I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die. (Jn 11:25-26).
Jesus said unto her, “I am the resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live.”

(John 11:25)
Beloved Brothers and Sisters in Christ,

On this solemn Memorial Day weekend, we gather to remember and honor the men and women who have selflessly served and sacrificed their lives in the armed forces of the United States of America. It is a day of profound reflection and deep gratitude, a day when we pause to recognize the virtues of self-sacrifice and offering that these brave souls embodied in their service to their homeland.

In the sacred tradition of Christianity, the highest form of love is that which is willing to lay down one’s life for the sake of others. Our Lord Jesus Christ teaches us that “Greater love has no one than this: to lay down one’s life for one’s friends” (John 15:13). Today, as we remember the fallen, we also reflect on this divine love and duty that calls individuals to serve and protect their fellow citizens, often at the ultimate cost.

Among those we honor today are the Ukrainian-Americans who have served in the armed forces of the United States. Their contributions are a testament to the enduring spirit of our community, deeply rooted in the values of freedom, duty, and sacrifice. Ukrainian-Americans have stood shoulder to shoulder with their comrades in arms, defending the sacred notion of freedom and ensuring that this cherished ideal is preserved for future generations.

As we gather in remembrance, we also draw parallels with the struggles faced by our brethren in Ukraine. The value of freedom is profoundly understood by those who have experienced oppression and aggression. Our brothers and sisters in Ukraine continue to fight valiantly against forces that seek to undermine their sovereignty and dignity. Their courage and resilience inspire us to uphold these values in our own lives and communities.

At the Spiritual Center of the Ukrainian Orthodox Church of the USA, the national monument of the Ukrainian-American Veterans stands as a beacon of life and a symbol of freedom, hope, and love. This monument not only honors those who have served but also serves as a reminder of the enduring spirit of our people and our unwavering commitment to the values that underpin our great nation.

On this Memorial Day, we are called to respect the history of the past and to learn from it, ensuring that we do not repeat the mistakes that have led to conflict and suffering. We stand united against the evils of the present day, seeking to serve and protect our fellow citizens, often at the ultimate cost.

As we gather to remember the fallen, we also reflect on this divine love and duty that calls individuals to serve and protect their fellow citizens, often at the ultimate cost.

May the memory of the fallen be eternal, and may their sacrifices inspire us to live lives of virtue and service. Let us pray for the repose of their souls and for the continued protection and guidance of our Lord upon our nation and all who serve it.

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Death constitutes the last chapter of the history of our human life. In many cases the understanding of death penetrates the whole life and is the red thread throughout the activities and vocation of human beings. Death is a unique episode at the end of the life of man, and as such it is the object of important studies by the philosopher, the scientist, and the ordinary man. No other episode of human life as death equalizes the aspirations, demands, and ranks of men - as the prophet cries: "I meditate among the tombs ... and I say, who is a king, or rich, or poor, or just, or a sinner?"

Death is a mystery, and only in the light of everlasting life, in the name of Jesus Christ, has its dreadful threat been transformed into a happy and victorious event for the believer. The Apostle Paul, in his First Epistle to the Corinthians, beginning with Chapter 15:50, gives an account of the Christian understanding of death, saying:

"When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'"

1 Cor. 15:54

The Christian should not neglect his earthly life. The Christian belief in everlasting life does not mean that our human life has no meaning and should be neglected. On the contrary, the truth is that the belief in God, in the internal and external life of men, is an innate impulse of our nature, and only by distortions can it be diverted or uprooted. The fact that atheism is rather an exception under the pressure of stubborn presuppositions and the temptations of independent knowledge is proof in itself that the belief in the existence of God and eternal life cannot be destroyed or substituted by any other product of knowledge, art, or science.

The belief in the existence of God is fortified by the classical proof provided by the existence of the universe and its purpose. By obvious reasoning we believe in the existence of a watchmaker by examining the universe and its purpose. By obvious reasoning we believe in the existence of the watchmaker by examining physical universes, and in our sins, we can understand that the pains and ills of our body are merely a state of the flesh. Without the body, the soul of the human being cannot fulfill the mission that God has planned for it. The importance of the body is evident, moreover, by the fact that Jesus Christ's body rose after His death. The Apostle Paul stresses the point that the body is a direct creation of God according to the Bible, and is in such close cooperation with the human soul that their separation means the earthly departure of human beings. Without the body, the soul of the human being cannot fulfill the mission that God the Almighty has planned for it. The importance of the body is evident, moreover, by the fact that Jesus Christ's body rose after His death. The Apostle Paul stresses the point that without the Resurrection of the body of Jesus Christ and the resurrection of the bodies of the Christians, the Gospel and Faith are in vain, saying:

"But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain."

1 Cor. 15:13-14

The human body was honored at the time of its creation and, after the Original Sin, was restored again at the time of the Incarnation of the everlasting Son of God who became the God-Man, "for us men and for our salvation." The Divine Message was brought to mankind through chosen personalities, that is, through men and women who devoted their body and soul, together and in one entity, for the mission of God's Will among men. In short, the Divine Message is Truth through personalities. God has greatly honored the human body and we as His creatures should respect His Will by protecting our own body and leading our steps to the fulfillment of our duty towards a better Christian Society.

A healthy body is an obligation to its Creator. The prolonging of human life is not only a law of our nature but also an obligation for the purpose of fulfilling the commandments that God who became man has asked us to do. Certainly a healthy body is an indispensable instrument for such a fulfillment. Therefore, good nourishment and the safe-guarding of our body are not only our wish or desire, but they are also an obligation to the Creator. The Christian is an active soldier all his life. He must be on guard, day and night, to maintain that which he needs - not only a healthy spirit but also a healthy body. His healthy life is considered as a gift from God and as such, must be used for His Will. This is the reason why it is prohibited for one to commit suicide, to the extent that the Church does not allow Church services in such cases.

Two directions are important in keeping our body in good condition. First, we must nourish it properly, not only with material things, but also with a spiritual direction because the physical well-being of our body depends on our spiritual well-being. Secondly, to safeguard our body from physical ills. The human body is a complicated mechanism, and it is important to consult, from time to time, the special ministers of the body - that is, the medical doctors. It is very erroneous to think that the physician has no place in our faith, and that the pains and ills of our body are merely a state of our mind. When we realize the role of the body in the fulfillment of our ancestors and in our sins, we can understand the role of nature in physical living and our need for the physician to aid us throughout our life. Physicians are God's servants, and we accept their services as such being, nevertheless, thankful to Almighty God for His providence.

THE EVERLASTING LIFE

This booklet deals particularly with the service for the burial of the dead, according to the Orthodox belief and practice. It is most profitable for all Orthodox persons to know, on the one hand, the teaching of the Church on the existence and the substance of the hereafter, and, on the other hand, the contents of the prayers for the departed one and the teaching for the comfort of those left behind.

It is proper to examine the question of everlasting life in the light of the unfailing sources from which we derive our information and establish our belief in this truth. The belief in God is a belief in the living God forever. A living God forever is the substance and the cause of everlasting life. Eternal life has no value without a living God. The human conscience so consistently and unfailingly believes in this truth, without further aid from the physical and spiritual worlds, that it can be stated that the belief in God, in the internal and external life of men, is an innate impulse of our nature, and only by distortions can it be diverted or uprooted. The fact that atheism is rather an exception under the pressure of stubborn presuppositions and the temptations of independent knowledge is proof in itself that the belief in the existence of God and eternal life cannot be destroyed or substituted by any other product of knowledge, art, or science.

The belief in the existence of God is fortified by the classical proof provided by the existence of the universe and its purpose. By obvious reasoning we believe in the existence of a watchmaker by examining his wonders.
the mechanism of a watch. We cannot understand the verse without its Creator; we do not understand the existence of the purpose of the world without a mind behind the mechanism. For, on the one hand, it makes no convincing appeal to human understanding and reasoning, and by it the human mind arrives at very definite conclusions. The philosopher Kant, in the 18th century, stressed the ethical proof of the existence of God and asserted there was a Supreme Judge and an everlasting life to judge human events and activities and to reward each human being according to his deeds. To him the existence of God and an everlasting life and reward, along with the free will of man, were strong, self-evident demands of the human mind. As St. Paul states:

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Romans 1:19-20

The strongest affirmation of an everlasting life is drawn from the Bible and especially from the teaching and example of Jesus Christ. His preaching throughout His life was penetrated by the strong presupposition of the living God and an everlasting life as well as the way whereby men can share them forever. There are many references in the Bible to emphasize this, not only the words of Jesus Christ, but also the strong belief of the Apostles and the early Christian Church. The Apostle Paul is especially - the herald of an everlasting life as the adherent attains a communion with God on earth and, on the other, there is an unfailing connection to the Kingdom of God and in the name of Jesus Christ, the faithful can change the appearance of death. Faith can change the appearance of death. With this understanding of repentance in relation to the Kingdom of God and in the name of Jesus Christ, the faithful can change the appearance of death. It is the eternal life that was the cause of the fear in the past, because people did not believe in the hope of salvation. But faith can change the dreadful appearance of death, and to do this the individual believer must prepare himself for the glorious departure from this earth. To neglect such a preparation is either atheism or a giving up of all genuine, active faith in God. In both cases, the Christian is not worthy of his claims, and it would be better for him to deny his Christian heritage entirely. Lukewarm faith is not much better than not having faith at all. "So then because he is an lukewarm and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3:16).

MEMORY AND REMEMBRANCE

Remembrance of the dead is human. It is very human for a sincere relative to have a strong remembrance of a beloved person who has died. It is not easy, or natural, for a son to forget his father if he really had a filial love and gratitude for him, and the remembrance of his mother is undoubtedly even more tender and reverent. But is the remembrance of a believer sincere without invoking the grace of God? Without exercising his faith in Jesus Christ and His everlivering Church? Without praying to Him for the soul of his beloved one, who is now there forever? There are many Christians who never knew when he was a member of the Church on earth? In the eyes of the Christian and his belief in Jesus Christ, Who is the Head of both, there is no difference between the Church on earth and that in Heaven. To cease praying for him after death is to cease praying for him when he was a member of the Church on earth? There is Christ and to die is gain." (Philippians 1:21). There is no hope of repentance or betterment after death.

Apostle Paul. For a Christian, the memory of a beloved person has a value only when he refers to God Almighty in a humble and faithful prayer; otherwise it is the ordinary expression of an unillumined heart. In such cases, there is no difference between a "Christian" and an atheist. The Christian is called on to pray constantly and to give alms in the Name of the Lord at all times, but especially when he remembers his beloved departed in Death. The Apostle Paul, by whose efforts and martyrdom he receives his faith which is so dear and precious to him. To remember him, however, without referring to Almighty God in his prayers, the Christian believer misunderstands both the person and message of the
The moral progress of the soul, either for better or for worse, ends at the very moment of the separation of the body and soul; at that very moment the definite destiny of the soul in the everlasting life is decided (see Androutsos Dogmatics p. 409). It will be judged not according to its deeds one by one, but according to the entire total results of its deeds and thoughts. The Orthodox Church believes that at this moment the soul of the dead person begins to enjoy the consequences of its deeds and thoughts on earth - that is, to enjoy the life in Paradise or to undergo the life in Hell. There is no way of repentance, no way of escape, no reincarnation and no help from the outside world. Its place is decided forever by its Creator and judge.

The Orthodox Church does not believe in purgatory (a place of purging), that is the intermediate state after death in which the souls of the saved (those who have not received temporal punishment for their sins) are purified of all taint preparatory to entering into Heaven, where every soul is perfect and fit to see God. Also, the Orthodox Church does not believe in indulgences as remissions from purgatorial punishment. Both purgatory and indulgences are intercorrelated theories, unwitnessed in the Bible or in the Ancient Church, and when they were enforced and applied, they brought about evil practices at the expense of the prevailing Truths of the Church. The Last Judgment will take place on the second coming of Jesus Christ, a strong belief of the Church recorded in The Creed that "He (Jesus Christ) shall come again with glory to judge the quick and the dead". The time of the second coming of Jesus Christ is not known and, according to Revelation, cannot be conjectured by any means.

Christ the Author of Salvation, Judgement and Everlasting life. In short, in regards to death we are confronted with salvation, judgment, and everlasting life in the name of Jesus Christ. The Christian is assured of two things: that he will find the means of salvation in Christ and His true Church and that his future destiny depends upon his present life.

HOPE, THE CONQUEROR OVER DEATH

Hope is the cardinal virtue and attitude of an enlightened Christian which gives a divine scope and purpose to his life. Hope is not a wishful and uncertain sentiment as it is in regards to the worldly things of life. In the Message of Jesus Christ, hope possesses the golden link which connects the human aspiration with the Divine Truths. It is a hope for salvation; a hope that Almighty God is looking upon us with fatherly love; a hope which strengthens the human will to accept anything and everything in life as God's Will.

The source of deep comfort is the hope of God's Will in our everyday life and especially in times of death. The divine comfort is a gift, it is the only way to pacify our mind and heart. The Christian should be prepared to face the events of life which includes that of the death of our beloved person. The source of comfort is the Christian hope. The Apostle Peter calls it "a lively hope" (1 Peter 1:13), "The hope that is in you" (Ibid., 3:15).

How can a Christian nourish his hope? How can he renew the courage he needs for life and death? The Apostle Paul placed hope, along with love and faith; love, as a faithful service to our fellowman, and faith, as a loving devotion to God. The unshakable ground on which the hope of a Christian depends is the faith in a living God which is expressed on constant prayers, a Christian life and philanthropic attitudes towards society at large. With such a hope the Christian should withstand sadness as well as happiness, because "the hope we have is as an anchor of the soul, both sure and steadfast" (Heb. 6:19).
In our contemporary times, we unfortunately experience an increasing estrangement to the basic events of life and death. Both events are handed over more and more to people that offer their services, so that we don’t have to take care of it. While on one side, this certainly a help and sometimes a necessity, in most cases, we get so distant to the beginning and end of life that we have more difficulties to relate to it; and especially when it comes to the end of life the ability to cope and grieve in the appropriate way, and keep a Christian attitude towards it.

In the Orthodox Church we believe that God is our Creator and the only Giver of Life, and the One that has the only authority to allow our death. Founded in this basic truth, the Orthodox Church is guiding her children from their birth, throughout their life, and until the grave.

When it comes to the end of our life, it is important to know how the Orthodox Church is providing for her members and what steps one should know how to plan for this (as much as one is able to plan for it). The following guide is an attempt to give some guidance. Specific steps might need adjustments in specific cases. Your priest is the one that can guide you in those cases.

The care of a dying person actually starts before death occurs. If a person is ill, and cannot attend church anymore, a priest should be contacted so that he is able to visit on a regular basis throughout the sickness. He is there to give comfort in prayer, offer confession, and holy communion to the sick.

The mystery of Holy Unction should also be considered. This mystery is offered for severe illnesses and is usually administered only once during an illness. It should not be treated as a “last rite” mystery, but rather administered during the earlier stages of the illness. This mystery does not require a terminal illness, but is for severe illnesses where we beseech God in a special way to ask for healing and comfort.

If death is imminent, a priest should again be called immediately; if the death is sudden, then as soon as one has knowledge about it. The priest will come and say prayers for the departing of the soul from the body, listen, and offer comfort to the person about to die, and of course to the people present with him. If the person is still conscious, confession and Holy Communion will again be offered.

After the death, the priest will serve the first panakhida (memorial service) for the departed right at the place of death.

There is no reason to rush to get a funeral home. There is time for the people present to say their good byes and get adjusted about what happened. As it was normal to hold someone’s hands while they were sick, it is perfectly fine to touch the body after the soul departed it.

A funeral home will most likely take care of preparing the body for the funeral. In some states it is required to engage a funeral director, but which particular services one asks for are not regulated by law. Some funeral homes have their own in-house regulations, but it can widely differ from funeral home to funeral home, and most of the time it can also be negotiated.

To spare doing this at the time of death, where one is more vulnerable and occupied by a grieving mind, it is best to plan this ahead of time, with, for example, a funeral plan.

In planning for the funeral, the following considerations should be observed for an Orthodox funeral:

- Out of deep respect for the creation of God, as that body was created by God Himself, and was the "temple of the Holy Spirit" by Holy Chrismation, the Orthodox Church is not allowing cremation. A funeral with cremains is not possible, and neither is a funeral where it is known that the body will be cremated afterwards.

- It is very common in the U.S. to embalm bodies. Embalming is not the preferred way to treat a body in the Orthodox Church, but it would not be considered a hindrance to an Orthodox funeral. Funeral Home regulations will often prevent having an open casket funeral if the body is not embalmed, but it should be noted clearly that there is no federal or state law that requires embalming. Alternative ways of slowing down the decomposition of the body (refrigeration, dry ice) are preferred.

- Especially if death was sudden, we are often tempted to make up our loss in elaborate outward adornment, specifically the casket. However, for an Orthodox Christian it is far more important to pray for the soul of the deceased. The casket should be simple, and modest, but dignified. A simple wooden pine casket with a cross on the lid is most appropriate. It would be ideal if the lid of the casket can be totally removed during the funeral. The person should be dressed in modest clothing, according to the choice of the relatives.

- A simple cross, a burial shroud and a chaplet (prayer of absolution, and paper wreath designating that the deceased Orthodox individual has completed their earthly sojourn admirably) that will be put on the deceased after the funeral should be available. Icons of the Savior, the Theotokos, and the patron saint of the deceased are customary put into the casket as well.

It is customary to bring the body to the church, at the latest, the evening before the funeral. The casket is placed in the middle of the church, and the deceased is facing the altar. A panakhida is served and there is an opportunity to visit the deceased. When there is no service, family can participate in psalm reading which will provide a prayerful environment. The psalm reading can continue through the whole night with the deceased remaining in the church until the time of the funeral.

The next morning the funeral service will be held by the priest. The funeral service is a service for the deceased who needs our prayers, and equally for the attendees who will be educated what a Christian life is, and be comforted in their grief with the hope of the general resurrection. A sermon will be held by the priest. A eulogy by family and/or friends is not customary practice at an Orthodox funeral. If this is desired, there is time for this at the grave side after the committal of the body into the earth. At the end of the funeral, the priest will
say the prayer of absolution over the deceased and everyone will come forward and give the "last kiss" to the deceased.

After the funeral service we will escort the body to the burial side while singing the Trisagion, "Holy God, Holy Mighty, Holy Immortal have mercy on us!" Pall bearers can be chosen from family and friends.

Arriving at the place of burial, the priest will bless the grave (if it is not an Orthodox Cemetery) and a short burial service is be held. Ideally the casket will still be open at the grave side, so that the priest can anoint the body with oil. If that is not possible the priest will do that at the end of the funeral service in the church. The casket will be then lowered into the grave, and everyone will come forward to give their last respect in form of throwing dirt into the grave. In a traditional setting, if possible, the attendees of the burial will help close the grave while singing hymns of the resurrection. The grave side should be marked with a cross. The position of the casket should be that way that the deceased will be facing the cross on the burial side.

People who have attended an Orthodox funeral can testify that it is one of the most beautiful and rich services that the Orthodox Church offers. It is rich in theology and a bright witness of our faith in the resurrected Christ, the overthrow of eternal death, and the hope of the general resurrection. It reinforces that death will not separate us from our deceased, and that as we cared for them in their lifetime, we also care for them in their death, while our brethren are now waiting as planted seed of wheat in the ground, to be reunited in soul and body.

Source: https://ss-sergius-herman-valaam.org/funeral

For Christians, the act of gathering to pray for those who have died goes back to the earliest days of the Church. In particular, martyrs were honored (for example, placing the Altar Table of a church upon the site where the relics of a martyr were buried); however, gathering at the burial place of a friend or family member was also a common practice among Christians. When we gather today in the Church for a memorial, we are continuing a centuries-old practice.

So, why do we use 'kollyva'? In John 12:24, Jesus says: “Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.” The boiled wheat is used in the Orthodox Church as a symbol of our hope in the Resurrection. From the grain that died comes the fruit of eternal life. Why, then, do we call the wheat ‘kollyva’? This name comes from a term commonly used during the fourth century, particularly where the following miracle occurred. The Emperor Julian the Apostate tried to have the fruits and vegetables, for use by Christians who were fasting during Great Lent, contaminated! In a dream, Saint Theodore the Tyron appeared to Patriarch Evdoxios and told him to instruct the faithful to consume only boiled wheat (’kollyva’). The faithful responded accordingly and were able to continue the fast! This miracle is commemorated annually on the third Saturday of Souls.

When should we hold memorials? The practice of the Church is to hold them on Saturdays (since the souls are traditionally commemorated on Saturdays); however, the common practice has become Sundays, since we gather on Sundays for Liturgy. Regarding the usual times for memorials, besides the Saturdays of the Souls, it should be noted that, according to ancient sources, memorials were held on the third, sixth, ninth, and fortieth day, as well as one year, after someone died. Currently, memorials are held around the fortieth day and the first anniversary of one's death (although they may also take place at other times as well).

To arrange a memorial, one calls the church to schedule the service with the priest. If they would also like to hold a service at the gravesite, they discuss that with the priest as well. The name of the one for whom the memorial was arranged should be given to the priest (additional names may also be given for commemoration during the Preparation of the Gifts [the ‘Proskomida’] and the Liturgy).

As we pray, not only for the living (the Church Militant) but for the souls (the Church Triumphant) as well, we are drawn together with our Lord and Savior. Let us come together at all possible opportunities, seeking His blessings and His salvation.

Father Anthony Stratis
Our Lord Jesus Christ, by His Divine Grace, and also by the gift and power given to His holy Disciples and Apostles, that they should bind and loose the sins of men. For He said to them, “Receive the Holy Spirit. Who-so-ever sins you forgive, they are forgiven; who-so-ever sins you retrain, they are retained; and whatsoever you shall bind or loose upon earth, shall be bound or loosened also in Heaven.” By the same power, also, transmitted to us from the Holy Disciples and Apostles, this my spiritual child, is absolved through me, unworthy though I may be, from all things wherein, as a human being, (he/she) has sinned against God, whether in word, or deed, or thought, and with all (his/her) senses, whether voluntary or involuntary; whether with knowledge or through ignorance. If (he/she) is under the ban or excommunication of a Bishop or a Priest; or has sinned by any oath; or has been bound, as a human being, by any sins whatsoever, but has repented of them, with contrition of heart, (he/she) is now absolved from all those faults and bonds. May all those things which have proceeded from the weakness of (his/her) human nature be consigned to oblivion; and be remitted to (him/her) through the loving kindness of Our Lord Jesus Christ and through the prayers of our Most Holy, Blessed and Glorious Lady, the Mother of our Lord and Ever-Virgin Mary; and of all the holy, praiseworthy Apostles and Saints. Amen.
CONCERNING FUNERALS

With the exception of the first day of Pascha/Resurrection of our Lord and the Nativity of Christ, funeral services are permitted any day of the year. Unless absolutely necessary, however, funerals should not be served on Sundays.

The externals of the funeral service should always reflect the spirit of Orthodox Tradition in the reading of the Psalms, prayers and hymns. The clear understanding of the mystery of death and man’s ultimate destiny is communicated through the funeral service itself. The benefits provided in the readings and the prayers of the funeral service can be of significant comfort to those who mourn the deceased. The funeral service may be celebrated in conjunction with a Divine Liturgy.

CREMATION

The Orthodox Church, mindful that the human being is fashioned in the image and likeness of God and is the Temple of the Holy Spirit, considers burial or entombment to be the most appropriate and acceptable manner of interring mortal remains. The Church maintains this time honored and sacred tradition as practiced in the Old Testament, the New Testament and the Early Church Faith communities. Though the Orthodox Church does not and cannot sanction cremation as the norm, she is mindful that most instances of cremation are not at present connected with religious motives. Priests are obliged to make this teaching known to those entrusted to their spiritual care and are obliged in advance to ensure that there is no intention to cremate after the funeral services is complete.

UNLESS otherwise determined by the Eparchial Bishop, for extreme reasons alone, the celebration of the Orthodox Christian Funeral Rite must take place in the presence of an intact body with the remains interred or entombed in a sealed grave as befits the dignity of the deceased following the example of the burial of our Lord and Savior Jesus Christ.

PRO POHORONI

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UNLESS otherwise determined by the Eparchial Bishop, for extreme reasons alone, the celebration of the Orthodox Christian Funeral Rite must take place in the presence of an intact body with the remains interred or entombed in a sealed grave as befits the dignity of the deceased following the example of the burial of our Lord and Savior Jesus Christ.
АБОРТИ
Вважаючи, що людське життя починається з моменту зачаття, і що кожне життя освячене так, як кожна людина, навіть та, що в утробі, є Божою подобою, Церква дивиться на аборти в будь-якій стадії розвитку дитини, як на збивство невинного життя і вважає його поважним переступом Божого закону.

САМОГУБСТВО
Православна Церква вважає самоубійцю за навмисне і незаконне знищення людської душі. Церква на це дивиться, як на вбивство, і вважає за поважний переступ Божого Закону.

Тропарі на 4 голос

В оселях Твоїх, Господи, де всі святі Твої спочивають, упокой і душу раба Твого (раби Твоеї, рабів Твоїх), бо Ти Єдиний Чоловіколюбець.

Слава Отцю і Сину, і Святому Духові.

Ти єси Бог, що зйшов до пекла і розбив кайдани закованих, Сам і душу раба Твого (раби Твоеї, душі рабів Твоїх) упокой.

I нині, і повсякчас, і на віки вічні. Амінь.

Одна чистая і непорочна Діво, що Бога без сімени породила, молися за спасіння душі його (її, їх).

Troparia in Tone 4
With the souls of the righteous departed, Savior, grant rest to the soul(s) of Your servant(s). Preserve him (her, them) in the blessed life, which is with You, Who loves mankind.

In Your place of rest, O Lord, where all Your saints repose, grant rest to the soul(s) of Your servant(s), for You are the Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit.

You are the God Who descended into Hades and loosed the bonds of the captives; grant rest also to the soul(s) of Your servant(s).

Now and ever, and to the ages of ages. Amen.

Only pure and undefiled Virgin, who without seed gave birth to God, pray for the salvation of the soul(s) of His servant(s).
In the heart of South Bound Brook, New Jersey, a sacred tradition unfolds each year, drawing the faithful and clergy of the Ukrainian Orthodox Church of the USA to the spiritual center of the Church for the Annual St. Thomas Sunday pilgrimage. This pilgrimage, occurring on Antipascha – Sunday After the Glorious Feast of Resurrection of our Lord and Savior Jesus Christ, marks a poignant moment as faithful gather at the Spiritual Center of the UOC of the USA in South Bound Brook/Somerset, NJ - St. Andrew Ukrainian Orthodox Cemetery in South Bound Brook, NJ to proclaim the triumphant words: CHRIST IS RISEN! The significance of this event transcends time and space as it honors the timeless Christian tradition of sharing the joy of Pascha/Easter with our deceased loved ones.

At the forefront of this year’s pilgrimage was the ordination to the Deaconate of Subdeacon Maksym Zhuravchyk, a graduate of St. Sophia Ukrainian Orthodox Theological Seminary. The emotional ordination ceremony served as a testament to the deep bond between the deacon and his teacher, His Eminence Archbishop Daniel, whom Deacon Maksym fondly referred to as his mentor and spiritual father. As Archbishop Daniel led the faithful in prayer, the essence of spiritual guidance and nurturing mentorship permeated the sacred space, affirming the enduring legacy of faith.

Throughout the pilgrimage, memorial services were held to honor the souls of approximately 9,700 individuals resting in the embrace of St. Andrew Ukrainian Orthodox Cemetery. Archbishop Daniel presided over...
these solemn moments on both days of the Pilgrimage - May 11-12, 2024, offering prayers of remembrance and gratitude at the mausoleum of Holy Resurrection, the crypt-burial place of Patriarch Mstyslav. Additionally, homage was paid to Ukrainian-American Veterans, whose sacrifices in the armed forces of the US are eternally cherished and honored.

The hierarchs of the Ukrainian Orthodox Church of the USA prayerfully welcomed to the Metropolia Center - Very Rev. Fr. Charles Baxter, Chancellor of the Ukrainian Orthodox Church of Canada, who offered greetings of the hierarchs of the UOCC to the Council of Bishops, clergy and faithful of the UOC of the USA.

The pilgrimage unfolded over two days of spiritual reflection and communal worship. On the first day, Archbishop Daniel led the celebration of the Divine Liturgy at St. Andrew Memorial Church, where numerous pilgrims received the Holy Eucharist. Memorial services were conducted at the gravesites of distinguished clergy and pani-matkas, including the first metropolitan of the UOC of the USA - His Beatitude Metropolitan John (Theodorovich), embodying a profound connection to the Church's rich history.

Sunday morning witnessed Archbishop Daniel's inspiring sermon, delivered amidst the warmth of congregational fellowship. Despite Metropolitan Antony’s absence due to illness, the spirit of unity prevailed as the youth of the 57th Bound Brook chapter of CYM and members of the Pokrova Sisterhood of St. Andrew Memorial Church welcomed the hierarch with reverence and love. Pastor of the Memorial Church, Protopresbyter Yurii Siwko, beseeched Vladyka Daniel to intercede with prayers for the victims of the ongoing Russian invasion of Ukraine, highlighting the Church’s unwavering commitment to peace and justice.

Archbishop Daniel’s sermon, rooted in the gospel of Christ appearing to Holy Apostle Thomas, resonated with profound wisdom and compassion. His message of peace as the harmony of spiritual and moral values reverberated deeply, reminding the faithful of their collective responsibility to uphold these virtues in an ever-changing world. Embracing timeless faith and moral values, Archbishop Daniel urged the faithful to manifest their beliefs through actions of love, compassion, and charity, transcending mere rhetoric and ceremonial observance.

The culmination of the pilgrimage was marked by the convergence of clergy from Pennsylvania, Maryland, New York, New Jersey, and Ohio, who joined Archbishop Daniel in a unified expression of faith and devotion. Amidst the cultural festivities celebrating Ukrainian heritage, the essence of spiritual renewal and communal solidarity flourished, as approximately 3 thousand pilgrims traversed the gates of the Spiritual Center of the UOC of the USA.

As the echoes of the Annual St. Thomas Sunday pilgrimage fade into memory, its profound impact resonates within the hearts of the faithful, igniting a flame of renewed dedication to tradition, faith, and service. In the sacred soil of St. Andrew Ukrainian Orthodox Cemetery, the souls of the departed find solace in the eternal embrace of Christ’s love, while the living are inspired to walk the path of righteousness, guided by the timeless wisdom of their spiritual leaders and the enduring light of Christ's resurrection.

Photos by Subdeacon Mykola Stefanyk
As Ukraine persists in its quest for independence and freedom, a solemn ceremony was conducted to pay tribute and commemorate those who safeguarded its liberty during the Soviet and German occupations in the preceding century.

On May 12, 2024, the faithful of the Ukrainian Orthodox Church of the USA congregated at the Metropolis Center in South Bound Brook, New Jersey, to celebrate St. Thomas Sunday. In addition to the prayers offered in the St. Andrew Memorial Church for the peaceful repose of the souls of those who have fallen asleep in the Lord, and the blessing of graves throughout the St. Andrew Cemetery, a special commemoration took place under the bright blue sky that day.

Months in the planning, at the bequest of the committee “Soldiers of the UPA”, a special cross was commissioned and installed late last year in a specially designated section of the cemetery. The committee, which cares for the graves of the fallen warriors, is comprised of children of those who lost their lives in defense of their ancestral homeland, many of whom have been laid to rest in the cemetery.

The Memorial Cross monument which is beautifully engraved on one side with an icon of the Protection of the Mother of God (Pokrova), was blessed and consecrated by His Eminence Archbishop Daniel, President of the Consistory and Ruling Hierarchy of the Western Eparchy of the UOC of the USA. His Eminence, surrounded by the clergy, seminarians from the St. Sophia Ukrainian Orthodox Theological Seminary, and faithful of the Church, made his way in procession to the monument where he served a moving Memorial Service for the peaceful repose of not only those individuals who once defended Ukraine and were buried in the graves before him, but, for the souls of all those who have perished recently in the continuing battle of defending Ukraine from Russian invasion and domination. The prayers were tinged with sadness at the realization that once again Ukraine is fighting for her very survival and identity, and more and more graves are sprouting on the lush and verdant fields of the brave nation.

Sprinkling the monument with holy water, Archbishop Daniel prayed that the Lord remember all the fallen defenders in His Kingdom, and loudly proclaimed that Christ is Risen! As the crowd loudly joined in singing “Christ is Risen from the dead!” Ms. Lesya Kozytka and Ms. Nadia Dubanovych, who care for the “Pantheon of UPA Soldiers” stepped forward and as the words of praise faded into the breeze they spoke, expressing their gratitude to all those involved in the successful installation and dedication of the memorial. Gratitude was extended to Archbishop Daniel for his prayers and blessing of the Cross. Additional appreciation was expressed to Mr. Volodymyr Kozytky for his tireless work in coordinating the creation and production of the monument, as well as to the NOVA Credit Cooperative for their sponsorship and funding of the project.

In her concluding remarks Ms. Nadia Dubanovych expressed her desire that each year as the faithful of the UOC of the USA make their pilgrimage to the Metropolis Center in South Bound Brook, New Jersey, to celebrate St. Thomas Sunday, that they stop at this monument, as well as to the NOVA Credit Cooperative for their sponsorship and funding of the project.

Pilgrims at the Monument, May 12, 2024.

Photos by Subdeacon Mykola Stefanyk
In the face of adversity and aggression, the spirit of a nation can either falter or strengthen. For Ukraine, the latter has been true. As the country grapples with the brutal realities of the Russian genocidal war, especially the latest barbaric bombing of Kharkiv, the resilience of the Ukrainian people, fueled by their deep spiritual beliefs and fervent nationalism, becomes increasingly evident. This enduring spirit is palpable not only within the borders of Ukraine but also among its diaspora worldwide, particularly in cities like Paris, France.

On Saturday, May 25, 2024, His Eminence Archbishop Daniel joined about 70 people at the gravesite of Symon Petlura, to lead a Memorial Prayer service for a visionary leader - a symbol of Ukrainian statehood, representing the enduring struggle for Ukrainian sovereignty and identity. The Ukrainian community in Paris gathered in solemn respect, not only to commemorate Petlura’s contributions but also to reaffirm our commitment to the principles he stood for.

In the presence of the representatives of Ukrainian-French community and bishop Hlib Lonchyna of the Ukrainian Greek-Catholic Church-Symon, Vladyka Daniel offered introductory remarks, reflecting on the 98th anniversary of his murder (25 May, 1926) and 145th anniversary of his birth (22 May, 1879) speaking of the meaning of a simple expression – "hero", stating that Petlura’s life and legacy are a testament to the indomitable will of the Ukrainian people to achieve self-determination. As the head of the Directorate of Ukraine, he played a crucial role in the brief period of Ukrainian independence in the early 20th century. His efforts, although thwarted by external forces, laid the foundation for the modern Ukrainian national consciousness. Today, as we honor Petlura, we draw parallels between his struggles and the current plight of Ukraine.

Spirituality is deeply woven into the fabric of Ukrainian identity. The Ukrainian Orthodox Church has been a pillar of cultural and spiritual support for centuries. Our church communities not only provide solace and community but also serve as bastions of Ukrainian culture and language, particularly during times of foreign domination.

In the context of the current war, spirituality has become a crucial element of resilience for many Ukrainians. Faith communities have mobilized to support those affected by the conflict, providing humanitarian aid, shelter, and spiritual counseling. The prayers and services held across Ukraine and in Ukrainian communities abroad are a testament to the unwavering belief in a just and peaceful future for the nation.

True Ukrainian patriotism has long been a unifying force, rallying people around the common cause of independence and self-determination. This patriotism is not born out of hatred for others but from a profound love for Ukraine - its language, culture, and history. It is a patriotism that has been forged in the crucible of historical struggles, from the days of the Cossacks to the fight against Soviet oppression.

Today, in the face of Russia’s genocidal war, Ukrainian patriotism has taken on renewed significance. It is a source of strength and solidarity, inspiring acts of heroism and sacrifice. The war has galvanized the Ukrainian people, fostering a sense of unity and purpose that transcends regional and linguistic differences.

The Russian invasion of Ukraine, marked by its indiscriminate violence and targeting of civilians, has been widely condemned as genocidal. This brutal campaign aims not only to conquer territory but to erase Ukrainian identity itself. The destruction of cultural landmarks, the targeting of Ukrainian speakers, and the forced deportations of Ukrainians are stark reminders of this genocidal intent.

Despite the horrors of war, or perhaps because of them, the Ukrainian people have demonstrated remarkable resilience. The international community has witnessed a groundswell of support for Ukraine, with countries rallying to provide military aid, humanitarian assistance, and political backing. Ukrainian communities abroad, like the one in Paris, have been at the forefront of this support, organizing rallies, fundraisers, and prayer services to keep the plight of Ukraine in the global consciousness.

The Ukrainian diaspora has played a pivotal role in supporting the ancestral homeland during this war crisis. In cities around the world, from New York to Munich, and especially in Paris, Ukrainian communities have become hubs of activism and support. The Memorial Prayer Service at Symon Petlura’s gravesite is one of many such events that strengthen the bond between the diaspora and those on the front lines in Ukraine.

These communities serve as vital links, raising awareness and funds, lobbying for international support, and providing a voice for Ukraine in the global arena. Their efforts are a testament to the enduring spirit of Ukrainian nationalism and the profound sense of duty that binds Ukrainians worldwide.

As Ukraine continues to face the onslaught of a genocidal war, the strength and resilience of its people are unwavering. The spiritual and patriotic fervor that has characterized Ukrainian identity for centuries remains a powerful force of resistance and hope. By honoring the legacy of heroes like Symon Petlura and drawing on the parallels between his struggles and the current plight of Ukraine, we can draw strength and hope from the past to overcome the darkness of war. The Ukrainian spirit, undiminished by adversity, shines brightly, a beacon of hope and resilience for the nation and the world.
ВШАНУВАННЯ УКРАЇНСЬКИХ ГЕРОЇВ: АРХІЕПИСКОП ДАНИЇЛ ОЧОЛЮВ ПАНАХИДУ НА МОГИЛІ СИМОНА ПЕТЛЮРИ

У суботу, 25 травня Архієпископ Даниїл (крапл. УПЦ, в Діаспорі Вселенського патріархату) приєднався до близько 70 осіб, які зібралися біля могилі Симона Петлюри, щоб очолити панахіду за упокійної душі провідника і символ української державності, який уособлює тривалу боротьбу за український суверенітет та ідентичність. Українська громада в Парижі зібравася в урочистості пошані не лише для того, щоб вшанувати внесок Петлюри, але й для того, щоб підтвердити нашу відданість принципам, які він відстоював.

У присутності представників українсько-французької громади та епископа Української Греко-Католіцької Церкви Симона Гліба Лончини владика Даниїл виголосив вступне слово, роздумуючи над 98-ми роковинами його народництва (25 травня 1926 р.) та 145-ми роковинами його народження (22 травня 1879 р.), говорячи про значення простого виразу – «герой», зазначивши, що життя та спадщина Петлюри є свідченням непохитної волі українців. Молитви та богослужіння, надаючи гуманітарну допомогу, притулок та підтримку тих, хто постраждав від конфлікту, стосуючись до всіх українських громад по всьому світу, він відстоював.

Справжній український патріотизм здавна є об’єднуючою силою, що згуртовує людей навколо спільної справи незалежності та самовизначення. Цей патріотизм народжується не з ненависті до інших, а з глибокої любові до України – її мови, культури та історії. Це патріотизм, який виникає в жорстоких умовах, але приводить до спільної історії. Це патріотизм, який генерував нову ідентичність. Це патріотизм народжується в жорстоких умовах, але приводить до спільної історії. Це патріотизм, який генерував нову ідентичність.

Світостійкі, в умовах геноциду, жертвами конфлікту, нинішній стан України, становища більшості української громади – результат патріотизму. Російське вторгнення в Україну, позначений початком 20-го століття, відбувався, оскільки було не лише результатом війни, але й позначено в жорстоких умовах, але приводить до спільної історії. Це патріотизм, який генерував нову ідентичність. Це патріотизм, який здатний бути новою ідентичністю. Це патріотизм, який здатний бути новою ідентичністю.
Koliva is made of 9 ingredients because they symbolize the angelic orders, which are nine. Each ingredient is accompanied by its own symbolism.

**What are the ingredients in the koliva and what do they symbolize?**

1. **Wheat:** the main ingredient of koliva is wheat, which is usually boiled and symbolizes the earth and people, who are not alive.

2. **Pomegranate:** the second ingredient is the pomegranate and symbolizes the mercies and splendor of Paradise.

3. **Sugar:** the next ingredient that is included in the koliva, is sugar, which reveals the sweetness of Paradise.

4. **Raisins:** raisins are the fourth ingredient that shows the Vine that is Jesus Christ.

5. **Parsley:** parsley is another ingredient and symbolizes rest *in a place of green pasture*.

6. **Breadcrumbs or sesame seeds:** these two ingredients indicate the soil.

7. **Cinnamon:** cinnamon is one of the main ingredients that is used in koliva and indicates the fragrance and the various scents ("...laid it in a sepulchre that was hewn in stone, wherein never man before was laid...")

8. **Almonds:** they symbolize fertility and life is perpetuated with offspring.

9. **Silver and white sugared-almonds:** the final ingredient is the silver and white sugared-almonds that symbolize the unaltered bones after the wear and tear of the body.

**The decoration of the koliva**

The decoration of the koliva and the tray are of outstanding value. It serves Christian symbolism and with the joyful note it imparts, it tries to relieve the sadness and pain of losing a person.

The decoration of the koliva can be done with either pomegranate, almonds or sugared-almonds. Also, various seals, stencils, usually made of wood, are used to imprint the Cross or another Christian symbol in the center of the koliva.

These wooden seals usually have two handles for easy installation and removal, which makes them very easy to use. They often depict the Cross with two little angels and the symbol IC XC NIKA or Saints such as Saint Paisios, Saint John the Theologian or Saint Paraskevi.

Either way, koliva were established to be offered both on All Souls' Days and at memorial services to those attending there and then to the homes of relatives and friends.

**Why the ingredients from the koliva must be nine**

Koliva is made of 9 ingredients because they symbolize the angelic orders, which are nine. Each ingredient is accompanied by its own symbolism.

**INGREDIENTS**

- 3 cups wheat berries*
- 1 cinnamon stick (optional)
- 3 heaping tablespoons honey
- ¼ cups walnuts, chopped
- ⅓ cups almonds, chopped
- 1 pomegranate, deseeded
- 1 cup dried cranberries
- ⅛ cup raisins
- ⅝ cups graham cracker, lightly crushed
- ½ teaspoon ground cloves
- 3 teaspoons cinnamon
- ¼ cup fresh parsley, chopped
- Topping: 1 ½ cups graham cracker, lightly crushed powdered sugar, for dusting (as needed)
- White Jordan almonds, for decorating

**Recipe Notes**

*Note on the wheat berries: Purchase wheat berries at Middle Eastern/Mediterranean markets, ensuring they are already peeled (husks removed) for the best results. Bob’s Red Mill brand has a good type as well.

On decorating:
You can decorate the top with Jordan almonds, edible candies (like I have in the photos), almonds, or pomegranates.

**KOLIVA**

(Memorial Dish)

By: Eleni Saltas

**STEP BY STEP INSTRUCTIONS**

**Step 1**
Prep: Rinse the wheat berries thoroughly, and then soak in water for 8 hours or overnight. Discard any wheat berry "skins" that rise to the surface.

**Step 2**
When ready, drain and cook the wheat in a pot of boiling water until tender but not mushy (about 45 minutes to 1 hour). I like to add a cinnamon stick to the water while the wheat is boiling for extra flavor. Drain in a colander for about 1 hour to remove any excess moisture before placing on towels.

**Step 3**
Set up lint free tea towels on your counter or any free space and spread the wheat berries in a single layer. Allow to dry for at least 4 hours or overnight. Note: they don't need to be bone dry, as prolonged drying can harden the edges.

**Step 4**
Assemble the koliva: place the wheat berries in a large mixing bowl. Add the honey, chopped nuts, pomegranates, cranberries, raisins, ¼ cup crushed graham crackers, ground cloves, cinnamon and chopped parsley. Mix until well combined and adjust for taste if necessary.

**Step 5**
Transfer the mixture to a serving bowl or dish, shaping into a traditional mound or round shape. Add the remaining crushed graham crackers on top and then use wax or parchment paper to pat down the ingredients and smooth and shape with your hands. Dust the top with a layer of powdered sugar. I again like to smooth the top with parchment paper. Decorate as desired with Jordan almonds, edible candies, almonds, or pomegranates.

*Note on decorating:
You can decorate the top with Jordan almonds, edible candies (like I have in the photos), almonds, or pomegranates.
June 22 (Saturday before Pentecost) is a Memorial Saturday.

Write down names of people to pray for, and give it to your priest.
St. Mary’s Church, New Britain, CT. Child of Andriy Farbatyuk and Farbatyuk, Alexandra baptized and chrismated on April 21, 2024 in Viktoriia Danyliuk. Celebrated by V. Rev. Igor Krekhovetsky.


CLERGY STATISTICS

MAY

Necrology

Memory Eternal! Бірна Тан’ша!

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

CLERGY STATISTICS

MAY

Ordinations

Many Years! Многая Рік’ша!

HIS EMINENCE ARCHBISHOP DANIEL (BISHOP) 5/10/2008
HIS EMINENCE ARCHBISHOP DANIEL (PRIEST) 5/12/2001
V. REV. TIMOTHY TOMSON 5/3/1992
REV. VOLODYMYR YAVORSKYI 5/5/2018
V. REV. VOLODYMYR WRONSKYJ 5/6/1990
V. REV. MARK SWINDLE 5/7/2011
V. REV. JOHN HALUSZCZAK 5/9/1992
V. REV. VOLODYMYR PASZKO 5/10/1980
V. REV. FR. MICHAEL HONTARUK 5/11/2003
PROTOPRESB. ALEXIS LIMONCZENKO 5/17/1955
V. REV. PETER LEVKO 5/19/1991
PROTOPRESB. MYRON ORYHON 5/20/1979
PROTOPRESB. MYRON ORYHON 5/20/1979
PROTOPRESB. STEPHEN HUTNICK 5/20/1984
V. REV. ROBERT HOLET 5/24/1981
REV. THEOPHAN MACKEEY 5/29/2014
V. REV. IGOR KREKHMOVETSKYI 5/31/1994
All Saints
Summer Camp 2024

- Beautiful Facilities
- Wide Range of Activities
- Theme: In His Image
- Volunteer & Paid Staff Opportunities

MAY 3-5
HOLY FRIDAY & PASCHAL SERVICES

JUNE 19-22
ST. NICHOLAS PROGRAM - FAMILIES WITH SPECIAL NEEDS AGES 5-ADULT

JUNE 23-29
DIOCESAN CHURCH SCHOOL CAMP
YOUTH AGES 9 - 13

JUNE 30-JULY 13
TEENAGE CONFERENCE
TEENS 13-18

JULY 21-25
MOMMY & ME/DADDY & ME
CHILDREN 4-8 & PARENTS

AUGUST
SACRED ARTS CAMP AGES 16+
CLERGY FAMILY RETREAT
ASC FOR ADULTS AGES 21+

AUGUST 30 - SEPTEMBER 2
FAMILY FEST - ALL AGES

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UKRAINIAN ORTHODOX CHURCH OF THE USA

77th Ukrainian Orthodox League Convention
"FOR WE WALK BY FAITH, NOT BY SIGHT"
-2 CORINTHIANS 5:7
Philadelphia, PA
July 24-28th, 2024
2
FIFTH SUNDAY OF PASCHA: THE SAMARITAN WOMAN
НЕДІЛЯ 5-ТА ПІСЛЯ ПАСХИ: ПРО САМАРЯНКУ

9
SIXTH SUNDAY OF PASCHA: THE BLIND MAN
НЕДІЛЯ 6-ТА ПІСЛЯ ПАСХИ: ПРО СЛІПОРОДЖЕНОГО

13
THE ASCENSION OF OUR LORD
ВОЗНЕСЕННЯ ГОСПОДНЯ

16
SEVENTH SUNDAY OF PASCHA, OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL
СВЯТИТЕЛЯ МИХАІЛА, ПЕРШОГО МИТРОПОЛИТА КИЄВСЬКОГО

22
MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА

23
PENTECOST: TRINITY SUNDAY
П’ЯТИДЕСЯТНИЦЯ: ДЕНЬ СВЯТОЇ ТРОІЦІ

24
DAY OF THE HOLY SPIRIT
ДЕНЬ СВЯТОГО ДУХА

28
ST. MICHAEL, FIRST METROPOLITAN OF KYIV
СВЯТИТЕЛЯ МИХАІЛА, ПЕРШОГО МИТРОПОЛИТА КИЄВСЬКОГО

30
ALL SAINTS
ВСІХ СВЯТІХ

1
THE BEGINNING OF THE APOSTOLIC FAST
ПОЧАТОК ПЕТРОВОГО ПОСТУ

7
NATIVITY OF ST. JOHN THE BAPTIST
РІЗДВО ХРЕСТІТЕЛЯ ГОСПОДНЬОГО ЮАНА

12
THE HOLY, GLORIOUS AND ALL-RAISED LEADERS OF THE APOSTLES, PETER AND PAUL
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