Symbolism of Harrowing of Hades Icon

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HARROWING OF HADES

The blue almond shape around Christ is the Mandorla which represents the uncreated and eternal light of Christ. It becomes progressively darker as it moves towards the center, which is Christ, to represent that while Christ is Light, He is ineffable, and we are not able to comprehend Him.
My dear clergy, sisters and brothers in Christ,

CHRIST IS RISEN! INDEED HE IS RISEN!

I ask you to keep His Eminence Archbishop Daniel in your prayers over the next several days. Vladyka was admitted to hospital this morning at 3:00 a.m., suffering from severe pain in his abdomen. The physicians have decided to keep him for two or three days for observation and to determine the source of the pain. I was able to have a lengthy visit with him this afternoon and am happy to report that even in pain, he has not lost his sense of humor.

Archbishop Daniel asks for your prayers and assures you that he hopes for a speedy recovery and will soon return to work. As your Metropolitan, I can attest to the efficacy of your prayers as I have often benefited from them myself. Please join me in offering your fervent prayers for the quick recovery of Vladyka Daniel. God bless and keep you all well!

+ ANTONY

By the Grace of God, Metropolitan

________________________________________

Дорогі отці, сестри та брати в Христі,

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Прошу Ваших щирих молитов за Високопреосвященство Архієпископа Даниїла протягом наступних кількох днів. Владика потрапив до лікарні сьогодні вранці близько 3:00 години, відчувши сильну біль в животі. Лікарі вирішили тримати його в лікарні від двох до трьох днів, щоб дізнатись причину білі. Я сьогодні відвідав його, і з приємністю повідомляю, що навіть в білі, він не втрачає гумору.

Архієпископ Даниїл просить Ваших молитов і запевняє, що він надіється на швидке одужання і скоро відновить роботу. Як Ваш Митрополит, я знаю сили Ваших молитов, тому що сам часто користуваюсь молитивами. Будь ласка, дякуйте Господю за здоров'я і благополуччя всім."
My Dear Clergy, Brothers and Sisters,

CHRIST IS RISEN!  INDEED HE IS RISEN!

Nearly a week ago I asked you all to keep our God-Loving Archbishop Daniel in your prayers over the following days because he had been hospitalized with severe pain in his abdomen. His Eminence had similar issues shortly after his arrival in the United States of America nearly 25 years ago, when he developed serious stomach pains because of the complete change of diet that he experienced at the time. It seems that this condition has once again occurred and had a serious effect on organs beyond just the stomach. The wonderful medical professionals at St. Barnabas – Robert Wood Johnson University Hospital, Somerville, NJ extended an incredible effort in quickly diagnosing the problem and treating it aggressively over the past week.

Archbishop Daniel is discharged from the hospital today and is recuperating comfortably. He expresses his profound gratitude to the hospital staff who treated him so thoroughly and successfully. Further, he expresses most sincere gratitude to all of you who not only prayed for him but reached out to him in many ways to express your love and support during this difficult time. Although he was heavily sedated during most of his hospitalization, he certainly felt that love, support and especially your prayers expressing such to me during my visits with him.

I personally thank you all for your support, your concern and your love exhibited during this difficult week. May our Loving Lord bless you and always enable your compassion to be manifested for all who need it throughout your lives. May the Grace of our Risen Lord, Jesus Christ, the Love of God the Father and the Communion of the Holy Spirit be with you all. You are in my prayers daily...

+ANTONY
By the Grace of God, Metropolitan

Truly grateful to ALL for your prayers and “get well” wishes... It is an amazing thing to know that you have brothers and sisters in the Lord that care and pray for you! MAY GOD BLESS YOU ALL!

Щиро вдячний всім за молитви та побачання швидкого одужання... Відверто, це є просто неймовірне почути знати, що навколо вас брати і сестри у Христі, яким небайдуже і молиться за тебе... БОЖОГО ВАМ ВСІМ БЛАГОСЛОВЕННЯ!
"As we mark these celebrations, we need to remind ourselves that these are not just historical events to be recalled. This is the LIFE we celebrate. In liturgy, we actually share in the Holy Mystery of these sacred events of Holy Week. We are transformed by our celebrations. This Sacred day, we are truly fed, just as were the disciples at the Last Supper. It is Christ that we receive. It is not history, which gathers us together in these holy days. It is grace..."

His Eminence Archbishop Daniel, the spiritual father of the Western Eparchy of the Ukrainian Orthodox Church of the USA marked the beginning of last three days of Holy Week on Thursday, April 29, 2021 at the Ukrainian Orthodox Cathedral of Holy Equal-to-the-Apostles Great Prince Volodymyr—the Great in Chicago, IL (Very Rev. Fr. Ivan Lymar – pastor).

There are four events commemorated on Thursday of Holy Week: the washing of the disciples’ feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

His Eminence Archbishop Daniel led the Liturgical Service of the commonly known 12 Passion Gospels. The cathedral choir, under the leadership of Maestro Wolodymyr Popowych led the chanting of prayerful hymns and odes.

Following the conclusion of the service, Vladyka Daniel stated: "...Today, we remember that intimate meal Christ Jesus had with his disciples the night before he died to show his love for all humankind. It was a meal that continues to speak to us today about the Holy Eucharist, about our Priesthood (ministerial and baptismal), and about Christian love or agape expressed in humble service.

Very significant for not just this liturgy, but for the whole passion of Christ, is his focus on love, rather than the physical suffering that awaits him. It is all about love. Jesus came from the Father whom he loves, and now he is returning to the Father who loves him. Out of that love, the Father has trusted everything to Jesus – the whole plan of salvation. Jesus in turn has always loved his disciples, and now he wants to show how perfect his love is. He will do this, not so much by his physical suffering, but by a radical act of humble washing his disciples’ feet.

"...The narrative of our Lord’s Passion — His suffering, death and resurrection — begins in earnest on Holy Thursday after supper. And we therefore began to read and meditate on it today. We read together the words of all four evangelists, woven into 12 composite texts that tell nearly the entire account of the Passion from Christ’s last words to His disciples at the supper table to his burial by Joseph and Nicodemus. After each reading, we sing hymns meditating on what we have just read, so that the significance of these events might pass into our hearts and we might give glory to our Lord and Savior.

This service, which lasts about 3 hours, is a wonderful opportunity to learn who our Lord is, to learn something about His love and humility which truly surpass our understanding...

...I am constantly reminding myself: I AM ONLY able to love because He (Christ) loved me FIRST! Our Lord tells us, “there is no greater love than to lay down one’s life for one’s friend” (John 15:13). We remember our Lord’s suffering and submission to death in order to save us. It is truly a somber reminder, when we listen to the gospels and hymnology during the services of Holy Week.

The Lord asked his disciples if they understand his loving act of humility. It is a statement that sets the scene for all that will follow - his passion, suffering and death on the Cross. The focus through all of that for Jesus is not his physical suffering, but his love for his disciples, and for us. All the evangelists take pains to point this out by barely referring to his physical suffering. Both Mark and Matthew mention only that Jesus was stripped, mocked, struck on the head with a reed, then led away to be crucified. Luke mentions only that they led him away to be crucified. John says even less: “Then Pilate handed him over to them to be crucified.”

This is just the opposite of the movie The Passion of the Christ by Mel Gibson, who makes Jesus out to be a Rambo V, beaten and bludgeoned ad nauseum. The evangelists, by saying so little, want to keep the focus on the deeper meaning of the Last Supper and the passion of Christ, and for us, the deeper meaning of the Eucharist and discipleship. It is all about the love that Jesus had for his disciples, and us, and the hope that we would enter into as intimate a loving relationship with him as he had with the Father. That is because it is a relationship of intimate love and not physical suffering that transforms hearts.

The lesson for us is that we are to imitate Jesus, the Lord and Master, to become a carbon copy of him, to do as he did, to let go of any need for possessions, prestige and power, to let go of any need to make a name for ourselves, and to give our lives in humble service out of love for him and for each other. We are to take off our outer robes as well, and to wash each other’s feet.

The Gospel strikingly reminds us we do not celebrate the Eucharist for our own sake, or for our own personal holiness only, as if that was disconnected from life. We do it for others, for the broken world.
Jesus washed the feet of his disciples to show the meaning of the priesthood, the meaning of the Eucharist, the meaning of our own baptism, and the meaning of what he would do on the cross. Love, following Jesus and Christian ministry is not about power and glory. No – love, following Jesus and ministry, is all about humble service.

There can be no compromise about this. Those who profess to follow Jesus, filled with his Spirit, must die to power and glory, and willingly accept to express their faith and love through humble service, through “washing each other’s feet.” To wash each other’s feet is to serve one another lovingly with complete humility. When we were baptized, we were made priests (prayer); prophets (truth) and shepherds (caregivers). We live out our baptism by celebrating the Eucharist together, and then going to live out the Eucharist through lives of humble service, washing the feet of our brothers and sisters.

Two hymns from the Service of the 12 Passion Gospels sung on Holy Thursday evening that always stir up great emotion within me are below:

“Every member of Thy holy flesh endured dishonor for us. Thy head, thorns; Thy face, spitting; Thy cheeks, buffeting; Thy mouth, taste of vinegar mingled with gall; Thine ears, impious blasphemies; Thy back, scourging; Thy hand, a reed; Thy whole body, extension upon the cross; Thy joints, nails; Thy side, spear. By Thy sufferings Thou hast set us free from suffering. In Thy love for mankind, Thou didst stoop down to raise us up. O Almighty Savior, have mercy on us!”

“Today He who suspended the earth upon the waters is suspended upon a Tree. (3x) A crown of thorns is placed on the head of the King of angels. He who wore a false purple robe covered the Heavens with clouds. He is smitten who, in the Jordan, delivered Adam.

The Bridegroom of the Church is fastened with nails, and the Son of the Virgin is pierced with a spear. Thy sufferings we adore, O Christ! (3x) Make us ready to behold Thy glorious Resurrection.”

If we want to remember our Lord’s saving Passion & Death, let us not forget His glorious Resurrection. We live in a “post-Paschal” world. To paraphrase one of the Orthodox Theologians: The greatest tragedy is to live as if He never came...

Let us also take to heart the meaning of these Divine Services of the day – humble service and intimate loving union with Christ. Let us pray for the faith and love to live out the Most Holy Eucharist and our baptismal priesthood in humble service.

May our Lord grant that, through prayerful attention during these services, we may each come to love Him more.”

In conclusion, those who attended the Holy Equal-to-the-Apostles Great Prince Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

Serving with Vladyka Daniel were the clergy of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL: Very Rev. Fr. Ivan Lymar – pastor; Very Rev. Fr. Mykola Lymar as well as Protodeacon Andriy Fronchak of St. Volodymyr Cathedral and Deacon Myroslav Mykytyuk of St. Sophia Ukrainian Orthodox Theological Seminary of the UOC of the USA, assisted by the seminarians of the Church Subdeacons Yaroslav Bilohan and Pavlo Vysotskyi; Readers Andrii Vatrich and Maksym Zhuravchyk; seminarians Mykola Stefanyak and Andrii Akulenko.

Once again, the evening entered those in attendance into the celebration of the holy, saving and awesome Passion of Christ. To take away our sins, Christ willingly endured the spitting, scourging, buffettings, scorn, mocking and the purple robe; the reed, sponge, vinegar, nails, spear and, above all, the Cross and Death.

Photos by Subdeacon Yaroslav Bilohan, Seminarian Mykola Stefanyak and Olena Lymar
On Great and Holy Friday, the most solemn day of the liturgical year, parishioners and members of the community at large gathered in St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, for a solemn witness of the sacrifice of the Lord in order to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for veneration.

From the homily by Archbishop Daniel, recalling the cross as the central and most widely known symbol of Christianity for 2,000 years, to the evening Vespers liturgical services, the cross and sacrifice of Christ drew in eyes, hearts and minds of those in attendance.

On this holy day, the faithful commemorated the death of Christ on the Cross and His burial, with the spiritual father of the cathedral community and the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA His Eminence Archbishop Daniel, who was assisted by the pastor of the parish’s community Very Rev. Fr. Ivan Lymar as well as Very Rev. Fr. Mykola Lymar, Protodeacon Andrii Fronchak, Deacon Myroslav Mykytyuk and the seminarians of St. Sophia Seminary. The liturgical services of the day are the culmination of the observance of His Passion by the parish community and the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA.

The hierarch led the Vespers service and the veneration of the shroud. Afternoon/evening that observes the observance of His Passion by the Lord led the Vespers on Friday which our Lord suffered and died. The hierarch directed the attention to the trial, crucifixion, death, and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. These days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: “Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead!” (Sticheron of Great Saturday Matins). Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence, i.e. by the absence of an Eucharistic celebration.

In his remarks, the archbishop directed the attention of the faithful to the profound and awesome event of the death and burial of God in the flesh, as it is marked by a particular kind of silence. “One the cross we see the love of God. On the cross we see the mercy of God on the cross we see the grace of God,” said Vladyska Daniel. “On this day, we see the Son of God Himself, hanging on the cross on account of our sins. We are not only witnesses to the Holy Passion of our Good Savior, but we become participants in the story of our salvation. At this moment, by His death, the Lord has redeemed us from our sins. The Lord has also cast the final judgment over, Satan, over sin and over death. He has declared them powerless before His almighty throne…”

His Eminence continued: “…Good Friday, the day on which Christians remember the death of Jesus Christ, challenges all our reasons for everything we do, all the motivations we claim for any action. Great and Holy Friday has that healthy and necessary aspect that is found in many faiths, of a time for self-examination. As I look at the images of war in Ukraine and in other parts of the world - I am struck by the savagery and bitterness, the utterly perverted reasons, of the attackers and perpetrators, carrying out not only deeds but the most deeply wrong ones that could be imagined, and the contrast with the sacrifice of Christ Jesus. He was the one person in history Christians believe to have had only pure motives for all He did, and for me He sets the standard for both actions and reasons.

The nature of hatred is that it is infectious. Terror wins when it causes others to fear or hate. On Great and Holy Friday terror and oppression are met by love, with Jesus praying for the forgiveness of those who killed Him. Christians, considering the Cross, see God crucified because of human cruelty and sin.

The mystery of the immense savagery of human beings, of our desire to use power to harm not heal, is one that confounds all attempts to explain it away. The depth of the grip on us held by lust for power, and the desire to dominate others is judged by the Crucifixion. Before it, we are confronted with our wrong reasons and actions.

But I find myself also confronted with the love of God that goes deeper than our cruelty, of God’s reaching out to us that goes beyond our pride and power seeking. On this day, in this week, I find hope because for me at the end of all things God is all over…”

Vladyka Daniel invited everyone to enter into the mystery of the tomb of Christ, putting our hopes and prayers at His feet, so that we can come out on Pascha morning and proclaim to the world that the Lord has Risen!

In conclusion, Archbishop Daniel stated: “Let this night be a time for all of us, individually and together to revitalize our spiritual life and to involve ourselves more in the life of our parish community and the world around us!”

Photos by Seminarian Mykola Stefanyk and Olena Lymar.
BLESSED HOLY SATURDAY TO ALL!
БЛАГОСЛОВЕННОЇ СΤРАСНОЇ ТА ВЕЛИКОЇ СУБОТИ!

It is, indeed, a beautiful mission to be witnesses of the Resurrection of Our Lord Jesus Christ!!!

CELEBRATING THE BRIGHTEST FEAST OF FEASTS IN CHICAGO, IL

The Great Paschal Day, or to say it more properly, the day before Pascha, on May 1, 2021, His Eminence Archbishop Daniel and the seminarians of the Saint Sophia Ukrainian Orthodox Theological Seminary, of the Ukrainian Orthodox Church of the USA, woke up early in order to be on time for the final Liturgy of St. Basil the Great of this year at St. Volodymyr Cathedral in Chicago. After the service they were invited to the parish hall to continue an ancient Ukrainian tradition of coloring Paschal eggs. Once the eggs were completed, they seminarians spent several hours making final preparations for the Greatest Day in the life of every Christian.

In the evening, the seminarians accompanied His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA, to the Cathedral of St. Volodymyr. With the blessings of His Eminence, they began to read the Acts of the Holy Apostles. The service began with the Midnight - Service. At the conclusion, all the lights were turned off, and all the flames were extinguished, leaving the Nave in complete and utter darkness. As everyone stood in silence, blinded in the dark, the darkness was dispelled by the flame of a single candle. The darkness was conquered by the Great Light of the Resurrection of Jesus Christ, that Archbishop Daniel held and then shared among the altar servers, who in turn shared it with all the people. Soon the entire church was shining with the Light of the Resurrection of Jesus that destroyed the darkness. The parishioners and all those gathered stepped outside for the procession, walking three times around the Church, before finally joining Vladyka Daniel in joyously proclaiming that Christ is Risen, and loudly singing about His Resurrection. This was followed by a moving and gorgeous service, the Jerusalem Matins, led by His Eminence Archbishop Daniel. Here was read the Word of Saint John Chrysostom on Pascha, and Archbishop Daniel beautifully translated it into the language of our time, saying the same but giving it another form, so people were excited to listen to him. Following Matins there occurred another Great Service, the Divine Liturgy, where everyone could participate in Resurrection of our Lord in the Holy Communion. After Liturgy, His Eminence, clergy, seminarians, and
altar servers formed a procession and went to bless Paschal baskets which the faithful had brought with them. After that everyone went with peace to their home to break the fast, enjoy the blessed food items, and to loudly proclaim to the world – Christ is Risen!

In the Orthodox Church, the Resurrection of Christ is the main holiday of the Church’s year. As the “Solemn of Solemnities”, this Holy and Great Day is not even included in the number of Twelve Major Feasts, as it is stands above any feast. Christ was resurrected after the Jewish Passover, a holiday established in honor of the liberation of the Israel people from Egyptian slavery. The Resurrection of Christ became a new Passover, or Pascha, - the joy of liberation from the bondage of death. The Resurrection of Christ is the foundation of our faith. It is that first, and most important, great truth, the apostles began their sermon with. As the death of Christ on the cross accomplished the cleansing of our sins, so His resurrection granted us eternal life. Therefore, for the faithful, the Resurrection of Christ is a source of constant joy, incessant exultation, reaching its peak on the Feast of Holy Christian Pascha.

Jesus Christ rose from the dead. The mystery of the resurrection, like the mystery of incarnation, is incomprehensible, but crucial for our salvation.

The service of Pascha began in darkness which was destroyed by the Light of the Resurrection. That action turned the attention of all people who were there, and they were impressed by what was going on and alongside excited and full of will to be enlightened by this light. His Eminence Archbishop Daniel said that this light now becomes the light of our lives, which transforms us together with Jesus in a new and perfect man. A subtle motion of smile was seen on every face. The great joy dwelt in the hearts of all people, and although the service was long and at midnight the church was full of people who gathered together to pray and participate in this service. After the consecration of Paschal baskets, His Eminence told everyone to go in peace and live Pascha, experience it every moment of their lives.

Written by Subdeacon Pavlo Vysotskyi
CHRIST IS RISEN! ХРИСТОС ВОСКРЕС!
Second day of Pascha Celebration with the clergy and faithful of Sts Peter and Paul Ukrainian Orthodox Parish in Palos Park, IL (Very Rev. Fr. Vasyl Sendeha - pastor)
Другий день ПАСХАЛЬНОЇ РАДОСТІ з парафіянами та духовенством Української Православної Парафії св. Петра і Павла у Пейлос Парк, ІЛ (протоієрей Василь Сендега - настоятель)
Що таке артос, яке його значення?

В Православній Церкві у велике і світле Свято Святої Пасхи на спомин про Воскресення Господа на протязі Святої седмиці в храмі, домі Божому лежить перед іконостасом єдиний спільний всім членам Церкви освячений хліб, який називається по-грецьки “артос”. Згідно із знаменуванням Пасхи, яка співпадає в собі події смерті Воскресення Господа, на артосі робиться зображення знамення перемоги Христа над смертю — хрест, увічнений терновим вінцем, або образом Воскресення Христового.

Перший день Свята Святої Пасхи на Літургії, після заземленої молитви, артос освячується особливою молитвою і окропленням святом водою. В день Святої седмиці по закінченні Літургії з артосом урочисто здійснюється хресний хід навколо храму. В суботу Світлої седмиці на Літургії артос в благословіння роздається вірним.

Яке ж значення артоса?

Артос повинен нагадувати віруючим про події, пов’язані з Воскресенням Господа Ісуса Христа. Вже в дні свого земного життя Ісус Христос назвав себе хлібом життя. Він сказав: “Я є хлібом життя, хто приймає мене, не відчуватиме голоду, і хто вірує в Мене, ніколи не матиме справжж” (Ін. 6, 35).

Після Свого Воскресення Він неодноразово являвся учням Своїм, і, перед ними й багатою для них трапезу. Так в недільній частині першого дня свого Воскресення Він був упізнаний в Еммаусі двома учнями (Лк. 24, 13-25). Увечері того ж дня Він явився учням Своїм, які збиралися в Сіонській світлиці і для утвердження їх в істині Свого Воскресення і перед ними робили.

В 40-й день після Воскресення Господь Ісус Христос вознесся на небо. Чини і послідовники Христові знайшли розраду в молитовних споминах про Господа — вони пригадували кохані Його Слово, кохань крок і кохань вчинок Його. Збираючись разом на спільну молитву, вони припоминали Тайну Вечерю, причащалися Ісуса Христова. А коли сходилися на звичайні трапези, перші із послідовників Господні згадували Свого Господа.

Згадуючи цей звичай святих апостолів, отці Церкви і постановили в Свято Святої Пасхи покладати в храмі артос на згадку явлень Воскресеного Господа Своїм учням, а також і в пам’ять того, що постраждалі за нас і Воскреслий ради нашого виправдання Господь став для нас істинним хлібом життя і невидимо перебуває в Своїй Церкві “по всі дні до кінця віку” (Мф. 28, 20).

Приймаючи артос, як святиню церковну, будемо спокійні його з подякою, щоб Господь удостоїв нас бачити Його преславне Воскресення і святкувати в духовній радості Святу Пасху Господню Спасівську, завжди пам’ятуючи «Господа Ісуса Христа, що воскрес із мертвих» (2 Тим. 2, 8).

У православних віруючих є звичай зберігати артос протягом цілого року і приймати його з благословенням віріою під час хвороби і тяжких переживань, часто разом з Боговленьською водою.

Якісні значення артоса?

What is the Artos, and what is its significance?

In the Orthodox Church, on the great and bright Feast of Holy Pascha in honor of the Risen Lord throughout Holy Week, lies a large bread before the iconostas, which is consecrated for all the members of the Church. This bread is known as the “Artos”. In remembrance of Christ’s death and Resurrection, the bread is topped with an image of a cross, with a crown of thorns, or with the image of the Resurrected Lord.

On the first day of Pascha, at the conclusion of the Divine Liturgy, after the Prayer beyond the Amvon, special prayers are read, and with the sprinkling of holy water, the Artos is blessed. During Bright Week, at the conclusion of services, often a procession is made with the Artos around the church. On Bright Saturday, at the conclusion of Divine Liturgy, the Artos is cut up and distributed to the faithful.

What is the significance of the Artos?

The Artos should remind the faithful of the events surrounding the Resurrection of our Lord Jesus Christ. During His earthly life, Jesus Christ called Himself the Bread of Life. He said, “I am the Bread of Life. He who comes to Me will never hunger, and he that believes in Me will never thirst...” (Jn 6:35).

And after His Resurrection, Christ repeatedly appeared to His disciples, ate with them, and blessed the meal for them. Thus, in the evening of the first day of His Resurrection, He was recognized in Emmaus by two of His disciples “in the breaking of bread” (Luke 24:13-25). In the evening of the same day, He appeared to His disciples, who had gathered in the room of Zion and He ate fish and honey before them to convince of His Resurrection.

On the 40th day after the Resurrection, our Lord Jesus Christ ascended to Heaven. His disciples and followers found solace in prayerful memories of Him - they remembered His every Word, His every step and every deed. Gathering together for common prayer, they commemorated the Last Supper, partook of the Body and Blood of Christ, and when they met for a meal, the first place at the table was left empty, reserved for the Lord, and bread was placed at that seat.

Remembering this custom of the Holy Apostles, the Fathers of the Church decided to lay the Artos in the church on Pascha in remembrance of the multiple times Christ showed Himself to His Disciples after His Resurrection. It is also to remind us that the Lord, who suffered and was resurrected for our salvation, became our true Bread of Life, and that He is invisibly in His Church “always, even unto the end of the world.” (Matthew 28:20).

Accepting the Artos, as a holy item of the Church, we consume it with gratitude in our hearts, so that the Lord assists us to witness His glorious Resurrection, so that we can with spiritual joy celebrate Holy Pascha, always remembering “the Lord Jesus Christ who rose from the dead” (2 Tim. 2, 8).

Orthodox believers have a custom of preserving the Artos throughout the year and consuming it with reverence and faith during times of illness and hardship, often drinking holy water with it.
Each year on St. Thomas Sunday – one week following Pascha the annual Pilgrimage to the Spiritual Center of the UOC of the USA – the Metropolia in South Bound Brook/Somerset, NJ. During this Pilgrimage hundreds of pilgrims visit to pray over the graves of their relatives, who are buried at the Ukrainian “Panteleon” – St. Andrew’s Cemetery. Traditionally, the faithful gather on St. Thomas Sunday to bring the Good News, the Light of Christ’s Resurrection to those who have departed from us. This year was no exception to those who have departed from us and are buried anywhere else in the world. We pray these days for those who have departed from us and are buried here at St. Andrew’s Cemetery or anywhere else in the world. We must also contemplate our own death, which will surely come. The Metropolitan also spoke about the first Prime Hierarch of our Church, Metropolitan John Theodorovych of North and South America, fell asleep in the Lord.

Metropolitan John (Ioan Theodorovych) was born in the town of Krupets, Ukraine, on 6 October 1887. Here his father served as a priest and others of his ancestry also served the church. Here in this community, he began his studies and later entered the Seminary Preparatory school in the city of Klevan. Upon graduation here, he enrolled in the Zhytomyr Theological Seminary from which he graduated with high honors. Following graduation, he continued his studies and received his teacher’s certificate, which he utilized by teaching for five years in the schools of the Dubno and Ostroh Districts. It was during this time that he married. He was ordained a Deacon, in 1914, and as a priest in 1915. This was during the World War I and tragically, Fr. John’s wife suddenly reposed in August of 1915. He served as a Chaplain and later was assigned to a parish in Mintsini, in the district of Starokostantiniv. Later, during one of the Sobors he became one of three candidates who were elected stating in conclusion, that it is only because of Metropolitan John’s loving spiritual guidance, that he stands here in Church at this 50th anniversary as Priest and Bishop. His Eminence spoke of Metropolitan John as a loving Bishop who was able to embrace all the faithful of our Church, regardless of their origin or the language they spoke and still remains an worthy example of hierarchical and priestly ministry.

After the liturgy, Metropolitan Antony together with the clergy served a memorial service over the grave of Metropolitan John Theodorovych.

“On the third of May 1971, the First Primate of our Church of the U.S.A., His Beatitude, John, Archbishop of Philadelphia and Metropolitan of the Ukrainian Orthodox Church of North and South America, fell asleep in the Lord.

In his sermon, Metropolitan Antony noted the importance of taking our faith seriously, approaching with all our heart and soul the principles of the Christian Faith given to us by Christ Himself. Vladyka also stressed on the need for daily repentance for our sins and unrighteous life, because no one knows the day or hour when we will stand before the Lord. Metropolitan Antony urged everyone to reflect and pray these days for those who have departed from us and are buried here at St. Andrew’s Cemetery or anywhere else in the world. We must also contemplate our own death, which will surely come. The Metropolitan also spoke about the first Prime Hierarch of our Church, Metropolitan John Theodorovych of Blessed Memory, who fell asleep in the Lord on May 3, 1971 and was interred in the Cemetery, immediately behind the Memorial Church on May 8 – 50 years ago. Vladyka also spoke about his own experience with Metropolitan John,

Each year on St. Thomas Sunday – one week following Pascha the annual Pilgrimage to the Spiritual Center of the UOC of the USA – the Metropolia in South Bound Brook/Somerset, NJ. During this Pilgrimage hundreds of pilgrims visit to pray over the graves of their relatives, who are buried at the Ukrainian “Panteleon” – St. Andrew’s Cemetery. Traditionally, the faithful gather on St. Thomas Sunday to bring the Good News, the Light of Christ’s Resurrection to those who have departed from us. This year was no exception to those who have departed from us and are buried anywhere else in the world. We pray these days for those who have departed from us and are buried here at St. Andrew’s Cemetery or anywhere else in the world. We must also contemplate our own death, which will surely come. The Metropolitan also spoke about the first Prime Hierarch of our Church, Metropolitan John Theodorovych of Blessed Memory, who fell asleep in the Lord on May 3, 1971 and was interred in the Cemetery, immediately behind the Memorial Church on May 8 – 50 years ago. Vladyka also spoke about his own experience with Metropolitan John,
to become Bishops of the Ukrainian Autocephalous Orthodox Church. And so, he was consecrated Bishop by the Metropolitan of All-Ukraine, Wasyl Lipkivsky and Archbishop Nestor Sharaysky on the 26 October 1921. At this time he became the Bishop of the Podil'ska Eparchy.

The Ukrainian Orthodox Church in the USA had its beginnings in 1915 when decided that the Orthodox Ukrainian American population had reached significant enough numbers as a distinctive ethnic group and should have its own jurisdiction. Eventually, in 1918, the group sought and received spiritual protection under the omophor of Bishop Germanos (Shehadi) of the Syrian Orthodox Church. Bishop Germanos provided the necessary guidance for the new jurisdiction until the need for it own Bishop became obvious to all. The jurisdiction requested the appointment of one from the Autocephalous Church. Because of his proven exceptional organizational and administrative skills, Bishop John was elevated to the rank of Archbishop and assigned by the All-Ukrainian Council to Archpastoral duties in the U.S.A. Archbishop John arrived in the United States in 1924 and immediately called for a Sober, which would formalize the establishment of the Archdiocese as the American-Ukrainian Orthodox Church of the USA. This Sober elected Archbishop John as its first Primate. Bishop Germanos officially relinquished his authority over the Church to Archbishop John. Following the Sober, under the guidance of Archbishop John, the life of the American-Ukrainian Orthodox Church of the USA truly began to blossom.

The important event that took place in the life of the UOC of the USA was the unification of the two Ukrainian Orthodox Churches: all the parishes of the American-Ukrainian Orthodox Church of the USA under Archbishop John and the majority of the parishes of the Ukrainian Orthodox Church in America united by signing an Act of Unification. It was a great joy.

It was a great tragedy that struck the life of our Church in that May of 1971 with the repose of His Beatitude Metropolitan John Theodoreovich, our prime hierarch from 1924 through 1971 – 47 years of love and closeness to the children of the Church.” - from the article of Metropolitan Antony “50th ANNIVERSARY of Repose of Metropolitan John, a Reflection from Metropolitan Antony – Ukrainian Orthodox League BULLETIN”

On the same day, a large number of people were at the cemetery, where they together with the priests had memorial services over the graves of their loved ones. The sunny weather made it not only possible but also very pleasant to hear the many versions of “CHRIST IS RISEN” repeated throughout the day.

The next day, on Thomas Sunday, Metropolitan Antony served the festive Archpastoral Liturgy in the morning. He was assisted by the parish priest, Very Rev. Fr. Yuri Siwko; Very Rev. Fr. Volodymyr Myzhychka, St. Volodymyr Ukrainian Orthodox Cathedral in New York, NY; Very Rev. Fr. Todor Mazur, Holy Trinity Ukrainian Orthodox Cathedral in New York, NY; Rev. Fr. Vasyl Pasakas, Nativity of the Blessed Virgin Mary Ukrainian Orthodox Parish in South Plainfield, NJ; Rev. Fr. Sviatoslav Hot, Holy Ascension Ukrainian Orthodox Parish in Maplewood, NJ; and Deacons Myroslav Mykytyuk, Mykola Zomchak and Ihor Pratsak of the Metropolia Center of the Ukrainian Orthodox Church, USA.

In his sermon, Metropolitan Antony spoke of the faith. He emphasized that when our Lord spoke to Apostle Thomas, he was and is also speaking to each of us: “Do not be unbelieving but believing.” (John 20:27) Further: “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.” (Jn. 20:29) the Lord still speaks the same words to us today. That is why we must keep the faith in our Lord Jesus Christ without which there is no salvation, said Vladyka. Belief, faith and trust in the Lord and the Grace, He has inspired us with can carry us worthy through our life.

After the liturgy, His Eminence, together with all the clergy and all the pilgrims, processed outside the Memorial Church platform for the Memorial Service for all those who had died before us. In particular, during the Memorial Service he commemorated the departed Orthodox Patriarchs, Metropolitans, Archbishops and Bishops, who are buried at St. Andrew’s Cemetery, all those who gave their lives for the freedom and independence of the United States and Ukraine, all those who died during Holodomor and Chernobyl disaster. At the end everyone traditionally sang “Christ is Risen”.

Although the pilgrims were not able to visit all the buildings of the Spiritual Center due to this year’s pandemic, such as the Ukrainian Cultural Center, St. Sophia Seminary, the Mausoleum of the Blessed Virgin Mary Ukrainian Orthodox Parish in Maplewood, NJ; and Deacons of Holy Resurrection of the Consistory Building, they were blessed to come and pray over the graves of their loved ones to greet them with the powerful fact: CHRIST IS RISEN! INDEED HE IS RISEN! Those is so important because in 2020, the pandemic did not permit us to gather at all in our annual Pilgrimage.
Він відзначив Митрополита Іоану, він зараз стоїть тут перед завдяки покійному Митрополиту Іоану. У своїй розповідь він власний досвід з Митрополитом Владика також розповів про свій на Свято-Андріївському Цвинтарі. 50 років тому був похований тут, котрий саме в цей день, 8 травня, настане. Первоієрарх згадав у власну смерть, яку необхідно зберігти, не забувати про Свято-Андріївському Цвинтарі помолитись за тих, хто відійшов перед Господом. Владика Антоній ні дня ні години коли постанемо щоденного покаяння за наші незалежність Сполучених Штатів Америки та України, усіх хто зазнали внаслідок Голодомору та Чорнобильської катастрофи. Пам'яті паломники хто підтримував віру в Господа нашого в усіх нас. Саме тому, ми маємо великій відповідальність забезпечити віру в Господа нашого Ісуаса Христа, без котрого немає спасіння, названи відома.

У своїй проповіді, Митрополит Антоній, зазначив важливість сприяти нашому віру серйозно, усім серцем та усією душою. 

27
42 When it was already evening, since it was the day of preparation, the day before the sabbath, 43 Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the day before the sabbath, since it was the day of preparation, 44 Pilate was amazed that he was already dead. He summoned the council, who was himself awaiting the day before the sabbath, since it was the day of preparation, 45 And when he learned of it from the centurion, he gave the body to Joseph. 46 Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. 47 Mary Magdalene and Mary the mother of Joses watched where he was laid.

Chapter 16
1 When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. 2 Very early when the sun had risen, on the first day of the week, they came to the tomb. 3 They were saying to one another, “Who will roll back the stone for us from the entrance to the tomb?” 4 When they looked up, they saw that the stone had been rolled back; it was very large. 5 On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. 6 He said to them, “Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. 7 But go and tell his disciples and Peter, ‘He is going before you to Galilee; there you will see him as he told you.’” 8 Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

In truth, for us living today in 21st-century America, it is hard to relate to the very different role women had in 1st-century Palestine. The woman’s place was truly in the home – subordinate and obedient to her husband in all things; consigned to an existence of cooking, raising children, making clothing and a host of other never-ending domestic duties. Official Judaism accepted this as the Divine Law; the male order that dare not be overturned.

With even just a cursory glance through the Church calendar, we realize that of the many, many names listed – often very unusual by today’s standards – the overwhelming majority belong to men. We speak always of the Fathers of the Church, honoring their memory, and of Jesus’ presence in their teachings. We know our Holy Orthodox Church is governed by her Patriarchs and other bishops; men chosen by the Holy Spirit in succession of the men chosen by our Lord Himself to be his Apostles. We know, for valid theological reasons, our priests can only be men. Yes, we can convincingly argue that the Church is “a man’s world.” Yet today, this third Sunday of Pascha, as we continue celebrating the event that changes history and all creation, the Holy Church asks us to turn our thoughts to the Holy Myrrhbearers: Saints Mary Magdalene, Joanna, Salome (a daughter of Joseph according to some ancient sources), Mary (Joseph’s sister according to some ancient sources) the wife of Cleopas, Susanna, Mary and Martha of Bethany, and the Most-Holy Birth-Giver of God – all WOMEN!

In truth, for us living today in 21st-century America, it is hard to relate to the very different role women had in 1st-century Palestine. The woman’s place was truly in the home – subordinate and obedient to her husband in all things; consigned to an existence of cooking, raising children, making clothing and a host of other never-ending domestic duties. Official Judaism accepted this as the Divine Law; the male order that dare not be overturned.

From reading the Gospels, we know that one of the charges consistently leveled against our Lord by the Scribes and Pharisees was that he was attempting to “change the Law,” to “subvert the traditions of our ancestors.” We know of course, that this was not the case; He Himself explained, “I came not to abolish the Law, but to fulfill it” As the Lawgiver, he came to give a more perfect and complete understanding of the Law that had been posited since ancient times. This included revealing a much more exalted role for women. We know that although He did not choose women to be among the Twelve, many women were among his followers, and as St. Luke tells us, “they supported Him out of their means.” Even at the time of His crucifixion, when the “manly” disciples had fled out of selfish fear – except for John – the faithful women kept vigil.

Despite the cultural limitations and inhibitions they had absorbed over the years, these faithful women still felt the need to act – to do something, even if just one last gesture, to manifest their love for Jesus, Who to anoint the body of the Lord. They sacrificed the little they had saved up for their own families for ‘a rainy day’ because they realized they could not put a value on God’s love. Mary’s presence in their lives had been priceless and they were not going to skim now. They spared no expense. But they were not worried about the expense.

The Holy Myrrhbearers literally put their lives at risk to accomplish their goal. Cities in the ancient world were walled for good reason. The territory outside the walls was a no-man’s land domain of wild animals and brigands, especially after dark. Since our Savior’s tomb was in the garden near Golgotha, it was beyond the safety of the city walls. The women deliberately and knowingly stepped out into this vulnerability in order to express their love. Even more, assuming they made it safely to the tomb, the Roman guards would certainly have used any force necessary to prevent them from accessing the tomb. But they were not worried about the danger.

The Holy Myrrhbearers no doubt heard voices as they left their homes in that dark early morning stillness: “You’re going WHERE?” ... “To do WHAT?” ... “Are you CRAZY?” “How do you WOMEN think you are going to move that huge stone?” ... “You better be back here in time to get my breakfast ready!” Certainly, their plan to go and anoint the body of the Lord, by most people’s evaluation, was not realistic. How would they get to Him? As the expression goes, “The devil is in the details.” They were not concerned with other people’s perception of them. Yes, maybe it wasn’t practical; maybe it was positively foolish. But they were not worried about looking foolish.

And so what happened? This small band of the “weaker sex”, these frail women, were the first to hear the words that will resound throughout the universe as long as it exists: CHRIST IS RISEN! Not just a title, not just the name of the Man to whom the disciples had devoted their lives, but it was a title of discipleship; not Peter, who swore he would never deny the Lord; not James and John who vowed willingness to drink of the same cup He would – no, they had locked themselves away, paralyzed by fear into inactivity. Because the Holy Myrrhbearers, in faith, blinded themselves to everything except their desire to show their love for Christ, they were vouchsafed this unique and blessed experience.

There is a powerful lesson here for all of us. All of us profess our faith in Christ, yet it is the fearless, trusting, unhesitating faith of the Holy Myrrhbearers? Too often, despite our initial good intentions, we allow ourselves to be dissuaded

CHRIST IS RISEN! ХРИСТОС ВОСКРЕСЕ!
from expressing or acting out our faith. We fear the cost of living as Christians, whether in actual financial terms, or in terms of the time and energy or emotion it takes to offer ourselves to others out of love for Christ. We fear the danger of living as Christians – it always seems so much easier to maintain the status quo, so much safer to keep doing the same old things the same old ways, even if it means passing up the opportunities to make Christ manifest in our little corner of the world. We fear looking foolish by living as Christians, in a world that holds values and priorities that too often are very different from the Gospel.

The Holy Myrrhbearers did not compile any Gospels, they left us no Epistles; as far as we know, none of them died as martyrs. It would seem, in some cases, they faded back into history after that first Pascha morning, yet they remain unforgettable heroes of the Faith because of the powerful witness of their actions. Through their prayers, may we too have the courage to actively love Christ first, and then worry about the details later.

- Fr. Michael Kochis

Friends, prayer was essential to Christ Jesus in his humanity and it should be absolutely essential in our life. Make time for Christ! Pray as children talking to their loving father... Pray for our country... Pray for each other...

– Archbishop Daniel

Today is the National Day of Prayer, an annual observance held on the first Thursday in May, inviting people of all faiths to pause, reflect, and pray for our nation. This year is the 70th anniversary...

Days of prayer have been called for since 1775, when the Continental Congress designated a time for prayer in forming a new nation. Congress' bill establishing a National Day of Prayer was signed into law by President Harry S. Truman on April 17, 1952.
On the third of May 1971, the First Primate of our Church of the U.S.A., His Beatitude John, Archbishop of Philadelphia and Metropolitan of the Ukrainian Orthodox Church of North and South America, fell asleep in the Lord. The Funeral Services and Eulogies on his behalf, witnessed unto the entire world the extreme sorrow with which the clergy and faithful accepted his repose. Thousands of his spiritual flock along with all the clergy and faithful of other churches and faiths paid homage while he lay in state. Faithful of other Orthodox and faiths of other churches, clergy and faithful of other churches along with all the world the extreme sorrow with which the clergy and faithful witnessed unto the entire world the extreme sorrow with which the clergy and faithful accepted his repose. Thousands of his spiritual flock along with all the clergy and faithful of other churches and faiths paid homage while he lay in state.

He was particularly active during this Sobor and became one of three candidates who were elected to become Bishops of the Ukrainian Autocephalous Orthodox Church. He was consecrated Bishop by the Metropolitan of All-Ukraine, Wasyk Lipikwys and Archbishop Nestor Sharys. On 26 October 1921. At this time he became the Bishop of the Podil’ska Eparchy. This Episcopal Constituent Council of the Ukrainian Church was held on 23, just two years later, the Podil’ska Eparchy had over 300 Ukrainian parishes.

Metropolitan John in the 1930s

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Metropolitan John in the 1930s

The Archbishop remained in contact with the Church in Ukraine, but, by 1927 it was clear that the Communist regime would not stop its persecution of this Church, having by that year arrested all its Hierarchs and most of its clergy and destroyed most of the Church properties. By 1937 all the Bishops had been executed and there were no signs of the Church’s life existent. Unfortunately, the Ukrainian Autocephalous Orthodox Church had no opportunity to plead its case to the World Orthodoxy and the decisions and actions of its organizing Sobor have remained controversial to this day. Almost from the moment the 1921 Sobor concluded, the struggle for continued existence was doomed. Archbishop John rejected the claim of the Moscow Patriarchate jurisdiction, which replaced the Autocephalous Church in Ukraine and cut all ties to Ukraine.


The American-Ukrainian Orthodox Church of the USA was deeply affected by these facts, in that Archbishop John had been consecrated as one of the first three bishops of the Autocephalous Church in Ukraine and had not received the canonical recognition of world Orthodoxy. In spite of several attempts to plead his case before the Ecumenical Patriarchate no progress was made on the issue and in fact, all his correspondence went unanswered. The clergy and faithful of the American-Ukrainian Orthodox Church of the USA, however, were undaunted in their conviction and their commitment to build their own independent church, which continued to grow and develop spiritually and materially. With the Archdiocesan center located in Philadelphia, a seminary was established and the clergy needed to serve the spiritual needs of the faithful were educated and assigned – all of them working miracles in the establishment and building of new parishes all over the country. Archbishop John’s vision of what could be for the Ukrainian Orthodox faithful had become a blessed reality.

The Third Sobor of the UOC of USA St. Volodymyr Cathedral Chicago 1959

The Third Sobor of the UOC of USA St. Volodymyr Cathedral Chicago 1959

Metropolitan John completely immersed himself in the life of our Church and in American society. He became completely fluent in the English language comprehending that his faithful, who had immigrated to the USA beginning in 1880 and between World Wars I and II, had greatly assimilated to their new society. These were Ukrainians who never knew an independent Ukraine or a Ukrainian as a political entity to itself. They came from the regions of Ukraine that were occupied continually by neighboring nations like the Austro-Hungarian Empire, Poland and others. The Metropolitan gave them an identity upon which to build their church and he was capable of doing so in a language spoken by all. He was very articulate in English and expressed his deepest theological and pastoral concerns with ease in that language. He was keenly aware of the need to engage the youth of the Church.

In 1947, with the leadership of Fr. Volodymyr Bukata and Fr. Stephen Hallick-Holutiak, he formed the Ukrainian Orthodox League, the first of our Church Central Organizations. The organization has functioned for 74 years and has been the instigator of many historical developments in the life of the Church – the creation of our own Seminaries, the creation of a Diocesan Scholarship of All Saints Camp in Emlenton, PA, creation of scholarship programs – the Metropolitan John Scholarship Fund for seminarians and the Lynn Sawchuk-Sharon Kuzbyt scholarship for UOL members who attend college or university, the publication of an abundance of educational materials and ultimately the creation of a Junior Ukrainian Orthodox League of the USA in 1962 to prepare our youth for leadership roles in the life of our Church.

The two Ukrainian Orthodox jurisdictions co-existed in the USA for the next 17 years. They both expanded, with Archbishop John also heading the Ukrainian Orthodox Church in America under Archbishop John and Archbishop Michael. The two jurisdictions co-existed in the USA for the next 17 years. They both expanded, with Archbishop John also heading the Ukrainian Orthodox Church in America under Archbishop John and Archbishop Michael.

In 1936 the Ecumenical Patriarch accepted the Ukrainian Orthodox Church in America under his omophorion and in 1937 Bishop Bohdan (Spykla) was consecrated as bishop of the diocese. In his guidance the jurisdiction also began to thrive and the number of parishes and faithful grew, almost rivalling the growth of the American-Ukrainian Orthodox Church of the USA under Archbishop John.

The two Ukrainian Orthodox jurisdictions co-existed in the USA for the next 17 years. They both expanded, with Archbishop John also heading the Ukrainian Orthodox Church in America under Archbishop John and Archbishop Michael.

In 1962, the Ukrainian Orthodox Church in America united by signing an Act of Unification. Unfortunately, some clergy and parishes under Bishop Bohdan were not convinced and persuaded him to reject the union. Bishop Mstyslav did, however, join with the majority of Ukrainian Orthodox Church in America parishes and Archbishop John was
recognized as presiding prelate with his Cathedral in St. Vladimir Parish, Philadelphia, PA; Mstyslav as President of the Consistory and Archbishop of New York; and Archbishop Hennady leading the Chicago Eparchy of the now greatly expanded and renamed Ukrainian Orthodox Church of the USA. The Act of Unification was proclaimed during Divine Liturgy on the Feast of the Protection of the Mother of God – Pokrova – 14 October – in St. Volodymyr Cathedral by newly elevated Metropolitan John, Archbishop Mstyslav and Archbishop Hennady with the following words:

“From today our Churches, the American Ukrainian Orthodox Church of the United States of America and the Ukrainian Orthodox Church in America are united and form One, Holy Ukrainian Orthodox Church of the United States of America, which from this day forward will live and act as a Metropolia under one spiritual leadership and be governed by one constitution, which we at the same time collegially ratify and accept.”

We can only imagine the immense joy felt by the participants of this joint Sobor at hearing these words and what they envisioned to come in the life of their Holy Ukrainian Orthodox Church. It was a joy that resounded throughout the world and over the next two decades, many more parishes joined the united Church and still more were founded by recently arrived immigrants from the Displaced Persons camps in Germany. Even though he had decided to remain outside the newly united Church, Bishop Bohdan did attend the unification Liturgy to witness the event.

Work began in earnest on the next day with the Metropolitan Council, headed by Metropolitan John and the Consistory, headed by Archbishop Mstyslav, working diligently to bring more and more of the Ukrainian Orthodox faithful in the USA into the Church. The Metropolitan Council met frequently in those first months to make the decisions necessary for building a solid base for organized life in the Church. Under Metropolitan John’s administrative and spiritual guidance, the number of parishes joining and being established throughout the nation grew rapidly.

In 1950 the process was initiated to purchase the beautiful Hendrick Fischer property in South Bound Brook-Somerset, NJ. Of course, this became the impressive Metropolia Center that we know today with St. Andrew Memorial Church – the first monument to

the millions who perished in the genocidal Holodomor in the world, St. Andrew Cemetery, the Ukrainian Orthodox and Seminary Library (which is named after Metropolitan John), St. Sophia Seminary, the Consistory Administration building, the Ukrainian Cultural Center and the Ukrainian History and Education Center. These all continue to flourish to this day.

Meeting with Canadian bishops in Winnipeg, Canada 1968: Archbishop Andrew, Archbishop Michael, Metropolitan John, Metropolitan Ilarion and Archbishop Volodymyr.

and I thought I would never make
was conducted only in Ukrainian
was a whole new world, which
of the most difficult of my life. It
Seminary in Winnipeg, Manitoba,
have been enough to sustain my
he remembered me by name each
John numerous times during the
I was in the presence of Metropolitan
beginning of the comprehension of
a sermon been so successful in
Lord. Never before nor since has
preparing the way for coming of our
Baptist living in the wilderness
was, indeed, the definition of “holy”
him and to touch him because he
new priests into my life more than I did him
impression that anything else in
minutes. He was mine and I have
never appreciated another human
immediate response with tears
core of my being looking up to the
armon when this rather small man
will now be returning to Seminary
our conversation by saying: “You
this together in a description of the
Finally, he profoundly brought all
out of me all that was heavy on my
sad. Seeing my reaction, he led me
me aside and asked why I seemed
the priests in the parish residence
invited – as a seminarian – to join
mesmerized as always. I was
New Castle, PA. The Metropolitan
Holy Trinity Parish in neighboring
Then came the parish feast day at
Holy Trinity Parish in neighboring
New Castle, PA. The Metropolitan
served that day and I was just as
mesmerized as always. I was
invited – as a seminarian – to join
the priests in the parish residence
for lunch and an afternoon of good
cOMPANY. I do not know what gave
me away, but the Metropolitan called
me aside and asked why I seemed
sad. Seeing my reaction, he led me
into a bedroom and sat down in a
chair and I on the bed. With a sense
of compassion and love he pulled
out of me all that was heavy on my
heart and soul and with each issue
described how I am being tested
by God and/or tempted by Satan.
Finally, he profoundly brought all
this together in a description of the
lives of the desert fathers ending
our conversation by saying: “You
will now be returning to Seminary in
September, correct?” And my
immediate response with tears
was “Yes!” What I did not realize
at the time was that two hours had
gone by. This tower of a man, with
ten priests waiting to spend time
with him, never once gave the
impression that anything else in
his life mattered during those 120
minutes. He was mine and I have
never appreciated another human
being in my life more than I did him
at that moment.
I deliberately do not share the
details of our conversation because
it is not necessary. Suffice it to say
that it was a conversation that has
sustained me for the next 54 years –
the first five of them in seminary and
the University of Manitoba, followed
by the coming later this year by
the 49th anniversary of my priestly
service. I know that many others
have had similar experiences with
this man who gave his life to God
from childhood back in Volyn. May
his memory be eternal in God’s
Heavenly Kingdom and may his
soul rest in eternal happiness as
he awaits, along with all of us, for
our Lord’s return and the Great
and Final Judgment.

Antony, by the Grace of God the
fourth Metropolitan of the UOC of
the USA and in Diaspora

WASHINGTON, April 29, 2021 – The Steering Committee of
Ukrainian Americans for Biden and representatives of Ukrainian
American organizations were briefed by Chris Smith, Director for
Ukraine, Belarus, Moldova and the Caucasus at the National Security
Council, on April 26. The briefing, via Zoom, was a comprehensive
75-minute overview of topics that included plans to battle Russian
disinformation, sanctions, Nord Stream 2, Russia’s increasingly
threatening activity in the Black Sea, human rights violations, visa
and travel restrictions, and a recent $50 million allocation to Ukraine for
COVID relief.
The briefing, on National Security: U.S.-Ukraine Relations was
organized by the Office of Public Engagement at the request of
Ulana Mazurkevich, Ukrainian Americans for Biden (UAB) Steering
Committee member who serves on the Democratic National Committee
Ethnic Advisory Council.

William McIntee, the associate
director of the White House Office of Public Engagement, opened the
meeting by acknowledging the 35th anniversary of the April 26, 1986,
Chornobyl tragedy. Ms. Mazurkevich briefly explained the activities of
the UAB and introduced Ukrainian American representatives.
Mr. Smith began the briefing by immediately affirming the
Administration’s commitment to support Ukraine’s sovereignty and
territorial integrity. President Joe
Biden, he noted, is well versed in Ukrainian affairs, and fully
understands the importance that Ukraine holds for Europe and
Eurasia.
He explained that the strategy to
counter Russia’s aggression
against Ukraine includes diplomacy
and a high-level international
response. Another component
is security assistance, in keeping
with the benchmarks outlined in
the Ukraine Security Assistance
Initiative, including joint military
exercise and training.
The United States has three
major lines of effort in Ukraine, he
said. The U.S. supports Ukraine’s
Euro-Atlantic aspirations, such as
integration into NATO; will help
Ukraine fight corruption since
through corrupt actors, Russia gains
internal leverage, and is committed
to work with Ukraine on economic
and energy reforms. Improving
Ukraine’s energy infrastructure is
paramount to Ukraine’s security
and essential for Ukraine to achieve
long-term goals, he said. (On April
30, the U.S. Department of State
announced that Secretary Antony
Blinken would travel to Ukraine on
May 5-6).

The issue of Russian disinformation
in the United States and in Ukraine
was raised several times during
the briefing. Archbishop Daniel
Zelinsky, Ukrainian Orthodox
Church of the USA, who recently
returned from Ukraine, explained
that Ukraine is losing the
information war against Russian
disinformation in the occupied
Donbas and Crimea.
freedom is severely restricted, he noted. Ukrainian Orthodox Church faithful and Muslim Crimean Tatars are unable to practice their faith, and the Russian Orthodox Church plays a key role in the disinformation campaign.

Mr. Smith replied that the U.S. is developing a plan with Ukraine to establish a rapid response group that seeks to combat disinformation. The circumstances are challenging since Russia continues to undermine Ukraine and the assistance provided by the West. The plan is to help Ukraine establish a disinformation response center. Polina Chyzh, who helped establish the National Anti-Corruption Bureau of Ukraine, has been tapped to lead the effort.

Regarding Crimea, the United States recently implemented new sanctions on individuals and groups for human rights violations in Crimea, including repression of religious rights of Ukrainians and Crimean Tatars.

In terms of priorities, stated Andrew Futey, the president of the Ukrainian Congress Committee of America, the Administration should introduce additional sanctions against Russia, Russian corporations and individuals, including additional sanctions on Nord Stream 2. Banning Russia from the SWIFT International Banking Systems should be a serious option, he added. Mr. Futey suggested that the Administration seeks to get "one of the best" to fill the important role of the U.S. ambassador to Ukraine.

Michael Sawkiv Jr., the executive director of the Ukrainian National Information Services, reminded attendees that the Ukrainian American community has strong allies in Congress, strong bipartisan support, and members of Congress are willing to help the Administration implement pro-Ukraine policies. He noted that both the Magnitsky Act and GLOBA Magnitsky Act are powerful tools to enhance protection of human rights that can be used in addition to sanctions mandated by the Executive Branch.

Mr. Smith concurred that Ukraine enjoys strong support in Congress and Ukrainian American engagement is critical in ensuring that the new Administration continues to develop a bilateral agenda with Ukraine.
Пан Сміт заявив, що Президент Байден вже багато років вважає, що «Північний Потік-2» - це "погана угода для Європи", і це не енергетична угода, а геополітичний проект контролю для Росії. Адміністрація працює над тим, щоб припинити завершення добудови цього трубопроводу.

(Будівництво «Північного Потоку-2» розпочалося в 2017 році і було завершене на 90 відсотків, до того як було зупинено проектом в 2020 році на початку серпня. Порушуючи санкції, Росія планує завершити останні 10 відсотків проекту.)

Сполучені Штати підтримують політику відкритих дверей щодо членства в НАТО, продовжив пан Сміт, щоб Україна, Грузія та Молдова могли врешті приєднатися до Альянсу.

Нещодавнє визнання України як Партнера з Розширеними можливостями демонструє, що Захід високо цінує Україну, і подає сигнал про прихильність Сполучених Штатів до України. Враховуючи все це, Сполучені Штати Америка повинні обрати сильного кандидата для офісу наступного посла США в Україні.

Майкл Савків-Молодший, виконавчий директор Української Національної Інформаційної Служби, нагадав, що за останні роки, під час Революції Гідності, пан Сміт працював Офіцером Зовнішньої Служби в Посольстві США в Україні, і отримав нагороду Уоррена Крістофера за Видатні Долі на Політичній Сфері за його службу в Україні.

Сьогодні ДЕНЬ ЗЕМЛІ - я вдячний декану студентів - о. Василю Пасакас, та студентам Свято-Софіївської Української Православної Богословської Семінарії УПЦ США за опіку БОЖИМ створінням - насадженням квітів та дерев біля головних знаків Духовного Осередку Церкви в Савт Бавнд Бруці, Н. Дж.
Can you spot the 6 Differences?

Pick the correct answer
• The Myrrhbearing women came to the tomb on: Friday OR Saturday OR Sunday
• The angel told the women to: run and tell the Disciples He lives OR Run and make breakfast
• The women were scared and they: ran and hid OR they ran and told the men
• The Disciples hearing what the women said: ran out to search for the Lord OR did not believe them
• The Disciple that was not there when Jesus visited was: Joseph OR Thomas OR Nathan
• Before His Ascension to Heaven, the Lord prepared breakfast for the Disciples: True OR False
Paska Bread Pudding

The perfect way to use up leftover Paska Bread

BREAD PUDDING INGREDIENTS:
- 1 Paska (or Panettone)
- 8 large eggs
- 1 1/2 cups whipping cream
- 2 1/2 cups whole milk
- 1 1/4 cups sugar
- Butter (to butter pan)

Optional:
- Raisins (soaked in Amaretto)
- Sliced almonds or walnuts for topping

SAUCE INGREDIENTS:
- 1/2 cup whipping cream
- 1 1/2 cups whole milk
- 3 tablespoons sugar
- 1/4 cup amaretto liqueur
- 2 teaspoons cornstarch or all-purpose flour

(The amaretto sauce can be made 3 days ahead. Cover and refrigerate. Reheat before serving.)

Bread Pudding Preparation:
- Preheat the oven to 350 F
- Cut the Paska or Panettone into cubes
- If using raisins, per your preference mix them in with the bread cubes or leave to sprinkle on top
- Place the bread cubes into a buttered casseroles pan
- Whisk 8 eggs in a large bowl
- Add whipping cream, whole milk, sugar and mix well
- Pour the mixture over bread cubes
- Press cubes into mixture
- Let it stand for 30 minutes
- If adding a topping – sprinkle top with sliced almonds, walnuts, brown sugar, etc. as desired
- Bake for 45 minutes - until the pudding puffs and is set in the center, about 45 minutes.
- Cool slightly.

Sauce Preparation:
- Bring the cream, milk, and sugar to a boil in a heavy small saucepan over medium heat, stirring frequently.
- In a small bowl, mix the amaretto and cornstarch to blend and then whisk into the cream mixture.
- Simmer over medium-low heat until the sauce thickens, stirring constantly, about 2 minutes.
- Set aside and keep warm.
- Spoon the bread pudding into bowls, drizzle with Amaretto sauce, serve and enjoy.

Adzima Jr., Russell of Pittsburgh, PA on April 12, 2021 at the age of 93 years, officiating clergy Fr. John Charest of Sts. Peter & Paul Parish, Carnegie, PA 15106.

Arnot, Marie of Bath, PA on April 7, 2021 at the age of 92 years, officiating clergy Rev. Oleg Kravchenko of Holy Assumption Parish, Northampton, PA.


Dzurzyn, Kathleen Nancy of Austintown, OH on August 28, 2020 at the age of 78 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Fedyna, Dinab M. Fedyna of Youngstown, OH on February 7, 2021 at the age of 92 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Gazella, Mark of Carnegie, PA on April 12, 2021 at the age of 63 years, officiating clergy Fr. John Charest of Sts. Peter & Paul Parish, Carnegie, PA 15106.

Goncey (Korzandovich), Mary of Austintown, OH on November 26, 2020 at the age of 102 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Hanna, Mary E of Fairway Park, OH on April 4, 2021 at the age of 84 years, officiating clergy Fr. Denis Krivol of St. Nicholas Parish, Lakewood, OH.

Jarusik (Pulach), Patricia of West Hartford, CT on March 13, 2021 at the age of 79 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, North Branin, OH 44605.

Kovalesky, Dorosh, Olga of Whitbourn, PA on March 8, 2021 at the age of 96 years, officiating clergy Rev. Oleg Kravchenko of Holy Assumption Parish, Northampton, PA.

Kramer, Jennie of Allentown, PA on April 9, 2021 at the age of 100 years, officiating clergy Rev. Richard Jendras of St. Mary Parish, Allentown, PA 18102.

Lapushansky, Mary of Youngstown, OH on January 12, 2021 at the age of 99 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Lobor, David of Pittsburgh, PA on March 8, 2021 at the age of 58 years, officiating clergy Fr. John Charest of Sts. Peter & Paul Parish, Carnegie, PA 15106.

Mark, Robert of Poland, OH on October 6, 2018 at the age of 73 years, officiating clergy Fr. Gregory Becker of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Maurz Sabolsky, Stephanie of Baden, PA on March 30, 2021 at the age of 90 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA 15067.

Musichuk, Esther A of Parma, OH on October 6, 2019 at the age of 92 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Novak, Waldeen Marie of Youngstown, OH on February 11, 2021 at the age of 83 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Pupa, Marie of , OH on April 20, 2020 at the age of 90 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Szczesniak, Ewodia of Honey Brook, PA on March 10, 2021 at the age of 95 years, officiating clergy Fr. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.

Trynpiak, Olga Anna of Bay Village, OH on April 9, 2021 at the age of 65 years, officiating clergy Fr. J. Nakonachyn / Fr. M. Hontar of St. Vladimir Parish, Parma, OH 44134.

Woyter (Romanowsky), Stella of Hilliard, OH on April 12, 2020 at the age of 90 years, officiating clergy Fr. Ivan Tcholpko of Sts. Peter & Paul Parish, Youngstown, OH 44509.
may god grant to them many happy and blessed years!

His Eminence Archbishop Daniel (Bishop)  5/10/2008
His Eminence Archbishop Daniel (Priest)  5/12/2001
Rev. Volodymyr Yavorskyi  5/5/2018
V. Rev. Wolodyymr Wronskij  5/6/1990
Rev. Mark Swindle  5/7/2011
V. Rev. Wolodyymr Paszko  5/10/1980
Protopresb. Alexis Limoncenko  5/17/1955
V. Rev. Peter Levko  5/19/1991
V. Rev. Stephen Hutnick  5/20/1984
Protopresb. Myron Oryhon  5/20/1979
V. Rev. Robert Holet  5/24/1981
Rev. Theophan Mackey  5/29/2014
V. Rev. Igor Krekhovetsky  5/31/1994

Do not just read the pages of the Bible and Holy Scripture, but live the pages, allowing them to lead you along the path towards God and salvation.

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

Clergy and Deacons:
15th 1972 - PROTOPRIEST VASYL KUSHIL
16th 1976 - PROTOSBRAINER ANDREW DWORAKIW
16th 1977 - PROTOSBRAINER PAUL DARMOC
19th 1978 - PROTOSBRAINER PAVLO FALKO
21st 1981 - DEACON PAVLO PUSHKARIN
9th 1984 - PROTOSBRAINER FEDERIK KOWALENKO
13th 1985 - PROTOSBRAINER FEDIR BILECKY
11th 1991 - MITRED PROTOPRIEST MYKOLA HALETA
30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 - PROTOPRIEST DMUYTO SENETA
14th 2004 - PROTOPRIEST DMUYTO MAMCHUR
16th 2018 - PROTOPRIEST BAZYL ZAWIERUCHA
We are very excited to announce the summer 2021 programs for the Ukrainian Orthodox Church of the USA Camping Ministry at All Saints Camp.

In keeping with the best practices with Covid-19 prevention as specified by the Centers for Disease Control and Prevention and American Camp Association, we have made some modifications to our normal camp schedule and program. Camp will look and feel slightly different this summer, but the utmost thought has been put into planning a safe and fun experience for all campers!

Some of the adjustments for this year include:

• Shorter program duration
• Half capacity of campers per cabin (ex. 4 campers + 1 staff per cabin for DCSC and TC; 1 family per cabin for MM/DM and St. Nicholas)
• Cohort groups for activities, cabin assignment and meals
• Social distancing and mask requirements as deemed necessary
• Assigned drop-off and pick-up times
• Adjusted program ages for THIS YEAR ONLY

For the full plan, you may go to the OYM website.

The dates for our programs are as follows:

• Virtual Week for DCSC and TC - June 28 - July 2
• Diocesan Church School Camp – July 5 - 9
• Teenage Conference – July 11 - 16 (current High School Graduate)
• Mommy & Me/Daddy & Me – August 8 - 11
• St. Nicholas Program - August 13 -16
• Family Fest – September 3 -6

Staggered registration will begin May 6th. The registration schedule will be available on the camping programs registration page.

We are looking forward to being with you at camp this year. If you have any questions, please contact the Office of Youth Ministry at uocyouth@aol.com. Full information about camp this year may be found at www.uocyouth.org.

TAБІР ВСІХ СВЯТИХ ВІДКРИВАЄТЬСЯ
2021 CAMPING PROGRAM SEASON
CHRIST IS RISEN!

Ми надзвичайно раді повідомити Вас про програми Кемпінгу Всіх Святих Української Православної Церкви США.

Відповідно до найкращих практик профілактики Covid-19, визначених Центрами контролю та профілактики захворювань та Американською Асоціацією Кемпінгу, ми внесли деякі зміни в наш звичайний графік табору. Табір буде виглядати децю по-іншому, ніж зазвичай, але найбільше зусиль було вкладено в планування безпеки та веселого досвіду для всіх відпочиваючих!

• Ось деякі коригування, які будуть в цьому сезоні:
  • Коротша тривалість програми
  • Половина місць дітей в кабінці (напр. 4 дітей + 1член персоналу в кабінці для Дитячого Церковного Шкільного Табору та для Конференції Підлітків; 1 сім’я в кабінці для Мама і Я, Тато і Я, та для програми св. Миколай)
  • Когортні групи для заняття та призначення кабінок
  • Якщо буде необхідність - зберігати соціальну дистанцію та носити маски.
  • Буде призначено час для заїзду та виїзду
  • Змінена вікова категорія програми - ТІЛЬКИ ЩОГО РОКУ

Повний план можна переглянути на веб-сайті OYM.

Дати програм сезону 2021:

• Віртуальний тиждень для Дитячого Церковного Шкільного Табору та для Конференції Підлітків; 28 червня - 2 липня
• Дитячий Церковний Шкільний Табір: 5-9 липня (вік 10-13)
• Конференція Підлітків: 11-16 липня (вік 14-18 років або випускники середньої школи)
• Мама і Я / Тато і Я: 8-11 серпня (від 4 до 9 років + батьки)
• Програма Святого Миколая: 13-16 серпня (Сімейний табір для дітей з особливими потребами; річного віку)
• Сімейний Фестиваль: 3-6 вересня (для всіх вікових груп)

Ми сподіваємося, що оголосимо додаткові програми впродовж літа. Реєстрація розпочнеться з середини травня, а дати реєстрації будуть розподілені за віком. Графік реєстрації буде доступний на сторінці реєстрацій програм табору. Через додаткову підготовку до цього року ми не зможемо прийняти реєстрацію протягом двох тижнів після того як ви оберете свою програму.

Ми також потребуємо працівників та волонтерів для всіх програм. Будь ласка, зв’яжіться з офісом OUM для отримання інформації.

Ми з нетерпінням чекаємо того дня щоб побувати разом з Вами на таборі цього року. Якщо у вас є які-небудь запитання, будь ласка, звертайтеся до Управління у Справах Молоді за адресою uocyouth@aol.com. Повну інформацію про табір цього року можна знайти на веб-сайті www.uocyouth.org.
His Eminence Metropolitan Antony & His Eminence Archbishop Daniel will give a special commencement day presentation on-line. If you are interested in attending, please submit the following information on your 2021 graduates to vladkyadaniel@aol.com

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

Please submit the following information on your 2021 graduates to vladkyadaniel@aol.com

Help our Seminarians to Minister to the Children of Ukrainian Orphanages. Допоміжть нашим семінарістам проводити діти у українських Сиротинцях.
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25 СІЧНЯ - 6 ЛЮТОГО

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УВАГА: Мало кількість місць
ATTENTION: Limited Space Available


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#UOCMUGS
MAY CELEBRATIONS
У ТРАВНІ СВЯТКУЄМО

1 Great Saturday
Велика Субота

2 Pascha – the Resurrection of Christ
Пасха – Воскресіння Христове

3 Bright Monday (Fast-free week)
Світлий Понеділок (Всієдна седмиця)

4 Bright Tuesday
Світлий Вівторок

5 Great-Martyr George
Вмч. Георгія (Юрія) Побідоносяць

6 Bright Saturday
Holy Apostle and Evangelist Mark
Світла Субота
Апостола і евангеліста Марка

9 Antipascha - St. Thomas Sunday
Антипасха – Неділя Св. Ап. Фоми

13 Holy Apostle James
Св. Ап. Якова

16 Sunday of the Myrrh-bearing Women
Неділя Жінок-Мироносиць

19 Venerable Job of Pochaiv
Прп. Іова Почаївського

24 Holy Equals-to the Apostles
Methodius and Cyril
Рівносім, Мефодія і Кирила
JUNE CELEBRATIONS
У ЧЕРВНІ СВЯТКУЄМО

6
Sixth Sunday of Pascha - The Blind Man
Неділя 6-та після Пасхи - Про сліпородженого

10
THE ASCENSION OF OUR LORD
ВОЗНЕСІННЯ ГОСПОДНЕ

13
Seventh Sunday of Pascha - Fathers of the First Ecumenical Council
Неділя 7-ма після Пасхи - свв. отці Першого Вселенського Собору

19
Memorial Saturday
Помічная Субота

20
PENTECOST - Trinity Sunday
П’ЯТИДЕСЯТНИЦЯ
- День Святої Тройці

21
Day of The Holy Spirit
День Святого Духа

24
Holy Apostles Bartholomew and Barnabas
Апостолів Варфоломія і Барнаби

27
All Saints
Всіх Святих

28
St. Michael, first metropolitan of Kyiv
Святителля Михайла, першого митрополита Київського

Ukrainian Orthodox Church of the USA
135 Davidson Ave.
Somerset, NJ 08873

Make a donation to support the Ministry of the Ukrainian Orthodox Church of the USA
Зробіть пожертву для підтримки Відділів Служіння Церкви

Please, consider making a donation to the ministry of the UOC of the USA:

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Bank Transfer - please contact treasurer@uocofusa.org for details

Checks - made payable to UOC of the USA - and mailed to the Consistory Offices:

Ukrainian Orthodox Church of the USA
135 Davidson Ave.
Somerset, NJ 08873
CALENDAR OF EVENTS

Get involved in the life of your Church!
The success of all Church sponsored events depends upon your active participation!

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<td>Diocesan Church School Camp</td>
<td>July 5 – 9</td>
</tr>
<tr>
<td>Teenage Conference</td>
<td>July 11 – 16</td>
</tr>
<tr>
<td>Mommy &amp; Me/Daddy &amp; Me</td>
<td>August 8 -11</td>
</tr>
<tr>
<td>St. Nicholas Program</td>
<td>August 13 -16</td>
</tr>
<tr>
<td>Family Fest</td>
<td>September 3 -6</td>
</tr>
<tr>
<td>Ascension of our Lord</td>
<td>June 10</td>
</tr>
<tr>
<td>HOLY LAND Pilgrimage</td>
<td>Jan 25 - Feb 6 2022</td>
</tr>
</tbody>
</table>