From the Editor’s Desk...

Most Glorious Apostles
St. Peter and St. Paul

Among all the Apostles of Christ, the most famous and known to us are St. Peter and St. Paul. Their letters, epistles and teachings are treasures for all the centuries. Their words are able to enter the hearts of those seeking God’s Wisdom for they themselves partook of that “living water” and became the “fountains of water.”

St. Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: “Thou art the Christ, the Son of the Living God,” was deemed worthy by the Savior to hear in answer, “Blessed art thou, Simon … I tell thee, that thou art Peter [Petrus], and on this stone [petra] I build My Church” (Mt.16:16-18). On “this stone” [petra], is on that which thou sayest: “Thou art the Christ, the Son of the Living God” it is on this thy confession I build My Church. Wherefore the “thou art Peter”: it is from the “stone” [petra] that Peter [Petrus] is, and not from Peter [Petrus] that the “stone” [petra] is, just as the Christian is from Christ, and not Christ from the Christian. Do you want to know, from what sort of “rock” [petra] the Apostle Peter [Petrus] was named? Hear the Apostle Paul: “Brethren, I do not want ye to be ignorant,” says the Apostle of Christ, “how all our fathers were all under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor.10:1-4). Here is the from whence the “Rock” is Peter.

To St. Peter Jesus Christ himself entrusted the keys to the Kingdom: “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Mt. 16:19) For this reason St. Peter very often depicted in icons with the key or keys. Sometimes he is depicted also with a scroll or book, which means that he wrote letters and that he received instructions from God.

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His Grace Bishop DANIEL - Consistory President
Founded in Ukrainian as “Українське Православне Слово” in 1950
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“Paul, an Apostle, (not from men, neither through man, but through Jesus Christ and God the Father, who raised Him from the dead;) and all the brethren which are with me, unto the Churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ.”

The exordium is full of a vehement and lofty spirit, and not the exordium only, but also, so to speak, the whole Epistle. For always to address one’s disciples with mildness, even when they need severity is not the part of a teacher but it would be the part of a corrupter and enemy. Wherefore our Lord too, though He generally spoke gently to His disciples, here and there uses sterner language, and at one time pronounces a blessing, at another a rebuke. Thus, having said to Peter, “Blessed art thou, Simon Barjona,” (Matt. xvi. 17.) and having promised to lay the foundation of the Church upon his confession, shortly afterwards He says, “Get thee behind Me, Satan: thou art a stumbling block unto Me.” (Matt. xvi. 23.) Again, on another occasion, “Are ye also even yet without understanding?” (Matt. xv. 16.) And what awe He inspired them with appears from John’s saying, that, when they beheld Him conversing with the Samaritan woman, though they reminded Him to take food, no one ventured to say, “What seekest Thou, or why speakest thou with her?” (John iv. 27.) Thus taught, and walking in the steps of his Master, Paul hath varied his discourse according to the need of his disciples, at one time using knife and cautery, at another, applying mild remedies. To the Corinthians he says, “What will ye? shall I come unto you with a rod, or in love, and in a spirit of meekness?” (1 Cor. vi. 21.) but to the Galatians, “O foolish Galatians.” (Gal. iii. 1.) And not once only, but a second time, also he has employed this reproof, and towards the conclusion he says with a reproachful allusion to them, “Let no man trouble me;” (Gal. vi. 17.) but he soothes them again with the words, “My little children, of whom I am again in travail;” (Gal. iv. 19.) and so in many other instances.

Commentary of St. John Chrysostom

Gal. 1: 1-16

Icon of St. John Chrysostom interpreting the Epistles of St. Paul

The Greek inscription in the icon reads: “The Holy John Chrysostom interpreting the epistles of the Apostle Paul.” The verb in the Greek is which means either “translating” or “interpreting” and even “expound.” Since St. John is writing in the same language as did St. Paul, the verb means ‘interpret’ and ‘expound on’ in this context.

The proximity of St. Paul to St. John could be interpreted in various ways but all interpretations must start from this premise: While the Apostles received their Gospel directly from God, everyone else receives the Gospel from the word of the Apostle, which is to say the Holy Scripture which records the Gospel that the Apostles received and preached. That’s why the inscription reads that St. John is interpreting and expounding on St. Paul’s epistles. Further, St. John’s fidelity to St. Paul's apostolic word -- to St. Paul's gospel -- is revealed by the close proximity of St. Paul to St. John. This fidelity is also what makes St. John's words authoritative. In fact, St. John's writings can be understood to possess apocryphal authority although that authority is always derivative, that is, dependent on the primary authority which is always apostolic and thus must always reference the Holy Scripture since the scripture is the repository of the apostolic word.
Now that this Epistle breathes an indignant spirit, it is obvious to every one even on the first perusal; but I must explain the cause of his anger against the disciples. Slight and unimportant it could not be, or he would not have used such vehemence. For to be exasperated by common matters is the part of the little-minded, morose, and peevish; just as it is that of the more redolent and sluggish to lose heart in weighty ones. Such a one was not Paul. What then was the offence which roused him? it was grave and momentous, one which was estranging them all from Christ, as he himself says further on, “Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing” (Gal. v. 2.) and again, “Ye who would be justified by the Law, ye are fallen away from Grace.” (Gal. v. 4.) What then is this? For it must be explained more clearly. Some of the Jews who believed, being held down by the prepossessions of Judaism, and at the same time intoxicated by vain-glory, and desirous of obtaining for themselves the dignity of teachers, came to the Galatians, and taught them that the observance of circumcision, sabbaths, and new-moons, was necessary, and that Paul in abolishing these things was not to be borne. For, said they, Peter and James and John, the chiefs of the Apostles and the companions of Christ, forbade them not. Now in fact they did not forbid these things, but this was not by way of delivering positive doctrine, but in condescension to the weakness of the Jewish believers, which condescension Paul had no need of when preaching to the Gentiles; but when he was in Judæa, he employed it himself also. But these deceivers, by withholding the causes both of Paul’s condescension and that of his brethren, misled the Galatians. They accused him too of acting a part; saying, that this very man who forbids circumcision observes the rite elsewhere, and preaches one way to you and another way to others.

Since Paul then saw the whole Galatian people in a state of excitement, a flame kindled against their Church, and the edifice shaken and tottering to its fall, filled with the mixed feelings of just anger and despondency, (which he has expressed in the words, “I could wish to be present with you now, and to change my voice,”—Gal. iv. 20.) he writes the Epistle as an answer to these charges. This is his aim from the very commencement, for the underminers of his reputation had said, The others were disciples of Christ but this man of the “Apostles.” Wherefore he begins thus, “Paul, an Apostle not from men, neither through man.” For, these deceivers, as I was saying before, had said that this man was the last of all the Apostles and was taught by them, for Peter, James, and John, were both first called, and held a primacy among the disciples, and had also received their doctrines from Christ Himself; and that it was therefore fitting to obey them rather than this man; and that they forbad not circumcision nor the observance of the Law. By this and similar language and by depreciating Paul, and exalting the honor of the other Apostles, though not spoken for the sake of praising them, but of deceiving the Galatians, they induced them to adhere unseasonably to the Law. Hence the propriety of his commencement. As they disparaged his doctrine, saying it came from men, while that of Peter came from Christ, he immediately addresses himself to this point, declaring himself an apostle “not from men, neither through man.” It was Ananias who baptized him, but it was not he who delivered him from the way of error and initiated him into the faith; but Christ Himself sent from on high that wondrous voice, whereby He inclosed him in his net. For Peter and his brother, and John and his brother, He called when walking by the seaside, (Matt. iv. 18.) but Paul after His ascension into heaven. (Acts ix. 3, 4.) And just as these did not require a second call, but straightway left their nets and all that they had, and followed Him, so this man at his first vocation pressed vigorously forward, waging, as soon as he was baptized, an implacable war with the Jews. In this respect he chiefly excelled the other Apostles, as he says, “I labored more abundantly than they all;” (1 Cor. xv. 10.) at present, however, he makes no such claim, but is content to be placed on a level with them. Indeed his great object was, not to establish any superiority for himself, but, to overthrow the foundation of their error. The not being “from men” has reference to all alike for the Gospel’s root and origin is divine, but the not being “through man” is peculiar to the Apostles; for He called them not by men’s agency, but by His own.

But why does he not speak of his vocation rather than his apostolate, and say, “Paul” called “not by man?” Because here lay the whole question; for they said that the office of a teacher had been committed to him by men, namely by the Apostles, whom therefore it behoved him to obey. But that it was not entrusted to him by men, Luke declares in the words, “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul.” (Acts xiii. 2.)

From this passage it is manifest that the power of the Son and Spirit is one, for being commissioned by the Spirit, he says that he was commissioned by Christ. This appears in another place, from his ascription of the things of God to the Spirit, in the words which he addresses to the elders at Mile tus: “Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops.” (Acts xx. 28.) Yet in another Epistle he says, “And God hath set some in the Church, first Apostles, secondly prophets, thirdly teachers.” (1 Cor. xii. 28.) Thus he ascribes indifferently the things of the Spirit to God, and the things of God to the Spirit. Here too he stops the mouths of heretics, by the words “through Jesus Christ and God the Father;” for inasmuch as they said this term “through” was applied to the Son as importing inferiority, see what he does. He ascribes it to the Father, thus teaching us not to prescribe
laws to the ineffable Nature, nor define the degrees of Godhead which belong to the Father and Son. For to the words “through Jesus Christ” he has added, “and God the Father;” for if at the mention of the Father alone he had introduced the phrase “through whom,” they might have argued sophistically that it was peculiarly applicable to the Father, in that the acts of the Son were to be referred to Him. But he leaves no opening for this cavil, by mentioning at once both the Son and the Father, and making his language apply to both. This he does, not as referring the acts of the Son to the Father, but to show that the expression implies no distinction of Essence. Further, what can now be said by those, who have gathered a notion of inferiority from the Baptismal formula,—from our being baptized into the name of the Father, Son, and Holy Spirit? For if the Son be inferior because He is named after the Father, what will they say seeing that, in the passage before us, the Apostle beginning from Christ proceeds to mention the Father?—but let us not even utter such a blasphemy, let us not swerve from the truth in our contention with them; rather let us preserve, even if they rave ten thousand times, the due measures of reverence. Since then it would be the height of madness and impiety to argue that the Son was greater than the Father because Christ was first named, so we dare not hold that the Son is inferior to the Father, because He is placed after Him in the Baptismal formula.

“Who raised Him from the dead.”

Wherefore is it, O Paul, that, wishing to bring these Judaizers to the faith, you introduce none of those great and illustrious topics which occur in your Epistle to the Philippians, as, “Who, being in the form of God, counted it not a prize to be on an equality with God,” (Philip. ii. 6.) or which you afterwards declared in that to the Hebrews, “the effulgence of his glory, and the very image of His substance;” (Heb. i. 3.) or again, what in the opening of his Gospel the son of thunder sounded forth, “In the beginning was the Word, and the Word was with God, and the Word was God;” (John i. 1.) or what Jesus Himself oftentimes declared to the Jews, “that His power and authority was equal to the Father’s?” (John v. 19, 27, &c.) Do you omit all these, and make mention of the economy of His Incarnation only, bringing forward His cross and dying? “Yes,” would Paul answer. For had this discourse been addressed to those who had unworthy conceptions of Christ, it would have been well to mention those things; but, inasmuch as the disturbance comes from persons who fear to incur punishment should they abandon the Law, he therefore mentions that whereby all need of the Law is excluded, I mean the benefit conferred on all through the Cross and the Resurrection. To have said that “in the beginning was the Word,” and that “He was in the form of God, and made Himself equal with God,” and the like, would have declared the divinity of the Word, but would have contributed nothing to the matter in hand. Whereas it was highly pertinent thereto to add, “Who raised Him from the dead,” for our chiefest benefit was thus brought to remembrance, and men in general are less interested by discourses concerning the majesty of God, than by those which set forth the benefits which come to mankind. Wherefore, omitting the former topic, he discourses of the benefits which had been conferred on us.

But here the heretics insultingly exclaim, “Lo, the Father raises the Son!” For when once infected, they are wilfully deaf to all sublimer doctrines; and taking by itself and insisting on what is of a less exalted nature, and expressed in less exalted terms, either on account of the Son’s humanity, or in honor of the Father, or for some other temporary purpose, they outrage, I will not say the Scripture, but themselves. I would fain ask such persons, why they say this? do they hope to prove the Son weak and powerless to raise one body? Nay, verily, faith in Him enabled the very shadows of those who believed in Him to effect the resurrection of the dead. (Acts. v. 15.) Then believers in Him, though mortal, yet by the very shadows of their earthly bodies, and by the garments which had touched these bodies, could raise the dead, but He could not raise Himself? Is not this manifest madness, a great stretch of folly? Hast thou not heard His saying, “Destroy this Temple, and in three days I will raise it up?” (John ii. 19.) and again, “I have power to lay down my life, and I have power to take it again?” (John x. 18.) Wherefore then is the Father said to have raised Him up, as also to have done other things which the Son Himself did? It is in honor of the Father, and in compassion to the weakness of the hearers.

“And all the brethren which are with me.”

Why is it that he has on no other occasion in sending an epistle added this phrase? For either he puts his own name only or that of two or three others, but here has mentioned the whole number and so has mentioned no one by name.

On what account then does he this?

They made the slanderous charge that he was singular in his preaching, and desired to introduce novelty in Christian teaching. Wishing therefore to remove their suspicion, and to show he had many to support him in his doctrine, he has associated with himself “the brethren,” to show he had many to support him in his doctrine, he has associated with himself “the brethren,” to show that what he wrote he wrote with their accord.

“Unto the Churches of Galatia.”

Thus it appears, that the flame of error had spread over not one or two cities merely, but the whole Galatian people. Consider too the grave indignation contained in the phrase, “unto the Churches of Galatia:” he does not say, “to the beloved” or “to the sanctified,” and this omission of all names of affection or respect, and this speaking of them as a society merely, without the addition “Churches of God,” for it is simply “Churches of Galatia,” is strongly expressive of deep concern and sorrow. Here at the outset, as well as elsewhere, he attacks their irregularities, and therefore gives them the name of “Churches,” in
order to shame them, and reduce them to unity. For persons split into many parties cannot properly claim this appellation, for the name of “Church” is a name of harmony and concord.

“Grace to you and peace from God the Father, and our Lord Jesus Christ.”

This he always mentions as indispensable, and in this Epistle to the Galatians especially; for since they were in danger of falling from grace he prays that they may recover it again, and since they had come to be at war with God, he beseeches God to restore them to the same peace.

“God the Father.”

Here again is a plain confutation of the heretics, who say that John in the opening of his Gospel, where he says “the Word was God,” used the word Θεός without the article, to imply an inferiority in the Son’s Godhead; and that Paul, where he says that the Son was “in the form of God,” did not mean the Father, because the word Θεός is without the article. For what can they say here, where Paul says, ὅτι Θεὸς Πατρὸς, and not ὅτι τὸν Θεὸν? And it is in no indulgent mood towards them that he calls God, “Father,” but by way of severe rebuke, and suggestion of the source whence they became sons, for the honor was vouchsafed to them not through the Law, but through the washing of regeneration. Thus everywhere, even in his exordium, he scatters traces of the goodness of God, and we may conceive him speaking thus: “O ye who were lately slaves, enemies and aliens, what right have ye suddenly acquired to call God your Father? it was not the Law which conferred upon you this relationship; why do ye therefore desert Him who brought you so near to God, and return to your tutor?

But the Name of the Son, as well as that of the Father, had been sufficient to declare to them these blessings. This will appear, if we consider the Name of the Lord Jesus Christ with attention; for it is said, “thou shalt call His Name Jesus; for it is He that shall save His people from their sins;” (Matt. i. 21.) and the appellation of “Christ” calls to mind the union of the Spirit.

Ver. 4. “Who gave himself for our sins.”

Thus it appears, that the ministry which He undertook was free and uncompelled; that He was delivered up by Himself, not by another. Let not therefore the words of John, “that the Father gave His only-begotten Son” (John iii. 16.) for us, lead you to derogate from the dignity of the Only-begotten, or to infer therefrom that He is only human. For the Father is said to have given Him, not as implying that the Son’s ministry was a servile one, but to teach us that it seemed good to the Father, as Paul too has shown in the immediate context: “according to the will of our God, and Father.” He says not “by the command,” but “according to the will,” for inasmuch as there is an unity of will in the Father and the Son, that which the Son wills, the Father wills also.

“For our sins,”15 says the Apostle; we had pierced ourselves with ten thousand evils, and had deserved the gravest punishment; and the Law not only did not deliver us, but it even condemned us, making sin more manifest, without the power to release us from it, or to stay the anger of God. But the Son of God made this impossibility possible for He remitted our sins, He restored us from enmity to the condition of friends, He freely bestowed on us numberless other blessings.

Ver. 4. “That He might deliver us out of this present evil world.”

Another class of heretics seize upon these words of Paul, and pervert his testimony to an accusation of the present life. Lo, say they, he has called this present world evil, and pray tell me what does “world” [αἰών] mean but time measured by days and seasons? Is then the distinction of days and the course of the sun evil? no one would assert this even if he be carried away to the extreme of unreasonableness. “But” they say, “it is not the ‘time,’ but the present ‘life,’ which he hath called evil.” Now the words themselves do not in fact say this; but the heretics do not rest in the words, and frame their charge from them, but propose to themselves a new mode of interpretation. At least therefore they must allow us to produce our interpretation, and the rather in that it is both pious and rational. We assert then that evil cannot be the cause of good, yet that the present life is productive of a thousand prizes and rewards. And so the blessed Paul himself extols it abundantly in the words, “But if to live in the flesh, if this is the fruit of my work, then what I shall choose I wont not;” (Philip. i. 22.) and then placing before himself the alternative of living upon earth, and departing and being with Christ, he decides for the former. But were this life evil, he would not have thus spoken of it, nor could any one, however strenuous his endeavor, draw it aside into the service of virtue. For no one would ever use evil for good, fornication for chastity, envy for benevolence. And so, when he says, that “the mind of the flesh is not subject to the law of God, neither indeed can it be,” (Rom. viii. 7.) he means that vice, as such, cannot become virtue; and the expression, “evil world,” must be understood to mean evil actions, and a depraved moral principle. Again, Christ came not to put us to death and deliver us from the present life in that sense, but to leave us in the world, and prepare us for a worthy participation of our heavenly abode. Wherefore He saith to the Father, “And these are in the world, and I come to Thee; I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil,” (John xvii. 11, 15.) i.e., from sin. Further, those who will not allow this, but insist that the present life is evil, should not blame those who destroy themselves; for as he who withdraws himself from evil is not blamed, but deemed worthy of a crown, so he who by a violent death, by hanging or otherwise, puts an end to his life, ought not to be condemned. Whereas God punishes such men more than murderers, and we all regard them with horror, and justly; for if it is base to destroy others, much more is it to destroy one’s self. Moreover, if this life be evil, murderers would deserve a crown, as rescuing us from evil.
Besides this, they are caught by their own words, for in that they place the sun in the first, and the moon in the second rank of their deities, and worship them as the givers of many goods, their statements are contradictory. For the use of these and the other heavenly bodies, is none other than to contribute to our present life, which they say is evil, by nourishing and giving light to the bodies of men and animals and bringing plants to maturity. How is it then that the constitution of this “evil life” is so ministered to by those, who according to you are gods? Gods indeed they are not, far from it, but works of God created for our use; nor is this world evil. And if you tell me of murderers, of adulterers, of tomb-robbers, these things have nothing to do with the present life, for these offences proceed not from that life which we live in the flesh, but from a depraved will. For, if they were necessarily connected with this life, as embraced in one lot with it, no man would be free or pure from them, for no man can escape the characteristic accidents of humanity, such as, to eat and drink, to sleep and grow, to hunger and thirst, to be born and die, and the like; no man can ever become superior to these, neither sinner nor just man, king nor peasant, We all are subject to the necessity of nature. And so if vice were an essential element of this life, no one could avoid it, any more than the things just mentioned. And let me not be told that good men are rare, for natural necessity is insuperable by all, so that as long as one virtuous man shall be found, my argument will in no wise be invalidated. Miserable, wretched man! what is it thou sayest? Is this life evil, wherein we have learnt to know God, and meditate on things to come, and have become angels instead of men, and take part in the choirs of the heavenly powers? What other proof do we need of an evil and depraved mind? 

"Why then," they say, “does Paul call the present life evil?” In calling the present world [age] evil, he has accommodated himself to our usage, who are wont to say, “I have had a bad day,” thereby complaining not of the time itself, but of actions or circumstances. And so Paul in complaining of evil principles of action has used these customary forms of speech; and he shows that Christ hath both delivered us from our offences, and secured us for the future. The first he has declared in the words, “Who gave Himself for our sins;” and by adding, “that He might deliver us out of this present evil world,” he has pronounced our future safety. For neither of these did the Law avail, but grace was sufficient for both.

Ver. 4. “According to the will of our God and Father.”

Since they were terrified by their notion that by deserting that old Law and adhering to the new, they should disobey God, who gave the Law, he corrects their error, and says, that this seemed good to the Father also: and not simply “the Father,” but “our Father,” which he does in order to affect them by showing that Christ has made His Father our Father.

Ver. 5. “To whom be the glory for ever and ever. Amen.”

This too is new and unusual, for we never find the word, “Amen” placed at the beginning of an Epistle, but a good way on; here, however he has it in his beginning, to show that what he had already said contained a sufficient charge against the Galatians, and that his argument was complete, for a manifest offence does not require an elaborate crimination. Having spoken of the Cross, and Resurrection, of redemption from sin and security for the future, of the purpose of the Father, and the will of the Son, of grace and peace and His whole gift, he concludes with an ascription of praise.

Another reason for it is the exceeding astonishment into which he was thrown by the magnitude of the gift, the superabundance of the grace, the consideration who we were, and what God had wrought, and that at once and in a single moment of time. Unable to express this in words, he breaks out into a doxology, sending up for the whole world an eulogium, not indeed worthy of the subject, but such as was possible to him. Hence too he proceeds to use more vehement language; as if greatly kindled by a sense of the Divine benefits, for having said, “To whom be the glory for ever and ever, Amen,” he commences with a more severe reproof.

Ver. 6. “I marvel that ye are so quickly removing from Him that called you in the grace of Christ, unto a different Gospel.”

Like the Jews who persecuted Christ, they imagined their observance of the Law was acceptable to the Father, and he therefore shows that in doing this they displeased not only Christ, but the Father also, for that they fell away thereby not from Christ only, but from the Father also. As the old covenant was given not by the Father only, but also by the Son, so the covenant of grace proceeded from the Father as well as the Son, and Their every act is common: “All things whatsoever the Father hath are Mine.” (John xv. 16.) By saying that they had fallen off from the Father, he brings a twofold charge against them, of an apostasy, and of an immediate apostasy. The opposite extreme a late apostasy, is also blameworthy, but he who falls away at the first onset, and in the very skirmishing, displays an example of the most extreme cowardice, of which very thing he accuses them also saying: “How is this that your seducers need not even time for their designs, but the first approaches suffice for your overthrow and capture? And what excuse can ye have? If this is a crime among friends, and he who deserts old and useful associates is to be condemned, consider what punishment he is obnoxious to who revolts from God that called him.” He says, “I marvel,” not only by way of reproof, that after such bounty, such a remission of their sins, such overflowing kindness, they had deserted to the yoke of servitude, but also in order to show, that the opinion he had had of them was a favorable and exalted one. For, had he ranked them among ordinary and easily deceived persons, he would not have felt surprise. “But since you,” he says, “are of the noble sort and have suffered, much, I do marvel.” Surely this was enough to recover and lead them back to their first expressions. He alludes to it also.
in the middle of the Epistle, "Did ye suffer so many things in vain? if it be indeed in vain." (Gal. iii. 4.) "Ye are removing," he says not, "ye are removed," that is, "I will not believe or suppose that your seduction is complete;" this is the language of one about to recover them, which further on he expresses yet more clearly in the words, "I have confidence to youward in the Lord that ye will be none otherwise minded." (Gal. v. 10.)

"From Him that called you in the grace of Christ."

The calling is from the Father, but the cause of it is the Son. He it is who hath brought about reconciliation and bestowed it as a gift, for we were not saved by works in righteousness: or I should rather say that these blessings proceed from both; as He says, "Mine are Thine, and Thine are Mine." (John xvii. 10.) He says not "ye are removing from the Gospel" but "from God who called you," a more frightful expression, and more likely to affect them. Their seducers did not act abruptly but gradually, and while they removed them from the faith in fact, left names unchanged. It is the policy of Satan not to set his snares in open view; had they urged them to fall away from Christ, they would have been shunned as deceivers and corrupters, but suffering them so far to continue in the faith, and putting upon their error the name of the Gospel, without fear they undermined the building employing the terms which they used as a sort of curtain to conceal the destroyers themselves. As therefore they gave the name of Gospel to this their imposture, he contends against the very name, and boldly says, "unto a different Gospel,"

Ver. 7. "Which is not another Gospel."

And justly, for there is not another. Nevertheless the Marcionites are misled by this phrase, as diseased persons are injured even by healthy food, for they have seized upon it, and exclaim, "So Paul himself has declared there is no other Gospel." For they do not allow all the Evangelists, but one only, and him mutilated and confused according to their pleasure. Their explanation of the words, "according to my Gospel and the preaching of Jesus Christ," (Rom. xvi. 25.) is sufficiently ridiculous; nevertheless, for the sake of those who are easily seduced, it is necessary to refute it. We assert, therefore, that, although a thousand Gospels were written, if the contents of all were the same, they would still be one, and their unity no wise infringed by the number of writers. So, on the other hand, if there were one writer only, but he were to contradict himself, the unity of the things written would be destroyed. For the oneness of a work depends not on the number of its authors, but on the agreement or contradictoriness of its contents. Whence it is clear that the four Gospels are one Gospel; for, as the four say the same thing, its oneness is preserved by the harmony of the contents, and not impaired by the difference of persons. And Paul is not now speaking of the number but of the discrepancy of the things spoken. With justice might they lay hold of this expression, if the Gospels of Matthew and Luke differed in the signification of their contents, and in their doctrinal accuracy; but as they are one and the same, let them cease being senseless and pretending to be ignorant of these things which are plain to the very children.

Ver. 7. "Only there are some that trouble you, and would pervert the Gospel of Christ."

That is to say, ye will not recognize another Gospel, so long as your mind is sane, so long as your vision remains healthy, and free from distorted and imaginary phantoms. For as the disordered eye mistakes the object presented to it, so does the mind when made turbid by the confusion of evil thoughts. Thus the madman confounds objects; but this insanity is more dangerous than a physical malady, for it works injury not in the regions of sense, but of the mind; it creates confusion not in the organ of bodily vision, but in the eye of the understanding.

"And would pervert the Gospel of Christ." They had, in fact, only introduced one or two commandments, circumcision and the observance of days, but he says that the Gospel was subverted, in order to show that a slight adulteration vitiates the whole. For as he who but partially pares away the image on a royal coin renders the whole spurious, so he who swerves ever so little from the pure faith, soon proceeds from this to graver errors, and becomes entirely corrupted. Where then are those who charge us with being contentious in separating from heretics, and say that there is no real difference between us except what arises from our ambition? Let them hear Paul's assertion, that those who had but slightly innovated, subverted the Gospel. Not to say that the Son of God is a created Being, is a small matter. Know you not that even under the elder covenant, a man who gathered sticks on the sabbath, and transgressed a single commandment, and that not a great one, was punished with death? (Num. xv. 32, 36.) and that Uzzah, who supported the Ark when on the point of being overturned, was struck suddenly dead, because he had intruded upon an office which did not pertain to him? (2 Sam. vi. 6, 7.) Wherefore if to transgress the sabbath, and to touch the falling Ark, drew down the wrath of God so signally as to deprive the offender of even a momentary respite, shall he who corrupts unutterably awful doctrines find excuse and pardon? Assuredly not. A want of zeal in small matters is the cause of all our calamities; and because slight errors escape fitting correction, greater ones creep in. As in the body, a neglect of wounds generates fever, mortification, and death; so in the soul, slight evils overlooked open the door to graver ones. It is accounted a trivial fault that one man should neglect fasting; that another, who is established in the pure faith, dissembling on account of circumstances, should surrender his bold profession of it, neither is this anything great or dreadful; that a third should be irritated, and threaten to depart from the true faith, is excused on the plea of passion and resentment. Thus a thousand similar errors are daily introduced into the Church, and
we are become a laughing-stock to Jews and Greeks, seeing that the Church is divided into a thousand parties. But if a proper reuke had at first been given to those who attempted slight perversions, and a deflection from the divine oracles, such a pestilence would not have been generated, nor such a storm have seized upon the Churches. You will now understand why Paul calls circumcision a subversion of the Gospel. There are many among us now, who fast on the same day as the Jews, and keep the sabbaths in the same manner; and we endure it nobly or rather ignobly and basely. And why do I speak of Jews seeing that many Gentile customs are observed by some among us; omens, auguries, presages, distinctions of days, a curious attention to the circumstances of their children's birth, and, as soon as they are born, tablets with impious inscriptions are placed upon their unhappy heads, thereby teaching them from the first to lay aside virtuous endeavors, and drawing part of them at least under the false domination of fate. But if Christ in no way profits those that are circumcised, what shall faith hereafter avail to the salvation of those who have introduced such corruptions? Although circumcision was given by God, yet Paul used every effort to abolish it, because its unseasonable observance was injurious to the Gospel. If then he was so earnest against the undue maintenance of Jewish customs, what excuse can we have for not abrogating Gentile ones? Hence our maintenance of Jewish customs, and herein appears his prudence, and care of giving offence, for what needed there still any mention of names, when he had used such extensive terms as to embrace all, both in heaven and earth? In that he anathemized evangelists and angels, he included every dignity, and his mention of himself included every intimacy and affinity. “Tell me not,” he exclaims, “that my fellow-apostles and colleagues have so spoken; I spare not myself if I preach such doctrine.” And he says this not as condemning the Apostles for swerving from the message they were commissioned to deliver; far from it, (for he says, whether we or they thus preach;) but to show, that in the discussion of truth the dignity of persons is not to be considered.

Ver. 10. “For am I now persuading men: or God?” or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.”

Granting, says he, that I might deceive you by these doctrines, could I deceive God, who knows my yet unuttered thoughts, and to please whom is my unceasing endeavor? See here the Apostolical spirit, the Evangelical loftiness! So too he writes to the Corinthians, “For we are not again commending ourselves unto you, but speak as giving you occasion of glorying;” (2 Cor. v. 12.) and again, “But with me it is a very small thing that I should be judged of you, or of man’s judgment.” (1 Cor. iv. 3.) For since he is compelled to justify himself to his disciples, being their teacher, he submits to it; but he is grieved at it, not on account of chagrin, far from it, but on account of the instability of the minds of those led away and on account of not being fully trusted by them. Wherefore Paul

Continued on p. 13
1. Є два види втішання, які, вочевидь, протилежні між собою, однак взаємно багато в чому доповнюють один одного. Обидва (Апостол) наводить тут. Отже, один полягає в тому, коли ми говоримо, що деякі люди багато постраждали, тоді душа робиться спокійною, бачачи багато співучасників своїх страждань. Це (Апостол) показав вище, коли сказав: «Згадайте попередні дні ваші, коли ви, бувши просвічені, витримали великий подвиг страждань» (Євр. 10, 32). Інший полягає в тому, коли ми говоримо: ти не багато постраждав, — такими словами ми підбадьорюємося, надихаємось і робимося більш готовими терпіти все. Перше заспокоює виснажену душу і подає їй перепочинок, а друге пробуджує її від лінощів та безпечної й відхиляє від гордості.

Так, щоби від наведеного свідчення в них не появилося гордість, поглянь, що (Павло) робить. «Ви, — каже, — ще не до крові стояли, проти гріха змагаючись, і забули втішання, яке пропонується вам, як синам: «Сину мій, не нехтуй покаранням Господнім і не сумуй, коли Він викриває тебе, бо Господь, кого любить, того карає; б'є кожного сина, якого приймає». Якщо ви терпите кару, то Бог поводиться з вами, як зі синами. Бо хіба є який син, якого не карав би батько?» (Євр. 12, 4-7)

Якщо ви терпите кару, — каже, — то Бог поводиться з вами, як зі синами. Бо хіба є який син, якого не карав би батько? Коли (Бог) карає вас, то заради вправлення, а не для катування, не для муки, не для страждань. Поглянь, як (Апостол) саме тим, через що вони вважали себе покинутими, вселяє їм упевненість, що вони не покинуті, і говорить мовби так: зазнаючи таких прикрохів, ви вже думаєте, що Бог залишив і ненавидить вас? Ні, якби у війті не було, то б'є кожного сина, якого приймає, то не б'єй, вочевидь, не є сином. А що, скажете, хіба злі люди не страждають? Звичайно, страждають, — як же інакше? Але він не сказав: кожний, кого б'є, — є сином, — а «б'є кожного сина», якого приймає. Тому він не може сказати, що війті б'є кожного сина, якого приймає, хоча нам так здається, але іншої скорботи ми не знаємо. Отже, кожен праведник має пробити шляхом скорботи. І Христос сказав: «Входьте вузькими воротами, бо просторі ворота і широка дорога ведуть до погибелі, і багато хто йде ними. А вузька ворота і тісна дорога ведуть у життя, і мало тих є, хто знаходить їх» (Мф. 7, 13-14). А коли ввійти у життя можна тільки так, а інакше неможливо, то зрозуміло, що тісним шляхом ішли всі, які ввійшли в життя.
ний були корисні, і часто даремно, користі. Ті карають, щоб ви і для а заради вас, тільки заради вашої, не можна, оскільки (Бог) робить меті користь, а тут цього сказати задоволення і не завжди маючи на святості Його» (Євр. 12, 10). Тобто користь, щоб нам мати участь у святості Його. Так і (Бог) любить нас не для того, щоб отримати щось від нас, а щоб дати нам. Він кує, робить усе, використовує всі засоби, щоб ми стали здатніми для отримання Його благ. «Ті, — каже (Апостол), — карали нас, як знали, на небагато днів; а Цей — на користь, щоб нам мати участь у святості Його». Тобто були чистими, щоб стали гідними Його, насілінками змогнемо. Він піклується, щоб ви прийняли, і використовує всі засоби, щоб вам дати, а ви не стаєтеся, щоб ви прийняли. «Я сказав Господу, — говорить (Псалмоспівець), — Ти є однієї і тієї ж причини карають, але й у самих причинах і діях. Адже тільки в цьому і не тільки в особах, але й у самих причинах і діях. Адже тільки в цьому і не тільки в особах, але й у самих причинах і діях. Адже тільки в цьому і не тільки в особах, але й у самих причинах і діях. Адже тільки в цьому і не тільки в особах, але й у самих причинах і діях.
4. Ви знаєте, яким пре-
красним буває гарний буди-
nок, коли його освятив ясна
погода, так само красиве
обличчя стає ще кращим від
еселого настрою, а коли
(душа) у скорботі й сумна,
tоді (й обличчя) стає по-
tворнішим. Сумний вигляд
походять від хвороб, розладу
здоров'я, а хвороби похо-
dять від розслаблення тіла
пересиченням. Тож і з цієї
причини ви повинні уникати
пересичення, коли вирите
мени. Але є, скажете, деяке
здається на пересичені?

Не стільки задоволення, як
неприємність. Задоволення
обмежується тільки горлом
і язиком, а коли трапеза за-
kінчилася або коли іжа спо-
жита, та стає подібним до
tого, хто не брав участі (в
трапезі). І навіть набагато
gіршим за нього, бо виноя
звідти важкість, розслаблен
ня, головний біль і сонливість,
що схоже на смерть, а часто і безсоння
від пересичення, задишку, відриж
ня, кінчилася або коли їжа спо
і язиком, а коли трапеза за

Отже, не будемо відгодовувати
tіло, а послухайте Павла, який
каже: «Піклування про плоть не
береться на похоті» (Рим. 13, 14).

Ні, але й
від способу життя, і від виховання:
їх роблять такими зніжених
і слабкіх. Скажіть мені:
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?

Невже тільки від природи? Ні, але й
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?

Невже тільки від природи? Ні, але й
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?

Невже тільки від природи? Ні, але й
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?

Невже тільки від природи? Ні, але й
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?

Невже тільки від природи? Ні, але й
чому, думаєте ви, жінки такі слабкі?

Задоволення в пересиченні?
яка, щоб добре перетравилася,—ніщо так не сприяє здоров'ю, ніщо так не підтримує жвавість відчуття, ніщо так не забов'язує хворобам.

Отож те, що приймається в потрібному кількості, служить і насиченню, і задоволенню, і здоров'ю, а зайве,—шкоди, неприємностями і хворобам. Пересичення сприяє приймати тіло і сприяє приймати в ньому гнилтії, наражає його на тривалі хвороби, а потім важку смерть. Однак голод ми вважаємо нестерпним, а пересичення, яке шкідливе за нього, ним можемо передбачати." 

Вибачте, що тривога загадка, бо "на похоті", добре він сказав: "на похоті", бо пересичення—це інша міра для гриховних бажань. Хто пересичення, той, хоча він був мудріший за всіх, неодмінно терпить якусь шкоду від вина і від страв, неодмінно відчуває розслаблення, неодмінно запалює в собі сильне полум'я, і від страв або від страху. Нечисті бажання, народжуються в шлункі, який віддається пересиченню. Як надто волого земля і гній, зрошеный водою, який має дуже багато мокроти, народжують черв'яків, і навапаки, земля, що не має таких вогністості, приносить щедрі плоди, оскільки не містить у собі нічого зайвого, і будучи навіть необроблюваною, вирощує зелень, а будучи оброблюваною, приноситі плоди,—такі ж має та ми.

Тому не будемо робити з нашої плоті неприємне (тіло) або шкідливі, а будемо пророщувати в ній добрі плоди і плодоносні рослини, будемо докладати старання, щоб вони не зів'яли від пересичення, бо й вони можуть загноїтись і замість плодів породити черв'яків. Так, природна похіт, коли ти станеш насичувати її понад міру, породжує огнідні задоволення и навіть дуже огнідні. Тож будемо всіляко викорінювати в собі це зло, щоб нам сподобитися обіцянних благ у Христі Ісусі, Господі нашему, з Яким Отцеві зі Святим Духом слава, держава, честь нині, і повсякчас, і на віки віків. Амінь.

Протоієрея Михайла Марусяка

Переклад українською мовою
The 2017 meeting of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine (PCB) was conducted on 30 June – 2 July 2017 in Winnipeg, Manitoba, Canada at the Consistory Office and the Metropolitan Cathedral of the Holy Trinity. Participating in this year’s meeting were His Eminence Metropolitan Yuriy of the UOC of Canada (All Canada and the Central Eparchy), His Eminence Metropolitan Antony of the UOC of the USA (and Eastern Eparchy) and all the Church in Diaspora, His Eminence Archbishop Daniel of the UOC of USA and Diaspora (Western Europe) and His Grace Bishop Andriy of the UOC of Canada (Eastern Eparchy). Unable to participate in the meeting were Bishop Ilarion of the UOC of Canada (Western Eparchy), due to illness and Archbishop Jeremiah of the South America Eparchy (UOC of USA).

The hierarchs in the first instance of their meetings greeted each other at the Intendance Day celebrations for their respective nations – Canada Day 150, 1 July and USA Independence Day 241 – 4 July. Appreciation was expressed foremost to God Almighty for the blessings of the existence of our Ukrainian Orthodox Church Beyond the Borders of Ukraine and the guidance of the Holy Spirit upon all the hierarchs gathered and those who preceded them, throughout the history of the two jurisdictions represented. They expressed greetings to not only their own faithful but to the citizens of both the USA and Canada beseeching God’s continued blessings upon them all. The hierarchs especially stressed that the present upward trend in the economies of both nations should benefit all the citizens of the two nations and that no one be left out of those benefits – especially those who struggle each day to sustain themselves and their families.

Both the UOC of Canada and the UOC of the USA will celebrate their centennials throughout the year of 2018. The bishops shared the plans that have already been developed and initiated in conjunction with these celebrations and extended invitations to each other to participate in especially the main celebration of 100 years of existence in each Church. The main UOC of USA celebration will take place in July 2018 surrounding the Feast of Equal to the Apostles St. Volodymyr. The UOC of Canada main celebration will take place during a Special Sobor of the Church in Saskatoon, Saskatchewan in August 2018, the site of the foundation of the Church. All the bishops expressed the great desire to make celebrations that will draw generations of the faithful together give glory and thanksgiving to God that even throughout the more than 100 years of Tsarist and Soviet repression, suppression and oppression of our native Ukraine and her Holy Orthodox Faith, we were able to preserve the rich and long spiritual legacy and have been blessed with the ability to assist the Church reborn in Ukraine since the declaration of Ukrainian Independence in 1991.

Each of the bishops took the opportunity to share the events of current life in their respective Eparchies around the world. This part of the mostly annual meeting of the is always one of the most enjoyable and beneficial points on the agenda because the opportunity to learn what has been successful – or not – in each Eparchy can be of great benefit to the other bishops in developing their own plans for eparchial life. Of particular interest here are the lives of St. Andrew Seminary in Winnipeg, Manitoba and St. Sophia Seminary in South Bound Brook, NJ. Both seminaries, in addition to recruiting seminarians from Canada and the USA, do so from Ukraine with the hope that our clergy ranks will always be sufficient for the needs of our parish communities. Plans will be developed over the coming years for the exchange of students and professors between the schools for semesters or special short-term courses. There is much that can be learned from one another during such exchanges. Following the repose of Metropolitan Constantine – UOC in Diaspora and the retirement of Archbishop Ioan – Western Europe, Metropolitan Antony was elected as the new Metropolitan and he appointed Archbishop Daniel to replace Archbishop Ioan in caring
The hierarchs express their deep gratitude to V. Rev. Taras Udod, Chair of the Consistory Presidium for the great hospitality provided to all the participants of the PCB – 2017.
Засідання Постійної Конференції Українських Православних Єпископів поза межами України було проведено з 30 червня по 2 липня 2017 р. у м. Вінніпезі, Манітoba, Канада у Консисторії та у Митрополичій Катедрі Святої Трійці. У цього річного зустрічі брали участь Високопреосвященніший Митрополит Юрій УПЦ Канади (митрополит всієї Канади та Центральної Єпархії), Високопреосвященніший Архиєпископ Даниил УПЦ США (митрополит Східної Єпархії) та Діаспори, Високопреосвященніший Архиєпископ Антоній УПЦ Канади (архієпископ Західної Єпархії). Не змогли взяти участь у засіданні єпископ Іларіон УПЦ Канади (єпископ Західної Єпархії) через незадовільний стан здоров'я та Архієпископ Єремія з Південно-Американської Єпархії (УПЦ США).

Протягом 2018 року, УПЦ Канади та УПЦ США разом святкуватимуть свій столітній ювілей. Єпископи поділилися планами, які вже є розроблені та пов’язані із святкуванням. Особисто застосування одного для участі у головному Святкуванні 100 років існування в кожній Церкві. Головне святкування УПЦ США відбудеться в липні 2018 р. у день шанування рівноапостольного князя Володимира. Головне святкування УПЦ Канади відбудеться під час Спеціального Собору Церкви в Саскатуні, Саскачевану, у серпні 2018 року, у місці, де була заснована Церква. Всі єпископи висловили велике бажання проводити урочистості, які приведуть покоління вірних разом славити та подякувати Богу, що протягом 100-них царсько-радянських репресій, придушених та пригнічених нашої рідної України та її Святої Православної Віри, звідки зберегти багату та незалежну Україну.

Як кажуть, єпископи скористалися можливістю поділитися подіями сучасного життя у своїх відповідних єпархіях по всьому світі. Ця частина є найголовнішим чинником щорічних зустрічей та завжди є одним з найбільш приємних і корисних пунктів у порядку денного, оскільки є можливість дізнатися, що було досягнуто чи ні у кожній єпархії, і що може бути корисним для інших єпископів при їх розбудові планів в епархіальному житті. Особлива увага була надана питанням про обмін студентами і викладачами між школами у своїх єпархіях. Це істотна тема, адже потреба у кваліфікованому духовному провідництві не обмежується межами держави, і єпископи відзначили цьому деякі приклади.

Кожен з єпископів скористався можливістю поділитися подіями сучасного життя у своїх відповідних єпархіях, що завжди є одним з найбільш приємних і корисних пунктів у порядку денного, оскільки є можливість дізнатися, що було досягнуто чи ні у кожній єпархії, і що може бути корисним для інших єпископів при їх розбудові планів в епархіальному житті. Особлива увага була надана питанням про обмін студентами і викладачами між школами у своїх єпархіях. Це істотна тема, адже потреба у кваліфікованому духовному провідництві не обмежується межами держави, і єпископи відзначили цьому деякі приклади.
Вселенського Патріарха надати в які звернулася із проханням до Рада України прийняла резолюцію, у перший день Собору Верховна Рада України прийняла резолюцію, оскільки.

Фактично, Україна була однією з 300 ієрархів Великого Собору.

Церковну ситуацію в Україні з май було обговорено в ієрархів України. Єдність не може бути «примусовою» між юрисдикціями України. Члени ПКЄ готові допомогти будь-яким способом у процесі міжцерковного діалогу. У неділю, 2 липня, під час Великого Собору, які всі єпископи-делегати, а також митрополит Антоній обговорився, зокрема можливість молитися в цю різноманітності Православних та Автокефальних Православних Церков, які всі єпископи-деякі, який взяв участю у Великому Соборі Святої Православної Церкви. Усі члени ПКЄ прочитали документи опубліковані після Великого та Святого Собору Православної Церкви, які всі єпископи-деякі, який взяв участю у Великому Соборі Святої Православної Церкви.

Великій Собор відвідали сотні зустрічей, які всі єпископи-деякі, який взяв участю у Великому Соборі Святої Православної Церкви. Також багато дорогоцінних ікон у вівтарній частині, іконостас відновленний, а вся внутрішня частина Церкви була відремонтована на північ від центру міста. З моменту пожежі все відновлено, але це ще залишається невловимою метою.

Посвячення Михайлівського храму є надзвичайно емоційним. Однак можливість молитися в цьому храмі є надзвичайно емоційним.

Богослуження розпочалось на паперти перед Татерою з Морицем від відвідувачів. За тим була сформована процесія навколо Церкви під час якої митрополит Юрій ніс святі моші і антимінс, а інші єпископи окроплювали храм Святою Водою: Канаду, місто Вінніпег та усіх вірних, які відвідали Сполох Вселенського Патріарха.


Унікальна подія конференції ПКЄ-2017 - це святкування Всесвітньої Літургії у Митрополичій Катедрі Святої Тройці у Вінніпезі, Катедра Високопреосвященнішого Митрополита Юрія. У липні 2016 р. у церкву вдерлися вандали та спричинили пожежу у ризниці, завдаючи шкоди на понад 1 млн. доларів. Через вогонь, дим та воду.
Все, що відбувається зараз в Україні, є в серці діаспори – Президент України на зустрічі з українською громадою

Президент Петро Порошенко розпочав свій робочий візит до США з вшанування жертв Голодомору 1932-33 років в Україні та спілкування з українською громадою.

«Більшість у світі не знали, де є Україна, не кажучи вже про Голодомор. А сьогодні не знайти в світі людини, яка б нас не любила, не поважала і не віддавала данні нашому народу», - зазначив Президент.

Голова Української держави зазначив: Україна пройшла велику відстань, незважаючи на шалені випробування і подякував українській громаді США за значні зусилля і єдність.

«Все, що відбувається зараз в Україні, є в серці діаспори. Ми це відчуваємо. І нам не потрібно звертатись за допомогою - діаспора і так робить все, що може», - сказав Президент.

Петро Порошенко зазначив, що завдяки зусиллям української громади військові, що отримали поранення в АТО, отримують у США необхідну підтримку і допомогу у лікуванні та реабілітації.

Глава держави наголосив, що спільними зусиллями, разом з українцями у всьому світі, нам вдалось не просто зупинити російську агресію, а не дати здійснитись планам Путіна щодо відновлення російської імперії. Він підкреслив, що за три роки вдалося відредукувати нову потужну українську армію, яка набула унікального досвіду.

Президент зазначив, що цього також вдалося досягти завдяки спільним зусиллям і підтримці української громади за кордоном.

За словами Президента, в державі впроваджуються реформа децентралізації, зроблені великі кроки у завершенні судової реформи, запущена система державних закупівель ProZorro.

При цьому Глава держави назвав найбільшим досягненням запровадження безвізового режиму для українських громадян з Євросоюзом. «Це не просто право на перетин кордону. Це остаточне farewell російській імперії і повернення нашого народу до європейської родини», - додав він.

Петро Порошенко підкреслив, що цього також вдалося досягти завдяки спільним зусиллям і підтримці української громади за кордоном.

Source and Photos: http://www.president.gov.ua
Campers, Counselors and Staff were pleased to welcome Archbishop Daniel, on his annual visit to All Saints Camp on Saturday, July 9, 2017 for the conclusion of the Diocesan Church School Camp.

Over 100 campers, parents and staff assembled at our peaceful and beautiful All Saints Camp to finish the first two weeks of 2017 camping season. It was an amazing two-weeks discovering the Champions of Faith. Campers gathered daily in prayer at St. Thomas Chapel. The days that followed included interactive church school classes based on the theme, singing/music, games, crafts and various activities.

Addressing the campers, Vladyka Daniel spoke of the spiritual meaning of the Feast of Nativity of St. John the Baptist and explained the meaning of three feast days of the Church Calendar that celebrate Nativity: Nativity of our Lord and Savior Jesus Christ; Nativity of the Birth-Giver of God and Nativity of St. John the Baptist.

Later in the day, Archbishop Daniel spoke to the parents and campers on behalf of His Eminence Metropolitan Antony, relating the prayerful greetings of the Primate of the Ukrainian Orthodox Church of the USA and expressing gratitude to the staff of All Saints Camp, and especially the leaders of DCSC.

On Sunday afternoon, July 10th, Archbishop Daniel Bishop Crosby joined in the prayerful service of Akathist to the Birth-Giver of God for the Youth of the Church, the campers of Teenage Conference.

Speaking to the group of about 50 teenagers, Archbishop Daniel reflected upon the Gospel narrative of the day, calling upon the youth of the Church to be vigilant, as the temptations of modern world often try to pull them away from the Light of Christ.

Bidding farewell to the campers, Archbishop Daniel gave a final blessing and wished the campers spiritual fun while at the Church’s Prime Camp facility.

Diocesan Church School Camp is a program of the Ukrainian Orthodox Camping Ministry and the Consistory’s Office of Youth & Young Adult Ministry for children between the ages of 9 and 13. Applications are always available in February of each year.

The second session of the camping ministry, Teenage Conference started on July 10th for teenagers.

The Mommy & Me/Daddy & Me session for parents and children ages 4 - 8 is still accepting applications. They may be downloaded at www.uocyouth.org.

Family Fest will take place Labor Day Weekend.

We ask that you keep the remainder of our Church’s Camping programming in prayer for the rest of the summer!
Some might think a sunny Sunday in the summer is not to be “wasted” in Church, but the parishioners of St. Vladimir in Ambridge know better. His Eminence, Archbishop Daniel made a much-appreciated Hierarchal visitation to the Parish on Sunday, July 9, the 5th Sunday after Pentecost, accompanied by seminarians Subdeacon Mykola Zomchak and Yurij Bobko.

In his homily, His Eminence began with the Gospel theme of the casting out of the demon from the Gadarene demoniac, and reminded us of the unseen battle that all who strive to live piously must face each day. He called us to be aware of the reality of the devil, yet at the same time pointed out that his power and influence over us is dependent upon the degree to which we allow him into our lives. Drawing on examples from his own experiences, His Eminence challenged us to live as points of light in a world often fallen into darkness, to commit those “random acts of kindness” and to never hesitate to appear “foolish” in the eyes of the world for the sake of Christ and His Gospel.

In conclusion of the liturgical services, Very Rev. Fr. Michael Kochis, pastor of St. Vladimir parish, once again welcomed Vladyka Daniel to the temple and spoke of the various projects that the parish community is involved in the summer season.

Following the Divine Liturgy, the Church School hosted a Lenten luncheon which provided nourishment not just for bodies, but for souls as well. The informal fellowship afterward offered ample opportunity for parishioners and His Eminence to get to know each other better, and many conversations focused on the challenges of living a moral and Faith-based life in a “politically correct” society which is at best indifferent to, and at times even hostile to, our basic beliefs and values.

The visit was a beautiful experience for the Parish, and all left feeling inspired and energized.
Hierarchs of the UOC of the USA Attend the Celebration of the Feast of Sts Peter and Paul (According to Gregorian Calendar) at St. Nicholas Ukrainian Greek-Catholic Church in Chicago, IL, Welcoming a New Bishop for Ukrainian Catholics

In a spirit of ecumenical brotherly love and following the example of leaders of Orthodox and Catholic Churches: His All-Holiness Ecumenical Patriarch Bartholomew and Pope Francis, His Eminence Metropolitan Antony and Archbishop Daniel attended liturgical Services of Enthronement of a new Eparchial bishop for the Ukrainian Greek Catholic Diocese of Chicago on 28-29 June, 2017.

Upon the invitation of His Beatitude Major Archbishop Swiatoslav (Shewchuk) and St. Nicholas Ukrainian Greek Catholic Eparchy of Chicago, IL, the hierarchs of the UOC of the USA attended the enthronement of the Fifth Hierarch of St. Nicholas Eparchy - Bishop Benedict (Aleksijchuk).

In their personal greetings of Bishop Benedict, both Metropolitan Antony and Archbishop Daniel shared hope that the cooperation between the parishes of the UOC of the USA and UGCC will continue to spiritually mature, especially in the areas of common spiritual interest for both Churches.

Welcoming the presence of the hierarchs of the UOC of the USA, Major Archbishop Swiatoslav offered his words of appreciation to them for carrying on the modern day tradition of expressing brotherly love for one another in the hope that this love will lead to greater cooperation with and comprehension of one another.

Metropolitan Antony and Archbishop Daniel were escorted by Very Rev. Fr. Ivan Lymar (pastor of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL) and Very Rev. Fr. Vasyl Sendeja (pastor of Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL).

In the afternoon hours of Thursday, June 29, 2017, Metropolitan Antony and Archbishop Daniel departed Chicago Metropolitan area for Winnipeg, Canada, where a meeting of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Boundaries of Ukraine is scheduled to take place in the headquarters of the Ukrainian Orthodox Church of Canada.

Photos: Courtesy of St. Nicholas Ukrainian Catholic Cathedral
Минулі вихідні з 24 по 25 Червня для парафіяльної родини що у місті Сієтл були переповнені історичними подіями. Адже у ці дні парафіяльна родина святкувала 60-ту річницю та приїзд Його Високопреосвященства правлячого Архієрея Східної Епархії Митрополита Антонія із Архипасторським візитом.

У суботу, 24 червня, прихожани зустріли Високопреосвященство Антонія на земельній ділянці, яку вони придбали під будівництво свого Православного храму, де Високопреосвященіший Митрополит очолив молебень до Спасителя Нашого Ісуса Христа, під час богослужіння у своєму повчальному слові Митрополит Антоній закликав усіх присутніх до міцної та непохитної віри і ніколи не втрачати надії перед усіма випробуваннями, які зустрілися на їхньому життєвому шляху. Після молебню усі приїхані зможуть поспілкуватися із Високопреосвященішим Митрополитом за вечерю-пікіном.

Наступний день був кульмінацією візиту Високопреосвященішого Митрополита Антонія, аж до цей день вся парафіяльна рода об’єдналася у спільній молитві. На початку Божественної Літургії при вході у храм на Митрополита Антонія очікували радісні обличчя дітей, які із квітами у руках вітали його. Голова управи Людмила Романюк зустріла Владика Митрополита із короваєм та привітальним словом в якому вона просьила молитв та благословення на побудову храму. Також до привітального слова приєднався ректор Єпископальної церкви, пастор Дойт Конн, де місійна парафія Св. Тройці знімає у рент кабіницю для Богослужінь.

Сослужили з Митрополитом настоятель церкви св. Тройці отець Андрій...
Матлак, отець Володимир Зінчишин - настоятель сусідньої парафії св. Івана Хрестителя, що у місті Портланд штату Орегон та отець Василій Пасакас - настоятель парафії Різдва Пресвятої Богородиці у місті Соут Плейнфілд штат Нью-Джерсі.

Під час Божественної Літургії у Неділю третю після П'ятидесятниці, Собору Галицьких святих та Собору Одеських святих Високопреосвященіший Митрополит Антоній у своїй повіді наголосив що “святкуючи 60-ту річницю заснування цієї української православної ро-

дини, ми стоїмо сьогодні перед самим Христом, знаючи, що ми всі визволені дорогоцінною Його кров'ю. Сьогодні ми з'єднані з Богом у вірі, надії та любові, з'єднані у Ньому з тими, що відійшли від нас у вірі та надії на воскресіння, і разом сьогодні, як одна Христова родина, словом і ділом прославляємо Того, що привів нас і нашу церкву з небуття до буття. Сьогоднішня Літургія як є в центрі сьогоднішнього святкування, запрошує нас усіх прийти до Христа, як прийшли до Христа Аскольд і Дир, Блаженна княгиня Ольга, Святий рівноапостольний Володимир, і всі святі та угодники Христової Православної України.”

По закінченні Божественної Літургії усі присутні були запрошенні до церковного залу, де на них очікували смачні українські страви. Під час обіду усі присутні мали можливість прослухати історію парафії, а також концерт, який підготували діти під керівництвом Ірини Пилиповець. Після розрізання святкового торта було зроблено загальне фото з усіма присутніми на святкуванні. Тоді парафіяні мали ще одну можливість поспілкуватися з Митрополитом Антонієм, який за короткий час мав вирушати у дорогу.
The 2017 Sacred Music Retreat at St. Sophia Seminary

From 12-16 June, St. Sophia Seminary hosted a retreat on Ukrainian Orthodox chanting and choir directing. All the participants agreed that it should be the first of many; Lord willing, that will be the case!

V. Rev. Victor Wronskyj (Sts. Peter and Paul, West Islip NY), Pani Matka Ivanka Wronskyj (Sts. Peter and Paul, West Islip NY), Sdn. Christopher Brennan (Sts. Peter and Paul, West Islip NY), Julieanne Marra (St. John the Baptist, Johnson City, NY), Michael Komichak (Holy Ascension, Maplewood NJ), Daria Pishko (Holy Ascension, Maplewood NJ), Rdr. James McGowan (Pokrova, Allentown PA), and Rdr. Nicholas Perkins (Pokrova, Allentown PA) received personalized instruction to match their needs and had opportunities to direct and chant with each other and the seminarians at St. Sophia’s.

The days were packed with instruction. Each morning began with the Divine Liturgy, followed by a guided discussion of how the music went, what could be improved, how those improvements might be made, and to field more general questions and concerns. Classes in the mornings and afternoons covered the tone system, how to set words to the music (both setting them and on the fly), and directing. Each evening was capped with a lecture that was open to the general public (see below for links to recordings of the lectures) and evening prayers with the seminarians in the chapel. It was a grueling schedule, but everyone was fortified by the tremendous meals that the seminary cook, Pani Maria, prepared (glory to God!).

This is one of several new programs that St. Sophia's has fielded to meet the demands of the UOC-USA. It came about because several people had voiced the concerns about how hard it is to find chanters and choir directors and still others who have (often reluctantly!) stepped forward to chant and direct had shared their frustrations.

Protodeacon Ihor Mahlay and Maestro Oleh Mahlay have offered a Sacred Music Retreat for several years at All Saints Camp; Oleh had commitments elsewhere, but Protodeacon Ihor was able to come in to St. Sophia’s for the entire week. He was our instructor for music appreciation and basic directing. Fr. Siluoan Rolando (Holy Trinity, Goshen IN), a gifted musician who specialized in choral directing in seminary, has experience as a professional choir director, and who runs a website dedicated to sacred music (unmercenary.com), was able to come in for the entire week as well. He was our instructor on the history and mechanics of Ukrainian Orthodox chant and more technical aspects of directing a choir. Both of these instructors brought a real love of the material and were enthusiastic about teaching it to others. Fr. Anthony Perkins (Pokrova, Allentown PA) organized the event.

Our UOC-USA is truly blessed to have instructors and musicians who willing to sacrifice their time and energy to serve, not just for this retreat, but day in day out. May God grant them and all who serve our Church many blessed years!
President in the meeting with the Ukrainian community: Everything that is happening in Ukraine now is in the heart of the Diaspora.

His Eminence Metropolitan Antony met with the President of Ukraine Petro Poroshenko as he started his working visit to the U.S. paying tribute to the victims of the Holodomor of 1932-1933 in Ukraine and having a conversation with the Ukrainian community.

"Most people didn't know where Ukraine is, let alone the Holodomor. And today one cannot find a person in the world who would not love us, respect us and pay tribute to our nation," the President said.

The Head of State emphasized: Ukraine has passed a great distance despite tremendous challenges. He expressed gratitude to the Ukrainian community in the U.S. for the great efforts and unity.

Petro Poroshenko added that due to the efforts of the Ukrainian community, the military wounded in the ATO area receive necessary support and assistance in treatment and rehabilitation in the United States.

The Head of State emphasized that jointly with all Ukrainians all over the world we managed not only to stop Russian aggression, but also to prevent Putin’s plans to restore the Russian empire. He stressed that a powerful Ukrainian army was restored in three years and now it has a unique experience.

The President is confident that this is a guarantee of Ukraine’s independence, freedom and democracy. Petro Poroshenko thanked volunteers for supporting the Ukrainian troops.

The Head of State also noted that the war is not an excuse for delaying reforms. “All our partners - USA, EU, Australia, Japan, IMF, EBRD - confirm that we have conducted more reforms than 23 years before,” he said.

According to the President, the state implements the decentralization reform, huge steps have been taken in the completion of the judicial reform, ProZorro public procurement system has been launched.

At the same time, the Head of State called the introduction of the visa-free regime for Ukrainians by the EU the greatest achievement. “It is not just the right to cross the border freely. It is the final farewell to the Russian empire and the return of our nation to the European family,” he added.

Petro Poroshenko emphasized that this was achieved also due to the joint efforts and support from the Ukrainian community abroad.

Source and Photos: http://www.president.gov.ua
As the Mission Team of the Ukrainian Orthodox Church of the USA ministered at Znamyanka orphanage of Kirovohrad/Kropyvnytsky region, several delegations and inspection of Ukrainian Social Services and State Officers visited the orphanage in order to familiarize themselves with the projects of the Church and to conduct formal inspections of the children's facility.

Upon the recommendation of Tatiana Ivanivna Valko, director of Znamyanka children's orphanage and upon the approval of Kirovohrad State Congress, the Speaker of the State Congress Oleksander Chervoivanenko formally received the ongoing war conflict in Eastern Ukraine.

At the conclusion of the meeting, Speaker Oleksander Chervoivanenko presented Archbishop Daniel with a Certificate of Recognition and a formal State Watch for his leadership in caring for the orphans of Kirovohrad/Kropyvnytsky region. Accepting the award, Vladyka Daniel shared a reflection about the Orphanage support program of the UOC of the USA stating the acceptance of the gift is truly being done on behalf of the entire UOC of the USA and belongs to all the faithful and clergy of the Church.

Later in the week, Archbishop Daniel held a meeting with the chairperson of Social Services of Kirovohrad Region Mr. Oleksander Dogarov and a delegation of State representatives that inspected Znamyanka orphanage.

Members of 2017 Mission Team of the Ukrainian Orthodox Church of the USA: Archbishop Daniel, Pani Olga Coffey (St. Andrew UOC Cathedral, Silver Spring, MD), Subdeacons Volodymyr Yavorskyi and Mykola Zomchak (St. Sophia Seminary, South Bound Brook, NJ), Andrew Powers (Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral, Southfield, MI), Ginny Ulbright (Sts. Peter and Paul UOC parish, Youngstown, OH), Juliana Leis (Sts Peter and Paul UOC parish, Carnegie, PA), Vitaliya Dokhvat (Holy Archangel Michael UOC parish, Baltimore, MD) and Very Rev. Taras Naumenko (St. Vladimir Ukrainian Orthodox Cathedral, Philadelphia, PA), Deacon Paul and Mary Ann Cherkas, Janice Meschishen, Eleanor Kogut (Holy Archangel Michael UOC parish, Woonsocket, RI.).
У Знам'янському дитячому будинку-інтернаті пройшли надзвичайно щасливі дні зустрічі та цікавого, щасливого, активного, сповненого пізнавання нового, красивого оточуючого життя.

5 червня приїхала місійна група Української Православної Церкви із США, яку очолив його Преосвященство Архієпископ Данийл. Владика очолює місійні групи з 2003 року по теперішній час. Метою поїздок є створення естетичних умов утримання дітей, реабілітації та соціальної адаптації важконеповносправних дітей.

Спочатку було свято шоколаду, на якому діти самостійно розливали шоколад у формочки та виготовляли шоколадні цукерки, пригощали цукерками та солодощами всіх дітей, весела музика, пісні супроводжували всю виставу.

В цей день в гості до вихованців дитячого будинку та зустрічі з Владикою Данийлом завітав голова Кіровоградської обласної ради Чорноіваненко Олександр Анатолійович, який подякував Владику та представників Української Православної Церкви із США за надання спонсорської допомоги дитячому будинку.

Екскурсія до магазинів АТБ, Українські ковбаси, овочевого магазину діти купували продукти самостійно вибирали все до смаку, Владика пригощав і виконував всі забаганки дітей, потім діти самостійно приготували бутерброди та пригощали всіх дітей дитячого будинку.

Екскурсія до Києва... Для дітей ця подія особливо радісна. В перший день до Києво-Печерської Лаври, на другий день до зоопарку та планетарію, третій день до Михайлівського Золотоверхого Собору, Софійського собору, Андріївської Церкви. Виховання духовності, любові до ближнього, до природи, оточуючого світу.

Жохного дня Владика Данийл разом з місійною групою запрошує дітей та супроводжуючий персонал до кафе. Діти самостійно вибирали собі різні страви, які були їй до смаку та до вподоби. Самостійно підходили до каси.

Фінансове забезпечення екскурсії здійснювала Українська Православна Церква із США, яку очолює Його Преосвященство Владика Антоній. Висловлюємо щиру подяку Його Преосвященству Владиці Антонію та Його Преосвященству Владиці Данийлу, всім прихожанам Української Православної Церкви із США за багаторічну співпрацю та надання допомоги в реабілітації та соціальній адаптації важконеповносправних дітей Знам'янського дитячого будинку-інтернату. Бажаємо Божого Благословення на щастя, здоров'я та благополуччя.
Бог Творець, створивши світ видимий і невидимий виявляє милість Свою до всього створеного. А все Ним створене прославляє велич і святість Божу.

Особливе місце займає святкування храмового свята. Ми маємо багато назв для цього дня: день народження парафії, день освячення храму, але кожного року святкуючи, розуміємо одне, що будучи учасниками Божого промислу на нас, неперервного життя Церкви- Божого дому на землі.

Саме таке храмове свято відзначила парафія Св. Івана Хрестителя в місті Портленд штату Орегон. Це свято було для парафіян подвійним, розділити з нами цю радість завітав його Високопреосвященство Митрополит Антоній. За церковним уставом день починається звечора. Напередодні в суботу була відслужена вечірня, а в сам день недільний і святочний літургію очолив Митрополит Української Православної церкви в Америці і діаспорі, Високопреосвященній Владика Антоній. Особливості цього служіння пам'ятні і тим, що перед початком літургії був постриг у читці трьох смирених духом, ревносних православних Лоренса Федори, Дмитра Чепишко та Роберта Свистуна. Всі троє були задіяні у співі і читанні прокимена і Апостола.

Архієрейська служба завжди проходить на молитовному і торжественому піднятті. Владиці Антонію співслужили настоятель парафії протоієрей Володимир Зінчишин, о. Андрій Матлак настоятель парафії Святої Трійці у місті Сіетл та диякон Адріан Мазур.

Парафія іменується в честь Різдва Івана Хрестителя. Останнього пророка Старого Заповіту і першого пророка Нового Заповіту, який був посланий рівняти стежки перед приходом Господа нашого Ісуса Христа. "Я голос того, хто кличе: В пустині рівняти дорогу Господню", Служба Божа, це немовби джерело живої води, яке ніколи не вичерпвається, наповнює наші души вірою, терпінням і любов’ю. Саме про велику любов до Бога і ближнього,
A parish building with a history of about 200 years was a place of spiritually uplifting weekend celebration of the Third Sunday After Pentecost, the feast day of St. Onufriy the Great as well as the observance of parish Feast Day of All Saints Ukrainian Orthodox Church in New York City, NY.

With the blessing of His Eminence Metropolitan Antony and upon the parish’s invitation, Archbishop Daniel led the liturgical prayer services of the weekend. Noteworthy was a blessing of the newly renewed altar and refurbished floor of the sanctuary space of All Saints Parish.

Very Rev. Fr. Vitaliy Pavlykivsky, who was recently appointed as a pastor of the parish family, led a month long repair process with the help of the entire community, but especially through the efforts of Petro Plisak, the chairperson of the board of administration and Very Rev. Fr. Mykola Andrushkiv. His Eminence Archbishop Daniel reinstalled the relics of Holy Great-Martyr Barbara into the renewed altar and rededicated the sacred space of the parish’s temple. As the hierarch entered the church, the children presented Vladyka with flowers; the representatives of the parish’s Sisterhood and Board of Administration offered bread and salt; while Fr. Vitaliy, for the very first time as a pastor, greeted Vladyka at the
threshold of the temple. Welcoming the archpastor, the faithful and choir chanted prayerful hymns under the leadership of Pani Stephanie Kulyk.

Concelebrating Archbishop Daniel were Very Rev. Fr. Vitaliy Pavlykivsky, pastor of All Saints Ukrainian Orthodox parish, Very Rev. Fr. Andrei Kulyk – pastor-emeritus of the parish, Very Rev. Fr. George Bazylevsky, Rev. Fr. Ihor Melnyk and Deacon Ivan Tchopko.

In his inspirational sermon, following the Sunday's Gospel narrative, Vladyka reflected upon the notion of spiritual blindness and our constant need for “sharper” vision of our Christian vocation.

Numerous faithful approached the chalice to receive the Holy Eucharist. About 150 people approached the hierarch for a personal moment of prayer at the end of the service, while veneration the cross and receiving memorial cards from the archbishop.

The day continued with the celebratory luncheon in honor of Vladyka Daniel. Children and adults, professionals and armatures shared their talents in a prayerful Holy Apostles Lenten concert, while reciting poetry and offering religiously themed songs under the masterful leadership of Veronika Plisak and Pani Alexandra Pavlykivsky.

As His Eminence prepared for departure, in the late hours of the afternoon, those that were still in attendance followed the archbishop outside for a friendly parish photo on the front steps of the church.

Photos and text by Seminarian Hryhorii Matviiv

Владика Антоній і приводив приклад у своїй проповіді, повній простоти і життевого досвіду. Адже простота і доступність приготує людей, загострює увагу на необхідності вибору у своєму житті. Вибирати молитву, вибирати любов до інших і є тією сіллю землі, яка ніколи не вивітриться. Наш архієрей з добротою і мудрістю старця був, і є послідовником Того, хто стоїть і стукає, і хто йому відкриває своє серце, він буде мати з ним трапезу.

Всі парафіяни і гості мали можливість молитовної єдності, відвертості під час Служби Божої. Кожне прохання ектеній, виголошене дияконом Адріаном, було звернене до кожного присутнього, молитовний і радісний настрій був протягом всього часу проведеного з нашим митрополитом.

Після Служби Божої відбувся святковий обід. Страви хоч і пісні, але смачно приготовлені людьми, які не байдужі до життя парафії. Розмови і плани на майбутнє, всі присутні мали можливість підійти до Владика за порадою і благословінням. Спільна фотографія в цей пам'ятний день, який залишиться в наших серцях надовго.

На многі літа, Владико!
Ukrainian Orthodox Pilgrimage to the Holy Land with His Eminence Metropolitan Antony

11 Days
November 5 - 15, 2017
Land and Air from Newark $3,395.00

For More Information Contact:
Select International Tours at
800-842-4842  kristine@select-intl.com
www.selectinternationaltours.com
Sunday, November 05 – Day 1
Depart USA on an overnight flight to Tel Aviv

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

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

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

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

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

Saturday, November 11 – Day 7: Holy Sepulcher – Wailing Wall – St Ann’s Church – Monastery of the Cross
Open buffet breakfast. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. We continue to the Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B,D)
**Sunday, November 12 – Day 8: Bethany – Bethlehem – St Sabas – Shepherd Field**

Open buffet breakfast. We start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town, followed by a visit to the Greek Orthodox Church built over Lazarus tomb (TBD). We have the day in Bethlehem to visit the Church of Nativity. We visit the Shepherd Field (Orthodox Church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBD), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. We also visit the Church of St. Nicholas near Bethlehem. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at 11:00PM. Dinner and overnight in Jerusalem. (B,D)

**Monday, November 13, – Day 9: Jericho to include Mt of Temptation – Dead Sea – Jordan River**

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

**Tuesday, November 14, – Day 10: Jerusalem – Ein Karem**

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

**Wednesday, November 15, Day 11: Tel Aviv- USA**

This morning we depart for the airport and our flight home arriving in the afternoon. (B)
Rates: Trip Cost $3,001.00 -$3,500.00 (194.00 Deluxe or $291.00 with Cancel For Any Reason CF AR)
as outlined in this brochure.

Your passport must be valid at least six month after the date of the trip return. Reservations will not be processed until we have passport copies. Prices quoted are based on cash payments. Cash prices $3,395.00 for the complete package, $2,395.00 land only (air not included), $595.00 single supplement (in room by yourself) Credit card payments are: $3,565.00 for the complete package, $2,515.00 for land only, $625.00 single supplement.

Airline, seating and special requests: The seats are assigned by the airlines. We do not reserve specific seats. You may change your seat, provide mileage information and passenger contact information directly with the airlines once the ticket numbers are received. (approximately three weeks prior to departure). All special needs and requests due to medical or dietary restrictions must be requested in writing at least 60 days prior to departure. Business class and premium coach seats are available upon request as are add-ons from your hometown airport. Switching from air and land to land only within 90 days from departure will be charged a $100 service fee and any airline charges.

Single supplement: A limited number of single rooms are available at an additional cost of $595.00 per person cash payment. Prices are based on two people per room. We do not guarantee roommates but will do our best to connect you with a possible share.

Land Only Option: $2,395.00 per person cash price. Land only services start and end at the hotels, unless you are able to meet the group at the airport, and do not include airfare.

Baggage: Each participant is permitted to check (1) suitcase weighing no more than 50 lbs., and one small carry-on bag on the plane. Airline baggage fees are not included. Please check the specific baggage fees on the airline website.

Tour Cancellation Policy: $350.00 non-refundable. 90-60 days before departure a total of $500.00 is non-refundable. Within 60 days of departure all payments are non-refundable regardless of reason for cancellations. All cancellations must be in writing. Unused portions of the trip are not refundable.

We strongly encourage you to purchase Travel Protection. Call or visit our website for details on the cost per person for the Group Deluxe and Cancel For Any Reason (CFAR) plans. We encourage all travelers to purchase a plan at the time of initial deposit. See attached travel protection information for details, www.selectinternationaltours.com.

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For health information consult the Center for Disease Control and Prevention. You are responsible for checking passport, visa, vaccination or other entry requirements of your destinations. Itineraries are subject to change and out of our control. We are not responsible for any damaged, lost or stolen articles. We are not responsible for any sickness, injury or death during or after the trip. Travel documents will be mailed out approximately 3 weeks before departure. Please review them carefully for any errors.

Shipping & Handling: $15.00 per person - not included in package price will be added to each invoice. Your invoice will confirm the trip registration.

DEPOSITS AND FINAL PAYMENT: A deposit of $500.00 per person by check should accompany the registration form along with your optional travel protection payment, if purchasing, and a copy of your passport picture page by August 2, 2017. Final payment is due by September 5, 2017. Please mail your payment to: Select International Tours, 85 Park Ave., Flemington, NJ 08822 Attn: Kristine Smart, 800-842-4842, kristine@select-intl.com.

Your passport must be valid at least six month after the date of the trip return. Reservations will not be processed until we have passport copies.

Updates about your trip will be sent by email only. Please be sure that your settings allow for electronic communication originating from kristine@select-intl.com

Please complete this form and mail it to Select International Tours, along with your deposit, travel protection payment (if purchasing), and a copy of your passport picture page.

NAME OF ROOMATES:
_________________________________________________________________________________________________

SIGNATURE:______________________________________________________________DATE:___________________________________

REGISTRATION/CONSENT FORM:

Holy Land Pilgrimage with His Eminence Metropolitan Antony
November 5 – 15, 2017 (Attn: Kristine)

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Last Name:_________________________ First Name:_________________________ Middle Name:_________________________

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City:_________________________________ State: ______________________________ Zip Code: ______________________

Home Phone:__________________________________________ Cell Phone:____________________________________________________

Email Address:__________________________________Land only :________   □ Need help with flights from ________________________

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Room: (check one) Single (1 Bed) _______ Double (1 Bed, 2 People) _______ Twin (2 Beds, 2 People) _______ Triple (3 Beds) _______

Name of Roomate(s):________________________________________________________________________________________________________

Enclosed is a check/money order in the amount of $________ for my initial deposit.

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* Note: CFAR coverage is 75% of the nonrefundable trip cost. Trip cancellation must be 48 hours or more prior to scheduled departure. CFAR must be purchased at the time of plan purchase and within 14 days of your initial trip deposit. This benefit is not available to residents of NY.

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Третій Четвер місяця

6:30-8:30 п.п.

Четвер, 18 травня 2017
о. Андрій Дамік - "Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape" (о. Андрій Дамік)

Четвер, 15 червня 2017
о. Тарас Науменко - "Роздумування про Божественну Літургію" (М. Гоголь)
Тема - Обговорення про Божественну Літургію

Четвер, 20 липня 2017
о. Антоній Перкінс - "Молитовник Української Православної Церкви в США"
Тема - Догматичне Богослів'я для решта нас
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Організовано деканатом околіці Чікаго,
Української Православної Церкви США

With participation of His Eminence Archbishop Daniel,
the Ruling Hierarch of the Western Eparchy of the UOC of the USA

За участю Високопреосвященного Архиєпископа Даниїла,
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10-12 СЕРПНЯ 2017 РОКУ БОЖОГО

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Вікова група – від 10 років

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Реєстрація
$150
St. Sophia Library Book Club
A place to meet and discuss various Orthodox books and topics

Third Thursday of each month

6:30-8:30 PM

Thursday, May 18, 2017
Fr. Andrew Damick - “Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape” (Fr. Andrew Damick)

Thursday, June 15, 2017
Fr. Taras Naumenko - “Meditations on the Divine Liturgy” (N. Gogol)
Topic: Discussion on the Divine Liturgy

Thursday, July 20, 2017
Fr. Anthony Perkins - “UOC of USA Prayer Book”
Topic: Dogmatic Theology for the Rest of Us

For more information, and to RSVP call 732-356-0090, ext. 120
Free-will donations accepted
Light refreshments will be served

St. Sophia Library at the Consistory of the UOC of USA - 135 Davidson Avenue / Somerset NJ 08873
St. Michael Ukrainian Orthodox Church in Woonsocket, RI is looking forward to hosting the 70th Annual Convention of the Ukrainian Orthodox League in July. Our theme, “Declare among the nations, His works” (Psalm 104:1) is a call to be a witness to the beauty and wisdom present in all of God’s creation. It is a call to “Be bold!” and to share His Word with everyone we meet, from the farthest reaches of the world, to the “biggest little state in the union.”

Enjoy Rhode Island!

Our little state is filled with beautiful scenery, great food, and fun things to do. It is truly a testament to the beauty of God’s creation.

Here are some highlights we have planned for this year’s Convention:

- Newport mansion tour
- Clambake by the bay in historic Jamestown
- Pirate-themed theater show with northern RI’s famous “family-style chicken”
- Guest speaker, Dr. Gayle Woloschak

Please visit http://stmichaeluoc.org/uol2017 or email Janice at bridesong150@gmail.com for registration forms and more information. Facebook: 2017 UOL Convention
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- Work Weekend Volunteers

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2017 Camping Sessions

Session 1 - St. Nicholas Program
June 19 - 22

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

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

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

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

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

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A Missionary Trip of the Ukrainian Orthodox Church of the USA

Ordination Anniversaries

V. Rev. Anthony Perkins June 02, 2007
V. Rev. Benjamin Worlinsky June 04, 1967
Rev. Ivan Synevskyy June 05, 2010
Rev. Mark Phillips June 15, 2002
V. Rev. Volodymyr Zinchyshyn June 16, 1997
Protopresb. William Diakiw June 17, 1956
V. Rev. Andrew Gall June 26, 1988
V. Rev. Stephen Masliuk June 29, 2002
V. Rev. Anthony Ugolnik July 06, 1991
V. Rev. Michael Danczak July 13, 2002
V. Rev. Yuriy Kasyanov July 13, 2000
V. Rev. Dennis Kristof July 17, 1982
Rev. Mykola Dilendorf July 24, 2011
Dn. Nicholas Zachary June 25, 2011

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


Holy Matrimony...

Robert Stanley Chicka, Jr and Allison Kathryn Thiel in Holy Ghost Orthodox Church Parish, Slickville, PA, on June 27, 2009, witnessed by Robert Stanley Chicka, Sr, Dana Piatek and Gregory Susa. Celebrant: Fr. Robert Popichak

Garret James Jones and Nadezda Mamedova in St. Mary Ukrainian Orthodox Church Parish, Jones, OK, on May 20, 2017, witnessed by Nathaniel Franklin and Christen Hickey. Celebrant: Archimandrite Raphael and Fr. Dn Nicodemos Crowe


Oleg Tierekhov and Svitlana Tierehova in St. Volodymyr UOC Parish, New York, NY, on May 18, 2017, witnessed by Maxim Tierekhov and Maria Muzychka . Celebrant: Fr. Volodymyr Muzychka


Baranuk, John of Johnson City, NY on May 12, 2017 at the age of 96 years, officiating clergy Fr. Ivan Svyevsky and Fr. Philip Harenszd of St. John the Baptist UOC Parish, Johnson City, NY.

Barnick, Katherine of Albany, NY on May 21, 2017 at the age of 86 years, officiating clergy Fr. Vasyl Dovgan and Fr. Bohdan Kyrynyuk of St. Nicholas UOC Parish, Troy, NY.

Baylar, Natalie of Troy, NY on June 10, 2017 at the age of 90 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas UOC Parish, Troy, NY.

Bedik, Nickolas of Parma, OH on May 25, 2017 at the age of 66 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir UOC Parish, Parma, OH.

Bolez, Mary of Macungie, PA on October 20, 2016 at the age of 99 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.

Chomenko, Maria of South Bend, IN on December 5, 2017 at the age of 93 years, officiating clergy Fr. Siroan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Dokijenko, Michael of Goshen, IN on August 27, 2016 at the age of 86 years, officiating clergy Fr. Siroan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Gebet Mosura, Mary of Orange, CA on May 18, 2017 at the age of 98 years, officiating clergy Fr. Michael Tassos and Fr. Michael Kochis of St. Luke Antiochian OC and St Vladimir UOC Parish, Garden Grove, CA and Ambridge, PA.

Horodniak, Theodore of Whitestone, NY on June 13, 2017 at the age of 74 years, officiating clergy Fr. George Bazylevsky of St. Volodymym Mission Parish, Kerhonkson, NY 12446.

Kochansky, Joseph of Newington, CT on June 16, 2017 at the age of 92 years, officiating clergy Fr. Adriji Pokotylo of St. Mary UOC Parish, New Britain, CT.

Kosik, Anna of Northampton, PA on May 6, 2017 at the age of 95 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.

Manek, Julia Mae of Harrah, OK on June 8, 2017 at the age of 89 years, officiating clergy Archimandrite Raphael Moore of St. Mary Dormition UOC Parish, Jones City, OK.

Melnyk, Stefan of Newington, CT on June 10, 2017 at the age of 83 years, officiating clergy Fr. Adriji Pokotylo of St. Mary UOC Parish, New Britain, CT.

Mulato, Mary of Nanty Glo, PA on July 2, 2017 at the age of 88 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish Parish, Nanty Glo, PA 15943-1309.

Novachenko Jr., Peter of Osceola, IN on May 7, 2017 at the age of 65 years, officiating clergy Fr. Siroan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Onesko, John of Austintown, OH on May 19, 2017 at the age of 89 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Papinchak, Michael of Sewickley, PA on June 17, 2017 at the age of 95 years, officiating clergy Fr. Michael Kochis of St. Vladimir UOC Parish, Ambridge, PA.

Pavlyshyn, Emil of Cleveland, OH on June 8, 2017 at the age of 94 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Ukrainian Orthodox Cathedral Parish, Parma, OH.

Punats, Kaciaryna of Syracuse, IN on August 11, 2016 at the age of 85 years, officiating clergy Fr. Siroan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Rosko, Richard H. of Upper Macungie, PA on May 16, 2017 at the age of 75 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.

Sedilko, Anna of Nanty Glo, PA on January 25, 2017 at the age of 91 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish Parish, Nanty Glo, PA 15943-1309.

Sereda, Anna of Parma, OH on June 13, 2017 at the age of 92 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir’s Ukrainian Orthodox Cathedral Parish, Parma, OH.

Shultz, Katherine V. of Allentown, PA on September 9, 2016 at the age of 86 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.

Smerek, Stella S. (Slota) of Surprise, AZ on December 2, 2016 at the age of 97 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.

Spivak, Arlene of Berkeley, CA on April 5, 2017 at the age of 81 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Sundland, Dorothy (Pani Matka) Jean of Hammond, IN on June 6, 2017 at the age of 83 years, officiating clergy Metropolitan Antony of St. Michael’s UOC Parish, Hammond, IN.

Wichenssan, Clarissa L. of Allentown, PA on October 6, 2016 at the age of 97 years, officiating clergy Fr. Anthony Perkins of St. Mary’s UOC Parish, Allentown, PA 18102.
June – Червень

21st 1948 - PRIEST JOHN SENCHUK
21st 1955 - PRIEST JOHN PALEY
23rd 1973 - PROTOPRESBYTER VOLODYMYR KLODNYTSKY
30th 1975 - PROTOPRESBYTER PAWLO SZPIRUK
24th 1976 - PROTOPRIEST EVHEN NOVITSKY
20th 1977 - PROTOPRIEST WASYL BULAVKA
23rd 1981 - PRIEST EUGENE KRYWOLAP
3rd 1982 - PROTOPRESBYTER PETER MAJEVSKY
19th 1982 - PRIEST ANDREW ILINSKY
21st 1987 - PROTOPRESBYTER FRANK LAWRYK
29th 1990 - PROTOPRESBYTER IVAN TKACZUK
30th 1995 - PROTOPRIEST JOHN KULISH
4th 1996 - PROTOPRIEST JOHN KULCHYCKY
20th 1997 - PROTOPRESBYTER STEPHEN HANKAVICH
6th 2000 - PRIEST VOLODYMYR CHUHAI
22nd 2000 - PROTOPRESBYTER STEPHEN HALICK-HOLUTIACK
9th 2001 - PROTOPRIEST IHOR MIROSCHENKO
18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIWSKY
6th 2010 - PROTOPRESBYTER FRANK ESTOCIN
13th 2013 - PRIEST VLADIMIR IVANOV
23rd 2014 - PROTOPRIEST WSEWOLOD SHEMETYLO

July – Липень

5th 1952 - PRIEST PHILIP HALICKE
7th 1967 - PRIEST LAWRENTIJ SKILONNYJ
6th 1973 - PROTOPRIEST ILYA NAHIRNIAK
25th 1978 - PROTOPRIEST JACOB KOSTECKY
28th 1978 - PROTOPRIEST JOSEF 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 TELIENSON
10th 1996 - PROTOPRIEST KONSTANTINE KALINOWSKY
22nd 2003 - PROTOPRIEST WIACHESLAW ILCHUK

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26-30 July
Woonsocket, RI
www.uol.orthodoxws.com

Annual Altar Servers Retreat
10-12 August
See p. 36

Mommy&Me/Daddy&Me Camp
31 July - 4 August
All Saints Camp
See p. 39

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

Annual Altar Servers Retreat
10-12 August
Palos Park, IL
See p. 36

Holy Land Pilgrimage
5-15 November
See p. 31-34

Family Fest 2017
1-4 September
All Saints Camp

Winter Mission Trip
to Znamyanka Orphanage
22-30 December
See p. 40