УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

ОФІЦІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США
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Why do you stand gazing up into heaven?
Чого стоїте й задивляєтесь на небо?

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His Eminence
Archbishop DANIEL - Consistory President

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THE ASCENSION OF OUR LORD

Troparion — Tone 4

O Christ God, You have ascended in Glory, / granting joy to Your disciples by the promise of the Holy Spirit. / Through the blessing they were assured / that You are the Son of God, / the Redeemer of the world!

Kontakion — Tone 6

When You had fulfilled the dispensation for our sake, / and united earth to heaven: / You ascended in glory, O Christ our God, / not being parted from those who love You, / but remaining with them and crying: / "I am with you and no one will be against you!"

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Sermon LXXIV

ON THE LORD'S ASCENSION

by Leo the Great

I. The Ascension Completes Our Faith in Him, Who Was God As Well as Man.

The mystery of our salvation, dearly-beloved, which the Creator of the universe valued at the price of His blood, has now been carried out under conditions of humiliation from the day of His bodily birth to the end of His Passion. And although even in "the form of a slave" many signs of Divinity have beamed out, yet the events of all that period served particularly to show the reality of His assumed Manhood. But after the Passion, when the chains of death were broken, which had exposed its own strength by attacking Him, Who was ignorant of sin, weakness was turned into power, mortality into eternity, contumely into glory, which the Lord Jesus Christ showed by many clear proofs in the sight of many, until He carried even into heaven the triumphant victory which He had won over the dead. As therefore at the Easter commemoration, the Lord's Resurrection was the cause of our rejoicing; so the subject of our present gladness is His Ascension, as we commemorate and duly venerate that day on which the Nature of our humility in Christ was raised above all the host of heaven, over all the ranks of angels, beyond the height of all powers, to sit with God the Father. On which Providential order of events we are founded and built up, that God's Grace might become more wondrous, when, notwithstanding the removal from men's sight of what was rightly felt to command their awe, faith did not fail, hope did not waver, love did not grow cold. For it is the strength of great minds and the light of firmly-faithful souls, unhesitatingly to believe what is not seen with the bodily sight, and there to fix one's affections whither you cannot direct your gaze. And whence should this Godliness spring up in our hearts, or how should a man be justified by faith, if our salvation rested on those things only which lie beneath our eyes? Hence our Lord said to him who seemed to doubt of Christ's Resurrection, until he had tested by sight and touch the traces of His Passion in His very Flesh, "because thou hast seen Me, thou hast believed: blessed are, they who have not seen and yet have believed."

II. The Ascension Renders Our Faith More Excellent and Stronger.

In order, therefore, dearly-beloved, that we may be capable of this blessedness, when all things were fulfilled which concerned the Gospel preaching and the mysteries of the New Testament, our Lord Jesus Christ, on the fortieth day after the Resurrection in the presence of the disciples, was raised into heaven, and terminated His presence with us in the body, to abide on the Father's right hand until the times Divinely fore-ordained for multiplying the sons of the Church are accomplished, and He comes to judge the living and the dead in the same flesh in which He ascended. And so that which till then was visible of our Redeemer was changed into a sacramental presence, and that faith might be more excellent and stronger, sight gave way to doctrine, the authority of which was to be accepted by believing hearts enlightened with rays from above.

III. The Marvellous Effects of This Faith on All.

This Faith, increased by the Lord's Ascension and established by the gift of the Holy Ghost, was not terrified by bonds, imprisonments, banishments, hunger, fire, attacks by wild beasts, refined torments of cruel persecutors. For this Faith throughout the world not only men, but even women, not only beardless boys, but even tender maids, fought to the shedding of their blood. This Faith cast out spirits, drove off sicknesses, raised the dead: and through it the blessed Apostles themselves also, who after being confirmed by so many miracles and instructed by so many discourses, had yet been panic-stricken by the horrors of the Lord's Passion and had not accepted the truth of His resurrection without hesitation, made such progress after the Lord's Ascension that everything which had previously filled them with fear was turned into joy. For they had lifted the whole contemplation of their mind to the Godhead of Him that sat at the Father's right hand and were no longer hindered by the barrier of corporeal sight from directing their minds' gaze to That Which had never quitted the Father's side in descending to earth and had not forsaken the disciples in ascending to heaven.

IV. His Ascension Refines Our Faith: the Ministering of Angels to Hint Shows the Extent of His Authority.

The Son of Man and Son of God, therefore, dearly-beloved, then attained a more excellent and holier fame, when He betook Himself back to the glory of the Father's Majesty, and in an ineffable manner began to be nearer to the Father in respect of His Godhead, after having become farther away in respect of His manhood. A better instructed faith then began to draw closer to a conception of the Son's equality with the Father without the necessity of handling the corporeal substance in Christ, whereby He is less than the Father, since, while the Nature of the glorified Body still remained the faith of believers was called upon to touch not with the hand of flesh, but with the spiritual understanding the Only-begotten, Who was equal with the Father. Hence comes that which the Lord said after His Resurrection, when Mary Magdalene, representing the Church, hastened to approach and touch Him: "Touch Me not, for I have not yet ascended to My Father:" that is, I would not have you come to Me as to a human body, nor yet recognize Me by fleshly perceptions: I put thee off for higher things, I prepare greater things for thee: when I have ascended to My Father, then thou shall handle Me more perfectly and truly, for thou shall grasp what thou canst not touch and believe what thou canst not see. But when the disciples' eyes followed the ascending Lord to heaven with upward gaze of earnest wonder, two angels stood by them in raiment shining with wondrous brightness, who also said, "Ye men of Galilee, why stand ye gazing into heaven? This Jesus Who was taken up from you into heaven shall so come as ye saw Him going into heaven." By which words all the sons of the Church were taught to believe that Jesus Christ will come visibly in the same Flesh wherewith He ascended, and not to doubt that all things are subjected to Him on Whom the ministry of angels had waited from the first beginning of His Birth. For, as an angel announced to the blessed Virgin that Christ should be conceived by the Holy Ghost, so the voice of heavenly beings sang of His being born of the Virgin also to the shepherds. As messengers from above were the first to attest His having risen from the dead, so the service of angels was employed to foretell His coming in very Flesh to judge the world, that we might understand what great powers will come with Him as Judge, when such great ones ministered to Him even in being judged.

V. We Must Despise Earthly Things and Rise to Things Above, Especially by Active Works of Mercy and Love.

And so, dearly-beloved, let us rejoice with spiritual joy, and let us with gladness pay God worthy thanks and raise our hearts' eyes unimpeded to those heights where Christ is. Minds that have heard the call to be uplifted must not be pressed down by earthly affections , they that are fore-ordained to things eternal must not be taken up with the things that perish; they that have entered on the way of Truth must not be entangled in treacherous snares, and the faithful must so take their course through these temporal things as to remember that they are sojourning in the vale of this world, in which, even though they meet with some attractions, they must not sinfully embrace them, but bravely pass through them. For to this devotion the blessed Apostle Peter arouses us and entreating us with that loving eagerness which he conceived for feeding Christ's sheep by the threefold profession of love for the Lord, says, "dearly-beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul." But for whom do fleshly pleasures wage war, if not for the devil, whose delight it is to fetter souls that strive after things above, with the enticements of corruptible good things, and to draw them away from those abodes from which he himself has been banished? Against his plots every believer must keep careful watch that he may crush his foe on the side whence the attack is made. And there is no more powerful weapon, dearly-beloved, against the devil's wiles than kindly mercy and bounteous charity, by which every sin is either escaped or vanquished. But this lofty power is not attained until that which is opposed to it be overthrown. And what so hostile to mercy and works of charity as avarice from the root of which spring all evils? And unless it be destroyed by lack of nourishment, there must needs grow in the ground of that heart in which this evil weed has taken root, the thorns and briars of vices rather than any seed of true goodness. Let us then, dearly-beloved, resist this pestilential evil and "follow after charity," without which no virtue can flourish, that by this path of love whereby Christ came down to us, we too may mount up to Him, to Whom with God the Father and the Holy Spirit is honor and glory for ever and ever. Amen.

ПРОПОВІДЬ НА СВЯТО ВОЗНЕСІННЯ ГОСПОДНЬОГО

Слава Ісусу Христу!

Дорогі брати і сестри! Сьогодні Свята наша Православна Церква святкує одне із 12-ти найбільших свят року, Свято Вознесіння Нашого Спасителя, Ісуса Христа, на небо. 40 днів після Свого Славного Воскресіння наш Спаситель перебував на землі разом із своїми учнями, приготовляючи їх до прийняття Божественної благодаті. В сьогоднішній день, Вознесіння Господнього, ми прославляємо закінчення земного служіння нашого Господа всьому людству і одночасну Його розлуку з Своїми учнями. В своїй прощальній розмові Спаситель говорив до апостолів: «І знов покидаю світ і йду до Отця» (Ів. 16:28). Адже, Воскрес з мертвих, перемігши смерть, Спаситель не міг бути на землі. Закінчивши Свій земний подвиг, який доручив Йому Отець Небесний, Ісус Христос возноситься на небо та входить в Свою славу, яку Він мав ще до створення світу.

Після Свого Воскресіння з мертвих і до Його Вознесіння, Христос продовжував навчати Своїх учнів розуміти Святе Писання, розповідав їм про Царство Боже. Він промовив до них та й сказав: “ Дана Мені всяка влада на небі й на землі. Тож ідіть і навчіть всі народи, хрестячи їх в Ім’я Отця, і Сина, і Святого Духа, навчаючи їх зберігати все те, що Я вам заповів і ото Я перебуватиму з вами повсякчас аж до кінця віку.” (Мт. 27: 18-20) Він наголошував на тому, що вони є вибрані учні Його, які будуть проповідувати всьому людству добру звістку про Його Славне Воскресіння, будуть відпускати гріхи, хрестити та навчати всьому тому, що Він заповідав. Після Воскресіння і до Вознесіння Господь готовив Своїх учнів до великого покликання – апостольського служіння, доручаючи їм завершувати Свої діла.

Під час одного із Його явлень Своїм учням, Господь велів їм, щоб вони зібралися в Єрусалимі, Христос з’явився їм таємно. При цій зустрічі Спаситель пояснив їм для чого Йому необхідно було постраждати та

померти за людей. Після цього, Він заспокоюючи їх, від їхньої розлуки, наказуючи їм залишатися в Єрусалимі та чекати Утішителя – Святого Духа. Розмовляючи з учениками, Христос вивів їх з міста та пішов до Віфанії, де на вершині гори Оливної, зупинившись та підняв руки і благословив апостолів. Учні були вражені тим, що на їхніх очах Христос почав віддалятися від них, піднімаючись вище і вище на небо. Несподівано, біля них з’явилися два Ангели у світло – яскравому одязі, які говорили до них: «Чого стоїте й задивляєтесь на небо? Той Ісус, що вознісся на небо від вас, прийде так, як бачили ви, як ішов Він на небо!» (Дії 1: 11). Ангели сповістили учням, що Господь знову прийде на землю так несподівано і в усій Своїй Славі, як возносився.

Після ангельських слів апостоли благоговійно поклонилися Господу і з «великою радістю» повернулися до Єрусалиму перебуваючи в храмі. У цій події Вознесіння Христового учні раділи і ще раз переконались, що Господь є дійсно Бог, Владика неба і землі. В Його Вознесінні була явлена радість, яка полягала в тому, що Господь дав обітницю, що Він назад прийде у світ у тій славі, в якій Він вознісся. Це буде закінчення історії людства, закінчення спасіння світу.

Як ми бачимо, що на Службі Божій Вознесіння та на іконі, свідком цієї славної події, була Божа Мати. Пресвята Богородиця найбільше за всіх страждала, бачучи Свого Улюбленого Сина висячого на хресті, але тепер Вона найбільше від усіх раділа, бачучи Його славу.

Свято Вознесіння являється тим днем, у якому ми згадуємо ту подію, яка сталася майже дві тисячі років тому. Вознесіння Господнє має велике значення для людей різного часу і вміщує в собі глибокий догматичний зміст. Христос одночасно був Богом і людиною і вознісся на небо, і сів праворуч Бога Отця, тим самим возніс нашу людську природу до Божественної оселі на небо, де повинно базуватись наше життя. Апостол Павло говорить: «Життя ж наше на небесах, звідки чекаємо Спасителя, Господа Ісуса Христа» (Фил. 3:20).

Ми християни, і коли в нас є промінчик Божественної любові, смирення, співчуття до ближніх, то це означає, що ми стараємося жити згідно тих засад, про які говорив наш Спаситель, коли перебував на землі. Джерелом, де ми можемо дістати промінчик того світла, яким сіяли ангели під час Вознесіння, є місце, яке називається Храм Божий – Церква. Адже Церква є Тіло Христове і наскільки ми є близькі до Церкви, настільки ми є близькі до неба в своєму земному житті. Розлучаючись зі Своїми учнями, Господь наказав їм перебувати в храмі і прославляти Бога, поки не отримають благодать Святого Духа. Чим частіше ми будемо перебувати у церкві « до неба піднесімо серця», ми дістанемо те світло. Господь заповідав нам: «Де двоє чи троє зберуться в ім’я Моє, там і Я посеред них» Мт. 18:20 - і коли ми приходимо до храму Божого, то завжди пам’ятаймо, що Господь є присутній тут в здійсненні Таїнств. Коли ми, отримуючи всі блага від Господа, Який віддав Самого Себе ради нашого спасіння, прийнявши на себе наші немочі та гріхи, лінуємося ходити до церкви, не сповідаємося перед Господом за свої гріхи, не дотримуємося постів, то це говорить про нашу байдужість до Господа.

Дорогі у Христі брати і сестри, святкуючи це велике свято Вознесіння, ми повинні пам’ятати, що наш Господь, Який Вознісся на небо, Він не залишив нас сиротами, Він залишив нам обітницю Святого Духа, який зійде на апостолів та Божу Матір у П’ятидесятий День після Воскресіння, а також Господь залишив Своє Божественне Тіло в таїнстві Святого Причастя, щоб з нами нерозривно перебувати, промовляючи: «Я з вами до кінця віку» (Мф. 28:20). Молімо Господа сьогодні і завжди, щоб не залишав нас, а зробив причасниками Божественної благодаті, через таїнство Святої Сповіді, відпущення гріхів, через причастя Пречистого Тіла і Крові, через надію завжди бути учасниками вічної Його Слави. Дбаймо, щоб Вознесіння нашого Спасителя для нас було зміцненням віри, утвердженням надії та зігріванням любові. Якщо ми будемо дбати про це, то почуємо з уст нашого Божественного Учителя, Який промовить до нас: «Прийдіть наслідуйте Царство, уготоване вам від створення світу» (Мф. 25:34).

Амінь.

Слава Ісусу Христу!

Прот. Петро Левко
Церква Святого Юрія Переможця
Ярдвіл, Ню Джерзі

THE FEAST OF THE ASCENSION OF OUR LORD

A few years ago we had this craze going about WWJD. You remember: "What would Jesus do?" You could buy bracelets to remind yourself that to be a Christian means to try to act as Jesus did – at least in this view. This was largely a craze in the Protestant world, and particularly American Protestantism. I don't know if it caught on elsewhere, but like all fads it faded in short order and you don't hear of it any more. There were the usual comic reactions to so-called Christian slogans at the time, and you saw bumper stickers that bore words like "What would Darwin do?"

Most of us recognize that to be a Christian is not to try to figure out how to respond to situations like Jesus did. Ethics is one thing, faith is another, and in this case they do not necessarily cross over. Truth to tell, most of us don't have a clue what Jesus would do in a certain situation; or, if we do, we are rather certain that we couldn't do it, unless we are missing the point of his ministry.

Look at the ministry of Jesus and think about it for a moment. Are we able to heal as he did? Are we able to proclaim the Kingdom of God as he did? No, of course we cannot, precisely because he not only proclaimed and healed in the name of God's Reign, he was that reign, he was that Kingdom, embodied. He was not only Jesus of Nazareth, the man who walked and talked and ministered to the people of his land and culture. He was also "true God of true God," who brought the Presence of the Holy and Compassionate One into our world in human form. So in that sense we can never emulate him. He is the one and only, the unique man of history. As the letter to the Hebrews says, he is the "Pioneer and Perfecter" of our faith who offers the sacrifice "once for all." He is and remains the Kingdom of God come among us, through the power of his Resurrection.

We learn this truth in many ways through scripture. We are slow to learn, so scripture and the church unfold the mystery through us in a number of ways. The Feast of the Ascension unfolds it yet one more way. The Feasts of faith are like the facets of a diamond; each facet reflects and reveals the light in a new and brilliant pattern for us to see. So it is with the Ascension.

In Luke's twofold history of the work of Christ, first through his life in the Gospel, and then through the Church in the book of Acts, Christ's presence as true God and true man is proclaimed in a number of ways. At the end of the Gospel, we hear of the disciples on the Emmaus Road, where Christ is revealed to them as fully present and personal, alive and active through the interpretation of the Word and through participation in the "breaking of the bread." Our hearts burn with love and delight when we receive these gifts.

In Acts we hear the story of the Ascension, Christ taken up into heaven into that Cloud that is the Old Testament symbol of God's Presence in the world.

Ascension is the hinge in the paschal season that swings onto the Presence of the Holy Spirit. The liturgical hymns point us in this direction, and we gladly proceed toward Pentecost.

The Ascension marks God the Father's full acceptance of Christ's repairing of the breach between humanity and God. God vindicates the work of Christ and receives him back as the Victor over the forces of death and the devil.

We could be sad on this occasion, however. After all, the risen Christ left the disciple band at this point and they saw his departure. He was never again to be with them as he was either during his earthly ministry or during the resurrection period. He is now to be present through the mediation of the Spirit. Just as when we part company with friends whom we know, in our hearts, we will never see again, we could be sad and despairing.

Instead, Luke says that the disciples departed full of joy! They do so because they know that, although they cannot "do as Jesus did," they can rest assured that his power is still with them, performing works of compassion and mercy and healing wherever they go. No longer alongside them as a companion, he goes before them as Christ and Lord. In the words of the Hymn of St Ambrose, "when you overcame the sharpness of death, you opened the Kingdom of Heaven to all believers" (from the Moleben of Thanksgiving).

So here we are on this Ascension 2011, affirming the same Truth for our company of disciples and apostles and all who make up our parish. Open your hearts to the living Lord who precedes you always throughout your life, but whose presence is with you also through the mysteries and through the Word. "God has gone up with a shout" and we, too, shout for joy because of our healing and salvation.

Fr Gabriel Rochelle
St Anthony of the Desert Orthodox Mission
Las Cruces New Mexico

Metropolitan John (Theodorovyh) served as Prime Hierarch of our Holy Ukrainian Orthodox Church of the USA from his arrival from Ukraine in 1924 to his repose 84 years later on 1 May 1971 – 47 years! He was remembered in prayer to our Lord on 3 May, 2023 before his grave behind St. Andrew Memorial Church, Somerset, NJ with all our Metropolia Center employees present along with His Beatitude's grandson, Emil Prosen, Jr. from Massachusetts and his great-granddaughter, Emily Robbins from New York City. Serving the Memorial Service were Metropolitan Antony and Archbishop Daniel, assisted by Protopresbyter Stephen Hutnick and Very Rev. Fr. Vasyl Pasakas. Singing responses for the Panakhyda were the Seminarians-Subdeacons of St. Sophia Ukrainian Orthodox Seminary.

Following the service, His Eminence Metropolitan Antony spoke of his relationship with Metropolitan John from his childhood through the first five years of his seminary education. He spoke fondly of the immense influence Metropolitan John had on his life from the visits that this humble but very powerful presence exhibited as he made to various parishes in Western Pennsylvania and Eastern Ohio. He told of Metropolitan John's charismatic personality and his loving and teaching sermons that truly brought the faithful closer to God. Further, when His Beatitude spoke of his life in Ukraine prior to arriving in the USA, his listeners were enthralled at how the church had grown under the guidance of a powerful corps of Bishops who were dedicated to the Ukrainian Orthodox Church's right to exist and to serve the faithful in their own language and according to their own traditions.

Just before then Archbishop John, departed from Ukraine, his life was in extreme danger because the soviet regime had begun to execute the bishops who were part of that corps of Bishops. There were 37 of them and by 1927 all were murdered and taken off for burial in places unknown to this day. Their leader, Metropolitan Vasyl was place under house arrest until he was finally executed in 1937 and also buried in an unknown grave. Archbishop John Theodorovych barely escaped with his young daughter and found safety in serving our Church here in the USA. His family members remember, however, that he was never able to feel completely free for most of his life, worried that the soviet agents would come after him here in America.

Metropolitan John built our Church from a small collection of individual parishes into a thriving force in service to our Lord. He was finally successful in 1950 in uniting the two separate Ukrainian Orthodox Churches in the USA into the Ukrainian Orthodox Church of the USA, which continued to grow. In cooperation with Archbishop Mstyslav Skrypnyk, our Metropolia Center was established and became known throughout the world as the Ukrainian Jerusalem, where the treasury of Ukrainian Orthodoxy was preserved, protected against unending soviet aggression against the Ukrainian Orthodox faithful, destruction of thousands of ancient Ukrainian Orthodox parish churches and horrific genocide – much like what we see being repeated today in Ukraine.

Metropolitan Antony declared that Metropolitan John was the driving force behind all the growth and development of our church throughout the critical decades of his leadership. We must never forget him or his life-long commitment to God in the Holy Trinity and to God's people wherever he found them. He was the founder of many new parishes throughout the midwestern states and was well known in ecumenical circles throughout the United States and Canada because he taught himself the English language from the day he arrived in the USA and was able to communicate easily with the nation he believed was his own.

Mr. Prosen and Ms. Robbins were guests for a coffee hour at the Seminary following the Memorial Service and they were able to share with the gathered bishops, clergy, seminarians and faithful their personal memories of "Grandpa". This was a very moving and interesting gathering. My His Beatitude rest peacefully awaiting the Last Day and the return of our Lord and Savior Jesus Christ. He left to all of us a spiritual legacy worthy of emulation and praise

Photos by Subdeacon Maksym Zhuravchyk

Celebration and commemoration often go hand-in-hand. Eleven years have flown by, but, it seems like yesterday that Metropolitan Constantine of Blessed Memory was celebrating the 40th anniversary of his episcopal consecration surrounded by clergy and faithful from around the nation and the world in Pittsburgh, PA!

On Sunday, May 21, 2023 - the feast of the Holy Apostle and Evangelist John the Theologian (98-117), the Ukrainian Orthodox Church of the USA prayerfully commemorated the 11th anniversary of repose of Metropolitan Constantine – third Prime Hierarch of the UOC of the USA.

With the blessing of His Eminence Metropolitan Antony, Archbishop Daniel traveled to Pittsburgh, PA in order to preside over the commemorative Memorial service at the gravesite of Metropolitan Constantine in Bethel Park, PA where he is buried next to his mother and other family members.

Surrounded by family members and the local Pittsburgh Metropolitan area clergy - Very Rev. Fr. John Haluschak (pastor of St. Vladimir Ukrainian Orthodox parish in Pittsburgh, PA), Very Rev. Fr. Michael Kochis (pastor of St. Volodymyr UOC parish in Ambridge, PA), Rev. Fr. Mark Phillips (pastor of St. Anthony of the Desert Ukrainian Orthodox parish in Las Cruses, NM) and Subdeacon Maksym Zhuravchyk, seminarian of St. Sophia Ukrainian Orthodox Theological Seminary of the UOC of the USA – Vladyka Daniel prayerfully chanted the petitions of the Memorial service, while parishioners from the local parishes joined in singing the responses.

Prior to the beginning of the service, Archbishop Daniel expressed prayerful condolences of His Eminence Metropolitan Antony to those in attendance and reflected on his personal relationship with Metropolitan Constantine – both the serious and the humorous moments. Vladyka Daniel asked all present to contemplate during their prayers on the ways that Metropolitan Constantine touched their lives, stating that the only real way that we can memorialize our late Metropolitan is to live the life of PRAYER – a willingness to give of oneself as Metropolitan Constantine did during the years of his archpastoral service in the life of the Church.

Concluding his remarks, Vladyka Daniel briefly recalled the moment of his own consecration at which Metropolitan Constantine gentle instructed him: "Remember, you are not the Truth! But you know the Truth… So, administer the Word of Truth to those who are entrusted into your spiritual care!"

The beautiful "CHRIST IS RISEN!" rang through the wooded areas surrounding the cemetery and into the neighboring homes, witnessing to "all who have ears to hear" the Good News of the Resurrection of our Lord and Savior Jesus Christ.

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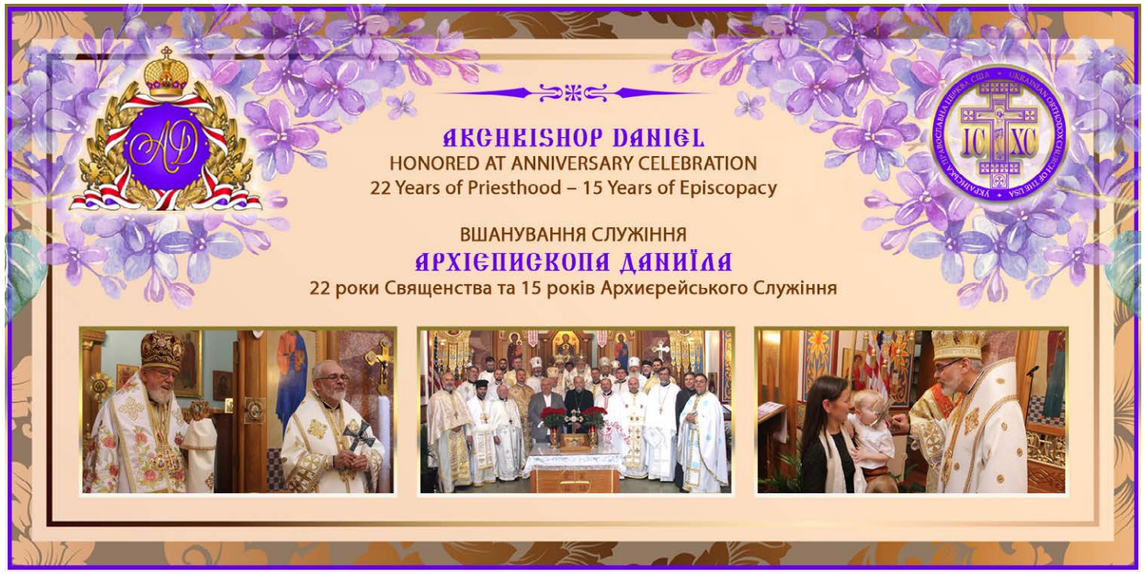

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On 11 May, 2023 Divine Liturgy was celebrated in St. Andrew Memorial Church commemorating these two ordination events. Clergy from throughout the New York-New Jersey and Mid-Atlantic Deaneries and a few from as far away as Chicago and Florida concelebrated with our Hierarchs giving glory to God on High for the abundant blessings bestowed upon our Church, her clergy and all her faithful through the dedication of Archbishop Daniel to his call from the Lord to Priestly service. The clergy were joined by Members of the Council of the Metropolia, faithful representing parishes from near and far, the Consul-General of Ukraine in New York, Honorable Oleksii Holubov and representatives of the Ukrainian community and businesses. Singing responses during the Liturgy were our seminarians from St. Sophia Seminary. It was a powerful spiritual experience as all who prayed did so "with one voice and one mind" expressing that gratitude to God in the Holy Trinity, praise for Archbishop Daniel's devotion to his responsibilities and love for him having experienced his love for them.

At the conclusion of the Liturgy, Metropolitan Antony greeted Archbishop Daniel recalling their first meeting in 2000. He outlined the depth of service the Archbishop has dedicated himself to in the life of our Church even as a Deacon prior to his priestly ordination. He served as pastor of Holy Ascension Parish, Clifton, NJ, as Editor of the Ukrainian Orthodox Word and Director of the Consistory Office of Public Relations, Spiritual Advisor to the Sr. Board of the Ukrainian Orthodox League of the USA, the United Ukrainian Orthodox Sisterhoods and our Orysia Federwych and Natalia Dedeluk Orphanage Adoption Program, leading college mission teams to visit and care for our orphans at the four orphanages our Church adopted. This partial list was gifted to our Church just during his priestly service.

During these same years, Archbishop completed a Master's Degree in Applied Orthodox Theology at the Antiochian University of Balamand, with his coursework completed at the Antiochian House of Studies here in the USA. This was followed a few years later with a Doctor of Ministry Degree from Pittsburgh Theological Seminary. As if this was not enough, he was commissioned as an officer of the US Army Chaplain Corps, having completed in the Army Chaplain School at Fort Jackson, SC. He served at fort Totten, NY. After completion of this service, he was appointed as Dean of Students at St. Sophia Seminary.

This was all prior to his consecration as Bishop and, as Metropolitan stated, his responsibilities only increased first as Bishop of Chicago and upon return to the Metropolia Center, he was appointed as the Academic Dean of the Seminary and finally President of the Consistory upon the enthronement of Archbishop Antony as Metropolitan in January 2012. In 2018, Ecumenical Patriarch of Constantinople appointed Archbishop as one of his Eparchs to Ukraine along with Bishop Ilarion of the Ukrainian Orthodox Church of Canada and Metropolitan Emmanuel of the Ecumenical Patriarchate's Eparch in France to prepare for the Autocephaly of the Orthodox Church of Ukraine. The Archbishop's contribution to this delicate effort was – according to many leaders involved – essential to achieving the expected result: the Tomos of Autocephaly awarded to His Eminence Metropolitan Epiphaniy, Metropolitan of Kyiv on 6 January 2019.

The Metropolitan expressed his personal gratitude and love to Archbishop Daniel for all his dedication and devotion to not only our Church here in the USA, but to the entire Ukrainian Orthodox World over the past 22 years. His Eminence stated clearly that without Archbishop Daniel, many of the programs of our Church, the Consistory and our Central Organizations would have been extremely difficult, if not impossible. "He has been a gift from God Almighty to our church and to each one of us, along with all the clergy and faithful of our Holy Church. We thank not only God, but Archbishop himself, for his response to God's call to service and in spite of any difficulties encountered. I know that my own life would have been almost overwhelming without the Archbishop's presence and assistance in every aspect of Church life. May he know every day the depth of love and gratitude we all have for him and the Love of God that abides with him always."

Following Divine Liturgy our local clergy and seminary wives – Olena Shak, Oksana Pasakas, Valentyna Vysotskyy, Maria Marchyshak, joined by Maureen Nevins (Cultural Center Manager), Maria Morosovsky and Anna Krykh (Seminary Chefs) prepared a beautiful Agape Luncheon at the Ukrainian Cultural Center. The Archbishop was greeted by many of the nearly one hundred guests present including: His Grace Bishop Basil (Losten), Bishop-Emeritus of Stamford, Ukrainian Greek Catholic Church; His Excellency Consul General of Ukraine in New York Oleksii Holubov; Dobr. Lesia Siwko, representing both Pokrova Sisterhood of the Memorial Church and the Ukrainian National Federal Credit Union; President and Ihor Makarenko, Treasurer SUMA Federal Credit Union. The most moving greetings came from Pani Halyna Zelinska, mother of Vladyka Daniel, who eloquently spoke of the years of dedicated service of her son in the life of the Church.

At the conclusion of the luncheon, seminarians of St. Sophia Seminary: Subdeacons Roman Marchyshak, Maxym Zhuravchyk, Andriy Vatrych, Andriy Akulenko, Mykola Stefanyk, Nicholas Worobey, Yuriy Izsyk and Deacon Pavlo Vysotskyy sang several of Archbishop Daniel's favorite songs to the delight of all.

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Photos by Subdeacon Maksym Zhuravchyk

It has become an annual pious tradition for the hierarchs of the Ukrainian Orthodox Church of the USA to join the parish family of the Holy Great-Martyr George Ukrainian Orthodox parish in Yardville, NJ for the parochial feast day.

On Sunday, May 7, 2023, both Metropolitan Antony and Archbishop Daniel, joined by Very Rev. Fr. Orest Poukhalsky and Very Rev. Fr. Vasyl Pasakas arrived in Yardville, NJ for the parish celebration, honoring the contributions of the individual members of the community in the life of the greater Ukrainian Orthodox Church of the USA.

The procession of clergy, escorted by the youth of the parish brought many smiles on facial expressions of parents and parishioners of the congregation, especially as the entire Ukrainian-American community continues to embrace and help each other in time of Russian aggression against the people of Ukraine.

Bouquets of flowers were presented to the hierarchs by the members of the parish sisterhood of St. Olga, while members of the parish board of administration offered signs of hospitality to Metropolitan Antony and Archbishop Daniel – the bread and salt – baked by the ladies of the parish community.

Very Rev. Fr. Petro Levko – pastor of the parish welcomed the hierarchs into the temple, presenting them with a cross for veneration, and calling upon them to offer intercessory prayers for the well-being of the parish and the people and nation of Ukraine.

At the celebration of the Divine Liturgy, following the chanting of the Gospel reading by Deacon Pavlo Vysotky, His Eminence Archbishop Daniel offered a sermon reflecting on the Reading of the day, which was from the Gospel of John 5:1-15, telling of the Miracle at the Pool of Bethesda.

Having offered teaching and explanation about the healing miracle, Vladyka also reflected: "…When we are strong in our faith… mountains move, prayers get answered and worry disappears. Sounds like a few things we all need but it starts with faith! To be strong in faith we must read the Scriptures, remain in prayer and surround ourselves with people who will assist us in our journey of Faith!

Our Faith in God is revealed not only in our liturgical expressions, but most importantly in our ability to LIVE the life of Faith in Christ by being merciful, loving and kind. It is not enough to know the history of the Church and the facts about Jesus Christ… you must KNOW the SAVIOUR by the way you live your life and participate in His history of salvation…

Jesus teaches us today how to grow in faith. He demonstrates it with the example of His own life and the significance of prayer. It says in the Scriptures "He went up on a mountain by Himself to pray." Our personal relationship with God, which is fundamental to our Christian life and to a strong faith, has to be nurtured by taking time to be alone with God, to rest in His presence and to listen to Him in the Scriptures. Jesus, while fully God, was also fully human. In His human nature, He turned regularly each day to the Father in prayer. Here,

as in countless other elements of Jesus' life, He says to us, *"For I have given you an example, that you also should do as I have done…" (Jn 13:15).* There is no deep faith in Jesus without deep prayer.

The Lord teaches us another critical way to grow in faith — learn to keep our eyes fixed on Him. Difficulties arise in life; storms come our way. They are inevitable. If we can keep the eyes of our faith fixed on Christ, we can weather these storms of life. By keeping our eyes fixed on the Lord, we find wisdom and strength in Him that lifts us beyond our mere human capacities; we learn to trust that God is there and never abandons us; and we do not grow weary or discouraged.

Finally, our Lord teaches us that true faith flows from love and love casts out all fear.

So, how strong is your faith? At its core, faith is a gift from God; so, ask the Lord to increase your faith, *"I believe. Help my unbelief" (Mk 9: 24).* Take responsibility for nurturing the faith you have received with a commitment to 10-15 minutes of daily, personal prayer. Develop the virtue of keeping your eyes fixed on Jesus Christ during the challenged moments of life. It takes a great deal of practice. Finally, open your hearts to His amazing love, which will grant you faith to move mountains."

As His Eminence returned to the Altar, he had left the faithful with much to contemplate and think about, as they wondered if someone they knew was in need of assistance. Together they prayed the Creed, repeated the many petitions to the Lord for health, safety, and prosperity of the world, and with bowed heads in unison recited the Lord's prayer.

As the children ran to get in line for Holy Communion, the adults also humbly followed. Having received the Body and Blood of Christ, washed anew, spirits lifted, the faithful, with renewed resolve and vigor once again bowed their heads as the hierarchs prayed for the wellbeing of Ukraine, a cessation of the atrocities being perpetrated by the Russians against innocent civilians, and a return to peace.

As the choir sang Mnohaya Lita, the faithful approached to venerate the icon of St. George. Having fed their souls, with warm smiles and twinkling eyes the faithful made their way to the parish hall to continue the celebration of the Parish Feast Day.
During the delicious banquet, the children of the Ukrainian School climbed on stage and chased away all the sorrow and worry and replaced them with joy and hope. The youngsters dressed in their Ukrainian vyshyvanky sang and recited poetry, making their

parents and teachers proud. The seminarians stepped into the spotlight and also sang a variety of Ukrainian folk songs.

A loud applause followed the declaration that the parish family had made a generous donation to the UOC of the USA. With gratitude His Eminence Archbishop Daniel accepted the parish donation of $10,000 to aid Ukrainian Orphanages.

The parish joyfully exclaimed GOD GRANT YOU MANY YEARS, while children of the parish presented Archbishop Daniel with flowers and cake, thus beginning to mark the 15th anniversary of archpastoral consecration, which took place on May 9-10, 2008 in St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH.

With the blessing of His Eminence Metropolitan Antony, and upon the recommendation of the parish pastor, Vladyka Daniel presented several awards to the most deserving parishioners of the parish family:

- Certificates of Blessing: Olha Svitlyk, Helen Dublas, Vitaliy Niavchuk, Mykhaylo Phokshek, Vasyl Skutar, Svitlana Ivasiuk, Maryna Skrutar and pani-matka Mariia Levko
- Aid to Ukraine Bronze Trident: Petro Jarmak and Anthony Lesenskyj
- Medal of St. Volodymyr: Anatoly Kutovy, Anatolij Mostrowsky, Vasyl Kozak, John Dumych and Very Rev. Fr. Petro Levko.

With smiles the ladies of the Sisterhood and teachers of the parochial Church School happily accepted the flowers presented to them by Metropolitan Antony who declared that the parish was built on the labor of their love. It is the continuous and unfaltering dedication of the sisterhood, their selfless efforts, that have helped this parish flourish and prosper.

With the formal celebration concluded, the faithful lingered in the parish hall enjoying spending time with their hierarchs and each other.

Bidding their farewells, the faithful returned to the world, re-energized and with a renewed commitment to make a positive change in the world around them – near and far. With such a faithful and dedicated flock, the parish of St. George has a bright future.

Many years to the parish as they celebrate their Patronal Feast Day! Mnohaya Lita!

Photos by Deacon Pavlo Vysotskyi and Subdeacon Maksym Zhuravchyk

On Saturday, May 13, 2023, Archbishop Daniel, performed the baptism of Katherine Zomchak, daughter of Father Mykola and Dobrodiyka Maria Zomchak. The godparents of the child of God Katherine were Father Myron and Dobrodiyka Christina Korostil of Saints Michael & George UOC, in Minneapolis, Minnesota. His Eminence Archbishop Daniel asked all the children present to come to the front of the church to witness the Katherine's baptism. After the service, everyone joined the family at the parish pavilion to enjoy tables laden with delicious food and desserts lovingly prepared by family and parishioners to celebrate this blessed occasion.

On Sunday, May 14, Archbishop Daniel was greeted by the youth and president of the parish board with a bouquet of flowers and the traditional bread and salt, baked by one of the ladies of the parish family. Archbishop Daniel presided over the Divine Liturgy, which was con-celebrated by the Pastor of the Parish Father Mykola Zomchak; Father Daniel Rohan, Antiochian Orthodox Church; Father Vitaliy Pavlykivsky, All Sains UOC New York, NY, Father Myron Korostil Sts. Michael & George UOC, Minneapolis, MN; and Father Sviatoslav Hot, Holy Ascension UOC, Maplewood NJ, along with seminarians-subdeacons Nicholas Worobey, Mykola Steanyk, Yurii Izhyk, and Andrii Akulenko who came with his Eminence. To add to the blessings of the day, our faithful altar server, Jeffrey Senediak, was tonsured by the Archbishop as a subdeacon, and lovingly welcomed into the deaconate.

At the celebration of the Divine Liturgy, His Eminence Archbishop Daniel offered a thought-provoking sermon reflecting on the Reading from the Gospel of John 4:5-42, telling of the Samaritan Woman. His Eminence both encouraged and challenged the parishioners to love and accept everyone who is not "like us". His inspiring words and compelling stories were spiritual food for all who listened.

At the conclusion of Divine Liturgy, Archbishop Daniel awarded Church Board President, Chuck Woloschak, Father Mykola Zomchak, and the entire Saints Peter & Paul Parish family with a medal in the form of a Trident for their dedication to Humanitarian aid for Ukraine. His Eminence stated that every week, without fail, donations either from the parish or the Youngstown area are received by the Consistory for this most worthy cause.

Since it was also Mother`s Day, Archbishop Daniel called all the women of the parish up to the front of the church to greet each one individually and gift them with a red rose.

After Divine Liturgy, His Eminence dedicated and blessed the newly renovated Church School classrooms, library, and conference room in the church basement. He was assisted in the ribbon-cutting by Father Mykola, the Church School students, and Chuck Woloschak, as delighted parishioners looked on. The classrooms, students, teachers, and everyone in attendance received a very generous blessing with holy water from Archbishop Daniel!

Finally, everyone proceeded to the Orthodox Center, where a Mothers Day Brunch was served. The youth of the parish presented Archbishop Daniel with his favorite carrot cake in honor of his 22nd anniversary of ordination and his 15th anniversary of Archpastoral consecration. As the festivities ended, everyone agreed that this weekend would always be remembered for the abundant blessings of faith, fellowship, and fun!

Photos by Dobrodiyka Christina Korostil nd Subdeacon Mykola Stefanyk

Stewardship of the Mission of the Church – Second of a Series

This season of Pascha, the Ascension and anticipation of the celebration of Pentecost is a time of great spiritual richness in the Church. It is a liturgical re-birth of the Church annually, as we ponder the saving work of Christ, in His Death, and now His Resurrection and His sending the Holy Spirit which established the Church on earth to continue His mission.

In our last discussion we explored the conclusion of St. Matthew's Gospel (Mt. 28) which engages the Church in this Mission when we fulfill His command to His disciples to Go, Make Disciples of All Nations, Teach them to do all that I have commanded you. Today we explore the who of this command. I can identify three Whos in this Mission: Christ Who originates the mission, Those who are impacted by the Mission, and those who are called specifically to continue the mission. Let's take a brief look at each distinctly.

It's The Mission of Christ

Everything that we do as the Church and Christians is centered on fulfilling Christ's mission. This is the call of Jesus Christ Himself to all human beings – to be into relationship with Him, and through Him, through the Spirit, the Father. This is what the Mission of Christ accomplishes. Through His Mission we come to know Him and are saved from our sins. He is personally invested in this Mission! It is this wonderful awareness, of the personal love of Jesus for each of us, that instills life and energy in our hearts as we discover Him and His Mission.

But there a few approaches to Christianity today *that do not really lead* people to discover the presence of Christ breaking through, into a relationship with us. One that I want to address is a trap that we sometimes fall into if we were raised in the Orthodox (or Catholic) churches. *(Note- this is not the 'official' teaching of these churches, but what people may commonly experience in their local church scene.)*

Recently, a Protestant colleague noted that many members of our churches are indifferent about their faith and the mission of their church. Such members assume or presume that because they were baptized (mission fulfilled!) somebody else meaning parents/godparents has carried out their lifelong religious duty – it's mission accomplished. Except for the basics of going to Church from time to time, being a good person, supporting the Church, etc., it's pretty much a done deal. We're good.

Where is Christ in any of this? He is invoked from time to time (sometimes not in favorable terms) but we hold firmly even tenaciously to the fact that 'We are Orthodox' and may say prayers from time to time especially if there's a need. Or we can recite prayers we learned as children, preferably recited in an Orthodox foreign language? If asked basic questions about our Faith or the Bible or about our moral behaviors (doing the Mission), there might be some serious gaps in our response. The 'teach them' portion of the mission is often weak or missing at least after 3rd grade Church school and First Confession.

The minister continued, noting that these Orthodox people sometimes attend their Protestant Churches. This puts those people 'outside' their normal experience in their own parish and sometimes they're more open to hearing the Gospel preached. And when they listen they may be touched, and impressed. Some join study

Protestant study groups and convert – wondering why their Orthodox Church never taught them anything! This kind of experience is repeated again and again on college campuses, when Orthodox students are invited to participate in 'Christian' activities on campus with their friends, and they find it stimulating, challenging and relevant for their lives. And sometimes they hear the bible as adults for the first time. And when they go back home, they may find their parish church familiar and maybe quaint, but not stimulating, challenging and relevant to their lives. They have been touched by the Mission and Word of Christ, but not necessarily in their own church.

It's true that parents and godparents have a big role in forming the minds and hearts of children, but in the end, the only thing that really counts is whether Christ's mission is fulfilled in the life of an individual. That's a long-term project and requires an ongoing formation of faith, a growing trust in God that is strengthened by prayer and liturgical worship, and manifest in one's marriage and family, and life work. Christ's mission is 'successful' if our faith in Him is real, personal and guides our way of life beginning in our youth and maturing in adulthood.

Missionary Apostles

Jesus Christ called His apostles personally, while each was in the midst of their daily lives as fishermen, tax collectors or carrying out other life vocations. This is a model for all who would follow Jesus, and especially those who would serve as the stewards of His mission. In short, they had to change their lives and live His mission, under His tutelage, being constantly tested and when approved, they were led to the final stages of training – Holy Week in Jerusalem – where they would fail the Mission spectacularly. After the Resurrection, Jesus would re-instill the Mission in their awareness, as a restoration of their integrity after their disastrous abandonment of Hm and His mission in the course of His Crucifixion. This restoration is something that everyone who is involved in mission work goes through - training, personal effort, some successes maybe, failures, repentance, forgiveness/restoration, a learning curve from failure, improvement, success/failure, repeat… The apostles became effective missionaries when the Holy Spirit came upon them Pentecost and they continued to grow as missionaries throughout their lives. To accomplish the Mission of Jesus was impossible for them on their own power, despite their training and devotion. But the Holy Spirit would change hearts – they just had to do what Jesus told them – *Go, proclaim, teach, baptize, etc. in the power of the Spirit.*

Who Hears and Believes?

The answer to this question is seemingly simple – in the words of Mt. 28, go out to '**all nations**'! Answer = Everybody! That was easy! The mission is a global imperative - to all nations. A brief study of Church history shows that while the Mediterranean region was effectively 'converted to Christianity' (sort of) in the first 1000 years of Christianity, and eventually the Slavic lands gained access to the Gospel from Ss Cyril and Methodius and later St. Volodymyr et. al. How widely these regions received the Gospel, and how deeply it penetrated into communities and cultures is very much a mystery beyond what we can know or evaluate. But grace and human effort were both at work.

But if you get much beyond the Mediterranean and Europe, things fall off. Much of North America was evangelized by Protestants, and while the American Orthodox mission began in Alaska and crept a little down the Pacific coast in the 18th century, the mission of the Orthodox Church in America is pretty much invisible. There are Orthodox parishes in every state, but are they engaged in a missionary effort?

What percentage[i] of Americans have ever met an Orthodox Christian missionary or participated in an Orthodox mission outreach event? When was the last time your city held such an event (regardless of Orthodox jurisdiction?) I wonder how many American adults have never even met someone who is living as a practicing Orthodox Christian – or perhaps their only exposure was a discussion with a food vender at a Church festival? Stepping outside of the cities/regions where Orthodox parishes are more numerous, what about the ghettos of those cities? Or the broad expanse of the American South? Where is the Mission at work?

In short, there are hundreds of millions in the United States and Canada who may have never had the fullness of the Gospel, as held and proclaimed in Orthodoxy, presented to them. The Lord says, 'Go to all nations' but maybe we need to start at home. But when remembering Christ's global mission, considering Central and South America, most of Africa, Australia, East Asia, etc. there are probably billions of people among 'all nations' who have never even heard the name of 'Jesus' whispered in their own language.[ii] But it is neither sufficient to just give a bible to someone (even if they can read) nor give just a simplistic religious description of God that does not penetrate a person's understanding, engage them in a sacred, sacramental encounter with Christ, nor impact the practice of their daily lives.

Why Not?

If we consider, broadly, the Orthodox Church's fulfillment of Christ's command today, I think we must be honest and say that we're coming up far, far short. Has the Word of God lost its power that people are not being converted to Christianity? No, that's not the problem.

We'll begin a view of the global mission of the Church from a stewardship perspective. Here are some possible reasons why we lack effectiveness in our day, in America, in bringing people to the fullness of the Faith and Holy Orthodoxy.

First, our people (clergy and laity) *do not understand that we are called to and responsible for such a mission.* Our vision of what it means to be a church may be conditioned by our early family or life experiences elsewhere. Why do we have a parish? What is its purpose? If our local church's purpose is anything other than the purpose Jesus explicitly stated to his apostles, then we'll likely be distracted into pursuing other activities and likely fail to carry out the central mission. The focus shifts from heaven to earth - on more worldly things like paying the light bill, fixing the furnace or roof (or both), upgrading the 'look' of the parish, etc. or practical things, rather than the explicit effort to lead new people to experience conversion of their souls to Christ. Part of the stewardship of the Gospel is teaching our own people what we're supposed to be about. Ironically, when we do teach them and show them how it works, they get excited about it!

Secondly, evangelization as Jesus requires is hard. It means re-programming how we think about Church life. If we are convinced that we need to reach out to others (strangers), how do we do it? Who (that question again) is going to do it?

Most parishioners will look to their priest to lead the charge. But, save perhaps for a short class or two on missions in the seminary, and working a few outreach events or time at Camp, most seminarians don't have much experience in the work of missions.[iii] As a priest who has served missions, I can say that it's easy to become more concerned about the 'stuff' of missions – like finding a place to worship, setting up chairs, celebrating Liturgy with no one able to lead the singing (!), figuring out finances to pay the bills, putting together programs for starting parish activities like church school. And sometimes we end up spending more time with such activities than doing the more direct work of the 'mission' – bringing people the Gospel. All of the activities mentioned above are good, and necessary, but early on it became clear to me that stewardship of the mission required a fully involved mission stewardship by others – whether it be liturgical support, fellowship (coffee pot!) or church school.[iv] Again – asking the question of Who is the missionary? … The Lord called specific people to this ministry and empowered them with specific gifts to carry out that mission. I think it's true though – not everyone is specially gifted or called to mission work – and that's OK! I'll go further to say, that not every priest is personally geared or gifted to do mission work. The example of Mark in Acts is case in point. Because of his (unknown to us) difficulties in working the mission field with St. Paul as recorded in Acts of the Apostles, he was separated from St. Paul's mission, and would not continue until he started again with the apostle Barnabas. But he would nonetheless contribute mightily to the work of the Church, writing the Gospel according to St. Mark! The stewardship of his mission ministry was separate from St. Paul's, but complementary.

So too in Church life today. To establish a new mission community in a new locale, among strangers, essentially serving alone, brings a whole set of challenges that many priests have not been prepared for - regardless of their seminary training. Even mission organizations like OCMC[v] establish support systems of prayer, personal contact and financial support to help a missionary meet the most basic needs in his work. But such systems in the mission field at home are weak or non-existent. It is the responsibility of bishops to identify, encourage, train, mentor, teach, ordain, and send suitable candidates into every Church ministry environment – and missions require some skills (like an ease with people) that are essential to the fruitfulness of the mission. And lacking a support network, even the best of candidates may well come up short.

The establishment of missions requires mission-minded lay people as well. A mission must conduct activities with the goal of reaching people outside of their own four walls. This requires a willingness to consider ways of going into the 'highways and byways' of a local community, talking with people, praying, and trusting God to open doors to have 'sacred encounters' with people. The mission-minded lay people are the ones who are often the true missionaries of a mission parish. They have skills, insights, and are conversant with people about their lives – friends, co-workers, and neighbors. How many 'mommy's meetings', office social groups, community service groups, sports teams or simple hobby gatherings bring our parishioners into contact daily with people who are searching for faith, hope, love and meaning in their lives. People may be looking for Christ, but don't even know what they are looking for – as they struggle with their own family lives, disappointments, failures, illnesses, and experiences of sadness and rejection. The link to Christ is provided by the presence and loving words of these true friends who are lay members of their church and bring the Church's mission to their friends. Any parish community can become a place where the stranger can be welcomed, and beginning with the love of that welcome, strangers begin to experience a warmth and love that leads them to truth and healing of Christ.

The stewardship of the mission of Christ is centered on Christ, and carried out in every place and age by people who are willing to serve Him in this mission to reach out to neighbors near and far. Every one of us, when Baptized, have had that Holy Gospel of the Mission proclaimed at that service, Mt. 28 – 'Go forth, make disciples, baptize, teach them' and because It is His mission, He carries forth this mission in the Spirit, empowering His missionaries until the end of the time.

Are you interested in being a steward of the exciting work of serving the Mission of the Church? If so, drop me an email (below) or give me a call and we can explore this important work further. Ω

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

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[i] If you're interested in the actual numbers, demographer Alexei Krinditch has studied various elements of this question. See https://orthodoxreality.org The numbers aren't pretty and they're getting worse in many ways.
[ii] Thankfully, the American and International Bible societies have translated the Bible into most languages of the peoples on earth.
[iii] Contrast this to the explicit purpose espoused by the Mormon Church. They send every young adult male out in mission work for a period of months or years, after training! They take it seriously and it works for their purposes.
[iv] I'm happy to share the structural framework we used in our startup mission that helped free up more time for the outreach, mission-focused activities we tried to do. (see email below)
[v] Orthodox Christian Mission Center – a joint effort of the Orthodox jurisdictions in the US, based in Florida. www.ocmc.org

COOKBOOK SALES AID UKRAINIAN ORPHANS

I was asked by our children to compile all of their favorite family recipes that they enjoyed while growing up. During the pandemic, I had lots of leisure time, so I decided to organize all of those recipes. Once our daughter, Tanya Petroff, who is a marketing specialist, saw them, decided to put them into a book form. My husband, Victor, is a retired professor of photography, took the pictures of the selected recipes for the book. I started making those recipes at home so that they could be photographed and included in the book. During that time, we ate really good!

The book came together very nicely. Our daughter-in-law, Laura Lisnyczyj, an English professor did a major editing of the text. With all that completed, Tanya designed a fantastic book for our family members and our five grandchildren. This was only going to be a "Legacy Book" of "Baba's Favorite Recipes", so we thought!

A longtime friend, Tony Omelian, saw the book and was so impressed and said he would like to have two copies, which we did not have at the time. We said the book was only meant for our family. However, more requests came from others who saw the book. At this time the war in Ukraine broke out. We thought that the book would be a great fundraiser to support Ukrainian Orphanages that our family has been supporting through the Ukrainian Orthodox Church of the USA. We ordered more books to meet the demand. So, for each $100 donation to the Orphanage Fund, one would receive my book as a thank you. We decided to cover all the expenses of publishing the books. To date, $20,000 was raised and donated to the Ukrainian Orphanages. We are honored and grateful of the generosity of all those people that supported the Orphanages in Ukraine through this effort. Thank you!

By Halyna Tymchenko Lisnyczyj

February 24, 2022 – Russia invaded Ukraine. The world was aghast that a sovereign nation was facing an unprovoked attack. Images of crying children, pregnant women, bombed buildings, etc. hit the airways and the media outlets. The horror of war traveled across the oceans, directly into the living rooms and offices of the free world. Ukraine, which many could not have pointed out previously on a map, was the center of attention. People awoke to the latest updates of casualties being broadcast over morning radio shows. During lunch breaks people read up on the news via their mobile devices, shocked at the brutality of the invasion. The evening news showed in vivid color the horror that was taking place in Ukraine. Hearts broke and wallets opened. As when faced with any major disaster, good people wanted to help. They needed to "do" something. Fundraisers were held, prayer services were well attended, preparations were made to assist refugee families, and daily people prayed and awaited a cessation to the brutality, certain it would end within a few months' time.

The images of bloodied bodies lying in the streets, burned down shells of hospitals and schools, destroyed churches, mothers weeping for their children, children screaming for their mothers, mass graves…. have faded. Today, people are more interested in the latest TikTok trend, the latest fashions, the coronation of kings, the election of governments, baseball statistics, and plans for summer vacations. Few even think of Ukraine anymore. They have become numb to the war, to the horror, and the constant requests for help… A war, far away, across the ocean, no longer seems relevant.

Yet while the world has become accustomed to the war in Ukraine, the innocent people of Ukraine have not. How does one become accustomed to constant missile attacks? How does one become accustomed to saying "I love you, and goodbye" every day not knowing if they will live to see tomorrow? How does one become accustomed to living without food, when their stomachs growl, and their babies whimper from hunger? How does one become accustomed to having their children kidnapped and taken to Russia to be indoctrinated? How does one become accustomed to no medical care – with their friends, family and neighbors dying from kidney stones, urinary infections, simple cuts that become infected… all of which had been easily curable prior to the invasion? How does one become accustomed to living underground in cellars out of fear of being bombed? How does one become accustomed to suddenly living without electricity, fuel, or even wood to burn for heat and to cook food? How does one become accustomed to not having a warm coat for their child, diapers for their infant, or gloves for their elderly grandmother? How does one become accustomed to being raped? How does one become accustomed to being pulled out of their homes, hands tied, and being shot? How does one become accustomed to living in terror?

On this, the 441st day of the invasion of Ukraine, Ukrainians have not grown accustomed to the war. Every day they struggle to survive. Many have been forced from their homes, living as internally displaced persons. Hunkering down in bombed out buildings, in

abandoned schools, even in demolished homes, mothers hold their children close and sing lullabies to coax them to sleep, while themselves keeping a weary eye open and listening for the slightest sound of unwelcome footsteps or the whirring of missiles flying overhead.

Kostyantynivka, a once thriving industrial city in the Donetsk Oblast, was one of the first cities to be hit by the invading Russian forces. In the first few hours of the invasion, the city was struck by missiles, and has constantly been bombarded ever since. The once peaceful streets lined by majestic trees, is now a city of rubble, a city of demolished buildings and infrastructure. A large fire was ignited in the city when it was hit by a Russian hypersonic Kinzhal missile, destroying a fuel depot, and burning down much of the surrounding buildings. A mere five weeks ago, the city's "Invincibility Point", a humanitarian support center, was struck by missiles killing numerous civilians. The onslaught does not ease up, and the terror continues to mount.

With all this horror raining down upon them, the people still hold out and have hope. Their faith is strong, and with a prayer in their hearts they are determined to overcome this latest invasion. The people of Kostyantynivka, and other bombed cities of Ukraine are right to hope, and their hope is not in vain.

With the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and the Diaspora, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA, and Consistory President, has actively been sending aid to Ukraine thanks to the generous donations of the faithful of the Church. Working through Very Rev. Fr. Kostyantyn Kuznyetzov of the Orthodox Church in Ukraine, the UOC of the USA has been able to send supplies and support Ukraine during these trying times.

Despite daily shelling and airstrikes, Fr. Kostyantyn and his team have been able to travel to the war-torn areas of eastern Ukraine and provide much needed aid. Bags of basic food items such as rice, pasta, oil, canned goods, and bread are delivered to the humanitarian centers where people come to pick them up. First Aid kits, flashlights, batteries, coats, gloves, blankets, and pillows are provided to the displaced persons, easing their suffering. Mothers are provided with diapers, baby blankets and much needed baby formula, as the constant stress, fear, and lack of sleep due to the persistent shelling, has hindered their own production of milk for their infants. During Pascha children were gifted chocolates, and blessed paska breads. The elderly have been provided with warm blankets to wrap themselves in, along with food, and adult nappies.

In addition to caring for the most basic needs of those suffering in Ukraine, funds have been utilized to purchase numerous ambulances which travel deep into the warzone to rescue both civilians and injured soldiers. Logistical vehicles have been provided to assist in delivery of supplies and equipment, along with hundreds of generators utilized to keep the lights on, charge cellphones, prepare meals across the eastern regions of Ukraine. Boots, socks and helmets have been purchased and delivered to the armed forces, along with tourniquets, bandages, splints, and other emergency medical supplies.

When hope is but a dim glimmer in someone's soul, it is our responsibility to stoke that tiny flame and ignite it within their hearts. As Orthodox Christians, we are to always think of others before ourselves. We are never to forget those suffering, turn a cold shoulder to someone in need, or ignore someone's cry.

Christ taught us to feed the hungry, give drink to the thirsty, cloth the naked, care for the sick, visit the imprisoned, etc. We can accomplish all this by conquering apathy and donating to the UOC of the USA Humanitarian Fund. Times are tough. The economy is not doing well. We, in the States, are not living a life of ease and prosperity… however, neither are we hiding in our basements, boiling tree bark for soup, nor dying for the lack of a simple antibiotic.

It is day 441… and the need is still there. Babies are still weak with hunger. The elderly are still barefoot and cold. Families are still crouching in bombed out buildings. Sirens are still blaring over the entire nation of Ukraine as people brace for more shelling.

Pray for Ukraine, and please consider donating to the UOC of the USA Ukrainian Humanitarian Fund. Keep the flame of hope lit for those living in darkness.

Can you spot the... 5 Differences?

Help the Apostles reach the top of the mountain to watch the Lord Ascend.

DIRECTIONS

1. Wash strawberries and drain
2. Remove stems
3. Crush strawberries one layer at a time. (Use a potato masher)
4. Combine strawberries, powdered pectin, lemon juice, and lemon zest in a large saucepan.
5. Bring to a boil, stirring occasionally
6. Add sugar, stirring until dissolved. Return to a rolling boil
7. Hard Boil 1 minute, stirring constantly
8. Remove from heat, and skim foam if necessary
9. Ladle into hot, sterilized jars, leaving 1/4-inch head space
10. Adjust 2-piece caps
11. Process 10 minutes in a boiling water canner

INGREDIENTS

2 quarts strawberries
1 (1 3/4 ounce) package dry pectin
1/4 cup lemon juice
1 lemon, zest of, finely grated
7 cups sugar

Biletskyi, Svyatoslav baptized and chrismated on March 11, 2023 in St. Volodymyr Cathedral Church, New York, NY. Child of Bohdan Biletskyi and Maryna Plastun. Sponsors: Andrii Duzhyi and Olha Kosylo. Celebrated by V. Rev. Volodymyr Muzychka.

Coghlan, Alexander Patrick baptized and chrismated on July 30, 2022 in St. Volodymyr Cathedral Church, New York, NY. Child of James Christopher Coghlan and Olena Tatura. Sponsors: Michael Coghlan and Meghan Dunlavey. Celebrated by V. Rev. Volodymyr Muzychka.

Ferrante, Elisabeth baptized and chrismated on February 19, 2023 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Gennaro Ferrante and Olga Usenko. Sponsors: Oleksandr Artiushenko/Ivanna Kaleniuk and Adriana Ferrante, Raffaela Ferrante, Mattea Ferrante. Celebrated by V.Rev. Victor Wronskyi.

Ferrante, Sofia baptized and chrismated on February 19, 2023 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Gennaro Ferrante and Olga Usenko. Sponsors: Oleksandr Artiushenko/Ivanna Kaleniuk and Adriana Ferrante, Raffaela Ferrante, Mattea Ferrante. Celebrated by V.Rev. Victor Wronskyi.

Fonseca, Matey Eduardo baptized and chrismated on April 2, 2023 in St. Mary the Protectress Church, Spring Valley, CA. Child of Eduardo Luis Fonseca and Nataliya Makarova. Sponsors: Miguel Esparza and Maria Alexandrovna Boyko. Celebrated by V. Rev. Myron Mykhaylyuk.

King Cunningham, Raymond Alexander baptized and chrismated on November 26, 2022 in St. John the Baptist Church, Sharon, PA. Child of Robert Raymond Cunningham and Silver Nikkole Cummings. Sponsors: Myron Thomas Worona Jr. and Valerie Louise Willard. Celebrated by V. Rev. Steve Repa.

Kulya, Gabriel Michael baptized and chrismated on July 3, 2022 in St. Mary the Protectress Church, Rochester, NY. Child of Oleksandr Kulya and Oksana Galii. Sponsors: Serhii Kozakevych and Christina Vysochan. Celebrated by V. Rev. Igor Krekhovetsky.

Makarenko, Oleksandr baptized and chrismated on April 2, 2023 in St. Luke Church, Warners, NY. Child of Pavlo Makarenko and Natalia Makarenko. Sponsors: Vlad Kachurenko and Tetyana Kachurenko. Celebrated by Rev. Mykola Andrushkiv.

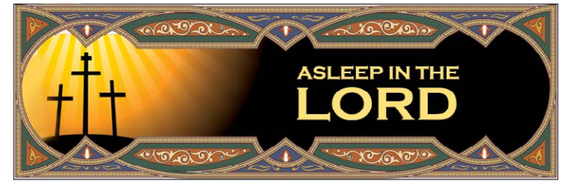
Motrych, Nicole Nika baptized and chrismated on April 29, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vitalii Maksymets and Tamara Motrych. Sponsors: Mykhailo Artymenko and Tatyna Gobronidze. Celebrated by Rev. Vasyl Shak.

Pasternak, Polina baptized and chrismated on February 25, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Bohdan Pasternak and Olha Zbudovska. Sponsors: Sergii Laueiev and Ira Chyzhyk. Celebrated by V. Rev. Vasyl Sendeha.

Rudak, Mark baptized and chrismated on February 12, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Ivan Rudak and Iryna Rudak (Storozhuk). Sponsors: Titas Liberis, Viktor Rudak/ and Oksana Voida, Tetiana Terletska. Celebrated by V. Rev. Vasyl Sendeha.

Terenta, Mykola baptized and chrismated on November 6, 2022 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Mykola Terenta and Mariana Bilak. Sponsors: Yaroslav Gaiovich and Irina Gayovich. Celebrated by V.Rev. Victor Wronskyi.

Underwood, Ignatius baptized and chrismated on April 15, 2023 in Holy Resurrection Church, Waynesville, NC. Child of Damon Underwood and Kathy Underwood. Sponsors: Rd. Adan Buchenan and . Celebrated by V. Rev. Robert Holet.



Burcovsky, Joseph of Bethlehem, PA on April 25, 2023 at the age of 90 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.

Gomelsky, Olga of Eden Prairie, MN on March 5, 2023 at the age of 69 years, officiating clergy Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Hunsicker, Doris Ann of Allentown, PA on May 7, 2023 at the age of 85 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.

Iemelianova, Katerina of Paul, MN on December 13, 2022 at the age of 74 years, officiating clergy Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Kozak, Robert - Alan of McDonald, PA on March 16, 2023 at the age of 69 years, officiating clergy Rev. Ihor Protsak of St. John the Baptist's Parish, Clymer, PA 15728.

Parfejewiec, Nadia of Cleveland, OH on April 6, 2023 at the age of 88 years, officiating clergy Protopresbyter John Nakonachny/V. Rev. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH 44134.

Pulym, Anatol of Parma, OH on April 29, 2023 at the age of 91 years, officiating clergy V. Rev. John Nakonachny/V. Rev. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH 44134.

Sencio (Bilas), Ann of East Berlin, CT on February 24, 2023 at the age of 100 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Tanasichuk, Vera S. of St. Paul, MN on March 30, 2023 at the age of 82 years, officiating clergy Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Zerebny Jr., Anthony of Palos Park, IL on October 20, 2022 at the age of 86 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

ORDINATIONS

MAY

Archbishop DANIEL Zelinsky (Bishop)	5/10/2008
Archbishop DANIEL Zelinsky (Priesthood)	5/12/2001
V. Rev. Timothy Tomson	5/3/1992
Rev. Volodymyr Yavorskyi	5/5/2018
V. Rev. Wolodymyr Wronskyj	5/6/1990
V. Rev. Mark Swindle	5/7/2011
V. Rev. John Haluszczak	5/9/1992
V. Rev. Wolodymyr Paszko	5/10/1980
V. Rev. Michael Hontaruk	5/11/2003
Protopresb. Alexis Limonczenko	5/17/1955
V. Rev. Peter Levko	5/19/1991
V. Rev. Stephen Hutnick	5/20/1984
V. Rev. Myron Oryhon	5/20/1979
Protopresb. Myron Oryhon	5/20/1979
V. Rev. Robert Holet	5/24/1981
Rev. Theophan Mackey	5/29/2014
V. Rev. Igor Krekhovetsky	5/31/1994

MEMORY ETERNAL! ВІЧНА ПАМ'ЯТЬ!

MAY

Metropolitan Ioan (Teodorovich) – 3 May 1971
Metropolitan Constantine (Buggan) – 21 May 2012

15th 1972 -	PROTOPRIEST VASYL KUSHIL
16th 1976 -	PROTOPRESBYTER ANDREW DWORAKIWSKYJ
16th 1977 -	PROTOPRESBYTER PAUL DARMOC
10th 1978 -	PROTOPRESBYTER PAVLO FALKO
21st 1981 -	DEACON PAVLO PUSHKARENKO
9th 1984 -	PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 -	PROTOPRESBYTER FEDIR BILECKY
11th 1991 -	MITRED PROTOPRIEST MYKOLA HALETA
30th 1991 -	PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 -	PROTOPRIEST DMYTRO SENETA
14th 2004 -	PROTOPRIEST DMYTRO MAMCHUR
16th 2018 -	PROTOPRIEST BAZYL ZAWIERUCHA

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Зробіть пожертву та замовлення в режимі інтернету

76th UOL ANNUAL CONVENTION
JULY 27-30, 2023
Hosted by: UOL National Executive Board
uol.orthodoxws.us/76thuolconvention
Email: 76thuol@uolofusa.org

Hotel Information

Holiday Inn Wilkes Barre-East Mountain an IHG Hotel
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Wilkes-Barre, PA 18702

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https://tinyurl.com/UkrainianOrthodoxLeague

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

Graduation 2023

His Eminence Metropolitan Antony & His Eminence Archbishop Daniel will give a special commencement day presentation on-line.

Його Високопреосвященство Митрополит Антоній та
Його Високопреосвященство Архиєпископ Даниїл онлайн надуть особливу презентацію з нагоди випуску

June червень 11 | 3 PM EST

Please submit the following information on your 2023 graduates to
His Eminence Archbishop Daniel at **Vladykadaniel@aol.com** or upload them directly to

Будь ласка подайте наступну інформацію ваших випускників 2023 Його Високопреосвященству Архиєпископу Даниїлу на **Vladykadaniel@aol.com або**
https://forms.gle/FQTeVpiqrmHe22Cr8

- Graduate Name / Імя випускника
- Name of School Graduating from /Назва навчального закладу з якого випускається
- For High School Graduates: Name of School Attending in the Fall/ Для випускників шкіл: Назва школи яку відвідував восени
- For College Graduates: Degree Awarded/ Для випускників коледжів: Ступінь нагороди (тип диплому)
- Photo of the graduate / Фотографія випускника
- Name and City of Parish / Назва та місто парафії

Подати до/ submit 06/01/2023

FOR INFORMATION WWW.UOCYOUTH.ORG

YOUTH MINISTRY CERTIFICATION PROGRAM

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

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- Youth Ministry Practicum
- Contemporary Social Issues and Teenagers

Deadline for enrollment in the certification course is

September 5 2023

For further information regarding registration, tuition, or details, contact: Natalie Kapeluck Nixon at uocyouth@aol.com
For further information about the program or instructors visit:
uocyouth.org/youthministrycertificationcourse
This is a Distance Learning course.
Internet and the ability for video conferencing is required.

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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 ПИТАННЯМИ - UOCYOUTH@AOL.COM OR JOSHO@ALLSAINTSCAMP.ORG

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ВМЧ. ГЕОРГІЯ (ЮРІЯ) ПОБІДОНОСЦЯ

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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

Akathist to the Queen of All

June 1

UOL Convention

June 27-30

Pentecost

June 4

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HOLY LAND PILGRIMAGE

May 22 - June 3

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