

# УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD

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



*Теоргану  
Богоявлення*

VOL LXXIV ISSUE I  
JANUARY 2024

РІК LXXIV ЧИСІ  
СІЧЕНЬ 2024



## UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence  
Archbishop DANIEL - Consistory President

Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

Editor-in-Chief  
Elizabeth Symonenko  
esymonenko@uocusa.net

Editorial Office:  
UOW  
PO Box 495  
South Bound Brook, NJ 08880  
Tel.: (732) 356-0090  
Fax: (732) 356-5556  
E-mail: fr.i.synevskyy@uocusa.net

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

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

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

Please send address changes to:  
Ukrainian Orthodox Word  
PO Box 495  
South Bound Brook, NJ 08880



### ТРОПАР

Коли в Йордані хрестився Ти, Господи, Троїчне  
явилося поклоніння, бо Родителя голос свідчив  
Тобі, возлюбленим Сином Тебе називаючи; і Дух у  
виді голубинім засвідчив твердість слова. Явився Ти,  
Христе Боже, і світ просвітив – слава Тобі.

### TROPAR

Lord, when You were baptized in the Jordan, the worship  
of the Trinity was made manifest. For the voice of the  
Father gave witness to You, calling You Beloved; and the  
Spirit, in the form of a dove, confirmed the certainty of  
His words. Glory to You, Christ our God, who appeared  
and enlightened the world.

- 4 Theophany: Reveals God and Creation
- 6 Theophany Imagined in Hymns
- 8 Theophany Icon Explanation
- 10 Blessing of Homes at Theophany
- 12 Чекаємо Відвідини Священника з Йорданською Свяченою Водою
- 14 Nativity Celebration at the Spiritual Center of the Church
- 16 Christmas Carols at the Seminary
- 18 Faith in the Face of Genocide/Наша Віра Перед Обличчям Геноциду
- 20 Service of Neighborly Love in Ukraine
- 22 Announcements and advertisements
- 25 Monthly Recipe: Ukrainian Beef Stew
- 26 Children's Section
- 28 Church Statistics: Baptisms, Marriages, Deaths
- 32 Clergy Ordinations
- 33 Clergy Necrology
- 34 Monthly Calendars





# Theophany: Reveals God and Creation

BY T BOBOSH: WORDPRESS - JANUARY 7, 2019

Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.



When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved

Son, in whom I am well pleased." (Matthew 3:13-17) It is the events surrounding the baptism of Jesus (the Theophany) which help us understand why the birth of Jesus is significant to us. For it is only after His baptism that Christ begins His public ministry. Only after His baptism does Jesus begin proclaiming the Gospel and doing the miracles which we know about and which we proclaim in our Sunday lectionary.

The importance of Theophany is also shown to us in that while only two of the four evangelists tell us anything about the birth of Jesus, all 4 evangelists tell us about the baptism of Christ. In modern popular thinking, Christmas is the big event and feast, whereas in the Church it is the Theophany of Christ which reveals the importance of Christ's birth. Popular piety does not always mirror theology and sometimes popular piety looms larger than life itself.

As has already been stated, Theophany is significant because it marks the beginning of the public ministry of Jesus. Mark's Gospel in fact begins with the appearance of John the Baptist and the baptism of Jesus by John in the Jordan. This is the beginning of the Gospel for Mark, not Christ's Nativity.

At Christ's baptism, God is beginning to unveil His mysterious plan for the world. In Jesus encountering God in the flesh – divinity and humanity united, Creator and creation sharing a common life. When Jesus steps into the River Jordan, this is God's son entering into the waters, but it is also the incarnate God entering into the water which God created at the beginning of the world as described in Genesis 1.

God creates the world and the waters of the world, and then God enters into these same waters and is immersed in them. This is the great mystery of Theophany. Jesus Christ reveals God to us. He reveals God's plan for the world.

The river waters of the Jordan are not only washing God in the flesh, they encompass God as Jesus is immersed in the waters. He who created the waters allows Himself to be submersed beneath the waters. There is no such place in the entire cosmos where God



cannot enter, including Hades, the place of the dead. In the River Jordan Jesus shows that God can disappear beneath the waters, be buried in the waters and yet still be both alive and be God. He is preparing us for what will happen to Him in his burial. His very presence in the world reveals to us that God is doing the unexpected. God is uniting Himself to us humans. God is making it possible for us to share in the divine life, to experience holiness. God is showing that the physical world which He created is capable of containing God and revealing God to us. In the waters of the River Jordan we learn who Jesus really is.

And we learn that the physical things can be sanctified and made holy. The physical world is revealed as being capable of being spiritualized, as being the very means for us to encounter God. Christ steps into the Jordan River and in touching the water, Christ makes the water a means for us to experience holiness, to experience God. How is this possible? Because God made water



in the beginning to be a means to reveal Himself to us. God is showing us what creation is capable of being. And God is showing us we can encounter Him in and through the creation God made as a gift for us. God shows us that even the watery depths of the earth are a place where God abides and where humans can still be united to God. Matter, elements, the physical world are not merely physical. The physical without the spiritual is dead, inert, void of meaning. Christ reveals that all the physical world belongs to God is capable of life because it is spiritual as well. Indeed when science wants to study the world as if there is no God, then the world of matter is devoid of God, it is lifeless. In the Gospel we learn that matter, the physical world has as spiritual dimension if we care to find it.

And so we see the physical world, God's creation becomes life giving in Christ. Not only life giving, but giving eternal life. And we see in Christ that not only the physical world is capable to being touched by God and made holy, but we ourselves as humans are able to be holy – to be united to God.

When we baptize people into Christ, we use the physical tools given to us by God – water and holy oil – to convey life to them, to show that we humans are not merely physical, material beings – we are fully capable of bearing life and even giving life, we are made to be united to God. The nature of water to give a new birth was revealed in baptism.

A final point, sometimes we Orthodox major on the minor in so many ways surrounding feasts. The prayer of the blessing of water says:

*"And grant unto all them that touch it, and partake of it, and anoint themselves with it, sanctification, health, cleansing and blessing."*

It doesn't say that we should take it home and venerate it as if it is some holy object worthy of veneration. We are not to treat it as if it is imbued with nuclear power. We are to use it to bless ourselves and encounter God. It's purpose is to give us an experience of God. The holiness of this water is that it means God is present with us. So use it to bless yourselves and your homes and your gardens, so that the God who showed us the nature of water in baptism will be present with you in your person and in your home. God enters our life not to give us "sacred objects" to venerate, but to transfigure us into beings who are united to Him.



# Theophany Imagined in Hymns

BY T BOBOSH: WORDPRESS - JANUARY 8, 2014

The imagery of the baptism of Christ (Matthew 3:13-17) lends itself readily to comparisons with other significant biblical narratives and interpretations of the life of Christ. In the beginning (Genesis 1) God's Word calls the waters into existence and then tames and contains them while in the baptism of Christ the Word of God now descends into the waters He created transfiguring and cleansing them, restoring them to that condition which they had in the beginning so that the waters can again serve God's life-giving purposes. Christ descends into the waters as a servant, and as a servant he is buried in a tomb and as servant He descends into Sheol to be with the dead. Then, as Savior He emerges from the watery grave of Jordan and is glorified by the Father. Similarly Christ ascends victoriously from Hades, liberating all the dead from bondage to death

and He rises from the tomb in glory shown to be in fact the Messiah and the Son of God.

So the hymns of Theophany pick up on many of these themes in order to continuously weave together for us a seamless garment of salvation. Drawing together the various images as the warp and weft and weaving them together to form beautiful theology which brings joy to all believers. We can look at three hymns from the Matins of Theophany to understand the riches of theological meditation found in the Feast.

*"We know that in the beginning You brought the all-destroying flood upon the world, causing the terrible destruction of all things. O God, You reveal strange and mighty wonders! And now, O Christ, You have drowned sin in the waters for the comfort and salvation of mortal man."*



In the Old Testament, God drowned both the sin or humanity as well as most of humanity itself in the Great Flood (Genesis 6-9). At Theophany, again the sins of the world are being drowned, but this time God is going down in the waters too. In Genesis a few humans were saved in the ark, but God was outside of the ark. At Theophany God is plunging Himself into the waters and taking humanity with Him, not to drown humanity but to cleanse it of its fallen and sinful nature in order to save us. God doesn't leave us dead beneath the water but raises us up from death to a new life.

*"... in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ..."* (1 Peter 3:20-21)

For Christ, the incarnate God, allows Himself to be immersed beneath the waters of Jordan in order to be buried with humankind, to drown sin, and to cleanse humanity from sin. It is no longer something God is doing to the world, but in the incarnation, God enters into creation and allows Himself to experience human death in order to save humanity from death. Christ buries fallen human nature with himself but raises up renewed humanity. In this way, Christ's baptism is a prefiguring of His death and resurrection, but done for all humanity. Christ restores humanity in His baptism, and our humanity is restored by Christ in our baptisms, for in our baptisms we die with Christ when we go under the water and we are resurrected with Him when we come up from the water.

*"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his."* (Romans 6:3-5)

*"... you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead."* (Colossians 2:12)

So in the Matins of Theophany we sing:

*"Word without beginning, You have buried mankind with You in the stream: He was corrupted by error, but You make him new again. And the Father ineffably testified to You with a mighty voice: This is My beloved Son, equal to Me by nature."*

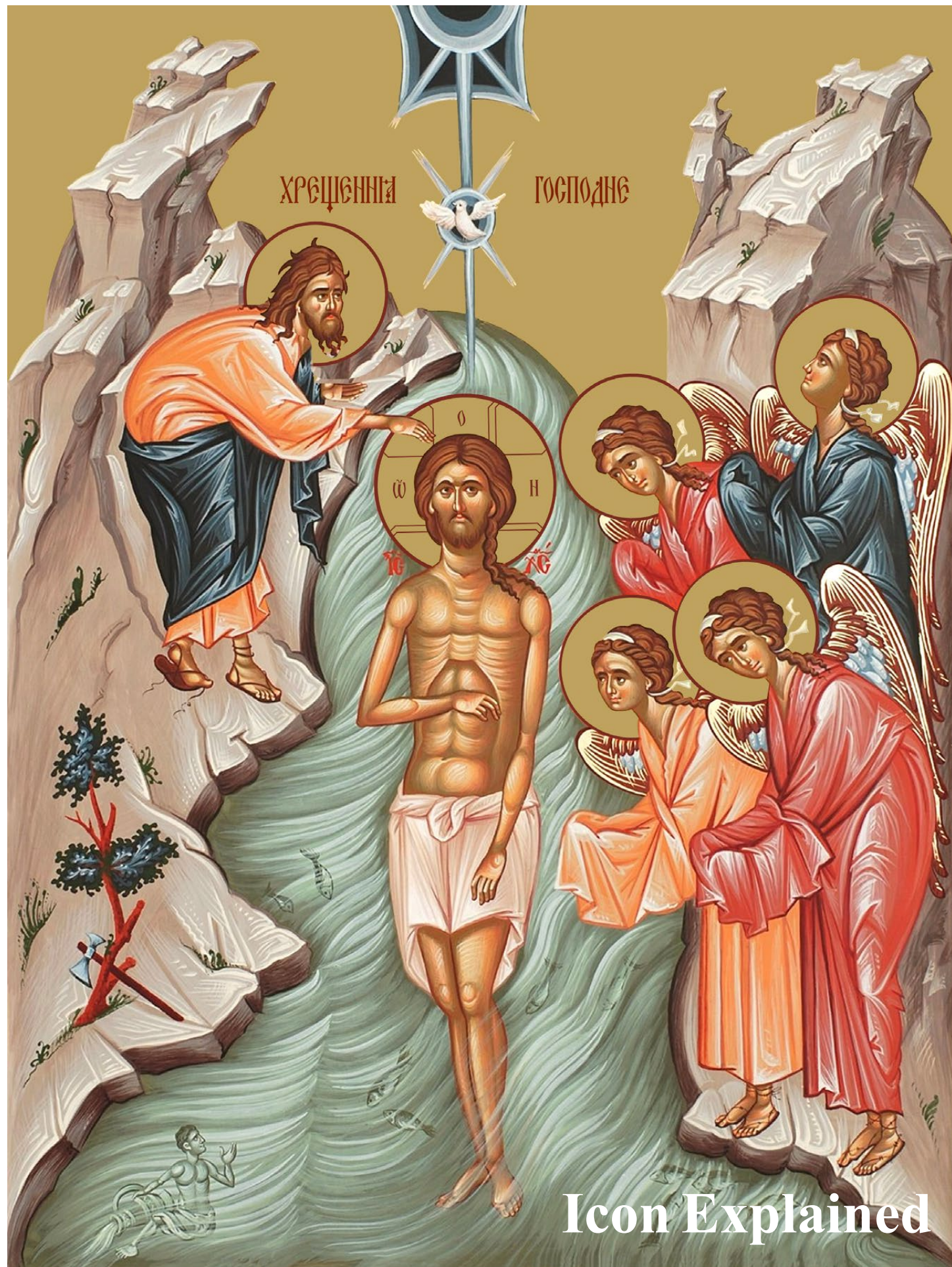
The narratives of creation and the flood find their significance not in telling us about past history, but in revealing the depths and riches of theology found in the events of Jesus Christ's life. They are theological events and reveal theology and the Christ of God to us which is their true significance.

*"Let the whole created earth clothe itself in white, for on this day it is raised up from its fall from heaven. The Word who preserves all things has cleansed it in the flowing waters: washed and resplendent, it has escaped from its former sins."*

The Baptism of Christ at Theophany is a theological event, revealing the nature of God to us. It is a cosmic event in that it affects the salvation of the entire universe, not just the human race. The Genesis creation story is about the Word of God bringing into being not only the human race but the entire world and cosmos. Theophany, the baptism of the Word of God incarnate, continues that theological revelation. God is being revealed to us, and our relationship to the Creator is being revealed, which is far more significant than any historical understanding the Scripture might give to us of the world.







The word Theophany originates from two Greek words, Theos - God, and Phainein - showing. Therefore, it literally means a “revelation of God” in Greek (Θεοφάνεια). This ancient icon of the Theophany depicts Christ’s baptism in the Jordan River. Iconography is an Eastern Christian art tradition that uncovers the spiritual realities underneath temporal events. Let us take some time together to ponder the spiritual reality depicted in this icon.

The icon is clearly divided into three different sections—the two banks of the Jordan and, in the center, where Christ stands. Each bank of the Jordan spires up into a mountain.

There is a significance to the mountains in the background. We know from the Old Testament that mountains are a place of encounter with God (Abraham, Moses etc.). Here the mountains witness to a divine encounter at this moment. It is as if they are reaching toward the centre of the icon where the Trinity is revealed. Through this, we understand that all of the creation bows down to God.

These mountains represent the two heavenly and the earthly worlds, which Christ spans the divide between. On one bank, the earthly realm, stands John the Baptist, who baptizes Christ. But John’s gaze is focused not on Jesus, but on the Holy Spirit descending from above. On the right bank, the heavenly world, angels wait to minister to and clothe Christ the King. The true heart of the scene is the revelation to John and to us that Jesus is the Christ, our Messiah and God’s beloved Son.

We recall that it was the Jordan river that, enabled by God, the People of God crossed, moving from East to West. Thus, they entered into the promised land and God’s covenant with His people was fulfilled. In the icon, John stands on the west side of the river (earth) and the angels on the east (heaven). In this event, Christ initiates a movement from the west to the east; from the old covenant to the new; from the old, promised land to the new, promised land.

Jesus, the Messiah is easily identifiable by the nimbus (halo) surrounding the His head bearing a cruciform containing the Greek letters omikron, omega, nu - “I am He who is” the name of God in Ex 3:14. Outside the nimbus (halo) are the Greek letters IC XC - the Christogram. In icons of the Theophany, Christ is depicted either completely naked or minimally clothed. He is the second Adam (1 Cor 15). In shame, the first Adam hid from God in his nakedness. Christ, who is both God and man, is unashamed. In Him we see the

beauty of undefiled humanity. As He submits to John’s baptism, it is the Messiah that in actuality sanctifying the world. Note that His hand is in a sign of blessing. Unlike our baptism where the waters cleanse us of our sins, here, it is Christ Who cleanses and sanctifies the waters. All of creation is baptized at this moment.

At the lower edge of the icon, there are two figures, who represent the water itself responding to the power of the Creator entering into the river. These figures represent the Jordan River and the Red Sea as we read in Scripture: “The sea saw and fled, the Jordan turned back.” Ps114:3.

Christ God, the creator of all that is, stands in His creation and creation recognizes Him as reflected in the Psalms: “You divided the sea by your might; you broke the heads of the dragons in the waters.” Ps 74:13.

“When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled.” Ps 77:16

It is significant that John stands at the right hand of Christ where the prophet Elijah stands in the icon of the transfiguration on Mount Tabor. This links the first great theophany in the life of Christ to that which occurs in the transfiguration. As do all the prophets, the lives of both Elijah and John ultimately point us to Christ. John bows to Jesus, the one who he is baptizing but who, in reality, baptizes the whole world.

One final piece of symbolism is the ax stuck in the small tree below John the Baptist. The ax in the tree symbolizes his words in Luke’s and Matthew’s Gospels: “Even now the ax is lying at the root of the trees; every tree, therefore, that does not bear good fruit is cut down and thrown into the fire” (Lk 3:9). This prophecy of John’s is an eschatological prophecy, meaning that it looks towards the end of the world. Israel saw the Messiah as an eschatological figure—one who would usher in the final Kingdom of God—just as we look forward to Christ’s Second Coming at the end of time.

All the baptized are continually called to repentance and to bear fruit for the Kingdom of God. As part of the new covenant, the faithful are not made sons and daughters of God by their ancestral heritage but by their response to God’s calling and the fulfillment of their baptismal promises. Therefore, this feast reminds us of our own baptismal promises and urges us not to become spiritually lazy but to work to fulfill them.

How are we, today, called to bring God’s love to those we meet, and help build the Kingdom of God in our community today?



In the days following the Feast of Theophany (January 6/19), it is customary for the priest to visit his parishioners for the traditional Theophany home blessing. All who reside in the home should make every effort to be present for the blessing.

In anticipation of the arrival of the priest to the home, the family's icon corner and lampada (hanging candle) should be prepared. If there is no icon corner, a small table should be placed on the eastern wall of the main room of the dwelling (the dining room or kitchen table may be used). The table, covered with a white cloth, should be set with one or more icons standing upright, along with a candle in a candlestand and small bowl with the Holy Water that the family received in church at the Theophany Blessing of Water, along with a clearly printed list of the Baptismal names of all who live the home and perhaps of other relatives or friends who may be ill, that they would ask to be remembered in prayer.

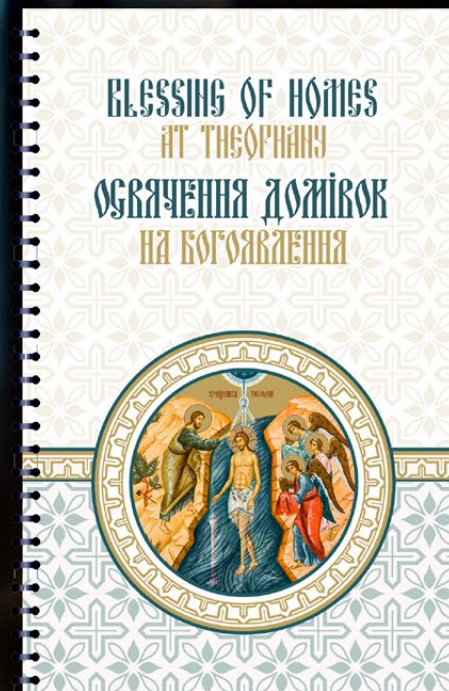
Upon the arrival of the priest, he should be greeted by all of the family members, each of whom asks the priest's blessing. The head of the family, if present, should ensure that the candle is lit and that all televisions, radios, computers, etc., in the home are turned off. Lights should be turned on in all the rooms of the home that are to be blessed. Then the entire family gathers with the priest before the icon corner or around the table to begin the Theophany blessing.

## BLESSING OF HOMES AT THEOPHANY



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

## BLESSING OF HOMES AT THEOPHANY ОБРЯЧЕННЯ ДОМІВОК НА БОГОЯВЛЕННЯ



Just in time for this season's blessings at Theophany, the UOC of the USA has published a service book for the blessing of homes.

Books are now available for purchase.

Learn how to prepare to have your home blessed, and avail yourself of the words to sing the responses as the priest prays and blesses your home.

**\$5.00  
PER BOOK**







Серед численних благословень існує традиція душпастирських відвідин помешкань вірних із Йорданською водою. Ця практика має своє коріння в самому нашому Господі Ісусі Христі. Зі Святого Письма ми знаємо, що Сам Ісус Христос відвідував дома. Тому, оскільки так чинив Христос, Церква закликає священників відвідувати домівки своїх парафіян.

Запрошувати та приймати священника у своєму домі – це відкрите свідчення віри в Ісуса Христа та свою приналежність до певної парафії, єпархії та Вселенської Христової Церкви. Тому, з вдячності за віру в Христа та святу Церкву, робіть це щиро і відкрито.

Що важливо знати християнам щодо окроплення Йорданською водою та відвідування священником наших домівок?

Душпастирські відвідини або візит священника (пароха) до своїх вірних (парафіян) із благословенням Йорданською водою – це прекрасна традиція нашої Церкви для особистої зустрічі та ознайомлення вірних із своїм священником-душпастирем.

Такі відвідини проводяться в період від Богоявлення Господнього (6 січня /19 січня) до Стрітєння Господнього (2 лютого/15 лютого). Щоб священник міг прийти та благословити вашу домівку, вам слід записатися у храмі або домовитися із ним особисто.

Відвідини священника включають такі моменти:

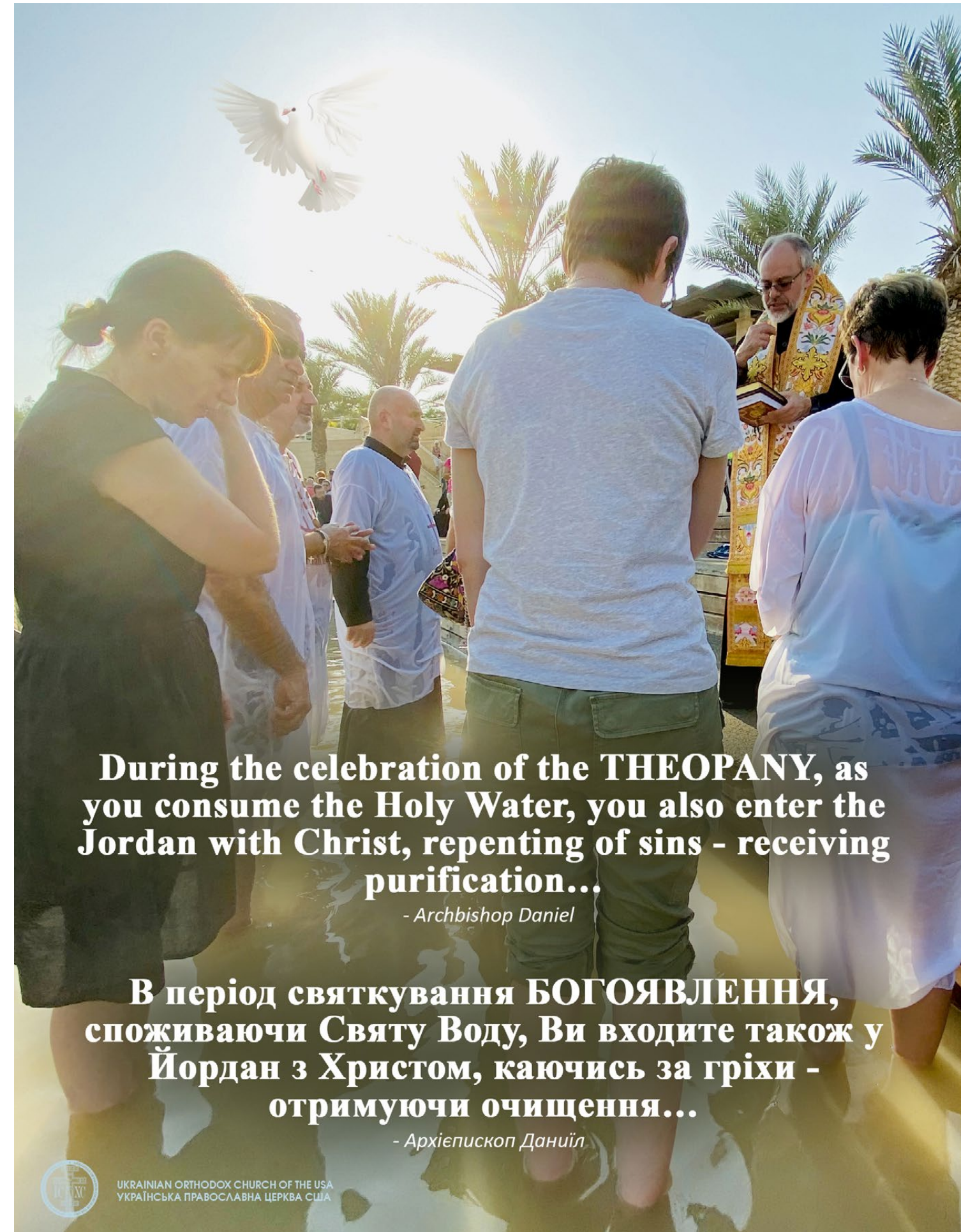
спільну молитву, окроплення житла освяченою водою та спілкування із священником. Це особлива нагода для вірних запитати священника все, що турбує або є незрозумілим в справах віри, моралі чи життя Церкви. А для священника – це можливість дізнатися більше про родину, про її потреби, чи родина живе за християнськими засадами: в мирі із ближніми, чи всі охрещені, чи вінчані у церкві, чи відвідують недільні богослужіння і т. д.

Молитва має відбуватися у вітальні (гостьовій) кімнаті, або в сімейному молитовному кутку, де родина молиться щодня. На столі, перед іконою розпалюється Стрітенська свічка (чи інша), і всі присутні в домі беруть участь у спільній молитві.

Священник, який приходить благословити вашу домівку, символізує прихід Самого Ісуса Христа, тому варто серйозно готуватися до цього приходу, оскільки Ісус сказав апостолам: «Хто вас приймає, той приймає мене» (Мт.10,40), а також: «В який же дім не ввійшли б ви, скажіть перше: Мир домові цьому! І коли там є котрийсь син миру, мир ваш покоїтиметься на ньому; а коли ні, до вас він повернеться» (Лк.10,5-6).

Окроплення Йорданською водою символізує очищення дому і всіх, хто в ньому проживає, від усякого зла силою Ісуса Христа, силою Хреста Господнього та спільною щирою молитвою.

Продовження на сторінці 19...



**During the celebration of the THEOPANY, as you consume the Holy Water, you also enter the Jordan with Christ, repenting of sins - receiving purification...**

*- Archbishop Daniel*

**В період святкування БОГОЯВЛЕННЯ, споживаючи Святу Воду, Ви входите також у Йордан з Христом, каючись за гріхи - отримуючи очищення...**

*- Архієпископ Даниїл*



Hierarchs of the UOC of the USA Led the Liturgical Celebrations for the Feast of the **NATIVITY OF CHRIST** at the Spiritual Center of the Church

Ієрархи УПЦ США Очолили Богослужіння **РІЗДВА ГОСПОДНЬОГО** в Духовному Осередку Церкви



In a celebration of faith and community, His Eminence Metropolitan Antony and Archbishop Daniel led the Nativity of our Lord and Savior Jesus Christ services at the Spiritual Center of the Ukrainian Orthodox Church of the USA in South Bound Brook, NJ on January 7, 2024.

The St. Andrew Ukrainian Orthodox Memorial Church of the Spiritual Center, serving as a sacred space for faithful, became a focal point for the Christmas festivities. The liturgical leadership of Metropolitan Antony and Archbishop Daniel added a profound depth to the spiritual observance, emphasizing the importance of ancient traditions, unity, and the message of love and hope that Christmas embodies.

Both hierarchs of the Church delivered heartfelt spiritual reflections that resonated with the faithful in attendance. Vladyka Daniel related a story of a young boy, who survived the most recent bombings in Eastern Ukraine, who recovered from a destroyed chapel a figurine of Christ-child, took it home and whispered to parents that he will keep Jesus "safe". Archbishop stated, that as centuries ago, the world was and is still not ready to welcome the Savior into their lives and hearts; yet the example of little Alipij shows us the power of the will of a human, as long as our hearts and lives concentrated on his message of love and salvation, even in the midst of destruction. Vladyka's words likely echoed the meaning of the season, encouraging reflection, gratitude, and a renewed sense of purpose. The faithful, in turn, embraced the spiritual teachings, fostering a sense of community and shared faith in the newborn Savior.

The clergy, standing alongside Metropolitan Antony and Archbishop Daniel, fulfilled a crucial role in leading the liturgical aspects of the Christmas services. The sacred rituals and traditions were upheld with reverence, creating an atmosphere of sacredness and devotion. The choir's responses, under the leadership of Dr. Michael Andrec contributed to the seamless flow of the service, allowing the faithful to fully immerse themselves in the religious experience of the Nativity of Christ.



In a spiritual Christmas liturgy marked by solemnity and reflection, Metropolitan Antony led the faithful in heartfelt prayers, extending special supplications for the well-being and peace of Ukraine. The Christmas liturgy became a platform for both spiritual celebration and a poignant moment of solidarity with the people of Ukraine.

As spiritual leaders, presiding over the liturgical celebration of Christmas, Metropolitan Antony and Archbishop Daniel took a moment to address the congregation and emphasize the importance of collective prayer, particularly in times of global significance. Amidst the joyous atmosphere of the holiday season, the Archbishop Daniel's emotional words served as a reminder of the challenges faced by Ukraine and the power of communal intercession.

The inclusion of Ukraine-specific prayers in the Christmas liturgy showcased the UOC of the USA's commitment to addressing the broader concerns of the global community. By incorporating these prayers, the hierarchs of the Church demonstrated the Church's role as a compassionate and empathetic institution that extends its spiritual reach beyond the immediate congregation.

In the spirit of the Nativity of Christ season, the hierarchical prayers for Ukraine underscored the universal message of hope, peace, and goodwill. The liturgy not only celebrated the birth of Christ but also served as a reminder of the Church's role in fostering empathy, compassion, and a collective responsibility to uplift those facing challenges around the world.

The Christmas day prayers served as a beacon of light for the Ukrainian Orthodox Church of the USA, symbolizing resilience, unity, and the enduring strength of faith as the ancestral homeland Ukraine continues to fight the invasion and destruction caused by Herod-like actions of Russia.

As clergy and faithful gathered to celebrate the birth of Christ, there was a palpable sense of unity and shared purpose. The Christmas services at the Spiritual Center of the UOC of the USA were not merely a religious observance; they were a communal expression of faith, love, and the enduring values that bind the faithful of the Ukrainian Orthodox Church of the USA together. The communal prayer served as a testament to the strength of the Ukrainian Orthodox community's faith and its commitment to preserving the rich traditions that define this sacred festive season.

*Photos by Subdeacon Maksym Zhuravchyk*







On Saturday, December 16, 2023 supporters of our Seminary, were welcomed to Saint Sophia Ukrainian Orthodox Theological Seminary, Somerset, NJ for the Annual "Christmas at the Seminary" Fundraiser. The fundraiser and open house is held annually as a meet and greet with the current student body, while also raising funds for daily needs. People from local parishes, from Western PA and all the way as Chicago, IL and Georgia came to help and participate at this joyful event.

The Seminary Choir conducted by Deacon Roman Marchyshak performed several Christmas Carols in Ukrainian and in English, that were able to amaze and touch all the people present there with the joy of the Christmas Carols. All the seminarians worked tirelessly to perform a professional and heartfelt presentation that counted with the voices of Deacon Paulo Vysotskyi, Deacon Andrii Vatrych, Subdeacon Maksym Zhuravchuk, Subdeacon Andrii Akulenko, Subdeacon Mykola Stefanyk, Subdeacon Yurii Izhyk, Subdeacon Nicholas Worobey, seminarian Bohdan Bodnar, seminarian Marian Meleshko, seminarian Marian Koval, seminarian Nicolas Laliberté and the part time student Mykola Myhovich.

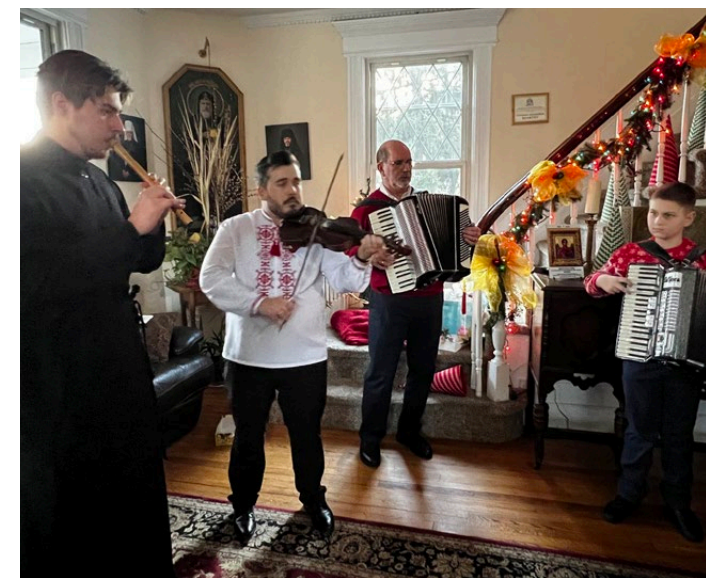
We cannot forget Dobrodijka Oksana Pasakas for organizing the event and the menu, with the help of Pani Anna Krykh, Pani Maria Morozovska, Dobrodijka Olena Shak, Olena Lymar and the wives of the seminarians who also contributed to the menu.

With the blessing of His Eminence Metropolitan Antony, the presentation of the event was led by V. Rev. Vasyl Pasakas, the Dean of the Student Life of the Seminary.

The singing encompassed this historic house so much that after the break for a Lenten meal, Deacon Roman with his violin together with Walter Syzonenko with his accordion and accompanied by seminarian Volodymyr Lymar with his flute and Roman Shak continued in the cheerfulness of a Christmas carol sing-along in the seminary living room.

We are grateful for all that made an effort to come visit us, talk and meet the students. Also grateful for those that sent their donations as way to support the future of our church.

*Photos by Subdeacon Mykola Stefanyk*



...Продовження зі сторінки 14

Йорданська вода отримує особливу силу від джерела всякої сили – від Ісуса Христа, Який освятив її своїм зісестям у Йорданські води. Аналогічно, сьогодні кожна вода, освячена священником під час Богоявлення, отримує особливу силу відштовхувати диявола та захищати домівки і людей від усякого зла та гріха.

Слід пам'ятати, що обливання Йорданською водою не замінює Таїнства Покаяння (Сповіді), яке залишається єдиним та необхідним для об'єднання з Господом Ісусом Христом у Святому Причасті.

Присутність священника у вашому домі – це також чудова нагода висловити подяку за парафіяльне служіння. Під час йорданських відвідин можна дізнатися від священника про потреби парафії та конкретні способи допомогти чи взяти участь у проектах церкви.

Нехай присутність священника у вашому домі та спільна молитва будуть нагодою наблизитися до Господа та Святої Церкви Христової!





Council of Bishop of the  
UOC of the USA and Diaspora:  
**FAITH IN THE FACE OF GENOCIDE!**

Собор Єпископів УПЦ США та Діаспори:  
**НАША ВІРА ПЕРЕД ОБЛИЧЧЯМ  
ГЕНОЦИДУ!**

*Улюблені в Христі,*

З важким серцем і глибокою скорботою звертаємося до Вас у цей тяжкий час у житті нашої любої України. Нелюдське бомбардування, завдане нашій землі російськими військами, занурило нас у глибоку темряву, і наші серця болять за незліченну кількість життів, постраждалих від цього безглузлого насильства.

Перед обличчям такого спустошення ми, Українська Православна Церква США та Діаспори, об'єднані в молитві, солідарності та непохитній рішучості. Святість людського життя, наріжний камінь нашої православної віри, знаходиться під серйозною загрозою, і наш обов'язок свідчити Євангеліє змушує нас виступити проти несправедливості, жорстокості і так, геноциду, які спіткали нашу батьківщину.

Як пастирі Церкви, ми рішуче засуджуємо агресію, яка призвела до втрати невинних життів, переміщення сімей і осквернення нашої священної землі. Наші церкви, які були символами надії та притулку, тепер є свідками страждань народу, чия стійкість була випробувана без міри.

У цей час темряви ми звертаємося до Любові Новонародженого Христа за розрадою та силою. Посилімо наші молитви за мир, благаючи заступництва Пресвятої Богородиці, Покровительки України та всіх святих, які свідчили віру серед біди.

Ми закликаємо світову спільноту бути солідарними з народом України. Нехай свідомість світу прокинеться до нагальних обставин цієї гуманітарної кризи, і нехай справедливість переможе агресію.

До наших братів і сестер, які переживають жахи війни, знайте, що наші серця з вами, і наші молитви підносяться за ваш захист, розраду та визволення від цього випробування. Нехай милість Божа осінить нашу землю, приносячи зцілення, примирення та відновлення миру.

Переживаючи ці темні часи, нехай наша любов одне до одного і непохитна віра будуть маяком надії. Перед обличчям труднощів ми, Українська Православна громада в США, Австралії, Новій Зеландії, Бразилії, Парагваї, Аргентині, Франції, Бельгії та Німеччині, виступаємо свідченням міцної сили віри, співчуття та непохитного прагнення до справедливості.

*З важким серцем і палкою молитвою,*

*+Антоній, митрополит*

*+Даниїл, архієпископ*



Council of Bishop of the  
UOC of the USA and Diaspora:  
**FAITH IN THE FACE OF GENOCIDE!**

Собор Єпископів УПЦ США та Діаспори:  
**НАША ВІРА ПЕРЕД ОБЛИЧЧЯМ  
ГЕНОЦИДУ!**

*Beloved Faithful,*

It is with a heavy heart and profound sorrow that we address you during this grievous time in the life of our beloved Ukraine. The inhumane bombing inflicted upon our land by the Russian forces has plunged us into a profound darkness, and our hearts ache for the countless lives affected by this senseless violence.

In the face of such devastation, we, the Ukrainian Orthodox Church of the USA and Diaspora, stand united in prayer, solidarity, and unwavering resolve. The sanctity of human life, a cornerstone of our Orthodox faith, is gravely threatened, and our duty to bear witness to the Gospel compels us to speak out against the injustice, brutality and yes, genocide, that have befallen our homeland.

As shepherds of this flock, we condemn in the strongest terms the aggression that has led to the loss of innocent lives, the displacement of families, and the desecration of our sacred land. Our churches, which have stood as symbols of hope and refuge, are now witnesses to the suffering of a people whose resilience has been tested beyond measure.

In this time of darkness, we turn to the Love of the Newborn Christ Child for solace and strength. Let us intensify our prayers for peace, invoking the intercessions of the Holy Birth-Giver of God, the Protectress of Ukraine, and all the saints who have borne witness to faith amidst adversity.

We call upon the global community to stand in solidarity with the people of Ukraine. May the conscience of the world awaken to the urgency of this humanitarian crisis, and may justice prevail over aggression.

To our brothers and sisters enduring the horrors of war, know that our hearts are with you, and our prayers ascend for your protection, comfort, and deliverance from this ordeal. May the mercy of God overshadow our land, bringing healing, reconciliation and the restoration of peace.

As we navigate these dark times, let our love for one another and our steadfast faith be a beacon of hope. In the face of adversity, we, the Ukrainian Orthodox community in the USA, Australia, New Zealand, Brazil, Paraguay, Argentina, France, Belgium and Germany stand as a testament to the enduring power of faith, compassion, and the unwavering pursuit of justice.

*With heavy hearts and fervent prayers,*

*+Antony, Metropolitan*

*+Daniel, Archbishop*





In the midst of the grim reality of war and bombings, the importance of providing children with a semblance of normalcy and joy during Christmas cannot be overstated. In war-torn areas, where the daily lives of families are disrupted by conflict and uncertainty, the resilience and well-being of children become a paramount concern. Despite the challenges, efforts to ensure that the spirit of Christmas endures for these young souls take on a special significance.

With the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church in the USA and Diaspora, Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and Consistory President allocates funds donated by the faithful of the Church to aid those in need in war-torn Ukraine. Funds are distributed in the Donetsk and Mariupol Eparchy (under the leadership of Metropolitan Serhiy), through the service of Rev. Fr. Kostyantyn Kuznetsov, who along with his wife Natalia, and team of volunteers, oversees the delivery of the donated food and logistical items to the refugees and the men and women of the Ukrainian Armed Forces.

With the aid of the UOC of the USA, Fr. Kostyantyn was able to deliver toys and sweets to children in war-affected regions during the holiday season. These acts of generosity aim not only to bring momentary happiness but also to instill a sense of normalcy amidst chaos. By providing children with toys, gifts, and treats, the hope is to momentarily transport them to a world of

joy, creativity, and innocence, shielding them from the harsh realities of their surroundings. Children from Mariupol, Avdiivka, and other areas of the Donetsk region attacked and destroyed by the invading Russian forces, got a reprieve from their constant stress and uncertainty, when Fr. Kostyantyn delivered toys and sweets to them. Visiting an establishment for refugee children with special needs, his team was able to deliver some Christmas cheer. While many children were timid, unsure, afraid to let their guard down, they eventually opened up and allowed their personalities to shine through. Little girls' eyes sparkled as they got princess kits, while the boys got little trucks and cars. Games, puzzles, chess sets and books were distributed to children of all ages bringing smiles to their faces, as they broke out in song. These children have survived the horrors of war and are stronger than many adults having witnessed the tragedies of war. Giving them a chance to enjoy once again their quickly fading childhood was a blessing to both the receivers and the givers.

On Christmas Day the faithful, local residents, refugees and defenders, young and old, crowded into the local Orthodox church, the Cathedral of John the Baptist, to celebrate the Birth of Christ. After the Divine Liturgy, Fr. Kostyantyn handed out boxes of chocolates to each child as they approached to venerate the Cross. Nobody left empty-handed. The souls of the adults rejoiced at the Nativity of the Lord, and their hearts rejoiced at seeing smiles on the children's faces.

But even though the world celebrates Christmas, the bombs do not stop flying, the missiles are still launched, and Ukrainians are still dying, getting maimed, and losing their livelihood. Even though the volunteers are exhausted from many hours of packing and distributing supplies, they nonetheless muster up the strength to continue the good work they do. The focus shifted to the Armed Forces as thermal clothing was supplied, along with medical supplies, coffee, fruit, bread, and some homemade varenyky. The weary soldiers took a moment to rest and replenish their energy by enjoying what now appeared as delicacies as they too celebrated the Nativity of the Lord. Having enjoyed a hearty meal, they donned woolen sweaters and thick warm socks before heading back out to the frontlines to defend their homeland, and all of Democracy.

However, it is not only children who are in need of some cheer and normalcy. Every day people line up at the Distribution Center, patiently waiting their turn to receive a care package. For the adults the needs are varied and more of a necessity – hygiene products, oil for cooking, bags of flour and sugar, canned goods, bread, salt, water, etc. All these staples of life we take for granted, but it is difficult to survive with these barest of necessities. Through the donations received, truckloads of supplies arrive. As the menfolk get busy unloading the boxes and bags, the women begin sorting and preparing bags filled pasta, soup, pickled goods, canned meats, shampoos, soaps, lotions, etc.

In these challenging circumstances, the act of giving becomes a powerful symbol of solidarity and compassion. It sends a message to both adults and children that, even in the face of adversity, the world cares about their well-being and happiness. Such initiatives not only cater to their immediate emotional needs but also contribute to their long-term psychological resilience.

In the face of war, providing toys and sweets may seem like a small gesture, but its impact can be profound. It reminds children that, despite the tumultuous times, there is still room for love, compassion, and the magic of Christmas. It becomes a beacon of hope in the darkness, fostering a sense of resilience that can endure beyond the holiday season.

This Christmas season, make a difference in the life of a child, a traumatized adult, a displaced person who has no home, a warrior who has lived through nightmares, and donate to the UOC of the USA Ukrainian Humanitarian Relief Fund.







The Board of Directors  
and the Faculty of the  
**SAINT SOPHIA  
UKRAINIAN ORTHODOX  
THEOLOGICAL SEMINARY**

request the honor of your presence at

## GRADUATION COMMENCEMENT

on Saturday,  
**JANUARY 20, 2024**  
at 11:00 AM

**ST. ANDREW UKRAINIAN ORTHODOX  
MEMORIAL CHURCH**

280 Main Street  
South Bound Brook, NJ 08880

RSVP by January 12, 2024  
E-mail: StSophiaSeminary@aol.com



Опікунська Рада та викладачі  
**СВЯТО-СОФІЇВСЬКОЇ  
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ  
БОГОСЛОВСЬКОЇ СЕМІНАРІЇ**

запрошують Вас на офіційну церемонію

## ВРУЧЕННЯ ДИПЛОМІВ

випускникам семінарії

у суботу  
**20 СІЧНЯ 2024 РОКУ БОЖОГО**  
в 11:00 ранку

**УКРАЇНСЬКА ПРАВОСЛАВНА  
ЦЕРКВА-ПАМ'ЯТНИК  
СВЯТОГО АНДРІЯ ПЕРВОЗВАННОГО**

280 Main Street  
South Bound Brook, NJ 08880

Будь ласка, повідомте про свою  
присутність до 12 січня 2024

StSophiaSeminary@aol.com



**UOC of the USA Honors Her  
Spiritual Father**

*Metropolitan  
Anthony*

**УПЦ США Вшановує Свого  
Духовного Отця**

*Митрополита  
Антонія*

11th Anniversary of Enthronement as  
the 4th Metropolitan of the Church

Names's Day - Venerable Anthony the  
Great Feast Day

Birthday Celebration

11 річниця Інтронізації 4 митрополита  
Церкви

Іменини - преподобного Антонія  
Великого

День Народження

**30TH JANUARY, 2024**

St. Andrew Ukrainian Orthodox Memorial Church  
10am - Liturgy

**30 СІЧНЯ 2024 РОКУ**

Українська Православна  
церква-пам'ятник св. Андрія Первозванного  
10 ранку - Літургія





UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



**MOLEBEN TO  
STS. CHRISTINA AND JULIAN**  
PATRON SAINTS FOR THE YOUTH OF THE  
UOC OF THE USA

**МОЛЕБЕНЬ ДО  
СВЯТИХ ХРИСТИНИ  
ТА ЮЛІАНА  
ПОКРОВИТЕЛІВ МОЛОДІ  
УПЦ США**

**\$8.00  
PER BOOK**

The Office of Youth Ministry and the youth of our Holy Church have prayerfully chosen Sts. Juliana and Julian as Patron Saints for their protection and to serve as examples for their lives. These saints are the intercessors for them and helpful guides in this earthly pilgrimage toward the Kingdom of God.

Please join the Church in serving regular Molebens for the spiritual benefit of our youth.



[uocofusa.org/service\\_books](http://uocofusa.org/service_books)

# UKRAINIAN *Beef Stew*

## INGREDIENTS:

- 1 1/2 pounds cubed chuck roast or other beef
- Vegetable oil
- 5 garlic cloves, minced
- 1 large onion, diced
- 1 1/2 teaspoons salt
- 1 teaspoon ground black pepper
- 1 teaspoon smoked paprika
- 1/2 teaspoon ground cumin
- 2 cups beef broth
- 2 cups water
- 1 cup tomato sauce
- 4 to 5 white potatoes, peeled and cubed
- 3 to 4 carrots, chopped
- 2 tablespoons cornstarch
- 1/2 cup heavy cream
- 3 tablespoons chopped dill

## INSTRUCTIONS:

Preheat a large sauté pan over medium-high heat and add a drizzle of olive oil. Once the oil is hot, add the cubed beef (any variety will work). Season the beef with a few pinches of kosher salt and brown the meat all over. Next, add in the minced garlic and diced onion; sauté until the onion is tender and translucent. Add the seasonings: salt, black pepper, paprika and ground cumin.

Cook this mixture for a few more minutes, then pour in the tomato sauce, beef broth and water. Bring the liquids up to a simmer, close the pan with a tight-fitting lid, reduce heat to low and simmer for 1 to 1 1/2 hours, or until the beef is tender.

Once beef has reached the desired level of tenderness, remove it into a small bowl with a slotted spoon; this will create more room for the root vegetables to cook. Add the peeled, cubed carrots and potatoes. They need to be well-submerged in the broth; add more water or beef broth if needed. Cover the pan with a lid and cook covered for 25 minutes, or until the potatoes are fork tender.

Meanwhile, prepare the cornstarch slurry. Combine the cornstarch and heavy cream until smooth. Once the potatoes are cooked, add the slurry into the sauce and return the beef to the mixture. Stir and cook for a few more minutes until the sauce thickens considerably.

Season with fresh dill when ready to serve. This dish goes well with a dollop of sour cream on top.





16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Matthew 3:16-17



16 І охристившись Ісус, зараз вийшов із води. І ось небо розкрилось, і побачив Іван Духа Божого, що спускався, як голуб, і сховався на Нього.

17 І ось голос почувся із неба: Це Син Мій Улюблений, що Його Я вполював!"

Від Матвія 3:16-17







Bautista, Josiah James baptized and chrismated on November 18, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Jamar Bautista-Winston and Inna Mironyuk. Sponsors: Vitaliy Unifatsiy and Alice Mironyuk. Celebrated by V. Rev. Myroslav Turchak.

Cannon, Charles Herbert Hyde baptized and chrismated on November 6, 2023 in Holy Resurrection Mission Church, Waynesville, NC. Child of Samuel Pole Cannon and Deborah Hyde Cannon. Sponsors: Ryan Adan Buchanon. Celebrated by V. Rev. Anthony Perkins.

Chernoknyzhnyy, Mariia baptized and chrismated on August 12, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Alex Chernoknyzhnyy and Nataliia Diadiusha. Sponsors: Artem Kozlov and Oleksandra Petriv. Celebrated by V. Rev. Yuriy Siwko.

Chornii, Sophia baptized and chrismated on November 25, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Stepan Chornii and Liubov Tsaryk. Sponsors: Ivan Lesnyi and Christina Levchook. Celebrated by V. Rev. Vasyl Shak.

Dovgaliuk, Anton Igorievich baptized and chrismated on November 26, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Igor Dovgaliuk and Chastin Dovgaliuk. Sponsors: Ilya Hlebovich and Brooke Pierman. Celebrated by V. Rev. Myroslav Turchak.

Dunton, Oleksandr Christopher baptized and chrismated on September 10, 2023 in Sts. Peter & Paul Church, Millville, NJ. Child of Charles Joseph Dunton and Anastasia Teromakova. Sponsors: Bryan John Dunton and Melanie Rose Dunton. Celebrated by V. Rev. Orest Poukhalskii.

Hrad, Sophia baptized and chrismated on September 6, 2015 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Ivan Hrad and Anna Baranyuk. Sponsors: Nazar Shkambara and Liudmyla Sherstky. Celebrated by V. Rev. Yuriy Siwko.

Komarnytskyy, Mathew baptized and chrismated on September 27, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Oleg Komarnytskyy and Sofiya Temchenyuk. Sponsors: Oleg Baliuk and Kateryna Hontarchuk. Celebrated by V. Rev. Vasyl Sendeha.

Kryshtompol, Sofia Olga baptized and chrismated on September 23, 2023 in St. Michael's Church, Baltimore, MD. Child of V. Rev. Vasyl Kryshtompol and Olha Kryshtompol. Sponsors: V. Rev. Volodymyr Stelak and Halyna Sabadash. Celebrated by Archbishop Daniel Zelinsky.

Kushnir, Alexander baptized and chrismated on November 11, 2023 in Holy Trinity Church, Cheektowaga, NY. Child of Petro Kushnir and Oksana Yefimchuk. Sponsors: Vladyslav Kasyanov and Halyna Boryshkevych. Celebrated by V. Rev. Yuriy Kasyanov.

Kyrstiuk, Bogdan baptized and chrismated on March 25, 2023 in Sts. Peter & Paul Church, Millville, NJ. Child of Roman Kyrstiuk and Yelizaveta Kyrstiuk. Sponsors: Ruslan Shyruk and Oleksandra Ruslakova. Celebrated by V. Rev. Orest Poukhalskii.

Lutcan, Vladimir baptized and chrismated on November 11, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Dumitru Lutcan and Elena Uzun. Sponsors: Aleksey Poyan/Elena Poyan, Victor Popescu/Elena Popescu, Dumitru Minalake, Stella Botnari and Georgiy Cantea/Iryna Cantea, Konstantin Lutcan/Elena Lutcan. Celebrated by V. Rev. Vasyl Sendeha.

Mazur, Diana Aleksandra baptized and chrismated on August 8, 1999 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Pyotr Mazur and Tetyana Frolova. Sponsors: Lubomir Ostapchuk and Alla Dubrovna. Celebrated by V. Rev. Yuriy Siwko.

Ograda, Aiden baptized and chrismated on November 11, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Serghei Ograda and Anastasia Oprea. Sponsors: Serghei Alexandreanu/Cristina Alexandreanu, Elena Lutcan/Dumitrii Lutcan and Victor Popescu/Elena Popescu, Alexei Poiana/Elena Poiana, Ion Oprea/Mariana Oprea, Eugen Cociona. Celebrated by V. Rev. Vasyl Sendeha.

Perciun, Adam baptized and chrismated on September 10, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Vitalie Perciun and Oksana Shalamai. Sponsors: Artur Pshedzial, Victor Holevow and Svitlana Semanyshyn, Kateryna Stefanets. Celebrated by V. Rev. Vasyl Sendeha.

Popovych, Mark Roman baptized and chrismated on September 11, 2023 in Sts. Peter & Paul Church, Millville, NJ. Child of Ivan Popovych and Mariia Popovych. Celebrated by V. Rev. Orest Poukhalskii.

Postolachi, Leah baptized and chrismated on September 13, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Valeriu Postolachi and Cristina Babalau. Sponsors: Efim Caracas, Ana Ghemu/Andrei Vaslavschi, Cosmina Gelea and Dumitru Orlov, Ludmila Orlov/Vasile Postolachi, Oxana Postolachi. Celebrated by V. Rev. Vasyl Sendeha.

Semeniuk, Arthur Jeremiah baptized and chrismated on November 6, 2022 in St. Michael's Church, Baltimore, MD. Child of Roman Semeniuk and Valeriia Kozlova. Sponsors: Illia Shkurman and Anna Semeniuk. Celebrated by V. Rev. Vasyl Kryshtompol.

Twomey, Milena Nelson baptized and chrismated on November 11, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Antony Maison Twomey and Viktoriia Yakovleva. Sponsors: Richard Nagel and Svitlana Kogut. Celebrated by V. Rev. Myroslav Turchak.

Vozna, Kristina Nicole baptized and chrismated on November 19, 2023 in St. Michael's Church, Baltimore, MD. Child of Yuriy Voznyy and Tetiana Vozna. Sponsors: Volodymyr Voznyy and Oleksandra Rubisova. Celebrated by V. Rev. Vasyl Kryshtompol.

Yarema, Mark Yurii baptized and chrismated on August 26, 2023 in St. Andrew Church, Boston, MA. Child of Yurii Yarema and Vladyslava Severchenko. Sponsors: Yaroslav Korchinskiy and Olga Kondratiuk. Celebrated by V. Rev. Roman Tarnavsky.

Andre, Leviy-Leonardo Fabian baptized and chrismated on December 23, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Fabian Andre and Yana Andre. Sponsors: Sergii Zakharchuk/Yaroslav Matviichuk and Larisa Zaitseva/Oksana Velychko. Celebrated by V. Rev. Myroslav Turchak.

Andre, Solomon-Sky Fabian baptized and chrismated on December 23, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Fabian Andre and Yana Andre. Sponsors: Sergii Zakharchuk/Yaroslav Matviichuk and Larisa Zaitseva/Veronica-Katya Perez. Celebrated by V. Rev. Myroslav Turchak.

Bondarchuk, Isabella Jasmine baptized and chrismated on October 21, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Vasyl Bondarchuk and Kateryna Missiura. Sponsors: Ihor Korytnyk and Nataliia Holovatiuk. Celebrated by V. Rev. Vasyl Sendeha.

Chiafullo, Solomiya baptized and chrismated on December 9, 2023 in Holy Trinity Church, Trenton, NJ. Child of Nicholas Chiafullo and Larysa Chiafullo. Sponsors: Nadiia Rybak. Celebrated by V. Rev. Zinoviy Zharsky.

Chiafullo, Alessandra baptized and chrismated on December 9, 2023 in Holy Trinity Church, Trenton, NJ. Child of Nicholas Chiafullo and Larysa Chiafullo. Sponsors: Nadiia Rybak. Celebrated by V. Rev. Zinoviy Zharsky.

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

Menesi, Brooklyn-Maria Jo baptized and chrismated on November 5, 2023 in Sts. Michael & George Church, Minneapolis, MN. Child of Tarek Menesi and Stephanie Korsunsky. Sponsors: Benjamin Baker and Kristina Korsunsky Romero. Celebrated by Rev. Myron Korostil.

Merola, Joshua baptized and chrismated on December 3, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of John Merola and Lorine Davis. Sponsors: David Markiw. Celebrated by Rev. John Charest.

Monsfield, Katherine baptized and chrismated on December 3, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of John Mansfield and Karen Koren. Sponsors: Tracey Sally. Celebrated by Rev. John Charest.

Ovcharenko, Luka baptized and chrismated on December 2, 2023 in St. Michael Church, San Francisco, CA. Child of Ernesto Ovcharenko and Kira Saprykina. Sponsors: Artem Baranov and Antonina Zenin. Celebrated by V. Rev. Georgiy Tyapko.

Piskoun, Maksim Mikhail baptized and chrismated on December 9, 2023 in Sts. Peter & Paul Church, Palos Park, IL. Child of Michail Piskoun and Tanya Gibbs. Sponsors: Kanstantin Melesh and Zhanna Chaika. Celebrated by V. Rev. Vasyl Sendeha.

Retornaz, Adrian baptized and chrismated on November 11, 2023 in St. Michael Church, San Francisco, CA. Child of Philippe Retornaz and Alla Romanenko. Sponsors: Stanislav Doskalenko and Volha Bialko. Celebrated by V. Rev. Georgiy Tyapko.

Rusanovskyy, Melania Rose baptized and chrismated on October 22, 2023 in Holy Trinity Church, New York, NY. Child of Ihor Rusanovskyy and Yulia Moskalyyuk. Sponsors: and Oksana Zhulyak. Celebrated by V. Rev. Todor Mazur.

Sabin, Victoria Aurelia baptized and chrismated on October 15, 2023 in St. Mary Church, Allentown, PA. Child of John Matthew Sabin and Casey Cheyenne Sabin. Sponsors: and Vera Muzychka. Celebrated by Rev. Richard Jendras.

St. Clair, Jacob William baptized and chrismated on December 2, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Joseph Frankin St.Clair and Catherine Buchanan. Sponsors: John Stasko. Celebrated by Rev. John Charest.

St. Clair, Emma Elizabeth baptized and chrismated on December 2, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Jacob William St.Clair and Emily Kathryn Anthony. Sponsors: and Natalie Turicik. Celebrated by Rev. John Charest.

St. Clair, James Franklin baptized and chrismated on December 2, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of James William St.Clair and Emily Kathryn Anthony. Sponsors: Rev. John Charest. Celebrated by Rev. John Charest.

St. Clair, Emily Kathryn baptized and chrismated on December 2, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Anthony Malcom and Woodley Andrea. Sponsors: and Matushka Laryssa Charest. Celebrated by Rev. John Charest.

Yur, Oliver Luka baptized and chrismated on December 3, 2023 in St. Michael Church, San Francisco, CA. Child of Oleksii Yur and Myroslava Duma. Sponsors: Maksym Doroshenko and Valeriia Stovik. Celebrated by V. Rev. Georgiy Tyapko.

Zhytaryuk, Alex baptized and chrismated on December 16, 2023 in St. Andrew Church, Cumming, GA. Child of Denys Zhytaryuk and Tatyana Zhytaryuk. Sponsors: Marko Maksym and Alexandra Huesca.



Mark Bezney and Pavai Kaviarasan in St. Peter & Paul Parish, Palos Park, IL on September 10, 2022, witnessed by Jonathan Bejney. Celebrant: V. Rev. Vasyl Sendeha and V. Rev. Taras Naumenko.

Oleg Gorbeiko and Yuliia-Oksana Kotsan in St. Peter & Paul Parish, Palos Park, IL on November 11, 2023, witnessed by Vitalii Predko and Xana Chornovol. Celebrant: V. Rev. Vasyl Sendeha.

Volodymyr Gren and Oksana Romanska in St. Peter & Paul Parish, Palos Park, IL on September 15, 2023, witnessed by Serhiy Oliferuk and Inna Oliferuk. Celebrant: V. Rev. Vasyl Sendeha.

Andrii Holod and Diana Hontal in St. Mary's Parish, New Britain, CT on November 11, 2023, witnessed by Pavlo Buben and Tetiana Mysko. Celebrant: V. Rev. Andrii Pokotylo.

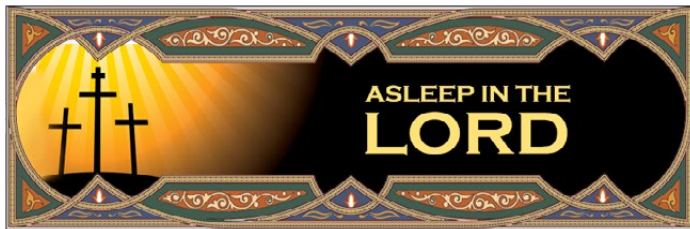
Mykhailo Kulbaba and Natalia Savchuk in St. Andrew Memorial Church Parish, South Bound Brook, NJ 08880 on November 11, 2023, witnessed by Michael Babiy and Mariia Iarenyn. Celebrant: V. Rev. Vasyl Shak.

Oleksey Nazarenko and Olha Brezden in St. Peter & Paul Parish, Palos Park, IL on September 17, 2023, witnessed by Yuliya Valnytska and Trent Ten Bruin. Celebrant: V. Rev. Vasyl Sendeha.

Valentyn Pidlisnyi and Svitlana Mateich in St. Vladimir Cathedral Parish, Parma, OH on November 16, 2023, witnessed by Yuriy Lyshen and Yulia Svitovyi. Celebrant: V. Rev. Michael Hontaruk.

Oleh Yesyphuk and Iryna Zhulavnyk in Holy Trinity Parish, Sacramento, CA on November 12, 2023, witnessed by Oleksii Shuk and Olha Zhuk. Celebrant: V. Rev. Myroslav Turchak.





Dushenko, Matthew of Burbank, IL on July 18, 2023 at the age of 3 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Dushenko, Serhii of Burbank, IL on September 9, 2023 at the age of 35 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Hnojewyj, Olexander of Melrose, MN on October 31, 2023 at the age of 78 years, officiating clergy Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Kutas, Michael J. of Newtown, PA on November 23, 2023 at the age of 92 years, officiating clergy Rev. Richard Jendras of St. Mary Parish, Allentown, PA 18102.

Vlasich, Nicholas of Munster, IN on October 21, 2023 at the age of 82 years, officiating clergy His Eminence Metropolitan Antony of St. Michael's Parish, Hammond, IN.

Zorka, Kathleen of Bridgeport, CT on November 25, 2023 at the age of 102 years, officiating clergy V. Rev. Stephen Masliuk of St. Mary's Parish, Bridgeport, CT 06606.

Cessna, Alice Jean of Glen Campbell, PA on December 6, 2023 at the age of 90 years, officiating clergy Rev. Ihor Protsak of St. John the Baptist's Parish, Clymer, PA 15728.

Nurko, Ann of Millstone, NJ on January 3, 2023 at the age of 101 years, officiating clergy Rev. Zinoviy Zharsky of Holy Trinity Parish, Trenton, NJ.

Rich, Elena of Jacksonville, FL on January 22, 2023, officiating clergy Rev. Zinoviy Zharsky of Holy Trinity Parish, Trenton, NJ.

Sereda, Linda of Chicago, IL on December 21, 2023 at the age of 75 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

**Annual Meeting!**

Join us at our meeting!

**OUR MEETING WILL BE IN FEBRUARY 2024!**

INTERESTED ATTENDEES SHOULD, CONTACT:

- ASC COMMITTEE SECRETARY, CHRIS MILLS: CHRISMILLS@ALLSAINTSCAMP.ORG
- ASC CHAIRMAN, FR. JOHN HALUSZCZAK: FATHER JOHN HALUSZCZAK OTETSIVAN@GMAIL.COM

UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

GIVE ME A DRINK  
ДАВ МЕНІ НАПИТИСЬ

**\$1**  
WILL PURCHASE ONE BOTTLE

LIFEGIVING WATER  
FOR UKRAINE ЖИТТЕДАЙНА ВОДА  
ДЛЯ УКРАЇНИ

Please help us provide clean drinking water to those who are suffering from dehydration.

Будь ласка, допоможіть нам забезпечити чистою питною водою тих, хто страждає.

SCAN ME

UKRAINIAN RABBIT Hero

Would you consider helping Ukrainian children in the time of War?  
Sponsor a hand-made toy and help a child in Ukraine - \$300

Please let us know where to mail your Ukrainian Rabbit Hero  
Make your donation and order via the website

Маєте бажання допомогти українським дітям в час війни?  
Зробіть пожертву в розмірі \$300 та отримайте іграшку ручної роботи - тим же допомагаючи дитині в Україні!

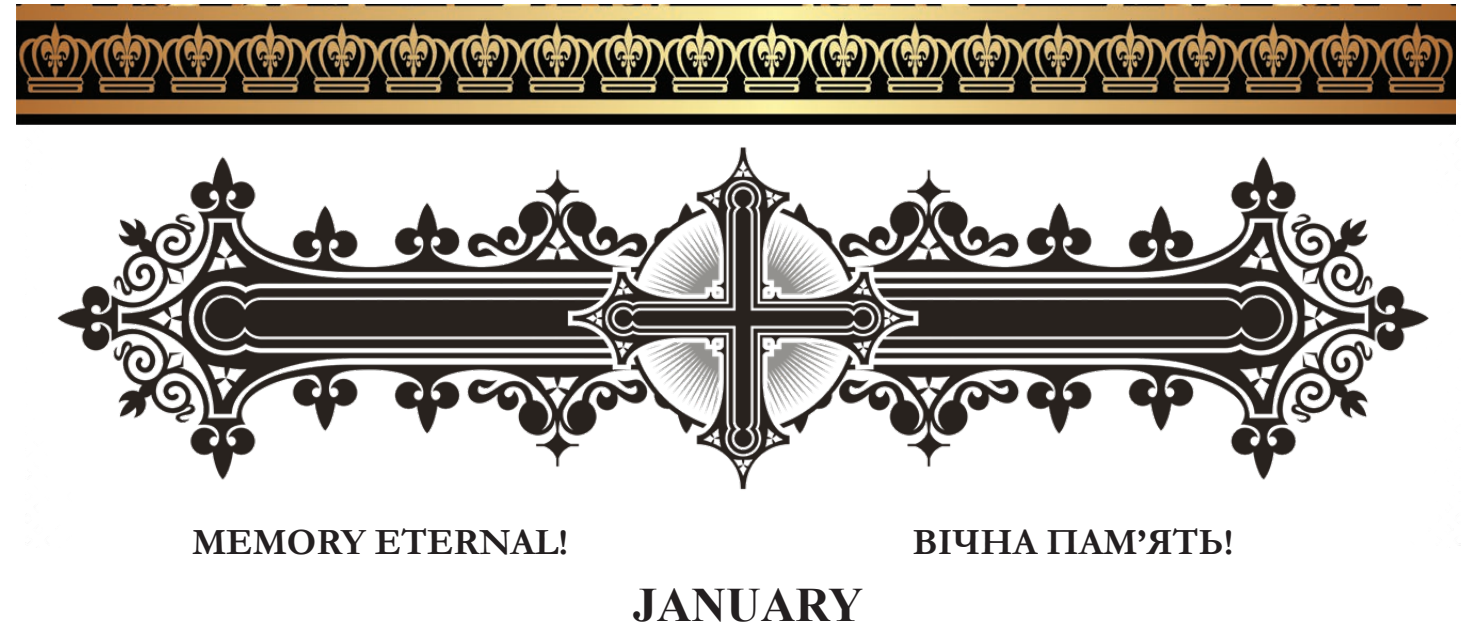
Будь ласка, дайте нам знати, куди надіслати вашого іграшкового Українського Кролика  
Зробіть пожертву та замовлення в режимі інтернету





**JANUARY**

<b>HIS EMINENCE METROPOLITAN ANTONY</b>	<b>1/26/2013</b>
<b>V. REV. MYRON MYKHAYLYUK</b>	<b>1/2/1977</b>
<b>V. REV. PAVLO BODNARCHUK</b>	<b>1/3/1993</b>
<b>REV. ANDRIY MATLAK</b>	<b>1/9/2013</b>
<b>V. REV. OREST POUKHALSKII</b>	<b>1/9/2000</b>
<b>V. REV. ROMAN YATSKIV</b>	<b>1/14/1989</b>
<b>REV. YURII BOBKO</b>	<b>1/18/2020</b>
<b>V. REV. IOAN PROTEASA</b>	<b>1/19/1992</b>
<b>V. REV. HARRY LINSINBIGLER</b>	<b>1/25/2003</b>
<b>V. REV. GERALD OZLANSKI</b>	<b>1/25/1987</b>
<b>REV. SVIATOSLAV HOT</b>	<b>1/25/2020</b>
<b>V. REV. STEPAN BILOGAN</b>	<b>1/28/2001</b>
<b>V. REV. NICHOLAS KLODNICKI</b>	<b>1/28/1984</b>
<b>V. REV. MYROSLAV SCHIRTA</b>	<b>1/30/1998</b>
<b>ARCHDN. VASYL JANICK</b>	<b>1/28/2006</b>



Archbishop Wolodymyr (Didowych) – January 20 1990

28th 1942 -	<b>PROTOPRIEST ISIDORE KOSTIUK</b>
27th 1955 -	<b>PROTOPRIEST JOSEPH BODNAR</b>
6th 1958 -	<b>PRIEST STEFAN VULCHYN</b>
9th 1968 -	<b>PROTOPRESBYTER JOHN SAWCHUK</b>
9th 1968 -	<b>PROTOPRESBYTER LEV WESOLOWSKY</b>
26th 1974 -	<b>PRTOPRESBYTER ALEXANDER DOWHAL</b>
9th 1984 -	<b>PROTOPRIEST MYKOLA UHORCZAK</b>
28th 1990 -	<b>PROTOPRESBYTER JURIJ HULEY</b>
17th 1996 -	<b>PROTOPRIEST TYT MELNYCHUK</b>
13th 1996 -	<b>PRIEST GREGORY WOLKOWYNSKY</b>
19th 1999 -	<b>PROTOPRIEST MYKOLA HODYNSKY</b>
10th 2002 -	<b>PROTOPRESBYTER PETRO BUDNYJ</b>
20th 2023 -	<b>PROTOPRESBYTER WILLIAM DIAKIW</b>



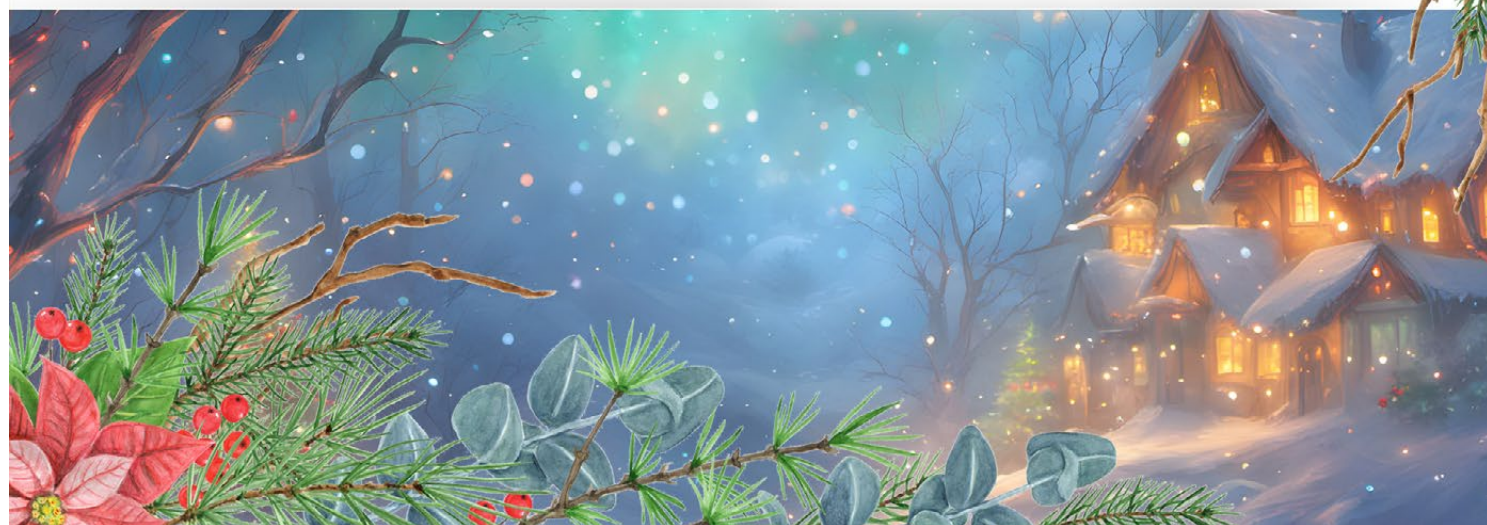


UKRAINIAN ORTHODOX CHURCH OF THE USA  
**JANUARY CELEBRATIONS**  
**В СІЧНІ СВЯТКУЄМО**  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



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

- 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 ГОСПОДНЬОГО ІОАНА
- 30**  
**ST. ANTHONY THE GREAT**  
 ПРП. АНТОНІЯ ВЕЛИКОГО



UKRAINIAN ORTHODOX CHURCH OF THE USA  
**FEBRUARY CELEBRATIONS**  
**В ЛЮТОМУ СВЯТКУЄМО**  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



- 7**  
**ST. GREGORY THE THEOLOGIAN**  
 СВТ. ГРИГОРІЯ БОГОСЛОВА
- 12**  
**SYNAXIS OF THE THREE HIERARCHS: ST. BASIL THE GREAT, ST. GREGORY THE THEOLOGIAN, AND ST. JOHN CHRYSOSTOM**  
 СОБОР ВСЕЛЕНСЬКИХ УЧИТЕЛІВ І СВЯТИТЕЛІВ: ВАСИЛІЯ ВЕЛИКОГО, ГРИГОРІЯ БОГОСЛОВА І ІОАНА ЗЛАТОУСТА
- 15**  
**THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST**  
 СТРИТЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА
- 18**  
**ZACCHEUS SUNDAY**  
 НЕДІЛЯ ЗАКХЕЯ

- 25**  
**SUNDAY OF THE PUBLICAN AND THE PHARISEE**  
**FAST-FREE WEEK**  
 НЕДІЛЯ ПРО МИТАРЯ ТА ФАРИСЕЯ  
 СЕДМИЦЯ ВСЕЇДНА







**УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**  
**UKRAINIAN ORTHODOX WORD**

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

LIKE US ON  
**FACEBOOK**  
uocofusa



## CALENDAR OF EVENTS

Get involved in the life of your Church!

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

**Theophany**

**January 19**

**Sunday of the Publican  
and the Pharisee**

**February 25**

**St. Anthony the Great**

**January 30**

**Start of Great Lent**

**March 18**

**The Meeting of our Lord, God and  
Savior Jesus Christ**

**February 15**

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

**Zaccheus Sunday**

**February 18**

**Mailing address: PO Box 495**  
**South Bound Brook, NJ 08880**

**Shipping address: 135 Davidson Ave.**  
**Somerset, NJ 08873**

**Tel: (732) 356-0090**