

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

ОФІЦІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

Memorial Day



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).



UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

Founded in Ukrainian
as "Українське Православне Слово" in 1950

Founded in English
as "Ukrainian Orthodox Word" in 1952

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The Ukrainian Orthodox Word
is published monthly
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

All articles submitted for publication,
typed no longer than two pages double spaced,
should be e-mailed as an attachment to the Editor-in-Chief.
Photos become the property of the UOW and are not returned.
Comments, opinions and articles are welcomed but must in-
clude the author's full name and address. Articles are published
at the discretion of the Editorial Staff, which reserves the right
to edit, and may not necessarily reflect the views of the Editori-
al Board and/or the UOC of USA.

The deadline for each issue is the 1st of the month prior to the
publication date.

Please send address changes to:
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South Bound Brook, NJ 08880



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)

"Я є воскресіння і життя!—Сказав
Ісус.—Хто вірить у Мене, хоч і
вмре, буде жити."
(від Івана 11:25)

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HONOR... RESPECT... GRATITUDE... to those that paid the
ultimate sacrifice
for our freedom.
- Archbishop Daniel

ЧЕСТЬ... ПОВАГА... ВДЯЧНІСТЬ... усім, хто поклав своє
життя - як жертву
за нашу свободу.
- Архієпископ Даниїл

*Memory Eternal!
Вічна пам'ять!*

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА СІША



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.

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.

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. In their struggle, we are reminded of the sacredness of human life and the inherent dignity of humanity. Their courage and resilience inspire us to uphold these values in our own lives and communities.

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, committed to the principles of justice, peace, and love. Let us honor the memory of the fallen by striving to build a world where freedom, dignity, and human rights are upheld for all.

As we pay tribute to those who have given their lives in service to our country, let us also recommit ourselves to the values they fought to defend. Let us embrace the virtues of self-sacrifice and offering in our own lives, seeking to serve others with love and compassion. In doing so, we honor their legacy and contribute to the realization of a world where peace and freedom prevail.

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.



Улюблені Брати і Сестри у Христі,

У ці урочисті Дні Пам'яті ми збираємося, щоб згадати і вшанувати чоловіків та жінок, які самовіддано служили і пожертвували своїм життям у збройних силах Сполучених Штатів Америки. Цей день є днем глибокого роздуму і щирої вдячності, днем, коли ми зупиняємося, щоб усвідомити ті чесноти самопожертви і відданості, які ці хоробрі душі втілювали у своєму служінні своїй Батьківщині.

У священній традиції християнства найвищою формою любові є та, коли людина готова покласти своє життя заради інших. Наш Господь Ісус Христос навчає нас: "Ніхто більшої любові не має над ту, як хто свою душу поклав би за друзів своїх" (Івана 15:13). Сьогодні, коли ми згадуємо полеглих, ми також розмірковуємо про цю божественну любов і обов'язок, які закликають людей служити і захищати своїх співгромадян, часто за найвищу ціну.

Серед тих, кого ми сьогодні вшановуємо, є Українські Американці, які служили в збройних силах Сполучених Штатів. Їхній внесок є свідченням незламного духу нашої спільноти, глибоко вкоріненої у цінностях свободи, обов'язку та жертвовності. Українські Американці стояли пліч-о-пліч зі своїми товаришами по зброї, захищаючи священну ідею свободи і забезпечуючи, щоб цей дорогоцінний ідеал свободи зберігався для майбутніх поколінь.

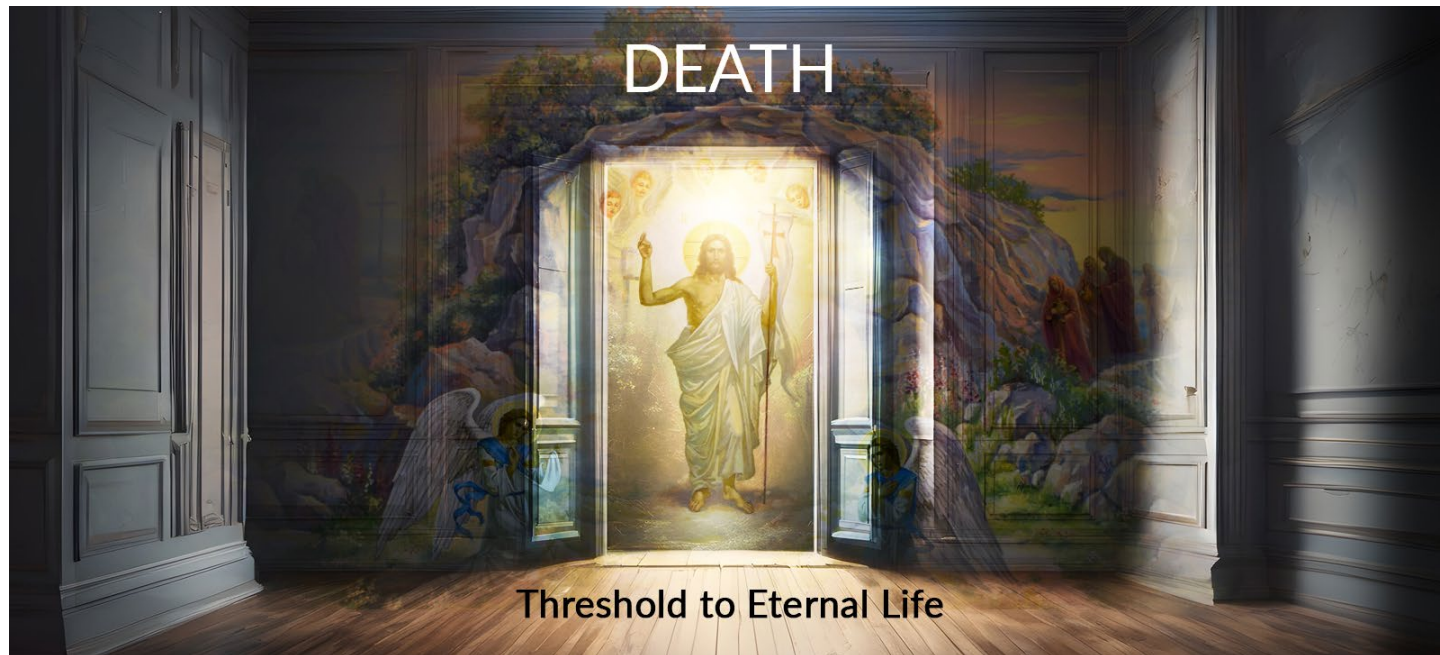
У Духовному Осередку Української Православної Церкви США національний пам'ятник Українсько-Американських ветеранів стоїть як маяк життя і символ свободи, надії та любові. Цей пам'ятник не тільки вшановує тих, хто служив, але й нагадує про незламний дух нашого народу і нашу непохитну відданість цінностям, які є фундаментом нашої великої нації.

Збираючись, щоб вшанувати пам'ять, ми також проводимо паралелі з боротьбою, котра спіткала наших братів в Україні. Цінність свободи глибоко розуміють ті, хто зазнав пригноблення та агресії. Наші брати і сестри в Україні продовжують відважно боротися проти сил, які прагнуть підірвати їхню суверенність і гідність. У їхній боротьбі ми згадуємо про священність людського життя і притаманну людству гідність. Їхня мужність і стійкість надихають нас підтримувати ці цінності у наших власних життях і спільнотах.

У цей День Пам'яті, ми покликані поважати історію минулого і навчатися від неї, щоб не повторювати помилок, які призводили до конфліктів і страждань. Ми об'єднані проти зла сучасності, будучи відданими принципам справедливості, миру і любові. Вшановуючи пам'ять полеглих, ми намагаємося побудувати світ, де свобода, гідність і права людини будуть дотримані для всіх.

Вшановуючи тих, хто віддав своє життя служивши нашій країні, ми також вкотре зобов'язуємося дотримуватися цінностей, за які вони боролися. Тому огорнімо себе чеснотами самопожертви і відданості у нашому житті, прагнучи служити іншим з любов'ю і співчуттям. Роблячи це, ми вшановуємо їхню спадщину і сприяємо створенні світу, де панують мир і свобода.

Нехай пам'ять про полеглих буде вічною, і нехай їхні жертви надихають нас жити свої життя згідно чеснот і служіння. Помолімося за упокій їхніх душ і за подальший захист і провідництво нашого Господа для нашої нації і всіх, хто їй служить.



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 volition 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 earthly life has no meaning and should be neglected. On the contrary, the truth is that the everlasting life of a Christian begins with his earthly life. This earthly life of ours has the merits, gifts, and purposes which the Creator has bestowed on it. Especially after the enlightenment brought about by the teaching of Jesus Christ and His Gospel, the earthly life of a Christian is the workshop of his future life. The main question is: Is the Christian working in the realm of his salvation? Is his

moral stature growing? His task on earth is to progress from God's image to God's likeness.

The Christian should nourish his body, too. To attain this goal and fulfill this mission, the Christian must nourish his spirit as well as his body. It is an error and the outcome of heresy when the Christian does not maintain the theory of the co-existence of his body and soul.

The Christian believes this theory because it tends to make the human body more acceptable, for the body is neglected, misunderstood, and misconstrued by individuals and groups. The human 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 fill 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 unflinchingly 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



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 it. The law of cause and effect is most convincing 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 is a Super 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 a hope and reward of our faith in the living God. The question of the young man, “What shall I do to inherit eternal life” (Lk.10:25), indicates not only a strong belief in it, but especially a stronger desire to inherit it. The answer is to be found in John 10:28, when Jesus Christ, the Author of life, said, “I give unto them eternal life”. For a Christian, the beginning of eternal-life is the beginning of his belief in Jesus Christ. For him a promise has been given, a reward for eternity because, “Who soever liveth and believeth in Me, shall never die” (John 11:26). In John 17:3 it is stated that, “This is life-eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent.” This kind of “knowledge” was not the cause of the ousting of Adam from Paradise but it is the cause for the evaluation of the Divine Gift, the faith in the True God. The Apostle Paul was bound to say to the Corinthians that, “this mortal must put on immortality.” (1 Cor. 15:53)

The faith and belief in an everlasting life is so strong in the mind of the faithful that, on one hand, it makes no

difference whether he is living on earth or is departed, and, on the other, there is an un failing connection between this life and the hereafter. The Apostle Paul assures us on this point by declaring: “For to me to live is Christ and to die is gain.” (Philippians 1:21). There is one Church, consisting of the people on earth and the souls of the ones who have departed from the earth. The Church is One because its Head is One, Jesus Christ, the Second Person of the Holy Trinity. A living God is not a God of the dead, but the God of the living, whether on earth or in Heaven. The human soul never dies. Once it becomes a member of the Church by believing in Jesus Christ, it will remain as such forever. By virtue of Jesus Christ, it is enlisted in the ranks of His Kingdom forever. The nature of the soul as pure spirit is to live forever and not disappear. The only question here is whether it will live eternally with Christ or eternally without Christ, that is “unto the resurrection of life” or “unto the resurrection of Damnation.” (John 5:29). This will be decided on earth and will be determined by God’s judgment at the very important time of the separation of soul and body - called death.

THE ROLE OF REPENTANCE

The theme of the preaching of Jesus Christ is the interrelation of the Kingdom of God and the repentance of man. The proclamation of the emancipation from the bondage of sin, fear and superstition is uttered by Jesus Christ calling everyone throughout the centuries to, “Repent; for the Kingdom of heaven is at hand.” (Matt. 5:17) In his earthly life, man is able to use his moral abilities to choose between good and evil, and to effect a change from bad practices to Christian ones. The Kingdom of God, or of Heaven, is the realm of everlasting life in the presence of the countenance of God - the realm to which Jesus Christ is leading the lost sheep. Repentance is the exercise of the free will of man, without which there is no salvation. Repentance is not merely penance and regret for bad actions. Repentance is, rather, the human reaction to the appeal of Jesus Christ, and its result is joy over a new birth. It is a unique transformation from a vague belief to a firm faith in the true God and His Kingdom. By such a repentance the adherent attains a communion with God on earth which is destined to endure forever. His repentance is a constant working for the establishment of the Will of God among his fellow men. Love of God and love of neighbor in everyday life, without discrimination and distortion, are the nourishment of repentance in relation to the Kingdom of God. By fulfilling the Will of God, and with His inspiration and His help, the penitent learns the language of the future land and studies the map of that Kingdom.

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 power and fear of death. It is true that death was the cause of 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 no faith at all, “So then because thou art 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 everliving Church? Without praying to Him for the soul of his beloved one, who is now a member of the triumphant Church, as he prayed for him 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, if he really prayed for him when his beloved one was on earth, is an unnatural way of thinking and a perversion of reason. Only by erroneous presupposition, or cynicism, will a person force himself to apathy. It is then in keeping with the nature of the faithful and his belief, as well as in keeping with the teaching of Jesus Christ and His Church, to pray to Almighty God for the souls of our beloved relatives and friends.

The Church has developed this human reaction and this divine teaching and has established first, the teaching of the truth of the everliving soul and its judgment and second, prayers and services pertaining to the burial of the dead and his life hereafter. It is an expression of gratitude for a Christian believer to remember 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

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 unilluminated 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 persons; by doing so, he will hear the angel’s voice as the centurion Cornelius heard that, “Thy prayers and thy alms are come up for a memorial before God.” (Acts 10:4)

GOD’S JUDGEMENT

Judgement of the soul according to its faith and deeds on earth, is an unquestioned teaching of the Gospel. It is also a self-evident demand of human nature and reasoning. The Christian Church places this judgment at the very moment of the death of the individual for two reasons:

1. Any moral progress of the soul is excluded after its separation from the body; and
2. there is no hope of repentance or betterment after death.



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 Androustos 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. If Almighty God in His merciful loving-kindness changes the dreadful situation of the sinner, it is unknown to the Church of Christ. The Church lived for fifteen hundred years without such a theory.



The Last Judgment is not an act of overthrowing, the judgment of the soul at the time of its separation from the body, but rather to effect a union with the transformed, risen body with which the soul will continue to live forever. After the separation, the soul is conscious and consequently, feels, understands, and in general exercises all the energies of the soul (Revelation 6:9-10, 7:15; 1 Peter 3: 19; Hebrews 12:23; Luke 16:27-28). The word "sleep", by which death is characterized, does not refer to the soul, but to the body. In Matthew 27:52, we read that many Saints who had fallen asleep, were raised. 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

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

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

**З ПОРОЖНЬОГО ГРОБУ
МИ МОЖЕМО ТЕПЕР ІТИ
СЛІДАМИ ІСУСА**

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

 UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

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.

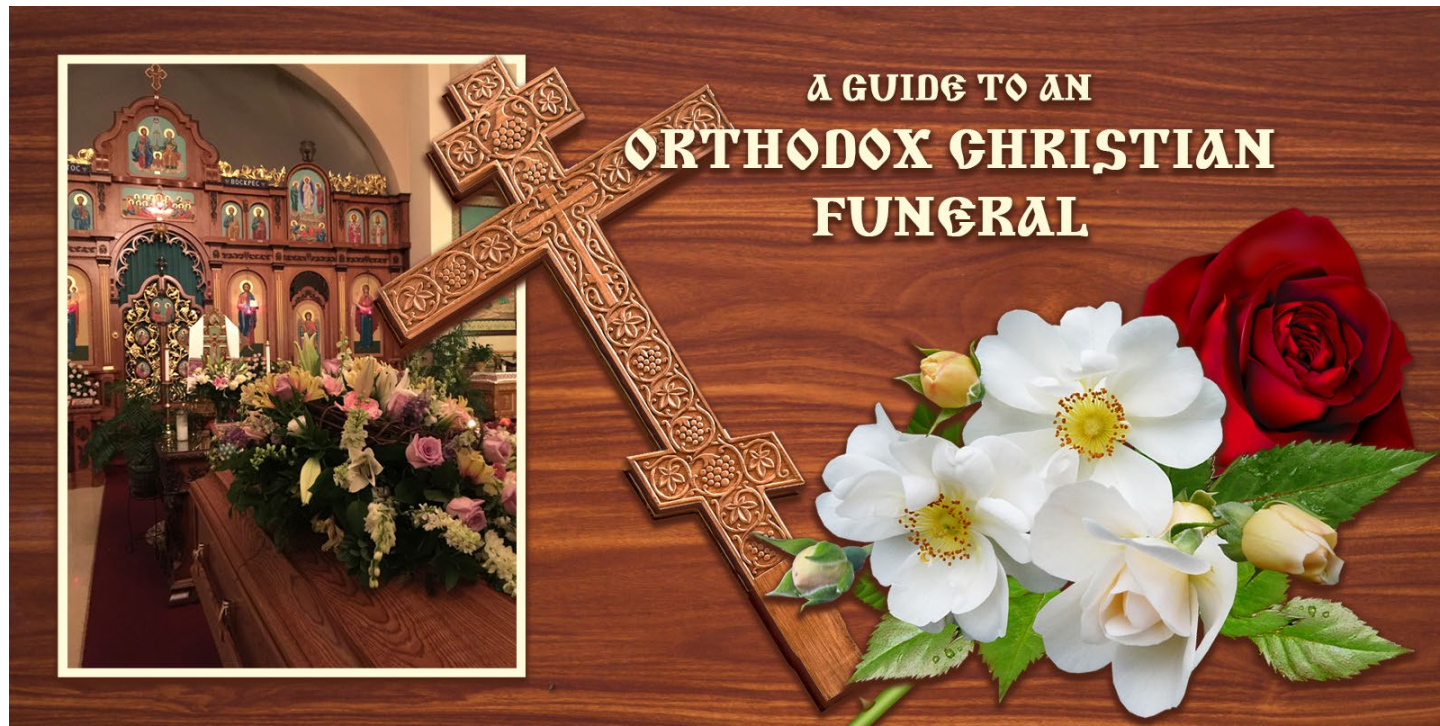
The source of deep comfort is the hope of God's Will in our everyday life and especially in times of death. The divine comfort is a gift, it is the only way to pacify our mind and heart. The Christian should be prepared to face the events of life which includes that of the death of our beloved person. 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).

Published 9/3/90
goarch.org

Христос
Воскрес



The business of the Christian is nothing else than to be ever preparing for death. – St. Irenæus

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 is 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 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>



ORTHODOX CHURCH MEMORIAL SERVICE (ΠΑΝΑΧΥΔΑ)

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 ‘Proskomidia’] 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

MEMORIAL DAYS DESIGNATED TO COMMEMORATE AND PRAY FOR THE PEACEFUL REPOSE OF THOSE WHO HAVE FALLEN ASLEEP IN THE LORD

- Meatfare Saturday (two Saturdays before Great Lent)
- Second Saturday of Great Lent
- Third Saturday of Great Lent
- Fourth Saturday of Great Lent
- St. Thomas Sunday (weekend)
- Saturday before Pentecost
- St. Demetrios Saturday



Holy Immortal!
Have mercy
on us!



Holy God!
Holy
Mighty!



PRAYER OF ABSOLUTION

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.



Святий
Безсмертний!
Помилуй нас!



Святий
Боже!
Святий Кріпкий!



МОЛИТВА ВІДПУЩЕННЯ

Господь наш, Ісус Христос, Який з Божественної Своєї Благодаті, дару і влади надав святим Своїм ученикам і апостолам владу прощати і відпускати гріхи людські, сказав їм: «Прийміть Духа Святого. Кому відпустите гріхи, тим відпустяться, на кому залишите, залишаться, і що зв'язане чи розв'язане на землі, буде зв'язане чи розв'язане на небесах». Від них і нам наданою наступництвом владою нехай подасть через мене, смиренного, прощення і цьому духовному чаду

в усьому, в чому (він/вона), як людина, згрішив(ла) перед Богом чи то словом, чи ділом, чи думкою, чи всією своєю істотою, вільно й не вільно, свідомо й несвідомо; і коли знаходився(лася) під клятвою чи відлученням архиерейським або ієрейським; або коли накликав(ла), прокляття батька свого чи матері своєї, або під своє прокляття піднав(ла), чи клятву порушив(ла), або іншими якими гріхами, як людина, був(ла) зв'язаний(на), але в них від щирого серця розкався(лась), і всі ті гріхи та провини нехай відпустить йому(їй). А коли що з немочі людської забув(ла), то й те усе нехай простить йому(їй) ради чоловіколюбства Свого, молитвами Пресвятої і Преблагословенної Владичиці нашої Богородиці і Приснодиви Марії, святих славних і всехвальних апостолів і всіх святих.

Амінь.





CONCERNING FUNERALS

ПРО ПОХОРОНИ

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 should the family of the deceased desire to participate in the Eucharist, but the funeral service must not be abbreviated into a simple Panakhyda following Liturgy.

The funeral service is normally conducted in a church, but the final decision regarding such, lies with the parish priest, who best knows the soul and spiritual state of the deceased and if he was a fully participating member of the parish community. It is the custom of the Ukrainian Orthodox Church that the casket bearing the deceased be open during the funeral service. The general rule must apply that if the casket was open in the Funeral Home, it also must be open in the church.

MEMORIAL SERVICES

The deceased may be commemorated at Proskomedia and the Great Commemoration of the Eucharistic

Liturgy celebrated throughout the liturgical year and during the Lenten Liturgy of the Presanctified Gifts, when necessary. Memorial Services may be conducted in church or at the grave of the deceased.

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.

ABORTION

Convinced that human life begins at the moment of conception and that all life is sanctified, every human

being – even those in the womb – being the image of God, the Church views deliberate abortion in any stage of the human being's development as murder of an innocent life and therefore a grave transgression of Divine Law.

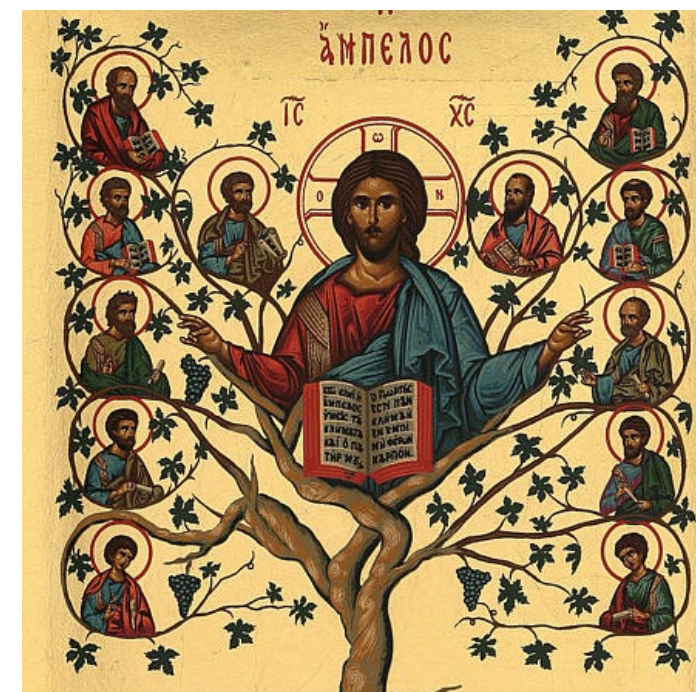
SUICIDE

In upholding the principle of the sanctity of all human life from conception to natura death, the Orthodox Christian Church does not and can never condone the premeditated and willful destruction of one's own physical life. This is viewed as murder and considered a grave transgression of Divine Law.

When confronted with a suicide, the pastor must provide the spiritual guidance and comfort for the bereaved family during and after the funeral. He should ascertain the events, which precipitated the tragedy, present his findings and pastoral recommendation to the Eparchial Bishop, and obtain his blessing for the type of funeral service to be conducted in the place deemed most appropriate and spiritually beneficial for those who mourn.

ASSISTED SUICIDE/EUTHANASIA

The Orthodox Church views physician assisted suicide/euthanasia as the deliberate killing of another person who is deemed critically ill or mentally or physically challenged. The Creator of life alone determines time of death. Suffering does not make us less human and the Orthodox Church strongly condemns any act of assisted suicide or euthanasia by a health care professional or any other individual. Where there is life there is hope and in all human beings, regardless of their physical state, the likeness of God remains intact.



ПРО ПОХОРОНИ

За винятком першого дня Пасхи і Різдва Христового, відправляти похорон дозволено кожного дня року. Однак у неділю не прийнято ховати, хіба що існує на це якась поважна причина.

Зовнішньо похорон повинен віддзеркалювати православну традицію читанням, молитвами і піснеспіннями. Чин похорону довершується, коли православний християнин помре. Його можна сполучити із св. Літургією, якщо хтось з родини бажає причастити. Сама служба похорону передає повне розуміння таємниці смерті й остаточного призначення людини. Тим, хто оплакує померлого, похоронні молитви, читання і піснеспіння можуть принести значне полегшення.

Звичайно похорон відправляється у церкві, але остаточне рішення за настоятелем, який найкраще знає душу й духовний стан померлого, якщо той був повноправним членом громади. В УПЦ США прийнято, щоб труна з тілом покійного під час похорону була відкрита. Загальне правило таке – якщо труна відкрита в похоронному заведенні, то вона мусить бути відкрита і в церкві.

СЛУЖБИ ЗА СПОКІЙ ДУШІ ПОКІЙНОГО

Померлих можна згадувати при проskomidii і при Великому виході Євхаристійної Літургії на протязі всього року та, при потребі, під час Постових Літургій Ранішосвячених Дарів. Панахиди можна відправляти в церкві або на могилі покійного.

КРЕМАЦІЯ

Православна Церква, пам'ятаючи що людина створена «на образ і подобу Божу», а тіло людське є храмом Святого Духа, вважає поховання у гробі за найбільш відповідний спосіб похорону тлінних останків. Церква дотримується тої, одобреної часом, святої традиції, яку практикували за часів Старого, а потім Нового Заповітів і якої дотримувалися громади Ранньої Церкви. Хоч Православна Церква не може і не санкціонує кремацію як норму, вона розуміє, що в більшості випадків кремація не пов'язана з релігійними мотивами. Настоятелям обов'язково треба довести це до відома довірених їхній духовній опіці.

Наслідуючи приклад погребіння Господа Ісуса Христа, чин православного похорону мусить бути відправлений в присутності непошкодженого тіла, а тлінні останки мусять бути поховані в запечатаній труні, як того вимагає гідність спочилого, хіба що правлячий архиєрей епархії дав дозвіл на інший спосіб.

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 вбивство невинного життя і вважає його поважним переступом Божого закону.

САМОГУБСТВО

Виходячи з засад, що людське життя від зачаття аж до природної смерті є святим, Православна Церква не одобрляє і ніколи не може одобрити обдумане і навмисне знищення людиною свого власного життя. Церква на це дивиться, як на вбивство, і вважає за поважний переступ Божого Закону.

Коли священику трапляється ховати самогубця, він повинен під час похорону і після нього потішити і подати духовну допомогу родині покійного. Він

мусить ознайомитись з подіями, що призвели до такої трагедії, і передати знайдені ним факти і рекомендацію своєму правлячому архиєрею, щоб отримати благословення на православний християнський похорон в місці, яке він вважає за найбільш відповідне і благодійне для тих, що в жалобі.

САМОГУБСТВО ЗА ДОПОМОГОЮ

Православна Церква вважає самогубство за допомогою лікаря (евфаназію) за навмисне вбивство людини, яка критично хвора або фізично чи ментально неповноцінна. Переконання, що лише Творець усього має право відбирати життя, та що страждання не роблять з нас гірших людей, Православна Церква гостро засуджує акт самогубства за допомогою лікаря чи іншої особи (евфаназію). Де є життя, там є й надія, і у кожній людині, незалежно від її фізичного стану, подоба Боже залишається незмінною.



ЗА В БОЗІ СПОЧИЛИХ FOR THOSE WHO ARE ASLEEP IN THE LORD

Тропарі на 4 голос

З духами спочилих праведників душу раба Твого (*раби Твоєї або рабів Твоїх*), Спасе, упокой і прийми його (*її, їх*) до блаженного життя коло Тебе, Чоловіколюбче.

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

Слава Отцю і Сину, і Святому Духові.

Ти еси Бог, що зійшов до пекла і розбив кайдани закованих, Сам і душу раба твого (*раби Твоєї, душі рабів Твоїх*) упокой.

Інині, і повсякчас, і на віки вічні. Амінь.

Єдина чистая і непорочная 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).



Усю Світлу седмицю (перший тиждень після свята Воскресіння Христового) у церквах не служать панахиди, не поминають покійних, бо Великдень - це свято перемоги Христа над смертю. Заупокійні богослужіння перенесені на другий вівторок після Великодня.

Святкування Пасхи на могилах покійних відоме з часів святителя Іоанна Златоуста (IV ст.), і, ймовірно, було і раніше.

За традицією, відвідуючи кладовища, до могил підходять зі словами пасхального тропаря: "Христос воскрес із мертвих, смертю смерть подолав і тим, що у гробах, життя дарував".

У цей день священики звершують на могилах літію, під час якої просять у Бога прощення гріхів покійних, щоб Господь упокоїв їх там, де "немає ані хвороби, ані печалі, ані зітхання, але життя нескінченне". На могилах запалюють свічки і моляться про покійних.

Також у цей день прийнято подавати милостиню нужденним з проханням помолитися за спокій покійних рідних і близьких, називаючи їхні імена.

Православна Церква вчить, що молитва за спокій про рідних і близьких у дні особливого поминання покійних, пом'якшує їхню долю у вічному житті. Водночас вважається, що за надання милостині в пам'ять про померлого, Господь прощає покійному багато гріхів.

За Євангелієм, смерть не є кінцем існування людської душі, а переходом в інше буття - життя вічне, де душі померлих продовжують жити. «Бог же не є Богом мертвих, а живих, бо всі в Нього живуть». (Лк. 20:38).

Преподобний Паїсій Святогорець говорив про те, що найкраща допомога померлим - поминання на Божественній Літургії, сорокоуст про них. "Заупокійні служби - це найкращий адвокат за душі покійних. Заупокійні служби мають таку силу, що можуть навіть вивести душу з пекла..."

Також святий афонський старець говорив: «Ті, хто знаходиться в пеклі, хотіли б від Христа лише одного: щоб Він дав їм п'ять хвилин земного життя, щоб покаятися. Ми, які живемо на землі, маємо запас часу на покаєння, тоді як нещасні покійні вже не можуть самі поліпшити своє становище, але чекають допомоги від нас. Тому ми зобов'язані допомагати їм своєю молитвою. Молячись за покійних, ми даємо Богу «право» на втручання».



EMBRACING TRADITION, FAITH, AND SERVICE:
REFLECTIONS ON THE ANNUAL ST. THOMAS SUNDAY PILGRIMAGE

ДУХОВНЕ ПЛЕКАННЯ ТРАДИЦІЙ, ВІРИ ТА СЛУЖІННЯ:
РОЗДУМИ ПРО ЦЬОГОРІЧНЕ ПАЛОМНИЦТВО ДО
ДУХОВНОГО ОСЕРЕДКУ ЦЕРКВИ

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 Zhuravchuk, 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.

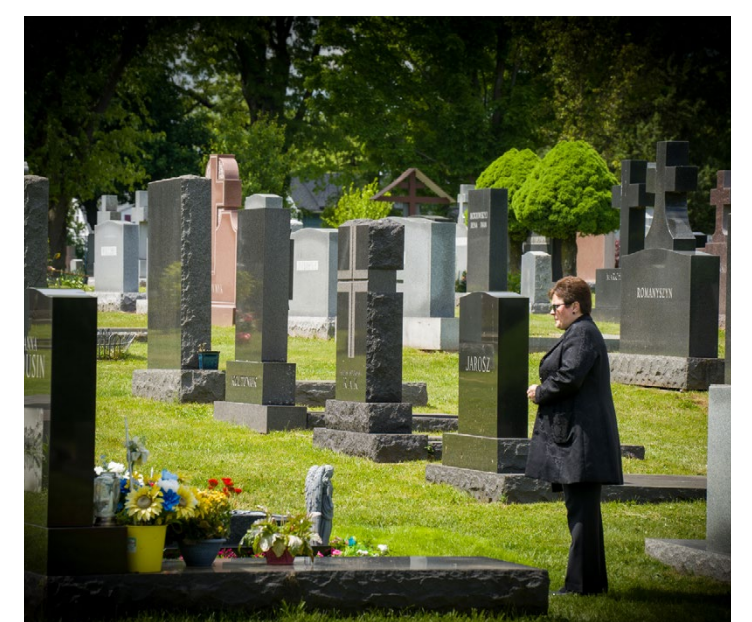
The culmination of the pilgrimage was marked by the convergence of clergy from Pennsylvania, Maryland, New York, New Jersey, and Ohio, who joined



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 Metropolia 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 Kozytko 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 deep 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 Church make their pilgrimage to the Metropolia Center on St. Thomas Sunday, that they stop at this monument, contemplate the ultimate sacrifice of the individuals buried in the surrounding graves, honor their memory, pray for their peaceful repose.



Високопреосвященніший Архієпископ Даниїл освятив Хрест на Українському Цвинтарі Святого Андрія Первозванного біля Пантеону Воїнів УПА у місті Саут Баунд Бруці, штат Нью Джерзі

У Світлу Суботу, 11 травня, 2024 року Божого, коли до Осередку Митрополії приїжджають вірні з усіх куточків Сполучених Штатів Америки, щоб вшанувати пам'ять своїх рідних, які поховані тут на цвинтарі Святого Андрія у м. Саут Баунд Брук, також відбулася наперед заланована подія освячення Хреста біля секції де поховані воїни УПА.

Цей Хрест, був зроблений та встановлений минулої осені працівниками цвинтаря на прохання комітету "Воїнів УПА". До складу комітету "Воїнів УПА" входять діти тих, хто похований у секції УПА, вони ж і піклуються та доглядають за усіма могилами цих воїнів. Цей комітет і вирішив встановити пропам'ятний Хрест на якому є також і зображення ікони Покрови Пресвятої Богородиці, в пам'ять героям славної Армії УПА.

Із благословення Голови Консисторії Української Православної Церкви США, Високопреосвященнішого Архієпископа Даниїла, цей проект встановлення Хреста почався реалізовуватися і у наперед узгоджену дату було освячено пропам'ятний Хрест. На місці освячення зібралося духовенство, семінаристи, багато людей, а також були присутні представники комітету. У присутності усіх, хто зібрався наш Владика, Архієпископ Даниїл, освятив Хрест та ікону. Також була відслужена Панахида за загиблими воїнами УПА, і в окремому проханні Архієпископ Даниїл

помолився за загиблими воїнами, які загинули захищаючи нашу державу на Сході України від агресора, який напав на Україну у лютому 2022 року.

Після освячення, сестри опікунки "Пантеону Воїнів УПА", пані Леся Козицька та пані Надя Дубанович виступили із словом подяки до всіх, хто допоміг у встановленні пропам'ятного Хреста. Велика подяка Високопреосвященнішому Архієпископу Даниїлу за благословення та освячення Хреста, пану Володимирі Козицькому за невтомну працю координуючи процес роботи та виготовлення Хреста, Кредитовій Кооперативі НОВА за дар покриття витрат.

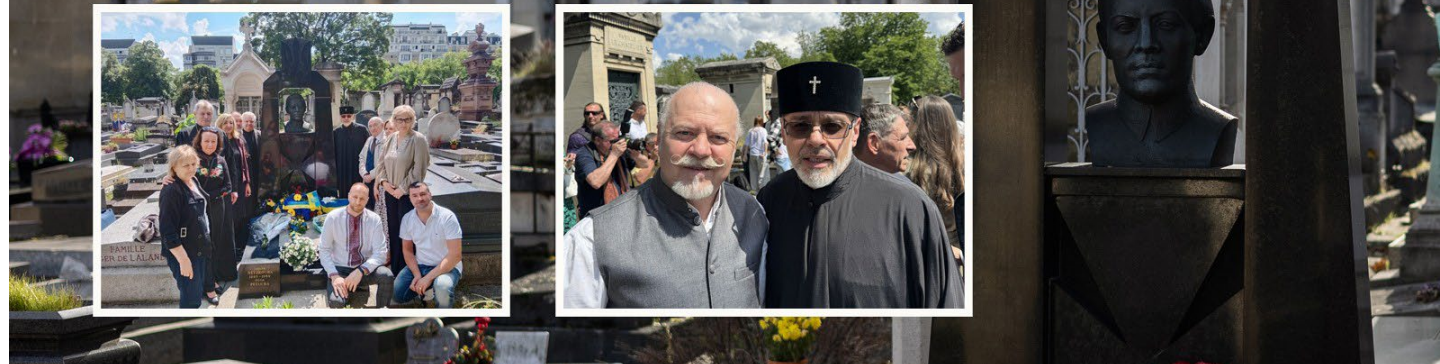
Пані Надя Дубанович у своїй кінцевій промові наголосила і сподівається, що кожного року на Провідну Неділю, коли приїжає багато Полонників до Осередку Митрополії, ми зможемо зібратися і вшанувати пам'ять тих, хто тут похований.

Photos by Subdeacon Mykola Stefanyk



Honoring Ukrainian Heroes: Archbishop Daniel Leads Memorial Service at the GRAVESITE OF SYMON PETLURA

Вшановуючи українських героїв: архієпископ Даниїл очолив панахиду на МОГИЛІ СИМОНА ПЕТЛЮРИ



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 deep wells of faith and nationalism, Ukrainians both at home and abroad reaffirm their commitment to a free and sovereign Ukraine.

In this struggle, every prayer, every act of solidarity, and every remembrance of the past strengthens the resolve 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: АРХІЄПИСКОП ДАНИЇЛ ОЧОЛИВ ПАНАХИДУ НА МОГИЛІ СИМОНА ПЕТЛЮРИ

У суботу, 25 травня Архієпископ Даниїл (єрарх УПЦ в Діаспорі Вселенського патріархату) приєднався до близько 70 осіб, які зібрались біля могили Симона Петлюри, щоб очолити панахиду за упокій душі провідника і символ української державності, який уособлює тривалу боротьбу за український суверенітет та ідентичність. Українська громада в Парижі зібралася в урочистій 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 єпископа Української Греко-Католицької Церкви Симона Гліба Лончини владика Даниїл виголосив вступне слово, роздумуючи над 98-ми роковинами його вбивства (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 незламної волі українського народу до самовизначення. Як голова Директорії України, він відіграв вирішальну роль у короткому періоді української незалежності на початку 20-го століття. Його зусилля, хоча і були зірвані зовнішніми силами, заклали фундамент сучасної української національної свідомості. Сьогодні, вшановуючи Петлюру, ми проводимо паралелі між його боротьбою і нинішнім становищем України.

Духовність глибоко вплетена в тканину української ідентичності. Українська Православна Церква була стовпом культурної та духовної підтримки протягом століть. Наші церковні громади не лише надають розраду та спільноту, але й слугують bastionami української культури та мови, особливо в часи іноземного панування.

У контексті нинішньої війни духовність стала вирішальним елементом стійкості для багатьох українців. Релігійні громади мобілізувалися, щоб підтримати тих, хто постраждав від конфлікту, надаючи гуманітарну допомогу, притулок та духовну підтримку. Молитви та богослужіння, що відбуваються по всій Україні та в українських громадах за кордоном, є свідченням непохитної віри в справедливе та мирне майбутнє нації.

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 гартувався в горнилі історичної боротьби, від часів козацтва до боротьби проти радянського гніту.

Сьогодні, в умовах геноцидної війни з боку Росії, український патріотизм набув нового значення. Він є джерелом сили та солідарності, надихає на героїзм і самопожертву. Війна згуртувала український народ, посиливши почуття єдності та мети, що виходить за межі регіональних та мовних відмінностей.

Російське вторгнення в Україну, позначене невибірковим насильством і націленістю на цивільне населення, було широко засуджене як геноцид. Ця жорстока кампанія має на меті не лише завоювати територію, але й стерти саму українську ідентичність. Руйнування культурних пам'яток, переслідування україномовних та насильницькі депортації українців є суворим нагадуванням про ці геноцидні наміри.

Попри жахіття війни, а можливо, саме завдяки їм, український народ продемонстрував неабияку стійкість. Міжнародне співтовариство стало свідком хвилі підтримки України, країни об'єдналися, щоб надати військову допомогу, гуманітарну допомогу та політичну підтримку. Українські громади за кордоном, такі як паризька, були в авангарді цієї підтримки, організовуючи мітинги, збори коштів та молебні, щоб зберегти важке становище України у світовій свідомості.

Українська діаспора відіграла ключову роль у підтримці батьківщини предків під час цієї воєнної кризи. У містах по всьому світу, від Нью-Йорка до Мюнхена, а особливо в Парижі, українські громади стали осередками активізму та підтримки. Панахида за упокій душі на могилі Симона Петлюри є одним з багатьох таких заходів, які зміцнюють зв'язок між діаспорою та тими, хто перебуває на передовій в Україні.

Джерело: Духовний Фронт України

KOLIVA: the symbolism of the ingredients and how we decorate them

monastiriaka.gr



WHAT DO ALL SOULS' DAYS SYMBOLIZE?

Our Church established two All Souls' Days for those who have fallen asleep, because many people at times died in the sea or in mountains and cliffs or due to poverty and did not receive the typical memorial services.

For this reason, *"The holy Fathers, moved by philanthropy, established this memorial service for all devoutly departed Christians throughout the ages"*.

In the Orthodox monastic life, memorial services and in general the memory of death, have a great importance. For this reason, the holy fathers give special attention to kollyva, both in their preparation and consumption.

WHEN WE CELEBRATE THE ALL SOULS' DAYS

The first All Souls' Day of the year is 57 days before Holy Easter. It is also called "Saturday of Souls" and is the Saturday before Meat fare Sunday.

On Meat fare Sunday we seek to commemorate the

Second Coming of the Lord Jesus Christ. Our dead have not yet been judged, so we remember them on this day and, invoking the infinite mercy of the Lord, we beg Him with the memorial service we do, to rest them.

The second All Souls' Day of the year is 48 days after Holy Easter. It is also called "Saturday of Souls" and is celebrated before Pentecost Sunday.

All Soul's Days are connected with memorial services as both are held in memory of our own people who are no longer alive. Our tradition calls for koliva for All Souls' Days, which we take to the Church in honor of our beloved departed.

WHY DO WE EAT KOLIVA AT MEMORIAL SERVICES

The kolyva are one of the oldest Christian customs of the Orthodox Church that is preserved until today and is directly connected to the departed.

According to the tradition, the koliva were established to be offered to the temples by Saint Theodore Tyron,

who had distributed koliva in the region of the Euchaites in Galatia during a period of famine.

Another tradition states that Saint Theodore Tyron performed a miracle on Emperor Julian. In particular, the emperor was about to force Christians to eat only food derived from sacrifices, eliminating all other kinds of food.



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.

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.



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, ½ 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.

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.

Note 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

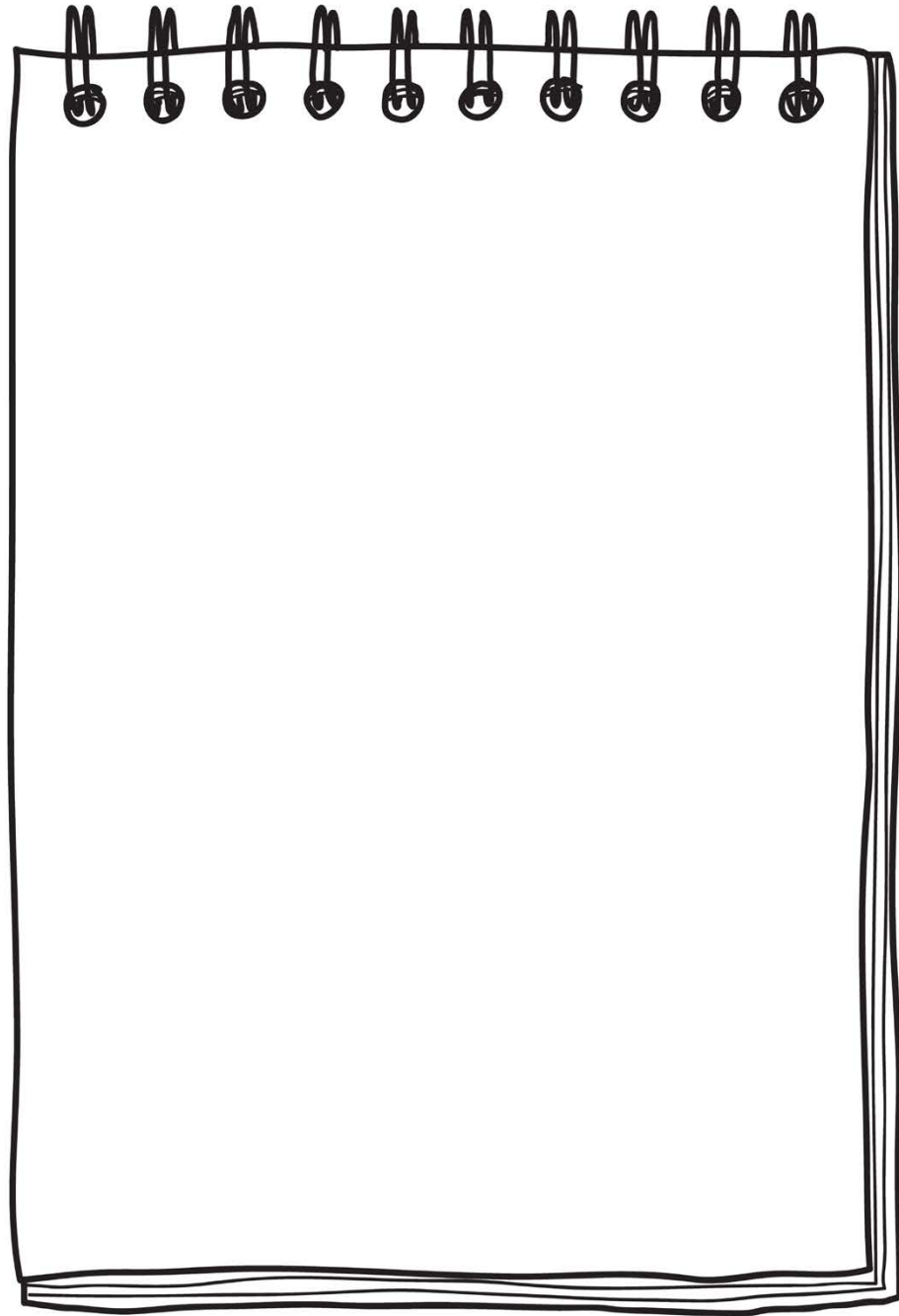
INGREDIENTS

- 3 cups wheat berries*
- 1 cinnamon stick (optional)
- 3 heaping tablespoons honey
- ¾ cups walnuts, chopped
- ¾ cups almonds, chopped
- 1 pomegranate, deseeded
- 1 cup dried cranberries
- ¼ cup raisins
- ½ 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



June 22 (Saturday before Pentecost) is a Memorial Saturday.

Write down names of people to pray for, and give it to your priest.



Панахида Memorial Service





Allen, Leonardo Wesley baptized and chrismated on April 14, 2024 in St. Mary's Protection Church, Bridgeport, CT 06606. Child of Josuha W. Allen and Nataliya Allen. Sponsors: Vadym Kushta and Nichele L. Allen. Celebrated by V. Rev. Stephen Masliuk.

Barillas, Vincenza baptized and chrismated on April 6, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of Ricardo Barillas and Corinna Rozum. Sponsors: George Pilafas and Francesca Pilafas. Celebrated by Rev. John Charest.

Bazylevsky, Jan Nazar baptized and chrismated on June 24, 2023 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Andrew Bazylevsky and Anna Nazarenko. Sponsors: Bo Bazylevsky and Christina Bazylevsky. Celebrated by Metropolitan Antony.

Bazylevsky, Sofia Mila baptized and chrismated on June 24, 2023 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Andrew Bazylevsky and Anna Nazarenko. Sponsors: Bo Bazylevsky and Christina Bazylevsky. Celebrated by Metropolitan Antony.

Bisetskyi, Daniel baptized and chrismated on April 21, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Mykola Bisetskyi and Ilona Pylypiak. Sponsors: Yurii Bisetskyi and Anastasia Mualovska. Celebrated by V. Rev. Victor Wronskyj.

Borsch, Myka Rozalyn baptized and chrismated on April 13, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of William Andrew Borsch and Bianca Rosa. Sponsors: and Victoria Swindle. Celebrated by Rev. John Charest.

Borsch, Bianca Rosa baptized and chrismated on April 13, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of David Hernandez and Betsy Casillas. Sponsors: and Bonnie Reinhart. Celebrated by Rev. John Charest.

Borsch, Noelle Rayna baptized and chrismated on April 13, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of William Andrew Borsch and Bianca Rosa. Sponsors: and Victoria Swindle. Celebrated by Rev. John Charest.

Borsch, Sarah Ruth baptized and chrismated on April 13, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of William Andrew Borsch and Bianca Rosa. Sponsors: and Matushka Laryssa Charest. Celebrated by Rev. John Charest.

Borsch, William Andrew baptized and chrismated on April 13, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of Michael Borsch and Pamela Horky. Sponsors: Reader Michael Kapeluck. Celebrated by Rev. John Charest.

Danyliuk, Matthew baptized and chrismated on February 3, 2024 in St. Mary the Protectress Church, Rochester, NY. Child of Serhii Danyliuk and Anastasiia Kostenko. Sponsors: Mykhailo Polinyk and Viktoriia Danyliuk. Celebrated by V. Rev. Igor Krekhovetsky.

Farbatyuk, Alexandra baptized and chrismated on April 21, 2024 in St. Mary's Church, New Britain, CT. Child of Andriy Farbatyuk and Anastasiia Ripna. Sponsors: Mykola Prykhidko and Oksana Khobthei/Oksana Hrynyukh. Celebrated by V. Rev. Andrii Pokotylo.

Havrylyuk, Yarina baptized and chrismated on January 2, 2016 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vasyl Havrylyuk and Svitlana Tsupryk. Sponsors: Ihor Bobak and Lyudmyla Lyuba. Celebrated by V. Rev. Yuriy Siwko.

May, Myles Joseph baptized and chrismated on September 17, 2022 in St. Andrew Church, Los Angeles, CA. Child of Ricky Joseph May and Hanna Louise Wybaczynsky. Sponsors: Jake Nikolas Wybaczynsky and Shannon Rochelle Abeling. Celebrated by V. Rev. Vasile Sauciu.

Novik, Matvey baptized and chrismated on April 13, 2024 in Holy Trinity Church, Cheektowaga, NY. Child of Vitaliy Novik and Ellada Zhaivoron. Sponsors: Vasyl Chabaranok and Ivanna Zvorych. Celebrated by V. Rev. Yuriy Kasyanov.

Novik, Sophia baptized and chrismated on April 4, 2024 in St. Andrew Church, Boston, MA. Child of Mykola Novik and Iryna Biriuchenko. Sponsors: Sergii Kononov and Marina Keller. Celebrated by V. Rev. Roman Tarnavsky.

Novik, Emily baptized and chrismated on April 4, 2024 in St. Andrew Church, Boston, MA. Child of Mykola Novik and Iryna Biriuchenko. Sponsors: Daniil Bratchenko and Kateryna Bozhenko. Celebrated by V. Rev. Roman Tarnavsky.

Pasakas, Taissa baptized and chrismated on June 15, 2019 in Three Holy Hierarchs Chapel Church, Somerset, NJ. Child of Rev. Vasyl Pasakas and Oksana Mahlay. Sponsors: Rev. Vasyl Dovgan and Alexis Naumenko. Celebrated by Archbishop Daniel Zelinsky.

Pelekhach, Denis baptized and chrismated on March 10, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Iurii Pelekhach and Erika Goliak. Sponsors: Viktor Samborskyy and Maryna Cheipes. Celebrated by V. Rev. Victor Wronskyj.

Placencia, Sofiiia baptized and chrismated on March 3, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Christian Placencia and Viktoriia Haiduk. Sponsors: Andrii Piroh and Valeriia Piroh. Celebrated by V. Rev. Victor Wronskyj.

Semchee, Michael baptized and chrismated on April 21, 2024 in Sts. Peter & Paul Church, Youngstown, OH. Child of Michael Semchee and Mary Beth Goodman. Sponsors: Chuck Woloschak and Annie Woloschak. Celebrated by Rev. Mykola Zomchak.

Semeniuk, Matey baptized and chrismated on March 2, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Volodymyr Semeniuk and Marta Semeniuk. Sponsors: Taras Shcherbiuk / Yaroslav Sishchuk / Andriy Dudin and Khrystyna Voliarchuk / Yana Pylypchuk / Anastasiia Babiak. Celebrated by V. Rev. Vasyl Shak.

Velkhovetska, Varvara baptized and chrismated on December 29, 2023 in St. Volodymyr Cathedral Church, New York, NY. Child of Vsevilod Velkhovetsky and Anna Pysar Velkhovetska. Sponsors: Denis Kovalevskyi and Mariia Nykyforak. Celebrated by V. Rev. Volodymyr Muzychka.

Yates, Solomia baptized and chrismated on April 20, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Mark Yates and Antonina Borodaieva Yates. Sponsors: Konstantyn Lysyy and Anastasia Ivolga. Celebrated by V. Rev. Michael Hontaruk.



Kalenak Cooney, Barbara of Brook Park, OH on March 31, 2024 at the age of 67 years, officiating clergy V. Rev. Dennis Kristof of St. Nicholas Parish, Lakewood, OH.

Krasnopera, Vladimir of Northampton, PA on April 11, 2024 at the age of 98 years, officiating clergy Rev. Oleg Kravchenko of Assumption Virgin Mary Parish, Northampton, PA 18067.

Prychodzenko, Mykola, on April 6, 2024 at the age of 98 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Teijaro, Margaret J. of GAP, PA on April 25, 2024 at the age of 84 years, officiating clergy Rev. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.

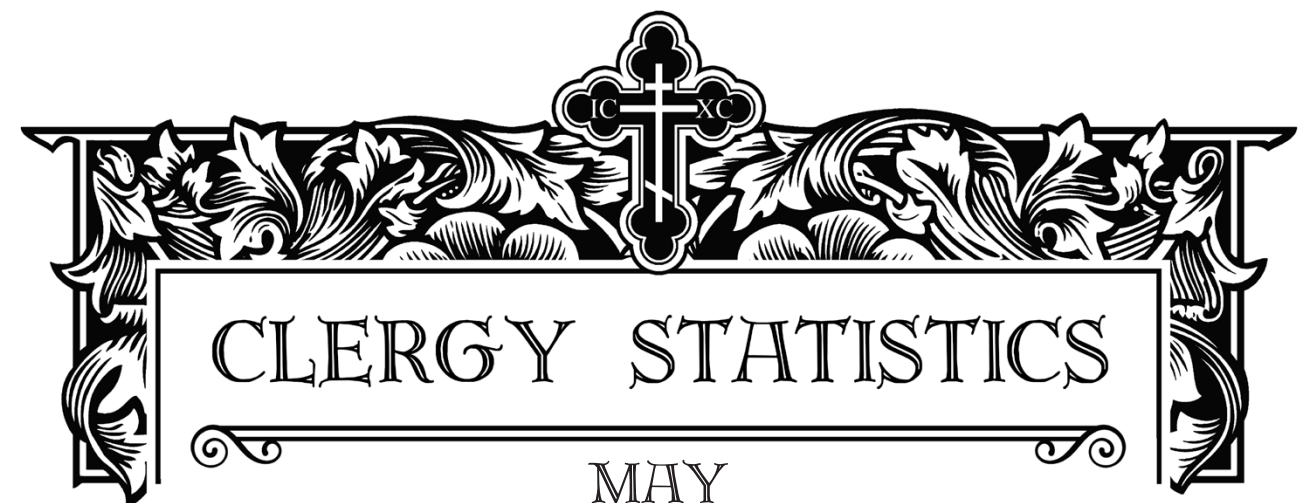


CLERGY STATISTICS

MAY NECROLOGY

Memory Eternal! Вічна Пам'ять!

- 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 Літá!

- 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. WOLODYMYR WRONSKYJ 5/6/1990
- V. REV. MARK SWINDLE 5/7/2011
- V. REV. JOHN HALUSZCZAK 5/9/1992
- V. REV. WOLODYMYR PASZKO 5/10/1980
- V. REV. 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 MACKKEY 5/29/2014
- V. REV. IGOR KREKHOVETSKY 5/31/1994



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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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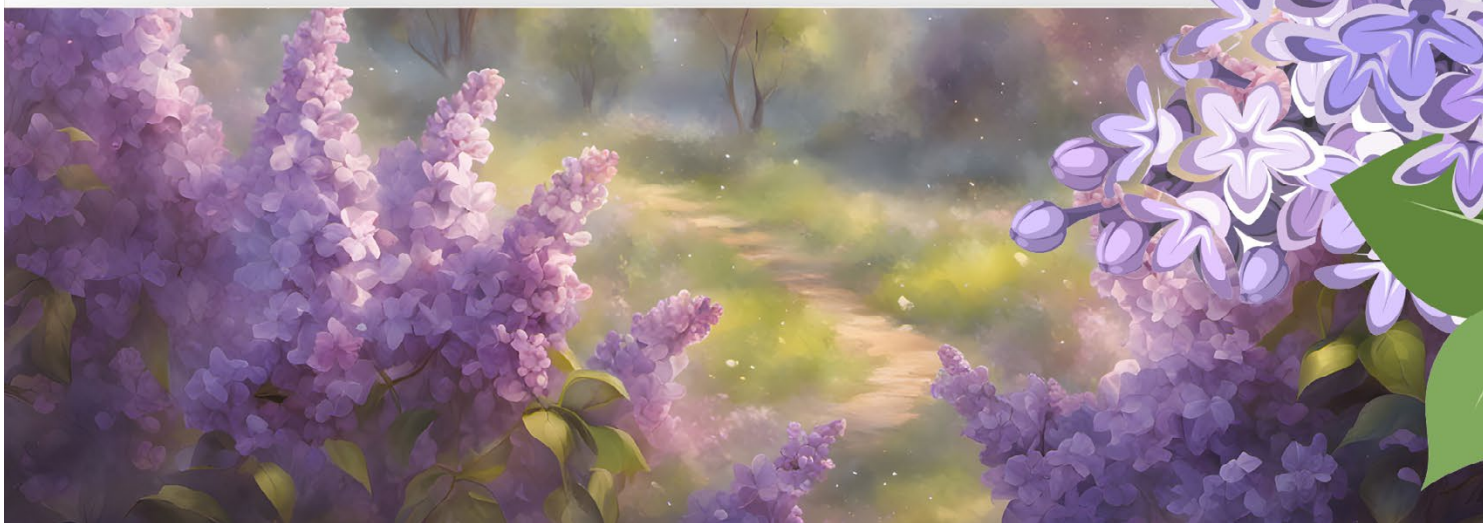
-2 CORINTHIANS 5:7

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- 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
ВОЗНЕСІННЯ ГОСПОДНЄ
- 16**
SEVENTH SUNDAY OF PASCHA, OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL
СВВ. ОТЦІВ ПЕРШОГО
ВСЕЛЕНСЬКОГО СОБОРУ

- 22**
MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА
- 23**
PENTECOST: TRINITY SUNDAY
П'ЯТИДЕСЯТНИЦЯ: ДЕНЬ
СВЯТОЇ ТРОЙЦІ
- 24**
DAY OF THE HOLY SPIRIT
ДЕНЬ СВЯТОГО ДУХА
- 28**
ST. MICHAEL, FIRST METROPOLITAN OF KYIV
СВЯТИТЕЛЯ МИХАЇЛА, ПЕРШОГО
МИТРОПОЛИТА КИЇВСЬКОГО
- 30**
ALL SAINTS
ВСІХ СВЯТИХ



- 1**
THE BEGINNING OF THE APOSTOLIC FAST
ПОЧАТОК ПЕТРОВОГО ПОСТУ
- 7**
NATIVITY OF ST. JOHN THE BAPTIST
РІЗДВО ХРЕСТИТЕЛЯ ГОСПОДНОГО ІОАНА
- ALL SAINTS OF UKRAINE**
ВСІХ СВЯТИХ ЗЕМЛІ УКРАЇНСЬКОЇ
- 12**
THE HOLY, GLORIOUS AND ALL-PRAISED LEADERS OF THE APOSTLES, PETER AND PAUL
СЛАВНИХ І ВСЕХВАЛЬНИХ ЕРВОВЕРХОВНИХ
АПОСТОЛІВ ПЕТРА І ПАВЛА
- 13**
SYNAXIS OF THE HOLY, GLORIOUS AND ALL-PRAISED TWELVE APOSTLES
СОБОР СЛАВНИХ І ВСЕХВАЛЬНИХ 12-ТИ
АПОСТОЛІВ
- 15**
THE PLACING OF THE HONORABLE ROBE OF THE MOST HOLY THEOTOKOS AT BLACHERNAE
ПОКЛАДЕННЯ ЧЕСНОЇ РИЗИ ПРЕСВЯТОЇ
БОГОРОДИЦІ У ВЛАХЕРНІ

- 23**
VEN. ANTHONY OF THE KYIV CAVES AND VEN. SILOUAN OF THE FAR CAVES IN KYIV
ПРП. АНТОНІЯ ПЕЧЕРСЬКОГО, КИЇВСЬКОГО,
НАЧАЛЬНИКА ВСІХ ЧЕНЦІВ РУСИ-УКРАЇНИ І
ПРП. СИЛУАНА, СХИМНИКА ПЕЧЕРСЬКОГО, В
ДАЛЬНІХ ПЕЧЕРАХ
- 24**
BLESSED EQUAL-TO-THE-APOSTLES OLHA
РІВНОАП. ОЛЬГИ
- 26**
SYNAXIS OF THE HOLY ARCHANGEL GABRIEL
СОБОР АРХАНГЕЛА ГАВРІІЛА
- 28**
BAPTISM OF RUS-UKRAINE HOLY EQUAL-TO-THE-APOSTLES GREAT PRINCE VOLODYMYR
ХРЕЩЕННЯ РУСИ-УКРАЇНИ
РІВНОАП. ВЕЛ. КН. ВОЛОДИМИРА
- 30**
GREAT-MARTYR MARINA (MARGARET)
ВМЦ. МАРИНИ (МАРГАРИТИ)





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