

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD

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



MEETING OF OUR LORD



СТРИТЕННЯ ГОСПОДНЕ



Why do we use candles?



UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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Lord,
now let Your servant depart
in peace, according to Your word; for my eyes
have seen Your salvation, which You have
prepared in the presence of all people; a light
to enlighten the Gentiles, and the glory of Your
people Israel!
(Luke 2:29-32)

Нині відпускаєш раба Свого, Владико, за
словом Твоїм із миром, бо побачили очі мої
Спасіння Твоє, яке Ти приготував перед всіма
народами, Світло на просвіту поганам і на
славу народу Твого Ізраїля!
(Лк.2:29-32)

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- 4 The Symbolism of Candles
 - 6 Для чого ми освячуємо свічки на Стрітення Господнє?
 - 8 Meeting of the Lord Icon Explained
 - 9 Beeswax or Paraffin?
 - 10 Ordination of Father Maksym Zhuravchuk
 - 13 Archbishop Daniel Visits Ecumenical Patriarchate of Constantinople
 - 15 UOC of the USA Welcomes Metropolitan Epifaniy
 - 20 Metropolitan Antony Joins Reception Honoring Metropolitan Epifaniy
 - 22 Mission of Love and Mercy: Humanitarian Efforts in Eastern Ukraine
 - 24 Monthly Recipe: Cabbage Roll Soup
 - 25 Children's craft
 - 28 Church Statistics: Baptisms, Marriages & Deaths
 - 30 Clergy Statistics: Ordinations & Necrology
 - 34 Church Calendars for March

IN THE DARKNESS AROUND US
WE ARE CALLED TO BE THE

**LIGHT OF
CHRIST**

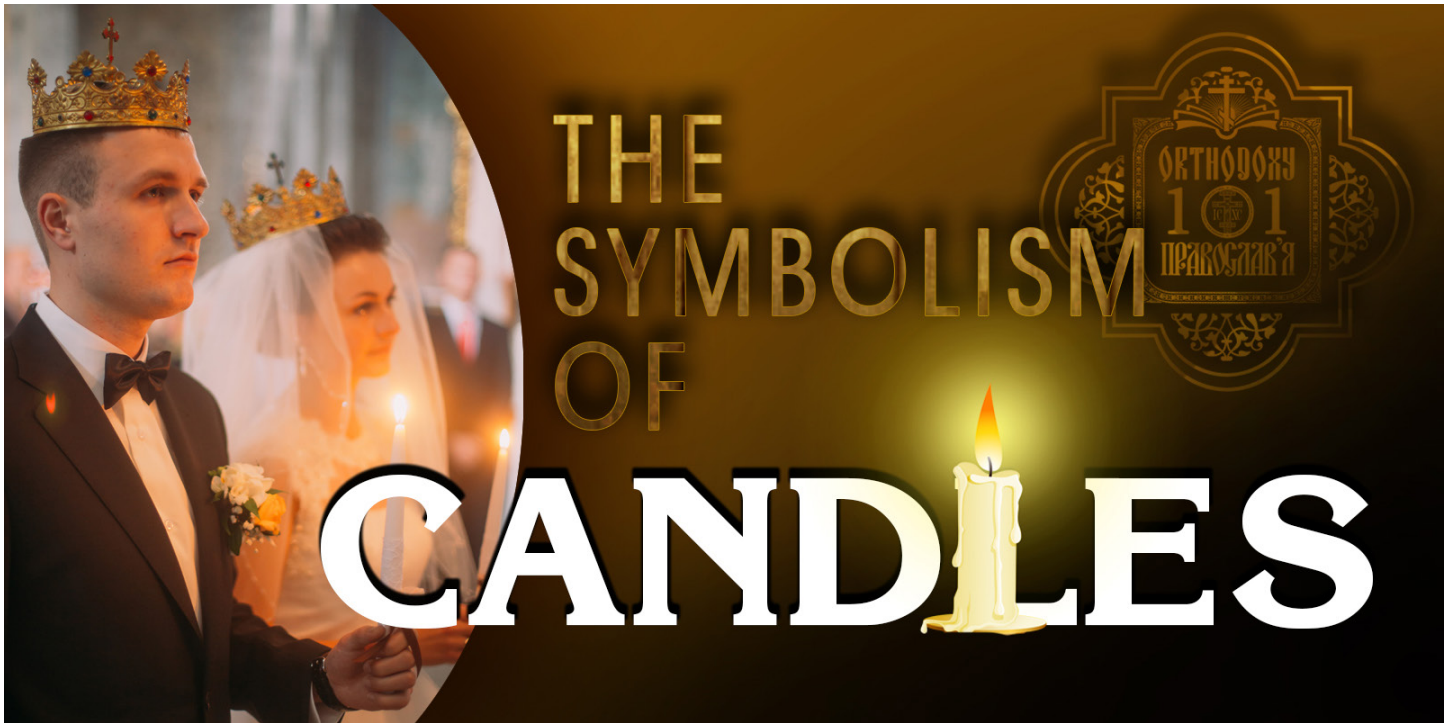
- Archbishop Daniel

НАВІТЬ В ТЕМНОТІ, ЯКА ОТОЧУЄ НАС
МИ ПОКЛИКАНІ ВІДДЗЕРКАЛЮВАТИ

**СВІТЛО
ХРИСТОВЕ**

- Архієпископ Даниїл





Lit candles and icon lamps (lampadas) hold profound symbolic significance in the Orthodox Church, and no service can take place without them. In the Old Testament, when God's first earthly temple was established, the Tabernacle services included lamps as commanded by the Lord Himself (Exodus 40:5, 25). Following this tradition, the New Testament Church also incorporated the lighting of candles and lampadas into its worship.

The Acts of the Apostles mentions the use of lamps during services in the Apostolic era. For example, in Troas, where Christ's followers gathered on the first day of the week (Sunday) to break bread—that is, to celebrate the Eucharist—many lamps were lit in the upper chamber (Acts 20:8). This detail suggests that the lamps served not just for illumination but carried spiritual significance as well.

An early Christian practice of bringing a lamp into the evening service evolved into the modern order of Vespers, with its entrance procession and the singing of the ancient hymn: O Jesus Christ, the Joyful Light... This hymn expresses the Christian understanding of spiritual light, which Christ—the source of divine grace—bestows upon humanity. The Matins service in the morning also reflects the theme of Christ's Uncreated Light, made manifest through His Incarnation and Resurrection.

The Church Fathers also emphasized the spiritual meaning of candles. In the 2nd century, Tertullian wrote: We never hold a service without candles—not merely to dispel the darkness, since we also worship in

daylight—but to symbolize Christ, the Uncreated Light. Without Him, even in daylight, we would be as lost as in darkness. Similarly, in the 4th century, the Blessed Jerome noted that in all Eastern Churches, candles are lit even in daylight when the Gospels are read—not to brighten the space, but as a sign of joy, allowing the physical light to remind us of the divine light proclaimed in the Psalms (119:105): 'Thy word is a lamp to my feet and a light to my path'.

St. Sophronius, Patriarch of Jerusalem (7th century), wrote that lampadas and candles represent the **Eternal Light and the radiance of the righteous**. The Holy Fathers of the 7th Ecumenical Council decreed that in the Orthodox Church, holy icons, relics, the Cross of Christ, and the Holy Gospel should be honored with incense and candlelight. In the 15th century, Blessed Simeon of Thessalonica wrote that candles are also lit before the icons of the saints to honor their righteous deeds, which shine forth in the world.

For Orthodox Christians, lighting candles before icons is a **sign of faith and hope in God's help**, which is granted to all who turn to Him and His saints in prayer. The burning candle also symbolizes heartfelt love for God. During the Twelve Passion Gospels at Holy Friday Matins (Thursday evening), the faithful hold candles, reflecting both their spiritual participation in Christ's sufferings and their love for Him. A long-standing Orthodox tradition is to take home a lit candle from this service, using it to make the Sign of the Cross on doorways—both in remembrance of Christ's Passion and as a form of spiritual protection.



During the **Presanctified Liturgy at Vespers**, the priest blesses the congregation with a lit candle and censer, proclaiming: The Light of Christ illumines all! On Christmas Eve and the Eve of Theophany, a candle is placed before the festal icon in the center of the church, reminding worshippers of Christ's birth and His manifestation on earth as the Giver of Light. At every Divine Liturgy, candles are carried in processions during various parts of the service.

Thus, the lighting of candles and lampadas is an integral part of all Orthodox Christian services, serving a multitude of spiritual and symbolic purposes. As Scripture declares: "Let light shine out of darkness"—for it is God "Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:6). Lit candles in the church express the worshippers' love and devotion to God, their sacrificial offering to Him, and their joy in the Church's spiritual triumph. Their flames serve as a reminder of the Unwaning Light, which, in the Kingdom of Heaven, brings eternal joy to the righteous who have pleased God.

On **Holy Friday at Vespers**, when the Plashchanitsa (Epitaphion) is carried out from the altar, and during the Holy Saturday Lamentation Matins, the faithful stand with lit candles as a sign of love for the crucified Christ and their faith in His glorious Resurrection. On Pascha, from the moment of the procession around the church—commemorating the Myrrh-bearing women who approached Christ's tomb with burning lamps—the faithful hold candles until the end of the service, expressing their profound joy and spiritual triumph.

Since ancient times, hierarchical services have included special candleholders. When the bishop blesses the faithful with the **dikerion** (symbolizing Christ's two natures—divine and human) and the **trikerion** (representing the Holy Trinity), they bow their heads in reverence. Candles are also lit during the Divine Liturgy, including at the celebration of the Holy Eucharist.

Holy Baptism is conducted with the priest fully vested and all candles lit. Three candles burn before the baptismal font, symbolizing that baptism is performed in the Name of the Holy Trinity. The person being baptized (if an adult) and their sponsors hold candles during the procession around the font, expressing their joy at the entrance of a new member into the Church of Christ.

During the **betrotal ceremony**, the priest gives the bride and groom lit candles before they enter the church to receive the Sacrament of Matrimony. These candles symbolize their love for each other and their desire to live under the Church's blessing. At the Sacrament of Holy Unction, seven candles burn around the vessel of Holy Oil, signifying the grace-filled work of the Holy Spirit. When a departed Christian's body is brought into the church, four candles are placed around the coffin in the form of a cross, affirming their faith in Christ. During funeral and memorial services, the faithful hold candles as a sign that the departed soul has entered the heavenly Kingdom—the Unwaning Light of God.



ДЛЯ ЧОГО МИ ОСВЯЧУЄМО СВІЧКИ НА СТРИТЕННЯ ГОСПОДНЄ?



Стрітєння Господнє – велике свято Православної Церкви, яке щороку відзначається в один і той самий день – 2/15 лютого. Тоді християни урочисто згадують принесення на сороковий день після народження до Єрусалимського храму Немовлятка Ісуса, Його зустріч із святим та праведним старцем Симеоном й пророчицею Анною, а такою, пророцтво святого Симеона про майбутні страждання Діви Марії, якій «прошеє серце страшний меч болю» (Лк.2:35). Ця важлива євангельська подія лягла в основу одного з найбільших дванадцяти свят церковного року. Вперше свято Стрітєння було встановлено Церквою в Єрусалимі після Єфеського собору 431 р.

Серед інших особливостей свята можна згадати його українську традицію – освячення води та свічок після Божественної літургії. Зазвичай, після освячення ці свічки використовують запалюючи під час домашньої або церковної молитви, зокрема під час звершення Таїнства шлюбу молодята тримають їх в руках.

Практика освячення свічок відносно нова, і на наших землях не була відома раніше XVII ст. Її заведення приписують Київському митрополиту святителю Петру (Могилі). Окремо слід сказати, що чин освячення свічок на Стрітєння відрізняється від звичайного чину освячення свічок, котрий може звершуватись у будь який день року.

У своєму відомому «Требнику» для української Церкви 1646 року митрополит помістив кілька

чинопослідувань, серед яких 37 раніше відомими не були. Святий Петро (Могила) на основі древнього «Римського ритуалу» – «Rituale Romanum» переробив деякі чини та освячення на православний лад, та благословив надалі використовувати у всій Українській Церкві. Серед тих чинів був і «Чин благословення та освячення свічок на Стрітєння Господнє». Згодом ця традиція було частково запозичена і на Московію, але там не прижилася.

У молитві освячення священник просить Христа Спасителя «освятити свічі світлом благодаті, щоб як світло вогнем видимим запалене проганяє нічну пітьму, так щоб серця наші огнем невидимим, тобто світлістю Святого Духа просвіщені, оминули сліпоту всяких гріхів. Щоб змогли ми очищеним оком душі бачити те, що Богу вгодне і для нашого спасіння благо потрібне. І щоб сподобитися нам перемогти темні небезпеки цього світу і досягнути світла безперестанного...»



Чинопослідування Західної Церкви, котре лягло в основу чину освячення свічок, сягає традиції перших християн Римської Церкви в день свята Стрітєння йти по місту з запаленими смолоскипами. Оскільки Римська імперія була язичницькою, а даний період року характеризувався значною кількістю свят, присвячених місцевим божкам та ідолам, Церква вирішила протиставити цьому особливу урочистість, яка припадала на день свята Стрітєння – або по іншому – свята Очищення Діви Марії. Для того, щоб відрізнити християнську ходу від тогочасних язичницьких дійств, спочатку смолоскипи, а потім вже й свічки освячувались особливою молитвою. І хоча в Православній Церкві таких ходів сьогодні не влаштовують, і відповідно, жодної об'єктивної причини освячувати свічки в день саме цього свята немає, тим не менше, традиція заведена Петром Могилою на Стрітєння – одна з найбільш улюблених традицій православних віруючих у низці зимових свят.

Існує погляд, що освячувати свічі немає потреби, оскільки свічка це пожертва, а вона освячується не молитвою, а самим жертвоприношенням. Тим не менше, Стрітенська свічка з давнини наділялась особливою силою. Вважалося, що вона має силу відганяти бісів, її запалювали в час особливих життєвих клопотів та негараздів, коли хтось хворів або був при смерті. В деяких регіонах лікували головний біль, знаменуючи запаленою свічкою навхрест голову хворого. Гуцули перед бурею та з наближенням градових хмар мали звичай ховати запалену свічку в піч так, щоб її дим вийшов з комина. Так вони були певні, що ні їм самим, ні їх господарству нічого не загрожує. Особливу силу такої свічки наділяли в захисті при блискавці та гromі, від чого вона отримала назву «громниці». Такі уявлення про Стрітенську свічку донині широко зберігаються по цілій християнській Європі: від Італії до України. У Польщі свято Стрітєння ще має назву свята Громничної Божої Матері. В цей день віруючі стоять на богослужіннях із запаленими свічками, і намагаються донести їх запаленими до самого дому, подібно тому, як ми робимо це на Страсний Тиждень, у Великий Четвер.

Як бачимо, Стрітенські свічки ще здавна використовувались як своєрідний магічний оберіг або амулет, і таке уявлення про них було широко розповсюджене. **Однак, таке забобонне ставлення до свічок немає жодного підтвердження у церковному вченні. “Палаюча перед іконою свічка – це знак нашої віри і надії на благодатну допомогу Божу, що завжди щедро посилається всім, хто з**

вірою й молитвою звертається до Господа та Його святих. Запалена свічка – символ нашої гарячої та вдячної любові до Бога”. Як писав святитель Філарет (Дроздов): “світло свічки означає благоговіння до святої ікони, та надає зручність її бачити в темряві”. Безумовно, з цього можна зробити висновок, що немає більш благодатних чи менш благодатних свічок.

Якщо людина сподівається лише за допомогою певного релігійного ритуалу позбавитись від усіх своїх проблем та турбот, не прикладаючи для цього зусиль і не змінюючись внутрішньо – то вона грішить, і називаючи себе християнином живе за язичницькими віруваннями. **Стрітенська свічка важлива не сама по собі, а лише, як християнський символ нашого серця, просвіченого Духом Святим.**

- о. Євген Заплетнюк (cerkva.dp.ua)





ICON EXPLAINED...

We read in Luke 2:22–40 that the parents of Jesus, following Mosaic law bring their firstborn son to be dedicated to God in the temple at Jerusalem forty days after his birth. We pray in the hymnography of the feast: “the creator of the law fulfills the law.” This brings us to Feb. 2, the Feast of the Encounter (meeting, presentation) of Our Lord in the Temple, which concludes the Christmas cycle of feast days. We see the parents of Jesus as they offer their child. The Theotokos, her head bowed, holds her hand in offering as she dedicates herself along with her Son to God. This hand gesture should be familiar to us. We see it in most of the icons of her and Christ. Throughout her life and throughout eternity, in all humility, she deflects our gaze towards her Son.

Behind the Theotokos, stands Joseph. His hands are covered, indicating his humility and reverence before God. Most icons of the encounter also show him holding sacrificial turtledoves as required by the law. St. Simeon is central to the icon along with the Christ child. He receives the awaited child holding Him as if on a throne.

The canopy behind them depicts the altar of the Temple. Simeon together with the prophetess Anna who stands behind him, represents all that is good and God-seeking in the Old Testament. They have been awaiting the Messiah for many years. It was promised that he would not die before seeing the Messiah Lk 2:25–32.

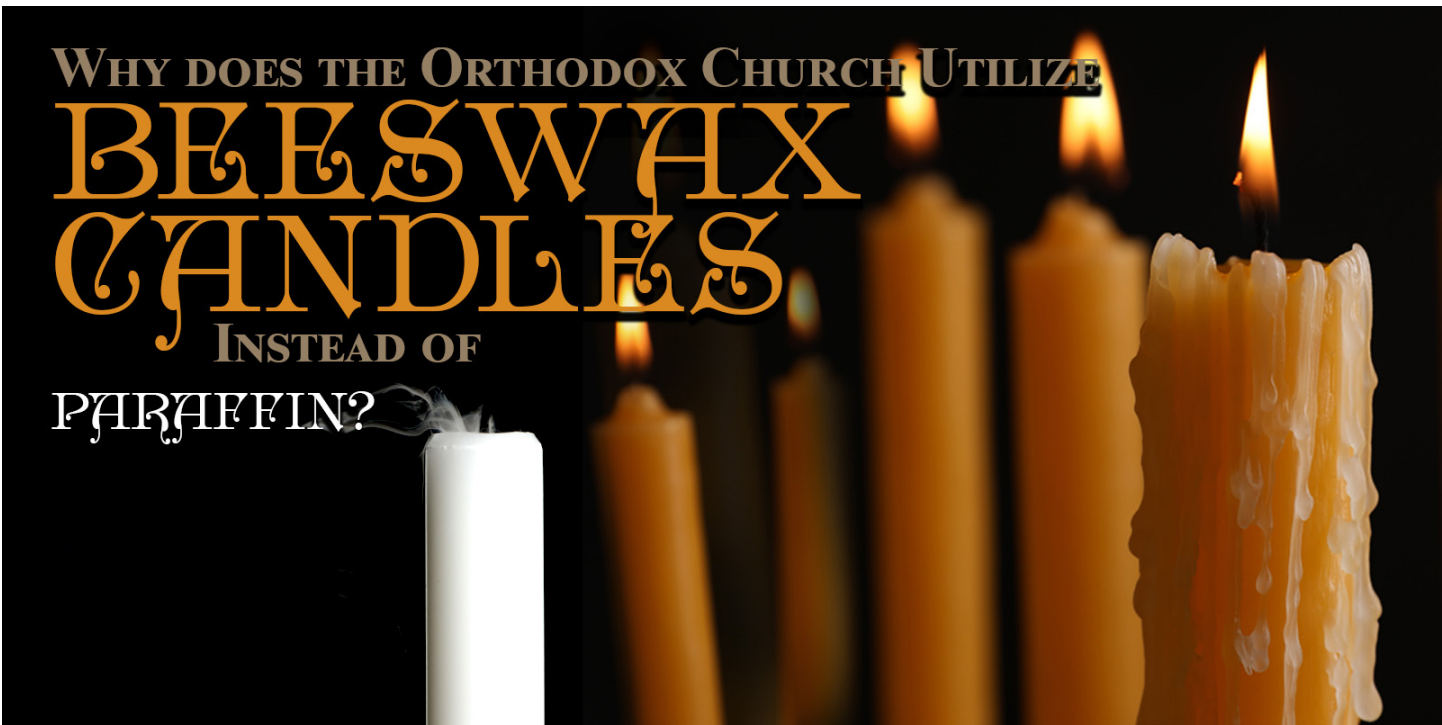
He has devoted His life to God and has allowed the Holy Spirit to guide his life. On this day he has been led by the Holy Spirit to the temple. His body is bowed and his hands are covered in reverence; recognizing whom he holds. This is the defining moment in his life an in salvation history as, recognizing the Messiah, he reaches for the infant. The Old Testament covenant is now fulfilled and the New Testament covenant begins.

The icon reminds us that even as an infant, only 40 day old, Jesus is Our Lord, the high priest. His right hand is held in blessing. The nimbus (halo) surrounds His head bears 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 ICXC – the Christogram (an abbreviation of Jesus Christ).

The Prophetess Anna looks on. She is identified as a prophetess by the scroll that she holds in her hand. She also immediately recognizes Jesus as the Christ, the awaited Messiah. In Scripture we read that she “spoke of Him to all those who looked for redemption in Jerusalem.” She is an eager evangelist pointing all to Christ just as all the Old Testament Prophets did. This is indicated by her hand pointing to the Christ child in Simeon’s arms who will be a light for revelation to the Gentiles Lk. 2:32.

Righteous Simeon and Anna awaited the Messiah, praying and dedicating their lives to God. This allowed them the vision to see what others could not. The Messiah had come. As we contemplate this icon, we pray that we might dedicate our lives to God and open ourselves to the promptings of the Holy Spirit as they did so that our eyes may be open to see His presence all around us.

WHY DOES THE ORTHODOX CHURCH UTILIZE BEE SWAX CANDLES INSTEAD OF PARAFFIN?



Saint Symeon of Thessaloniki writes:

1. As the candle is pure (beeswax), so our hearts should also be pure.
2. As the beeswax candle is supple (as opposed to paraffin), so also should our souls be supple until we make them straight and firm in the Gospel.
3. As the beeswax candle is derived from the pollen of a flower and has a sweet scent, so also should our souls have the sweet aroma of Divine Grace.
4. As the wax melts and mixes with the flame as it burns, so should our souls struggle to achieve theosis.
5. As the burning candle illuminates the darkness, so must the Light of Christ within us shine before men so that God be glorified.

6. As the candle give its own light to illuminate a person in the darkness, so also must the light of the virtues, the light of love and peace, characterize a Christian. The wax that melts symbolizes the flame of our love for our fellow man.

Further, St. Nikodemos the Hagiorite gives us additional reasons for the use of candles.

1. To glorify God, who is Light, as we chant in the Doxology: "Glory to God who has shown forth the light..."
2. To dissolve the darkness of the night and to banish away the fear which is brought on by the darkness.
3. To manifest the inner joy of our soul.
4. To bestow honor to the saints of our Faith, imitating the early Christians of the first centuries who lit candles at the tombs of the martyrs.
5. To symbolize our good works, as the Lord said: "Let your light so shine before men, that they may see your good works and glorify your Father who is in the heavens." The priest also gave us this charge following our baptisms.
6. To have our own sins forgiven and burned away, as well as the sins of those for whom we pray.



A Shepherd in the Lord's Vineyard: The Ordination of **FATHER MAKSYM ZHURAVCHYK**



Новий пастир Христового
Виноградника:
священнича хіротонія
**О. МАКСИМА
ЖУРАВЧИКА**



In the sacred embrace of the Chapel of the Three Holy Hierarchs at St. Sophia Ukrainian Orthodox Theological Seminary, the hearts of the faithful swelled with reverence and joy on Saturday, February 15, 2025. This day, rich in spiritual meaning, marked both the first day of the Feast of the Meeting of Our Lord and the continued celebration of the Feast of the Three Holy Hierarchs - Saints Basil the Great, Gregory the Theologian, and John Chrysostom. On this blessed occasion, the Ukrainian Orthodox Church of the USA witnessed a profound moment of apostolic succession as Archbishop Daniel, with the blessing of His Eminence Metropolitan Antony, ordained Deacon Maksym Zhuravchuk to the Holy Priesthood.

The Divine Liturgy, celebrated by Archbishop Daniel in concelebration with the seminary faculty and local clergy from New York, New Jersey, and Pennsylvania, was a testimony to the unity and continuity of the Church. Faithful parishioners, seminarians, and friends of St. Sophia Seminary gathered in the chapel, their prayers and hymns lifting up the sacred space with heavenly harmony.

As Archbishop Daniel entered the temple, seminarians Marian Koval and Mykhailo Stasiv welcomed him, calling upon him to remember in his prayers the faculty, student body, and faithful who had come to witness this solemn event. Their voices resonated with the deep understanding that this ordination was not merely a ceremonial rite, but a fulfillment of Christ's call to serve His flock with love and sacrifice.

Following the chanting of the Gospel, the faithful listened attentively as Protopresbyter Stephen Hutnick delivered a sermon filled with words of encouragement and profound spiritual guidance. Addressing the soon-to-be-ordained Father Maksym, he spoke of the sacred responsibility of the priesthood, emphasizing that to stand before the altar of Christ is to embrace a life of self-offering and self-sacrifice.

"A priest is called not to serve himself, but to lay down his life for his flock, just as Christ gave Himself for the salvation of all. The vineyard of the Lord requires laborers who are willing to serve with humility, love, and unwavering dedication."

These words resonated deeply in the heart of Deacon Maksym, who stood before the congregation, prepared to take the next step in his spiritual journey.

Then came the most sacred moment - the ordination itself. As Protodeacon Pavlo Vysotskyi intoned the solemn command: "Command! Command! Command, Most Holy Master!", Deacon Maksym stepped forward. With three profound prostrations, he approached the holy altar, guided by the senior clergy of the seminary, circling the altar three times in reverence.

At that moment, as Archbishop Daniel placed his hands upon Deacon Maksym's head, the eternal words of ordination rang forth, invoking the grace of the Holy Spirit to descend upon him:

“The Divine Grace, which always heals that which is infirm and completes that which is lacking, ordains the most devout Deacon Maxym to the Priesthood!”

And in that sacred instant, Deacon Maksym became Father Maksym, joining the ranks of the holy priesthood in the unbroken apostolic tradition of the Eastern Orthodox Church. The mystery of the laying-on of hands, a practice stretching back to Christ’s own disciples, now continued in the Church of Constantinople, the Church of Ukraine, and the Orthodox faithful of the United States.

Newly-ordained Father Maksym Zhuravchyk received from the hands of Archbishop Daniel the precious Body of Christ, holding it in veneration behind the altar - his first moment as a priest entrusted with the sacred mysteries. His hands, now consecrated to serve at the Lord’s Table, trembled with awe as he stood before Christ Himself, offering his life in complete devotion.

The newly-ordained priest then distributed the Holy Eucharist to the faithful gathered in prayer, their eyes glistening with tears of gratitude. Following the Liturgy, Archbishop Daniel, in the presence of Metropolitan Antony, presented Father Maksym with his ordination certificate, marking his entry into the priesthood as a shepherd of Christ’s flock.

With joy radiating from his heart, Father Maksym was given a blessing to bless candles for the faithful, a symbol of the Feast of the Meeting of Our Lord - the light of Christ illuminating the souls of His people. His first priestly blessing, given in humility and love, was a moment of grace for all who had gathered to witness his ordination.

In his address to the gathered faithful, Archbishop Daniel reflected on the sacred duty of the priesthood, reminding everyone that to be a true shepherd is to offer one’s entire being to Christ and His Church:

“To serve in the Lord’s vineyard is to give not only your hands and voice but your very soul. A priest is not called to power or prestige, but to sacrifice, humility, and love—love that mirrors Christ’s love on the Cross. The priest stands at the altar not for himself, but for all, interceding for the salvation of the world.”

These words resonated deeply, especially with Father Maksym, who had spent years preparing for this very calling.

With deep humility, Father Maksym Zhuravchyk offered his heartfelt gratitude - first to Metropolitan Antony for



his blessings, then to the faculty of St. Sophia Seminary for their wisdom and guidance, and to his brother seminarians for their love and support. His voice trembled with emotion as he turned to his beloved wife, Oksana, calling her his pillar of strength and source of love throughout his journey.

One sorrow tinged the joy of the day - his parents and family were unable to be present in the United States for the ordination. Yet, through the livestream provided by the seminary, they watched from afar, their prayers ascending to heaven as their son stepped into the holy priesthood. In a moving moment, Archbishop Daniel addressed them directly, offering words of gratitude for the gift of their son, who had answered God's call with faith and devotion.

Following his words of gratitude to Metropolitan Antony, Father Maksym turned to Archbishop Daniel, his spiritual father and mentor. With a voice filled with emotion, he expressed his deep gratitude for the guidance, support, and paternal care that had shaped his journey from seminarian, to deacon, to priest.

“Your Eminence, you have been a spiritual father to me, leading me with wisdom and love. Without your mentorship, I would not have been able to take this sacred step before the altar. You have guided me with patience, strengthened me in faith, and inspired me to serve with all my heart. I am forever grateful.”

These heartfelt words were met with warmth and joy from the gathered faithful, who knew well the deep spiritual bond between Archbishop Daniel and the newly ordained priest.

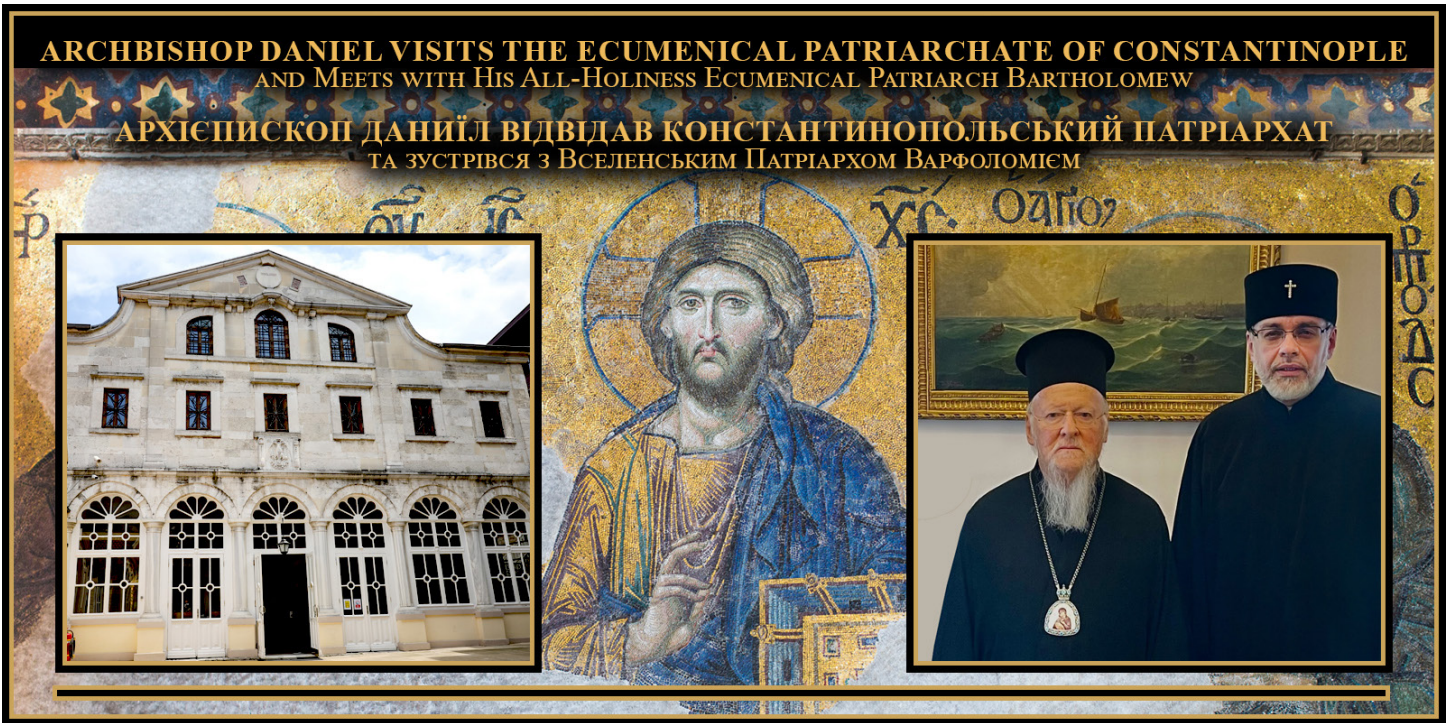
Following the Divine Liturgy, the community gathered for a festive luncheon, prepared by the seminary's chef Anna Krykh, with the assistance of Oksana Zhuravchyk and the ladies of the local Orthodox community. Laughter and fellowship filled the seminary halls as the faithful rejoiced in the gift of a new priest among them.

The celebration concluded with the resounding proclamation: **“God grant you many years!”**

As he embarks on his sacred journey, Father Maksym Zhuravchyk carries with him the prayers, love, and support of his spiritual family. He steps forward not in his own strength, but in the strength of Christ, as a shepherd who will lead with every fiber of his existence—serving, teaching, and loving the flock entrusted to him by our Lord Jesus Christ.

Photos by Subdeacon Mykola Stefanyk





With a blessing and on behalf of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA, Archbishop Daniel, President of the Consistory of the UOC of the USA, traveled to the Ecumenical Patriarchate of Constantinople. This official visit served as an opportunity to strengthen the spiritual and fraternal ties between the Mother Church of Constantinople and the Ukrainian Orthodox Church of the USA while discussing key ecclesiastical and humanitarian initiatives.

The Ecumenical Patriarchate has long been the spiritual beacon of global Orthodoxy, a place where history, tradition, and faith intertwine to guide the Church in its mission to spread the Gospel and minister to the faithful. The Ukrainian Orthodox Church of the USA, maintains a direct and sacred connection to this apostolic heritage, preserving its unwavering dedication to the Orthodox Christian faith. The people of Ukraine and its worldwide diaspora have looked to Constantinople as their Mother Church, especially in times of trial and tribulation.

During his time at the Phanar, Archbishop Daniel was received with great warmth by His All-Holiness Ecumenical Patriarch Bartholomew, the spiritual father of global Orthodoxy. The two hierarchs, in the presence of His Eminence Elder Metropolitan Emmanual of Chalcedon, engaged in meaningful discussions regarding the ongoing humanitarian and ecclesiastical projects of the UOC of the USA, particularly as they relate to Ukraine and the broader Ukrainian diaspora across North and South America, Western Europe, and Australia.

One of the central topics of discussion was the continuing humanitarian outreach of the UOC of the USA in Ukraine, particularly in response to the ongoing war and suffering faced by millions of Ukrainians. The Ukrainian Orthodox Church of the USA has been a steadfast provider of aid, offering critical material and spiritual support to those affected by the war. This work is carried out through partnerships with Orthodox and humanitarian organizations, ensuring that medical supplies, food, housing assistance, and spiritual guidance reach those in dire need.

Archbishop Daniel and His All-Holiness also discussed the significance of the recent federal academic accreditation of St. Sophia Ukrainian Orthodox Theological Seminary, a major milestone for theological education in the diaspora. The accreditation serves as a testament to the Church's commitment to fostering the intellectual and spiritual formation of future Orthodox clergy and lay leaders. This achievement ensures that the seminary continues to uphold the highest academic and theological standards, preparing students for a life of ministry and service.

Additionally, the conversation touched upon the broader ministry of the UOC of the USA, including its efforts in pastoral care, missionary work, youth and family ministry, and inter-Orthodox cooperation. The Ukrainian Orthodox Church of the USA remains actively engaged in spiritual and social ministry in various regions, ensuring that Orthodox communities around the world remain connected to the faith and heritage that have sustained them for centuries.

A particularly moving moment during the meeting was Archbishop Daniel's expression of gratitude to His All-Holiness for entrusting him with the honor of serving as the Patriarchal Representative at the enthronement of Metropolitan Sevastianos of Atlanta. This appointment symbolized the continued collaboration between the Ecumenical Patriarchate and the Ukrainian Orthodox Church, reaffirming the bond of unity that transcends national borders.

Moreover, the Archbishop conveyed the profound joy experienced by the faithful of the UOC of the USA during the recent visit of His Beatitude Metropolitan Epifaniy of Kyiv and All Ukraine to the United States. His Beatitude's participation in the Solemn Eucharistic Liturgy with Archbishop Daniel, the clergy, and the faithful of the Church was a moment of deep spiritual significance, strengthening the unity between the Orthodox Church of Ukraine, the Ukrainian Orthodox Church of the USA, and the broader Orthodox world. The presence of His Beatitude at St. Andrew the First-Called Apostle Ukrainian Orthodox Cathedral in Silver Spring, MD was a moment of spiritual renewal, reminding all in attendance of the unbreakable apostolic connection that unites us in faith.

The visit of Archbishop Daniel to the Ecumenical Patriarchate of Constantinople was more than just an administrative meeting - it was a reaffirmation of the sacred mission of the Church to preach the Gospel, serve the suffering, and unite the faithful under the banner of Christ's love. His discussions with His All-Holiness Ecumenical Patriarch Bartholomew underscored the

shared commitment of both the Mother Church of Constantinople and the Ukrainian Orthodox Church of the USA to promoting peace, healing, and spiritual nourishment for the faithful in Ukraine and the diaspora.

As he departed from the Phanar, Archbishop Daniel reflected on the significance of the moment, stating: "Our spiritual bond with the Ecumenical Patriarchate is a testament to the apostolic heritage we have inherited and the sacred responsibility we carry. The work of the Church, whether in Ukraine, the United States, or beyond, is to bring light where there is darkness, hope where there is despair, and unity where there is division. This mission is a calling for all Orthodox Christians, and we continue it with faith, courage, and love."

With this spirit of renewed commitment, the Ukrainian Orthodox Church of the USA remains dedicated to fulfilling its role as a vital link between the Mother Church and the Ukrainian faithful worldwide. Under the guidance of His Eminence Metropolitan Antony and Archbishop Daniel, the Church will continue its ecclesiastical, theological, and humanitarian mission, carrying forward the light of Christ in an ever-challenging world.

May the work of the Church be blessed and strengthened, and may the sacred connection between Constantinople, Kyiv, and the Ukrainian Orthodox diaspora continue to flourish for generations to come.

*“Just as the thought of fire does not warm the body,
so faith without love does not actualize the light of
spiritual knowledge in the soul.*

*Just as the light of the sun attracts a healthy eye, so
through love knowledge of God naturally draws to itself
the pure intellect.”*

+ St. Maximos the Confessor, Four Hundred Texts on Love 1.31-32

UKRAINIAN ORTHODOX CHURCH OF THE USA

HONORED TO WELCOME HIS BEATITUDE METROPOLITAN EPIFANIY OF KYIV AND ALL UKRAINE

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

З РАДІСТЮ ВІТАЄ БЛАЖЕННІШОГО МИТРОПОЛИТА ЕПІФАНІЯ - ПРЯДСТОЯТЕЛЯ ПРАВОСЛАВНОЇ ЦЕРКВИ УКРАЇНИ



A moment of profound spiritual unity and historic significance unfolded in the heart of the Ukrainian Orthodox Church of the USA (UOC-USA) as His Beatitude Metropolitan Epiphaniy of Kyiv and All Ukraine, Primate of the Orthodox Church of Ukraine (OCU), was warmly welcomed to the Metropolitan Cathedral - St. Andrew Ukrainian Orthodox Cathedral in Silver Spring, Maryland (Washington, D.C. Metropolitan Area) on Sunday – February 9, 2025.

This sacred occasion, filled with prayer, thanksgiving, and fraternal love, marked an unprecedented milestone in the deepening relationship between the Orthodox Church of Ukraine and the Ukrainian Orthodox Church of the USA. The faithful, clergy, and dignitaries gathered from across Maryland, Virginia, New Jersey, Road Island, New York and the District of Columbia to participate in this historic liturgical celebration, united in faith and mission as the Body of Christ.

The visit of His Beatitude Metropolitan Epiphaniy was met with great joy and reverence as he entered the doors of St. Andrew's Cathedral. He was solemnly escorted by His Eminence Archbishop Daniel, President of the Consistory of the UOC-USA, alongside His Eminence Metropolitan Yevstraty of Bila Tserkva of the Orthodox Church of Ukraine. At the entrance of the cathedral, they were greeted with traditional Ukrainian hospitality - the children of the parish presented flowers, and Dr. Tamara Woroby, President of the Parish Board of Administration, welcomed Metropolitan Epiphaniy with the symbolic offering of bread and salt, a gesture deeply rooted in Ukrainian tradition.

Also among the honored guests was Her Excellency Oksana Markarova, Ambassador of Ukraine to the United States, who sought the Metropolitan's blessing, emphasizing the spiritual and moral significance of this visit, especially amidst Ukraine's ongoing struggle for sovereignty and peace.

The sacred celebration of the Divine Liturgy was led by Metropolitan Epiphaniy, assisted by Archbishop Daniel and the gathered clergy. The cathedral choir, with angelic voices, filled the temple with hymns, while deacons and subdeacons, including seminarians of St. Sophia Ukrainian Orthodox Theological Seminary, reverently served in the altar.

The Gospel reading for the day - the Parable of the Pharisee and the Publican - set the tone for Metropolitan Evstraty's homily. He emphasized the importance of humility, repentance, and true faith, reflecting on the responsibility of all Orthodox Christians to remain steadfast in love and service, especially during this time of war and suffering in Ukraine.

The Holy Eucharist, the very center of Orthodox Christian life, was received by nearly 150 faithful, a testament to the spiritual hunger and devotion of the Ukrainian-American Orthodox community.

Following the Liturgy, Metropolitan Epiphaniy addressed the gathered faithful, expressing his deep gratitude for the unwavering support of the Ukrainian Orthodox Church of the USA toward Ukraine's humanitarian and spiritual needs. He specifically noted

the charitable work undertaken by the UOC-USA through medical aid, financial assistance, and refugee support, all of which serve as tangible expressions of Christian love and unity.

In response, Archbishop Daniel, representing Metropolitan Antony, the spiritual father of the UOC-USA and Diaspora, underscored the historic importance of this visit, calling it a “breath of unity” between two lungs - the Orthodox Church of Ukraine and the Ukrainian Orthodox Church of the USA - working together in one Spirit to serve the people of Ukraine.

Metropolitan Antony, unable to attend due to illness, sent a heartfelt letter in which he reaffirmed the commitment of the UOC-USA to stand alongside the Orthodox Church of Ukraine. He reflected on the 107-year legacy of the UOC-USA, a church that has never wavered in its mission to preserve Ukrainian Orthodox faith and identity in the diaspora.

To commemorate this monumental occasion, Metropolitan Epiphaniy presented Metropolitan Antony with the Medal of St. Andrew the First-Called, a symbol of gratitude for his leadership and unwavering support of Ukraine’s Church and people.

Likewise, Archbishop Daniel was awarded the Medal of Holy Archangel Michael for his extensive humanitarian efforts, and Very Rev. Fr. Volodymyr Steliac, pastor of the Cathedral, received the Order of St. Nicholas the Wonderworker for his leadership in parish-level charity initiatives.

A particularly touching moment came when Fr. Volodymyr’s wife, Pani Matka Marta Steliac, was awarded the Medal of St. Olga the Great for her dedicated work in charitable ministry. This recognition highlighted the essential role of families in sustaining the life of the Church.

Additionally, Archbishop Daniel presented Metropolitan Epiphaniy with a replica of the ecclesiastical Panagia and Cross of the first Metropolitan of the UOC-USA, Metropolitan John (Theodorovich), symbolizing the spiritual and historical unity between the two churches.

Following the liturgical celebration, a grand banquet was held in the parish hall, attended by over 350 faithful, clergy, and distinguished guests. Among those present was Metropolitan Borys Gudziak of the Ukrainian Greek



Catholic Church, former First Lady of Ukraine Kateryna Yushchenko, and Ambassador of Ukraine to the United States of America Her Excellency Oksana Markarova. A spirit of joy and fraternity filled the air as guests raised their voices in “Mnohaya Lita” (God Grant You Many Years) for Metropolitan Epiphaniy, Metropolitan Evstratiy, Archbishop Daniel, and all who labor in the vineyard of the Lord.



A special highlight of the evening was the performance by the renowned Ukrainian singer Oksana Bilozir, whose songs have touched the hearts of generations of Ukrainians. Her music, steeped in faith, hope, and patriotism, served as a reminder of the cultural and spiritual strength that unites Ukrainians worldwide.



This historic visit of Metropolitan Epiphaniy to the Ukrainian Orthodox Church of the USA stands as a powerful testimony to the resilience, faith, and unity of the Ukrainian Orthodox people. It is a moment that transcends time, carrying profound spiritual, historical, and national significance.

As Ukraine continues its fight for freedom and justice, the bond between the Orthodox Church of Ukraine and the Ukrainian Orthodox Church of the USA becomes an even greater beacon of hope. Through shared prayer, sacramental unity, and unwavering charity, both churches stand firm as witnesses of Christ’s love, bearing one another’s burdens and carrying forth the mission of the Gospel.



The words of His Beatitude Metropolitan Epiphaniy resound as a call to action for all faithful: “Our unity in Christ is our strength. In these difficult times, we are called not only to pray but to serve, to love, and to stand as one Body in defense of truth, righteousness, and the dignity of every human being. Let us remain steadfast in faith, hope, and love—for our Church, for our people, and for Ukraine!”



May this historic visit be a renewal of strength, inspiration, and unwavering faith for all Orthodox Christians, as together we continue to proclaim: “GOD IS WITH US! UKRAINE WILL PREVAIL! CHRIST IS RISEN!”

Photos by Subdeacon Mykola Stefanyk



10 Лютого 2025

американський народи.

Блаженніший Митрополит Київський і всієї України Епіфаній 9 лютого 2025 року на запрошення Високопреосвященного Митрополита Антонія, Першоієрарха УПЦ в США, та настоятеля громади протоієрея Володимира Штеляка очолив Божественну літургію в Андріївському кафедральному соборі Української Православної Церкви в США (під омофором Вселенського Патріархату) в Сілвер-Спринг, штат Меріленд, в околиці столиці США м. Вашингтон.

Предстоятелю автокефальної Української Православної Церкви співслужили архієпископ Західної єпархії Української Православної Церкви США Даниїл, митрополит Білоцерківський Євстратій та місцеве духовенство.

За богослужінням молилися митрополит Філадельфійський УГКЦ владика Борис Гудзяк зі священниками, Надзвичайний і Повноважний Посол України в США Оксана Маркарова, експерша леді України Катерина Ющенко, Народна артистка України Оксана Білозір, численні парафіяни храму та гості, які прибули на урочистість.

Під час відправи Блаженніший владика возніс особливу молитву до Господа в час, коли Батьківщина в небезпеці. Також лунали молитовні прохання за воїнів, які захищають Україну, за український та

Після богослужіння Предстоятель ПЦУ звернувся до присутніх зі словом привітання, настанов і подяки.

На завершення, як вияв пошани за благодійну гуманітарну працю, велику допомогу, яка була надана і продовжує надаватися від УПЦ США потребуючим в Україні, Блаженніший Митрополит Київський і всієї України Епіфаній відзначив митрополита Антонія – Орденом святого апостола Андрія Першоозваного, архієпископа Даниїла – Орденом Архістратиґа Михаїла, настоятеля Андріївського собору протоієрея Володимира Штеляка – Орденом святителя Миколая, його дружину, яка є активною організаторкою численних подій та проєктів парафіяльного життя Марту Штеляк – Орденом св. княгині Ольги. Також нагородами були відзначені християнська волонтерська мережа Orphan Grain Train, громади храму St. John of Norwood та St Andrew Lutheran Church.

За словами владика Даниїла протягом останніх років серед іншого громади УПЦ США надали допомогу в придбанні понад 200 автомобілів швидкої допомоги, 100 з яких були передані за призначенням через Київську Митрополію ПЦУ, а загальна оцінка допомоги, зібраної від УПЦ США і переданої для потреб в Україні за різними проєктами, становить близько 30 мільйонів доларів.

Після урочистого богослужіння парафіяни Андріївського кафедрального собору організували прийняття на честь приїзду високого гостя, під час якого привітали Його Блаженство з 6-ю річницею інтронізації та Днем народження, які Предстоятель Православної Церкви України відзначив 3 лютого. В час прийняття Митрополит Епіфаній вручив медалі «За жертвність і любов до України» та «Хрест Свободи» більш ніж тридцятьом активним парафіянам і благодійникам. Наприкінці своїм музичним виступом громаду надихнула Народна артистка України Оксана Білозір.



Далі візит Предстоятеля автокефальної Української Православної Церкви до США продовжиться в Нью-Йорку.

Андріївський кафедральний собор Української Православної Церкви США (під омофором Вселенського Патріархату) в Сілвер-Спринг, штат Меріленд є особливим місцем, яке гуртує українців, що живуть у Вашингтоні та околицях. Храм названий на честь основоположника Української Православної Церкви святого апостола Андрія Першоозванного, який першим проповідував Слово Боже в українських землях.



Українська парафія була заснована у Вашингтоні в 1949 році 65-ма сім'ями біженців з підрадянської України, які спочатку збиралися в орендованих будівлях, поки не придбали та відремонтували будівлю на 16-ій вулиці. Проте вже в 1987 році за проєкт М. Німцева силами громади було зведено собор у стилі козацького бароко в Сілвер-Спринг, штат Меріленд. Освячення храму очолив Митрополит Мстислав (Скрипник), згодом перший Патріарх відродженої УАПЦ, 24 квітня 1988 року, присвятивши цю подію 1000-літтю Хрещення України-Руси.



В часі російської війни проти України громада собору стала однією з найбільш активних православних спільнот в діаспорі, збираючи і передаючи через Київську Митрополію ПЦУ значну матеріальну допомогу та фінансуючи різні проєкти з підтримки постраждалих від агресії та інших потребуючих.

*Пресслужба Київської Митрополії
Української Православної Церкви (ПЦУ)*

Фото – іподиякон Микола Стефанік (УПЦ США)





On Monday, February 10, 2025, in the presence of His Eminence Archbishop Elpidophoros of America, the Archons of the Ecumenical Patriarchate (AEP) hosted a special reception and dinner in honor of His Beatitude Metropolitan Epiphaniy of Kyiv and All Ukraine. This gathering, held at Gallagher’s Steakhouse in New York City, was a key moment in Metropolitan Epiphaniy’s Archpastoral Visit to the United States and served as a tribute to his courageous leadership and the perseverance of the Ukrainian people during these difficult times.

Among the distinguished guests was His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA, who was joined by Very Rev. Fr. Vasyl Pasakas, Executive Assistant to the Council of Bishops of the UOC of the USA. Though unable to participate in the recent liturgical celebration in Washington, DC, Metropolitan Antony was present in New York City to engage in vital discussions regarding ecclesiastical unity in Ukraine and the diaspora with Metropolitan Epiphaniy, as well as to offer his fraternal support and prayers.

The event brought together Orthodox Christian leaders, clergy, and faithful to celebrate the growing strength and unity of the Orthodox Church of Ukraine (OCU) and to reaffirm the unwavering support of the Ecumenical Patriarchate for the Ukrainian Church and nation.

Dr. Anthony J. Limberakis, National Commander of the AEP, provided historical context, recalling that the Christian faith was first brought to Kyiv through the mission of Saints Cyril and Methodios, sent by

the Ecumenical Patriarchate of Constantinople. He underscored that the Holy Faith was given by Constantinople to Kyiv and, in turn, by Kyiv to Moscow, making Moscow’s continued treatment of Ukraine as a subordinate entity both historically inaccurate and theologically unfounded.

Dr. Limberakis also pointed out that Moscow’s historical quest to usurp Constantinople’s role as the spiritual center of Orthodoxy had led to the appropriation of the double-headed eagle, originally the symbol of the Ecumenical Patriarchate. He explained that while the Archons of the Ecumenical Patriarchate honor the symbol as a representation of their mission to protect and defend the Mother Church, Moscow has attempted to falsely claim this status, in an effort to undermine the Ecumenical Patriarchate’s canonical authority and global leadership.

During the evening, Metropolitan Antony held a meeting with Metropolitan Epiphaniy and extended greetings from the Ukrainian Orthodox Church of the USA and the entire Ukrainian Orthodox diaspora, expressing gratitude for Metropolitan Epiphaniy’s leadership and spiritual guidance.

Metropolitan Antony stated: “On this blessed day, we welcome you, Your Beatitude, as the Primate of the Orthodox Church of Ukraine, with profound joy and spiritual awe. Your first official visit to the faithful of the Ukrainian Orthodox Church in the USA is a historic moment of unity, prayer, and service before the Throne of the Lord.

We give thanks to the Almighty for the opportunity to pray together for peace, for Ukraine, for our people, for our Holy Church, and for the entire world. Our Eucharistic communion is a visible sign of our spiritual brotherhood—an unbreakable bond in Christ that unites our Churches, both here in the United States and in our beloved homeland of Ukraine.

For more than 107 years, the Ukrainian Orthodox Church of the USA has served as a spiritual home for generations of Ukrainian faithful, preserving the faith of our ancestors, raising children in Orthodox tradition, and building vibrant communities of worship. In the darkest years of communist persecution, our prayers never ceased for the Church in Ukraine. We rejoiced at the revival of Ukrainian Orthodoxy and the granting of Autocephaly to the Orthodox Church of Ukraine, a historic moment in which we saw the restoration of canonical truth.

Today, we stand alongside the Orthodox Church of Ukraine as we face new challenges: a brutal war, suffering, and genocide against the Ukrainian people. But we know that in Christ, we find the strength to overcome all trials. The UOC of the USA remains steadfast in its mission to support Ukraine's Church and people, offering spiritual, humanitarian, and material aid. Together, we provide medical supplies, ambulances, generators, food, and resources for military hospitals and war-affected communities.

Your Beatitude, we pray for you, asking the Lord to grant you wisdom and strength to shepherd the faithful of Ukraine through these challenging times. We assure you of our unwavering prayers and brotherly support as you continue leading the Church in Ukraine toward unity, strength, and the light of Christ's Truth.

May God bless our work together, bring peace to Ukraine, and strengthen the Orthodox Church in our homeland and throughout the world.

As a sign of gratitude and fraternal unity, Metropolitan Epiphaniy presented Metropolitan Antony with the Medal of St. Andrew the First-Called, honoring his leadership and unwavering support of the Orthodox Church of Ukraine and the Ukrainian people. This distinguished award recognizes Metropolitan Antony's steadfast commitment to the growth and spiritual prosperity of Ukrainian Orthodoxy worldwide.

The evening continued with remarks from Archbishop Elpidophoros, who reaffirmed the Mother Church of Constantinople's steadfast support for the Orthodox

Church of Ukraine. He reminded attendees that Metropolitan Epiphaniy had been honored with the Athenagoras Human Rights Award in recognition of his role as a leader and peacemaker during the war.

Dr. Limberakis noted that His All-Holiness Ecumenical Patriarch Bartholomew had bestowed the title of "His Beatitude" (Μακαριώτατος) upon Metropolitan Epiphaniy, a title reflecting the Beatitudes spoken by Christ: "Blessed are the peacemakers" and "Blessed are those who are persecuted for the sake of righteousness." He emphasized that Metropolitan Epiphaniy's leadership embodies these virtues, particularly in this time of war.

Metropolitan Epiphaniy himself spoke movingly about the ongoing war in Ukraine, calling upon all Orthodox Christians to pray for peace and continue supporting humanitarian efforts. He reaffirmed that Ukraine would prevail, strengthened by the support of the global Orthodox Church and the democratic world.

The evening concluded with a renewed sense of unity and purpose. The Orthodox Church of Ukraine, the Ukrainian Orthodox Church of the USA, and the Ecumenical Patriarchate remain bound by faith, history, and mission. As Metropolitan Epiphaniy noted, the Autocephalous Ukrainian Orthodox Church has become a cornerstone of the Ukrainian nation, offering spiritual resilience in its struggle for survival and justice.

Metropolitan Antony's presence at this gathering affirmed the unbreakable bond between the Ukrainian Orthodox faithful in the diaspora and their spiritual homeland. The Ukrainian Orthodox Church of the USA continues its commitment to serving both Ukraine and the faithful abroad, ensuring that the light of Christ's Truth shines brightly for generations to come.

May the Lord grant peace to Ukraine, strength to its Church, and unity to all Orthodox faithful.

Photos by Fr. Vasyl Pasakas





A MISSION OF LOVE AND MERCY:
The Ukrainian Orthodox Church of the USA's
Humanitarian Effort in Eastern Ukraine

МІСІЯ ЛЮБОВІ ТА МИЛОСЕРДЯ:
гуманітарне служіння Української
Православної Церкви США на сході України

The sacred mission of the Church has always been to bring light into the darkest moments of human suffering, to offer love where there is despair, and to heal the wounds of those afflicted by war, poverty, and displacement. This mission, commissioned by the Holy Apostles and our Lord Himself, continues today through the selfless acts of those who serve in His name.

The Ukrainian Orthodox Church of the USA, in collaboration with dedicated clergy and faithful, remains steadfast in its commitment to aiding the suffering people of Ukraine. Through the tireless efforts of Very Reverend Fr. Constantine Kuznetsov and his wife Natalia, the love of Christ is being brought to those in dire need. Their journey to Kharkiv, a city on the eastern frontlines, is a testament to the unwavering spirit of the Church - a spirit that does not turn away from suffering but embraces it with compassion.

As Kharkiv and its surrounding towns and villages endure relentless bombardment by the ruthless Russian military, thousands have been forced from their homes, seeking refuge with little more than the clothes on their backs. Many have lost everything - loved ones, shelter, and even the means to obtain basic necessities like food and medication. The Church, through the generosity of faithful donors, has been able to deliver and distribute financial aid, food, and essential supplies to these struggling families.

For many, the only refuge they find is within the walls of the local parishes of the Orthodox Church of Ukraine. These sacred places have become beacons of hope,

where the suffering receive not only material assistance but also spiritual support - prayers, encouragement, and the reassurance that they are not forgotten.

“The war has taken everything from these people,” shares Fr. Constantine. “Yet, when we bring them food and aid, what they express most is gratitude - not just for what we bring, but for the fact that we have not abandoned them. They see Christ in the love that is shared, and that is what sustains them.”



His Eminence, Archbishop Daniel, together with the faithful of the Ukrainian Orthodox Church of the USA, has continued to lift these suffering souls in prayer, urging the world to recognize the sanctity of every human life. "The suffering of the innocent must never be ignored," he stated in a recent message. "As Christians, we are called not only to witness the pain of others but to act in love and compassion, just as our Lord did."

The destruction, the pain, the tears, and the fear - these are the daily realities of those who have survived the horrors of war. As Fr. Constantine and his team travel through these devastated areas, they see firsthand the human toll of this tragedy. Yet, amid the rubble and despair, they also witness something remarkable: faith that endures, prayers that never cease, and a hope that remains unshaken.

Fr. Constantine, despite the dangers, continues to travel in his car to reach those on the streets - those who have lost their homes and have nowhere to turn. His mission, and that of the Church, is to lighten the burden of these suffering souls, not only with material aid but also through prayer, encouragement, and acts of kindness.

Every contribution matters. Every act of generosity brings hope. Whether it is through financial donations, sending medical supplies, or offering prayers, you can be a part of this sacred mission.

As you witness the faces of the refugees, see in them the suffering face of Christ Himself. Let your heart be moved, and let your love be active. Support the humanitarian mission of the Ukrainian Orthodox Church of the USA. Offer of yourself, and let your generosity be a beacon of light to those in darkness.

May the Lord, Who is the Giver of all good things, bless and multiply our offerings, bringing peace to those who suffer and an end to this war. Amen.

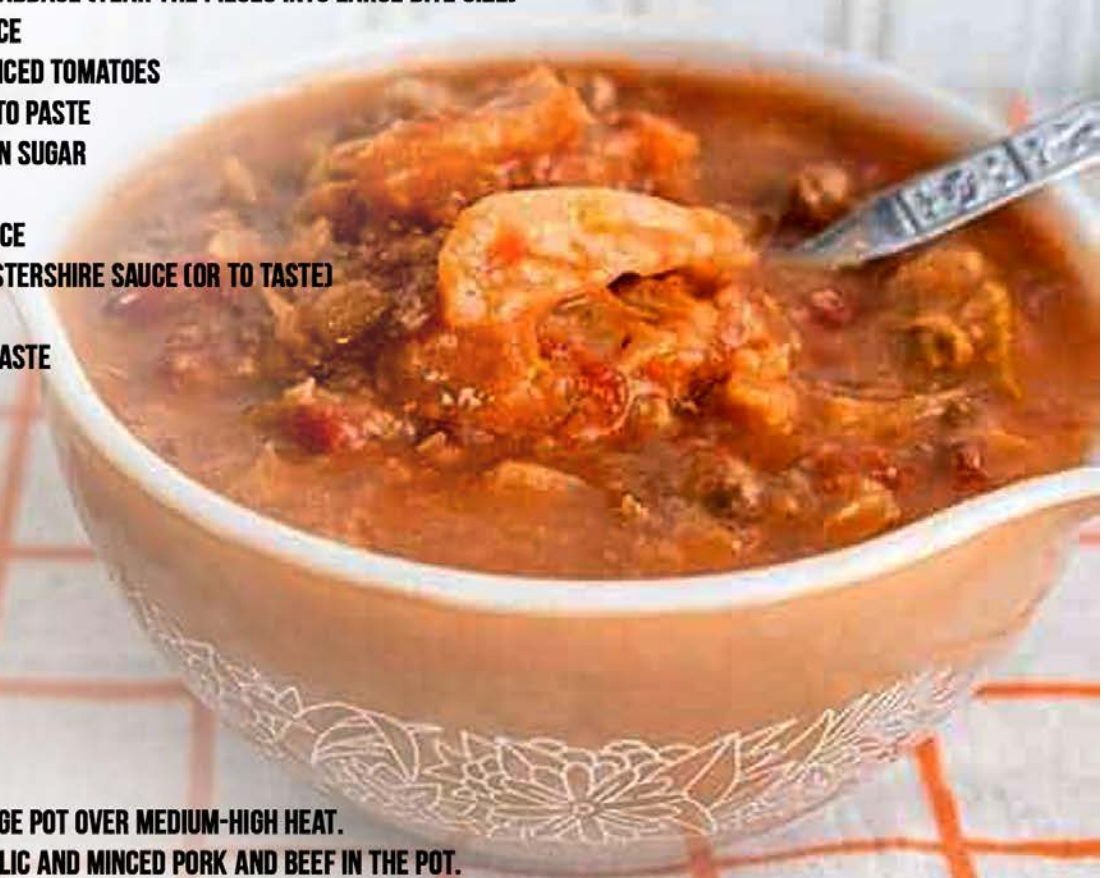
Photos by Fr. Constantine Kuznetsov



CABBAGE ROLL SOUP

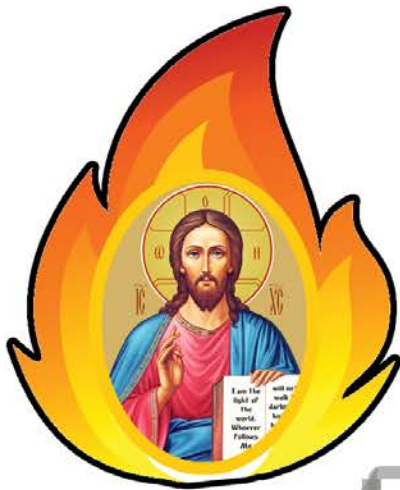
INGREDIENTS

- 1 TABLESPOON OIL
- 1 POUND LEAN GROUND BEEF
- 1 CUP CHOPPED YELLOW ONION (~ 1 MEDIUM ONION)
- 6 CLOVES OF MINCED GARLIC
- 1/2 POUND LEAN GROUND PORK
- 6-7 CUPS OF PACKED CABBAGE (TEAR THE PIECES INTO LARGE BITE SIZE)
- 3/4 CUP UNCOOKED RICE
- 1 28-OUNCES CAN OF DICED TOMATOES
- 2 TABLESPOONS TOMATO PASTE
- 2 TABLESPOONS BROWN SUGAR
- 4 CUPS BEEF BROTH
- 1 1/2 CUPS TOMATO JUICE
- 1 TABLESPOON WORCESTERSHIRE SAUCE (OR TO TASTE)
- 2 LEAVES BAY
- SALT AND PEPPER TO TASTE



INSTRUCTIONS

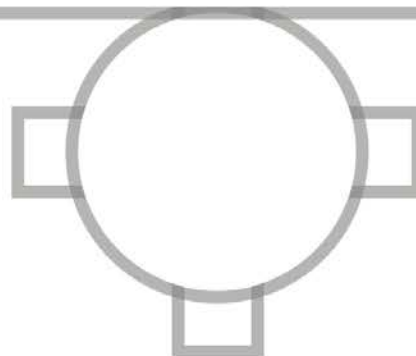
- HEAT THE OIL IN A LARGE POT OVER MEDIUM-HIGH HEAT.
- PLACE THE ONION, GARLIC AND MINCED PORK AND BEEF IN THE POT.
- COOK AND STIR UNTIL BROWNED AND CRUMBLY, ABOUT 5 TO 7 MINUTES.
- DRAIN THE GREASE AND RETURN TO THE STOVE.
- ADD CHOPPED CABBAGE, FRY FOR 3-4 MINUTES THEN ADD ALL THE OTHER INGREDIENTS TO THE MIXTURE.
- ALLOW THE SOUP TO COME TO A BOIL, THEN TURN THE HEAT DOWN TO LOW AND PLACE A LID ON THE POT.
- SIMMER FOR 20-25 MINUTES UNTIL THE RICE IS COOKED AND THE CABBAGE IS SOFTENED.
- REMOVE THE BAY LEAVES.
- SERVE!
- TO RE-HEAT ANY LEFTOVERS YOU MAY WANT TO ADD ADDITIONAL BEEF BROTH TO THIN OUT THE CONSISTENCY, IT CAN THICKEN UP ONCE IN THE REFRIGERATOR.



DIRECTIONS: CUT OUT THE FLAMES AND CANDLE. FOLD THE FLAPS. ROLL AND GLUE TO MAKE A CYLINDER. DRAW OR PASTE A PICTURE OF YOURSELF OF THE BLANK FLAME (AS YOU REFLECT THE LIGHT OF CHRIST).



“You are the light of the world... your light must shine before others that they may see your good deeds and glorify your heavenly father.” Mt 5:14-16



SERVING THE LORD WITH GLADNESS: UNITED IN FAITH,
DEDICATED TO HIS CALL

24TH REGULAR SOBOR



24ий ЗВИЧАЙНИЙ СОБОР

СЛУЖИМО ГОСПОДУ З РАДІСТЮ: ОБ'ЄДНАНІ У ВІРІ
ТА ВІДДАНІ ЙОГО ПОКЛИКАННЮ

**SAVE
THE
DATE**

*Занотуйте
дату!*

**16-19
October
Жовтня
2025**

By the Grace of God
the Ukraine Orthodox Church of the USA
will gather for the

XXIV SOBOR
of the Church

Ласкою Божою повнота
Української Православної Церкви США збереться на

XXIV СОБОР
Церкви



Ukrainian Orthodox League of the USA
Dedicate to our Church · Devoted to its Youth

2025 Ohio/WPa Pan-Orthodox Retreat

The Language of Orthodoxy

Scripture & Verse

Experiencing Great Lent through the Prophets,
Psalmist, Saints and the Gospels

SAT., MARCH 15, 2025, 9:00 am - 3:30 pm

MARK YOUR CALENDAR

SAINT SOPHIA SEMINARY

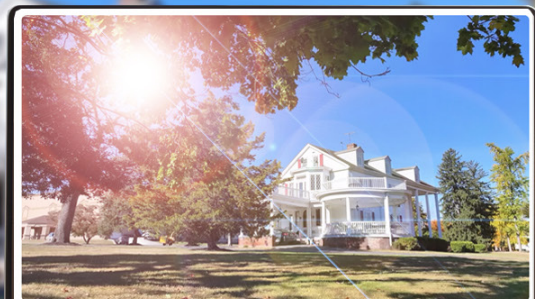
—where tradition meets inspiration.

СЕМІНАРІЯ СВЯТОЇ СОФІЇ

*—де традиція зустрічається
з натхненням.*



YouTube



Saint Sophia Seminary - where tradition meets inspiration: www.stsuoats.edu

UOC of USA Orthodox Daily Planner/Calendar for 2025

Календар-записник на кожний день року із
вказівками про свята і читання на кожний день

ORDER YOURS TODAY!

ЗАМОВЛЯЙТЕ СЬОГОДНІ!



- Saints, Daily Readings, Paschalion
- Directory of parishes
- Directory of clergy with photos
- List of Names of Saints in English and Ukrainian
- and much, much more...



BAPTISMS:

Andrushko, Anna baptized and chrismated on June 13, 2024 in St. John the Baptist Church, Portland, OR. Child of Oleg Andrushko and Mariya Andrushko. Sponsor: Olha Ostap. Celebrated by Rev. Volodymyr Yavorskyi.

Bartoloni, Zoya baptized and chrismated on December 15, 2024 in St. John the Baptist Church, Portland, OR. Child of Matthew Bartoloni and Yulya Toporochan. Sponsors: and Yuliya Zakharchenko. Celebrated by Rev. Volodymyr Yavorskyi.

Bartoloni, Aua baptized and chrismated on December 15, 2024 in St. John the Baptist Church, Portland, OR. Child of Matthew Bartoloni and Yulya Toporochan. Sponsor: Darya Foerster. Celebrated by Rev. Volodymyr Yavorskyi.

Buchok, Elizabeth baptized and chrismated on November 12, 2024 in St. John the Baptist Church, Portland, OR. Child of Ihor Buchok and Anastasiia Vanziak. Sponsors: Roman Fanta and Kateryna Fanta. Celebrated by Rev. Volodymyr Yavorskyi.

Burlaka, Mia Maria baptized and chrismated on November 30, 2024 in St. John the Baptist Church, Portland, OR. Child of Pavlo Burlaka and Yulia Fisyak. Sponsors: Oleh Yavir and Oksana Yavir. Celebrated by Rev. Volodymyr Yavorskyi.

Castano, Jason baptized and chrismated on January 5, 2025 in St. Sophia Church, Bayonne, NJ. Child of Luis Carlos Castano and Martha A. Romero. Sponsors: Marcel Lazariciu and Adriana Lazariciu. Celebrated by V. Rev. Myroslav Schirta.

Choban, Alexandraa baptized and chrismated on January 11, 2025 in Holy Trinity Mission Church, Sacramento, CA. Child of Vadym Choban and Alina Hlobak. Sponsors: Ivan Strilak, Volodymyr Choban, Dima Choban, Roman Strilak, Vladyslav Danyk. Celebrated by V. Rev. Myroslav Turchak.

Dayton, Mila Elizabrth baptized and chrismated on June 30, 2024 in St. John the Baptist Church, Portland, OR. Child of Travis Dayton and Irene Dayton. Sponsors: Andrey Cooney-Voloshina and Julia Dayton. Celebrated by Rev. Volodymyr Yavorskyi.

Dudarenko, Noah baptized and chrismated on November 23, 2024 in St. John the Baptist Church, Portland, OR. Child of Dmytro Dudarenko and Victoriya Hrynko. Sponsors: Oleh Taratula and Tatiana Ievdokymova. Celebrated by Rev. Volodymyr Yavorskyi.

Dutko, Elizaveta baptized and chrismated on July 20, 2024 in Sts. Peter and Paul Church, Palos Park, IL. Child of Oleh Dutko and Yelena Fedorchenko. Sponsors: Vasyl Shudravyi/Nazar Ohera and Nadiia Pryimak/Liilia Sysak. Celebrated by V. Rev. Vasyl Sendeha.

Felice, Patrick Michael baptized and chrismated on August 27, 2023 in Holy Ghost Church, Slickville, PA. Child of Patrick Felice and Melanie Rose Felice. Sponsors: Michael Andre Ridilla/Peter Charles Urchek and Rebecca Joan Shaffer. Celebrated by V. Rev. Robert Popichak.

Golub, Daniel baptized and chrismated on September 30, 2024 in St. John the Baptist Church, Portland, OR. Child of Andrey Golub and Liubov Golub. Sponsors: Mina Mina Farag and Svitlana Liubenska. Celebrated by Rev. Volodymyr Yavorskyi.

Hladun, Daniel baptized and chrismated on December 7, 2024 in St. John the Baptist Church, Portland, OR. Child of Bohdan Hladun and Nataliia Hladun. Sponsors: Dmytro Lenok and Iryna Bozhko. Celebrated by Rev. Volodymyr Yavorskyi.

Hryhorashov, Mark baptized and chrismated on November 3, 2024 in St. John the Baptist Church, Portland, OR. Child of Viktor Hryhorashov and Snizana Hryhorashova. Sponsors: Volodymyr Zebriga and Alisa Kuzmenko. Celebrated by Rev. Volodymyr Yavorskyi.

Kits, Adam baptized and chrismated on August 20, 2024 in St. John the Baptist Church, Portland, OR. Child of Oleksandr Kits and Nataliia Kits. Sponsors: Tymofii Protsiuk and Inesa Kits. Celebrated by Rev. Volodymyr Yavorskyi.

Korolyk, Daniel baptized and chrismated on September 15, 2024 in Sts. Peter and Paul Church, Palos Park, IL. Child of Liubomyr Korolyk and Veronika Babii. Sponsors: Iurii Korolyk and Viktoria Shrun. Celebrated by V. Rev. Vasyl Sendeha.

Korytnyk, David baptized and chrismated on September 21, 2024 in Sts. Peter and Paul Church, Palos Park, IL. Child of Ihor Korytnyk and Iryna Babych. Sponsors: Dmytro Kukovytskyi/Yevhenii Bochulia/Andrii Dobranskyi/Yuriy Smyk and Anhelina Babych/Iana Pavliuk/Viktoriia Volochii/Tetiana Zaika. Celebrated by V. Rev. Vasyl Sendeha.

Kuchin, Alan baptized and chrismated on January 25, 2025 in St. Mary's Protection Church, Bridgeport, CT. Child of Pavel Kuchin and Galyna Pysmenna. Sponsors: Georgios Argyros and Yuliya Zhavarankava. Celebrated by V. Rev. Stephen Masliuk.

Lazurko, Mariam Adelina baptized and chrismated on June 16, 2024 in St. John the Baptist Church, Portland, OR. Child of Ivan Lazurko and Tetiana Lazurko. Sponsors: Viktor Lazorenko and Ioana Lazurko. Celebrated by Rev. Volodymyr Yavorskyi.

Leshko, Mykhaiela baptized and chrismated on November 22, 2024 in St. John the Baptist Church, Portland, OR. Child of Misha Leshko and Tetiana Leshko. Sponsors: Vasyl Tsaruk and Nadiya Shushakova. Celebrated by Rev. Volodymyr Yavorskyi.

Lytvynchuk, Kristina baptized and chrismated on January 11, 2025 in Sts. Michael & George Church, Minneapolis, MN. Child of Volodymyr Lytvynchuk and Anna Lytvynchuk. Sponsors: Oleksandr Nelep and Iryna Sitnykova. Celebrated by V. Rev. Myron Korostil.

Melnychuk, Emily Pavlivna baptized and chrismated on August 31, 24 in St. John the Baptist Church, Portland, OR. Child of Pavlo Melnychuk and Liubov Melnychuk. Sponsor: Petro Chornei. Celebrated by Rev. Volodymyr Yavorskyi.

Millner, Imani Aria baptized and chrismated on August 10, 2024 in Sts. Peter and Paul Church, Palos Park, IL. Child of Patrick Millner and Yuliya Borodina. Sponsors: Adam Chorny and Kelli Sterrett. Celebrated by V. Rev. Vasyl Sendeha.

Moisei, Matthew baptized and chrismated on October 13, 2024 in St. John the Baptist Church, Portland, OR. Child of Oleksandr Moysey and Valentyna Moisei. Sponsors: Roman Kapko and Julia Romanyuk. Celebrated by Rev. Volodymyr Yavorskyi.

Mykhaylyuchenko, Emilia baptized and chrismated on January 19, 2025 in Sts. Peter and Paul Church, Youngstown, OH. Child of Vladyslav Mykhaylyuchenko and Krystyna Mykhaylyuchenko. Sponsors: Andrii Mirinov and Diana Khodyrieva. Celebrated by Rev. Mykola Zomchak.

Myroniuk, Victoria baptized and chrismated on July 20, 2024 in St. John the Baptist Church, Portland, OR. Child of Vasyl Myroniuk and Yana Kalynych-Myroniuk. Sponsors: Anatolii Daniliuk and Anna Vataman. Celebrated by Rev. Volodymyr Yavorskyi.

Olasiuk, Aleksandra baptized and chrismated on October 27, 2024 in St. Mary's Dormition Church, Jones, OK. Child of Maksym Olasiuk and Myroslava Hlynytska. Sponsors: Yaroslav Bilohan and Gina Gomarteli. Celebrated by V. Rev. Stepan Bilogan.

Pidlisna, Zlata baptized and chrismated on December 28, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Valentyn Pidlisnyi and Svitlana Mateich. Sponsors: Oleksii Kurochkin and Ivanna Herasymeniuk. Celebrated by V. Rev. Michael Hontaruk.

Prytula, Diana baptized and chrismated on February 7, 2024 in St. Volodymyr Cathedral Church, New York, NY. Child of Mykola Prytula and Kateryna Prytula. Sponsors: Ihor Bondiuk/Vasyl Shemet and Anastasiia Ivanovska/Anastasiia Tokarska. Celebrated by V. Rev. Volodymyr Muzychka.

Romaniuk, Arthur Dmytro baptized and chrismated on January 12, 2025 in Holy Trinity Church, New York, NY. Child of Sergei Romaniuk and Yana Romaniuk. Sponsors: Volodymyr Todoruk/Oleh Bodnariuk and Svitlana Kocherzhuk/Maryna Meleshchuk. Celebrated by V. Rev. Todor Mazur.

Ryabiy, Danylo baptized and chrismated on October 9, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Vasyl Ryabiy and Tetiana Brus. Sponsors: Vitaliy and Julia. Celebrated by V. Rev. Myron Korostil.

Shevchenko, Nicole baptized and chrismated on December 28, 2024 in St. John the Baptist Church, Portland, OR. Child of Yevhenii Shevchenko and Khrystyna Shevchenko. Sponsors: John Michael Florig and Dariia Shelest Komarova. Celebrated by Rev. Volodymyr Yavorskyi.

Slagel, Sarah Andrews baptized and chrismated on January 12, 2025 in Sts. Peter and Paul Church, Youngstown, OH. Child of Brian Slagel and Jessica Slagel. Sponsors: Edward Slagel and Natalie Kapeluck. Celebrated by Rev. Mykola Zomchak.

Sydorchuk, Angelina Erika baptized and chrismated on January 12, 2025 in Holy Trinity Mission Church, Sacramento, CA. Child of Andrii Sydorchuk and Iryna Sydorchuk. Sponsor: Oleg Stepaniyk. Celebrated by V. Rev. Myroslav Turchak.

Tarasov, Mark baptized and chrismated on June 22, 2024 in St. John the Baptist Church, Portland, OR. Child of Andrii Tarasov and Olena Tarasova. Sponsors: Rostyslav Moskal and Tetiana Myronets. Celebrated by Rev. Volodymyr Yavorskyi.

Wills, Bianka Elizabeth baptized and chrismated on January 4, 2025 in Holy Resurrection Church, Waynesville, NC. Child of Johnny Allen Wills and Tracy Leigh Wills. Sponsor: Sophia Lasle Buchanan. Celebrated by Rev. John Cummings.

MARRIAGES:

Nazar Stechyshyn and Khrystyna Andrushkiv in St. Luke Parish, Syracuse, NY on August 24, 2024, witnessed by Bohdan Dzordz and Anastasia Nedbalska. Celebrant: His Eminence Archbishop Daniel.

DEATHS:

Bogard, Deborah of Schereville, IL on October 29, 2024 at the age of 73 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Chicka, Robert Stanley of New Alexandria, PA on April 5, 2023 at the age of 86 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Dawydowycz, Tatiana of St. Anthony, MN on December 19, 2024 at the age of 78 years, officiating clergy V. Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Grzesiak, Iryna of Elmwood Park, IL on October 26, 2024 at the age of 51 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Huly, Patricia J , on December 23, 2024 at the age of 87 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Klein, Ann of Youngstown, OH on December 7, 2024 at the age of 87 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

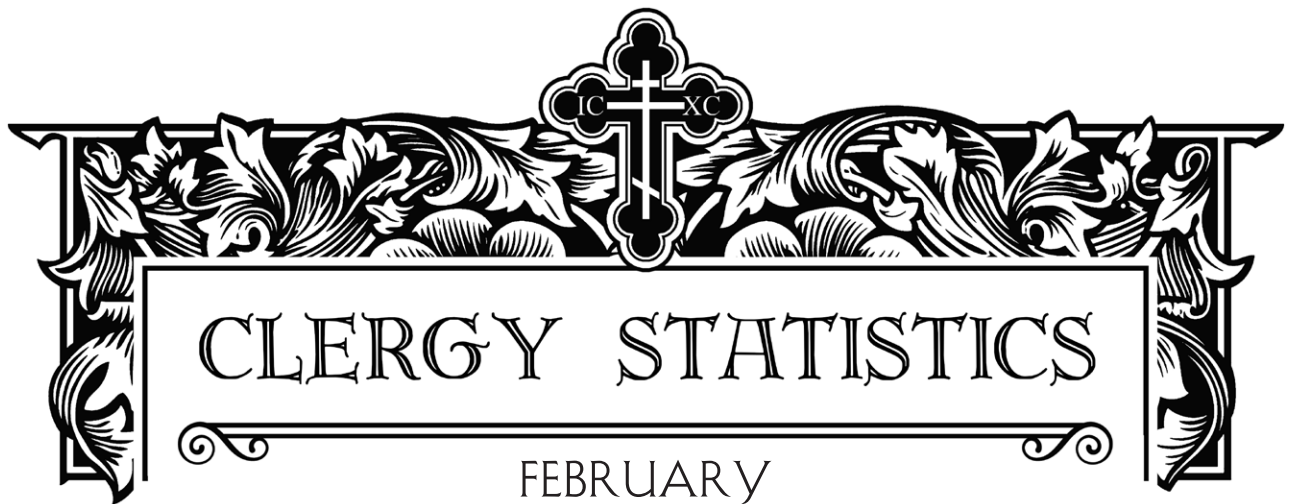
Kluse, Cathrine , on October 1, 2024 at the age of 96 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Luciow, Sonia of Greensburg, PA on August 25, 2023 at the age of 100 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Palasti, Frank of S. Holland, IL on August 30, 2024 at the age of 85 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Sekelsky, Margaret of Westmoreland City, PA on April 3, 2024 at the age of 86 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Torick, Andrew of Murrysville, PA on June 20, 2023 at the age of 80 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville, PA.



CLERGY STATISTICS

FEBRUARY ORDINATIONS

Many Years! Многая Лѣта!

PROTOPRESB. TARAS CHUBENKO	2/3/1980	PRIEST
V. REV. VASYL DOVGAN	2/12/2013	PRIEST
V. REV. OLEH HUCUL	2/12/1995	PRIEST
REV. ANDRII VATRYCH	2/17/2024	PRIEST
PROTOPRESB. CONSTANTINE (GUS) G. CHRISTO	2/17/1991	PRIEST
V. REV. ROSTYSLAV TSAPAR	2/23/2002	PRIEST
REV. SAMUEL SEAMANS	2/23/2017	PRIEST
V. REV. VOLODYMYR MUZYCHKA	2/28/1982	PRIEST
DN. VALENTINE OLYNYK	2/9/2019	DEACON





CLERGY STATISTICS

ЛЮТИЙ

NECROLOGY

Memory Eternal! Вічна Пам'ять!

- 17th 1965 - PROTOPRIEST ANTONY BERYK
- 12th 1966 - PRIEST LEONTIJ KWARTYRIUK
- 16th 1986 - PRIEST JOHN ZAZWORSKY
- 18th 1989 - PROTOPRIEST DMYTRO SAWKA
- 2nd 1990 - PROTOPRESBYTER ANDREW BECK
- 20th 1991 - PROTOPRESBYTER MYKOLA CHERNIAWSKY
- 25th 1991 - PROTOPRIEST MYRON PACHOLOK
- 6th 1999 - PRIEST JAMES MILLER
- 13th 2006 - MITRED PROTOPRIEST MYROSLAW HLYNSKY
- 26th 2013 - PROTOPRESBYTER MICHAEL ZEMLACHENKO
- 28th 2015 - PROTOPRESBYTER MICHAEL KUDANOVICH
- 14th 2022 - PROTOPRESBYTER GEORGE HNATKKO



Join us in prayer for the youth of our Church in front of
the icon of the Mother of God “Nurturer of Children”

Запрошуємо Вас приєднатися до молитви за молодь
Церкви перед іконою Пресвятої Богородиці «Берегиня
Дітей»

Akathist to the Mother of God “NURTURER OF CHILDREN”

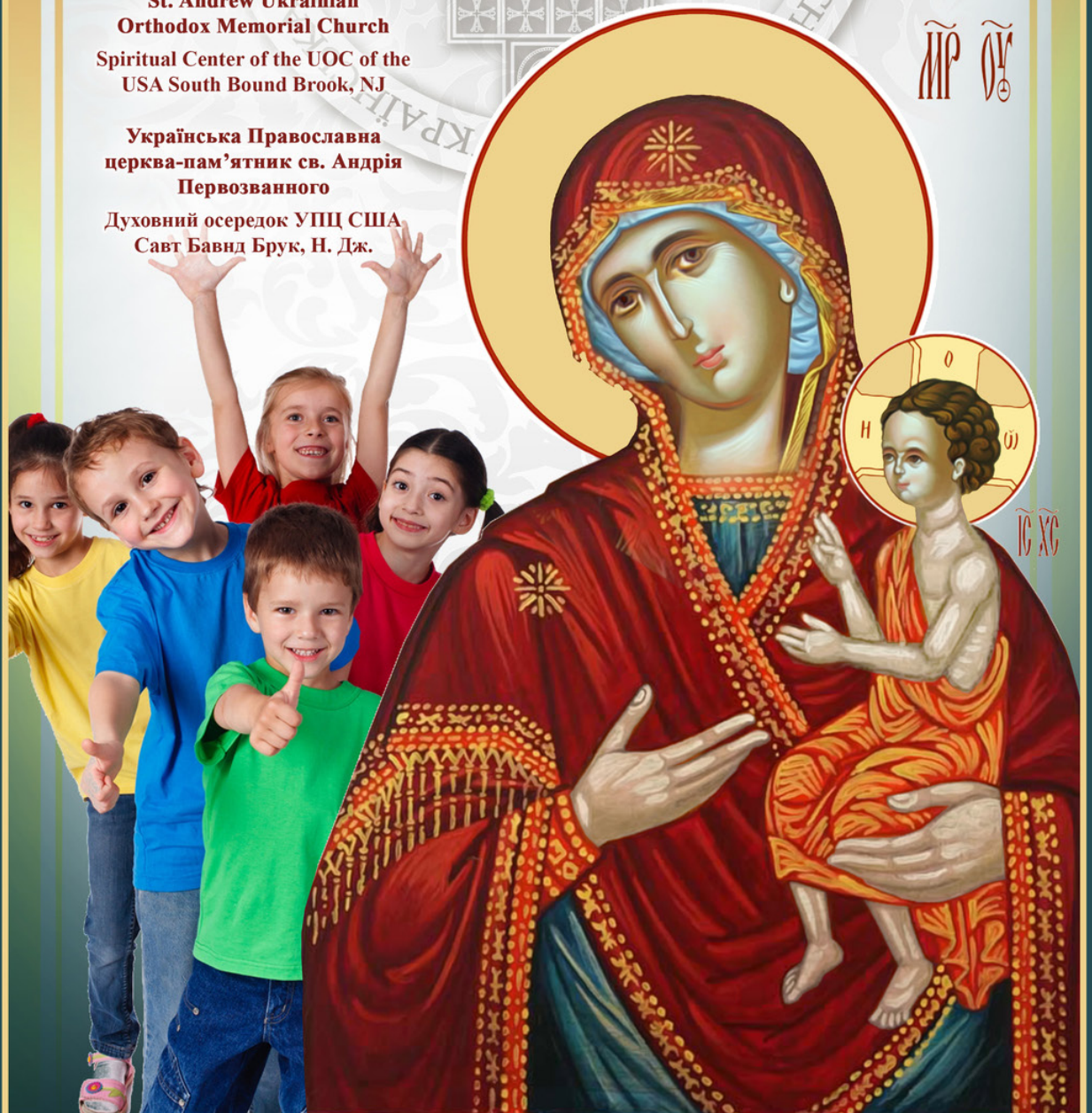
Mondays at 7pm
Кожного понеділка о 7 вечора

St. Andrew Ukrainian
Orthodox Memorial Church
Spiritual Center of the UOC of the
USA South Bound Brook, NJ

Українська Православна
церква-пам'ятник св. Андрія
Первозванного

Духовний осередок УПЦ США
Савт Бавнд Брук, Н. Дж.

MP OY



SCHEDULE OF SERVICES



FEBRUARY 2025

- 3 February – Assumption of the Birth-Giver of God Ukrainian Orthodox Parish, Northampton, PA
- 10 February – Holy Ascension Ukrainian Orthodox Parish, Maplewood, NJ
- 17 February – St. Mary Ukrainian Orthodox Cathedral, Allentown, PA
- 24 February – Holy Trinity Ukrainian Orthodox Cathedral, New York, NY

MARCH 2025

- 10 March – St. Vladimir Ukrainian Orthodox Cathedral, Philadelphia, PA
- 17 March – St. Sophia Ukrainian Orthodox Parish, Bayonne, NJ
- 24 March – St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ
- 31 March – St. Volodymyr Ukrainian Orthodox Cathedral, New York, NY

APRIL 2025

- 7 April – St. Andrei Ukrainian Orthodox Cathedral, Jamaica, NY
- 28 April – Holy Trinity Ukrainian Orthodox Parish, Trenton, NJ

MAY 2025

- 5 May – St. George Ukrainian Orthodox Parish, Yardville, NJ
- 12 May – St. Panteleimon Ukrainian Orthodox Parish, Brooklyn, NY
- 19 May – Holy Trinity Ukrainian Orthodox Cathedral, Brooklyn, NY





UKRAINIAN ORTHODOX CHURCH OF THE USA - УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США
MARCH CELEBRATIONS - В БЕРЕЗЕНІ СВЯТКУЄМО

2 Cheesefare Sunday, of Forgiveness
 Неділя Сиропусна, прощена

29 Memorial Saturday
 Субота поминальна

3 Canon of St. Andrew of Crete
THE BEGINNING OF THE GREAT LENT
 Покаянний канон прп. Андрія Критського
 ПОЧАТОК ВЕЛИКОГО ПОСТУ

30 4th Sunday of the Great Lent - Venerable John Listvychnyk
 Неділя 4-тя Великого посту - Іоана
 Ліствичника

9 1st Sunday of the Great Lent: Triumph of Orthodoxy
 Неділя 1-ша Великого посту: Торжество
 Православ'я



“Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honour your patience.”

15 Memorial Saturday
 Поминальна Субота

16 Second Sunday of the Great Lent - St. Gregory Palamas the Archbishop of Thessalonica
 Неділя 2-га Великого посту - Свт. Григорія
 Палами, архиєп. Фессалонітського

“A discerning man, when he eats grapes, takes only the ripe ones and leaves the sour. Thus also the discerning mind carefully marks the virtues which he sees in any person. A mindless man seeks out the vices and failings ... Even if you see someone sin with your own eyes, do not judge; for often even your eyes are deceived.”

23 3rd Sunday of the Great Lent. ADORATION OF CROSS
 Неділя 3-тя Великого посту.
 ХРЕСТОПОКЛОННА

(John Climacus, of the Ladder)





UKRAINIAN ORTHODOX CHURCH OF THE USA - УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США
MARCH CELEBRATIONS - В БЕРЕЗЕНІ СВЯТКУЄМО

2 Cheesefare Sunday, of Forgiveness
 Неділя Сиропусна, прощена

25 THE ANNUNCIATION OF THE THEOTOKOS
 БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

3 Canon of St. Andrew of Crete.
THE BEGINNING OF THE GREAT LENT
 Покаянний канон прп. Андрія Критського.
 ПОЧАТОК ВЕЛИКОГО ПОСТУ

29 Memorial Saturday
 Субота поминальна

9 1st Sunday of the Great Lent: Triumph of Orthodoxy
 Неділя 1-ша Великого посту: Торжество Православ'я

30 4th Sunday of the Great Lent - Venerable John Listvychnyk
 Неділя 4-тя Великого посту - Іоана Ліствичника

15 Memorial Saturday
 Поминальна Субота



“Everyone who asks something of God and does not receive it doubtless does not receive it for one of these reasons: either because they ask before the time, or they ask unworthily, or out of vainglory, or because if they received what they asked they would become proud or fall into negligence.”

16 Second Sunday of the Great Lent - St. Gregory Palamas the Archbishop of Thessalonica
 Неділя 2-га Великого посту - Свт. Григорія Палами, архиєп. Фессалонітського

23 3rd Sunday of the Great Lent. ADORATION OF CROSS
 Неділя 3-тя Великого посту.
 ХРЕСТОПОКЛОННА

“As long as anger lives, it continues to be the fruitful parent of many unhappy children.”

(John Climacus, of the Ladder)





**УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD**

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

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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!

**Meatfare Sunday
Sunday of the Last Judgement**

February 23

**Gregory Palamas
(Second Sunday of Great Lent)**

March 16

Cheesefare Sunday

March 2

**Adoration of the Cross
(Third Sunday of Great Lent)**

March 23

**First Day of
Great Lent**

March 3

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**Triumph of Orthodoxy
(First Sunday of Great Lent)**

March 9

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