

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIANS ORTHODOX WORD

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



31 СТРИТЕННЯМ ГОСПОДНІМ!
THE MEETING OF OUR LORD!



VOL LXXIV ISSUE II
FEBRUARY 2024

PIK LXXIV ЧИС II
ЛЮТИЙ 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



MASTER, 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
FOR REVELATION TO THE GENTILES AND
FOR GLORY TO YOUR PEOPLE ISRAEL!

НИНІ ВІДПУСКАЄШ У СПОКОЇ РАБА ТВОГО,
ВЛАДИКО, ЯК І СКАЗАВ ТИ, БО БАЧИЛИ ОЧИ
МОЇ СПАСІННЯ ТВОЄ, ЩО ПРИГОТУВАВ
ТИ ВСІМ ЛЮДЯМ, СВІТ НА ПРОСВІТУ
НАРОДІВ І СЛАВУ ЛЮДЕЙ ТВОЇХ, ІЗРАЇЛЯ.

- 4 Meeting of the Lord in the Temple Icon Explained
- 8 Reflection on Meeting of the Lord
- 10 Reflection on the Second Anniversary of the Invasion of Ukraine
- 12 Ukrainian Orthodox Community of the Spiritual Center of the UOC of the USA Marks the Second Anniversary of Russia's Genocidal Invasion of Ukraine
- 15 Archbishop Daniel Attends 2025 Fiscal Year NJ State Budget Presentation
- 17 UOC of the USA Received Awards from the Government of Ukraine
- 20 UOC of the USA is blessed with a new priest – Fr. Andrii Vatrach
- 25 Monthly Recipe: Ukrainian Beef Cutlets
- 26 Children's Section: Meeting of the Lord Paper Candle Craft
- 29 Church Statistics: Baptisms, Marriages, Deaths
- 31 Clergy Statistics: Ordinations, Necrology
- 32 Monthly Calendars

IF OUR HEART CANNOT FORGIVE, then we will not be able to accept God's forgiveness. The more we confess our sins, the more we examine our consciences, the easier it is to forgive and to put away anger and grudges.

ЯКЩО НАШЕ СЕРЦЕ НЕ МОЖЕ ПРОЦАТИ, то ми не зможемо прийняти Боже прощення. Чим більше ми зізнаємося в своїх гріхах, чим більше досліджуємо своє сумління, тим легше нам прощати і відганяти гнів і образу.

- Archbishop Daniel

ICON: Explained...



*The LORD said to Moses, "Consecrate to me all the first-born; whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."
(Book of Exodus, Chapter 15)*

According to the Mosaic law recorded in Exodus, the first-born son of every observant Jew should be dedicated to God in the Temple at Jerusalem forty days after his birth, where the mother would also complete her ritual purification. Forty days after the birth of Christ is celebrated, and bringing the Nativity cycle of feasts to a close, the dedication of the infant Jesus is remembered as the **Feast of the Presentation (or Meeting, or Dedication) of the Lord in the Temple**, known in the West as Candlemas, on Feb 2/15.

Beneath the mere outward act of submission to the Mosaic law by Sts. Joseph, Mary, and Jesus lays an epochal point in the history of our salvation. This deeper meaning is revealed in the icons of this feast.

The story of Christ's dedication in the Temple is described in Luke's Gospel (Luke 2: 22-40). The elderly St Symeon, described in hymns as a "priest", is inspired by the Holy Spirit to take up the Christ-child in His arms and declare: "Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation." Symeon's recognition of baby Jesus as the Messiah is shown in his deep reverence: bowing low and holding Christ with covered hands. Christ Himself is shown as actively blessing those present, appearing as Lord and Saviour, rather than a helpless babe-in-arms.



The Mother of God has just given her Son into the arms of Symeon, whilst nearby is Anna, recognizable as a prophetess by the scroll she holds: sometimes closed, sometimes open. Completing the scene is Joseph, who brings a sacrificial offering to the Temple. In Leviticus, it states that forty days after the birth of the first-born son, the mother must bring a lamb and a turtledove to the priest as a burnt-offering. "And if she is not able to bring a lamb [i.e. she is too poor], then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering." (Lev 12:8) Joseph is shown with two turtledoves, reinforcing the humble background into which Christ was born. He carries the turtledoves on behalf of Mary, the Mother, which reminds us that despite the doubts described in the Nativity Icon, Joseph is finally reconciled to his betrothed and trusts the infant Jesus to be truly the Messiah.

This, then, is the basic story being told in the icon.



From the Menologion of Basil II (10th Century)

The Jewish Temple transformed into the Christian Church

The scene takes place in the Temple of Solomon at Jerusalem, which was not merely the main temple of Judaism, but the only temple of the Jewish Faith. As is normal for classic iconography, the scene appears to occur in the open, not concealed by walls, with the outside of the Temple shown in the background. The icon of the Presentation is dominated by a four-pillared dome, which was an architectural feature of the inside of the Temple. It is a *ciborium*, in Greek a *kivorion* (κιβωριου) – a canopy contained in the sanctuary.

Before the building of the Temple, from the time of Moses, the Hebrews had the Tabernacle, which contained the Ten Commandments given to Moses, the manna from Heaven, and an altar. This portable structure was the holy place in which the presence of God was manifest. After the nation of Israel was established, King Solomon built the Temple to house the Ten Commandments and the other contents of the Tabernacle. A permanent tabernacle was created within the Temple, the sanctuary, and this is what is depicted as a *ciborium*.

But the ciborium in the icon is not the tabernacle of the Temple of Solomon, which was destroyed within 50 years of Christ's dedication there. The altar in the icon is behind two gates, reminiscent of Royal Doors. Upon the altar are not the stone tablets of Moses, but a Gospel book that contains the New Testament. Sometimes the altar cloth is conspicuously decorated with the Christian cross; highly anachronistic, yet reminding us of the real significance of the event: not the observance of the old Mosaic law, but the fulfillment of it in Christ's incarnation. The ciborium itself was a common feature of first millennium churches, covering the altar and having curtains to veil the consecrated host at particular times of the Liturgy.



Stone ciborium (in Paros), common to Christian churches from at least the 4th century.

The icon of the Presentation is therefore clearly and consciously depicting Solomon's Temple as a Christian church, though this is sometimes lost today when ciborium's are not as common in church architecture.

With this "transformation" in mind, it is no coincidence that the infant Christ appears to be handed to St Simeon over the altar. Just as the stone tablets are transformed, in the icon, into a Gospel-book, so too is the heavenly manna of the Jewish tabernacle transformed into the life-giving Lamb of God, Jesus Christ: a food also of divine origin, but inexhaustible, alive, and granting eternal life. Here, the references to St Simeon as "priest" are entirely appropriate, regardless of his actual role at the Temple in Jerusalem, as in the icon he receives the infant Jesus as the life-giving, sacrificial offering at the Christian liturgy. St Joseph even appears like a deacon attending to Simeon, shown in the same posture of supplication.

At the Theophany, we learn that Jesus did not need to receive the baptism of repentance from John in the river Jordan; Christ willingly did this to purify the waters, nature, and the ritual of baptism itself. Likewise, Christ did not need to be offered to the God Who begot Him, nor did any sacrifice for purification need to be given for He Who is spotless. Jesus entered the Temple not to be purified, but to purify others: Sts. Simeon, Anna, and the whole system of Jewish worship. The passing away of animal sacrifices, the Mosaic Law, and Jewish Temple worship, were all heralded with Christ's dedication, forty days after His birth. This feast, coming at the end of the winter and usually occurs close to the beginning of Lent, when the pure sacrifice of "a contrite heart" is required of us, rather than the burnt offerings done away with with the advent of Christ.

*By Thy nativity, Thou didst sanctify
the Virgin's womb;*

*And didst bless Simeon's hands, O
Christ our God.*

*Now Thou hast come and saved us
through love.*

*Grant peace to all Orthodox
Christians, O only Lover of man.*

(Kontakion of the Feast)



MEETING OF THE LORD

Glory to Jesus Christ!

Today we celebrate the feast of the Meeting of the Lord in the same spirit as we celebrate the Nativity and Epiphany. Nevertheless Meeting of the Lord is commemorated by the Holy Orthodox Church as the feast of Theotokos (Mother of God).

“Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the LORD”). St. Luke 2:22-23

What is occurring in these verses of the Gospel sounds familiar – we also read a prayer over the mother that had a child before she enters the church. The child after the baptism is also presented to the church. But what makes it extraordinary, what is described in today's Gospel reading according to St. Luke, is that Most Holy Theotokos, Pure Virgin Mary who needs no purification, is coming to the Temple bringing the Child Eternal God, present before the beginning of the World, and by His Birth, purified all.

As St. Andrew Archbishop of Crete says: *“This Virgin is the Theotokos, Mary, the Most Glorious of God, from Whose womb the Most Divine came forth in the flesh, and by Whom He Himself arranged a wondrous temple for Himself. She conceived without seed and gave birth without corruption, since Her Son was God, though also He was born in the flesh, without mingling and without travail”.*

By doing so (coming to the Temple), the Most Holy Theotokos shows to us once more her absolute obedience to the law of God and humble acceptance of His will. As a chosen one, the Birthgiver of our Salvation, she incorporates within her all qualities of piety and purity. With understanding of whom she is holding in her arms, she willingly came to place herself and the Child, among the regular people. She came to place the child who is a new hope, a true light and salvation of the World. She did this for the people, and by doing so, showing God's acceptance of human nature and human flesh.

When we are present in the church and attentive to the service, to everything that we sing and read, we then have a better understanding of the meaning behind, and the teaching of the Church regarding, the celebrated event. On this Holy Day everything is directed to concentrate

our attention on Child Jesus, Most Holy Theotokos and Joseph. But also on other people, Simeon and Anna that were chosen by God to be part of His plan, guided by the Holy Spirit to meet The Savior of all nations in the Temple of Jerusalem.

“And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ”. St. Luke 2:25-26

And we also read: *“Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day”. St. Luke 2:36-37*

Tomorrow as we commemorate St. Simeon the God-Receiver and the Prophetess Anna we may reflect in more detail about them. But today I would like to share with you some of my thoughts and feelings. In the Gospel certain qualities of both were revealed to us by St. Luke that greatly explain why they were chosen by God. Simeon and Anna met the Lord and saw Salvation of the people of Israel (People of God). I think about it each time we sing during the vespers the prayer of St. Simeon and after each Holy Liturgy as I take off my vestment and say the same prayer. I am thinking about that great blessing and unbelievable Grace of God that was granted to us in the form of the Holy Liturgy and Eucharist. We are able to receive and to become one with our Savior Jesus Christ, and not necessarily because we carry the same qualities of Simeon and Anna, but because of God's unconditional love to us. For Simeon and Anna, the meeting of the Lord becomes the most important moment of their lives, since everything was dedicated to that absolute culmination. And today dear brothers and sisters in Christ, I wish to all of us to have that very same feeling, each time we meet our Lord and Savior through the mystery given to us, and culminating, in the Holy Liturgy. And those candles that we blessed today, holding in our hands, will symbolize not only the true light of God who is our Savior Jesus Christ but also the purity of our souls and our oneness with Him.

Glory to the Father, and to the Son, and to the Holy Spirit, Now and ever, and unto the ages of ages. Amen.

Fr. Dmitri Belenki

PRESENT YOURSELF TO THE LORD

Is our life filled with God-pleasing love, mercy, forgiveness, selflessness, and humility?

Or is our life marked with anger, disdain, gossip, and selfishness?

- Archbishop Daniel

ПРЕДСТАВТЕ СЕБЕ ГОСПОДУ

Чим наповнене наше життя...
любов'ю, милосердям, прощенням,
самовідданністю та смиренням?

Чи наше життя позначене гнівом,
зневагою, плітками та егоїзмом?

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США

REFLECTION ON THE SECOND ANNIVERSARY OF INVASION OF UKRAINE

ЗВЕРНЕННЯ З НАГОДИ ДРУГОЇ РІЧНИЦІ ЗАГАРБНИЦЬКОГО НАПАДУ НА УКРАЇНУ



Beloved brothers and sisters in the Lord!

As we mark the solemn occasion of the second anniversary of the Russian invasion of Ukraine, our hearts are heavy with sorrow for the ongoing suffering endured by our beloved ancestral homeland and her people. We stand in prayer and solidarity with all those affected by this senseless violence and aggression.

As disciples of Christ, we are called to stand against all forms of injustice and oppression. In this time of darkness, let us shine the light of truth and justice by bearing witness to the suffering of our Ukrainian brethren and advocating for their rights and dignity.

We condemn in the strongest possible terms the heinous crimes committed against the Ukrainian people, including acts of violence, displacement, and cultural cleansing. The genocide perpetrated by the Russian forces has inflicted deep wounds upon the soul of Ukraine, and its effects will be felt for generations to come.

As members of the Ukrainian Orthodox Church of the USA, we reaffirm our unwavering support for the sovereignty and territorial integrity of Ukraine. We condemn in the strongest terms the illegal occupation of Ukrainian territories and the continued violation of human rights by the aggressor.

We urge the international community to uphold its commitment to peace and justice and to take further decisive action to hold the perpetrators accountable. Silence and avoidance to act, in the face of such grave crimes only serve to perpetuate the cycle of violence and suffering.

In this time of trial, let us turn to prayer, seeking solace and strength from the Almighty for our brothers and sisters enduring the hardships of war. Let's continue to extend our hands in solidarity and support to those who are displaced, injured, or grieving the loss of loved ones.

As we offer our prayers and support, let us also renew our resolve to be ambassadors of peace and reconciliation in our communities and beyond. Together, let us strive to build a world where justice, compassion, and respect for human dignity prevail.

May God grant comfort to the afflicted, strength to the weary, and peace to the troubled land – our ancestral homeland Ukraine.

Улюблені та дорогі брати і сестри у Христі!

У ці миті молитовного вшанування другої річниці російського вторгнення в Україну, наші серця дійсно переповнені скорботою, беручи до уваги триваючі страждання, які зазнали наша улюблена Україна та її народ. Ми щоденно зносимо свої молитви до Господа та залишаємось солідарними з усіма, хто постраждав та страждає від цього безглузкого насильства та агресії.

Як послідовники Христа, ми покликані протистояти всім формам несправедливості та гноблення. У цей затьмарений насильством час освітлюймо життєву дорогу правди та справедливості, свідчучи перед світом про страждання наших братів-українців та намагаймося захистити їхні права та гідність.

Ми найрішучіше засуджуємо жакливі злочини, вчинені проти українського народу, включаючи акти насильства, вимушене переселення мільонів по світі та нищення культурної спадщини нашого народу. Геноцид, здійснений російськими військами, завдав глибоких ран душі України, і його наслідки будуть відчуватися ще поколіннями.

Як вірні діти Української Православної Церкви США, ми і надалі підтверджуємо нашу непохитну підтримку суверенітету та територіальної цілісності України. Ми рішуче засуджуємо незаконну окупацію українських територій та продовження порушення прав людини агресором.

Ми закликаємо міжнародну спільноту дотримуватись своєї відповідальності за збереження миру та справедливості та вжити подальших рішучих заходів, щоб притягнути винних до відповідальності. Мовчання та уникнення вжиття заходів для безпеки людей перед лицем таких серйозних злочинів лише сприяють продовженню циклу насильства та страждань.

У цей час випробувань звернімося до молитви, шукаючи розради та сили у Всевишнього для наших братів і сестер, які переносять лихоліття війни. Давайте продовжувати простягати наші руки на знак солідарності та підтримки тим, хто є вимушено переселений, пораненим або сумує через втрату близьких.

Підносячи наші молитви та підтримку, давайте також відновимо нашу рішучість бути посланцями миру та примирення в наших громадах і за їх межами. Давайте разом прагнути побудувати світ, де панують справедливість, співчуття та повага до людської гідності.

Дай Боже розраду знедоленим, силу змученим, спокій збентеженій землі – миру нашій рідній Україні.





The Ukrainian Orthodox Community of New Jersey stood in solemn remembrance as they marked the Day of Resistance at the Spiritual Center of the Ukrainian Orthodox Church of the USA (South Bound Brook/Somerset, NJ), commemorating the 10th anniversary of Russia's occupation of Crimea and the city of Sevastopol, along with the second anniversary of the ongoing war in Ukraine.

Gathered together in a show of solidarity and resilience, members of the community welcomed dignitaries from the state capitol in Trenton, NJ, as they came to address the Ukrainian-American community.

The event was a poignant display of unity and determination, with children taking a prominent role in the proceedings. As representatives of the future generation, they presented Governor Phil Murphy, the chief executive of New Jersey, with a heartfelt gesture—a meticulously embroidered towel adorned with the likeness of Taras Shevchenko, a symbol of Ukrainian national identity and cultural heritage. Alongside the towel, a candle painted in the vibrant hues of blue and yellow—the colors of the Ukrainian flag—was offered, signifying hope and solidarity in the face of adversity.

Welcoming the Governor of NJ, Archbishop Daniel stated: "This evening, we are honored by the presence of the Governor of our Great State of New Jersey – Phil Murphy, who continues to be the strong VOICE of support and care for the people of Ukrainian descent in the State of New Jersey, but also in our ancestral homeland Ukraine.

On behalf of the Ukrainian community in New Jersey and beyond, I extend my heartfelt gratitude to you Governor Murphy for the unwavering support of the people and nation of Ukraine during these challenging times of war.

Governor, your steadfast commitment to standing in solidarity with Ukraine has been a source of immense encouragement and hope for all those who are affected by the ongoing war. Your advocacy for peace, justice, and humanitarian assistance reflects the values of compassion and solidarity that define our shared humanity.

In times of crisis, it is the support of allies like you, the highest representative of our Great State of New Jersey, truly MAKES STRONGER our resolve and uplifts our spirits. Your efforts to raise awareness about the plight of the Ukrainian people and to mobilize resources for humanitarian aid have made a tangible difference in the lives of those who are suffering.

As we continue to navigate the complexities of this conflict, your advocacy remains instrumental in shaping policies that promote peace and stability in the region. Your dedication to upholding the principles of freedom, democracy, and human rights serves as a beacon of hope for all those who aspire."

Responding to words of welcome, the Governor stated: "Your Eminence Metropolitan Antony. Your Eminence Archbishop Daniel. Respected ladies and gentlemen!

It is an honor to join you this evening to commemorate the Day of Resistance to the Russian Occupation of Crimea and Sevastopol... an occupation that began ten years ago today... and to mark the second anniversary of Vladimir Putin's barbaric invasion of Ukraine.

Over the past two years, the world has watched in awe as the people of Ukraine have refused to bend the knee to Vladimir Putin.

Even in the face of unspeakable war crimes – like the indiscriminate bombings of hospitals and schools... or the torture and murder of civilians and children – the heroes of Ukraine have not once wavered or backed down.

They have been resolute and undaunted in their determination to remain free.

And this evening... the resilience and courage of the Ukrainian people is evident in each one of you: the members of New Jersey's Ukrainian American community.

That is especially true for those of you with friends and loved ones who are still in Ukraine... like Subdeacon Maksym Zhuravchyk.

Archbishop Daniel tells me that, like many brave Ukrainian citizens.... Subdeacon Zhuravchyk's brother, Stepan, did not hesitate to defend his homeland during the early days of Russia's invasion.

In fact, in May 2022, Stepan was serving on the frontlines with the Ukrainian Army when he was severely wounded in combat. He injured his spine, and ultimately, he had to get his leg amputated.

Stepan is a hero, not only for Ukraine... but for the entire free world. And Subdeacon Zhuravchyk: please know that we are praying for you, Stepan, and your entire family.

We are praying, as well, for every one of the heroes fighting, today, to defend Ukraine's sovereignty.

Heroes like Mykhail Akulenko... who is – at this very moment – serving in the Ukrainian Army, near Donetsk Oblast.

I understand we are joined this evening by Mykhail's son, Subdeacon Andrii Akulenko.

Subdeacon Akulenko: God bless you, your father, and your entire family.

And at this moment, I think it is only appropriate to say... on behalf of our entire, nine-point-three million strong New Jersey family: Slava Ukraini!

The heroes of Ukraine – like Mykhail and Stepan – are stronger than any pathetic dictator – like Putin – will ever be.

And it saddens me to say that... there is really no starker contrast to the strength and bravery of these Ukrainian heroes... than the cowardice of the Members of Congress who are currently blocking much-needed military and humanitarian aid for Ukraine.

Let me absolutely clear: these lawmakers – and their enablers outside of Congress – do not represent our state, or our nation's, values.

The American people – and the people of New Jersey – have always stood with the people of Ukraine... and we will continue to stand with Ukraine. As long as it takes.

And that is not just because our state is home to one of the largest Ukrainian American communities in the nation... or that we are the spiritual home of the Ukrainian Orthodox Church in America.

No, we stand with the people of Ukraine because their fight for freedom is, in many ways, our fight for freedom.

As Americans and New Jerseyans... we see, in Ukraine, our own proud history...

...we see, in Ukraine, that same, quote, "yearning to be free" that is not only emblazoned on a plaque inside the Statue of Liberty... but emblazoned, as well, into our national psyche...

...and we see, in Ukraine, a struggle for independence that will shape the future our entire world... our shared future.

And you need not look far to find proof of the American people's deep, abiding commitment to the Ukrainian cause.

Just drive through nearly any town – and you will find flags, bumper stickers, yard signs... all featuring the glorious blue-and-yellow flag of Ukraine.

And that enduring commitment to Ukraine is reflected within our state government, as well.

As your Governor, I promise you: we will continue providing support to Ukraine any way we can...

...We will continue pushing Congress to pass this aid – immediately...

...And we will always keep fighting to ensure Ukraine remains a free nation.

Thank you. And God bless you all."

His Eminence Metropolitan Antony, the spiritual father of the Ukrainian Orthodox Church of the USA, delivered a stirring address to the gathered assembly. His words echoed with a sense of resilience and determination, urging the community to remain steadfast in their commitment to the cause of Ukrainian sovereignty and independence.

The presence of local and state authorities underscored the significance of the occasion, reaffirming the unwavering support of the American government for the Ukrainian people in their struggle for freedom and self-determination. Archbishop Daniel and Natalia Honcharenko served as masters of ceremonies, guiding the proceedings with grace and dignity.

As the program unfolded, the atmosphere was filled with the stirring cadence of poetry and song, as seminarians from St. Sophia Ukrainian Orthodox Theological Seminary offered heartfelt recitations and melodic hymns in tribute to their homeland. The voices of children from the local St. Andrew School and SUM (Association of Ukrainian Youth) resonated with youthful vigor and passion, as they performed traditional dances and songs, showcasing the rich cultural heritage of Ukraine.

In commemorating the Day of Resistance, the Ukrainian Orthodox Community of New Jersey reaffirmed its unwavering commitment to the principles of freedom, democracy, and human dignity. Through their collective efforts and steadfast determination, they stand as a beacon of hope for all those who seek to uphold the values of justice and liberty in the face of oppression and tyranny. As the struggle for Ukrainian sovereignty continues, they remain united in their resolve, drawing strength from the timeless ideals of courage, solidarity, and resilience that define their nation's spirit.

Photos by Subdeacons Maksym Zhuravchik and Mykola Stefanyk



Upon receiving a gracious invitation from the Governor of New Jersey Honorable Phil Murphy, Archbishop Daniel of the Ukrainian Orthodox Church of the USA attended the presentation of the state's 2025 fiscal year budget in Trenton, NJ. This significant event underscores the importance of dialogue and collaboration between religious and governmental leaders in addressing the needs of communities and shaping public policy.

In a gesture bridging faith and governance, Archbishop Daniel, assisted by Very Rev. Fr. Vasyl Pasakas, presented the Governor of New Jersey with a memorable coin of the Ukrainian Orthodox Church of the USA prior to the presentation of the state's 2025 fiscal year budget. This symbolic exchange underscored the significance of cultural diplomacy and highlights the role of religious leaders in fostering meaningful connections with governmental authorities.

The act of presenting a coin holds historical resonance, often symbolizing honor, respect, and camaraderie. In this context, Archbishop Daniel's gesture serves as a tangible expression of gratitude for the Governor's leadership and a symbol of the enduring bond between the Ukrainian-American community and the state of New Jersey.

The coin itself likely bears intricate designs and inscriptions reflective of the Ukrainian Orthodox Church's rich cultural heritage and spiritual tradition. Its presentation serves as a reminder of the values shared between the Ukrainian-American community and the broader society, including principles of

compassion, solidarity, and resilience. Such gestures of cultural exchange contribute to the fabric of diversity and inclusivity that defines the state of New Jersey, fostering connections across different faiths, cultures, and traditions.

In his opening remarks, Governor Murphy stated: "... My fellow New Jerseyans. Last night, I had the honor of joining His Eminence Metropolitan Antony and His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the United States of America to commemorate the Day of Resistance to the Occupation of Crimea and Sevastopol, which began 10 years ago this month.

We joined together – alongside members of New Jersey's Ukrainian American community – to stand in solidarity with the people of Ukraine in their ongoing and heroic fight for freedom.

This past Saturday marked the second anniversary of Vladimir Putin's barbaric invasion of Ukraine. And on Friday, I was with the Ukrainian Ambassador to the United States – my very good friend – Oksana Markarova.

For more than two years, the Ukrainian people have sacrificed everything. Their homes. Their loved ones. Their entire way of life.

And there is no starker contrast to their remarkable bravery than the inaction of the Members of Congress who are refusing to pass urgently needed humanitarian and military aid for Ukraine. They must pass this funding immediately. And let me be absolutely clear: Here in

New Jersey, we stand — and we will always stand — with Ukraine. As long as it takes.

And I am incredibly honored that Archbishop Daniel is here in the well with us today.

Slava Ukraini. And may God be with the free People of Ukraine!”

Vladyka Daniel’s presence at the budget presentation in Trenton, NJ reflects a broader commitment to civic engagement and social responsibility within the Ukrainian-American community and beyond.

The invitation extended to the hierarch of the Church highlights the recognition of religious leaders as important participants in the governance process. As representatives of diverse faith communities, religious leaders bring unique perspectives, values, and insights to discussions on public policy and community development. Their involvement enriches the dialogue, promotes inclusivity, and fosters greater understanding between religious and secular institutions.

Attending the presentation of the 2025 fiscal year state budget provided Archbishop Daniel with an opportunity to gain firsthand knowledge of the government’s

priorities, allocations, and initiatives. This insight equips him to better advocate for the needs of his congregants and the broader community, particularly in areas such as education, healthcare, and social services.

The budget presentation in Trenton offered the archbishop a platform to engage with elected officials, policymakers, and community leaders on issues of mutual concern. Through dialogue and cooperation, religious and governmental leaders can work together to find innovative solutions to pressing social, economic, and environmental challenges, advancing the common good and promoting a more just and equitable society. In conclusion, Archbishop Daniel’s attendance at the presentation of the 2025 fiscal year state budget in Trenton, NJ, at the invitation of the Governor, underscores the importance of interfaith dialogue, civic engagement, and partnership in governance. By participating in such events, religious leaders like His Eminence Archbishop Daniel contribute to the democratic process, advocate for the needs of their communities, and foster greater understanding and cooperation between religious and governmental institutions.

Photos by Very Rev. Fr. Vasyl Pasakas



In a remarkable display of recognition and appreciation, the Ukrainian Orthodox Church of the USA recently received Ukrainian State Awards, sent directly from the representatives of the Ukrainian government. The President of Ukraine, the Minister of Defense, and the Commander of the Ukrainian Armed Forces bestowed these prestigious awards upon the UOC of the USA in acknowledgment of her exemplary efforts in providing charitable humanitarian aid during the challenging period of war in Ukraine.

This unique award presentation in the time of war, presented to His Eminence Archbishop Daniel, underscores the extraordinary circumstances under which these honors were conferred. The ongoing Russian invasion of the sovereign nation of Ukraine has presented numerous challenges, including logistical complexities that necessitated innovative approaches to the aid distribution by various charitable organizations and non-for-profit organizations, such as the UOC of the USA, that have been actively involved in humanitarian efforts.

The bestowal of the Presidential medal “For the Defense of Ukraine” to His Eminence Archbishop Daniel by the President of Ukraine Volodymyr Zelensky, truly signifies the gratitude for the UOC of the USA’s unwavering commitment to providing essential support during a time of crisis, not only addressing the spiritual needs of the affected population but also actively participating in humanitarian initiatives that encompassed food aid, medical assistance, and shelter provision. This award serves as a tangible expression of the nation’s collective appreciation for the Church’s impactful contributions.

The Minister of Defense Rustem Umierov, highlighted the strategic importance of the UOC of the USA’s engagement in humanitarian aid by presenting Archbishop Daniel the medal “For the Assistance in Defense Efforts”. This award underscores the critical role played by the faithful of the Ukrainian Orthodox Church of the USA in complementing the efforts of the Ukrainian medical armed forces by addressing the multifaceted challenges faced by communities affected by the war.

The Commander of the Ukrainian Armed Forces General Valerii Zaluzhnyi presented the Church, in the person of Archbishop Daniel, with the medal “For the Assistance to the Armed Forces” which truly conveyed the significance of collaboration between the Church and medical and logistical needs of those that serve with dedication in the medical field of the Ukrainian armed forces. This award acknowledged the UOC of the USA’s impact and tangible support to the affected regions and represented a token of appreciation for the Church’s commitment to unity and solidarity. The presentation of the award to the hierarch of the UOC of the USA highlighted the Church’s role not only in providing spiritual solace but also in delivering tangible support such as food, medical supplies, and shelter. This holistic approach significantly contributes to the well-being of the affected population.

His Eminence Metropolitan Antony, speaking of the behalf of the fulness of the UOC of the USA, issued a statement expressing deep gratitude for the recognitions, stating that the Ukrainian Government’s

awards bestowed upon Archbishop Daniel symbolized the collective gratitude of the Ukrainian government and armed forces. The recognition extended beyond an individual to encapsulate the collaborative efforts of the entire membership of the Ukrainian Orthodox Church of the USA. The awards reflected the Church's unwavering commitment to the principles of compassion, empathy, and service to humanity.

In his acceptance of the awards, Archbishop Daniel expressed humility and gratitude on behalf of the entire UOC of the USA. He emphasized that the Church's mission goes beyond religious duties, encompassing a responsibility to be a source of comfort and assistance to those facing adversity. The awards, according to Archbishop Daniel, serve as a reminder of the collective strength that arises when communities, religious institutions, and government entities come together in the spirit of solidarity.

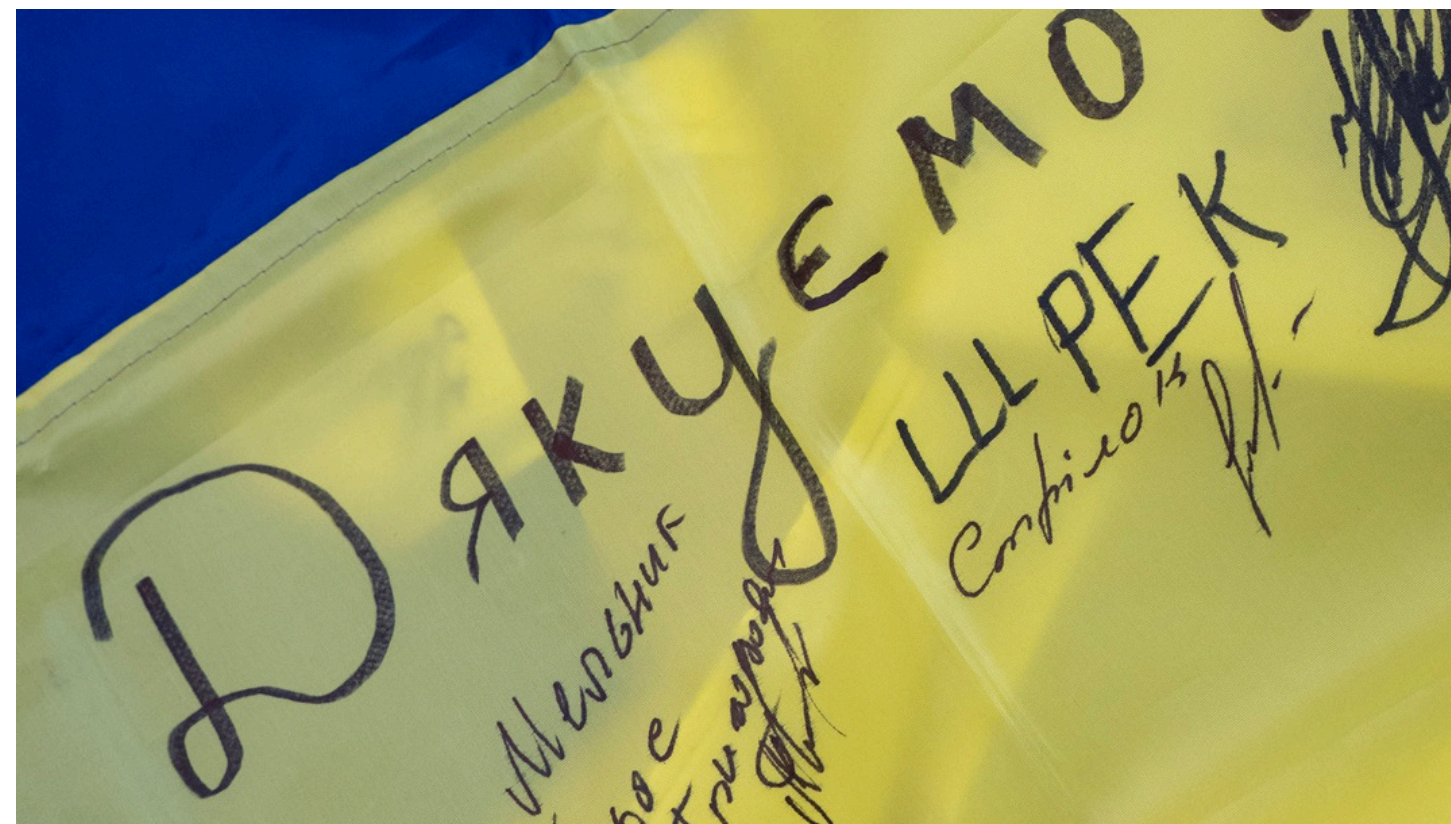
In conclusion, the Ukrainian Orthodox Church of the USA's reception of Ukrainian State Awards highlights the resilience and adaptability of the Church amid challenging circumstances. The awards not only recognize the UOC of the USA's outstanding contributions but also symbolize the enduring spirit of unity and collaboration needed to navigate the complexities of war. These awards serve as a testament to the extraordinary efforts of the Church in providing charitable humanitarian aid, even in the face of logistical challenges posed by the ongoing war in Ukraine.

УПЦ США ОТРИМАЛИ НАГОРОДИ УРЯДУ УКРАЇНИ З ВДЯЧНІСТЮ ЗА НАДАНУ ГУМАНІТАРНУ ДОПОМОГУ В ЧАС ВІЙНИ.

Узнак визнання та вдячності, Українська Православна Церква США нещодавно отримала Українські Державні Нагороди, надіслані безпосередньо від представників українського уряду. Президент України, Міністр Оборони та Головнокомандувач Збройних Сил України вручили ці високі нагороди Українській Православній Церкві США на знак визнання її зразкових зусиль у наданні благодійної гуманітарної допомоги у складний період війни в Україні.

Вручення нагород, під час війни, Його Високопреосвященству Архієпископу Даниїлу, підкреслює надзвичайні обставини, за яких ці відзнаки були присвоєні. Російське вторгнення в суверенну державу України, що триває досі, спричинило численні виклики, включно з матеріально-технічними труднощами, які вимагають різними благодійними та неприбутковими організаціями, такими як УПЦ США, які активно беруть участь у гуманітарних зусиллях.

Вручення Президентом України Володимиром Зеленським медалі «За оборону України» Архієпископу Даниїлу справді свідчить про вдячність Українській Православній Церкві США за непохитну



відданість наданню суттєвої підтримки під час кризи, не тільки задовольняючи духовні потреби постраждалого населення, а також за активну участь у гуманітарних ініціативах, які включали продовольчу допомогу, медичну допомогу та надання притулку. Ця нагорода є справжнім проявом вдячності від імені усієї нації за вагомий внесок Церкви.

Міністр оборони Рустем Умеров підкреслив стратегічне значення участі УПЦ США в гуманітарній допомозі, вручивши Архієпископу Даниїлу медаль «За сприяння обороні». Ця відзнака підкреслює вирішальну роль, яку відіграють вірні Української Православної Церкви США у доповненні зусиль Медичних Сил Збройних Сил України у вирішенні багатогранних викликів, з якими стикаються громади, які постраждали від війни.

Головнокомандувач Збройних Сил України генерал Валерій Залужний вручив Церкві, в особі Архієпископа Даниїла, медаль «За сприяння Збройним Силам України», яка справді передала важливість співпраці між Церквою та медичними та матеріально-технічними потребами тих, хто віддано служать у медичній сфері Збройних Сил України. Ця нагорода є визнанням впливу та відчутної підтримки УПЦ США постражданим регіонам і є знаком вдячності за відданість Церкви щодо єдності та солідарності. Вручення нагороди ієрарху УПЦ США підкреслило роль Церкви не лише в наданні духовної розради, але й у наданні матеріальної підтримки, як-от їжі, медикаментів та житла. Цей цілісний підхід значною мірою сприяє добробуту постраждалого населення.

Високопреосвященніший Митрополит Антоній від імені повноти УПЦ США оприлюднив заяву, в якій висловив глибоку вдячність за відзнаки, зазначивши, що нагороди від Уряду України, котрі були вручені Архієпископу Даниїлу, символізують спільну вдячність Українського Уряду та Збройних Сил. Ці нагороди підкреслюють визнання спільних зусиль всієї повноти Української Православної Церкви США. Вони відображають відданість Церкви непохитним принципам милосердя, співчуття та служіння людству.

Отримавши нагороди, Архієпископ Даниїл висловив смирення та вдячність від імені всієї Української Православної Церкви США. Він підкреслив, що місія Церкви виходить за межі релігійних обов'язків, охоплюючи обов'язок бути джерелом розради та допомоги тим, хто переживає

нещастя. Нагороди, за словами Архієпископа Даниїла, служать нагадуванням про спільну силу, яка виникає, коли громади, релігійні інституції та державні установи об'єднуються в душі солідарності.

Можна зазначити, що отримання Українською Православною Церквою США Державних Нагород України підкреслює стійкість і здатність Церкви пристосовуватися до складних обставин. Нагороди не лише визнають видатний внесок УПЦ США, але й символізують незмінний дух єдності та співпраці, які необхідні для подолання складних умов війни. Ці нагороди є свідченням надзвичайних зусиль Церкви у наданні благодійної гуманітарної допомоги, незважаючи на матеріально-технічні проблеми, пов'язані з війною, яка триває в Україні.





The responsibility of priests in the Orthodox Church is multifaceted, encompassing sacramental administration, pastoral care, spiritual guidance, and educational leadership. Their presence is integral to the cohesion and growth of the Orthodox Christian community, providing a spiritual foundation that sustains and nurtures the faithful in their journey of faith, and leads them to salvation in Christ.

In order to be prepared to take on such a heavy responsibility, the candidate for priesthood undergoes years of study, practice, and preparation. Graduating from the Saint Sophia Ukrainian Orthodox Theological Seminary with a Degree of Master of Divinity, Deacon Andrii Vatrach was about to enter the ranks of millions of men before him, who had heard the call of Christ to follow Him and become fishers of men. On this day Deacon Andrii would become a priest in the Orthodox Church, through the laying on of hands by His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and Consistory President of the Ukrainian Orthodox Church of the USA.

Clergy and faithful gathered in the Three Holy Hierarchs Seminary Chapel, on Saturday the 17th of February to witness the ordination, and to celebrate the chapel Feast Day. Overnight it had snowed and the in the morning the Metropolia Center was covered by a soft and thick white blanket of snow, as everyone arrived for the celebration.

Inside the chapel the icons seemed to glow warmly, welcoming the guests in from the cold. As the chapel

filled the local clergy, vested in brilliant vestments of blue and gold gathered at the entrance to great Archbishop Daniel as he arrived. Rev. Vasyl Pasakas greeted the hierarch and presented him the cross with which he blessed all those present.

In the presence of and with the blessing of Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the UOC of the USA and Diaspora, Archbishop Daniel began serving the Divine Liturgy. As the Seminarians of the St. Sophia Seminary chanted the hymns, prayers and responses, those faithful who were present felt transported to the heavenly realms.

The Gospel Reading was Luke 17: 3-10 where the Lord advised the apostles how to increase their faith, and how to remain humble in their service to God and others. Archbishop Daniel stepped down from the ambo and delivered a moving sermon. In the small nave the sermon felt intimate, as if the bishop was speaking to each person individually.

With everyone moved by the teachings of the archpastor, the Divine Liturgy continued as the Archbishop, clergy, and faithful prayed for God's mercy, peace, love and visitation, remittance of sins, and strength, along with peace in the world.

At the conclusion of the Great Entrance, Deacon Andrii who had stepped to the back of the nave, was joined by Deacons Pavlo Vysotskyi and Roman Marchyshak. As the Cherubic Hymn faded away, Deacon Pavlo loudly called out "Command!" at which the candidate to the

priesthood, holding the Aer over his head prostrated, was assisted back to his feet by the other two deacons and brought forward. Once again he loudly proclaimed, "Command!" and Deacon Andrii prostrated, and was then led up the steps to stop before the Royal Gates, where having once again prostrated, and upon rising was presented to Archbishop Daniel who was awaiting them by the deacons who proclaimed, "Command! Holy Master, bless him who is before thee."

The archbishop, wearing his mitre, was seated in the bishop's chair which had been placed just to the side of the Altar. As the candidate kneeled before His Eminence, the archbishop blessed him and gave him counsel. He removed the Aer from the deacon's shoulders and placed it upon the Altar table, as two priests came forward, Very Rev. Yuriy Siwko and Rev. Vasyl Pasakas, and taking Deacon Andrii by the arms led him around the Altar table, stopping to kiss each corner. Reaching the Northwest corner, Deacon Andrii kneeled before the sitting Archbishop and kissed his Epigonation/Palitza, which is the diamond shaped cloth that hangs from his right hip, and denotes him as a "soldier" of Christ, and symbolizes the Word of God, fighting the wiles of the enemy.

Once again two priests, Very Rev. Milorad Orlic and Rev. Ivan Tchopko led Deacon Andrii around the Altar table, repeating the process, while the clergy sing:

Hear us, you martyred Saints who have fought the good fight and received crowns, entreat the Lord, to have mercy on our souls.

Glory to you, Christ our God, the Apostles' boast and pride, the Martyrs' fervent joy whose preaching is the consubstantial Trinity.

O Isaiah dance with joy, for the Virgin is indeed with child and brought forth a son, Emmanuel. Who came both as God and man, Day-at-the-Dawn is his name, and by magnifying him, we call the Virgin blessed.

During his final rotation, Deacon Andrii was escorted by Very Rev. Vasyl Sendeha and Very Rev. Vitaliy Pavlykivskiy. With three rotations completed, the young deacon kneeled at the Southwest corner of the Altar table leaning his head upon his hands which rested on the table itself. Vladyka Daniel covered the deacon's head with his Epitrachelion and his right hand, as he read the Prayers of Chirotonia over him, while the clergy, the choir, those present at the Liturgy, and those attending over the live stream all prayed and sang "Lord, have mercy!"



As prayers from around the world were raised, His Eminence prayed,

The divine grace, which always heals that which is infirm and completes that which is lacking, ordains the most devout Deacon Andrii to the office of Priest. Let us, therefore, pray for him, that the grace of the All-Holy Spirit may come upon him.

O God, great in might and inscrutable in wisdom, marvelous in counsel above the sons of men: You the same Lord, fill with the gift of Your Holy Spirit this man whom it has pleased You to advance to the degree of Priest; that he may become worthy to stand in innocence before Your altar, to proclaim the Gospel of Your kingdom, to minister the word of Your truth, to offer to You spiritual gifts and sacrifices; to renew Your people through the font of regeneration, that when he shall go to meet You, at the second coming of our great God and Savior, Jesus Christ, Your only-begotten Son, he may receive the reward of good stewardship in the order given to him, through the plenitude of Your goodness.

For blessed and glorified is Your all-holy and majestic name, of the Father and the Son and of the Holy Spirit, now, and ever and to the ages of ages.

Archbishop Daniel then raised newly ordained priest Andrii to his feet and removed the deacon's stole and presenting each item of the priestly vestments to the faithful proclaimed "Axios" and vested the new priest, each time proclaiming "Axios!". First came the epitrachelion, which translates to "what is worn around the neck." The epitrachelion represents the priesthood. St. Patriarch Germanos of Constantinople (+733), related it to the Passion of Christ, "The epitrachelion is the cloth that was put on Christ at the hands of the High Priest," writes Germanos, "and that was on His neck as He was bound and dragged to His passion." This passion-symbolism of the epitrachelion is reflects the Grace of Priesthood, along with the "yoke" it entails. As the faithful proclaimed "Axios! Axios! Axios!" Archbishop Daniel placed the stole over the new priests head, and then presented the belt/zone before tying it around the priest's waist. The zone denotes the priest's readiness to serve the Lord and is also a sign that he is bound to Christ. "Blessed is God, Who girded me with power, and hath made my path blameless..." (Ps. 47:32-33).

In putting on the epimanika or cuffs, first on the right hand and then on the left, he prays: "Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, hath vanquished the enemy, and in the multitude of Thy glory hast Thou crushed the adversaries (Ex. 15:6). "Thy hands have made me and fashioned me..." (Ps. 118:73). The

cuffs are symbolic of the bonds of Christ and serve as a re minder that a minister of the Church must rely not on his own strength, but on the help of God.

Next came the phelonion, the outer garment, which is symbolic of the robe placed upon Christ during His Passion, the scarlet robe which clothed the Savior as the soldiers ridiculed Him, for crimson cloaks were considered imperial garments. This garment reminds the priest of his royal dignity and is an illustration of divine light, righteousness, and joy. And finally the Archbishop hung a gold cross around the young priest's neck.

As the church reverberated and the heavens echoed with "Axios", the angels joining the people below in the heavenly proclamation of joy, Archbishop Daniel presented the new priest with a service book, and having received the Metropolitan's blessing, he then brought him fully vested forward to present to the people and introduce them to newly ordained Father Andrii.

With a bashful smile, and tears of humility and joy shining in his eyes, Fr. Andrii stepped down from the ambo to rejoice with his biggest supporter, his wife Anna, and exchange a quick hug before returning to the Altar. The new priest greeted the concelebrating priests with a holy kiss, then stood at the altar and concelebrated the Divine Liturgy with them, holding the Aer that was just recently upon his shoulders, over the Holy Gifts during the proclamation of the Creed. Thus, the Divine Liturgy continued with the new priest shining in his new white vestments leading the way, supported by the senior clergy.

After the consecration of the Holy Gifts, Father Andrii came and stood before the Altar as Archbishop Daniel handed him the consecrated Lamb saying: "Receive this Divine Trust, and preserve it whole and unharmed until your last breath, because you will be held to an accounting therefore in the Second and Awesome Coming of our Great Lord, God, and Savior, Jesus Christ, at which time He will demand It from you."

After reciting the Lord's Prayer, the clergy partook of the Holy Gifts, this being the first time that Father Andrii communed as a priest. As the Royal Gates reopened, His Eminence entrusted the Chalice to Father Andrii who proceeded to offer Communion to the faithful with trembling hands. Archbishop Daniel stood closely behind, supporting the young priest in the process, as one can only imagine the emotions going through Fr. Andrii's head as he held the very Body and Blood of Christ, and communed the faithful.

At the conclusion of the Liturgy, as the choir sang, Father Andrii came out to recite the prayer behind the ambo, as Archbishop Daniel gave the final blessing and dismissal, before reading aloud the proclamation and declaration of Fr. Andrii's priesthood. With a final blessing, Fr. Andrii nervously expressed his deep gratitude and humble realization of the great responsibility entrusted to him. He thanked the hierarchs for their unwavering support and encouragement, before thanking his brother seminarians, his wife and family, and all the faithful for their love and prayers.

Before the conclusion of the service, Fr. Andrii's wife, Anna, stepped up before the icon of the Holy Birth-giver of God, as Archbishop Daniel prayed over her, blessing her, and asking the Lord's Grace upon her as she works alongside her husband in the Lord's vineyard.

The joyous event continued as everyone made their way to the seminary dining room to enjoy a delicious lunch and spend time encouraging the young priest, sharing stories, giving advice, and simply enjoying the joy of the moment in the company of their church family.

May the Lord bless Fr. Andrii and Dobrodiyka Anna, as they start their journey together leading others to Christ. Mnohaya Lita! Axios! Axios! Axios!

Photos by Subdeacon Maksym Zhuravchyk and Mykola Stefanyk



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



UKRAINIAN BEEF CUTLETS

WITH MUSHROOM GRAVY AND EGG NOODLES

INGREDIENTS

For Cutlets:

- 1 pound ground beef
- 1 large onion
- 1 large egg
- 1 tablespoon fresh dill
- 3 slices French bread
- 1 1/2 tsp salt
- freshly ground black pepper
- 1 to 1 1/2 cups panko breadcrumbs

For Gravy:

- 10 white mushrooms, sliced
- 1 tbsp butter
- 2 medium shallots, diced
- 1 large carrot, grated
- 3 minced garlic cloves
- 1 1/2 tbsp flour
- salt and pepper
- 1/2 tsp smoked paprika
- 2 cups beef broth
- 1 cup cream or half-and-half
- 1 to 2 tbsp fresh dill

For Serving:

- 1 pound egg noodles, or mashed potatoes

Prepare the beef cutlets first. Using a cheese grater, grate the onion into a large bowl. You can also use a food processor. To the bowl, add the ground beef, egg, and season with salt, pepper and fresh dill. Soak the bread in a bowl of water and squeeze out a bit of water if too much is absorbed; I like to use a 6-inch piece of baguette.

Break the baguette into small pieces and add to the bowl. Using your hands, mix all the ingredients together until a uniform mixture forms. Use a measuring scoop (mine was 3 tablespoons) to portion the mixture into cutlet sized portions. Place the panko breadcrumbs into a small bowl. Press each cutlet into a flat oval shape, then drop into the breadcrumbs, coating well all over.

Preheat a large frying pan with a few tablespoons of olive oil over medium heat. Add the cutlets to the pan, spacing them out evenly. Avoid over-crowding the pan; cook the cutlets in batches. Fry the cutlets for 4 to 6 minutes on each side, until golden brown. Make sure cutlets cook all the way through; check with a meat thermometer if need - it needs to reach 160F. Remove the cutlets onto a tray lined with paper towels to absorb any excess oil; keep warm until ready to serve.

Next, prepare the mushroom gravy. Melt the butter in a large sauté pan, along with a bit of olive oil, over medium heat. Add the mushrooms and sauté for 4 to 5 minutes, until the mushrooms are nicely browned. Season the mushrooms with a bit of salt once they're browned, then remove them from the pan into a large bowl.

Into the same pan, add the diced shallots and grated carrot. Sauté the two for 2 to 3 minutes, until the onion is tender. Add the garlic, season with salt, pepper and smoked paprika; cook for another minute or two. Next, add the flour and toss with a spatula until the veggies are coated; cook the flour for about a minute.

Begin adding the beef broth, a little at a time and scrape the flour from the bottom of the pan. Wait for the sauce to thicken before adding more broth. Return the mushrooms to the pan and cook the sauce over medium heat for 4 to 8 minutes, until the sauce reaches desired consistency. Add the cream and fresh dill last and cook for a few minutes, until simmering.

Serve the gravy over cooked egg noodles or mashed potatoes with 2 to 3 cutlets on the side.

TatyanasEverydayFood.com



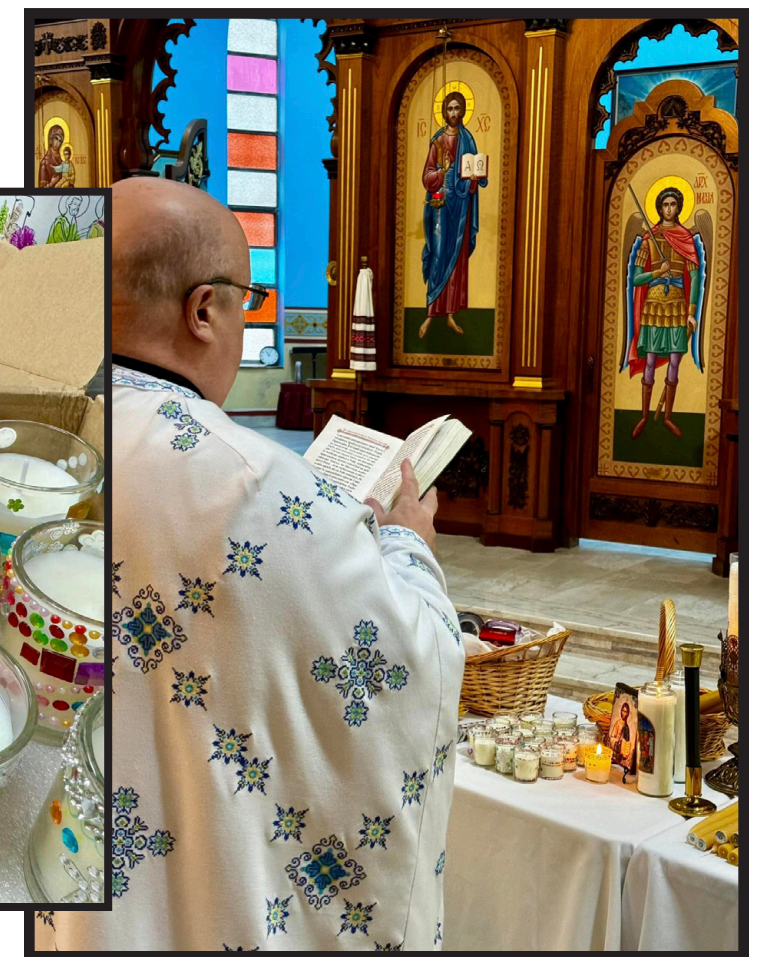
MEETING OF THE LORD IN THE TEMPLE

When Jesus was a little baby, only 40 days old, Mary, His mother, and Joseph, her betrothed, took Him to the Temple in Jerusalem. The Temple was the greatest and holiest church of the Jewish people. They bought 2 young pigeons to give to the priests of the Temple as an offering in thanks for the little baby, as was the custom of the Jewish people. Now at that time, there lived in the city of Jerusalem a very old man whose name was Symeon. Symeon had been told by God that he would not die until he saw God's Son. On this day, Symeon woke up very early; God told him to go to the Temple and wait. There was also in the Temple a very old woman named Anna who was also waiting for God's Son. Suddenly, Symeon saw Mary and Joseph coming into the Temple, carrying the baby Jesus and the cage with the birds. Symeon came right up to Mary and took the baby in his arms; he knew that Jesus was the long-awaited Son of God. Symeon thanked God with a special prayer that we use in vespers to this day (see inside front cover).

On this day we bless candles in church because Christ is the Light of the World, and on this day we celebrate that Light being presented to mankind to illuminate our dark world. These blessed candles should be placed in our icon corners, and we should light them when we pray, especially in times of trouble or when we are afraid.

Decorate and bring candles with you to Divine Liturgy to have them blessed afterwards.

On the next page is a paper "candle". Color the image and cut it out (see below). Fold on the lines and glue the ends together leaving a slight bulge in the front.





**ЗІ СТРІТЕННЯМ ГОСПОДИМ!
THE MEETING OF OUR LORD!**



Bilyk, Veronica Yulia baptized and chrismated on January 20, 2024 in St. Mary Cathedral Church, Allentown, PA. Child of Vitaliy Bilyk and Christina Sydor. Sponsors: Mykola Nodrana and Viktoriia Bohach. Celebrated by Rev. Richard Jendras.

Fanta, Nelly baptized and chrismated on December 24, 2023 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Yevhen Fanta and Viktoriia Kelemen. Sponsors: Maria Kormosh and Volodymyr Humeniuk. Celebrated by V. Rev. Vasyl Shak.

Hager-Stasenko, Theodore Dmitriy baptized and chrismated on October 2, 2022 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of and Marina Stasenko. Sponsors: Dmytro Isaienko and Katie Hager. Celebrated by V. Rev. Victor Wronskij.

Horiushko, Mark baptized and chrismated on January 21, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Oleksandr Horiushko and Yuliia Tymofiienko. Sponsors: Andrii Panteleiev and Alla Myndar. Celebrated by V. Rev. Victor Wronskij.

Kalynyuk, Michael John baptized and chrismated on November 4, 2023 in Holy Trinity Church, Bensenville, IL. Child of Bogdan Kalynyuk and Shannon Golich. Sponsors: Michael Kalynyuk and Karla Schwaegerman. Celebrated by V. Rev. Bogdan Kalynyuk.

Kaminskiy, Aleksandr baptized and chrismated on February 4, 2024 in St. Vladimir Cathedral Church, Philadelphia, PA. Child of Oleksandr Kaminskiy and Lesia Kaminskiy. Sponsors: Olga Havryshchuk / Lydmyla Dmytriuk and Anatoliy Pavlyuk / Dmytro Herasym. Celebrated by Rev. Ivan Tchopko.

Lymych, Sophia baptized and chrismated on January 28, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Roman Lymych and Nadiya Tsiatsak. Sponsors: Oleh Keno and Olga Lymych. Celebrated by V. Rev. Victor Wronskij.

Mikhaylichenko, Kristina baptized and chrismated on January 19, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Aaleksandr Mikhaylichenko and Raisa Volkov. Sponsors: V. Rev. Victor Wronskij and Ivanna Wronskij. Celebrated by V. Rev. Victor Wronskij.

Myndar, Maria baptized and chrismated on January 21, 2024 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Andry Myndar and Alla Tymofiienko. Sponsors: Sergiy Bykanov and Yuliia Horiushko. Celebrated by V. Rev. Victor Wronskij.

Nelasov, Eliana baptized and chrismated on November 20, 2023 in Sts. Peter & Paul Church, Millville, NJ. Child of Denis Nelasov and Yanina Nelasov. Sponsors: Mikhail Fedorov and Lesya Vdovychenko. Celebrated by V. Rev. Orest Poukhalskii.

Reviuk, Mila Melania baptized and chrismated on January 7, 2024 in Holy Trinity Church, Bensenville, IL. Child of Oleksandr Reviuk and Veronika Hrianina. Sponsors: Oleksandr Protsyuk and Yulia Linenko. Celebrated by V. Rev. Bogdan Kalynyuk.

Shesternyak, Karolina baptized and chrismated on August 12, 2023 in Holy Trinity Church, Bensenville, IL. Child of Ivan Shesternyak and Krystyna Skarupa. Sponsors: Andriy Kulyk and Olha Horodyska. Celebrated by V. Rev. Bogdan Kalynyuk.

Skorobogach, Solomia baptized and chrismated on April 29, 2023 in Holy Trinity Cathedral Church, Brooklyn, NY. Child of Lyubomyr Skorobogach and Katerina Kryvinska. Sponsors: V. Rev. Victor Wronskij and Ivanna Wronskij. Celebrated by V. Rev. Victor Wronskij.

Toporivskiy, Maksym baptized and chrismated on January 14, 2024 in Holy Trinity Church, Bensenville, IL. Child of Julia Kulii and Bohdan Toporivskiy. Sponsors: Maryana Kulii and Sergii Izhevskiy. Celebrated by V. Rev. Bogdan Kalynyuk.



Ihor Palchynskiy and Marta Brylinska in St. Peter & Paul Parish, Millville, NJ on October 7, 2023, witnessed by Maryana Matunyak and Andrii Khorob. Celebrant: V. Rev. Orest Poukhalskii.



Archetto, Halina of Mizpah, NJ on March 29, 2017 at the age of 68 years, officiating clergy V. Rev. Rostyslav Tsapar of Sts. Peter & Paul Parish, Millville, NJ.

Baikova, Tetiana of Vineland, NJ on October 3, 2021 at the age of 61 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Bouchard, John of New Britain, CT on December 22, 2023 at the age of 82 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Finch, Carol Zima of Beaver, PA on January 4, 2024 at the age of 79 years, officiating clergy V. Rev. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Fitzpatrick, Mary Joyce of Bridgeport, CT on January 25, 2024 at the age of 78 years, officiating clergy V. Rev. Stephen Masliuk of St. Mary's Protection Parish, Bridgeport, CT 06606.

Kline, Christopher Martin of Estel Manor, NJ on March 11, 2021 at the age of 50 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Kopie Jr., Michael of Port Elizabeth, NJ on November 22, 2020 at the age of 89 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Koslowsky, Alexandria of Millville, NJ on February 10, 2022 at the age of 16 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Lazor, Eva F. of Hamburg, PA on January 3, 2024 at the age of 98 years, officiating clergy Rev. Richard Jendras of St. Mary Parish, Allentown, PA 18102.

Massie, Jarry D. of , on June 19, 2020 at the age of 71 years, officiating clergy V. Rev. Rostyslav Tsapar of Sts. Peter & Paul Parish, Millville, NJ.

Mokienko, Victor of Franlin Twp., NJ on December 18, 2019 at the age of 91 years, officiating clergy V. Rev. Rostyslav Tsapar of Sts. Peter & Paul Parish, Millville, NJ.

Nikitich, William of North Port, FL on April 30, 2022 at the age of 84 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Pidluski, Olga of Fairfield, CT on January 18, 2024 at the age of 96 years, officiating clergy V. Rev. Stephen Masliuk of St. Mary's Protection Parish, Bridgeport, CT 06606.

Redka, William of Williamstown, NJ on August 14, 2021 at the age of 89 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Safonot, Katarzyna of Vineland, NJ on January 16, 2020 at the age of 86 years, officiating clergy V. Rev. Rostyslav Tsapar of Sts. Peter & Paul Parish, Millville, NJ.

Shevchenko, Nina of Vineland, NJ on March 25, 2023 at the age of 87 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

Sirick, John of Newington, CT on January 1, 2024 at the age of 93 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Stretch, Kevin of Vineland, NJ on September 5, 2022 at the age of 61 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.

THE FEAST OF THE PRESENTATION OF THE LORD
always gives us those beautiful words from the prophet Simeon: "My eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel."

This feast recognizes that our God is the God of encounter, a God who comes from the heavens to be near to us, who comes down to join His life to our life in love. This is the beautiful reality of the Incarnation — God with us.

Today we are called to imitate the Holy Family, to present ourselves to God. What we do — our work, our love in our families — all this can be something we present to Him. We are called to dedicate our whole life to serve God, to follow Christ.
- Archbishop Daniel

Свято Стрітєння Господнього
завжди дарує нам ті прекрасні слова старця пророка Симеона: «Очі мої бачили спасіння Твоє, яке Ти приготував перед очима всіх народів: світло на провітлення поганам і славу Твоєму народу Ізраїля».

Це свято Стрітєння Господнього навчав нас, що наш Бог є Богом зустрічі; Богом, який приходить з небес, щоб бути поруч із нами; який сходить, щоб придати своє життя до нашого життя в любові. Це прекрасна реальність Боговтілення — з нами Бог.

Сьогодні ми покликані наслідувати Святу Родину, представляти себе Богові. Те, що ми робимо — наша робота, наша любов у наших родинах — усе це може бути чимось, що ми можемо подарувати Йому. Ми покликані все своє життя присвятити служінню Богові, наслідувати Христа.
- Архієпископ Даниїл

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

CLERGY STATISTICS

FEBRUARY

ORDINATIONS

Many Years! Многа Літ!

PROTOPRESB. TARAS CHUBENKO	FEBRUARY 3, 1980
REV. VASYL DOVGAN	FEBRUARY 12, 2013
V. REV. OLEH HUCUL	FEBRUARY 12, 1995
V. REV. CONSTANTINE G. CHRISTO	FEBRUARY 17, 1991
V. REV. ROSTYSLAV TSAPAR	FEBRUARY 23, 2002
REV. SAMUEL SEAMANS	FEBRUARY 23, 2017
V. REV. VOLODYMYR MUZYCHKA	FEBRUARY 28, 1982
DN. VALENTINE OLYNYK	FEBRUARY 9, 2019

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



ST. ANDREW CHURCH GOODS & BOOKSTORE

ACCESSORIES AND SOUVENIRS
BAPTISMAL SETS AND MORE
CALENDAR 2024 JULIAN / REVISED JULIAN
CHILDREN BOOKS
CHRISTIAN TOYS
CHRISTMAS SUPPLIES AND GIFTS
CHURCH SUPPLIES
CLERGY VESTMENTS
COOKBOOKS
EMBROIDERY
GRAVE BLANKETS
GREETING CARDS
HIERARCHS PORTRAITS
HOME AND GIFTS
ICONS
MUSIC CDS
NECK CROSSES & PENDANTS
ORTHODOX FAITH LITERATURE
PECTORAL CROSS
PRAYER BOOKS
PYSANKA SUPPLIES AND EASTER GIFTS
SERVICE BOOKS
ST. SOPHIA SEMINARY CHRISTMAS CD
UKRAINIAN LITERATURE
VITAL STATISTICS RECORD BOOKS
...AND SO MUCH MORE!

UOCOFUSA.ORG/NEW_STORE



УСЕРДНИЙ ЗАКЛИК ПРО ДОПОМОГУ

**AN URGENT APPEAL FOR
CONTRIBUTIONS!**

JOIN THE EFFORT TO PROVIDE COMFORT, PROVIDE
SUPPLIES, AND SAVE LIVES, BY DONATING TO THE

**UOC OF THE USA UKRAINIAN
HUMANITARIAN RELIEF FUND**





UKRAINIAN ORTHODOX CHURCH OF THE USA
FEBRUARY CELEBRATIONS
В ЛЮТОМУ СВЯТКУЄМО
 УКРАЇНЬСЬКА 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

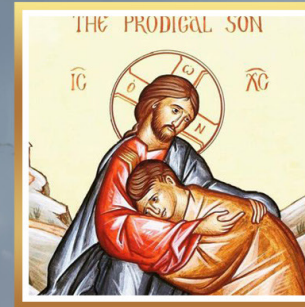
**THE MEETING OF OUR LORD, GOD AND
SAVIOR JESUS CHRIST**
СТРИТЕННЯ ГОСПОДА БОГА І СПАСА
НАШОГО ІСУСА ХРИСТА

18

ZACCHEUS SUNDAY
НЕДІЛЯ ЗАКХЕЯ

25

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



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



3

SUNDAY OF PRODIGAL SON
НЕДІЛЯ ПРО БЛУДНОГО СИНА

9

MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА

10

**MEATFARE SUNDAY, OF THE LAST
JUDGMENT**
НЕДІЛЯ М'ЯСОПУСНА, ПРО СТРАШНИЙ СУД

17

**CHEESEFARE SUNDAY - OF FORGIVENESS
(EXPULSION OF ADAM FROM THE PARADISE)**
НЕДІЛЯ СИРОПУСНА - ПРОЩЕНА
(СПОМИН ПРО ВИГНАННЯ АДАМА З РАЮ)

18

1ST WEEK OF THE GREAT LENT
ПОЧАТОК ВЕЛИКОГО ПОСТУ

24

**1ST SUNDAY OF THE GREAT LENT: TRIUMPH OF
ORTHODOXY**
НЕДІЛЯ 1-ША ВЕЛИКОГО ПОСТУ: ТОРЖЕСТВО
ПРАВОСЛАВ'Я

30

MEMORIAL SATURDAY
ПОМИНАЛЬНА СУБОТА

31

**SECOND SUNDAY OF THE GREAT LENT:
ST. GREGORY PALAMAS**
НЕДІЛЯ 2-ГА ВЕЛИКОГО ПОСТУ:
СВТ. ГРИГОРІЯ ПАЛАМИ





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!

Sunday of the Publican & Pharisee
FAST FREE WEEK

February 25

Cheeseafare Sunday

March 17

Sunday of the Prodigal Son

March 3

Start of Great Lent

March 18

Memorial Saturday

March 9

UOCofUSA
uocofusa.org

Meatfare Sunday

March 10

Mailing address: PO Box 495
South Bound Brook, NJ 08880
Shipping address: 135 Davidson Ave.
Somerset, NJ 08873

Tel: (732) 356-0090