God has composed the body so "that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together" (I Corinthians 12: 25-26).

I believe that these words apply to our Holy Orthodox Church today. This is a time when our Church should be doing even more to build up the body of Christ, to serve her people. The measure of our progress as a Church today will not be building projects, and new iconography projects, etc. We have a far more challenging task: caring for the people in the parishes, which is a much more difficult "building program," but a far more rewarding one.

I have one thing I want all of you to come away with. It is this: that we have a sacred obligation to prepare our youth and new members to receive the power of God. If we teach our children to do their homework but not to pray, we are only preparing them for misery. Good grades cannot save you from a tormented conscience. You cannot prepare a catechumen just by getting him to memorize dogmas. You must help him to be healed from the wounds of sin, and to learn to live his/her life.

In the end, though the world may fail us; however, we must remember that the image in which we are made cannot be destroyed. Just as the destruction of the icon does not affect the prototype after which it was patterned, so we are not destroyed even with the destruction of our earthly lives.

We ourselves must live out the Gospel of our Lord, Jesus Christ. We must beg God to purify us through confession and pious practices that bring saving humility. Only then can we be a parent, a brother or sister, or even a friend. We must begin now to practice what we preach: mercy and love, peace and joy. I beg all of you, at all times, to work hard and be dedicated to your parishes and your Holy Orthodox Church. We need to help each other to commit ourselves in building part of the path toward the Kingdom of God.

I greet each one of you, especially the representatives of the Ukrainian Diplomatic Corps of the Consulate General of Ukraine in Munich, on behalf of His Eminence Metropolitan Antony, the primate of the Ukrainian Orthodox Church of Diaspora and the USA.

My dear brothers in the Holy Priesthood, my beloved brothers and sisters in the Lord, let us venerate and embrace the Holy icons with deep faith and prostrations, let us all resolve, as one family in Christ, One Body, to be better icons of our Lord Jesus Christ.”

Dozens of people approached the chalice to receive the Most Holy Eucharist.

The day concluded with a festive luncheon offered in honor of the Feast day and the hierarch's visit to the parish community.

*Photos by Fr. Vasyl Pasakas*





## ARCHBISHOP DANIEL LEADS THE LITURGICAL SERVICES OF THE SECOND SUNDAY OF THE GREAT AND HOLY LENT

The weekend of the Second Sunday of Great and Holy Lent (22-24 March, 2019) at St. Volodymyr Ukrainian Orthodox Cathedral was truly a time for spiritual reflection and prayer for individual parishioners, the entire St. Volodymyr cathedral parish family and the greater Chicago Deanery of the Western Eparchy of the UOC of the USA.

Following the arrival of His Eminence Archbishop Daniel, the spiritual father of the Western Eparchy of the Church, the clergy of the local Chicago Deanery parishes of the Ukrainian Orthodox Church of the USA gathered at St. Volodymyr Ukrainian Orthodox Cathedral for the celebration of the Liturgy of Presanctified Gifts, thus celebrating the memory and Christian example of the Holy Martyrs of Sebaste and the Holy Martyrs Codratus, Halyna and others.

In his remarks following the liturgical service, Archbishop Daniel reflected upon the spiritual journey of Great Lent and the social and moral challenges of the our society that threaten the very notion of the sacredness of human life, as it has been recently shown by the decisions of the New York State legislature and the decisions about the termination of life for the unborn children. The

Archbishop spoke of the significance to support the Christian and especially Pan-Orthodox Pro-Life organizations that challenge the modern-day culture of disregard for human life. Vladyska Daniel reflected upon the ministry of Zoe for Life, pan-Orthodox organization that helps mothers to care for their unborn children and often assist them in saving innocent lives by providing opportunities for adoptions, etc.

Following the service and Lenten dinner (prepared the cathedral's sisterhood), the clergy of the Deanery held their annual Deanery meeting, discussing the vital issues in the life of the Deanery and the greater Orthodox community, especially the most recent granting of the autocephaly to the Orthodox Church of Ukraine.

Participating in the meeting were Very Rev. Fr. Bohdan Kalynuk (pastor of Holy Trinity Ukrainian Orthodox parish in Bensenville, IL), Very Rev. Fr. Ivan Lymar (pastor of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL), Very Rev. Fr. Vasyl Sendeha (pastor of Sts Peter and Paul Ukrainian Orthodox parish in Palos Park, IL), Rev. Fr. Walter Hvostik (pastor of the Protection of the Birth-Giver of God Ukrainian Orthodox parish in Milwaukee, WI), Protodeacon Andriy

Fronchak (St. Volodymyr Ukrainian Orthodox Cathedral, Chicago, IL) and Rev. Fr. Mykola Dilendorf, while Rev. Fr. Silouan Rolando (pastor of Holy Trinity Ukrainian Orthodox parish) and rev. Fr. Gregory Jensen (pastor of St. Cyril and Methodius Ukrainian Orthodox Mission in Madison, WI) – very excused from the meeting for pastoral and personal reasons.

On Saturday morning, Archbishop Daniel, assisted by Very Rev. Fr. Ivan Lymar, pastor of the cathedral community and Seminarian Myroslav Mykytyuk of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ), visited the School of Ukrainian Studies of St. Volodymyr Cathedral (Dobrodijka Lilia Lymar – director), where the hierarch had a chance to stop in each classroom and to interact with about 100 children of different age groups as well as their instructors. Learning about the teaching techniques, spiritual and cultural instructions, Archbishop Daniel expressed his gratitude to the teachers of the school for their dedication and professional care for the children of the greater Ukrainian community of Chicago Metropolitan area.

On Sunday morning, the Second Sunday of the Great and Holy Lent, the

cathedral parish community welcomed Archbishop Daniel as he presided over the Divine Liturgy of St. Basil the Great, leading the community in prayer and on the path of Lenten journey.

In his sermon, Vladyka reflected on the Gospel narrative of the Second Sunday of Lent and the notion of “friendship” in our society: “...How many people would you identify as your “friends” out of all the “brothers and sisters” who worship with you in this church? Do you know them by name? Do you know what their critical needs are: whether they need a job or someone to help them complete their immigration forms? A friend in need is a friend indeed. This is what we should become before we call ourselves brothers and sisters in Christ... practice the Gospel friendship in your life, live by it...”

The Boyan choir of St. Volodymyr Cathedral (under the leadership of Volodymyr Popovich) chanted the responses to the liturgical service, while numerous parishioners and children of the parish family approached the chalice in order to receive the Most Holy Eucharist.

The day concluded with the annual meeting of entire parish community of St. Volodymyr Ukrainian Orthodox Cathedral (Chicago, IL) during which reports about the life of the parish were presented and a new parish board of administration was elected.

Before his departure from Chicago to the Metropolia Center of the UOC of the USA in South Bound Brook, NJ, His Eminence Archbishop Daniel paid a short visit to Holy Trinity Ukrainian Orthodox parish in Bensenville, IL (Very Rev. Fr. Bodayn Kalynyuk – pastor) in order to familiarize himself with the construction and beautification process of the parish’s sacred temple, which is being done through the generosity of the individual parishioners of the community.

*Photos by Seminarian Myroslav Mykytyuk and Olena Lymar*





## NJ/NY DEANERY HOLDS LENTEN LITURGICAL SERVICES MEETS AT HOLY TRINITY UKRAINIAN ORTHODOX CATHEDRAL IN NEW YORK CITY, NY

The Wednesday of the Third Sunday of Great and Holy Lent (27 March, 2019) at Holy Trinity Ukrainian Orthodox Cathedral was truly a time for spiritual reflection and prayer for individual parishioners, the entire Holy Trinity cathedral parish family and the greater New York/New Jersey Deanery of the Eastern Eparchy of the UOC of the USA.

With the blessing of His Eminence Metropolitan Antony, Archbishop Daniel presided over the Liturgy of Presanctified Gifts. Over 100 people attended the service and dozens of faithful of the Church participated in the Holy Mysteries of Repentance and Eucharist. The student choir of St. Sophia Ukrainian Orthodox Theological Seminary of the UOC of the USA chanted responses to the petitions of the Liturgy.

Following the conclusion of the service, Archbishop Daniel introduced the forth year seminarian of St. Sophia Seminary – Subdeacon Ihor Protsak, who delivered

a reflection on the spiritual fights with temptations and passions.

About twenty clergy concelebrated with His Eminence Archbishop Daniel: Very Rev. Fr. Todor Mazur (pastor of Holy Trinity Ukrainian Orthodox Cathedral in New York, NY), Very Rev. Fr. Volodymyr Muzychka (pastor of St. Volodymyr Ukrainian Orthodox Cathedral in New York, NY), Very Rev. Fr. Petro Levko (pastor of St. George Ukrainian Orthodox parish in Yardville, NJ), Very Rev. Fr. Vitaliy Pavlykivskiy (pastor of All Saints Ukrainian Orthodox parish in New York, NY), Very Rev. Fr. Victor Wronsky (pastor of Sts Peter and Paul Ukrainian parish in West Islip, NY), Very Rev. Fr. Ioan Proteasa (pastor of Saint Andrei Ukrainian Orthodox parish in New York, NY), Very Rev. Fr. Myroslav Schirta (pastor of St. Sophia Ukrainian Orthodox parish in Bayonne, NJ), Very Rev. Fr. Orest Poukhalskii (pastor of Sts Peter and Paul Ukrainian Orthodox parish in Glen Spey, NY), Rev. Fr. Vasyl Pasakas (pastor of the Nativity of the Birth-Giver of God Ukrainian

Orthodox parish in South Plainfield, NJ), Rev. Fr. Vasyl Shak (pastor of St. Pantaleimon Ukrainian Orthodox parish in Brooklyn, NY), Rev. Fr. James Cairns (pastor of St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ), Very Rev. Fr. Mykola Filyk, Rev. Fr. Ihor Melnyk, Deacon Adrian Mazur (Holy Trinity Ukrainian Orthodox Cathedral, New York, NY), Deacon Sviatoslav Hot (Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary, South Bound Brook, NJ), Deacon Richard Jendras (St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ) and Deacon Valentyn Oliynyk (St. Andrew Ukrainian Orthodox Memorial Church, South Bound Brook, NJ).

In his remarks following the liturgical service, Archbishop Daniel reflected upon the spiritual journey of Great Lent and the social and moral challenges of the our society that threaten the very notion of the sacredness of human life, as it has been recently shown by the decisions of the New York State legislature and the decisions about the termination

of life for the unborn children. The Archbishop spoke of the significance to support the Christian and especially Pan-Orthodox Pro-Life organizations that challenge the modern-day culture of disregard for human life. Vladyka Daniel reflected upon the ministry of Zoe for Life, pan-Orthodox organization that helps mothers to care for their unborn children and often assist them in saving innocent lives by providing opportunities for adoptions, etc.

Following the service everyone in attendance enjoyed a Lenten dinner prepared the cathedral's sisterhood. The children of the parochial school prepared a short Lenten reflection program, teaching everyone in attendance about the creation of the world.

Photos by Seminarian Yaroslav Bilohan



# OVER SIX HUNDRED FLOCK TO THE MYRRH-STREAMING ICON AT ST. VLADIMIR UKRAINIAN ORTHODOX CATHEDRAL, PARMA, OH



As millions of Orthodox Christians around the world journey the Sacred Period of Great Lent leading to the greatest miracle in the history of humanity – our Lord’s Glorious Resurrection, hundreds of Orthodox Christians from across the Cleveland, OH Metropolitan area were flocking to Saint Vladimir Ukrainian Orthodox Cathedral, in Parma, OH on Friday and Saturday, 29-30 March, 2019 to see what they believe to be a different miracle.

Assisted by a dozen of priests from various Orthodox parishes in the area His Eminence Archbishop Daniel,

welcomed the arrival of Kardiotisa, “The Tender Heart” myrrh-flowing, miraculous icon of the Virgin Mary into the midst of about six hundred people of St. Vladimir Ukrainian Orthodox Cathedral (Parma, OH).

Very Rev. Fr. Mark Leisure, the pastor of St. George Orthodox Church in Taylor, PA delivered the icon into the hands of Vladyka Daniel, who immediately removed his miter in order to venerate the sacred image of the Birth-Giver of God and presented the icon to Very Rev. Fr. John Nakonachny and Very Rev. Fr. Michael Hontaruk- cathedral’s clergy for

the formal procession and placement in the middle of the cathedral’s temple. Numerous faithful in attendance partook in the Holy Mystery of Repentance, while receiving another blessing of the day – the ability to learn about the Myrrh-streaming icon and to touch it with their lips.

In his sermon, Archbishop Daniel reflected upon the call to holiness, while encouraging people not only to observe the miracle of the icon but by partaking and learning from the miracle, and enabling each other to be the examples of holiness.

Before the faithful had a chance to venerate the icon, Fr. Mark shared a few powerful accounts of the miraculous wonderworking icon.

...A man had a massive heart attack while in the church. Two nurses who were present rushed over to him and began to do CPR, while others called 911. As the nurses tried to revive him, he showed no pulse, stopped breathing and actually died. While waiting the few minutes for the ambulance to arrive, Fr. Mark took the Kardiotisa, “The Tender Heart” myrrh-flowing, miraculous icon of the Virgin Mary and held it over the man so that the fragrant myrrh would drip from the icon onto the chest of the man. Immediately, the dead man took a deep breath, opened his eyes, and began singing “Mary, Mother of God Save Me.” By the time the paramedics arrived, he was sitting up and didn’t think he needed to go to the hospital, even though they insisted that he get checked...

...The doctor at the Sloan Kettering Cancer Center tells the woman she has Stage 4 cancer, and there is no treatment that will help her condition. They tell her that they can control her pain, but she has little time to live. With little hope, she leaves the hospital. Yet a friend anoints her with the fragrant myrrh flowing from the Kardiotisa icon. She is miraculously healed. The next time she goes to the doctors and gets checked, they are puzzled and amazed that there is no trace of her cancer...

Over the past three years, these miracles have happened again and again – with people finding healing from prostate cancer, liver cancer, throat cancer, lung cancer, brain lymphoma, and almost every other form of cancer. There is even one oncologist who now, along with his medical treatment, directs his patients to visit the St. George Orthodox Church in Taylor, PA and be anointed by this miraculous myrrh.

One man had a ruptured brain aneurism. While in the hospital’s ICU, he was in a coma with no hope for recovery. The doctors told the wife and family to say their goodbyes. A friend of the family knew a priest who had seen the Kardiotisa icon and had a cotton swab with the myrrh. He came and anointed the man, and the man awoke from the coma, healed. The doctors couldn’t explain what happened, and said it was truly a miracle.

A woman couldn’t see through her pregnancies. Four times she became pregnant, only to have her baby miscarried at a particular point in the pregnancy. There was a problem where the stem that connected the spinal cord and the brain, and this caused the miscarriage. During her fifth pregnancy, before she went to the doctor for an ultrasound, she was anointed with holy myrrh from the icon. In the ultrasound picture, which we all saw, there was an obvious light that had connected the brain with the spinal cord. The doctor and nurses said they had never seen anything like this before. The woman gave birth to a healthy child.

A young boy is rushed to the hospital with a 105 temperature. There is swelling of the brain and nothing seemed to be working to lower his temperature. His grandmother remembered that she had an old cotton swab from the miraculous

icon in her purse. When she pulled it out, it was dry. And yet, she took it and tried to anoint her grandson, asking for the Virgin Mary’s intercession. Shortly thereafter, the boy’s temperature broke and he sat up. The next day, she took out the cotton swab again, and discovered that it was now soaked with myrrh and had even formed itself into a heart.

A young 14-year-old girl had tried to commit suicide several times, and fallen into utter despair because of the bullying, ridicule and pain she experienced at school. While at Camp Nazareth, a Church Camp outside of Pittsburgh, she encountered the grace of God through this miraculous icon and found inner healing and hope. Months later she wrote the most beautiful four-page letter to Fr. Mark, which he read to us, describing how her life has turned around by her experience with the Kardiotisa icon.



Every Wednesday night for the past three years, Fr. Mark and his community in Taylor, PA have a special prayer service to the Virgin Mary in front of this icon. Every Monday night, Fr. Mark has a Questions and Answer session in his church. Hundreds and hundreds come every Wednesday. Several dozen come on Mondays, asking questions. One stranger began to attend on Mondays, and at one point stood up and said, "These icons in the Church are against Allah. They are idolatry." He argued that Allah was not pleased with these icons. After attending for a few weeks, this man from Iran finally approached the icon. Fr. Mark admitted that everyone was tense because he wasn't sure what the man was going to do. Over the past three years, Fr. Mark has seen someone pull out a knife and try to stab the icon; others have tried to smash it; some have spit on it; and one person even vomited over the protective case. The man from Iran approached and stood motionless in front of the icon covered with fragrant myrrh. Fr. Mark said the man was like in a trance, and it seemed like a battle was going on in his mind. Slowly a tear formed in his eyes, and he began to cry. He kissed the icon. As he walked out of the church, he

stopped by the candle stand and wrote something in the sand in Arabic. Since no one could read Arabic, the priest took a picture of what he wrote and got someone to translate it. The man wrote, "Jesus Christ is Lord." Several months later this man was baptized and is now a pious Orthodox Christian.

These are only a few of the wonders and miracles that were shared with those in attendance by Fr. Mark. In conclusion of the service, Fr. John Nakonachny offered the words of gratitude to the archbishop and Fr. Mark for leading the liturgical service and for their spiritual guidance and prayerful witness.

On Saturday morning, Archbishop Daniel led another Moleben prayer service in front of the Myrrh-streaming icon for the children of Taras Schevchenko Ukrainian Language School of St. Vladimir Cathedral. Concelebrating with Vladyka Daniel were Very Rev. Fr. Mark Leisure and Very Rev. Fr. Michael Hontaruk, assistant pastor of St. Vladimir Cathedral as well as Protodeacon Ihor Mahlay. Very Rev. Fr. John Nakonachny led the chanting with the children, thus prayerfully responding

to the prayerful petitions of the service. About 200 children approached to venerate the sacred image, while Fr. Mark held up the Myrrh-Streaming icon and having gathered all the children in attendance, allowed the myrrh to drip from the icon into the hands of each child. Imagine, this icon of wood has been continuously overflowing with myrrh for about eight years!

Our God is a God of wonders and miracles. He is not bound by the very laws of nature, which He Himself has established. Sometimes in our contemporary, secular and materialistic world we try to insist that science and reason are the only source of truth. The Church honors and appreciates science and reason, yet we know that the Creator of all stands above all. We can never try to limit or keep God confined within our own boundaries. The miracle of the Kardiotisa icon is just one small example of the unfathomable mysteries of life and of the Creator of Life, God Himself! Sometimes we can only observe in awe and wonder and give glory to God for the way He reveals His majesty!

*Photos by Seminarian Yaroslav Bilohan*





## SUNDAY OF THE HOLY CROSS AT ST. ANDREW UKRAINIAN ORTHODOX CATHEDRAL IN SILVER SPRING, MD

The doors of St. Andrew the First Called Apostle Ukrainian Orthodox Cathedral in Silver Spring, MD opened its doors to welcome hundreds of faithful of the local community, giving them a place of a warm environment (considering the strong wind and rain of the day) for prayer and reflection on a Sunday that the entire Holy Orthodox Church venerates the Most Precious Cross of the Lord.

With the chanting of the choir and in the presence of the clergy of St. Andrew Cathedral, His Eminence Archbishop Daniel, the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, brought forth for the sacred image of the Cross for veneration by the faithful of the local community.

In his sermon the hierarch reflected upon the message of the Sunday Gospel narrative as well as upon the meaning of the Third Sunday of Lenten journey. Archbishop Daniel stated: "Today we venerate the Cross of Christ to not

only remind ourselves of the coming of His crucifixion and Resurrection, but to gather strength from it and to thank Jesus Christ for what He did for us on the wood of the Cross. Let's ponder on the symbol of the Cross for a moment. What a profound paradox this symbol is. An instrument that was used to kill people on becomes the instrument of salvation. It was through this instrument that Christ died, but it was also because of this instrument that Christ was able to defeat death, to rise on that first Pascha, and to open for us the gates of paradise...

Vladyka Daniel continued in his sermon: "On this Sunday of the Cross we hear Christ say: "Whoever desires to come after Me, let him deny himself and take up his cross and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's sake will save it."

...Let us ask ourselves the question, what does the cross mean to me? When it is mentioned, do we think

only of the first Good Friday and the hill outside Jerusalem? Is it no more than a historical fact that happened nineteen centuries ago? Unless we see it as a principle of everyday life, a way of living, of voluntary self-giving, we miss its practical meaning for us. The cross is not laid on my shoulder by another, or by accident. It is not imposed from without, but voluntarily assumed from within. It is going the second mile, doing more than conditions require. That impossible person at your place of work, grimly endured, is not your cross, only when you meet his insults with, "Father forgive him," do you become a cross-bearer. The monotony of housekeeping is not your cross. You take it upon yourself only when you do your work gladly, as unto God and your family...

...What should be our response to Jesus' sacrificial love? Our response would be reflected in our attitude toward life, and toward all human beings as a whole. If our attitude toward people is one of honest sympathy, understanding and love, if we live sacrificially, giving of our

time and means toward the elevation of humanity, living lives that have for their purpose putting God first, and the affairs of His Kingdom are given the pre-eminence, then it may be truthfully said that we know whom we have believed, we have a clear vision of the Man upon the cross.

The early Christians went through the Roman world telling people about a man who had been crucified and who rose from the dead. It was an arresting item of news. At first the listener would be shocked, but as the story unfolded and its meaning became clear, new hope and joy lighted up his face, for he found in this old story of the Galilean Peasant nailed to a cross a satisfying view of life. It turned a flood light on the mystery of human existence; it revealed the secret of living triumphantly over the things that get people down; it satisfied the age-old hunger for life beyond the grave.

The striking thing about this good news was that the road to life unending led by way of the cross. By giving your life you find life. By answering evil with good, hate with love, the world's worst with your best, you rise with Christ from the dead! You and He were as One!

Think of it - the instrument of death that becomes the symbol of life is everywhere. It is around our necks, on top of the church, behind the altar, on top of the iconostasis, on the priest's vestments, in our homes, in our cars, on flags and coats of arms. Its even above grave sites as a reminder to us that because of the death on the Cross, the dearly departed can now enjoy everlasting life.

The Lord tells us that if we wish to go after Him we too must take up our cross and follow. This means that we must suffer with Him in truth and love, that we've got to live through the trials and tribulations that this world brings to us, and that we must endure the rejection of this world. We are rejected for being Christians, for living a Christian life, for standing before the world and saying, "I believe in Jesus and follow his

teachings". This means that we must put into practice the life that Christ Himself lived, the life that Christ Himself is, the life which is given to us in Christ's name in the Church. Then will we gain the life that awaits us.

... Let us commit ourselves to rejecting a life of self-indulgence by taking up our cross, but not as a burden, for Christ promises, "Come to Me, all you who labor and are heavy laden and I will give you rest. 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. For My yoke is easy and My burden is light" (Matthew 11:28-30)."

...Jesus extends His invitation to us once again to "deny ourselves, take up our cross and follow Him." Our Church gives us this Third Sunday of Lent--Mid-point to Golgotha--to pause with Jesus, to refresh ourselves spiritually, to assess our Lenten journey and to continue with greater determination. But the initiative is still ours. There is no way into spring but that we endure the rigors of winter. There is no way we can arrive to Easter

Sunday if we do not live the agonies of all our Good Fridays. There is no way we can achieve eternal life with God unless we deny ourselves utterly and totally in Christ. This we do when we endure and sustain our own personal crosses and follow Him."

His Eminence Archbishop Daniel concluded with a quote from St. Ephraim the Syrian: "...The Cross is the resurrection of the dead. The Cross is the hope of Christians. The Cross is the staff for the lame. The Cross is comfort for the poor. The Cross is the deposing of the proud. The Cross is the hope of those who despair. The Cross is food for the sailors. The Cross is haven for the be-stormed. The Cross is the father for orphans. The Cross is comfort for those who mourn. The Cross is the protector of children. The Cross is the glory of men. The Cross is the crown of elders. The Cross is light for those sitting in darkness. The Cross is freedom for slaves, wisdom for the ignorant. The Cross is the preaching of prophets, the fellow-traveler of apostles. The Cross is the chastity of maidens, the joy of



priests. The Cross is the foundation of the Church, the establishment of the universe... The Cross is the cleansing of the lepers, the rehabilitation of the enfeebled. The Cross is bread for the hungry, a fountain for the thirsty..."

Therefore, on the forehead, and on the eyes, and on the mouth, and on the breasts let us place the life-giving Cross. Let us arm them with the invincible armor of Christians, with this hope of the faithful, with this gentle light. Let us open paradise with this armor, with this support of the Orthodox faith, with this saving praise of the Church. Neither in one hour, nor in one instant, let us not forget the Cross, nor let us begin to do anything without it. But let us sleep, let us arise, let us work, let us eat, let us drink, let us go on our way, let us sail on the seas, let us go across the river, let us adorn all our members with the life-giving Cross. And let us not be frightened 'by the terror of the night, nor by the arrow that flies by day, nor by anything roaming in darkness, nor by any calamity, nor any noonday demon' (Ps. 90:5, 6). If, O Christian, you will always take up the Cross of Christ on yourself as a help, then 'evil shall not come towards you, nor any scourge come near your habitation': for the opposition power seeing it trembles and leaves."

Following the conclusion of the Divine Liturgy, the faithful took their prayerful time to approach the image of the cross for veneration. Very Rev. Fr. Volodymyr Steliak, pastor of the cathedral's community offered words of welcome to the hierarch of the Church and invited everyone in attendance to partake in the Lenten luncheon that was provided by the Sisterhood of the parish (Pani-Matka Marta Stelak – president), collecting about \$1350 for the Diapers Project of the UOC of the USA, benefiting the orphans of Znomyanka orphanage in Kirohovrad region of Ukraine.

*Photos by Seminarian Yaroslav Bilohain*





## YOUNGSTOWN, OHIO AND WESTERN PENNSYLVANIA UOL LENTEN RETREAT

On Saturday, March 30, 2019 the Ukrainian Orthodox Churches of Ohio and Western Pennsylvania met at the Villa Maria Education and Spirituality Center for the annual Lenten retreat sponsored by the UOL. Fr. Ivan Tchopko opened the day by leading morning prayers and serving a Panakhyda for the late Very Reverend Fr. John Harvey whose presence was missed as this was an event at which he not only participated but also loved.

After the prayer service, opening remarks given by the chair of the event, Marianne Carmack, the president of the national UOL, John Holowko, and the hosting priest, Fr. Ivan Tchopko. As Marianne introduced the three priests who had a major role in the day, Fr. Ivan Tchopko, Fr. Paisius McGrath, and Fr. John Charest, everyone got a laugh at the fact that they all hail from a Saints Peter and Paul parish, but each a different parish. The theme of the retreat was, "Don't just go to Church, Be the Church..."

Fr. Paisius McGrath was introduced and then began the retreat by speaking about having joy in our own spiritual life. He drove home the point that if we're not full of joy doing what we do, then we

won't be fulfilled, and we won't be able to evangelize to those who don't know Christ. Fr. Paisius went on to say that we don't just need to find joy in our spiritual life, but we need to express it. When he addressed the group regarding evangelism, he reminded the participants that they need to meet people where they are. This means using familiar language, supporting dogmas that they acknowledge, and showing them the love of Christ. He reminded the group that while it might feel fulfilling to be joyful about Christ, we must also do the foundational work of bringing Christ to people who are unfamiliar with His teaching.

After Fr. Paisius spoke, Fr. John Charest was introduced, and he spoke about what it takes to be an Orthodox Christian. His thesis was that Orthodoxy is a way of life and not a religion comparing, as St. Paul often does, Christianity to being an elite athlete. Fr. John showed a video of persons doing tremendous feats and drove home the fact that the persons in the video not only practiced their craft, but dedicated their lives to being able to do those stunts and reminded the participants that if one is to attain a sense of peace in Christianity then

one must always live life like a Christian. He concluded with practical ways that an Orthodox Christian can practice behaving like a Christian and how one can experience the Christian way of life through some of the many programs offered to Orthodox Christians.

A brief question and answer period followed the presentations with Marianne Carmack mediating the session. After the question and answer period the participants broke into groups. After all breakout groups had shared the summaries of their work, the entire group headed to lunch.

After lunch, the schedule was changed because the group was blessed to have a surprise visitor. His Eminence Archbishop Daniel was driving from Parma, OH to Silver Springs, MD after a Divine Liturgy in Parma and decided to stop in to see everyone at the retreat. He brought along with him stories of the myrrh streaming icon he'd been blessed to be with the night before, an icon written on a piece of an ammunition box from the front lines of the Ukrainian defense against the Russian army, and



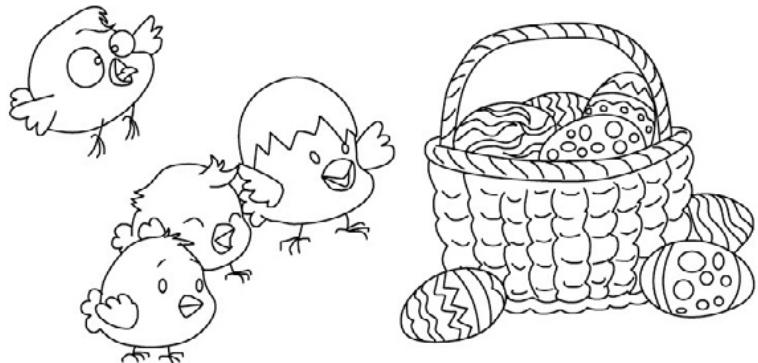
a reminder to all participants that the Christian virtues and values must be worked at. Following His Eminence's talk, the seminarians with whom he traveled treated the retreat participants to some liturgical music they had been working on. As their voices harmonized in the meeting room it began to feel like a great ending to a great day.

The retreat concluded with Vespers served by Fr. Ivan Tchopko, the veneration of the Holy Cross, and fellowship in the meeting room. Having the concepts of the presentations, the melodies of the seminarians, and the prayers of our Archbishop in their minds and hearts, the participants made their ways home to share their experiences with their home parishes. Many participants left with the words, "see you next year" to one another, and we too, hope to, "see YOU next year."

*Text by Rev. Fr. John Charest*

*Photos by Seminarian Yaroslav Bilohub*



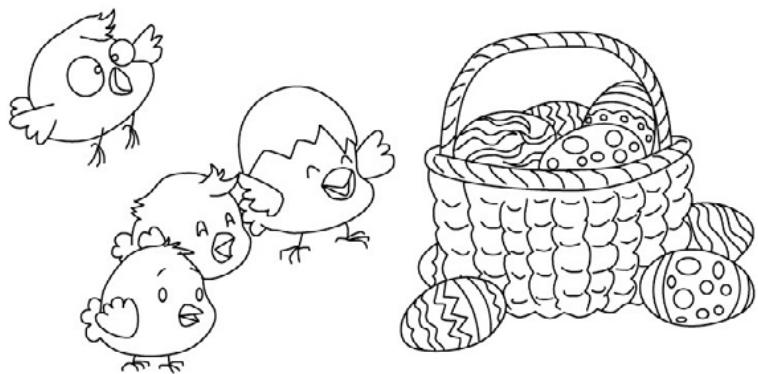


**Why was the Easter egg hiding?**

Because it was a little chicken.

**What shouldn't you tickle an Easter egg?**

Because it might crack up!

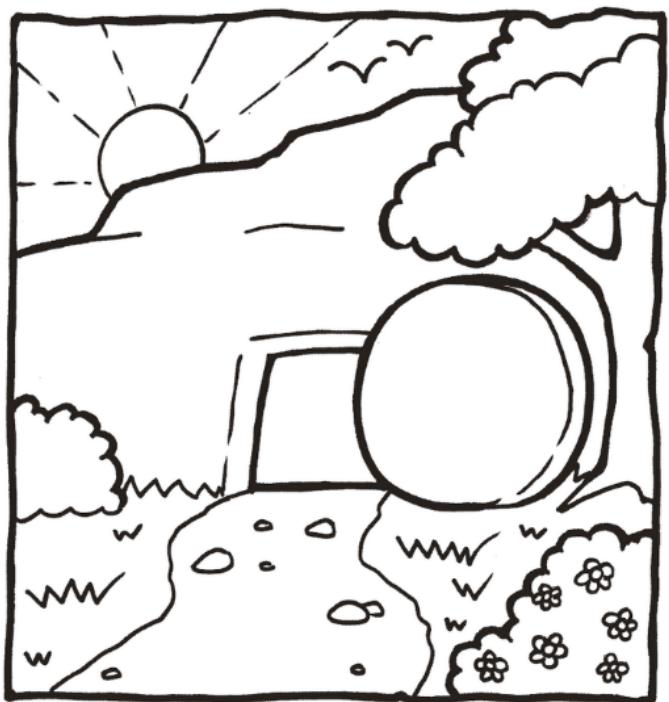
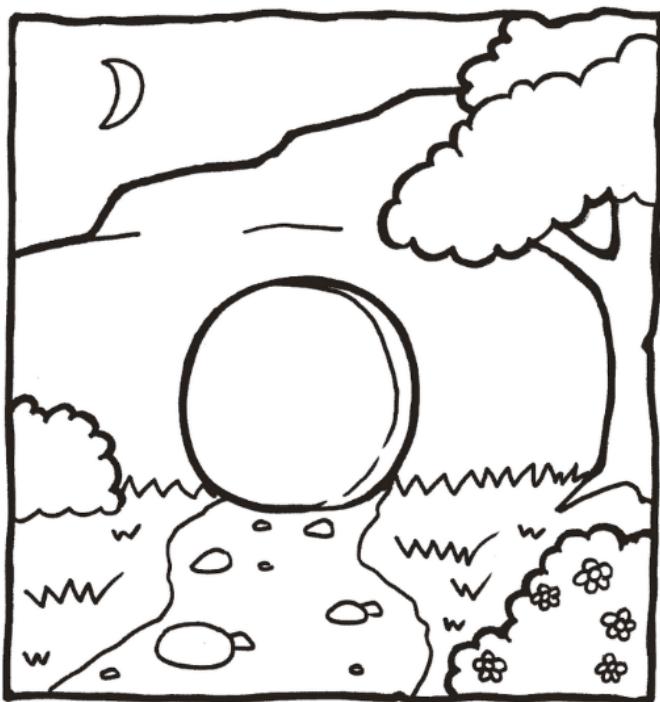


**What day does an Easter egg hate the most?**

Fry-days.

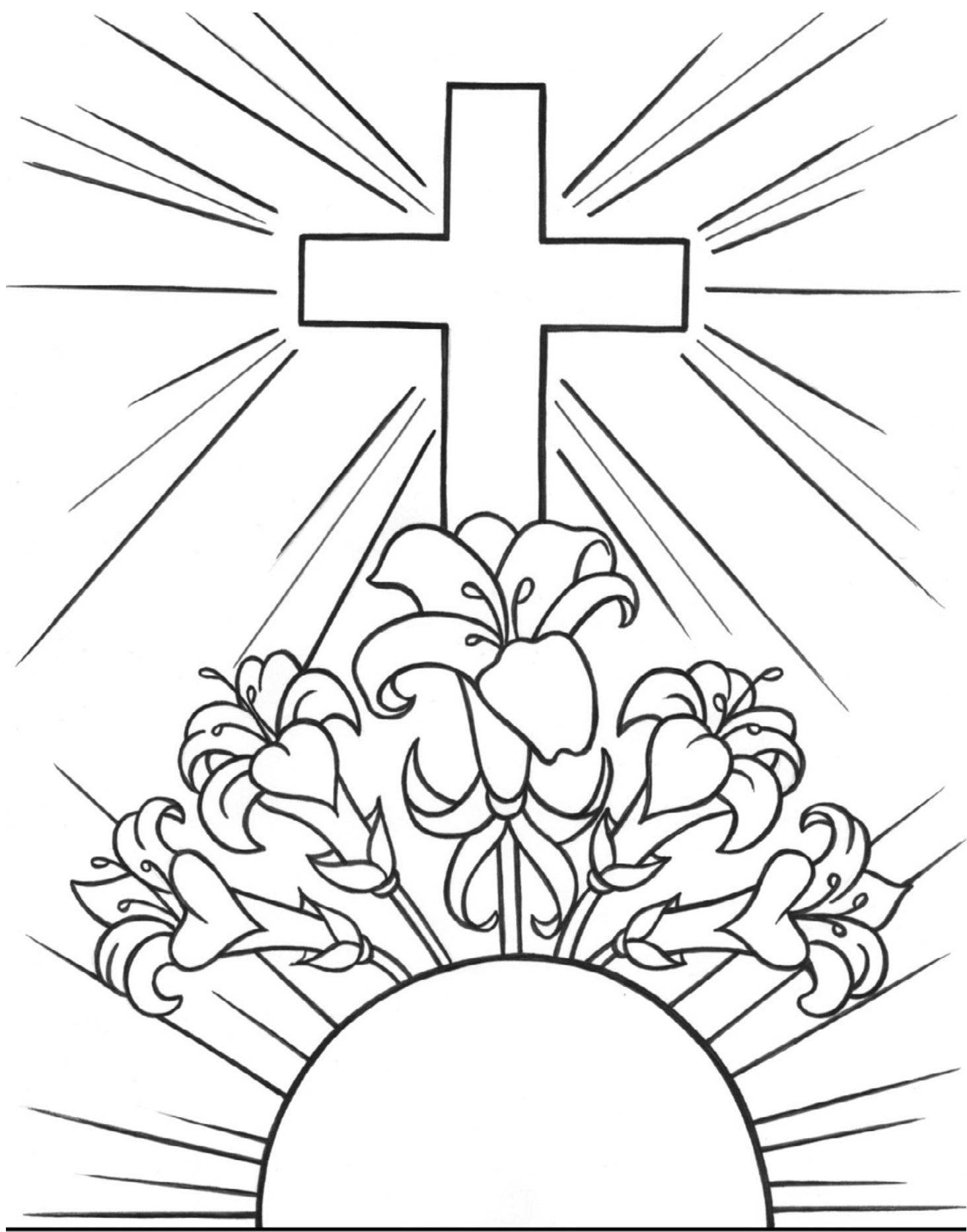
## Spot the difference

Can  
you  
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Y	R	N	B	U	C	R	T	A	I	RISEN
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B	E	S	U	R	A	Z	A	L	E	LAZARUS
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J	E	N	A	K	V	K	T	V	X	EGGS
S	O	J	L	V	Y	G	X	G	N	APOSTLES



# JESAJAH, THE DONKEY

*Jesajah* (*the donkey colt*) – means “God will help you” in Hebrew

*Adamina* (*mother donkey*) – means “daughter of the earth” in Hebrew

*Amasay* – Biblical warrior

*Chaver* – means “friend” in Hebrew

The chickens quietly clucked as they peacefully scratched in the dry soil between the tufts of grass and herbs growing wild along the edge of the field. The tall grass rustled softly as it slowly swayed in the warm breeze. In the distant field could be heard the bleating of sheep as they grazed contentedly in the late morning sun. The world seemed to be at peace on this sunny morning in the countryside just outside of Jerusalem.

“That’s not fair! You cheated!” yelled a frustrated young donkey as he fell, rolling head over heels along the dusty path. The chickens screeched, flapped their wings and scrambled trying to avoid the unexpected, and unwanted ruckus.

The black pony slid to a halt, turned and gazed condescendingly at the young fluffy donkey who was getting shakily back up on his feet. The colt’s black hide shown almost blue as he stood and yawned from seeming boredom.

“You tripped me,” the donkey chided the black colt.

“Oh, stop whining Jesajah. You will never be able to beat me in a race. In fact, you will never beat me at anything. You’ll spend your whole life pulling a potato cart to market, just like your father!” teased Amasay. Before Jesajah was able to reply, the black pony, curly tail held high, had trotted away.

Jesajah, hung his head sadly as he slowly shuffled his hooves along the path, kicking pebbles out of his way.

“If you keep looking down, you’ll never see the beauty above – the sun, the birds, the stars... God,” Adamina, Jesajah’s mother stated as she watched her son slowly making his way up the hill towards the farmer’s house. She paused in her grazing and looked with pity upon Jesajah, who seemed so sad.

“What happened?” she asked.

“Oh, the usual. Amasay, tripped me, and then made fun of me,” confessed Jesajah, as a tear rolled down his cheek. “Mama, why does he always make fun of me. He says I will do nothing important in life, other than pull the farmer’s cart.” “Jesajah, there is nothing wrong with pulling the farmer’s cart. However, I have a feeling you are destined for greatness,” said Adamina softly.

The fluffy young donkey came close to his mother, plopped down on the ground, and looked up at the sunlight that peeked through the leaves of the tree growing outside the farmer’s kitchen window.

Adamina nuzzled her son’s soft gray coat and smiled as she looked upon his sweet face and shining eyes.

“Jesajah, have I ever told you about your grandfather?” she asked.

“Did he pull a potato cart to market?” asked young donkey with a huff, as he lay back in the grass disinterested.

His mother smiled and continued with her story.

“Your grandfather was a strong donkey, who played an important part in one family’s life. Many years ago, the emperor called for a census, which meant that all the humans had to travel back to the place of their birth to register. The carpenter who took care of your grandfather had to travel very far to get to register in the city where he was born. So, one morning he saddled up his donkey and upon him he sat his soon-to-be wife. Your grandfather told me that she was the most beautiful human woman he had ever seen. Even though she was very pregnant and expecting her baby soon, he could barely feel her weight upon his back.”

Jesajah had forgotten his hurt feelings and was listening intently to his mother’s story.

“They traveled far, through rough terrain, joining thousands of people on the road.

After many long days, they arrived in the city called Bethlehem. I will take you one day so you can see it for yourself. It was a beautiful city, filled with color and music. However, because there were so many people in town, there was no place found for the carpenter to rent for the night. They had nowhere to sleep, and the lady was getting very tired. One kind man told them to check the shepherd’s fields. Sometimes, the shepherd’s caves, where they place animals to keep them safe from wolves, are empty at this time of year.”

“Leaving the noisy city, they walked out across the fields, passing flocks of sheep, and finally found a cave. In this cave the carpenter tied up your grandfather, next to a cow, who mooed quietly not sure if she was happy to have a donkey sharing her space. However, after a few minutes she and your grandfather became good friends, and she gladly shared her fresh hay and oats with him.”

“The pretty lady had also settled down in a nice fresh pile of sweet-smelling hay, and soon everyone dozed.”

“After a while, the cow gently nudged your grandfather to awaken him. ‘Look’ she said and pointed with her nose towards the lady lying in the hay.”

“Grandad was surprised when he saw lying next to her, in a manger filled with hay, a little baby, who waved his hands in the air and seemed to reach out to the doves who were roosting in the crevices above him.”

“It is hard to believe, but your grandfather said that the very air seemed to vibrate and a soft light glowed all around. As he and cow watched, a tiny little lamb came in to the light and fell asleep next to the baby. However, the peaceful slumber of all was soon disrupted by the shepherds who came with their flocks. The men took off their hats and got on their knees, bowing before the baby, as the mother watched quietly.”

“Why were they bowing to him, Mama?” asked Jesajah, now completely mesmerized by the story.

“Well, this was not just any little baby. This baby was a prince,” replied Adamina.

"A prince! Grandpa knew a prince!?" Jesajah was so excited he jumped up to his feet.

"Yes. Now settle down and let me finish the story," said his mother.

"That night many shepherds came and greeted the baby prince. Some time later, Wisemen also came to visit the little prince. They brought him fancy gifts of gold, myrrh and frankincense. Your grandfather learned from the camels upon which the Wisemen arrived, that they had traveled months, crossing hundreds of miles from faraway lands, following a large star in the sky which had led them to the prince."

"A star? They followed a star?" Jesajah asked incredulously.

"Yes, they had followed a star, which had moved across the heavens and led them to the place where the little prince was with his mother."

"However, not everything was a peaceful as it seemed. Joseph, the boy's stepfather, had a visit from an angel who gave him a message from God."

"An ANGEL!?" Jesajah was almost jumping around in excitement.

"Yes, an angel. The angel told him that bad people wanted to kill the baby boy." "WHAT!?" Jesajah's eyes almost popped out of his head as he tried to understand this scary twist to the happy story.

"Why would anyone want to kill the baby boy?" he asked quietly, no longer hopping around, but standing very still in disbelief.

"Well, King Herod who ruled the land was a jealous king, and he felt threatened by this little prince. He had tried very hard to find him, so he could kill him. However, nobody was willing to betray the little boy. So, the king got very angry and he commanded that his army go out and kill all the boys younger than two years of age."

"Having been warned by the angel, however, Joseph quickly packed up their belongings and once again sat the pretty lady on your grandfather's back and they

quickly made their way out of town. Your grandfather carried the little prince and his mother upon his back nearly 50 miles to the land of Egypt. Over the many weeks, he and the boy became good friends. When the little family stopped along the path to rest, the young boy would always find flowers and sweet herbs to feed to your grandfather. The young prince gave your grandfather a nickname. He called him Chaver, which means 'friend'."

"When I was little, your grandfather told me how they had traveled mostly at night, trying to avoid people, and kept the little boy safe. After they entered Egypt, they traveled through deserts, and eventually walked past the Great Pyramids, resting at the feet of the Sphinx. It is in Egypt that the little prince's family could finally relax, and he could enjoy just being a

boy. As he grew, your grandfather often took him on rides to go swimming in the Nile River."

"After many years, an angel once again came to Joseph and told him it was now safe to return home because the evil king had died. Once again, the family packed up their meager belongings and made the long trek back to Nazareth, where Joseph had a home and a carpenter's workshop."

"What happened to the prince? Did he become king? Where is he now?" asked Jesajah.

"I do not know, my son. It seems that one of Joseph's neighbors was a widow and she desperately needed help at her home, so Joseph sent your grandfather to work with the widow's son carrying



goods to town for her to sell. He often wondered what had happened to his young friend, but never found out."

That night Jesajah dreamt about the little prince, imagining him all grown up with a crown on his head, and living in a great mansion.

Over the summer months Jesajah grew big and strong, being almost able to keep up with Amasay as they raced through the fields. Jesajah shared the story of the prince with the colt in an attempt to raise his worth in the eyes of his friend.

"That's a nice story, Jesajah. But no king would ever ride a donkey. I am sure that now that he is grown up, the prince rides a strong and sleek stallion, like I will be one day. Who knows, maybe one day, he will ride upon my back as I prance through the streets, with people waving their hands and shouting happily to their king!"

Once again, Jesajah hung his head. His friend was right. He'd never seen a king riding upon a donkey. They always rode on big strong horses or in chariots that were pulled by horses dressed in colorful harnesses, with feathers bobbing atop their heads.

The next week Jesajah and Amasay were taken to the city, along with Adamina and some other animals that belonged to the farmer. Both friends were amazed by all the confusion and noise. There were people everywhere, colored cloth waved in the breeze as they walked along the market. On one corner a crowd gathered and listened to a man playing a flute. The noise from the other corner made them to turn and be amazed by the various birds squawking in their cages. Jesajah watched in amazement as a street entertainer played tricks on his audience making them laugh with glee.

Eventually the little group made it to the end of the market and both were put in a pen along with the farmer's other animals.

Jesajah didn't know what he was supposed to do here. His excitement wore off and he became nervous. "Mama, why are we here?" asked Jesajah. "My son, the farmer has brought us to the market to sell us," she answered quietly.

"Sell us? You mean he doesn't want us anymore?" he asked, both surprised and saddened. He loved his farmer who had always treated him and his mother nicely. "It is not that he doesn't want us, but he thinks perhaps someone else needs us to help them," she said, trying to keep her son, and herself, calm.

Soon, people showed up and poked at Jesajah, his mother, Amasay, and his other friends with sticks. They spoke loudly with the farmer, who would either nod or shake his head. As Jesajah stood in amazement, many of his friends were taken out and led away.

"No!" brayed Jesajah, as a man came and put a rope around Amasay's sleek black neck and led him out of the enclosure.

"Jesajah, hush," said his mother as she stepped closer to him, rubbing against his side in an effort to comfort her son, as he watched horrified as his friend was led away.

Amasay was both frightened and excited. "Don't worry Jesajah. We will meet again. Perhaps I will have a king riding me, and we will visit the market and see you pulling your cart," he half laughed, half cried.

The day waned and the farmer opened the gate and led Adamina out, with Jesajah running behind her. Silently they returned home. Jesajah was happy to be back, tied to the tree under the farmer's kitchen window. He lay down and closed his eyes, trying not to think about Amasay.

"Nobody wanted them!" gruffly stated the farmer to his wife. His voice traveled through the kitchen window to Jesajah's ears.

"They would take the Jesajah's mother, but, not Jesajah. They had no need of a little donkey. At this stage in his life, the foal still needs his mother. I didn't have the heart to split them up," said the farmer.

Adamina glanced with much love at Jesajah, and he looked back up at his mother.

Over the weeks, the farmer continued trying to sell his animals at market, and

every evening he returned with his two donkeys.

"What happened?" asked his wife.

"Benjamin was interested in both of them. He wanted the foal for his son to ride. This time he brought his boy with him, to see if he liked the foal. The young boy tried to climb up on his back, but, every time he climbed on his back he slipped off. As many times as he climbed up on his, he slid off. I have never seen anything like it. Benjamin got angry and accused me of oiling Jesajah's coat, making it slippery in order to make a fool of him," the farmer shook his head.

The very next day the farmer took the donkeys down the road and tried to sell them to travelers who were making their way through town. However, once again, nobody was willing to buy them. So, Jesajah and his mother spent the winter with his mother, the farmer, and his wife.

"We will be leaving in a few days," said the farmer to the donkeys one sunny Sunday morning. He petted Adamina between the ears and hugged her neck. He was a good farmer and loved his animals.

"I am sorry, but we cannot take you with us. I hope you will find a good home with someone who will love you as much as I do," he said, and then glanced down to Jesajah. He smiled at the young donkey, who was no longer a little foal, but, a colt that had grown tall over the winter months. His coat was thick and soft, and he was almost as tall as his mother. He would miss them. It broke his heart that he could not take them to the city where he and his wife were moving to live with his son.

"You are a good and strong donkey. One day you will do wonderful things," he said, as he petted Jesajah between his ears.

"Not like Amasay," thought Jesajah, as he pictured his friend with a feather atop his head prancing through the streets with a king riding upon his back.

The farmer left Adamina and Jesajah tied to the tree and went back inside the house to speak with his wife.

"Don't worry Jesajah. It will be fine. I have a feeling about this," said Adamina. "Today, there is commotion in the town. The chickens told me that a great man is coming. He was responsible for a great miracle a few weeks ago. This man's friend was ill, and by the time he arrived to visit him, he had already died and been buried for four days. However, this man asked that they open his dead friend's tomb and he called to him, and the man came back to life."

"What? How can that be, mother?" asked Jesajah.

"My dear, with God all things are possible. Perhaps he will pass our way and we will be able to see him. Then you will have your own story to tell one day, how you met the miracle man." she said. Jesajah perked up and kept watching along the road. Was it that man, or maybe that one in red, or the other one in blue.

As they both stood and watched two men came up to them. One of the men petted Adamina softly, and the other one tickled Jesajah behind the ears, making him toss his head playfully.

"This colt must be the one the Master had indicated. Let's go find the owner and see if we can take him," said the taller of the two men.

The farmer saw the men from his kitchen window and came out to them.

"The Master has sent us to fetch this colt," he told the farmer.

"You must take his mother with you, as he will not be parted from her, yet," replied the farmer.

"That is fine, we will take them both," replied the man.

With that the men untied the donkeys and led them quietly along the road. Jesajah wondered where they were going. He glanced back to see the farmer standing at the edge of the road and watching them leave, with a thoughtful look upon his face. The little donkey looked up to his mother, who was quietly walking next to one of the men. She did not seem frightened, so, Jesajah calmed down and plodded along behind her.

Reaching an orchard, they came to a stop and Jesajah saw the man they called their "master" standing and talking to a group of men. He was a tall, strong man, with tanned skin, and long brown hair. The man looked over to the donkeys and slowly approached them.

"You are the one," he said to Jesajah as he walked up and slowly ran his hand down the colt's curly grey neck and along his back.

Jesajah stood perfectly still. His skin seemed to tingle under the man's touch. One of the man's friends came and paced a soft blanket upon Jesajah's back. The donkey startled and started moving sideways, nervously looking for his mother.

"Mama, they are going to try to ride me. They will fall off just like everyone who ever tried to ride me. Then they will get angry with us. What do I do?" the scared colt brayed to his mother.

"Stay calm Jesajah. It will be different this time. You are much older and stronger," Adamina softly comforted her son.

Jesajah's eyes got big when a bridle was pulled on his head. This was a new experience for him. While he was still pondering the bridle, one man took a hold of the reins and held him steady.

Looking back Jesajah saw the Master come near. He petted Jesajah gently on the neck and proceeded to get up on his back.

Jesajah squeezed his eyes tightly closed, expecting to hear a thud as the man came sliding off, but, no such thud was heard. The man remained sitting securely upon his back.

Jesajah opened his eyes and it seemed to him as if the entire world had changed in that minute. He could not explain it, but he felt different.

"It is time," said the man upon Jesajah's back.

The man gently picked up the reins and Jesajah began to slowly move forward. With his friends walking beside them,

the little group walked down the dusty road, making their way toward the city of Jerusalem.

As they walked through an orchard, a young boy who had climbed up in one of the trees spotted them. With a sharp yell to his friends he scurried down the tree like a squirrel, and he and his friends sprinted towards the city.

"He's coming!" the boys yelled loudly as they ran.

"He's coming! He's coming!"

People along the road stopped, joined by others who ran in from the adjacent fields, and homes. People gathered along the street, smiling and shouting loudly.

Jesajah watched in astonishment as people took off their cloaks and robes and laid them down across the roadway. Jesajah paused as he approached the colorful cloth lying before him, but the man upon his back urged him forward. gingerly the donkey stepped upon the cloth and moved forward.

In their excitement people cut branches from nearby trees and waved them over their heads as they jumped with joy and shouted at the man who rode in to town upon the back of a lowly donkey.

Jesajah pricked his ears as the noise got louder and louder. People were getting more and more excited, throwing more cloaks, branches, herbs and flowers before the donkey. Young children ran alongside Jesajah, giggling and waving up at the man sitting on his back.

"Who is this man?" thought Jesajah.

As they neared the city gate the noise was so intense that Jesajah became nervous and almost stopped.

"Do not be scared my little friend, my little Chaver," said the man on Jesajah's back as he leaned down and whispered in to the donkey's large ear.

"I know you are brave and will serve me well, just as your grandfather did," stated the man before straightening back up.

"Grandfather? Chaver?" those words resonated in Jesajah's head. He looked

back at the man, who smiled kindly down at him.

"This cannot be the same boy, all grown up, can it?" thought Jesajah. How he wished his mother was near enough so he could ask her, but she was walking behind with the man's group of friends.

The young donkey mulled over the idea of this man being that same little boy who had been born in the cave so many years ago; the same boy who had called his grandfather "Chaver".

As if sensing his thoughts, the man reached down and reassuringly petted the donkey's neck, soothing his nerves, and calming his jumbled thoughts.

Jesajah settled down, certain now that this was the same person, no longer a boy, but, a tall man.

As they entered the city the donkey could hear singing among all the shouting, as the branches were waved and flowers continued to be tossed.

"Hosanna!" the people yelled.

"Blessed is He who comes in the name of the Lord!" they shouted.

"This is he! This is the miracle worker!" others exclaimed.

"The miracle worker?" Jesajah remembered what his mother had said just this morning, about the man who had raised his friend from death, after he'd been buried for four days.

The donkey lifted his head which had been hanging timidly low.

"The miracle worker is on my back," he thought to himself.

"Hosanna! Hosanna! Hosanna!" the people continued to yell, as they crowded in around Jesajah and his rider.

Jesajah glanced back at him and spied him calmly gazing down at the people who shouted and cheered for him. The donkey would have thought he'd be smiling and waving back, but the look on his face was a mix of sadness and pity.

Jesajah continued to walk though the congested and bustling streets of Jerusalem, making his way through the noisy crowd and heading towards the largest building in the city, the temple.

Jesajah's thoughts returned to the man on his back. If he was the man who had once been the little boy who rode upon his grandfather, then he was not just a man, but a king. Once again Jesajah looked back in awe at him.

"A king!" he thought to himself. "A king is riding upon my back."

No wonder everyone was shouting and yelling, throwing down their cloaks to pave the way. They were excited because their king had arrived.

Now Jesajah walked proudly with his head held high, as befitted a true steed of a king.

As they entered the heart of the city the crowds were even heavier, with people from the market rushing to see the man riding atop the donkey.

"Jesajah! Jesajah, is that you?" came a voice from the crowd. The donkey looked to his right and then to his left but could not find who had called him.

"Jesajah, over here! It's me!" came the voice again. Jesajah looked to his right and glimpsed the dark coat of his friend. "Amasay!" he brayed in return. He was happy to see his friend who was rearing up on his tall hind legs to get a better glimpse of the commotion. Jesajah noted that Amasay did not have a feather atop his head, nor was he prancing along the streets, his hoofs clattering on the cobblestones with a king upon his back.

In fact, Jesajah saw that his friend was hitched to a wagon. Amasay who had always ridiculed Jesajah, saying he would never amount to anything and would grow up to pull a cart to market, was in fact himself hitched to a wagon, while Jesajah was the one with a king upon his back. Jesajah thought about how life often surprises you.

Slowly, taking their time, the little group finally arrived at the temple, where the man easily slid off Jesajah's back, and

with a quick tickle behind the donkey's ear, and a pat down his neck, the man smiled softly at the donkey and disappeared inside the temple.

Some people squeezed in to the temple after him, while others returned to their bartering in the market, or went back to their homes.

Jesajah looked to his mother, who was tied to a railing next to him.

"Mama, do you know who that was? That was the little prince whom you told me about. The one that grandfather saved from being killed. He is the king," Jesajah stated with awe, almost not believing the words he was uttering.

Before Adamina could reply, one of the king's friends came and took the donkeys to a nearby stable, where they were watered and fed. Later that evening, Jesajah heard the stable boy talk about this man called Jesus. The donkey listened intently trying to learn something about this newly found king, who called him "friend".

Over the next few days Jesajah and his mother remained in the stable. The young colt spent the days with his head out the window and watching the world go by. He had hoped the king would come back for them, but, he had not.

Late on Thursday Jesajah was startled from his sleep as one of the stable-hands came running in and excitedly began speaking to his friend who was cleaning out one of the stables.

"They've arrested him! He's been taken to the high priest!" he said loudly, his hands waving in the air.

"Slow down. Whom have they arrested?" his friend paused with his work and looked up.

"The miracle worker. The King. The Teacher. The man they call Jesus of Nazareth!" he replied.

"What are you talking about, Abel. Why would they arrest him?" asked the man with the rake.

"Oh, Caleb, they say that he has blasphemed against God, and disrespected Caesar," Abel answered.

"I've heard the teacher speak, and I have never heard him say anything against God," replied Caleb, leaning on his rake. "They say he claims to be the Son of God. It does not look good," retorted Abel.

Jesajah was no longer sleepy. He ran to the window and poked his head out. There was commotion in the city, which normally at this late hour of the day should be settling down for the night.

People were nervously running around, whispering, huddled in little groups at the corners.

"Cock-a-doodle-do!" Jesajah pricked his ears. He was sure he'd heard a rooster crowing in the distance.

"Cock-a-doodle-do!" there it was again. "Mama, come here and listen," Jesajah called to his mother who approached the window just in time to hear, "Cock-a-doodle-do!". It was out of the ordinary for the rooster to crow at that hour of the day.

As the donkeys watched the people scurrying about in the dark, it felt like nothing was ordinary this night. It seemed as if the very air was on fire, making it difficult to take a breath.

"What's happening?" Jesajah asked Adamina.

"I do not know, my son," she replied, with a great sadness in her voice.

They watched as a group of women slowly walk by, holding each other closely and crying.

"They will kill him in the morning," one of them said through tears.

"For what sin? Oh dear God, how can this be happening?" another cried.

Jesajah felt a tear rolling down his cheek. How was this happening? How, when just days ago the whole city seemed to have come out to happily greet the king, shouting with joy, and now he is to be killed? Where are the people now? Had the world gone mad?

He could bare it no longer. The donkey felt as if his very heart were breaking in half. Jesajah stepped away from the window, fell to the ground and wept.

As the sun rose in the sky, the stable-hand came and tied a rope around Jesajah leading him out of the stall. Adamina watched quietly as he was led away.

The man took Jesajah outside and hitched him to a wagon. The donkey did not even notice the wagon, nor did he care where they were going as the man led him away.

They stopped by a building and the wagon was loaded with large wood logs. Jesaha strained under the weight of the wagon, but, his broken heart felt no emotion. He was not scared, or worried. He was merely numb to the world. It no longer mattered to him that he was pulling a cart through the market.

He struggled along on the sunny afternoon, and eventually was led out through the city gate through which he had entered less than a week ago. He remembered the happy sounds, the waving branches, the shouts of joy. All had been like a dream.

He was led up a hill where soldiers had assembled. His head hung low, Jesajah blocked everything out, until he heard the sound of women weeping in the distance, mingled with angry yells and curses. He lifted his head and looked back towards the city gate.

There along the road came a crowd of people. Some were crying, but most were yelling and waving their clenched fists. In the center of the commotion he saw a man carrying a large wooden cross. The donkey squinted trying to make out who it was, when he saw the man fall to the ground.

It was Jesus! Jesajah began to strain against the ropes that held him in an effort to run down to him, but the soldier pulled him back harshly.

"Hold still you stupid beast!" he yelled as he whipped the young donkey.

A man had stepped forward and picked up the cross. He was now carrying it up the hill, as Jesus followed behind.

Jesajah stepped back, horrified, as the crowd drew near. The kind and gentle man who had called him "Chaver" and petted his neck, was now barely able to walk. Blood was pouring down his face and his eyes were filled with sorrow.

The logs that Jesajah had pulled up the hill he now realized were also crosses. They were erected and upon them hung two mean looking men. In the center the soldiers positioned the cross that Jesus had carried. Jesajah looked on horrified as they laid him upon it and nailed his hands and feet to the wood.

"STOP!" he yelled, bucking and pulling on his ropes. But they did not stop. They raised the cross and upon it hung the king, with a crown of thorns upon his head.

Some people mocked him, laughing at him. Others watched in silence. Below his cross stood a woman weeping quietly. A young man came up to her and put his arms about her in an effort to comfort her, but she would not be comforted.

An strange wind began to blow, as the sun, which had been brightly shining, turned red. Dark and dangerous clouds rolled in and thunder shook the ground. Jesajah's legs shook beneath him as he watched in disbelief.

He could see the woman look up as Jesus spoke something softly, and then his head fell to this chest, and the woman fell to her knees in grief.

The earth shook, and thunder roared, as the heavy wind whipped about. All of Creation seemed to cry in disbelief and unhappiness.

As the lightning struck nearby Jesajah jumped, ripping free of his restraints and bolted away. He stumbled several times as the earth shook and cracked beneath his hoofs. He ran. He ran as if his very life depended on it. The ground continued to shake, the heavens roared above, the wind whipped everything around. Confusion and unrest took over the world.

In the darkness Jesajah had no idea where he was but he kept running, as the world crumbled around him. He ran

from the injustice, from the hatred, from the evil that surrounded him.

Out of breath, blinded by fear, the donkey found himself collapsing out of exhaustion beneath a clump of bushes.

He awoke to a sparrow chirping in the bush above him. He rolled over and shakily got to his feet. He looked around. Everything was silent. The afternoon was hazy, but, the storms of the previous day had passed. He stumbled along in a daze. In the distance he heard the rough laughter of men. He inched his way through the shrubs, and between the trees, and spotted a group of soldiers sitting by a cliff playing games and drinking.

"Stop drinking! Make sure you are awake all night, for his followers will surely come and try to steal his body!" yelled the commander.

"So," Jesajah thought, "this is where they buried the king." He glanced up at the cliff and now noticed the large round stone that covered the entrance to a cave. Jesajah was wary of the soldiers, his back still stinging from yesterday's whip.

The donkey found a stream and drank deeply. For the rest of the afternoon he nibbled on a few sweet herbs that had been growing along the water's edge. He was still afraid to leave the safety of the trees.

His heart ached as he recalled the events of Friday. The king was dead. The king who had ridden triumphally in to Jerusalem almost a week ago, was no longer alive. Jesajah sighed. His grandfather had saved the king from death, but, Jesajah had lead him right to it.

The donkey collapsed to the ground in grief and cried. The afternoon and night passed with Jesajah sleeping crumpled under a tree.

"Whoooo hoooo! Whoooo hoooo!" cooed a dove in a nearby tree. Jesajah jerked awake, not wanting to wake up, knowing that all the ugly memories will come flooding back. The terror will once again take hold of him. He groaned softly, closed his eyes, willing

the darkness of sleep to return and take the pain away.

Just then he heard the soft voices of women coming up the path.

"Oh no!" he thought. "The soldiers will see them and hurt them!"

He jumped to his feet and ran towards the voices. Once he hit the clearing he came to an abrupt stop, as he found himself once again standing by the cliff with the boulder.

Only now the boulder was lying on the side, and a young man in white was sitting upon it, speaking softly with the women. The soldiers were gone.

The women saw the man in white and fell to their knees bowing, realizing that he was an angel of the Lord.

"Why do you seek the living among the dead?" asked the angel.

The women, carrying jars, arose, stepped in the tomb and within moments came back out with astonishment upon their faces.

"Go, tell His disciples that he is going to Galilee, and there you will see him," directed the angel.

The women hastily departed. The angel turned and glanced at Jesajah and then faded away.

Jesajah stood perplexed. What did this mean? The rest of the afternoon the donkey wandered around the tomb, watching as people came and went. First it was Peter, then some more soldiers, then rabbis and officials.

Was it true then? Was Jesus alive?

As the donkey once again came to the stream he bent to drink of the cool water, hoping it would cool his head and clear his jumbled thoughts.

As he glanced down at the water, he spied a shimmering reflection of a familiar face. There, before him, stood Jesus! He was ALIVE!

Jesajah yearned to run to him, but, there was no way for him to cross the stream.

As he gazed upon the King of Kings, a sense of peace filled his body and mind. Terror was replaced with joy and enthusiasm.

The donkey brayed loudly, as Jesus turned and walked away, disappearing among the trees.

Jesajah turned and ran back to the city. There he found Adamina at the stable, and told her all he had seen and heard. Weeks passed in silence as the donkeys waited. They remained in the stable, watching the world pass outside their window. However, they were at peace, knowing that they were exactly where they needed to be.

"Mama, look at all the people," said Jesajah as he stuck his head out the window again. The streets were bustling once more. People of every color, shape and size had come for a celebration.

"Rest up, Jesajah. Our time has come," said Adamina.

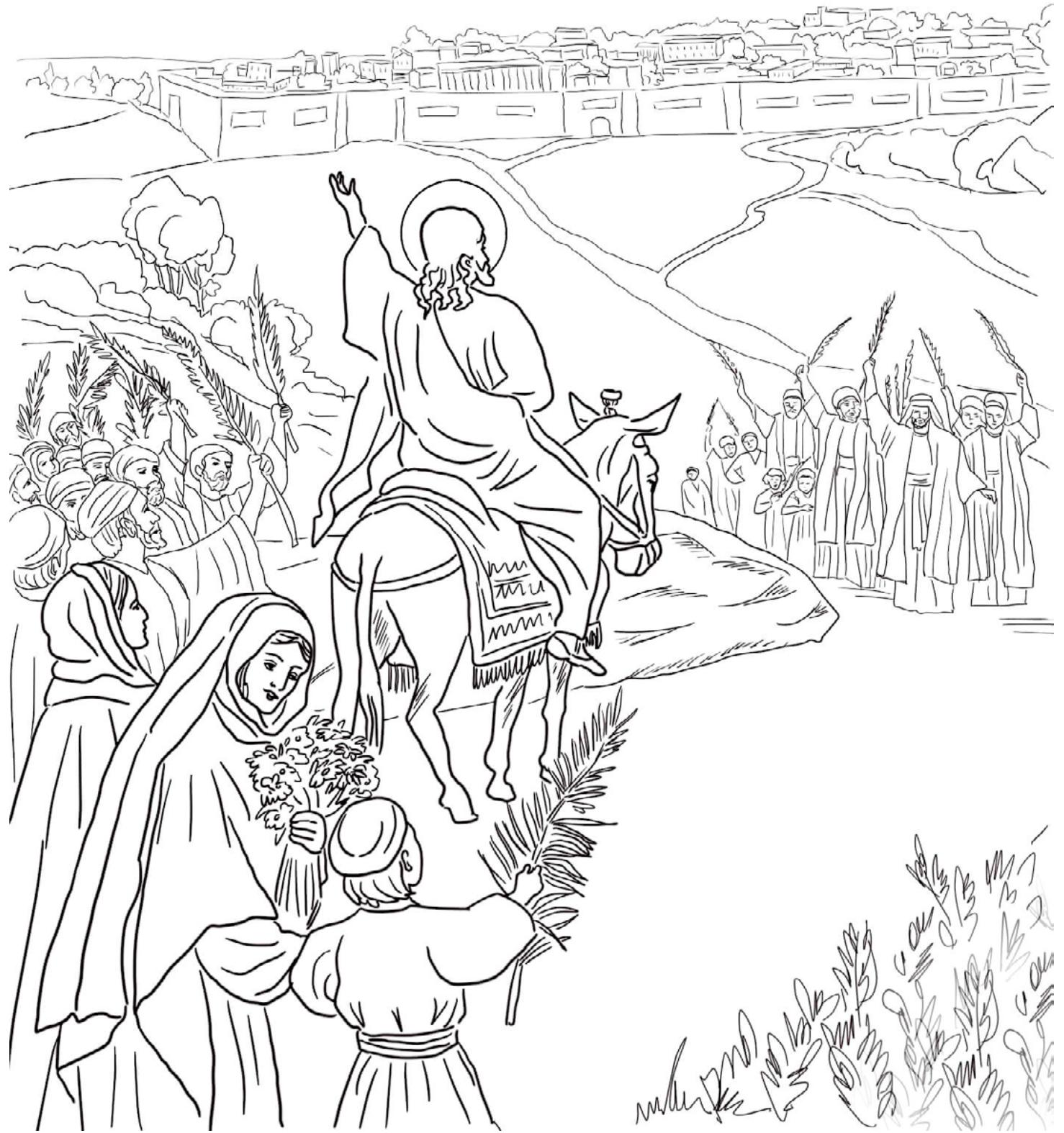
Later that evening a young man entered the stable. Jesajah recognized him as the man who had put his arm around the weeping woman standing before the cross on the hill that terrible day.

The man gave some coins to the stable-hand, and opening the stable petted both the donkeys, took them by the reins and lead them out of the stable and across the world.

Over the years, the donkeys traveled hundreds of miles, over many lands, carrying supplies for the Apostles who spread the news of the Risen Lord. The King of Kings who always was and always will be.

## CHRIST IS RISEN!

## INDEED HE IS RISEN!







**Alexejun, Julian Matthew** baptized and chrismated on March 9, 2019 in Sts. Michael's & George Church, Minneapolis, MN. Child of Mathew William Alexejun and Halina Yarr. Sponsors: Yuri Pedenko/ Christina Pedenko and Bohdan Washchuk/ Larysa Karkoc. Celebrated by V. Rev. Evhen Kumka.

**Artymenko, Michael** baptized and chrismated on November 10, 2018 in St. George Church, Yardville, NJ. Child of Myroslav Artymenko and Svitlana Panchuk. Sponsors: Mykhaylo O. Hasyak, Deonyzii Vlodychuk and Irina Kozak, Lyudmyla Bulena, Mariia Buryk. Celebrated by V. Rev. Peter Levko.

**Bazhanova, Alisa** baptized and chrismated on March 2, 2019 in St. Andrew Church, Los Angeles, CA. Child of Oleksii Bazhanov and Iuliia Plekhanova. Sponsors: Kyrylo Haponenko and Anastasia Rusakova. Celebrated by V. Rev. Vasiliy Shtelen.

**Dolyk, Antonina** baptized and chrismated on September 2, 2018 in St. George Church, Yardville, NJ. Child of Mykhailo Dolyk and Ivanna Slobodian. Sponsors: Nazarii Chervak and Maria Slobodian. Celebrated by V. Rev. Peter Levko.

**Dritt, Christopher Robert** baptized and chrismated on in St. Mary's UOC Church, Allentown, PA. Child of Robert W. Dritt and Rebecca J. Marriott. Sponsors: V. Rev. Anthony Perkins and Amy L. Dritt. Celebrated by V. Rev. Anthony Perkins.

**Fa't, Alivia Grace** baptized and chrismated on August 11, 2018 in St. George Church, Yardville, NJ. Child of Daniel Walter Fa't and Danielle Susan Cavallo. Sponsors: Andrew Paul Fat and Christina Maria Fat. Celebrated by V. Rev. Peter Levko.

**Gonzalez, Michael** baptized and chrismated on August 5, 2017 in Holy Trinity Church, New York, NY. Child of Hans Christian Gonzalez and Halyna Palis. Sponsors: Alex Chernoknyzhny and Iliya Kupchysyna. Celebrated by V. Rev. Todor Mazur.

**Henry, John Chrysostom** baptized and chrismated on May 21, 2017 in St. Mary's UOC Church, Allentown, PA. Child of Damon Henry and Stephanie Henry. Sponsors: Forrest Hull and Pani Matka Tina Perkins. Celebrated by V. Rev. Anthony Perkins.

**Justiniano, Amaya Maria** baptized and chrismated on March 17, 2019 in St. Volodymyr Cathedral Church, New York, NY. Child of Ricardo Justiniano and Victoria Murzenko. Sponsors: and . Celebrated by V.Rev.Volodymyr Muzychka.

**Moskalets, Ethan** baptized and chrismated on March 23, 2019 in St. Michael's Church, San Francisco, CA. Child of Volodymyr Moskalets and Iryna Kramar. Sponsors: Andriy Mykhaylyuk and Nataliya Komasyuk. Celebrated by V. Rev. Georgiy Tyapko.

**Reiss, Oliver Alexander** baptized and chrismated on January 15, 2017 in St. Mary's UOC Church, Allentown, PA. Child of Walter S. Reiss and Elena P. Reiss. Sponsors: V. Rev. Anthony Perkins and Anastassiya Prado. Celebrated by V. Rev. Anthony Perkins.

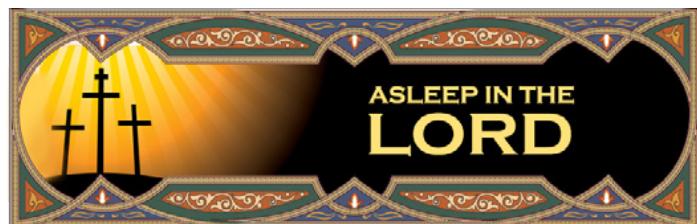
**Staats, Aereon David** baptized and chrismated on January 8, 2017 in St. Mary's UOC Church, Allentown, PA. Child of Cory Allen Staats and Cynthia Lora Milinichik. Sponsors: Walter Milinichik / Nathan Roy and Christine Roy. Celebrated by V. Rev. Anthony Perkins.

**Tran, Adalynn Hope** baptized and chrismated on February 17, 2019 in St. Michael's Church, San Francisco, CA. Child of Johnson Tran and Nicole Hope Swartzlander. Sponsors: Joseph King and Andrea King. Celebrated by V. Rev. Georgiy Tyapko.

**Usenko, Michael** baptized and chrismated on February 2, 2019 in St. George Church, Yardville, NJ. Child of Sergii Usenko and Olga. Sponsors: Denys Kalinin and Galyna Rolia. Celebrated by V. Rev. Peter Levko.

**Voitsekhoverskyi, Tymofii** baptized and chrismated on March 10, 2019 in Three Holy Hierarchs Church, . Child of Serhii Voitsekhoverskyi and Olha Oucharuk. Sponsors: Oleh Leshkiv and Svitlana Yavorska. Celebrated by Rev. Vasyl Shak.

**Andrew Bormuth and Olga Sergienko** in St. Vladimir Cathedral Parish, Parma, OH, on February 9, 2019, witnessed by Prespon Morrison and Allison Morrison. Celebrant: V. Rev. John Nakonachny.



**Andreas, Layton** of Allentown, PA on March 11, 2018 at the age of 85 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Debick, Katherine Alice** of Indiana, PA on February 26, 2019 at the age of 98 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville,PA.

**Dudchenko, Olga**,of Coopersburg, PA on May 21, 2018 at the age of 94 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Fartuch, Mary** of Bethlehem, PA on January 6, 2019 at the age of 89 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Fedok, Jr, George** of Allentown, PA on March 20, 2018 at the age of 87 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Golden, Louis** of Whitehall, PA on December 23, 2017 at the age of 89 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Gulycz, Anna** of North Catasauqua, PA on August 3, 2017 at the age of 91 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Hutzayluk, Stephanie** of Allentown, PA on September 6, 2018 at the age of 93 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Lobus, Raymond** of Virginia Beach, VA on July 11, 2017 at the age of 79 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Melinchok, Michael** of Whitehall, PA on July 22, 2017 at the age of 93 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Melinchok, Nettie** of Whitehall, PA on July 10, 2017 at the age of 86 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Nazarenko, Natalie** of Camillus, NY on February 26, 2019 at the age of 53 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Warners, NY.

**R. Pesty, Gregory** of Allentown, PA on December 1, 2018 at the age of 75 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

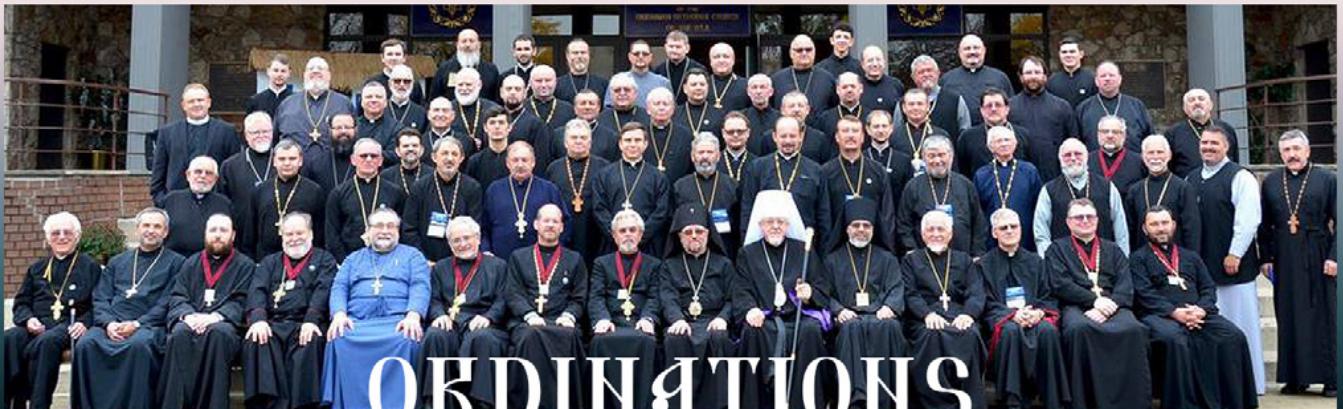
**Rozum Sr., Max** of Carnegie, PA on March 19, 2019 at the age of 94 years, officiating clergy Rev. John Charest of St. Peter & Paul Parish, Carnegie, PA 15106.

**Schmall, Barbara** of Coplay, PA on March 13, 2018 at the age of 81 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Shaban, Natallia** of Emmaus, PA on Desember 19, 2018 at the age of 53 years, officiating clergy V. Rev. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

**Willis, Paul** of Las Cruces, NM on February 26, 2019 at the age of 85 years, officiating clergy Fr. Gabriel Rochell of St. Anthony of the Desert Parish, Las Cruces, NM.

**Woodstra, Maria** of Buffalo, NY on March 16, 2019 at the age of 90 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.



## ORDINATIONS

May God grant to them many happy and blessed years!

Rev. Vasyl Pasakas	April 6, 2013
V. Rev. Yuriy Shakh	April 7, 1991
V. Rev. Zinoviy Zharsky	April 11, 1998
V. Rev. Vasyl Shtelen	April 12, 1978
V. Rev. Vasyl Sendeha	April 14, 2007
V. Rev. Jakiw Norton	April 24, 1977
V. Rev. Todor Mazur	April 27, 1992
Dn. Adrian Mazur	April 6, 2016
Protodn. Andriy Fronchak	April 7, 2007
Dn. Frank Lucero	April 14, 2019
Dn. Michael Abrahamson	April 25, 2015
Protodn. Mikhail Sawarynski	April 25, 2004





5



5

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29th 1967 - MITRED PROTOPRIEST KONSTANTYN DANYLENKO  
4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK  
18th 1983 - PROTODEACON NICHOLAS POLISZCZUK  
20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ  
6th 1988 - PRIEST LEW OSTROWSKYJ  
4th 1997 - PROTOPRESBYTER SEMEN HAYUK  
18th 2000 - PRIEST LEONID HOFFMAN  
12th 2007 - MITRED PROTOPRIEST EUGENE MESCHISEN  
25th 2011 - PROTOPRIEST MICHAEL STRAPKO  
29th 2014 - DEACON DENNIS LAPUSHANSKY



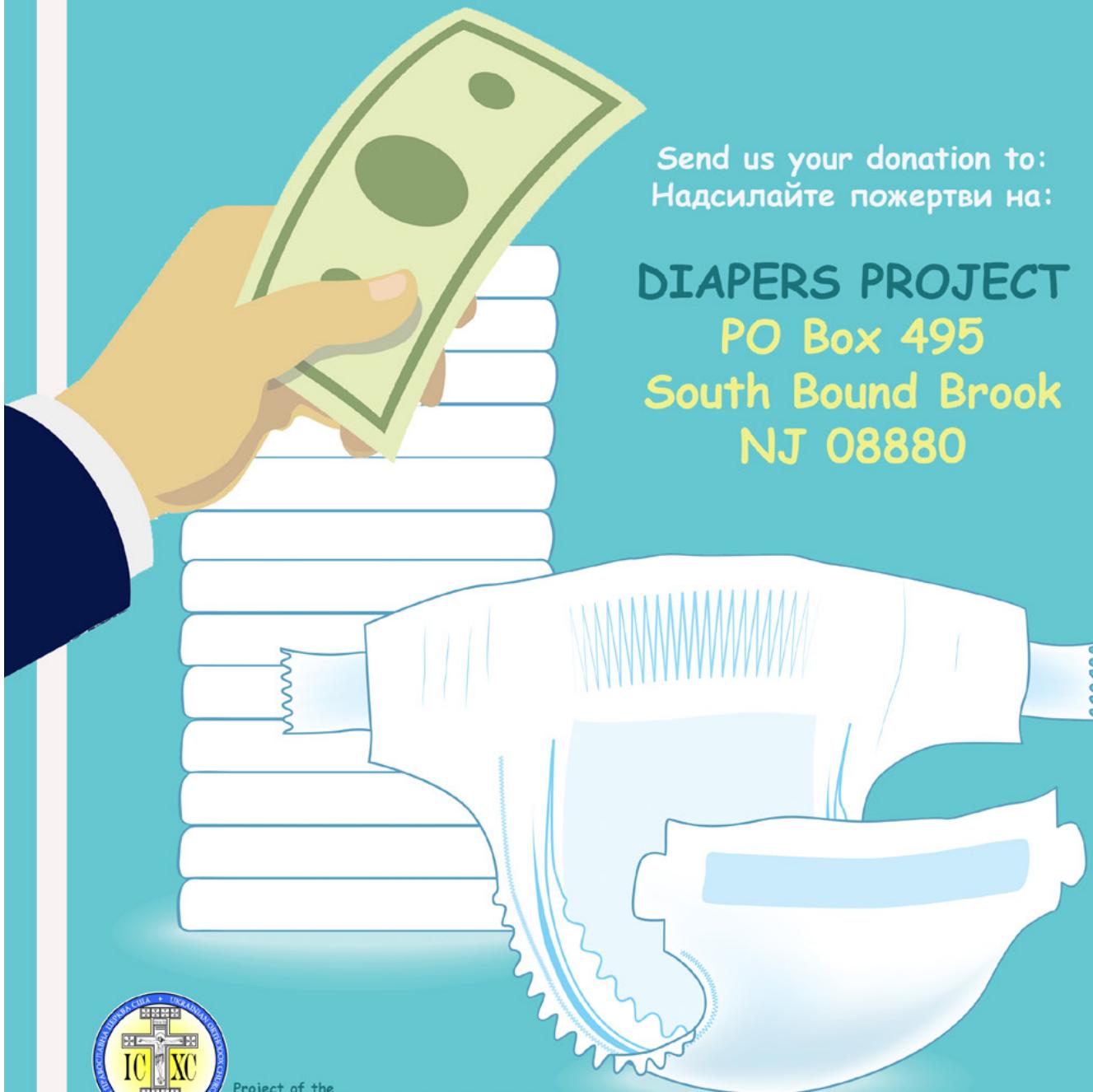
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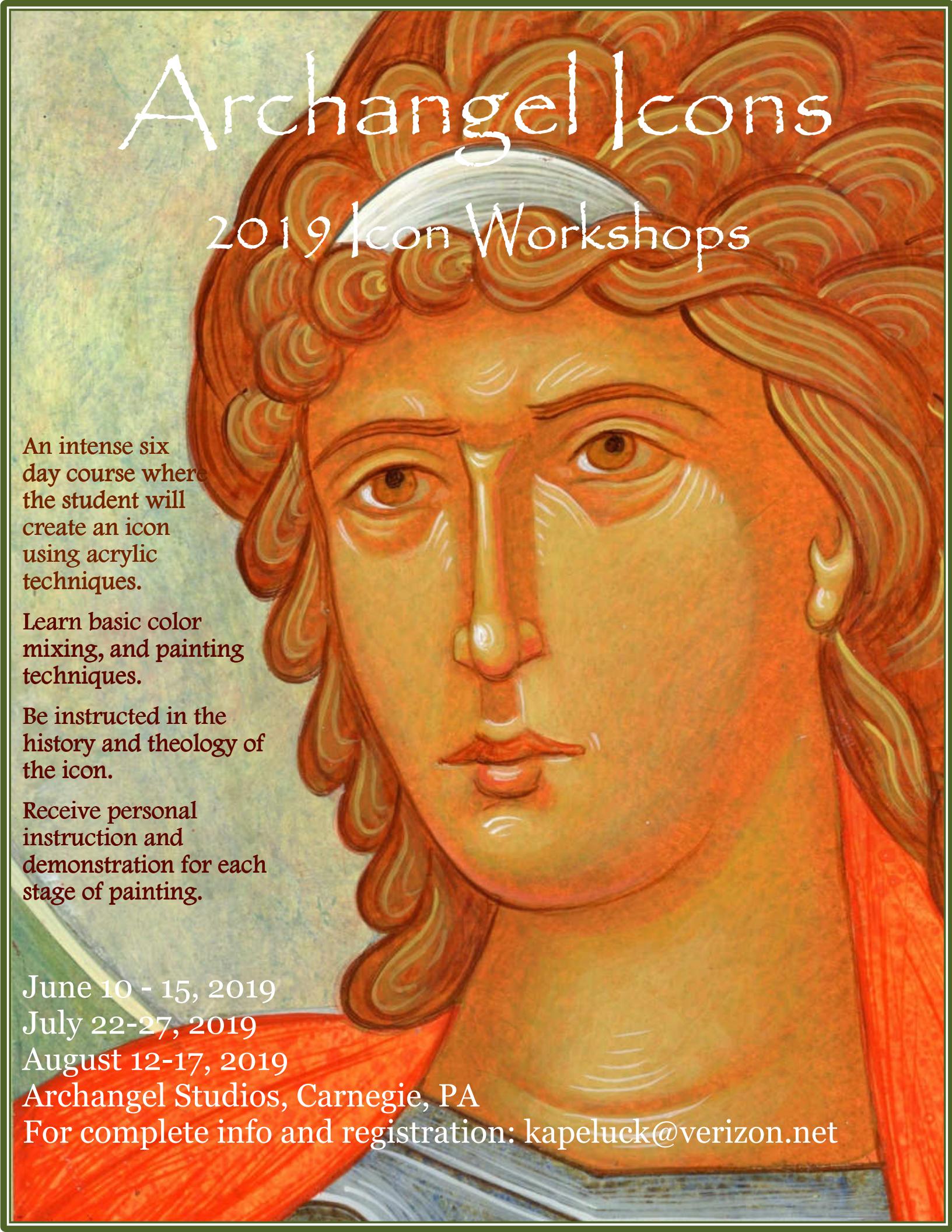
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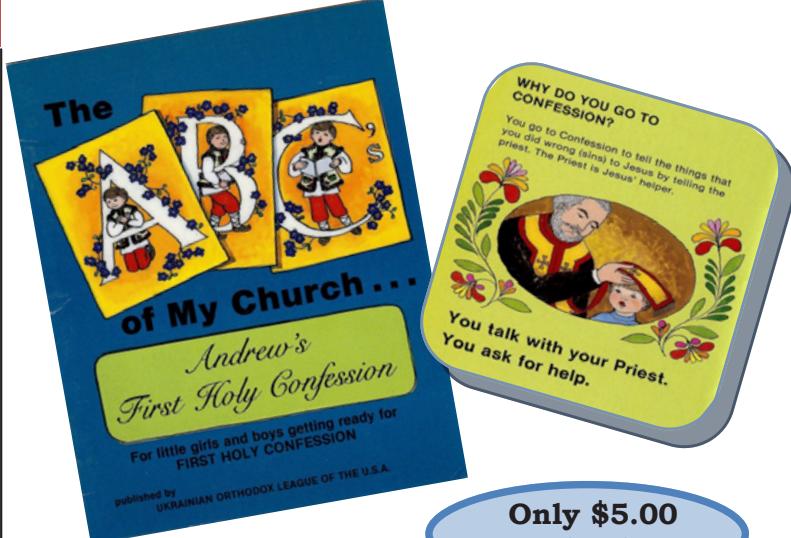
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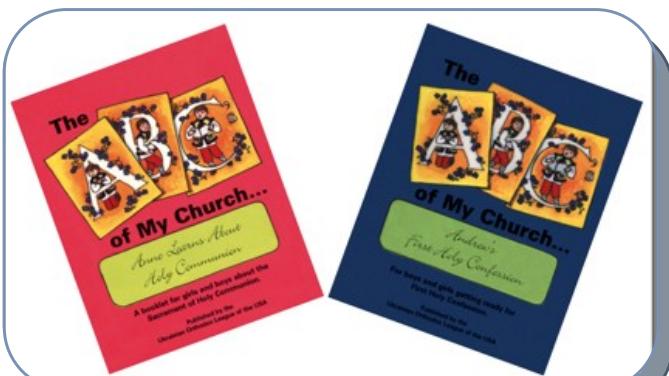
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# SAIN T THOMAS SUNDAY



## MAY 4 & 5, 2019

### ST. THOMAS WEEKEND PILGRIMAGE SCHEDULE

#### BRIGHT SATURDAY – May 4, 2019

Ukrainian food, crafts and youth activities throughout the day

10:00 AM Divine Liturgy St. Andrew Memorial Church

3:00 PM Picnic at St. Sophia Seminary

6:00 PM Vespers and Confessions - Seminary Chapel

#### BRIGHT SUNDAY – May 5, 2019

Ukrainian food, crafts and youth activities throughout the day

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 Memorial Service in front of St. Andrew Memorial Church, commemorating the departed servants of God, His Holiness Patriarch Mstyslav, Metropolitan John, Metropolitan Constantine, and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of the U.S.A, along with the victims of Stalin's genocidal famine of 1932-33, the victims of the Chernobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the U.S.A, as well as our fallen soldiers throughout the world, especially the fallen heroes of the Ukrainian Revolution of Dignity – the Heavenly Hundred.

**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.**

#### PARKING REGULATIONS AND INSTRUCTIONS

As directed by the Consistory, all parking on Memorial Church and Cemetery grounds is strictly prohibited on Saturday, 14 April and Sunday, 15 April. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ. Round trip transportation of pilgrims to the Memorial Church and Cemetery will be provided.

Cultural exhibits and all commerce will take place on Saturday, 14 April 2018 from Noon to 6 PM and Sunday, 15 April from Noon to 6 PM in the main auditorium of the Cultural Center. Permits for sales must be obtained from the Consistory. No business will be transacted during the Liturgy and Panakheda. Any individuals conducting unauthorized sales will be removed from the property.

The Council of Bishops of the Ukrainian Orthodox Church of the U.S.A, the clergy and the Office of Youth Ministry encourage children and youth of our Holy 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 Pilgrimage. Youth activities scheduled for Sunday, 15 April 2018 will emphasize a relationship based on our relationship to Christ.

All other Panakheda (Memorial Services) are permitted only after the conclusion of the general Panakheda.



# ФОМИНА ПРОВІДНА НЕДІЛЯ



## 4 & 5 ТРАВНЯ 2019

### РОЗКЛАД ПОДІЙ

#### СВІТА СУБОТА - 4 ТРАВНЯ, 2019

Українська кухня та сувеніри, та події для молоді після обіду

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

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

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

#### НЕДІЛЯ - 5 ТРАВНЯ, 2019

Українська кухня та сувеніри, та події для молоді після обіду

9:30 год. ранку Божественна Літургія, очолена Високопреосвященнішим Митрополитом Антонієм та Архієпископом Данийлом у співслужжні місцевого та приїдженого духовенства.

11:30 год. ранку Після Літургії відбудеться Панахида перед Церквою-Пам'ятнику св. Андрія за спокій душ слуг Божих: св. п. Патріарха Істислава, Митрополита Іоана, Митрополита Константина та всіх спочилих єпископів, священиків і вірних УПЦеркви, а також за спокій душ жертв Геноциду - Голодомору 1932-33 р.р., Чорнобильської трагедії, всіх тих, що життя своє поклали в боротьбі за волю й незалежність України і США, та всіх загиблих воїнів, особливо за душі героїв що полягли під час Українського Майдану Гідності – Небесної Сотні.

УВАГА! НА ПРОТЯЗІ СВІТОГО ТИЖНЯ ВІД ПОНЕДІЛКА ДО П'ЯТНИЦІ ВКЛЮЧНО ВІДПРАВЛЯТИ ПАНАХИДИ НА ЦВИНТАРІ НЕ ДОЗВОЛЕНО. ЦІ ДНІ ЗАРЕЗЕРВОВАНО НА ВПОРЯДКУВАННЯ МОГИЛ ДО ПРОВОДІВ.

НЕХАЙ ДУШІ НАШИХ УЛЮБЛЕНІХ ЗІ СВЯТИМИ СПОЧИВАЮТЬ, А ПАМ'ЯТЬ ПРО НІХ БУДЕ З РОДУ В РІД!

### ЗАГАЛЬНІ ПРАВИЛА

Консисторія повідомляє, що паркування авт в суботу 4 травня та неділю 5 травня 2019 року буде тільки на площі Консисторії при 135 Davidson Ave, Somerset, NJ. Для транспортації бажаючих поміж паркуальною площею і Церквою-Пам'ятником/цвінтартем щопівгодини ходитимуть спеціальні авта (Consistory vans). Паркування авт біля Церкви-Пам'ятника і на цвінтарті суверо заборонене!

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

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

Приватні Панахиди можна служити тільки після закінчення загальної Панахиди.



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**June 23-July 6 (Ages 9-13)**

#### TEENAGE CONFERENCE

**July 7-20 (Ages 13-18)**

#### MOMMY/DADDY + ME CAMP

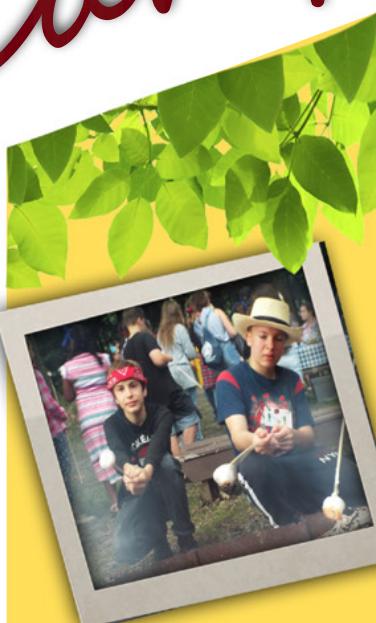
**July 27-31 (Ages 4-8 + Parent/s)**

#### CLERGY FAMILY RETREAT

**August 19-23 (All Ages)**

#### FAMILY FEST

**Aug. 30-Sep. 2 (All Ages)**



UKRAINIAN ORTHODOX CHURCH OF THE USA  
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[allsaintscamp.org](http://allsaintscamp.org)

[uocyouth@aol.com](mailto:uocyouth@aol.com)

[josho@allsaintscamp.org](mailto:josho@allsaintscamp.org)





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## CALENDAR OF EVENTS

Get involved in the life of your Church!

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

### PASCHA

April 28  
Christ is Risen!  
Indeed He is Risen!

### MOMMY & ME/DADDY & ME CAMP

July 28 – August 1  
All Saints Camp  
Emlenton, PA

### ST. NICHOLAS PROGRAM CAMP

June 14 – 17  
All Saints Camp  
Emlenton, PA

### COLLEGE SUMMER MISSION TRIP TO UKRAINE

Aug 5 – 17  
Registration due by March 15

### DIOCESAN CHURCH SCHOOL CAMP

June 23 – July 6  
All Saints Camp  
Emlenton, PA

### 72nd UOL CONVENTION

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

### TEENAGE CONFERENCE CAMP

July 7 – 20  
All Saints Camp  
Emlenton, PA

### 22nd REGULAR SOBOR

October 16-19, 2019  
Metropolia Center  
South Bound Brook, NJ