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His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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О, Святий Архангеле Божий Гавриїле! Ти, що постійно стоїш перед престолом Всевишнього, найрадісніший благовіснику і стараний помічнику нашого спасіння!

Милостиво прийми від нас недостойних принесений тобі цей хвалебний спів. Направ молитви наші і, як кадило, на небесний вівтар кадильний вознеси їх. Осіни розум наш світлом віри Православної, запали любов'ю серця наші до Христа Спасителя нашого, зверни і зміцни бажання наші на спасительний шлях Євангельських заповідей. Щоб в цьому віці тихо і побожно пожили ми на славу Богу, і в майбутньому не втратили Царства Небесного, його ж отримати сподобилися благодаттю Христа Бога нашого, заступництвом Пречистої Його Матері, і твоїми могутніми молитвами, і щоб прославили з Тобою і іншими безплотними силами небесними і усіма святими Єдиного в Тройці славимого Бога: Отця, і Сина, і Святого Духа нині, і повсякчас, і на віки віків. Амінь.

МОЛИТВА ДО СВЯТОГО ГАВРІІЛА ДРУГА

Св. Архангеле Гавриїле! Ангеле Благовіщення, вірний посланцю Божий, Відкрий наші вуха навіть на тихі нагадування і заклики люблячого серця нашого Господа. Завжди стій нам перед очима. Просимо Тебе, щоб ми Слово Боже правильно розуміли, Слухали його і виконували те, чого Бог від нас прагне. Навчи нас бути готовими, Щоб коли прийде Господь, не застав нас сплячими. Амінь.

МОЛИТВА АРХАНГЕЛУ ГАВРІІЛУ ПРО ЗАХИСТ

Святий Архангел Гавриїл, прошу у тебе захисту і допомоги. Захисти мене від підступів бісів і диявола. Віджени від мене сатану. Не дай злим і підлим людям в долю мою втрутитися. Збережи здоров'я сім'ї моєї і посіли в нашому домі світ навіки. В ім'я Отця, і Сина, і Святого Духа. Амінь.

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**IF OUR
HEART
CANNOT FORGIVE,**
then we will not be
able to accept God's
forgiveness. The more
we confess our sins,
the more we examine
our consciences, the
easier it is to forgive
and to put away anger
and grudges.

- Archbishop Daniel

**ЯКЩО НАШЕ
СЕРЦЕ
НЕ МОЖЕ
ПРОЩАТИ,**
то ми не зможемо
прийняти Боже
прощення. Чим
більше ми зізнаємося
в своїх гріхах, чим
більше досліджуємо
своє сумління, тим
легше нам прощати і
відганяти гнів і
образу.

- Архієпископ Даниїл

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

ARCHANGEL GABRIEL

One of the seven Archangels, the “Left Hand of God,” Archangel Gabriel is considered God’s messenger. His appearance signals important events for all mankind that change the course of history.

God makes sure that His sons and daughters were aware of God’s concern and feel His love. Archangel Gabriel performs exactly this important mission - he announces the commands of God and gives hope. The first mentions of the Archangel Gabriel are found in the Book of Daniel, to whom he explained the meaning of visions and announced the future fate of the Jewish people. Archangel Gabriel appeared in the desert to the prophet Moses, where he taught encouraged him to write. Retelling of the beginning of the world and the creation of the first man, he inspired the prophet to write the book of Genesis. Gabriel informed the righteous Joachim and Anna of the conception and forthcoming birth of the Blessed Virgin Mary, and appearing in the temple in front of Zacharias, the angel predicted the miraculous conception and birth of John the Baptist - the Forerunner of Christ.

It was the Archangel Gabriel who was chosen as the messenger of the Lord to Saint Joseph the Betrothed, whom he assured in a dream of the sinlessness of the Virgin Mary. From Gabriel, Joseph received a warning about Herod’s bloody plans and an order to save the Infant and the Virgin by fleeing to Egypt. Archangel Gabriel was next to the Son of God in all the most significant moments of His earthly life. Fully justifying the meaning of his name “God’s fortress”, he was next to the Lord during His prayer in the Garden of Gethsemane witnessing the blood sweat, inspiring, and strengthening Him for His impending suffering. The Myrrh-bearing women heard the news of the Resurrection of Jesus Christ from the mouth of Archangel Gabriel.

In many Church books, Archangel Gabriel is called the “minister of miracles”. His multiple appearances before humanity in Old Testament and New Testament times emphasize the zealous fulfillment of God’s Will. He shares with people lifesaving wisdom and informs about the main events in the spiritual history of Christianity. The Orthodox Church urges the faithful not to forget Archangel Gabriel’s service before the Lord, his petitions for Christians, and diligently pray for his intercession on the days dedicated to his memory.



АРХАНГЕЛ ГАВРИІЛ

Один із семи архистратигів, “Ліва Рука Господа” Архангел Гавриїл вважається Божим вісником і посланцем. Його поява сповіщає про важливі для всього людства події, які змінюють хід історії.

Бог дбає, щоб Його сини і дочки чули турботу та відчували любов. Архангел Гавриїл саме і виконує цю важливу місію – сповіщає повеління Божі та дає надію. Перші згадки про Архангела Гавриїла знаходяться в книзі пророка Даниїла, якому він пояснював значення видінь, сповіщав про майбутню долю єврейського народу. Архистратиг Гавриїл з’являвся у пустелі перед пророком Мойсеєм, де навчив його книжному писанню. Сповіщаючи про початок світу і створення першої людини, він надихав пророка на написання книги Буття. Гавриїл сповістив праведних Йоакима та Анну про народження від них Пресвятої Діви Марії, а, з’явившись в храмі перед старцем Захарією, передрік про чудесне зачаття і народження Іоана Хрестителя – Божого Предтечі.

Саме Архангел Гавриїл був обраний посланцем Господа до святого Йосифа Обручника, якого уві сні запевняв у безгрішності Діви Марії. Від Гавриїла Йосиф отримав попередження про криваві задуми Ірода і наказ рятувати Немовля з Богородицею втечею до Єгипту. Архангел Гавриїл був поряд з Сином Божим у всі найзначніші моменти Його життя. Повністю виправдовуючи значення свого імені “Божа фортеця”, він був поряд з Господом під час Його молитви у Гетсиманському (Гефсиманському і.д.) саду до кривавого поту, надихав і укріплював Його перед майбутніми стражданнями. Із вуст архангела Гавриїла жінки-мироносиці почули звістку про Воскресіння Ісуса.

В багатьох церковних книгах архистратига Гавриїла називають “служителем чудес”. Його багаторазові явлення перед людством в старозавітні та новозавітні часи підкреслюють ревне виконання Божої Волі. Він повідомляє людям рятівне вище знання, сповіщає про головні події в духовній історії християнства. Православна Церква закликає не забувати про служіння Архангела Гавриїла перед Господом, його клопотання про християн, і старанно молитися до нього в дні, присвячені його пам’яті.



CHURCH OF THE ARCHANGEL GABRIEL IN NAZARETH (ANNUNCIATION)

When the Virgin Mary as a young girl was one day in her hometown of Nazareth contemplating the coming of the promised Messiah, the Archangel Gabriel (commemorated today, July 13/26) appeared to her with the glad tidings of the Annunciation: *And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (Luke 26-30).*

To this day, in the city of Nazareth—one of the last cities in the Holy Land with a sizeable Christian population—there is a church dedicated to the Archangel Gabriel. Inside the church is a well that tradition designates as coming from the very spring at which the Annunciation took place. This tradition, which originates in the Protoevangelon of James, began to spread from the second century.

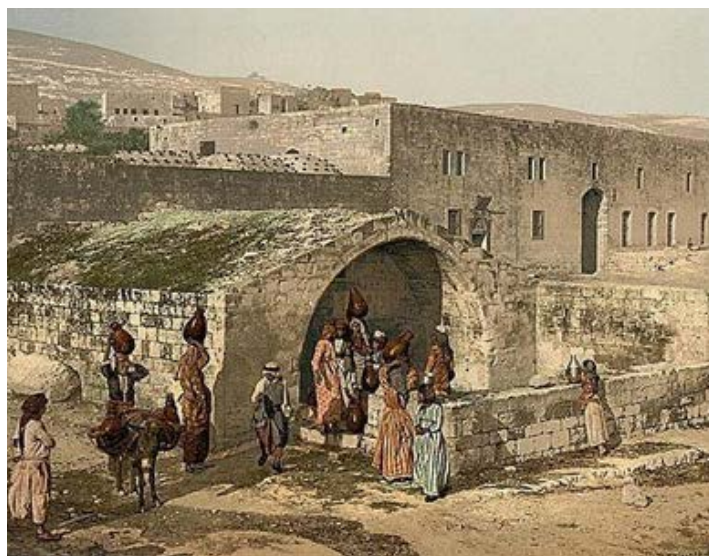
There is evidence of a church built in this place only since the Crusades (12th century). However, most likely there was an earlier church built here already in Byzantine times. The current place of worship, owned by the Greek-Orthodox Church, was built in 1750 by Orthodox monks, on top of the ruins of the medieval Crusader Sanctuary destroyed by the Muslims. In 1767, the wooden iconostasis was placed in the presbytery, along with valuable icons of the Jerusalem school.

In the last century, between 1977 and 1978, two Romanian artists decorated the walls of the sanctuary with biblical scenes.

Crossing the church leads to a crypt at the bottom of which flows the water from the spring. The walls of the crypt are decorated with four trefoil arches and covered in marble and enamel. A niche at the side of the altar preserves the spring that flows directly from the rock (from Sanctuary Nazareth).

THE FOUNTAIN OF THE VIRGIN AND THE ST. GABRIEL

Along the road heading north, in the direction of Cana, there is the “Fountain of the Virgin”, much loved by the Nazarene people, who for centuries have seen the women of the village, armed with posts, collect water, in the tradition of Mary.

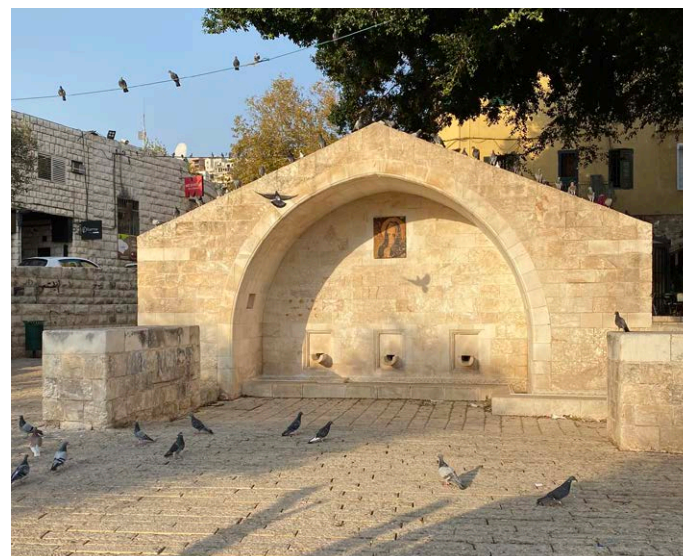


This monumental fountain received the water from a spring around 160 meters further north, alongside the mount “Gebel es-Sik”. Today three water outlets are closed, and after many centuries the fountain has lost its function as a meeting place for the local people.

In ancient times the fountain was probably placed just outside the center of the village, while for a few centuries the spring was enclosed in an underground chapel inside the Greek Orthodox Church of Archangel Gabriel, built to the northwest of the fountain. For the Greek Orthodox, this is the church in memory of the Annunciation. And thus, the local Orthodox people call it simply, “The house of Mary”.

Remembered as far back as the 12th century, the church is described. “Then we left this town and went a little way to the northeast where we found a wonderful well which was deep and very cold, and to reach the water you must go deep down on a stairway. And above this well there is a church dedicated to the Archangel Gabriel, and it is round.” The local tradition is based on the Protogospel of James, who splits the Annunciation of the angel into two sequences: the first at the well where the Virgin came to collect water. This text tells the story of the annunciation—the place where the Virgin Mary fetched water. The Orthodox have accepted this book as a tradition, and therefore built their church near the site of the Well:

And she took the pitcher, and went out to fill it with water. And, behold, a voice saying: Hail, thou who hast received grace; the Lord is with thee; blessed art thou among women! And she looked round, on the right hand and on the left, to see whence this voice came. And she went away, trembling, to her house, and put down the pitcher; and taking the purple, she sat down on her seat, and drew it out. And, behold, an angel of the Lord stood before her,



saying: Fear not, Mary; for thou hast found grace before the Lord of all, and thou shalt conceive, according to His word.”

Another version has the even taking place in the house:

And she took the cup and went out to fill it with water. Suddenly, a voice said to her, Rejoice, thou that art highly favored, the Lord is with thee: blessed art thou among women. And Mary looked around to the right and the left to see where this voice came from. And trembling she went into her house. Setting down the cup, she took the purple thread and sat down on the chair and spun it. Suddenly, an angel stood before her saying, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

(from Sanctuary Nazareth and Biblewalks)



Holy Land Pilgrimage with Archbishop Daniel Continues Паломництво до Святої Землі з Архієпископом Даниїлом Продовжується

After a leisurely morning in Jerusalem, the group boarded to reach their next destination. As they gazed out the windows, they watched everyday life unfold before them. Children in school uniforms stood and waited for the bus, while adults rushed along the sidewalks late to work. Leaving behind the opulent city streets, and lush fields, the bus wound its way through the countryside, heading deeper into the dry arid landscape dotted with goat herds.

Having entered the West Bank, the bus soon came to a stop and the pilgrim disembarked in a large, paved courtyard before an impressive structure which was the Church of the Nativity in Bethlehem. They got in line to enter through the tiny door named the “Door of Humility,” which is the only door into the fortress-like front wall of the Church of the Nativity. The previous entrance to the church was lowered around the year 1500 AD to stop looters from driving their carts in. To Christians, it seems appropriate to bow low before entering the place where God humbled himself to become man.

Today’s basilica, the oldest complete church in the Christian world, was built by the emperor Justinian in the 6th century. It replaced the original church of Constantine the Great, built over the cave venerated as Christ’s birthplace. Constantine and his mother, Helena, commissioned that the Church of the Nativity be built over the cave marking the birthplace of Jesus, it was dedicated in 339 AD. It consisted of an octagonal floor plan and was placed directly over the cave. In the center of the octagonal part, a viewing

area with a railing provided a view of the cave. Part of the mosaic of the original floor has survived and can still be seen through trap doors in the floor of the nave.

In 614 AD this was the only church spared by the Persians during their conquest of the Holy Land because they saw paintings on the outside of the church honoring the Magi from the east, who were fellow Persians.

Entering the oldest functioning church in the world the pilgrims paused to view the ancient mosaic floor from the original church before getting into a long line to view the very birthplace of Christ. As they slowly made their way forward, along the right side of the church, they gazed upward where portions of the white walls revealed beautiful mosaics of angels, their golden halos glowing in the sunlight. Leaning against the large pillars they gazed upon the icons that were upon them, painted by the Crusaders. It was humbling to realize they were shuffling slowly along in the steps of millions upon millions of Christians who had come before them.

As they neared the front of the church, they marveled at the ancient iconostas with a myriad of lampadas illuminating it. Soon they line narrowed to the right of the altar, and they were ushered along a narrow corridor and down some final steps under a marble archway to stand within a grotto, which was located immediately below the Main Altar of the church which was directly above them. To their right was a marble altar, with a bronze star immediately beneath it. The 14-pointed star marked the birthplace of Christ is in the center of the grotto (14 points for the three sets of 14 generations in Matthew 1:17}.

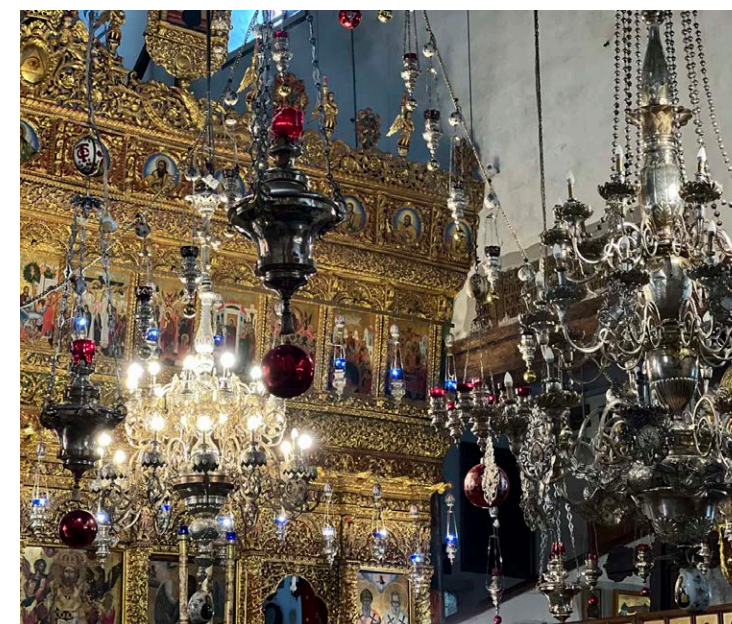
Everyone solemnly took their turn to kneel and touch the star. Some removed their crosses and touched them to the center of the star, while others touched handfuls of crosses and medallions to take home to their loved ones. While some still awaited their turn to kneel at the site of Christ’s birth, others wandered off to the right, to view the Manger where Christ was placed – on the right side of the grotto. Slowly the group made their way back up, this time exiting to the left of the upstairs altar and awaited their teammates while wondering at the history and beauty all around them.

Exiting the church, the group walked along Manger Square, and enjoyed a leisurely walk around the town, before returning to Jerusalem for some rest before the amazing night ahead of them in Jerusalem.

Having rested a few hours in their hotel, the group gathered at 11 PM and boarded their bus for a short drive through the darkened city. They were dropped off near the old city of Jerusalem where they made haste though the darkened back alleys.

The alleys glowed a surreal orange beneath the amber lights above as the pilgrims scurried along. Encountering only several local cats on their nightly adventures, the people of the city slept as the group turned right then left, then left and silently continued making their way to their destination. They made one final left turn into what seemed like a dead end and came to an abrupt halt. Here they waited a few minutes standing silently before a large ancient door. Soon they heard the grinding of a key and the heavy door swung open, revealing the courtyard beyond. The group, joined by Orthodox pilgrims from various lands, tried to stay together as they quickly entered the courtyard and turned left down a few steps to stand before the Church of the Holy Sepulchre. The Crusaders rebuilt the church and much of what is standing today is from that time period. They looked up at the ladder in the upper right window known as the immovable ladder, which was placed there while washing windows in 1728 and has remained there ever since the 1757 status quo was established. The ladder is referred to as immovable due to the agreement of the Status Quo that no cleric of the six ecumenical Christian Church may move, rearrange, or alter any property without the consent of the other five Churches. With no time to pause in awe, they were ushered inside the ancient structure.

Here, time stood still. They found themselves in another world, suspended somewhere between Heaven and Earth. Before leaving them to serve Divine



Liturgy, Archbishop Daniel instructed the group to take every opportunity to wander around and see all they could. During the day, the church is open to everyone – pilgrim and tourist alike. The huge throng of people makes it almost impossible to find a moment of peace in this most holy place. Therefore, he advised that they find time right now, to find a moment to connect with God. The church is opened for Midnight Liturgy a few days a week strictly for the Orthodox faithful to come and worship. This allows for a more spiritual experience, surrounded by fellow pilgrims rather than countless tourists.

As His Eminence, and the clergy members of the team left to prepare to serve, the group got in line to around the Sepulchre itself. The Church is a large and imposing round edifice, with a smaller enclosure built in the center over the Tomb. As the faithful stood in line making their way slowly around the tomb, they were awed by the ancient pillars surrounding them, with hidden nooks and crannies all the way around. Resting their hands upon the cool marble, they knew the Tomb of Christ was just on the other side. It was a humbling experience which words cannot convey. The Aedicule, which is built over the tomb, preserves the location of Christ's tomb. Over the centuries there have been numerous attempts at destroying the cave, and hiding the tomb, and yet the pilgrims from the UOC of the USA stood in defiance at the attempts to destroy the Church, as they stood patiently in line to worship the One True God.

This location is steeped in history. So much of human history revolves around this very point. To destroy and hide the Tomb, the Roman emperor Hadrian erected a large platform of earth over the whole area for the construction of a temple to Venus. A statue of Jupiter was on the site for 180 years (AD 140–320). When Constantine converted the empire to Christianity, he had the pagan temples dismantled, the earth removed, and a church built over the spot.

Standing in line the pilgrims gazed up at the huge dome overhead. Its outer walls date back to the emperor Constantine's original basilica built in the 4th century. The very point of the dome is glass, through which the sun pours in during the daytime, and is decorated with a starburst of tongues of light, with 12 rays representing the apostles.

As they made the final turn individuals were ushered into the tomb by Greek Orthodox monks who ensured everyone was orderly and did not linger too long inside, allowing everyone a chance to enter before Liturgy

began. Inside there are two chambers. In the outer one, known as the Chapel of the Angel, stands a pedestal containing what is believed to be a piece of the rolling stone used to close the tomb.

Gingerly making their way around the stone, they entered through a very low doorway to the tomb chamber, lined with marble and hung with holy icons. On the right, a marble slab covers the rock bench on which the body of Jesus lay. Falling to their knees and touching the slab reverently, everyone had a few seconds to glorify the Lord and quickly mumble their prayers before being ushered back out.

Midnight rolled around and Divine Liturgy began. The clergy were vested and entered from the right, from the Catholicon, which is part of the Greek Orthodox Church, built by the Crusaders. As the clergy approached, the Tomb was emptied and the faithful crowded in on either side for the long service ahead.

As the Liturgy continued some of the faithful wandered off to explore the Church. The sounds of the service followed them wherever they went, as the voices of His Eminence Archbishop Daniel and His Eminence Archbishop Theodosios "Atallah Hanna" of Sevastianos of the Greek Orthodox Patriarchate of Jerusalem echoing off the ancient pillars.

Heading back to the entry door, they paused at the Stone of Anointing, which marks the location where the Lord's Body was anointed for burial and marveled at the large mosaic icon upon the wall beyond. Heading up the curved stone well-worn steps they found themselves in the Chapel on Golgotha. With the depiction of Christ crucified before them, they approached reverently and kneeled before the altar, reaching down to touch the spot where the Cross once stood. To the right of the altar behind a glass partition is visible the stone surface of the Golgotha – with a deep fissure where the stone cracked during the earthquake which occurred when Christ died upon the Cross. To the left of this stone is a tiny Roman Catholic chapel where the Lord was nailed to the Cross.

Heading back downstairs, the faithful attended the reading of the Holy Gospel before continuing the sojourn around the Church. It was surreal gazing upon these holy sites with the Divine Liturgy being served, and the sweet aroma of the incense swirling around in the dim candlelight making the entire scene seem otherworldly.

There are 30 chapels peppered around the large Church of the Resurrection, divided between the

Greek Orthodox Church, Roman Catholics, and the Armenian Orthodox Church. Orthodox monastics could be found in the tiniest nooks in the facade of the Church - kneeling, praying, sitting in contemplation, guarding, dozing, and being a constant presence of faith at the Center of the Earth.

Leaving behind the crowd, some of the pilgrims headed down an old marble set of steps, finding themselves in a beautiful church below ground. The underground chapel was magnificent and unexpected. Here one such Coptic monk sat on the floor in a corner praying quietly, oblivious to the people milling about him. This was the 12th-century Armenian church of St. Helena, constructed during the Kingdom of Jerusalem. There are two apses in the church, one dedicated to Saint Helena and one to the penitent thief on the cross. The chapel is modestly adorned in memory of Saint Helena's simplicity.

There were more steps leading deeper underground. Taking these, they found themselves in the Chapel of the Discovery of the Cross, where St. Helena uncovered and identified the Cross of Christ. Along the right was a glass wall, behind which was clearly visible the stone of Golgotha which was directly above them, and the continued fissure in the stone from above, leading all the way down to this point.

Returning to the main floor the pilgrims made their way around, stopping at various chapels to pray, and contemplate life. They paused at the Orthodox Chapel of Jesus' Prison, where it is said the Lord was held prior to His Crucifixion.

Behind the tomb of Jesus, on the western side of the Holy Sepulchre Rotunda walls, they happened upon the Jacobite (Syrian Orthodox) chapel. The chapel is located in the 4th Century Constantine church walls. On the southern side of the chapel are typical first century Jewish tombs. According to Christian tradition, these are of Joseph of Arimathea and Nikodemus who took down and buried the body of Christ.

Well after 4 a.m. the pilgrims once again returned to the crowd located in the center of the Church and attended the Divine Liturgy. Having communed, they quickly stepped aside to allow others to approach one of numerous chalices being offered to the faithful.

Tired and hot, they slowly made their way to the cool air outside and awaited the rest of their party in the courtyard in front of the church. Here they once



again looked upon the ladder on the second story, but most of their attention went to the pillar to the left of the doorway.

The keys to the main entrance of the Church of the Holy Sepulchre are entrusted to two of the Muslim families since Saladin era. It is a reminder of the long-term Muslim governance of Jerusalem, that the responsibility to open and lock the door of the Holy Sepulchre, Christianity's holiest place, rests in the hands of Muslims.

During the Pascha of 1549 AD, the Armenians were successful in bribing the Turkish Administrator to issue an order forbidding the Greek Orthodox Patriarch Sophronios IV from entering the Church to perform the ceremony of the Holy Light. The guards closed the Holy Door and Patriarch Sophronios IV, accompanied by men of the cloth and the faithful, stayed outside, praying. That year, the Holy Light did not shine within the holy Aedicule, or anywhere within the Church. Instead, it burst through the Pillar which to this day remains cracked and blackened. To everyone's great surprise, the candles held by the Orthodox Patriarch then lit up. Sophronios went on to share the Light with the Orthodox faithful in the courtyard, whereas the Armenian Patriarch left the scene in shame. This miraculous event was witnessed by Emir Tounom, a guard at the Holy Door. According to one tradition, Tounom became a Christian, and was killed by the Turks in order to silence the event. A different tradition relates that, upon witnessing the miracle, Tounom exclaimed "Behold the true faith" – and for it he was burnt alive by the Turks. Today his relics are kept in the Monastery of the Great Panaghia. When the Sultan was informed of the miracle, he issued a decree recognizing the Orthodox Patriarch's exclusive right to receive the Holy Light.

Gazing upon the darkened and cracked pillar by the door they could see many tiny slips of paper upon which the faithful had written prayers, folded, and squeezed into the cracks. Further up the column were countless etchings of Crusader Crosses, etched by pilgrims over the previous centuries.

As His Eminence reappeared, flanked by the clergy from the UOC of the USA, the group gathered in the dark courtyard and having experienced such a soul stirring morning, moved by the Holy Spirit they sang "Christ is Risen". Their soft voices carried upon the cool air and traveled beyond the courtyard, through the back alleys of Jerusalem, through the opened windows, and down the byways. Indeed He is Risen!

With only a few hours sleep, as even though physically exhausted, they were spiritually awakened, the pilgrims once again found themselves on the tour bus embarking on yet more adventures. Heading towards Jericho, the oldest city in the world, they found themselves at the base of a tall sheer cliff. Visible at the top was a monastery that seemed to hang on the side of the mountain. To access the monastery, the group clambered aboard cable cars which took them to a parapet halfway up the mountain. From there they had to climb large stone steps to reach the Monastery of the Temptation of Christ, where Satan tempted Jesus when He spent 40 days in the desert after His baptism. The temptation to turn a stone into bread is located in a grotto halfway up the mountain. The offer of all the kingdoms of the world in return for worshipping the devil is located on the summit.

Entering the monastery, the group paused to catch their breath, as once again Archbishop Daniel donned his Epitrachelion and Omophorion and read from the Gospel. The faithful bowed their heads before the ornate iconostas realizing they stood where the Lord had once stood as He prepared to begin His public ministry and was victorious over temptations. Praying that they too would be victorious over the temptations they face, they climbed a final few steps inside the church and prayed at the a stone enclosed in glass, over which is located an icon of Christ rebuking Satan, and is believed to be the very spot where Christ this event transpired.

Stepping out onto the parapet they could see all the natural caves in the stone cliff where centuries of monks had their cells and prayed for the world. On their way back down, they stopped at the grotto for more prayers and meditation before slowly making their way back down the steep steps with hairpin turns zigzagging the mountainside. Driving through Jericho, they paused at a beautiful church with a lush courtyard filled with green trees and shrubs. In the middle of the courtyard encased in glass stood the remnants of an ancient tree trunk, gray with age. This was the tree of Zacchaeus, the short tax-collector who climbed the Sycamore tree to get a good look at Christ who was passing below.

When Jesus reached the tree he looked up and called out to Zacchaeus by name asking him to join him. Jesus told Zacchaeus that he would stay at his house that night. The crowd was not pleased and began to talk among themselves saying that Jesus would be staying at the house of a sinner. Zacchaeus was rich, collected taxes for the occupying Romans, and probably over-

collected on occasion. For this reason, the people of Jericho disliked him and considered him a sinner.

Zacchaeus then stood before Jesus and offered half his possessions as a gift to the poor and to compensate anyone he had cheated by four times the amount of money. Jesus said, "Today salvation has come to this house as this man too is a son of Abraham."

The story teaches several lessons. We see Zacchaeus going to great lengths to see Jesus, even climbing a tree which was rather undignified for the short government official. Jesus sees Zacchaeus' interest and calls to him. The pilgrims paused before the large tree trunk, envisioning a short tax-collector pulling up his robes as he climbed the tree, and realized they were much like him. Instead of climbing a tree, they crossed an ocean, and have climbed mountains to see Jesus.

Having entered the church beyond the courtyard with the tree, they prayed inside and paused in prayer before the beautiful iconography inside.

Traveling a bit further, they drove through a dusty flat area, where the tour guide informed them, they may not wander away from the designated areas as there are land mines still present in the desert beyond. As they neared what seemed like an oasis, a spot of green in the consistent tan haze, they saw a church rising up to one side. Disembarking from the bus, they made their way down to the River Jordan, where the Lord was baptized by St. John the Baptist.

As many of the pilgrims retreated to the modern changing rooms and showers, to put on white gowns, others slowly made their way down and awaited them while watching the numerous other pilgrims from around the world taking a turn in the cool waters of the slowly moving river. As they watched some people were getting baptized by their pastors, while others were standing in the water and taking selfies, while others were holding hands and praying.

As the group reassembled, His Eminence once again opened the Gospel book and read of the account of Christ's baptism. Everyone bowed their heads and listened intently. Even those from other groups hearing the Scripture being read became silent and listened. Only Archbishop Daniel's voice echoed down the river making its way between the green reeds and off into the wilderness beyond. The faithful were moved realizing they were standing in the spot where the heavens had opened, and God the Father



had spoken, where the Holy Spirit flew down, and where God the Son stood meekly before His Creation. As His Eminence blessed everyone they turned and carefully made their way into the surprisingly cold waters of the Jordan River. Holding on to the railing they dipped under the water, immersing themselves as of old, washing away their worries, cleansing their hearts, and rededicating themselves to God.

Having been to the summit of the Mount of Temptation, from whence they could look down upon the valley below and Jericho in the distance, and having experienced the River Jordan, they now headed down, and down some more, heading towards the border of the country of Jordan, to the lowest point on the planet Earth – to the Dead Sea. With the notorious location of Sodom and Gomorrah, located a few miles away, the desolate location has since been turned into a resort, with shops, restaurants, bars and entertainment, masking the horrific origin of the site.

The pilgrims once again gingerly made their way down a wooden set of steps towards the beach and the water. Some changed into swimwear and entered the Dead Sea, upon which they bobbed along joyfully. While some enjoyed the weightlessness of the waters, others settled down with a cool drink to people watch and to absorb the atmosphere. The sun was already sinking in the west, and the lights were coming on across the Dead Sea in the villages of Jordan.

Having purchased lotions and potions with the salt from the Dead Sea the pilgrims had one final adventure before they finished the day. One cannot travel to the Holy Land and not ride a camel. Encouraging each other, they took turns climbing up on the sturdy beasts and taking a short ride around the grounds.

The following morning, their visit to the Holy Land soon winding down, the pilgrims still have a busy itinerary of sacred sites to visit and memories to make in their final days in Jerusalem. The day began with a leisurely walk, stopping at a lovely church on a steep slope before the walls of Jerusalem. The place of St Stephen's martyrdom is traditionally identified as being close to the Damascus Gate in Jerusalem, where today there is a church dedicated to the martyred deacon. Stephen was a Hellenist Jew and one of seven men ordained as deacons in the Early Church. He was also the first Christian martyr, stoned to death for preaching that Jesus was the Christ. It was humbling to pray in the location where the first martyr refused to deny Christ and gave his life.



Silently leaving the church, the group walked beneath the speckled shade of carob trees until from the street they looked down into a large plaza below them, with a church beyond. Making their way down they found themselves before the church of the Repose of the Birth-Giver of God. The location of the Tomb of the Virgin Mary is across the Kidron Valley from St Stephen's Gate in the Old City walls of Jerusalem, just before Gethsemane.

Entering through the façade of a 12th-century Crusader basilica that has been preserved intact, the group paused to allow their eyes to adjust to the dim interior. A wide Crusader stairway of nearly 50 steps leads to the crypt. Partway down, on the right, is a niche dedicated to the Virgin Mary's parents, Anna and Joachim, with St. Joseph, the Betrothed, buried directly opposite them in a niche on the left.

The crypt, much of it cut into solid rock, is dark illuminated by candles and lampadas. The smell of incense filled the air, and the ceiling was blackened by centuries of candle smoke. To the right, a small aedicule houses a stone bench on which the Mother of God's body is believed to have lain. The aedicule was richly decorated with icons, candlesticks and flowers, but the interior was bare.

The next stop of the day was at the location where the Christ taught us how to pray, by giving us the "Lord's Prayer". On walls around the church and its vaulted cloister, translations of the Lord's Prayer in 140 languages are inscribed on colorful ceramic plaques. A long tradition holds that Jesus taught the Lord's Prayer or Our Father in the cave that forms the grotto under the church. When the Crusaders built the church in the 12th century, they called it Pater Noster (Latin for Our Father). Pilgrims of the time reported seeing the words of the prayer inscribed in Hebrew and Greek on marble plaques. Excavations have uncovered a Latin version.

Stopping at a solid green gate, Archbishop Daniel knocked and the door within the gate was swung open by an elderly nun. Carefully stepping through the opening the group found themselves at the Monastery of Martha and Mary, named for the two sisters of Lazarus. Martha and Mary both witnessed Jesus resurrecting their brother. The gardens surrounding the church were lush and green, flowers cascading in riots of color everywhere. In the corners they could see the sisters tending to the plants, praying in the corner, or tending the small gift shop.

Entering the church, the group were impressed with the lovely iconostas immediately to their left. As they

lit candles and prayed, they noted all the beautiful icons and murals covering the walls. To the right of the iconostas was a small structure with a rock visible beneath. It's believed Jesus sat on this very rock before entering Bethany. Martha met him there and said, "if you had been here, my brother would not have died." The other unique feature in the church is the icon of Martha and Mary's brother Lazarus. Lazarus had to flee Judea after his resurrection, and traveled to Cyprus, where he was later appointed by Paul the Apostle and Barnabas as the first Bishop of Kition (now Larnaca). The icon the pilgrims viewed was unique as it depicted St. Lazarus in his bishop's vestments.

Next the group found themselves on what seemed a rooftop as they approached a small and ancient church. The Chapel of Ascension sits at the highest place on the Mount of Olives. In 384 AD, a pilgrim named Egeria found two footprints embedded in a rock that she claimed were those of Christ when He ascended to heaven. Constantine's mother, St. Helena, had a church built here at the end of the 4th Century as a memorial chapel. The current chapel the group approached was rebuilt in the 7th Century. Stepping inside the highest place on the Mount of Olives they had the opportunity to touch the spot where the footprint, believed to be Christ's upon His Ascension, is visible. They paused for a moment, realizing that Tradition teaches that the spot from whence He ascended, will also be the spot to which He will return in His Second Coming.

The group then walked the route believed to be the way the Lord entered Jerusalem, ending at the Garden of Gethsemane where still grew olive trees aged over 2,000 years. Having gazed in amazement at the ancient tree, they entered the church next to the olive grove. The Church of All Nations was built over the rock on which Jesus is believed to have prayed in agony the night before he was crucified. Marveling at the tall Corinthian columns at the entry, the group stepped inside the crowded church to gaze upon the "rock of agony" believed to be the spot where Christ prayed on Holy Friday.

As the day wound down the group of pilgrims visited the Upper Room, reported to the location of the Mystical Supper. The Upper Room is in a second-story building located directly above the Tomb of David, which is a symbolic tomb and not truly the burial place of King David.

The final full day in the Holy Land found the pilgrims starting the day in a peaceful courtyard surrounded by large trees and filled with birdsong. Built around 1140

the Church of St Anna is the best-preserved Crusader church in Jerusalem. It marks the traditional site of the home of Jesus' maternal grandparents, Anna and Joachim, and the birthplace of the Virgin Mary. Having entered the open doors of the cavernous church, the interior echoed with the songs of the birds outside, the group was easily able to envision the elderly parents of the Birth-Giver of God rejoicing in their little girl.

Stepping back into the sunlight they turned right and soon found themselves at ancient ruins. This was the location of the Pool of Bethesda, where Christ healed the paralytic who had waited 38 years for someone to help him into the pool "when the water is stirred". The location of the Pools of Bethesda — is series of reservoirs and medicinal pools in the Muslim Quarter of Jerusalem's Old City, north of the Temple Mount just inside St Stephen's or Lions' Gate. At that time, the gate was called the Sheep Gate, because this was where sheep were brought to the Temple for sacrifice. The pilgrims were amazed to stand at the location where the angel had once descended to touch the waters which would heal the first one to enter the pool. Many gazed upwards to see if any angels might be descending.

The group then made their way in the heat of the day to Judaism's holiest place - the Western Wall in the Old City of Jerusalem. Part of the retaining wall erected by Herod the Great in 20 BC to support the vast plaza on which he rebuilt the Temple, it is venerated as the sole remnant of the Temple. The men and women split up, men to the left and women to the right, both group having to cover their heads if they wished to approach the wall. Some followed the example of the local Jewish population who scribble prayers on small strips of paper, roll them up tightly, and tuck them into the cracks of the wall.

The group continued inside Jerusalem and viewed the Eastern/Golden Gates through which Jesus entered atop a donkey on Palm Sunday. The original Eastern Gate was built by Solomon (960 BC), or at a later date, by Hezekiah (715 BC). The ancient posts located inside the gate today, along with the stones beside the gate of the Eastern Wall, date back to these time periods and would affirm its early existence and location at its present-day site. The current gate was rebuilt by Suleiman in around 1541 AD and was built on the foundations of the earlier gates. The Eastern Gate's outer facade today consists of two blocked-up gateways decorated with detailed carved relief arches. The gate is blocked in order to keep Jesus from reentering.



The pilgrims now walked through Jerusalem following the path Christ walked on His way to the Crucifixion. It was hard to imagine the horror, surrounded today by vendors and shops, people hawking their wares, everything a hustle and a bustle. And yet, it was not hard to imagine, as the city was probably behaving much the same 2,023 years ago, as the populace were preparing for Passover celebrations, purchasing the food to prepare for dinner, etc.

The group walked beneath the Ecce Homo, (Behold the Man) Arch where it is purported that the crowd chose Barabbas over Jesus and continued walking through the back alleys, clambering over ancient stone steps, on their way once again to the Church of the Holy Sepulchre, the Church of the Resurrection. The group finished of the day spending time wondering once again through the now crowded Church, pausing to pray at the numerous chapels, revisiting the sites they had first seen during the Midnight Liturgy, and being amazed as the bright sunlight poured in through the dome over the Lord's Tomb.

Before departing Jerusalem, the group stopped at the Monastery of the Holy Cross. The monastery's name comes from a traditional belief that the wood of Jesus' cross came from a tree planted here in ancient times. The most common account says Lot planted the tree, but another version involves Adam.

The group entered the ancient church and were amazed by its antiquity and the peace that permeated it. On the left side of the chapel, a doorway led to the heart of the monastery. A narrow passageway with displays of old vestments in glass cabinets lead to a darkened chapel. Beneath the altar, a circular plate surrounded the place where the tree of the Cross is supposed to have stood.

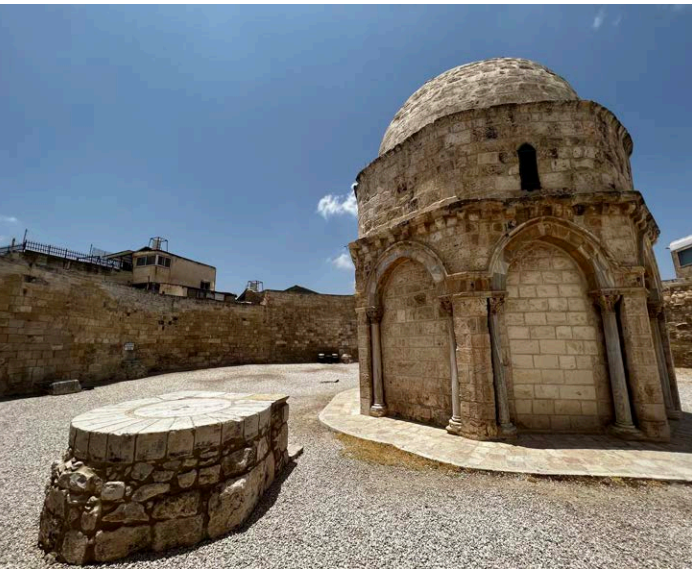
Medieval frescoes on the walls tell the story of the tree. First, Abraham is shown with three heavenly visitors who give him three staves of cedar, cypress and pine. After Sodom is destroyed, Abraham gives the staves to his nephew Lot. Lot plants the staves and waters them from the Jordan River. The three woods grow into a single tree. Centuries later the tree is cut down and a beam prepared for the cross.

Everyone gathered at the spot where the tree had grown as Archbishop Daniel led them in prayer, before they departed for their final stop in the Holy Land.

As the bus arrived in Lod, the group disembarked the bus one final time, to visit the crypt which was the final resting place of Saint George the Great Martyr, a Roman

soldier of Greek parents, born in Palestine in the late 3rd century. Saint George became one of the most trusted officers of the pagan Emperor Diocletian, and ultimately gave himself up to martyrdom rather than persecute his fellow Christians or renounce his Faith. In the end, he became one of the first as well as one of the most beloved saints of the early centuries of the Christian Faith.

The large church has two altars. In an ornate box the relics of St. George were visible to the pilgrims, while towards the back of the church were the chains which had bound the saint. Walking down narrow steps in the floor of the church the group found themselves in the tomb of the beloved saint. Here they bowed their heads in prayer and collected some of the blessed oil from his tomb. With final prayers, and purchases of icons, blessed oil, and souvenirs, the pilgrims boarded their bus, and headed to Tel Aviv, to catch their flight to Istanbul/Constantinople.





On Friday, June 2, 2023, the group of pilgrims of the Ukrainian Orthodox Church of the USA visited the Ecumenical Patriarchate of Constantinople in the ancient capital of the Byzantine Empire – Constantinople (modern day Istanbul, Turkey).

Having arrived the main administrative office of the Patriarchate, the group (led by His Eminence Archbishop Daniel) was welcomed by the archdeacons of the Patriarchate, who diligently explained the historical importance of the Patriarchal offices, which is also a monastic community that consists of 15 monastics of the Patriarchate.

His All-Holiness Ecumenical Patriarch received the group of 33 pilgrims of the UOC of the USA in the main audience hall of the Patriarchate, addressing each pilgrim by their name and presenting each with memorable gifts.

Addressing the Patriarch, Archbishop Daniel stated: "Your All-Holiness, it is a great joy and honor to visit the Ecumenical Patriarchate and to ask for your blessing – the successor of the patriarchal Throne of the Holy Apostle Andrew, the First-Called. We bring you greetings of His Eminence our Metropolitan Antony, who continually offers his prayers for your well-being as you fearlessly lead the flock of Christ..."

Having said those words, the Patriarch immediately interrupted Vladyka Daniel and inquired about Metropolitan Antony and passed his prayerful greetings and blessing to the spiritual father of the Ukrainian Orthodox Church of the USA.

In his remarks, the Patriarch welcomed the pilgrims of the UOC of the USA to their spiritual home – the Ecumenical Patriarchate, which is a home for Orthodox Christians throughout the world.

Having visited the most sacred places of the Holy Land, you are embarking on a long journey home filled with the grace of the Holy Spirit and renewed understanding and zeal for the service in His Vineyard.

The Patriarch reiterated his love and concern for the people and nation of Ukraine at the time of the barbaric invasion by the Russian Federation. He stated that he is deeply disappointed in the actions of the patriarch of Moscow, who singlehandedly blesses the war and the slaughter of the innocent people.

His All-Holiness stated that the people of Ukraine are very dear to him and that he prays daily for the peace and stability in the ancestral home of the pilgrims of the UOC of the USA.

In conclusion of the meeting, Archbishop Daniel presented Patriarch Bartholomew with a traditional Pascha (ostrich) egg, decorated in the traditional Carpathian Mountains motives.

Memorable photo of the visit to the Ecumenical Patriarchate was taken as the group journeyed through the sacred space of the Patriarchal cathedral of St. George the Victorious.

Photos by Fr. Vasyl Pasakas and Mark Hatala



The adventure continued late in the week as the pilgrims from the Ukrainian Orthodox Church, guided by His Eminence Archbishop Daniel, arrived in the "Queen of Cities" - Constantinople. Because of its historical location as the capital of the former Eastern Roman (Byzantine) Empire and its role as the Mother Church of most modern Orthodox Churches, Constantinople holds a special place of honor within Orthodoxy and serves as the seat for the Ecumenical Patriarch, who enjoys the status of Primus Inter Pares (First Among Equals) among the world's Eastern Orthodox prelates and is regarded as the representative and spiritual leader of Eastern Orthodox Christians.

The first stop for the group was the jewel of the city, the grand church of the Hagia Sophia. The first Hagia Sophia was built in 360. It was a wooden-roofed basilica, built on the site of a pagan temple. When its roof was burned by a fire in 404 AD and destroyed mostly in a second fire in 414 AD, a great believer of orthodoxy Theodisius II dedicated another church in 415. The structure was destroyed in Turkish riots rebuilt by Emperor Justinian in 537 AD. For the construction of Hagia Sophia, old pagan idols and edifices were plundered. Marbles were brought from distant places such as France, Egypt, Marmara Island. Justinian is remembered as the founder of Hagia Sophia. However, he was named as "the builder of the world" by Procopius for building more than 100 churches in both Constantinople and the provinces of Asia after his conquests in both the west and the east. He is also said to have converted 70.000 persons during his reign.



After conquering Constantinople in 1453, Ottoman Sultan Mehmed II immediately went to the Hagia Sophia and ordered that after serving as an Orthodox Church for 916 years it be converted into a mosque. Immediately the faces of the icons were plastered over, and later in the 18th century the entirety of the Christian mosaics were covered by the Muslims.

As the group walked through the massive plaza surrounding the church, they paused in a small courtyard, peppered with bits and pieces of ancient ruins – lintels, monuments, pieces of old columns littered the grounds. While some of the group sat down upon them to rest, the others marveled at the detailed images carved into stone. In fact, some of these were parts of Theodosius' original church building, including a long slab of marble with 12 sheep representing the twelve apostles of Christ.

Regrouping the pilgrims walked up an ancient stone walkway and entered the 1,480 year old church which had survived hundreds of earthquakes throughout history. Walking through the narthex, through the Emperor's Gate (once reserved strictly for entry of the emperor and purported made from the wood of Noah's Ark) past the tall marble columns, the group found themselves gazing up in wonder, at the large dome. The narrow, closely spaced windows at the base of the dome were edged in gold which shined and shimmered and made it appear as if the dome was floating above the structure.

In the apse of the Church the group gazed up at the oldest mosaic in the church of the Birth-Giver of God sitting upon a bejeweled throne with the Christ Child in her lap. Original iconography was destroyed during the iconoclasm period, and only after its defeat in 843 AD, the mosaics were created throughout the church. Gazing to the left the pilgrims could view the remnants of the mosaic icon of the Archangel Gabriel, with Archangel Michael to the right.

Upon exiting the church, the group walked through another set of ancient wooden doors, and quickly turned left to pause at the ancient baptismal pool, where once again they prayed and softly sang.

It was difficult to walk away from such a magnificent and ancient church. Hearts were heavy as the once Orthodox church was now being utilized as a mosque. However, the group was confident that one day it would once again be a church where the faithful would praise and glorify the Holy Trinity.

With a parting glance from a distance the pilgrims marveled at the size of the Hagia Sophia, and that it had withstood so much drama, political, religious, and environmental, and yet still stood to this day. The church's survival gave credence to the old tradition that states that during the construction of the church, the workmen came upon some building dilemma and did not know how to proceed. They left their tools while they were absent, they directed a boy to stand guard at the church and not allow anyone to enter. While the boy was there alone, a man came up to him and explained the solution to the problem. The boy was amazed and wished to run and tell the engineers, but he was afraid to leave the church unattended, lest the tools be stolen, and he be blamed. The man told him to go, and that he would stand in his place and keep guard over the church until the boy returned. When the boy reached the engineers and explained the solution he was told, everyone marveled at the wisdom of the resolution, certain that no mere man would have been able to come up with this. Therefore, they deduced that the "man" who had spoken to the boy was no man, but an angel. This meant that the angel was there guarding the church in place of the boy. The engineers and craftsmen told the boy to never return to the church, thereby ensuring the angel would continue to stand guard. To this day it is believed that the angel still stands guard over the church and that is why it has survived so many disasters and will assuredly be a place of Christian worship once again.

The group next visited the Sultan's Palace. For 400 years the Topkapi Palace served as the royal residence of the Ottoman Empire from 1478 to 1856 AD. 30 Sultans had ruled from the palace, which inhabited up to 4,000 individuals, including a harem of 300. In the courtyard of the Palace the group paused at the Hagia Eirene (Divine Peace) built by the Emperor Constantine in 337 AD. This is the oldest church in Constantinople.

Entering the huge Palace grounds the group marveled at tile pavilions, gurgling fountains, lavishly decorated galleries, and ornate ornamentation. The highlight of the visit were the relics of St. John the Baptist. In one of the galleries, set in a golden covering, lay the forearm and hand of the Forerunner. The holy relics, as they are preserved today, were placed in a medieval metal case modeled in the shape of an arm with realistic artistical accents. This case was the work of a Venetian workshop, as the case is inscribed with two silver marks: one representing the Venetian lion and

the other mark is a Maltese Cross – sixteenth century style, the era when the Order of Hospitallers became the Knights of Malta.

The fingers of the golden hand are giving a blessing, and the gold encasement has several inscriptions. One around the wrist states "the hand of John the Baptist", and another on the index finger refers to the sermon of St. John depicting Christ as the Messiah, "Behold, the Lamb of God." What a blessing to be able to gaze upon the hand of the one who baptized Christ and foretold of the arrival of the Messiah.

Other pieces of great interest were the turban of Joseph (the Joseph of the OT whose brothers sold him into slavery in Egypt), and the Staff of Moses (that parted the Red Sea).

Next the group descended below ground to the large and dark Basilica Cistern, located 500 feet southwest of the Hagia Sophia. The enlarged cistern provided a water filtration system for the Great Palace of Constantinople and other buildings in the city and continued to provide water to the Topkapi Palace after the Ottoman conquest in 1453 and into modern times. Walking along the raised wooden platforms the dark cavernous interior was lit with spotlights which illumined the pillars holding up the ceiling. The place looked eerie with the dim lighting, and as they paused to look at the inverted medusa head pillar, which is purported to have come from a pagan temple which had previously stood on this site, they caught slight movement in the water. To their amazement, in this dark atmosphere, with water constantly dripping from the vaulted ceiling, they saw schools of ghostly pale carp eerily swam in the black waters below.

The final stop of the day was at the Grand Bazaar, which is one of the largest and oldest covered markets in the world, with 61 covered streets and over 4,000 shops. No wonder it is referred to as the first shopping mall of the world, with construction starting in 1455 AD. Entering the brightly lit market with vaulted ceilings, the group made plans to meet back at the entrance in an hour's time. Everyone dispersed in various directions. They walked past window displays of gold and precious gems, vendors selling carpets, all manner of clothing, art, chessboards, teas, spices, lotions, and potions, with a few shops that sold Orthodox icons and church goods. The hour flew by as the group reassembled, their arms filled with purchases and made their way back to their hotel to pack their bags, as tomorrow afternoon they would depart for home.



Before heading to the airport, the pilgrims had one more important stop – at the Ecumenical Patriarchate. The seat of the Ecumenical Patriarchate of Constantinople at Phanar has been here on the Golden Horn since 1601, a century and a half after Constantinople was conquered from the Byzantines in 1453 and became Istanbul.

His All-Holiness Bartholomew I, elected in 1990 to be the 270th Archbishop of Constantinople - New Rome and Ecumenical Patriarch, claims primacy over the 300 million Orthodox Christians of Churches in North America, the United Kingdom, Australia, and most of Europe.

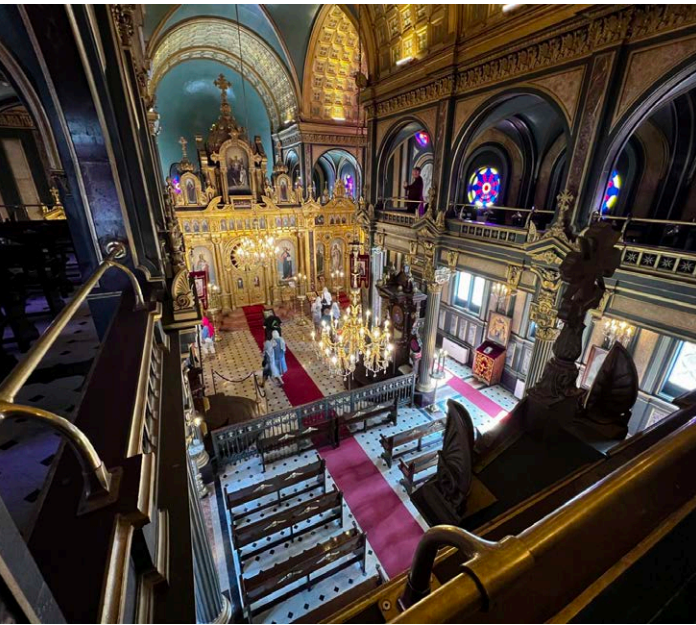
Walking through the courtyard the faithful entered the St. George church. In the Narthex they lit candles and prayed before entering the darkened nave of the church. They found the interior of the church lavishly decorated, with gilded plaster work, crystal chandeliers, and a five-tiered iconostas. The most precious objects were the patriarchal throne, which is believed to date from the 5th century, some rare mosaic icons and the precious relics of Saints Gregory the Theologian and John Chrysostom which are located in reliquaries along the side wall.

The group exited and turned right to head towards the Patriarchal offices. Along the way they walked past the St. Peter’s Gate, where in 1821 Patriarch Gregory V was executed. He was hung in his full vestments from the gate and remained hanging for three days. His execution was at the hands of Mahmud II who blamed him for not suppressing the Greek War of Independence. That Gate has not been opened since.

Entering the administrative offices, the pilgrims were ushered into a side room where they were privileged to meet with His All Holiness the Ecumenical Patriarch Bartholomew. Here he greeted his visitors warmly, especially pleased at the visit of His Eminence Archbishop Daniel. Having spent some time with the group, and exchanging gifts, His All Holiness bestowed his blessing upon each individual, inviting them to remain, and attend Vespers.

Having walked in the footsteps of Christ all throughout the Holy Land, and having visited the center of the Church today, the pilgrims were overwhelmed with emotions and feelings which would take weeks to digest, ponder, and understand. The weary travelers bid farewell as they boarded their plane back to New York, physically exhausted, but, spiritually awakened.

Photos by Very Rev. Fr. VasyI Pasakas



UKRAINIAN ORTHODOX CHURCH OF THE USA

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

PILGRIMAGE TO THE

HOLY LAND

WITH ARCHBISHOP DANIEL

ПАЛОМНИЦЬКА ПОДОРОЖ НА

СВЯТУ ЗЕМЛЮ

ІЗ АРХІЄПІСКОПОМ ДАНІІЛОМ

DEC 1-10

2023

1-10 ГРУДНЯ

\$4,495

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I've always found the Sundays that span the Paschal season and Pentecost to be interesting, frustrating, and challenging. The Sunday which follows Ascension commemorates the Fathers of the First Nicene Council who were famous for their grounding of the Orthodox Faith in the sanction of the Nicene Creed, and the banishing of the Arian heresy which denied the divinity of Jesus Christ. The readings from this Sunday though, seem to convey a different theme – the need for unity *among the members of the Church*.

The readings for the Liturgy this Sunday fall conveniently in the ongoing sequence of the season from the Acts of the Apostles and the Gospel According to St. John (Jn. 17). In Acts, we hear the story of St. Paul's poignant goodbye to the people of Ephesus, but notably, the **leaders** of that community. He is very specific in speaking to the presbyters (elders – priests) of the Ephesus to be "*Be shepherds of the church of God*" and warns, Christ Himself warned, that "*after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them.*"

The First Nicene Council

The liturgical texts invite the faithful to compare the ministry of the shepherds of the Nicene Council as faithfully carrying out this mandate of St. Paul, thus preserving the flock from those, like the heretic Arias, who would '*distort the truth*'. The rise of heresy at the time of the Council of Nicea (325AD) was nothing new, but the heresy of the arch-heretic Arius was dangerously toxic.

Before the Council, the Church's leadership had been torn apart by this false doctrine, and with them, the flocks which they were supposed to unite into the one Church of Christ through their ministry. The unity of the One Church is expressed in the Holy Eucharist which it the Presence of the fullness of Christ – body, soul, divinity – i.e His humanity *and* His divinity. By denying the *divinity* of Christ, the Eucharist was no longer a *participation* in the divine grace of *God Himself*, but only a human event or memorial.

Eucharist and Unity

Sound familiar? One can suppose that this was one reason why the Reformation arguments over the nature of the Eucharist were so challenging to the Roman Catholics at the time, who retained a more Orthodox understanding. Recently, a Protestant minister friend of mine shared with me an article by a Protestant extolling the true presence of Christ fully in the Eucharist. I find this so hopeful, that after so many centuries, some in those church groups are finding their way to the true understanding of the Eucharist and the implications of it especially regarding Church unity.

In the early Church, to be a participant in the Holy Eucharist (when possible, on every Lord's Day – Sunday) was a witness and a reminder of a person's full faith in Christ, His teachings, and the Church community. A spiritual unity was perceived as divine love experienced both in the experience of the love of Christ Himself, mystically, in the Eucharist, but also the love present in the unity of the fellowship of the Eucharistic community itself.

Divisions and Discipline

Disruptions at the Eucharistic table are so divisive – going back to the very Beginning. The Church's identification of the *betrayal by Judas* of Jesus (and the apostolic community with Him) took place at the Eucharistic meal. The Eucharistic festival of love was betrayed by the sinister plot to destroy Jesus and his community and teaching. Jesus speaks truthfully, and directly to Judas still recognizing his freedom to betray Him (!) while warning him in love of the consequences. Within hours the betrayal would lead to the psychological breakdown and suicide of Judas. His allegiance with the disruptive force of Evil would cut him off from Christ, His followers, and even his own sense of integrity.

A strong, but pastorally loving discipline is often unknown to us as a mode of spiritual discipline in our own day except in the rarest of cases. In effect, by one's own moral choices, or adhering to false beliefs, a person excommunicates himself in spirit from Christ and the Church. When someone is excommunicated formally from the Church, the Church is simply acknowledging the truth of a person's decisions and actions, but always leaving open the door to return through repentance. Such a decision, like St. Paul's admonition to cast out the member of the Corinthian Church committing sexual immorality (1Cor 5:1) is first for his spiritual correction but also for the pastoral instruction of all involved. The condemnation of the priest Arius, was for the same reasons.

But in Church history, including recently, vindictive judgment is sometimes exercised by church leaders against individuals based not an abandonment of the Orthodox faith or a breakdown in moral behavior, but due to personal offense political strife, or disagreement over ecclesial, ethnic or civil politics.¹ This type of malfeasance by Church leaders is to be decried, because it is not only an abuse of spiritual power and ministry, but further divides the Christian community with political worldly issues being the wedge.

Unity in the Mission of the Future

Both the readings from Acts and the Gospel for the Sunday after Ascension are also stories of love, unity and farewell. These passages parallel as Paul bids goodbye to his beloved Ephesian community which a resemblance to the word of Jesus as reported to us by the apostle John. These farewell passages summarize the love and ministry of Jesus and his disciple, St. Paul and in both cases, their love is sealed in prayer to the Father. In these words, our Lord shows (contrary to Arius), the unity of the Father and the Son in perfect divine love. The Lord Jesus describes His mission (the theme of this series!) in these

terms. The mission of Jesus, as pronounced by the lips of the Lord in His prayer to the Father is, “*That they may all be one. Just as you, Father, are in me and I am in you, may they also be one in us, so that the world may believe that you sent me.*” (Jn. 17:21) Christ will fulfill His love for His disciples by dying for them, and his disciple, St. Paul, would imitate His master through his own sacrificial death.

If we ponder this for a moment, we will see and feel the immense power of Christ’s love expressed in His prayer. We might also glimpse His deep sorrow – as the Church communities that bear His name (including in our own age) would not understand His call to love one another as He has loved us. Earlier in His final discourse with the apostles, these precious words that we read annually in the first of the twelve Gospels on the Matins of Holy Friday, “*By this everyone will know that you are my disciples, if you love one another.*” (Jn.13:35)

As we reflect on the Mission of Christ, which is nothing less than to bring all humankind *into the unity of the divine Love of the Trinity* – can we see that our strife and failure to love one another *cripples* this mission? They will know the love of the Trinity when they see the love of Christians *for one another*.

Or they *won’t* see that love for one another – and they *won’t* see the love of the Son for the Father and the Father for the Son or the presence of the Spirit in the Church.

The mission of the spread of the Gospel happens when those called to Christ *perceive and receive* the love of Christ. This is first seen in the encounter of love in a local church community. It is then reinforced through and encounter with the Word of Christ in the Church in the Liturgy, or through the common work of ministry/service in love, and finally sacramentally in the mysteries of Baptism, Chrismation and Communion.

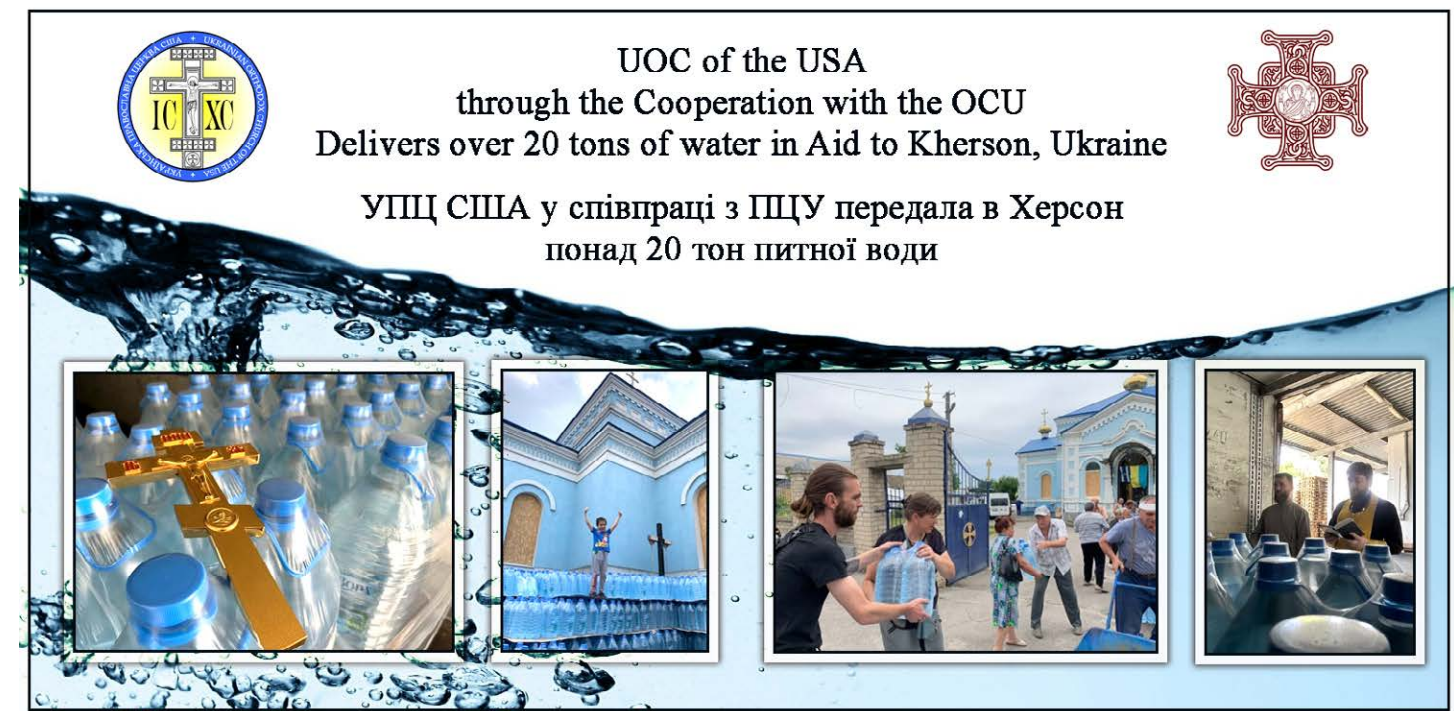
Can we see how our petty disagreements, our failures to love for real in the Church, uncaring behaviors, arguments, egotistical outbursts, and even court cases, will distort the *essence* of who we are in Christ as a Church and eliminate any possibility of engaging in His sacred mission? Are our Ukrainian Orthodox communities sources of hospitality, unity, and welcome which provide the sacred soil where the life of the people from every background can be planted, fostered, grow and mature in Christ - beginning with public parish representatives, the clergy?

One final thought regarding the betrayal of Judas and unity. At every Liturgy before we receive Holy Communion (and especially in the hymns of Holy Thursday) we recite these words, ‘*neither will I betray you with a kiss as did Judas.*’ What does this mean? Is it a betrayal by abandoning the doctrines of the Holy Orthodox Faith like Arius?

Or could it be abandoning the way of love that Judas walked for a while, then stopped and turned his back on – both Jesus and his beloved ones. When a real love for others and unity in our parishes break down, it is a betrayal of Christ which destroys His holy work in our lives and in our parish and our mission to others.

Fr. Robert Holet is the Director of the Consistory Office of Stewardship. He can be reached at fr.r.holet@uocusa.net.

ⁱ In Russia today, some clergy are being subject to church censure and civil trial for advocating for peace, instead of political ends of war. They may be made subject to severe criminal penalties including imprisonment or worse. A priest can make life difficult for an Orthodox parish member, ostensibly for good reason, and effectively remove them from a congregation, but this is not a formal excommunication, which is reserved to the bishop.



“Give me a drink.” In the Gospel of John 4:5-30, Christ asks the Samaritan woman at the well to give him a drink of water. This same request is repeated a thousandfold today in Ukraine, for even though the people find themselves surrounded by water, they remain thirsty.

The destruction of the Kakhovka Dam caused extensive flooding along the lower Dnipro River in the Kherson Oblast displacing over 11,000 people. The devastating flood waters from one of the world’s largest reservoirs, which was vital for irrigating farmland considered the breadbasket of Europe, is a disaster of global magnitude, putting food supplies for millions at risk and threatening fragile ecosystems for decades.

This is but one more effort by the Russia Federation to bring Ukraine to her knees. However, her people are resilient, and the Lord’s Commandment to love one another runs deep in their veins. Ukrainians by the hundreds hurried to the region, bringing with them all manner of boats, canoes, and rafts, which they used to rescue stranded civilians on both sides of the River. Russian snipers shot at them, but they continued to in their efforts, having rescued all the people, they returned to rescue stranded pets, dogs, cats, horses, cows, and anything else in need of help.

However, while the people were no longer in danger of drowning, they remained in grave danger of dehydration, and illness. Their one source of clean water was destroyed.



“Give me to drink.” Their words were heard and with the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and Consistory President of the UOC of the USA, working in cooperation with His Beatitude Metropolitan Epiphaniy of the Orthodox Church in Ukraine, released funds from the Ukrainian Relief Humanitarian Fund to purchase and deliver over 20 tons of clean potable water to the Kherson region.

It is through this generosity, this provision of clean drinking water, that the Church and her faithful not only save the bodies of those who thirst, but satiate their souls, through their love and concern for them. This fresh water will nourish their bodies and will prevent fatal diseases which are spread through the use of unpotable water such as cholera, typhoid, and hepatitis. The hundreds upon thousands of bottles of water, prayed over and blessed by the clergy of the OCU, will be a salve to troubled souls, offering them renewed hope and the assurance that they are not forgotten, and they are not alone, but are loved by others, loved by the Church, and loved by God.

Please consider donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA, and be like the Samaritan woman, Photine (Svitlana), who having the means to reach the clean water from the deep well, was able to provide drinking water to the One who asked her to, “give me a drink.”

УПЦ США У СПІВПРАЦІ З ПЦУ ПЕРЕДАЛА В В ХЕРСОН ПОНАД 20 ТОН ПИТНОЇ ВОДИ

До парафії на честь Різдва Пресвятої Богородиці в смт Антонівка (передмістя Херсону), яка нещодавно разом з настоятелем і кліром доєдналася до автокефальної Української Православної Церкви передано 20 тисяч літрів питної води.

Воду, яку в Херсоні буде розповсюджено серед потребуючих, було придбано в рамках співпраці Православної Церкви України та Української Православної Церкви США.

Це ще один благодійний проект, який втілений за сприяння УПЦ США та її Предстоятеля Митрополита Антонія. Регулярною гуманітарною підтримкою України, яка потерпає від повномасштабної російської агресії, безпосередньо опікується архієпископ Даниїл.

Пресслужба Київської Митрополії
Української Православної Церкви (ПЦУ)



GIVE ME A
DRINK

ДАЙ МЕНІ
НАПИТИСЬ

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

\$1

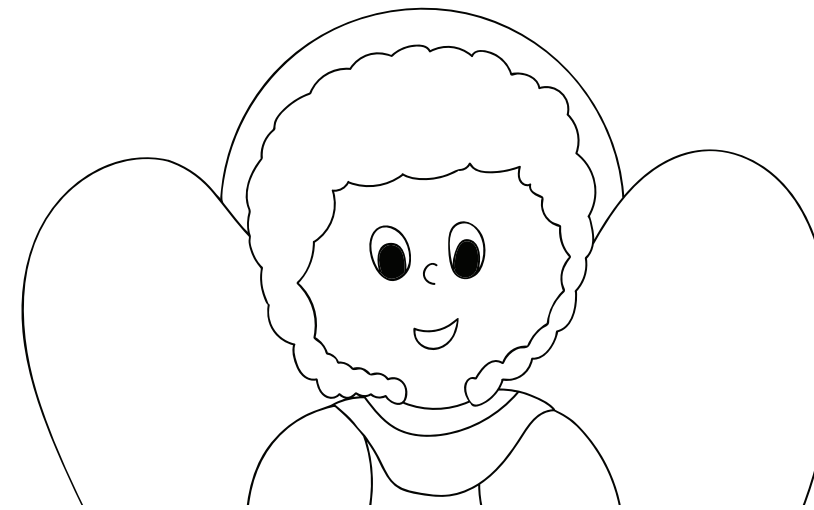
WILL PURCHASE
ONE BOTTLE

LIFEGIVING
WATER
FOR UKRAINE
ЖИТТЕДАЙНА
ВОДА
ДЛЯ УКРАЇНИ

Please help us provide
clean drinking water to
those who are suffering
from dehydration.

Будь ласка,
допоможіть нам
забезпечити чистою
питною водою тих, хто
страждає.

SCAN ME



Hi I'm Saint Gabriel the Archangel!

I am a special messenger for God. I delivered messages to God's people in the Old and New Testament.

I have spoken to many people including the Prophet Daniel, Moses, and others in the Old Testament.

In the New Testament I was sent by God to give the good news to the elderly couple, Joachim and Anna, to inform them that God has heard their request and that they shall become parents. These two pious individuals became the parents of the Virgin Mary, whom they dedicated to God.

I was later sent by God to Anna's sister Elizabeth to inform her that in their old age, she and her husband Zacharias would also become parents. They became the mother and father of St. John the Baptist.

Soon after Elizabeth and Zacharias got their good news, I was sent to ask the Virgin Mary if she would be willing to become the Mother of God. She agreed and would soon become the Mother of Jesus Christ.

I was always with the Virgin Mary and Christ, from His conception, birth, childhood, and adulthood. I was there when He prayed in the Garden of Gethsemane. I was also there when He was tortured and eventually crucified.

I was also there when He rose from the dead, and I was the one who told the women who brought myrrh on Pascha morning that He lived.

Because I am an angel, I get to live in Heaven with God all the time.

You may not see me, but know that God has sent me, and other angels, to extend His messages to you, to guard you, and protect you.



Courchesne, Anthony Aleksandr baptized and chrismated on June 11, 2023 in St. Mary's Church, New Britain, CT. Child of Sean James Courchesne and Mariya Courchesne. Sponsors: Oleksandr Mihail Yarenchuk and Olena Ivan Yarenchuk. Celebrated by V. Rev. Andrii Pokotylo.

Kirtskhaliya, Nicolas baptized and chrismated on June 18, 2023 in St. Vladimir Cathedral Church, Philadelphia, PA. Child of Mikhail Kirtskhaliya and Marina Nikolaichuk. Sponsors: Zurab Svanishvili and Daria Shkvarko. Celebrated by Rev. Ivan Tchopko.

Klymenko, Eva baptized and chrismated on June 17, 2023 in St. Mary's Church, New Britain, CT. Child of Dmytro Klymenko and Anzhelika Pankratova. Sponsors: Ihor Romaniuk and Anna Drobockyi. Celebrated by V. Rev. Andrii Pokotylo.

Kohlenberg, Theodore baptized and chrismated on October 22, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Jeremy Kohlenberg and Anastasiia Strelchonok. Sponsors: Alexander Franko and Daria Torbasiuk. Celebrated by Rev. Andriy Matlak.

Lupanchuk, Anna Maria baptized and chrismated on July 4, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vasyl Lupanchuk and Oksana Golynska. Sponsors: Sergii Kondriuk / Tetiana Golynska and Maksim Zviarko / Yulia Zakoverya. Celebrated by Rev. Vasyl Shak.

Makhonin, Alexander baptized and chrismated on June 24, 2023 in St. James Antiochian Orthodox Church Church, Loveland, OH. Child of Kyrlo Makhonin and Iryna Kashuba. Sponsors: Mykhailo Smyk and Maryna Grynevych. Celebrated by Archbishop Daniel Zelinsky.

Myronenko, Damian baptized and chrismated on December 31, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Sergii Myronenko and Anastesia Morhayeva. Sponsors: Ievgen Nebrat and Yuliya Mikhed. Celebrated by Rev. Andriy Matlak.

Nelson, Tyler Hugh baptized and chrismated on April 15, 2023 in St. Anthony of Desert Mission Church, Las Cruces, NM. Child of Mark Robinson Nelson and Bette Sue Gerken. Sponsors: Justin Harper and Sara Harper. Celebrated by Rev. Mark Phillips.

Osborne, Roksolana Rose baptized and chrismated on June 24, 2023 in St. Andrew Church, Boston, MA. Child of Kevin Osborne and Viktoriya Klyuchak. Sponsors: Oleg Klyuchak and Halyna Lapeyeva. Celebrated by V. Rev. Roman Tarnavsky.

Rizwaniuk, Sontse Ivy baptized and chrismated on June 10, 2023 in St. Mary's Church, Herkimer, NY. Child of Peter Rizwaniuk and Theresa Shepardson. Sponsors: Matthew Laty and Jessica Dykeman. Celebrated by V. Rev. Ivan Semko.

Samoydyuk, Solomia baptized and chrismated on June 25, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Roman Samoydyuk and Iryna Lutsyshyn. Sponsors: Victor Alvarez and Zoriana Smerechansky. Celebrated by Rev. Vasyl Shak.

Scannell, Addison Grace baptized and chrismated on July 8, 2023 in St. John the Baptist Church, Johnson City, NY. Child of Patrick William Scannell and Camilla Marie Pennacchia. Sponsors: Anthony Pennallhia and Lepkowski. Celebrated by Rev. Ivan Synevsky.

Tanasiichuk, Solomia baptized and chrismated on June 9, 2019 in Holy Ascension Church, Maplewood, NJ. Child of Viktor Tanasiichuk and Ulyana Semenyuk. Sponsors: Viktor Semenyuk and Tetyana Lishchuk. Celebrated by V. Rev. Oleh Hucul.

Verma, Olivia baptized and chrismated on October 29, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Sid Verma and Tetiana Pyatokha. Sponsors: Roman Romanuk and Olena Martz. Celebrated by Rev. Andriy Matlak.

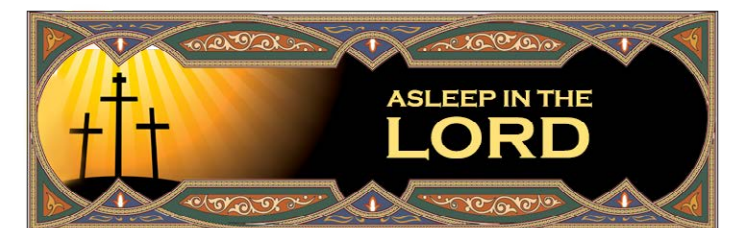
Yanov, Peter baptized and chrismated on November 24, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Volodymyr Yanov and Anna Tokolova. Sponsors: Denys Poluyanov and Maryna Lytnieva. Celebrated by Rev. Andriy Matlak.

Zubkiv, Marko baptized and chrismated on June 18, 2023 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Ivan Zubkiv and Natalia Sahan. Sponsors: Nazar Zubkiv and Mariia Fediuk. Celebrated by Rev. Vasyl Shak.



Alexandar Hakan Misirlioglu and Tetiana Ovechkina in St. Mary Protectress Parish, Spring Valley, CA, on November 20, 2022, witnessed by Vasyl Mykhaylyuk and Natalia Subotkovska. Celebrant: V. Rev. Myron Mykhaylyuk.

Stephen Senenko and Sonia Maria Dubovici in St. Luke Parish, Syracuse, NY, on June 10, 2023, witnessed by Joseph M. Craig and Alex Bells. Celebrant: V. Rev. Mykola Andrushkiv.



Balacky, Bohdan of Plainfield, IL on May 27, 2023 at the age of 96 years, officiating clergy V. Rev. Raymond Sundland of St. Michael Pro Cathedral Parish, Hammond, IN 46324.

Kuzmak, Wasyl of Allentown, PA on April 24, 2023 at the age of 99 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.

Radio, Donna of Coplay, PA on April 29, 2023 at the age of 69 years, officiating clergy Rev. Oleg Kravchenko of St. Mary Cathedral Parish, Northampton, PA 18067.

Wehinger, Charles F. of North Catasauqua, PA on May 28, 2023 at the age of 74 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.



As we celebrate
INDEPENDENCE DAY
 we ask the intercession of the Mother of God, the
 patroness of America - may she give us courage and
 wisdom to proclaim the beauty of God's plan of love for
 creation, for the human person, and for the human family.

Blessed 4th of July!
 - Archbishop Daniel

Святкуючи
ДЕНЬ НЕЗАЛЕЖНОСТІ США
 ми просимо заступництва Матері Божої,
 Покровительки Америки – нехай Вона дасть нам
 мужності та мудрості усвідомити і плекати красу
 Божого плану любові до творіння, до людської
 особистості та до людини.

3 Днем Незалежності!
 - Архієпископ Даниїл

UKRAINIAN ORTHODOX CHURCH OF THE USA
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



Orthodox Christian
PRISON MINISTRY

30 JULY, 2023
 ORTHODOX CHRISTIAN PRISON
 MINISTRY AWARENESS SUNDAY
 Learn How You Can Be Involved

30 ЛИПНЯ, 2023
 НЕДІЛЯ ВШАНУВАННЯ
 СЛУЖІННЯ ЦЕРКВИ СЕРЕД В'ЯЗНІВ
 дізнайтесь більше про
 можливості Вашої допомоги

UKRAINIAN ORTHODOX CHURCH OF THE USA
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

Happy
Independence
 Day!

3 Днем
Незалежності!

HOLY LAND DEC 1-10
2023
 PILGRIMAGE WITH ARCHBISHOP DANIEL 1-10 ГРУДНЯ

ПАЛОМНИЦЬКА ПОДОРОЖ НА
СВЯТУ ЗЕМЛЮ
 ІЗ АРХІЄПІСКОПОМ ДАНИІЛОМ



ORDINATIONS

JULY

V. Rev. Anthony Ugolnik	7/6/1991
V. Rev. Yuriy Kasyanov	7/13/2000
V. Rev. Michael Danczak	7/13/2002
Rev. Mykola Zomchak	7/17/2021
V. Rev. Dennis Kristof	7/17/1982
V. Rev. Dmitri Belenki	7/20/1997
Rev. Nicholas Dilendorf	7/24/2011
Rev. Richard Jendras	7/27/2019
V. Rev. Vasyl Kryshampol	7/30/2000



MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!

JULY

Archbishop Volodymyr (Malec) – 23 July 1967

5th 1952 -	PRIEST PHILIP HALICKE
7th 1967 -	PRIEST LAWRENTIJ SKLONNYJ
6th 1973 -	PROTOPRIEST ILYA NAHIRNIAK
25th 1978 -	PROTOPRIEST JACOB KOSTECKY
28th 1978 -	PROTOPRIEST JOSEPH KRETA
17th 1979 -	PROTOPRIEST MYKOLA LITWAKIVSKYJ
16th 1980 -	PROTOPRIEST PETER KOWALCHYK
18th 1984 -	IHUMEN GREGORY REYNOLDS
30th 1985 -	PROTOPRIEST DEMETRIUS LESCHISHIN
5th 1988 -	PRIEST LEW PORENDOWSKY
23rd 1989 -	PRIEST FEDIR LEONTOVICH
2nd 1994 -	PROTOPRESBYTER ARTEMY SELEPYNA
2nd 1995 -	PRIEST EUGENE BOHUSLAWSKY
17th 1995 -	PROTOPRIEST DMYTRO TELENSON
10th 1996 -	PROTOPRIEST KONSTANTINE KALINOWSKY
22nd 2003 -	PROTOPRIEST WIACHESLAW ILCHUK

PASSPORT THROUGH UKRAINE

SUMMER CAMP 2023

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Crafts for Kids @ UHEC

AUGUST 7 – AUGUST 11

9:00 AM – 12:30 PM EST (IN-PERSON)
135 DAVIDSON AVE. SOMERSET, NJ 08873

2:00 PM – 4:00 PM EST (VIRTUAL OR ON DEMAND)

AGES 5-10
COST: \$150 PER CHILD

Register Online

<http://www.ukrhec.org/events>

More information: education@ukrhec.org or 732-356-0132



Registration Required
Closes Friday, July 21



The UHEC is supported in part by an American Rescue Plan Act grant from the National Endowment for the Arts to support general operating expenses in response to the COVID-19 pandemic. Made possible by the Somerset County Cultural & Heritage Commission.
UHEC arts programming and activities are made possible by funds from the Somerset County Cultural & Heritage Commission, a partner of the New Jersey State Council on the Arts.



FAMILY FEST

SEPT 1-4, 2023

Join us for a weekend of faith, fun and relaxation.
Bring your whole family, just a few or just you!
Contact josh@allsaintscamp.org for more information

More Info

www.allsaintscamp.org



Summer Programs at All Saints Camp
Літні Табори на Оселі Всіх Святих

2023

uoc youth.org

JUNE 21-24 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



76th Annual UOL Convention
"With God all things are possible."
July 27 -30, 2023
St. Michael UOC, Scranton, PA
Matthew 19:26




Holiday Inn Wilkes-Barre East Mountain
www.uolofusa.org

76th UOL ANNUAL CONVENTION
JULY 27-30, 2023

Hosted by: UOL National Executive Board
uol.orthodoxws.com/76thuolconvention
 Email: 76thuol@uolofusa.org



The booking link for online reservations is:
<https://tinyurl.com/UkrainianOrthodoxLeague>



Hotel Information

Holiday Inn Wilkes Barre-East Mountain an IHG Hotel
 600 Wildflower Dr.
 Wilkes-Barre, PA 18702

Family Hotels in Wilkes Barre, PA
 | Holiday Inn Wilkes Barre - East Mountain (ihg.com)

Book Your Hotel Room!
Call NOW!
 Only \$129.00 a night!

Hotel: 570.822.1011
 The booking code for phone reservations is UOL

4-star hotel, free wi-fi,
 free parking

76th Annual UOL Convention
"With God all things are possible."
July 27 -30, 2023
St. Michael UOC, Scranton, PA
Matthew 19:26




Holiday Inn Wilkes-Barre East Mountain
www.uolofusa.org

TAKE NOTE! MARK YOUR CALENDAR!

Thursday, July 27, 2023
UOL Hospitality Night!

Fun! Food! Friends!
 Enjoy a relaxing evening at our hotel!



Friday, July 28, 2023
"Ukie Bowl"

Games & Fun for all ages at an offsite venue!



Saturday, July 29, 2023
76th UOL Grand Banquet & Ball

Enjoy an elegant evening at our hotel location!



Sunday, July 30, 2023
Divine Liturgy & Farwell Brunch

St. Michael's Ukrainian Orthodox Church



www.uolofusa.org/76thuolconvention





UKRAINIAN RABBIT *Hero*

Would you consider helping Ukrainian children in the time of War?

Sponsor a hand-made toy and help a child in Ukraine - \$300

Please let us know where to mail your Ukrainian Rabbit Hero

Make your donation and order via the website

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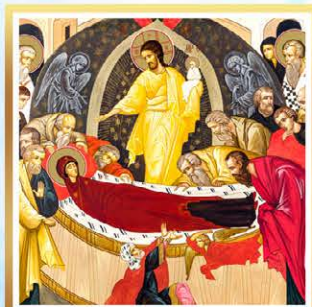
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