

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



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REMEMBRANCE

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His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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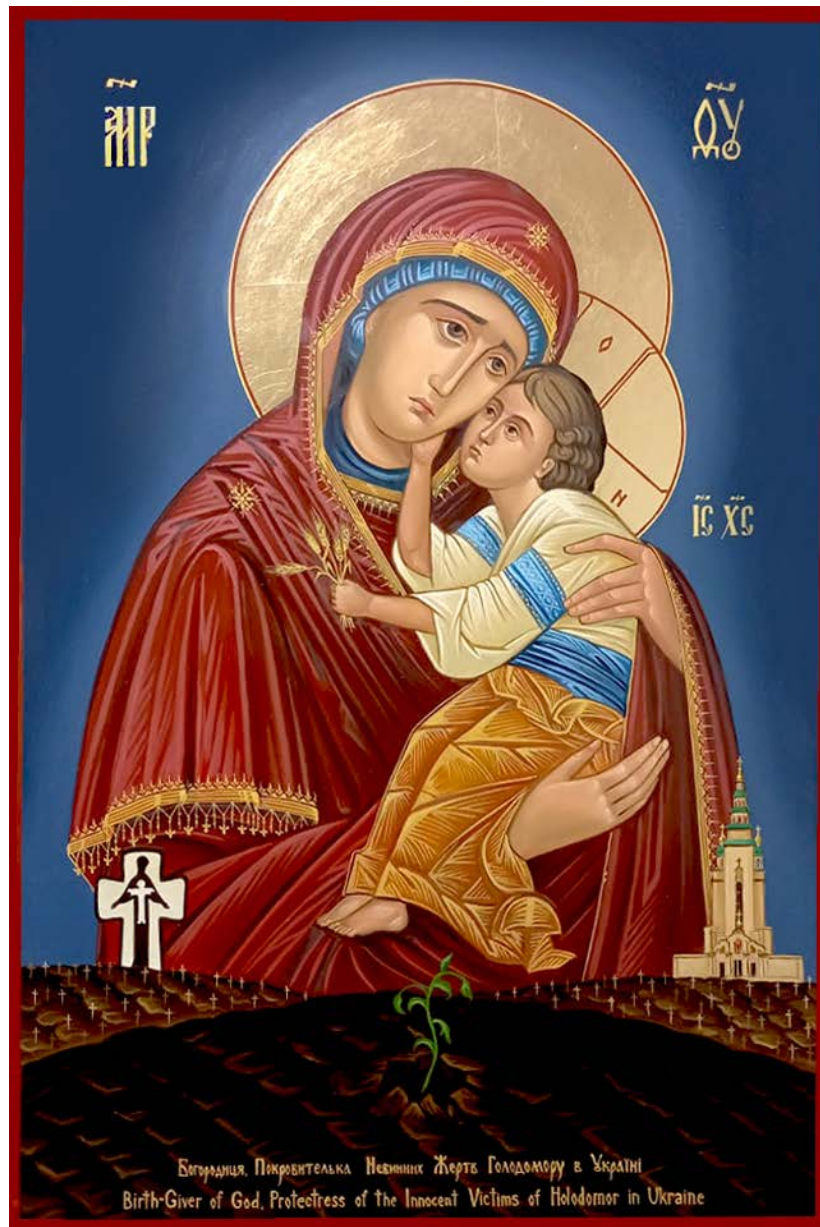
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Господи! Пом'яни душі усіх безвинно загиблих від
Голодомору та інших репресій, закатованих та вбитих
братів і сестер наших. Подаруй вічний спокій в Твоїх світлих
оселях тим, хто пройшов через страшні душевні муки,
спостерігаючи за стражданнями власних дітей.

Упокой, Боже, усіх жертв Голодоморів і репресій в оселях
з праведними. Прийми, Боже, їхній біль і сльози, пролиті з
вірою в Тебе, як мучеництво.

Святими молитвами загиблих та пам'яттю про них
очисти, Господи, нас сьогодні від усілякої байдужості і
жорстокосердя, ненависті та нетерпимості. І нехай, Боже,
милістю Твоюю подібна біда на нашій землі ніколи не
повториться знову. Амінь.

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Архіпастирське Звернення Собору Єпископів УПЦ США та Діаспори

90th Anniversary of HOLODOMOR: *The Truth Must Not Be Silenced*

90-ти ліття ГОЛОДОМОРУ: *Правда Неповинна Бути Замовченою*

*"The path of the righteous is as the dawning light that shines brighter
and brighter unto the perfect day."*

Proverbs 4:18

The 90th Anniversary of the Ukrainian HOLODOMOR – Genocide by Starvation - is before us and our souls resound with a powerful call for justice and truth that will not be silenced.

Each and single day of 2022-2023 must be a day of remembrance and devotion for our people, a spiritual journey to the memorials of our martyrs in Ukraine, the United States of America (especially in Washington, DC and at the Spiritual Center of the Ukrainian Orthodox Church of the USA in South Bound Brook, NJ) and throughout the world, before which we humbly kneel in prayer with offerings of incense for the souls of our innocent victims, millions of whom lie in unmarked graves, having suffered horrible death by starvation. Indeed, “the path of the righteous is as the dawning light that shines brighter and brighter unto the perfect day.”

In 1932-1933, and for years before and after, Soviet Russian Government committed Genocide against the Ukrainian people. In Eastern and Central Ukraine up to 10 million sons and daughters of our nation were subjected to slaughter, famine and disease, left to die on the streets of cities, towns and villages, deported and forced to march to their deaths. The way of life and honest accomplishments and creativity along with thousands of monasteries and churches were desecrated and swiftly destroyed. National institutions and schools were razed and ruined. Our spiritual and cultural treasures were uprooted and obliterated.

Ninety years ago - when fragments of the Ukrainian nation, having lost generations of citizens, were scattered throughout the world, and Ukraine, under Soviet oppression, was waging a life-and-death struggle for survival – it was difficult to believe in a future for Ukrainian people. Nevertheless, a new dawn came. By the Grace of God, our people rose from death. The people, guided by their ancient history and spiritual treasury and traditions, rose like the proverbial phoenix from the ashes, regenerated their country out of the ruins and built a “homeland of light and hope,” of science, education and culture, as a true European nation. Ukrainians throughout the world built homes churches and community centers, flourishing in countries near and far, carrying on their traditions and spiritual life. Wherever the children of our nation lived, they achieved success, earned respect and trust, gaining recognition for their conscientious work and contributions to all aspects of human life. This is the history of our people throughout centuries – one of repeated adversity and resurrection.

Today, besieged by yet another genocide, the citizens of our ancestral homeland Ukraine once again defend themselves against the evil regime of death in the Russian Federation. Thus, the memory of the genocidal

HOLODOMOR against the Ukrainian people becomes more profound as Russia again murders men, women and children, steals grain, blocks Ukrainian ports and destroys critical infrastructure resulting in starvation, suffering and horror for not only Ukraine but nations throughout the world who depend solely on receiving Ukrainian wheat to feed their citizens – because Ukraine grows and exports a 25% of the world’s annual wheat needs and supply.

Glory to you, O Lord, “Like a shield you protect us with your good favor.” (Psalms 5:12). By placing our hope in You, O Lord, our people were enlightened and strengthened. Your light kindled the ingenuity of our spirit. Your Might propelled us to our victories. We created, even though others attempt to destroy our creations. We continued to live, even though others want us dead. You, O Lord, willed that our people – condemned to death by a genocidal plan - should live on.

As it was 90 years ago, so it is today – the blood of our innocent martyrs and the suffering of our people cry out for justice. Our destroyed churches, community centers and homes, the violation of our national rights and the usurpation and distortion of our history all cry out for justice. Having survived genocidal HOLODOMOR, we continue to believe that all the nations of the world – beginning with the United Nations – will finally join those righteous nations that have declared the HOLODOMOR to be an act of genocide, rather than a “national tragedy” as proclaimed by the United Nations in 2003. What further proof is needed beyond the devastation in Ukraine today?

In memory of millions of martyrs from HOLODOMOR, we express our gratitude to those nations, organizations and individuals who have had the courage and conviction to recognize and condemn the HOLODOMOR as genocide. The world sat by in silence as the HOLODOMOR of 1932-33 ravaged Ukraine. Today, the world stands up for Ukraine with incredible unity and conviction. We express gratitude to those nations and individuals that have accepted the citizens of Ukraine as brothers and sisters during the present genocide, providing the necessities of life in many, many ways. These examples of justice shall be luminous pages in the history of mankind. They will be remembered and appreciated unto eternity.

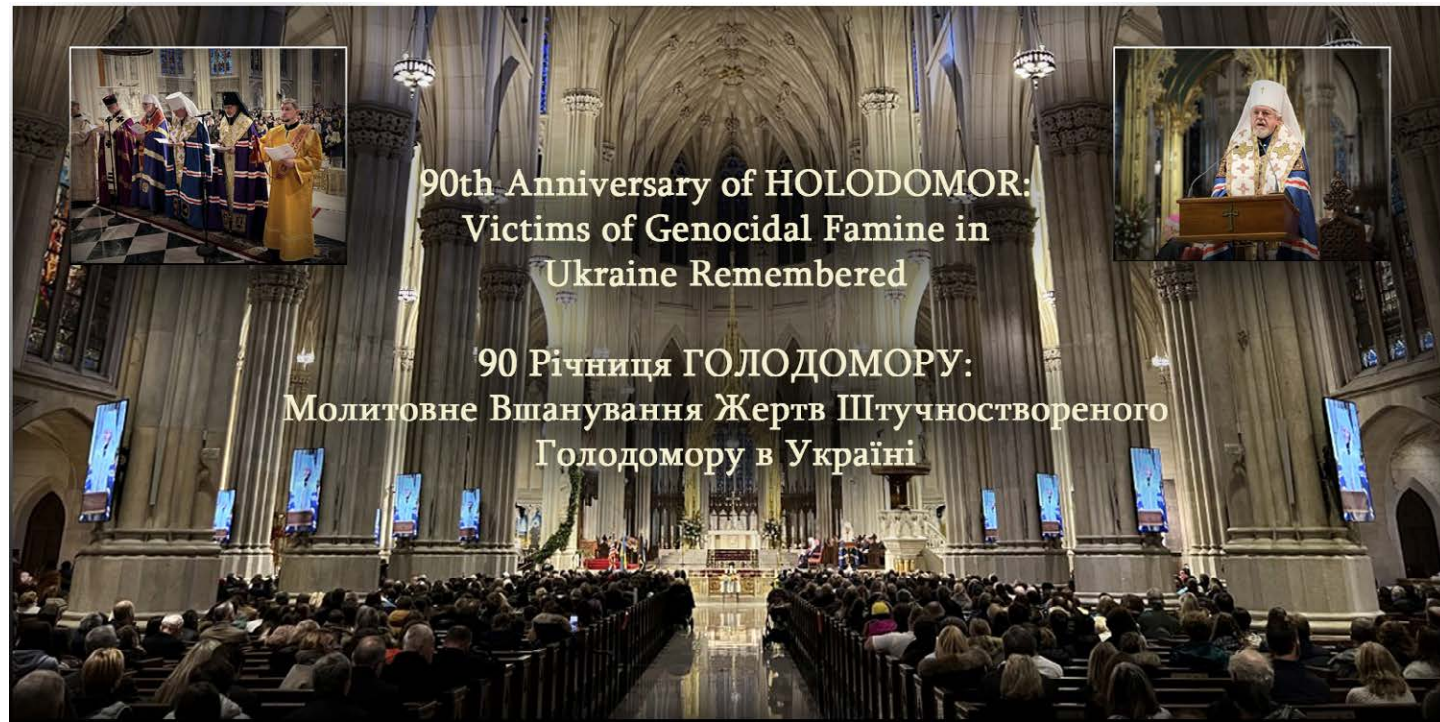
O, God-Loving people of Ukraine, graced from on high - a nation tortured - a nation resurrected - live peacefully and with an unwavering heart, keep your faith and hope alive. The Lord’s encouragement and message are addressed to you: “Though you are not mighty, you were faithful to my word, and you did not betray my name... Hold fast what you have so that no one will take away your crown of victory.” (Revelations 3:8-11). Thus, let us stay on course before God, righteous and true, on the steadfast path of faith, which like the morning light dispels the darkness and makes the horizons of hope visible. Our way is with God; and the life of faith is our victory. Let us transform the remembrance of our HOLODOMOR victims into strength in our spiritual and national life. Before God and all mankind, may their memory illuminate our path to righteousness and guide our way toward the realization of our sacred aspirations and justice for the world.

From our Church’s cherished spiritual center in South Bound Brook, NJ, the sight of the first Memorial constructed in the world (1965) for the HOLODOMOR victims – ST. ANDREW MEMORIAL CHURCH – let us pray fervently to God for peace, safety and the welfare of our beloved Ukraine and her people – our people. May Love, Justice and Truth reign over all humanity, and may the ways of the righteous radiate, guide and spread the Light of Christ until the dawn of a new day brings peace and happiness to all the world.

+ ANTONY, Metropolitan
+ DANIEL, Archbishop

+ JEREMIAH, Archbishop





The walls of the 19th century St. Patrick Cathedral in New York, NY were filled with several thousands of people and solemn chanting of a Memorial service, honoring the memory of about 10 million people, the victims of the artificially created Genocide-Famine in Ukraine of 1932-1933.

On Saturday, November 19, 2022, the Ukrainian community, under the leadership of the Ukrainian Congress Committee of America (UCCA) held its now annual requiem service to commemorate the 90th Anniversary of Ukraine's Genocide of 1932-

1933, known in Ukrainian as the Holodomor. The clergy and hierarchs of the Ukrainian Orthodox and Catholic Churches (His Eminence Metropolitan Antony and Archbishop Daniel of the Ukrainian Orthodox Church of the USA, and His Excellency Metropolitan Borys Gudziak and Bishop Paul Chomytsky of the Ukrainian Catholic Church) led this year's Memorial Pahankhyda for the repose of the souls of the millions of innocent victims of the Ukrainian Genocide of 1932-1933.

Following the requiem service, representatives from the United States government and the Diplomatic Corps of Ukraine were offered an opportunity to deliver remarks. Among the speakers were



The Dumka Choir, under the direction of maestro Vasyl Hrechynsky chanted solemn responses to a Memorial Panakhyda for the Famine victims.

The Genocide of 1932-1933 is one of the darkest pages in the history of the Ukrainian nation. Up to 10 million innocent victims were starved to death through a deliberate Soviet policy aimed at crushing the nationally conscious Ukrainian peasantry. The Ukrainian Genocide ranks among the worst cases of man's inhumanity towards man and is perhaps the most extreme example of the use of food as a weapon.

Photos by Subdeacon Maksym Zhuravchyk and Valentyna Dovban





One of American's most beloved celebrations is the Thanksgiving holiday, where families come together to enjoy a home-cooked meal. The day is spent relaxing in each other's company. Every family has their own customs and traditions that have developed over the years. Some people attend parades that kick off the Christmas Season, others watch football games, and others plan out their Black Friday shopping.

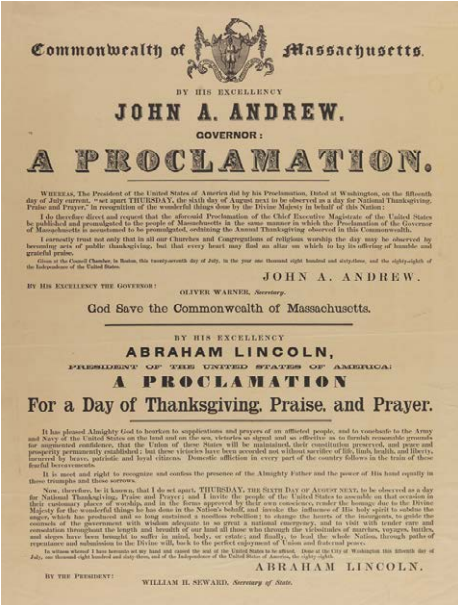
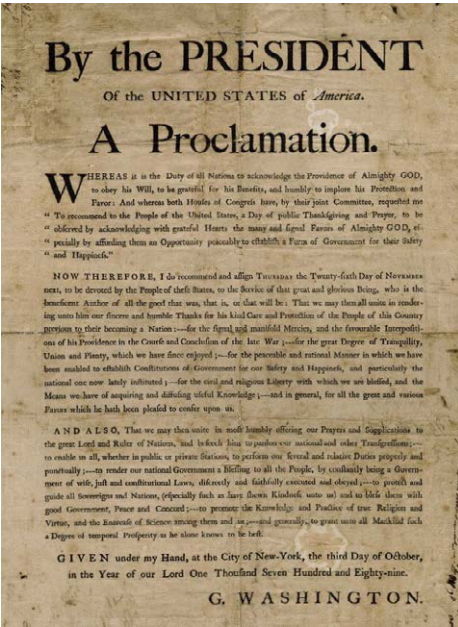
As Orthodox Christians we daily celebrate and give thanks to the Lord, Thanksgiving being no different. On this day we should begin our day with prayer, attending Divine Liturgy, and truly thanking God for His many blessings and mercies.

While we enjoy having the day off from work, and school, do we know how this celebration came into existence?

November of 1621, a group of 53 pilgrims gathered for a feast. Four men were dispatched to hunt and kill as much fowl and deer as feasible to satisfy this group for an entire week. This event was the first-ever Thanksgiving, and the celebration and thanksgiving for a bountiful harvest, and abundance of food was written about in the official documents of Plymouth Plantation.

More than 150 years later, United States President George Washington issued a document, known as the Thanksgiving Proclamation of 1789. Washington wrote, "Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor- and whereas both Houses of Congress have by their joint Committee requested me to recommend to the People of the United States a day of public thanksgiving and prayer..."

"Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be..." Washington's vision of a day dedicated to Thanksgiving was sparked because of the Revolutionary War, and he claimed the importance of this day came from God's care of Americans prior to this Revolution, helping



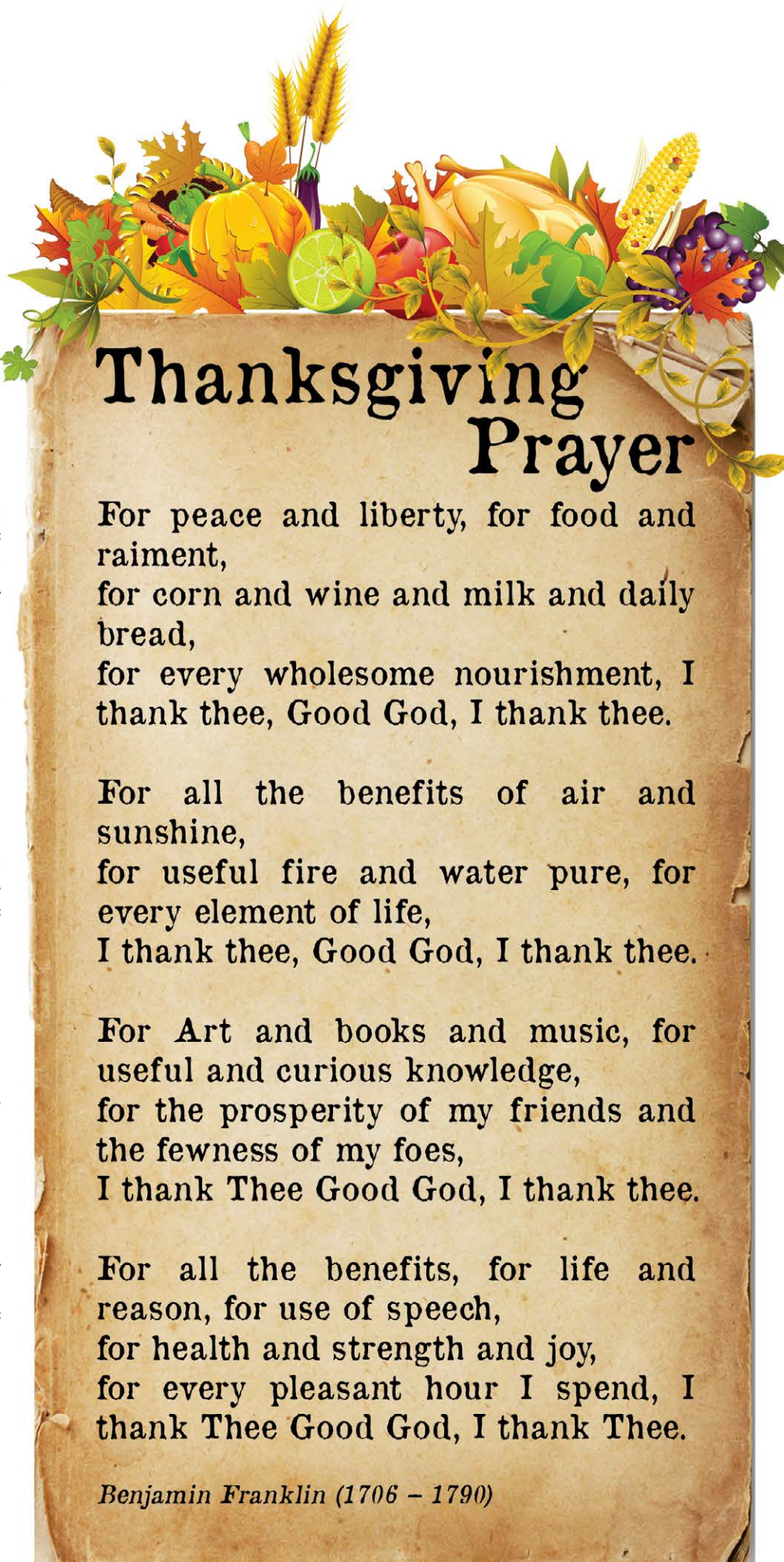
them strive for their goal of reaching independence. The day, in essence, was a way to come together with family and friends to appreciate the simplicities of life during troubled times.

Years after Washington's proclamation, President Abraham Lincoln revisited the first POTUS's Thanksgiving order in 1863 – in the middle of the Civil War. Lincoln sought a way to heal a divided country, thus generating a second pact of Thanksgiving.

This would set aside the last Thursday of November "as a day of Thanksgiving and Praise," according to one of Lincoln's secretaries. Prior to President Lincoln's proclamation, all the States celebrated Thanksgiving on different days. This proclamation, made during the Civil War was intended to unite the people around a common celebration.

Lincoln's proclamation had a wave of energy behind it, and with that came great success. The country desperately desired some form of light in a dark time, and American's gladly accepted the celebration of Thanksgiving on the fourth Thursday of each November.

Over the centuries the holiday has evolved, and many people now forget to give thanks, or even give the Lord a thought. However, as Orthodox Christians we should never forget God, instead we should always be grateful for all things. So, as we gather with our friends and family, remember to pause, and realize in this time of invasion, genocide, strife, cold, and terror taking place in our ancestral homeland of Ukraine, we in the United States, are blessed to live in peace, free to worship God, to speak our own languages, and to proclaim the truth of our Lord and Savior Jesus Christ.





We live in a society whose basic premise is that reality is only that which can be seen, touched and quantifiably measured. Since we have exalted our human intellect to supremacy, even as people of Faith we are sometimes too quick to discount things which our own reasoning cannot fathom.

Today we celebrate what we commonly refer to as St. Michael's Day, but the official title of the festal celebration, "The Synaxis of the Archangel Michael and All the Bodiless Powers of Heaven", reveals there is much more to contemplate. It is a day the Church invites us to ponder on the whole reality of a world we cannot see, yet is as real and important as you or I – the world of the angels. Angels – let's face it, most of us consign them to children's stories or cartoons, but hopefully some food for thought will help us have a more mature appreciation of their place in God's Plan of Salvation.

What are the angels? The angels are created beings of pure spirit, possessing rational intelligence and free will. By God's Grace, they are immortal. They are not little gods; as created beings we do not worship them. They cannot know future events. They do not age or change. They can, with God's permission, take on a physical form if needed, as when Michael appeared to Joshua the son of Nun, when Gabriel appeared to Zacharias within the Holy of Holies, to the Most Holy Mother of God at the Annunciation, or when Raphael travelled with Tobit.

Why did God create the angels? The whole purpose of the angels' existence is two-fold, first, to praise

and worship God, and to serve as His messengers, and second to serve as our guardians and protectors. We join with the angels in praising and worshipping God every Divine Liturgy as we sing "Holy, Holy, holy, Lord God of Sabaoth", the heavenly hymn of praise revealed to the Prophet Isaiah. The very word angel "angelos" in Greek means messenger, and throughout Scripture we see many instances of them fulfilling this role. For this reason, in icons they are often portrayed wearing the regalia of the pages of the Imperial Court in Constantinople.

Our Lord confirms the reality of personal guardian angels. Each of us is assigned a guardian angel through the prayers of the Holy Mystery of Baptism, through the Fourth Prayer of Exorcism: Assign to him/her a radiant Angel to deliver him/her from every plot directed against him/her by the Adversary, from encounter with evil, from the noon-day demon, and from evil dreams. We pray to our guardian angels for their intercession and for guidance and protection, yet they cannot override our bad choices and decisions. When our soul is parted from our body, our guardian angel will be there as our advocate, hopefully with the record of our good deeds in our defense.

A common misconception we encounter through artistic license is that angels (certainly, aside from Michael, Gabriel and Raphael) are female. The fact is, because angels are pure spirits, they transcend the limitation of gender, which is a symptom of our physical existence. They are neither male nor female. Another common misconception we often encounter when we try to comfort someone who is grieving the repose of a loved one is that "he (or she) is an angel now". Fortunately, that is not the case. Our

reposed loved ones do not transform into something totally different; they remain who they have always been, retaining their personalities and identities – in short they stay human. At the General Resurrection their souls will be reunited with their bodies. So the number of angels is not added to each day, as new souls arrive, nor does God need to create new angels to be guardians for the newly-Baptized.

How many angels are there? The angelic population far exceeds the human population. The vision of the Holy Prophet Daniel reveals "Thousands upon thousands were ministering to him, and myriads upon myriads stood before him." In The Apocalypse, St John reveals "I looked again and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number". The ancient Hebrews had difficulty expressing large numbers. For the word translated as countless, he literally says "100,000,000 plus 1,000,000"! This is similar to our modern imaginary number "a gazillion". The Fathers of the Church interpreted the Parable of the Lost Sheep, where the shepherd leaves his flock of 99 sheep to go looking for the lost one, as a metaphor for God's loving concern for all his created beings – both the angels and humans. In other words, we humans comprise only 1% of living beings, the angelic hosts comprise the remaining 99%!

When did God create the angels? Based on a careful reading of Scripture, we can answer that as pure spirits, God created them before He created anything physical, because physical existence, as something changeable, is inherently inferior – this is alluded to in the Book of Job: "When the stars were made, all my angels praised me with a loud voice", thus implying the angels had already been created before the earliest stages of physical creation began.

Based on a work attributed to St. Dionysios the Areopagite, a disciple of the Holy Apostle Paul, the vast array of bodiless heavenly beings is organized in three groups or choirs of three: the first consists of the Seraphim, Cherubim and Thrones, the second consists of the Dominations, Virtues and Powers, and the third consists of Principalities, Archangels and Angels. Yet we must fight the human urge to therefore assume that there are class distinctions among the bodiless powers, or that some are somehow better than others. There is no ambition for promotion or jealousy over assignment. This "Celestial Hierarchy", as St. Dionysios' book is titled, is simply a means to explain that all angels have specific functions and roles, and their existence is ordered and serene.

The identity of the Archangel Michael as commander or leader of the Heavenly Hosts has its origin in the

earliest religious consciousness of the Hebrews. At the instant of creation, one angel, identified as Lucifer, now known as Satan, rejected his role – he rebelled against God, and led others to rebel. Michael was the first to step forward in obedience to his God-created role, and lead the remaining faithful angels in casting out the rebellious angels, who, through their own choice, became demons. God did not create them for that purpose. As a result, Michael has always been recognized as the chief angel, and the upholder of Divine Order, and is usually depicted in iconography wearing military armor. The Hebrews considered him their guardian.

When St. Constantine the Great established the capital, with his dream of a new Christian civilization, at Constantinople, one of the first churches erected was dedicated to St. Michael. Since the goal of the new Empire was to establish Divine Order on earth, to build a society founded firmly on the Gospel, it was natural for St. Michael to be chosen as the patron of Constantinople. Centuries later, when our ancestors accepted the Faith during the reign of St. Volodymyr the Great, it was then absolutely logical for them to choose St. Michael as the patron of the city of Kyiv, since they saw themselves continuing this holy mission. To this day, the heraldic symbol – the "coat of arms" – of Kyiv is the icon of St. Michael. The second holiest shrine in Kyiv, after St. Sophia (actually, "Holy Wisdom", again just like in Constantinople) is St. Michael's Golden-domed Cathedral. It was built in 1108, torn down by the Soviets in the 1930's, and rebuilt when Ukraine re-achieved independence – a powerful witness to the devotion among our people to St. Michael.

In addition to Michael, Gabriel and Raphael, who are named in Scripture, ancient Hebrew tradition, which we accept, also includes the names Uriel, Salaphiel, Jehudiel, Barachiel, and Jeremiel. If we look closely, we see each name ends with the syllable "el" – EL was an ancient Hebrew name for God. We see that none of these angels has an identity that is separate from God; indeed, their identity is based on their relationship to God.

What about us? Would we think to introduce ourselves to a stranger by first explaining ourselves in relationship to God? Are we comfortable with the idea that those who dwell closest to the throne of Almighty God realize that their highest calling is to praise and worship Him, and serve Him obediently? We will be blessed if we can learn from their example and strive, with God's help, to live the same way.

Holy Angels and Archangels, pray to God for us!

Fr. Michael Kochis

celebrating 73 YEARS

Protection of the Mother of God (Pokrova)
Ukrainian Orthodox Cathedral, in Southfield,
Michigan

As a thick blanket of fog enveloped the state, the students of the Lesia Ukrainian School of Religious and Ukrainian Studies, affiliated with the Protection of the Birth-Giver of God (Pokrova) Ukrainian Orthodox Cathedral, in Southfield, Michigan slowly began to arrive for their Saturday classes. However, today would be like no other day, as today the children were expecting the arrival of a very special guest. For weeks they had prepared for the visit of His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox of the USA, and today they would final be able to spend some time with their hierarch they had heard so much about.

Archbishop Daniel appeared through the fog, walk with two seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary – Deacon Pavlo Vysotskyi and Subdeacon Roman Marchyshak. The first to greet Vladyka were two of the

youngest students – Nicole and Natalia, who having received his blessing turned and led the way to the church, sprinkling rose petals along the way. Ascending the steps to the open doors of the church, His Eminence left behind the cold, foggy morning, and entered a warm, candle lit interior, where he was greeted by parish pastor, Very Rev. Paul Bodnarchuk, who presented him with the cross, and parish board president, Mrs. Irene Bickerstaff-Smyk. Entering the nave Vladyka was greeted by all the children and their parents who stood to either side of the aisle, holding flowers to hand to their bishop.

Having made his way slowly to the front of the church, stopping to speak with each and every child, His Eminence joined the short Moleben which is served each Saturday prior to the commencement of classes. Having praised the Lord, thanked Him, and asked for His intercessions, the children all skipped out of the church to



Celebrating 73 years...

The parish family of Portection of the Mother of God/St. Mary the Protectress Cathedral in Southfield, MI.



find their classrooms. As they studied Literature, History, Grammar, etc. School Director Mariia Zazulya gave Vladyka a tour of the facility, visiting each classroom. In each room, he inquired as to what the children were studying, and then he quizzed them on that subject. Before leaving, he stopped by each child and carefully reached over each tiny head, putting on them a small blessed wooden cross.

In one class the children had been practicing their singing, and joyously sang him “Oi U Luzi Chervona Kalyna” which they were practicing for Sunday’s banquet program. His Eminence, the seminarians and the teacher all joined in. With the conclusion of the song, the bell rang for lunch, and all the children jumped up gleefully. As Vladyka exited the classroom and was walking along the corridor, all the children mobbed him, each handing him drawing, letters, and little projects they had created just for him. Smiling broadly and tussling their hair, Archbishop Daniel gratefully accepted each item, his arms overflowing with the little gestures of love from the tiniest of his flock.

Having enjoyed a tasty lunch prepared by the Parents’ Committee, the children climbed on the stage and held a question & answer session with their hierarch. His Eminence answered all kinds of questions about his family, about angels, death, kindness, and God. Their tummies filled, their souls nourished, the children jumped off the stage and returned to their classrooms to continue their studies.

Taking advantage of the quiet moment, Vladyka Daniel met with Fr. Paul and parish administrators before jumping into a car and heading out to visit some of the parish shut-ins. The elderly individuals were moved as His Eminence prayed over them, sang with them, and swapped stories, before presenting them with Blessed Hramoty for their many years of dedication and service to the Church. The Archbishop had this day nurtured the expanse of his flock – from the youngest to the oldest.

As the sun began to dip in the western sky, His Eminence made his way back to the parish in time for Vespers. The darkened church seemed surreal as the candlelight flickered invitingly, casting shadows upon the saints in the icons making them seem as if they were moving and beckoning to the faithful. As the peaceful service concluded, Archbishop Daniel walked out and stood in the middle of the nave to address those gathered. In his sermon he reminded everyone that the Church is not the building in which they now sit. The Church is the people. As such it is on the people to portray themselves so that society sees God in them, so that through their words and actions society receives an invitation to join them on their journey to salvation.

We often forget our mission in this world. Parishes get lost in the administrative duties and lose focus of the spiritual aspect of the Faith. Many times, people focus so much on propriety and correctness, that they end up shunning anything that seems odd, or does not fit into their little box of what they understand “church” to be.

His Eminence continued this topic after Vespers as the faithful met down in the parish hall for a tasty communal dinner prepared by parish sisterhood and volunteers. As the people enjoyed their coffee and dessert, Archbishop Daniel stood amidst the tables, and proceeded to instruct people on how to be good Christians. We are all to love each other and treat each other with respect. However, we should also not always focus on others, for it is easy to sit in judgment of other people, but we need to take a good deep look at ourselves. Are we living the lives Christ intended us to live? We are all sinful, but are we happy to remain thus, or do we work on cleansing ourselves of sin? We need to try to raise ourselves out of the mire of sin that holds us bogged down and extricate ourselves from its bonds over us. We are to die to this world, die to sin, and be reborn in Christ.

As everyone listened intently, he continued by speaking on the various nuances of society people must traverse today. As Orthodox Christians we are to accept and love everyone. Everyone is welcome to come to church and join us in worshipping the Lord. It does not matter if they look different from us, or if they consider themselves to be something different than what they were born as, or if they wish to call themselves by a different name. God loves them and so should we. The dilemma begins if anyone, for any reason demands that the Church change her stance and teachings to fit modern society’s caprices, which change with each consecutive decade and generation. The Church holds firm, and always will, to the teachings of Christ, and while everyone is accepted, everyone should in turn accept that the Church is what it is and not demand that it change.

Begrudgingly the evening all too soon came to a close, yet the people lingered, glad to spend time with their hierarch. Some sat in silence contemplating his words, while others stood awaiting a turn to speak with him in private. For the next hour Archbishop Daniel ministered to his flock, listening with compassion as they shared personal troubles, inquired about various topics, and asked for his prayers.

Even as the parish hall emptied, Vladyka Daniel had one more important task to accomplish. Each time he visits the Southfield parish, he sees an opportunity to make a positive impact in the local community, by assisting the homeless population of Detroit. This evening, he, along with Deacon Pavlo Vysotskyi, Subdeacon Roman Marchyshak, joined a small group of parishioners to pack backpacks for the homeless of Detroit. Each backpack contained a Bible for spiritual nourishments, some non-perishable food items, hygiene kit, antiseptic, Band-Aids, thermal socks, hat, scarf, gloves, a flashlight to light their

way, rain poncho, emergency aluminum blanket, hand warmers, notepad, pen, puzzle booklet to keep their minds sharp, shampoo, lotion, nail-clippers, Kleenex, towels, no-rinse wipes, toothpaste, toothbrush, and a small plush animal (because everyone needs a friend). All these items were carefully packed with prayer and love to help the most vulnerable, and often despised, in society. Having prepared the 24 bags, everyone left the night to get some rest before the morning’s activities.

A thick fog had developed overnight, and the air was heavy with moisture, as droplets of water dripped off the brightly colored autumn leaves. However, even the dank air could not dampen the spirits of the parishioners of the parish as they came early and eagerly awaited the arrival of Archbishop Daniel. As he turned the corner, Vladyka paused to exchange smiles, and greet the people who were standing on the steps of the church. Mrs. Wara Siryj warmly greeted him with the traditional bread and salt on behalf of the parish Sisterhood of St. Olha, while parish president Mrs. Irene Smyk-Bickerstaff greeted him on behalf of the parish. As he entered the church, he was handed flowers by the children whom he had visited the previous day, from the Lesia Ukrainian School of Religion and Ukrainian Studies. Very Rev. Paul Bodnarchuk, parish pastor, awaited him inside with a blessing cross, which Archbishop Daniel warmly accepted as he blessed everyone on proceeded inside the cathedral which glowed warmly, as the weak sunshine spilled in through the multicolored windows.

As the people shuffled in from the cold the Divine Liturgy commenced, served by His Eminence Archbishop Daniel, assisted by Fr. Paul Bodnarchuk, with the help of Seminarians Deacon Pavlo Vysotskyi, and Subdeacon Mykola Marchyshak, along with Subdeacon Andrew Stoiko, Andrew and Michael Powers, Danylo Zhuravel, and Denys Slyusar. With the young children holding candles lining up in the front of the church, Deacon Pavlo read the Gospel in Ukrainian, while Archbishop Daniel read it in English. The Gospel was from St. Luke 8:5-15 retelling of the Sower who sowed seed, some of which fell by the wayside, while some got trampled, eaten by birds, fell among rocks or thorns, with some falling on fertile ground, sprouting, growing, and giving fruit a hundredfold. As he concluded the reading, Vladyka descended from the solea and approached each child availing them of the opportunity to kiss the Holy Gospel before returning it to the Altar Table.

As the children returned to their parents, Archbishop Daniel came to stand on the rise in the center of the nave and address the faithful. His sermon revolved around the Gospel Reading, reminding us that it is important to ensure that we are one of the seeds that falls on fertile soil, grows, flowers, and gives good fruit in turn. Our busy lives are like the weeds and the thorns that pull us away from God, destroying our faith. Society is

like the birds that swoop in and devour us. Yet, we are created to grow. However, in order for us to land on fertile soil, that soil must first be made fertile. As any farmer will tell you this is only accomplished by turning the soil over and adding fertilizer. For us, this means taking a good look at ourselves and turning our lives over, turning them around, realizing our shortcomings, and working on correcting them. Only then will the soil be fertile, and the Lord’s word take seed in our hearts and grow.

Reaching down His Eminence grabbed a handful of wheat berries which were before him on a platter, and tossed them to his left, and then to his right, exclaiming that we are to live our lives according to the teachings of God even if the rest of the world thinks we are odd, and calls us crazy. We are to sacrifice of ourselves. Reaching down with two hands he grabbed more seeds and “sowed” them into the field before him declaring loudly, «Сійте зерно Божої присутності!» “Sow the seeds of God’s presence!” In other words, be the Sower of God’s love and presence in others’ lives, spreading kindness, encouraging mercy, defending the helpless, and leading people to salvation through your words, your actions, and your example. His Eminence concluded his sermon by quoting St. John Chrysostom who said, “You may be the only Bible someone reads today!” Therefore, be sure that the chapter and verse they are reading will lead them towards salvation, and closer to God.

As the parishioners reached down to pick up grains of wheat off the floor, the benches, and themselves, many placed the seeds in their pockets to be a reminder to them in the future of His Eminence’s words. Determined to always be open to a good chapter for others to read, the people rose and prayed along during the rest of the service. Having prayed for the good health and wellbeing of the faithful, Archbishop Daniel stepped out onto the ambo, turned to face the Altar, and fell humbly to his knees as he prayed for the welfare, good health, peace, safety of the people in Ukraine who are currently being terrorized, maimed, and killed during the unprovoked Russian invasion. The entire congregation joined their hierarch and fell to their knees, bowing their heads, clasping their hands to their breast, as they implored God’s mercy and intervention upon their ancestral homeland.

The service flowed as if on angel’s wings with Deacon Pavlo chanting the litanies, and the choir under the directorship of Khryстина Bilan singing beautifully, the sweet voices gently descending upon the faithful below. Soon it was time to line up for Holy Communion. The children of the parish rushed forward jockeying for position, as their parents tried to bring order to the line. Vladyka Daniel read the Prayer before Communion and proceeded to commune everyone who approached the Chalice with the fear of God, faith, and love.

All too quickly the Divine Liturgy came to a conclusion as Father Paul thanked His Eminence for visiting the parish as they celebrated their 72nd anniversary and patronal Feast Day. To mark this special day, His Eminence presented Holy Hramotas to parishioners who had through their dedication and hard work served to build this parish and make it the strong House of God it is today. The honored recipients of the award were: Barbara Kowalenko, Michael Petrusha, Svitlana Petrusha, Nina Serdiuk, Mary Mykolenko, Nicholas Prytula, Halina Prytula, Olga Maruszczak, Anatoliy Doroshenko, Raisa Doroshenko, and Wara Siryj. Handing out four of the certificates to those present, Father Paul would deliver the remaining ones later in the week. The faithful all joined the choir in singing Mnohaya Lita in honor of the hardworking and self-sacrificing recipients of the blessed hramoty.

After taking a group photo, everyone approached to venerate the Cross offered by Fr. Paul, and receive anointing from Archbishop Daniel, along with an icon card to mark this special occasion, before proceeding down to the parish hall for an elaborate banquet. Having satiated their souls, the faithful settled down in the beautifully decorated hall to now nourish their bodies. With His Eminence having read the Prayer before Meals and bestowing his blessing upon everyone, banquet emcees Andrew Smyk, and Ruslana Proonko took turns introducing guests, and keeping the presentations and programs running smoothly. While enjoying their meals, the congregation was entertained by the children of the Lesia Ukrainian Parish School, along with various soloists, and dance numbers performed by the Kolomeyka Dance Ensemble of Detroit. Throughout the banquet generous donations came pouring in from financial institutions, the parish faithful, and guests in support of the fundraiser organized to replace the parish's leaking roof.

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anniversary of the parish with them. He complimented all the renovations which had taken place throughout the previous few years and reiterated the importance of the continued charitable endeavors undertaken by the parish. He humbly retold how he had in previous years helped prepare peanut butter and jelly sandwiches, and pack brown bag lunches for the hungry of Detroit with the school children. Later he had traveled through downtown, stopping under bridges to visit with the homeless communities, handing them lunches, but also feeding their souls with a hug, a kind word, and a prayer. His Eminence stressed helping people in need is the true purpose of the Church – to care for those around them, and to be known by the fruits which they bare.

He further assured everyone of the Church's continued efforts in supporting Ukraine during this unprovoked Russian invasion, by providing the basics of life such as food, water, hygiene items, diapers, matches, and sponsoring over 70 ambulances to be used throughout Ukraine. Archbishop Daniel shared stories of visiting injured Ukrainian defenders as they lay in hospitals, and how each one had a story that touched his heart. He expressed how a priest in Ukraine had heard from an old seminary friend who found himself on the front lines of battle, and how that man retold the horrors he had witnessed and only wished for peace and nothing more. He also told how he had visited the orphans which the Church has been sponsoring for decades. Due to the invasion those children who could be moved were evacuated to Poland where he was able to visit with them. The Church continues to support them and ensure their wellbeing in these difficult times. His Eminence thanked everyone for their ongoing support of the Church Humanitarian Fund and mission to help all who are in need throughout the world.

In support of the Church's efforts to aid Ukraine during her current struggle with Russia, Parish President Irene Smyk-Bickerstaff, on behalf of the parish, presented His Eminence with a check for \$15,000 to help in the purchase of additional ambulances. Archbishop Daniel gratefully accepted the generous donation which lovingly grew over the previous months via various fundraisers and collections, and promised it would go into use within the next couple of weeks.

After the closing prayer, Archbishop Daniel, gave his blessing to everyone in the room, wishing God's Grace upon them, good health, and all good things. The faithful lingered for a while yet, sitting in comfort with each other catching up on family news, and sharing their own stories. Vladyka visited each group of individuals, listened to their stories, and told of his own experiences. As the tables were cleared the parish hall emptied, and the faithful returned to their homes energized to do God's work, and to sow His Presence throughout the world.

Continued on Page 28...



“А зерно, що впало в сприятливу землю, це ті, які добрим і щирим серцем почуте слово бережуть і приносять плід у терпінні...” (Лк 8:15).

Минуло вже 20 років з тої пори, як Його Високопреосвященство Архієпископ Антоній, засіяв зерно в добру землю, на парафії св. Великомученика і Цілителя Пантелеймона у м. Бруклін, Н.Й., яке уродило у стократ. Сьогодні 23 жовтня 2022 року, у 19-ту неділю після П'ятидесятниці, предстоятель УПЦ США, Високопреосвященніший Митрополит Антоній у співслужінні Високопреосвященнішого Архієпископа Даниїла, молитовно відзначили 20-ту річницю з дня заснування парафії, настоятелем якої є священник о. Василь Шак.

На Божественній Літургії Архієреєм співслужили о. Роман Шак, о. Степан Мотичак, о. Василь Пасакас, о. Тодор Мазур, о. Віктор Вронський та о. Володимир Музичка.

Під час богослужіння лунали молитовні прохання за воїнів, які захищають Україну, за владу і наш народ та за спокій душ усіх полеглих оборонців Батьківщини й мирних жителів. Окрім того, Архіпастир возніс особливу молитву до Господа в час, коли Батьківщина в небезпеці.

З повчальною проповіддю до вірних в храмі звернувся Архієпископ Даниїл: “...кожна людина боїться смерті, тому що смерть є протиприродною для людини, яка створена за образом і подобою Божою, а отже – безсмертною. І ви знаєте, що смерть

увійшла в людську природу через гріх, і тому вона є проявом зла. У сьогоднішньому Євангельському читанні ми мали змогу вкотре пересвідчитися в силі Господа нашого Ісуса Христа, Який не тільки зціляв сліпих, кульгавих та інших недужих, але й воскрешав із мертвих, як це й сталося зі сином найнської вдови...”

Також, Владика підкреслив: “...Воєнні злочини й окупаційні дії з боку північного сусіда, що простежуються сьогодні на теренах України, сколихнули своїм цинізмом і, без перебільшення, дикістю, варварством та жахливими звірствами по відношенню до всього українського – увесь цивілізований світ. А тому сьогодні, для нас українців в Америці, як ніколи стоїть надважливе завдання – єдність, любов до своєї Батьківщини, необхідність у патріотичному вихованні наступні покоління, постійна фінансова допомога Україні, збереження духовних цінностей та культурного надбання нашого багатостраждального народу. Не соромтесь показувати, що ви українці, не соромтесь чіпати наш український прапор та носити вишиванку, співати українських пісень, адже це саме те, що всіх нас поєднує та продовжує, тут, далеко від нашого рідного дому ...”

Митрополит Антоній відзначив також високими церковними нагородами – орденами – групу помічників отця Василя та благодійників, які склали свої щедри пожертви на підтримку Україні. Серед них – голова церковної управи - п. Ігор Андрусів, п. Олександр Бойкович, п. Роман Тимінський та п. Андрій Сарнецький.

«В цей святковий день ми зібралися, щоб відзначити 20-ту річницю з дня народження парафії св. Великомученика і Цілителя Пантелеймона. Отче Василю, ви чимало трудитеся і Бог сподобив вас багатьох успіхів. Тож нехай Господь посилає вам міцне здоров'я та сили і надалі достойно виконувати пастирські обов'язки. Очі присутніх тут людей випромінюють любов до Вас і це свідчення, яке важить більше за будь-які слова» - зазначив Архіпастир.

Також, до вітального слова був запрошений генеральний консул п.Олексій Голубов, який привітав усіх парафіян з ювілеєм та наголосив на важливості Церкви як осередку не лише релігійних потреб, але й громадської активності.

Його Високопреосвященство Митрополит Антоній розпочав святкування молитвою «Отче Наш», після якої благословив святкову трапезу.

Свято вже відбулось, але хочеться, щоб така атмосфера згуртованості, дружності і турботи, яка панувала на святі, панувала і надалі в повсякденному житті. Хочеться, щоб так багато людей, скільки зібрало святкування, й надалі відвідували церкву і надалі відкривали свої серця Богу, як відкрили на святкуванні двадцятій річниці заснування парафії св.Великомученика і Цілителя Пантелеймона у м. Бруклін, Н.Й.

Photos by Subdeacon Mykola Stefanyk and Valentyna Dovban

Text by Subdeacon Roman Marchyshak



ARCHBISHOP DANIEL
MET WITH THE CONSUL GENERAL
OF UKRAINE IN ISTANBUL
(CONSTANTINOPLE)

АРХІЄПІСКОП ДАНИІЛ
ПРОВІВ ЗУСТРІЧ ІЗ ГЕНЕРАЛЬНИМ
КОНСУЛОМ УКРАЇНИ В СТАНБУЛІ
(КОНСТАНТИНОПЛЬ)



During his most recent visit to Constantinople (Istanbul), Turkey on November 3-6, 2022 - His Eminence Archbishop Daniel paid a visit to the Consulate General of Ukraine in Istanbul.

General Nedilsky thanked the hierarch of the Church for the recognition and vouched to further the common projects of the diplomatic mission and the UOC of the USA in the future weeks and months.

Welcoming the hierarch of the UOC of the USA, Honorable Roman Nedilsky, Consul General of Ukraine in Istanbul stated: "...it is always a pleasure to welcome Your Eminence to the Consulate General, especially during this time of our common work and service among the people of Ukraine."

In conclusion of the meeting, His Eminence Archbishop Daniel witnessed a formal ceremony of civil marriage by the State of Ukraine of Subdeacon Andrii Vatrach and Anna Hirniak, who will receive the Holy Mystery of Matrimony in the near future.

Responding to the words of welcome, Archbishop Daniel offered words of gratitude to the chief diplomat of the Ukrainian diplomatic mission in Istanbul: "Dear Consul General, speaking on behalf of the clergy and faithful of the Ukrainian Orthodox Church of the USA, it is my privilege to express our common gratitude for your leadership and facilitation of the charitable humanitarian projects that both the UOC of the USA and the Consulate General sponsored since the beginning of the Russian invasion of our ancestral homeland Ukraine. With the blessing of His Eminence Metropolitan Antony, the Prime hierarch of the UOC of the USA, I am pleased to present you with the honorable award of the Church "For the Generosity and Service of the People of Ukraine." This particular award is presented to you for your facilitation and organization of the summer camps for children of the Ukrainian wounded soldiers and refugees in Istanbul."

Receiving the award of the UOC of the USA, Consul



The Season Of GIVING



As the wind begins to blow and the snow begins to fly, Americans feel the excitement build as they prepare to spend time with their families for Thanksgiving. They anticipate a pleasant large gathering with family and friends, a table laden with a large turkey, potatoes, salads, and numerous pies and desserts. They anticipate laughing and telling stories over dinner, and then spending the evening with a fire crackling in the fireplace as they watch movies and doze on the couch. The following day, Black Friday, they have plans to stand in long lines to take advantage of sales and promotions on products they wish to purchase for themselves and others as Christmas gifts.

As the wind blows and the snow flies, Ukraine enters the ninth month of the Russian invasion. Families huddle together for warmth. Fires are lit to keep warm, as the electricity has been out for weeks. On the makeshift stovetop, the snow is melted for drinking water. The people are hunkered down in their cellars,

or in their homes which have been patched with tarps and boards to stop the cold wind blowing through the blown-out windows, and walls destroyed by Russian missiles. Bundled up against the cold, the people venture out because they have heard that supplies will be available this day.

Long lines gather, as more and more people get the news. Grannies bundled in thick woolen scarves, with house slippers on their cold feet hunch over as they wait. Babies in prams whimper and cry as the cold bites at their toes. Infants huddle close to their mothers who rub their hands to keep them warm. Old men on rusty bikes smile toothless grins trying to distract the children from their misery.

And so, families across the globe huddle together, support each other, and give thanks to the Lord. Those in Ukraine anticipate relief granted them thanks to the generous donations of the members of the Ukrainian

Orthodox Church in the USA, who with the blessing of Metropolitan Antony and Archbishop Daniel are encouraged to help their brethren who are sheltering in place or are displaced persons within the borders of Ukraine or are refugees in other countries.

From the first missile explosion on February 24th, the faithful of the UOC of the USA mobilized their efforts to aid their ancestral homeland in her renewed struggle against an aggressive neighbor, Russia. Funds and supplies came pouring in and were distributed to those in need in Ukraine.

This day those standing in the long cold lines in Mykolaiv region of Ukraine rejoiced and cried with joy, as the truck pulled up and they were able to access the most basic needs of life – clean water (170 tons of bottled water), food, and clothing.

Children's tears dried on their cheeks as they were handed chocolate bars and toys in Kostyantynivka region of Donbas.

Mothers' cheeks were wet with tears as they were handed packages of Diapers and baby formula in Dnipro Center for Refugees, spiritually directed by His Eminence Metropolitan Serhiy of Donetsk (Orthodox Church of Ukraine). The elderly praised God when their bags were filled with preserves. The men smiled as they saw building supplies, so they could repair their homes and keep their families warm.

The little cans of Sterno, which will be lit on Thanksgiving in the US beneath the chafing dishes to keep the buffet warm, were gleefully distributed to the people in Ukraine for not only cooking their food, but for warming their hands.

With no electricity, no running water, no heat, no light... the true value of items is realized. The Ukrainian people with hope in their eyes, and gratitude in their hearts, praised the Lord, thanking Him for providing them with these much-needed supplies.

Searching through the rack of available coats, parents dressed their cold children in warmth. They found boots for their children's freezing feet, and scarves to keep their noses warm. The people returned to their homes, and stocked their shelves with cans of beans, meat preserves, jars of pickled beets, bags of rice, and bottles of water. For the time being their hunger would be satiated.

The elderly who were not able to venture out in the cold, were brought supplies by the local clergy and



hierarchs who have made it their mission to ensure their flocks are taken care of spiritually and physically. The bedridden elderly smiled warmly as they were prayed over, given an extra blanket, a bag of goodies, and a lot of hope.

To further ensure the wellbeing of the people of Ukraine, thanks to the generous donations of the Ukrainian Orthodox Church of the USA, four additional ambulances were delivered which will aid in saving lives and providing much needed medical assistance to those who are suffering in Ukraine.

As we prepare to celebrate the holidays, sitting down to scrumptious meals, surrounded by family and loved ones, in warmth and safety, please remember those who are struggling to survive day to day with the winter closing in, homes destroyed, sirens blaring, missiles flying and the fear of not knowing what tomorrow holds. Let us give them some peace of mind, warm their hands and their hearts with our donations.

Please consider donating to the Ukrainian Orthodox Church of the USA Humanitarian Relief Fund.



As the ongoing Russian invasion of the sovereign nation of Ukraine enters its eight months, the innocent residents of the areas under attack suffer more and more with each passing day. Food is scarce, the civilian infrastructure has been destroyed, homes have been demolished, schools ruined, hospitals relegated to piles of rubble. There is no heat, no electricity, and in some cases no running water. With winter setting,

the cold nights seem to never end as entire families huddle together for warmth, their single source of light being the single candle that weakly flickers in their icon corner, illuminating the sad face of the Mother of God. Sadly, suffering is nothing new to many of these people, especially the elderly, who clearly remember Russia's previous attempts to subjugate and destroy the Ukrainian people and identity.

Having driven past burned-out buildings, countless piles of rubble, shells of entire neighborhoods decimated and destroyed, Archbishop Serhij of Donetsk and Mariupol carefully circumvented bombed streets with burned out shells of vehicles destroyed by Russian missiles before finally pulling up at a village intersection in Lyman, in the Donetsk Region. Seeing his arrival, the people appeared as if out of nowhere. Some emerged from underground cellars, others emerged from the rubble that had once been their homes, while others had been surviving in makeshift shelters.

Standing in an orderly line, wincing against the cold breeze that blew and whistled among the remaining structures, people waited patiently for their turn. Grannies tucked their scarves more tightly around their heads, their trembling wrinkled hands chapped from the cold, while the children hid in the folds of their mothers' coats, trying to warm their frozen noses.

Through the blessings of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, and Archbishop Daniel, Ruling Hierarch of the Western Eparchy, and the generous donations of the UOC of USA, these people saw a glimmer of light that pierced through the darkness surrounding them. Archbishop Serhij opened the back of the truck to reveal the boxes and bags filled with life's most basic necessities. As they prepared to unload the truck the shivering people called out to lead them in prayer. Even though they were cold and hungry, these people had faith and even in their current misery they called out to the Lord in gratitude, asking His continued mercy upon them and their homeland. As the elderly men removed their hats, the children peaked out from under their mother's coats, and everyone bowed their heads, making the sign of the Cross upon themselves and joining their voices in prayer.

With the conclusion of the prayer, having praised Christ and thanked Him for the bounty before them, the people moved up to receive their bundles. Each box contained packets of rice and pasta, bread, jars of preserves, cans of beans, while bags were filled with fresh fruit, sweets, and chocolates. While the children's eyes widened and they giggled at the sight of chocolate bars, the adults were grateful for the candles and matches which would provide them light and allow them to start fires to keep themselves warm.

The first to receive a box was an elderly babusia who wiped tears from her eyes as she slowly shuffled forward. She explained that she was all alone now. Her entire family – her husband, her children, and her grandchildren had all been killed. Giving her a

reassuring hug, Archbishop Serhij directed one of the nearby men to carry her box to her home.

She was followed by another elderly lady who walked with the assistance of a walker, unable to stand for long periods of time. With her were her grandchildren, whose large, frightened eyes and tousled hair bespoke of the daily terror they have endured.

One by one the people received their packages and bags, exclaiming their gratitude that the Church had stepped up and fearlessly assisted them during these tragic times. Even as they stood calmly awaiting their turn, the sounds of explosions were heard all around, and the ground vibrated as a missile hit nearby.

While many individuals came and stood in line to receive assistance, others were not able to walk, or stand. These people were not forgotten, as packages were taken to them, assuring that nobody was forgotten. Throughout the day over 200 families were served, receiving gifts of food, clothing, medicine, and much needed fuel to help see them through the coming days.

It is with deep gratitude to the hierarchs, clergy, and faithful of the Ukrainian Orthodox Church of the USA that these innocent and suffering individuals have been gifted a package of love, the assurance of remembrance, and the promise of prayer.

Promising to return, Archbishop Serhij blessed the people and drove off. He had a long list of requests that he would try to fulfill in the future – survival kits, medicine, candles, matches, and generators to keep them healthy and warm; nails, glass, plastic film to shore up their damaged homes; flashlights and batteries to light their way; warm clothing, gloves, hats to save them from the freezing temperatures, and at the bequest of the youngest Ukrainians – toys and chocolates.

While the world is already counting down the days to Christmas, the people of Ukraine are counting the days since they were invaded, since they were able to walk through their neighborhood in peace, since they were not frightened of missiles and bombs, since they were not worried where their next meal would come from, and since they began being thankful for having simply lived another day.

With love for the people of Ukraine, the Ukrainian Orthodox Church of the USA continues to pray for their wellbeing and provide much needed life-saving supplies. Please consider donating to the UOCofUSA Ukrainian Humanitarian Aid fund.

ЖИТЕЛІ МІСТА ЛИМАН (ДОНЕЦЬКОЇ ОБЛАСТІ) ОТРИМАЛИ ГУМАНІТАРНУ ДОПОМОГУ УПЦ США

Цими днями наша Свята Українська Православна Церква США за співпраці із відділом Соціального служіння Православної Церкви України надали благодійну допомогу на деокупованій території Донецької області - у місті Лиман.

Ці люди, яким ми сьогодні доставили гуманітарний вантаж, побачили справжнє пекло на землі...

Побачене сьогодні на цих територіях і задокументоване світлинами - не можливо описати звичайними словами... Зруйновані будинки, відсутня урбанізація, немає світла, газу, опалення. Багато людей загинуло, а ті, хто вижили- дуже нещасні. Велика потреба в медикаментах, сірниках, сухому пальному, теплому одязі та їжі швидкого приготування.

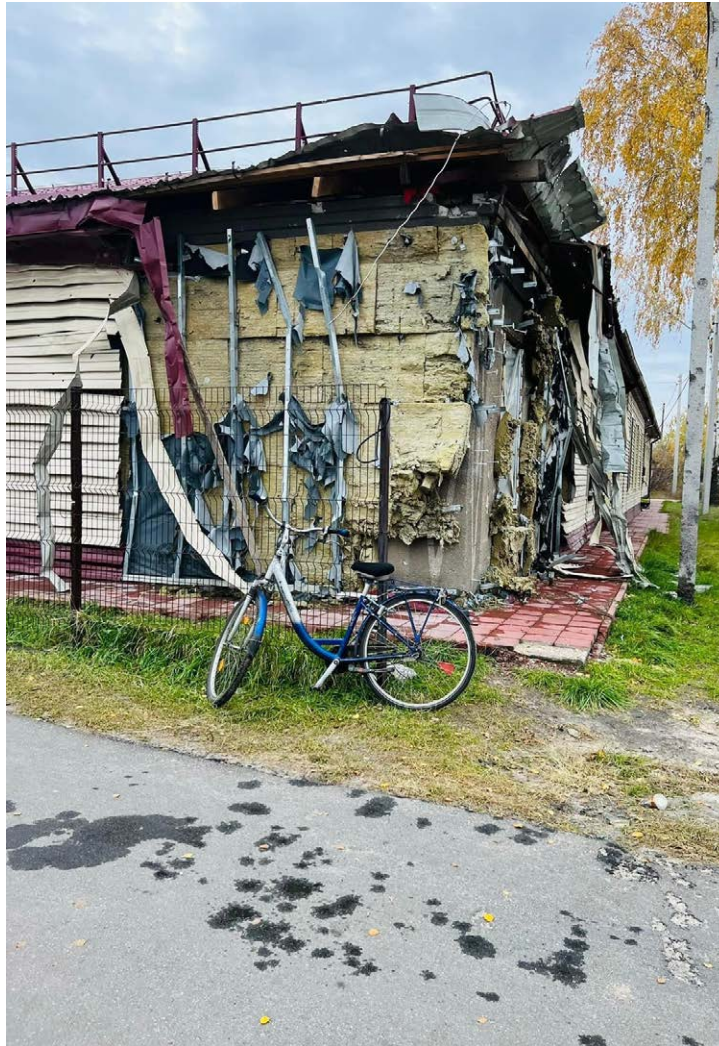
Завдячуючи вірним та доброчинцям нашої Української Православної Церкви Сполучених Штатах Америки, які і надалі підтримують своїми жертвами, нам вдалося передали допомогу 210-тьом родинам, розвозячи її по всьому місту. Їхній радості та вдячності не було меж, а деякі навіть плакали, що саме Церква не залишає їх на одинці з тими життєвими викликами і потребами, які спричинила ця війна, а привезла цю їжу і засоби гігієни.

Перед тим, як виносити коробки з провіантом люди попросили про молитву за справедливий мир і перемогу українського війська над ворогом, і це поособливого трепетно та зворушливо тому, що навіть за таких обставин люди покладаються і пам'ятають про Божу присутність в їхньому житті...

Роздаючи благодійну допомогу, знами поділилася своїм боєм старенька бабуся, яка розповіла, що у неї загинула вся родина і два внуки... її дім повністю згорів внаслідок влучання ворожої російської ракети, а вона живе у сусідки-куми... Також в цьому місті дуже багато літніх людей прикутих до ліжка, яким нам також вдалося передати допомогу.

Всі хвилюються як переживуть зиму! А як зраділи місцеві жителі, коли побачили в пакунках виживання свічки, запальнички та інші речі... Для них це щастя. Скільки мало треба для щастя...

Дуже просили, щоб в наступний раз привезли



будматеріали. Тому зараз спільно з відділом соціального служіння ПЦУ інтенсивно шукатимемо кошти на генератори, цвяхи, шифер, скло, плівку та інші будівельні мареріали для вілновлення домівок. Діти просили іграшки і БАГАТО цукерок. Також дуже затребуваними єліхтарики, батарейки та ліки від застуди і теплий одяг.

Впродовж всієї нашої місії дуже чутні були вибухи різних калібрів, які доносилися до нас з лінії ведення бойових дій, оскільки Лиман є прифронтове місто і інколи ворожі ракети обстрілюють його. Коли нашим волонтерам та капеланам виписували перепустки на в'їзд у Лиман, попередили, щоб всю дорогу були у броніжелетах і касках. Адже дуже часто нашим воїнам саме ці речі рятують життя... Слава Богу, що нам вони не знадобилися!

Дякуємо керівництву області за організацію і супровід допомоги всім нужденним.

Також особлива подяка всім вірним та доброчинцям нашої Української Православної Церкви США та Синодальному відділу Соціального служіння ПЦУ за координацію та невтомну співпрацю в служінні українському народу!

Муромолит Сергії

Photos by Donetsk Eparchy of the Orthodox Church of Ukraine





HELPING OUR NEIGHBORS IS OUR IMMEDIATE DUTY

On October 16, upon the request of the Orthodox charitable organization “**Focus**”, which is located in Saint Paul, Minnesota, the parishioners of St. Michael and St. George Parishes in Minneapolis, Minnesota, fed 237 hungry people. This is not the first time the parishes have assisted those in need in their vicinity.

The hungry individuals were extremely grateful for their warm meal consisting of fresh lasagna and salad. For many, this was their first warm meal in weeks.

Please let’s pray for all those in need...

Our Lord calls us to love one another, and bear one another’s burdens. In order to receive the Kingdom of Heaven, each of us must try to live according to His holy instructions, to be good Christians, to be good Samaritans...

- Rev. Myron Korostil





Continued from page 16...

While the people returned to their warm homes, with packages of food left over from the luncheon to enjoy for dinner, the backpacks His Eminence had prepared for the homeless were delivered to those who sat beneath the darkening sky, in the cold. More than one cried when they were approached with a kindness. One had a fractured ankle and could not move, another was grateful for the handwarmers because his hands get cold at night, the other cried because she was used to the harshness of society, and yet was approached with a gift without having to have even asked for it, while another smiled a toothless grin when he realized the bag contained Vienna sausages which he could enjoy without needing to chew them.

Finally, Archbishop Daniel paid a visit to a long-term Sisterhood member of the Cathedral community – Georgia Kereluik, who with the blessing of His Eminence Metropolitan Antony, was awarded a Centennial Medal of the Ukrainian Orthodox Church of the USA for her devotion to the ministry of the parish community.

Thus the celebratory weekend concluded by having ministered to the children of the parish school on Saturday, ministering to the faithful of the parish who came to church on Sunday dressed in their Sunday best and eager to enjoy a lush banquet, and concluding the weekend by ministering to those who sat in dirty clothing, unwashed, cold beneath the open sky or under dark overpasses, forgotten by society, but, remembered by the Church, and all loved by God. Wishing the parishioners of the Protection of the Mother of God parish in Southfield, Michigan, many blessed years.

May the parish grow and prosper and continue to produce sweet fruit. Mnohaya Lita!

Photos by Subdeacon Roman Marchyshak and Elizabeth Symonenko





Ставропігія Вселенського Патріархату в Україні спільно з Українською Православною Церквою США розпочинають гуманітарну місію задля допомоги Українцям.

«Спільна діяльність Ставропігії в Україні та УПЦ США буде скерована на реалізацію актуальних гуманітарних та соціальних проєктів на користь України та українського народу, що потерпають від російського військового вторгнення», – йдеться у повідомленні на сторінці Місія «Ставропігія Вселенського Патріархату в Україні».

Від початку повномасштабного військового вторгнення росії в Україну, єрархи УПЦ США обговорили із Патріархом Варфоломієм питання координації зусиль задля допомоги Україні та розпочали постачання гуманітарної допомоги в Україну. УПЦ США придбала і передала близько сотні машин швидкої допомоги та мікроавтобусів для допомоги постраждалим українцям.

Станом на 20 червня 2022 року УПЦ США зібрала 2,8 мільйона доларів для допомоги українцям. Допомога УПЦ США розподіляється в таких містах: Харків, Луцьк, Київ, Яворів, Львів, Одеса, Суми, Сєверодонецьк, Дніпро, Маріуполь, Ірпінь, Буча, Васильків, Ворзель та інші.

+++++

UOC of the USA and the Representation of the Ecumenical Patriarchate in Ukraine Launch

Humanitarian Mission to Help Ukrainians

Fulfilling her mission from Christ, the Ukrainian Orthodox Church of the USA has always striven to ease the suffering of others through prayer and humanitarian assistance. Whether locally or abroad the Church's main purpose has always been to emulate Christ and ease the suffering of humanity.

The UOC of the USA continues along this benevolent path, by joining forces with the Stavropegiya of the Ecumenical Patriarchate in Ukraine. His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and President of the Consistory, met with Bishop Michael, the Exarch of the Patriarch of Constantinople in Kyiv, to formulate a new collaborative endeavor. The Joint Statement reads, "The joint activities of the Stavropegiya in Ukraine and the UOC of the USA will be directed toward the implementation of urgent humanitarian and social projects for the benefit of Ukraine and the Ukrainian people, who are suffering from the Russian military invasion."

Uniting these two great entities will allow even greater assistance to the innocent citizens of Ukraine who are being terrorized and murdered during the ongoing and unprovoked Russian invasion of their sovereign country. The senseless attack upon the independent nation of Ukraine, which began February 24, 2022, has seen the civilian infrastructure of the country badly damaged, with the Russians specifically targeting and destroying hospitals, schools, railway stations, etc.

While 7 million Ukrainians have become refugees throughout Europe and beyond, another 8 million have become internally displaced people within their own country. The numbers are staggering. Innocent children are terrorized. Mothers weep unable to feed their infants. The elderly hide in dark cellars as the earth shakes around them from missile attacks.

With the dark days of winter quickly encroaching the worries of these innocent people have multiplied threefold, for now they not only fear death by Russian bombs and bullets, but, by cold and frost. It is into this chaos, and seemingly hopeless situation that the Church steps up to bring hope, warmth, and salvation of body and soul.

The Ukrainian Orthodox Church began collecting funds in late February to alleviate the suffering of Ukrainians due to the Russian invasion. \$2.8 million has been collected thanks to the generosity of the faithful of the Church. A large amount of those funds has already been allocated throughout the summer months, providing much needed medical supplies, water, clothing and food to those displaced within Ukraine. Over 100 ambulances have been delivered to Ukraine thanks to the UOC of the USA, saving countless lives. The focus now is turning towards cold weather needs such as coats, blankets, firewood, matches, fuel, etc.

The much-needed supplies have been delivered and aided the suffering people located in the battle-scarred areas of Ukraine - Kharkiv, Lutsk, Kyiv, Yavoriv, Lviv, Odesa, Sumy, Siverodonetsk, Dnipro, Mariupol, Irpin, Bucha, Vasylkiv, Vorzel, and others.

With prayers for a speedy retreat of the invading Russian forces, and the safety of the Ukrainian people, the Ukrainian Orthodox Church of the USA, continues to provide much needed humanitarian aid and support to the people of Ukraine. Please consider donating to the UOC of the USA Humanitarian Fund.



A Global Crisis of Ecclesiastical Proportions

By Fr. Harry Linsinbigler

Yes, you read the title correctly. You may be thinking, “doesn’t he mean an *ecclesiastical* crisis of *global* proportions?” The answer is no, not in this case. We unfortunately tend to think of the world as “bigger” than the Church, that the Church is somehow a subset of the world. But it is exactly the opposite. The world is a subset of the Church. The Church is the “fullness of Him Who fills all in all” (Eph. 1.23). It is for this reason that we should not be surprised that an ecclesiastical crisis, resulting in the removal of the Church in Ukraine from Moscow’s political sphere of influence and operating independently of the Kremlin, was at the forefront of what is now a civil crisis throughout the world with the threat of nuclear war upon all who oppose Russia’s full invasion of its neighboring Orthodox country of Ukraine in February of 2022, with more perpetual atrocities to follow.

This crisis is not one of recent import, as we can trace it back to the power vacuum following the collapse of the Soviet Union in 1991, and the subsequent independence of the former Soviet member states from the dominance of Russia and the authority of the Kremlin in both political and ecclesiastical spheres. The political influence of Moscow has fluctuated with the Ukrainian elections over the years. The ecclesiastical sphere therefore became the more important of the two, as it alone remained “steady” as the one absolute foothold that Moscow had in Ukraine, the UOC-MP being the only recognized Orthodox Church in Ukraine until Constantinople granted the Tomos of Autocephaly in 2019.

This crisis is the successor of the seven-decade long crisis of brutality stemming from Bolshevism and Soviet Communism. The Bolshevik revolution itself was forcibly offered as a solution to the crisis that arose within the Russian Empire and its predecessor, the Tsardom of Russia, both maintaining the oft-cruel and bloody dominance of the Russian government (not its people) over its subverted neighboring nations. Nearly the entire history of the Russian Empire is shadowed with a church subjected to the state since 1721, where the church was subverted by the Empire to serve the will of the autocrat, and one in which even its ecclesiastical ruling body was debased and made an instrument and a part of the state. The ways in which the Russian state has sought to subject the Church to use it for its advantage since that time has changed, but the reality of its oppression and use by the state has not.

Let us go to 1996, just a few years after the fall of the Soviet Union, when Moscow sought to keep an absolute hold on its complete ecclesiastical authority and influence in Estonia after Estonia declared its need to be absent of the Russian sphere. At that time, when Estonia became its own independent nation, the Ecumenical Patriarchate returned the Church of Estonia back to its previous status of being autonomous under the omophorion of the Ecumenical Patriarchate, which was its status prior to the Soviet invasion of 1940. In 1994 Estonia declared its necessary independence of this “Russian sphere” which continued to keep the hold of Moscow over these nations under the power of the former Soviet Union, an objection that drew the ire of the Russian government, including of one of its deputies at the time, Vladimir Putin.

With this as a several-year struggle of the Russian government to retain control at least in the ecclesiastical sphere of Estonia, Constantinople made its move to give it protective autonomy only after receiving a petition from the Estonian government as well as a petition from nearly 2/3 of the Orthodox parishes in Estonia, including many of those that were Russian speaking. Moscow accused Constantinople of a “land grab” for itself, and ceased commemorating Constantinople in the Liturgy as well as forbidding liturgical concelebration of Moscow Patriarchate hierarchs and clergy with those under Constantinople. A resolution was reached only when Constantinople and Moscow agreed to have parallel jurisdictions in Estonia, and full Communion was restored between the two patriarchates. However, what underlaid this micro-crisis was a building concept of the “Russian world” or “Russkiy mir,” whose premises are not only political but also ecclesiological, or rather, as we shall see, pseudo-ecclesiological.

The Era of the Russkiy Mir

Former KGB operative and Russian President Vladimir Putin executes his invasions and aggressions under the pretense of protecting the “Russian world.” Since his fellow former KGB operative, Patriarch Kyrill, and much of the hierarchy of the Russian Orthodox Church have violated canon after canon bringing the Orthodox Church to a state of crisis under this same pretense of protecting the “Russian world,” the “Russian Church,” and the “civilization of Rus,” we must understand what this “Russian world” entails. If we are to put a date to the beginning of the latest stage of this crisis, I would suggest 2007.

As it turns out, the year 2007 would be pivotal in establishing the groundwork for our current crisis. In April 2007, President Putin addressed the Federal Assembly. In his address, he states that the “Russian language not only preserves an entire layer of truly global achievements but is also the living space for the many millions of people in the Russian-speaking world, a community that goes far beyond Russia itself.”¹

“Far beyond Russia itself” was no passing statement. Indeed, in June 2007 Putin would sign the act establishing the Russkiy Mir Foundation, thereby “forming the Russian World as a *global* project” of the Russian government (emphasis added). As the mission statement says, “The Russian world is much more than the territory of the Russian Federation and the 143 million people living within its borders.” Indeed, this project includes not only ethnic Russians, but also native Russian speakers *and* their families *and* their descendants “across the globe.” Yet this “diaspora” does not end there, as “the Russian world” also includes “the millions of people worldwide who have chosen the Russian language as their subject of study” as well as “those who have developed an appreciation for Russia in its rich cultural heritage.”²

As alarming as this was, something very significant to the accomplishment of the goal of the Russkiy Mir happened in between Putin’s April address and his June signing of that year. On May 17, 2007, the Act of Canonical Communion between the Russian Orthodox Church and the Russian Orthodox Church Outside Russia was signed. And lest we think that this was coincidental and entirely unrelated to the building of the Russkiy Mir, let us reflect on the words of Patriarch Kyrill regarding the Russkiy Mir and the Church. Now keep in mind, the following were not just some randomly given remarks, but rather the definition of the Russkiy Mir that Patriarch Kyrill

¹ About Foundation (archive.org) <http://www.russkiymir.ru/russkiymir/en/fund/about> DL 2/20/2022

² Ibid.

was asked by Vladimir Putin to deliver to the third Official Russkiy Mir World Assembly in 2009. In it, Patriarch Kyrill defined the “Russian World” as a “civilizational space” existing *throughout the world* founded on three pillars. “Eastern Orthodoxy” is listed as the *first* of the three pillars of the Russkiy Mir!³

We therefore must go back and pay close attention to the words of the 2007 “Act of Canonical Communion” of the Moscow Patriarchate with ROCOR, a document that very clearly identifies the expansion of the Russkiy Mir within this *Act*. The purpose of the Act is identified as establishing “brotherly unity in the common work in the harvest-fields of God with the Fullness of the Russian Orthodox Church and her faithful in the Fatherland and abroad,” with attention to “the ecclesiastical life of the Russian diaspora outside the canonical borders of the Moscow Patriarchate, as dictated by history...”⁴

Perhaps the most significant part of this *Act* is that this is the first time that the Russian Orthodox Church actually states that *dioceses* can be “established” in “the territories of many nations” in which ROCOR “performs its service” and throughout the world with new dioceses established by the agreement of the ROCOR and MP synods (Article 6). Prior to this *Act*, the Moscow Patriarchate was restricted from having anything but pre-defined and already established metochia in many nations, including the United States and Canada. By signing this act, it instantly gains not only parishes but whole dioceses in nations that it was restricted in having any more, but now will have them and expand them through ROCOR. Thereby, this act accomplishes “the desired unity of the Russian Church in the homeland and abroad” and makes “One Russian Church” both “in the fatherland and in the diaspora.”⁵

It is, therefore, no accident that in 2007, the Russian Orthodox Church Outside Russia (ROCOR) was “forgiven its sin of schism” and received under the Moscow Patriarchate *in the same year* that the Russkiy Mir Foundation was established by the Russian Federation. It is also no accident that Constantinople, in the year following, called a Synaxis of the primates of the autocephalous churches to initiate episcopal assemblies for the purpose of geographically organizing the jurisdictions of the so-called “diaspora” to take steps to eliminate canonical anomalies throughout these nations, that they might form themselves properly to be administratively and canonically united local Orthodox Churches.⁶

Timeline of the Crisis:

1996: Moscow will not permit Estonia to return to its pre-Soviet invasion status as an autonomous Church of the Ecumenical Patriarchate.

2007: Ecclesiastical infiltration of nations via the reception of ROCOR and its parishes throughout the world and charging it with expanding the “Russian Church” throughout the rest of the world.

2008: The military invasion of Georgia

2014: The military invasion of Ukraine

2018 The ecclesiastical incursion of the Church of Korea

2021-2022 The ecclesiastical incursion of the ancient Patriarchate of Alexandria

2022 Russia initiates a full military assault and invasion of Ukraine on February 24, and in days following Putin threatens devastation upon all who oppose it, Patriarch Kyrill supports the move and charges the Russian military with overthrowing “evil forces” that seek to divide “Rus.”

The Pseudo-Ecclesiology of Russkiy Mir

Russian President Vladimir Putin and Moscow Patriarch Kyrill both share a common vision of a single “Russian world” or “Russkiy Mir,” of which, in their view, the Church is a *part*. As I point out in my work *In Every Church*, there is no such thing as the Church being the subset of a nation or government. Already we see a deviation from Orthodox ecclesiology, as the Church is not “part” of anything, a concept of ecclesiastical reductionism which relegates the Church as a subset of something of this world. But this is the problem, that in both the dogmatic and canonical tradition, the Church is never *part* of the world, nor a *part* of anything for that matter. As the fullness of Him Who fills all in all, it can only be defined in holistic terms.

The Church as πλήρωμα (Eph. 1.23) cannot be reduced to incompleteness, nor can it be an υποσύνολο of anything. If the Church cannot even be a subset of Christ because it is already the fullness of Him who fills all in all, then it certainly cannot be a subset of anything else. Thus, the Church cannot be a “part” of the Russkiy Mir nor reduced to a worldwide national church without exhausting the meaning of Church itself, and even destroying it.

Canonical Abuse

Since 2007, the Patriarchate of Moscow has repeatedly but selectively violated the canons of the Church, and while doing so, has selectively weaponized them to achieve its worldly ends of expansion. Moscow has been accusing Constantinople of being an “Eastern Pope” for quite some time,⁷ while it establishes the Patriarch of Moscow as a worldwide ecclesiastical leader and transforms the Russian Church from a local to a worldwide church without boundaries. Keep in mind that the Ecumenical Patriarchate has never claimed that it has jurisdiction over anyone in any of the canonical territories of the other patriarchates, no matter what a person’s ethnicity or “self-identification.” But Moscow has now claimed worldwide jurisdiction over everyone who “voluntarily” joins it! It is setting itself up as a worldwide national Orthodox church as an alternative to the actual Orthodox Church that is a single Body of Christ manifesting as a communion of established local Churches. The Russian Orthodox Church has now invaded the undisputed territory of one of the Ancient Patriarchates, namely Alexandria. Which one actually implements Vatican-like “papalism”?

Continued in December Edition of the UOW...

³ "Выступление Святейшего Патриарха Кирилла на торжественном открытии III Ассамблеи Русского мира / Патриарх / Патриархия.ru" Патриархия.ru (in Russian). DL 3/15/2022. The other pillars of the Russkiy Mir are identified as Russian culture (including Russian language and a common “historical memory”), and a common vision on further social development. The address was given in 2009.

⁴ The Russian Orthodox Church Outside of Russia - Official Website (archive.org) DL 2/22/2022

⁵ Ibid.

⁶ Synaxis of the Heads of the Orthodox Churches in Constantinople | Serbian Orthodox Church [Official web site] (spc.rs) DL 2/22/2022



Akulich, Marina baptized and chrismated on January 22, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Andrii Akulich and Yuliya Fenerdzhian. Sponsors: Evheniy Hubenko and Anastasiia Novytska. Celebrated by Fr. Andriy Matlak.

Barroso, Elizabeth baptized and chrismated on July 2, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Juan Barroso and Khrystyna Durkan. Sponsors: Sean Camero and Oksana Bukreyeva. Celebrated by Fr. Andriy Matlak.

Berezovskyi, Ethan baptized and chrismated on October 16, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Yan Berezovskyi and Iryna Oliinyk. Sponsors: Alex Nemaltsev and Pavlo Moiseenko. Celebrated by Fr. Michael Hontaruk.

Blair, Bailey Annalise baptized and chrismated on October 2, 2022 in Sts. Peter & Paul Church, Youngstown, OH. Child of Devin Blair and Anna Wachuck. Sponsors: Joseph Buzzelli and Heather Perricone. Celebrated by Fr. Mykola Zomchak.

Bobko, Ivan baptized and chrismated on September 4, 2022 in St. Andrew Church, Boston, MA. Child of Volodymyr Bobko and Daryna Pavlenko. Sponsors: Sergii Pogoretskyi and Viktoria Devincenzo. Celebrated by V. Rev. Roman Tarnavsky.

Bodnar, Evan baptized and chrismated on October 16, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Bohdan B. Bodnar and Yuliya I. Demchuk. Sponsors: Oleh Horoshko and Liubov Hotsul. Celebrated by Fr. Michael Hontaruk.

Boyd, Aliyah (Apphia) Dallas baptized and chrismated on June 5, 2021 in St. John the Baptist Church, Sharon, PA. Child of Jon D. Boyd and April Lynne Mogor. Sponsors: Ryan Gilson and Crista Backo. Celebrated by V. Rev. Steve Repa.

Boyd, Kobe (Michael) Jacob baptized and chrismated on June 5, 2021 in St. John the Baptist Church, Sharon, PA. Child of Jon D. Boyd and April Lynne Mogor. Sponsors: Ryan Gilson and Crista Backo. Celebrated by V. Rev. Steve Repa.

Buchanan, Timothy Benrett baptized and chrismated on September 25, 2022 in Sts. Peter & Paul Church, Palos Park, IL. Child of James Buchanan and Tetiana Bychynska. Sponsors: Rostyslav Lind and Natalia Kara. Celebrated by V. Rev. Vasyl Sendeha.

Bulashova, Stefania baptized and chrismated on September 17, 2022 in Holy Trinity Church, Bensenville, IL. Child of Dmytro Bulashov and Oksana Savaryn. Sponsors: Pavlo Chernyavskyy and Iuliia Ohorodnyk. Celebrated by V. Rev. Bogdan Kalynyuk.

Dedov, Elina Olena baptized and chrismated on October 8, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Oleh Dedov and Mariya Sergiyenko. Sponsors: Serhii Dedov and Nadiya Matlak. Celebrated by Fr. Andriy Matlak.

Demenkova, Victoria baptized and chrismated on September 16, 2022 in St. Andrew Church, Boston, MA. Child of Vassiliy Demenkov and Yelena Tkachenko. Sponsors: Kirill Belyaev and Valeriia Lendel. Celebrated by V. Rev. Roman Tarnavsky.

Dragan, Nicole Vitalievna baptized and chrismated on September 17, 2022 in Sts. Peter & Paul Church, Palos Park, IL. Child of Vitalie Dragan and Anna Kulibaba. Sponsors: Igor Candiba and Liuba Candiba, Yana Seleznova, Olga Galko. Celebrated by V. Rev. Vasyl Sendeha.

Gonzalez, Logan George baptized and chrismated on August 7, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Jorge Gonzalez and Anne Mikityuk. Sponsors: Jose Espinosa and Ivanna Mikityuk. Celebrated by Fr. Andriy Matlak.

Grullom-Morel, Adrian baptized and chrismated on June 4, 2022 in St. Mary Cathedral Church, Allentown, PA. Child of Pedro Luis Grullom-Morel and Kateryna Kovalenko. Sponsors: Fr. Richard Jendras and Tetyana Smirnov. Celebrated by Rev. Oleg Kravchenko.

Harb, Jack Michael baptized and chrismated on July 2, 2022 in Holy Ascension Church, Maplewood, NJ. Child of Hussam Harb and Maria Konovalova. Sponsors: Frank Ricker and Slava Klems. Celebrated by Rev. Sviatoslav Hot.

Harb, James Carl baptized and chrismated on July 2, 2022 in Holy Ascension Church, Maplewood, NJ. Child of Hussam Harb and Maria Konovalova. Sponsors: Frank Ricker and Slava Klems. Celebrated by Rev. Sviatoslav Hot.

Heisler, Noah Riley baptized and chrismated on September 24, 2022 in Sts. Peter & Paul Church, Carnegie, PA. Child of David Bruce Heisler and Christine Lynne Wachnowsky. Sponsors: Nicholas Wachnowsky and Lisa Heisler. Celebrated by Rev. John Charest.

Herhold, Mateo Julius baptized and chrismated on September 18, 2022 in Sts. Peter & Paul Church, Palos Park, IL. Child of Bryan Herhold and Inna Bezchastna. Sponsors: Lawrence Herhold and Michelle Gonsiorek. Celebrated by V. Rev. Vasyl Sendeha.

Komorkin, Adam Mykhail baptized and chrismated on May 14, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Anton Komorkin and Ludmyla Foka. Sponsors: Oleg Posyniak and Nataliya Deriy. Celebrated by Fr. Andriy Matlak.

Kozlyuk, Makar baptized and chrismated on August 20, 2022 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Andriy Kozlyuk and Maryna Lysenko. Sponsors: Pavlo Kozlyuk and Oxana Stasyuk. Celebrated by V. Rev. Yuriy Siwko.

Kryvuta, Matei Jacob baptized and chrismated on April 16, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Vasyl Kryvuta and Sofia Kuzin. Sponsors: Yuriy Hardzeyevskyy and Anastasiia Truba. Celebrated by Fr. Andriy Matlak.

Kyselytsia, Apolinaria baptized and chrismated on October 8, 2022 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Oleh Kyselytsia and Olesia Boiko. Sponsors: and Maria Skuratova. Celebrated by Rev. Vasyl Shak.

Maranets, Anna baptized and chrismated on October 2, 2022 in St. Mary's Protection Church, New Haven, CT. Child of Boris Maranets and Tetyana Maranets. Sponsors: Andrey Doubovik and Viktoriya Stork. Celebrated by V. Rev. Oleksandr Yatskiv.

Maranets, Boris baptized and chrismated on October 2, 2022 in St. Mary's Protection Church, New Haven, CT. Child of Arkadiy Maranets and Galina Maranets. Sponsors: Pavel Roshenets and Aryiadna Doubovik. Celebrated by V. Rev. Oleksandr Yatskiv.

Mazepova, Maria baptized and chrismated on May 28, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Ivan Mazepov and Olena Trofymchuk. Sponsors: Vitalii Ganzha and Khrystyna Konopatska. Celebrated by Fr. Andriy Matlak.

Mccarthy, Anayah Anastasiya baptized and chrismated on October 8, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Johnathan Mccarthy and Anastasiya Hrabar. Sponsors: Artur Hrabar and Arina Tynianskaia. Celebrated by Fr. Andriy Matlak.

Mccarthy, Anario Johnathan baptized and chrismated on October 8, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Johnathan Mccarthy and Anastasiya Hrabar. Sponsors: Artur Hrabar and Arina Tynianskaia. Celebrated by Fr. Andriy Matlak.

Milan, Artem Vitaliy baptized and chrismated on April 17, 2022 in St. Mary Cathedral Church, Allentown, PA. Child of Roman Nestor Milan and Stephanie Lesia Milinichik. Sponsors: Bohdan Khromenko and Olena Khromenko. Celebrated by Fr. Richard Jendras.

Pechkovska, Sabrina Nicole baptized and chrismated on July 16, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Ihor Pechkovskiy and Marina Pylypchuk. Sponsors: Daniel Krets and Volha Hrechka. Celebrated by Fr. Andriy Matlak.

Pokhodenko, Sophie baptized and chrismated on February 26, 2022 in St. Andrew Church, Cumming, GA. Child of Volodymyr Pokhodenko and Tetiana Budnyk. Sponsors: Kyrylo Afanasyev and Salome Tchotorlishvili. Celebrated by Fr. Bohdan Maruszczak.

Prince, Evan Joseph Wladyslaw baptized and chrismated on September 17, 2022 in St. Nicholas Church, Troy, NY. Child of Ryan Joseph Prince and Marta Anna Szewczyk. Sponsors: Joseph Armenia and Sadie Szewczyk. Celebrated by Fr. Vasyl Dovgan.

Rodriguez, Joshua Adam baptized and chrismated on August 14, 2022 in St. Mary Cathedral Church, Allentown, PA. Child of Roberto Rodriguez and Lydia Ortiz. Sponsors: John Koretski and . Celebrated by Fr. Richard Jendras.

Roviaro, Giabella Anna baptized and chrismated on September 25, 2022 in Sts. Peter & Paul Church, Palos Park, IL. Child of Philip Michael Roviaro and Michelle Ann Fugate. Sponsors: Justin Ronald Fugate and Alexis Considine. Celebrated by V. Rev. Vasyl Sendeha.

Rybets, Oleksandra baptized and chrismated on October 9, 2022 in Holy Trinity Church, Bensenville, IL. Child of Anton Rybets and Mariya Busse. Sponsors: Maksym Mogiley and Lesya Khmelovska. Celebrated by V. Rev. Bogdan Kalynyuk.

Shchur, James baptized and chrismated on October 22, 2022 in Holy Trinity Church, Sacramento, CA. Child of Ivan Shchur and Olha Enhel. Sponsors: Ivan Zazulia and Nadiya Shchur. Celebrated by Fr. Myroslav Turchak.

Strutynskyy, Maxym Anatolyj baptized and chrismated on July 23, 2022 in Holy Ascension Church, Maplewood, NJ. Child of Andew Strutynskyy and . Sponsors: Carl Sylvester and Nina Sylvester. Celebrated by Rev. Sviatoslav Hot.

Sveryda, Oleg baptized and chrismated on November 5, 2022 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Andriy Sveryda and Oksana Plaksiy. Sponsors: Bogdan Vatsyk and Lyudmyla Bulyk. Celebrated by Rev. Vasyl Shak.

Titula-Boichenko, Nikita baptized and chrismated on February 26, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Oleksandr Titula-Boichenko and Yana Titula. Sponsors: Valentyn Denysovets and Anna Shtelen Kerita. Celebrated by Fr. Andriy Matlak.

Tymoshenko, Zoe Kira baptized and chrismated on June 11, 2022 in Holy Trinity Mission Church, Seattle, WA. Child of Andrii Tymoshenko and Oleksandra Barkalova. Sponsors: Daniel Krets and Lola Mudgistratova. Celebrated by Fr. Andriy Matlak.

Voronchak, Bogdan baptized and chrismated on September 18, 2022 in Sts. Michael & George Church, Minneapolis, MN. Child of Peter Voronchak and Svetlana Gluhova. Sponsors: Sergiy Kalmuk and Alexandra Vassilkov. Celebrated by Rev. Myron Korostil.

Worona, Paul Ethan baptized and chrismated on October 11, 2020 in St. John the Baptist Church, Sharon, PA. Child of Myron Thomas Worona and Valere Louise Willard. Sponsors: Jeff Worona and Samii Dickson. Celebrated by V. Rev. Steve Repa.

Worona, Caleb Liam baptized and chrismated on October 11, 2020 in St. John the Baptist Church, Sharon, PA. Child of Myron Thomas Worona and Valere Louise Willard. Sponsors: Mike Worona and Alyssa Worona. Celebrated by V. Rev. Steve Repa.

Yezhel, Dylan Sergey baptized and chrismated on October 22, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Sergey Yezhel and Natallia Leanenka. Sponsors: Daniel Onipko and Victoria Narusevich. Celebrated by Fr. Michael Hontaruk.

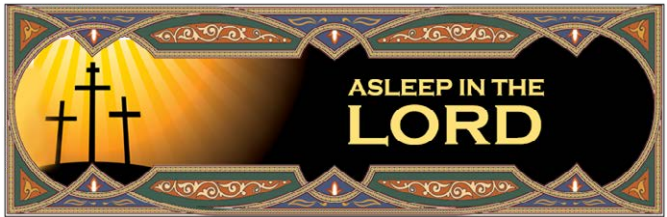
Zavyalov, Philip Michael baptized and chrismated on September 11, 2022 in St. Volodymyr Church, Pittsburgh, PA. Child of Dmitriy Zavyalov and Natalia Kazakova. Sponsors: Stanislav Radionov and Emma Gasanova. Celebrated by V. Rev. John Haluszczak.



Kirill Belousov and Olga Denysyuk in Holy Trinity Mission Parish, Sacramento, CA, on October 22, 2022, witnessed by Yan Khuan and Alina Denysyuk. Celebrant: Fr. Myroslav Turchak.

Volodymyr Harnovdi and Svitlana Khmara in Holy Trinity Mission Parish, Seattle, WA, on August 6, 2022, witnessed by Dmytro Belya and Danielle Baxter. Celebrant: Rev. Andriy Matlak.

Evghenii Pecerita and Tetiana Savchuk in Holy Trinity Mission Parish, Seattle, WA, on June 18, 2022, witnessed by Valentyn Denysovets and Oksana Denysovets. Celebrant: Rev. Andriy Matlak.



Abbot, Mary K. of Rensselaer, NY on April 6, 2022 at the age of years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.

Kulyk, Jenny of Ft. Myers, FL on September 23, 2022 at the age of 98 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.

Walker, Michael of N. Greenbush Town, NY on October 29, 2020 at the age of 81 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.



ordinations

may god grant to them many happy and blessed years!

His Eminence Metropolitan Antony <i>(to the Holy Priesthood)</i>	11/26/1972
V. Rev. Gabriel Rochelle	11/6/2005
Protopresb. George Hnatko	11/10/1957
V. Rev. Andrii Pokotylo	11/13/1999
Protopresb. John Nakonachny	11/19/1972
V. Rev. Georgiy Tyapko	11/29/1992
Protodn. Ihor Mahlay	11/2/1997



MEMORY ETERNAL! NOVEMBER NECROLOGY ВІЧНА ПАМ'ЯТЬ!

	1st 1957 -	PROTOPRIEST VLADIMIR KASKIW
	19th 1963 -	PRIEST JOHN JAROSHANSKYJ
Bishop Bohdan (Shpilka) -	12th 1966 -	PRIEST ALEXANDER BUTKIW
1 November 1965	2nd 1958 -	MITRED PRIEST MYCHAJLO ZAPARYNIUK
	25th 1968 -	PRIEST TERENCE SHYMANIV
Metropolitan Andrew (Kuschak) -	16th 1974 -	PROTOPRESBYTER LEONTIY FOROSTIWSKYJ
17 November 1986	21st 1975 -	PRIEST JOSEPH MIHALY
	3rd 1976 -	PROTOPRESBYTER OMELAN MYCYK SR.
Archbishop Ihor (Huba) –	5th 1976 -	PROTOPRIEST JOHN SHNURER
November 24 1966	9th 1978 -	PROTOPRIEST THODOSIJ DIATELOWYCZ
	9th 1979 -	PROTOPRIEST STACHY SCHADYNSKYJ
	13th 1980 -	PROTOPRESBYTER JOSEPH ZELECHIVSKYJ
	9th 1983 -	PROTOPRIEST NICHOLAS ANTOCHY
	13th 1983 -	PRIEST PETER PETRUSH
	2nd 1985 -	PROTOPRESBYTER FEDOT SHPACHENKO
	29th 1996 -	PROTOPRIEST LOGHIN SHEMETYLO
	21st 2008 -	IHUMEN GREGORY (WOOLFENDEN)
	4th 2011 -	PROTOPRIEST MYCHAJLO BORYSENKO
	28th 2019 -	PROTODEACON SVIATOSLAV NOWYTSKI



Creamy
Ukrainian *Mushroom Soup*

- INGREDIENTS**
- 2 tablespoons olive oil (divided)
 - 1 onion, chopped fine
 - 1 carrot, chopped
 - 8 ounces baby bella, cremini, shiitake or your favorite mushrooms, sliced
 - 4 cloves garlic, pressed
 - 4 cups chicken broth or vegetable broth
 - 2 russet potatoes, diced
 - 1 teaspoon dried thyme
 - 1 cup half and half or whole milk
 - chopped parsley, for garnish (optional)

Heat 1 tablespoon of the olive oil in a soup pot. Add the onion and carrot and cook until softened, about 5 minutes. Remove to a plate.

Add the remaining olive oil and the mushrooms to the same pot. Cook until they soften and begin to brown, about 6 minutes. Remove to another plate.

Add the garlic to the pot and cook 30 seconds. Pour in the broth and bring to a boil. Add potatoes, reduce heat, and cook about 10 minutes.

Add the carrots, onion and 3/4 of the mushrooms back to the pot along with the thyme. Season with salt and pepper. Cook about 5 minutes.

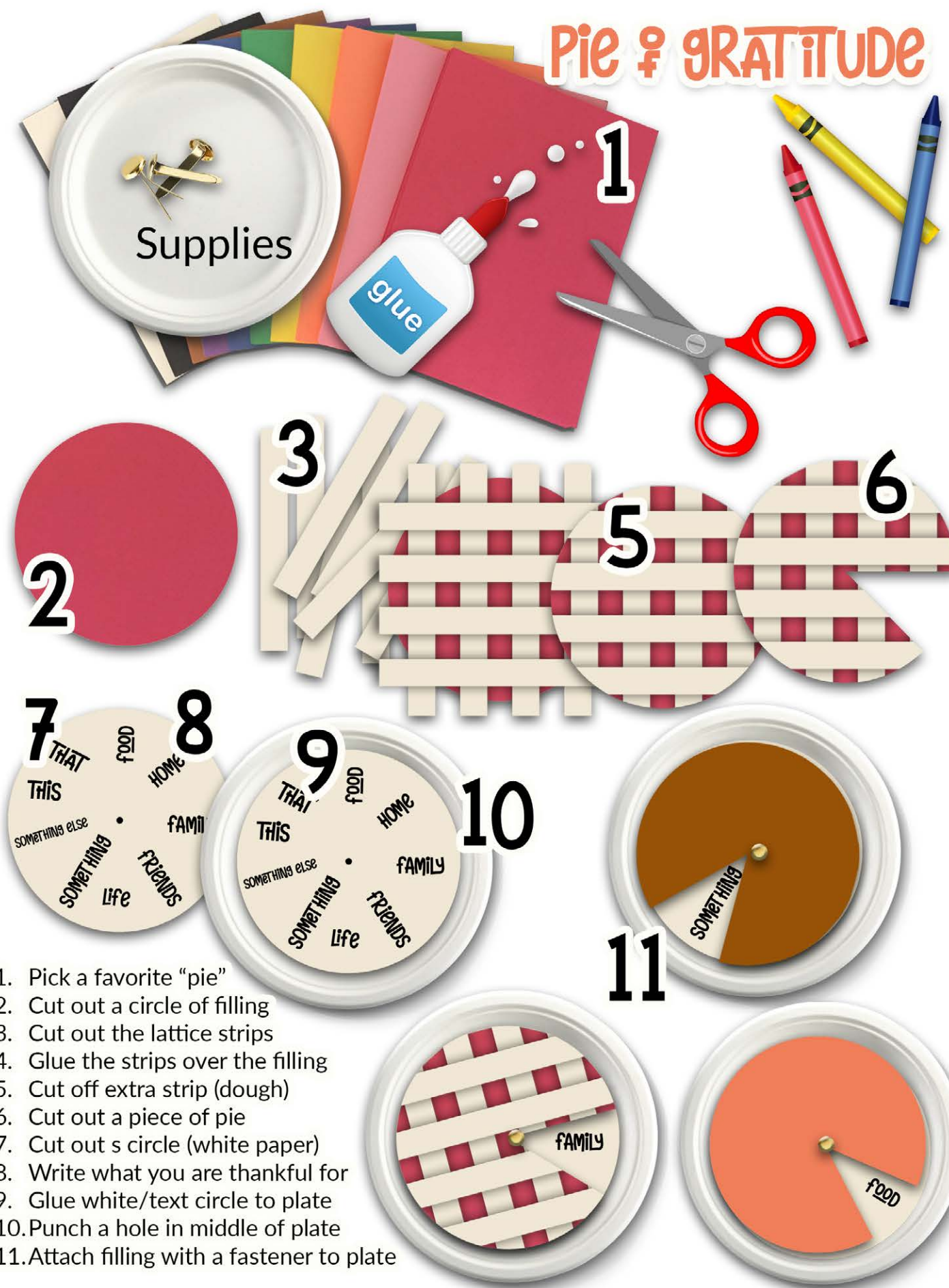
Add the half and half and bring to just a simmer. Remove from the heat. Puree the soup with an immersion blender. Taste and add more salt and pepper, if needed.

Ladle the soup into bowls and top with the remaining mushrooms.

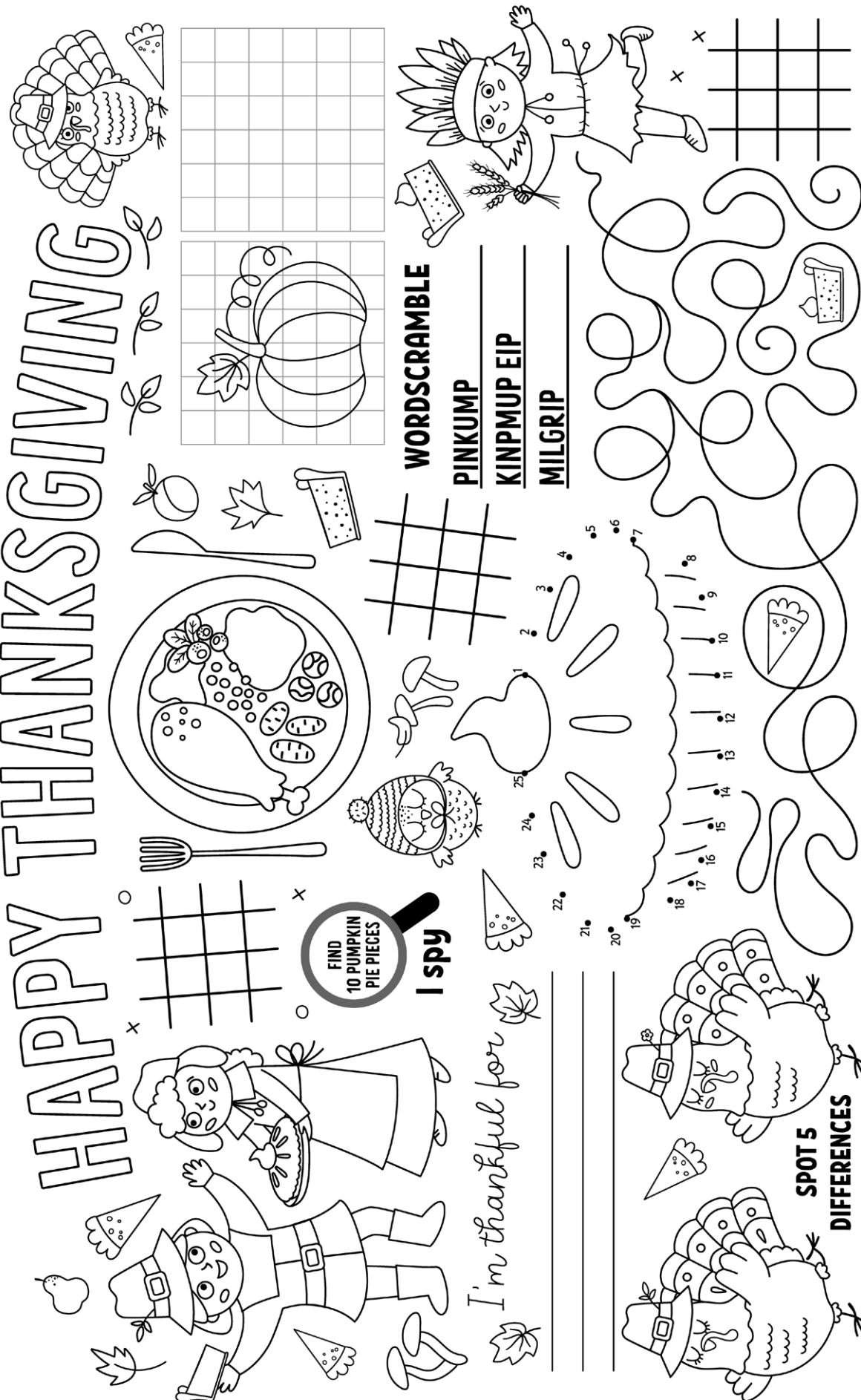




HAPPY
Thanksgiving!



HAPPY THANKSGIVING



The Ukrainian Orthodox League of the USA

Dedicated to Our Church – Devoted to Its Youth!

JOIN THE UOL!

The UOL's purpose is exclusively:

SPIRITUAL,

CHARITABLE,

and EDUCATIONAL

View our website uolofusa.org
regularly or follow us on social media for
information on:

- Souper Bowl Sunday to benefit St. Andrew's Ukrainian Orthodox Society
- Praying our Way through Great Lent
- In- person & Virtual Educational Retreats & Seminars
- UOL Essay Contest
- MJSF & LSSK Scholarships
- Clergy Appreciation Day
- UOL Bulletin
- Support of Youth Ministry Programs
- Support of All Saints Camp
- Cultural awareness
- And more

UOL Senior National President:

Matushka Laryssa Charest

(St. Peter & Paul, Carnegie, PA)

To join the UOL as a member or start a chapter at your parish; contact President Matushka Laryssa Charest at president@uolofusa.org!



Scan for Website



Scan for Instagram



Scan for Facebook



JOIN US FOR THE DAILY EVENING PRAYERS:
Live-Streamed from the Three Holy Hierarchs Chapel
of St. Sophia Seminary

Weekdays: Monday-Friday - 9PM
8 September - 23 December, 2022

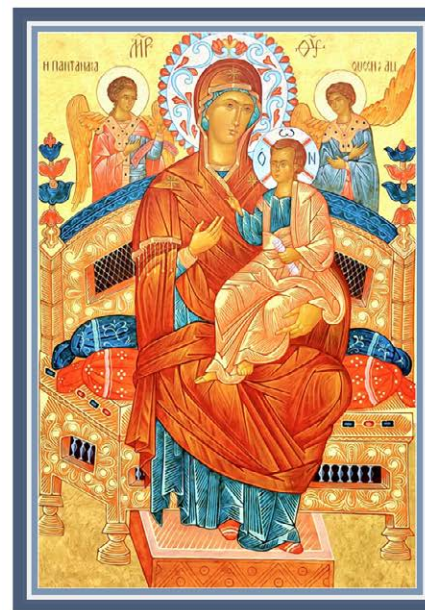
ПРИЄДНЮЙТЕСЬ ДО СПІЛЬНОЇ ВЕЧІРНЬОЇ МОЛИТВИ:
пряма трансляція із каплиці св. Трьох Святителів
Свято-Софіївської Семінарії

будні тижня: понеділок-п'ятниця: 21:00
8 вересня - 23 грудня, 2022



CarolING FOR Christ
КОЛЯДА ДЛЯ Христу

2:00 PM
January 14, 2023
UOCofUSA Ukrainian Cultural Center
о 14:00 годині 14 січня 2023
УПЦ США
Український Культурний Центр



JOIN US AT A MONTHLY LIVE STREAMED CELEBRATION OF AN AKAPHIST TO
ПРИЄДНУЙТЕСЬ ДО ЩОМІСЯЧНОЇ ПРЯМОЇ
ТРАНСЛЯЦІЇ СЛУЖІННЯ АКАФІСТА

THE MOTHER OF GOD - QUEEN OF ALL
БОГОРОДИЦІ ВСЕЦАРИЦЯ

BESEECHING HER INTERCESSION FOR THE HEALING OF
ALL THOSE SUFFERING FROM CANCER AND OTHER DISEASES
МОЛЯЧИ ЇЇ ЗАСТУПНИЦТВА ДЛЯ ЗЦІЛЕННЯ
ВІД РАКУ ТА ІНШИХ ХВОРОБ

First Thursday of each month -- beginning on
1 December 2022 at 7:00pm
Перший четвер кожного місяця -- починаючи з
1 грудня 2022 року о 19:00 год
Please submit the names of those you wish
to pray for to: uocofusa@aol.com
with the subject - PRAYERS



Christmas
AT THE Seminary

Saturday
December 17, 2022
2-5 pm



Ukrainian Orthodox Church of the USA
Українська Православна Церква США

Happy Thanksgiving!

Give THANKS
WITH A GRATEFUL
HEART



Time to Trim the Tree - Час Прикрашати Ялинку

HANDMADE ORNAMENTS MUST BE RECEIVED BY
DECEMBER 9, 2022

Проект УОЛ на День подяки



Листопад – це місяць, який ми відзначаємо День подяки в США, а також місяць, коли ми вшановуємо пам'ять жертв Голодомору в Україні.

Національна виконавча рада УОЛ вирішила, що наш щорічний рекомендований проект до Дня подяки буде зосереджений на підвищенні обізнаності про Голодомор, допомагаючи голодним у наших громадах зараз і в майбутньому. У своїй пам'яті ми прагнемо боротися з голодом у сьогоденні.

УОЛ є наступні рекомендації:

· Проведіть у своїй парафії харчовий драйв, збираючи продукти, що не швидко псуються, і пожертвуйте їх місцевому продовольчому банку.

· Майте спливаючу поїздку на своїй парафії з продуктами, пов'язаними з Днем подяки, щоб роздати громаді.

· Для вашої реклами та, якщо можливо, позначте пожертви на їжу таким повідомленням:

У 1932 році в результаті штучного голоду в Україні загинуло 10 мільйонів людей.

Ми молимося, щоб ніхто більше ніколи не голодував.

#Holodomor #UkrainianGenocide #NeverForget

Розташування проекту «Християнська комісія з догляду та місій» на веб-сайті УОЛ має цей лист та текст повідомлення, відформатований для аркуша з 30 етикеток (1 "X 2 5/8" кожна), щоб ви могли завантажити та роздрукувати.

Фотографії та ідеї щодо участі в Проекті подяки запрошуються до Комісії з реклами УОЛ при uolpr@uolofusa.org. УОЛ публікуватиме фотографії та ідеї на сайті УОЛ, локаціях у соціальних мережах та бюлетені УОЛ. Ми хочемо почути **ВАШІ** ідеї та поділитися **ВАШИМИ** фотографіями з іншими главами та парафіями!

Якщо ви не можете підтримати харчовий драйв, будь ласка, розгляньте можливість збору коштів і надішліть пожертви в місцевий банк їжі або супову кухню.

Пам'ятаймо невинних жертв українського Голодомору, вшановуймо їхню пам'ять, допомагаємо нужденним у межах нашої власної громади в цей час дарування!



UOL Thanksgiving Project
www.uolofusa.org/thanksgivingproject



UOL Thanksgiving Project



November is the month we celebrate Thanksgiving in the U.S. and also the month we commemorate the victims of the Holodomor in Ukraine.

The UOL National Executive Board has decided that our yearly recommended Thanksgiving Project will focus on bringing a greater awareness of the Holodomor while helping the hungry in our communities now and in the future. In our remembrance, we strive to combat hunger in the present.

The UOL has the following recommendations:

- ♦ Conduct a food drive at your parish collecting non-perishable foods and donate them to a local food bank.
- ♦ Have a pop-up drive at your parish with Thanksgiving related foods to distribute to the community.
- ♦ For your advertising and, if possible, label the food donations with the following message:

In 1932, 10 million people perished in an artificial famine in Ukraine.

We pray no one ever goes hungry again.

#Holodomor #UkrainianGenocide #NeverForget

The Christian Caregiving & Missions Commission Thanksgiving Project location on the UOL website has this letter & the message text formatted for a sheet of 30 labels (1" X 2 5/8" each) for you to download and print.

Thanksgiving Project participation photos and ideas are welcomed to be sent to the UOL Publicity Commission at uolpr@uolofusa.org. The UOL will publish the pictures and ideas on the UOL's website, social media locations, and UOL Bulletin. We want to hear **YOUR** ideas and share **YOUR** pictures with other chapters & parishes!

If you cannot support a food drive, please consider a fund-raising drive and send the donations to a local food bank or Soup Kitchen.

Let us remember the innocent victims of the Ukrainian Holodomor, honor their memory, and help those in need within our own community at this time of giving!



UOL Thanksgiving Project
www.uolofusa.org/thanksgivingproject



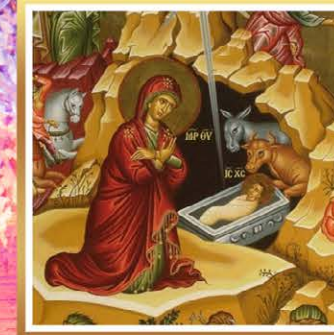
Online and In-Person Education Programs



Folk arts workshops and talks
History and genealogy
Blog posts and video podcasts

www.UkrHEC.org/calendar
www.UkrHEC.org/stories

Ukrainian History and Education Center
135 Davidson Ave
Somerset, NJ 08873
(732) 356-0132
info@UkrHEC.org



UKRAINIAN ORTHODOX CHURCH OF THE USA

DECEMBER CELEBRATIONS У ГРУДНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



4

The Entry of the Most Holy Theotokos into the Temple

Введення в Храм Пресвятої Владичиці нашої Богородиці і Вседіви Марії

7

Great-martyr Catherine

Великомучицеї Катерини

13

Apostle Andrew the First-called

Апостола Андрія Первозванного

17

Great-martyr Barbara

Вмц. Варвари

19

St. Nicholas the Wonderworker

Святителя Миколая, чудотворця

22

The Conception by St. Anna of the Most Holy Theotokos

Зачаття праведною Анною Пресвятої Богородиці

25

Nativity of our Lord (according to the Gregorian Calendar)

St. Spyridon the Wonderworker

Різдво Христове (згідно Григоріанського календаря)

Свт. Спиридона

30

Holy Prophet Daniel

Пророка Даниїла



УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

P.O. Box 495
South Bound Brook, NJ 08880

LIKE US ON
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uocofusa



CALENDAR OF EVENTS

Get involved in the life of your Church!

The success of all Church sponsored events depends upon your active participation!

Akaphist to the Mother of God
QUEEN OF ALL

December 1 - 7 PM

Christmas at the
Seminary

December 17 - 2 PM

Entry of the Mother of God
into the Temple

December 4

St. Nicholas
(Svyatij Mykolaj)

December 19

Trim-a-Tree
Decorations due by
December 9

Nativity of Christ
(per the Gregorian Calendar)

December 25

St. Andrew
December 13

Mailing address: PO Box 495
South Bound Brook, NJ 08880
Shipping address: 135 Davidson Ave.
Somerset, NJ 08873
Tel: (732) 356-0090