

# УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD

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**UKRAINIAN ORTHODOX WORD  
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

**His Eminence Metropolitan ANTONY**

His Eminence  
**Archbishop DANIEL - Consistory President**

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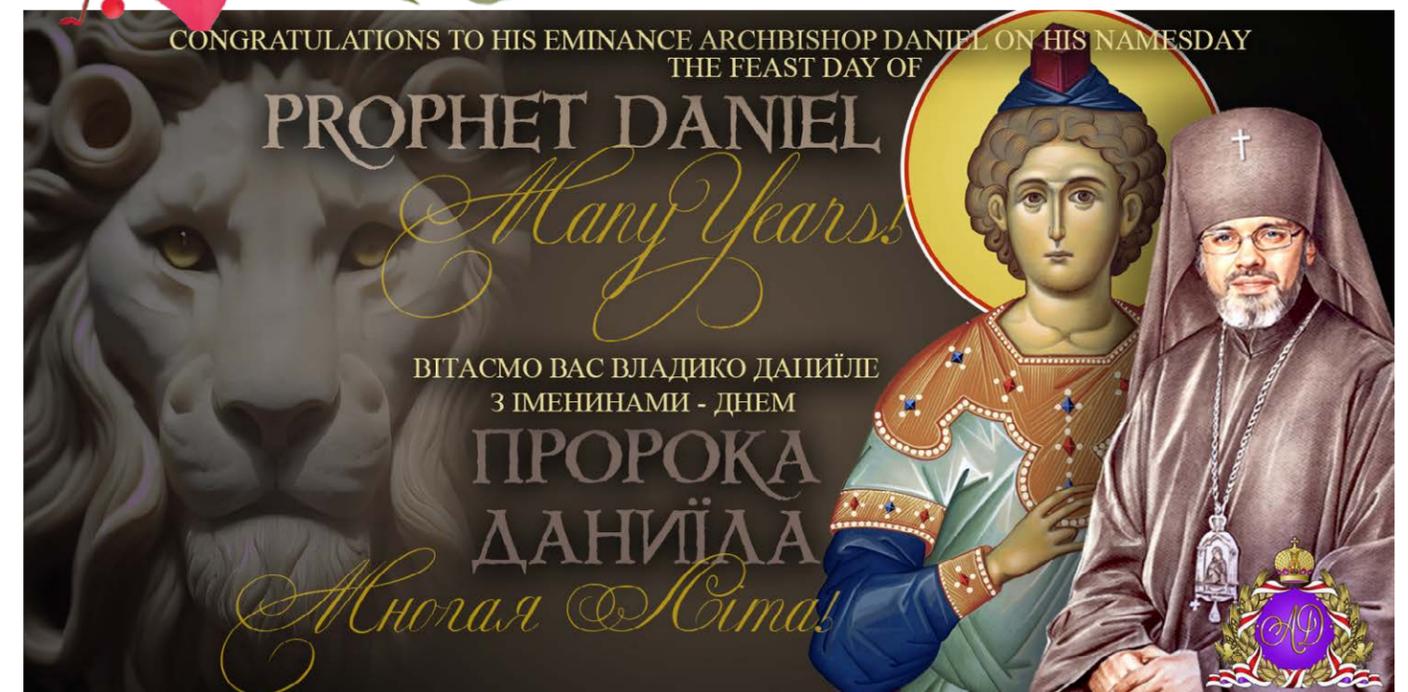
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*The Lord Himself will give you a sign. Behold a virgin  
shall conceive and bear a son, and shall call His  
name Immanuel, which translated is, God with us.  
(Is 7.14–15)*

**God is with us, understand all ye nations, and  
submit yourselves, for God is with us.  
(Is 8.9)**

*For unto us a Child is born, unto us a Son is given;  
and the government shall be upon His shoulders,  
and His name shall be called Wonderful, Counselor,  
the Everlasting Father, the Prince of Peace. Of the  
increase of His government and peace there will be  
no end. (Is 9.6–7)*





Council of Bishops of the  
Ukrainian Orthodox Church of the USA

**ARCHPASTORAL LETTER FOR THE  
FEAST OF THE NATIVITY OF OUR LORD**

*Christ is Born!  
Glorify Him!*

Our hearts are filled with joy on this Great Feast of the Nativity of our Lord and all creation exalts in praise for Him – our Savior! This is our Faith, and it gives all meaning to our lives – that God the Father in His abiding Love for us, has sent to us His Only-Begotten Son, who has united with our humanity, so that we might become one with Him through all eternity! He has descended to us so that we might ascend with Him.

In all our joy, however, each day as we listen to the news and read our newspapers, we are overwhelmed by the events of unrest and chaos that seem to plague our world. Protests, corruption, rebellions, and political unrest seem to dominate the airwaves. The invasion of Ukraine continues to devastate not only the totality of the Ukrainian people, but the entire worldwide community as well. We still face the challenges of the Covid-19 pandemic and its consequences for millions of us. We still suffer from the divisions artificially created in society by those with personal power and authority. We still endure what appears to be a culture of death that fails to comprehend the sanctity of life as created by God. One might ask what is happening to our world? Will this turmoil ever cease? These questions are thought provoking and important especially today. We seek some peace and comfort in our lives, and yet we are surrounded by noise and discomfort. This applies not just to the world around us, but at times to our personal lives. Where will we find our peace and comfort?

In the story of the Nativity of Christ and in the weeks of Philip's Fast as we prepare to celebrate this important Feast, we ask the Lord to instill some sense of peace and comfort within us even during all the turmoil and activity that mark this time of the year. Today, a Heavenly Light unlike the light of this world – the Star over Bethlehem - shines upon us, giving witness to the Nativity of the Christ Child and reveals Him to be the Savior of the world. This Heavenly Light fills our hearts with peace and comfort defining the path to fulfilment in our daily lives. This Light of Christ fills our hearts, minds, souls, homes and our love for God and for our neighbor.



We pray that you all know that this Light fills us with that true love for each of you, that you may be filled with this Light enabling you to redefine your relationship with God the Father, Son and Holy Spirit and the relationships with every person-neighbor in your life. May your appreciation and gratitude for the abundant blessings – the greatest Christmas Gifts of all from God Himself - be manifested in your life by the way you strive to be and are a blessing to your neighbors.

In the birth of Jesus Christ, creation received the Divine and humanity received perfection. In the death and resurrection of Jesus Christ, the world received redemption. The world still shows its brokenness and new scars are added each day, but because of Jesus Christ, the Child in a manger Who became the man on the cross, evil has been defeated and death has been conquered for all who have faith in Him. A world of division and hatred is offered a path of healing and reconciliation. Broken hearts are restored. Lives weighed down by the burden of despair are renewed and filled with hope. The darkness of sin and death has forever been shattered by a Light that cannot be extinguished. Through the Savior's nativity, life, death and resurrection, the world has been saved from the consequences of our own making. The Nativity of Jesus Christ has changed the world! Therefore, amid life's turmoil, noise, discomfort and even impatience, let us allow that Light to shine upon us and through us upon the world.

We assure you of our unending prayers for you before God in the Holy Trinity – Father, Son, and Holy Spirit – and that your ability to rise above all the noise and discomfort around you will enable you, through your inner peace and comfort, to share the Light, Love, Joy and Hope of the Christ Child each day, with at least one person in your life who needs Him the most.

**CHRIST IS BORN! GLORIFY HIM!**

**+ ANTONY**

*By the Grace of God, Metropolitan*

**+ JEREMIAH**

*By the Grace of God, Archbishop*

**+ DANIEL**

*By the Grace of God, Archbishop*





Собор Єпископів  
Української Православної Церкви США

## АРХІПАСТОРСЬКЕ ПОСЛАННЯ НА СВЯТО РІЗДВА ГОСПОДНЬОГО

*Христос  
Народився!  
Славимо Його!*

Радістю наповнюються наші серця у це велике свято Різдва Господнього і все творіння прославляє нашого Спасителя! Це наша Віра, і саме вона надає увесь сенс нашому життю – Бог Отець у Своїй невпинній Любові до нас послав нам Свого Єдинородного Сина, Який став одним із нас, щоб ми могли стати одним із Ним на всю вічність! Він зійшов до нас, щоб ми могли піднятися разом з Ним.

Та попри цю радість, щодня слухаючи новини та читаючи газети, ми залишаємось приголомшеними тими подіями, повними хвилювань та суєти, які, здається, охопили наш світ. Протести, корупція, повстання та політичні заворушення, це те що домінує на наших новинах. Вторгнення в Україну продовжує нищити не тільки український народ, а й усю світову спільноту. Ми також ще стикаємось з викликами пандемії Covid-19 та її наслідками для мільйонів із нас. Ми досі потерпаємо від розколів, штучно створених у нашому суспільстві через особисту владу та повноваження. Ми все ще терпимо те, що здається культурою смерті, яка все ще не може збагнути святості життя, створеного Богом. Виникає питання, що відбувається з нашим світом? Чи припиняться колись цей безлад? Ці речі спонукають нас до роздумів, які є важливими особливо сьогодні. Ми прагнемо спокою та затишку в нашому житті, а нас оточує неспокій. І це не лише про світ навколо нас, але часом і про наше особисте життя. То де ж нам знайти свій спокій та затишок?

В історії Різдва Христового і в час Посту Пилипівки, готуючись до святкування цього важливого свята, ми просимо Господа вселити у нас відчуття миру та затишку під час усіх потрясінь і суєти, які характерні для цієї пори року. Сьогодні Небесне Світло – Вифлеємська Зірка, на відміну від світла цього світу, сяє над нами, свідчаючи про Різдво Немовляти Христа і відкриває Його нам Спасителем світу. Це Небесне Світло наповнює наші серця миром і затишком, прокладаючи шлях до сповнення у нашому повсякденному житті. Це Світло Христа наповнює наші серця, розуми, душі, оселі; воно наповнює і нашу любов до Бога та до ближнього.



Ми молимося, щоб це Світло наповнило нас справжньою любов'ю до кожного з вас, молимося щоб і ви наповнились цим Світлом, котре дозволить вам переосмислити ваші відносини з Богом Отцем, Сином і Святим Духом і відносини з кожним ближнім у вашому житті. Нехай ваша вдячність за рясні благословення – найкращі Різдвяні Подарунки з усіх, котрі походять від Самого Бога, проявляється у вашому житті через те, як ви намагаєтесь бути і є благословенням для ваших ближніх.

У народженні Ісуса Христа творіння отримало Божество, а людство – досконалість. Через смерть і воскресіння Ісуса Христа, світ отримав викуплення. Світ все ще демонструє свою поламаність і нові шрами додаються щодня, але через Ісуса Христа, Дитя в яслах, Котре стало чоловіком на хресті, зло було переможене і смерть подолана для всіх тих, хто має віру в Нього. Світ розколу та ненависті отримав шлях зцілення та примирення. Розбиті серця сповнилися відновлення. Життя, обтяжені тягарем відчаю, оновилися та сповнилися надією. Темряву гріха і смерті назавжди розсіяно Світлом, яке неможливо згасити. Через народження, життя, смерть і воскресіння Спасителя, світ врятовано від наслідків, які ми створили самі. Різдво Ісуса Христа змінило світ! Тому серед життєвої метушні, шуму, неспокою і навіть нетерпіння, давайте дозволимо цьому Світлу сяяти на нас, а через нас на світ.

Запевняємо вас у наших нескінченних молитвах за вас перед Богом у Святій Трійці – Отцем, Сином і Духом Святим – щоб ваша здатність піднятися над усім шумом і метушнею навколо вас уможливила вас, через свій внутрішній спокій та затишок, ділитися Світлом, Любов'ю, Радістю та Надією Христа із принаймні однією людиною щодня у вашому житті, яка потребує Його найбільше.

### ХРИСТОС НАРОДИВСЯ! СЛАВІМО ЙОГО!

**+ АНТОНІЙ**

*З Благодаті Божої, Митрополит*

**+ ЄРЕМІЯ**

*З Благодаті Божої, Архієпископ*

**+ ДАНИЇЛ**

*З Благодаті Божої, Архієпископ*





Prot. No. 725

GRACE, MERCY AND PEACE FROM THE SAVIOR CHRIST BORN IN BETHLEHEM

Most honorable brother hierarchs,

Beloved children in the Lord,

Today our Holy Church celebrates the Nativity in the flesh of the pre-eternal Son and Word of God, this “foreign and strange mystery” that “was concealed from ages and from generations” (Col. 1:26). In Christ, the truth about God and humankind is definitively revealed, as St. Cyril of Alexandria so theologically explains: “We are human by nature, but He condescended to what is contrary to divine nature for the sake of love and became man. We are servants of God by nature as His creation, but He became a servant once again, contrary to divine nature when He became man. But the reverse also holds true: He is God in essence, and we are, by grace, able to ascend to what is contrary to human nature. For we are human, and He is the Son by nature, yet we too become sons by status inasmuch as we are called to fellowship in Him.”[1]

“Know the truth, and the truth shall set you free” (Jn. 8:32). Our Lord Jesus Christ is “the way and the truth and the life” (Jn. 14:6), the liberator of man “from enslavement to the enemy.” There is no life and liberty without the Truth or outside the Truth. Giving any meaning we desire to our life is not freedom, but the contemporary version of original sin, our self-enclosure within self-sufficient and self-serving independence, without a perception for truth as a relationship with God and our fellow human beings. Christmas is the time for self-knowledge, for understanding the difference between “God becoming man” and “man acting as god.” It is the time for awareness of the Christian teaching that “we do not speak of man becoming divine, but of God becoming human.”[2]

The message of the good news about Christmas today echoes alongside the din of war and the clash of weapons in Ukraine, which is experiencing the horrible consequences of a provocative and unjust invasion. For us Christians, all wars are the murder of our brothers; they are all civil wars, which as the Holy and Great Council of the Orthodox Church proclaimed, are “the result of the presence of evil and sin in the world.”[3] In the case of Ukraine, the words of St. Gregory Palamas about his contemporaneous bloody conflicts among Orthodox believers in Thessaloniki are still more relevant: “For their common nurturing mother is the holy Church and devotion, whose chief and perfecter is Christ, the genuine Son, who is not only our God, but who also deigned it appropriate to be our brother and Father.”[4]

In the person of Christ, the “recapitulation” of all has been achieved, the emergence of unity within the human race and the sanctity of the human person, the opening of the way toward the “likeness of God,” and the revelation of the peace “that surpasses all understanding” (Phil. 4:10). Christ is “our peace” (Eph. 2:14), and it is to Christ that the historic and emblematic Sacred Church of “Holy Irene” is dedicated in the City of Constantine.

Our Savior blesses the “peacemakers,” for “they shall be called children of God” (Matt. 5:9); He promotes the notion of righteousness and love, even toward our enemies. In the Divine Liturgy, the Orthodox Church prays “for the peace from above” and “for the peace of the whole world.” And during the Liturgy of Basil the Great, we pray to and glorify the Giver of all good things: “Grant us your peace and your love, Lord our God; for you have granted us all things.” As recipients and supreme beneficiaries of all things from God, we are obliged more than anyone else to strive for peace in accordance with the scriptural: “To the one that has received much, more will be demanded” (Lk. 12:48). In this sense, all that is enacted by Christians contrary to this principle does not primarily affect Christianity but rather those who live contrary to the divine commandments.

Never in the history of humankind has peace among peoples been a condition taken for granted. Instead, it was everywhere and always the result of inspired initiatives, of courage and self-sacrifice, of resistance to violence and rejection of war as a means of resolving differences, and a perpetual struggle for justice and protection of human dignity. Their contribution to peace and reconciliation constitutes the primary criterion for the credibility of religions. Within religious traditions, there are undoubtedly motivations not only for inner peace, but also for the advancement and establishment of societal peace and overcoming aggression in relations between people and nations. This is especially significant in our time when the position is maintained that peace will ensure due to economic development, a rise in living standards, and progress in science and technology through digital communication and the internet. We are convinced that there can be no peace among people and civilizations without peace among religions without dialogue and collaboration. Faith in God strengthens our effort for a world of peace and justice, even when that effort confronts humanly unsurpassable hurdles. At any rate, it is unacceptable for representatives of religions to preach fanaticism and fan the flames of hatred.

Most reverend brothers and beloved children,

Christ is born; glorify Him. Christ is descending from the heavens; come and meet Him. Christ is on earth; rise up to greet Him! Adhering to the exhortation of our holy predecessor on the Throne of the Church of Constantinople, let us celebrate the nativity of the world’s Savior with spiritual joy, “not in an earthly, but in a heavenly manner,” avoiding “everything superfluous and unnecessary; especially when others – made of the same clay and combination – are suffering hunger and poverty.”[5] We pray that all of you may enjoy a prayerful and glorious Holy Twelve Days of Christmas, like a genuine fullness of time and radiance of the light of eternity. May the coming 2023 prove – by the goodness and grace of the Divine Word that became flesh for us and for our salvation – to be a period of peace, love, and solidarity, truly a year in the righteousness of our Lord!

We wish you many blessed years!

Christmas 2022

+ Bartholomew of Constantinople  
 Fervent supplicant of all before God

[1] Cyril of Alexandria, Thesaurus on the Holy and Consubstantial Trinity, PG 75.561.

[2] John of Damascus, Exact Exposition of the Orthodox Faith, PG 94.988.

[3] The Mission of the Orthodox Church in Today’s World, IV, 1.

[4] Gregory Palamas, On Peace with One Another, PG 151.10.

[5] Gregory the Theologian, On the Feast of Theophany, or the Nativity of Christ, PG 36.316.





№ Прот. 725

Усій повноті Церкви

Благодать, милість і мир Від Христа Спасителя народженого у Вифлеємі.

Чесніші браття Архиєреї,

Возлюблені чада у Господі,

Сьогодні наша Свята Церква святкує Народження у плоті предвічного Сина і Слова Божого, цю «чужу та дивну таємницю», яка «від віків і від поколінь захована» (Кол. 1:26). У Христі остаточно відкривається правда про Бога і людину, яку по богословськи пояснює св. Кирило Олександрійський: «Ми люди за природою, але Він заради любові спустився до того, що суперечить божественній природі, і став людиною. Ми є рабами Бога за своєю природою як Його творіння, але Він знову став рабом всупереч божественній природі, коли став людиною. Але вірним є і зворотне: «Він є Богом за сутністю, і ми за благодаттю можемо піднятися до того, що суперечить людській природі. Бо ми люди, а Він Син за природою; але ми також стаємо синами за статусом, оскільки покликані до спілкування з Ним»[1].

«Пізнайте істину, і істина вас вільними зробить» (Ін. 8:32). Господь наш Ісус Христос є «дорога, і істина, і життя» (Ін. 14:6), визволитель людини «від рабства ворога». Немає життя і свободи без Істини або поза Істиною. Надання будь-якого сенсу, якого ми прагнемо, нашому життю є не свободою, а сучасною версією первородного гріха, нашого самозамикання в межах самодостатньої та корисливої незалежності, без сприйняття істини як відносини з Богом і нашими ближніми. Різдво – час для самопізнання, для розуміння різниці між тим як, «Бог став людиною» і як «людина діє як Бог». Це час для усвідомлення християнського вчення про те, що «ми говоримо не про те, людина стає Богом, а про те, що Бог став людиною»[2].

Благовісткування про Різдво Христове сьогодні відлунує гомоном війни та брязканням зброї в Україні, яка переживає жахливі наслідки провокативної та несправедливої загарбницької війни. Для нас, християн, усі війни є вбивством наших братів; усі вони є громадянськими війнами, які, як проголосив Святий і Великий Собор Православної Церкви, є «результатом присутності зла і гріха у світі»[3]. У випадку України ще актуальнішими є слова св. Григорія Палами про його одночасні криваві конфлікти між православними

вірними в Салоніках: «Бо їх спільною матір'ю-вихователькою є свята Церква і благочестя, котрого начальник і довершитель є Христос, справжній Син, який не тільки є нашим Богом, але й зволив бути нашим братом і Батьком»[4].

В особі Христа було досягнуто «об'єднання під його главою» всього, появи єдності всередині людського роду та святості людської особи, відкриття шляху до «подоби Божої» та об'явлення миру, «що перевершує всякий розум» (Флп. 4:10). Христос є «нашим миром» (Еф. 2:14), і саме Христу присвячена історична та символічна Свята церква «Святої Ірини» (Святого Миру) в граді Костянтина.

Наш Спаситель благословляє «миротворців», бо «вони синами Божими назвуться» (Мт. 5:9). Він пропагує ідею праведності та любові навіть до наших ворогів. Під час Божественної Літургії Православна Церква молиться «за мир з неба» і «за мир усього світу». А під час Літургії Василя Великого молимося і прославляємо Подателя всіх благ: «Мир Твій і любов Твою даруй нам, Господи Боже наш; бо Ти дав нам усе». Як одержувачі та найвищі одержувачі всього від Бога, ми зобов'язані більше, ніж будь-хто інший, прагнути миру згідно зі Святим Письмом: «Хто одержав багато, з того більше вимагатимуть» (Лк. 12:48). У цьому сенсі все, що вчиняють християни всупереч цьому принципу, впливає не на християнство, а на тих, хто живе всупереч Божественним заповідям.

Ніколи в історії людства мир між людьми не сприймався як належне. Натомість він скрізь і завжди був результатом натхненних ініціатив, мужності та самопожертви, опору насиллю та неприйняття війни як засобу вирішення суперечностей, постійної боротьби за справедливість і захист людської гідності. Їхній внесок у мир і примирення є основним критерієм довіри до релігій. У релігійних традиціях, безсумнівно, є спонукання не лише до внутрішнього миру, а й до просування та встановлення суспільного миру, до подолання агресії у відносинах між людьми та народами. Це особливо важливо в наш час, коли підтримується позиція, що мир буде забезпечено в результаті економічного розвитку, підвищення рівня життя, науково-технічного прогресу, цифрового зв'язку та Інтернету. Ми переконані, що не може бути миру між людьми та цивілізаціями без миру між релігіями, без їхнього діалогу та співпраці. Віра в Бога зміцнює наші зусилля для світу миру та справедливості, навіть коли ці зусилля стикаються з нездоланими для людини перешкодами. У будь-якому випадку неприпустимо, щоб представники релігій проповідували фанатизм і розпалювали вогнем ненависть.

Преосвященні браття та возлюблені чада,

Христос народжується, славте Його. Христос сходить із небес, зустрічайте Його. Христос на землі, встаньте! Дотримуючись напучення нашого святого попередника на престолі Константинопольської Церкви Григорія Богослова, святкуймо Різдво Спасителя світу з духовною радістю «не по-земному, а по-небесному», уникаючи «всього зайвого і непотрібного; особливо тоді, коли інші – зроблені з тієї ж глини та поєднання – страждають від голоду та злиднів»[5]. Ми молимося, щоб усі Ви могли насолоджуватися молитовними та славними святками, як справжньою повнотою часу та сяйвом світла вічності. Нехай наступаючий 2023 рік стане періодом миру, любові та солідарності, добротою і благодаттю Божественного Слова, яке стало тілом для нас і заради нашого спасіння, справді роком праведності нашого Господа!

Бажаємо вам многих і благословенних літ!

Різдво Христове, 2022

† Варфоломій Константинопольський,  
палкий молитовник перед Богом за всіх Вас

[1] Кирило Олександрійський, Тезаурус про Пресвяту і Єдиносущну Трійцю, PG 75,57

[2] Іоан Дамаскин, Точний виклад православної віри, PG 94,988.

[3] Місія Православної Церкви в сучасному світі, IV, 1.

[4] Григорій Палама, Про мир між собою, PG 151,10.

[5] Григорій Богослов, На свято Богоявлення, цебто Різдва Христового, PG 36,316.



# CHRISTMAS TREE

The Nativity/Christmas Tree at the Metropolia Center... is decorated with love



Consistory Nativity Tree Decorated by the Youth of the Church

Різдв'яна Ялинка Консисторії Прикрашена Молоддю Церкви



In the late afternoon of December 13th, 2022 - the feast day of Holy Apostle Andrew the First-Called, the usually quiet and cavernous atrium of the Consistory Offices of the Ukrainian Orthodox Church of the USA, transformed into a magical Christmas scene. In the middle of the tall atrium now stood a majestic tall Christmas Tree, its white lights twinkling an invitation for everyone to draw near.

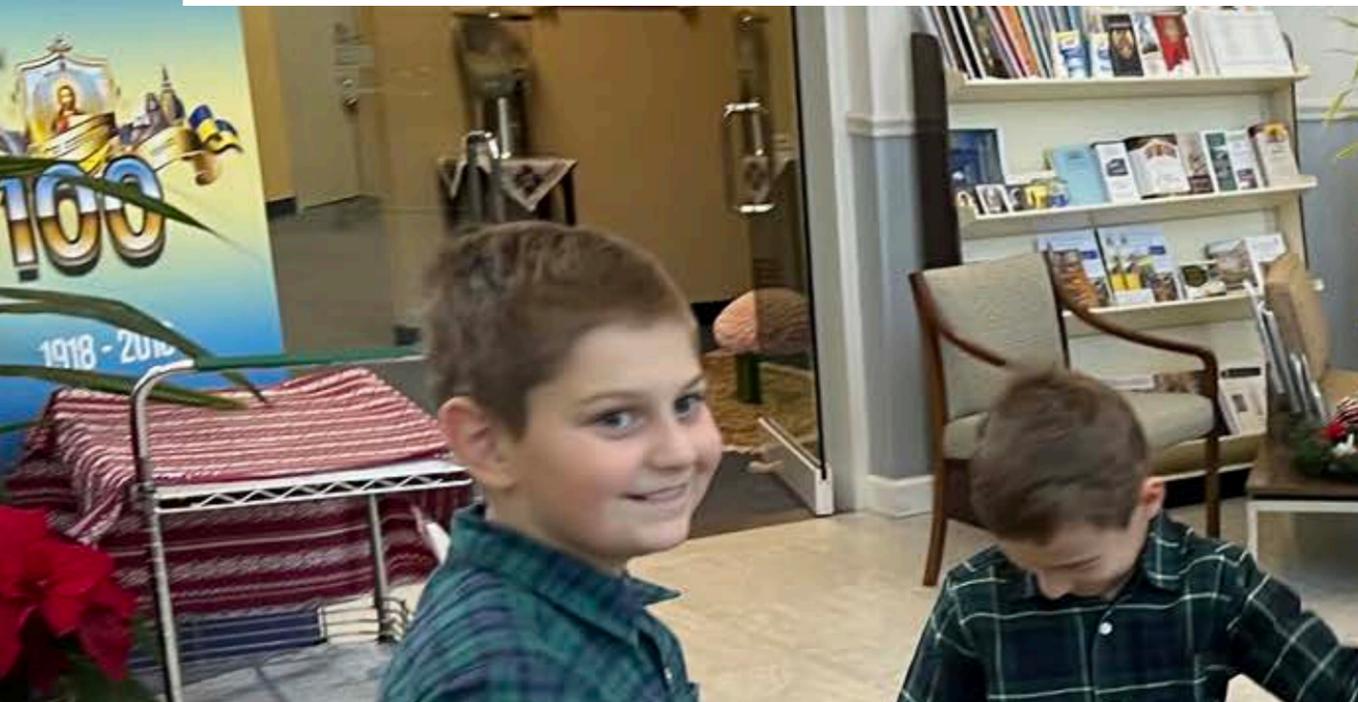
In November, the call went out to the parishes of the UOC of USA, to submit ornaments to bedeck the Consistory Tree. The request was published in parish bulletins, sent via emails, and posted on social media. Many parishes, as well as individual families, got down to work, creating tiny masterpieces reflecting the joy of the Nativity Season, including:

- Lisnyczyj and Petroff Kids
- Sts. Peter and Paul Ukrainian Orthodox Parish, Youngstown, OH
- Holy Ascension, Maplewood, NJ
- Andrea Roelofs and Zachary Petrouchtchak, Vancouver, WA
- St. John the Baptist Parish, Portland, OR
- Школа Українознавства ім. Тараса Шевченка, Парма, Огайо
- Dejneka, Eagleville, PA
- The children of the Protection of the Mother of God Cathedral, Allentown, PA
- The children of St. Michael UOC, Noredale, MA
- Недільна Школа при парафії Св. Пантелеймона, Бруклін, Нью-Йорк

Throughout the month of November and December the precious creations came pouring in via the US Postal Service, FedEx,



100 УТІЛІ СЛАВА



USPS and personal hand delivery. The office staff carefully sorted and stored the marvels until the day that they would be hung upon the tree. That day was today, as His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, gathered staff members, clergy, and seminarians around the Christmas Tree. The ornaments to be hung were already prepared with ribbons and hooks for hanging and laid out upon carts for ease of accessibility.

All seemed ready as the adults milled about the large room waiting for the helping angels to arrive. In no time the quiet atrium, echoed with the pitter patter of tiny feet, and the giggles and laughter of children. Joining their parents in decorating the tree were the youngest members of the Church:

- Roman Shak
- Victoria Shak
- Jacob Pasakas
- Emilia Pasakas
- Taissa Pasakas
- Damian Mykytyuk

Having chased each other around the tree until they were dizzy, the kids finally quieted down when His Eminence called them to attention. He carefully explained to them that the Christmas Tree decorates our homes at Christmastime to remind us of the joy of the newly incarnated Christ Child. The evergreen tree remains green throughout the winter when other trees have dropped their leaves and seemingly died. This everlasting life is symbolic of Christ. The star atop the tree represents the Star of Bethlehem which indicated the location where Christ would be born, leading the Magi to Him. The Bible tells us to take up branches of trees, and to rejoice before the Lord our God. Therefore, at this joyous time of the year, we decorate our homes with evergreen trees and boughs, hang bright lights and colorful baubles, and put candles in our windows, all to remind us of the newly born Christ Child.

Archbishop Daniel walked over to the ornaments and told the children to gently take them and hang them upon the green tree. Picking up little Taissa, he lifted her high so she could reach one of the upper branches of the tree. Frowning in concentration, she reached as high as she could and finally managed to hook a branch. She slowly let go and watched the ornament bob back and forth on the branch. Giggling she clapped her small hands joyfully and squirmed to get down and get another ornament to hang.

The atrium echoed with laughter and chatter as the parents of the children joined them in hanging the ornaments all around the tree. Suddenly the seminarians broke out in song, singing Christmas Carols. The others join in praising to the Lord and asking for peace upon the Earth.

While everyone worked diligently, the sun began to sink in the western sky, leaving a dark royal blue sky visible through all the glass windows surrounding them. Against the darkening background the lights of the tree, the reflection of the baubles, and the smiles of the faithful shown ever brighter.

Suddenly, the final ornament was hung, and everyone stepped back to admire their handy work. A communal sigh was heard as heads tilted in admiration, eyes sparkled, and lips curled up in smiles. The tree was truly a masterpiece of creativity, as if the faithful of the Church had given a tiny piece of themselves to beautify the Church tree. Robed in the glorious ornaments, the tree itself seemed to stand straighter and shine brighter.

His Eminence startled everyone out of their reverie as he clapped his hands and with an animated smile gathered the children and led them to the Seminary Library, located just off the atrium. He mentioned that



St. Nicholas, knowing that children would be helping decorate the tree, left them additional surprises as gratitude for their service to the Church.

The children all clapped happily as their nostrils caught the scent of fresh hot pizza! They clambered up on the chairs around the large table and eagerly bit into the warm and oozing pizza slices. With cheese and sauce slathered over their chins, they happily chattered on about St. Nicholas, and how surprised they were that he would have known they would be there today.

As their parents wiped their faces, and cleaned their hands, the youngsters were drawn to the pile of packages that Archbishop Daniel had dragged into the library. With eyes wide in anticipation, the kids hopped from foot to foot as they waited to be handed their gifts. St. Nicholas had passed along stuffed animals, books, cars, and a variety of toys to these good children. Having grabbed their packages the children immediately sat on the floor and ripped them all open, exclaiming in delight and showing each other what they had received.

Having had a long day, and now with their tummies full, the children's eyes soon became heavy as they tried to stifle yawns. Their parents smiled at them, as they picked them up, received His Eminence's blessing and began to pack up for the trip home. Some of the youngsters were asleep before they even left the building, while others sleepily tripped over their own feet as their parents bundled them up and led them out of the building. With final looks over their shoulders at the beautiful Christmas Tree, and double checking that they had their presents with them, the youngsters crawled into the waiting cars and zoomed off towards home.

The grand tree suddenly found itself standing alone in silence as the doors were locked for the night. The lights upon the tree still sparkled brightly, their reflection multiplying upon all the windows surrounding the tree, making it look like the entire universe of stars revolved and twinkled around it. As night fell, and darkness engulfed the Metropolia Center, the glowing Christmas Tree stood tall and proud, a beacon to all, announcing the upcoming Incarnation of our Lord.

*Photos by Subdeacon Maksym Zhuravchyk and Fr. Ivan Tchopko*





# THE ASS AND THE OX

## IN THE ICON OF THE NATIVITY

There is no ass or ox in the Biblical narratives of the birth of Christ. Yet, besides the Christ Child himself, the ass and the ox are the most ancient and stable elements in the iconography of the nativity. In fact the earliest example of a nativity known to us contains only the swaddled Christ in the manger flanked by the ox at his head and the ass at his feet. David Clayton, on the New Liturgical Movement blog, has written a detailed piece on the subject, and I will go through the basics while adding a few more aspects he does not mention.

When reading comments on the nativity (for example in Ouspensky's "The Meaning of Icons") one finds that the inclusion of this detail is a reference to the prophecy of Isaiah: The ox knows his owner, and the ass his master's crib: but Israel has not known me, and my people have not understood.

Some apocryphal texts have the ass and the ox worshipping the Christ child, such as the gospel of pseudo-Matthew: Therefore, the animals, the ox and the ass, with him in their midst incessantly adored him. Then was fulfilled that which was said by Habakkuk the prophet, saying, "Between two animals you are made manifest."

What though is the relationship between the ox and the ass, why are these animals paired together so? We will often read that traditionally, the ox is seen as Israel, and the ass is seen as the Gentiles. This comes from a very important distinction about the two animals. The ox is a "clean" animal, and the ass is an "unclean" animal according to dietary proscription in the Old Testament.

Mixing the clean and the unclean is related very tightly to the mixing of Jews and Gentiles. The clearest example of this is in St-Peter's vision of the clean and unclean meats placed together, which signify the entry of Gentiles into the body of the Church. Indeed, there is a Mosaic law which I have never seen quoted in relation to the Nativity Icon, but which seems to hold one of the keys to the ass and the ox: Thou shall not plow with an ox and an ass yoked together.

What is proscribed, the yoking of the clean and unclean, the bringing together of the "inside" and "outside" can only be accomplished without sin by the Christ, the incarnation of the Logos. In fact, even St-Paul following this tradition, uses the same imagery to warn Christians not to be "yoked" with unbelievers.

This brings out another meaning, which is related to the incarnation and its relation to universality of the Church. The ass is a beast of burden, a

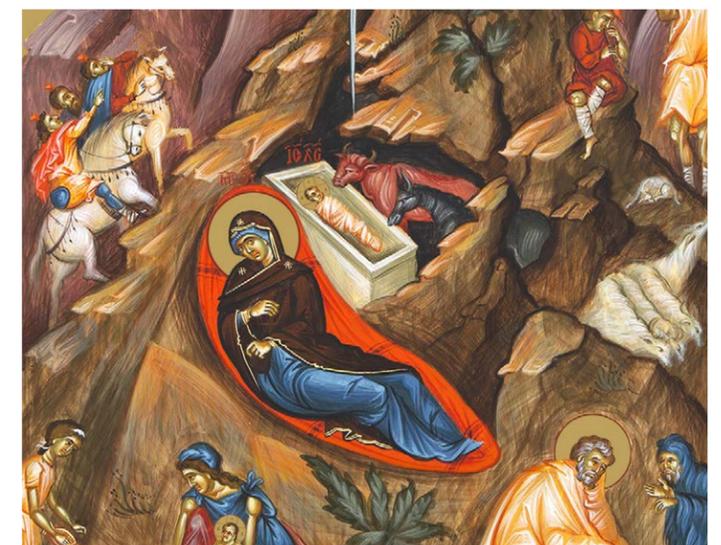
"mindless" strength which was created to "carry" . In this respect, the ass is a symbol of corporality itself. One should not be surprised that the symbol of the unclean and "outer" is analogical to fallen corporal existence and sensuality. This can be seen so strongly in the hesychastic tradition in its relationship between the heart and the senses. The "outer" part, corporality, the senses, the Gentile, are related to the garments of skin, which we have discussed before, and this periphery can be seen as protecting but also carrying what is precious, like the shell of the ark...

It therefore follows naturally that stories such as the talking ass of Balaam are seen as prefigurations of the incarnation in sources as early as St-Irenaeus, or that it is so important for Christ be found riding an ass (even in later Rabbinical Judaism, the ass and colt of Zecharia's prophesy are seen as representing the Gentiles) . These Old Testament images, like the joining of the ass and the ox in the icon of the Nativity, are symbolic of the joining of extremes, the union of the spiritual and corporal, the clean and unclean, the inside and outside and ultimately the uncreated and created in the person of our Lord Jesus Christ.

-Jonathan Pageau



Nativity scene on the Sarcophagus of Stilicho in Milan, AD 400





## UNDERSTANDING THE NATIVITY ICON

Orthodox Christians do not celebrate the birth of baby Jesus, we celebrate the Incarnation. What?, you say. What is the Incarnation? This is an important word as it means God becomes Man. This is what we celebrate. The birth of Jesus was that moment in history when God sent His only begotten Son to become like us, taking on human flesh for our healing. This miracle of miracles took place though the ascent of Mary whom we call the Theotokos, Birth-giver of God. God with His divine will became man, taking on a human will in human flesh so Man could unite his human will with God's divine will. From the time of Adam and Eve, man was separated from God, unable to follow God's law. The Incarnation is the beginning of the transformation of mankind so we can be reunited with God.

### THE STAR

In the top center you see a blueish light, which represents the star which guided people to witness the Incarnation. Was this a real star? Probably not. It was most likely a spiritual sign not seen by everyone. You can see that it points to the Christ Child who is lying in a manger.

### THE CAVE

Christ was born in a cave, which is shown as a dark place. This was a reality as well as symbolic. Christ came to bring the light of knowledge to overcome the darkness of our ignorance. The star symbolizes this as well. It brings bright light to the dark cave, showing us the way to Christ. It is a light pointing us to the Truth. In the area where Christ was born, it was common to have a stable in caves carved in the hills of that region. But why did he choose a stable? Stables are where animals are kept and you can see the animals looking at the Christ child in the icon. Where animals are it is also smelly and not the normal place anyone would choose to bear a child. This shows us the great humility of Christ. He could have chosen to be born in a palace if he wanted to, but he chose the most humble of places, a stable. This is a message for us, to be humble like Him.

### CHRIST'S CLOTHING

What kind of clothes is Christ wearing? He is wrapped in linen. This is how a person was wrapped in those days for burial after his death. This is showing us that He is destined to the same fate after His Crucifixion where He was able to claim victory over death in His Resurrection.

### MARY, THE THEOTOKOS

She is shown in the center of the icon to show her importance in this event. She was the instrument of God to bring about His incarnation. She gave her ascent to bear the Son of God. Surely an awesome responsibility. She is looking away to show her humility and wonder at this wondrous event.

### JOSEPH AND THE DEVIL

In the lower left corner of the icon you will see two men. An old man and one with a cane. The old man with the halo is Joseph. He was old because he was appointed as a mature man to protect Mary so she could remain a virgin. Some say he was 70 – 80 years old. Since he was not the father of the baby, he is being tempted by the man with the cane who is Satan. He is trying to raise Joseph's doubts about the possibility of a virgin birth. This shows how difficult it is for all of us to accept things that are beyond our reason.

### ANGELS

Near the top you can see angels. Angels are from heaven and they glorify God. You see them here to glorify the Christ Child and herald the good news to all the world, because it is not just a child that has been born, but God himself who has become man.

### SHEPHERDS

On the upper right you can see two shepherds with their sheep below. An angel is telling them about this miraculous birth calling them to come and glorify Him. Why shepherds? Would you go to college to become a shepherd? Of course not. Shepherds are among the simplest of people. This indicates that God did not become Man for those who are privileged, but for the simplest of people. He calls all to follow Him so all people can be united with God in eternal life. One shepherd is playing a reed flute, which shows that human music is also appropriate for the glorification of God.

### THE WISE MEN OR MAGI

To the left you will find three men on horses. These were men who came all the way from Persia following the star. They were probably astronomers, scientists of their day. They saw the star which was a symbol for them of a great cosmic event. They followed it to find the Incarnation of God. Knowing how important this was they brought gifts of the highest value in appreciation of what God had done. They came some time after the birth, so you can see that in an icon we can have many events that happen even at different times being shown to tell the complete story.

### MIDWIVES

In the lower right we have the women who are preparing the font for the cleansing of the baby after it was born. This shows the humanity of Jesus. This too is symbolic of the baptism we are to undergo, to be united with Christ, cleansing us of our sins and receiving a transformation in our heart with the Holy Spirit, which is sealed with our Chrismation.

### THE TWO ANIMALS

The ox and the donkey represent the two people: the Jews and the Gentiles.

### BIBLICAL STORY

The story of the Nativity of Christ is beautifully told in the Holy Scriptures. The story is found in Matthew 1:18-25 and in Luke 2:1-20.



God comes at Christmas to ask for a place in our hearts — He comes to ask us to love Him. He does not come into our world making great demands, just asks for us to love Him and those around us. If we do this, our lives will become a pathway to heaven.

At Christmas we give gifts because we want to imitate God, who gave us the greatest gift in giving us Jesus. This Christmas, let us try to make ourselves a gift — to others, to God. We do this through service, through forgiveness, through little acts of love. Especially through our prayers and acts of love for the people of Ukraine in this time of war!

**ON CHRISTMAS, NO MATTER WHO WE ARE, OR WHERE WE HAVE BEEN — WE HAVE A NEW BEGINNING. A NEW OPPORTUNITY TO LIVE WITH LOVE IN OUR HEART, WITH A JOYFUL SPIRIT.**

- Archbishop Daniel

Бог приходиться у наше життя на Різдво, благаючи місця в наших серцях — Він приходиться, для того, щоб показати нам Свою любов. Він не з'являється у наш світ із великими вимогами, лише просить, щоб ми любили Його та тих, хто нас оточує. Якщо ми це зробимо, наше життя стане дорогою до раю.

На Різдво ми даруємо подарунки, тому що хочемо наслідувати Бога, який дав нам найбільший дар, даруючи нам Христа Ісуса. Цього Різдва спробуймо зробити собі та нашим ближнім, Богові - подарунок. Ми робимо це через служіння, через прощення, через маленькі вчинки любові. Особливо через наші молитви та вчинки любові до народу України в цей час жахливої війни!

**НА РІЗДВО, КИМ Б МИ НЕ БУЛИ І ДЕ Б МИ НЕ БУЛИ - ПЕРЕД УСІМА НАМИ НОВИЙ ПОЧАТОК. НОВА МОЖЛИВІСТЬ ЖИТИ З ЛЮБОВ'Ю ТА РАДІСТЮ!**

- Архієпископ Даниїл



Народ, який в темряві ходить, Світло велике побачить, і над тими, хто сидить у краю тіні смерти, Світло засяє над ними! (Ісаї 9:1)

Давним-давно, ці слова були донесені до людей, які жили у тривозі, страху та відчаї, людей позбавлених упевненості, безпеки та присутності Божої. Ми чуємо ці слова на початку Різдва, забуваючи про те, що вперше вони пролунали сотні років перед тим, коли ми почали святкувати Різдво. По цілому світі людство і досі не усвідомлює цієї очевидної та діючої Божої істини.

Різдво Господа нашого Ісуса Христа, або як ми ще називаємо - Різдвяні свята - знову наближається! Знову настала ця пора року, а з нею і радісні хвилини. Але насправді, що таке є Різдво? Чи це подарунки під ялинкою, різдвяні світла у вікнах, привітальні листівки, вечери з родиною та друзями, сніг на подвір'ї, чи привітання "Веселих свят" тих, хто на вулиці проходить повз нас? Для багатьох людей Різдвяний Піст є часом смутку, тому що вони не мають необхідних коштів для того, щоб купити подарунки для своїх дітей, родичів та друзів.

Одночасно, Різдвяний Піст може бути порою великої радості, особливо якщо ми будемо пам'ятати що через нього Бог показує Свою Любов до нас. Це може бути час зцілення та відновлення сили. Різдвяні свята - це коли ми святкуємо Різдво Дитяти Ісуса. Бог послав Свого Сина, Ісуса Христа, на землю щоб Він воплотився (прийняв тіло) - став одним з нас. Його Різдво принесло велику радість цьому світу. Пастухи, мудреці та ангели з радістю розділили веселу новину. Вони знали, що це було

## Наближається Різдво **ХРИСТОВЕ**

незвичайне дитя. Пророки говорили про Його прихід на протязі тисяч років. Зірка сяяла у Вифлеємі, щоб показати дорогу тим, хто шукали це незвичайне дитя.

Різдво також є часом для роздумів. Що є такого особливого у Різдвяних святах, що вони збирають людей разом? Чому ми ідемо до нашої бабусі, родичів або друзів додому на велику вечерю та обмінюємося подарунками? Чому ми ідемо на різдвяні заборони де є люди, яких ми навіть не знаємо? Не залежно від причини, ми повинні задуматися над фактом, що ніхто на Різдвяні свята не хоче бути на самоті. Різдвяні свята перетворилися на час коли ми роздаємо подарунки, які є знаком любові та дружби між людьми. Але роздавання та очікування подарунків може вийти поза рамки дозволеного. Бажання одягатися у найстильніший одяг, бажання мати найновішу новинку технології може стати важливішим за дружбу, яку подарунок символізує собою. Часто люди судять дружбу по вартості подарунка, а не по добрих рисах характеру особи, яка дарує подарунок - що є дуже небезпечною стежиною, - стежиною, яка може привести до розірвання дружби та самотності, чого ніхто з нас не хоче.

Ісус Христос як Спаситель приходиться для всіх, а не тільки для вибраних людей. Його Різдво є знаком Божої любові та турботи про нас, і того, що ми є Його та один одного. Звістка про Його Різдво вперше була проголошена пастухам - людям найнижчого класу суспільства, яким часто не довіряли. Ангели проголосили: "Слава у вишніх Богу, і на землі мир, між людьми благовоління" закликаючи незнайомих стати друзями а ворогам помиритися. На шляху до дружби та визнання спільності як людство, ми знаходимо волю, яка дає нам змогу жити дружньо один з одним та поважати кожного зокрема.

Наш Спаситель вчить нас, що милосердя, прощення, радість, мир та справедливість насправді існують, а не є тільки мріями. Вони є дійсними, тому що Христос, який народився у Вифлеємі є правдивим уособленням милосердя, прощення, радості, миру та справедливості. Це є справжні різдвяні подарунки, щиро дані нам Тим, Кого Різдво ми смиренно та з радістю святкуємо.



**UOC of the USA Offers “Assistance” to St. Nicholas, as the Children of the Wounded and Fallen Ukrainian Soldiers Receive Seasonal Gifts**

**УПЦ США Надала «Допомогу» Служінню св. Миколая, вручаючи подарунки дітям поранених або загинувших воїнів Збройних Сил України**

## ST NICHOLAS visits the children of Ukraine



With Christmas trees beautifully decorated, their lights twinkling brightly, children around the world happily await the visit of St. Nicholas. With smiles upon their faces, little ones drift off to sleep, anticipating gifts beneath their pillows in the morning. Will it be a toy truck, a new doll, the latest gadget, a new pair of boots, or perhaps even a vacation?

In stark contrast, the children in Ukraine, huddle together for warmth as they struggle to fall asleep – not because of anticipation of gifts, but, because there is no electricity and they are cold, they have not eaten in days, the sirens won't stop blaring, and their fathers are out in the darkness fighting for their freedom.

However, on this day, December 19th, 2022, the children from de-occupied territories of Ukraine received a momentary reprieve from their hunger, cold and fear, as they gathered within the warm walls of the Kyiv Orthodox Theological Academy to receive the gifts left them by St. Nicholas (Svyatij Mykolaj).

Thanks to the generous donations of the faithful of the Ukrainian Orthodox Church of the USA, with the blessing of Metropolitan Antony, the Prime Hierarchy, Archbishop Daniel was able to transfer not only funds, but fun, to the children who so desperately need

a glimmer of hope, and a return to the innocent excitement of childhood.

Working in conjunction with the UkrTransNafta employee charitable fund “Hardened Hearts” and the American charitable organization “Help Heroes of Ukraine”, the artistic agency “Territory A” organized the event within Academy’s facilities.

Metropolitan Epiphaniy, Primate of the Orthodox Church of Ukraine, joyfully addressed the children gathered before him. Many of the youngsters had lost their fathers who had died in battle against the invading Russian forces. These children have come to expect tragedy and terror and were moved to hear about the kindness and generosity of St. Nicholas, and all the miracles he had performed. As they sat mesmerized, their mouths open in wonder at the marvels wrought by Mykolaj, they were asked to approach and receive a generous gift left for them.

The children received backpacks filled with goodies - chocolates, fruit, and toys. Thanks to the generous donations of the Ukrainian Orthodox Church of



the USA over 200 Samsung Galaxy tablets had been purchased and gifted to these children. On this day the children who had experienced far more tragedy than they should have in their young lives, were able to put aside their fear and uncertainty and freely mingle with each other, laugh and play, and now thanks to the tablets, explore the world at their fingertips.

There is strength in numbers, and this year, all the children of Ukraine have one wish, one desire – peace for Ukraine. With so many young hearts, joining the adults in prayer to the Lord, with the intercession of Saint Nicholas, peace must be just around the corner.

May the Lord hear the prayers and petitions of the young, and the young at heart, and grant victory to Ukraine and peace for the nation for generations to come. May the children live in a free Ukraine, where they can also enjoy the twinkling lights of Christmas and in wonder gaze up at the Christmas star and await the miracles of the season.

**УПЦ США НАДАЛА «ДОПОМОГУ» СЛУЖІННЮ СВ. МИКОЛАЯ, ВРУЧАЮЧИ ПОДАРУНКИ ДІТЯМ ПОРАНЕНИХ АБО ЗАГИНУВШИХ ВОЇНІВ ЗБРОЙНИХ СИЛ УКРАЇНИ**

Блаженніший Митрополит Київський і всієї України Епіфаній 19 грудня 2022 року відвідав дитяче свято з нагоди дня пам'яті святителя Миколая Чудотворця.

Захід відбувся у стінах Київської православної богословської академії та був організований спільно з мистецькою агенцією «Територія А».



Предстоятель автокефальної Української Православної Церкви поспілкувався з дітками, серед яких були й ті, чії батьки полягли захищаючи Батьківщину, привітав їх зі святом та вручив їм близько 200 планшетів, придбаних за сприяння Української Православної Церкви США.

До святкової підтримки дітей з деокупованих територій також долучилися благодійний фонд працівників Укртрансгазу «Загартовані серця» та американська благодійна організація «Help Heroes Of Ukraine».

«Святий Миколай зібрав усіх нас сьогодні на це прекрасне свято, адже попри війну ми покликані нести дітям радість. Тож святий Миколай посприяв, щоб повітряна тривога закінчилася саме перед початком нашого дійства і ми змогли його провести. Також завдяки добрим друзям, які нам постійно допомагають, зокрема архієпископу Даниїлу з США, ми можемо дарувати ці щасливі моменти вам – нашим діткам», – сказав Його Блаженство.

Окрім того, Митрополит Епіфаній зазначив про те, що святий Миколай знає мрії кожної української дитини, бо зараз ця мрія в усіх одна – щоб в Україні запанував справедливий мир. І це з допомогою Божою неодмінно станеться, бо наші захисники щодня наближають цей час.

Source: [www.pomisna.info](http://www.pomisna.info)



Over the weekend of December 2-5, 2022 - His Eminence Archbishop Daniel, accompanied by Subdeacons Andriy Akulenko and Maksym Zhuravchuk (seminarians of St. Sophia Ukrainian Orthodox Theological Seminary of the Ukrainian Orthodox Church of the USA), traveled from New Jersey to Los Alamos, New Mexico, to visit the parish of the Venerable Job of Pochaiv.

Saturday morning was a workday at the parish. Vladyka and the seminarians helped make and package baklava that will be included the annual cookie box sale. 125 boxes are made and sold, the proceeds of which go to a different charity each year. This year the parish chose to donate the money collected to the humanitarian aid of Ukraine.

In the afternoon, Vladyka Daniel presided over Great Vespers for the feast of the Entrance of the Birth-Giver of God in the Temple, one of the twelve Great Feasts of the Church. His words of encouragement were received with joy by the faithful.

After Great Vespers, Archbishop Daniel and Father Theophan rode on the back of the mobile chapel which had been fitted with lights, in the Los Alamos Holiday Light Parade down the main street of the town. Panimatka Kristi and the children of the parish family rode in the truck as well, decked out in gnome costumes, the theme of this year's parade. They all greeted the assembled onlookers and shouted greeting of God's blessings and Merry Christmas.

Sunday morning, Kathleen McDonald, parish council president, greeted Archbishop Daniel with the traditional bread and salt. The children greeted him with flowers and Father Theophan with the blessing cross.



At the beginning of the Divine Liturgy, Timothy Tyulin was tonsured a reader for the parish community. Timothy is a senior at Los Alamos Highschool and has been a faithful altar server for two years.

Vladyka's homily on the foolish rich man in Luke highlighted the need for faithful Orthodox Christians to separate themselves from the material things of this world and set their hope and effort on those things that transcend this world, the things of God.

The archbishop stated: "...Our concept of success is going from poverty to riches. God's concept of success is going from riches to poverty. St. Paul and all the Church Fathers simply say: "THOUGH HE WAS RICH YET FOR OUR SAKES BECAME POOR SO THAT BY HIS POVERTY WE MIGHT BECOME RICH."

For the real Christian, success is believing that the intimate God lives in me and desires to work through me. Success is being honest enough to recognize my need for God's help and humble enough to receive it when offered. Success is being God's person in every situation. Success is finding a purpose in life that is larger than life itself. And what larger purpose can there be than knowing, loving and serving God?

Success is learning to live by principles, not by moods. Success is learning, improving, growing more into the perfect icon (or reflection) or image of Christ. Success is inviting God to walk with us each day; it is being in the Kingdom of God here and now. Success is turning away from sin and returning to the Father.

Each time you pray you are a success. Each time you have faith in God you are a success. Each time you replace a thought of anger or doubt with an affirmation of God's truth, you are a success. Each time you accomplish a task, and know in your heart it was your best effort, you are a success. Each time someone looks at you for strength and support, and you are able to help, you are the real success."

Dozens of children and faithful approached the chalice in order to partake in the Most Holy Eucharist. Following the Liturgy, Pani Kristi Mackey was presented with a Blessed Certificate - Hramota, for her long and dedicated service to the children and Sunday School of the parish.

Fellowship over a fasting potluck followed, and Vladyka met with many of the faithful who wanted to speak to him privately.

It was a blessed time for all the parishioners of St. Job of Pochaiv parish family and we look forward to his next visit.

Photos by Subdeacon Maksym Zhuravchyk and Subdeacon Andriy Akulenko



There was a chill in the air as Father Howard Sloan and the faithful made their way to Sts. Peter and Paul U.O.C. in Palos Park. While at the same time, the atmosphere in the church, the rectory and the parish hall was warm and inviting. It was to be a day of celebration.

Father Howard was under the false impression that he was to assist Father Vasyl Sendeha, pastor of Sts. Peter and Paul, in honoring one of the parish members. When, in fact, it was Father Howard who would soon be honored on the anniversary of his 45th year in the holy priesthood.

His Eminence Archbishop Daniel was happily greeted with hugs and giggles from the youngest among us. And then formally greeted by Father Vasyl, Father Howard, Father Christopher Whatley, Deacon Pavlo Vysotski, Subdeacon Yurii Izhyk, as well as all of our own altar servers and parish council members.

The Hierarchical Divine Liturgy proceeded as usual until Archbishop Daniel asked Father Howard to join him at the tetrapod. In noting Father Howard's 45 years of dedicated service to a variety of Eastern Orthodox parishes under various jurisdictions, Archbishop Daniel thanked him for his years of service on behalf of the U.O.C. and the many lives he has touched through his ministry.

As he led the entire congregation in the chanting of "Axios! Axios! Axios!" His Grace Archbishop Daniel presented Father Howard with a jeweled pectoral cross, elevating him to Protopriest.



Father Howard expressed his gratitude to Archbishop Daniel for his guidance and support. Then he spoke and joked about his journey to Orthodoxy and the holy priesthood, making special note of the vital role his wife, Pani Michaelyn, played and continues to play on their journey. He noted she introduced him to Orthodoxy, and has always been his greatest supporter.

Though, he joked, he was a bit concerned that her story of his need to be at Sts. Peter and Paul today to "assist as a parish member was being honored" was a bit off the mark. He understood and appreciated the desire of everyone to surprise him. As he spoke, Pani Michaelyn, their family and the congregation enthusiastically responded to his humble, sincere, and often humorous reminiscences.

The church was filled to capacity. The Liturgy was beautified by the choir's responses under the direction of Subdeacon George Cepynsky. It was indeed a day of celebration.

Following Divine Liturgy, the newly installed outdoor gold cross was blessed by Archbishop Daniel with special gratitude and prayers for Dean Thompson, Steve Cwian and Ken Pavlik who volunteered to complete this project.

As His Eminence Archbishop Daniel, Father Howard and Father Vasyl entered the parish hall, they were greeted by our parishioners, visiting clergy and parishioners from neighboring parishes.

The parish sponsored a wonderful lenten meal in honor of Father Howard's 45th Anniversary. Fellowship continued into the afternoon as the attendees and individuals continued to congratulate and thank Father Howard and Pani Michaelyn on their 45th Anniversary and to wish them Many Years!

*Photos by Subdeacon Yurii Izhyk and Valentyna Dovban*

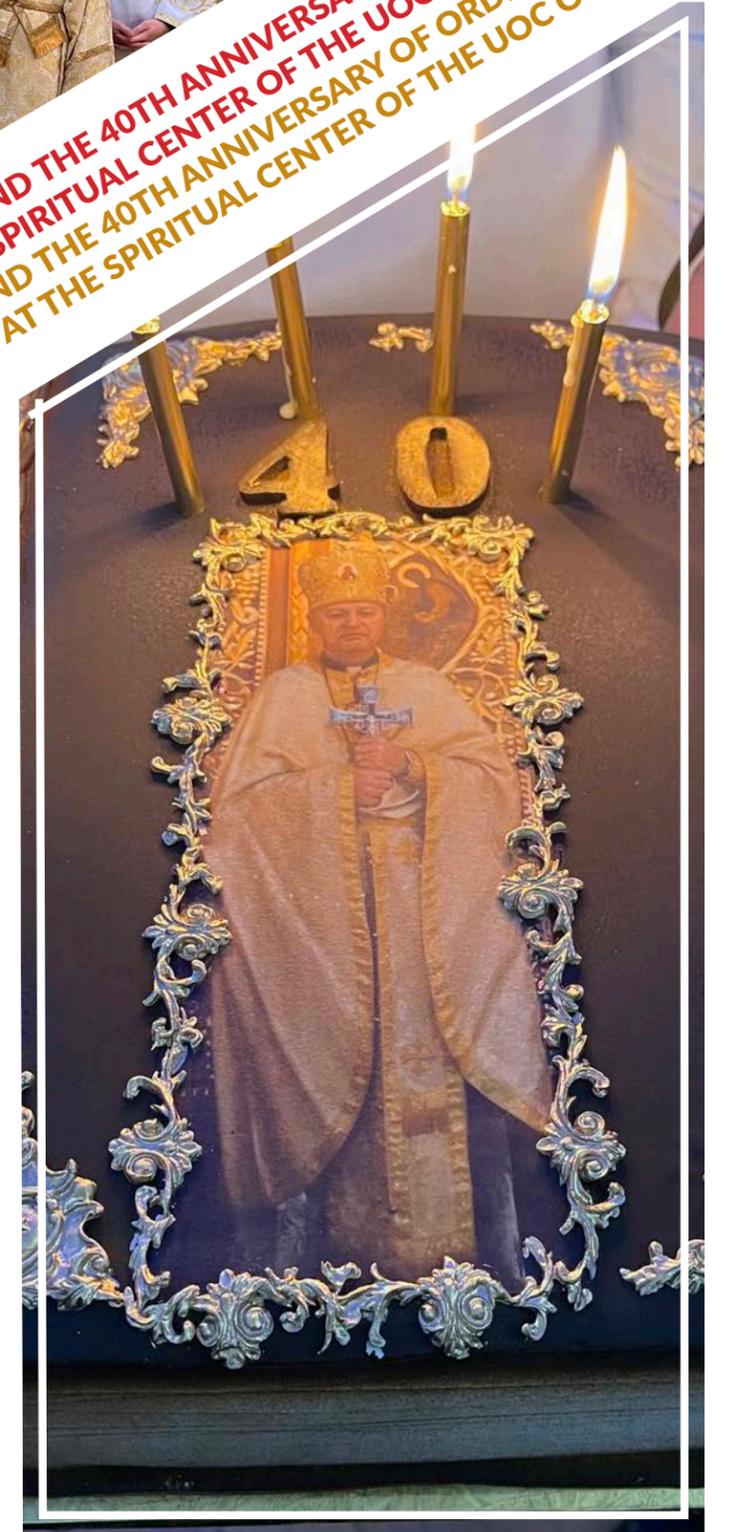
*Text by Elena Batura*



**PARISH FEAST DAY AND THE 40TH ANNIVERSARY OF ORDINATION  
CELEBRATION AT THE SPIRITUAL CENTER OF THE UOC OF THE USA  
PARISH FEAST DAY AND THE 40TH ANNIVERSARY OF ORDINATION  
CELEBRATION AT THE SPIRITUAL CENTER OF THE UOC OF THE USA**

Напередодні  
Свята Святого  
Миколая, Свята  
Українська Православна Церква в США  
відзначала храмове свято Святого Апостола  
Андрія Первозваного, на честь якого була  
посвячена ця Велична Святиня. Хоча всі ми  
знаємо що наша церква відзначає пам'ять  
Святого Андрія Первозваного 13 грудня,  
проте з причини 40 ліття священничої  
хіротонії настоятеля даної Святині, отця  
Юрія Сівка, з благословіння ієрархів нашої  
Церкви, Його Високопреосвященства  
Митрополита Антонія та Архієпископа  
Даниїла, саме сьогодні була звершена  
Святкова, Торжественна та Божественна  
Літургія архиєрейським чином.

Ще в давнину Святитель Іоан Золотоустий писав про священників: "Коли священник прикликає Святого Духа і приносить страшну Жертву, часто дотикаючись Господа всіх, то скажи мені, до кого ми його прирівняємо? Яку чистоту і побожність він повинен мати?! Розваж, які повинні бути руки того, хто виконує таку службу? А який повинен бути язик, що проголошує такі слова? Від кого повинна бути чистіша і святіша душа, що приймає таку благодать Святого Духа? Тоді й ангели стоять довкруги священника і цілий хор



небесних Сил взиває, і місце навколо жертovníка наповнюється ними в честь Того, хто лежить на перстолі.” (св. Іван Золотоустий, Про священство 3:4).

Сьогодні у Святому Храмi ми бачили приклад цим словам і молилися за нашого Отця Юрія Сівка, котрий святкує, як ми вище згадали, 40 років священства. Очолив Богослужіння Його Високопреосвященство Митрополит Антоній, якому співслужив собор кліриків.

Перед дверима храму Настоятель Отець Юрій привітав Його Високопреосвященство із словами вдячності за цю можливість сьогодні, яку подарував йому Господь, молитися разом з Владикою Антонієм в цей торжественний день. Отець також закликав Владика вознести свої молитви за мир в Україні в цей час нелюдських випробовувань. Його Високопреосвященство від щиро серця привітав Настоятеля Отця Юрія, та подякував за ці всі роки служіння, більшість з яких вони знали одне одного, за те служіння Нашій Святій Церкві в якому трудився Отець Юрій. Також Владика зі слізьми на очах та з важкістю серця розповів про ті випробування які переносять люди України сьогодні, та наголосив на тій силі молитви яка зараз найбільше необхідна для Народу України, на тому що нам потрібно залишатися сильними і відданими Богу, та закликав усіх до спільної молитви за мертвих і живих за Богослужінням.

Із Виголосом Диякона Павла Висоцького “Нехай Просвітиться Світло твоє перед Людьми...” розпочалася Божественна Літургія. Церква в сьогоднішній день була переповнена людьми і відчувалася та святкова атмосфера із нотками благоговіння які виходили із сердець людей під час моління. Сьогоднішня літургія була по особливому піднесена, і відчувалась дійсна присутність всіх небесних сил які підносять молитви від нашого імені до Всевишнього Господа. У Святому Євангеліє є гарна і зворушлива сцена, коли Ісус Христос після свого воскресіння, на березі Генезаретського озера, тричі запитав апостола Петра, чи він Його любить. І на потрібну заяву любові Петра, Христос тричі сказав до нього: “Паси мої ягнята, паси мої вівці” (Іоана 21,16). І згідно цього при свяченнях священників Ісус Христос доручає пасти Його ягнята та вівці. І як це видно з розмови Спасителя із апостолом Петром, тою мірою любові священника до Христа, має бути його ревність і старання про спасіння душ. Одна з найстарших християнських ікон, що знаходиться у римських катакомбах – це ікона Доброго Пастиря.



Тут Христос представлений як добрий Пастир, який на своїх раменах несе загублену овечку. Христос хоче, щоб і Його священники були також добрими пастирями. Звідси походить почесна назва: душ-пастир. Обов'язки священника-душ-пастиря найкращі і найважчі на землі, але нагорода велика у небі. Тож і Настоятель Святої Цієї Парафії отримав благословенну нагороду сьогодні із рук Високопреосвященнішого Митрополита Антонія, а саме поставлення в сан Протопресвітера. За словами молитви він тепер є приклад для усіх молодших священників, страший над ними, і владний тримати порядок в Церкві Божій між ними, та підтримувати чистоту вчення про Бога. На всю церкву пролунали виклики “Достойний”, “Достойний”, “Достойний”, як це властиво традиції нашої Церкви коли хтось отримує якусь нагороду і люди стверджують що дійсно, він є достойний її. Після цього всього Торжественна літургія знову продовжилася.

У своїй проповіді Владика - Митрополит наголосив на тій готовності Апостола піти за Господом на Його поклик разом із своїм братом Петром, і це є приклад для всіх нас Християн сьогодні слідувати за Господом за Його покликами в нашому житті. В кожного цей поклик свій унікальний, ретельно відібраний Господом саме для тієї людини. Також цей поклик є покликом який кожен священник раніше чи пізніше прийняв у своєму житті.

Під неймовірний спів Церковного Хору та щирі молитви людей та тих хто очолював їх відбувалося подальше Богослужіння. В сьогоднішній день особливо багато дітей та також дорослих приступили до Таїни Святого Причастя цим самим поєднали ритм биття своїх сердець із ритмом биття серця Господа Ісуса Христа.

В кінці Богослужіння Владика Антоній ще раз привітав Настоятеля Отця Юрія Сівка із 40 років відданого Священничого Служіння та отриманою нагородою та побажав ще більше сил та наснаги для служіння у Винограднику Божому. Семінаристи Свято-Софіївської Семінарії також звернулися зі словами привітання до Отця Настоятеля та у віршованій формі від щирого серця привітали Отця Юрія під спів многоліття.

Після насичених подій та палких молитов які відбулися в Храмi Божому всі люди були запрошені на Святкову трапезу приготовану в честь Отця - Протопресвітера Юрія. Зал був переповнений і дорослими і дітьми і всі із радісним серцем

зібралися щоб розділити ту радість Отця Настоятеля. Після ситного та смачного обіду Сестрицтво нашої Церкви привітало Отця Настоятеля неймовірно смачним тортом та солодкими для вух побажаннями.

Але ж напередодні Свята ми всі знаємо чого так чекають усі дітки, отож наші дітки також в захваті чекали на прихід Святого Миколая із подаруночками і після урочистого виступу Семінаристів із Колядками, Святий Миколай все ж таки почув той поклик і завітав да нашої зали. Всі дітки були в захваті і кожен розказав по віршику чи заспівав по пісенці та розказав щось цікаве Святому та отримали свої подарунки. Після чого всі із трепетними серцями розійшлися в мирі до своїх домівок.



Parish Feast Day and the 40th Anniversary of Ordination Celebration at the Spiritual Center of the UOC of the USA On December 18th, the eve of the Feast of St. Nicholas, the Holy Ukrainian Orthodox Church of the USA celebrated the feast of St. Apostle Andrew the First-Called, Patron of the Memorial Church at its Metropolia Center. Although we know that our church celebrates the Feast of St. Andrew on December 13th, however, due to the 40th anniversary of the priestly ordination of Father Yuriy Siwko, with the blessing of the hierarchs of our Church, His Eminence Metropolitan Antony and His Eminence Archbishop Daniel, the Festive, Solemn and Divine Archpastoral Liturgy was celebrated a few days late.

In the Fourth Century, Saint John Chrysostom wrote about priests: “When a priest invokes the Holy Spirit and offers a terrible Sacrifice, often touching the Lord of all, then tell me, to whom do we equate him? What purity and piety should he have?! Consider what should be the hands of one who performs such a service? And what should be the language that proclaims such words? From

Whom should a more pure and holier soul receive such a Grace of the Holy Spirit? Then the angels stand around the priest and a whole choir of Heavenly Powers calls out, and they fill the place around the Altar in honor of the One who rests upon the Throne (St. John Chrysostom, "On the Priesthood 3:4).

Today in the Holy Church we saw an example of these words and prayed for our Father Yurij Siwko, who is celebrating, as we mentioned above, 40 years of priesthood. His Eminence Metropolitan Antony who was co-served by the Sobor of Clergy led the Divine Service. At the entrance of the church, Father Yurij greeted His Eminence with words of gratitude for this opportunity the Lord gave him today, to pray together with Metropolitan Anthony on this solemn day. He also asked His Eminence to offer prayers for peace in Ukraine during the genocidal attacks from Russia against Ukrainian people. His Eminence congratulated Father Yurij from the bottom of his heart and thanked him for all these 40 years of devoted service, most of which they have served our church together, to Our Holy Church. Further, His Eminence, with tears in his eyes and with a heavy heart, spoke about the trials that the people of Ukraine are going through today and emphasized how great the power prayer is, which is now so necessary for our brothers and sisters in Ukraine. He further said that we all need to remain strong and devoted to God and He called everyone to pray during the Divine Liturgy for those who have died and the living who suffer under unrelenting attacks.

The Divine Liturgy began with the exclamation of Deacon Pavlo Vsotskyi "Let Your Light shine before men that those who see it will glorify Your Father in Heaven". The church was full of people today and the reverence that came from people's hearts created a very spiritual atmosphere during the service. The "real presence of all the Heavenly Powers" who offer prayers on our behalf to the Lord was felt deeply.

There is a beautiful and touching scene in the Holy Gospel when Jesus Christ, after his resurrection, on the shore of Gennesaret, asked the apostle Peter three times if he loved him. To Peter's threefold declaration of love, Christ said to him three times in response: "feed my sheep" (John 21:16). According to this, during the ordination of priests, Jesus Christ entrusts them the shepherding of His lambs and sheep. As it can be seen from the Savior's conversation with the Apostle Peter, the measure of a priest's love for Christ should be the zeal and effort he puts into the salvation of people's souls. One of the oldest Christian icons located in the Roman catacombs is the icon of the Good Shepherd.



Here Christ is presented as a good Shepherd who carries a lost sheep on his shoulders. Christ wants His priests to be good shepherds as well. This is where the honorable name "shepherd of souls" comes from. The duties of a priest-shepherd of souls are the best and most difficult on earth, but the reward is great in heaven.

For shepherding His souls, Fr. Yurij, Pastor of the St. Andrew Memorial Church received a blessed award today from the hands of His Eminence Metropolitan Antony, namely, the elevation to the rank of Protopresbyter. According to the words of the prayer, he is now to be an example for all junior priests, to keep order among them and to maintain the purity of the teachings of God. The whole church cries out "Worthy", "Worthy", "Worthy", proclaiming that Fr. Yurij is, indeed, worthy.

In his sermon, Metropolitan Antony announced the willingness of the Apostle Andrew the First-Called to follow the Lord. Andrew went to his brother, Peter and declared to him that "we have found the Messiah" - the most important words in the Gospel reading from St. John. Even though the Apostles did not seem to understand everything our Lord taught them until the Holy Spirit came upon them at Pentecost, they somehow realized that He was the Messiah and that He had changed their lives forever. His Eminence reminded all the faithful present that they were baptized in the Name of the Holy Trinity and received Holy Chrismation. He asked how many of them understand that Jesus Christ is the Son of God, the Messiah, the Savior of the world. If they do, how are they proving it by the way they live each day. We cannot be faithful to our Lord for only a few hours each Sunday morning during Divine Liturgy. We must be faithful every second, minute, hour, day, and year of our lives.

Many adults and even more children today participated in the Sacrament of Holy Communion, thus combining the rhythm of their hearts with the rhythm of the heart of the Lord Jesus Christ. At the end of the Divine Service, Metropolitan Antony once again congratulated the Father Yurij, on his anniversary and wished him even more strength and inspiration for serving in the Vineyard of God. The seminarians of the St. Sophia Seminary also addressed the words of greeting to Father Yurij and congratulated him in a poetic form and then sang "God Grant You Many Years!".

After Diving Liturgy in the temple of God, the clergy and faithful were invited to a festive Agape (Feast of Love) meal prepared by Pokrova Sisterhood in honor of Father - Protopresbyter Yurij. The hall was full and everyone gathered with a joyful heart to share the joy of the celebration. But on the eve of Christmas, we all know what all the children are looking forward to. So our children were also excitedly waiting for the arrival of St. Nicholas with gifts. And after the solemn performance of the seminarians with Christmas carols, St. Nicholas heard that call and came to our hall to greet everybody. All the children were delighted, and each recited a poem or sang a song for St. Nicholas and told something interesting about their lives to him and then received gifts from him. It was a blessed Parish Feast Day and celebration for all.

Parish Feast Day and the 40th Anniversary of Ordination Celebration at the Spiritual Center of the UOC of the USA  
Photos by Subdeacon Maksym Zhuravchyk and Valentyna Dovban

*Text by Subdeacon Andrii Vatrach*





11 hours and 30 minutes – 568 miles (915 kilometers) – the distance between Znamyanka Children’s Orphanage in Ukraine and the Sanatorium in Krasnobrod, Poland. In this small town (with the population of about 3,000) – 39 children and 4 caretakers from Znamyanka orphanage found a new home since the first days of the invasion of Ukraine by the Russian Federation.

With the blessing of His Eminence Metropolitan Antony, Archbishop Daniel traveled to Poland following his archpastoral visit to St. Job of Pochaiv Ukrainian Orthodox parish in Los Alamos, NM. Crossing the entire USA and the international borders, Vladyka Daniel traveled in 24 hours the distance of 5,850 miles (9,415 kilometers) in order to bring joy of the traditional St. Nicholas Feast Day and Christmas Season to the youth of Znamyanka orphanage, temporarily living in Poland.

For the past 15 years, the Ukrainian Orthodox Church of the USA always commissioned Mission Teams in the month of December to visit the residents of Znamyanka orphanage and to gift them with the joy of the season by bringing Charitable Aid, toys and logistical supplies. Taking into consideration the ongoing war in Ukraine, the UOC of the USA this year was not able to send a mission team to Ukraine; however, since a number of children were evacuated to Poland, the archbishop took it upon himself to visit them on behalf of our missionaries, clergy and the faithful of the Church.



Working closely with the director of Znamyanka Children’s Orphanage in Ukraine, Pani Tetiana Valko, Vladyka connected with the Chief Curator of the evacuated youth – Pani Veronica Mykhayletska, and flew to Krakow, Poland. After a long car ride from the airport, he finally arrived at the Krasnobrod Sanatorium – where the orphaned children, fleeing the Russian aggression, have safely resided since March.

Smiles, hugs and tears were exchanged as the bishop of the UOC of the USA crossed the threshold of the temporary residence. Toys and gifts were brought in suitcases (through the generosity of St. Mary Protectress Ukrainian Orthodox cathedral in Allentown, PA – Fr. Richard Jendras – pastor), enabling the children to play with the new toys and to have fun with numerous arts and crafts supplies.

Having visited the children, Vladyka Daniel held a meeting with the staff of the orphanage (Veronica Mykhayletska – Special Education Instructor; Anna Chub – Medical Assistant; Bobik Olena and Olha Chub – nannies), discussing the most critical requirements for the children to fulfill their educational, organizational, and medical needs. The facility utilizes the services and products of the nearby grocery stores and pharmacies to provide for the basic food, clothing and medical requirements of the children, which are purchased via the charitable funds of the UOC of the USA.

His Eminence Archbishop Daniel concluded his visit by meeting with the administration of Krasnobrod Sanatorium, under the leadership of director Barbara Kowal and her assistants, who provided the bishop with an overview of the most recent repairs of the kitchen and dining hall, which will be utilized by the children of Znamyanka orphanage. Moreover, the archbishop learned about the dietary nutritional plans and medical care that the Sanatorium provides for the residents. Expressing his most profound gratitude to the administration of the Sanatorium, Archbishop Daniel stated: “Our humanity is recognized through our actions, kindness and care which we show for each other. In this time of the Genocidal war in Ukraine, perpetrated by the Russian Federation, we all have a sacred responsibility to care for the most precious gift that the God Himself granted all of us – our life in Him and through His creation.

His Eminence expressed that there are no words that can adequately express the feelings of gratitude for the care that the Sanatorium staff, and the people of Poland, have given to the millions of refugees from Ukraine, but especially to these 39 children and their

caretakers. He continued by assuring every one of the Church’s daily prayers for the conclusion of this senseless war and restoration of peace in Ukraine and conveyed his sincere hope that soon we will meet once again in Ukraine, united as caretakers of these young people in Znamyanka. “May God bless you and be with you throughout your life!”

Having toured the exhibits of arts and crafts created by the children, Vladyka Daniel bid an emotional farewell to all in Krasnobrod, making his way to Krakow and later for the United States of America in order to be on time for the parish visitation of Sts. Peter and Paul Ukrainian Orthodox parish in Palos Park, IL on December 10-11, 2022.

Photos by Anna Chub





While traveling to Poland to visit the children of the Znamynka Orphanage who are currently residing in Poland due to the ongoing Russian invasion of Ukraine, His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA, was able to purchase several ambulances to be delivered to the military and the hospitals throughout Ukraine.

The procurement of ambulances was made possible due to the generous donation of \$25,000 from the California Association to Aid Ukraine. The UOC of the USA is working in cooperation with this organization which was founded in the early 1990's by Ukrainian-Americans, to ship humanitarian relief aid to Ukraine. The CAAUkraine organization has partnered with numerous groups throughout the USA, Ukraine and from around the world in order to leverage combined resources and efficiently deliver aid to those in need.

The purchased ambulances in Poland, where they were blessed by Archbishop Daniel, have already arrived in Kyiv and presented for distribution by His Beatitude Metropolitan Epifaniy of Kyiv and All Ukraine of the Orthodox Church of Ukraine. From the St. Michael's Golden-Domed Monastery, they will be taken to areas throughout the country where they will be utilized to save lives.

Photos by Deacon Andrii Sydor



In the cold darkness of winter, even the slightest difficulty is increased ten-fold. A quick jaunt to town takes an hour instead of 20 minutes as one makes their way over frozen terrain, through mounds of snow, and over slick patches of ice.

A minor inconvenience turns into a major trauma as people suffering from the flu, broken limbs, infections, kidney stones, cuts, and other ailments are not able to reach hospitals for treatment in a timely manner. If the weather were not a large enough hindrance to reaching urgent care, the lack of electricity due to the unprovoked invasion of Ukraine by Russia, specifically targeting civilian infrastructure, power stations, hospitals and medical clinics has made even the slightest illness a threat to survival.

While civilians are struggling with medical aid, the defenders of these civilians are struggling even more as they fight to ensure the freedom of the sovereign nation of Ukraine. With Russian missiles daily bombing the countryside, the warriors are often injured. With the freezing temperatures even the slightest injuries threated the lives of those who are wounded.

Into this dark scenario, which has been played out countless times over the past ten months in Ukraine, comes a glimmer of life and hope. The darkness of the unlit cities and of the countryside army encampments is shattered by the bright headlights of the lifesaving ambulances which have been delivered to the

defenders of Ukraine thanks to the generous donations of the faithful of the Ukrainian Orthodox Church of the USA.

With the blessing of Metropolitan Antony, Prime Hierarch of the UOC of the USA, Archbishop Daniel, Ruling Hierarch of the Western Eparchy and President of the Consistory, delivered funds to purchase ambulances which would save the lives of innocent civilians, injured army personnel, children, grandparents, and all the sons and daughters of Ukraine who need medical assistance. Supplied with the latest medical equipment, as well as emergency medical kits to handle the trauma of war, these vehicles were blessed by His Beatitude Metropolitan Epifaniy, the Primate of the Orthodox Church of Ukraine, and delivered to the war-torn regions of Ukraine, including the 58th Motorized Infantry Brigade – Hetman Ivan Vyhovsky Military Unit, and the 4th Tactical Group of the Ukrainian Volunteer Corp “Right Sector”.

With the accessibility of medical care on wheels, numerous lives will be saved as tourniquets get quickly applied, antibiotics get delivered, legs get splinted, hearts get restarted, and gushing wounds get bandaged.

There is no greater sign of love than to save a life. Consider donating to the Ukrainian Humanitarian Relief Fund of the Ukrainian Orthodox Church of the USA – and save a life.

Photos by www.pomisna.info



286th day of the war in Ukraine... The reality of the tragic loss of human life, destruction of property and forced evacuation from Ukraine have presented new challenges to the ministry of the Church among the people of Ukraine.

Thousands of miles away from Ukraine, the clergy and faithful of the Ukrainian Orthodox Church of the USA responded decisively to the urgent Humanitarian Disaster caused by the war. The parish communities from across the country began to collect and ship to Ukraine medical and logistical supplies, financial aid, etc.

With the blessing of His Eminence Metropolitan Antony, the Spiritual Center of the UOC of the USA, acting through the ministry of the Consistory offices of the Church, actively engaged in providing medical and food supplies to the devastated areas of the Central, Eastern and Southern parts of Ukraine. Most recently, Odessa, Mykolaiv, Kherson, Donetsk, Mariupol and Kyiv regions received shipments of food and medicine, as well as over 200 tons of potable water and logistical supplies for the residents of the destroyed areas.

Archbishop Daniel daily receives updates from the volunteers in Ukraine and together with Protodeacon Ihor Mahlay, the director of the Consistory Office of Christian Charity and Very Rev. Fr. Stephen Hutnick, treasurer of the UOC of the USA, make the most necessary decisions that impact the delivery and distribution of the Humanitarian Aid in Ukraine.

20 kilometers from the front line, the soldiers and residents of Bahmut received the logistical supplies of several drones that provide the life-saving information about the movements of the Russian forces that attack peaceful villages and towns of the area.

Portable stoves and heaters have been purchased and delivered to the members of the armed forces in Ukraine, serving on the front lines of Donetsk region.

The town of Kostyantynivka, another 20 kilometers away from Bahmut, continues to receive the aid from the UOC of the USA in order to feed the refugees, pregnant women, children, elderly, people with the disabilities. Even when the lights are out, due to the shortage of electricity and heating – we continue to bring Light into the lives of people!

In Dnipro region, the Church is able to distribute food and medical supplies to the refugees from Mariupol and surrounding areas. Portable heaters and blankets, sweet treat for children and diapers for babies continue to be purchased and delivered through the cooperation of the UOC of the USA with His Eminence Metropolitan Serhii of Donetsk Eparchy of the Orthodox Church of Ukraine.

The residents of the most recently liberated city of Kherson also received a touch of love from the efforts of the Humanitarian Aid of the UOC of the USA. Working closely with the volunteers from Odessa, tons of potable water, food and toys for children were distributed in various residential areas of the city.

The residents of the city of Mykolaiv, most recently attacked area of Southern Ukraine, received the delivery of the most basic and necessary life-saving water. Dozens of young volunteers in Odessa, assisted the representatives of the UOC of the USA in packing the trucks with the containers and water, as they were driven to the residents of Mykolaiv.

Thanks to the generous donations of the faithful of the UOC of USA, the Church continues to provide necessary care to those in need, to those who are laying down their lives for their neighbors, and to all the innocents who are suffering wrongly from Russian aggression. While providing material goods, the Church also continues to pray fervently for the safety of the civilians and defenders, and a speedy cessation of the hostility, allowing the people of Ukraine to live in peace and prosperity.

Please, visit our web site for the most recent updates on our humanitarian efforts and **CONTINUE TO SUPPORT US IN OUR MISSION TO HELP THE PEOPLE AND NATION OF UKRAINE!**





The cold of Winter is even colder in Ukraine as the power has been cut by the invading Russian forces. There is no heat, no light, no food.

Entire families huddle together in dark and dank cellars, shivering under blankets. Parents hug their children and instead of worrying which gift to buy them for Christmas, they worry if their child will survive the cold and frigid winter.

Instead of hearing the joyful tunes of Christmas carols, these families hear the shrill of sirens, the whir of missiles flying overhead, and run for cover as the earth shakes upon impact.

Into this seemingly hopeless dark atmosphere, a bright light shines forth giving these innocent and suffering civilians a smidgeon of hope. Thanks to Archbishop Daniel of the Ukrainian Orthodox Church, who with the blessing of Metropolitan Antony, these families can reap the benefits of the generous donations made by the faithful of the Church.

Each day hundreds gather seeking medical assistance, food, warm clothing, and water. Working with Archbishop Serhij of Donetsk and Mariupol (OCU), the UOC of the USA has been able to sponsor medicine, hygiene products, coats, boots, lamps, food, etc.

As the forlorn individuals huddled together for warmth while standing in line, peacefully awaiting their turn, the children were given sweets, bolstering their mood, and giving them the endurance to wait just a bit longer for their turn.

Each family was given a box containing the necessities to fill their immediate needs – canned goods, dry non-perishable items, fresh fruit, as well as hygiene products, and for those with young children – diapers, formula, etc. Each child went away with some chocolate and an adorable stuffed animal which would serve to sooth their fears over the following trying times.

The elderly were given special attention, their blood pressure was measured, and they were given quick examinations, and prescribed what medicines were available to ensure they were able to remain healthy throughout the coming weeks.

There is such need. For Ukrainians the holidays appear dismal and dark, fraught with fear and uncertainty, but, thanks to your generous donations, a glimmer of hope, an expression of love, a virtual hug is passed along and envelopes the souls of the suffering with warmth and hope.

Please consider donating to the UOC of USA Ukrainian Humanitarian Relief Fun



During the most recent trip of the President of Ukraine Volodymyr Zelensky to the United States of America, the leaders of the Ukrainian American Diaspora Community were invited to visit the United States of America Congress for the formal speech of President Zelensky on December 21, 2022.

In his remarks, President Zelensky thanked “every American” for their support of Ukraine as he delivered an address to the Joint Session of Congress aimed at sustaining U.S. and allied support for his country’s defense against Russia’s brutal invasion since February 24, 2022.

His Eminence Archbishop Daniel, assisted by Very Rev. Fr. Volodymyr Steliac (pastor of St. Andrew Ukrainian Orthodox Cathedral in Silver Spring, MD) and Very Rev. Fr. Vasyl Pasakas of the Consistory of the UOC of the USA attended the historic address of the war-time President of Ukraine at the US Congress.

It must be noted that Very Rev. Fr. Volodymyr Steliac is also a chaplain in the US Air Force and assisted the Ukrainian Diplomatic Corps in welcoming to the US the President of Ukraine.

Meeting with the elected officials of the US House of Representatives and Senate, Archbishop Daniel had an opportunity to call upon them to offer any and all support for Ukraine, as the country fights for the basic human rights, survival of democracy not only in Ukraine but indeed for the world-wide community.

The Ukrainian American community was represented by the members of the major US Diaspora religious, charitable and community organizations. Prior to the formal speech of President Zelensky, Archbishop Daniel met with His Eminence Metropolitan Borys Gudziak of the Ukrainian Greek-Catholic Church, addressing common ecclesiastical matters and opportunities for cooperation, especially in the time of the Russian aggression in the ancestral homeland Ukraine.

During his address, President Zelensky acknowledged the input of the Ukrainian American Diaspora religious and community organizations. Members of the US Congress with standing ovation supported President Zelensky’s acknowledgment and responded to the greeting of the Ukrainian American Diaspora community leaders “Слава Україні!” with the resounding “Героям Слава!”

The highly sensitive trip of the President of Ukraine took place after 10 months of a brutal war that has seen tens of thousands of casualties and devastation for Ukrainian citizens.





*"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." John 13:34*

With the gracious blessing of His Eminence, Metropolitan ANTHONY, Popadija Jan and I had the joy of sharing the celebration, on December 19th, of our Krsna Slava (Family Patron Saint) St. Nicholas of Myra, the Wonderworker. Our joy was enhanced by the presence of His Eminence Metropolitan ANTHONY, His Eminence Archbishop DANIEL, brother clergy and their families, and the Seminarians of our beloved St. Sophia Ukrainian Orthodox Seminary.

The celebration of the Family Patron Saint (Serbian: Krsna Slava) is predominant among, but not exclusive to, Serbian Orthodox (some Macedonians, and Romani in Serbia, also celebrate Krsna Slava). The exact origins of the celebration are unknown; it pre-dates Serbia's most prominent saint, St. Sava I (his family, the Nemanich royal dynasty, celebrated St. Stephen, Archdeacon and Protomartyr), and is ascribed to the earliest Christian missionaries sent by the Byzantine Emperor Heraclius (AD 610 - AD 641), amongst the Southern Slavs. These missionaries found that, as well as the pantheon of national gods, each household had its "god" - its "Slava": the patron of the household, celebrated and worshipped by the members of the household. As families accepted Orthodoxy and were baptized, the "Slava" was "baptized" as well - in place of the household god, the saint of the day that the family was baptized (Christened) became the patron of the household. Because of the integral tie to the

baptism of the family, the "Slava" now became "Krsna Slava" - the "Christened Slava" - and is passed down to each successive generation along the male line.

The elements of the celebration are: The Kolach (Bread), Zhito/ Koljivo (Wheat), and Candle. The Kolach symbolizes our Lord, the God-man Jesus Christ - the Bread of Life (Jn. 6:35) and true Bread from Heaven (Jn. 6:58). As Our Lord is eternal, the bread is always circular (a circle has no beginning and no end). It is always made with yeast as our Lord is "Artos" (leavened bread) - a term used The Lord to describe Himself, as well as by the Holy Apostles and Holy Fathers to describe The Lord.

St. Nikolai (Velimirovich) of Zicha writes that, in the "Kolach" - Bread, the seven major Holy Mysteries of the Church are represented. The flour is made into dough using blessed water from Theophany (Baptism) and blessed oil (Chrismation and Unction). The Bread is symbolic of Christ, Who offers Himself for the remission of our sins (Heb. 9:28) (Holy Repentance). The celebrant priest (Priesthood) will bless the Bread with blessed wine (Eucharist). Finally, the priest and family will rotate the Bread counterclockwise three times - just as the Bridegroom and Bride, led by the priest, process counterclockwise during Holy Matrimony; the same verses being chanted.

The Zhito / Koljivo (Wheat) is offered as stated in the Prayer for its blessing: for the Glory of God, in honor of the saint, and in memory of those who have fallen asleep in the Orthodox Faith. Though their bodies rest

as the grain of wheat that falls to the earth (Jn. 12:24), their souls are alive before God (Jn. 11:25) and in need of our love (Rom. 8:38) until the Day of Resurrection. The Candle is a reminder that we have "...received the light from the unwaning light...Christ Who is risen from the dead." (Matins of Pascha); that we are to be "...the children of light..." (Jn. 12:36; cf. 1Thess. 5:5) and, in imitation of our Lord and our patron saint: "...let your light do shine before all men..." (Mt. 5:16).

The celebration begins with the censing of the Kolach, Zhito, candle and all present. The priest then intones: "Blessed is our God...", followed by the Trisagion and the Lord's Prayer. The Troparion of the Saint is then chanted, followed by the Prayer for the Blessing of the Zhito / Koljivo. The priest then blesses the Kolach and the wine, elevating both together and saying: "We offer unto You, O Lord, this offering in glory and honor of (name of the saint); by his/her intercessions, have mercy upon us and save us." The priest then cuts onto the back of the Kolach the sign of the Cross, reciting "In the Name of the Father, the Son, and the Holy Spirit", as the incisions are made. The Cross is made on the back of the Kolach, as our Lord was crucified with His back to the Cross. Wine is then poured into the incisions by the priest, again reciting "In the Name of the Father, the Son, and the Holy Spirit" - reminding us of the Lord's blood shed on the Cross for our salvation. The Zhito / Koljivo is blessed by the pouring of wine in the sign of the Cross in the Name of the Holy Trinity. The Kolach is then rotated counterclockwise by the family members and the priest, while the hymns, "O Holy Martyrs...", "Glory to Thee, O Christ our God..." and "Rejoice, O Isaiah..." are chanted.

The priest and the head of the household then break the Kolach into two portions. The priest then venerates the two portions, together, and says: "Christ is in our midst", offering the other side of the portions to be venerated by each family member, who reply: "He is, and ever shall be." This is our affirmation of our continuing experience of the Holy Apostles: "...how He was known to them in the breaking of the bread." (Lk. 24:35).

The intercessory verses are then chanted: "Glory... Through the intercessions of our holy (name of the saint), O Most Merciful One, cleanse from the multitude of our transgressions. Now and ever...through the intercessions of the Theotokos..." concluding with: "Have mercy upon us, O God, according to Your great mercy, and according to Your abundant compassion, blot out the multitude of our transgressions. Today the grace of the Holy Spirit has gathered us together,

and taking up Thy Cross let us say: 'Blessed is He Who comes in the Name of the Lord. Hosanna in the highest!'"

The celebration concludes with a short Litany of Fervent Supplication and Dismissal.

In answer to the most common inquiry about the Krsna Slava - no, you do not have to be Serbian to have your own Krsna Slava!

Our heartfelt thanks to Their Eminences, and to all of our St. Sophia Ukrainian Orthodox Seminary for adopting us as family, and allowing us to adopt them as family!

*Fr. Milorad and Popadija Jan Orlic*





## A GLOBAL CRISIS OF ECCLESIASTICAL PROPORTIONS

By Fr. Harry Linsinbigler  
(continued from November, 2022 UOW)

### 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,<sup>7</sup> 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”?

The Russian Orthodox Church, since 1988, has claimed that it has jurisdiction anywhere in the world (!) over persons who “voluntarily” accept its jurisdiction (Article 1.3 of the Statute of the Russian Orthodox Church).<sup>8</sup> Let us go back to 2018 when Moscow established a parallel

<sup>7</sup> Byzantine, Texas: Russian Church rep. accuses EP of “Eastern Papism” (byztex.blogspot.com). DL 3/1/2022

<sup>8</sup> STATUTE-OF-THE-RUSSIAN-ORTHODOX-CHURCH.pdf (mospatusa.com). DL 3/15/2022

Church in the Koreas, when there was already a single Church there. By approaching the secular rulers, Moscow was in clear and unbridled violation of Canon 30 of the Apostles, which states that “If any bishop comes into possession of a church by employing secular rulers, let him be deposed from office, and let him be excommunicated.”<sup>9</sup>

By its incursion of Africa, the Moscow Patriarchate violates many canons in addition. For example, Apostolic Canon 33:

None of the foreign Bishops, or Presbyters, or Deacons shall be received without letters commendatory. Even when they bear such, they shall be examined. And if they really are preachers of piety, they shall be received; but if they are not, after furnishing them what they have need of, they shall not be admitted to communion. For many things are done with a view to rapine.<sup>10</sup>

The Apostolic Canons, therefore, tell us to be vigilant against hierarchs or clergy looking to accomplish a violative seizing of another’s ecclesiastical territory via “Trojan horse.” The Council of Chalcedon in its twelfth canon is concerned not just about harming the Church by seizure, but also rending the Church by having parallel jurisdictions or divided loyalties by having rival Orthodox Metropolitans in the same province:

It has come to our knowledge that some persons, by resorting to the civil authorities, have obtained pragmatics whereby they have contrived to divide one province into two, contrary to the ecclesiastical Canons, and as a result there are two Metropolitans in one and the same province. The holy Council has therefore made it a rule that no Bishop shall hereafter be allowed to do such a thing. For, if anyone shall attempt to do so, he shall forfeit his own rank. As for all those cities which have already been honored with the name of Metropolis by letters of the emperor, let them enjoy only the honor, and likewise the Bishop who is administering its church; it being left plain that the rights properly belonging to the real Metropolis are to be preserved to this Metropolis (alone).<sup>11</sup>

The word “divide” here is not referring to the province getting more populous because the dioceses within it have grown more populous and therefore being legitimately reformed by its own synod as two provinces one in the east and one in the west, for example. But such an occurrence would happen by its own “greater” patriarchal synod (cf. 1 Constantinople Canon 6) if it is a unit of a patriarchate (exarchate at that time), or by its own provincial/eparchial synod if it is an autocephalous province. It is no accident that “divide” (κατατέμνω) at the time of the council meant not only to cut something that was whole into pieces, but also meant to cut down, as well as to cut into the ground to make separate ditches.

The Church went to such a great extent to never have overlapping or multiple jurisdictions in the same territory that it went so far, in the 39<sup>th</sup> canon of the Council of Trullo, with the

<sup>9</sup> D. Cummings, *The Rudder of the Orthodox Catholic Church* (Chicago: The Orthodox Christian Educational Society, 1957), 45

<sup>10</sup> Ibid., 50

<sup>11</sup> Ibid. 257

displacement of the Church of Cyprus to the Hellespont, to figure out how to keep the Church's canons intact on this matter:

Seeing that our brother and fellow minister John the president of the island of the Cyprians has departed thence with his laity and has come to the eparchy of the Hellespont, both because of barbarian assaults and because they have been freed from heathen slavery and have become subject to the ruling powers of the most Christian empire, by the providence of the philanthropic (or man-loving) God, and by the hard work of our Christ-loving and pious emperor, we see fit to concur in decreeing that the privileges conferred upon and granted to the throne of the man aforesaid by the God-bearing Fathers who convened in Ephesus long ago shall be preserved without any innovations, so that the new Justinianopolis shall have the right of Constantinople, and the most God-beloved Bishop appointed over it shall preside over all those in the eparchy of the Hellespontians and be ordained by his own bishops, in accordance with the ancient custom. For our God-bearing Fathers have already decided that the customs obtaining in each Church are to be continued, the Bishop of the city of the Cyziceniens being subject to the president of the said Justinianopolis, in imitation of the rest of all the Bishops who are under the said most God-beloved president John, by whom, if the need arises, the Bishop of the same city of the Cyziceniens shall be ordained.<sup>12</sup>

Here we see the principle that two autocephalous Churches cannot both occupy jurisdiction over the same territory, nor even part of the same territory. Since nearly all of Cyprus was displaced due to the Islamic occupation of Cyprus, either the Church of Cyprus would either lose its autocephaly give it centuries prior at the third ecumenical council and come under the jurisdiction of Constantinople, or Constantinople had to give the entire eparchy of the Hellespont to the Church of Cyprus. The solution was for Constantinople to cede its right to jurisdiction to this eparchy and to give it over to Cyprus.

Of significance to our discussion is that the canon mentions these as the only two canonical and ecclesiological possibilities. Even though there were now two peoples occupying the same province, there was no possibility of overlapping parallel jurisdictions, with some being Constantinopolitan parishes and others being Cypriot parishes even though there were now two peoples occupying the same province. The Church has condemned any other course as a violation not just of canons, but of the dogma of the One Holy Catholic and Apostolic Church, as she did in the Council of 1872.

Yet this principle was openly violated by Moscow. In its recent incursion into Africa, the Moscow Patriarchate used the "Russkiy mir" argument that it was simply taking care of those who voluntarily wish to come under its jurisdiction. However, another "pro-Moscow" argument is that the Ecumenical Councils only gave Alexandria charge over part of Africa, and therefore its intrusion into Africa wasn't really violating canon law when establishing itself in sub-Saharan Africa. Neither of these stand as being "canonical," a term that Moscow is so fond of selectively throwing around these days. Canon 17 of Chalcedon states that after thirty years of undisputed pastoral ministry, that "unsettled" lands then come under local bishops:

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<sup>12</sup> Ibid. 335

As touching rural parishes, or country parishes, in any province, they shall remain in the undisputed possession of the bishops now holding them, and especially if they have held them in their possession and have managed them without coercion for thirty years or more. But if during a period of thirty years there has arisen or should arise some dispute concerning them, those claiming to have been unjustly treated shall be permitted to complain to the Synod of the province. But if anyone has been unjustly treated by his own Metropolitan, let him complain to the Exarch of the diocese, or let him have his case tried before the throne of Constantinople, according as he may choose. If, on the other hand, any city has been rebuilt by imperial authority, or has been built anew again, pursuant to civil and public formalities, let the order of the ecclesiastical parishes be followed.<sup>13</sup>

The Church of Kenya, one of the primary nations that Moscow ecclesiastically invaded, has existed since 1930, and Alexandria's authority over it, or over any of Africa for that matter, has not been disputed, and certainly not within the thirty-year time frame established in this canon. This stands as a blatant violation of Orthodox Church order, and, more importantly, a violation of the One Holy Catholic and Apostolic Church in Africa, which was not severed until now.

The unity of the Church in Ukraine was already severed in the wake of the collapse of the Soviet Union, as many soviet-era hierarchs divided the robe of Christ amongst themselves for themselves in this new post-Soviet era. Moscow detested any faithful who would not be obedient to the Russian *symphonia* of the Kremlin.

At this time, the Russian Orthodox Church should have purged itself of all Soviet-appointed hierarchs at least by retiring them. Instead they kept them. Thus, if they followed a non Russkiy Mir hierarch, they were "schismatics."

Millions of confused faithful were brought out of communion with the Orthodox Church, being surrounded on all sides and within by soviet-era wolves who had been appointed as shepherds. Such faithful were repelled by Moscow and were not wanted back in the Church unless they "repented" of their non-Russianness, which should have absolutely nothing to do with it, as their faith was intact.

So what does all this mean? The Church of Moscow claims that if its perceived imperial-ecclesial territory of Ukraine was "violated," that it then has the right to violate the canons of the Church in not only Constantinople's territory, but the territory of any autocephalous churches that support Ukraine's autocephaly. This is certainly not only anti-canonical but also is not even Christian, and violates the commandments of God. "If you wrong me, then I will wrong you" is actually condemned by Scripture<sup>14</sup>, but nevertheless is currently being employed by Moscow.

Moscow is selective in its application of the canons. Now I am not referring to taking one canon and ignoring another to its own benefit, which it also does, but then again, Moscow could perhaps could point back to the rest of us on that one. Rather, I am speaking of partisan application of the *same* canons. For example, when receiving ROCOR within the Moscow Patriarchate, the

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<sup>13</sup> Ibid. 263

<sup>14</sup> 1 Peter 3:9: "Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing."

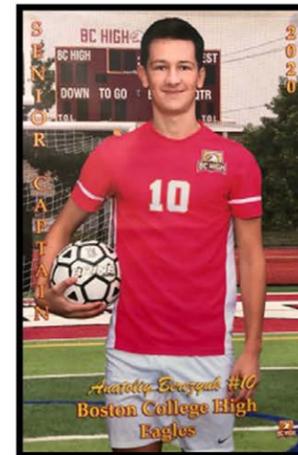
Moscow Patriarchate did not re-ordain everyone. However, when it came to Constantinople's reception of the UOC-KP and the UAOC into the Ecumenical Patriarchate with virtually the same process, Moscow rejected it and still continues to call the Orthodox Church of Ukraine "unordained schismatics," even though the reception and the condition of the bodies upon their reception were essentially the same. There is virtually no difference in the status of ROCOR from the UOC-KP that St. Basil Canon I would not have also been applicable to the reception of the UOC-KP as *parasynagogou* who had returned to the Church with bishops and clergy being received in their ranks without re-ordination. The difference was that it was beneficial to the Russian Orthodox Church to receive ROCOR in this way and it was not beneficial to them that Orthodox Ukrainians who wanted to be independent of Moscow should be brought back into the Church either by Constantinople or Moscow itself, which is why it never made any attempts to do so, and why the Ecumenical Patriarch needed to act in 2018.

The Moscow Patriarchate has given blessings to a military invasion of a neighboring Orthodox country to "protect the interests" of the "Russkiy mir" under ecclesiastical pretenses. Canonically speaking, a single murder has excommunication for 27 years, but much more for genocide. The Ecumenical Patriarch, and many local Orthodox Churches have condemned the invasion of Ukraine and the ongoing genocidal and immoral atrocities ordered by Vladimir Putin, and the "blessings" and "absolutions" given by Moscow's Patriarch Kyrill for those who die in combat after having committed grievous sins beyond comprehension.

The Church needs to act. Specifically, it needs to meet in a Great Council to investigate the matter, and if found guilty, depose Patriarch Kyrill and to excommunicate Vladimir Putin for mass murder. The same thing that happened with Ukraine will also happen with African nations if nothing is done since it now has clergy and parishes that have voluntarily and publicly entered into the "Russkiy Mir." The leaders of the Orthodox Church need to do their job and remove an unrepentant mass-murderer from any legitimate communion in the Orthodox Church, and needs to altogether defrock the patriarch that supports and even blesses this mass-murder. And keep in mind that this is triply atrocious, as it is the support of the murder not only of innocent victims, which is accessory to murder, most of whom are Orthodox Christians, but also the murder of his own spiritual children.

There must be ecclesiastical consequences or the Church and the world will suffer as a result that the Orthodox Church tolerates and is unable to deal with such monstrous acts. A Pan-Orthodox Synaxis of Primates, or a Great Council, can accomplish this task.<sup>15</sup> Although individual local Churches have condemned this, the Orthodox Church cannot be silent and inactive in the face of this global threat to the world and to the Church itself. If the Church is willing to convene under the chairmanship of the Ecumenical Patriarch and accomplish this one task, even if the contrary voice "of two or three" stands against it (Nicea Canon 6), then the world can look to the Orthodox Church for leadership as God works in us to abate this global crisis of ecclesiastical proportions.

<sup>15</sup> Please note, a Great Council need only to have Patriarchs and a few representatives of the hierarchy of each Patriarchate. The Ecumenical Patriarch does not need to limit the number of attendees, but would encourage the attendance of at least three hierarchs (or representatives) from each autocephaly for their trip, with only one representing the primate if he is not there in person, the others representing themselves and the remainder of the autocephaly's synod. We recall the Seventh Ecumenical Council which had only one representative who represented three out of five patriarchates and it is recognized by all as being truly ecumenical. It would need to summon Vladimir Putin and Patriarch Kyrill before the synod, or to send letters or messages of defense to the accusations.



## IN MEMORIAM ANATOLIY BEREZYUK 2002-2021

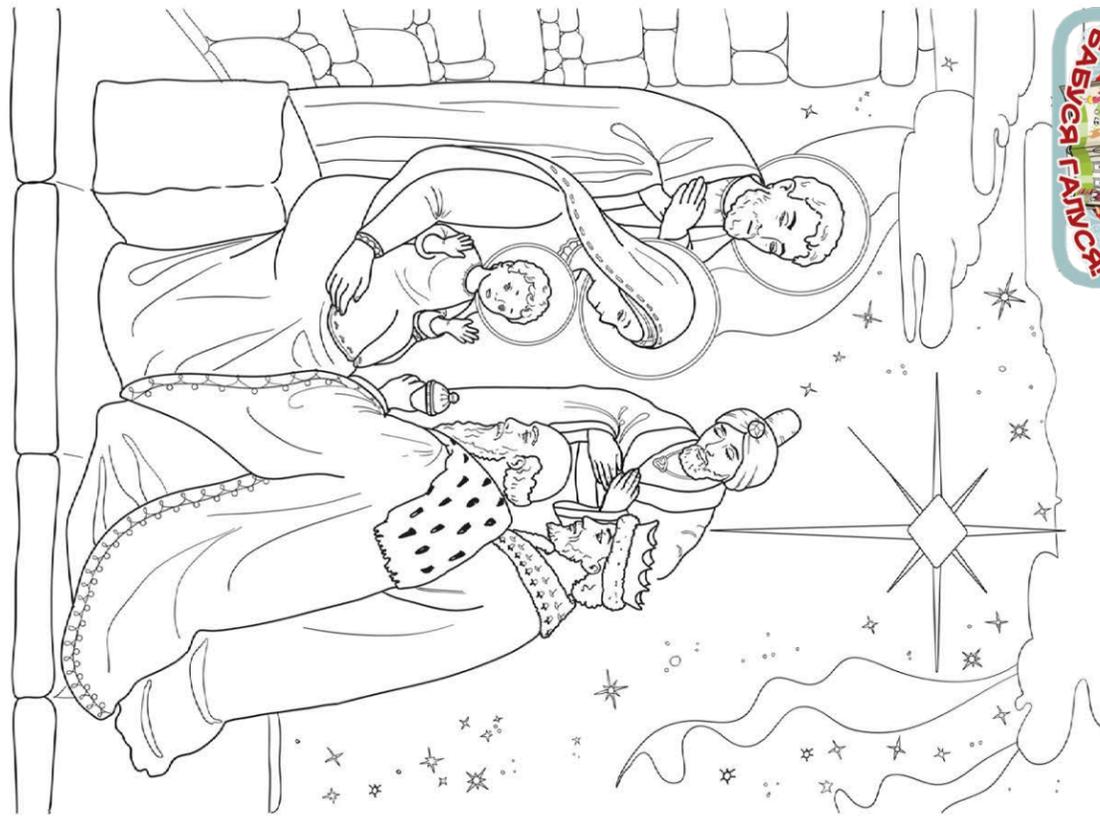
As we mark the one-year anniversary of the passing of our dear parishioner, Anatoliy Berezyuk, St. Andrew Ukrainian Orthodox Church of Boston remembers him fondly. Anatoliy was only 19 years old when he succumbed to an aggressive form of brain cancer. He had been an outstanding soccer player at Boston College High School. In fact, he was the

captain of the team and rated one of the top ten players in the state of Massachusetts. He had received a full scholarship to attend Boston College where he planned to major in international relations.

Anatoliy was born in Kyiv in 2002. He came to the United States as a young boy and was brought to St. Andrew's by his mother. Fr. Roman recalls that Anatoliy was a polite child who paid careful attention in church and would often say, "Fr. Roman is my best friend!"

During his illness, Fr. Roman spent a lot of time with Anatoliy. Despite his physical suffering, Anatoliy did not lose faith in God, but on the contrary, his faith was strengthened. Fr. Roman was often the only visitor Anatoliy could have because of Covid, and so Fr. Roman remained Anatoliy's "best friend" as he faced the challenges of his devastating diagnosis.

Over this past year, Anatoliy's family: mother Viktoriya, father Alekesy and his younger brothers, Sam aged six and Dennis aged four have continued to deal with their deep and profound loss. But as Fr. Roman said at his funeral, and what we continue to believe, "In Christ all those who believe in Him have eternal life. May the memory of the servant of God, Anatoliy, be eternal from generation to generation."



**CAN YOU SPOT THE 5 DIFFERENCES?**



# Snowball Cookies

## INGREDIENTS

- 2/3 cup of powdered sugar
- 1/4 teaspoon of salt
- 4 oz Cream Cheese (room temperature)
- 1 cup of softened butter or margarine
- 1 teaspoon of vanilla extract
- 2 1/4 cups of sifted flour
- 1 1/2 cup chopped nuts (walnuts or your favorite nut)
- 1/2 Tbsp orange zest, from 1 medium orange
- Extra powdered sugar for the coating

## INSTRUCTIONS

1. Preheat your oven to 400 degrees Fahrenheit.
2. Cream together thoroughly in a large bowl the powdered sugar, salt and the butter and cream cheese.
3. Add the vanilla and blend into the butter and sugar mixture.
4. Stir the sifted flour gradually into the creamed ingredients.
5. Work the nuts and orange zest into the cookie dough. (Nuts may be omitted if someone has allergy.)
6. Put the dough in the refrigerator for a few hours or a day, until chilled through.
7. Form the cookie dough into balls about one inch in diameter and place them on an ungreased cookie sheet about 2 inches apart. Don't make them too large or they won't bake through properly.
8. Bake at 400 degrees Fahrenheit 11-13 min, or until bottoms are golden and edges are barely golden (Bake 11 min for softer cookies). Remove from baking sheet and cool 5 min.
9. Fill a bowl with powdered sugar and roll the cookies in it while they are still warm (not hot). Transfer cookies to wire rack to cool completely. Once cookies are at room temp, roll in powdered sugar again or dust the tops with a mini sieve for a snowy look.





Barabash, Christopher baptized and chrismated on November 12, 2022 in Holy Trinity Church, New York, NY. Child of Andrii Barabash and Olha Oblapenko. Sponsors: Taras Lokotko and Hanna Mykhalko. Celebrated by Fr. Todor Mazur.

Brassil, Patrick Thomas baptized and chrismated on October 10, 2022 in St. Volodymyr Cathedral Church, New York, NY. Child of Michael Brassil and Olena Svyar. Sponsors: Thomas Badilla and Oleksandra Mukhina. Celebrated by V. Rev. Volodymyr Muzychka.

Cruz Ferguson, Samantha Mariel baptized and chrismated on November 19, 2022 in St. John the Baptist Church, Clymer, PA. Child of Lexson Pena Cruz and Samantha Ferguson. Sponsors: Jacob Lee Ferguson and Larissa Nicole Doyle. Celebrated by Rev. Ihor Protsak.

Denoncourt, Nikolai Alexander baptized and chrismated on October 1, 2022 in St. Andrew Church, Boston, MA. Child of Richard Denoncourt and Daria Ivashchshyna. Sponsors: Roman Pilipchuk and . Celebrated by V. Rev. Roman Tarnavsky.

Dushkin, Jacob baptized and chrismated on November 12, 2022 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Oleksandr Dushkin and Tetiana Tovstuha. Sponsors: Vitaly Golden and Gulia Abdulbakiyeva. Celebrated by Rev. Vasyl Shak.

Ferguson, Emily Jade baptized and chrismated on November 19, 2022 in St. John the Baptist Church, Clymer, PA. Child of Jacob Lee Ferguson and Jennifer Lynn Crook. Sponsors: Justin Donalt Ferguson and Samantha Ferguson. Celebrated by Rev. Ihor Protsak.

Ferguson, Elijah Paul baptized and chrismated on November 19, 2022 in St. John the Baptist Church, Clymer, PA. Child of Jacob Lee Ferguson and Jennifer Lynn Crook. Sponsors: Justin Donalt Ferguson and Samantha Ferguson. Celebrated by Rev. Ihor Protsak.

Ferguson, Peter James baptized and chrismated on May 25, 2014 in St. John the Baptist Church, Clymer, PA. Child of Jacob Ferguson and Jennifer Crook. Sponsors: Juslin Ferguson and Samantha Ferguson. Celebrated by Fr. George Hnatko.

Gorzov, Milan baptized and chrismated on November 12, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Milan Gorzov and Olga Zovdun. Sponsors: Aleksei Poleshuk/Yuliya Stetsyshyn, Vasil Bryn/Maryanna Stoi and Svyatoslav Merenych/Tatiana Trukhan. Celebrated by Fr. Michael Hontaruk.

Griffith, Alissa Faye baptized and chrismated on November 16, 2022 in Holy Ghost Church, Coatesville, PA. Child of Robert Steele and Illaria Skordy. Sponsors: and Illaria Steele. Celebrated by Fr. Nicholas Dilendorf.

Horoshko, Eric Oleh baptized and chrismated on November 12, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Oleh Horoshko and Inna Chemerys. Sponsors: Bohdan Bodnar and Roksolana Ghanem. Celebrated by Fr. Michael Hontaruk.

Maksymyshyn, Melania baptized and chrismated on February 18, 2017 in Holy Trinity Church, New York, NY. Child of Ruslan Maksymyshyn and Nataliya Maksymyshyn. Sponsors: Vitaliy Vykhovanets and Yuliya Klyashforska. Celebrated by Fr. Todor Mazur.

Sorochich, Elizabeth Irina baptized and chrismated on November 19, 2022 in St. Vladimir Cathedral Church, Parma, OH. Child of Vasiliy Sorochich and Irina Chesea. Sponsors: Vitaliy Yashchuk and Tatiana Chesea. Celebrated by Fr. Michael Hontaruk.

Syniakov, Vivian Jane baptized and chrismated on November 19, 2022 in Holy Trinity Church, Cheektowaga, NY. Child of Denys Syniakov and Svitlana Solovey. Sponsors: Dmytro Krytskyy and Valeriya Sukhorukov. Celebrated by Fr. Yuriy Kasyanov.

Teixeira, Theodore baptized and chrismated on November 13, 2022 in St. Andrew Church, Boston, MA. Child of Welton Teixeira and Iryna Shvets. Sponsors: Lykourgos and Iuliia Artemenko. Celebrated by V. Rev. Roman Tarnavsky.

Tsymbaliy, Marko Iliya baptized and chrismated on October 22, 2016 in Holy Trinity Church, New York, NY. Child of Roman Tsymbaliy and Roksolana Lukachuk. Sponsors: Roman Khomyn and Ivanna Pryjmak. Celebrated by Fr. Todor Mazur.

Twyman, Solomon Watson baptized and chrismated on August 11, 2017 in St. John the Baptist Church, Clymer, PA. Child of Warren-Brandyn Twyman and Samantha-Sean Ferguson. Sponsors: Paul Lazaration and Tracey Lazaration. Celebrated by Fr. George Hnatko.

Twyman, Dimitri baptized and chrismated on May 25, 2014 in St. John the Baptist Church, Clymer, PA. Child of Warren Twyman and Samantha Ferguson. Sponsors: Justin Ferguson and Rebecca Lazaration. Celebrated by Fr. George Hnatko.

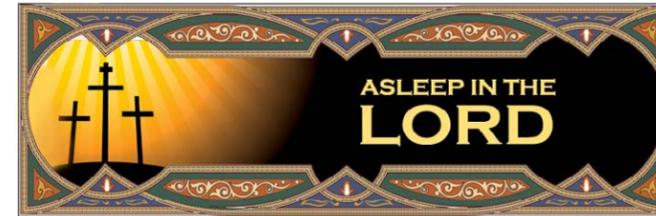


Denys Maksymiuk and Lesia Hordei in St. Vladimir Cathedral Parish, Parma, OH, on November 19, 2022, witnessed by Igor Iakyviuk and Mariana Iakyviuk. Celebrant: Fr. Michael Hontaruk.

Gregory Markiw and Christina Bazzano in St. Peter & Paul Parish, Carnegie, PA, on October 8, 2022, witnessed by Daniel Kennedy and Emily Cardona. Celebrant: Rev. John Charest.

Michael Joseph Tarasovich and Mikaela M. Kapeluck in St. Peter & Paul Parish, Carnegie, PA, on October 14, 2022, witnessed by John Heagy and Cristy Crawshaw. Celebrant: Rev. John Charest.

Dmytro Zhyłka and Mariana Boretska in St. Luke Parish, Syracuse, NY, on November 26, 2022, witnessed by Daniil Kolos and Mariia Andrushkiv. Celebrant: V. Rev. Mykola Andrushkiv.



Fedorova, Lyudmila of Apple Valley, MN on October 25, 2022 at the age of 83 years, officiating clergy Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Onushco, Rosalie of Macungie, PA on December 1, 2022 at the age of 86 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.

Stcherbak, Luba of Alden, NY on November 18, 2022 at the age of 89 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.

Woloschak, Michael III of North Jackson, OH on December 5, 2022 at the age of 79 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Yakusevych, Lubov of Frisco, TX on October 27, 2022 at the age of 84 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.



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V. Rev. Vasile Sauciur	12/6/1999
V. Rev. Gregory Jensen	12/6/1996
V. Rev. John Lyszyk	12/7/1991
V. Rev. Volodymyr Steliac	12/10/1995
Rev. Philip Harendza	12/10/2016
V. Rev. Mykola Andrushkiv	12/11/1999
V. Rev. Mykola Lymar	12/13/2005
V. Rev. Robert Popichak	12/13/1997
V. Rev. Oleksandr Yatskiv	12/19/2001
V. Rev. Stepan Motychak	12/20/1998
Rev. Paul Bigelow	12/23/2000
Rev. Dr. Charles Sanderson	12/25/2019
Dn. James Stickel	12/9/2007
Dn. Paul Cherkas	12/29/2013



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1st 1969 -	PRIEST JURIJ SIKORSKYJ
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21st 1976 -	PRIEST IVAN CHUMAK
2nd 1984 -	PROTOPRIEST NICHOLAS YARMOLOVICH
12th 1987 -	PROTOPRIEST WASYL POKOTYLO
9th 1992 -	PROTOPRIEST FEDIR KOWALENKO
22nd 1997 -	PROTOPRESBYTER WOLODYMIR BAZYLEWSKYJ
25th 1997 -	PROTOPRIEST NESTOR STOLARCHUK
1st 2000 -	PROTOPRIEST ANDREW LASHINSKY
6th 2001 -	PROTOPRESBYTER PETRO SAHAJDACHNY
28th 2003 -	PROTOPRIEST VICTOR COOLEY
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 МОЛЯЧИ ЇЇ ЗАСТУПНИЦТВА ДЛЯ ЗЦІЛЕННЯ  
 ВІД РАКУ ТА ІНШИХ ХВОРОБ

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**5 January 2023 at 7:00pm**  
 Перший четвер кожного місяця -- починаючи з  
 5 січня 2023 року о 19:00 год  
 Please submit the names of those you wish  
 to pray for to: uocofusa@aol.com  
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**Christ**  
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**Христу**

2:00 PM  
 о 14:00 годині  
**14 січня 2023**  
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**HOLY LAND**  
 PILGRIMAGE WITH ARCHBISHOP DANIEL

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**СВЯТУ ЗЕМЛЮ**  
 ІЗ АРХІЄПІСКОПОМ ДАНІІЛОМ

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 22 ТРАВНЯ - 3 ЧЕРВНЯ



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- JULY 2-15 TEENAGE CONFERENCE
- JULY 23-27 MOMMY/DADDY & ME
- AUGUST 13-19 SACRED ARTS WEEK
- AUGUST 20-26 CLERGY FAMILY RETREAT
- AUGUST 26-30 ASC FOR ADULTS
- SEPTEMBER 1-4 FAMILY FEST

Real conversion is demanding — it requires us to deny ourselves and allow God to act in our lives.

This means living our lives in service to God and others.

**LET US TRY TO THINK OF GOOD THINGS THAT WE CAN DO DURING THIS TIME OF FASTING, GOING OUT OF OUR WAY TO SERVE OTHERS.**

- Archbishop Daniel



Справжнє навернення є вимогливим — воно вимагає від нас зректись самих себе і дозволити Богу діяти в нашому житті. Це означає жити своїм життям у служінні Богові та іншим.

**ДАВАЙТЕ СПРОБУЄМО ПОДУМАТИ ПРО ДОБРІ РЕЧІ, ЯКІ МИ МОЖЕМО ЗРОБИТИ В ЦЕЙ ЧАС ПОСТУ, ДОКЛАДАЮЧИ ВСІХ ЗУСИЛЬ, ЩОБ СЛУЖИТИ ІНШИМ.**

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



UKRAINIAN ORTHODOX CHURCH OF THE USA

**JANUARY CELEBRATIONS**

**В СІЧНІ СВЯТКУЄМО**

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



**4**

**GREAT-MARTYR ANASTASIA**  
ВМЦ. АНАСТАСІЇ

**6**

**EVE OF THE NATIVITY OF CHRIST**  
НАВЕЧІР'Я РІЗДВА ХРИСТОВОГО

**7**

**NATIVITY OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST**  
РІЗДВО ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА

**8**

**SYNAXIS OF THE BIRTHGIVER OF GOD**  
СОБОР ПРЕСВЯТОЇ БОГОРОДИЦІ

**9**

**HOLY PROTOMARTYR AND ARCHDEACON STEPHEN**  
СВ. АП. ПЕРШОМУЧЕНИКА І АРХИДИЯКОНА СТЕФАНА

**11**

**HOLY INNOCENTS (14,000 INFANTS SLAIN BY HEROD IN BETHLEHEM) СВВ.**  
МУЧЕНИКІВ 14,000 НЕМОВЛЯТ ВБИТИХ ІРОДОМ У ВИФЛЕЄМІ

**13**

**VEN. MELANIA**  
ПРП. МЕЛАНІЇ

**14**

**ST. BASIL THE GREAT**  
СВТ. ВАСИЛІЯ ВЕЛИКОГО

**18**

**EVE OF THE THEOPHANY**  
НАВЕЧІР'Я БОГОЯВЛЕННЯ

**19**

**HOLY THEOPHANY OF OUR LORD/BAPTISM OF CHRIST**  
СВЯТЕ БОГОЯВЛЕННЯ, ХРЕЩЕННЯ ГОСПОДА БОГА

**20**

**SYNAXIS OF THE FORERUNNER, JOHN THE BAPTIST**  
СОБОР ПРЕДТЕЧІ І ХРЕСТИТЕЛЯ ГОСПОДНЬГО ІОАНА

**30**

**ST. ANTHONY THE GREAT**  
ПРП. АНТОНІЯ ВЕЛИКОГО





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## CALENDAR OF EVENTS

Get involved in the life of your Church!

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

**NATIVITY OF OUR GOD  
LORD AND SAVIOR  
JESUS CHRIST**

**January 7**

### ALL SAINTS CAMP

June 22-24	St. Nicholas Program
June 25-July 1	Diocesan Church School
July 2-15	Teenage Conference
July 23-27	Mommy/Daddy & Me
August 13-19	Sacred Arts Week
August 20-26	Clergy Family Retreat
August 26-30	ASC for Adults
September 1-4	Family Fest

**Theophany**

**January 19**

### UOL Convention

**June 27-30**

**GREAT LENT BEGINS**

**February 27**

**UOCofUSA**  
**uocofusa.org**

**HOLY LAND PILGRIMAGE**

**May 22 - June 3**

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