

Sunday Bulletin
February 16th, 2025 Sunday of the Prodigal Son
The Meeting of the Lord



Sts. Peter & Paul Ukrainian Orthodox Church
1025 N Belle Vista Ave, Youngstown, Ohio 44509



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Ministries:

Altar Servers
Church Choir
Church School
Adult Education
St. Mary's Sisterhood
Sts. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter
Youth Ministry
Orphanage Mission Ministry
Bingo Team
Fr Mykola Zomchak - Editor

Website:

<http://www.stspeterpauluoc.org>



STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration
of the Resurrection of Christ*



Sunday Bulletin

February 16th, 2025 Sunday of the Prodigal Son
The Meeting of the Lord

In Memory of Elaine Ulbricht

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Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
granting life to the world.
The powers of heaven therefore cried to You, O Giver of Life:
"Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!"

Troparion — Tone 1 *(Of the Feast of the Meeting of our Lord)*

Hail, Virgin Theotokos, full of grace; / for from you has shone forth the Sun of Righteousness, Christ our God, / giving light to those in darkness. / Be glad, O righteous Elder; / for you received in your arms the Redeemer of our souls, / Who bestows upon us the resurrection.

Tone 1 Kontakion

As God, You rose from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to You:// “You are the Giver of Resurrection to all, O Christ!”

Kontakion — Tone 1 *(Of the Feast of the Meeting of our Lord)*

By Your birth, You sanctified a virginal womb, / and fittingly You blessed Simeon’s hands, O Christ God; / even now You have saved us by anticipation. / Grant peace to Your faithful people whom You have loved, O only Lover of mankind.

Tone 1 Prokeimenon

*Let Your mercy, O Lord, be upon us /as we have set our hope on You! (Ps. 32:22)
V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)*



The Reading is from the Letter of the Holy Apostle Paul to Corinthians 6:12-20

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit *with Him*. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

The Reading is from the Letter of the Holy Apostle Paul to Hebrews 7:7-17 *(For the Feast)*

Now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical

priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: “*You are a priest forever According to the order of Melchizedek.*”

Alleluia and Verses Tone 1

V. God gives vengeance unto me, and subdues people under me. (Ps. 17:48)

V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps. 17:51)

Alleluia, Alleluia, Alleluia!

The reading is from the Gospel according to St. Luke 15:11-32

Then He said: “A certain man had two sons. And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me.*’ So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.* “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.” ’ “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ “But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it,* and let us eat and be



merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. “Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ “But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ “And he said to him, ‘Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’

The reading is from the Gospel according to St. Luke 2:22-40 (For the Feast)



Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.” And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: “Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation, Which You have prepared before the face of all peoples, A light to *bring* revelation to the Gentiles, And the glory of Your people Israel.” And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother, “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman *was* a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest!

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Eleonor, Julian Naumenko, Patricia Huly, David Scharba, John Senediak, Ann & George Klein, Sophia Karpa, Iryna Farion, Charles Demetrios, Nun Antonina, Elaine Cartier, Betty Ewanish, William Zemko, Mary Gula, Mykola Prychodczenko, Oleksander Dmytro. Victims of the war in Ukraine.



PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE

Metropolitan Anthony, Archbishop Daniel, Tom Drabick, Walter Duzzny, Lori, Christine Kline, Arlene Hawryluk, Jerry Zets, Larry, Darlene Moon, Jeff Smith, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Richard Scharba, Brittany, Matt, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka



Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People suffering from any illnesses. Ukrainian people suffering from war.

FEBRUARY BIRTHDAYS

1 Rich Semchee 1 Avery McCormick 2 Katie & Bernie Rogenski's 4 Walter Duzzny 7 Gertrude Senediak 15 Christina M. Thornton 16 Michael Semchee 20 Tamara Betts	21 Dee Bralish 23 Carole Senediak 2 Thomas G DeLuca 25 Kyle Crown 26 Walter Malys 27 Irene Hustic 27 Sandy Burlock
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OUR OFFERINGS TO THE LORD	On Feb 2	On Feb 9
General:	\$ 2710.00	\$ 1109.00
Renovation:	\$ 40.50	\$ 144.00
Online Donations on Tithe.ly	\$ 20.00	\$ 20.00

Bulletin Dedication *(in memory or in honor)*

<u>Sun Feb 2</u> 1. Available 2. Available	<u>Sun Feb 9</u> 1. Dedicated 2. Dedicated	<u>Sun Feb 16</u> 1. Dedicated 2. Available	<u>Sun Feb 23</u> 1. Dedicated 2. Available	
<u>Sun Mar 2</u> 1. Dedicated 2. Dedicated	<u>Sun Mar 9</u> 1. Available 2. Available	<u>Sun Mar 16</u> 1. Available 2. Available	<u>Sun Mar 23</u> 1. Available 2. Available	<u>Sun Mar 30</u> 1. Available 2. Available

For bulletin dedication please call – 330-799-3830, Fr Mykola

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



* (*HEARING CONFESSIONS ON SUNDAYS BEFORE LITURGY 8:30AM - 9:15AM*)

- Sunday, February 16, 9:30AM – **Divine Liturgy, Sunday of Prodigal Son.**
The Meeting of the Lord.
- Sunday, February 23, 9:30AM – **Divine Liturgy, Sunday of the Last Judgment,**
Meatfare Sunday.
- Sunday, March 2, 9:30AM – **Divine Liturgy, Sunday of Expulsion from Paradise,**
Cheesefare Sunday, of Forgiveness.
- Monday, March 3 – **** THE BEGINNING OF THE GREAT LENT ****
- Tuesday, March 4, 6:00 PM – **Penitential Canon of St Andrew.**
- Thursday, March 6, 6:00 PM – **Penitential Canon of St Andrew.**
- Friday, March 7, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, March 9, 9:30AM – **Divine Liturgy, 1st Sunday of Great Lent, of Orthodoxy**
- Sunday March 9, 5:00 PM – **Sunday Lenten Vespers – at Archangel Michael**
Greek Orthodox Church. At 401 - 12th Street, Campbell, OH
- Friday, March 14, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, March 16, 9:30AM – **Divine Liturgy, 2nd Sunday of Great Lent, G. Palamas**
- Sunday March 16, 5:00 PM – **Sunday Lenten Vespers – at Saint John the Baptist**
Orthodox Church at 2220 Reeves Road Warren, OH
- Friday, March 21, 6:00 PM – **Liturgy of Presanctified Gifts**
- Sunday, March 23, 9:30 AM – **Divine Liturgy, 3rd Sunday of Great Lent,**
Adoration of Cross.
- Sunday, March 23, 5:00 PM – **Sunday Lenten Vespers – at St. Nicholas**
Orthodox Church at 2053 North Road, NE, Warren, OH
- Friday, March 28, 6:00 PM – **Liturgy of Presanctified Gifts**
- Sunday, March 30, 9:30 AM – **Divine Liturgy, 4th Sunday of Great Lent,**
Venerable John Listvychnyk
- Sunday, March 30, 5:00 PM – **Sunday Lenten Vespers – at St. Demetrios**
Greek Orthodox Church at 429 High St NE, Warren, OH
- Friday, April 4, 6:00 PM – **Liturgy of Presanctified Gifts**
- Sunday, April 6, 9:30 AM – **Divine Liturgy, 5th Sunday of Great Lent,**
Venerable Mary of Egypt
- Sunday, April 6, 5:00 PM – **Sunday Lenten Vespers – at St. Nicholas**
Greek Orthodox Church 220 North Walnut Street, Youngstown, OH

- Friday, April 11, 6:00 PM – **Liturgy of Presanctified Gifts**
- Sunday, April 13, 9:30 AM – **Divine Liturgy, 6th Sunday of Great Lent**

PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.

Upcoming dates & events

- Feb 22 – “Zapusty Celebration” - Celebration before entering the Great Lent: Dinner, Music, Fellowship on Saturday February 22 at 5 to 8 pm. Please sign up in the back of the church.
- Mar 2 – Sisterhood will organize a fellowship.
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

Church School Calendar

- * Church School - Feb 16
- * Church School – Feb 23
- * Church School – Mar 2

Sr. UOL Calendar

- Sunday, February 23 – Sr UOL Meeting
- Saturday, March 15 – UOL Pan-Orthodox Lenten Retreat (OHIO / WESTERN PA) Sat, Mar 15

Pyrohy Schedule

ORDER BY DATE:	WORK DAY	WORK DAY	PICK-UP DAY
Feb. 24	Feb. 25	Feb. 27	Feb. 28
March 10	March 11	March 13	March 14
March 24	March 25	March 27	March 28
April 7	April 8	April 10	April 11
May 12	May 13	May 15	May 16

Choir Rehearsal Schedule

February	March	April
Wed, Feb 26 at 7pm	Wed, Mar 5 at 7pm Wed, Mar 19 at 7pm Wed, Mar 27 at 7pm	Wed, Apr 9 at 7pm

“Let us not be ashamed to return to our Father, for great is the mercy of our Lord. He does not demand an account of our past, nor does He grow angry and shut His door. Rather, He welcomes us with open arms, as He did the prodigal son”

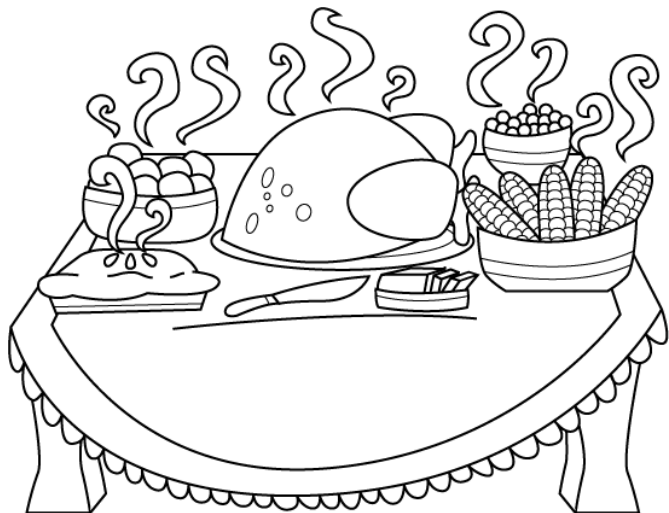
- St. John Chrysostom

Join Us for Zapusty!

(Celebration before entering
the Great Lent
- the Ukrainian Mardi Gras)

Dear Parish Family,

Before we begin the solemn
journey of Great Lent, we
invite you to celebrate
Zapusty with us - our final
feast before the Lenten fast!



This joyful gathering is a time for fellowship, delicious food, music and shared traditions as we prepare our hearts for the season ahead.

Free admission! You are welcome to bring your favorite dish to share - whether it's a cherished family recipe or a simple favorite - and let's enjoy this evening together in good company!

- Date: Saturday, February 22
- Time: 5:00 - 8:00 PM
- Location: Church Hall

To help us plan, please sign up in the back of the church.
We look forward to celebrating with you!



On the Prodigal Son

The parable of the Prodigal Son (Luke 15:11-32) is one of the most powerful illustrations of God's boundless mercy and love. It tells the story of a wayward son who squanders his inheritance in reckless living, only to find himself broken, hungry, and alone. In his desperation, he decides to return home, hoping for nothing more than to be treated as a servant. Yet, before he even reaches the door, his father runs to embrace him, restoring him fully as his beloved son.



At its heart, this parable reveals God's unwavering love for each of us. No matter how far we stray, how deeply we fall into sin, or how much we feel unworthy, God is

always ready to welcome us home with open arms. The father's response is not one of anger or punishment but of joy—because his son, who was lost, has been found.

However, the story does not end there. The older brother, who remained faithful and obedient, reacts with resentment. He cannot comprehend how his father could celebrate someone who had so foolishly wasted everything. This part of the parable speaks to our own struggles with judgment, self-righteousness, and the difficulty of accepting God's mercy for others. It challenges us to see the Father's love not as something that can be earned but as a gift freely given.

This parable invites us to reflect on our own lives:

- Are we like the younger son, lost in sin but afraid to return?
- Are we like the older son, struggling with resentment when God shows mercy to others?
- Or are we learning to be like the father, reflecting God's love and forgiveness to those who need it most?

Ultimately, the Prodigal Son reminds us that no matter where we have been, the Father's arms are always open. All we need to do is take the first step home.

Reflection on the Feast of the Meeting of the Lord

The Feast of the Meeting of the Lord (Сретения Господне) is a moment of deep spiritual significance, marking the encounter between God and His people. When the righteous Simeon and the prophetess Anna met the infant Christ in the temple, it was not just a personal moment of fulfillment for them—it was a revelation to the world. The long-awaited Messiah had come, and those who had eyes of faith recognized Him.



Simeon's words, "Lord, now let Your servant depart in peace" (Luke 2:29), remind us of the fulfillment that comes when we truly encounter Christ. He had waited his entire life for this moment, and when it finally arrived, he was filled with peace. This raises a question for us: Have we truly met Christ in our own lives? Do we long for Him as Simeon did?

This feast also reminds us of the importance of patience and faithfulness. Simeon and Anna spent their lives in expectation, trusting in God's promise. In our world of instant gratification, their example teaches us to wait upon the Lord, trusting that His promises will be fulfilled in the right time.

Finally, the Feast of the Meeting is a moment of revelation—Christ is declared as "a light to the Gentiles and the glory of Israel." He comes as a light to all people, but as Simeon warns, He is also a sign that will be opposed. Christ's presence in the world demands a response: will we receive Him with joy, as Simeon and Anna did, or turn away from Him?

As we celebrate this feast, let us ask ourselves: Are we ready to truly meet the Lord? Have we prepared our hearts to receive Him? May we, like Simeon, recognize Christ's presence in our lives and find in Him the peace that surpasses all understanding.

The Feast of the Meeting of the Lord highlights several key virtues that we can strive to cultivate in our own lives:

- Faith – Simeon remained faithful to God's promise, trusting that he would see the Messiah even after many years of waiting.
- Patience – Simeon spent his life in expectation, demonstrating the virtue of patiently waiting for God's timing.
- Hope – Despite his old age, he never lost hope that God's promise would be fulfilled.
- Humility – Christ, the King of the universe, was presented in the temple in humility, reminding us that true greatness is found in humility.
- Obedience – Mary and Joseph brought Jesus to the temple in obedience to the Law, teaching us the importance of following God's commandments.
- Wisdom – Simeon was granted divine wisdom to recognize Christ, showing that true wisdom comes from God and discernment in the Spirit.
- Love – Simeon received Christ with love and reverence, recognizing Him as the fulfillment of God's promise.
- Peace – Simeon's words, "Now let Your servant depart in peace," show that encountering Christ brings the ultimate peace that surpasses all understanding.

This feast reminds us that by cultivating these virtues, we too can truly "meet the Lord" in our daily lives.

Orthodox Christianity 101

PRAYER

Prayer is essential to Christian life. Jesus Christ himself prayed and taught men to pray. One who does not pray to God cannot be a follower of Christ.

In the Orthodox Church all prayer is Trinitarian. We pray in the Holy Spirit, through Jesus the Son of God, and in his name, to God the Father. We call God “our Father” because Jesus has taught us and enabled us to do so. We have the capability of addressing God as Father because we are made sons of God by the Holy Spirit (see [Rom 8](#)).

In the Church we also address prayers to Christ and the Holy Spirit, the Divine Persons who are one with God the Father and exist eternally in perfect unity with him, sharing his divine being and will. In the Church we also pray to the saints—not in the same way as we pray to the Persons of the Holy Trinity, but as our helpers, intercessors, and fellow-members of the Church who are already glorified with God in his divine presence. Foremost among the saints and first among the mere humans who are glorified in God’s Kingdom is Mary, the Theotokos and Queen of Heaven, the leader among our saintly intercessors before God. We can also pray to the holy angels to plead our cause before God.

In the traditional catechism of the Church three types of prayer are listed: asking, thanking, and praising. We can add a fourth type which can be called lamenting before God, questioning him about the conditions of life and the meaning of our existence, particularly in times of tragedy and confusion. We very often find all four kinds of prayer in the Bible.

Sometimes prayer is defined as a dialogue with God. This definition is sufficient if we remember that it is a dialogue of silence, carried on in the quiet of our hearts. In the Orthodox Church a more ancient and traditional definition of prayer calls it the lifting of the mind and heart to God, the standing in his presence, the constant awareness and remembrance of his name, his existence, his power and his love. This is the kind of prayer which is also called “walking in the presence of God.”

The purpose of prayer is to have communion with God and to be made capable of accomplishing his will. Christians pray to enable themselves to know God and to do his commandments. Unless a person is willing to change himself and to conform himself to Christ in the fulfillment of his commandments, he has no reason or purpose to pray. According to the saints, it is even spiritually dangerous to pray to God without the intention of responding and moving along the path that prayer will take us. Praying is not merely repeating the words of prayers. Saying prayers is not the same as praying. Prayer should be done secretly, briefly, regularly, without many words, with trust in God that he hears, and with the willingness to do what God shows us to do (see [Mt 6.5–15](#); [Lk 11](#) and 18; [Jn 14–17](#)).

The Orthodox Church follows the Old Testament practice of having formal prayers according to the hours of the day. Christians are urged to pray regularly in the morning, evening and at meal times, as well as to have a brief prayer which can be repeated throughout the day under any and all circumstances. Many people use the Jesus Prayer for this purpose: “Lord Jesus Christ, Son of God, have mercy on me, a sinner!” Of course, the form of the prayer is secondary and may vary from person to person. It is the power of the prayer to bring us to God, and to strengthen us in doing his divine will that is essential.



The prayers of a person at home differ from those in church, since personal prayer is not the same as the communal prayer of the Church. The two types of prayer are different and should not be confused.

When we go to church to pray, we do not go there to say our private prayers. Our private prayers should be said at home, in our room, in secret, and not in church ([Mt 6.5–6](#)). This does not mean that we do not bring our personal cares, desires, troubles, questions and joys to the prayer of the Church. We certainly can, and we do. But we bring ourselves and our concerns to church to unite them to the prayer of the Church, to the eternal prayer of Christ, the Mother of God, the saints and the brothers and sisters of our own particular church community.

In church we pray with others, and we should therefore discipline ourselves to pray all together as one body in the unity of one mind, one heart and one soul. Once again this does not mean that our prayers in church should cease to be personal and unique; we must definitely put ourselves into our churchly prayer. In the Church, however, each one must put his own person with his own personal uniqueness into the common prayer of Christ with his Body. This is what enriches the prayer of the Church and makes it meaningful and beautiful and, we might even say, “easy” to perform. The difficulty of many church services is that they are prayers of isolated individuals who are only physically, and not spiritually, united together.

The formal Church services are normally rather long in the Orthodox Church. This is so because we go to church not merely to pray. We go to church to be together, to sing together, to meditate on the meaning of the faith together, to learn together and to have union and communion together with God. This is particularly true of the Divine Liturgy of the Church (see “The Divine Liturgy,” below). If a person wants merely to pray in the silence of his heart, he need not-and, indeed, he should not go to the church services for this purpose. The church services are not designed for silent prayer. They exist for the prayerful fellowship of all God’s people with each other, with Christ and with God.

Ukrainian Orthodox Church of the USA



1. Ukrainian Orthodox Word

Link - www.uocofusa.org/uow

Ukrainian Orthodox Word (UOW)

is the official publication of the Ukrainian Orthodox Church of the USA, and is published every month! It contains very interesting information about the Orthodox Faith and the Life of our Church !

2. UOC Youth Interactive Magazine

Link - <https://flightml5.com/bookcase/zuxrm/red>

UOC Youth Interactive Magazine

Office of Youth & Young Adult Ministry of our Church publishes this interactive magazine quarterly for youth and teenagers. It is very interesting for adults as well! A lot to learn about the Orthodox Faith through the wonderful online magazines with videos in them!

or Scan the QR-code →



Camping Ministry Sunday – Feb 16, 2025

Beloved clergy, faithful, and cherished youth of our Holy Ukrainian Orthodox Church of the USA: Christ is Among us!

With the blessing of His Eminence Metropolitan Antony, we dedicate February 16, 2025, as Camping Ministry Sunday, and gather in prayerful reflection upon one of the Church's most sacred responsibilities: the spiritual nurturing and care of our youth. However, this day is not merely an occasion for reflection or prayer. It is a call to action, an invitation to commit ourselves wholeheartedly to raising up mature, faithful Orthodox Christians – our future leaders and torchbearers of the faith.

The camping ministry of our Church is an essential expression of who we are as Ukrainian Orthodox Christians. It reflects our commitment to fostering spiritual growth, cultural awareness, and a deep connection to our Holy Orthodox faith.

Through our investment in the lives of the youth of our parish families, we look confidently to the future. Together, we raise generations of faithful Orthodox Christians of Ukrainian heritage here in the United States of America.

At the heart of this ministry is the teaching of the Word of God, guiding our young people to live according to the precepts of the Gospel. But the beauty of camping ministry extends beyond spiritual instruction. It provides a vibrant, holistic experience of God's creation through a wide array of exciting and fun-filled activities – sports, arts and crafts, music, and exploration of the natural world, all within the sacred and serene environment of All Saints Camp in Emlenton, Pennsylvania.

This ministry also embraces children with disabilities, offering them a loving and inclusive camp experience. From the youngest members of our communities in the Mommy and Me/Daddy and Me programs to our high school graduates preparing for college, there is a place for everyone within the camping ministry. Moreover, for our older youth, opportunities abound for volunteering and deeper involvement in the life of the Church.

The summer camping programs, including St. Nicholas Program for children with disabilities, Church School Camp, Teenage Conference, and the cherished Family Fest, provide unparalleled opportunities for spiritual growth, cultural enrichment, and joyful fellowship. These programs inspire our youth to embrace their faith, learn their heritage, and foster lifelong friendships in Christ's name.

Together with His Eminence Metropolitan Antony, I encourage all parents and youth to embrace this ministry as an opportunity for adventure, service, and transformation.



Whether you are participating as a camper, volunteering as a staff member, or supporting these efforts as a parent, you are part of the sacred work of sharing the Good News of our Lord and Savior, Jesus Christ.

This year, I invite all of you to reach out to the Office of Youth and Young Adult Ministry, under the leadership of Natalie Kapeluck-Nixon, and to All Saints Camp, led by Camp Manager and Administrator Joshua Oryhon, to learn more about the enriching programs offered this summer. Let us ensure that no child or family misses the chance to experience the spiritual and cultural treasures that our camping ministry provides.

As we prepare for the 2025 camping season, I offer my heartfelt prayers and blessings: *May the Lord bless our beloved youth, guiding them to grow in faith, wisdom, and love. May He grant strength and inspiration to parents and volunteers as they nurture the next generation in the Orthodox faith. And may our All Saints Camp continue to be a beacon of hope, faith, and joy for all who enter its sacred grounds.*

With love in Christ,

+Daniel

Archbishop and President of Consistory of the Ukrainian Orthodox Church of the USA

ALL SAINTS CAMP CAMPING PROGRAMS 2025

ST. NICHOLAS PROGRAM: JUNE 18 - 21 - ALL AGES

DIOCESAN CHURCH
SCHOOL CAMP:

JUNE 22 - 28 - YOUTH 9 - 13

TEENAGE CONFERENCE: JUNE 29 - JULY 12 - TEENS 13 - 18

MOMMY/DADDY & ME: JULY 20 – 24 CHILDREN 4 - 8 & PARENTS

*VISIT - <https://www.allsaintscamp.org/>
for more information about the camping programs!*

IN MEMORY OF

**ELAINE
ULBRICHT**

+ FEB 4, 2009

ON THE 16TH ANNIVERSARY
OF HER PASSING AWAY



**“IN BLESSED REPOSE GRANT,
O LORD, ETERNAL REST”**

LOVINGLY REMEMBERED BY
HUSBAND HOWARD ULBRICHT
FR. VOLODYMYR & DOBR. GINNY YAVORSKYI.

ETHAN & KRISTA RHODES
GRANDCHILDREN: MICHAEL, OPHELIA,
VIOLET & PETER

