

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



ОФІЦІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США

THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



Christ is Born! Glory Him!
Христос Народжується!

VOL LXVIII ISSUE V,
DECEMBER, 2018

РІК LXVIII ЧИС V,
ГРУДЕНЬ, 2018

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

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The Ukrainian Orthodox Word
is published **bimonthly**
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 mailed to the UOW on a disk or 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 include 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 Editorial 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



TROPARION (Tone 4)

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility exalted you;
your poverty enriched you.
Hierarch Father Nicholas,
entreat Christ our God
that our souls may be saved.



ТРОПАР (Глас 4)

Правилом віри і образом лагідности,
учителем повдержности явила тебе
твоєму стаду всіх речей істина.
Ради цього придбав ти смиренням високе,
убогістю — багате, отче,
священноначальнику Миколаю.
Моли Христа Бога, щоб спаслися душі наші.

Nativity of Christ Proclamation of His All-Holiness Ecumenical Patriarch



Venerable brothers and beloved children in the Lord,

We glorify the Most-Holy and All-Merciful God, that we are again deemed worthy this year to reach the festive day of Christmas, the feast of the pre-eternal Son and Word of God's Incarnation "for us and for our salvation." Through the "eternal mystery" and "great miracle" of the divine Incarnation, the "great wound," namely humankind sitting in darkness and shadow, is rendered into "children of light and day;"[1] while the blessed road of deification by grace is opened for us. In the theandric mystery of the Church and through her holy sacraments, Christ is born and takes shape in our soul and existence. Maximus the Confessor theologizes that "the Word of God, though born once in the flesh, is ever willing to be born spiritually in those who desire Him. Thus, He becomes an infant and fashions Himself in us by means of the virtues; indeed, He reveals Himself to the extent that we are capable of receiving Him."[2] God is not an abstract "idea," like the god of the philosophers, or an unapproachable God enclosed in absolute transcendence. He is "Emmanuel," "God with us,"[3] closer to us than we are to ourselves, "more akin to us than our very own selves." [4]

Faith in the inaccessible and fleshless Divinity does not transform our life; it does not remove the polarization between matter and spirit; nor does it bridge the gap between heaven and earth. The Incarnation of the Divine Word is the revelation of truth regarding God and humankind, which saves the human race from the dark labyrinths of materialism and anthropomorphism, as well as from idealism and dualism. The Church's condemnation of nestorianism and monophysitism signals the rejection of two broader tendencies of the human soul: on the one hand rendering anthropocentrism absolute, and on the other idolizing an idealistic understanding of life and truth, both of which are especially widespread deviations in our age.

Contemporary "nestorianism" is expressed as a spirit of secularization, as scientism and the absolute prioritization of utilitarian knowledge, as the absolute autonomy of economy, as self-saving arrogance and atheism, as the "non-civilization" of individualism and eudemonism, as legalism and moralism, as the "end of decency" and identification of sacrificial love and repentance with the so-called "morality of the weak." By the same token, "monophysitism" is today represented by tendencies to demonize the body and natural man, by puritanism and the syndromes of "purity," by fruitless introverted spirituality and various mysticisms, by disregarding the intellect, art and civilization, by denying dialogue and rejecting differences, with the dangerous expresser—supposedly in the name of the "one and only truth"—namely a religious fundamentalism nurtured by absolutism and rejections, while feeding violence and division. It is evident that both a nestorianizing deification of the world and a monophysitizing demonization of it leave the world and history, civilizations and cultures, exposed to the powers of the "present age," cementing their autonomy and impasses.

Christian faith is the certainty of our salvation by the God of love, who graciously assumed our nature and once again granted us "the likeness" lost through the fall, making us worthy of true life in His Body, the Church. The theandric mystery is expressed throughout the entirety of life in the Church. The Incarnate Savior received "the flesh of the Church"[5] and showed, "first and alone," "the true man, who is perfect on account of both character and life as well as all other aspects."[6] The Church of Christ is the place of "common salvation," "common freedom" and hope in the "common kingdom." It is the way of living the liberating truth, the core of which is expressing the truth in love. This love transcends the boundaries of mere human action, because its source and prototype lie in divine philanthropy, which transcends human reason. "In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God but that He loved us ... Beloved, if God so loved us, we also ought to love one another."[7] God is present wherever love exists.

This saving truth must also be expressed in the way we celebrate the sacred Nativity of our Savior, who visited us from on high. A feast is always a "fullness of time," a time of self-knowledge, of thanksgiving for the magnitude of divine philanthropic love, of witness to the truth of the theandric mystery and of freedom in Christ. The Christ-pleasing celebration of the Divine Word's Incarnation is an act of resistance against secularization, against discoloration of the feast and its conversion into a "Christmas without Christ," as well as against a celebration of Having, of consumerism and vanity—indeed, into a world filled with social tensions, reversal and confusion of values, of violence and injustice, where the "Jesus child" is once again faced with the inexorable interests of numerous, multifaceted powers.

Honorable brothers and beloved children, Generations come and pass, while forthcoming developments are difficult to foresee. Genuine faith, though, does not face dilemmas. The Word became flesh, the "truth has come" and "darkness has subsided." We already participate in the Kingdom while still on our journey toward the completion of the incarnate Divine Economy. We possess the unshakeable certainty that the future belongs to Christ, Who is "the same yesterday and today and forever;"[8] that the Church of Christ is and shall remain a place of holiness and godliness, a renewal of man and world, a foretaste of the glory of the Kingdom; that it will continue "to give the witness of the Gospel" "to distribute the gifts of God in the world: His love, peace, justice, and reconciliation, the power of resurrection and expectation of eternity."[9] The contemporary ideology of some "post-Christian" age is baseless. "After Christ," everything is and remains "in Christ" to the ages.

We humbly kneel before the Divine Infant of Bethlehem and His All- Holy Mother, who holds Him in her arms, while venerating the Incarnate "most perfect God," and bestow upon the children of the Holy and Great Church of Christ throughout the world—from the ever-vigilant Phanar—our Patriarchal blessing for the Holy Twelve Days of Christmas, wishing you a healthy, fruitful and joyous new year in the Lord's favor.

Christmas 2018

+ Bartholomew of Constantinople

Your fervent supplicant before God

1. Thess. 5:5.

2. Maximus the Confessor, *Capita theologica et oeconomica*, PG 90, 1181.

3. See Matt. 1:23.

4. Nicholas Cabasilas, *The Life in Christ*, VI, PG 150, 660.

5. John Chrysostom, *Homily on exile*, PG 52, 429.

6. Nicholas Cabasilas, *The Life in Christ*, VI, PG 150, 680.

7. 1 John 4:9-11.

8. Heb. 13:8.

9. Encyclical of the Holy and Great Council of the Orthodox Church (Crete 2016), Preamble.



**EPISTLE OF THE CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS
BEYOND THE BORDERS OF UKRAINE
AT THE COMMENCEMENT OF THE NATIVITY (“ST. PHILLIP”) FAST**

To: The Reverend Presbyters, The Honourable Diaconate in Christ, Venerable Monastics, and Pious Faithful of our Ukrainian Orthodox communities Beyond the borders of Ukraine

Beloved-in-Christ!

We have begun a forty-day period of anticipation of a great event in the salvific work of our Lord – His coming-in-the-flesh in order that we, through hearing His teaching, through witnessing His healing, and participating in His death and resurrection, may become inhabitants of His Heavenly Kingdom.

The Holy Church prescribes for us, faithful, a period of fasting and prayer to prepare ourselves properly for greeting the great day of the Nativity of Jesus Christ. We are challenged by the Gospel reading on the eve of the Nativity Fast (Luke 14:25-35) to not simply greet Him in the tranquil and humble setting of the Cave, and then return to our previous routine of life, but to follow Him by bearing our cross every day and hating those relationships – with those people and, especially in our day, with those things – that hinder our struggle for the Kingdom of God. Let us use this advent season to break away from dark, destructive temptations keeping us from Christ, who is the Light and Life! Take advantage of this time to renew our dedication to the reading of Scripture, to regular prayer, to good works. Keep the fast, each according to their strength, as the Church prescribes. With determined will and with our gaze to the Heavenly Kingdom, abstain from those distractions which cause the “salt to lose its flavour.” (Luke 14:34) That is, make a decision to turn from those things which prevent us from being the disciples Christ is calling us constantly to be in this world: frivolous parties (that have little or nothing to do with Christ’s birth), excessive time on social media, overspending on unnecessary presents, etc. Recall that we serve a God who dwelt among us to serve. To save ourselves and inspire those around us to follow Christ and be saved, it is for us to learn and imitate this service to the people of God, that we may understand we are to be faithful stewards in this world and not presume to be masters of this world.

As hierarchs serving in the Ukrainian Orthodox Church outside Ukrainian lands, we are also compelled during this time to exhort you all to engage in fervent prayer for our ancestral homeland! Let us pray for the softening of hearts and return to proper discernment of those who seek to prohibit the confirmation of the See of Kyiv to her proper place as a loving sister within the family of local Orthodox churches; who attempt to diminish and discredit the good reputation and status of the Mother Church of Constantinople and, in particular, her Holy and Sacred Synod and of His All-Holiness Patriarch Bartholomew specifically. Let us pray for those who, most tragically, in these past few days have once again shown a preference to act as an enemy rather than a friend to Ukraine by ordering and carrying out deliberate, unjustified aggression against Ukrainian naval personnel on the open seas. Let us pray for the those struggling to establish a law-abiding, free, peace-loving Ukrainian nation. Let us pray especially for those charged with defending her lands, among whom are numerous wounded and captured as a result of discharging their loyal and sacrificial duty.

Assuring you of our constant prayers, we beseech your prayers for us, your hierarchs – for our health, wisdom, and strength as we strive to be good and faithful archpastors to you in these complicated and even dangerous times.

May we all walk together in peace and in tranquility to the Holy Cave and the Christ-child therein, Who leads us to salvation, eternal life, and the Heavenly Kingdom!



A blessed fast to you, all!

With love in Jesus Christ, our Lord,

+Yurij, Metropolitan, Ukrainian Orthodox Church of Canada
+Antony, Metropolitan, Ukrainian Orthodox Church of the USA and the Diaspora
+Jeremiah, Archbishop, Ukrainian Orthodox Diocese of Brazil and Church South America
+Daniel, Archbishop, Ukrainian Orthodox Church of the USA
+Ilarion, Bishop, Ukrainian Orthodox Church of Canada
+Andriy, Bishop, Ukrainian Orthodox Church of Canada

The Nativity Fast in the Year of our Lord 2018





ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ НА ПОЧАТОК РІЗДВЯНОГО ПОСТУ («ПИЛИПІВКИ»)

До: Всечесного Пресвітерства, Чесного у Христі Дияконства, Преподобного Чернецтва та Благочестивих Вірних наших Українських Православних Громад поза Межами України

Возлюблені у Христі!

Ми розпочали сорока-денний період сподівання великої прояви спасительної дії нашого Господа: Його прихід до нас у плоті для того, щоб ми – через слухання його вчення, через свідчення його зцілювань, через участь у Його смерті та воскресіння – могли оселитись в Його Небесному Царстві.

Свята Церква приписує нам, вірним, період посту й молитви, як гідної підготовка до зустрічі великого дня Народження Ісуса Христа. В навечір'я Різдвяного Посту євангельське читання (Луки 14:25-35) закликає нас не тільки зустрічати Його в тихому і смиренному середовищі Печери але й, побачивши, повертатись до попередніх навичок нашого життя; євангеліє закликає нас іти слід за Ним, узявши на себе свій хрест кожного дня, зненавидячи всякі відносини – з особистостями та речами – які перешкоджають нашій боротьбі за Царство Небесне. Користуйтесь цим сезоном посту для того, щоб відколотися від безрадісних, згубних спокус, які віддаляють нас від Христа, Який є Світло й Життя! Використовуємо цей період для відновлення присвяти нашого часу читанню св. Писання, регулярній молитві, добрим ділам. Дотримуйтесь посту, кожний/кожна по своїй силі, згідно приписів Церкви. З рішучою волею та з поглядом на Небесне Царство, стримуймо себе від всякого відволікання, від якого «сіл не солоною стає». (Луки 14:34) Щобто, приймаймо для себе рішення відвернутись від тих розваг – зайвих забав (які мало або зовсім не мають нічого спільного з народженням Христа), надмірного втрачання часу в соцмережах, або розтрачування грошей для непотрібних подарків, і т. п. – які запобігають нам стати тими учнями Христовими, якими сам Христос закликає нас бути в цьому світі. Згадаймо – ми служимо Богові, який сам прийшов до нас служити. Щоб спасти себе та щоб переконати інших стати наслідниками Христа і спасатися, потрібно нам навчитися й наслідувати цього служіння народові Божому, щоб ми зрозуміли, що ми в цьому світі маємо бути добрими господарями й не припускати собі думку, що ми нібито начальники світу цього.

Як ієрархи, несучи службу в Українській Православній Церкві поза межами українських земель, маємо також обов'язок закликати всіх вас до усердної молитви за батьківщину наших пращурів! Помолімось за зм'якшення сердець та повернення до доброго розсуду тих, які стараються заважати затвердженню Київського Престолу на правильному місці, як любляча сестра-церква серед інших в родині помісних православних церков. Помолімось за тих, які стараються понижувати й дискредитувати добру репутацію та статус Церкви-Матері Константинополя й особливо її Священного Синоду та Всесвятішого Патріарха Варфоломея особисто. Помолімось за тих які, на превеликий жаль, останніми днями вдруге виявили свій вибір бути ворогом замість другом України, наказом і виконанням неоправданої агресії на відкритому морі проти воєннослужбовців морського флоту України. Помолімось за всіх тих, які віддають великі зусилля для створення законопослушної, свобідної, миролюбної української держави. Помолімось особливо за тих, які несуть послуг захисту українських земель, серед яких багато пораниених й полонених в результаті виконання вірної та відданої служби.

Запевняючи вас у своїх молитвах, усердно благаємо вас молитись за нас, ваших ієрархів – за наше здоров'я, за мудрість, за силу у виконанні нашого послугу бути добрими й вірними архиєпископами в нинішніх складних та навіть небезпечних часах.

Ходімо разом всі в мирі та в спокої до святої Печері, до Младенця-Христа, Який веде нас до спасіння, до вічного життя й до Небесного Царства!

Бажаємо всім благословенного посту!

З любов'ю, у Господі нашому Ісусі Христі,
+Юрій, Митрополит Української Православної Церкви в Канаді
+Антоній, Митрополит Української Православної Церкви США та Діаспори
+Єремія, Архієпископ Української Православної Єпархії Бразилії та Південної Америки
+Даніїл, Архієпископ Української Православної Церкви в США
+Іларіон, Єпископ Української Православної Церкви в Канаді
+Андрій, Єпископ Української Православної Церкви в Канаді

Святий і Великий Піст Року Божого 2018





НАБЛИЖАЄТЬСЯ РІЗДВО

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


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

Різдво Господа нашого Ісуса Христа, або як ми ще називаємо – Різдвяні свята – знову наближається! Знову настала ця пора року, а з нею і радісні хвилини. Але насправді, що таке є Різдво? Чи це подарунки під ялинкою, різдвяні світла у вікнах, привітальні листівки, вечері з родиною та друзями, сніг на подвір'ї, чи привітання “Веселих свят” тих, хто на вулиці проходить повз нас? Для багатьох людей Різдвяний Піст є часом смутку, тому що вони не мають необхідних коштів для того, щоб купити подарунки для своїх дітей, родичів та друзів. Багато з людей сумують у Різдвяний час коли вони згадують про своїх близьких, які не можуть приїхати додому та святкувати разом з ними. Вечеря на День Подяки для декого на жаль залишається тільки мрією, а не реальністю.

Одночасно, Різдвяний Піст може бути порою великої радості, особливо якщо ми будемо пам'ятати що через нього

Бог покаже Своєю Любов до нас. Це може бути час зіцлення та відновлення сили. Різдвяні свята – це коли ми святкуємо різдво Дитяти Ісуса. Бог послав Свого Сина, Ісуса Христа, на землю щоб Він воплотився (прийняв тіло) – став одним з нас. Його різдво принесло велику радість цьому світу. Пастухи, мудреці та ангели з радістю розділили веселу новину. Вони знали, що це було незвичайне дитя. Пророки говорили про Його прихід на протязі тисяч років. Зірка сяяла у Вифлеємі, щоб показати дорогу тим, хто шукали це незвичайне дитя.

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



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

Наш Спаситель вчить нас, що милосердя, прощення, радість, мир та справедливість насправді існують, а не є тільки мріями. Вони є дійсними, тому що Христос, який народився у Вифлєсмі є правдивим уособленням милосердя, прощення, радості, миру та справедливості. Це є справжні рїздвяні подарунки, щиро дані нам Тим, Кого рїздво ми смиренно та з радістю святкуємо. Ми молимося за Вас, за Ваші родини, за Ваші парафіяльні громади та за цілий світ, щоб ці подарунки були прийняті Вами з чистими серцем, розумом та душею, та щоб Ви швидко розгорнули їх і почали ділитися ними з іншими – можливо навіть з тими, кого Ви не знаєте – щоб вони також для себе могли зрозуміти що воно в дійсності означає бути “вдома на Рїздвяні свята”. Неймовірною річчю є те, що коли ми ділимося цими дарами, вони примножуються швидше ніж ми встигаємо їх роздавати.

В святий день Рїздва Господа Бога і Спаса нашого Ісуса Христа, коли Ви будете в дорозі на Рїздвяну вечерю, або до своїх родичів та друзів, або щоб обмінятися подарунками чи просто, щоб занести подячні молитви до Бога у церкві, моліться за всіх, кого Ви зустрінете по дорозі. Подумайте, як вони завдяки Вашій молитві, можливо прийдуть до пізнання того, в що Ви вже вірите: що Бог, через любов Ісуса Христа, перебуває разом з нами у наших домівках, а не у мріях. Отож, жиймо кожен день тримаючись цієї істини до кінця нашого життя.

**ХРИСТОС РОЖДАЄТЬСЯ!
СЛАВІМО ЙОГО!**





THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE

Luke 10:38-42 and 11:27-28
Chapter 10

38 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39 And she had a sister called Mary, who also sat at Jesus' feet and heard His word. 40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." 41 And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. 42 But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

Chapter 11

27 And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that

bore You, and the breasts which nursed You!" 28 But He said, "More than that, blessed are those who hear the word of God and keep it!"

In the name of the Father, and of the Son, and of the Holy Spirit.

We have come to the December of yet another fleeting year, and we greet the arrival of the Feast of the Presentation, a major feast day of the Church Year. This feast is also known as The Entrance of the Theotokos into the Temple and is observed November 21 Gregorian Calendar / December 4 Julian Calendar. The Presentation feast day provides us another opportunity to pause, to reflect and celebrate the revealed plan of God's salvation within the annual cycle of major feasts of the Orthodox Church. The Feast of the Presentation commemorates the bringing of the

toddler child Mary, the future Birth-giver of God, to the Temple in Jerusalem where she would live and serve until her betrothal to Joseph.

Mary was brought to the Temple by her parents, the righteous Joachim and Anna, who had been childless. In gratitude for God's merciful reversal of Anna's barrenness, she and Joachim dedicated their child, Mary, to the service of God. The Feast of the Presentation finds its source in Holy Tradition. No mention of this event is made in New Testament Scripture, yet one of the earliest sources of this tradition is from the apocryphal Protoevangelion of James.

The prescribed Gospel reading for this holy day is from Luke 10:38-42 and 11:27-28. This same Gospel reading is used for other feasts of the Holy

Birth-giver of God, even though the feasts commemorate different events, such as her birth, her presentation, her dormition. While the Feast of the Annunciation and the feasts of Our Lord, God and Savior Jesus Christ have direct mention of their occurrence in the New Testament, the Feast of the Presentation is not mentioned in this passage from the Holy Evangelist Luke. In fact, the Holy Birth-giver of God is only referred to indirectly by the certain woman who exclaims "Blessed is the womb that bore You, and the breasts which nursed You!" This statement, which exalts the mother of Jesus, is why this Gospel passage is applied to the other feasts of the Holy Birth-giver of God as well. The take-away of this holiday is what Jesus replies to the woman who praises his mother: "blessed are those who hear the word of God and keep it!" In saying this, Jesus is not deflecting praise from His mother. Rather, we might take it is a challenge to any one of us to rise to her level of devotion and service to God.

God's plan of salvation unfolded thru time, and that plan is commemorated

annually by the celebration of the Major Feasts of the Church as they occur throughout the year. Beginning with her birth, and continuing to her presentation to the Temple in Jerusalem, God graciously and uniquely prepared Mary to be His living Temple and Tabernacle, to be that virgin, prophesied by Isaiah, to give birth, in the flesh, to the Son of God.

The righteous ancestor of God, Anna, says, according to the Proto-Gospel of James "As the Lord God lives, whether I give birth to either a male or a female child, I will bring it as an offering to the Lord my God and it will be a servant to Him all the days of its life." (Protoevangelion of James 4:2) How many parents would be willing to make such a commitment to God? There were not many then, even fewer now. Nowadays, parents make commitments so that their children can attend sports and social activities which so often displace worship at Sunday Divine Liturgy. Neither the parents, nor the children in these instances, avail themselves the opportunity, to hear the word of God, let alone keep it! How

can we then aspire to this blessedness if we make choices to neglect the worship of God? Jesus states elsewhere that we cannot serve two masters. Just like Martha in this festal Gospel passage, some parents "worr(y) and troubl(e) about many things." These parents forget that "one thing is needed, and ... that good part, ... will not be taken away."

We conclude almost all our litanies with the petition: "Remembering our most holy, most pure, most blessed and glorious Lady, the Birth-giver of God and ever virgin Mary, together with all the saints, let us commend ourselves and each other, and all our life, unto Christ, our God." Indeed, this should be our goal in life. May God help us to make the good and proper choice if we are put to the test to choose between serving Him or something else. May that 'good part' never be taken away!

Amen.

*Fr. Oleb Hucul
Holy Ascension Parish
Maplewood, NJ*

ВВЕДЕННЯ У ХРАМ ПРЕСВЯТОЇ ДІВИ МАРІЇ

Коли Діви Марії виповнилося три роки, Її благочестиві батьки приготувалися виконати свою обітницю. Вони скликали родичів, запросили ровесниць своєї дочки, одягнули Її якнайкраще і в супроводі народу, співаючи релігійних пісень, повели Її в храм Єрусалимський для посвячення Богові. Її подружки-ровесниці, як і Сама Марія, йшли із запаленими свічками у руках. Назустріч їм з піснями повиходили з храму священники на чолі з первосвященником.

Йоаким та Анна з благоговійними молитвами підвели Марію на першу сходинку сходів, що вели до храму. Усього ж налічувалося п'ятнадцять сходінок за числом псалмів, які священники співали при вході у храм.

І ось трирічна Марія, без всякої сторонньої допомоги, Сама

вийшла по високих сходинок. Там первосвященник зустрів і благословив Її, як це він завжди робив з усіма, кого посвячували Богові. А потім, з натхнення Духа Святого, він увів Її у Святе Святих. Це було найсвятіше місце у храмі. Туди ніхто не мав права входити, окрім нього самого, і то лише раз у рік.

Святий Дух відкрив первосвященникові, що Марія, вибрана отроковиця, гідна входити в це найсвятіше місце. Її предвизначено Богом стати Матір'ю Сина Божого, Який відкриє людям вхід у Царство Небесне.

Йоаким та Анна, виконавши свою обітницю, повернулися додому, а Марія залишилася у храмі. Там Вона разом з іншими дівчатами навчалася Закону Божому та рукоділлю; ревно молчалася, читала Святе Письмо і суворо дотримувалася посту.

При храмі Божому Пресвята Марія жила до одинадцяти років і виросла глибоко благочестивою, у всьому покірною Богові, незвичайно скромною і працюютою.

Пресвята Марія вирішила присвятити усе своє життя тільки одному Богові. Для цього Вона дала обітницю ніколи не виходити заміж, назавжди залишитися дівою. Дух Божий і святі ангели охороняли Божественну Отроковицю.

Введення у храм Пресвятої Діви Марії святкується Православною Церквою 21 листопада ст. ст. (4 грудня н.с.).

Цей день вважається великим святом, який у церковних піснеспівах називається передвістям Божого благовоління до людей. З цього свята у храмі починають співати під час утрени: Христос Рождається...



THE NATIVITY ICON

What Does it All Mean?

STAR – the Star of Bethlehem shines brightly at the top of the icon. The three rays represent the Holy Trinity, with the longest ray of light shining upon Christ, the Second Person of the Trinity.

CAVE – the mountain in which the cave is located has many points and fissures, showing the hostility of the fallen outside world. The darkness of the cave shows the darkness of the world, which Christ has come to enlighten. The cave of His birth, is also symbolic of the cave in which He will be placed upon His death, and from which He will be resurrected and grant salvation to all the world.

JESUS - Jesus is shown wrapped in swaddling clothes. These signify His submission to human flesh, and also presage His death and burial for the sins of the world.

The helpless figure in swaddling clothes represents the complete submission of Christ to the conditions governing the human race. He is tightly swaddled, both symbolizing His voluntary submission, and the burial clothes He will be wrapped in one day, and from which He will emerge victorious.

Christ is shown born in this dark cave, wrapped in swaddling clothes, lying in a crib. The crib at the same time represents a casket, His swaddling clothes, His burial garments, the cave, His tomb. This is intentionally done to illustrate that the purpose of the Incarnation of Christ was to make possible the Crucifixion and Resurrection.

CRIB - resembles an altar, for Christ is the Living Sacrifice for the sins of the world. The manger, a feeding trough for animals, represents His crib, His church, and His tomb.

OX AND ASS - The first is from Isaiah 1:3: *“The ox knows his owner, and the ass his master’s crib: but Israel does not know, my people do not consider.”*

Traditionally, the ox is seen as Israel, and the ass is seen as the Gentiles. This comes from a very important distinction about the two animals. The ox is a “clean” animal, and the ass is an “unclean” animal according to dietary proscription in the Old Testament.

The animals presence, also symbolizes the sacrificial bull and the donkey the King will ride when entering Jerusalem on Palm Sunday.

VIRGIN MARY – is often depicted proportionally larger than other figures in the icon, as she and the Christ Child are the center of attention. The Mother of God, lies on a red blanket – which simultaneously symbolizes life, and the Burning Bush (which contained God and was not destroyed, just as the Virgin Mary’s womb held the incarnate Lord).

The Virgin Mary is deep in thought, often seen looking towards her betrothed Joseph who is resting in a distant corner. The veil upon her head is red in color, symbolizing divinity, while her clothes beneath are blue, symbolizing humanity. She is human, but, has put on divinity through the Grace of God and her obedience.

Upon her veil are three stars, which represent her eternal virginity - before, during, and after the birth.. The three stars also represent the Holy Trinity, often with one star being hidden behind a young Christ, the Second Person of the Trinity.

ST. JOSEPH – Unlike Western art here we see a gray-haired man, sitting off in a corner. St. Joseph was a widower,

and already a father, and was betrothed to the Virgin Mary in order to be her protector, as well as the protector of her Son. He sits off in a corner because he is not the physical father of the baby, and therefore, plays a secondary role in the event that is unfolding.

OLD MAN - An old man with a cane is often depicted speaking to Joseph. This man is Satan who is telling Joseph that this virgin birth is impossible, and he is a fool if he believes this. Joseph is conflicted and does not know what to believe. This is a symbol of the dilemma of mankind to accept that which is “beyond words or reason. Often, the Virgin is seen glancing worriedly at Joseph, as if wondering if he will believe the lies he is being told. In this case, Joseph represents the world in general, that is constantly being lied to and tempted to disbelieve the miraculous and virgin birth of the Incarnate Lord.

WISEMEN – the three Magi are the Kings from the East (traditionally named Caspar, Balthasar, and Melchior) that are traveling in search of the prophesied King that was to be born beneath the shining star.

The wisemen are smaller in size, because they are still distant and have not yet arrived at the cave. The Magi are seen as three generations of humanity – a young beardless man, a dark-haired bearded man, and a gray-haired elderly man. This is to symbolize that Christ has come to save all of mankind, regardless of age.

The Magi represent the pagan nations that are outside the chosen people. Although they are learned men, however, they have to come a long way towards knowing the true God. Their presence reveals that the Church receives and

sanctifies human knowledge when it leads to the truth of the faith towards the knowledge of God.

An angel is seen warning the Wisemen not to return to Herod.

GIFTS – the Magi bring gifts for the new King – Frankincense, Gold and Myrrh.

- **Frankincense** (incense) was burned in temples by priests, and therefore symbolizes the priesthood of the newborn King.
- **Gold** – is the gift given to an earthly king, for Christ is also King of the physical Earth
- **Myrrh** – is the fragrant oil used for anointing and foreshadows the anointing of Christ at His death.

SHEPHERDS – The shepherds were out in their field when suddenly a bright light shone around them. They were very frightened. It was so bright it turned night into day. An angel appeared to the shepherds, comforting them and saying, *“Fear not for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; you shall find the babe wrapped in swaddling clothes, lying in a manger.”* (Luke 2: 11-12)

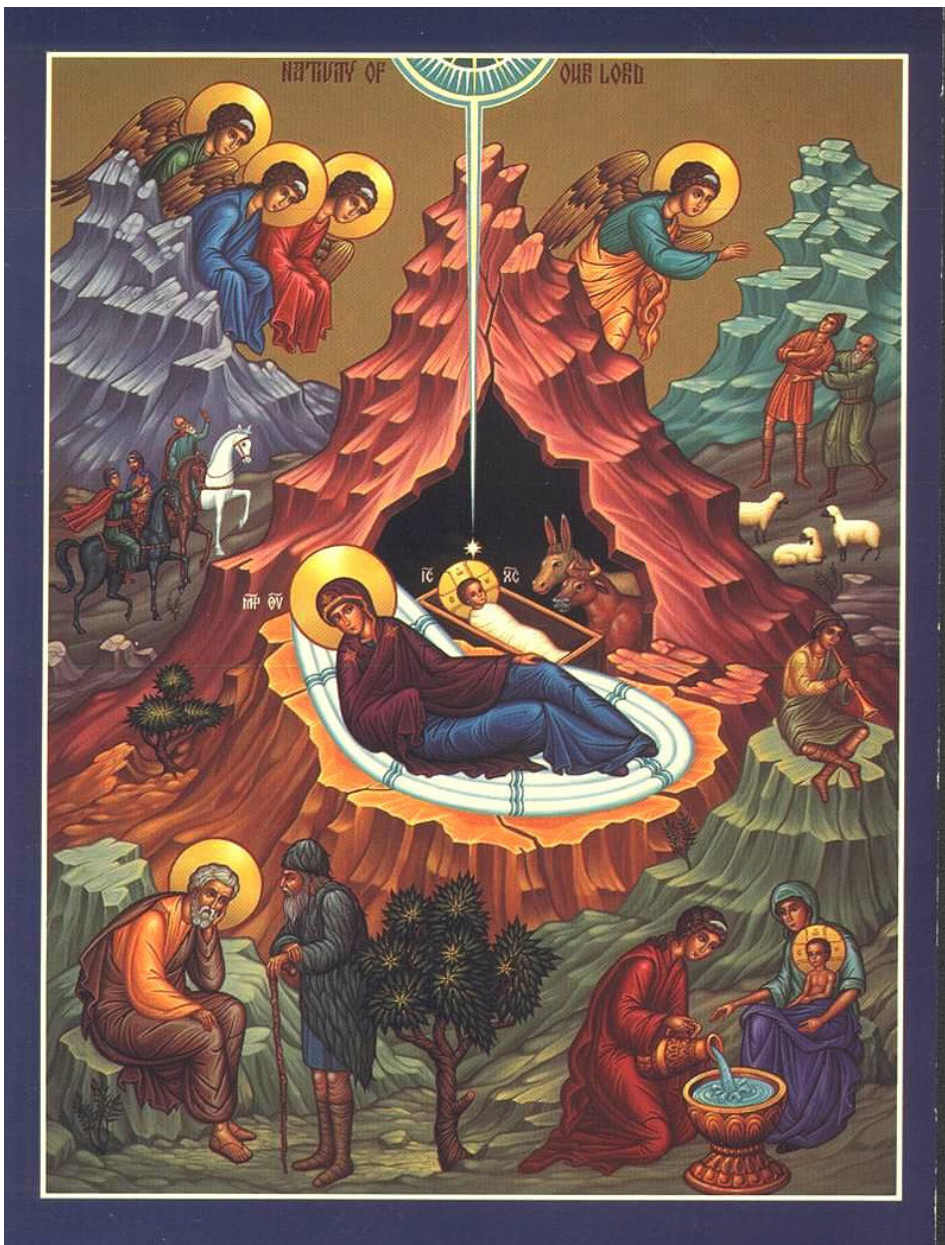
The Shepherds were the lowliest and humblest of people, and they were the first to be told the news of Christ’s birth, and the first to come and worship Him.

The shepherds represent the first sons of Israel (God’s chosen people), who worship the Child; they symbolize the beginning of the Church among the Jews, while the magi represent the Church of the Gentiles.

ANGELS - Angels depicted in the Orthodox icon of the Nativity give glory to God and announce the birth of Jesus Christ to all mankind. The angels are glorifying God, tending to the action, and ministering. They announce the Good News to the shepherds, singing *“Glory to God in the highest, and on earth peace, to men good will.”*

JESSE TREE - The Jesse Tree, which can be found next to the Virgin Mary, comes from the Old Testament prophecy that includes events leading up to the birth of Jesus. Isaiah 11:1-2, *“But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon Him.”* King David was the son of Jesse and Jesus was from the House of David.

TWO WOMEN – often icons of the Nativity will show two women (Salome and Zelemi) in the bottom corner, bathing the baby. They are midwives who display that the Son of God was truly born as a human, and did not merely appear to be human as some early heretics claimed.



THE HEALING OF THE TEN LEPERS

Luke 17:12-19

From The Explanation of the Gospel
of St. Luke

by Blessed Theophylact, Archbishop
of Ochrid and Bulgaria

11-19. And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found any that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

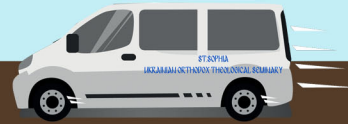
From this one may learn that nothing prevents a man from living in a manner pleasing to God, not even if he belongs to a despised race, if only he has a good will and disposition. For behold, ten lepers met Jesus as He was about to enter a certain city. They met Him outside the city, for those who were considered unclean were not permitted to go into the city. They stood afar off, as if ashamed of their supposed uncleanness, and did not dare to draw near, thinking that Jesus abhorred them as did the others. They lifted up their voices and made supplication. By physical location they were standing afar off, but in their supplication they were near. For the Lord is nigh unto all that call upon Him in truth (Ps. 144:19). And they did not make supplication to Him as to a mere man, but as to One greater than a man. For they called Him Master, meaning Lord, Protector, and Guardian, which is not far from thinking of Him as God.

The Lord instructs them to show themselves to the priests. Initially the priests would examine men such as these to determine whether they were lepers or not. For there were certain signs by which the priests could recognize incurable leprosy. But in addition to this, if it should happen that someone who had been suffering from leprosy was healed, the priests would again examine him to verify the cure, in which event the gift

commanded by the law would be offered (Lev. 14). In this case, since these men were already confirmed lepers, why should they show themselves to the priests, unless indeed they were about to be cleansed? To command them to go the priests indicated nothing less than that they would be healed. This is why the Evangelist says that as they went, they were cleansed. Of the ten lepers, the nine who were Israelites showed themselves to be ungrateful, while it was the Samaritan, an accursed foreigner, as we said earlier, who returned to voice his gratitude. The Samaritans were Assyrians; therefore, let no Gentile despair, and let no one descended from holy forebears boast. This miracle also signifies the common salvation that came to the whole human race. For the ten lepers represent all of human nature—it was leprous with wickedness, carrying about with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God. But this very distance from God is itself a supplication. For when the Lover of mankind, Who wills that all should be saved and receive good

things, sees someone who is not sharing in His goodness, then He is most quick to show mercy and to heal those who are so miserably afflicted. But He also healed the whole leprous nature of man, when, for every man's sake, He took flesh and tasted of death. Although the Jews had been cleansed of the uncleanness of their leprous sin, as far as it was the Lord's part to do, they showed themselves ungrateful and did not return from the path of their vain foolishness to give glory to God Who saved them, that is, to believe in Him Who is God and Who endured the extremes of suffering. For this is the glory of God: His Flesh and His Cross. These Jews, then, did not confess the incarnate and crucified Lord of glory. But the foreign and accursed people of the Gentiles recognized the One Who makes clean, and they glorified Him by believing in Him. They believed that God loves man so much and is so powerful that He accepted the very depth of dishonor for our sake—this is His love of man; and having accepted it, He suffered no harm to His own nature—this is His power.





PARISH LIFE

INCREASE IN LOVE - INCREASE IN SERVICE

115TH ANNIVERSARY AT ST. PETER AND PAUL PARISH, CARNEGIE PA



The 115th anniversary of Saints Peter and Paul parish in Carnegie, PA took place over the weekend of November 3-4th. It was a very joyous occasion with a full schedule of activities. Long before the events began, parishioner Dr. Steven Sivulich began holding a 50/50 raffle at every coffee hour. His goal was to use the proceeds of the raffle to cover every member of the parish family at the banquet celebration. With his tireless efforts and the generosity of the parishioners, who often donated their winnings back to the funds, the parish was able to put on a full banquet without charging for tickets.

On Saturday, November 3rd, an Heirarchal Divine Liturgy was served by His Eminence Metropolitan Antony, Fr. John Charest, pastor, Fr. Steven Repa, pastor emeritus, Fr. Timothy Thomson of McKees Rocks, Fr. Mark Swindel of Arnold, Fr. John Haluszczak of Southside Pittsburgh, Fr. Robert Popichak of Slickvile, and Fr. Deacon Evan O'Neil of Carnegie. His Eminence was first greeted by the children of the

parish who gave flowers and received blessings. Following the children's greeting, His Eminence was greeted with bread and salt and words of thanks for his visit and continued prayers for the health of the parish. Fr. John Charest gave the final greeting during which he mentioned how blessed the parish is and how they extend their blessings to the surrounding community. His Eminence apologized for the absence of His Eminence Archbishop Daniel and asked the faithful to keep him in our prayers as the work he is doing is monumental for the life of the church in Ukraine and will glorify God in many ways.

At the start of Divine Liturgy, His Eminence tonsured Stephen Sawchuck Jr. to the rank of reader. After Reader Stephen was vested in a cassock and sticharion, His Eminence took a moment and charged Reader Steven to be reading the scriptures daily and to study their meaning if there are things unclear to him. He also addressed the faithful and reminded them that, they too, should involve themselves with the reading of

Holy Scripture on a regular basis and that as witnesses of this tonsure, they are to pray for Reader Steven so that his efforts glorify God.

The Liturgy continued with a melodious back and forth conversation between the deacon and the choir, led by Cindy Mycyk. After reading the Holy Gospel, His Eminence spoke to the faithful and encouraged them to continue their work in our Lord's vineyard and to prepare the next generation for the same dedication and hard work. As the Liturgy progressed, His Eminence prayed the Litany for the Departed, remembering all the departed priests and deacons who had served at the altar in Carnegie, and all the founders, benefactors, and members of the parish family.

After the conclusion of Liturgy, His Eminence awarded Sherri Walewski and Alice Sivulich the UOC's centennial award for outstanding service within the church. Both recipients give endlessly of their time and offer a great deal of support to their fellow parishioners as

well as their community. They have been and are active in several of the church's organizations and are always ready and willing to help when called upon. After the awards were bestowed and the choir rang out with "Many Years" for them, the faithful gathered for a small meal in the parish hall. When they were sustained, they made their way to the parish cemetery where His Eminence prayed a panahyda service for all the deceased members of the Saints Peter and Paul parish family. Though the wind was biting and His Eminence still walking with a cane, he made his way to a few of the graves across the cemetery to say prayers and help make the departed's memories to be eternal.

Late in the afternoon the parish family gathered at a local restaurant for the banquet feast celebrating 115 years as a parish. The parish president, Archon Howard E. West Jr. spoke about both what was happening in the world 115 years ago as well as the development of the parish throughout the 115 years. Pastor, Fr. John Charest, addressed the group and proclaimed that if Christ is the Cornerstone of the church then faith must be the keystone. His Eminence Metropolitan Antony closed the banquet with words of encouragement and challenge to keep this community going. After his remarks and closing prayer people made their ways home.

Later that evening, the Ukrainian Technological Society was holding their annual banquet to bestow the honor of "Ukrainian of the Year" to Ms. Daria Komichak. His Eminence Metropolitan Antony, the clergy of Saints Peter and Paul and some of the faithful were able to make it to this banquet to honor Daria. After opening the festivities with a prayer, a 5 course meal was served and the committee presented the "Ukrainian of the Year" award to Daria. The room was captivated by Daria's life story, of her successes in school and business, of her hard work within the Ukrainian community, and her dedication to the Ukrainian Orthodox Church. After Daria finished her remarks, the

Ukrainian Technological Society asked His Eminence to give an update and explanation on the work being done for unification of Orthodoxy in Ukraine. After declining to speak, so as not to take away any attention from the guest of honor, His Eminence finally gave in to the pleading and gave both a brief history of how things got to the state they are in as well as an update on the progress that is being made and even an insight into what the next steps will be. Though an impromptu talk, the audience was fully attentive and very much appreciated the information. The night concluded with live music into the evening.

The next day, Sunday, November 4th, provided another opportunity for the faithful to gather at Saints Peter and Paul parish in Carnegie and celebrate Divine Liturgy with His Eminence Metropolitan Antony. Being a Sunday, only Fr. John Charest, Fr. Steve Repa, and Fr. Deacon Evan O'Neil were able to be at the altar with His Eminence. The Liturgy, though without the pomp and circumstance of a Hierarchal Divine Liturgy, was

prayerful and beautiful. After Liturgy His Eminence Metropolitan Antony, along with the Pittsburgh area clergy, headed to Heinz Chapel at Pittsburgh University to commemorate the 85th Anniversary of the Holodomor in Ukraine. After serving a panahyda alongside the Ukrainian Catholic Bishop, His Grace Bishop Bohdan, His Eminence addressed the crowd and, rather than give the history of the event, he told the story of a personal account he heard. The account emphasized why we must never forget the tragedy of this event. At the conclusion of the talks the clergy solemnly processed out of the chapel along with the laity who were all given a candle to light in memory of the lost lives.

After a very busy weekend the participants of the weekend's events made their ways back home. The parish of Saints Peter and Paul looks forward to more years of working in the Lord's vineyard. They're currently preparing to host the 75th annual UOL Convention in 2022. May our Lord grant them peace, health, and prosperity, for many years!





ST. ANDREW PARISH - BOSTON

60th ANNIVERSARY OF CHURCH CONSECRATION 40th ANNIVERSARY OF PASTOR'S PRIESTLY ORDINATION

On Sunday, December 9, 2018 His Eminence Metropolitan Antony, accompanied by Subdeacon Mykola Zomchak and seminarian Myroslav Mykytyuk, visited St. Andrew Ukrainian Orthodox Church of Boston. The occasion was the 60th Anniversary of the church edifice and the 40th anniversary of the ordination of its pastor, Very Reverend Roman Tarnavsky. His Eminence was greeted with flowers at the church door by the children of the parish and then welcomed into the church by parish president, Jane Yavarow. In her greeting she stressed that St. Andrew's was more than just four walls, but a place to ground us, a place to come together to worship as a community, a place to rely on for spiritual health and healing, and a place for us to be the body of Christ.

Fr. Roman, along with visiting clergy Fr. Borislav Kroner, Deacon Paul Cherkas and Deacon Michael Abrahamson all from Woonsocket, RI, ushered His Eminence to the tetrapod where the Hierarchical Divine Liturgy began. St. Andrew's choir, under the direction of Jane Yavarow offered the responses. At the end of the Liturgy, His Eminence thanked the choir for the beautiful, peaceful and at times moving melodies that they rendered.

With the Liturgy completed, there were a few awards to be given out. In July, the Ukrainian Orthodox Church of the USA celebrated its 100th anniversary. In honor of the Church's Centennial

Celebration, our hierarchs created a special award of a medal bearing the image of St. Andrew and the X-shaped cross upon which he was crucified along with the Ukrainian and American flags and the centennial "100" insignia. The purpose of this special award is to honor individual parish members, nominated by their pastors and parish boards who have exemplified what it means to be a fully committed Ukrainian Orthodox Christian over a period of at least 15 years in the life of the Church. St. Andrew's honorees, exemplifying these qualities and more, were Leonid Kondratiuk, Pearl Smith, Iryna Wavariv-Priester, George Wons and Jane Yavarow. Two "hramatas" were also awarded to more recent immigrants, Kateryna Parshikova and Michael Gregory for their dedication to the church. Finally Vladyka Antony summoned the faithful for a group photo, a panoramic view of the parishioners in the beautiful 60 year-old church.

After the Liturgy everyone moved to the church hall where they dined on a catered meal featuring lobster bisque, Waldorf salad and baked cod prepared by Chef Michael, a long-time friend of St. Andrew's.

Along with celebrating the 60th anniversary of the church, the parishioners honored their pastor, Right Rev. Roman Tarnavsky, on the 40th anniversary of his ordination to the priesthood. Fr. Roman attended the Odessa Theological Seminary. On

September 27, 1978, on the feast day of the Exaltation of the Holy Cross, he was ordained a priest. In 1997, with the prospects of a better life for his two sons, Fr. Roman moved his family to the United States where he began his service in the Ukrainian Orthodox Church of the USA. He was assigned to St. Andrew Ukrainian Orthodox Church of Boston in 2002. Fr. Roman was honored with gifts from the choir, sisterhood and parish. Proclamations were received from the governor of Massachusetts and the city of Boston making it Fr. Roman Tarnavsky Day in the city.

The day's festivities continued with a concert performed by a few of the many talented members of the parish. Cellist Łukasz Pawlikowski and violinist Matt Scutchfield played two numbers followed by singing performances by Michael Hotz, Tetyana Portyankina, Olga Tymoshchuk and Eugene Moroz accompanied on piano by Oksana Oliynyk. Young altar servers Alex Levchuk and Dennis Levchuk, their father Georgiy Levchuk and friend Igor Oliynyk dedicated their rendition of Dva Koljory (Two colors) to Fr. Roman. Their performance brought tears to his eyes and to all those in the audience.

To close out the day, Metropolitan offered a few remarks congratulating the parish and encouraging its members to embrace new immigrants and nurture its children to ensure the life of St. Andrew's for another 60 years.



СЕСТРИЦТВУ ПРЕСВЯТОЇ ПОКРОВИ – 65 РОКІВ! З ЮВІЛЕЄМ!

16 грудня 2018 року відбулося святкування 65 річчя Сестрицтва Пресвятої Покрови при Церкві-пам'ятнику Святого Андрія Первозванного у Саут Баунд Бруді, Нью Джерзі.

Божественну літургію Митрополит Антоній розпочав із слів про важливість церкви як духовної основи в житті кожної людини, а Сестрицтво, яке зорганізувалося відразу після побудови церкви своєю невтомною працею і благодійністю не тільки підтримує Храм, але і приймає активну участь в житті церкви і громади.

Дорога тривалістю у 65 років – багато це чи мало? Святкування 65-річчя Сестрицтва Пресвятої Покрови є знаковим для усіх, оскільки у цьому поєднуємося усі ми, це наш спільний шлях, на якому труднощі і радощі, сміх і сльози переплелися з вірою, молитвами та надією на краще майбутнє. Ця подія є гарною нагодою пригадати роки становлення Сестрицтва, шлях, яким вів Господь, справи, які чинило Сестрицтво для розвитку церкви, єднанню громади, парафіян.

А починалося все у 1952 році, коли було куплено землю, де тепер знаходиться церква-пам'ятник Святого Андрія Первозванного. Наступного року було організовано Сестрицтво Пресвятої Покрови, яке очолила Марія Перчин. Протягом всіх років у різний час

Сестрицтво очолювали віддані справі жінки і добродійки: Пані Гураль, Марія Мельник, Марія Сидоренко, Люба Шевченко, добродійка Леся Селепина, Раїса Чейлик, Александра Беліменко, Катерина Гончарів, Марія Коник – в різні роки ці жінки очолювали і провадили Сестрицтво. Останні 5 років велика довіра і шана випала добродійці Лесі Сівко, яка гідно виконує обов'язки голови Сестрицтва Пресвятої Покрови.

Неможливо перелічити справи, благодійність, порахувати працю чи внески у спільну мету, які робило Сестрицтво. У перші роки праця була винятково господарською, бо потрібно було відремонтувати та прибрати капличку, а потім і церковну залю. У 60-х роках, коли було

закінчено побудову церкви, виникла потреба у коштах для влаштування храму, прикрашання та оздоблення церкви. Тодішня голова Сестрицтва п. Марія Сидоренко втілила ідею проведення тризни і поминків, що дало змогу заробляти необхідні кошти. Тож маючи більші фінансові можливості, Сестрицтво почало більше жертвувати на потреби храму та розбудову осередку: позолочення іконостасу, купівля фан, кадила, мозаїчні образи всередині церкви, відновлення інтер'єру церкви. Окремі кошти видавалися на священничі ризи, облачення для церкви, стихарі для вівтарної прислуги. Протягом років робилися пожертви у фонд імені Патріарха Мстислава, на музей його імені. Сестрицтво вносило кошти на побудову пам'ятників Святій Книгині



Ользі – першій християнці часів Київської Русі та митрополитові Василю Липківському – першому українському митрополитові Православної Церкви.

І сьогодні Сестрицтво невпинно продовжує працювати на благо церкви, її розквіт і розбудову. Так за останні роки посаджено дерева на алеї центрального хідника, постійно впорядковується земля навколо церкви: серця і душі парафіян тішать квіти і старанно доглянуті купці. Також було відремонтовано приміщення Консисторії, за кошти Сестрицтва відреставровано приміщення малого залу як всередині приміщення так і з-зовні. Тільки на ремонт і реконструкцію кухні у приміщенні Сестрицтва потрібно 50 тис. доларів – тож є над чим працювати і до чого прагнути.

Бажання бути корисним громаді, сприяти розквіту церкви і вносити посильний вклад у її розбудову – ось що об'єднує сестриць і жіноцтво парафії.

Підсумовуючи все, бачимо, що Сестрицтво Покрови Пресвятої Богородиці заслужило хвалу і шану. Понад 3 млн. доларів пожертвувало Сестрицтво за всі роки свого існування на благо церкви, на розквіт громади і далі продовжує невпинно прикладатись до цієї великої справи – розвитку Православної Церкви. Сестрицтво влаштує традиційні святкування Покрови, храмового свята Святого Андрія, щорічно проводить пікнік на день Незалежності України, радо відгукується на проведення різноманітних імпрез, банкетів: чи то День батька, чи то Маланки та ін., провадить традицію спільного свяченого – і все це для того, щоб парафіяни, прихожани відчули себе частиною Великої Церкви, викликати почуття приналежності до громади, щоб діти та молодь мали приклад любові, пошани один до одного і до загальної справи, щоб завжди стояли в обороні і укріпленні православної

віри у Бога, підтримували традиції і звичаї українського народу.

Сестрицтво Покрови Пресвятої Богородиці щиро і сердечно вдячне духовенству в особах митрополита Антонія, архієпископа Даниїла, отця Юрія за молитви, духовну підтримку, допомогу і розуміння.

Саме зараз, коли, нарешті, Православна Церква України стала канонічною незалежною церквою, ще більше зусиль і праці буде прикладено Сестрицтвом Пресвятої Богородиці у Саут Баунд Бруці.

Урочиста частина святкування була продовжена концертною програмою, яку вів семінарист Микола Зомчак. Кожний виступ був гарно представлений ведучим, слова підібрані від серця і душі. Також Микола розповідав про Різдвяні традиції українського народу, що не тільки урізноманітнює програму, але і нагадало багатьом святкування в Україні.

Привітали Сестрицтво з ювілеєм і учні Школи українознавства (директор Слава Данишук). Виступ розпочався словами про Святого Андрія

Первозванного, церкву та традиції українського народу. На завершення прозвучала пісня “Старий рік минає”. Святочна композиція дітей і молоді із Гакестауна дала змогу всім присутнім нагадати про Святого Миколая – що й казати, кожен згадав подаруночки під подушкою та щирі блага і надію на подарунок у переддень свята. По домашньому затишно діти передали дух свята. Запальні танці ансамблю “Барвінок” (керівник-хореограф Григорій Момот) не тільки розважили, але і показали, наскільки багатою є українська культура. Танці різних частин України ще раз об'єднали не тільки молодь, але і всіх присутніх у залі. Запальний “Топак”, який танцювала старша група танцюристів і танець “Маруся” (на музику відомої пісні “Розпрягайте, хлопці, коні”) у виконанні молодшої групи додали бадьорості, пожвавлення та гарного настрою серед глядачів. Тож голосні оплески подяки лунали протягом всього виступу танцюристів.

Колядки у виконанні хору семінаристів ще раз перенесли присутніх у святкову урочистість Різдва Христового. Лунав чудовий спів, заворожуючи всіх і кожного зокрема – незабаром Христове народження, тож готуймося



до торжества світла і любові, до різдвяних свят.

Завершальною частиною святкування стало нагородження Сестрицтва Покрови Пресвятої Богородиці. Митрополит Антоній вручив Благословенну грамоту зі словами подяки за самовіддану працю та благодійність, побажав Сестрицтву сил, насаги, успіхів і надалі плідно працювати на благо церкви і громади. За невтомну працю, Сестриці, які активно приймають участь у житті Сестрицтва і церкви, були нагороджені подяками та квітами. Також були відзначені як старші сестриці, які невтомно працювали і надалі підтримують громаду, так і зовсім юні, які тільки прилучаються до загальної справи, допомагаючи мамам і бабусям. Голова Сестрицтва Пресвятої Покрови добродійка Леся Сівко уклінно подякувала всім за невтомну працю, готовність відгукнутись на кожне прохання допомоги, за щирість і доброту всіх, хто підтримує Сестрицтво. Особливо теплі слова вдячності пролунали на адресу Української Національної Федеральної Кредитової Спілки (фінансовий управитель п. Зенон Галькевич) та чоловіків, які в той чи інший спосіб допомагають Сестрицтву і церкві. Велику допомогу Сестрицтву надають семінаристи - вони готуються бути духовними провідниками, тож вже тепер з розумінням і готовністю допомогти служать громаді. Вони активно приймають участь в усіх починаннях і заходах.

Хай Господь сторицею воздасть всім за активну участь у благодійній роботі Сестрицтва, за дбайливе ставлення до справ української громади, за розуміння і підтримку, посильний вагомий особистий внесок у спільну справу на благо церкви і сестрицтва!

Низький уклін, вдячність і шана вам за те, що не шкодували сил, часу і праці для загального добра!

Написала Слава Данишук - секретар



ECUMENICAL PATRIARCHATE

PRESS RELEASE

FOUNDATION OF THE NEW ORTHODOX AUTOCEPHALOUS CHURCH OF UKRAINE



COMMUNIQUÉ

It is with praise to God, great joy and satisfaction that the Ecumenical Patriarchate announces the successful completion of the work of the Unifying Synod (Sobor)—foundational of the new Orthodox Autocephalous Church of Ukraine—which was convened in Kyiv today, December 15th, 2018. Metropolitan Epiphanius of Pereiaslav and Belotserkovsky was elected as its Primate.

His Beatitude, the newly-elected Primate, contacted His All-Holiness, the Ecumenical Patriarch, expressed his respect and asked the wishes and blessings of the Mother Church for fruition of his primatial ministry, which starts under good auspices.

In this context, it is announced that Ecumenical Patriarch Bartholomew invited His Beatitude Epiphanius to concelebrate the Divine Liturgy at the Phanar on the great feast of Theophany and to deliver to him the Tomos of establishment of the new sister Autocephalous Church.

At the Ecumenical Patriarchate, the 15th of December, 2018

From the Chief Secretariat of the Holy and Sacred Synod

КОМЮНІКЕ

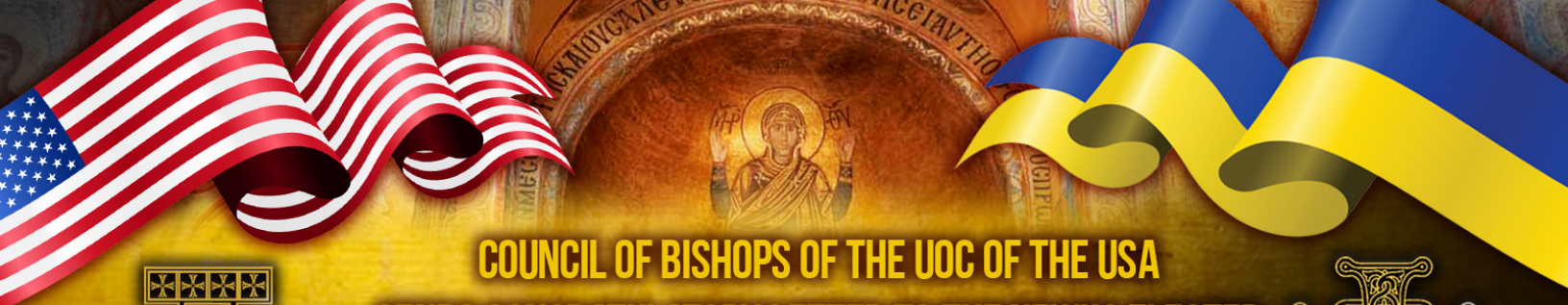
Прославляючи Бога та з великою радістю та задоволенням, Вселенський Патріархат оголошує про успішне завершення роботи об'єднуючого Синоду (Собору) - заснування нової Православної Автокефальної Церкви України, який був скликаний сьогодні в Києві, 15 грудня 2018 р. Митрополит Епіфаній Переяславський і Білоцерківський був обраний її Предстоятелем.

Новообраний Блаженніший Предстоятель звернувся до Його Всесвятості, Вселенського Патріарха, висловив свою повагу і попросив добрих побажань та благословення Матері Церкви на те, щоби він здійснював своє предстоятельське служіння, яке починається під доброю егідою.

У цьому контексті оголошено, що Вселенський Патріарх Варфоломій запросив Його Блаженство Епіфанія для співслужіння Божественної Літургії на Фанарі на великому святі Богоявлення і надання йому Томосу створення нової сестринської Автокефальної Церкви.

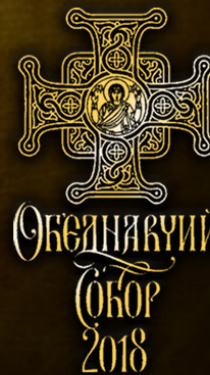
У Вселенському Патріархаті, 15 грудня 2018 року

Від Головного Секретаріату Святого і Священного Синоду



**COUNCIL OF BISHOPS OF THE UOC OF THE USA
SENDS CONGRATULATORY LETTER TO THE NEWLY-ELECTED
METROPOLITAN OF THE ORTHODOX CHURCH OF UKRAINE**

**СОБОР ЄПІСКОПІВ УПЦ США
НАДІСЛАВ ВІТАННЯ НОВООБРАНОМУ
МИТРОПОЛИТУ ПРАВОСЛАВНОЇ ЦЕРКВИ УКРАЇНИ**



17 December 2018 - Holy Great-Martyr Barbara
His Beatitude Epiphaniy, Metropolitan of Kyiv and All Ukraine
Orthodox Church of Ukraine

Your Beatitude: CHRIST IS AMONG US!

The day of December 15, 2018 in the life of the Holy Orthodox Church of Ukraine will always be treasured in history as the day when the faithful of the Church, with the blessing of His All-Holiness Ecumenical Patriarch Bartholomew I and the Holy Synod of the Patriarchate of Constantinople, were blessed with the establishment of a Pomisna-Local Ukrainian Orthodox Church and the election of the Primate-Metropolitan of Kyiv and All Ukraine in the person of Your Beatitude. We look forward to your service to the Gospel and Body of Christ in God-loving Ukraine, which will be guided by the Holy Spirit and lead to the final ecclesiastic unity in the Holy Orthodox Church of Ukraine.

“This is a day the Lord has made!” It is the day that the hierarchs, clergy and faithful of our Ukrainian Orthodox Church of the USA have prayed and worked for throughout our 100 year history. Metropolitan John (Theodorovych), our first primate and the only hierarch who survived martyrdom of all the other hierarchs of the first formation of Ukrainian autocephaly (1921) served our Holy Church and the cause of Autocephaly for 50 years. Our second Primate-Metropolitan Mstyslav, from the second formation of autocephaly (1942) served our Holy Church for 43 years. He later became the first Patriarch of Ukraine in the third formation of autocephaly (1990) and never wavered in the struggle for an independent Pomisna Church of Ukraine. Our third Primate-Metropolitan Constantine strove continually throughout his 40 years of service – 20 as Metropolitan – to our Holy Church for the recognition of Autocephaly for Ukraine. We, as the present hierarchs of the UOC of the USA have worked diligently over the past 24 years ensuring that the question of Autocephaly for the Ukrainian Orthodox Church of Ukraine would never fade away. Our clergy and faithful have never weakened in their faith that this day would come. “We rejoice and are glad” (Ps. 117:24) in this day and thank God for your election your Beatitude, to the Primacy of the fully autocephalous Ukrainian Orthodox Church. Glory to God for all things!

We all must realize, however, that this is a time in the history of Ukraine and the world that requires gentle healing, firm leadership and great love. Our prayer for you, Your Beatitude, is that you will continue to be graced by God with the gentle healing faith exhibited by the saints of all Rus-Ukraine, that you will be given the strength to exercise firm leadership in the example of the Holy Fathers of the Church and that you will be enabled to unconditionally open yourself in service to the bishops, priests and faithful who are entrusted to your paternal spiritual care. Our Lord will certainly assist you in carrying this heavy burden-responsibility and the powerful prayers of your spiritual children will sustain you always.

In behalf of the clergy and faithful of the Ukrainian Orthodox Church of the USA, we express to you our most sincere greetings as you begin this certainly difficult, but spiritually and fundamentally important, mission in the life of the Church. We enthusiastically look forward to our common work with you in brotherly love, peace, and harmony as we seek to fulfill God’s Holy Will for all Ukrainian Orthodox Christians.

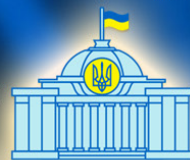
Dear Brother in Christ and co-celebrant in Christ’s Vineyard, we pray in the depth of our hearts and souls that the joyful Light of the Bethlehem Star will always lead you to Christ our Lord in all your blessed service in His Name seeking the salvation of souls. We know that alone, human desire is insufficient to fulfill this service to which you have been called. As we have seen throughout the history of mankind, we cannot rely upon the wisdom of mankind as our source of strength. May your real strength come from the Wisdom of God in the Holy Trinity, for He is Good, Compassionate, Merciful, Just and loves us beyond our ability to fully comprehend.

With prayers in Christ our Lord,

+Antony, Metropolitan
+Daniel, Archbishop

ВЕРХОВНА РАДА УКРАЇНИ НАГОРОДИЛА ПОЧЕСНУ ГРАМОТУ, ТА ОРДЕН,
ЗА ОСОБЛИВІ ЗАСЛУГИ ПЕРЕД УКРАЇНСЬКИМ НАРОДОМ ЙОГО
ВИСОКОПРЕОСВЯЩЕНСТВУ ДАНИЇЛУ, АРХИЄПІСКОП УКРАЇНСЬКОЇ
ПРАВОСЛАВНОЇ ЦЕРКВИ США ТА ЕКЗАРХ ВСЕЛЕНЬСЬКОГО ПАТРІАРХА В УКРАЇНІ

THE VERKHOVNA RADA OF UKRAINE HAS AWARDED AN HONORARY DIPLOMA AND MEDAL
OF MERIT, FOR EXCELLENT SERVICE TO THE PEOPLE OF UKRAINE TO HIS
EMINENCE DANIEL, ARCHBISHOP OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA
AND EXARCH OF THE ECUMENICAL PATRIARCHATE IN UKRAINE



THE EXARCHS OF ECUMENICAL PATRIARCHATE RECEIVE THE HIGHEST AWARD OF THE UKRAINIAN PARLIAMENT

On December 15, 2018, a crowd of thousands gathered in the St. Sophia Square, eagerly awaiting the results of the Unification Sobor. At the conclusion of the Council, which took place inside the ancient, 1,000-year-old majestic Saint Sophia Cathedral, aptly named “Holy Wisdom”, the announcement of the establishment of the Orthodox Autocephalous Church of Ukraine was made to the patiently awaiting crowd outside. As they celebrated the good news in the gathering darkness, the Christmas lights which decorated the capital city of Ukraine began to twinkle happily, accentuating the celebratory spirit.

As the nation celebrated, key members of the Unification Sobor gathered in the Office of the Chairman of the Verkhovna Rada of Ukraine, Andriy Volodymyrovych Parubiy. The Chairman expressed his gratitude to the special representatives of the Ecumenical Patriarch for their commitment and hard work in establishing the local Ukrainian Orthodox Church. For months the Exarchs had traveled long distances,

suffered sleepless nights, held meetings, led discussions, and prayed deeply for the success of the Ukrainian Orthodox Church. The hours and effort extended by them is immeasurable.

In gratitude, Chairman Parubiy awarded the Exarchs of His All-Holiness Ecumenical Patriarch Bartholomew I - His Eminence Metropolitan Emmanuel of France, His Eminence Archbishop Daniel of the Ukrainian

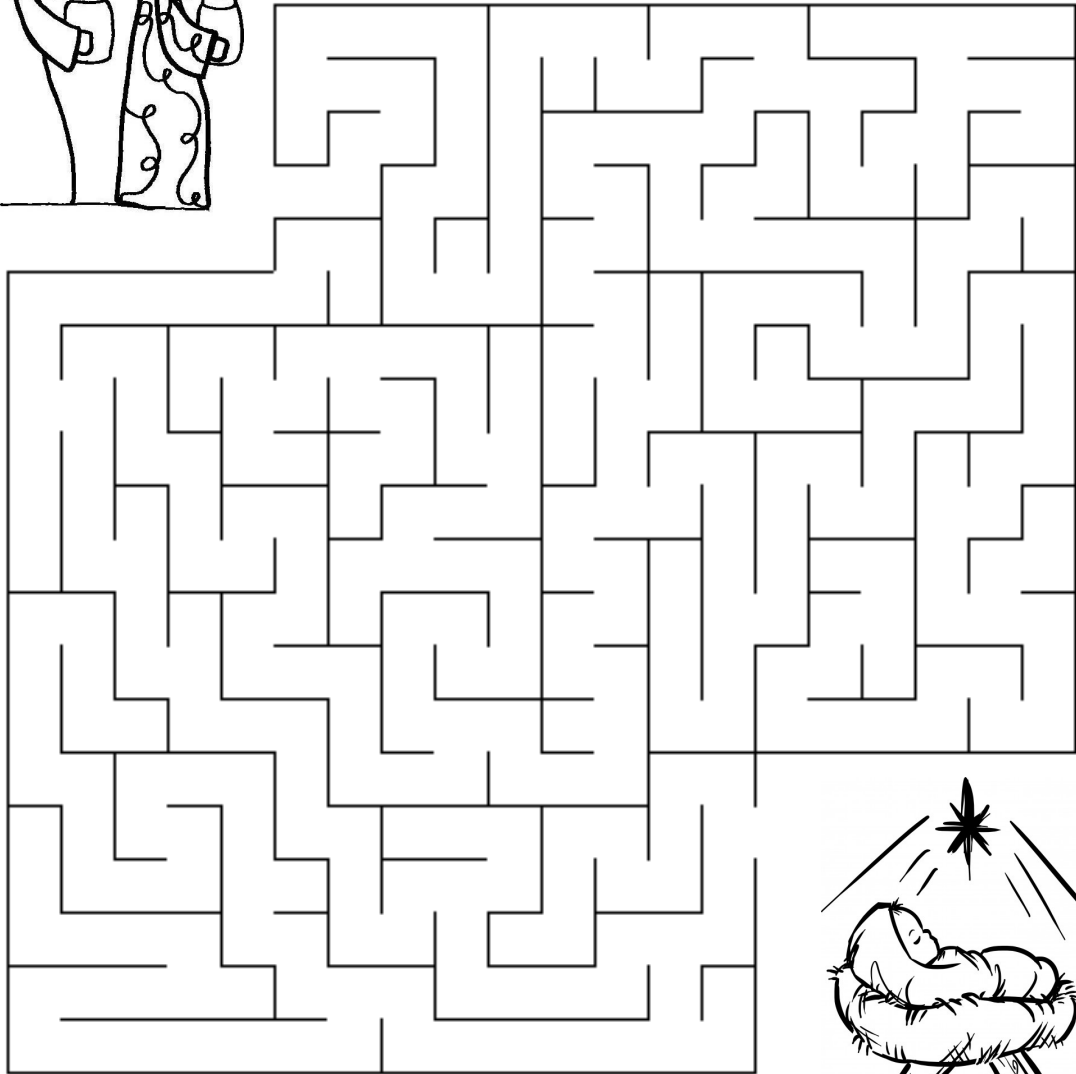
Orthodox Church of the USA, and His Grace Bishop Ilarion of the Ukrainian Orthodox Church of Canada, Honorary Diplomas and awards on behalf of the Verkhovna Rada, thanking them for their extraordinary dedication, diligence and self-sacrifice on behalf of the Ukrainian nation and her people.

May the Lord reward the Exarchs for their selflessness and perseverance, granting them many blessed years. Eis polla eti Despota!





Help the Three Wisemen
find the Baby Jesus



Find the Hidden Words

V T C E G E O O J G S H E M L
F M V O Q X W R I A T P S W D
X G L T O O V V M M Q E N D K
B D E O V L C T W Y E S E X P
F E A Q W F S V Z Q W O C K Z
U G T B Y I N O R M X J N N W
C R Q H R M Q I F F F W I N G
Q L L H L T K T Z D Q I K A K
S Y C S H E P H E R D S N E S
T O E A X R H E V A C E A B C
A P W K I S L E G N A M R R S
R I D Z N M Q E M M D E F U S
U C D U K O A H L O A N S A R
Z V Q M M Y D G Q C E E T V Y
O M Y R R H P W I S J E R Q W

Jesus

Rizdvo

Christmas

Magi

Wisemen

Shepherds

Star

Angels

Ox

Donkey

Joseph

Gold

Myrrh

Frankincense

Bethlehem

Cave

Can you spot the 5 differences?



Decorate the Christmas Tree



Nabu's Miraculous Night

TURN OFF THE TV, PUT AWAY THE PHONES, AND TAKE A SHORT JOURNEY TO THE CITY OF BETHLEHEM ON A VERY SPECIAL EVENING.

"Nabu, wake up!"

The little lamb groaned and stretched his legs. The stubble of harvested grain poked his side gently as he rolled over on his back. He begrudgingly opened his eyes and squinted at the bright setting sun before rolling over to his other side to lazily watch his mother sniff the arid soil looking for the grain that was dropped during last month's harvest.

Nabu glanced past her at the mountains where he was born. He liked the mountains, and fondly remembered hopping over the babbling brooks, chasing butterflies and nibbling on the buttercups. A few weeks ago, Amos, their shepherd, herded Nabu's flock off the mountain, for the winds started to get strong, and the nights became colder. Here in the valley it was not only warmer, but, there was grain leftover from the farmers' harvest for the sheep to eat.

"Nabu, get up. Amos is coming," called Nabu's mother, lifting her head to gaze at her fuzzy little lamb.

Nabu saw Amos walking towards them, his woolen robes swinging as he walked, his shepherd's hook leaving a small trail of dust in the dry soil. Hopping to his feet, the little lamb ran to his mother's side, and then followed behind as she, and their flock, followed Amos through the valley.

"Let's go little lambs!" Amos called to his sheep, as he turned to make sure they were all following.

"Bhaaaa! Bhaaaa!" the flock fell in behind their shepherd and pranced through the fields, hopping over stones and jostling for position to be closest to Amos. The sheep loved their shepherd. He always knew where to find the sweetest grass, cleanest water, and patches of the tastiest flowers, all while keeping them safe from predators, thieves and wild beasts of the night.

As the flock crossed the road, Nabu could not help but notice all the commotion. The usually quiet thoroughfare was overflowing with traffic, causing a haze of dust to hang over the valley.

"Mama, why are there so many people on the road?" asked Nabu.

"There's a census underway, Nabu. That is why Amos had gone to town early this morning," replied his mother.

"What is a census, Mama?" asked the little lamb. "A census is when the government counts the population in their Land. All these people you see are traveling from where they live today, back to the town where they were born, in order to be registered."

"I think I understand. So, everyone has to go back to their place of birth," stated Nabu, as he paused to inspect a caterpillar slowly making its way across the ground. The fuzzy green creature lifted its tiny black face to gaze at the lamb that was sniffing at it, before continuing his journey. "He's heading home to be counted," Nabu thought to himself.

As the flock crossed the road angry voices yelled at Amos. Nabu did not pay attention, but, slowed down and stopped to watch all the people on the road. He did not notice his mother disappeared among all the other traffic on the road.

"Get those filthy creatures out of the way! Can you not see we are in a hurry!?" yelled a man, waving his fist in the air, as he whipped his oxen urging them to walk on through the melee of sheep. Feeling the whip on his back, one ox groaned loudly, his eyes rolling angrily back at his owner, the gold ring in his nose catching the sunlight as he reared, tossing his head. The sheep startled and scattered among the crowd, some running to the left, others to the right, darting among the people, and doing their best to avoid the hooves of the horses on the road.

In his attempt to escape the angry ox and his owner, Nabu ran to his right, but, startled by the wall of people he quickly turned to his left and managed to run beneath the man's wagon. He paused for just a moment, trying to see which way his mother had gone.

"Maaaaa! Maaaaa!" he yelled, and finally gathering his courage, Nabu sprang from under the wagon only to collide with a man who was carrying a large clay jar upon his shoulder. The collision caused the man to lose his balance and he went tumbling to the ground. Both Nabu and the man ended up sprawled in the dust, covered in a sticky golden substance from head to toe. The man looked up angrily at Nabu. His jar had shattered and the sticky honey he had planned to sell in the city, had splattered over them both. As Nabu started to get up, the man grabbed him and growled between his teeth.

"Look what you've done, you silly piece of mutton!" he

yelled. "I have carried this honey upon my shoulders for days, for it to now be poured over the dusty road!" roared the angry man.

Nabu began to tremble from fright.

"Maaaa! Maaaaa!" he called, hoping his mother or Amos would hear him and come to his rescue.

"Kind sir, here is a coin for your trouble. May I please have the lamb?" a voice as gentle as a morning breeze, broke the tension.

The angry man looked up to see a beautiful woman sitting atop a donkey speaking to him. Gazing in to her eyes, his anger melted away, and with one last glance at the lamb he gruffly handed it to her.

Nabu gazed at the her, amazed at her gentleness, as she

gathered him in her lap.

"Joseph, would you please wet this rag for me?" she asked of the man who was holding the reins of the donkey on which she sat. The man silently took the rag and poured some water from the animal-skin container hanging from his side and handed it back to her.

"Do not be frightened, little lamb," she whispered, as she gently rubbed the honey from his wool. Nabu, rested happily in her lap, and almost fell asleep as she gently cleaned the top of his head, his ears, and finally his back.

"There you are. You are all clean," she said as she smiled down at him. "Now, go find your mother. I am sure she must be worried about you."

The gray-haired man named Joseph took the lamb from her hands, walked over to the field and gently lowered Nabu to



the ground. With a final glance to ensure the lamb was okay, he returned to the road and once again picked up the reins and led the donkey onward. Nabu stood gazing at the lovely lady, who smiled at him and waved her hand in farewell.

“May the Lord keep you safe, little one, and send His angels to guide you safely home” she called to him before turning her attention back to the road.

Nabu gazed about bewildered as the air around him sparkled and shimmered for a moment, and then he stood and sadly watched them disappear among the crowd. There was something special about the lady in blue. She was so gentle and kind, that Nabu wished he could have spent some more time with her.

As they disappeared from view, Nabu turned to see if he could find his own family. He started walking in the opposite direction, imagining this was the way in which they had been heading before the sheep had scattered.

Stopping to nibble on the tender leaves of a bush, Nabu paused to watch as a rabbit hopped by, heading towards the mountains.

“He must also be going back to his place of birth to get counted,” thought the lamb. To Nabu it seemed as if the entire world was in motion this day. He glanced up to see a flock of birds flying overhead. To his left he saw the little fox family on the move, as well. The three fuzzy red puppies ran from bush to bush following their parents, who kept gazing around nervously.

“Everyone must be heading to their place of birth to be registered,” he thought.

Beyond the puppies Nabu spotted his old friend Jasper, the goat.

“Jasper!” yelled Nabu as he ran up to him, slowing at the very last minute to playfully butt heads with his friend.

“Hi, Nabu! I see your family is also on the move. I am waiting for all this to pass, so the valley will return to normal. All this commotion is bad for my nerves. My old bones can’t take the stress,” stated the gruff gray goat, as he reached down to nibble a patch of flowers nearby.

“It was great seeing you, Jasper! I better go find my flock! See you later!” cried Nabu over his shoulder as he turned to run in search of his mother, whom he was sure was not far away.

He looked to his right, then to his left. He could not spot his flock anywhere. He turned back to call to Jasper, but, the old Billy goat was almost out of sight as he made his way up

the cliff face.

Nabu took a few steps, uncertain what to do next. The sun was quickly setting, and Amos would be bedding down the flock soon. He had to find them.

The little lamb made his way gingerly through the field, trying to stay between the mountain and the road in hopes of catching up to his flock. The sun had set on the tired little lamb, who had walked for what seemed like miles without finding his family.

“Where could they be?” whimpered the desperate little lamb. Nabu fell to the ground, curled up in a ball and cried. Suddenly he heard something. The lamb raised his head and pricked his ears. It sounded like a human. He got to his feet quickly and stared in the direction of the shuffling feet. While it was already dark, there was a huge star hanging low in the night sky that brightened the horizon. Nabu could see the silhouetted figure walking towards him. The man had a shepherd’s hook. Nabu jumped for joy. It was Amos come looking for him. Nabu ran to him and practically jumped in his arms, when suddenly he felt himself grabbed gruffly by the nape of his neck.

Nabu’s eyes became large and he got scared at the rough handling. This wasn’t Amos.

“Ha! Ramosh, I knew today was our lucky day!” the man called to his friend who came running up. The other man snickered, his broken yellow teeth gleaming in the darkness. He greedily shook his purse, which jingled with coins.

“Not only were the travelers easy pickings, but, we got a free dinner!” These men were thieves, who had been robbing the tired people traveling on the road all day.

“I hope that inn keeper’s lodgings burn down! I’m sure he could have found us a room had he wanted to!” angrily grumbled Ramosh. Earlier in the evening the two men had gone to town, looking to rent a room for the night with the money they had stolen. However, the inn keeper had turned them away, claiming he was out of available rooms.

Nabu could not comprehend what the men were saying, all he knew was that they were holding him roughly and that the one man was pulling out his knife and looking at Nabu with squinted eyes.

“Give me that lamb. It has been a long day. At least we can fill our bellies tonight, even if we have to sleep under the stars,” said Ramosh as he reached out for Nabu. Nabu kicked and squirmed and felt a chunk of his wool rip out as he tumbled to the ground. Bleating in fright he sprang to his feet and ran for his life. Imitating the baby foxes from earlier

in the day, Nabu ran from bush to bush, trying to hide in the bright starlight, which exposed his white wool clearly against the dark landscape. He heard the men running after him, cursing loudly. The little lamb ran as fast as he could and with one final quick turn to his left he rolled under a thick bush and lay there, hiding, afraid to breathe.

As the men approached, Nabu peaked out between the thick foliage and saw them pause and look around. Surely, they could see his white clean wool through the sparse leaves of the bush. However, even though they looked right at him, the men scratched their heads, and went off in the opposite direction.

The air seemed to shimmer, but, Nabu did not take time to ponder upon the miracle, as he quickly squirmed from under the bush and stopped to listen. Silence. There were no people shuffling along the road. Silence. The two thieves were long gone. Silence. Too silent. Nabu had hoped to hear Amos's flute. He always played a tune to lull his sheep to sleep.

Nabu looked to the mountains on his left and decided that was direction in which he must go. The flock must have headed back up to the mountains to be counted for the Census. Slowly Nabu began his journey towards the distant cliffs. His little hoofs hurt, his legs were shaking, and his stomach was growing louder than Ramosh.

Long shadows covered the ground, as the stark white lamb made his way closer to the hills.

"I'm so tired," he thought to himself. He was thinking of his mother. She was safe with Amos, who had started a fire to dispel the cold and the shadows. The sheep would settle down to rest, confident and secure, knowing that Amos was watching over them, ensuring they would be safe.

Lost in his thoughts, the lamb stopped as something caught his eye. Nabu froze, unsure what he had seen. He stood still as a statue, only his eyes looking from right to left. There it was again. He spotted one of the dark shadows ahead of him move. The lamb took a step backwards, then another, and another.

Just as he thought it must have been his imagination, he spotted two yellow orbs glowing in the dark. Wolf. Nabu remembered well how Amos had once fought a wolf, chasing him off with his long staff. However, Amos was not here to save him now. Nabu took one more step backwards, pivoted and ran towards the shadows cast by the mountainside. Even his white wool would be lost in that darkness, and he would be able to hide from the wolf.

The little lamb once again found himself running, keeping his head down, quickly scampering over rocks and between

shrubs. He could hear the wolf in pursuit. Nabu could almost feel the hot breath of the beast as he nipped at his heels. He was lost. The little lamb realized he would never outrun the wolf, and if he had been saved from being the thieves' dinner, he would now be the wolf's dinner.

Just as Nabu had almost given up all hope, he tripped and tumbled down a shallow ravine. He could hear the wolf following him down, but, then he heard something else. As he rolled to a stop, Nabu timidly raised his head and glanced in the direction of the commotion. He was overjoyed as he spotted Jasper, his old friend, headbutting the wolf. The old gray hound yelped in surprise. He had not seen the goat, and Jasper hit him so hard he felt his ribs crack. Whining, with his tail between his legs, the wolf ran away, disappearing in to the darkness.

"Nabu! What are you doing out here alone?" asked Jasper glancing around as the air shimmered about them.

"I got lost," whimpered Nabu, so glad to see his friend that he started to cry.

"Now, now. None of that sniffing mumbo jumbo!" gruffly replied the goat as he came up and gently nudged the lamb. "Amos cannot be far. Let's go look for him."

The two friends walked for hours and while they passed other flocks, they did not find Amos nor Nabu's mother. Jasper was old and tired, and eventually decided to settle down for the night.

"You stay here, close to me. We will find your mother in the morning," laying down he said as his eyes were already closing, and sleep was overtaking him.

"Mama will be upset with me," returned the lamb, but he saw that his friend was already snoring.

Nabu was also sleepy, but he knew his mother would not be sleeping this night, and neither would Amos. Why did he not stay closer to his mother? The little lamb now realized that he was often careless and did not listen to what his elders told him.

The lamb sighed and looked around. Tall cliffs loomed on his left, and far in the distance to his right he could see the lights of the town of Bethlehem glowing warmly. Between the two were several twinkling fires, marking the spots where shepherds had stopped for the night with their flocks. Above, the large star which seemed to have been moving all day, stood still, twinkling brightly low in the sky.

"What's that?" wondered Nabu. Just ahead he spotted another light which was larger than the campfires. The lamb

blinked as the air once again seemed to shimmer around him. With his curiosity peaked, the lamb decided to investigate this unfamiliar glow in the distance.

Nabu smiled, grateful for the star which sparkled and twinkled happily, lighting his way through the rough terrain. The lamb was cold, and tired, and with every few steps he would stop to listen, scared that some other evil would jump out at him to devour him unexpectedly. However, instead of danger, Nabu heard faint singing, like the ringing of tiny bells carried on the breeze. Slowly and carefully he inched closer and closer. Nabu stopped just outside the circle of light and sleepily gazed at the source of the radiance, which seemed to be emanating directly from the hillside.

The warm glow coming from the cave seemed to beckon and the tired lamb took a few more tentative steps forward. He came closer and the light bathed his wool in a warm glow, melting away his wariness and enveloping him in warmth. He stopped for just a moment, as he spotted a man sitting outside the cave. He seemed tired, resting his silver-haired head upon his crossed arms, lost in a dream. The man seemed oddly familiar, but, Nabu did not stop to ponder who he was, as he walked past him in to the brightly lit cave.

Inside, the lamb saw a donkey nibbling on some oats, and next to him an ox was lazily swishing his tail. Off to one side, wrapped in her blue cloak, her head covered in a red veil, lay the beautiful lady who had saved him earlier that day, sleeping on a pile of warm hay. The lamb stood mesmerized by her peaceful face and the sweet smile that slightly curled her lips in sleep.

The lamb tore his eyes from her as a movement caught his attention. In the center of the cave, in the manger, upon clean hay, lay a human lamb, waving his hand in the air. Nabu came up to glance at the chubby cheeks and got lost in the depth of the kind, innocent eyes of the child that lay before him. The baby smiled as the young sheep came close, his small hand gripped the fuzzy wool of the lamb's coat, as Nabu lowered his head to nuzzle the little boy's cheek.

The two lambs gazed in to each other's eyes, and for Nabu all time stood still. In the depths of the baby's eyes, Nabu saw a myriad of spinning stars, the creation of the world, birds, trees, oceans, rivers. He saw joy and felt love, and then he felt pain, and cold overtook him as he saw anger and violence which dared to invade the peaceful sphere of the child's life. Nabu felt a tear roll down his cheek, as he tore his gaze from the baby's face, and his now sad eyes, and felt his own heart breaking. The young infant smiled and seemed to comfort the distressed lamb, twisting his fingers deeper in to his wool. To Nabu it felt as if the warmth flowing from those little fingers, warmed his body and dispelled all fear and cold from his heart.

Suddenly sleep seemed to overtake the tired little lamb, and he settled down next to the babe, cradled in the warmth that seemed to surround them. His eyes became heavy and he fell in to a deep and peaceful slumber.

Peace overtook the cave, and all but the baby slept soundly. "Nabu!"

"Awww... give me just five more minutes, Mama," whined the lamb without even opening his eyes. Suddenly, realization poured over him.

"Mama!" exclaimed Nabu as he jumped to his feet, wide awake. There, at the entrance to the cave, stood his mother, along with Amos and other shepherds who had arrived moments earlier.

Nabu ran up to his mother and nuzzled in to her thick warm wool.

"Mama. I tried to find you. I am so sorry. I don't know how I got lost. There were thieves, and then there was a wolf, and honey. I was cold, scared and so tired, but, then I found this cave, and..." Nabu glanced back at the manger and for a moment his heart stopped because he saw it was empty. However, when he glanced up, he saw the lady, the baby's mother, cradling her little son in her arms. The baby was nuzzling his mother, just as Nabu had nuzzled his own. Nabu laughed, and the little baby glanced at him and smiled back.

"Mama how did you find me?" asked Nabu.

"Amos led us here. He had searched for you until it had gotten dark, and then he returned to the flock to ensure we were all safe. As we were resting in the valley, the sky seemed to brighten and shimmer and from the clouds came angels and they spoke to the shepherds telling them a king had been born, and he would save the world. He would be called Emmanuel, which means 'God is with us'. They told the shepherds where they could find this king, and we followed them here."

Nabu glanced back at the baby who was still staring at him with a smile on his face. This baby was a king.

Slowly the shepherds stepped forward, removed their hats and fell to their knees, bowing before the babe that had just moments before had his little hand curled in Nabu's wool coat.

"What is his name," asked Amos of the lady in blue.

"His name is Jesus." The baby's mother replied.

Nabu smiled. That was the perfect name for this little boy child. He had never felt more at peace than he had in this cave, lying next to this little king.

As Amos and his sheep had come forward to gaze upon the baby and his mother, other shepherds were arriving with their flocks, and gathering at the mouth of the cave, eager to also meet this newly born king.

“Come Nabu. It is time for us to leave,” said his mother.

“Awww, Mama. I do not want to leave. Cannot we stay here?” begged Nabu stubbornly.

His mother sighed, and gently nudged him with her nose.

“Nabu, Amos is leaving. Haven’t you learned your lesson?” she scolded her little son.

Nabu glanced back at the baby who was now gazing at the shepherds who were on their knees, quietly talking to the pretty lady. He did not want to leave, but he had learned his lesson. His place was with his shepherd and his flock.

Nabu looked back one more time and was happy to see the baby looking back at him with a smile. In his tiny little hand, he was playing with a fuzzy ball of soft white wool, the strands escaping from between his fingers.

With a final glance, Nabu turned to follow his mother out from the warmth and security of the cave, back in to the darkness of the world beyond.

The lamb glanced up to see the twinkling star overhead and could just make out the shapes of the angels, through the shimmering air. Understanding flooded over him, as he realized that the shimmering, he had seen all night, were the angels who were protecting him at the bequest of the pretty lady.

Nabu walked out in to the darkness, which was filled with thieves and wolves, yet he was not afraid. Before him he could see the smiling face of the baby called Jesus, the king, whom he was certain would bring peace to this angry and cruel world.

The night was no longer silent. It resonated with the songs of the angels, the quiet bleating of the sheep, and praise of the shepherds.

Tonight, a baby was born in a cave, and hope was born in the hearts of every living creature.

Christ born! Glorify Him!

Discussion:

CENSUS – The Virgin Mary and Joseph were traveling to Bethlehem to be counted for the Census, which resulted in Christ being born in Bethlehem, which fulfilled the prophecy - Micah 5:2.

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

STAR OF BETHLEHEM – seemed to travel through the night, and then stopped and shown brightly over the birthplace of Christ.

THIEVES – two thieves prowl around robbing people on the road to Bethlehem. Perhaps these are the same two thieves that later are crucified with Christ.

SHIMMERING AIR – is used to denote the action of the angels on the bequest of the Virgin Mary, to guard Nabu.

SHEPHERD – Amos is loved and trusted by his flock, who always try to be close to him. Not only does he keep them well fed, he keeps them safe from danger.

Christ is the Good Shepherd, whose sheep know Him and who goes in search of any missing lamb.

Hierarchs/clergy – are the shepherds of their flocks, who offer spiritual nourishment, guidance and protection from evil.

DARKNESS AND EVIL in the world – away from his shepherd, Nabu is terrorized and in danger. In the dark and perilous world, he sees the Light of the Christ Child, and finds peace.

LAMB – Nabu is a lamb, but, he encounters the Lamb of God, the willing sacrificial lamb, born to save the world.

In the eyes of the Christ Child, Nabu sees God’s creation of the world, peace, love, and the imminent humiliation, and crucifixion of Christ in the future.

JOSEPH – just as in the icon of the Nativity, Joseph sits outside the cave. He is the guardian of the Mother and Child.

HONEY – signifies “new life”. In the Old Testament, the Land of Israel is described as “*flowing with milk and honey.*”

The road upon which the jar is broken, and honey pours over Nabu, leads to Bethlehem, where the Baby Jesus will be born – a new life which leads us all to a “new life”.

OX and DONKEY – are the only creatures in the cave keeping the Christ Child warm with their breath. They signify both the Jews (Ox) and the Gentiles/Non-Jews (Donkey) whom Christ was has come to save.

GOAT – Jasper the Goat, is Nabu’s friend. In the Parable of the Sheep and the Goats (Matthew 25:31–46) the sheep are saved for their humility, trust and obedience to their shepherd. Unlike sheep, goats are difficult to herd, and they are strong-willed and not obedient. Had Jasper continued searching with Nabu, he too would have found the Christ Child.





Basanets, Nikolas baptized and chrismated on September 15, 2018 in Sts. Peter & Paul Church, Palos Park, IL. Child of Anatoly Basanets and Elpida Voitsekhovskaya. Sponsors: Aksym Khovey and Elizaveta Vitkovskaya. Celebrated by V. Rev. Vasyl Sendeha.

Basarab, Daniel baptized and chrismated on January 12, 2018 in St. Volodymyr Cathedral Church, Chicago, IL. Child of Sergiï Basarab and Anna Zolotina. Sponsors: Iaroslav Ryzhenkov and Irina Zolotina. Celebrated by V. Rev. Ivan Lyamar.

Belenkii, Adam Dmitry baptized and chrismated on October 20, 2018 in St. Andrew Church, Boston, MA. Child of Mark Belenki and Hanna Byba. Sponsors: Vasilius Alexopoulos and Maria Fridman. Celebrated by V. Rev. Roman Tarnavsky.

Bobyk, Adrian Dimitri baptized and chrismated on April 21, 2018 in Holy Trinity Church, Trenton, NJ. Child of Kostyantyn Bobyk and Olga Movgas. Sponsors: Matthew Aussermeier and Yulia Aussermeier. Celebrated by V. Rev. Zinoviï Zharsky.

Bondarenko, Maria baptized and chrismated on October 27, 2018 in St. Andrew Church, Boston, MA. Child of Alexander Bondarenko and Nataliya Butenko. Sponsors: Alexander Kasharim and Olena Golina. Celebrated by V. Rev. Roman Tarnavsky.

Chechylova, Nicoletta Nina baptized and chrismated on July 11, 2015 in St. Andrew Church, Boston, MA. Child of Oleg Chechylov and Kristina Belko. Sponsors: Olena Golina and . Celebrated by V. Rev. Roman Tarnavsky.

Coskundeniz, Elizabeth Sophia baptized and chrismated on October 7, 2018 in St. Andrew Church, Boston, MA. Child of Ali Coskundeniz and Kateryna Mazurok. Sponsors: Adrian Rybak and Anhelina Yushchuk. Celebrated by V. Rev. Roman Tarnavsky.

DeWolf, Brielle baptized and chrismated on June 16, 2018 in St. Mary Protectress Church, Rochester, NY. Child of Travis DeWolf and Alla DeWolf. Sponsors: Nathan Richard McDonald and Olena Prokopovych. Celebrated by V. Rev. Igor Krekhovetsky.

Dubchak, David baptized and chrismated on August 26, 2018 in Holy Trinity Church, Trenton, NJ. Child of Oleh Dubchak and Yuliia Drozd. Sponsors: Viktor Kostiv and Oksana Dudako. Celebrated by V. Rev. Zinoviï Zharsky.

Dukhnitskyy, Maksym baptized and chrismated on December 23, 2017 in St. Volodymyr Cathedral Church, Chicago, IL. Child of Yaroslav Dukhnitskyy and Tetiana Kinakh. Sponsors: Oleg Kinakh and Mariia Kinakh. Celebrated by V. Rev. Ivan Lyamar.

Galyuk, Yevgenia baptized and chrismated on November 8, 2018 in St. Andrew Church, Los Angeles, CA. Child of Yevgeniy Galyuk and Olena Kravchenko. Sponsors: Mykhailo Radetskyi and Oxana Navrotskaya. Celebrated by V. Rev. Vasyl Shtelen.

Gomelsky, Victor baptized and chrismated on September 29, 2018 in Sts. Michael's & George Church, Minneapolis, MN. Child of Alexander Gomelsky and Olesya Ashaeva. Sponsors: Vladimir Gomelsky and Rita Aris. Celebrated by V. Rev. Evhen Kumka.

Huerta, Kateryna Mariya baptized and chrismated on August 18, 2018 in Holy Trinity Church, Trenton, NJ. Child of Michael Anthony Huerta and Solomiya Shchepankevych. Sponsors: Gregory William Goetz and Svitlana Leskiv. Celebrated by V. Rev. Zinoviï Zharsky.

Komarovsky, Julian baptized and chrismated on October 28, 2018 in St. Panteleimon Church, Brooklyn, NY. Child of Andrew Komarowsky and Olesia Sobko. Sponsors: Yaroslav Pits and Alona Klochan. Celebrated by Rev. Vasyl Shak.

Lypka-Tanasiichuk, Matthew baptized and chrismated on April 21, 2018 in St. Volodymyr Cathedral Church, Chicago, IL. Child of Ivan Tanasiichuk and Tetyana Litun. Sponsors: Artur Aleksandryuk and Tetiana Galinska. Celebrated by V. Rev. Ivan Lyamar.

Majidova, Guljakhon baptized and chrismated on October 14, 2018 in St. Volodymyr Cathedral Church, Manhattan, NY. Child of Fattoh Majodov and Sohiba Toshpulatova. Sponsors: Kornij Dronyk and Anna Fedorovych. Celebrated by V. Rev. Volodymyr Muzychka.

Martyniuk, Angelina baptized and chrismated on October 27, 2018 in St. Volodymyr Cathedral Church, Manhattan, NY. Child of Andriï Martyniuk and Iryna Martyniuk. Sponsors: Victor Martyniuk and Lolita Mironova. Celebrated by V. Rev. Volodymyr Muzychka.

Pelenskyi, Daniel baptized and chrismated on October 9, 2018 in St. Andrew Memorial Church Church, South Bound Brook, NJ. Child of Bogdan Pelenskyi and Svetlana Kilachkova. Sponsors: Alikssandr Tsiasto and . Celebrated by Rev. Vasyl Shak.

Pogodayev, Matthew baptized and chrismated on September 30, 2018 in St. Andrew Church, Los Angeles, CA. Child of Dennis Pogodayev and Olena Kets. Sponsors: Vladimir Bobarykin and Valeria Sheshyna. Celebrated by V. Rev. Vasyl Shtelen.

Poskachei, Orest baptized and chrismated on December 20, 2017 in St. Mary Protectress Church, New Haven, CT. Child of Oleksandr Poskachei and Oksana Dzhukhl. Sponsors: Ivan Monastursky and Olesia Mykhailenko. Celebrated by V. Rev. Oleksandr Yatskiy.

Pryimatchuk, John Evan baptized and chrismated on November 4, 2018 in St. Panteleimon Church, Brooklyn, NY. Child of Oleh Pryimatchuk and Liliana Chudak. Sponsors: Dmytro Gatsak and Mariana Chudak. Celebrated by Rev. Vasyl Shak.

Pylypiuk, Victoria baptized and chrismated on October 14, 2018 in St. Andrew Church, Los Angeles, CA. Child of Andriï Pylypiuk and Khrystyna Kets. Sponsors: Dennis Pogodayev and Katerina Pavlichenko. Celebrated by V. Rev. Vasyl Shtelen.

Rochelle Funk, Karis baptized and chrismated on in St. Anthony of the Desert Church, Las Cruces, NM. Child of Paul Andreas Funk and Rochelle Jean Hagberg. Sponsors: Elizabeth Verlaine Davies and . Celebrated by V. Rev. Gabriel Rochelle.

Shepko-Hamilton, Stefan baptized and chrismated on September 8, 2002 in St. Volodymyr Chapel Church, New Paltz, NY. Child of Richard Hamilton and Halyna Shepko-Hamilton. Sponsors: Maria Oprysko, Andrew Oprysko, Mary Hellen Baker and Roman Bidiak. Celebrated by Rev. Mykola Fylyk.

Shkirta, Natalia Gianna baptized and chrismated on June 2, 2018 in St. Volodymyr Cathedral Church, Chicago, IL. Child of Oleksandr Shkirta and Guadalupe Rodrigues. Sponsors: Petro Kholiava and Yajaida Rodrigues. Celebrated by V. Rev. Ivan Lyamar.

Sokol, Alice Alexandra baptized and chrismated on October 14, 2018 in All Saints Church, New York, NY. Child of Radion Sokol and Yuliia Sokol. Sponsors: Oleh Umriakov and Anya Leybovich. Celebrated by V. Rev. Vitaliy Pavlykivskiy.

Tsera, Vladyslav baptized and chrismated on July 10, 2016 in St. Panteleimon Church, Brooklyn, NY. Child of Andriï Tsera and Olga Iliuk. Sponsors: Nazarii Iliuk and Olena Buchok. Celebrated by V. Rev. Mykola Fylyk.

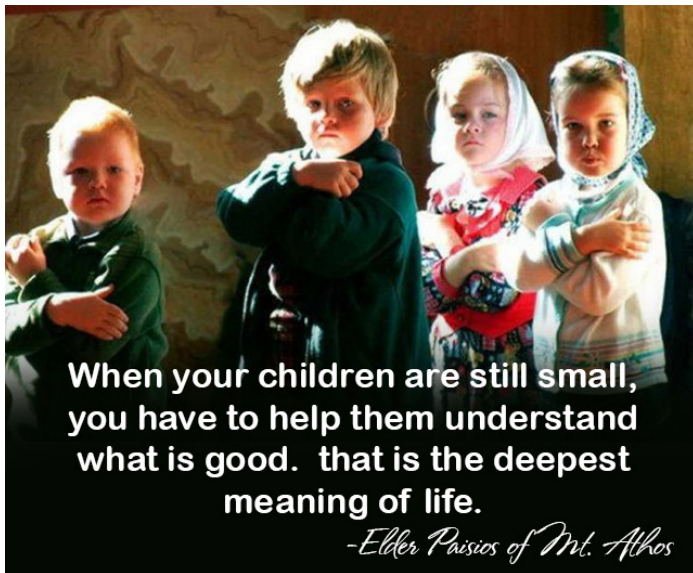
Viksich, Oleksandra baptized and chrismated on October 13, 2018 in Holy Trinity Church, Trenton, NJ. Child of Andriï Knysh and Svitlana Viksich. Sponsors: Ruslan Ianchyshyn and Yevgenia Ianchyshyna. Celebrated by V. Rev. Zinoviï Zharsky.

Vyshnevskaya, Milana baptized and chrismated on September 29, 2018 in St. Volodymyr Cathedral Church, New York, NY. Child of Oleksandr Vyshnevskiy and Tetiana Vyshnevskaya. Sponsors: Yuri Didonets and Elena Pereylygina. Celebrated by V. Rev. Volodymyr Muzychka.

Wilson, Skye Elizabeth baptized and chrismated on September 6, 2018 in St. Michael's Church, San Francisco, CA. Child of Aaraon Rentroe Wilson and Tetyana Makhnyuk. Sponsors: Stephen McCarthy and Kristina Rudzinskaya. Celebrated by V. Rev. Georgiy Tyapko.

Yakubiyak, Teresa Maria baptized and chrismated on January 13, 2018 in St. Volodymyr Cathedral Church, Chicago, IL. Child of Dmytro Yakubiyak and Nadezda Makarova. Sponsors: Alex Babitski and Olga Makarova. Celebrated by V. Rev. Ivan Lymar.

Zharsky, Maria baptized and chrismated on April 11, 1998 in St. Andrew's Memorial Church Church, South Bound Brook, NJ. Child of Rev. Zinoviy Zharsky and Nataliya Borodavko. Sponsors: Rev. Oleh Hucul and Nella Sutyniec. Celebrated by Archbishop Antony.



Andrii Bezbakh and Tetiana (Hamar) Bezbakh in St. Luke Parish, Syracuse, NY, on September 23, 2018, witnessed by Viktor Kuziy and Liudmila Peleshko. Celebrant: V. Rev. Mykola Andrushkiv.

Jeffrey Thomas Blair and Myroslava Senkiv in Holy Trinity Parish, Cheektowaga, NY, on September 15, 2018, witnessed by Jay Blair and Jessica Kostorowski. Celebrant: V. Rev. Yuriy Kasyanov.

Jonathan Boyd and April Mogor in St. John the Baptist Parish, Sharon, PA, on November 4, 2018, witnessed by Crista Backo and John Anthony Linonis. Celebrant: V. Rev. Andrew Gall.

Viktor Havrylets and Alena Ilyuk in St. Mary's Parish, New Haven, CT, on October 14, 2018, witnessed by Andriy Okhrimchuk and Iryna Okhrimchuk. Celebrant: V. Rev. Oleksandr Yatskiv.

Nazarii Iliuk and Volha Duzhyk in St. Panteleimon Parish, Brooklyn, NY, on November 4th, 2018, witnessed by Andrii Tsera and Olga Iliuk. Celebrant: Rev. Vasyl Shak.

Alex Adrian Sánchez and Julianna Maria Komichak in St. Vladimir Cathedral Parish, Parma, OH, on September 29th, 2018, witnessed by Bohdana Komichak, Vincent Sánchez, Lesia Mahlay and Ricardo Sánchez. Celebrant: V. Rev. John Nakonachny and V. Rev. Michael Hontaruk.



Vital Stats for Deaths as of 12/21/2018

Borachuk, Nicholas of Westmont, IL on October 1, 2018 at the age of 94 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

Howanski (nee Ivanov), Valentina of Des Plaines, IL on February 23, 2018 at the age of 77 years, officiating clergy V. Rev. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL 60622.

Kasianchuk, Olga of Munster, IN on October 8, 2018 at the age of 93 years, officiating clergy Rev. Mark Swindle of St. Michael Parish, Hammond, IN 46324.

Lychodij, Irene of Cave Springs, AR on September 30, 2018 at the age of 72 years, officiating clergy Rev. Walter Hvoshtik of Holy Protection Parish, Milwaukee, WI 53204.

Ostapenko, Jerry of Syracuse, NY on September 29, 2018 at the age of 73 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Syracuse, NY 13164.

Senyk, Roman of Cheektowaga, NY on November 5, 2018 at the age of 54 years, officiating clergy V. Rev. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.

Sergiyenko, Taras of Farmington, MN on October 17, 2018 at the age of 44 years, officiating clergy V. Rev. Evhen Kumka of Sts. Michael & George Parish, Minneapolis, MN 55413.

Smallen Jr., Michael of Allentown, PA on September 11, 2018 at the age of 67 years, officiating clergy V. Rev. Myron Oryhon of Assumption of the Virgin Mary Parish, Northampton, PA 18067.

Synhaivsky, Ivan of Minneapolis, MN on October 24, 2018 at the age of 95 years, officiating clergy V. Rev. Evhen Kumka of Sts. Michael & George Parish, Minneapolis, MN 55413.

Szmyhul, Gregory of Warners, NY on September 28, 2018 at the age of 92 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Syracuse, NY 13164.

Ustanowski (Kereleja), Elizabeth of Newington, CT on September 15, 2018 at the age of 95 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, Newington, CT 06111.

Wampler, Gerald "Jerry" H. of New Alexandria, PA on September 26, 2018 at the age of 68 years, officiating clergy V. Rev. Robert Popichak of Holy Ghost Parish, Slickville, PA 15684

"Neither is there any other cause of the **INCARNATION** except this alone:

He saw us bowed down to the ground, perishing, tyrannized by death;
and He had mercy."

- St. John Chrysostom



May God grant to them many happy and blessed years!

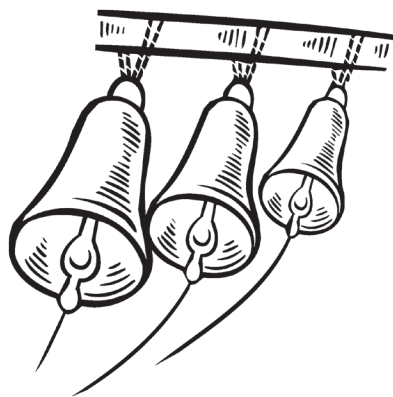
V. Rev. Victor Wronskyj	December 2, 2005	Priest
V. Rev. Raymond Sundland	December 3, 1977	Priest
V. Rev. Myroslav Turchak	December 4, 2003	Priest
Protopresb. Howard Sloan	December 4, 1977	Priest
V. Rev. Vasile Sauciur	December 6, 1999	Priest
Rev. Gregory Jensen	December 6, 1996	Priest
V. Rev. John Lyszyk	December 7, 1991	Priest
Rev. Philip Harendza	December 10, 2016	Priest
V. Rev. Volodymyr Steliac	December 10, 1995	Priest
V. Rev. Mykola Andrushkiv	December 11, 1999	Priest
V. Rev. Robert Popichak	December 13, 1997	Priest
V. Rev. Oleksandr Yatskiv	December 19, 2001	Priest
Rev. Paul Bigelow	December 23, 2000	Priest
Dn. James Stickel	December 9, 2007	Deacon
Dn. Paul Cherkas	December 29, 2013	Deacon





MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!



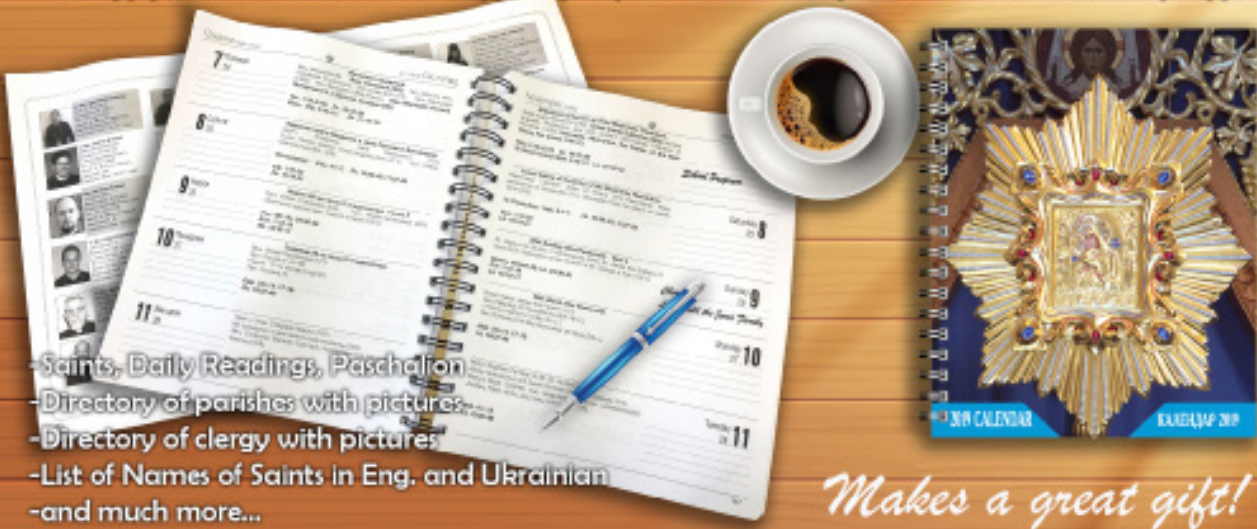
ARCHBISHOP VSEVOLOD (MAJDANSKI) - 16 December 20017

DECEMBER

6th 1950 -	PROTOPRIEST STEPHAN PROKOPCHUK
17th 1955 -	PROTOPRESBYTER WASYL DIAKIW SR.
29th 1962 -	PROTOPRIEST GREGORY PYPIUK
18th 1965 -	PRIEST PETRO KASIANCZUK
4th 1967 -	PROTOPRIEST MYKOLA MOHUCHY
1st 1969 -	PRIEST JURIJ SIKORSKYJ
14th 1973 -	PROTOPRESBYTER OLEXIJ POTULNYCKYJ
21st 1976 -	PRIEST IVAN CHUMAK
2nd 1984 -	PROTOPRIEST NICHOLAS YARMOLOVICH
12th 1987 -	PROTOPRIEST WASYL POKOTYLO
9th 1992 -	PROTOPRIEST FEDIR KOWALENKO
22nd 1997 -	PROTOPRESBYTER WOLODYMYR BAZYLEWSKYJ
25th 1997 -	PROTOPRIEST NESTOR STOLARCHUK
1st 2000 -	PROTOPRIEST ANDREW LASHINSKY
6th 2001 -	PROTOPRESBYTER PETRO SAHAJDACHNY
28th 2003 -	PROTOPRIEST VICTOR COOLEY
6th 2012 -	PROTOPRESBYTER HRYHORIJ PODHUREC
9th 2015 -	DEACON DAVID MASCARENAS



UOC of USA Orthodox Daily Planner/Calendar for 2019 is in stock now!
Календар-записник на кожний день року із вказівкою про свято і читання на цей день



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

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IN STYLE

SALE

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UKRAINIAN ORTHODOX CHURCH OF THE USA
COLLEGE MISSION TRIP TO UKRAINE
JUNE 1-15 BEING THE FACE OF CHRIST 2019

Seminary Christmas

Різдво в Семінарії

MAKES A GREAT CHRISTMAS GIFT!

PRAYING AND DOING DEEDS OF CHARITABLE LOVE FROM NOW AND UNTIL CHRISTMAS...
МОЛИМОСЬ, ПОСТИМО ТА ЧИНИМО ДІЛА МИЛОСЕРДНОЇ ЛЮБОВІ ВІД ТЕПЕР І ДО РІЗДВА...

As we prepare to celebrate the Nativity...

Each day purchase and set aside a gift to give for someone in need at Christmas. Donate your collected items to your local shelter/soup kitchen

Кожного дня купуйте дарунка і відкладайте для потреб інших, а на Різдво просто занесіть Ваш дар до місцевої благодійної організації/кухні...

1-31 DECEMBER, 2018
 1-7 JANUARY, 2019
 1-31 ГРУДНЯ, 2018
 1-7 СІЧНЯ, 2019

DAY 1 - SOUP
 DAY 2 - COOKIES
 DAY 3 - TOY
 DAY 4 - PASTA

"A rich man is not one who has much, but one who gives much. For what he gives away remains his forever"

- St John Chrysostom

"The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor: the acts of charity that you do not perform are so many injustices that you commit."

- St. Basil the Great (Feast Day: January 2)



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CALENDAR OF EVENTS

Get involved in the life of your Church!

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

NATIVITY OF OUR LORD

January 7
2019

STRATEGIC PLANNING COMMISSION MEETING

February 2019
Metropolia Center
South Boud Brook, NJ

THEOPHANY

January 19
2019

COLLEGE SUMMER MISSION TRIP TO UKRAINE

June 1 - 15
2019
Ukraine

DONATE COLLECTED ITEMS TO FOOD PANTRY

Items collected throughout
St. Philip's Fast should be donated
to the needy by Jan. 7

22nd REGULAR SOBOR

October 17-19, 2019
Metropolia Center
South Bound Brook, NJ

CAROLING FOR CHRIST

January 12
Ukrainian Cultural Center
South Bound Brook, NJ

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for updated events