

*I see him, but not now;  
I behold him, but not near.  
A star will come out of Jacob;  
a scepter will rise out of Israel.*

Numbers 24:17

*А бачу його, та не тепер, дивлюся на нього;  
та він не близький!  
Сходить зоря он від Якова,  
і підіймається берло з Ізраїля!*

Числа 24:17



*Preparing for the  
Nativity of Christ...*





**UKRAINIAN ORTHODOX WORD  
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

**His Eminence Metropolitan ANTONY**

His Eminence  
**Archbishop DANIEL - Consistory President**

Founded in Ukrainian  
as “Українське Православне Слово” in 1950

Founded in English  
as “Ukrainian Orthodox Word” in 1952

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

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

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

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



**SAINT NICHOLAS**

**Troparion (Tone 4)**

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

**Kontakion (Tone 3)**

You revealed yourself, O saint, in Myra as a priest,  
For you fulfilled the Gospel of Christ  
By giving up your soul for your people,  
And saving the innocent from death.  
Therefore you are blessed as one become wise in the grace  
of God.



EPISTLE OF THE PERMANENT CONFERENCE  
OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE  
BORDERS OF UKRAINE FOR THE NATIVITY FAST



To the beloved Clergy and Faithful of the Ukrainian Orthodox Church beyond the Borders of  
Ukraine and on her native soil.

**Glory to Jesus Christ!**

By the grace of God, our Mother Orthodox Church, will begin the forty day Nativity Fast on November 28. We are nearing the end of 2020, which is a difficult and alarming time for humanity due to the coronavirus pandemic. In a short period of time the life of the human race changed. Everything that people considered reliable and stable in their lives is no longer certain. Many people are afraid for their lives and are confused. No one knows what can happen to them and their loved ones at any given time, not even within this week. We Orthodox Christians know that we all walk below God and not a hair falls from our head without His will. The Lord allows this pandemic to test mankind in the 21st century, but He has not forsaken us. He never left us in the past, He does not leave us now, and He will not leave us in the future. In these anxious, long and dark nights of the forty day Nativity Fast of 2020, when there are so few hours of brightness, we know that the Star of Bethlehem will soon shine on all of us, showing us the way to the Newborn Christ so that we can worship Him and walk with Him following the way that He illuminates for us and leads us. This road is narrow and thorny. This is the road of the cross. This is the road on which we will often fall under our cross, but the Lord will help us to get up and continue. Our Mother Church gives us the Holy Sacraments through which we receive strength so that we do not break, do not lose hope, do not lose faith, do not cease to love God and our neighbor. In this way the Lord leads us through all dangers and obstacles so that we may follow Him all our lives until we reach the Kingdom of Heaven.

The holy prophet Moses fasted for 40 days before receiving the tablets of God's commandments; the holy prophet Elijah fasted for 40 days before receiving revelation from God; our Lord Jesus Christ Himself fasted in the wilderness for 40 days before beginning His earthly mission. So let us, weak and sinful people, also prepare for the coming of our Lord and Saviour with 40 days of fasting before He comes down to earth. As the holy fathers say, fasting and prayer are the two wings that lift us to the Lord. Not only should we pray more and do more works of charity, but we must also use our bodies to show that man does not live by bread alone. By consuming lenten food and by limiting our reliance on food, we strengthen our will to fight and resist the passions of our soul. Because of this, the Holy Church recognizes fasting as a struggle with passions, not as a struggle with the flesh.

Unfortunately, we do not always observe the Nativity Fast as seriously as we observe the Great Lent before Holy Pascha. We fail to prepare ourselves properly for the Nativity. St. John Chrysostom calls the Nativity of our Lord "the mother of all feasts, because if there was no Nativity, there would be no Resurrection." One saint said that you will be forgiven for what you can't help to avoid, but you will be condemned for everything that you can avoid but choose not to. The Lord also blesses good intentions, and even more, He blesses good efforts and good deeds. So may the All-Merciful Lord help us to observe this fast properly because we are weak and sinful people. The Lord says, "Without Me, you can do nothing." (John 15: 5) So let us ask the Lord not to leave us without His great graces and bounties during this Nativity Fast, but to strengthen us spiritually and physically (especially in this difficult year, 2020) so that we may worthily celebrate the mother of all feasts – The Nativity of our Lord and Saviour Jesus Christ.

With Archpastoral blessings,

**†YURIJ, Metropolitan** - Ukrainian Orthodox Church of Canada  
**†ANTONY, Metropolitan** - Ukrainian Orthodox Church of the USA and Diaspora  
**†JEREMIAH, Archbishop** - Ukrainian Orthodox Eparchy of Brazil and South America  
**†DANIEL, Archbishop** - Ukrainian Orthodox Church of the USA and Western Europe  
**†ILARION, Bishop** - Ukrainian Orthodox Church of Canada  
**†ANDRIY, Bishop** - Ukrainian Orthodox Church of Canada

ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ  
УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА  
МЕЖАМИ УКРАЇНИ НА РІЗДВЯНИЙ ПІСТ



До улюблених священнослужителів та вірних Української Православної Церкви поза  
межами України і на її рідних землях.

**Слава Ісусу Христу!**

З ласки Божої 28 листопада 2020 року в нашій Матері Православній Церкві розпочинається сорокоденний Різдвяний Піст. Ми наближаємося до закінчення 2020 року, який є складний і тривожний для людства через пандемію коронавірусу. За невеликий проміжок часу життя людського роду раптово змінилось, все що люди вважали надійним і стабільним в їх житті вже не є можливо таким, багато людей в страху за своє життя і дезорієнтовані, ніхто не знає, що з ними і їх близькими може статися через тиждень. Ми Православні Християни знаємо, що всі ми ходимо під Богом і волосинка з голови людини не впаде без Його волі. Господь допустив випробування цією пандемією людству в 21 столітті, але нас не покинув. Він ніколи нас не покидав, не покидає і не покине. В ці тривожні, довгі і темні ночі сорокоденного Різдвяного Посту 2020 року, коли так мало світлих годин, ми знаємо, що для всіх нас скоро засяє Віфлеємська зоря, яка покаже нам дорогу в нашому житті до Новонародженого Христа, щоб ми Йому поклонились і йшли в житті тільки дорогою, яку Він нам освітлює і нас веде. Ця дорога вузька і терниста, ця дорога хресна, ця дорога на якій ми часто будемо падати під нашим хрестом, але Господь нам допоможе встати і йти далі, наша Матір Церква через святі Таїнства дасть нам силу не зламатися, не втратити надію, не втратити віру, не переставати любити Бога і нашого ближнього, цією дорогою Господь буде нас вести через всі небезпеки і перешкоди, щоб ми все життя йшли за Ним і досягнули Царство Небесне.

Сорок днів постився святий пророк Мойсей перед прийняттям скрижалей Божих Заповідей, 40 днів постився святий пророк Ілля перед тим, як прийняти откровення від Бога, 40 днів постився в пустині наш Господь Ісус Христос перед початком Своєї проповіді, тож і приготуймося і ми, немічні і грішні, в ці 40 днів посту до приходу на землю Спасителя. Піст і молитва – це два крила, які піднімають нас до Господа, як говорять святі отці. Ми не тільки маємо більше молитись і творити діла милосердя, але повинні також своїм тілом засвідчувати, що не хлібом єдиним живе людина. Споживаючи пісню їжу та обмежуючи себе в їді, ми тим самим зміцнюємо нашу волю в боротьбі та протистоянні з пристрастями нашої душі. Через це Свята Церква характеризує піст, саме як боротьбу з пристрастями, а не як боротьбу з тілом.

Нажаль ми не завжди дотримуємося Різдвяного Посту, більше відповідально ставимся до Великого Посту перед Пасхою, а до Різдва Христового не належно готуємося. Святий Іоан Златоуст називає Різдво «матір'ю усіх свят, якби не було Різдва не було б Воскресіння». Один святий сказав, що все, що ти не можеш проститись тобі, але за все, що ти не хочеш, а можеш, будеш засуджений. Господь і добрі наміри благословляє, а ще більше - зусилля і добрі діла, то ж нехай Всемиловитивий Господь допоможе належним чином провести цей піст, бо ми є немічні і грішні люди. Господь говорить: « без мене нічого не можете творити » ( Ів 15:5). То ж прохаймо Господа, щоб нас не залишив без Своїх великих милостей і щедрот і скріплював нас духовно і тілесно, особливо в цей нелегкий 2020 рік і ці дні Різдвяного Посту, щоб ми достойно зустріли матір усіх свят - Різдво Христове.

З архипастирським благословенням,

**+ Юрій, Митрополит** - Української Православної Церкви в Канаді  
**+ Антоній, Митрополит** - Української Православної Церкви США та Діаспори  
**+ Єремія, Архієпископ** - Української Православної Єпархії в Бразилії та Південній Америці  
**+ Даниїл, Архієпископ** - Української Православної Церкви США та Західної Європи  
**+ Іларіон, Єпископ** - Української Православної Церкви в Канаді  
**+ Андрій, Єпископ** - Української Православної Церкви в Канаді



A message from the President of the  
Consistory of the UOC of the USA

about COVID-19



2020

3 December, 2020 - *Saint Proclus, Archbishop of Constantinople*

Beloved brethren in Christ: Peace be with you!

The hierarchs, clergy and staff of the Consistory Offices and Entities of the Spiritual Center (Metropolia Center) of the Ukrainian Orthodox Church of the USA in South Bound Brook/Somerset, NJ are committed to ensuring the safety and well-being of our clergy, faithful, visitors and employees. We are carefully monitoring the COVID-19 pandemic as well as all communications from the Centers for Disease Control and Prevention (CDC), government agencies, local health officials, and our internal team keeps close watch on this ever-changing situation.

We want our faithful and visitors to feel confident and comfortable when visiting the Spiritual Center of the Ukrainian Orthodox Church of the USA: St. Andrew Ukrainian Orthodox Memorial Church, St. Sophia Ukrainian Orthodox Theological Seminary, St. Sophia Seminary Library, St. Andrew Cemetery, Ukrainian Cultural Center, Consistory Offices, Ukrainian History and Education Center, School of Ukrainian Studies, etc. While we have always had strict cleaning and sanitation procedures in places of ministry and work, we are taking additional precautions to keep clergy, faithful, visitors and employees safe.

We have enhanced our cleaning procedures to include the use of disinfectant cleaner in: bathrooms, chairs in the waiting area, places of common worship, door handles, etc.

We have also placed hand sanitizer dispensers throughout the main Consistory building offices, which are available for employees and visitors to use. Acting on the guidance from the CDC, local health officials, and using our own sanitation and cleaning procedures that are already in place, we are striving to make our Metropolia Center of the Church a safe environment for everyone.

We strongly encourage the parish communities of the Ukrainian Orthodox Church of the USA to follow our example by providing a safe and clean environment in the local parish churches, parochial offices of ministry, etc.

Please follow the formal announcements in the Social Media of the Church about the cancellations and postponement of the Retreats, Workshops, Cultural Events, etc.

We prayerfully ask the visitors to the Metropolia Center of the Ukrainian Orthodox Church of the USA to remain as responsible individuals - faithful of the Church by following the directives of the Council of Bishops of the UOC of the USA and the health guidelines of the Center for Disease Control and Prevention.

We hope this alleviates any concerns you may have when choosing to visit the Spiritual Center of the UOC of the USA in South Bound Brook/Somerset, NJ.

With prayers,  
**+Daniel**

*By the Grace of God Archbishop and President of the Consistory*



3 грудня 2020 року Божого

Святителя Прокла, архієпископа Константинопольського (446)

Дорогі брати і сестри у Христі: Мир Вам!

Архієреї, священнослужителі та працівники Офісів Консисторії та увесь Духовний Осередок (Центр Митрополії) Української Православної Церкви США в Саут Баунд Брук/Самерсет, штат Нью-Джерсі, прикладають усіх необхідних зусиль, щоб забезпечити безпеку та добробут нашого духовенства, вірних, відвідувачів та працівників. Ми уважно слідкуємо за епідемією Коронавірус/COVID-19, та за ситуацією, яка постійно міняється, а також за останніми новинами від Центру Контролю та Профілактики Захворювань (CDC) та державних установ і місцевих працівників охорони здоров'я.

Ми хочемо, щоб наші вірні та відвідувачі почували себе впевнено та комфортно, відвідуючи Духовний Осередок Української Православної Церкви США: Церкву-Пам'ятник Св. Андрія Первозванного, Українську Православну Богословську Семінарію Св. Софії, Український Культурний Центр, Цвинтар Св. Андрія Первозванного, Офіси Консисторії, Український Історично-Освітній Центр, Школу Українознавства, тощо. До цього часу ми завжди чітко дотримувалися усіх правил санітарії в місцях служіння та роботи, а тепер ми вводимо додаткові заходи перестороги, щоб духовенство, вірні, відвідувачі та працівники почували себе у безпеці.

Ми вдосконалили наш спосіб прибирання, додавши використання дезінфікуючих засобів у: туалетах, кімнатах очікування, храмах, тощо.

Ми також розставили дезінфекційні серветки в усіх головних офісах консисторії, для їх вживання працівниками та відвідувачами. Взятвши до уваги настанови CDC, місцевих органів охорони здоров'я та використовуючи власні процедури санітарії та прибирання, які ми ввели в дію, ми прагнемо зробити наш Духовний Центр безпечним середовищем для всіх.

Ми наполегливо закликаємо парафіяльні громади Української Православної Церкви США наслідувати напому прикладу, забезпечуючи безпечне та чисте середовище у своїх парафіяльних храмах, офісах, залах, тощо.

Будь-ласка, слідкуйте за офіційними повідомленнями у засобах масової інформації нашої Церкви стосовно скасування та перенесення Реколекцій, Семінарів, Культурних Заходів тощо.

Ми молитовно просимо відвідувачів Центру Митрополії Української Православної Церкви США залишатися відповідальними людьми - вірними Церкви, дотримуючись настанов Собору Єпископів УПЦ США та Центру Охорони Здоров'я по Контролю і Профілактиці Захворювань (CDC).

Ми сподіваємось, що міри, які ми прийняли, полегшать будь-які занепокоєння, які можуть виникнути у Вас, перед тим, як Ви захочете відвідати Духовний Осередок УПЦ США в Саут Баунд Брук/Самерсет, штат Н.-Дж.

З молитвами,

**+Даниїл**

*Милістю Божою, Архієпископ та Голова Консисторії*

## Saint Nicholas the Wonderworker, Archbishop of Myra in Lycia

Saint Nicholas, the Wonderworker, Archbishop of Myra in Lycia is famed as a great saint pleasing unto God. He was born in the city of Patara in the region of Lycia (on the south coast of the Asia Minor peninsula) and was the only son of pious parents Theophanes and Nonna, who had vowed to dedicate him to God.

Nicholas from his infancy began a life of fasting, and on Wednesdays and Fridays he would not accept milk from his mother until after his parents had finished their evening prayers.

From his childhood Nicholas thrived on the study of Divine Scripture; by day he would not leave church, and by night he prayed and read books, making

himself a worthy dwelling place for the Holy Spirit. Bishop Nicholas of Patara rejoiced at the spiritual success and deep piety of his nephew. He ordained him a reader, and then elevated Nicholas to the priesthood, making him his assistant and entrusting him to instruct the flock.

In serving the Lord the youth was fervent of spirit, and in his proficiency with questions of faith he was like an Elder, who aroused the wonder and deep respect of believers. Constantly at work and vivacious, in unceasing prayer, the priest Nicholas displayed great kind-heartedness towards the flock, and towards the afflicted who came to him for help, and he distributed all his inheritance to the poor.

There was a certain formerly rich inhabitant of Patara, whom Saint Nicholas saved from great sin. The man had three grown daughters, and in desperation he planned to sell their bodies so they would have money for food. The saint, learning of the man's poverty and of his wicked intention, secretly visited him one night and threw a sack of gold through the window. With the money the man arranged an honorable marriage for his daughter. Saint Nicholas also provided gold for the other daughters, thereby saving the family from falling into spiritual destruction. In bestowing charity, Saint Nicholas always strove to do this secretly and to conceal his good deeds.

At one point Nicholas embarked upon a pilgrimage to the Holy Land. Along the way the saint predicted a storm would arise and threaten the ship. Saint Nicholas saw the devil get on the ship, intending to sink it and kill all the passengers. At the entreaty of the despairing pilgrims, he calmed the waves of the sea by his prayers. Through his prayer a certain sailor of the ship, who had fallen from the mast and was mortally injured, was also restored to health.

When he reached the ancient city of Jerusalem and came to Golgotha, Saint Nicholas gave thanks to the Savior. He went to all the holy places, worshiping at each one. One night on Mount Sion, the closed doors of the church opened by themselves for the great pilgrim. Visiting the holy places connected with the earthly service of the Son of God, Saint Nicholas decided to withdraw into the desert, but he was stopped by a divine voice urging him to return to his native country. He returned to Lycia, and yearning for a life of quietude, the

saint entered into the brotherhood of a monastery named Holy Sion, which had been founded by his uncle. But the Lord again indicated another path for him, "Nicholas, this is not the vineyard where you shall bear fruit for Me. Return to the world and glorify My Name there." So, he left Patara and went to Myra in Lycia. Upon the death of Archbishop John, Nicholas was chosen as Bishop of Myra after one of the bishops of the Council said that a new archbishop should be revealed by God, not chosen by men. One of the elder bishops had a vision of a radiant Man, Who told him that the one who came to the church that night and was first to enter should be made archbishop. He would be named Nicholas. The bishop went to the church at night to await Nicholas. The saint, always the first to arrive at church, was stopped by the bishop. "What is your name, child?" he asked. God's chosen one replied, "My name is Nicholas, Master, and I am your servant."

After his consecration as archbishop, Saint Nicholas remained a great ascetic, appearing to his flock as an image of gentleness, kindness and love for people. This was particularly precious for the Lycian Church during the persecution of Christians under the emperor Diocletian (284-305). Bishop Nicholas, locked up in prison together with other Christians for refusing to worship idols, sustained them and exhorted them to endure the fetters, punishment and torture. The Lord preserved him unharmed. Upon the accession of Saint Constantine as emperor, Saint Nicholas was restored to his flock, which joyfully received their guide and intercessor.

Despite his great gentleness of spirit and purity of heart, Saint Nicholas was a zealous and ardent warrior of the

Church of Christ. Fighting evil spirits, the saint made the rounds of the pagan temples and shrines in the city of Myra and its surroundings, shattering the idols and turning the temples to dust.

In the year 325 Saint Nicholas was a participant in the First Ecumenical Council. This Council proclaimed the Nicene Symbol of Faith, and he stood up against the heretic Arius.

Saint Nicholas, fired with zeal for the Lord, assailed the heretic Arius with his words, and also struck him upon the face. For this reason, he was deprived of the emblems of his episcopal rank and placed under guard. But several of the holy Fathers had the same vision, seeing the Lord Himself and the Mother of God returning to him the Gospel and omophorion. The Fathers of the Council agreed that the audacity of the saint was pleasing to God and restored the saint to the office of bishop.

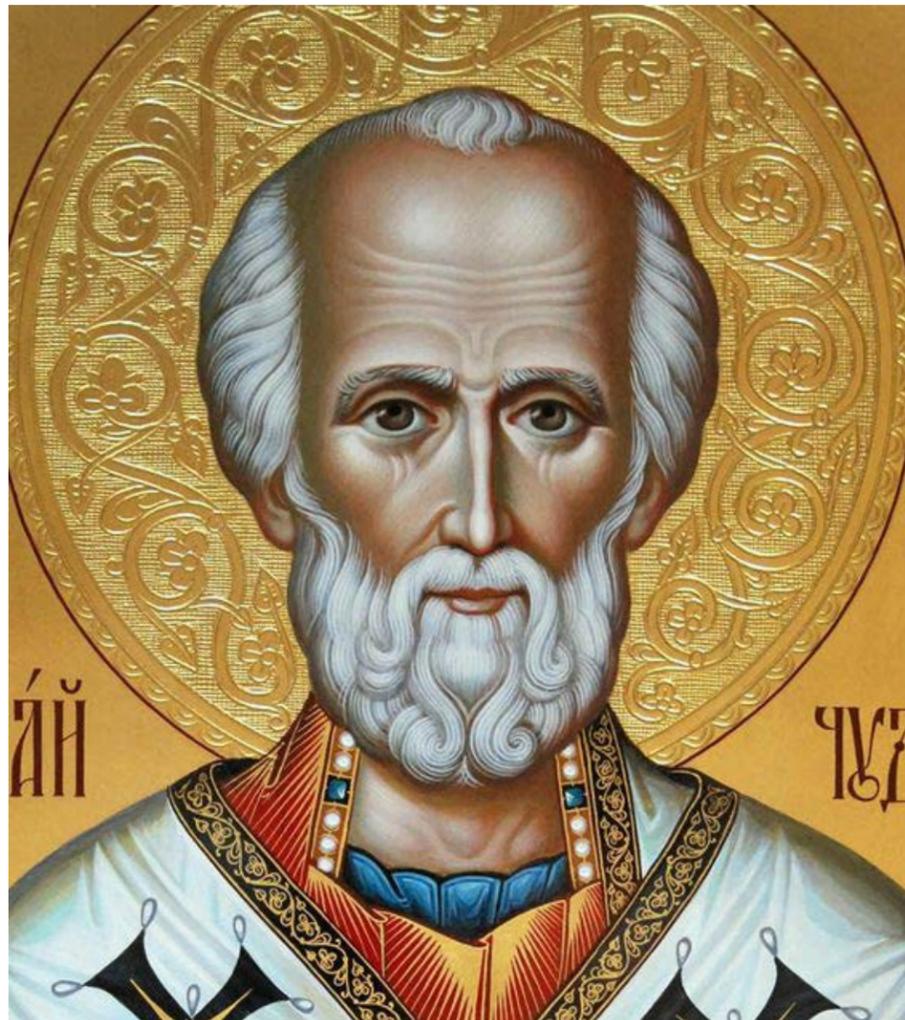
Having returned to his own diocese, the saint brought it peace and blessings, sowing the word of Truth, uprooting heresy, nourishing his flock with sound doctrine, and also providing food for their bodies.

Even during his life the saint worked many miracles. One of the greatest was the deliverance from death of three men unjustly condemned by the Governor, who had been bribed. The saint boldly went up to the executioner and took his sword, already suspended over the heads of the condemned. The Governor denounced by Saint Nicholas for his wrong doing, repented and begged for forgiveness.

Witnessing this remarkable event were three military officers, who were sent to Phrygia by the emperor Constantine to put down a rebellion. They did not suspect that soon they would also be compelled to seek the intercession of Saint Nicholas. Evil men slandered them before the emperor, and the officers were sentenced to death. Appearing to Saint Constantine in a dream, Saint Nicholas called on him to overturn the unjust sentence of the military officers.

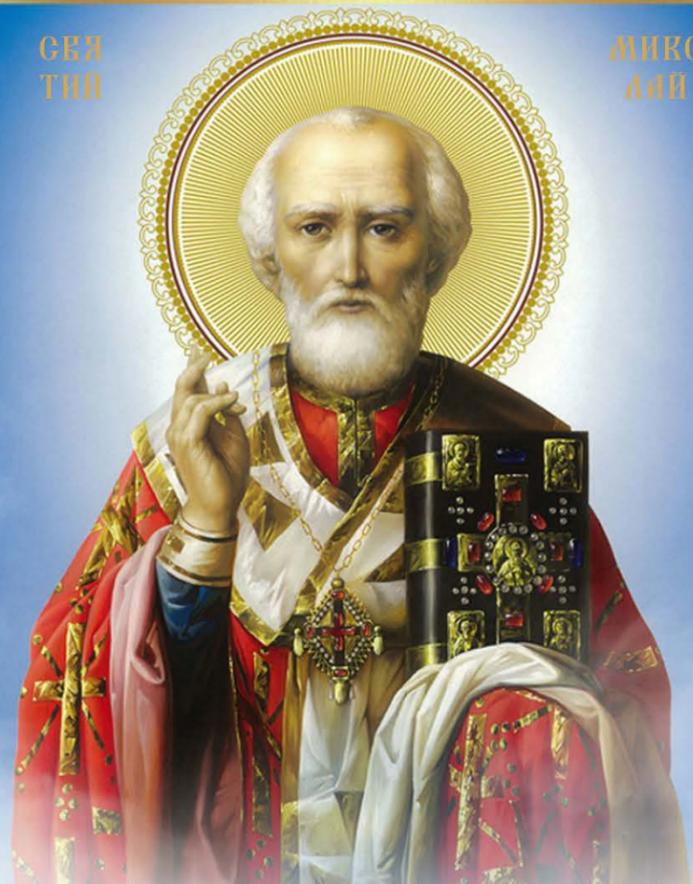
He worked many other miracles and struggled many long years at his labor. Through the prayers of the saint, the city of Myra was rescued from a terrible famine. He appeared to a certain Italian merchant and left him three gold pieces as a pledge of payment. He requested him to sail to Myra and deliver grain there. More than once, the saint saved those drowning in the sea, and provided release from captivity and imprisonment. Having reached old age, Saint Nicholas peacefully fell asleep in the Lord. His venerable relics were preserved incorrupt in the local cathedral church and flowed with curative myrrh, from which many received healing. In the year 1087, his relics were transferred to the Italian city of Bari, where they rest even now.

Kyiv preserves the memory about the miraculous rescue of a drowning infant by the saint. The great wonderworker, hearing the grief-filled prayers of the parents for the loss of their only child, took the infant from the waters, revived him and placed him in the choir-loft of the church of Holy Wisdom (Hagia Sophia) before his wonderworking icon. In the morning the infant was found safe by his thrilled parents, praising Saint Nicholas the Wonderworker.



СВЯ  
ТНИ

НИКО  
ЛАВ



**Hierarch and father, O most holy Nicholas, thou extraordinary Saint of the Lord, our loving defender and ready helper in sorrows everywhere: help us sinners and hapless ones in the present life: entreat the Lord God to grant us remission of all of our sins, that we have committed from our youth and all our life, by deed, word, though and all our senses; and in the passing of our souls, help us wretched ones; entreat the Lord God and Maker of all creation, to deliver us from trials in the air and eternal torment: that we may always glorify the Father, and the Son, and the Holy Spirit, and thy merciful intercession, now and ever, and unto ages of ages. Amen.**

**О всесвятій Миколаю, угоднику великий Господній, щирий наш заступнику і повсюди у скорботах скорий помічнику! Поможі мені, грішному й лінивому, у нинішньому цьому житті, ублагай Господа Бога дарувати мені відпущення всіх моїх гріхів, що їх я вчинив від юности моєї, в усьому житті моєму, ділом, словом, помислом і всіма моїми почуттями: і при відході душі моєї, помози мені, окаянному, умоли Господа Бога, Творця усіх творінь, визволити мене від повітряних митарств і вічної муки, щоб я завжди славив Отця, і Сина, і Святого Духа і твоє милостиве заступництво, нині, і повсякчас, і на віки віків. АМІНЬ.**

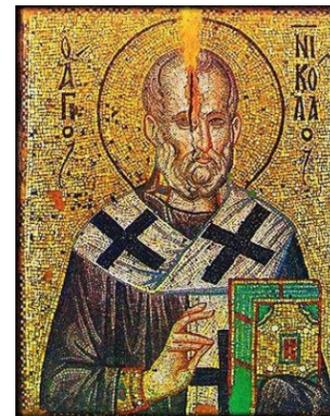
## MIRACULOUS ICONS OF ST. NICHOLAS (SV. MYKOLAJ)



### Icon of Nicholas “the Wet” (Св. Миколи Мокрого)

In Ukraine, and around Kiev in particular, are numerous churches dedicated to St Nicholas “the Wet”. This recounts a famous miracle of St Nicholas, as well as linking in with the Saint’s well known care for sailors and travelers. A Kyivan man was sailing home on the river Dnipro with his wife and baby, after celebrating the feast day of Ss Boris and Hlib in Vyshhorod. The wife dozed off and allowed her baby to fall into the waters. Frantically the two parents tried to save their child, calling out to St Nicholas in particular for help, but the baby was pulled under by the strong currents, lost. Distaught, the young couple returned home, begging St Nicholas that their child might at least survive.

The next morning, the sacristan of St Sophia Cathedral in Kiev, heard the crying of a baby coming from within. To his amazement, despite the doors being locked all night, an infant was found dripping wet underneath the icon of St Nicholas. News spread and the parents were reunited with their child, confessing it to be a miracle of St Nicholas. Pilgrims flocked to the icon, which remained an object of veneration right up until it disappeared during the Second World War.



### St. Nicholas “O Streidas” (of the Oyster)

During the Iconoclastic period, the monks of Mt Athos sometimes threw the holy icons into the sea, reasoning that at least in the waves there was a chance of survival, whereas to hold on to them would mean sure destruction at the hand of the icon-smashers. Among these icons, was a rare “mosaic” (rather than painted) icon of St Nicholas.

After the iconoclastic heresy was defeated, many of the monasteries of Athos were rebuilt. The brethren of one of these monasteries, dedicated to St John the Baptist, were fishing one day when they found in their net the mosaic icon of St Nicholas thrown into the sea years before. The icon had been miraculously preserved, except for one thing: an oyster shell was embedded in St Nicholas’ face. When the monks pulled the shell from the icon, they were amazed to see blood run from the “wound”. On hearing of this miracle, Patriarch Jeremiah the Elder rededicated the monastery of St John to Nicholas, giving it the name Stavronikita. The monastery remains today, along with the miraculous icon: crack and dried blood still clearly visible.



### The Strange and Modern Miracle of St Nicholas’ Icon

Through an icon of St Nicholas, a miraculous incident shocked and brought repentance to hundreds of people in the Russian Soviet city of Kuibyshev (modern day Samara), in the year 1956. On New Year’s Eve, a young woman called Zoë, caught up in the worldly celebrations, took down one of her pious mother’s icons of St Nicholas and started to irreverently dance with it. Upon taunting God with the words, “If He exists, let Him punish me,” there was a flash of light, and Zoë became frozen to the spot, still clutching St Nicholas’ icon to her chest.

Alive, conscious, but unable to move a limb, Zoë remained frozen like a statue until Easter, 128 days later. During that time physicians, a professor of medicine, priests, and the local bishop all visited her and left unable to explain what had happened, nor move her from where she stood. Meanwhile, Soviet guards were placed on the house’s door to prevent the news spreading too far. Zoë could speak, and related her dreadful visions of the world “burning... lost because of its sins”. On Easter day her muscles relaxed and she could finally move freely again. The young woman, now exhausted, related her experiences and the need for repentance, before reposing peacefully three days later.



## Traditional Ukrainian Christmas Eve Supper (Holy Supper) Свята Вечеря

Святвечір – передріздвяний вечір, який припадає на останній день Пилипівського посту. Ввечері 6 січня, з появою першої зірки на небі, вся родина збирається за Святою вечерею. На столі обов'язково повинні стояти 12 пісних страв. Ці 12 страв на Святвечір символізують 12 апостолів Ісуса Христа. Готову страву ставили на покуті перед іконами.

Згідно з давньою українською народною традицією Свята Вечеря у переддень Різдва збирає за столом усю велику родину. І що важливо – спізнюватися до столу аж ніяк не можна. У цей день наші прадіди нічого не їли аж до самого вечора. І лише з першою зорею на небі, яка, за біблійними переказами, несе благу звістку про народження спасителя – Ісуса Христа, українці розпочинали святкову трапезу.

Хоча Святий Вечір припадає на останній день Різдвяного (пилипівського) посту, і всі страви, які до свята готують господині - пісні, називається вона багатою вечерею, бо стіл у цей вечір багатий 12-тма стравами.

Під час трапези за столом ні в якому разі не можна лаятися, сперечатися і лихословити.

Головна страва на Святвечір – кутя.

Традиційно кутю готують з пшениці та додають до неї мед.

Її готують тричі: перед Різдом (Багата кутя), перед Старим Новим роком (Щедра кутя) та напередодні Водохрепці (Голодна кутя). Ця страва символізує зв'язок з родиною та предками.

Узвар теж обов'язково має бути на столі у Святвечір. Це найпоширеніша солодка страва української кухні. Готують узвар до Різдва з різноманітних сухофруктів – яблук, груш, родзинок, вишень, чорносливу, тощо.

Якщо кутя та узвар – це обов'язкові різдвяні блюда, то всі інші пісні страви можна готувати за уподобаннями.

1. Кутя – обрядове поминальне блюдо. Готують її з немеленої пшениці та солодкої добавки – меду, цукру, родзинок, варення, цукатів, сухофруктів. (Зерно в куті символізує Спасителя - вічне життя і достаток, а солодкість – символ райського блаженства.)
2. Узвар – це традиційний напій на Святвечір. Він символізує життя, яке Бог надає кожній людині.
3. Пісні голубці - Назва цієї страви вже вказує на її символічність. Голуб – символ Божої любові та Святого Духа. Готувати голубці можна з рисом та грибами.
4. Вареники - Пісні вареники на Святвечір є символом достатку.
5. Борщ - Пісний борщ на Святвечір символізує мир, злагоду та Божу любов.
6. Гриби - гриби символізують дві природи Ісуса Христа: божественна (шапка) і земна (ніжка)
7. Пиріжки та пампушки - традиційні солодощі, які подають на Святу вечерю. Вони символізують святих на небі, які повірили в Ісуса і отримали вічне життя.
8. Тушкована квасоля - Страви з квасолі та гороху на Святвечір – символізують Божу весну, яка завжди відроджується в людині після занепаду.
9. Салати
10. Тушкована капуста - Страви з капусти символізують простоту і одночасно міцність та єдність навколо однієї твердої основи.
11. Картопляні пиріжки
12. Риба - Риба у ранньому християнстві – це символ Христа. Грецька аббревіатура ІХТІОС – ім'я Ісуса – читається як “риба”. Також рибу дозволено вживати в окремі дні посту.

**Смачної куті та щасливого Різдва!**

Holy Supper – is the meal enjoyed on Christmas Eve, which falls on the final day of Philip's Fast (Pylypivka). The 6th of January, at the sighting of the first evening star, the whole family gathers around the table to enjoy 12 lenten dishes (representing the 12 Apostles of Jesus Christ). The prepared dishes, especially Kutya and Uzvar, were placed in the icon corner before the meal commenced.

Traditionally, the entire family gathers for this meal, and it is important that nobody arrive late. Following the example of our ancestors, many people fast entirely from food throughout the day, breaking their fast with this Lenten supper. Only when the first star is visible in the night sky, which symbolizes the biblical star of Bethlehem that brought with it the good news of the newly born Savior – Jesus Christ, did the supper begin.

Holy Supper is enjoyed on the final day of St. Philip's Fast, and is therefore completely Lenten, abstaining from the use of any animal products. Nonetheless, it is called the “Rich Supper” because there are 12 dishes prepared for the family. During this evening, there are to be no quarrels, lies, or arguing. Everyone is to be at peace with the world and each other.

The main dish of the evening is Kutya (Wheat Porridge), prepared from wheat, with added honey, and is always the first thing eaten.



Kutya is prepared three times throughout the year (although it {Kolyvo} is often prepared for Memorial Services – Panakhydy). “Rich” Kutya is served on Christmas Eve, “Generous” Kutya is served on New Year's Eve (January 13), and “Hungry” Kutya is prepared on the Eve of Theophany. This dish symbolizes unity with family and ancestors.

Uzvar is also an essential component of the Christmas Eve meal, traditionally being the last item consumed. Uzvar is prepared from various dried fruits – apples, pears, raisins, cherries, plums, etc.

These two dishes are essential. The other 10 may be prepared to each family's preferences, as long as they remain vegan. Below is an example of a menu.

1. Kutya – the main dish, prepared from wheat berries with added sweet honey, sugar, raisins, jam, dried fruits, etc. The wheat in this dish represents Christ – the Bread of Life, Eternal Life, while the honey represents heavenly bliss.
2. Uzvar – this dish symbolizes the life which God grants to each person.
3. Meatless Cabbage Rolls – the name “holubtsi” gives away the symbolism. Dove – the symbol of the Holy Spirit, and the God's love. The cabbage rolls can be prepared with rice and mushrooms.
4. Varenyky (Pierogi) – symbolize abundance. They can be filled with potatoes, sauerkraut, cherries, etc.
5. Borsch – symbolizes peace, and God's love. The red from the beets symbolic of Christ's blood shed for our sakes.
6. Mushrooms – symbolize the two natures of Christ. The cap – the Divine; the foot – Human earthly nature.
7. Buns and donuts – these traditional sweets represent the Saints in Heaven, who believed in Christ and attained eternal life.
8. Baked beans – beans represent God's Spring, which always is reborn within the human soul after hardship.
9. Salad
10. Kapusta (cabbage) – represents simplicity, and unity.
11. Potato pancakes
12. Fish – from earliest Christianity the fish represented Christ. In the Greek alphabet ΙΧΤΙΟΣ – the name of Jesus is read as “fish”.

**Wishing you a tasty Kutya and a joyous Christmas celebration!**

# Kutya



## INGREDIENTS

- 1 ½ cups wheat berries, soaked in warm water for 24 hours, and then strained (kernels)
- 4 ½ cups water (or more) or if not preparing during a fast, use 4 1/2 cups milk (or more)
- ¾ cup poppy seed (or ½ cup of prepared (canned) poppy seed filling)
- 2/3 cup sliced roasted almonds or 2/3 cup walnuts
- ½ cup honey, to taste
- 2/3 cup chopped dried apricot (optional) (use dried fruit of your choice)
- ½ cup raisins
- 1 pinch salt, to taste
- 1 dash ground cinnamon
- Rum or Brandy (if desired, to soak the raisins)

Rinse wheat berries in cold water until water runs clear, then transfer to a bowl and soak overnight in lukewarm water, adding enough water to cover 2-inches above the wheat berries.

The following day, drain wheat berries, place them in a medium-sized heavy pot, cover with 4 1/2 cups of water (or milk) and bring everything to a boil over high heat. When water starts to boil, reduce heat to low, cover with lid and simmer until wheat berries are very tender, 3 1/2 - 4 hours, depending on the quality of the wheat, stirring occasionally to prevent sticking. Add more water if needed to keep the wheat berries fully submerged.

If preparing your own poppy seeds - Rinse 3/4 cups of poppy seeds thoroughly in a fine mesh strainer, drain well, and transfer to a medium saucepan and add 3 cups water. Over medium heat bring to a simmer, careful not to boil the mixture. Turn off heat. Cover with lid and let it sit for 30 min. Return to a simmer. Turn off heat. Cover and let sit for another 30 minutes. Drain poppy seeds well. Grind the poppy seeds until fine.

If using almonds - Preheat the oven to 350°F. Spread 2/3 cups of slivered almonds on a baking sheet and toast them for 5 minutes. Set them aside and reduce temperature to 325°F.

When wheat berries get very tender, drain off the water in a glass measuring cup. Keep 1/2 cup of the cooked liquid and discard the rest. Combine 1/2 cup of honey with 1/2 cup of saved liquid and stir until combined.

Place cooked wheat berries in a mixing bowl, add ground poppy seeds, 1/2 cup raisins, 2/3 cup dry chopped apricots, 2/3 cup toasted slivered almonds, honey mixture and 1/8 tsp salt. Mix everything together and place in a casserole or pie dish, and now you can bake your kutya for 20 min uncovered at 325°F. Baking is optional, but melds all the flavors nicely. The longer Kutya rests, the richer the flavor will be.

Cover and refrigerate until ready to enjoy.



## INGREDIENTS

- ½ cup dried cherries
- ½ cup dried apples
- ½ cup dried apricots
- ¼ cup dried pears
- ¼ cup dried plums
- 5 cups water
- ½ teaspoon lemon juice (or to taste)
- Honey (to taste)

## SPICES (optional)

Use whichever spices you personally enjoy

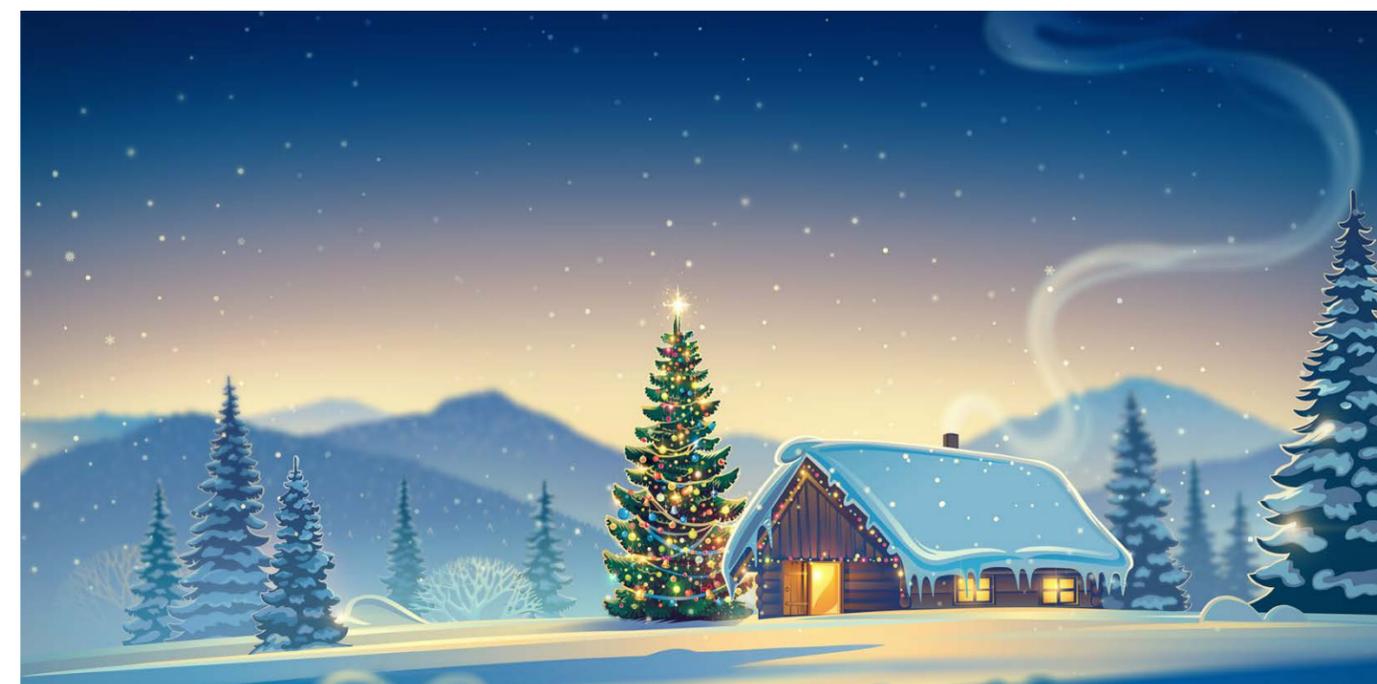
- 1 Cinnamon stick
- 2 Star Anise
- Clove
- Vanilla Bean
- Lemon or Orange strips (add zest for more flavor)

Rinse fruit in cold water and drain. Cover them with 5 cups of water (if using vanilla bean, add it now) and leave overnight.

Next day, bring fruit and water to boil, and add lemon/orange zest (if using cinnamon, star anise and cloves, add them now). Simmer covered on low heat for one hour or till fruit turns soft and the liquid has a rich flavor. Remove from the heat and let the compote cool to room temperature.

Once cool, strain out the spices and lemon peel. Add lemon juice to sharpen the flavors and sweeten uzvar with honey, if desired. Cover the refrigerate until ready to drink.

Serve the perfumed drink with kutya. Or eat compote on its own, along with stewed fruit.





**Seminarians of St. Sophia Seminary of the UOC of the USA CALLED to Serve: Two Readers and a Subdeacon Tonsured and Set Aside by Archbishop Daniel**

**ПОКЛИК до Служіння: три семінаристи Свято-Софіївської Семінарії УПЦ США отримали хіротонії з рук архієпископа Даниїла**

Seminarians of St. Sophia Seminary of the UOC of the USA

**CALLED to Serve: Two Readers and a Subdeacon Tonsured and Set Aside by Archbishop Daniel**

The quiet town of South Bound Brook, New Jersey, awoke on a sunny, but, chilly Sunday morning of December 13th, to the joyful ringing of bells. The chimes echoed up and down the tree lined streets, the sleepy yards with their Christmas decorations, the highways and byways... calling people to arise and join the parishioners of the St. Andrew Memorial Church as they celebrated their Feast Day.

Mindful of the safety restrictions due to the COVID-19 pandemic, the faithful ascended the steps to the church, entered the warm interior, lit, and prayed over candles that twinkled happily, dancing in the breeze of opening doors. People left behind their somber and worrisome lives, if but for a few hours, and joined in the heavenly celebration of the Divine Liturgy.

Serving this glorious day was His Eminence Archbishop Daniel, Ruling

Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, along with local clergy – Very Rev. Yuriy Siwko, Rev. Vasyl Pasakas, and Rev. Vasyl Shak, assisted by Deacon Valentine Olynyk.

Before the commencement of the Divine Liturgy, the Royal Gates opened, and Archbishop Daniel descended to stand in the middle of the nave, surrounded by the clergy and faithful. Three young men appeared before him. These three were second year students, studying Theology at the Saint Sophia Ukrainian Orthodox Theological Seminary. The three, Pavlo Vysotskyi, Andrii Vatrach, and Maksym Zhuravchuk prostrated twice towards the Altar, and then turned and prostrated a third time before their bishop, before approaching him. Archbishop Daniel then laid his hands upon them and prayed that God help them along the path they have chosen.

Having concluded his prayers, His Eminence presented them to the faithful as the Church's newest Readers. A reader is one of the minor orders of clergy within the Orthodox Church. Their essential roles are to read the Old Testament readings, and the Epistle during Divine Liturgy, Vespers, and other services. Having presented them to those present, Vladyka Daniel proceeded to vest them in their cassocks, which Readers wear as a sign of suppression of personal desires, and canonical obedience to God, their bishop, and the Church.

Having vested them, His Eminence took a moment to explain the magnitude of responsibility being a Reader involves. A Reader is responsible to share the message of the Lord with the people. It is not merely reading from a book, but, helping the listener to understand the message, and thereby, bring them closer to Christ.

Calling Reader Pavlo Vysotskyi to himself, Archbishop Daniel, vested him in an oration, tying it around his waist, up over his shoulders (forming an X-shaped cross upon his back), and tucking the ends in front to also create an X-shaped cross over his chest. While doing this, His Eminence explained that Pavlo, with the blessing of Metropolitan Antony, was about to be set aside as a subdeacon, which is the highest of the minor orders of clergy in the Church. He explained that upon his ordination, Subdeacon Pavlo will be permitted to not only be in the Holy of Holies, the Altar, but, will now have the right to touch, carry, and participate to a greater level. Archbishop Daniel explained that the angels, the cherubim and seraphim, hover and fly over the Altar table hiding their faces behind their wings because they cannot gaze upon the brilliance of the Lord. So now, the oration that he was tying about the body of Subdeacon Pavlo represented angelic wings, and he wished that the young man would also spiritually take flight, with joy, in the Altar. For while there are many vocations of importance in the world – doctors who save lives, teachers who instruct and shape the youth, etc. none has the privilege to hold God Himself other than the clergy, who in their hands hold the Chalice containing the Body and Blood of Christ.

With these words, that left the faithful pondering the magnitude of not only the orders of clergy, but, reaffirming that they too were in the presence of the Lord, His Eminence read special prayers, laying his hands upon the head of Pavlo. Once the prayers were concluded, the young man held the basin and water pitcher, as Archbishop Daniel washed his hands, and having dried them, laid the towel over Pavlo's head and shoulders, which remained there as

he made his way up onto the solea and stood before the icon of Christ, where he would remain until the singing of the Cherubic Hymn, deep in thought, and prayer, preparing himself to undertake his new responsibilities.

As the subdeacon took his place before the icon of Christ, Archbishop Daniel prayed, and the choir sang, transforming the faithful, who truly left behind the cares of the world, and joined the angels and saints in worshipping the Lord.

The two new Readers, Andrii Vatrach, and Maksym Zhuravchuk, read the Epistle, clearly, slowly and deliberately, as instructed by their bishop, so the people would not only hear the words, but the message. After hearing the Gospel from Luke 13 (10-17) about Christ healing the woman on the Sabbath who had suffered for 18 years, the faithful were privileged to hear a moving sermon by His Eminence. They heard about the Olympian Eric Henry Liddell who having trained his whole life, opted to sit out his 100-meter race, because it was scheduled for Sunday. His Christian convictions prohibited him from running on the Lord's Day. Even though his teammates, the public, national

government officials, all begged him to reconsider and compete for the glory of the nation, he refused. On Thursday, the man who was to run the 400-meter race was not able to run, and Liddell was given a second chance. He not only ran and won the race, he set a world record.

1 Samuel 2: 30 states, "...for those who honor me I will honor." In other words, those who respect God, who follow His Commandments, them will God also honor.

In the Gospel Reading, it seemed there was only one ill person – the woman Christ healed. However, in fact there were two ill people. Archbishop Daniel explained that while the woman was physically ill, her spirit was alive and well, brimming with the Holy Spirit. However, the Pharisee who admonished Christ for healing the sick woman on the Sabbath, only appeared to be well. While his body was healthy, his soul was ill. He followed the law, but he had no mercy or compassion. He had lost his humanity.

His Eminence explained that every day we make hundreds of decisions, starting at the ringing of our alarm clocks (do we rise, or do we hit the snooze button), and



continuing all day long. These seemingly small insignificant decisions, all have consequences and identify who we are, what we believe, and Whom we follow.

Archbishop Daniel recalled when he had driven through Washington D.C. and saw a man standing on the corner, holding a sign and a Bible, proclaiming through a loudspeaker that he believed in Jesus, and asking whether the people passing him also believed. Most people snickered and laughed at him. Others completely ignored him, pretending he was invisible to them. Imagine the courage that man had, to stand and proclaim God in the face of such adversity and ridicule.

As we celebrate the Apostle Andrew, we must pause and reflect upon his courage and decision making. He traveled a long way to Kyiv, and preached Christ to the Slavic pagans, who did not welcome him warmly, who did not want to hear about Christ, and who were hostile to his efforts... and yet, he continued. He climbed the hills, placing the cross upon the summit, and continued to preach to seemingly deaf ears. He made a decision to give his life to Christ, and having heard the Good News he had to share it with others.

We should be like Apostle Andrew, and build temples in our own lives, in our own hearts. The world has changed little from the time of the Apostle, and is still filled with people who need to hear the Good News; who need to be introduced to Christ, and brought to salvation. It is our responsibility as Christians to spread the teachings of Christ, to grow the Church, and to save humanity.

How could that man stand in the capital of the greatest nation on the planet and proclaim his faith; how could the Apostle Andrew preach Christ to the pagans who

ignored and ridiculed him; while we are embarrassed to cross ourselves in public, to pray before a meal in a restaurant, to say “thank God”, or Merry Christmas? We are celebrating the Nativity of God Himself, why are we afraid to declare it? Why do we say “Happy Holidays”? What are we afraid of? Why are we embarrassed?

His Eminence explained that we live in trying times, as the pandemic surges, and the number of infections spike again, requiring the lockdown of society. Just this week, the hierarchs were forced to instruct a number of churches to close their doors, in order to safeguard the faithful who unknowingly come to worship, but, inadvertently spread the virus.

Vladyka called upon all of his flock to use the wisdom the Lord has given them, to wash their hands, cover their mouths with masks, take every precaution to save their lives, and to save the lives of those around them. It is our solemn duty as Christians, to put aside our ego, our pride, our self-assuredness, and to humbly take on the role of preacher and savior, and work to save all those around us, which at the moment requires us to take precautions to stop the spread of a deadly virus.

Wear a mask today, covering your mouth, so that in the future we can see each other's smiles.

With these heartfelt words His Eminence returned to the Altar and continued the Divine Liturgy. As his earnest prayers enveloped the faithful, they all hushed and became introspective, listening and praying along with their hierarch with renewed vigor and commitment.

As the Cherubic Hymn was sung, the two Readers joined Pavlo Vysotskyi, who

was still standing with the towel draped over his head, holding the basin and water pitcher, before the icon of Christ. The three moved to the end of the amvon, as Archbishop Daniel emerged to wash his hands, this time draping the towel around Pavlo's shoulders before returning to the Altar. At this point all three seminarians entered the Altar, as the service continued.

The high point of the Liturgy was the partaking of the Holy Eucharist. The faithful came up in reverence, faith, love and fear to consume the Body and Blood of Christ for their salvation, empowering them to enact Christ's teachings, and do His work in the world.

At the conclusion of the service, His Eminence presented the three young Seminarians with the official certificates documenting their tonsuring and setting-aside as Readers, and Subdeacon. He blessed each one, gave them wise words of advice, and assured them of his continuing prayers, and those of the faithful, for them, the future clergy of the Church, as they dedicate their lives to God.

Before dismissing the faithful, His Eminence greeted all those named “Andrew”, including two seminarians Andriy Akulenko, and Andrii Vatrach who was also celebrating his birthday, and all Andrews, wishing God's blessings upon them. The choir broke out in a resounding version of Many Years/ Mnohaya Lita, their voices winding up to the bell towers and echoing through the church, and beyond.

His Eminence reminded everyone that the following Saturday we would be commemorating St. Nicholas (Mykolaj), and asked that people show their love for one another responsibly, keeping

a safe distance as they celebrate... and remember to check under their pillows to see if St. Nicholas left them anything. With joyous giggles everyone received their hierarch's blessing, and with children laughing, and jumping around, excited that St. Nick would be visiting them soon, the faithful crossed themselves, with a final bow towards the Altar and walked out into the chilly morning air. As mother's bundled up their children, and adults tightly wound their scarves about their necks, their cheeks were kissed by the chill breeze, but their hearts were warm, filled with the Grace of the Holy Spirit, and the joy of having been in the presence of the Lord.

May His Eminence Archbishop Daniel's wish come true, that next year, we celebrate the Feast Day of St. Andrew, the Parish Feast Day, joyously, with hugs and smiles, free from the threat of the pandemic. From his lips to God's ears.

*Text by Elizabeth Symonenko*

*Photos by Seminarian Matvii Blyzniuk and Vlad Rudyi*





UKRAINIAN ORTHODOX CHURCH OF THE USA  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

COUNCIL OF THE  
 METROPOLIA  
 HOLDS MEETING

ЗАСІДАННЯ  
 РАДИ МЕТРОПОЛІЇ

On a cold December evening, the members of the Council of the Metropolia settled down behind their computers to attend the end-of-year meeting via ZOOM. His Eminence Metropolitan Antony, having prayed the opening prayer, took a few moments to express his heartfelt greetings, and to share his thoughts not only on the current stance of the Church, but, of the world. 2020 has proven to be a challenge to every single person on the planet. We are living in unprecedented times, facing trials and expectations that people are struggling with. Not only is humanity in fear of contracting the Covid-19 virus, the repercussions of the pandemic – the isolation, loss of employment and financial stability, and for many, the inability to participate in the Sacraments of the Church are devastating. However, as Christians we must remain strong in our faith, pray, and trust the Lord will guide us through this current storm.

His Eminence referenced today's Gospel Reading (Luke 14:25-35) which states, "Salt is good; but if the salt has lost

its flavor, how shall it be seasoned?" Metropolitan Antony implored each member of the Metropolia to be that "salt", to make a personal commitment to be a Disciple of the Lord. Salt not only adds flavor to food, but, preserves it; and so the faithful Orthodox Christian must nourish souls and work to preserve the Faith.

As households have suffered financially, so has the Church. Donations are down, while expenses continue. Employees had been furloughed throughout the summer months, and the Consistory Offices have been closed to the public since April. The Cultural Center has also been closed due to the restrictions brought upon by the pandemic. This has resulted in a huge loss of income for the Church. It is hoped that through the Nativity Season, people will donate generously to offset some of the cost.

His Eminence Archbishop Daniel, gave a report on the St. Sophia Ukrainian Orthodox Theological Seminary, stating that classes are continuing both for the resident students, and online. The

seminary is also moving closer to gaining accreditation, as final paperwork is being prepared. Some of the previous graduates, who were preparing for ordination are currently stuck in Ukraine, where they traveled early in the year and have not been able to return to the U.S. due to the Covid-19 restrictions.

Vladyka Daniel invited everyone to join the seminarians on December 19th, at 5 PM for "Christmas at the Seminary" which will be broadcast online. Additionally, the seminarians will be producing a new CD with Christmas Carols in time for the holidays.

Fr. Andrii Pokotylo informed the council members that the Guardians of the Metropolia, a group of dedicated individuals organized to help fundraise for the Church, are well underway, and will soon have their official rollout. Everything is moving along on schedule, and each "Guardian" of the Metropolia pledges to donate \$3,000 through their fundraising efforts to the Church annually.

Before ending the meeting, His Eminence Metropolitan Antony asked that the members of the Council of the Metropolia make an effort to reach out to people. Many individuals are suffering from isolation due to the pandemic. Even young children are being negatively impacted. We no longer see smiles which are hidden behind masks, don't feel the comfort of hugs, and do not get to experience first hand the love of our friends in person. Therefore, he asked that we make a concerted effort to make a positive difference to those around us, to ensure they are doing alright, to give them hope, and show them the love of Christ.

Before concluding the meeting with a prayer, Vladyka Daniel stated that while the pandemic is the cause of much stress and chaos, in many instances it has been the fire that has changed coal into diamonds. Throughout the entire summer there were pop-up food pantries at the Consistory, feeding over 150 families a week. Many parishes have followed suit, and held their own food drives, ensuring that people in their local communities do not go hungry due to the added financial stresses brought on by virus. Many people have stepped up and took this challenge as an opportunity to do good in the world, to live out their Christian responsibilities.

Additionally, the daily broadcast of morning prayers at 7 a.m. and evening prayers at 9 p.m. have been a huge blessing to the faithful. People schedule their days around the services, to ensure they can attend. There is no better way to start the day, than with prayer, and no better way to end it, than with prayer to the Lord. While people have always prayed, they no longer pray alone, but pray with others. Seeing their acquaintances and friends join the livestream makes them realize they are not alone, not isolated, not forgotten... **for where two or three are gathered in His name, there is Christ.**



DOCTORS USE SURGICAL IMPLEMENTS TO SAVE LIVES  
 GOD WORKS THROUGH PEOPLE TO SAVE SOULS

BE AN INSTRUMENT OF GOD  
 - Archbishop Daniel

ЛІКАРІ ВЖИВАЮТЬ МЕДИЧНІ ІНСТРУМЕНТИ ДЛЯ СПАСІННЯ ЖИТТЯ  
 БОГ ПРАЦЮЄ ЧЕРЕЗ ЛЮДЕЙ ДЛЯ СПАСІННЯ ДУШ

БУДЬТЕ ІНСТРУМЕНТАМИ БОГА  
 - Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

**Twenty-ninth Sunday after Pentecost**  
**The Healing of the Ten Lepers - Luke 17:12-19**

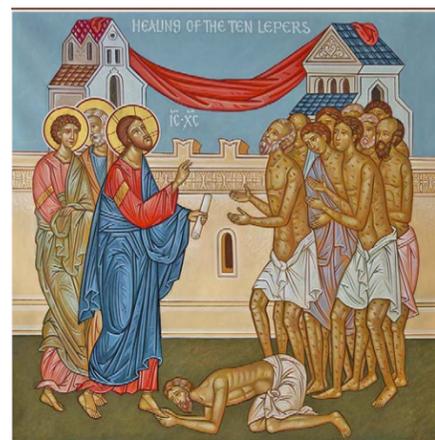
*From The Explanation of the Gospel of St. Luke by Blessed Theophylact, Archbishop of Ochrid and Bulgaria*

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

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

they called Him Master, meaning Lord, Protector, and Guardian, which is not far from thinking of Him as God. The Lord instructs them to show themselves to the priests. Initially the priests would examine men such as these to determine whether they were lepers or not. For there were certain signs by which the priests could recognize incurable leprosy. But in addition to this, if it should happen that someone who had been suffering from leprosy was healed, the priests would again examine him to verify the cure, in which event the gift commanded by the law would be offered (Lev. 14). In this case, since these men were already confirmed lepers, why should they show themselves to the priests, unless indeed they were about to be cleansed? To command them to go the priests indicated nothing less than that they would be healed. This is why the Evangelist says that as they went, they were cleansed. Of the ten lepers, the nine who were Israelites showed themselves to be ungrateful, while it was the Samaritan, an accursed foreigner, as we said earlier, who returned to voice his gratitude. The Samaritans were Assyrians; therefore, let no Gentile despair, and let no one descended from holy forebears boast. This miracle also signifies the common salvation that came to the whole human race. For the ten lepers represent all of human nature—it was leprous with wickedness, carrying about with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God. But this very distance from God is itself a supplication. For when

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



**Про важливість**  
**тіла людини**

Коли ми читаємо євангельські уривки про те, як Христос воскресив мертвого або зцілив тіло людини, ми рідко замислюємося про те, що людське тіло означає для Самого Бога, Який створив його з любов'ю для вічного життя, і що воно мало б означати для нас самих. Якщо б наше тіло не було б Богові дороге, так само цінне і ніжно любимо Ним, як і наша вічна душа, Бог не став би зціляти тіло або піклуватися про його вічне життя після воскресіння мертвих.

І коли ми замислюємося про людське тіло, чи це в зв'язку з вічністю або з тимчасовим життям, у зв'язку чи з земним або небесним, ми можемо поставити собі запитання: невже ми не отримуємо все наше знання, про Бога або про створений світ через тіло?

З дитинства, з самого нашого народження ми пізнаємо ніжність і любов через посередництво нашого тіла, задовго до того, як можемо осягнути що-небудь розумом. Потім ми зростаємо в пізнанні, мудрості, досвідченості; все, чим володіє наш розум, все, що робить наші серця такими багатими, сягає до нас через наші почуття. Апостол Павло сказав: віра від слухання, а слухання—від слова Божого... Красу людського обличчя, і навколишнього світу, і всього, що людина зуміла створити прекрасного і значного, ми сприймаємо через зір. І можна перерахувати і далі всі наші почуття, які, як двері, відкриваються на споглядання краси і сенсу створеного світу, а через нього – на споглядання вічності: вічної краси Божої, сяючої в усьому Його творінні.

Ось чому з такою любов'ю Христос здійснював зцілення тіла; цими зціленнями Бог з усією силою являє вічність втіленого буття. Тому ж, коли хтось вмирає, ми оточуємо його (чи її) тіло такою ніжністю і таким благоговінням. Це тіло створене Богом, в це тіло Він вклав всю Свою любов. І більше того: Він Сам став людиною, Сам Живий Бог зодягнув у плоть і явив нам не тільки, що людина так побудована, така велика, так глибока, що може з'єднатися з Богом, стати причасником Божественної природи, але що наше тіло здатне бути Духоносним, воістину Богоносним. Яке це диво!

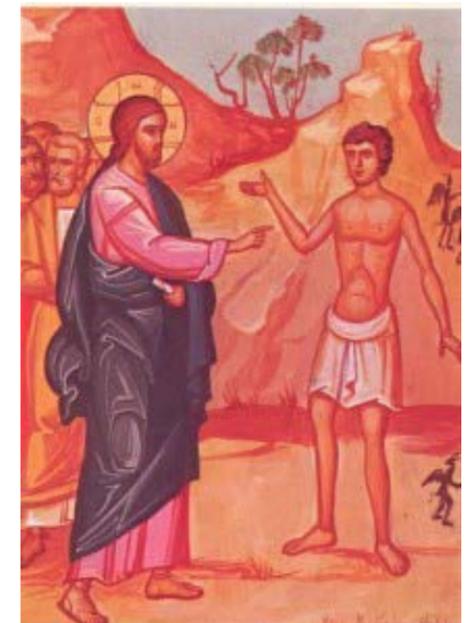
І ми також бачимо, що Своє вічне життя Бог являє нам через речовину землі: через хрещальні води, які стають джерелом вічного життя, через хліб і вино, пронизані Його Божеством, – і нашим тілом ми долучаємося Самому Богу в Його тайнствах. Яке дивне наше тіло, і з яким благоговінням ми повинні ставитися до нього! Тіло покликане до вічного спілкування з Богом, так само, як і душа. Не даремно апостол Павло говорить: прославляйте Бога в тілах ваших, і в душах ваших... Прославляйте: дайте Богові сяяти через ваше тіло, як Він може сяяти через вашу душу, нехай ваше тіло буде таким, щоб дотик з ним було б дотиком з Втіленням, з тайною Бога, Який став людиною.

Замислимося над цим, бо дуже часто ми не віддаємо собі звіту про вічну красу і велич нашого тіла. І як часто ми думаємо про смерть як про міті, коли безсмертна душа набуває Божественне життя, а тіло розпадається в прах. Так,

воно перетворюється в порошок, але у нього вічне покликання: воно справді воскресне, як воскрес Христос. І всі ми одного разу постанемо перед Богом втіленими, з преображенням тілом, як преображене тіло Христове, з душею, оновиться вічністю, і будемо спілкуватися з Богом у любові, у вірі і в молитві не тільки душею, але разом з усім створеним станемо причасником Божественної природи і душею, і тілом: душею і тілом, коли, за обітницею Божою через апостола Павла, Бог буде все у всьому, і ніщо не залишиться поза Божественним спілкуванням, Божественної Слави.

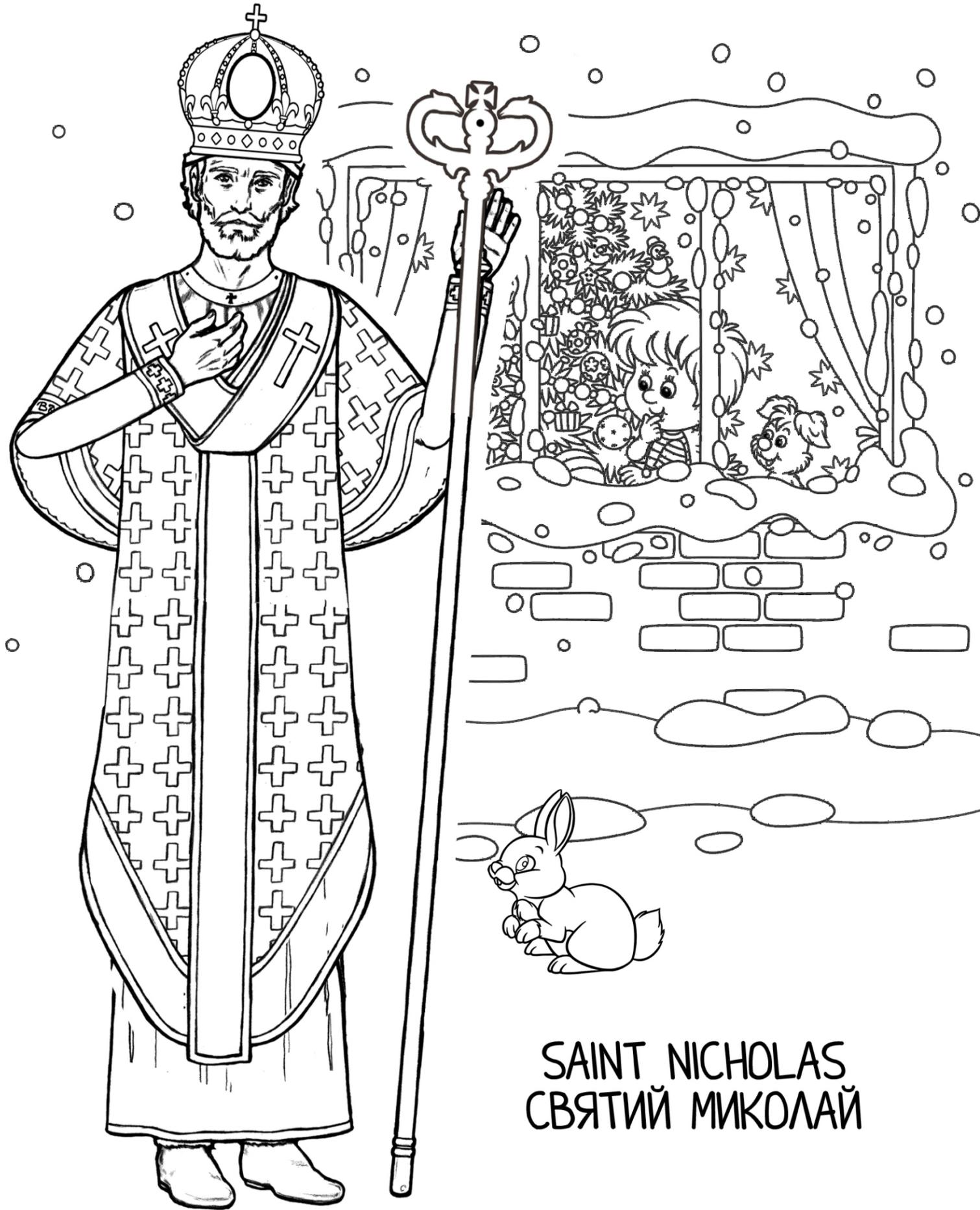
Яке це диво! Яка дивна тасмниця: тіло, немовби, таке крихке, таке минуле, може належати вічності і вже сяє славою у святих. Амінь.

*о. Георгій Тятко*  
*Парафія Св. Архистратига Михаїла*  
*Сан-Франциско, Каліфорнія*





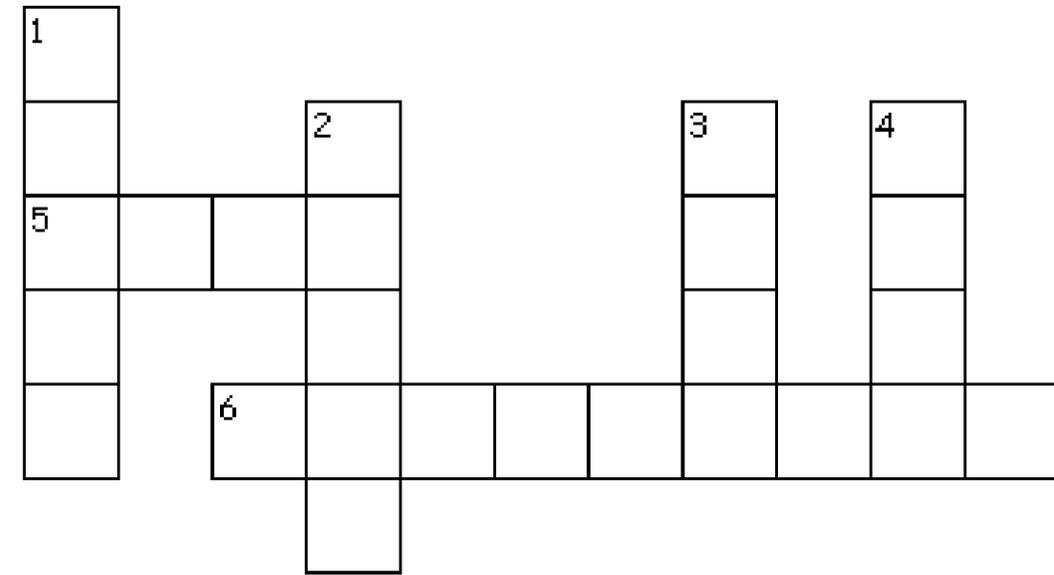
Can you find the 5 differences?



SAINT NICHOLAS  
СВЯТИЙ МИКОЛАЙ

## Get to know Saint Nicholas

- St. Nicholas, the Wonderworker, was Archbishop of Myra.
- St. Nicholas was born in 270 AD in Patara.
- He was the only son of Christian parents Theophanes and Nonna, who had prayed a long time to have a child.
- The child was a miracle, and the parents dedicated him to God.
- Upon having given birth, Nonna became healed from an illness.
- When being baptized, baby Nicholas, stood for three hours on his feet in the water of the font (thereby honoring the Holy Trinity).
- As a child he began to fast like an adult – abstaining on Wednesday and Friday from his mother’s milk, until after his parents had concluded their Evening Prayers.
- St. Nicholas was well educated.
- His parents were rich, but, upon their death, Nicholas sold and gave away all his riches to the poor.
- He saved 3 girls from being sold into slavery by giving gold coins to all three girls.
- When sailing to Jerusalem, St. Nicholas quieted the storm, and resurrected a sailor who had drowned.
- Returning from the Holy Land, St. Nicholas became a monk.
- God told him that he needed him to travel to Myra in Lycia. Upon the death of Archbishop Joh, one of the elder bishops had a vision of a radiant Man, Who told him that the one who came to the church that night and was first to enter should be made archbishop. He would be named Nicholas. St. Nicholas became their bishop.
- In Myra, St. Nicholas preached to the pagans, destroying their temples, and shattering their idols.
- In the year 325 Saint Nicholas was a participant in the First Ecumenical Council. This Council proclaimed the Nicean Symbol of Faith, and he stood up against the heretic Arius.
- Even during his life the saint worked many miracles. One of the greatest was the deliverance from death of three men unjustly condemned by the Governor, who had been bribed. The saint boldly went up to the executioner and took his sword, already suspended over the heads of the condemned. The Governor, denounced by Saint Nicholas for his wrong doing, repented and begged for forgiveness.
- St. Nicholas saved Myra from famine, saved those drowning in the sea, and provided release from captivity and imprisonment.
- He peacefully fell asleep in the Lord at a very old age.
- St. Nicholas is commemorated on December 19.



### ACROSS

5. Was Saint Nicholas born RICH or POOR?  
 6. Where was St. Nicholas traveling to, when he encountered the storm at sea?

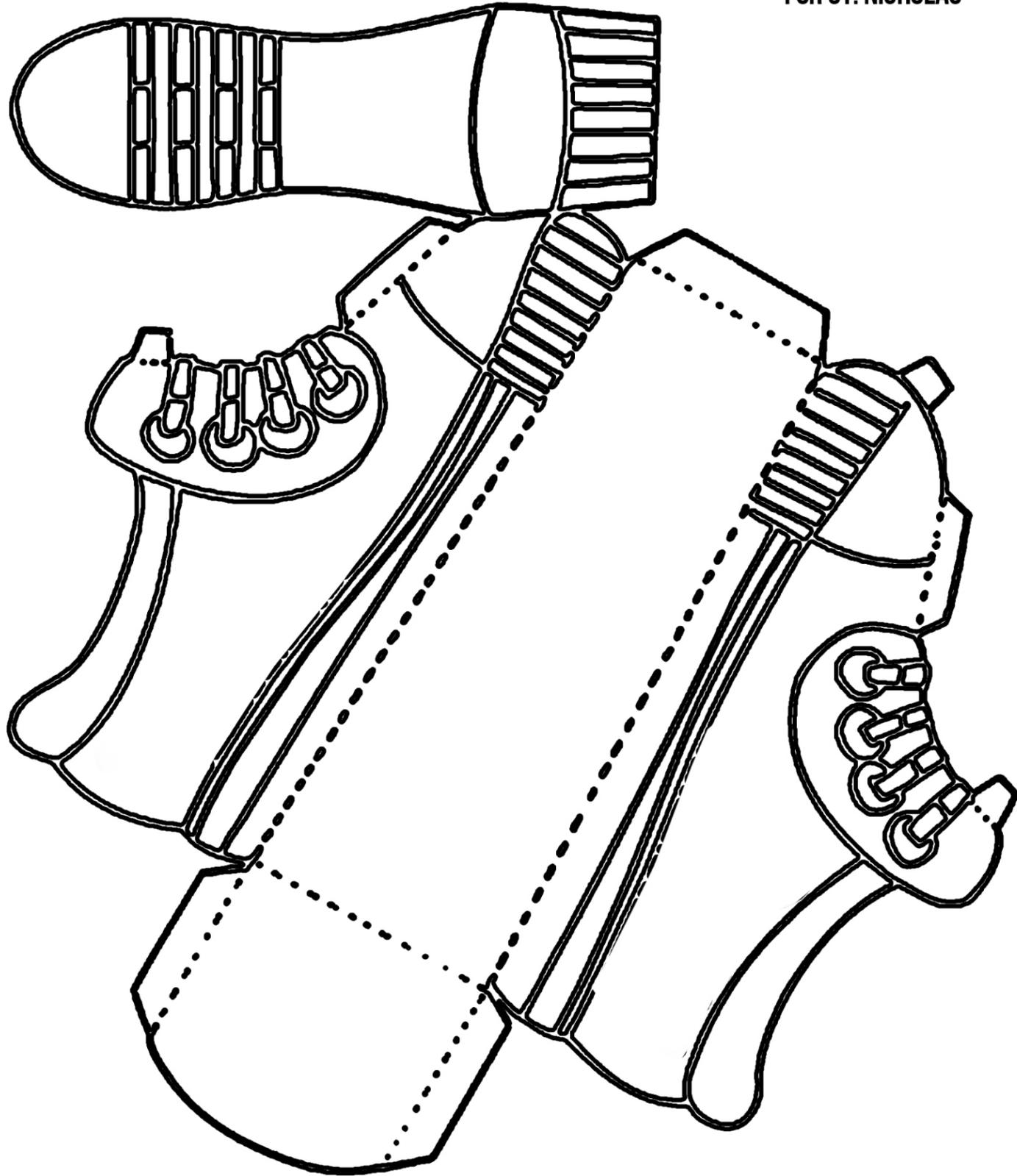
### DOWN

1. Which Ecumenical Council did St. Nicholas attend?  
 2. In one poor family, St. Nicholas saved how many sisters from slavery?  
 3. St. Nicholas became the bishop of which city?  
 4. How many brothers did St. Nicholas have?

- COLOR THE SHOES
- CUT ALONG THE OUTSIDE EDGE
- FOLD ALONG THE DOTTED LINES AND TAPE/GLUE
- PLACE THE SHOES BY AN ICON OF ST. NICHOLAS OR BY YOUR DOOR

# Shoes

FOR ST. NICHOLAS



1. COLOR
2. CUT OUT
3. GLUE TO PAPER ROLL
4. ENJOY

*Bake*

*..some memories!*



**Christmas Cookie Recipes**



**ORANGE CHRISTMAS SUGAR COOKIES**

Back when oranges weren't readily available at grocery stores, they were once a treat to receive on Christmas, or from Saint Nicholas (Sv. Mykolaj). This was especially true during the Great Depression, when gifts might have been too expensive for families. These cookies offer a hint of the sweet citrus.

*Recipe courtesy of McCormick*

**INGREDIENTS:**

**For the sugar cookies**

- 2 1/3 cups flour
- 1 teaspoon baking soda
- 1/4 teaspoon salt
- 1 1/4 cup granulated sugar
- 1 egg
- 1 cup (2 sticks) butter, softened
- 1 teaspoon Pure Orange Extract

**For the colorful cookie icing**

- 1 cup confectioners' sugar
- 3 to 4 teaspoons milk
- 1/2 teaspoon Vanilla Extract
- 3 to 4 drops Food Color & Egg Dye

**For the sugar cookies**

Mix flour, baking soda and salt in medium bowl. Set aside.  
 Beat granulated sugar and butter in large bowl with electric mixer on medium speed until light and fluffy.  
 Add egg and orange extract; mix well.  
 Gradually stir in flour mixture on low speed until well mixed.  
 Refrigerate 2 hours or overnight until firm. Preheat oven to 375°F.  
 Roll out dough on lightly floured surface to 1/8-inch thickness.  
 Cut into shapes with cookie cutters.  
 Place on greased baking sheets. Bake 8 to 10 minutes or until lightly browned.  
 Cool on baking sheets 1 minute. Remove to wire racks; cool completely.

**For the colorful cookie icing**

For the icing, mix all ingredients except food colors. (Stir in additional milk as needed to thin icing or more confectioners' sugar to thicken, if needed.)  
 Place small amount of icing into small shallow bowls, using one bowl for each color desired. Stir drops of food color into icing until desired shade is reached.  
 To ice cookies, hold cookie by its edge and dip top of cookie into icing.  
 (Or spoon the icing onto cookie using a teaspoon.)

Place iced cookies on wire rack set over foil-covered baking sheet to dry.  
 (The foil-covered baking sheet will catch drips.)  
 To add decorative details to cookies, spoon tinted icing into resealable plastic bag. Snip off a tiny piece of the corner. Squeeze icing through hole in plastic bag to decorate cookies. If desired, colored sugar may be sprinkled onto freshly iced cookies.



**KIFLI**

As pretty as they are delicious!

Whether you spell it kifli or kipfel, there's one word for this Eastern European cookie: delicious. The light cream cheese dough simply melts in your mouth.

*Recipe courtesy of Carolyn Menyes*

**INGREDIENTS:**

- 1/2 pound butter, softened
- 3 cups flour
- 8 ounces cream cheese
- 3 egg whites
- 3/4 cups sugar
- 1 pound ground walnuts
- Powdered sugar

Preheat oven to 350 F.

Cream together butter and cream cheese.  
 Add flour.  
 Mix thoroughly.  
 Pinch off dough into 72 quarter-size balls and chill.

For the filling, beat egg whites until foamy.  
 Mix in sugar and nuts.

Roll out the individual balls of dough on surface lightly dusted with powdered sugar.  
 Roll very thin.

Fill the center of each with nut filling, about 1 teaspoon, and roll into crescent shapes.

Place on ungreased cookie sheet.

Bake for 20-30 minutes.

Let cool, then dust with powdered sugar.



**MOLASSES SPICE COOKIES**

Absolutely irresistible!

A chewy old-fashioned molasses cookie featuring fragrant cinnamon, ginger and allspice.

*Recipe courtesy of McCormick*

**INGREDIENTS:**

- 2 cups flour
- 1 teaspoon baking soda
- 2 teaspoons cinnamon
- 1/2 teaspoon ground ginger
- 1/4 teaspoon ground allspice
- 3/4 cups (1 1/2 sticks) butter *softened*
- 1 cup granulated sugar, divided
- 1/2 cup firmly packed brown sugar
- 1/4 cup molasses
- 1 egg
- 2 teaspoons vanilla extract

Mix flour, baking soda, cinnamon, ginger and allspice in large bowl.

Beat butter, 1/2 cup of the granulated sugar and brown sugar in large bowl with electric mixer on medium speed until light and fluffy.

Add molasses; mix until well blended.

Add egg and vanilla; mix well.

Gradually beat in flour mixture on low speed until well mixed.

Cover. Refrigerate 30 minutes or until firm.

Preheat oven to 350°F.

Shape dough into 1-inch balls.

Roll dough balls in remaining 1/2 cup granulated sugar.

Place 2 inches apart on ungreased baking sheets.

Bake 12 to 15 minutes or until cookies are set.

Cool on baking sheets 1 minute.

Remove to wire racks; cool completely.



**RASPBERRY LINZER COOKIES**

The perfect party pastries!

The raspberry jam will shine through the linzer cookie shape like Rudolph's nose — perfect for a Christmas treat.

*Recipe courtesy of USDairy*

**INGREDIENTS:**

- 3/4 cups (11/2 sticks) unsalted butter, softened
- 3/4 cups granulated sugar
- 1 large egg
- 1 1/2 cup all-purpose flour
- 1/2 cup yellow cornmeal
- 1/2 teaspoon salt
- 1/2 cup seedless raspberry jam
- Powdered sugar, for dusting

Combine the butter and granulated sugar in a large mixing bowl. Beat with an electric mixer on medium-high speed until light and fluffy, scraping down the sides of the bowl as necessary. Add the egg and beat until combined. Add the flour, cornmeal, and salt and mix thoroughly on low speed, scraping down the sides of the bowl several times if necessary. Divide the dough in half. Pat each portion into a flattened round. Wrap each round in plastic wrap and chill in the refrigerator for 1 hour or until easy to handle.

Preheat the oven to 375°F.

Remove one portion of the dough from the refrigerator and let it stand for 5 minutes. Roll out the dough on a lightly floured surface to 1/8- to 1/4-inch thickness. Using a 2 1/2-inch cookie cutter, cut the dough into the desired shapes. Place the cutouts 1 inch apart on a large nonstick cookie sheet. Using a 3/4-inch cookie cutter, cut shapes from centers of half the cookies.

Bake for 7 to 10 minutes or until the edges are light brown. Transfer the cookies to a wire rack to cool.

To assemble the cookies, spread a scant teaspoon of the raspberry jam on each cookie bottom (without cutouts). Top with the cookies with cutout centers.

Serve within 2 hours. Right before serving, dust with powdered sugar..



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Vocations Director 575-915-6535  
E-mail [seminary@stsuots.edu](mailto:seminary@stsuots.edu)  
Web site <http://stsuots.edu>

Mailing address:  
St. Sophia Seminary  
PO Box 240  
South Bound Brook, NJ 08880  
Physical Address:  
1950 Easton Ave  
Somerset, NJ 08873

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Starting  
**September 7**  
**7-го вересня**

Join the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary of the UOC of the USA for the Daily Prayers via Facebook

**7:00 AM**  
Morning Prayers

**9:00 PM**  
Evening Prayers

Приєднуйтеся до щоденної молитви із семінаристами Української Православної Семінарії св. Софії на Фейсбуці

**7:00 ранку**  
Ранішні Молитви

**9:00 вечора**  
Вечірні Молитви



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[facebook.com/stsuots](https://facebook.com/stsuots)



**Azhniuk, Amy Alexa** baptized and chrismated on September 27, 2020 in St. Michael's Church, San Francisco, CA. Child of Artem Azhniuk and Anna Pominova. Sponsors: Alexey Golodyuk and Nataliia Medvedchuk. Celebrated by V. Rev. Georgiy Tyapko.

**Derkach, Sophia** baptized and chrismated on October 25, 2020 in St. Michael's Church, San Francisco, CA. Child of Yevgen Derkach and Daria Kovalenko. Sponsors: Anatolii Shevchenko and Galyna Sydorenko. Celebrated by V. Rev. Georgiy Tyapko.

**Gurak, Mathew** baptized and chrismated on November 21, 2020 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Roman Gurak and Nadiya Huleychuk. Sponsors: Liubomyr Hrynyk and Lyudmyla Prystupa. Celebrated by Rev. Vasyl Shak.

**Komar, Gail Alida** baptized and chrismated on November 4, 2020 in Holy Trinity Church, Cheektowaga, NY. Child of Charles Decker and Corliss Printup. Sponsors: and Olena Perun. Celebrated by Fr. Yuriy Kasyanov.

**Kutsinko, Bohdan** baptized and chrismated on November 21, 2020 in St. Vladimir Cathedral Church, Parma, OH. Child of Taras Kutsinko and Nataliia Ivanishak. Sponsors: Vasil Shovgenyuk and Diana Vasilyshyn. Celebrated by Fr. Michael Hontaruk.

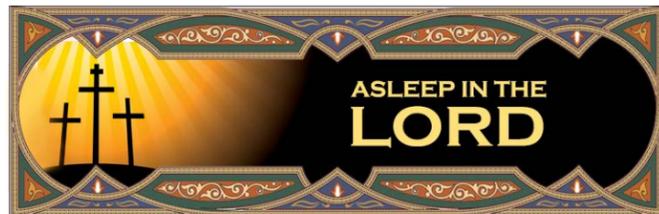
**Kutsinko, Victoria** baptized and chrismated on November 21, 2020 in St. Vladimir Cathedral Church, Parma, OH. Child of Taras Kutsinko and Nataliia Ivanishak. Sponsors: Mykhailo Pecharsky and Ivanna Chynrynyk. Celebrated by Fr. Michael Hontaruk.

**Perun, Arthur** baptized and chrismated on November 7, 2020 in Holy Trinity Church, Cheektowaga, NY. Child of Oleg Perun and Olena Komar. Sponsors: Boris Shcherbakov and Geil Komar. Celebrated by Fr. Yuriy Kasyanov.

**Protsanyan, Sophia** baptized and chrismated on October 31, 2020 in St. Mary's Church, New Britain, CT. Child of Hryhorii Protsanyan and Tetiana Pytlyk. Sponsors: Mychailo Madai and Alina Horbachyk. Celebrated by V. Rev. Andrii Pokotylo.

**Protsanyan, Veronica** baptized and chrismated on October 31, 2020 in St. Mary's Church, New Britain, CT. Child of Hryhorii Protsanyan and Tetiana Pytlyk. Sponsors: Andrii Dmytryshyn and Halyna Vitrykush. Celebrated by V. Rev. Andrii Pokotylo.

**Sishchuk, Veronica** baptized and chrismated on November 21, 2020 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Yaroslav Sishchuk and Viktoriya Shtymiak. Sponsors: Navj Tkachuk and Ivanna Ostapyuk. Celebrated by Rev. Vasyl Shak.



**Brithnee, Allan** of McKeesport, PA on September 10, 2020 at the age of 81 years, officiating clergy V. Rev. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA 15203.

**Dowbenko, Kateryna** of Gibsonia, PA on March 2, 2017 at the age of 93 years, officiating clergy V. Rev. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA 15203.

**Goldfarb, Inna** of Williamsville, NY on October 28, 2020 at the age of 53 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.

**Hatch, Marcia K.** of Coatesville, PA on March 30, 2018 at the age of 64 years, officiating clergy Fr. Michael Danczak of Holy Ghost Parish, Coatesville, PA 19320.

**Jaksich, Leona** of Homer Glen, IL on August 10, 2020 at the age of 81 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

**Java, Katherine** of Pittsburgh, PA on December 12, 2013 at the age of 96 years, officiating clergy V. Rev. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA 15203.

**Mykytiuk, Lidia** of Pittsburgh, PA on April 26, 2019 at the age of 89 years, officiating clergy V. Rev. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA 15203.

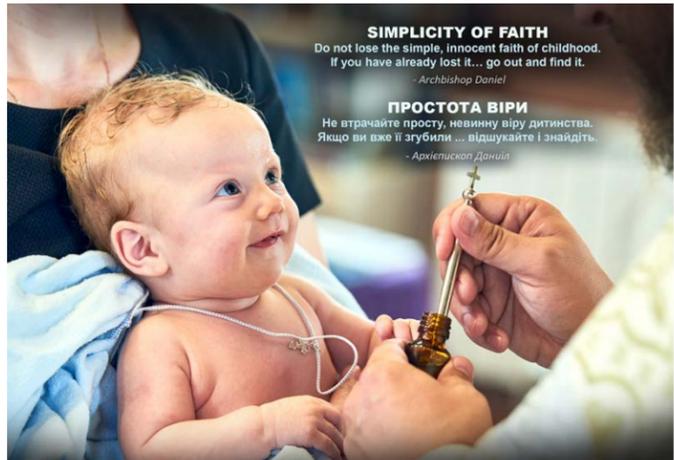
**Nissel, Katarina Rose** of Crescent, PA on September 8, 2020 at the age of 16 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Perchyshyn, Luba** of St. Anthony, MN on September 7, 2020 at the age of 96 years, officiating clergy V. Rev. Evhen Kumka of St. Michael's & George's Parish, Minneapolis, MN 55413.

**Sacco, Lesja** of Pittsburgh, PA on August 23, 2020 at the age of 65 years, officiating clergy V. Rev. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA 15203.

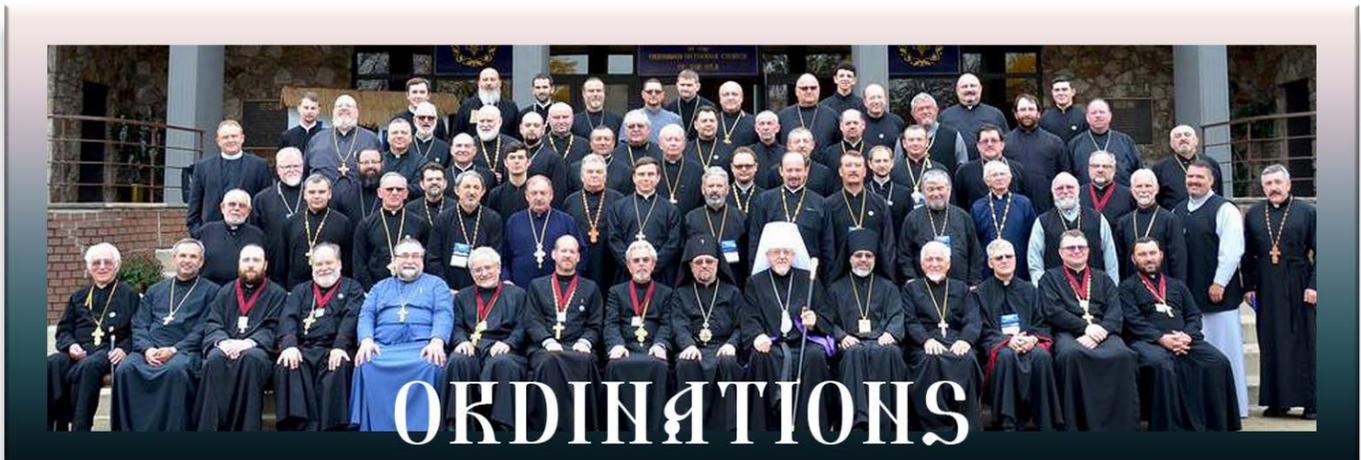
**Zbalishen, Alexander** of Carnegie, PA on October 6, 2020 at the age of 95 years, officiating clergy Rev. John Charest of Sts. Peter & Paul Parish, Carnegie, PA 15106.

**Zerebny, Tekla** of Evergreen Park, IL on August 31, 2020 at the age of 97 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.



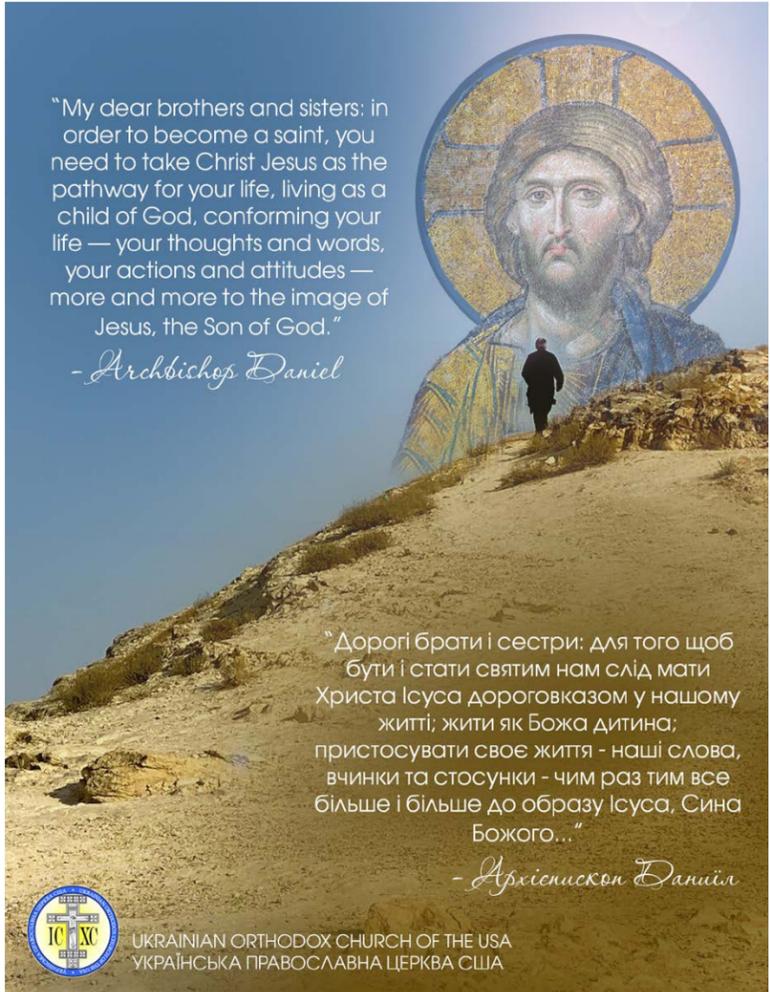
**Allan Bruce Bach and Kathleen Jane Kuchinos** in Assumption of the Virgin Mary Parish, Northampton, PA, on October 10, 2020, witnessed by Kate Duffy and . Celebrant: Rev. Oleg Kravchenko.

**Roman Platosz and Debra Mella** in St. Mary's Parish, New Britain, CT, on October 3, 2020, witnessed by Jonathan Platosz and Erin Pepin. Celebrant: V. Rev. Andrii Pokotylo.



**MAY GOD GRANT TO THEM MANY HAPPY AND BLESSED YEARS!**

- |                           |          |
|---------------------------|----------|
| V. Rev. Victor Wronskyj   | 12/02/05 |
| V. Rev. Raymond Sundland  | 12/03/77 |
| V. Rev. Myroslav Turchak  | 12/04/03 |
| Protopresb. Howard Sloan  | 12/04/77 |
| V. Rev. Vasile Sauciar    | 12/06/99 |
| Rev. Gregory Jensen       | 12/06/96 |
| V. Rev. John Lyszyk       | 12/07/91 |
| Rev. Philip Harendza      | 12/10/16 |
| V. Rev. Volodymyr Steliac | 12/10/95 |
| V. Rev. Mykola Andrushkiv | 12/11/99 |
| V. Rev. Robert Popichak   | 12/13/97 |
| V. Rev. Oleksandr Yatskiv | 12/19/01 |
| Rev. Paul Bigelow         | 12/23/00 |
| Rev. Charles Sanderson    | 12/25/19 |
| <br>                      |          |
| Dn. James Stickel         | 12/09/07 |
| Dn. Paul M Cherkas        | 12/29/13 |



"My dear brothers and sisters: in order to become a saint, you need to take Christ Jesus as the pathway for your life, living as a child of God, conforming your life — your thoughts and words, your actions and attitudes — more and more to the image of Jesus, the Son of God."  
- Archbishop Daniel

"Дорогі брати і сестри: для того щоб бути і стати святим нам слід мати Христа Ісуса дорогавказом у нашому житті; жити як Божа дитина; пристосувати своє життя - наші слова, вчинки та стосунки - чим раз тим все більше і більше до образу Ісуса, Сина Божого..."  
- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США

MEMORY ETERNAL!

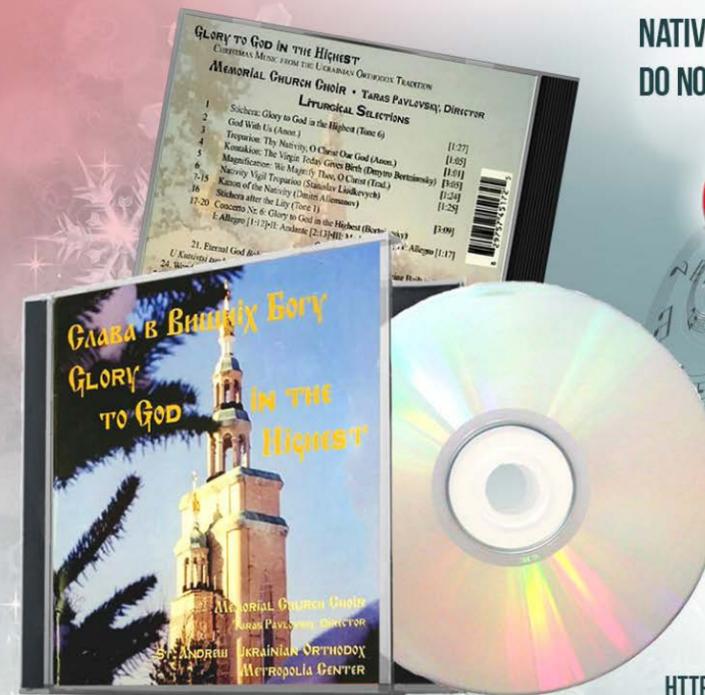
ВІЧНА ПАМ'ЯТЬ!



DECEMBER

Hierarchs of our Church: (\* - interred at St. Andrew Cemetery)  
Archbishop Vsevolod (Majdanski) \* - 16 December 2007

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



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St. Andrew Memorial Church Choir

**LITURGICAL SELECTIONS**

- Stichera: Glory to God in the Highest
- God With Us
- Troparion: Thy Nativity, O Christ Our God
- Kontakion: The Virgin Today Gives Birth
- Magnification: We Magnify Thee, O Christ
- Nativity Vigil Troparion
- Canon of the Nativity
- Stichera after the Litya
- Concerto Nr. 6: Glory to God in the Highest

**CAROLS**

- Eternal God (Boh Predvichnyi)
- A Church is Being Built in Kutsivka
- O Wondrous Birth
- Wondrous News
- The Saints were Gathered
- Across the Whole World
- In this Master's House
- A New Joy Has Arisen
- On the River Jordan
- God is Watching
- Shchedryk (Carol of the Bells)



Ukrainian Orthodox Church of the USA  
Office of Youth & Young Adult Ministry



WEBINAR - DECEMBER 29, 2020

# Youth Ministry

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### Presenters

Fr. John Charest  
Fr. Volodymyr & Db. Ginny  
Yavorskyi  
Fr. Taras Naumenko

Українська Православна Церква США  
Відділ Праці з Молоддю



ВЕБІНАР - 29 ГРУДНЯ 2020 Р

# Відділ Праці з Молоддю

## ІДЕЇ, ЯКІ ПРАЦЮЮТЬ!

ПАРАФІЇ, ЯКІ УМІЛО ПРАЦЮЮТЬ  
З МОЛОДДЮ В ЧАС COVID ПАНДЕМІЇ!

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О. Володимир & Дб. Джіні  
Яворський  
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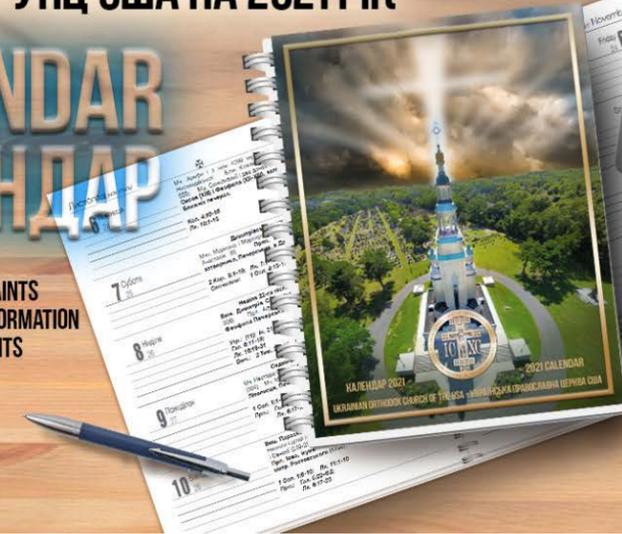
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**2021 CALENDAR  
КАЛЕНДАР**

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- PARISH CONTACT INFORMATION
- CHURCH REQUIREMENTS



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- сторінки тримаються на пружині для зручного перегортання сторінки
- Головні події 2020 року
- Список Українських та Американських свят
- Пасхалія на наступні десять років
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 **Shop the Target registry online or in store:  
[tgt.gifts/SaintSophiaSeminary](https://tgt.gifts/SaintSophiaSeminary)**

**5 PM**

**DECEMBER 19  
19 ГРУДНЯ**



More information, call 732-356-0090 - e-mail [fr.v.pasakas@uocusa.net](mailto:fr.v.pasakas@uocusa.net)

**MAIL GIFTS TO: St. Sophia Ukrainian Orthodox Theological Seminary  
1950 Easton Avenue - Somerset, NJ 08873**

UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

**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 18, 2020**

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 АРХІЄПІСКОП ДАНИІЛ ОСОБИСТО ПРИКРАШАТИМЕ РІЗДВЯНУ ЯЛИНКУ.  
НЕ ЗАСТАВЛЯЙТЕ ВЛАДИКУ ДОВГО ЧЕКАТИ, А ВИСИЛАЙТЕ ВАШУ РУЧНУ РОБОТУ ДО

**18 грудня, 2020**

Send ornaments to:  
Vladyka Daniel  
PO Box 495  
South Bound Brook,  
NJ 08880

## DECEMBER CELEBRATIONS У ГРУДНІ СВЯТКУЄМО

**4**

The Entry of the Most Holy Theotokos into the Temple

Введення в Храм Пресвятої Владичиці Вмц. Катерини

**7**

Great-martyr Catherine

Великомучице 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)

Різдво Христови (згідно Григоріанського календаря)

**30**

Holy Prophet Daniel

Пророка Даниїла



**4**

Great-Martyr Anastasia  
Вмц. Анастасії

**6**

Eve of the Nativity of Christ  
Навечір'я Різдва Христового

**7**

Nativity of our Lord, God and Savior,  
Jesus Christ

Різдво Господа Бога і Спаса  
нашого Ісуса Христа

**8**

Synaxis of the Theotokos  
Собор Пресвятої Богородиці

**9**

Holy Protomartyr Archdeacon Stephen  
Св. першомученика і  
архідиякона Степана

## JANUARY CELEBRATIONS У СІЧНІ СВЯТКУЄМО

**11**

Holy Innocents (14,000 infants slain by Herod in Bethlehem)

Свв. Мучеників 14,000 немовлят вбитих Іродом у Вифлеємі

**13**

Ven. Melania Прп. Меланії  
Прп. Меланії

**14**

St. Basil the Great  
Свт. Василя Великого

**18**

Eve of the Theophany  
Навечір'я Богоявлення

**19**

Baptism of Christ  
Хрещення Господнє

**20**

Synaxis of the Forerunner, John the Baptist

Собор Предтечі і Хрестителя  
Господнього Іоана

**30**

St. Anthony the Great  
Прп. Антонія Великого



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США



UKRAINIAN ORTHODOX CHURCH OF THE USA  
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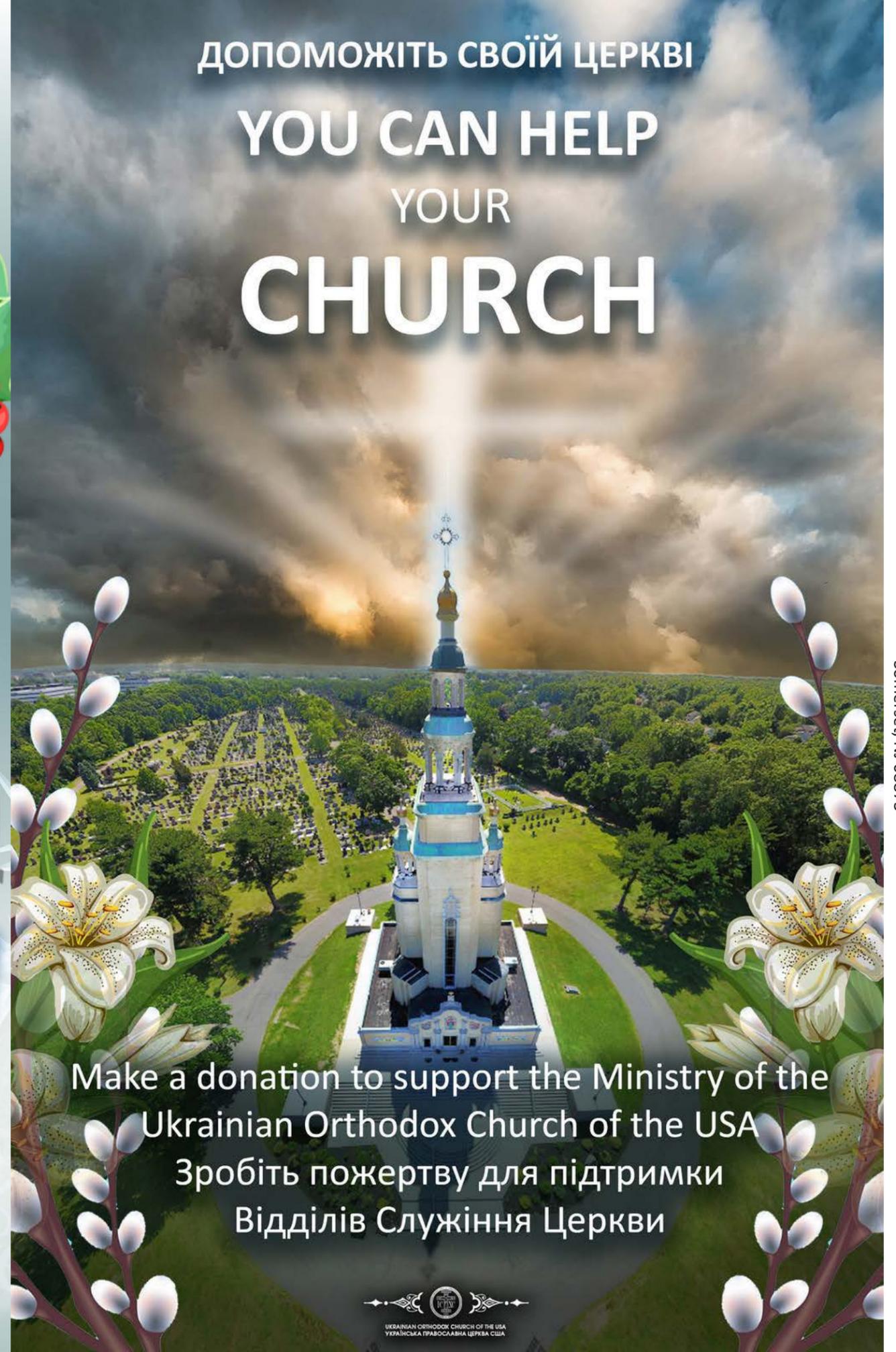
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## CALENDAR OF EVENTS

Get involved in the life of your Church!

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

**All-Night VIGIL  
LIVESTREAM**

**December 18  
5:30 PM**

**Nativity of our Lord  
(Gregorian Calendar)**

**December 25**

**Due date for mailing in ornaments  
Time to Trim the Tree**

**December 18**

**UHEC  
Annual Yalynka & Koliada  
Virtual Fundraiser**

**December 26  
5 PM EST**

**Saint Nicholas Day  
Sv. Mykolaj**

**December 19**

**YOUTH MINISTRY WORKSHOP  
Ideas that Work - COVID**

**December 29  
7:30 PM EST**

**Christmas at the Seminary  
VIRTUAL ONLINE EVENT**

**December 19  
5 PM EST**

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