

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



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CHRIST IS RISEN!

ХРИСТОС ВОСКРЕС!



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His Eminence
Archbishop DANIEL - Consistory President

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

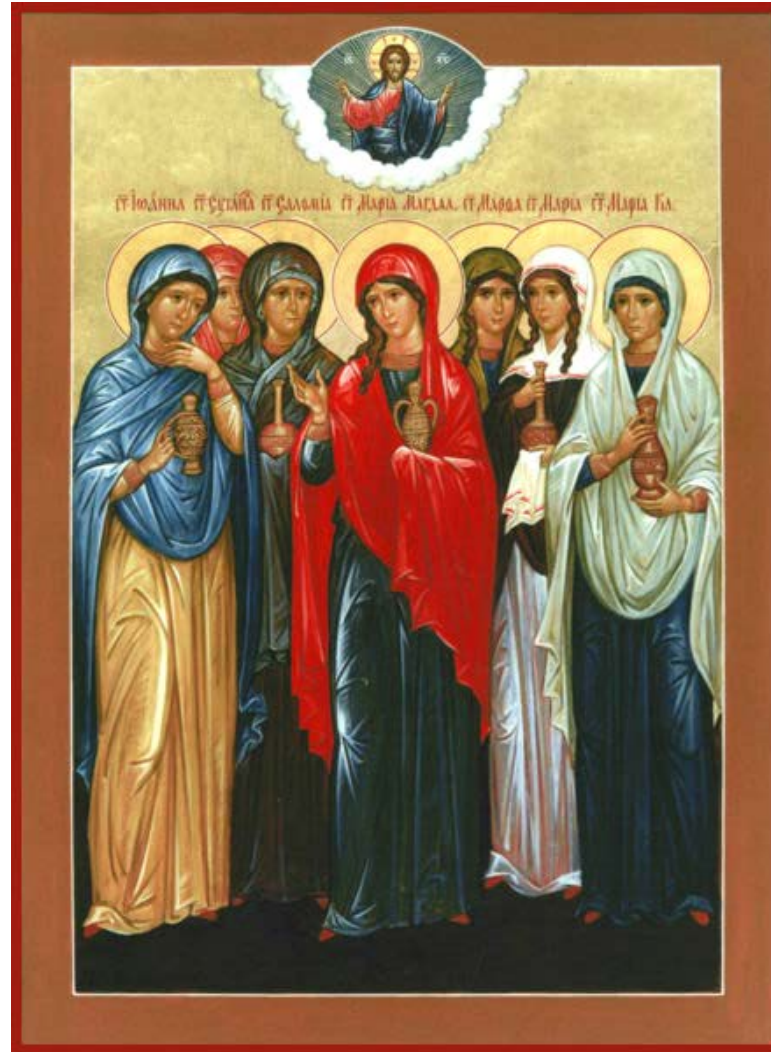
Editorial Office:
UOW
PO Box 495
South Bound Brook, NJ 08880
Tel.: (732) 356-0090
Fax: (732) 356-5556
E-mail: fr.i.synevskyy@uocusa.net

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PO Box 495
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SUNDAY OF THE MYRRHBEARING WOMEN

The myrrh-bearers had brought funeral spices and ointments to finish committing Christ's body to the grave. They were the first to see the empty tomb and were instructed by the risen Lord to bring the joyful news to the apostles. Sts. Joseph of Arimathea and Nicodemus are also commemorated on this day.

There are eight women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these eight women at the cross and at the tomb on Easter morning, perhaps since the eight women arrived in different groups and at different times. The eight were:

- Mary Magdalene
- Mary, the Theotokos (the Virgin Mary)
- Joanna
- Salome
- Mary the wife of Cleopas (mother of James)
- Susanna
- Mary of Bethany (sister of Lazarus)
- Martha of Bethany (sister of Lazarus)

These eight women had been together throughout Jesus' public ministry. Mary Magdalene, Joanna, Susanna, and others (Luke 8:3) are described as providing for Jesus out of their possessions. These same women also faithfully followed him from Galilee and came up with him to Jerusalem.

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FROM THE EMPTY TOMB,
WE CAN NOW WALK IN JESUS'
FOOTSTEPS

FOLLOWING THE RISEN LORD, LIVING HIS MINISTRY...
OUR WHOLE LIFE BECOMES A BEAUTIFUL ADVENTURE
WITH HIM, A BEAUTIFUL ADVENTURE THAT IS DESTINED
FOR HEAVEN AND THE
LOVE THAT NEVER ENDS.
- Archbishop Daniel

З ПОРОЖНЬОГО ГРОБУ
МИ МОЖЕМО ТЕПЕР ІТИ
СЛІДАМИ ІСУСА

ЙТИ ЗА ВОСКРЕСЛИМ ГОСПОДОМ, ЖИТИ ЙОГО
СЛУЖІННЯМ... ВСЕ НАШЕ ЖИТТЯ СТАЄ ПРЕКРАСНОЮ
«ПРИГОДОЮ» З НИМ, ПРЕКРАСНИМИ МИТЯМИ, ЯКІ
ПРИЗНАЧЕНІ ДЛЯ НЕБЕС І
ЛЮБОВІ, ЯКІ НІКОЛИ НЕ
ЗАКІНЧУЮТЬСЯ.
- Архієпископ Даниїл

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



Sunday of the Myrrhbearing Women

Mark: Chapter 15

42 When it was already evening, since it was the day of preparation, the day before the sabbath, 43 Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. 44 Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. 45 And when he learned of it from the centurion, he gave the body to Joseph. 46 Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. 47 Mary Magdalene and Mary the mother of Jesus watched where he was laid.

Chapter 16

1 When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. 2 Very early when the sun had risen, on the first day of the week, they came to the tomb. 3 They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" 4 When they looked up, they saw that the stone had been rolled back; it was very large. 5 On entering the tomb they saw a young man sitting on the right side, clothed

in a white robe, and they were utterly amazed. 6 He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. 7 But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'" 8 Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

**CHRIST IS RISEN! ХРИСТОС БОЖСКИЙ!
CHRIST IS RISEN!**

With even just a cursory glance through the Church calendar, we notice that of the many, many names listed – often very unusual by today's standards – the overwhelming majority belong to men. We speak always of the Fathers of the Church, honoring their memories and cherishing their teachings. We know our Holy Orthodox Church is governed by her Patriarchs and other bishops; men chosen by the Holy Spirit in succession of the men chosen by our Lord Himself to be his Apostles. We know, for valid theological reasons, our priests can only be men. Yes, we can convincingly argue the point that the

Church is "a man's world." Yet today, this third Sunday of Pascha, as we continue celebrating the event that changes history and all creation, the Holy Church asks us to turn our thoughts to the Holy Myrrhbearers: Saints Mary Magdalene, Joanna, Salome (a daughter of Joseph according to some ancient sources), Mary (Joseph's sister according to some ancient sources) the wife of Cleopas, Susanna, Mary and Martha of Bethany, and the Most-Holy Birth-Giver of God – all ... WOMEN!

In truth, for us living today in 21st - century America, it is hard to relate to the very different role women had in 1st - century Palestine. The woman's place was truly in the home – subordinate and obedient to her husband in all things; consigned to an existence of cooking, raising children, making clothing and a host of other never-ending domestic duties. Official Judaism accepted this as the Divine Law; the mandated order that dare not be overturned.

From reading the Gospels, we know that one of the charges consistently leveled against our Lord by the Scribes and Pharisees was that he was attempting to "change the Law", to "subvert the traditions of our ancestors". We know of course, that this was not the case; He Himself explained, "I came not to abolish the Law, but to fulfill it" As the Lawgiver, he came to give a more perfect and complete understanding of the Law that had been possibly previously. This included revealing a much more exalted role for women. We know that although He did not choose women to be among the Twelve, many women were among his followers, and as St. Luke tells us, "they supported Him out of their means." Even at the time of His crucifixion, when the "manly" disciples had fled out of selfish fear – except for John – the faithful women kept vigil.

Despite the cultural limitations and inhibitions they had absorbed over the years, these faithful women still felt the need to act – to do something, even if just one last gesture, to manifest their love for Jesus, Who took the time not to look at them just as second class citizens, but as persons created in the image and likeness of God. They saw the place when Saints Joseph of Arimathea and Nikodemos hastily entombed the Lord because of the impending Sabbath sunset, and knew what they had to do.

Obedient to the observance of the Sabbath, the women waited until the following sunrise after the Sabbath to put their plan into action. They were going to do something expensive, something dangerous, something maybe even foolish in the eyes of others, but they knew it was the right thing to do.

The Holy Myrrhbearers were - no offense, ladies - ordinary peasant housewives. With the exception of St. Joanna, who was the wife of Herod's steward Chuza, none of them were wealthy. Yet the Evangelists tell us they purchased large amounts of costly myrrh, ointments and perfumes with which to anoint the body of the Lord. They sacrificed the little they had saved up for their own families for 'a rainy day' because they realized they could not put a value on God's love. His presence in their lives had been priceless and they were not going to skimp now. They spared no expense. But they were not worried about the expense.

The Holy Myrrhbearers literally put their lives at risk to accomplish their goal. Cities in the ancient world were walled for good reason – the territory outside the walls was a no-man's land domain of wild animals and brigands, especially after dark. Since our Savior's tomb was in the garden near Golgotha, it was beyond the safety of the city walls. The women deliberately and knowingly stepped out into this vulnerability in order to express their love. Even more, assuming they made it safely to the tomb, the Roman guards would certainly have used any force necessary to prevent them from accessing the tomb. But they were not worried about the danger.

The Holy Myrrhbearers no doubt heard voices as they left their homes in that dark early morning stillness: "You're going WHERE?"... "To do WHAT?" ... "Are you CRAZY?"... "How do you WOMEN think you are going to move that huge stone?" ... "You better be back here in time to get my breakfast ready!" Certainly, their plan to go and anoint the body of the Lord, by most people's evaluation, was not realistic. How would they get to Him? As the expression goes, "The devil is in the details." They were not concerned with other people's perception of them. Yes, maybe it wasn't practical; maybe it was positively foolish. But they were not worried about looking foolish.

And so what happened? This small band of the "weaker sex", these frail women, were the first to hear the words that will resound throughout the universe as long as it exists: CHRIST IS RISEN! Not Andrew, who was the first called to discipleship; not Peter, who swore he would never deny the Lord; not James and John who vowed willingness to drink of the same cup He would – no, they had locked themselves away, paralyzed by fear into inactivity. Because the Holy Myrrhbearers, in faith, blinded themselves to everything except their desire to show their love for Christ, they were vouchsafed this unique and blessed experience.

There is a powerful lesson here for all of us. All of us profess our faith in Christ, yet is it the fearless, trusting, unhesitating faith of the Holy Myrrhbearers? Too often, despite our initial good intentions, we allow ourselves to be dissuaded from expressing or acting out our faith. We fear the COST of living as Christians, whether in actual financial terms, or in terms of the time and energy or emotion it takes to offer ourselves to others out of love for Christ. We fear the DANGER of living as Christians – it always seems so much easier to maintain the status quo, so much safer to keep doing the same old things the same old ways, even if it means passing up the opportunities to make Christ manifest in our little corner of the world. We fear looking FOOLISH by living as Christians, in a world that holds values and priorities that too often are very different from the Gospel.

The Holy Myrrhbearers did not compile any Gospels, they left us no Epistles; as far as we know, none of them died as martyrs. It would seem, in some cases, they faded back into history after that first Pascha morning, yet they remain unforgettable heroes of the Faith because of the powerful witness of their actions. Through their prayers, may we too have the courage to actively love Christ first, and then worry about the details later.

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

CHRIST IS RISEN! ХРИСТОС ВОСКРЕС! CHRIST IS RISEN!

Fr. Michael Kochis

НЕДІЛЯ ЖІНОК МИРОНОСИЦЬ

Христос Воскрес!

В сьогоднішню неділю, другу після Великодня, Православна Церква молитовно згадує жон – мирноносиць і також Йосипа Аримафейського і Никодима – таємних учнів Христа, двох фарисеїв, які ховали Господа.

Сьогодні свято прославлення вірності. Тільки любов і тверда віра можуть зробити людину вірним до кінця, і навіть перемогти страх смерті. Так весь час в історії людства, любов і віра перемагають. Єдине що може змагатися зі смертю і перемогти її це любов та віра.

Легко бути вірним Господу у торжестві і радості, а от залишитись вірним Йому в день Його ганебної смерті це була справжня віра. Так і наша віра. Вона без вірності неможлива, тому що різні бувають обставини у нашому житті. Коли ми сумуємо, хворіємо, страждаємо ось тоді коли ми збережемо вірність Господу це і є справжня віра.

Сьогодні ми прославляємо усіх жінок тому що цей день благословенний для кожної жінки – християнки. Жінки – християнки служили і служать Господу завжди.

Хто примусив жон – мирноносиць раніш світанку бігти до гробу Христового з миром щоб за юдейським звичаєм намастити його тіло, не

зважаючи ні на страх, ні на темряву, ні на те що коло гробу варта, а на гробі великий камінь і печатка синедріону? До цього всього примусила цих жінок їх любов до Господа. Ось така була і є роль жіноцтва в історії християнства. Вірні Христу і його святій церкві були і матері, і дружини, і наречені, і монахині, і цариці, і юродиві, багаті і бідні – по різному могла і може служити жінка Церкві Христовій, бо вона покликана до служіння Божого через Матір Божу.

Ми чуємо милозвучні співи нашого жіноцтва в наших церковних хорах, ми бачимо щире працтво нашого жіноцтва у парафіяльному житті, в їхній благодійності, і це не сива давнина, а це нинішній день.

Як чудово що неділя жон – мирноносиць у цьому році святкується саме у День Матері

Сьогодні ми вітаємо Вас усіх з Днем Матері - матерів, дружин, бабусь, сестер, хресних матерів, нехай Господь благословить Вас.

Будемо усі іти непохитно до правди, до світла, і волі, бо цим шляхом ішов Господь.

Христос Воскрес! Воістину Воскрес!

о.Зіновій Жарський



The Ukrainian American community of Cincinnati, OH is relatively new, considering the most recent arrival of Ukrainians to the greater Metropolitan area. However, the most recent formation of the chapter of the Ukrainian American Female League proved to be successful in uniting Ukrainian-Americans around the goal of preserving the spiritual, cultural and linguistic legacy.

On Pascha day – April 16, 2023 – over 250 people gathered in Cincinnati, OH in order to celebrate the most sacred day of the ecclesiastical year – the feast of the Resurrection of our Lord and Savior Jesus Christ. His Eminence Archbishop Daniel, spiritual father of the Western Eparchy of the Ukrainian Orthodox Church of the USA traveled to Cincinnati, OH following the midnight Pascha liturgical services in Chicago Metropolitan area. Assisted by Subdeacon Maksym Zhuravchuk of St. Sophia Ukrainian Orthodox Theological Seminary of the UOC of the USA, Vladyka Daniel presided over the Pascha liturgical service with the Ukrainian Orthodox faithful in Cincinnati, OH, many of whom arrived in the United States of America from the Central and Eastern parts of Ukraine.

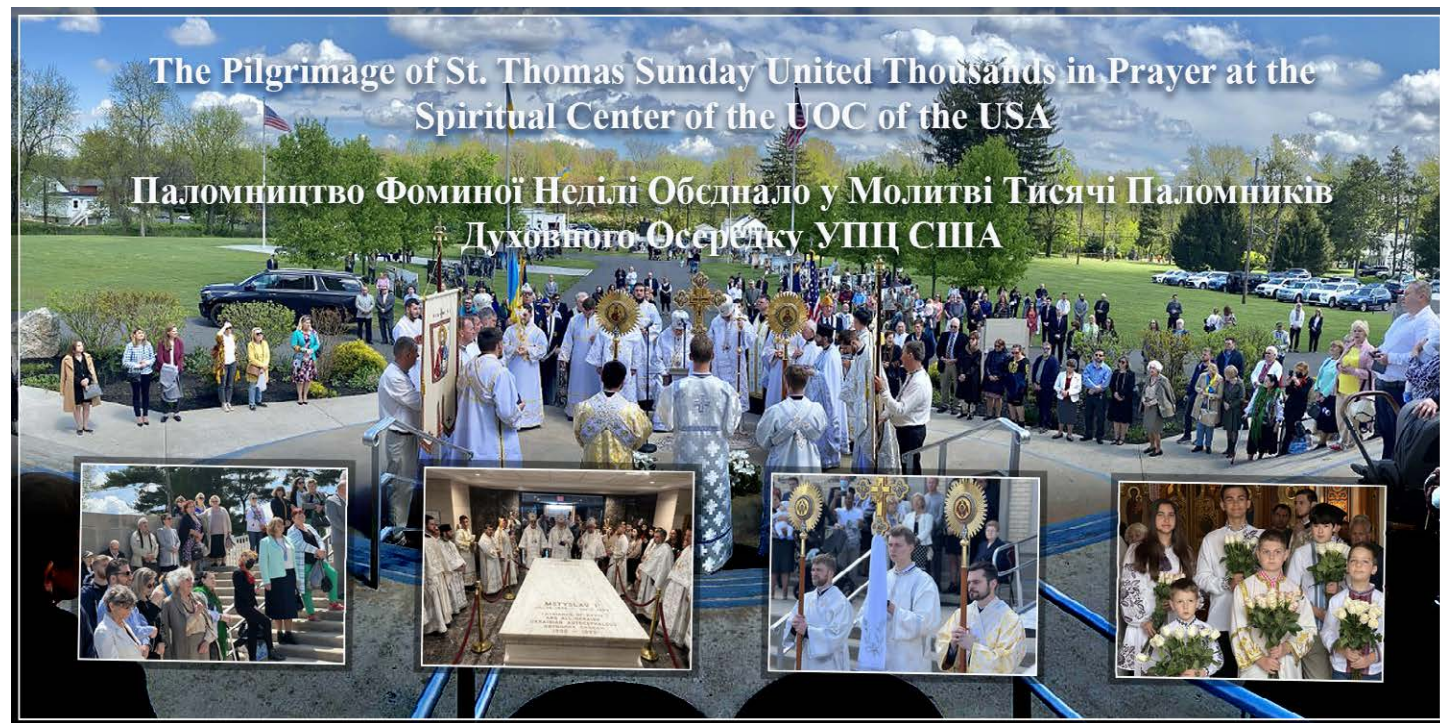
The community greeted Vladyka Daniel with a traditional Welcome dance and Ukrainian bread and salt, thus welcoming the hierarch into the midst of the newly-formed family of Ukrainian-Americans in the State of Ohio. The archbishop spoke to the children, parents and those in attendance, greeting them with the sacred feast of Pascha, calling upon all to enter into the joy of the bright feast of Easter by choosing to follow the way of the Lord.

In conclusion of Vladyka Daniel's visit, traditional blessing of Ukrainian Easter baskets took place, which enabled all to share in a potluck Paschal luncheon.

His Eminence Archbishop Daniel promised to return to Cincinnati, OH in order to hold a formal liturgical Eucharistic Liturgy, while establishing a new mission of the Ukrainian Orthodox Church of the USA.

Photos by Subdeacon Maksym Zhuravchuk





After torrential rainfall and thunder that shook the earth all night, the Sunday morning of April 23rd dawned bright and sunny, as if washed clean overnight. The birds chirped happily in the blossoming trees as the faithful began to arrive for Divine Liturgy at the St. Andrew Memorial Church on this St. Thomas Sunday. Soaring skyward, the Memorial Church, built to represent a candle flame lit in memoriam of the over 7 million lives lost during the Stalinist famine (Holodomor) of 1932-33 is the first Monument commemorating the Holodomor (death due to starvation) in the United States. Today, as the Orthodox Church prays for all those who have fallen asleep in the Lord, attending Divine Liturgy within the hallowed walls of this monument held its own significant meaning.

Many of the faithful arriving this morning, had also attended Divine Liturgy the day before, as the St. Thomas Weekend Pilgrimage activities kicked off on Saturday. During Saturday's service, celebrated by His Eminence Archbishop Daniel, with the blessing of His Eminence Metropolitan Antony, and attended by His Eminence Archbishop Jeremiah of South America, accompanied by the seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary who beautifully sang the responses and hymns, the faithful not only prayed, but were blessed with incredible spiritual edification. During his sermon, Archbishop Daniel had explained that in the Gospel (John 3:22-33) John the Baptist joyously and willingly steps back from the attention of the world, in honor of the Messiah whom he preached, Jesus Christ who

has now entered into His mission, preaching, healing, baptizing. It is the duty of each of us, baptized in Christ, to also preach Christ to the world, which is getting more and more difficult as society pushes its lack of morality, its warped understanding of freedom of choice, and its agenda upon our communities and nations. None the less, we are to be firm in our belief and are to defend the teachings of the Church, which were true 2,000 years ago, as they are true today.

As we rejoice in the Resurrected Lord, continued Archbishop Daniel, the Orthodox Church teaches us to pray for our loved ones who have reposed in the Lord. Our Traditions on Saint Thomas weekend are of old. In ancient times, the Early Christians would visit the graves of their loved ones the week following Pascha, to share with them the Good News of the Risen Lord. We continue this tradition today. However, over time our adherence has shifted from the spiritual, that which benefits the souls of the dead, to the convenient and enjoyable. The Church demands of us that we follow in the steps of the first Christians, in that we fast, confess, and commune, having partaken of the Holy Eucharist, having taken on Christ, we can then go and preach Christ to the living and to the dead. Only after having attended morning Liturgy are we truly prepared to share the joy of Christ with the others. Sadly, over time, more and more people choose to entirely skip Divine Liturgy in order to get a better parking spot at the cemetery, and get a head start on the festivities. His Eminence asked that everyone first prepare themselves spiritually and only then take the joy of the Risen Lord to the graves and share it with their departed loved ones. As Christians we must never forget that all things are done in

Christ and through Christ, otherwise they are nothing more than empty gestures.

At the conclusion of Saturday's Divine Liturgy, Archbishop Daniel read a moving prayer over the Artos which was resting in the center of the nave. His Eminence explained that this Artos (most-special Prospora) with an icon of the Resurrection of Christ on it, represents the Bread of Eternal Life which is brought out on Pascha, and rests in the church all of Bright Week, follows sacred Tradition. The custom of having this bread in church dates back to the time of the Apostles, who always left an empty place at the head of the table to honor the memory of Christ. Where He would have sat, they baked and placed a large round loaf of bread as it was their firm belief that He was invisibly present with them.

Pious custom teaches us to take this blessed bread as it is distributed on St. Thomas Sunday home with us, and treating it with reverence, as it mystically represents Christ, consume a crumb each morning with a sip of Holy Water as we start our days.

As the Liturgy concluded the faithful followed Archbishop Daniel outside as he headed to pray and bless the gravesites of the deceased clergy of the Church. Having exclaimed to them that Christ is Risen, and prayed for their peaceful repose, dousing the crosses and monuments with Holy Water, His Eminence wandered through the St. Andrew Cemetery praying, sprinkling the graves with holy water, and proclaiming the Risen Lord to all who rested in the hallowed ground.

The remainder of the afternoon, the faithful of the Church strolled through the cemetery, pausing to join prayers at various gravesites, catching up with friends who had traveled in from near and far, and spending a quiet afternoon in contemplation. At 3 PM people made their way to the Seminary which hosted a wonderful luncheon and Open House. For many this was their first time visiting the Seminary, and they were impressed not only with the architecture of the Victorian age building, but, with the knowledge of the students, and the beauty of the chapel. The golden iconostas, the relics, the shimmering icons imbued a sense of peace to those who entered the Seminary Chapel of the Three Holy Hierarchs, enticing them to linger and remain for the Vespers Service that evening.

Having spent a peaceful and spiritually edifying Saturday at the Metropolia Center of the Ukrainian Orthodox Church of the USA, the faithful once again



found themselves immersed in their Faith, their heritage, and their customs as they participated in Sunday's activities.

Celebrating Divine Liturgy was His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, along with Archbishop Daniel, Ruling Hierarch of the Western Eparchy and President of the Consistory, and Archbishop Jeremiah of South America. The three hierarchs ascended the steps to the open doors of the St. Andrew Memorial Church as the bells pealed announcing their arrival. As they paused just outside the doors, those gathered within were mesmerized as the bright sun glinted off the hierarchs' white vestments, making them veritably glow, like three heavenly figures who had deemed to visit mankind.

With flowers bobbing in their nervous hands, the children of the parish greeted the bishops, and then happily stepped into Metropolitan Antony's open arms for a joyous group hug. The hierarchs were handed more flowers along with warm words of welcome from the elder of St. Andrew Memorial Church Mr. Roman and Dobrodijka Lesia, president of the parochial sisterhood, and finally by Protopresbyter Yuriy Siwko, who expressed his delight at welcoming the hierarchs to the Memorial Church. As the hierarchs gladly accepted the flowers and greetings and expressed their well wishes, gratitude and blessings to the parish family, the faithful crowded around, craning their necks, and stretching out their arms to take photos.

As the hierarchs stood in the center of the nave, flanked by clergy who had arrived from nearby cities, surrounded by the faithful who had joined from near and far, the Divine Liturgy began. The choir, directed by Dr. Michael Andrec sang beautifully, their voices floating down as if from heaven to encircle the faithful gathered below.

The Gospel Reading was from John 20:19-31 retelling how Thomas was absent when Christ appeared to the Apostles and therefore did not believe that they had really seen Him stating that until he himself was able to touch Christ's wounds he would not believe the Lord was alive.

Stepping out on the ambo, Archbishop Daniel delivered a riveting sermon. He remarked that the Resurrected Christ first showed Himself to the women who had quietly followed Him. The men

had become afraid when Jesus was arrested, some denied even knowing him, while all of them hid in a room with closed windows and doors, afraid the same fate that met Christ awaited them. During Bright Week we had read how Christ had joined two of His Disciples as they walked to Emmaus. One was Cleopas and the other by Tradition was Luke. Both of these men knew Christ, and yet neither recognized Him, until they sat at the table, and He broke the bread. As they realized that Jesus lived, they made haste to run back and tell the other Disciples. It is into this energized atmosphere, as the two retell what they experienced to the Apostles gathered behind locked doors and windows that Jesus appears before them. Yet Thomas is missing and does not believe that Christ lives. Eight days later, when Thomas is present, the Lord once again appears to the Disciples and shows them His wounds and scars, at which point Thomas believes.

Archbishop Daniel explained that we all have our scars from life, and that society continues to wound us and Christ by inflicting new wounds when unborn children are killed through abortion, even into the ninth month of gestation when the little life is viable. The world is constantly inflicting new wounds upon Christ, and upon us as we are the Body of Christ. However, even though we are wounded we are to persevere and continue to preach the truth, defend the innocent, and be an example to the world.

His Eminence stated that many people come to him and ask where God is when they see the horrors being inflicted upon Ukraine. Vladyka replied that God is there, with each person who is suffering, fighting, dying, and struggling to live. He is there making it all bearable and giving them the hope to stand up and keep on struggling to live. Without God's presence the people would have given up long ago, but, with Him they are beaten down, but, they rise again stronger.

As Archbishop Daniel returned to the Altar the Liturgy continued, ebbing and flowing, as the faithful lost themselves in prayer. As the children gathered at the front of the church, the adults fell into line behind them, as they approached to partake of the Body and Blood of Christ. The Eucharist held even more meaning this day, as the faithful pondered how Cleopas and Luke recognized Christ at the breaking of bread, how the Artos that had stood in the center of the church all week represented Christ's presence. They approached with fear and love to also be part of this holy and mystical Sacrament.

Near the conclusion of the Divine Liturgy, the faithful, having been educated the day before by Archbishop Daniel on the Artos, gently reached into the bowl which

was offered to them by the altar servers and reverently took a piece of the blessed Artos which had been cut and placed in little baggies. Kissing the bread and gently placing it in their pockets and purses they fully intended to partake of little pieces of the blessed bread each morning.

At the conclusion of the service, Metropolitan Antony stepped out and addressed the faithful, thanking Archbishop Jeremiah for his participation this day, and welcoming all the guests who traveled to the Metropolia Center for the St. Thomas Weekend Pilgrimage. He reminded them that they are to be instruments of God and having been filled with the Grace of God during their baptism and chrismation, and having partaken of the Eucharist they have all they need to face anything life presents to them. As such His Eminence reminded them that they are given a duty much as the Apostles were, to preach the Word of God, to bring light into the darkness, and to always keep Christ before them. Metropolitan Antony invited everyone to join the clergy as they gathered at the steps of the Memorial Church for the general Panakhyda as they prayed for the peaceful repose of the souls lost during the Chornobyl disaster, Holodomor, and the current genocide taking place in Ukraine today.

Quietly exiting the church, the faithful made their way down the steps where they gathered to participate in the Memorial Service. With bowed heads the faithful felt overwhelmed in the knowledge that so many lives have been lost. The moment was poignant as the faithful had spread out, some stood next to the vinyl banner depicting the horrors of the current aggression of the Russian nation against Ukraine, the tragic images giving more power to the prayers being said.

As the service concluded, singing Christ is Risen, the entire entourage, led by the hierarchs made its way around to the back of the church and down into the Mausoleum where the faithful gathered at the crypt of Patriarch Mstyslav. Fresh flowers lay upon the Patriarch's tomb, as the smoke from the incense swirled about the heads of those gathered. It was a surreal moment, as if the curtain separating the living from the dead has slid slightly open and the two came together in prayer.

Having prayed for the peaceful repose of Patriarch Mstyslav, everyone ascended back up into the sunlight and once again processed around the church making their way to the Veteran's Monument



located on the property of the St. Andrew Memorial Church led by Ukrainian-American Veteran's carrying various flags from all the Military branches.

At the Veteran's monument, prayers were said for the peaceful repose of all veterans, especially those of Ukrainian heritage who had fought and died defending freedom, both on behalf of the United States and Ukraine.

As the services concluded, the faithful dispersed across the Metropolia Center. Some wandered back to the cemetery to slowly walk and visit the graves of numerous Ukrainian dignitaries, soldiers, artists and poets, who were buried there. Others walked across the picturesque bridge and made their way to the Ukrainian Cultural Center where they perused all the merchandize available from numerous vendors. While others made their way to the St. Sophia Seminary to enjoy an Ice Cream Social.

The Church grounds resonated with laughter and joy as people spent the afternoon in companionship and camaraderie. As the afternoon waned, the clouds began to roll in, and the thousands of people who had gathered this day, began to disperse. With final farewells the cars departed the grounds, as the people waved out their open windows to each other. As the sun slid behind the clouds, the words of hope and salvation continued to echo throughout the Metropolia Center. Christ is Risen! Indeed He is Risen!

Photos by Subdeacon Maksym Zhuravchyk and Elizabeth Symonenko



As the darkness of the Holy and Great Friday settled in the hearts of Ukrainian Orthodox Christians in Ukraine and in fact throughout the world, the clergy and faithful of the Ukrainian Orthodox Church of the USA sent a beacon of light – HOPE to their brethren in devastated by the war regions of Eastern and Central Ukraine.

Due to the close cooperation of the Consistory Office of Ministry of the UOC of the USA under the leadership of the hierarchs of the Church with His Eminence Metropolitan Serhiy of Donetsk and Mariupol Eparchy of the Orthodox Church of Ukraine, thousands of refugees from Donbas and Mariupol regions of destroyed and devastated towns and villages received Paschal baskets of food in order to bring some sort of normality to the celebration of the Glorious and Bright Feast of the Resurrection of our Lord and Savior Jesus Christ.

Children and adults, elderly and wounded approached Metropolitan Serhiy in order to receive a spiritual blessing for the celebration of Pascha and a greeting from the brothers and sisters of the Ukrainian Orthodox Church of the United States of America.

Archbishop Daniel and Metropolitan Serhiy worked closely between the charitable entities of both Churches, while providing humaniatarian ministry to the residents of pre-war areas of Mariupol and Donbas regions. Donations from the parishes of the UOC of the USA and a central organization of the UOC of the USA – St. Andrew Society (protodeacon Ihor Mahlay

– president), enabled clergy and individuals in Eastern Ukraine to ease to burden and pain of spiritual, financial and economic difficulty.

At the beginning of the Holy and Great Week, Metropolitan Serhiy personally traveled to various stores in Dnipro in order to obtain food items for over 300 families in that particular location.

Exactly 5 miles away from Bahmut, where Russian forces daily attack innocent civilians, Very Rev. Fr. Kostyantyn Kuznetson, a priest of Donbas Eparchy of the OCU (under the leadership if Metroppolitan Serhiy) together with his wife Natalia, continue to provide logistical support to the refugees and military personnel of the Ukrainian Armed Forces.

On Holy Thursday, the entire logistical truck was packed with Paschal food items that were obtained and delivered to the front line of Bahmut region in order to support the military men and women as we all celebrate the Bright Feast of Pascha. Blessing the food and sending off the truckload of Paschal baskets, Fr. Kostyantyn stated: "... we should all pray for our defenders and thank God for each and everyone of them! We do everything we can so that each Ukrainian military man and woman feel the love and spiritual support from us on this Sacred Day of the Bright Resurrection of Christ!

We are extremely grateful to the great benefactors of our area, the hierarchs, clergy and faithful of the Ukrainian Orthodox Church of the USA, for their consistent assistance to all displaced persons, refugees, military

and all the needy in this time of pain and suffering. We pray for all of you that contribute and take the actions of "LIGHT".

Beloved in the Lord clergy, parishioners and friends of the Ukrainian Orthodox Church of the USA: the aggression of Russian in Ukraine continues, and the need for assistance grows greater as more and more innocent lives are destroyed by Russia.

Please consider donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA. Every dollar helps return a sense of humanity to people who are heroically withstanding the brutal invasion and defending the world's right to freedom.

Радість і світло Пасхи розганяє темряву смутку війни - УПЦ США передала біженцям та військовим в Україні пасхальні кошики. У той час, коли темрява Святої і Великої П'ятниці осіла в серцях українських православних християн в Україні та й у всьому світі, духовенство та вірні Української Православної Церкви США надіслали промінь світла – НАДІЮ своїм братам і сестрам у спустошеній районом війни Східної та Центральної України.

Завдяки тісній співпраці Консисторії УПЦ США під керівництвом архієреїв Церкви з Високопреосвященнішим митрополитом Донецьким і Маріупольським Сергієм Православної Церкви України, тисячі біженців із зруйнованих і спустошених міст і сіл з Донбасу та Маріуполя околиць, отримали пасхальні кошики з продуктами, щоб внести хоч якусь нормальність у святкування Світлого свята Воскресіння Господа і Спаса нашого Ісуса Христа.

Діти та дорослі, люди похилого віку та поранені підходили до митрополита Сергія, щоб отримати духовне благословення на святкування Пасхи та привітання від братів і сестер Української Православної Церкви Сполучених Штатів Америки.

Архієпископ Даниїл і митрополит Сергій тісно співпрацювали між благодійними організаціями обох Церков, здійснюючи гуманітарне служіння жителям довоєнних районів Маріуполя та Донбасу. Пожертви парафій УПЦ США та центральної організації УПЦ США – Товариства св. Андрія Первозванного (протодиякон Ігор Махлай – голова), дали змогу духовенству та окремим особам Східної України полегшити



тягар і біль духовних, фінансових та економічних труднощів.

На початку Страсної і Великої седмиці митрополит Сергій особисто об'їздив різні магазини Дніпра, щоб придбати продукти харчування для понад 300 сімей у тій околиці.

Рівно за 5 миль від Бахмуту, де російські війська щодня атакують невинних мирних жителів, священник Донбаської єпархії ПЦУ протоієрей Костянтин Кузнецов (з єпархії митрополита Сергія) разом із дружиною Наталією продовжують надавати матеріально-технічну підтримку біженцям та військовослужбовцям Збройних Сил України.

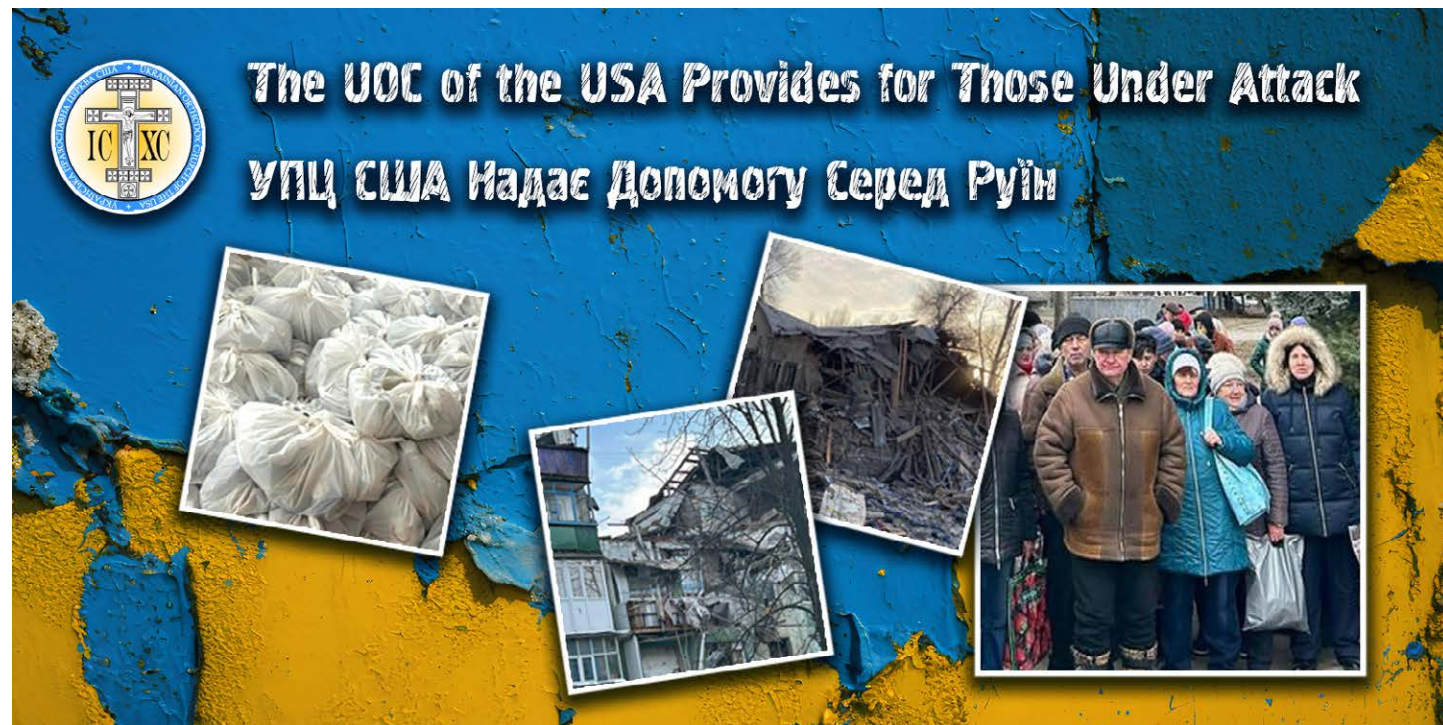
У Великий та Страсний Четвер, матеріально-технічний вантажівка була заповнена пасхальними продуктами, які були отримані та доставлені на передову Бахмутського району, щоб підтримати військових в час святкування Пасхи. Благословляючи страви та відправляючи вантажівку пасхальних кошиків, о. Костянтин зазначив: «...ми всі повинні молитися за наших захисників і дякувати Богу за кожного з них! Ми робимо все можливе, щоб у цей Святий День Світлого Христового Воскресіння кожен український військовий відчув нашу любов і духовну підтримку!»

Ми надзвичайно вдячні великим благодійникам нашої околиці, архієреям, духовенству та вірним Української Православної Церкви США за послідовну допомогу всім переселенцям, біженцям, військовим та всім нужденним у цей час болю та страждань. Ми молимося за всіх вас, причетних до справ «СВІТЛА».

Улюблене в Господі духовенство, парафіяни та друзі Української Православної Церкви США: агресія в Україні триває, і потреба в допомозі зростає, оскільки Росія знищує все більше невинних життів.

Будь ласка, по можливості зробіть свій внесок до Фонду Благодійної Допомоги УПЦ США. Кожен долар допомагає повернути почуття людяності людям, які героїчно протистоять жорстокому вторгненню та захищають право світу на свободу.





With the unprovoked and unforeseen invasion of Ukraine by the Russian Federation well into its second year, the effects of the attack have reverberated throughout all aspects of life in Ukraine. Having been unsuccessful in their attempt of a quick takeover of the country, the Russian forces have focused on destroying as much of Ukraine's civilian infrastructure as possible. Hospitals and schools, supermarkets, railways, airports, bus stations, apartment blocks, even isolated villages have all been bombed and reduced to rubble.

While the Russians are able to wreak havoc in the country, the Ukrainian spirit lives on. Through the Grace of God and the helping hands of those who care, the struggling citizens of Ukraine have been able to survive and hold on during the onslaught of aggression.

Working through Protopresbyter Kostyantyn Kuzyetsov of the Orthodox Church in Ukraine, with the blessing of Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and Consistory President, has been instrumental in providing much needed supplies to those who are suffering.

Daily, people gather and line up to accept donations of supplies they otherwise would go without. Mothers with infants are given much needed diapers, baby formula, and other goods for young children.

The elderly stock up on pickled and canned goods, bags of pasta, rice, and warm coats. Everyone gets supplies of soaps, shampoos, cleaning products, and priceless bottles of water.

If there is a need, a way is found to fill it as best as possible during a war, with supply lines being in shambles and goods hard to come by. A woman broke down in tears when she was handed a portable stove with fuel. Her home had been without electricity for months, and her family was surviving on dried scraps and cold canned goods. Something so simple as a hotplate gave this woman renewed hope as she once again felt human and was able to prepare a hot meal for her children.

While city residents are struggling, the internally displaced persons are struggling even more. Leaving behind their demolished homes and shattered lives, carrying all their worldly possessions in a couple of bags, they try to pick up the pieces while hunkering down in abandoned homes, bombed buildings, anywhere they can find shelter for the night. These individuals' very lives depend on the handouts of others.

Father Kostyantyn, along with his wife, Natalia, often travel to the war-torn areas to reach those who are in the worst need of standard supplies of food and hygiene products. Numerous generators have been delivered regardless of continued shelling and airstrikes. The Lord's work must continue even if sirens are blaring. In addition to food and water, much needed medical supplies are delivered to the disabled and elderly.

Not only do the civilians benefit from the kindness and generosity of others, but so do the defenders of Ukraine. The soldiers are grateful recipients of medical supplies, canned goods, socks, flashlights, boots, tourniquets, blankets, and much appreciated bags of goodies prepared by local volunteers. A piece of chocolate previously taken for granted, now is like a little taste of heaven, bringing to mind happier times, laughter with family, and worry-free bygone days.

Our purpose and mission, given to us by the Lord, is to serve others, as He Himself served. It is thanks to the generous donations of the hierarchs, clergy, and faithful of the Ukrainian Orthodox Church of the USA that these supplies have been made available to the suffering people of Ukraine. Many things we take for granted define our humanity. Food, access to clean water, heat, chocolate, etc. What would your life be without something so simple as a bar of soap?

The war continues, and the need for assistance grows greater as more and more innocent lives are destroyed by Russia. Please consider donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA. Every dollar helps return a sense of humanity to people who are heroically withstanding the brutal invasion and defending the world's right to freedom.





Beloved brethren in the Lord: CHRIST IS RISEN!

For 37 years, the catastrophe in Chornobyl remains the largest and most devastating nuclear accident in history and has rightly been described as the technological disaster of the 20th century.

Recalling and reflecting upon these sobering and saddening facts on the 37th anniversary of the Chornobyl catastrophe, we can only lift up our hearts in prayer to the Almighty God and beg for His continued mercy and compassion as we remember those who suffered indescribable pain and loss.

We recall firstly, on this solemn anniversary, the many innocent men, women and children who perished in this tragedy and we pray for the repose of their souls. We remember in particular the brave and selfless firefighters, who, in the hours and days following the explosion, knowingly and willingly exposed themselves to mortal danger and almost certain death in order to extinguish the flames and construct and place the sarcophagus on the smoldering ruins of the reactor. Of such men Christ speaks eloquently when He declares: "Greater love has no one than this, than to lay down one's life for his friends." (Jn. 15:13) We pray that God grant them eternal rest in a place of everlasting light where there is no pain, sorrow or mourning.

We also remember and pray for those whose health was irrevocably damaged by the radiation that was released that day, those who were taken ill and are living with sickness to this day, and for their families, and for those whose lives were cut short by premature death. We especially remember the children, most of whom were born after the catastrophe itself, who suffer physical and psychological disabilities today because of Chornobyl. We also remember and pray for the many thousands of people who were forced, by the noxious cloud of radiation, to flee their homes and leave behind forever, everything that was familiar and loved by them: the villages, houses, fields and farms where they and generations before them were born, lived, laboured and died. May God grant all who suffer His peace, hope and consolation.

And, in a special way, we also remember and pray for our beloved ancestral homeland of Ukraine: so rich, generous and abundant, yet so often neglected, plundered, and abused over the centuries by the men who ruled over her.

With prayers in Christ the Savior,
 +Antony, Metropolitan of the UOC of the USA and Diaspora
 +Jeremiah, Archbishop of the South American Eparchy
 +Daniel, Archbishop of the UOC of the USA and Western Europe

ЗВЕРНЕННЯ СОБОРУ ЄПІСКОПІВ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ США ТА ДІАСПОРИ

Молитовно Вшановуємо Жертви Чорнобильської Трагедії

Улюблені брати і сестри у Христі: ХРИСТОС ВОСКРЕС!

Протягом останніх 37-ти років катастрофа в Чорнобилі залишається найгіршою і найбільш руйнівною атомною аварією в історії людства, яку ще називають технологічною катастрофою XX століття.

Згадуючи та роздумуючи над сумними та моторошними фактами в цю 37-му річницю Чорнобильської катастрофи, ми повинні піднести наші серця в молитві до Всемогутнього Бога і просити у Нього постійного милосердя та милості, пам'ятаючи тих, хто зазнав невимовного болю та втрат.

В цю сумну річницю, ми пам'ятаємо про багатьох невинних чоловіків, жінок та дітей, які загинули в цій трагедії і ми молимося за упокоєння їхніх душ. Особливо, пам'ятаємо хоробрих та самовідданих пожежників, які в години та дні після вибуху свідомо та добровільно піддавалися смертельній небезпеці та майже смертю для того, щоб погасити полум'я та побудувати і розмістити саркофаг на тліючих руїнах реактора. Саме цих людей Христос має на увазі, коли він красномовно говорить: "Ніхто більшої любові немає над ту, як хто свою душу поклав би за друзів своїх" (Івана 15:13). Ми молимося, щоб Бог подав їм вічний спокій у місці світлім, де немає болю, скорботи ні зітхання.

Ми також пам'ятаємо і молимося за тих, чиє здоров'я безповоротно було пошкоджене радіоактивним випромінюванням, викинутим в той день, тих, хто захворів і живе з хворобами донині, за їхні сім'ї, і за тих, чиє життя обірвала передчасна смерть. Ми пам'ятаємо дітей, більшість з яких народилися після самої катастрофи, які сьогодні страждають від фізичних і психологічних вад через Чорнобиль. Ми також пам'ятаємо і молимося за багато тисяч людей, яких шкідлива радіаційна хмара змусила втікати з своїх будинків і назавжди залишити, все, що для них було дорогим та цінним: села, будинки, поля та ферми, де вони і покоління перед ними народилися, жили, трудилися і померли. Нехай Бог подасть усім тим, хто страждає Свій мир, надію та втіху.

Також, в особливий спосіб ми згадуємо і молимося за нашу улюблену батьківщину Україну: багату, щедру та рясну, і в той же час розкрадену, сплюндровану та вживану на протязі століть людьми, що панували над нею.

З молитвами у Христі,
 + Антоній, Митрополит УПЦ США та Діаспори
 + Єремія, Архієпископ Єпархії Південної Америки
 + Даниїл, Архієпископ УПЦ США та Західної Європи





Rev. Bohdan Hladio
Published on: April 12, 2023

As I write this, the drama surrounding the expulsion of the monks of the Ukrainian Orthodox Church under Metropolitan Onuphry from the Kyiv Pechersk Lavra is being played out, a drama simultaneously sad, understandable, and scandalous.

I first visited the Lavra in November of 1988. A portion of the monastery had just been re-opened, and it was moving to see how the monks were re-establishing monastic life after decades of Soviet persecution. One of the elderly monks “boasted” that he had been expelled from the monastery by three different Soviet regimes. While some see parallels between the experience of that elderly monk and the current controversy, I would argue that the parallels aren’t quite so straightforward.

I next visited the Lavra in 2006. The change was colossal. The small, poor, make-shift accommodations had been transformed into a spacious, opulent and impressive space, with churches, cells, gardens, restaurants, and shops. Especially striking were the expensive luxury cars and SUV’s of the clerics entering and leaving the premises, a big change from the poverty I had witnessed eighteen years earlier (I was reminded of a story related to me by a Serbian priest regarding Patriarch Pavle of blessed memory. The Patriarch, he said, when going to his first meeting with the Synod, looked out the window and saw a parking lot full of very expensive cars. “Whose cars are they?” he asked. “Your Holiness, those cars belong to the bishops” was

the answer. To which the Patriarch replied “Hmmm ... I wonder what kind of cars they would drive if they hadn’t taken a vow of poverty?”).

I visited the Lavra again in 2016, this time with my wife. By then Kyiv was clearly a Ukrainian city. Whereas in 1988 the Russian language was de rigeur, and in 2006 it was still prevalent, by 2016 the dominant language on the street, in stores, restaurants, etc. was Ukrainian. Stepping through the gate of the Lavra, however, was like nothing so much as crossing the border into Russia. All the signage was in Russian, as were the overheard conversations. Inquiries made in Ukrainian at the various church goods stores or icon shops were greeted with suspicious glances and answered in Russian. When we went to tour the caves to venerate the relics, after paying our entrance fee the ticket-seller said (in Russian), “You understand Russian, right?” and my wife immediately replied in Ukrainian, “No, we don’t. We would like the tour conducted in Ukrainian.” This elicited a flurry of whispering among the ladies on the other side of the counter and a phone call to someone else, after which we were told “The tour can’t be offered in Ukrainian—will English be OK?” In 2016, twenty-five years after Ukrainian independence and two years after Russia’s initial invasion of Ukraine, it was “impossible” to find someone who could conduct a tour of the caves in Ukrainian, in the capital of Ukraine, at the epicenter of the “Ukrainian Orthodox Church.”

Why is the government evicting the monks now? I have no insider information, but I do read Ukrainian and Russian, follow the secular and ecclesiastical news from Ukraine, and it seems to me that it’s not any one reason, but a confluence of several factors.

The first point to be made is that the government’s action is not a Soviet style attack against religion per se, such as what the old monk I met in 1988 had faced. It is, rather, a definitely controversial and arguably immoderate response to what is perceived as an existential threat. The monks are free to continue to fulfill their monastic obediences, just not in this particular location. Why?

I believe that the main reason has to do with what I witnessed during the other two visits mentioned above: the opulence and affluence as well as the non-if not anti-Ukrainian bias experienced by visitors to the Lavra over the course of decades. I do not know any priests in North America who can afford to drive the kinds of cars I saw priests and monks driving while at the Lavra. How could anyone—especially monastics!—afford such vehicles in a country where the average wage was less than \$200 US dollars per month? Where was the money coming from? Likewise, for three decades the lingua franca of the Lavra and the Ukrainian Orthodox Church affiliated with the Moscow Patriarchate was Russian, and the liturgical language was (and still is) Church Slavonic in the Russian (rather than Ukrainian) recension. Things like this get noticed, especially in a country going through the process of de-colonization, with a history of colonial oppression.

I have always been impressed by the reverence and love the Greek people—even not-terribly-pious Greek people—have for monasteries. Conversely, Orthodox Ukrainians would often look upon monasticism with skepticism, if not suspicion. Why? Whereas Greek monastics supported and participated in the struggle for national independence, monasteries in Ukraine for hundreds of years have been centers of colonial influence and power, largely staffed and led by monastics who were often of Russian derivation and always loyal to the Czarist or Soviet regimes. Revelations over the past six months about monastics and clergy of Metropolitan Onuphry’s jurisdiction spreading Russian propaganda and actively supporting the Russian invasion cannot help but feed pre-existing suspicions.

To my mind the scandalous nature of this controversy is not due so much the termination of the rental agreement between the Ukrainian government and the Onuphryite church in Ukraine, but rather to the reaction (and lack thereof) on the part of many Orthodox churches and hierarchs to the Patriarch of Moscow’s support for the war in Ukraine. While the “Caves controversy” raises obvious and healthy

questions having to do with things such as the Ukrainian government’s position on religious freedom, other, more theologically salient questions are notable in the Orthodox press by their absence.

Since the announcement of the Ukrainian government’s cancellation of the rental agreement the Onuphryite church has been posting letters of support from various patriarchates and hierarchs for the monks as well as condemnations of the Ukrainian authorities on its website. It is difficult to read such texts, however, when hundreds of thousands of military personnel (Russian as well as Ukrainian!) as well as tens of thousands of Ukrainian civilians have been killed and wounded, when between one-third and one-half of Ukrainian citizens have had to flee their homes, and when civilians and civilian infrastructure are attacked on a daily basis by the Russian military—all with the enthusiastic blessing and support of the Patriarch of Moscow.

I would invite those who of late have become deeply concerned with the state of religious liberty in Ukraine to first study the state of religious liberty in Russia and the temporarily occupied territories. While the Onuphryite Church in Ukraine is not being banned, the existence of Ukrainian Orthodox (and other) Churches and cultural institutions in Russia is forbidden, along with many other religious, cultural, and human rights groups. The question I would propose to those who are so concerned about the state of civil rights in Ukraine is “What have you done to support human rights in Russia?”

Likewise, I cannot help but wonder why it is that most if not all of the patriarchates and hierarchs who support the Onuphryite monks in Kyiv have not been able to find the honesty and courage to openly and categorically condemn Russia’s unprovoked war and particularly the Patriarch of Moscow’s clearly anti-Christian support of it?”

Two reasons seem obvious. Silence can indicate assent or fear. In the given instance the “best case scenario” would be that the churches and hierarchs who have not categorically condemned the Patriarch of Moscow’s anti-Christian warmongering are simply afraid—perhaps of recriminations, loss of financial support, an “invasion” by the Moscow Patriarchate into their own canonical territory, etc. More disturbing is the thought that those who have not openly condemned the Patriarch of Moscow’s support for Putin’s genocidal war actually support it themselves.

Christ castigates the religious leaders of his community for “swallowing camels while straining out gnats” (Mt. 23). The controversy surrounding the cancellation of the rental agreement between the government of Ukraine and the

Onuphryite church is, if nothing else, shining a very public light upon the churches and hierarchs who, while frantic over the “gnat” of controversy between the government and the monks, seem to have no problem swallowing the “camel” of the Moscow Patriarch’s anti-Christian warmongering. Until such time as all Orthodox churches, hierarchs, and

clergy clearly, publicly, prophetically and unequivocally condemn the support of the Moscow Patriarch and patriarchate’s support for Putin’s genocidal war against Ukraine the Orthodox church will continue to lose credibility as a legitimate Christian body.



Stewardship of the Mission?
UOW Stewardship Series – Spring 2023

Most of are familiar with the three ‘Ts’ of stewardship as an easy and helpful way of being reminded what we are to be stewards of in this life – namely our ‘time, talent, and treasure.’ So far so good. Much has been written about these and much more needs to be said, even in this column, in the future so that we can continue to learn and grow to become even better stewards of what God has entrusted to us in this life. At various stages of life, we may focus more on one or another of these. For example, those of us who are a little older might identify with the gift of time. As we get older, we look at ourselves and wonder if the ‘time of our life’ is ahead of us, or behind us? This is but one example that I hope to explore in the future - again requiring the Gift of Time!

But over the years I’ve become aware of a whole lot of other things entrusted to me by God that are equally, if not more important, than the three Ts above. One of those things, is the Mission of Christ. Early on in my ministry within the UOC of the USA, I was entrusted to serve in a mission church effort. Now retired and reflecting back on it for the past twenty-five years, I really didn’t have much of an idea of what that mission really was, or could be, and worse, I had little sense of what was really so precious in mission work in the eyes of the Lord, that had been entrusted to me by our hierarchs. So, the grace of God, as it has to be in the priestly work, must come through when human understanding, skill, perseverance or virtue fail. This is really the case with missions. In a weak moment one

might say, ‘Well, we’ll give it a go and if the mission fails, that’s OK – I’ll survive.’ No, it’s NOT Ok. To say this is to say if God has entrusted us a precious gift that it’s OK to just let it go to the dogs. But it’s really a temptation when things get tough, when people disappoint or when one just fails miserably.

Mission – The Reason for the Season

So, today as we immerse ourselves in the season of Pascha and the freshness of Pentecost – let’s ask ourselves what it is that we call the Mission of the Church. What is the nature of this gift, entrusted to every UOC parish? What does it mean to steward the mission by the Church? The Gospel proclaimed at the opening Liturgy of the Paschal Vigil (Holy Saturday) is that of Mt. 28, not only proclaiming the Resurrection of Christ, but what Christ called His apostles to do about it – entrusting them with His mission that He had begun:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spoke to them, saying, “All power is given unto me in heaven and in earth. Go therefore and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

It is a calling, but it is also a commandment! So, as my Dad always used to say, ‘Boys, there’s work to be done!’ So, the Lord Jesus, before His Ascension to the Father,

gathers and tells His disciples, 'Boys, there's work to be done!'. And the work would not only be done by the boys but also by the girls. These men and women who had become His disciples at various points along the long road to Jerusalem of His public ministry would be become part of a larger community called the Church, which would share in the life and mission of the Church together.

What is our Mission all About?

When we began our parish mission in Charlottesville, becoming a mission was pretty straightforward. Find a location, gather together the liturgical necessities like chalices, an antimins from the bishop, candles, incense, icons, place to set up and music for Pani to sing and BOOM, you have a mission! Well, there's a lot more to it than that but those simple practical things are all part of the early stewardship of a mission effort. And they're not to be taken lightly actually, because the way that we are diligent with small things is indicative of whether or not we are faithful enough to be in charge of large things. (Lk. 16L10) And, the Really large things – like the salvation of souls – requires great diligence. But we have to start somewhere. Sometimes I think if we had a glimpse of what we are really supposed to be about we would shrink back, and collapse in our stewardship of God's gift, and like the woeful steward of Mt. 24, bury our treasure in fear of the Master. But we must rouse ourselves to do the work as we are commanded.

First, what we have to do together, as members of the Church and as stewards of the gift of Salvation by Christ to the world, is come together to engage in this work together. This is what the apostolic Church did during the fifty days between Pascha and Pentecost – coming together in prayer, awaiting the Holy Spirit. Like the early Church, we too must pray, ponder Christ's words in our hearts and when the Spirit bestows the gift of the sacred Mission of Christ upon us, we have to identify the gift and embrace it, then offer it to God to bless our efforts and carry it forth exercising the work in accordance with His Commandment.

Identifying the Mission?

If the Mission of Christ to the world is God's Gift to Humanity - What is the nature of this gift? We really need to discover that gift, in its countless dimensions, over time. Is the mission of the Ukrainian Orthodox Church to make pysanky during Lent, Paschi during Holy Week and pirohi during the rest of the year? It's not of course (and I jest), but the mission is not those

things - though they're not bad in themselves, and could actually be helpful to the real mission of the Church in some way. But they are not the mission. To get to the mission, we must go back to the words of Christ, and it's helpful to identify the 'doing' of the mission by the verbs that Christ uses in the passage above.

Go – implies getting up and going somewhere else. It need not be to the opposite side of the earth (like Africa) as a missionary – but it could. It could also mean going over to your neighbor's house or to the local clergy gathering, or to a civic event. But the action of the salvation of the world implies moving beyond my living room, where I sit currently quite comfortably thank you. For those already following Christ, it also means going to Church, where Christ gives us the direction for our lives and for His mission.

Make disciples– begins by introducing someone into the possibility of a new relationship with Jesus Christ as a disciple or follower of Him, much like that of the first followers of Christ to whom He spoke these words. It means sharing what we have received with someone else, in some way. This sharing is made effective only by the power of the Holy Spirit working in a person's heart. Our words need not be theologically profound or complicated – the opposite is better. A person's initial experience, that the Risen Lord is real, is the starting point. It is not just about 'a likable religion' as such. But it can start in the smallest way, through a shared word about Christ, a gesture of kindness, or an invitation to someone an experience that you've had that you would call blessed.

This might be similar to the way that we might express to someone after we saw a great movie how we were entertained and maybe go back with them to the movie to see it again with them. Similarly, we can share something with someone that we've found precious that has been a blessing of God to us, believing that it might be a blessing to them. Certain life events, like having a baby, are pregnant with potential! (Lk. 2) God's Spirit will work in these things in ways that we cannot imagine because it is His desire that others experience the blessing we have received. At some point, a person who is interested begins to inquire/ask about Jesus, God, the Church. And they are taking the first steps to a very important, and the lifelong process of discipleship. It becomes an opening of the person to the presence of Christ which might just begin through that encounter with you, then through you by introducing them to the Church.

Baptize – in Baptism, God joins Himself to the soul of the person being Baptized. As a priest in the Church, I cannot join anyone to Christ, but through the whole process of

Baptism and all of the Christian Sacraments/Mysteries, people are saved by coming into relationship with the Father through the Son, and sealed in the Holy Spirit that God Himself accomplishes by grace and the faith in their hearts.

Teach them To Do - All that I have commanded you. The way of the Christian must proceed from the baptismal font, to a life of maturing faithfulness following Christ and His commandments. This includes our life vocation, moral behavior, relationships, interior life of prayer, stewardship and much more. These need to be taught – and I dare say that often, in our parishes, we just don't do this very well at all. Some learning is done by osmosis or example, but not all – and many baptized aren't taught much of anything! The commandment – Teach - firmly announced to the Church every year at Pascha.

Know That I am With You – Part of our Christian knowledge base is learning to recognize the truth of what we say when we come to kiss the cross at the end of Liturgy, saying 'Christ is in our midst!' The implication of these words is a key part of the mission. He's not just present in my heart, but in our midst! As in the days after the Resurrection, (Jn.20), He makes

Himself present in our common fellowship together as parish communities. If we are to come to know Him and be His disciples we must join the Church, and enter into the Church fully and remain engaged in her life of worship, growing in fellowship and participating in Her mission. In doing so, we become part of a living parish where each person renders Christ present in some way.

So this is a very brief summary of some of the elements of What the Stewardship of the Mission is about. In the next episode, we'll take a look at the Who of the stewardship of the Mission.

Fr. Robert Holet is a retired priest of the UOC of USA, formerly serving St. Nicholas parish in Charlottesville, Virginia

He presently serves as the Director of the Consistory Office of Stewardship

Feel free to contact him at stewardship@uocofusa.net.





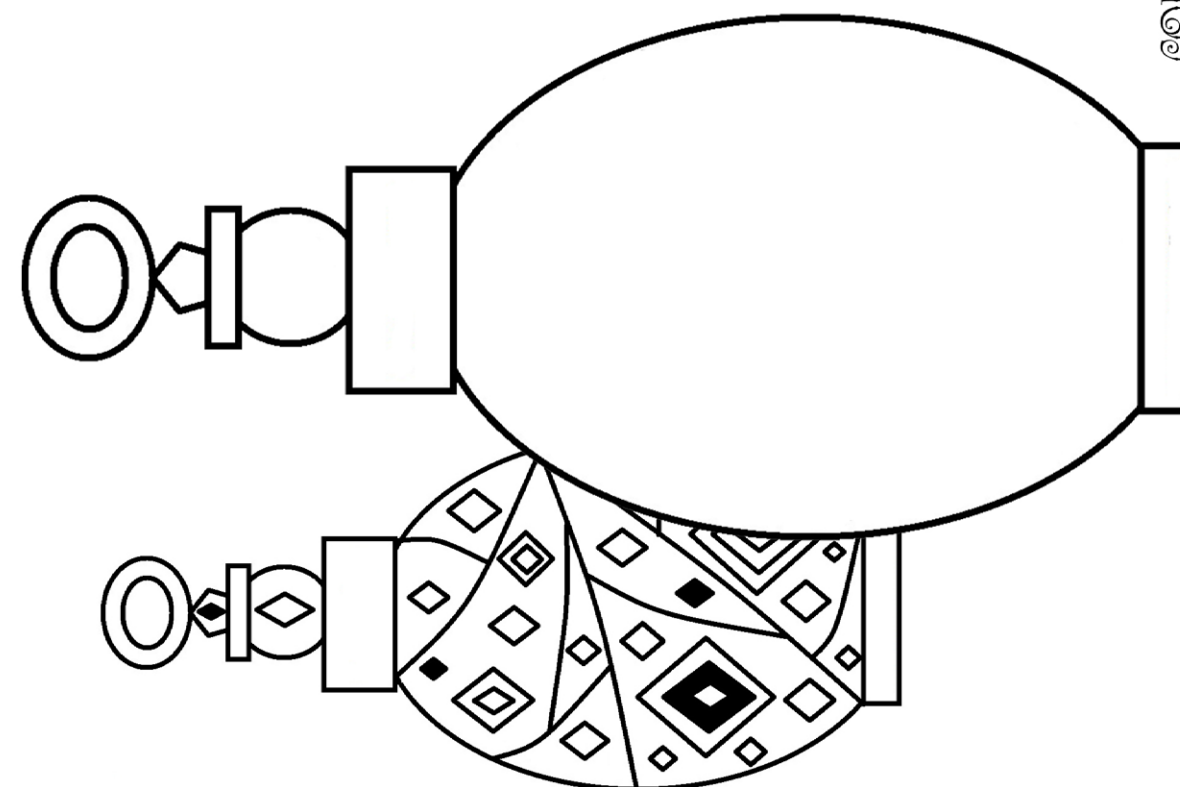
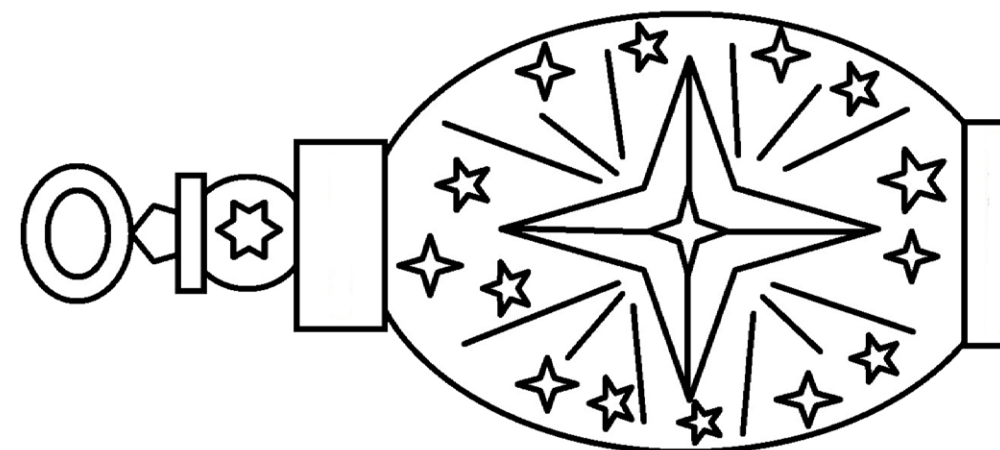
INGREDIENTS:

1 pound of ham
 3 medium potatoes
 4 medium carrots.
 1 (15 oz) can sweet peas, drained or 2 cups of thawed frozen peas
 5 boiled eggs
 5 medium-large pickles (I use Vlasic)
 1/3 cup chopped green onion
 1/4 cup chopped fresh dill
 3/4 cup to 1 cup mayo (to taste)
 1 Vidalia onion finely chopped
 Salt and Pepper (to taste)

DIRECTIONS:

1. In the same pot, boil whole unpeeled potatoes and carrots for about 30 minutes, or until knife pierces them smoothly. Don't let them get too soft.
2. In a separate pot put eggs in salted cold water. Bring to a boil, turn it off and leave it on the same burner with the lid on for 15 minutes. Cool them down in cold water.
3. Remove the vegetables and eggs from boiling water and allow them to cool to room temperature prior to chopping. Skin the boiled potatoes and carrots with a small knife. It's easier to skin the carrots if you make a slit down the length of the carrot and skin in a circle around the carrot. (You can also dice raw carrots and potatoes then boil them together for about 12 min in unsalted water. Rinse with cold water and drain well on paper towels.)
4. Chop ham, potatoes, carrots, pickles, and eggs into equal size dice (pea size).
5. Mix together potatoes, carrots, pickles, eggs, green onion, dill and mayo. Add more mayo, Salt and pepper to taste.
6. Fold in the Vidalia onion and peas last so they aren't crushed. Add more pickles, onions, etc., per taste.

Natasha's Kitchen

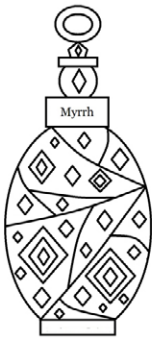


COLOR THE BOTTLES OF FRAGRANT OIL

WORDSEARCH

K W D F M D W F T T V L S H S B M O T Z G E G T L
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G T W H R E M I Q H S R L N Q S F U A H G N Z Q R
R J O H Y V E A T E T Q M A U F T U C I G G N K S
C E T P M E N R J Z Q A K B W O O P Q S A X C Q H
N C S J K K A B D G H B E S J Z X W P M X J Z G D
L B J U A M I N Y J D Y K W G F O H Z T H I E S T
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|-------------|--------------|---------|
| ALIVE | ANGEL | CHRIST |
| JAR | JESUS | JOANNA |
| MARTHA | MARTHA | MARY |
| MARY | MYRRHBEARERS | OIL |
| RESURRECTED | SALOME | SUSANNA |
| TOMB | WOMEN | |



HOW MANY DIFFERENCES CAN YOU SPOT?
The Myrrh-bearing Women





Alavidze, Luca baptized and chrismated on March 19, 2023 in St. Panteleimon Church, Brooklyn, NY. Child of Nikoloz Alavidze and Hanna Moroz. Sponsors: Levan Lortkipanidze/Kateryna Foksha and Jumber Kipiani, Teimuraz Gvaladze/Mariami Baratashvili. Celebrated by Rev. Vasyl Shak.

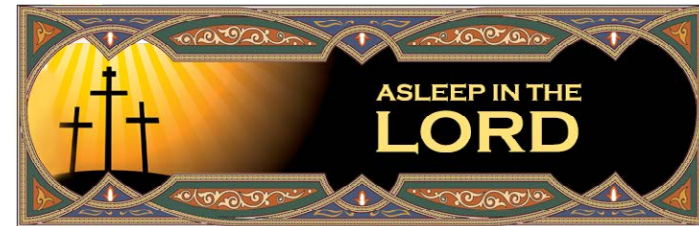
Danyiuk, Danyil baptized and chrismated on January 14, 2023 in St. Mary the Protectress Church, Rochester, NY. Child of Yevhen Danyiuk and Viktoriia Balaban. Sponsors: Bogdan Danyiuk and Maryana Khomenets. Celebrated by V. Rev. Igor Krekhovetsky.

Dotsenko, David baptized and chrismated on March 11, 2023 in St. Mary's Protection Church, New Haven, CT. Child of Andriy Dotsenko and Viktoriia Verner. Sponsors: Alexis Amador and Anna Sweeney. Celebrated by V. Rev. Oleksandr Yatskiv.

Gavrylishyn, Andrew baptized and chrismated on March 18, 2023 in St. Vladimir Cathedral Church, Parma, OH. Child of Sergii Gavrylishyn and Liudmyla Danylchuk. Sponsors: Andriy Sych and Yuliia Pavlenko. Celebrated by Fr. Michael Hontaruk.

Kyrstiuk, Bogdan baptized and chrismated on March 25, 2023 in Sts. Peter & Paul Church, Millville, NJ. Child of Roman Kyrstiuk and Yelizaveta Kyrstiuk. Sponsors: Ruslan Shyruk and Oleksandra Ruslakova. Celebrated by V. Rev. Orest Poukhalskii.

Woloschak, Teagan baptized and chrismated on March 12, 2023 in Sts. Peter & Paul Church, Youngstown, OH. Child of Chuck Woloschak and Ashley Woloschak. Sponsors: Nicholas Woloschak and Christina Buccino. Celebrated by Fr. Mykola Zomchak.



Molnar, Joan Agnes of Frederick, MD on March 12, 2023 at the age of 81 years, officiating clergy Rev. Oleg Kravchenko of Assumption Virgin Mary Parish, Northampton, PA 18067.

Raynor, Mary Ann of Narragansett, RI on March 1, 2023 at the age of 80 years, officiating clergy Rev. Oleg Kravchenko of Assumption Virgin Mary Parish, Northampton, PA 18067.



ORDINATIONS

V. Rev. Vasyl Pasakas	4/6/2013
V. Rev. Yuriy Shakh	4/7/1991
V. Rev. Zinoviy Zharsky	4/11/1998
V. Rev. Vasyl Sendeha	4/14/2007
V. Rev. Jakiw Norton	4/24/1977
V. Rev. Todor Mazur	4/27/1992
Rev. Myroslav Mykytyuk	4/30/2022
Protodn. Andriy Fronchak	4/7/2007
Protodn. Mikhail Sawarynski	4/25/2004
Dn. John (Robert) Cummings	4/25/2021



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Archbishop Orest (Ivaniuk) – April 14 1981

5th 1955 -	PRIEST JOSEPH BODNAR
27th 1963 -	PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 -	MITRED PROTOPRIEST MYKOLA LASZCZUK
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
17th 2020 -	PROTOPRESBYTER NESTOR KOWAL





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HOLY LAND
PILGRIMAGE WITH ARCHBISHOP DANIEL

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СВЯТУ ЗЕМЛЮ
ІЗ АРХІЄПІСКОПОМ ДАНІІЛОМ

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2023
22 ТРАВНЯ - 3 ЧЕРВНЯ



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JULY 23-27 MOMMY/DADDY & ME
AUGUST 13-19 SACRED ARTS WEEK
AUGUST 20-26 CLERGY FAMILY RETREAT
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Mountain an IHG Hotel
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Friday, July 28, 2023
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Saturday, July 29, 2023
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evening at
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location!



Sunday, July 30, 2023
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St. Michael's
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Послужки Христу цього літа



У ПОШУКАХ ВІРНИХ РІЗНОГО ВІКУ З 14-ТИ РОКІВ І ВИЩЕ

ПОТРЕБА У ПРАЦІВНИКАХ ЯК ДЛЯ ОКРЕМИХ ЗАХОДІВ ТАК І
НА ПОВНЕ ЛІТНЄ ВЛАШТУВАННЯ

ПОСАДИ ВКЛЮЧАЮТЬ: ШЕФ-КУХАР, ВОЖАТІ, ПЕРСОНАЛ ДЛЯ
ВИКОНАННЯ РОБІТ НА ТЕРИТОРІЇ ТАБОРУ ТА НА КУХНІ,
ПЕРСОНАЛ ДЛЯ ЗДІЙСНЕННЯ ПРОГРАМ.

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З ЧЕРВНЯ ПО СЕРПЕНЬ 2023 РОКУ

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UKRAINIAN ORTHODOX CHURCH OF THE USA
APRIL CELEBRATIONS
У КВІТНІ СВЯТКУЄМО
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



1
GLORIFICATION OF THE BIRTH-GIVER OF GOD (AKATHIST SATURDAY)
ПОХВАЛА ПРЕСВЯТОЇ БОГОРОДИЦІ
(СУБОТА АКАФІСТА)

2
5TH SUNDAY OF GREAT LENT: VENERABLE MARY OF EGYPT
5-ТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ:
ПРП. МАРІЇ ЄГИПЕТЬСЬКОЇ

7
THE ANNUNCIATION OF THE THEOTOKOS
БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

8
LAZARUS SATURDAY
ЛАЗАРЕВА СУБОТА

9
PALM SUNDAY: ENTRY OF THE LORD INTO JERUSALEM
ВЕРБНА НЕДІЛЯ:
ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ

12
GREAT WEDNESDAY
ВЕЛИКА СЕРЕДА

13
GREAT THURSDAY: MYSTICAL SUPPER
ВЕЛИКИЙ ЧЕТВЕР: СПОМИН ТАЙНОЇ ВЕЧЕРІ

14
GREAT FRIDAY
СТРАШНА П'ЯТНИЦЯ

15
GREAT SATURDAY
ВЕЛИКА СУБОТА

16
PASCHA: THE RESURRECTION OF CHRIST
ПАСХА: ВОСКРЕСІННЯ ХРИСТОВЕ

17
BRIGHT MONDAY (FAST-FREE WEEK)
СВІТЛИЙ ПОНЕДІЛОК (ВСЕЇДНА СЕДМИЦЯ)

23
ANTIPASCHA: ST. THOMAS SUNDAY
АНТИПАСХА: НЕДІЛЯ СВ. АП. ФОМИ

30
SUNDAY OF THE MYRRH-BEARING WOMEN
НЕДІЛЯ ЖІНОК-МИРОНОСИЦЬ



UKRAINIAN ORTHODOX CHURCH OF THE USA
MAY CELEBRATIONS
У ТРАВНІ СВЯТКУЄМО
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



6
GREAT-MARTYR GEORGE
ВМЧ. ГЕОРГІЯ (ЮРІЯ) ПОБІДНОСЦЯ

7
FOURTH SUNDAY OF PASCHA: OF THE PARALYZED MAN
НЕДІЛЯ 4-ТА ПІСЛЯ ПАСХИ:
НЕДІЛЯ ПРО РОЗСЛАБЛЕНОГО

8
HOLY APOSTLE AND EVANGELIST MARK
АПОСТОЛА І ЄВАНГЕЛІСТА МАРКА

13
HOLY APOSTLE JAMES
СВ. АП. ЯКОВА

14
FIFTH SUNDAY OF PASCHA: THE SAMARITAN WOMAN
НЕДІЛЯ 5-ТА ПІСЛЯ ПАСХИ:
ПРО САМАРЯНКУ

18
GREAT-MARTYR IRENE OF THESSALONICA
ВЕЛИКОМУЧЕНИЦІ ІРИНИ

19
VENERABLE JOB OF POCHAIV
ПРП. ІОВА ПОЧАЇВСЬКОГО

21
SIXTH SUNDAY OF PASCHA: THE BLIND MAN
НЕДІЛЯ 6-ТА ПІСЛЯ ПАСХИ:
ПРО СЛІПОРОДЖЕНОГО

HOLY APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN
АПОСТОЛА І ЄВАНГЕЛІСТА ІОАНА БОГОСЛОВА

24
HOLY EQUALS-TO THE APOSTLES METHODIUS AND CYRIL
РІВНОАП. МЕФОДІЯ І КИРИЛА

25
THE ASCENSION OF OUR LORD
ВОЗНЕСІННЯ ГОСПОДНЄ





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Akathist to the Queen of All

May 4

ALL SAINTS CAMP

June 22-24	St. Nicholas Program
June 25-July 1	Diocesan Church School
July 2-15	Teenage Conference
July 23-27	Mommy/Daddy & Me
August 13-19	Sacred Arts Week
August 20-26	Clergy Family Retreat
August 26-30	ASC for Adults
September 1-4	Family Fest

Ascension

May 25

UOL Convention

June 27-30

Pentecost

June 4

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HOLY LAND PILGRIMAGE

May 22 - June 3

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