

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

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

GIVE THANKS



REMEMBER



**UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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THANKSGIVING PRAYER

Almighty God,
With grateful hearts, we come before You,
Recognizing the many blessings You’ve poured upon us.
Thank You for the gift of life, the love of family, and
the friendship we share. Thank You for the food that
nourishes our bodies and the peace that fills our souls.

In a world often filled with uncertainty,
We are grateful for Your steadfast presence and guidance.
Help us to see Your hand in both the joys and challenges
of our lives, and remind us to live each day with gratitude
and humility.

As we gather together, let us extend our blessings to
others, sharing the love You have shown us.
May our lives reflect Your grace, and may our hearts be
filled with compassion. Thank You, Lord, for all You have
given and blessed us with.

May this Thanksgiving bring peace and blessings into our
home and our hearts.

For Blessed is Your Name of the Father, and of the Son,
and of the Holy Spirit. Amen.

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STATEMENT OF THE COUNCIL OF BISHOPS OF THE
UKRAINIAN ORTHODOX CHURCH OF THE USA
AND DIASPORA ON

HOLODOMOR REMEMBRANCE MONTH - NOVEMBER 2024

In this month of November, we, the Council of Bishops of the Ukrainian Orthodox Church of the USA and Diaspora, solemnly gather to honor the memory of the millions of Ukrainian souls who perished during the Holodomor of 1932-1933, a brutal genocidal famine inflicted by the godless Soviet regime. This tragedy was not merely a famine but a calculated act of oppression—a genocide that sought to erase the spirit, culture, and future of the Ukrainian nation.

As we reflect on this dark chapter of history, we cannot turn a blind eye to the ongoing horrors inflicted upon Ukraine by modern-day Russia. Once again, our people are subject to a campaign of destruction aimed at annihilating not only the Ukrainian land but the essence of life itself in our beloved ancestral homeland. Cities, towns, and villages that once echoed with the laughter of children, the vibrant energy of youth, and the caring presence of the elderly are now torn asunder by the godless forces of oppression. Innocent lives are being sacrificed; the sacred gifts of freedom, dignity, and human worth are being desecrated in the cruelest way imaginable.

In our spiritual center, located in the towns of South Bound Brook and Somerset, New Jersey - we hold the Holodomor Memorial - St. Andrew Ukrainian Orthodox Memorial Church, the first of its kind on international soil, dedicated to the memory of those who perished in the Holodomor. This sacred place, established by the sacrifice and dedication of Ukrainian Americans, stands as an enduring witness to the truth of our history and a testament to our faith and resilience as a people.

As Orthodox Christians, we carry a responsibility to educate the world about the atrocities of the past and present. We must instill in our young people, and in all people - regardless of their background, nationality, or race - a clear understanding of the consequences of hatred, indifference, and unchecked power. Only by remembering can we ensure that such horrors never take root in a free and democratic society.

This November, we call upon all faithful, and all people of goodwill, to pray fervently for the souls lost in the Holodomor and the current war in Ukraine. We urge our communities to speak out, to educate, and to act. Together, we bear witness to the sanctity of life and the enduring power of faith, hope, and love in the face of evil.

May the memory of the innocent never fade. May the strength of our faith inspire a world where such tragedies cease to exist.

With prayers in Christ,

+Antony, Metropolitan of the UOC of the USA and Diaspora
+Jeremiah, Archbishop of the UOC Eparchy of South America
+Daniel, Archbishop of the UOC of the USA and Western Europe



ЗВЕРНЕННЯ СОБОРУ ЄПІСКОПІВ УПЦ США
ТА ДІАСПОРИ ЩОДО МОЛИТОВНОГО

ВШАНУВАННЯ МІСЯЦЯ ПАМ'ЯТІ ЖЕРТВ ГОЛОДОМОРУ - ЛИСТОПАД 2024 Р.

У листопаді цього місяця ми, Собор Єпископів Української Православної Церкви США та Діаспори, урочисто збираємося, щоб вшанувати пам'ять мільйонів Українських душ, які загинули під час Голодомору 1932-1933 років, жорстокого голодомору-геноциду, спричиненого безбожним радянським режимом. Ця трагедія була не просто голодомором, а цілеспрямованим актом гноблення — геноцидом, що мав на меті стерти дух, культуру та майбутнє української нації.

Розмірковуючи над цією темною сторінкою історії, ми не можемо заплочувати очі на жахіття, що їх завдав Україні сучасна Росія. Наш народ знову став об'єктом винищувальної кампанії, спрямованої на знищення не тільки української землі, але й самої суті життя на нашій любій батьківщині. Міста, селища та села, які колись лунали дитячим сміхом, енергією молоді та турботливою присутністю людей похилого віку, тепер розірвані на частини безбожними силами чергового гноблення. Невинні життя стають жертвою насилля; священні дари свободи, гідності та людської цінності паплюжаться найжорстокішим способом, який тільки можна собі уявити.

У нашому духовному осередку, розташованому в містах Саут-Баунд-Брук і Сомерсет, штат Нью-Джерсі, ми маємо Меморіал Жертвам Голодомору – Свято-Андріївську Українську Православну Церкву-Пам'ятник, першу в своєму роді на міжнародному рівні, присвячену пам'яті тих, хто загинув під час Голодомору. Це священне місце, створене завдяки жертвності та відданості Українських Американців, є вічним свідченням правди нашої історії та свідченням нашої віри і стійкості як народу.

Як Православні Християни, ми несемо відповідальність розповідати світові про звірства минулого та сьогодення. Ми повинні прищепити нашій молоді та всім людям - незалежно від їх походження, національності чи раси - чітке розуміння наслідків ненависті, байдужості та безконтрольної влади. Тільки пам'ятаючи, ми можемо гарантувати, що такі жахіття ніколи не пустять коріння у вільному та демократичному суспільстві.

У листопаді цього року ми закликаємо всіх вірних і всіх людей доброї волі до ревної молитви за душі людей, котрі втратили свої життя під час Голодомору та нинішньої війни в Україні. Ми закликаємо наші громади говорити, навчати та діяти. Разом ми свідчимо про святість життя та незламну силу віри, надії та любові перед обличчям зла.

Нехай ніколи не згасне пам'ять про невинно убитих. Нехай сила нашої віри надихає світ, в якому подібні трагедії перестануть існувати.

З МОЛИТВАМИ,

+ Антоній, Митрополит УПЦ США і Діаспори

+ Єремія, Архієпископ Південноамериканської Єпархії УПЦ

+ Даниїл, Архієпископ УПЦ США і Західної Європи



Why Is It Important to GIVE THANKS?

Later on this week, we will celebrate one of the few civil holidays that Orthodox Christians can completely get behind...because a heart of Thanksgiving should be at the center of all of our lives.

There is a video that has been making its way around the internet, that I'm sure some of you have seen, depicting a husband waking up from his bed on Christmas morning, covered in wrapping paper. The husband pulls the paper off of his face and smiles as he realized his first gift of the day was that he woke up that morning. He looks over at his wife who is also covered in wrapping paper, takes the paper off of her face, and smiles at the second gift he had been given that day. The commercial continues with the husband seeing things in his house wrapped in wrapping paper, like the light switch, the food in the refrigerator, the car in the front of his house, and realizes that he has so many gifts of which to be thankful for.

Our lives as Christians should be spent in a very similar manner...just without the wrapping paper! When we wake up in the morning, we give thanks for the ability to once again get out of bed and serve the Lord. When we enter into our conversations with the almighty, we make an effort to spend time, not only asking Him for certain things that we want, but for giving thanks for all that He has given us: Life...Love...Family...Friends...Warmth...Church...the ability to pray...we should be giving thanks for all of these things, and so much more, not just on the last Thursday of November, but every single day.

One of the biggest reasons we gather together in the Church, especially during the Divine Liturgy, is thanksgiving. We spend entire worship services giving thanks to the Holy Trinity!

Thank you *Lord for Your Only Begotten Son.*

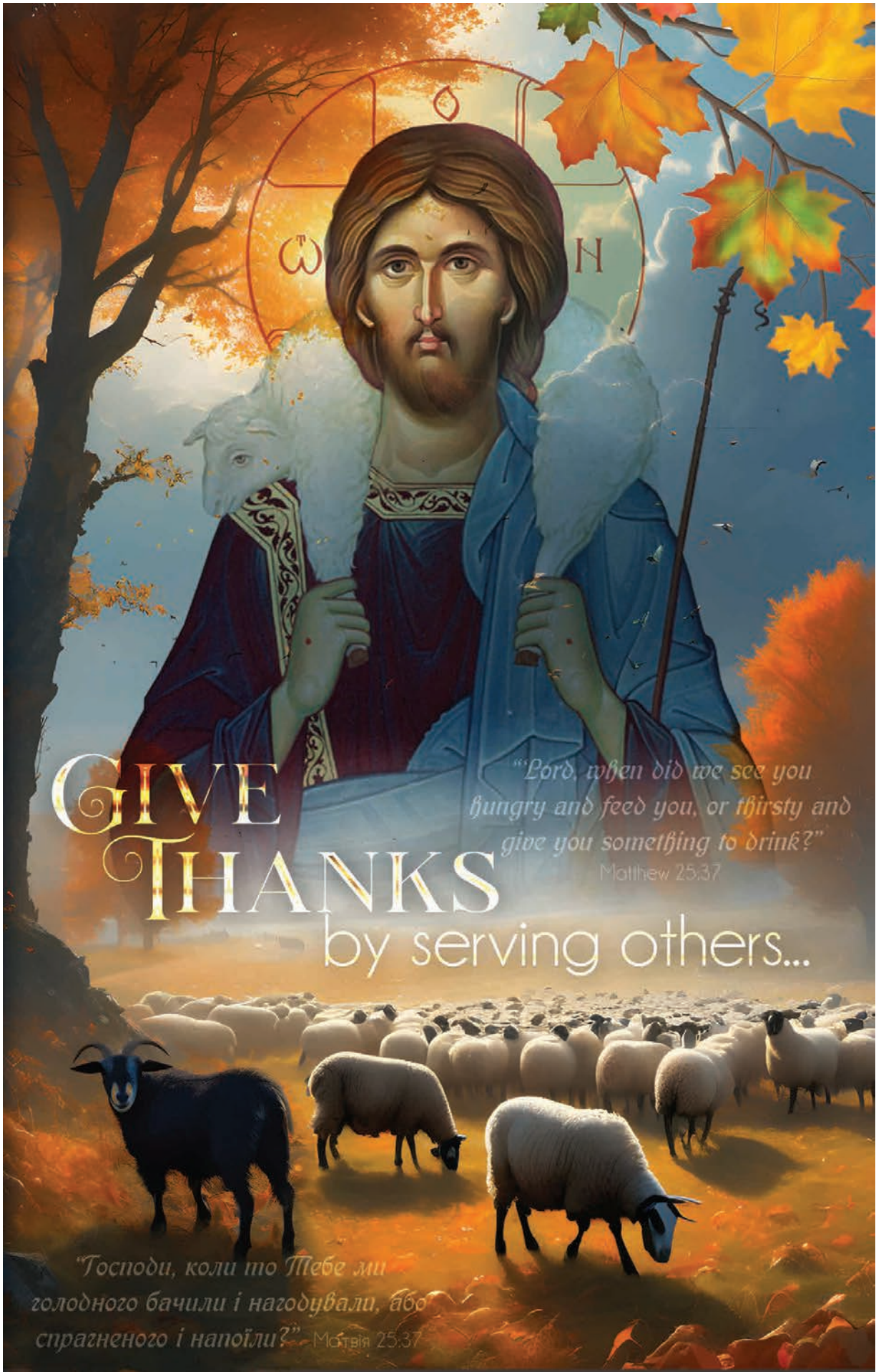
Thank you *for freedom from sin, the devil, and death.*

Thank you *for deliverance from suffering.*

In a few minutes, when we begin the Anaphora, we will come out, and lift our hearts up to God, and then spend some time recounting and thanking Him for all of the incredible things that He has done for His creation. For those that are prepared to receive, we will participate in the Holy Eucharist...which is translated from Greek word "Euxaristo", which literally means "Thanksgiving". Being thankful is at the very heart of the Christian Soul, and it permeates everything that we do!

We know from experience in the spiritual life what happens when we do not give thanks to God in our lives, and it is why our worship services always take on a tenor of thanksgiving. To not say "thank you"...is to say in our minds and our hearts: "I deserve this". It is to fill ourselves up with ourselves, and when we do that, we become like the "inn" in Bethlehem...there is no place for the Christ Child to lay his head. To live a mature Christian life, is to be in a constant state of giving thanks for all that our Lord has given us.

-Fr. Gabriel Bilas



GIVE THANKS

by serving others...

"Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?"
Matthew 25:37

"Господи, коли то Ти тебе ми голодного бачили і нагодували, або спрагненого і напоїли?" Матвія 25:37

WHY WE HAVE TO THANK GOD, EVEN FOR 8-AMS



As college students, we have a lot to be thankful for. We are thankful for our family, our friends, our home. A lot of times, we are thankful for simple things like the free food on campus or the email from our professor canceling our 8 a.m. class. I don't know about everyone else, but every time one of those small things occur to me, I think to myself, "Thank God" and then continue on eating my free pizza or roll back into bed.

But let me tell you something I never do.

I don't wake up for my 8 a.m. classes and say, "Thank God." I also don't utter those words when I use the money that I have to pay for my meal. I usually don't remember to thank Him at all. Why is that?

Well, as a society, we have a small problem. We love to express our thankfulness to God when things are going well in our lives. But, when everything is just average or going poorly, we forget about God and even question his intentions. Instead of thanking God constantly for what He has given us, we question why He has given us struggles in our lives.

As the Thanksgiving season has come and gone, we have to ask ourselves, how can we work towards being thankful to God every day, no matter what is occurring in our lives? Even if we do not realize it, we do give thanks to God in many ways throughout our daily and spiritual lives.

Did you know that we can give thanks to God by receiving Holy Communion? The word "thanksgiving" translates to Eucharistia in Greek. In turn, the word Eucharist is used in the Orthodox Church to describe the act of the Orthodox faithful receiving the consecrated body and blood of Christ, otherwise known as the sacrament of Holy Communion.

St. John Chrysostom teaches us that one way to be thankful to God is to participate in the Eucharist consistently. He states that "the dread Mysteries, full of such great salvation, which are celebrated at every Liturgy, are also called a Thanksgiving [Eucharistia] because they are the remembrance of many benefits... and in every way cause us to be thankful to Him." By receiving Holy Communion, we are not only bringing Christ into our lives, we are thanking Christ for giving us life and the hope for the resurrection by remembering what He sacrificed for us all.

St. John Chrysostom also states:

Whenever we are either in poverty, or in sickness, or are being insulted, then let us intensify our thanksgiving; thanksgiving, I mean, not in words, nor with the tongue, but in deeds and works, in mind and in heart; let us give thanks to Him with all our souls.

Here, he gives us new meaning to how we as Orthodox Christians can practice thanksgiving in our lives. He encourages all of us to give thanks to God with our entire soul. According to him, to achieve this we must focus on not only offering our thanksgiving to God with our prayers, but with our acts towards others.

One of my favorite verses from the Bible comes from St. Paul's letter to the Thessalonians: "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you." I never really thought about how I could incorporate the message of this verse in my everyday life until about a year ago.

In the summer of 2017, I was given an opportunity to travel to Rosarito, Mexico and spend a week working on building a home for the Ramirez family with Project Mexico. While building the home for the Ramirez family, we all saw how much they rejoiced with us every minute of the day with their radiant smiles and loving hospitality towards us.

We saw their love for Christ when they welcomed us into their home and made a group of thirty missionaries homemade meals every day, even though they barely had money to make ends meet. They were thankful for everything that they had, even though they had very little.

My greatest takeaway from this trip was not that I built a home for a family in need, but that I was able to learn from the Ramirez family what it means to rejoice always and give thanks for everything every single day.

This is why, I believe, St. John Chrysostom states that by helping others, we can and will be able to open our hearts and be able to learn how to be thankful to God

with all our souls. Christ gives us many opportunities to give thanks to Him daily in different forms, either through Holy Communion or through good acts towards others. We just have to work on acting on those opportunities given to us by Christ so we can remember to give thanks to him daily and not just one month of the year.

Hi everyone! My name is Joanna Psychogios. I am from Wilmette, Illinois and I am a member at St. John the Baptist Church in Des Plaines Illinois. My first experience with OCF was during College Conference East and I have been active in participating in College Conference and OCF Retreats ever since. In my free time, I love to play and watch every sport, coach basketball to youth teams, watch movies and TV Shows, and play Jungle Speed (Shoutout to CC Midwest!). I am really excited to share what I have learned about the Orthodox faith through the OCF blogs!



How often do you find yourselves being asked by your parents to say, “thank you?” Whenever you are offered a treat from a friend or an adult helps you out, you hear a voice from over your shoulder, “Now, what do you say?” Of course your parents want you to be respectful and use good manners, and this is why they teach you to say, “Thank you,” but I wonder if we truly know what it means to be thankful.

Thankfulness is a state of being and a way of life for all Orthodox Christians, for you and me. A thankful spirit is a key characteristic of a Christian. It sets us apart from the world. It makes us different.

Thankfulness is more than a comparison of our own circumstances to someone else’s. It is more than

having enough food to eat, a nice home, good health, or financial security, because any of these can be lost in an instant. Thankfulness is being grateful to God for who we are, His sacrifice for us, and the hope and joy of everlasting life.

But how do we show our thankfulness to God?

Faith in Good Works:

First, the Orthodox Christian life is a “life of faith” faith in a Lord who laid His life down for our salvation. No one would deny the fact that the Christian life is one full of faith. But St. James tells us that if we have true Christian faith, it will be shown in our good works. He writes, “What use is it, my brethren, if someone says he

has faith but he has no works? Can that faith save him? Even so faith, if it has no works, is dead, being by itself (James 2:14,17)." He is telling us that if you have faith in Christ, and your life is locked into that faith, then your faith will naturally lead you to do good works.

The proof of your faith is in good works. Can the proof be found in your life? Again St. James says, "But prove yourselves doers of the word and not just hearers who delude themselves" (James 1:22). Too often we join the people who hear but fail to produce the works that would make us doers. By doing the good works that Jesus taught us to do, we show by our actions that our faith is real. The proof of thanksgiving in the Christian Life is Faith that produces good works.

Love Equals Sacrifice:

But it doesn't just stop here. The Christian Life is a life of Love. Love not in just words but in action, and love in action is Sacrifice. Love is sacrifice. St. John tells us "We know love by this that He laid down His life for us (1 John: 3)." We must sacrifice our will for the will of Christ, just as He sacrificed His will for the will of the Father.

Many of you might be involved in sports and many of your games might take place on a Sunday morning. What do you? Do you continue to participate in a league that causes a conflict between you and your faith that holds Sunday morning as a time dedicated to the sacred worship? A faith that offers the Body and Blood of Jesus Christ in Holy Communion for all the faithful to receive Him and become one with Him.

Which will you choose? If you sacrifice your participation in this league that plays on Sunday mornings, it is a real way of showing that you put God first. It shows that Christ is so important in your life that you want to show it by offering thanksgiving and worship to Him at Sunday Divine Liturgy.

We have already said that Works are the proof of Faith, and Sacrifice shows our Love. But there is one more aspect of our thankfulness to Christ that we need to think about.

Discipleship/Apostles for Christ:

What does it mean to be a disciple? We know the original 12 Disciples followed Jesus, and traveled with Him during His ministry. They lived with Him and ate with Him, took on His ways, His teachings, His values, and His character. Not only that, but they also became apostles by teaching the faith to others, helping others to know Jesus.

They were true followers, true disciples of Jesus. We as Orthodox Christians in the 21st Century are also disciples by living as He taught us. In the Gospel of John, Jesus says, "If you abide in my word you are my disciples indeed (John 8:31)." Jesus was saying that if you are trying to live your life the way I have taught you, then you are my follower. You can truly be called a Christian.

If you love the way He has told you to love "by SACRIFICE" then you are part of Him and the proof of your thankfulness is clear. If you try to walk in Faith, do His Works, and are obedient to His will, the proof of your thankfulness is clear.

A tree branch stays alive and bears fruit only because it is attached to and draws nourishment from the tree. We are the branches and Jesus is the tree. We draw nourishment through Him.

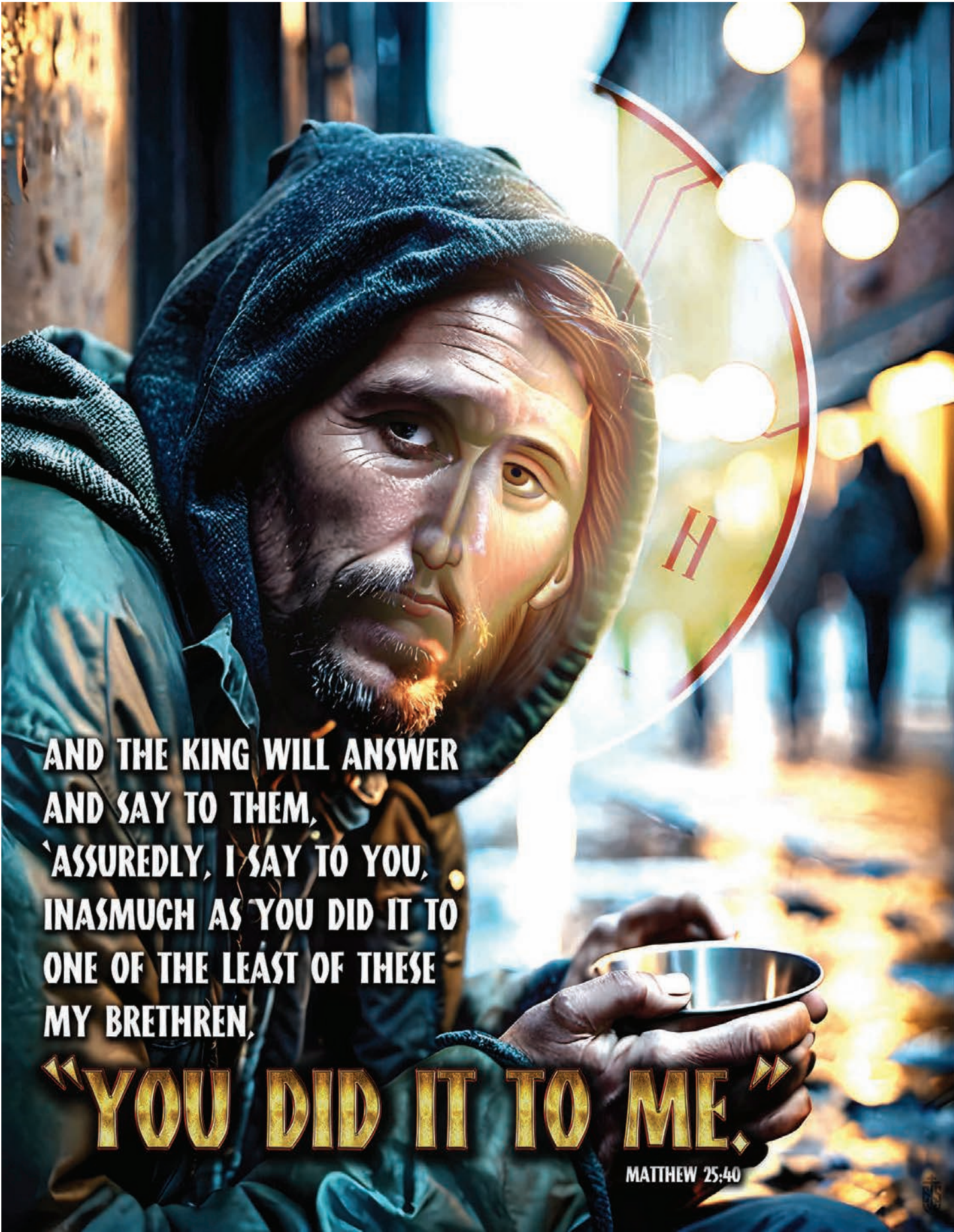
Being thankful to God is not just an idea. Often we say things but there is no substance behind it. Today we talked about real ways of showing our thanks to God -- not just in words but in the way we offer our lives to God:

- **Faith leads us to do works of charity, help those in need, offering our time and talents;**
- **Love encourages us to sacrifice our lives and be obedient to the will of God, so that our will is the same as the will of God; and**
- **Living a Christ-centered life and walking in His ways, as His disciples and apostles did, bring us to the very center of our Faith.**
- **May the mercy and love of our Lord and Savior Jesus Christ be with all of you. Amen!!**

- Chris Avramopoulos

“If you do not find Christ in the beggar at the church door, neither will you find Him in the Chalice.”

- St. John Chrysostom



**AND THE KING WILL ANSWER
AND SAY TO THEM,
'ASSUREDLY, I SAY TO YOU,
INASMUCH AS YOU DID IT TO
ONE OF THE LEAST OF THESE
MY BRETHREN,**

“YOU DID IT TO ME.”

MATTHEW 25:40



**IN THE SHADOW OF WAR,
THE LIGHT OF CHRIST:**

THE UKRAINIAN ORTHODOX CHURCH OF THE USA'S
LIFELINE OF FAITH AND MERCY TO EASTERN
UKRAINE

**У ТІНІ ВІЙНИ,
СВІТЛО ХРИСТА:**

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США
ОПІКУЄТЬСЯ ЖИТТЯМ ВІРИ ТА МИЛОСЕРДЯ
СЕРЕД ЛЮДЕЙ СХІДНОЇ УКРАЇНИ

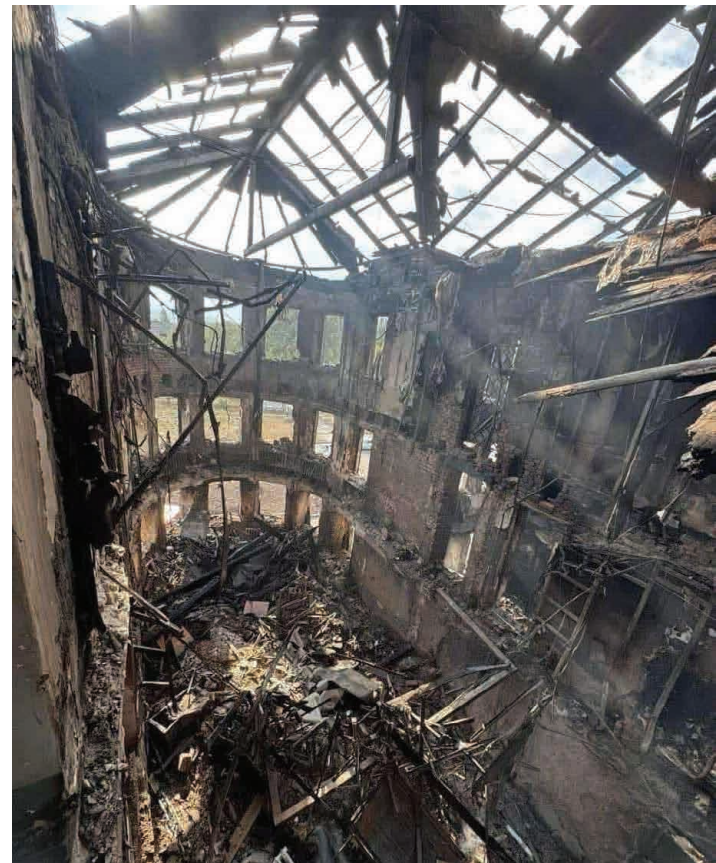
In a time marked by darkness and hardship, the Ukrainian Orthodox Church of the United States of America (UOC of the USA) has extended a powerful lifeline to the people of Eastern Ukraine, especially in the Donbas region. Amidst the unprovoked aggression and constant bombardment, this region suffers tremendously, yet it is not without hope, thanks to the unyielding compassion, prayers, and generous support of the UOC of the USA and its faithful supporters. Under the blessing of His Eminence Metropolitan Antony, the Church's mission to relieve suffering has become a profound testament to the power of faith in action.

Through tireless efforts, Archbishop Daniel has overseen the distribution of humanitarian aid and financial assistance collected by the UOC of the USA, providing critical relief to those devastated by war. Every donation, every prayer, every ounce of energy put into this outreach stands as a beacon of light, reaching through the smoke and rubble to embrace those in need.

Archbishop Daniel expressed heartfelt gratitude for the kindness and support of the faithful and friends of the UOC of the USA: "Our hearts are overflowing with gratitude for each of you who has opened your heart and extended your hands to support this mission. Your faith and generosity transcend the distance between us, reminding the suffering in Ukraine that they are not alone. Each prayer, each gift you have given, whether large or small, affirms that the love of Christ is greater than the pain of this world. I thank God for you, our faithful friends and benefactors. You are a living

testimony to Christ's command to love one another, and because of you, lives are being saved, comforted, and given the hope to endure."

Through the continued blessings and encouragement of Archbishop Daniel, the UOC of the USA channels both material aid and the boundless hope that springs from faith, reaching the hearts of those who might otherwise feel forgotten.



In Ukraine's war-torn Donetsk region, the aid from the UOC of the USA is administered with unflinching commitment by Fr. Kostyantyn Kuznetsov, dean of the Donetsk Deanery of the Orthodox Church of Ukraine. Together with his wife Natalia and son Dmytro, Fr. Kostyantyn leads daily humanitarian missions to cities and villages, often under the threat of shelling. Despite these dangers, they continue their mission of mercy with a steadfast spirit.

Reflecting on his work, Fr. Kostyantyn shared: "Once again, our social service team delivered aid to the residents of de-occupied Sviatohirsk. They brought packages with quality products and hygiene items. There are many people in need, but thanks to the Lord, benefactors, patrons, and donors, we have the strength and resources to work!"

These words capture the spirit of those who serve not for reward but for the fulfillment of a higher calling. In the face of unimaginable danger, they choose to serve, reflecting the teaching of the Gospel: "Whoever is kind to the poor lends to the Lord, and He will repay him for his good deeds." With each journey, Fr. Kostyantyn and his team bring more than supplies; they bring the compassion of Christ, a reminder of God's unending love and mercy.

Almost daily, Fr. Kostyantyn, Natalia, and Dmytro are called upon by those who have lost everything. They travel to places like Hannivka, Petropavlivka, and Kostyantynivka, where entire communities are living on the edge of poverty. Displaced individuals, people with disabilities, and families shattered by the war receive much-needed aid. Each package they deliver, each prayer they share, serves as a lifeline to those in despair. "Almost every day, Natalia, Dmytro, and I drive around the cities and villages of the Donetsk region," Fr. Kostyantyn said. "Despite the daily shelling and airstrikes, our team continues its mission of mercy, helping all those in need. Our goal is to work for people and Victory!"

This dedication is exemplified by the high-quality aid they distribute - 15 kg packages filled with essential food items and hygiene products. Fr. Kostyantyn emphasized the impact of this outreach: "Today they distributed large, high-quality grocery sets and hygiene products. The package weighs 15 kg! Active assistance to refugees, displaced persons, and the needy continues now! To serve God is to live for people!" Their work, motivated by faith and love for humanity, is the heartbeat of this mission.

In this humanitarian effort, the UOC of the USA is blessed to be supported by ecumenical partners who share their commitment to human dignity and compassion. The Roman Catholic Parish of Hillsborough, New Jersey, has provided generous donations that extend this mission's reach and impact. Together, these communities are a powerful reminder that, regardless of denominational distinctions, we are all one in Christ's love. Through this partnership, the sanctity of life is preserved, a living testament to the unity that transcends borders and divides.

"We are deeply grateful to our friends at the Roman Catholic Parish of Hillsborough for their assistance," Archbishop Daniel shared. "In our shared mission of love, we witness the truth that when we serve together, the burdens of those suffering become lighter, and the light of hope shines brighter. We stand together, Orthodox and Catholic alike, as one family of faith committed to the well-being and dignity of all God's children."

As the crisis in Ukraine endures, so too does the need for continued support. The UOC of the USA and its allies on the ground remain committed to helping Ukraine's most vulnerable populations: soldiers defending their homeland, women and widows who mourn, and children who face a world of uncertainty. Archbishop Daniel calls upon people of goodwill to continue supporting this mission of love and compassion.

"This is a time to act," he urges. "We are called to be a light in the darkness, to let our prayers and our compassion flow freely to those who suffer. Together, we can bring relief, hope, and dignity to those in the midst of despair. Let us not falter in our mission of mercy but let our efforts grow stronger, so that when history looks back upon this moment, it will remember the love that overcame hate, the faith that lifted the fallen, and the unity that broke down walls."

May the Lord bless each heart that donates, each prayer that ascends, and each hand that works to alleviate suffering. Together, in faith, we continue to work toward a future of peace, freedom, and victory for the people of Ukraine.



BLESSING BAG

Love each other as I have loved you.

Join us through the month of November in helping those in need. We encourage our parish families to pack and distribute "Blessing Bags" to those in need. These bags can be packed and left in your cars, within easy reach when you encounter a person who would benefit from a bit of love, sustenance, and blessings.

Fill **gallon ziploc bags** with items that would benefit the individual in need: **Hand Sanitizer, small bottle of water, band-aids, quarters for laundry.**

Include non-perishable foods (that can sit in your car and will not spoil) such as: **Beef jerky, vienna sausage cans, granola bars, candy bars, gum, tuna/cracker packs, gum/mints, nuts, twinkies, fruit cups, pop-lid soups, etc.**

Don't forget **toothbrush & paste, soap, wipes, deodorant, feminine products, lip balm, disposable razors, lotion, travel packs of ibuprofen, Excedrin...**

Extras include **washcloth, socks, underwear, gloves, scarves, gift cards, plastic utensils, napkins, etc.**

Label your bag "Blessing Bag", insert a **little note of encouragement, and a prayer card.** All these can be acquired through at UOCOFUSA.ORG

Encourage others to emulate your efforts by sharing photos of your Blessing Bags, their creation and distribution on Social Media tagging **#UOCOFUSA Blessing Bags**, and **sending photos to the UOW Editor at symonsays@gmail.com.**

Ask the person for their **first name** and add them to your **PRAYER LIST.**

HEBREWS 6:10 ... **"God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them."**



YOU are special and you are LOVED!

SAMPLE ICON TO INCLUDE IN BLESSING BAG:

PRAYSE OF THANKSGIVING

○ Lord, my Savior and my Master, I, Your unprofitable servant, with fear and trembling give thanks unto Your loving goodness for all the benefits which You have poured so abundantly upon me, Your servant. I fall down in adoration before You and offer You, O God, my praises; with fervor I cry to You:

○ God, deliver me from all adversities and mercifully fulfill in me such of my desires as may be expedient for me. Hear me, I entreat You, and have mercy, for You are the Hope of all the ends of the earth, and unto You, with the Father, and the Holy Spirit, be ascribed glory, now and ever, and unto ages of ages. Amen.

I praise You, O God of our Fathers, I hymn You, I bless You, I give thanks for Your great and tender mercy. To You I flee, O merciful and mighty God. Shine into my heart with the True Sun of Your righteousness.

Enlighten my mind and keep all my senses, that henceforth I may walk uprightly and keep Your commandments, and may finally attain unto eternal life, even to You, Who are the source of life, and be admitted to the glorious fruition of Your inaccessible Light; for You are my God, and unto You, O Father, Son and Holy Spirit, be ascribed glory, now and ever and unto ages of ages. Amen.

Help us, save us, have mercy on us, and protect us,
O God, by Your grace!

UKRAINIAN ORTHODOX CHURCH OF THE USA



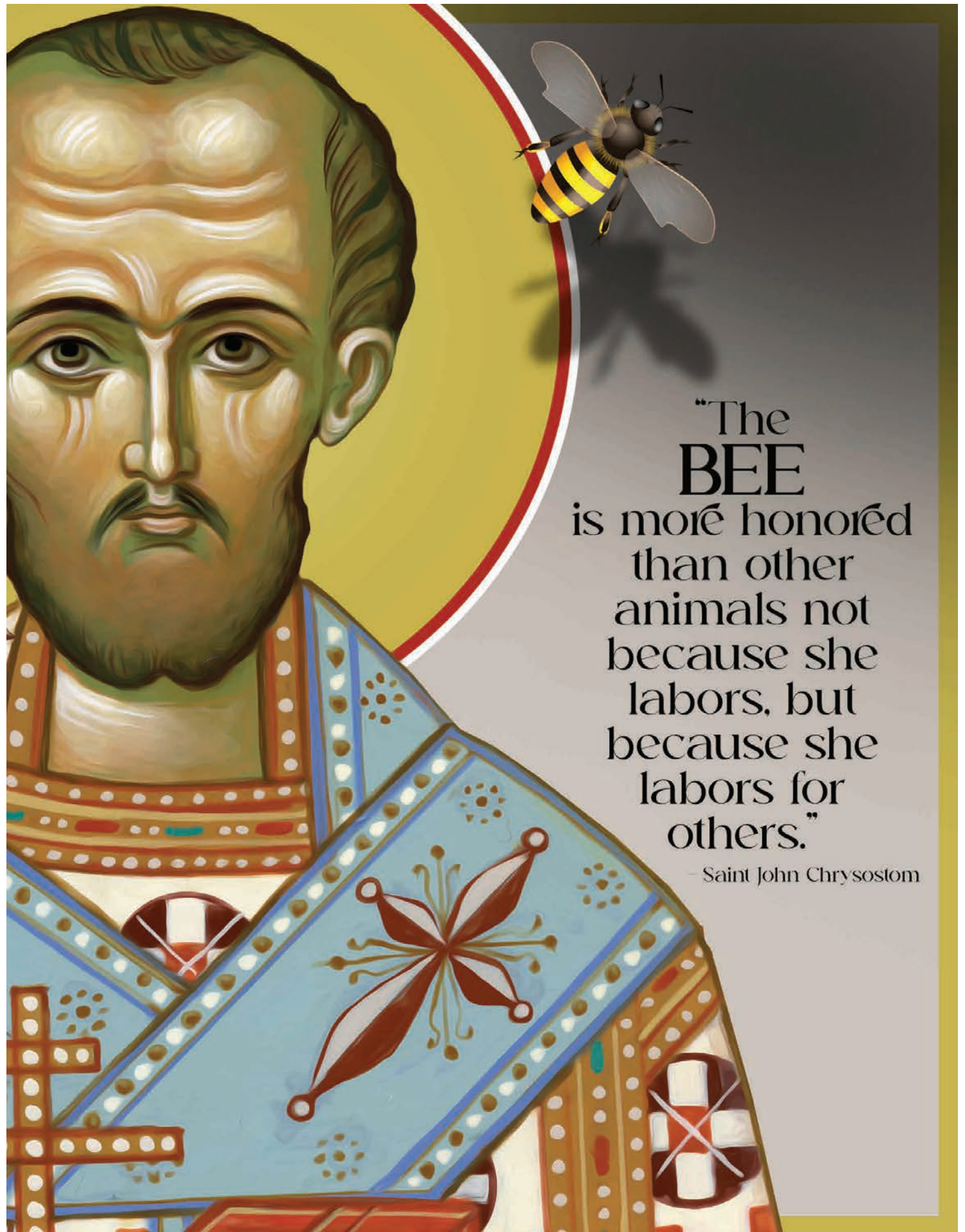
BLESSING BAG *Love each other as I have loved you.*

UKRAINIAN ORTHODOX CHURCH OF THE USA UOCOFUSA.ORG

SAMPLE LABEL AND NOTES OF ENCOURAGEMENT TO INCLUDE IN YOUR BLESSING BAGS.

REMEMBER TO TAKE PHOTOS OF YOUR BLESSING BAG INITIATIVE AND SEND TO THE EDITOR FOR FUTURE PUBLICATION.





“The
BEE
is more honored
than other
animals not
because she
labors, but
because she
labors for
others.”

— Saint John Chrysostom

“Helping a person in need is good in itself. But the degree of goodness is hugely affected by the attitude with which it is done. If you show resentment because you are helping the person out of a reluctant sense of duty, then the person may receive your help but may feel awkward and embarrassed. This is because he will feel beholden to you. If, on the other hand, you help the person in a spirit of joy, then the help will be received joyfully. The person will feel neither demeaned nor humiliated by your help, but rather will feel glad to have caused you pleasure by receiving your help. And joy is the appropriate attitude with which to help others because acts of generosity are a source of blessing to the giver as well as the receiver.”

— St. John Chrysostom

“No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great.”

— John Chrysostom

“Since it is likely that, being men, they would sin every day, St. Paul consoles his hearers by saying ‘renew yourselves’ from day to day. This is what we do with houses: we keep constantly repairing them as they wear old. You should do the same thing to yourself. Have you sinned today? Have you made your soul old? Do not despair, do not despond, but renew your soul by repentance, and tears, and Confession, and by doing good things. And never cease doing this.”

— John Chrysostom

“Let us give thanks to God continually. For, it is outrageous that when we enjoy His benefaction to us in deed every single day, we do not acknowledge the favor with so much as a word; and this, when the acknowledgment confers great benefit on us. He does not need anything of ours, but we stand in need of all things from Him.”

— St. John Chrysostom, Homily 25, Homilies on the Gospel of St. Matthew



Make the sign of the cross regularly to acknowledge the presence of our Lord.

- This signifies Christ's suffering, Crucifixion and Resurrection for our salvation.
- This reminds us that we are called to follow in the steps of Christ.
- This helps us bear our sorrows and deprivations in His name
- This keeps the image of the cross in front of us.
- This helps gain strength against our battle with the devil.
- This keeps in mind the glory of Christ in the Second Coming which is preceded by the sign of the Cross in the sky.

We make the sign on our bodies by putting our thumb and first two fingers together symbolizing the Holy Trinity. We tuck the last two in the palm of our hand symbolizing the two natures of Christ: Fully human and and fully divine. Then we start with our forehead moving our hand down to the waist then to the right shoulder and then to the left. Some will close the prayer by bringing the hand to the heart. We say "Glory be to the Father, Son and Holy Spirit" as we make the sign on our Body or some other short prayer.

This is a very simple way to make a prayer anytime during the day. When ever you are feeling distraught stop and make the sign of the cross. Make it before you have your meal. Make it in Church whenever there is reference to the Holy Trinity, Christ, Theotokos or a saint or loved one. Make it any time and it will bring you back to remembrance of God so the Holy Spirit can help you.





CREATE A QUIET PLACE FOR *Prayer*

The first thing an Orthodox Christian should do when moving into a new apartment or house is determine a place for prayer. Some say this should be a conspicuous place where everyone can see it. Some say it needs to be in a corner. What is most important is that it provides a place where you can be in private for personal prayer.

To determine this place may require some creativity depending on the living situation you find yourself in. In a large home you can designate a spare room. In a smaller home you can create a space in one of the closets. In a small apartment a corner in the bedroom or the living room may be the best you can do. In a dorm room you will probably need to use your desk. In some cases you may have to locate a quiet space outside of your living area such as a nearby chapel. You can also make good use of a self-standing screen to create a private space. A creative use of a bookcase can also help to create a private nook. It is something that requires serious thought as this space becomes a sacred space in the midst of your living space.

Once you have determined the space, then you can create the home altar or icon stand as it is often called. It is best to have a small table to hold a cross, prayer books, a hand censer, blessed items such as the palms from Palms Sunday or a flower from the Epitaphio on holy Friday, holy water from Theophany, and other religious items.

Icons can be placed on the wall above your altar table or if this is not possible place them on stands on the table. The tradition is that your icon stand or corner should

be on an Eastern wall so you are facing east when you pray just like you do in Church. But, this may not be possible. East is preferred when praying because that is the direction of sunrise. Sunrise is seen as an "icon in nature" of the resurrection. Also, when Christ returns for the Second Coming He will appear in the east. But if you've had a space that would be perfect for a prayer space, but doesn't face east, I wouldn't worry too much. What is important is that you create a space that is conducive to your prayer during the times you pray...*more on why we pray facing east can be found on the next page.*

With regard to placement of icons, there is no set rule but you can follow the general order seen on your church iconostasis (Christ to the immediate right, the Theotokos to the immediate left, and other saints in decreasing rank). If, however, you have one icon in the center, Christ or the Cross is naturally going to be placed pre-eminently there. Take care in arranging them. An assemblage of icons hung without a sense of symmetry, without a well-thought-out arrangement, evokes a constant sense of dissatisfaction with the arrangement. Try to remember the principle of hierarchy: for example, do not put an icon of a locally venerated saint above the icon of the Holy Trinity, the Savior, the Mother of God, or the Apostles...*more on using icons in prayer Home altar*

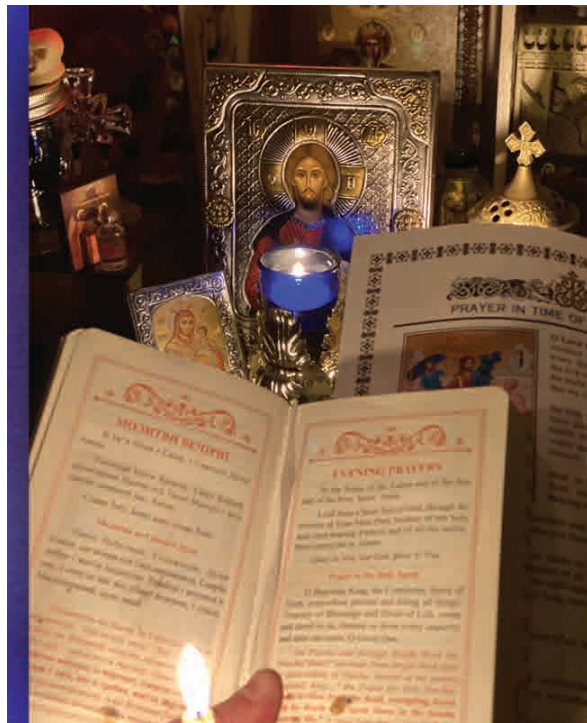
In front of the icons an oil lamp should perpetually burn. Some families burn wax votive candles before the icons; however, the tradition is to burn olive oil. Electric lights are not appropriate for use as the light to

burn before icons. The traditional oil lamps require an amount of attention which electricity does not, thereby directing our physical services and thoughts to God several times a day when we are required to trim the wick and refill the lamp with oil. It is an important and very old tradition to burn beeswax candles and olive oil lamps for God and the saints!! Be sure to take cautions to avoid a fire danger to your residence.

There are a number of different kinds of utensils designed for burning oil before icons. A very common one is the wick-float which utilizes cork to keep the wick and flame floating on the oil.

The burning of oil before icons, its care and practice is described below:

- The Glass. Any low, wide-mouth glass may be used for the lamp. In Greece, most of the lamps are of clear glass, but colors such as red, blue or milk-colored are also used. [It is advisable to use a large enough glass so that the oil will last at least 10 to 12 hours.]
- The Oil. The use of olive oil for the lamps is a



Why we pray facing EAST

Facing East is an ancient tradition, grounded in sure knowledge about the Second Coming, first told us by the Lord, and then repeated by an angel after the disciples had just seen the Lord ascend into heaven:

“For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man” (Matthew 24:27)

tradition which we have received even from the time of our father Moses. The olive oil will burn best if left open and allowed to age (or even become rancid).

- The Wick. To make a wick, use cotton string about one foot in length. Do not use coated or waxed string. Cotton string of about 6 ply will be thick enough. If the wick is soaked in vinegar it will burn brighter and cleaner. If this is done, the wick should be allowed to dry thoroughly before being used.
- The Flame. The fathers of the Holy Mountain [Athos] have taught us to use a very low flame which they call apathes, passionless. The flame should burn steadily, not flickering. The lamp will burn six to twelve hours, depending mainly on the oil, but also on the size of the flame, the weather, etc. Before relighting the lamp, remove the excess carbon from the wick and twist the string slightly to shape the wick into a point.
- Cleaning. The glass should be washed periodically, and the oil replaced anew.

“...Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11)

We believe that our Lord ascended on the Mount of Olives, and when He comes back, He will come on a cloud from the East. Therefore, we face East when we pray.

There are other important biblical references to the East. The following is a NON-comprehensive list.

The wise men saw signs of the imminent birth of Christ from the East:

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” (Mat 2:1-2)

Ezekiel saw the “glory of the Lord” when facing East:

“And the glory of the Lord came into the house, by the way of the gate looking eastward:” (Eze 43:4 Brenton)

The Jews faced Eastward during their worship:

“And if the prince should prepare as a thanksgiving a whole-burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out.” (Eze 46:12 Brenton)

There are lots of references in the Fathers to prayer facing East. It has been a uniform part of our tradition since BEFORE Apostolic times.

Here is what Saint John of Damascus says,

It is not without reason or by chance that we worship towards the East. But seeing that we are composed of a visible and an invisible nature, that is to say, of a nature partly of spirit and partly of sense, we render also a twofold worship to the Creator; just as we sing both with our spirit and our bodily lips, and are baptized with both water and Spirit, and are united with the Lord in a twofold manner, being sharers in the Mysteries and in the grace of the Spirit.

Since, therefore, God is spiritual light, and Christ is called in the Scriptures Sun of Righteousness and Dayspring, the East is the direction that must be assigned to His worship. For everything good must be assigned to Him from Whom every good thing arises. Indeed the divine David also says, Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord: to Him that rideth upon the Heavens of heavens towards the East. Moreover the Scripture also says, And God planted a garden eastward in Eden; and there He put the man whom He had formed: and when he had transgressed His command He expelled him and made him to dwell over against the delights of Paradise, which clearly is the West.

So, then, we worship God seeking and striving after our old fatherland.

Moreover the tent of Moses had its veil and mercy seat towards the East.

Also the tribe of Judah as the most precious pitched their camp on the East.

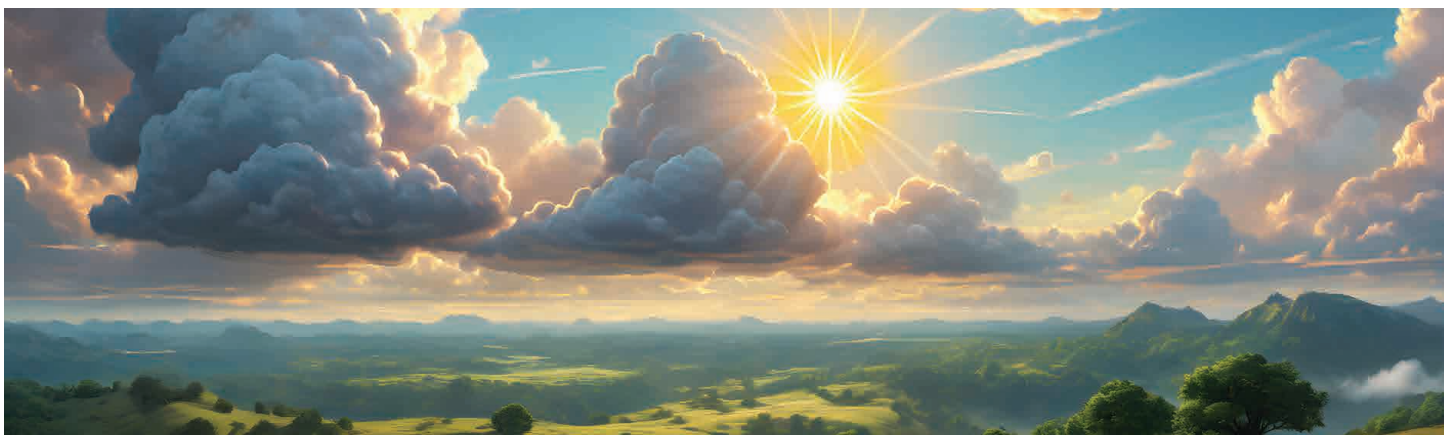
Also in the celebrated temple of Solomon, the Gate of the Lord was placed eastward.

Moreover Christ, when He hung on the Cross, had His face turned towards the West, and so we worship, striving after Him.

And when He was received again into Heaven He was borne towards the East, and thus His apostles worship Him, and thus He will come again in the way in which they beheld Him going towards Heaven; as the Lord Himself said, As the lightning cometh out of the East and shineth even unto the West, so also shall the coming of the Son of Man be.

So, then, in expectation of His coming we worship towards the East. But this tradition of the apostles is unwritten. For much that has been handed down to us by tradition is unwritten.

OrthodoxPrayer.org





Іконостас - серце православного храму, прообраз Небесного Царства, де мріє рано чи пізно опинитися кожен віруючий. У церкві, саме він слугує тим провідником між Господом й людьми, який з'єднує два ці світи воедино. Це, власне, портал, де душа здатна здійнятися вище за тілесну оболонку, вести внутрішній діалог зі Святими та Богом, отримувати настанови і наповнюватися благосною силою. Енергетично, іконостас дуже наповнений, але

його сила та допомога вірянину. Відповідно, під час розміщення ікон необхідно дотримуватися деяких канонів, про які ми й хочемо вам розповісти.

Домашній іконостас, принципи облаштування в приміщенні

Незважаючи на всі тяжкі часи під час становлення нашої віри як такої, віряни завжди знаходили час, простір і кошти для організації священного місця, де на самоті можна піднести молитву. До речі, принцип розміщення іконостасу сформувався саме тоді, а нині лише успадковується. В основі його лежить відношення сторін світу - це має бути східний бік. Схід сонця символізує не просто все божественне, а й віру у світле майбутнє, а також переродження. Світло змінює темряву, тепло наповнює душу. Тому, навіть священну воду п'ють натщесерце, а молитва, прочитана зранку - найсильніша.



віддача відбувається лише в підготовлений ґрунт, за який відповідають священнослужителі. Іконостас домашній - це така собі проекція церковного вівтаря, більш спрощена, але від цього не менш значуща. І там і там присутній принцип ієрархії Священних образів. Якщо в храмі іконостас може налічувати до 5 рівнів, то вдома, найчастіше, їх не більше трьох. Що вище розташований Святий, то відчутніша

Сучасний іконостас будинку - місце усамітнення у власній обителі. Найчастіше, це східний кут у найбільшій кімнаті, де багато світла і повітря. Не обов'язково, щоб його видно було при вході в дім, хоча раніше цей момент був дуже важливим. Кожен, хто входив, спершу підносив молитву або хрестився, а вже потім звертався до господаря будинку.

Якщо приміщення не дозволяє відвести саме кут під образи, можна вибрати стіну, спрямовану до найближчого до храму. Крім відведеного місця під іконостас, в оселі допускається розміщувати образи в кожній кімнаті. Ба більше, є навіть ікони призначені для їдальні/кухні, наприклад, Таємна Вечеря. Для коридору/передпокою - охоронні ікони. Про них докладніше ви можете почитати в нашій статті: «Які ікони потрібно мати вдома і які ікони тримати вдома не можна?». У дитячій також можна зробити свій невеличкий куточок, щоб з юних років давати молодому поколінню духовне зерно, а також молитися за їхнє здоров'я і благополуччя.



Домашній іконостас у спальні, можна чи не можна розміщувати там святі образи?

За часів, коли більшість православних родин мешкали в одному приміщенні, іконостас удома, власне, й розташовувався в спальні. Усі домочадці й так відпочивали й не спали в рамках однієї кімнати. Тому, питання про можливість робити це зараз, відноситься скоріше до внутрішнього сприйняття кожного вірянина. Церква ж, а також православна релігія, не має заборон щодо цього.

У думках більшості сучасних людей чомусь укорінилася думка, що святим образам не місце в опочивальні, особливо подружній, але це не вірно. Ба більше, християнство розглядає сім'ю як основоположну складову для продовження роду. У деяких трактуваннях, трапляється навіть словосполучення “мала церква”, тобто подружжя, яке утвердилося у

своїй вірі, несе божественне зерно далі, через покоління, множачи його. Заповідь “плодіться й розмножуйтеся”, написана ще в Старому Завіті, дає чіткий посил щодо цього. Тому, поняття “правильний домашній іконостас” не повинно виключати спальню.

Акт фізичної близькості - богоугодне діло, ось чому близькі стосунки між обвінчаним подружжям жодним чином не можуть осквернити священне зображення. Якось закривати образи також не слід. Часто в спальнях молодята ставлять свої вінчальні ікони - пару Спаситель та Богородиця, з якими вони



стояли в церкві на обряді. Це два найсильніші образи в нашій релігії, які наставлятимуть та оберігатимуть стосунки подружжя, даючи їм підтримку в будь-яких сферах життя. Єдине побажання щодо розміщення ікон у спальні - такі самі, як і під час організації домашнього іконостасу. Їх ліпше ставити у східній стороні приміщення, але не обов'язково кутовій.

Домашній іконостас, розташування ікон за канонічною ієрархією

Визначившись із місцем іконостаса в будинку/квартирі, слід подумати про розміщення образів. Під час його проектування необхідно враховувати те, що всі ікони не стоятимуть у ряд. Їх потрібно розташовувати від більшого до меншого, залишаючи водночас місце для запалювання свічки та ємності зі святою водою. Місця має бути достатньо, щоб один образ не перекривав інший — це неприпустимо.

Як же розставляти ікони в домашньому іконостасі:

1. Хрест православний - верховенствує над усіма образами, тому він стоїть вище за все і вся.
2. Спаситель та Богородиця - посідають друге місце в ієрархії іконостаса, не тільки домашнього.
3. Ікона Спасителя може бути одна, без Благословенної Матері, якщо вінчальна пара розташовується в подружній спальні, наприклад.
4. Свята Трійця, якщо вона є, єдина ікона, яка може очолювати спасителя. Вона ж може займати місце православного хреста.
5. У тому випадку, коли образ Сина Божого посідає центральне місце, по праву руку від нього слід ставити ікону Богоматері, а по ліву - образ Миколи Чудотворця або Святого Серафима Заступника.
6. Третій ряд відводиться під Архангелів, Ангелів, Святих, Пророків та Великомучеників. Тут вже образи підбирають, відповідно до вподобань глави сім'ї або домочадців.
7. Серед образів пророків, хочеться особливо виділити первоверховних Петра і Павла, а також Святого Іллю.
8. Георгій Побідоносець й Пантелеймон Цілитель - Святі великомученики, яких також часто можна зустріти в домашньому іконостасі.
9. Добре, якщо в цьому святому місці будуть присутні Ангел Хранитель, покровителі професій домочадців, а також іменні Святі образи кожного члена сім'ї.

Вибір Святих образів — досить індивідуальний процес. Настанови щодо нього можна

отримати в духовного батька сім'ї - священника або попросити поради в найближчому храмі Божому. Крім основних рекомендацій, описаних вище, покладатися варто лише на свою віру та внутрішнє сприйняття Святих образів.

Іконостас у домі, від ієрархії до системності

Краще, щоб іконостас в будинку був витриманий у єдиному стилі. Це стосується як його самого, так і Святих зображень. Бажано, щоб він не сильно виділявся в загальному оздобленні або дизайні кімнати, а слугував острівцем, який спонукає до усамітнення чи молитви.

Часто, на практиці, ікони під нього скуповують хаотично, без будь-якого загального стилістичного рішення. Тому найкраще робити це в одного постачальника, а для подарованих зображень — виділяти хоча б один із кутів іконостаса. Також важливий оклад. Це обрамлення святого образу. Пишність його оздоблення, як і самої ікони, має бути помірною, щоб не відволікатися на споглядання декору, підносячи молитву до Святого.

Попри те, що віра та духовність належать до понять ірраціональних, порядок у домашньому іконостасі кращий за хаос. Ось чому в самій конструкції вітається центрове розташування зображень, від більшого до меншого. Так нашому оку легше сприймати витіюватість оздоблення та декору. Основні, центральні образи Ісуса, Богоматері, Святої Трійці або Святого Миколая купують більшими, ніж, наприклад, ікони, що стоять нижче на сходинці. В іконах третього ряду може допускатися легка хаотичність, що доречно для подарованих ікон Святих покровителів за родом діяльності, професії навчання або іменні ікони.





Красиві домашні іконостаси, кілька практичних порад та нюансів:

- Краще, якщо, входячи в будинок/квартиру, на видноті буде образ, на який можна перехреститися. Не тільки для домочадців, а й для гостей.
- Організувати домашній іконостас поблизу телевізора чи інших відволікаючих пристроїв також не раціонально. Місця для молитви й для дозвілля мають бути різними.
- Ікона Спасителя — традиційно, центр домашнього іконостаса, але є зразки такого з Богородицею Дівою Марією як основний образ.
- Ставити в іконостас ікони заради ікон не слід. Якщо вам не відгукується в душі якийсь образ, не варто розміщувати його. Не всіх Святих ми шануємо з однаковою віддачею, тому немає нічого поганого, якщо якийсь із них не буде присутній. Ви ж не вкладаєте в сімейний альбом фотографії далеких родичів.
- Ставити разом з іконами фотографії — не припустимо, оскільки ікона — це часто портал між духовним небесним та земним, а портрети та зафіксовані побутові моменти, такими не є. Варто емоційно розділяти звернення до Бога й мирську метушню.
- Іконостас у будинку — не антураж. Якщо ви не збираєтеся підносити молитви та звертатися до Святих, не слід його організувати. Можна почати з однієї

ікони. Є дуже багато невеликих зображень, які навіть можна носити з собою. • Ікони не розміщують у сауні, басейні, ванній та приміщеннях технічного призначення, у коморі чи комірчині.

- Власне Божественні зображення в оселі не освячують житло. Звернені до Господа або Святих молитви “не працюють”, без віри, відкритого серця і чистих помислів.
- Ікона, сама по собі — не є оберегом. Недостатньо просто організувати домашній іконостас, нічого при цьому не роблячи та чекати дива. Християнство - це жива віра, безпосереднє спілкування з Богом і Його святими.
- Перед Святим зображенням у домі не можна сваритися, з'ясовувати стосунки, скандалити або лягати.
- Що робити з образом, який занепав або став непридатним? Ікону не можна просто так викидати. Її потрібно занести до найближчої церкви, де її спалять у спеціальній печі. Не маючи такої можливості, можна самим спалити ікону, а попіл закопати в безлюдному місці, на цвинтарі або в саду під деревом.

Ікони — з'єднувальна ланка між вірянами та Господом, тому їхня присутність у домашньому іконостасі сприяє зміцненню духовної культури всіх членів сім'ї, досягненню гармонії та Божественної благодаті.

Наташа Медведєва

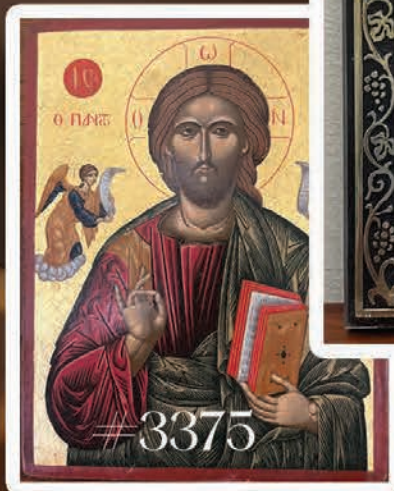
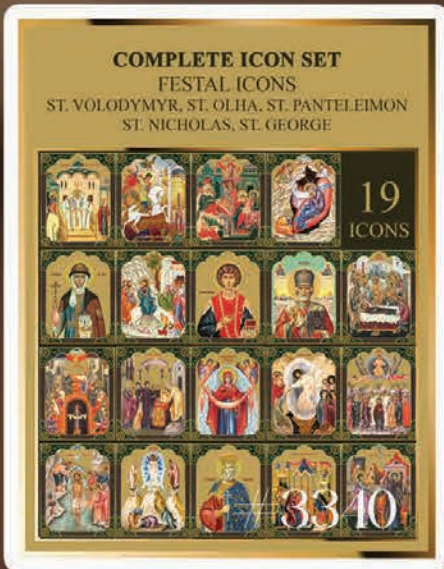


St. Andrew Church Goods & Bookstore

*...for all your parish
and home church supplies!*



Hundreds of items including icons, books, candles, crosses, souvenirs, gift items, etc.



Everything you need for your icon corner.



UNITED IN FAITH AND MISSION: The Ukrainian Orthodox Clergy Strengthens Spiritual Leadership Amid Modern Challenges During the Annual Clergy Conference of the UOC of the USA

ОБ'ЄДНАНІ У ВІРІ ТА МІСІЇ: українське православне духовенство зміцнює духовний провід серед сучасних викликів під час щорічної конференції духовенства УПЦ США



The annual clergy conference of the Ukrainian Orthodox Church of the USA was a spiritually uplifting and educational gathering at the Church's spiritual center in South Bound Brook, New Jersey.

On October 14, 2024, 78 priests and deacons from across the nation assembled under the guidance of His Eminence Metropolitan Antony and His Eminence Archbishop Daniel.

This year's conference began on the Feast of the Protection of the Mother of God, with a profoundly moving prayer service led by Archbishop Daniel in front of the icon of the Mother of God, the Nurturer of Children. The clergy gathered in prayer, asking for the intercession of the Theotokos on behalf of the youth of the Church and their parents. This prayer service, set against the backdrop of an increasingly challenging world, was especially poignant. In a time when society's moral and social fabric is being tested, and many educational systems are failing to uphold the spiritual and moral teachings that are the foundation of Christian life, the clergy sought divine protection for the vulnerable children of the Church. The prayers reflected the Church's deep concern for future generations, invoking the tender care of the Mother of God to guide and protect the youth amid these trials.

Following this, Archbishop Daniel delivered a short reflection to the clergy, reminding them of the spiritual fatherhood entrusted to them. He spoke of the sacred responsibility of the priests to care for their parish communities, likening their role to the loving,

protective care of a father. The archbishop emphasized the importance of this fatherly duty, especially in times of spiritual and moral crisis, urging the clergy to remain steadfast in their dedication to the souls entrusted to their care.

Metropolitan Antony opened the clergy conference with a call for all the brethren present to continually examine the path of their individual priestly service to discern whether or not they are wavering away from the narrow path, which is their calling:

It is with deep joy and gratitude that we welcome you all to this year's annual Clergy Conference of the Ukrainian Orthodox Church of the United States of America. Today, as we gather in the spirit of fellowship, we stand reminded of the sacred bond that unites us—the mutual responsibility given by our Lord to care for the faithful entrusted to us. This annual gathering serves not only as an opportunity for learning, reflection and collaboration, but as a chance to renew the mission we share: to nurture and lead the Body of Christ – and I use these words deliberately – the Church is the BODY OF CHRIST. It is not “my” Church or “your” Church or even “our” Church. It is the Body of Christ over which we may not claim ownership or lordship!

Our gathering today calls to mind the words of St. John Chrysostom, who said, “The work of the priest is done on earth, but it is ranked among heavenly ordinances.” The priest occupies a unique place in God's structuring of His Church, for it is through the hands of the priest that Christ's sacraments are delivered, and through his voice that the Gospel is proclaimed. Chrysostom also reminds

us, "The priestly office is indeed discharged on earth, but it ranks among the things that are heavenly," emphasizing the sacred calling that each of us bears as shepherds of God's flock. We need to remember this at all times, my dear brothers...we are trusted by God to hold in our hands the Precious Body and Blood of His Only-Begotten Son – Jesus Christ. We are trusted to share the Precious Body and Blood with the faithful so that they may be one with us and all of us with our Lord, beseeching that His "Holy Body may be for us Life Eternal and that His Precious Blood for the remission of our sins...granting us joy, health and gladness...and worthy to stand at the Right Hand of His Glory..." (Fourth prayer following Communion.) Further, we must realize that our unity with Christ is not only a vertical unity or reality between us as individuals and our Lord. It is also a horizontal unity, for the Holy Eucharist also unites all of us who partake of it together – experiencing the reality of "Christ abiding in us" – for we are those who "eat of His Flesh and drink of His Blood and thus, abide in Him.

In our time, more than ever, each of us, as priests, is called to be a modern-day evangelist. It is not enough to be content with serving those who are already in our pews. We are called to reach beyond the walls of our churches and engage with the world around us, bringing the light of Christ into the lives of those who are lost, forgotten, or alienated. We must reach out to those who have fallen

away, to the unchurched, and to those who have never heard the life-giving message of the Gospel. In our parishes, we are called to cultivate communities of love, where faith is lived not only in word but in action—communities that serve not just the needs within, but those without, particularly the poor, the suffering, the lonely, the lost and the marginalized. We must question ourselves – question our conscience – to discern whether or not we are truly being the ones who "DO work of the priest on earth, which is ranked among Heavenly ordinances." Or do we allow the least of distractions to steal us away from being a priest whose deeds will be accepted in Heaven. I say to you and to myself – if we allow anything – money, non-priestly employment, politics and on and on – to distract us from our priestly responsibilities...we WILL answer for it before our Lord. We all must strive DAILY, HOURLY, EVERY MINUTE to be poor in spirit, to be those who mourn, to be meek, to hunger and thirst for righteousness, to be merciful, to be pure in heart, to be peacemakers and to be strong in our faith in Christ our Lord even we may be persecuted and hear all manner of evil spoken against us. If we never or even seldom strive for these virtues we should not be surprised if we "receive NO great reward in Heaven". We have been "set aside" to bring Grace to others and to be examples for them to follow in the path of life. If we fail to strive for our Lord's "Beatitudes"– any one of them – we WILL be judged for our failure...remember...we will NOT be judged as the faithful we serve will be judged – we WILL be judged according to a much higher standard.

As the clergy conference of the Ukrainian Orthodox Church of the USA unfolded, a recurring theme emerged: the profound interconnectedness of faith, responsibility, and community. This sacred gathering not only provided a platform for the exchange of pastoral wisdom but also served as a living testament to the enduring strength of the Church in the face of modern challenges.

Following His Eminence's message, he introduced Fr. Paul Jannakos' who offered two presentations first on "MENTAL HEALTH CONCERNS FROM AN ORTHODOX PASTORAL PERSPECTIVE" and second "AN ORTHODOX APPROACH TO ALCOHOLISM AND OTHER ADDICTIONS". The clergy broke out into discussion groups as part of each presentation and returned to share what was discerned about the paths of their priesthood, which will be of assistance to them in completing their priestly responsibilities so well that they will indeed "rank among the things that are heavenly". Fr. Paul is a professional in community counseling and addictions counseling, who shares his wealth of experience with his brother clergy around the world enriching their understanding of mental





health issues and the way they can better comprehend various forms of addiction. Significantly, discussions ensued during his presentations about the moral crises affecting society, particularly the erosion of spirituality in education and the breakdown of moral values in the public sphere. In these conversations, the clergy reflected on their role as defenders of the faith, tasked with nurturing the spiritual well-being of both individuals and families. There was a deep recognition that the Church, as a spiritual mother, must stand in the gap where secular institutions fail, offering moral clarity and hope.



The final presentation of this first day was offered by Natalia Honcharenko, Assistant Treasurer of the Consistory, who spoke on financial accountability and the responsibilities of clergy under USA Federal Tax Codes. This session highlighted the importance of integrity and transparency in financial matters as an extension of the clergy's spiritual leadership and all aspects of the of the Codes.



That evening, the clergy and seminarians of St. Sophia Ukrainian Orthodox Theological Seminary honored Metropolitan Antony's 39th anniversary of archpastoral consecration during a formal banquet. With warmth and humor, they presented a lighthearted play that referenced the Metropolitan's favorite fast and snacks - Wendy's, Dairy Queen, Diet Coke, and Lay's potato chips - cleverly weaving these references into reflections on his spiritual mission and tireless service to the Church. It was a fun and moving moment that brought His Eminence to tears. He responded with sincere gratitude and love for the students and all the clergy present.

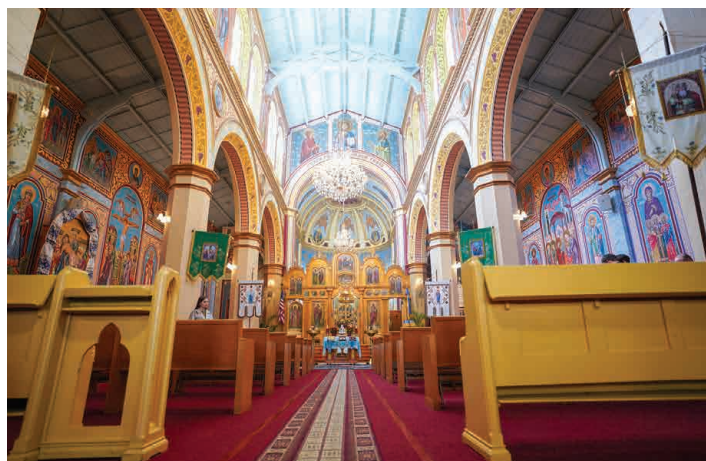


The second day of the conference took on the character of a spiritual pilgrimage, as the clergy traveled to three sacred sites in New York City. The first stop was the National Shrine of St. Nicholas Greek Orthodox Church, where prayers were offered for the fallen men and women of the Ukrainian Armed Forces and for the innocent lives lost in the ongoing war in Ukraine. The clergy also remembered those who perished in the tragic terrorist attacks of September 11, 2001, lifting their voices in solemn prayer. Father Andreas Vithoulkas, the pastor, greeted the clergy on behalf of His Eminence Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America, expressing solidarity with the people of Ukraine in their time of suffering. Metropolitan Antony offered sincere gratitude in behalf of Archbishop Daniel and all the clergy present for welcome to St. Nicholas Church and to His Eminence Archbishop Elpidophoros for all that he has done since

the invasion of Ukraine began nearly three years ago to provide aid for the people of Ukraine and to influence political leaders around the world to bring continued pressure for the invasion to end.

The second visit was to Holy Trinity Ukrainian Orthodox Cathedral in the heart of New York City's Chinatown and Little Italy. Very Rev. Fr. Todor Mazur welcomed the clergy with open arms, as Metropolitan Antony and Archbishop Daniel led a supplication service (Moleben) for the Government, Armed Forces and all the people of Ukraine who continue to suffer under yet another genocide against them with the intention of eradicating all who claim to be Ukrainian. In addition the bishops prayed for all the Ukrainian faithful throughout the Diaspora, especially those displaced by the invasion. All those here in the USA who perished in the 9/11 terror attacks on the World Trade Center in New York City – just a few blocks from Holy Trinity Cathedral – were also remembered during the Moleben. The clergy were treated to a wonderful meal following their prayers, prepared by the cathedral sisterhood. It goes without saying that the traditional Ukrainian home made foods were deeply appreciated!

The final stop of the day was Holy Trinity Ukrainian Orthodox Cathedral in Brooklyn, where its Pastor, V. Rev. Father Victor Wronskyj welcomed all the clergy to enter into the Church to pray the Akaphist to St. Nicholas the Wonderworker of Myra before his 10th-century miraculous icon know as “St. Nicholas the Wet” – in reference to a young child who had drowned, but his parents rushed the child's lifeless body to the icon in St. Sophia Cathedral, beseeching St. Nicholas to save him – which was exactly the outcome. This icon, a treasured relic of Kyivan Rus', has been venerated for centuries. In front of this sacred image, the clergy prayed fervently for the intercession of St. Nicholas, asking for his protection over the Ukrainian nation as it endures the hardships of the unjustifiable invasion of Vladimir Putin's armed forces. The presence of this ancient icon served as a reminder of the enduring faith and strength of the Ukrainian Orthodox Church throughout history, which will not be eradicated. Fr. Viktor, who is also the Vice President of the Consistory, expressed his deep gratitude for the visit, calling it a “beautiful and moving experience” to have the clergy of the Ukrainian Orthodox Church of the USA pray together before this holy icon. The parish sisterhood prepared a dinner in honor of the visiting clergy, further strengthening the bonds of fellowship.



As the pilgrimage came to a close, Archbishop Daniel presented icons as gifts to the pastors of each of the visited churches, thanking them for their hospitality and for their steadfast service to the faithful.

At the sacred Shrine of Saint Nicholas, Archbishop Daniel presented Father Andreas, with an icon of the Metropolitans of Kyiv, Ukraine. This symbolic gesture was deeply meaningful, as the original icon had been presented to His All-Holiness Ecumenical Patriarch Bartholomew during his visit to the Metropolitan Center of the Ukrainian Orthodox Church of the USA. A copy of this precious icon was left at Saint Nicholas Shrine for veneration, commemorating the clergy's visit and further strengthening the bond between the Ukrainian Orthodox Church of the USA and the global Orthodox community. This act served as a reminder of the shared faith and solidarity in times of need, especially as the faithful continue to pray for peace and justice for Ukraine.

The final day of the clergy conference began with a solemn and uplifting celebration of the Divine Liturgy at Saint Andrew Ukrainian Orthodox Memorial Church. The service, led by Archbishop Daniel with Metropolitan Antony presiding, was co-served by the deans of deaneries across the UOC of the USA. This service marked the spiritual high point of the conference, drawing the clergy together in unity before the Lord. During his homily, Archbishop Daniel reminded the clergy of the profound importance of being in the presence of God, not merely offering lip service, but living out the Gospel in their daily lives as pastors and spiritual guides. He called on the clergy to embody the teachings of Christ and to shepherd their flocks with integrity, compassion, and deep faith.

As the conference drew to a close, a luncheon was held in celebration of the bonds forged and the spiritual renewal experienced over the previous days. During this final gathering, Very Rev. Fr. Andriy Pokotylo, President of the Guardians of Metropolitan, a central organization of the UOC of the USA, presented a generous donation of \$20,000 to cover tuition costs for students St. Sophia Ukrainian Orthodox Theological Seminary. This gift will help further the vital ministry of educating and preparing young clergy to lead the Church in the years to come. The Guardians intend to provide such scholarships each year in the future and also to support the printing of Liturgical and other texts for use during liturgical services in our parishes.

St. Andrew Ukrainian Orthodox Society, another central organization of the Church, which has long supported the educational mission of the Church, also made a special annual seminary scholarship contribution to St. His Eminence Metropolitan Antony as Rector of the Seminary. The presentation was made by the Treasurer of the Society, Fr. Ivan Tchopko who spoke warmly about the legacy of Very Rev. Fr. Wolodymyr and Dobrodiyka Levytskyy, whose dedicated service to the Church continues to inspire generations. Their daughter, Luba Levytskyy, caretaker of the Scholarship Fund that bears her parents' names. The Fund is part of the Society's charitable works. In addition to this substantial contribution, St. Andrew Society presented personal gifts were presented to each of the seminarians present at the brunch in gratitude for their devotion to our Lord and His Church.

As the conference came to a close, the clergy departed with renewed strength, having experienced days filled with prayer, learning, and deep fellowship. They



returned to their parishes with a shared vision of living out the Gospel and guiding their communities with wisdom and love.

This annual clergy conference was a powerful reminder that the Ukrainian Orthodox Church of the USA remains united in faith, standing strong in its mission to serve the faithful both in America and in Ukraine, even amidst the trials and tribulations of our time.

Photos by Deacon Maksym Zhuravchyk and Subdeacon Mykola Stefanyk



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



VETERAN'S DAY

ДЕНЬ ВЕТЕРАНІВ

11
ЛИСТОПАДА
О 11 РАНКУ



NOV. 11
11 AM

Join us at the Ukrainian American Veterans National Monument in South Bound Brook, NJ as we pray for those who have served in the American Armed Forces.

Помолімось разом за наших ветеранів біля національного пам'ятника ветеранам Українського походження, які служать і послужили в Збройних Силах США



ПЕРЛИНА СУМЩИНИ: ПЕЧЕНЯ З ГРИБАМИ В ГОРЩИКАХ

How can autumn be without a juicy and hearty roast? In Ukraine, no fall season is passed without making one. Traditional Ukrainian roast is usually cooked with fresh and local ingredients – mushrooms, meat, and vegetables – in a clay pot in an oven. Each region has its own interpretation of this Ukrainian fall dish, but the most famous one comes from the northern region of Sumy.

Ukrainian mushroom and meat roast made with the most commonly found ingredients, like potatoes, beef, mushrooms, and carrots, offers comfort and warmth with every bite. It's everything you want from a fall braised dish: caramelization, delicate but chewy texture, and satiating and nurturing feel.

INGREDIENTS (FOR 6 SERVINGS):

- 1 kg beef, cubed
- 60 g lard
- 120 g mushrooms (champignons)
- 2 onions, chopped
- 2 carrots, grated
- 2 kg potatoes, cubed
- 100 g vegetable oil
- 250 g sour cream
- 500 ml mushroom broth
- 500 ml beef broth
- Salt, to taste
- Ground black pepper, to taste
- Fresh herbs to taste

INSTRUCTIONS:

Wash the beef, cut it into pieces, and season with salt and pepper. Heat the pork fat over medium heat in a pan and sear the beef for about 10–15 minutes until browned.

Grate the carrots and finely chop one of the onions. Add them to the beef with the beef broth, and simmer for 15–20 minutes for the flavors to blend.

Peel and cube the potatoes. Boil the mushrooms for 10–15 minutes, then drain and chop them. Dice the second onion and sauté it with the mushrooms and potatoes in vegetable oil until golden brown, about 10–15 minutes.

Preheat the oven and set your oven to 180 °C (350 °F). Layer the beef and stewed vegetables, sautéed mushrooms, onions, and potatoes into ceramic or clay pots. Pour over the sour cream and mushroom broth for a rich, creamy finish.

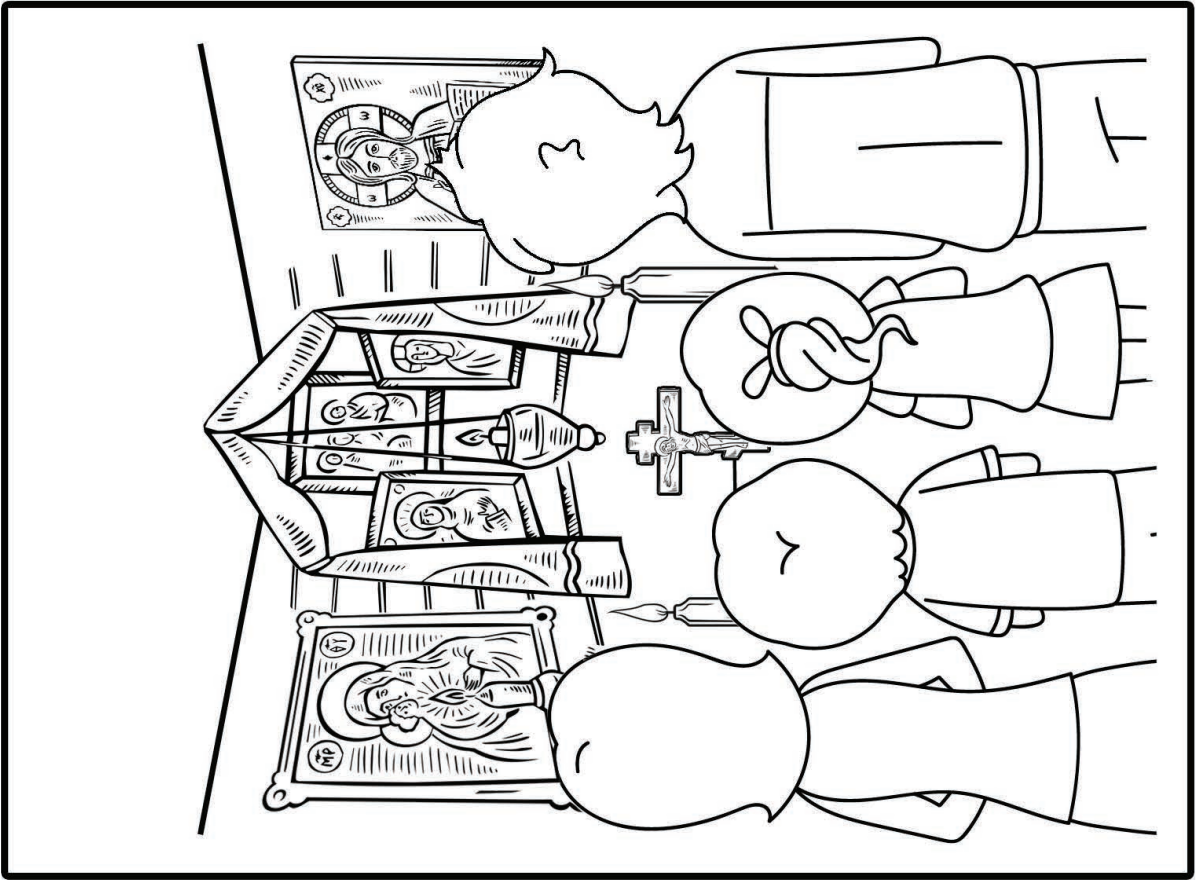
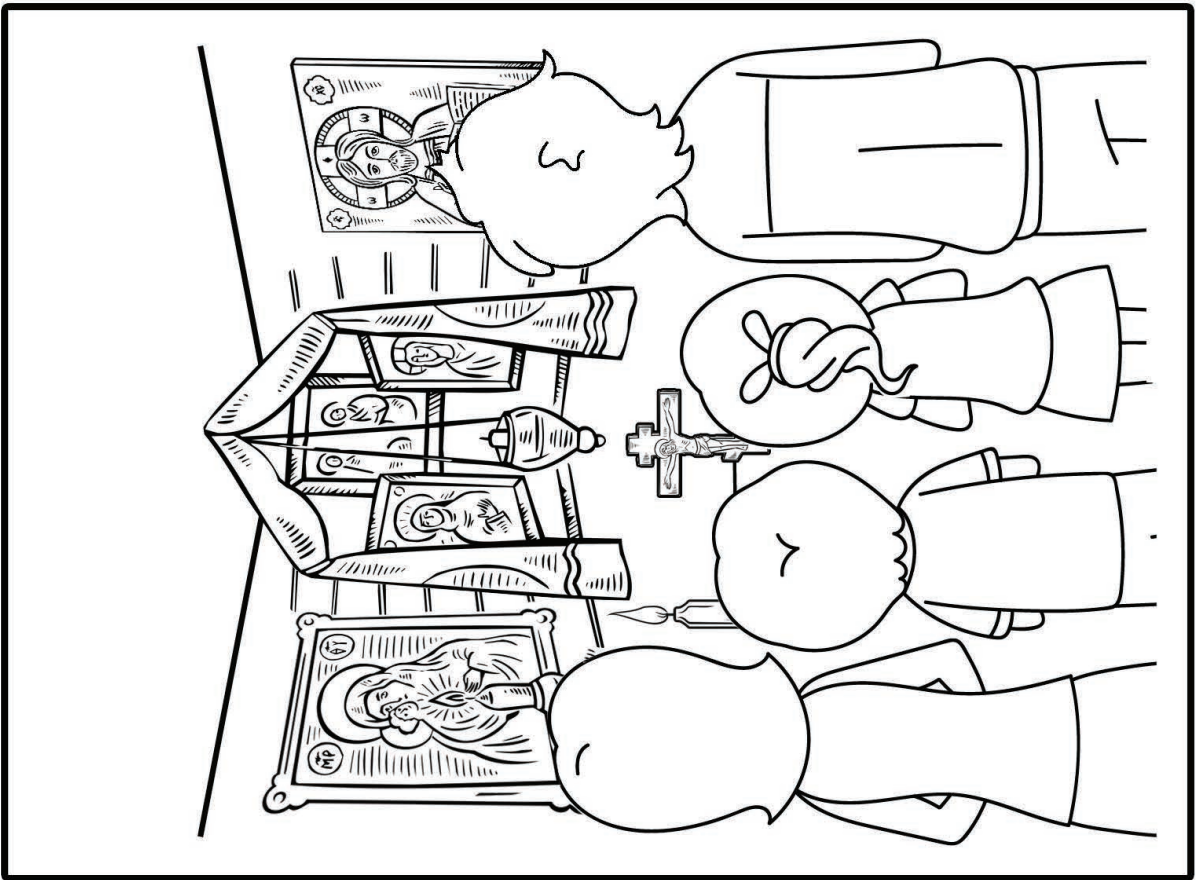
Place the pots in the preheated oven and roast for about 30 minutes until the dish is fully cooked. Serve this hearty mushroom roast with a sprinkle of fresh herbs for a satisfying, cozy meal.

This Ukrainian autumn recipe is from shuba.life.

CIRCLE THE ITEMS THAT BELONG IN YOUR
ICON CORNER.



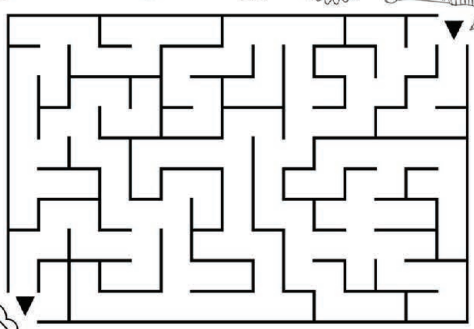
Can you spot the 6 differences?



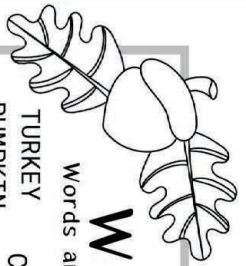
HAPPY THANKSGIVING



Help the girl reach the pie!



I Am Thankful For...

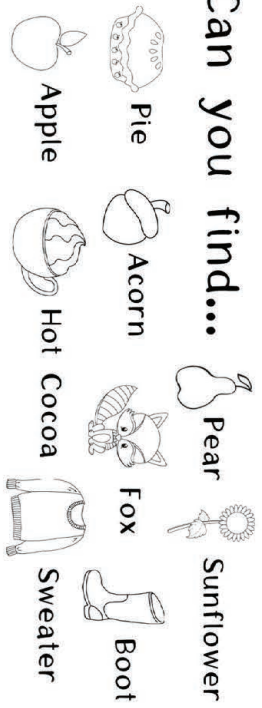


Word Search

Words are in columns, rows, or diagonal

TURKEY	C	F	L	E	M	I	H	A	R	V	E	S	T	X	A
PUMPKIN	H	P	I	E	M	I	S	E	S	F	G	R	W	D	J
PIE	T	E	C	M	K	A	O	T	A	P	L	R	C	P	B
FAMILY	S	M	C	O	Y	D	R	L	U	Q	R	K	A	M	I
STUFFING	F	C	L	C	R	R	L	G	Q	F	I	E	J	V	L
THANKFUL	E	A	O	E	W	N	O	D	S	T	F	A	A	C	Y
FOOTBALL	A	G	O	O	F	T	U	R	K	E	Y	I	C	E	V
HARVEST	S	W	T	A	K	E	Q	J	N	W	A	F	N	X	V
FEAST	T	A	C	P	G	I	L	O	B	T	O	R	S	G	A
CORN	R	L	N	U	A	B	N	Y	K	O	N	O	L	R	
LAUGHTER	R	I	V	M	A	C	I	G	T	N	M	I	N	E	F
CIDER	A	C	I	P	K	M	A	B	O	T	E	E	P	F	A
GRAVY	X	I	O	K	F	Y	A	S	O	J	R	A	Q	T	M
COOKING	U	D	G	I	J	L	D	R	E	W	M	P	V	O	I
LEFTOVERS	V	E	X	N	L	I	P	B	N	O	R	E	H	V	L
FALL	X	R	O	O	V	L	A	U	G	H	T	E	R	E	Y
	U	Y	G	A	J	F	J	E	O	I	J	P	V	R	B
	X	T	H	A	N	K	F	U	L	J	W	E	S	S	S

Can you find...





UKRAINIAN ORTHODOX CHURCH OF THE USA

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



SAINT SOPHIA SEMINARY

—where tradition meets inspiration.



СЕМІНАРІЯ СВЯТОЇ СОФІЇ

—де традиція зустрічається з натхненням.



SAINT SOPHIA UKRAINIAN ORTHODOX THEOLOGICAL SEMINARY

#GIVINGTUESDAY DECEMBER 3

TAKE A PHOTO OF THE QR CODE
CLICK THE "DOWN" ARROW AND SELECT "ST. SOPHIA SEMINARY"
DONATE WITH PAYPAL, DEBIT, OR CREDIT CARD

God loves a cheerful giver...
2 CORINTHIANS 9:7

Time to Trim the Tree

Час Прикрашати Ялинку!



Children of all ages are invited to submit handmade ornaments to be hung on the official tree located in the Rotunda of the Metropolia Center of the Ukrainian Orthodox Church of the U.S.A.

His Eminence Archbishop Daniel eagerly awaits the ornaments, which he will hang on the Christmas tree himself. Don't keep Vladyka waiting too long. Ornaments must be received by

DECEMBER 17, 2024

Запрошуємо усіх дітей незалежно від віку, зробити орнамент щоб прикрасити офіційну ялинку, що стоятиме в ротонді Центру Митрополії Української Православної Церкви С.Ш.А.

Його Високопреосвященство Архієпископ Даниїл особисто прикрашатиме Різдвяну ялинку. Не заставляйте Владика довго чекати, а висилайте Вашу ручну роботи до

17 ГРУДНЯ, 2024

BONUS: Deliver your ornaments in person at the Consistory Offices, and get a photo taken with Vladyka. Please call in advance to schedule appointment: 732-356-0090

БОНУС: Доставте свої орнаменти особисто до консисторії та сфотографуйтеся з Владикою. Будь ласка, призначте зустріч заздалегідь: 732-356-0090





BAPTISMS:

Betts, Andrew Tod baptized and chrismated on September 29, 2024 in Sts. Peter and Paul Church, Youngstown, OH. Child of John Tod Betts and Tamara Nika Betts. Sponsors: Michael Sacco and Olena Grant. Celebrated by Rev. Mykola Zomchak.

Brro, Milana baptized and chrismated on October 12, 2024 in Assumption of the Virgin Mary Church, Northampton, PA. Child of Simon Brro and Nataliya Brro. Sponsors: Andriy Semenovych and Merra Brro. Celebrated by Rev. Oleg Kravchenko.

Brro, Lianna baptized and chrismated on October 12, 2024 in Assumption of the Virgin Mary Church, Northampton, PA. Child of Simon Brro and Nataliya Brro. Sponsors: Michal Brro and Michlih Brro. Celebrated by Rev. Oleg Kravchenko.

Burdiak, Makar baptized and chrismated on October 12, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Vitalii Burdiak and Mariia Burdiak. Sponsors: Ivan Tkachuk/Nazarii Pankiv and Anastasiia Kryvulych/Nadiia Shavaryn. Celebrated by V. Rev. Vasyl Shak.

Kerdei, Denis baptized and chrismated on October 5, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Ivan Vitalii Kerdei and Diana Kerdei. Sponsors: Artem Baluk/Vadym Panchuk and Yuliia Burak/Yuliia Panchuk. Celebrated by V. Rev. Myroslav Turchak.

Kotlyar, Timothy Matthew baptized and chrismated on October 19, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Valentin Nicholas Kotlyar and Julia Lukanjuk. Sponsors: Sergey Shapka/Volodymyr Lukanjuk and Tetiana Halushchak/Evelina Vyshyvaniuk. Celebrated by V. Rev. Vasyl Shak.

Near, Mia Solomia baptized and chrismated on September 28, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Elvis Near and Mariya Voychun. Sponsors: Yurii Melnyk and Iryna Kurasova. Celebrated by V. Rev. Myroslav Turchak.

Novak, Sofia baptized and chrismated on September 28, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Pavlo Novak and Hanna Marchuk. Sponsors: Borys Dzharaiiev, Yuriy Pryshliak, Tetiana Bondarenko and Viktoria Siredzhuk. Celebrated by V. Rev. Michael Hontaruk.

Nychyk, Mark baptized and chrismated on July 5, 2024 in St. Vladimir Cathedral Church, Philadelphia, PA. Child of Volodymyr Nychyk and Iryna Shliusar. Sponsors: Andrii Pavlitskyi and Mariia Pavlitska. Celebrated by V. Rev. Orest Poukhalskii.

Okhrym, Damian baptized and chrismated on October 6, 2024 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Dmytro Okhym

and Vita Kosovan. Sponsors: Konstantyn Martsinovskiy/Vitaly Diakiv and Vita Tur/Mariana Okhrym. Celebrated by V. Rev. Vasyl Shak.

Olalde, Michael baptized and chrismated on June 11, 2023 in St. Sophia Church, Bayonne, NJ. Child of Rigoberto Olalde and Liudmila Turcan. Sponsors: Alexandru Marian Plopesan and Monica Plopesan. Celebrated by V. Rev. Myroslav Schirta.

Partyka, Alexander baptized and chrismated on March 13, 2024 in St. Mary the Protectress Church, Rochester, NY. Child of Dmytro Partyka and Daria Maskova. Sponsors: Vasyl Berezin and Viktoriia Skovronska. Celebrated by V. Rev. Igor Krekhovetsky.

Pavliak, Stanislav Stahiy baptized and chrismated on September 28, 2024 in St. Luke Church, Warners, NY. Child of Hryhorii Pavliak and Alona Pidruchna. Sponsors: Oleksandr Huliaiko and Lindsay Schordt. Celebrated by V. Rev. Mykola Andrushkiv.

Sanchez, Adrian baptized and chrismated on September 14, 2024 in Assumption of the Virgin Mary Church, Northampton, PA. Child of Carlos Sanchez and Valentyna Haruchava. Sponsors: Anatolii Shvirshko and Harriet Wisser. Celebrated by Rev. Oleg Kravchenko.

Schramko, Arthur Kenneth baptized and chrismated on September 7, 2024 in St. Volodymyr Cathedral Church, New York, NY. Child of Kenneth Michael Schramko and Olena Artiukh Schramko. Sponsors: Chris Hancock and Yana Dovhoshyia. Celebrated by V. Rev. Volodymyr Muzychka.

Schweder, Jacob Gabriel baptized and chrismated on September 8, 2024 in St. Sophia Church, Bayonne, NJ. Child of Kevin Harold Schweder and Beth Alissa Gabriel. Sponsors: Paul Belibrov and Adriana Belibrov. Celebrated by V. Rev. Myroslav Schirta.

Sizhuk, Mark baptized and chrismated on September 22, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Petro Sizhuk and Nataliia Sizhuk. Sponsors: Ivan Pylypchuk/Andrey Yarmola and Olena Kurylo/Ustyna Drozdovcka. Celebrated by V. Rev. Myroslav Turchak.

Sukhenko, Adele baptized and chrismated on September 22, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Ruslan Sukhenko and Nina Sukhenko. Sponsors: Serhii Sukhenko and Vlada Luniova. Celebrated by V. Rev. Myroslav Turchak.

Sukhenko, Nina baptized and chrismated on September 22, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Valerii Rudenko and Elena Dmitrienko. Sponsors: and Kateryna Rudenko. Celebrated by V. Rev. Myroslav Turchak.

Tkachuk, Maria baptized and chrismated on September 29, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Nazarii Tkachuk and Ilona Rusin. Sponsors: Yaroslav Novalovskiy, Yurii Tkachuk and Tetiana Shmyhelska/Liudmyla Kolosivska. Celebrated by V. Rev. Michael Hontaruk.

Zubritskiy, Mark baptized and chrismated on October 6, 2024 in Holy Trinity Mission Church, Sacramento, CA. Child of Pavel Zubritskiy and Oksana Zubrytska. Sponsors: Artem Tokariev and Galyna Falendysh. Celebrated by V. Rev. Myroslav Turchak.

MARRIAGES:

Id Ayob and Lesia Ayob in Sts. Peter and Paul Parish, West Islip, NY on September 1, 2024, witnessed by Adel Ayob and Mounira Dawod. Celebrant: V. Rev. Stepan Motychak.

Taras Dzhus and Diana Burdun in Holy Trinity Parish, Bensenville, IL on October 20, 2024, witnessed by Yaroslav Kotovych and Kateryna Mykytiv. Celebrant: V. Rev. Bohdan Kalynyuk.

Roman Medvid and Liubov Krysa in Sts. Peter and Paul Parish, Millville, NJ on August 4, 2024, witnessed by Anatoliy Kozlovskyy. Celebrant: V. Rev. Orest Poukhalskii.

Hryhorii Pavliak and Alona Pidruchna in St. Luke Parish, Syracuse, NY on August 30, 2023, witnessed by Stephen Senenko and Sonia Senenko. Celebrant: V. Rev. Mykola Andrushkiv.

Andrii Pavlyuk and Khrystyna Sydoruk in St. Panteleimon Parish, Brooklyn, NY on October 17, 2024, witnessed by Dmytro Danylyuk and Yeva Erdeli. Celebrant: V. Rev. Vasyl Shak.

Brandon Joseph Rappach and Stefanie Lynne Wansack in St. Peter & Paul Parish, Youngstown, OH on October 12, 2024, witnessed by Nicholas Roman and Kathryn Roman. Celebrant: Rev. Mykola Zomchak.

Anton Romaniuk and Liudmyla Kotlovska in Holy Trinity Mission Parish, Seattle, WA on June 8, 2024, witnessed by Valentyn Baranov and Anna Bespalova. Celebrant: V. Rev. Andriy Matlak.

Petro Vasylyniuk and Liliia Myhovych in St. Panteleimon Parish, Brooklyn, NY on October 5, 2024, witnessed by Roman Myhovych and Ilona Dakus. Celebrant: V. Rev. Vasyl Shak.

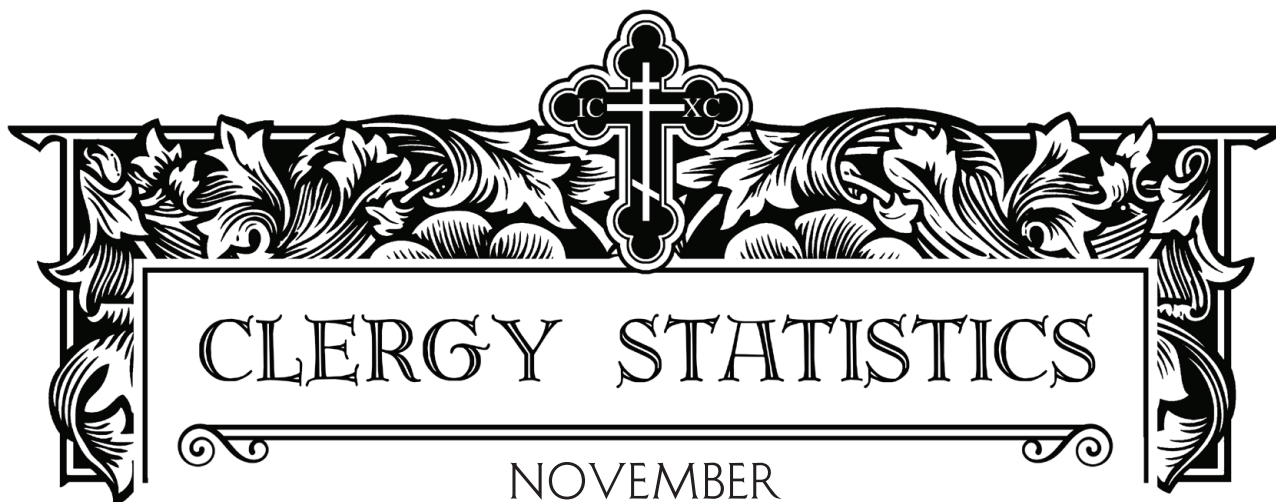
Sam W Wanas and Olha Kalashnikova in Holy Trinity Mission Parish, Seattle, WA on February 11, 2024, witnessed by Sameh Gayed and Marina Almagro. Celebrant: V. Rev. Andriy Matlak.

Igor Zaharchuk and Jaclynn Marie Marchisello in Sts. Peter and Paul Parish, Millville, NJ on February 24, 2024. Celebrant: V. Rev. Orest Poukhalskii.

DEATHS:

Bondrowsky, Eloise of Philadelphia, PA on December 23, 2023 at the age of 81 years, officiating clergy V. Rev. Orest Poukhalski of Sts. Peter & Paul Parish, Millville, NJ.





CLERGY STATISTICS

NOVEMBER
ORDINATIONS

Many Years! Многая Лѣта!

METROPOLITAN ANTONY
(PRIESTHOOD)

NOVEMBER 26, 1972

V. REV. GABRIEL ROCHELLE

NOVEMBER 6, 2005

V. REV. GEORGIY TYAPKO

NOVEMBER 12, 1992

V. REV. ANDRII POKOTYLO

NOVEMBER 13, 1999

V. REV. JOHN NAKONACHNY

NOVEMBER 19, 1972

PROTODN. IHOR MAHLAY

NOVEMBER 2, 1997





CLERGY STATISTICS

NOVEMBER

NECROLOGY

Memory Eternal! Вічна Пам'янь!

- | | |
|-------------|-------------------------------------|
| 1st 1957 - | PROTOPRIEST VLADIMIR KASKIW |
| 19th 1963 - | PRIEST JOHN JAROSHANSKYJ |
| 12th 1966 - | PRIEST ALEXANDER BUTKIW |
| 2nd 1958 - | MITRED PRIEST MYCHAJLO ZAPARYNIUK |
| 25th 1968 - | PRIEST TERYNTY SHYMANIV |
| 16th 1974 - | PROTOPRESBYTER LEONTIY FOROSTIWSKYJ |
| 21st 1975 - | PRIEST JOSEPH MIHALY |
| 3rd 1976 - | PROTOPRESBYTER OMELAN MYCYK SR. |
| 5th 1976 - | PROTOPRIEST JOHN SHNURER |
| 9th 1978 - | PROTOPRIEST THODOSIJ DIATELOWYCH |
| 9th 1979 - | PROTOPRIEST STACHY SCHADYNSKY |
| 13th 1980 - | PROTOPRESBYTER JOSEPH ZELECHIVSKYJ |
| 9th 1983 - | PROTOPRIEST NICHOLAS ANTOCHY |
| 13th 1983 - | PRIEST PETER PETRUSH |
| 2nd 1985 - | PROTOPRESBYTER FEDOT SHPACHENKO |
| 29th 1996 - | PROTOPRIEST LOGHIN SHEMETYLO |
| 21st 2008 - | IHUMEN GREGORY (WOOLFENDEN) |
| 4th 2011 - | PROTOPRIEST MYCHAJLO BORYSENKO |
| 28th 2019 - | PROTODEACON SVIATOSLAV NOWYTSKI |
- 



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

2025 Ohio/WPa Pan-Orthodox Retreat

The Language of Orthodoxy

Scripture & Verse

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

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

MARK YOUR CALENDAR

HOLODOMOR

We will never forget...

ГОЛОДОМОР

Нікому не забудемо...

Memory Eternal

Вічна Пам'ять



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

ST. ANDREW THE FIRST-CALLED APOSTLE MEMORIAL CHURCH - A MONUMENT TO THE SACRIFICES OF GENOCIDAL FAMINE
ЦЕРКВА-ПАМ'ЯТНИК СВ. АНДРІЯ ПЕРВОЗВАННОГО - ПАМ'ЯТНИК ЖЕРТВАМ ГЕНОЦИДУ-ГОЛОДОМОРУ

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

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

Akathist to the Mother of God “NURTURER OF CHILDREN”

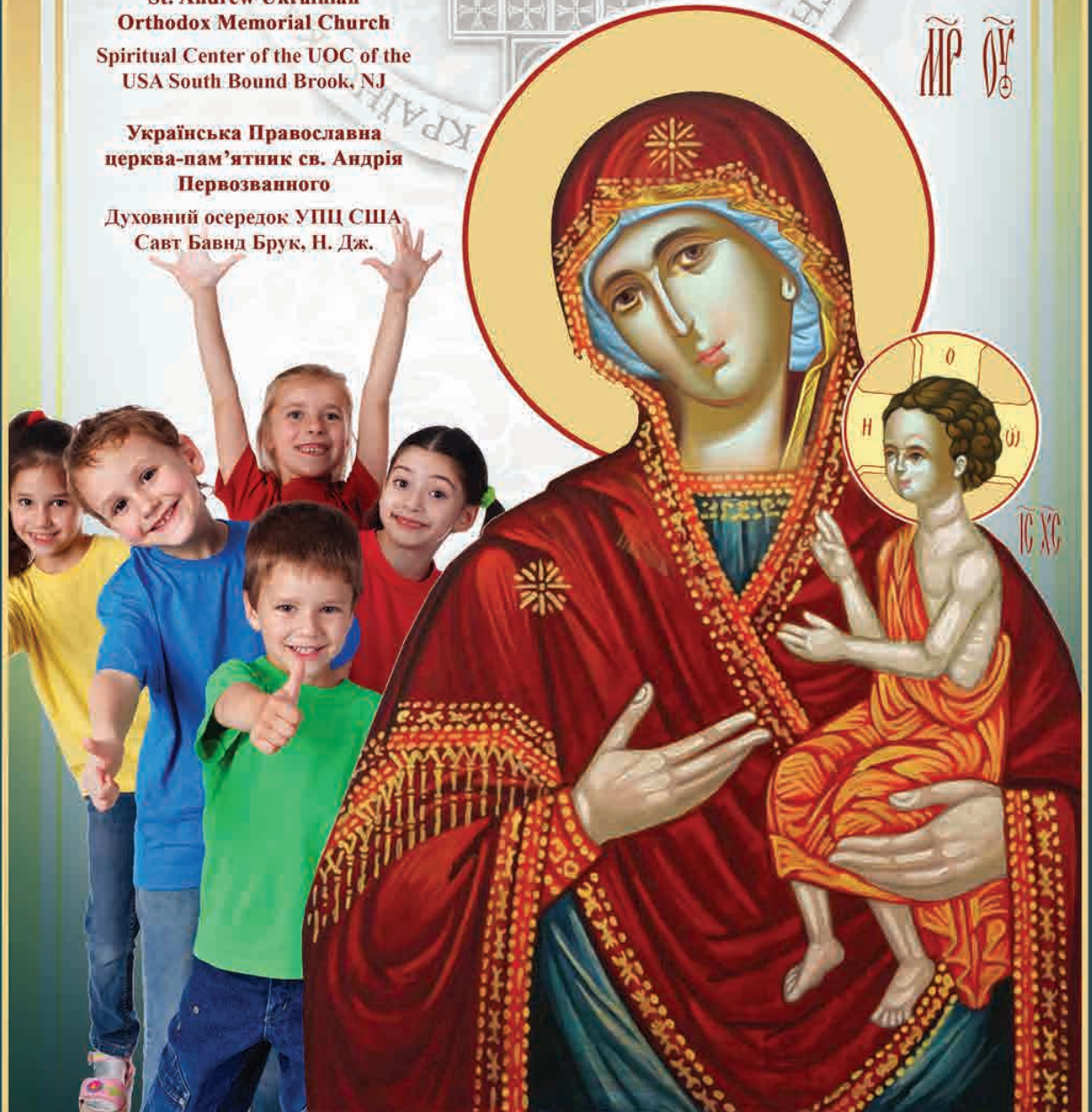
Mondays at 7pm

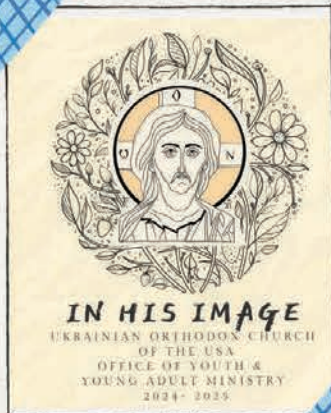
Кожного понеділка о 7 вечора

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

Українська Православна
церква-пам'ятник св. Андрія
Первозванного

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





Dear Reverend Clergy & Youth Workers

Glory to Jesus Christ!

We are very excited to be announcing the 2024/2025 Theme for the Office of Youth & Young Adult Ministry, **In His Image**.

Our current youth have been deeply affected by Covid-19 and its ripple effects. In addition, the dramatic rise of social media and its distortion of true "images" is another formative factor. Self-deprecation, bullying, and cancel culture have created a society and lifestyle for our youth that clouds the image of Christ in themselves and the world around them.

Guiding our youth in discovering the Image of Christ within yourself and what does that mean to your daily life is vital in their development. Recognizing and loving the Image of Christ in those around you, regardless of who they are, is the secondary focus. Through this year's theme, we will provide you with tools and resources on the theme.

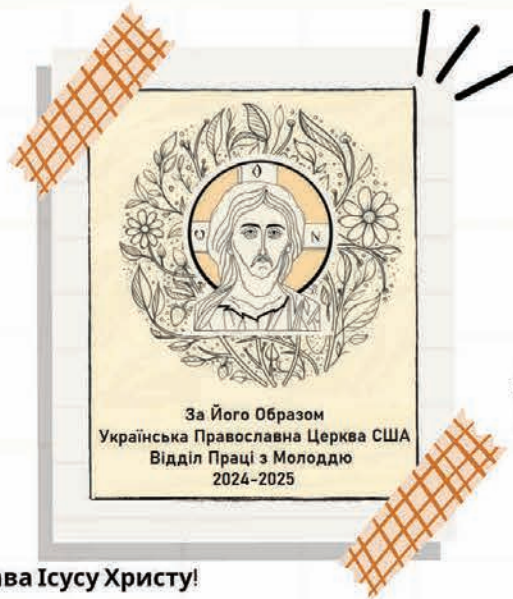
Each year, we ask our parishes to utilize the theme in their youth ministry. How this happens for your parish is up to your particular needs and ability. We are providing you with the following to develop your use of the theme for the coming year!

1. Full resource for all ages of youth/teens.
2. Articles and information in the UOC Youth! magazine series
3. Video series - Looking at the lives of the saints and our call to sainthood

Please contact us with any questions or needs you may have.

In Him,

Natalie Kapeluck Nixon



Дорогі Всечесні Отці та Працівники з Молоддю

Слава Ісусу Христу!

Ми дуже раді оголосити тему 2024/2025 Відділу Праці з Молоддю «З Вірою і Любов'ю приступіте».

Наша нинішня молодь (2024) сильно постраждала від Covid-19 та його хвилювих наслідків – зниження соціальних навичок, ізоляції, депресії та тривоги. Крім того, драматичний розвиток соціальних медіа та викривлення справжніх «образів» є ще одним фактором формування. Самоприниження, знуцання та культура приниження створили суспільство та спосіб життя нашої молоді, які затьмарюють образ Христа в них самих і в навколишньому світі.

Спрямовувати нашу молодь у відкритті образу Христа в собі і того, що це означає для вашого повсякденного життя, є життєво важливим для їхнього розвитку. Розпізнавання і любов до образу Христа в тих, хто вас оточує, незалежно від того, ким вони є, є другорядним. Завдяки цьогорічній темі ми надамо вам інструменти та ресурси на цю тему.

Кожного року ми просимо наші парафії використовувати ці теми у своєму молодіжному служінні. Як саме це відбудеться на вашій парафії – залежить від ваших конкретних потреб і можливостей. Ми надаємо вам наступне для використання протягом цього навчального року!

1. Повний ресурс для будь-якого віку молоді/підлітків.
2. Статті та інформація в серіях журналу UOCYouth! (Молодь УПЦ)
3. Відеосерія - Розглядаючи життя святих і наше покликання до святості

Будь ласка, зв'яжіться з нами, якщо у вас виникнуть будь-які запитання чи потреби.

У Ньому,

Наталя Капелюх Ніксон



UKRAINIAN ORTHODOX CHURCH OF THE USA

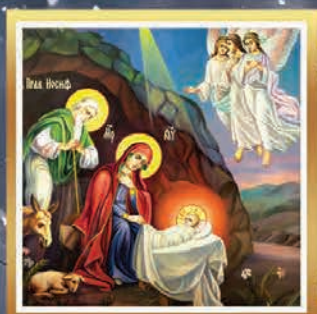
NOVEMBER CELEBRATIONS У ЛИСТОПАДІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



- 2**
DEMETRIOS MEMORIAL SATURDAY
ДИМИТРІВСЬКА ПОМИНАЛЬНА СУБОТА
- 5**
HOLY APOSTLE JAMES THE BROTHER OF THE LORD
АПОСТОЛА ЯКОВА, БРАТА ГОСПОДНЯ ПО ПЛОТІ
- 8**
HOLY AND GLORIOUS GREAT-MARTYR DEMETRIUS OF THESSALONICA
ВМЧ. ДИМИТРІЯ СОЛУНСЬКОГО
- 9**
ST. NESTOR THE CHRONICLER OF THE KYIV CAVES
ПРП. НЕСТОРА ЛІТОПИСЦЯ, ПЕЧЕРСЬКОГО, В БЛИЖНІХ ПЕЧЕРАХ
- 10**
REPOSE OF VEN. JOB OF ROCHAIV
ПРП. ЮВА, ІГУМЕНА ПОЧАЇВСЬКОГО
- 21**
SYNAXIS OF THE ARCHANGEL MICHAEL AND THE OTHER BODILESS POWERS
СОБОР АРХИСТРАТИГА МИХАЇЛА І ІНШИХ НЕБЕСНИХ СИЛ БЕЗТІЛЕСНИХ

- 25**
HOLODOMOR REMEMBRANCE DAY
ДЕНЬ ПАМ'ЯТІ ЖЕРТВ ГОЛОДОМОРУ
- 26**
ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE
СВТ. ІОАНА ЗОЛОТОУСТОГО, АРХИЄП. КОНСТАНТИНОПОЛЬСЬКОГО
- 27**
HOLY AND ALL-PRAISED APOSTLE PHILIP
АПОСТОЛА ФИЛИПА
- 28**
BEGINNING OF PHILIP'S FAST (NATIVITY FAST/ADVANT)
ПОЧАТОК ФИЛИПІВКИ
- 29**
HOLY APOSTLE AND EVANGELIST MATTHEW
АПОСТОЛА І ЄВАНГЕЛІСТА МАТВІЯ



UKRAINIAN ORTHODOX CHURCH OF THE USA

DECEMBER CELEBRATIONS У ГРУДНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



4

THE ENTRY OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE

ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ ВЛАДИЧИЦІ
НАШОЇ БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ

7

GREAT-MARTYR CATHERINE

ВЕЛИКОМУЧИНЕЦІ КАТЕРИНИ

13

APOSTLE ANDREW THE FIRST-CALLED

АПОСТОЛА АНДРІЯ ПЕРВОЗВАННОГО

17

GREAT-MARTYR BARBARA

ВМЦ. ВАРВАРИ

19

ST. NICHOLAS THE WONDERWORKER

СВЯТИТЕЛЯ МИКОЛАЯ, ЧУДОТВОРЦЯ

22

THE CONCEPTION BY ST. ANNA OF THE MOST HOLY THEOTOKOS

ЗАЧАТТЯ ПРАВЕДНОЮ АННОЮ ПРЕСВЯТОЇ
БОГОРОДИЦІ

25

NATIVITY OF OUR LORD

(ACCORDING TO THE GREGORIAN CALENDAR)

ST. SPYRIDON THE WONDERWORKER

РІЗДВО ХРИСТОВЕ
(ЗГІДНО ГРИГОРІАНСЬКОГО КАЛЕНДАРЯ)
СВТ. СПИРИДОНА

30

HOLY PROPHET DANIEL

ПРОРОКА ДАНИЇЛА





УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

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

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CALENDAR OF EVENTS

Get involved in the life of your Church!

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

**Holodomore Remembrance
Month**

November

Saint Philip

November 27

**Synaxis of Archangel Michael and
the other Bodiless Powers**

November 21

**Beginning of Nativity (St. Philip's)
Fast/Advent**

November 28

Holodomor Remembrance Day

November 25

Saint Matthew

November 29

St. John Chrysostom

November 26

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

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

Tel: (732) 356-0090