

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIANS ORTHODOX WORD

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



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**UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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MEETING OF THE LORD



The Mother of God, obedient to the teachings of the Old Testament, presents the Christ Child to the Temple forty days after His birth. The icon depicts St. Symeon's encounter with the infant Messiah. Symeon had been promised that he would not see death until he beheld the "Anointed of the Lord." Upon seeing the Child Symeon praises God

saying: "Lord, now You are letting Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all people, A light to bring revelation to the Gentiles, And the glory of Your people Israel."

The imagery of this event depicts Symeon as all that was good, all that was God-seeking in the Old Testament community. Thus, in the person of Symeon we see that the Old Testament is fulfilled in Christ! Now we are illuminated by the dawn of a new promise, the Age of Redemption and salvation in Christ our Lord.

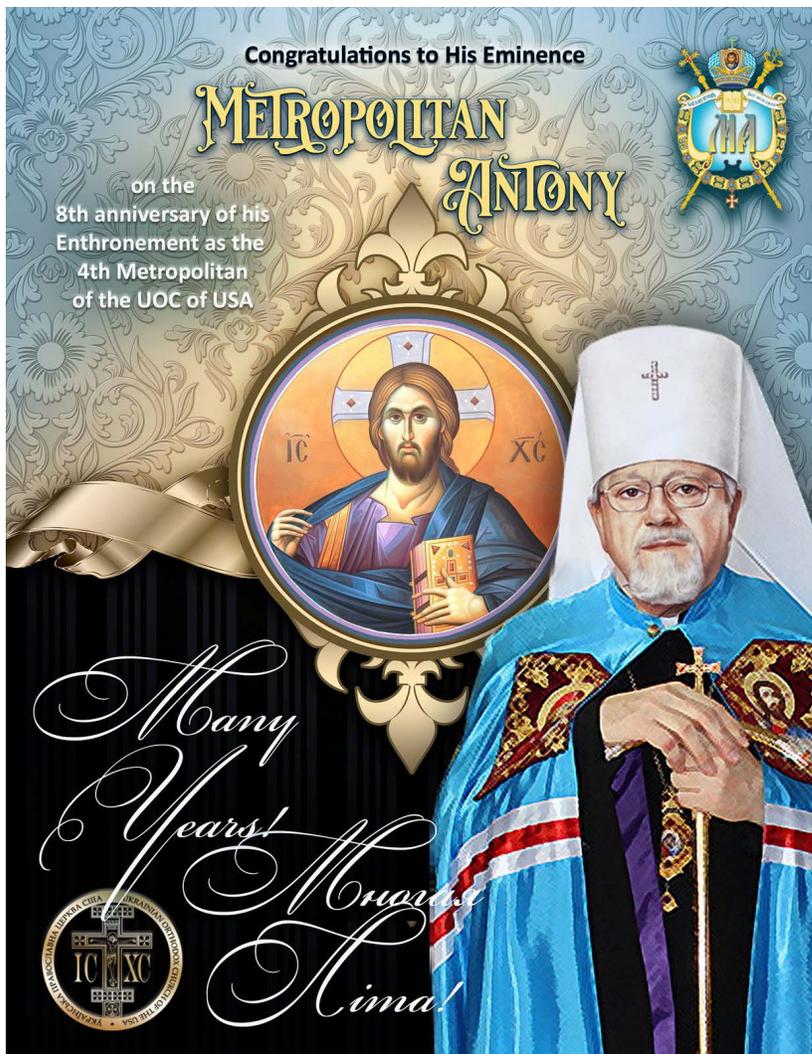
The Icon shows that the meeting takes place inside the Temple and in front of the altar. The altar has a book or a scroll on it and is covered by a canopy. The Theotokos stands to the left and is holding out her hands in a gesture of offering. The one hand of the Theotokos is covered by her cloak, the maphorion. She has just handed her Son to Simeon.

Christ is shown as a child, but He is not in swaddling clothes. He is clothed in a small dress and his legs are bare. Jesus appears to be giving a blessing. Simeon holds Jesus with both hands which are covered. This shows the reverence Simeon had for the Messiah.

Joseph is behind the Theotokos. He is carrying the two turtle doves for the sacrifice. Anna the Prophetess is also standing behind the Theotokos and is pointing to the Christ child.

Joseph offers the sacrifice of a poor family while Anna the Prophetess praises God and "speaks about the child to all who were looking for the redemption of Jerusalem." Luke 2: 38

The words Simeon spoke when he saw the Christ Child are known as "St. Simeon's Prayer." This prayer is sung daily at the evening Vespers services of the Orthodox Church.



Axios! Metropolitan Antony Celebrates 8th Anniversary of his Enthronement as Metropolitan of the UOC of the USA

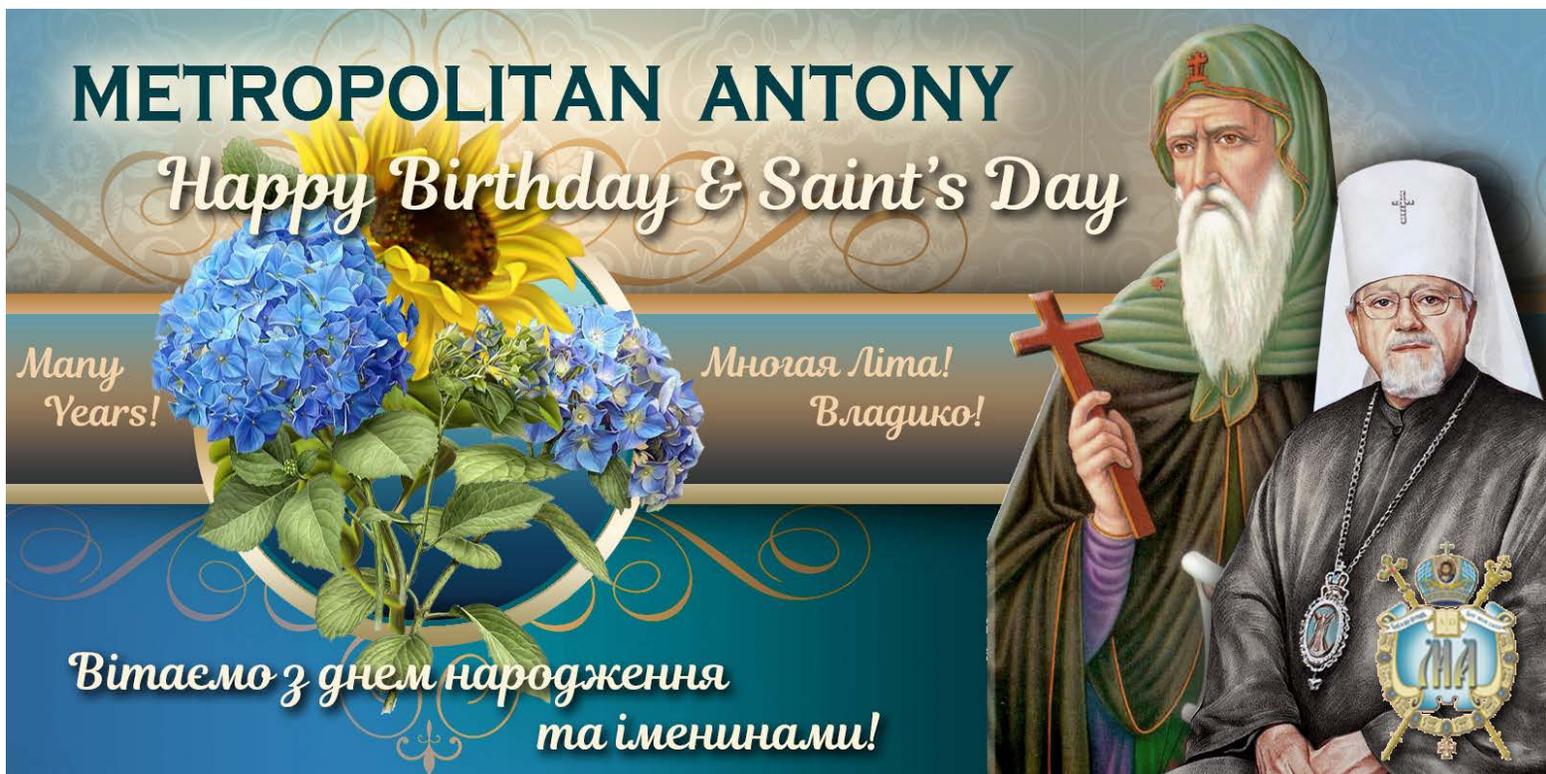
Eight years ago His Eminence Metropolitan Antony was formally Enthroned as the 4th Metropolitan of the Ukrainian Orthodox Church of the USA in St. Andrew the First Called Apostle Ukrainian Orthodox Cathedral in Silver Spring, MD.

In the presence of 20 hierarchs, representing various Orthodox jurisdictions of North America and representatives of Catholic and other Christian communities, His Eminence received his Archpastoral staff of the Prime Hierarch of the Church.

Достойний! Worthy! Axios! 8-ма річниця митрополичого служіння Предстоятеля УПЦ США

Вісім років тому назад відбулася офіційна інтронізація Високопреосвященного Митрополита Антонія як четвертого митрополита Української Православної Церкви США в Українській Православній Катедрі Св. Андрія Первозваного у м. Сілвер Спрінг штату Меріленд.

У присутності 20 ієрархів з різних православних юрисдикцій Північної Америки та представників Католицьких та інших християнських громад, владика Антоній прийняв Архипастирський жезл Первоієрарха нашої Церкви.



MEETING OF THE LORD

Kontakion in the Meeting of The Lord

Your birth sanctified a Virgin's womb and properly blessed the hands of Simeon. Having now come and saved us O Christ our God, give peace to Your commonwealth in troubled times and strengthen those in authority, whom You love, as only the loving One.

Glory to Jesus Christ!

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

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

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

As St. Andrew Archbishop of Crete says:

"This Virgin is the Theotokos, Mary, the Most Glorious of God, from Whose womb the Most Divine came forth in the flesh, and by Whom He Himself arranged a wondrous temple for Himself. She conceived without seed and gave birth without corruption, since Her Son was God,

though also He was born in the flesh, without mingling and without travail".

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

When we are present in the church and attentive to the service, to everything that we sing and read, we then have a better understanding of the meaning behind, and the teaching of the Church regarding, the celebrated event. On this Holy Day everything is directed to concentrate our attention on Child Jesus, Most Holy Theotokos and Joseph. But also on other people, Simeon and Anna that were chosen by God to be part of His plan, guided by the Holy Spirit to meet The Savior of all nations in the Temple of Jerusalem.

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

And we also read:

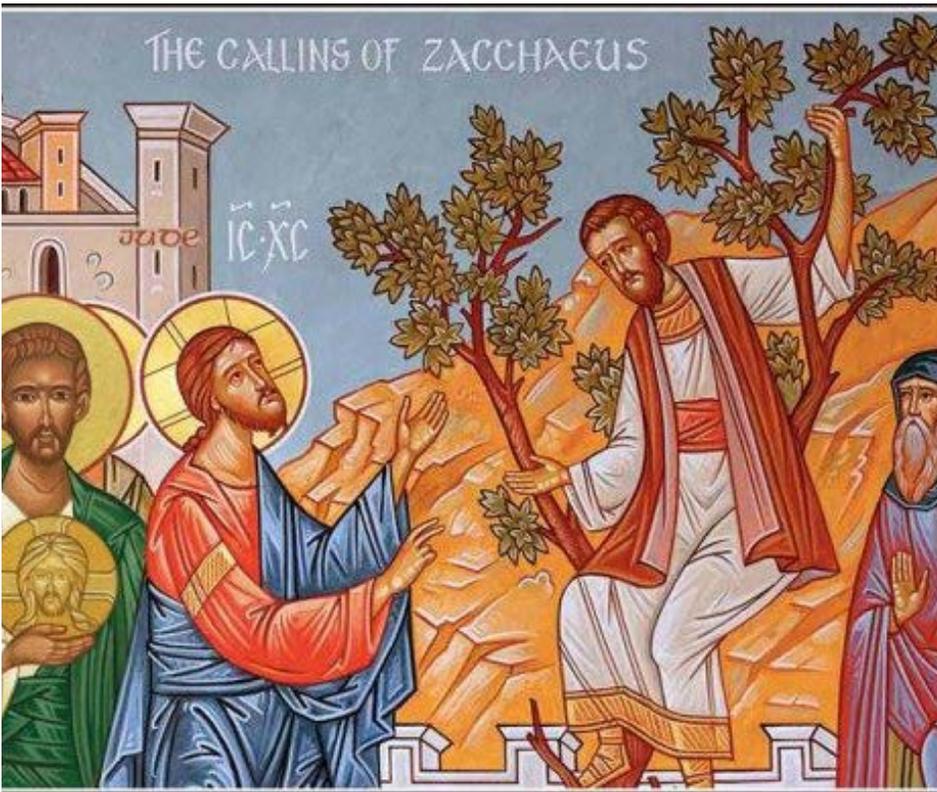
"Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was

a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day". St. Luke 2:36-37

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

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

*Fr. Dmitri Belenki
St. Mary Dormition Parish
Lorain, OH*



НЕДІЛЯ ПРО ЗАКХЕЯ

Лука 19:1 — 10

В Ім'я Отця і Сина і Святого Духа.
Амінь.

У сьогоднішньому Євангелії ми чули про Ісуса що проходив через Єрихон по дорозі до Єрусалиму. Якщо б ідея цього уривку була застосована у якійсь історії чи поемі то вона б не привернула нашу увагу. Але в Біблії кожне слово має своє значення і зв'язок. Я буду зосереджуватися на сьогоднішньому Євангелії і покажу вам глибше значення цього уривку з Біблії і як воно може служити нам за приклад.

Дозвольте мені швидко перейти через прочитаний уривок з Біблії. Ісус іде до міста Єрусалиму через місто Єрихон. Там був один чоловік званий Закхеєм, старший над митниками, і хотів побачити

Ісуса. Але великий натовп людей обступив Ісуса і малий на зріст Закхей не зміг його побачити. Тоді Закхей вирішив вирішив побігти вперед і виліз на фігове дерево, щоб він міг бачити Ісуса. Коли Ісус наблизився до цього місця Він поглянув угору і сказав до Закхея: "Закхею, - зійди зараз додолу, бо сьогодні потрібно Мені бути в домі твоїм!" Митник з радістю прийняв Ісуса Христа у домі своїм. Але, ті що бачили це, почали нарікати "Він до грішного мужа в гостину зайшов".

Закхей встав і каже до Ісуса: "Господи, половину маєтку свого я віддам ось убогим, а коли кого скривдив був чим, - верну вчетверо." Тоді Ісус каже: "Сьогодні на дім цей спасіння прийшло, бо й він син Авраамів. Син бо Людський прийшов, щоб знайти та спасти, що загинуло!"

Місто Єрихон є дуже древнє місто, засноване, приблизно 3000 років до Різдва Христового. Це є найнижче місце на Землі — 846 дюймів (258 м) нижче рівня моря. Саме ім'я Єрихон з Єврейської означає "ароматний, запашний". У Старому Заповіті ми маємо багато довідок про місто Єрихон. У п'ятій книзі Мойсея про нього згадується як Обіцяна Земля. Пророк Ісус Навин (Єгошуя 6:26) пророкував про це місто після того як воно було зруйноване Ізраєльтянами і у Першій книзі царів (16:34) ми бачимо сповнення цього пророкування "За його днів Хііл з Бет-Улу відбудував Єрихона, - на перворіднім своїм Авірамові він заклав його фундаменти, а на наймолодшій своїм Сегігові повставляв брами його, за словом Господа, що говорив через Ісуса, Навиного сина."

Висота міста Єрусалиму відносно міста Єрихону є дуже високою — 2500 дюймів (760 м) над рівнем моря. Єрусалим — це Святе Місто.

Закхей — з єврейської означає "чистий". Він був чистий по імені, але не чистий по ділах своїх. По цій причині він хотів побачити Ісуса.

Ісус "не прийшов кликати праведних, але грішників" (Матв. 9:13) "до покаяння" (Лука 5:32). Ісус кличе Закхея по імені, людину котру він не знав. Митник у цей час рахувався як найгірший грішник. Через це люди були здивовані коли вони побачили Ісуса, що йде до нього в гості. Що ми тут бачимо називається синергією, співпрацею, між

божеством і людством, між Ісусом і Закхеєм. Ісус потребував Закхея - бо він знайшов загублену вівцю, а Закхей потребував Ісуса бо він знайшов Спасителя. Але це не є 50 на 50 співпраця, тому що Бог завжди готовий прийняти нас. Що вимагається від нас, грішників, це вірити у Нього і повернутися до Нього з справжнім, глибоким покаянням - як Закхей зробив.

Де саме, ми бачимо це глибоке покаяння? Ми бачимо це у його обіцянці: "Господи, половину маєтку свого я віддам ось убогим, а коли кого скривдив був чим, - верну вчетверо." Ісус бачачи це справжнє покаяння каже: "Сьогодні на дім цей спасіння прийшло, бо й він син Авраамів. Син бо Людський прийшов, щоб знайти та спасти, що загинуло!" Син Авраамів означає що у Закхея віра як в Авраама.

"Син бо Людський прийшов, щоб знайти та спасти, що загинуло!" Ісус кличе себе Сином Людським, наголошуючи, що і він людина. З єврейської Син Людський означає Син смертних, або найслабший зі слабих. Ісус, Син Людський, іде до найнижчої частини землі, знаходить і відновлює загублене, Закхея.

Але як ця історія корисна для нас? Ми також, можемо вилізти на дерево щоб побачити Ісуса, Нашого Спасителя. Ми можемо прийти до нашої прекрасної церкви і підготуватися до святої сповіді з глибоким покаянням, а саме з бажанням змінити наше життя, зупинити гріховні діла.

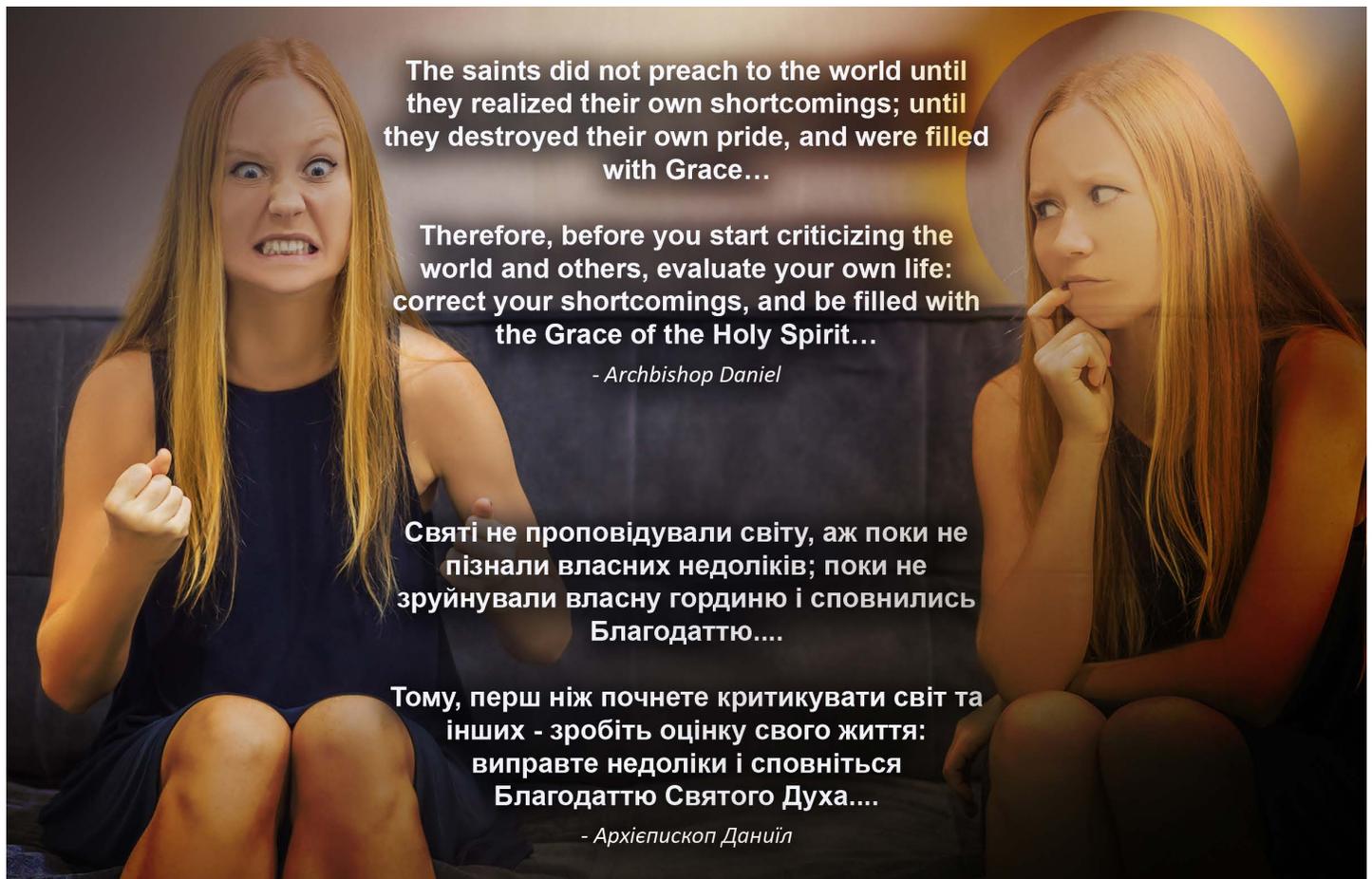
А потім ми ідемо до святого Причастя щоб почути слова Ісуса Христа: "Сьогодні на дім

цей спасіння прийшло" - на наше серце. Ми приймаємо святе Тіло і Кров Ісуса Христа з вірою Авраама, з вірою Закхея, як спасіння нашої душі.

Хай сьогоднішнє Євангельське читання пом'якшить наші серця, щоб побачити наші гріхи і бажання побачити Ісуса, бажання змінити наше життя, щоб і ми могли приєднатися до Ісуса Христа, Нашого Спасителя, і разом подорожували від найнижчої частини землі до найвищої вершини, Єрусалиму, Святого Міста.

Амінь.

*о.Іван Синевський
Парафія Св. Івана Хрестителя
Джонсон Сіті, Нью-Йорк*





As a snowstorm stretched from the Rocky Mountains across the nation all the way to New York, His Eminence Archbishop Daniel, Consistory President of the Ukrainian Orthodox Church of the USA, opened the monthly Consistory Board meeting with a prayer. He prayed for the healing of all those who have fallen ill with COVID-19, for the protection and good health of those who have not, and for the safety and well-being of all people.

Before beginning the proceedings, Archbishop Daniel, on behalf of all present, expressed his warmest greetings and congratulations to His Eminence Metropolitan Antony, who was also on the meeting, on the eighth anniversary of His Eminence being the Metropolitan of the UOC of the USA. Having reviewed historical archives and previous editions of the Ukrainian Orthodox Word, Vladyka Daniel stated he was amazed at how far we have come in the previous 8 years. Many new parishes have been established, ministries strengthened, and faithful encouraged thanks to the selfless leadership of Metropolitan Antony.

Due to the global pandemic everyone is suffering financially, including the Church. However, even though people are not able to attend services in person, due to government restrictions or health

concerns, the faithful are still actively engaged with the Church and their Faith. Hundreds choose to attend the livestreamed Sunday Divine Liturgy, either from St. Andrew Memorial Chapel via Facetime, or from their local parishes, thereby hearing the Gospel, being strengthened from communal prayer and worship of the Lord.

Furthermore, the Church actively reaches out to all her flock daily. Mornings begin with prayer from the seminary being livestreamed. Facebook is updated numerous times a day to list the day's Gospel Reading, the saints being commemorated on any given day, the latest news, and words of wisdom. The UOCofUSA.org website is also regularly updated, allowing the faithful a single hub of information. Here they find all the links to the latest livestreams, they can read Spiritual Reflections, shop at the bookstore, and get the latest copies of the UOL bulletin, and the Ukrainian Orthodox Word magazine. Having filled the day with work, reading and contemplation, everyone finishes the day together once again via livestream from the seminary chapel as they pray the Evening Prayers in unison.

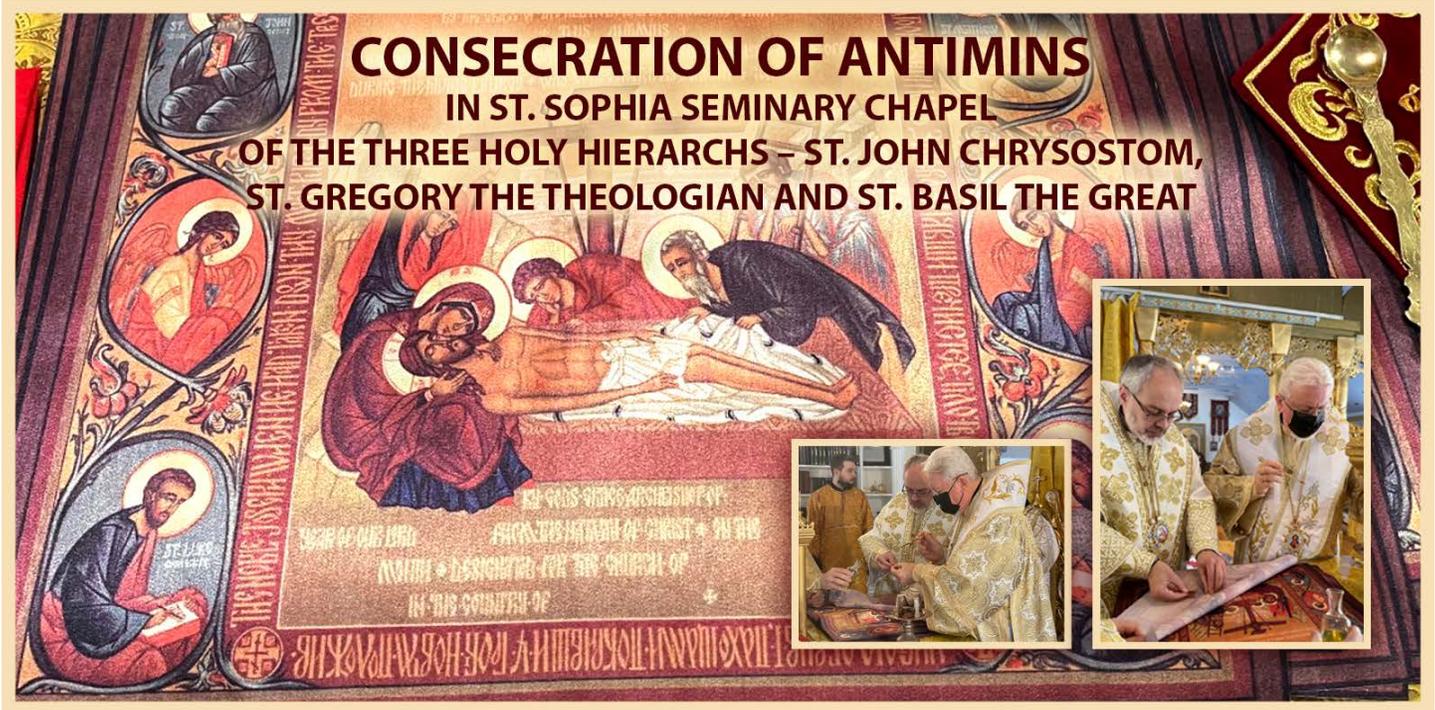
Archbishop Daniel shared his experiences of traveling to various

parishes in the Chicago region for the Nativity celebration. He was moved by the people who attended the services and with what strength of faith joined in all the celebrations. It was also a great experience for the seven seminarians who had traveled with him, for many this being their first parish visit. The group had also made several stops along the way, one being at All Saints Camp, which was peaceful and lying dormant beneath the winter chill.

His Eminence asked for continued prayers for our clergy and faithful, as many have contracted COVID-19, and were recovering. The virus is the great unknown, and he hoped that even though many of our clergy have recently contracted the illness, and thankfully recovered, that through our prayers God would keep everyone safe from the virus.

With a short discussion on the maintenance issues of various buildings on the Metropolia Center property, it was also mentioned that the bridge stretching from the main grounds to the cemetery is in need of repair. The bridge is an iconic landmark, as all visitors to the South Bound Brook campus enjoy walking across it, and enjoying the serene view of the brook below, as they head towards the St. Andrew Memorial Chapel.

Concluding the meeting with a prayer for the wellbeing of the entire UOC of the USA flock, His Eminence once again thanked the Consistory Board members for joining the meeting and expressed his excitement at the fruition of many of the future plans and projects discussed for this coming year. With everyone invested and working together, with Christ's help, 2021 will be a good year.



The consecration of the “Antimins” – meaning “In place of the Table” is an important responsibility for Orthodox Hierarchs in serving the needs of their parish communities and the faithful souls who worship in them. The Antimins is a silk or linen cloth depicting the removal of our Lord’s Body from the Holy Cross upon which He offered Himself for our salvation and preparation for His burial wrapping Him in the Holy Shroud. It is one of the most important liturgical necessities without which the Divine Liturgy cannot be celebrated.

Usually depicted on the Antimins are at least the Mother of God, Joseph of Arimathea (who was a member of the Jewish Ruling Council – the Sanhedrin and a follower of Christ who offered his own grave for the burial of our Lord’s Body) and the Four Evangelists, who in their Gospels relate the Life of Christ and the meaning of His Passion and

Resurrection for all faithful souls. It also bears the inscription of the Tropar we sing during Holy Friday Vespers and Burial – “The noble Joseph, taking down Your most pure Body from the Tree, wrapped it in fine linen and spices, and laid it in a New Tomb.” Each Antimins has a relic of a Holy Martyr sewn into a small pocket on the back of the cloth, beneath where the Holy Chalice and Diskos will stand during the Eucharistic Canon of the Liturgy and the Communion of the clergy and faithful worshipping in the Liturgy. The Church is built upon the faith of the Holy Martyrs and the presence of their relics provides a firm foundation for the continued faith of all clergy and faithful who worship with them.

The consecration of the Antimins is a ritual that is seldomly served in the lives of hierarchs themselves and the clergy and faithful under their jurisdiction because there

are normally a significant number consecrated at once – each individually – which will serve the needs of our Church for at least a few decades. His Eminence Metropolitan Antony and Archbishop Daniel conducted this ritual on the Patronal Feast Day of the Three Holy Hierarchs Chapel in St. Sophia Ukrainian Orthodox Theological Seminary – 12 February. The Holy Martyrs placed in the 80 newly consecrated Antimins during this consecration were presented to our hierarchs by His All-Holiness Ecumenical Patriarch Bartholomew: Five youths of Constantinople – Emmanuel, George, Michael, Theodore and George who were from Christian families in the early 19th century but forced to abandon their faith and families and convert to Islam by the Turks. They were sold into slavery but never forgot who they were and when they were able to escape, they returned to their homes and recommitted

their lives to Christ. They were discovered and their return to Christ subjected them to horrific torture, but they remained firm in their faith. They were martyred in April of 1835 and they are commemorated each year on the first Sunday after Pascha – St. Thomas Sunday. May they fervently pray for the souls of all who worship in their presence in our parish churches where their Antimins are placed.



The Antimins, along with Holy Chrism, wherever they may be placed belong to the hierarch who provides them and upon which his signature appears, along with that of the Prime Hierarch of our Church. They serve as the “Charter” authorizing the priests and faithful who comprise a given parish to conduct liturgical life as Ukrainian Orthodox parishes. If an Antimins or Holy Chrism is recalled, such authority is lost.



Metropolitan Antony and Archbishop Daniel express their deep gratitude to the clergy and seminarians present and who assisted with the consecration of our Antimins – Rev. Frs. Yuriy Siwko, Stephen Hutnick, Stephen Motychak, Vitalij Pavlykivskyj, Vasyl Pasakas, Vasyl Dovhan, Vasyl Shak, Sviatoslav Hot and Deacon Myroslav Mykytyuk. In particular, they thank Fr. Dovhan, who brought his sewing machine all the way from his parish of St. Nicholas in Troy, NY to implant the relics in the Antimins.



Photos by Subdeacon Yaroslav Bilohan



**THE FEAST OF THEOPHANY AT THE METROPOLIA
CENTER OF THE UOC OF THE USA**

**СВЯТО БОГОЯВЛЕННЯ ГОСПОДНЬОГО В ДУХОВНОМУ
ОСЕРЕДКУ МИТРОПОЛІЇ УПЦ США**

Holy Theophany is one of the 12 Great Feast Days of the Holy Orthodox Church that follows after the Feast Day of Naming of our Lord Jesus Christ. On that day our Savior was baptized in the Jordan River by St. John the Baptist. “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” (Mt. 3, 16-17) This event shows for all of us that God is one in the Holy Trinity. Saint John Chrysostom said: “Why then is this day called Theophany? Because Christ made Himself known to all - not then when He was born – but then when He was baptized. Until this time He was not known to the people. And that the people did not know Him, who He was, listen about this to John the Baptist, who says: “Among you stands one you do not know.” (Jn. 1, 26)

On the eve of the feast-day of Theophany (January 18) Ukrainian Orthodox Christians parishioners from NY/NJ area gathered at St. Andrew the First-Called Apostle Ukrainian Orthodox Memorial Church in South Bound Brook, NJ for the liturgical celebration and the Great Blessing of the Water. This event is part of Theophany/ Epiphany celebrations by Orthodox Christians around the world and this year it was liturgically served and observed by the clergy and faithful of the Memorial Church with His Eminence Archbishop Daniel leading the services of the day.



In his sermon, Vladyka Daniel taught the faithful in attendance: “The word “Theophany” means manifestation or revelation of God and refers to the manifestation of the Holy Trinity at the Baptism of Christ. The feast of Theophany (January 6/19) is considered to be the third greatest feast of the Orthodox Church (after Pascha and Pentecost). It commemorates the Baptism of our Lord by John the Forerunner in the river Jordan and the official appearance of the incarnate Word to the world.

The feast of Theophany is also called: “Epiphany, which means manifestation” and the “Day of Illumination and the Feast of Lights, for Christ, the Sun of Justice has appeared to illumine those who sat in darkness”.

The significance of the Baptism of the Lord is derived from the fact that the lord accepted to be baptized as a human even though He didn't need to be cleansed, for He was sinless. As a matter of fact, while John baptized Jesus in the body with waters, Jesus baptized John in the spirit and cleansed his soul. According to St. John of Damascus, The Lord was baptized not because He Himself needed cleansing, but in order “to bury human sin through water” and all of the old Adam, to fulfill the law and to grant us a model and an example of baptism.

At the river of Jordan, John the Baptist testified that Jesus Christ is the Lamb of God and introduced Him as the expected Messiah. This testimony was of great significance in facilitating the beginning of the ministry of Christ and His

redemptive work. According to St. Jerome of Stridonium “Even though Jesus had been born of Mary and had already completed thirty years of His life, nevertheless, He was unknown to the world. His identity was revealed at the time when He came to the Jordan to be baptized by John the Baptist.”

At the river Jordan, for the first time, the Triune God revealed Himself fully to the world. The Son in the person of Jesus, the incarnate Word of God; the Holy Spirit in the form of a dove; and the Father who witnesses to the divinity of Christ and proclaims Him to be His only Son: “This is my beloved Son with whom I am well pleased” (Matthew 3:17). This manifestation of the Triune God reveals the fact that the redemptive work of salvation was a collective decision of the Holy Trinity, and officially introduced Christ as the anointed Messiah who came to redeem the world. “The hosts of the angels trembled when they beheld our Redeemer testified to by the presence of the Spirit, while a heavenly voice from the Father cried, saying, Verily,

this One on whom the Forerunner places his hands, is my beloved Son in Whom I am well pleased.” (Vespers Service of Theophany)

At the river of Jordan, the nature was sanctified. The decent of Christ into the river Jordan sanctified the waters and entire creation. “Today the waters of the Jordan are changed into healing by the presence of the Lord. Today the whole universe is watered by mystical streams. Today the sins of mankind are blotted out by the waters of the Jordan. Today hath paradise been opened to mankind, and the Sun of righteousness hath shone for us.” (Service of Great Blessing of the Waters)

The descent of Christ into the river Jordan is the first official step of His redemptive work on earth. His Baptism officially starts His salvific journey and foreshadows His death and resurrection for our sakes.

The feast of Theophany reveals that the God of our faith is not an abstract and theoretical God. Rather, He is a living God, who



came to earth, entered our human history and became Man so that Man may become divine by grace. Therefore, God continues His perpetual presence and His revelation of Himself in the world; and we continue to experience His Theophany until the next coming.

Every year, at the feast of Theophany, we are invited to open our hearts to receive the Holy Spirit descending from above to sanctify, heal and renew our souls and bodies.

The feast of Theophany is the 2nd oldest Christian feast after Easter. Historical evidence indicates that the Gnostics celebrated the feast of Theophany as early as the year 140 A.D. St. Clement of Alexandria described the celebration of the baptism of Christ and the night vigil before this Feast, which was spent reading the scriptures. St. Clements writes: "And the followers of Basilides hold the day of His baptism as a festival, spending the night before in readings." (Stromata, Book I: 21)

Many faithful Christians celebrated the feast of the Baptism of Christ with the Gnostics, which concerned the church, who was vigilant against heretical teachings. Therefore, to protect the faithful from associating with the Gnostics, the church officially adopted the celebration of the Baptism of Christ on January 6/19, along with the feast of His Nativity.

By the year 350 A.D, the feast of Theophany became more officially recognized in the church and took the names Epiphany and

Theophany. This fact is evident in the Apostolic Constitutions: "Brethren, observe the festival days; and first of all the birthday which you are to celebrate on the twenty-fifth of the ninth month; after which let the Theophany be to you the most honored, in which the Lord made to you a display of His own Godhead, and let it take place on the sixth of the tenth month." (Book V:13)

By mid to late fourth century, the church separated the feast of Theophany from the feast of the Nativity of Christ. The celebration of the Feast of Theophany settled on January 6/19, and the Feast of the Nativity of Christ was moved to December 25/January 7 to replace the pagan festival of Sol Invictus "unconquerable Sun."

During the Liturgy numerous faithful received the Most Holy Eucharist in order to be united in Christ and through Christ with God and one another.

The Divine Liturgy was followed by the Great Blessing of the Waters on the Feast of Theophany. The prayers were read, the Old Testament readings were chanted. The dipping of triple candles, exclamations for the dissent of the Holy Spirit upon the waters by His Eminence Archbishop Daniel, the gazing of kids in ought brought so much spiritual joy and uplifting. You could feel the presence of the Holy Spirit.

As water was blessed, Archbishop Daniel made sure that each and every one in attendance was truly blessed with the newly sanctified

water. You could tell that this is His favorite time of the year as many people were drenched with Holy Water.

Taking into consideration the COVID-19 pandemic restrictions, Vladyka Daniel, vested in protective mask and gloves, personally distributed newly blessed Holy Water to each individual in Church, presenting them with a "Holy Water" glass container (generously supplied for by Dobrodijka Oksana Pasakas). Traditionally among Ukrainian Orthodox Christians, the water blessed on the Eve of Theophany is brought home for the consumption and preparation of the traditional Second Holy Supper on the Eve of the feast.

Later in the day, the Three Holy Hierarchs chapel of St. Sophia Ukrainian Orthodox Theological Seminary became a place of the liturgical celebration of the Great Compline for the Feast. His Eminence Metropolitan Antony presided over the service, while Archbishop Daniel assisted by Rev. Fr. Vasyl Pasakas served the liturgical service.

Following the service, everyone in attendance gathered in a social hall of the Seminary for a traditional Holy Supper meal, which consisted of 12 festive dishes, skillfully prepared by the chef of St. Sophia Seminary Pani Mariya Morozovsky, Dobrodijka Oksana Pasakas and the seminarians.

During the meal, Metropolitan Antony offered a short reflection on the meaning of the feast and asked everyone in attendance to

remember in prayers those who are not able to share in traditional meal due to illness or Pandemic restrictions.

On January 19, 2021, St. Andrew the First-Called Apostle Ukrainian Orthodox Memorial Church in South Bound Brook, NJ was blessed once again with a celebration of the Divine Liturgy by Archbishop Daniel, for the feast of Holy Theophany. His Eminence concelebrated the services with Very Rev. Fr. Yuriy Siwko, Very Rev. Fr. Ivan Lyshyk, Rev. Fr. Vasyl Pasakas and Deacon Valentine Olynyk – and a good contingent of parishioners who admirably made the effort to take off work and school to participate in the feast. The church choir was directed by Dr. Michael Andrec.

Answering in his sermon a rhetorical question “Why should we bless our homes?” Vladyka Daniel stated: “As true Christians, we are often reminded in Scripture to begin whatever we do with a prayer. The Scripture tells us, too, that whatever God created was good, but with “the fall” evil entered the world, corrupting God’s creation. So, God the Father, sent His Son Jesus Christ to save the world by effecting a “new creation” which is celebrated at Theophany, specifically with the Great Blessing of Water.

“The consecration of the waters on this Feast places the entire world through its “prime element” of water –in the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit.” (The Orthodox Faith, Vol. II, Worship, by Fr. Thomas Hopko). In fact, all

the readings, hymns, prayers and actions of the day speak of God’s presence in our entire world and universe, His creation. Through water, all the creation is once again sanctified by God, becoming good again, just the way He had intended.

Now, the Feast of Theophany (or Epiphany) commemorates the Baptism of our Lord in The Jordan River by John the Baptist, but the truth is, there is more to it than “the Trinity was manifest” as the troparion says. When Jesus descended into the depth of the river, there occurred a profound upheaval. It is not the one baptized who is purified, for He is spotless, but it is the water that is transfigured and illumined.

The Great Blessing of Water takes place at the church and since our homes cannot be brought there, the church – through the priest – goes to the homes, where the service of blessing is finished with the sprinkling of water in the homes.

In addition to home blessings, we use the Holy Water for drinking whether we are ill or as part of our daily prayer life. On many occasions of the family life, a sip of Holy Water may help to remind us of the blessing that was given “to bestow sanctification” and “unto healing of soul and body.” Moreover, the blessing of homes by Holy Water, maintains the spiritual association between the “family church” and the parish, as well as providing the sharing of God’s spiritual gifts.

In conclusion, what does it mean to ask God to bless something? All things in the world have been

polluted with the devil. Therefore, God must bless His world again for it to be the way that He wanted it to be. For this reason, God sent His Son Jesus Christ: To bless everyone and everything that He made, to make all things good again.

Brothers and sisters in Christ, do not hesitate to call on your clergy to bring the blessings to your homes. They are willing to bless your homes, either outside, due to Covid-19, or in, and at anytime of year, not limited to Theophany. We all need this blessing.”

The feeling of festal joy was palpable as the hymns of Theophany were sung in the Memorial church; as His Eminence blessed the temple; and as the parishioners prayerfully greeted their archpastor and drank deeply of the newly blessed waters. All appreciated the time Vladyka spent with the parish, manifesting the episcopal ministry through his prayer, teaching, encouragement, and fellowship, and especially on this, the Great Feast of Theophany.

The rich traditions of Theophany, like all sacred Orthodox traditions, are deeply meaningful because at their center is the joyful remembrance of our salvation through Christ’s Baptism. This is communion in practice. It is the communion offered by drinking of blessed water drawn from the same pool – the same water in which we were once baptized, and the same water Christ sanctified when He was baptized by Saint John the Forerunner in the Jordan, two millennia ago.

Photos by Subdeacon Yaroslav Bilohan



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

Statement Regarding Developments in Medicine: COVID-19 Vaccines & Immunizations

Friday, January 22, 2021

Christ “came not to heal the healthy, but the sick; not to save the righteous, but sinners” (Mark 2:17)

As the world continues to battle COVID-19, we are ever grateful to the frontline workers – including medical professionals, emergency responders, and scientists – for their unwavering dedication to making the world a better place.

In light of the same, given our clergy and lay faithful are seeking archpastoral guidance regarding developments in medicine, such as COVID-19 vaccines and immunizations, we offer the following guidance:

Scripture encourages us to respect and protect the body as the temple of God (1 Cor. 6:19). At the same time, it discourages us from either tempting or testing the Lord (Matt. 4:7). And as your spiritual shepherds, we affirm and assure you that it is neither wrong nor sinful to seek medical attention and advice. In fact, we welcome interventions that provide us more time for spiritual renewal and repentance.

We therefore encourage all of you – the clergy and lay faithful of our Church – to consult your physicians in order to determine the appropriate course of action for you, just as you do for surgeries, medications, and vaccinations, in cancer treatments and other ailments. Indeed, while your own bishop, priest, or spiritual father remains prepared to assist you with spiritual matters, your personal doctor will guide your individual medical decisions.

We trust that whatever course of action you and your doctor decide upon will also benefit the rest of the community. If we work together – in a spirit of sincere compassion and care for one another – we will soon be able to gather together as a full community in our churches once again. We miss you very much and eagerly await the day when we can all exchange the kiss of peace in the Divine Liturgy!

Conveying our paternal blessings with love in the Lord,
Hierarchs of the Assembly

ЗАЯВА ЩОДО РОЗВИТКУ В МЕДИЦИНІ: ВАКЦИНА ТА ІМУНІЗАЦІЯ ПРОТИ COVID-19

П'ятниця, 22 січня 2021 року

Христос «прийшов не зцілити здорових, а хворих; не врятувати праведників, але грішників» (Мк. 2:17)

Оскільки світ продовжує боротися з COVID-19, ми завжди вдячні працівникам життєвої “передової” - включаючи медичних працівників, аварійно-рятувальних служб та науковців - за їх непохитну відданість тому, щоб зробити світ кращим.

З огляду на те саме, враховуючи, що наше духовенство та миряни шукають архіпастирських вказівок щодо розвитку медицини, таких як вакцини проти COVID-19 та щеплення, ми пропонуємо наступні вказівки:

Писання закликає нас поважати і захищати тіло як храм Божий (1 Кор. 6:19). У той же час Писання закликає нас ні спокушати, ні випробовувати Господа (Мф. 4: 7). І як ваші духовні пастирі, ми підтверджуємо і запевняємо вас, що звертатися за медичною допомогою та порадою не є ні неправильно, ні гріховно. Насправді ми вітаємо втручання, яке надає нам більше часу для духовного оновлення та покаяння.

Тому ми закликаємо всіх вас - священнослужителів та мирян нашої Церкви - проконсультуватися зі своїми лікарями, щоб визначити для вас відповідний спосіб дій, як це робите для операцій, ліків та щеплень, при лікуванні раку та інших недугах. Дійсно, хоча ваш власний єпископ, священик або духовний отець залишається готовим допомогти вам у духовних справах, ваш особистий лікар керуватиме вашими індивідуальними медичними рішеннями.

Ми віримо, що будь-який спосіб дій, який ви та ваш лікар вирішите, також буде корисним для решти громади. Якщо ми будемо працювати разом - у дусі щирого співчуття та турботи одне про одного - ми скоро зможемо знову зібратися разом як повна громада в наших церквах. Ми дуже сумуємо за вами і з нетерпінням чекаємо дня, коли всі ми зможемо обмінятися поцілунком миру в Божественній Літургії!

Передаючи наші батьківські благословення з любов'ю в Господі,
Єрархи Асамблеї





METROPOLIA CENTER OF THE UOC OF THE USA PARTICIPATES IN THE NATIONAL MOMENT OF UNITY AND REMEMBRANCE OF COVID-19 VICTIMS

The festive celebration of Theophany turned somber with the setting sun, as under the waning sky His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, joined by the seminarians of the Saint Sophia Ukrainian Orthodox Theological Seminary ascended the steps of the St. Andrew Memorial Church in South Bound Brook, New Jersey.

This day marked a tragic milestone – the death toll from COVID-19 topping 400,000 individuals. On this sad day, His Eminence joined countless others who bowed their heads in prayer and remembrance at 5:30 PM EST.

The Presidential Inauguration Committee (PIC) announced last week that a lighting ceremony would be held at the Lincoln Memorial Reflecting pool, to commemorate

the American lives lost to the pandemic. The committee invited all cities and towns throughout the country to take part in the “national moment of unity and remembrance.”

Locally, at the Franklin Township meeting on January 7th, Councilman Ram Anbarasan, invited all residents, businesses, and houses of worship to participate by lighting candles, illuminating buildings, and ringing church bells at 5:30 PM, January 19th.

As 400 lights, for 400,000 dead, illuminated the Lincoln Memorial Reflecting Pool, the bells of St. Andrew Memorial Church began a slow and melancholy toll, each chime echoing sadly through the Metropolia Center, down the streets of the city and through the backyards of the homes nearby, as one by one, people placed lit candles in their windows.

As the bells sadly tolled, His Eminence’s voice was raised in prayer, as he served a Memorial Service for the 400,000.

“Give rest, O God, to Your servants, and place them in Paradise where the choirs of the Saints and the righteous, O Lord, will shine as the stars of heaven.”

The Orthodox Church upholds the belief in life everlasting through Christ our Lord. The Memorial Service expresses our love for the departed, reaffirming that those who have died, are not dead to us, nor to God. Our prayers for those who have fallen asleep in the Lord, beautifully reveal our understanding of the Church as the

Body of Christ both on earth, and in heaven. Sincere prayer unites us to Christ, and our prayers on behalf of the departed helps in their union with the Lord.

At each Liturgy, as we recite the Creed, we repeat that we have hope in the life to come, and therefore, we pray with love, faith, and hope, knowing that death is not the end, and we pray that the Lord will receive the souls of the departed into the company of the Saints in His Kingdom.

As the domes of the Memorial Church lit up in solidarity, the seminarians lit candles inside the church before the icon of the Mother of God in remembrance of those who had died.

Vladyka Daniel's voice rose, echoing through the dome, in rhythm with the tolling bells as he beseeched the Lord on behalf of the 400,000 souls,

"With the Saints give rest, O Christ, to the souls of Your servants where there is no pain, no sorrow, no sighing, but life everlasting."

In the dimly lit church, with the smoke from the incense billowing into a cloud that hung heavily in the air, the candles flickered, like stars twinkling through the clouds of Heaven itself, as His Eminence continued to pray, and the seminarians joined their voices to his petitions,

"You are our God who descended into Hades and loosened the pains of those who were held captive. Grant rest also, O Savior, to the

souls of Your servants. Now and forever and to the ages of ages. Amen."

Archbishop Daniel concluded the service with: "For You are the resurrection, the life, and the repose of Your departed servants, Christ our God, and to You we offer glory, with Your eternal Father who is without beginning and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages. May their memories be eternal, sisters and brothers worthy of blessedness and everlasting memory!"

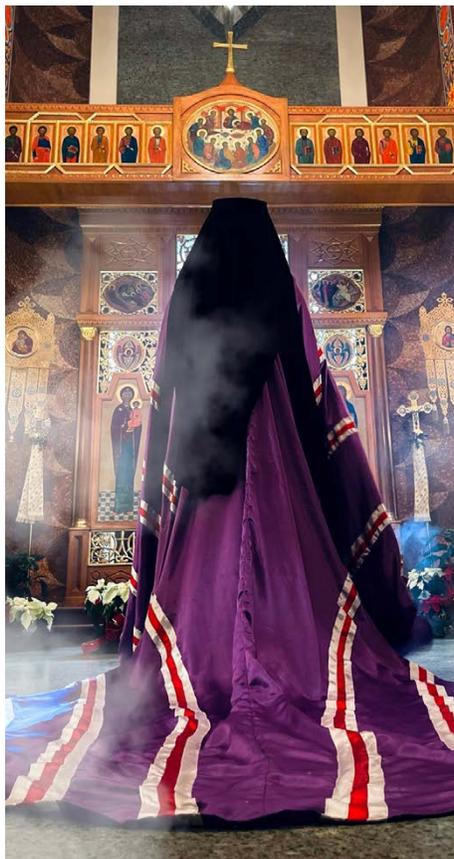
As the words "Memory Eternal" were sung, the bells continued to toll their sadness across the city, mingling with the bells of other nearby churches.

Having concluded the Memorial Service, His Eminence Archbishop

Daniel walked out into the cold breeze, his vestments whipping about him, as the seminarians huddled together for warmth in the chilly evening air. As they descended the steps of the church, the bells grew silent, the resulting hushed silence being even more evident and moving, as they remembered the now hushed lives of the 400,000 souls who fell victim to the coronavirus.

The dark figures slowly disappeared into the darkness of the night, as they made their way back to the seminary, leaving behind the now quiet and somber St. Andrew Memorial Church, illuminated like a candle in the darkness, remembering the dead, giving hope to the living, and proclaiming everlasting life through Christ.

Photos by Subdeacon Yaroslav Bilohan



**DOUBLE CELEBRATION AT THE SPIRITUAL CENTER OF THE
UOC OF THE USA**

**ПОДВІЙНЕ СВЯТО В ДУХОВНОМУ ОСЕРЕДКУ - МИТРОПОЛІЇ
УПЦ США**



After weeks of grey days, the sun finally burst through the clouds, and joyfully lit up the Metropolia Center of the Ukrainian Orthodox Church of the USA. On Saturday, the 30th of September, the Orthodox Church commemorates St. Anthony the Great, the patron saint of His Eminence Antony, Metropolitan and Prime Hierarch of the UOC of the USA and the Diaspora.

Ascending the church steps were the clergy and faithful from nearby parishes, as they arrived to not only celebrate Metropolitan Antony's Name's day, but, also his birthday. However, they were in for a treat, because there would be an additional celebration – the ordination to the Deaconate of Subdeacon Myroslav Mykytyuk.

With the subdeacon humbly dressed in white, standing on the solea holding the bishop's staff, the Royal Gates swung open revealing His Eminence Metropolitan Antony, and His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA, resplendent in their hierarchal vestments that gleamed brightly in the morning light.

In preparation for the commencement of the Liturgy, the clergy descended from the altar to form two columns flanking the hierarchs who came and stood in the middle of the nave. With the Metropolitan's blessing, V. Rev. Yuriy Siwko, pastor of St. Andrew Memorial Church, announced, "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto the ages of ages!" from the altar,



and the choir burst forth in praising the Lord.

At the Small Entrance, having presented the Holy Gospel to the bishops for veneration, the priest carrying the Gospel proclaimed, "Wisdom! Aright!" and returned to the altar, followed by the remaining clergy, and finally by the hierarchs, as the choir sang, "O come, let us worship and fall down before Christ. O Son of God!"

As the Trisagion was prayed, the faithful crossed themselves and bowed low before the Thrice Holy God, lost in prayer... as the deep, strong voices of the clergy, sang out "Holy God, Holy Mighty, Holy Immortal, Have mercy on us!" their voices resonating through the nave up into the dome, to be mingled with the softer voices of the choir who echoed back "Holy God, Holy Mighty, Holy Immortal, Have mercy on us!", transfixing all in a prayer that swirled around and above them, thinning the lines between the earthly and the spiritual realms.

On this joyous occasion, the day's Gospel proclaiming the Beatitudes (Luke 6:17-23) was read in Ukrainian by His Eminence Metropolitan Antony and in English by His Eminence Archbishop Daniel.

"He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled by impure spirits

were cured, and the people all tried to touch him, because power was coming from him and healing them all.

Looking at his disciples, he said:

Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you will be satisfied.

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.

Rejoice in that day and be exceedingly glad, for great is your reward in heaven. For that is how their ancestors treated the prophets."

These words were even more poignant than usual today, in the presence of a young man who was just embarking on his spiritual path in the Lord's Vineyard, and a Metropolitan of the Church, with

years of experience tending to the Vineyard. One just opening his eyes, and the other with opened eyes, leading the way for others.

The Liturgy continued, ebbing, and flowing, as prayers were lifted for the healing of all who were ill, especially those who suffered from the coronavirus at the root of the current pandemic, and for the wellbeing of those who were caring for them, as well as for all people everywhere, that the Lord should safeguard, protect, and have mercy upon all.

An hour into Divine Liturgy, led by their hierarchs, the faithful began to solemnly recite the Creed.

"I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible...."

There voices were joined by the heavenly voices, accented by the chiming of the church bells which were marking 11 o'clock.

"And in one Lord Jesus Christ, the Son of God, the only-begotten,



begotten of the Father before all ages.”

Ding!

“Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made...”

Dong!

The bells continued to chime throughout the entire recitation of the prayer, and as the choir sang “Amen” the bells let out their final toll.

After the Anaphora, as the Hymn to the Theotokos was being sung, Subdeacon Myroslav emerged from the Altar and headed to the back of the church.

A voice echoed from the altar, “Command!” The two subdeacons flanking the candidate for the Diaconate, took hold of him, and led him forward to stand in the center of the Nave, where he made a prostration. Again was heard, “Command!”, and the young man was led closer to the Altar, stopping and prostrating before the icon on the tetrapod. A third time “Command!” was exclaimed, and as the words “Holy Master, bless him who is before thee,” were uttered, Subdeacon Myroslav was greeted before the Altar by two priests who escorted him in through the Royal Gates where he prostrated before his bishop, Archbishop Daniel, who was seated at the Northwest corner of the Holy Table.

Having received the blessing, Subdeacon Myroslav rose up, and

being escorted by two priests he was lead around the Holy Table three times. Each time, he kissed each of the four corners of the Altar Table followed by the hand and epigonation (palitsa) of the seated Bishop. The epigonation (the diamond shaped article hanging below the bishop’s knee) holds a dual meaning. First, it denotes the celebrant as a “soldier” of Christ. Second, it symbolizes the Word of God, fighting the wiles of the enemy. After the third time around, Archbishop Daniel stood up as Subdeacon Myroslav kneeled at the southwest corner of the Holy Table, placed his right hand over his left hand on the edge of the Holy Table, and then placed his forehead on top of his hands.

Placing his own hands atop of the candidate’s head, Archbishop Daniel read the Prayer of Ordination:

“O God our Savior, who by Your incorruptible voice did appoint unto Your Apostles the law of the Diaconate, and did manifest the first Martyr, Stephen, to be of the same; and did proclaim him the first who should exercise the office of a Deacon, as it is written in Your Holy Gospel, “Whosoever desires to be first among you, let him be your servant”: Do Thou, O Master of all, fill also this Your servant, whom Thou hast graciously permitted to enter upon the ministry of a Deacon, with all faith, and love, and power, and holiness, through the inspiration of Your Holy and Life-Giving Spirit; for not through the laying-on of my hands, but through the visitation of Your rich bounties, is Grace bestowed upon Your worthy ones; that he, being devoid of all

sin, may stand blameless before Thee in the awesome Day of Your Judgment, and receive the unfailing reward of Your promise. For Thou art our God, and unto Thee are due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages, Amen.”

As the Archbishop was praying, and the Lord was acting, all the people present, clergy and laity, raised their voices and repeatedly sang “Lord have mercy! Господи помилуй!”

As the prayers were completed, newly ordained Deacon Myroslav rose to his feet and stood facing the people, as Archbishop Daniel took each piece of the new deacon’s vestments, blessed them and presented them to the people before placing them upon the young man.

First was the orarion, which is the deacon’s stole that is draped over his left shoulder allowing him to raise the front portion with his right hand, like a raised angel’s wing, while reading the litanies, and performing other tasks. As His Eminence stepped forward and raised the orarion before the people, he exclaimed “Axios!” and the people replied, “Axios! Worthy! Гідний!”

Next Vladyka presented the cuffs, which remind the deacon that he serves by the power and Grace of God, not on his own merit, and are a symbol of the bonds that tied the Savior’s hands during His Passion. The cuffs were followed by a Service Book, from which the Deacon will read the prayers during the services. Next His Eminence

presented the people was a ripida/ church fan. The ceremonial fan is used during processions, and always stands by the Holy Table. This fan depicts the six-winged Seraphim, and was presented to the Deacon because he now, like the Seraphim, serves at the Altar Table of God.

The final presentation made by the Archbishop was the Deacon himself, as he led him out onto the solea and presented him to the faithful. Axios! Axios! Axios!



As the Liturgy continued with the singing of the Lord's Prayer, Deacon Myroslav now serving beside the Altar Table, prayed fervently for the Lord's guidance.

During the Communion of the Clergy, the seminarians sang several Christmas Carols before the Royal Gates swung open and His Eminence Archbishop Daniel walked out followed by Deacon Myroslav who was holding the Holy Chalice. We can only imagine the trepidation and awe of Deacon Myroslav as he held the very Body and Blood of Christ in his hands for the very first time. Having prayed the pre-Communion prayer, Archbishop Daniel took the Chalice from him, and proceeded to commune all the faithful who approached in fear and love.



After the Dismissal, as the Divine Liturgy concluded, and Eminence Metropolitan Antony gave his blessing, Fr. Taras Naumenko came forth and prayed that the Lord grant many years to His Eminence Metropolitan Antony as he celebrates his birthday and



Name's day. The clergy, choir, and faithful (even those watching the livestream from their homes) all broke out in a loud and joyous rendition of "Mnohaya Lita! God grant you many years!" Another round of "Mnohaya Lita" followed as the words were sung for the newly ordained Deacon.

With the walls still reverberating with song, His Eminence Archbishop Daniel joined Metropolitan Antony on the solea. Vladyka Daniel took this opportunity to greet His Eminence Metropolitan Antony on behalf of the clergy and faithful of the Church, on the occasion of the fourth anniversary of his seventieth birthday and namesday.

Archbishop Daniel stated that he joins the Ecumenical Patriarch Bartholomew, who sent a letter of greeting earlier in the week, in expressing his great honor and joy at serving alongside the Metropolitan. It is clear that the Ecumenical Patriarch treasures Vladyka Antony's input in the world of Orthodoxy, and values his caretaking of the flock of Christ.

Vladyka Daniel stated that we all pray the Lord grants Metropolitan Antony good health and many years of service in the life of the Ukrainian Orthodox Church so he can continue to touch the lives of many men, women, and children across our country and throughout the Diaspora where he serves as Metropolitan.

Archbishop Daniel recalled when he was a deacon, and Fr. Stephen Hutnick first introduced him to then Archbishop Antony. At the

time Vladyka had not yet taken the name of "Daniel" and was known by his baptismal name of "Volodymyr". Therefore, in gratitude to Metropolitan Antony, his Spiritual Father, in appreciation and acknowledgement that it was due to his leadership and spiritual care, that today he was able to pass on the Grace of God, which came to him through Metropolitan, and he was able to pass on to Deacon Myroslav, Archbishop Daniel gifted Metropolitan Antony a panagia with an icon of Equal-to-the-Apostles St.

was only the third time he was able to stand at the Altar of God and serve with his brother Archbishop Daniel and all the clergy, in nearly a year. Due to the COVID-19 pandemic, he has mostly been living in isolation, with only his dog and cat for company.

The Metropolitan stated that on one hand this has been the most difficult year of his life. He was always social, and enjoyed visiting parishes, and being among the people; being able to touch them and share the Word of God with them. The isolation forced him into a new way of life. Not being able



to physically travel, His Eminence turned more introspective and undertook spiritual travel instead. He stated that he became closer to his patron saint, the Venerable St. Anthony, and was able to better understand and relate to the life the saint had lived – choosing to isolate himself from people, seeking solace in the desert in hopes of coming closer to God. In the self-imposed isolation the humble monk did in fact grow nearer to Christ, in so much that Christ rewarded him with wisdom and the strength to guide others, and the others came. Soon thousands of people trekked through the desert in search of the wisdom of St. Anthony.

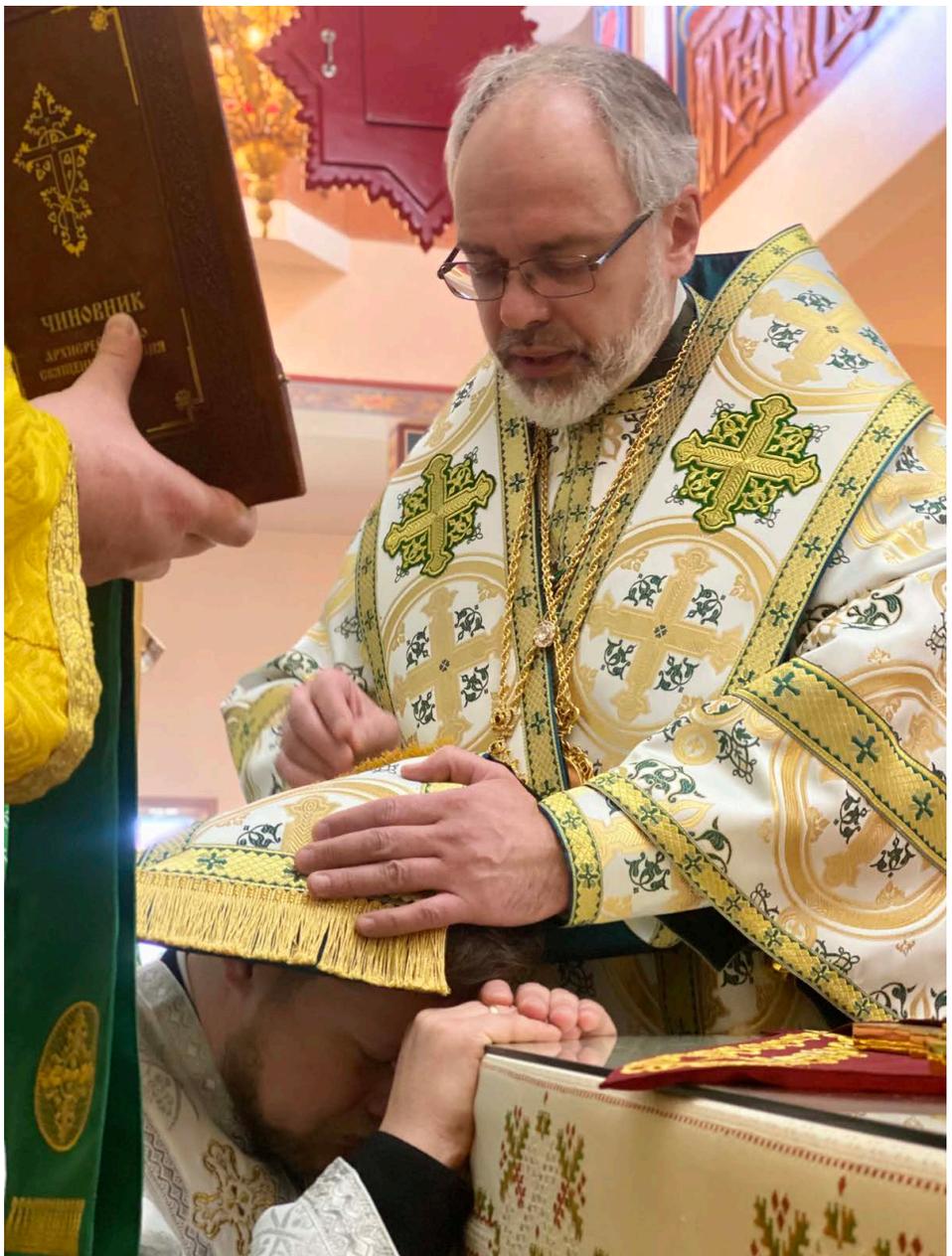
Therefore, His Eminence continued, that while this was a difficult year, it was also one of the best, in that he had the time and the silence to focus himself, still his spirit and quiet his thoughts, allowing him to gain a deeper understanding of his own monastic calling, for even though he and Archbishop Daniel are both monks, their paths have led them to live amongst the people, in the public eye, instead of being sequestered in the peaceful solitude of a monastery.

In this year, Metropolitan Antony explained, he has gotten a deeper understanding of himself, and a better understanding of those around him. While not being able to associate with the clergy, seminarians, or faithful has laid heavy within his heart and soul, he now has a greater understanding of what it is to be “alone with God”, and to be a true monk following the example of his patron saint. He reminded us all of St. Anthony’s

struggles, and that we all, as we come nearer to God, face a barrage of temptations as the evil forces try to push us away from God and salvation. St. Anthony fought against them each day until he reposed in the Lord at the age of 105, and so should we also fight and remain strong throughout our own lives.

His Eminence Metropolitan Antony, took a moment to express his heartfelt gratitude to Archbishop Daniel for his care and kindness.

Without his support over the previous year, he would have suffered greatly not being able to personally be in the office or visit the parishes and faithful. The Metropolitan hailed Archbishop Daniel’s many accomplishments and selfless sacrifice in his tireless caring for the flock of Christ, the successful running of not only the St. Sophia Ukrainian Orthodox Theological Seminary, and the administrative aspects of the Church, but also being a pivotal instrument of the Lord in the



Unification Sobor in Ukraine, in unifying the Ukrainian Orthodox Church and achieving the granting of the Tomos. His Eminence stated about Vladyka Daniel, "From the moment he sat down in front of me, I knew, through the Holy Spirit, that I had found my successor... even before he had spoken a single word to me."

Turning towards the newly ordained deacon, Metropolitan Antony stated that on this day the Holy Spirit has descended upon him, into his very heart and soul, and that this will allow him to be more than even he can imagine. He told Deacon Myroslav that he is being transformed, today into a deacon, and soon into a priest, and to remember to do all works through God. He told the deacon that he cannot say he is tired, for only those who depend on their own energies get tired. He is not to depend on himself, but, on God. Today, he was filled with the Grace of God, the same Grace we all receive upon our baptisms, but is given in a deeper sense to those who are ordained into the priesthood. Metropolitan instructed Deacon Myroslav that he is to depend upon this Grace throughout his life, and through it make all decisions. He must allow that Grace to well up inside him, heal and protect him, and allow him to then minister to others in the service of God, for all his life.

His Eminence told the new deacon that he is never to think he is alone, or that he needs to deal with earthly people in earthly terms. No. He is always to deal with them in heavenly terms. He is to allow God to work through him always, and through him, to work in the people.

Metropolitan Antony continued in his advice for the young man, which holds true for us all, that when we become angry or judgmental of others, we are not allowing the Grace of the Lord to work within us. It is that Grace which will allow us to see how Christ sees others. Therefore, His Eminence reminded the deacon to always allow the Grace of God to flow through him.

With these final words he bestowed his blessing upon the young man, as Archbishop Daniel came to join them on the solea and to say a few words.

His Eminence Archbishop Daniel greeted all those present, as well the family and friends of the deacon who were watching the live broadcast. Turning to the deacon he told him that today he has attained the ability to truly carry the Cross of Christ. He explained that today they all embrace him spiritually, and encourage him to successfully complete the tasks placed before him. He is to now be like St. Stephen, the first deacon, and the first martyr for Christ, who gave his life to protect and defend God. His Eminence stated that now Deacon Myroslav stands and serves at the Altar Table, and he is never to be afraid to defend the Faith. There will be many temptations, but he is to remain strong. The faithful want to see in their clergy something they only aspire to, but themselves have not yet achieved. They wish to see the perfect example of Christianity, which will inspire them to continue in their own struggles towards perfection. Therefore, His Eminence reminded the young deacon that he has now an added responsibility and a deeper calling.

Turning to the camera, Archbishop Daniel, addressed Christina, Deacon Myroslav's wife, stating that today she became an even more integral part of her husband's life. Today, as he has taken on new responsibilities, so she has also taken on a greater role to uphold the standards of Christianity and to spread the seeds of Faith to the people of the world.

Also addressing the camera, His Eminence Metropolitan Antony greeted and thanked Deacon Myroslav's family, explaining that both his father and grandfather are clergy in the Church. His Eminence thanked the parents and grandparents, who were watching, for nurturing such an extraordinary and faithful son, and for raising him to serve Christ and his Church. Bestowing his blessings upon the family members, His Eminence turned as Deacon Myroslav stepped forward.

The young deacon first greeted Metropolitan Antony with his birthday and namesday, wishing the Lord's blessings upon him. He thanked his Metropolitan for all the years of guidance, education and love he had shown to him, as he walked up and gifted him a large bouquet of roses.

Turning to Archbishop Daniel with a second bouquet of roses, Deacon Myroslav continued by thanking His Eminence for ordaining him to the Holy Deaconate, and for all the guidance and care he had bestowed upon him over the years. He promised that he would go forth and put all his efforts towards doing the best he can in serving the Lord. He thanked him for his spiritual example

of selflessness and dedication, and for being the Spiritual Father to all the seminarians, for taking an interest in their lives and wellbeing. As a Spiritual Father, His Eminence always discerned their needs, even when they did not know what they were, and through gentle guidance and words he always managed to direct and strengthen them.

Turning back to the camera, Deacon Myroslav thanked his wife for always encouraging and supporting him, and for not being afraid to join him on this spiritual journey through life. Thanking his parents and grandparents for raising him in the Spirit of Christ, the young man acknowledged that if not for their care and direction, he would not be standing here today.

He continued by thanking all his family and friends for their support and concluded by thanking his brother seminarians with whom he has studied, learned, and gained a greater understanding of life and Church.

The seminarians approached and explained to him that today is a day they will all remember. Gifting him a bouquet of flowers, they stated that they will be praying that God strengthen him, give him patience as he continues to travel upon his chosen path. Assuring him of their continued prayers, they in turn asked for his.

The seminarians then turned to Metropolitan Antony and gifting him flowers, greeted him with his Birthday, and expressed their heartfelt gratitude, as their Spiritual Father, for his invaluable support and understanding, and wished him



many healthy and blessed years.

As the everyone once again broke out in a jovial rendition of “God grant you man years,” His Eminence bestowed his final blessing upon everyone, and presented the Cross for veneration to the faithful.

As the words were sung, the people jostled forward. While their smiles remained hidden behind masks, they nonetheless shown brightly through the eyes, as everyone greeted His Eminence Metropolitan Antony, and Deacon Myroslav on their special day.



As the bells tolled the Noon-hour, the faithful descended the steps of the Memorial Church, and returned to the world, their hearts overflowing with warmth and joy, making them oblivious to the chill breeze that tousled their hair and turned their cheeks red.

Once again peace returned to the Metropolia Center, and yet every hour on the hour the bells continue to toll, preaching the Word of God, ensuring all those within earshot that Christ is King, and that His Vineyard is green, with new vines growing and baring fruit.



Warmest greetings to His Eminence Metropolitan Antony, a long-time laborer in the Lord’s Vineyard, and a strong branch bowing under the weight of much fruit. Eis polla eti Despota!

Heartfelt congratulations to Deacon Myroslav, the newest laborer in the Vineyard, and a green shoot that promises to bare much fruit in the coming years. Axios!



Photos by Subdeacon Yaroslav



Archbishop Daniel serves the
Holy Mysteries of
BAPTISM & CHRISMATION
in Lyndora, PA

Архієпископ Даниїл Охрестив нового
парафіянина в парафії св. Петра і
Павла в Ліндорі, Пенсильванія

Pennsylvania in February is cold and windy. This year proved no different. On the 6th of February, the snow was flying, and the wind was blowing. However, as the storm howled and blustered through the hills and valleys, warmth and love were found in the quiet town of Lyndora, at Sts. Peter and Paul Ukrainian Orthodox Parish.

On this day, the snowy weather could not deter people from arriving to celebrate one of the most blessed events that occur within the life of the Church – the Baptism and Chrismation of a soul, as it enters the ranks of the faithful, and becomes a follower of Christ, and a member of His Body, the Church.

On this day, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy, traveled over 7 hours, along with the seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary (STSUOTS), from South Bound Brook, New Jersey to

officiate at the baptism of little Ethan Yurii Bobko, the son of parish pastor Fr. Yurii, a former seminarian of STSUOTS himself, and Dobrodijka Olha Bobko.

Bundled up against the cold wind, clergy and faithful began to arrive and fill the church. With uplifted spirits, laughing and giggling, everyone was excited to be a part of this momentous event, the baptism of the first child of their much-loved pastor and dobrodijka.

Soon the melodic sound of water could be heard, as it was gently poured into the font situated in the middle of the nave. The water tinkled as it swirled around and gently flowed, filling the vessel, in preparation of receiving the young child. The Mystery of Baptism is the door into the Church, the Kingdom of grace. It is with Baptism that Christian life begins. Holy Baptism “is the frontier that separates the members of Christ’s Body from those who are outside it.”

Visiting clergy, vested in gold lined the middle aisle of the church, awaiting the commencement of the celebration. Having traveled through the snow, were Protopresbyter William Diakiw - Butler, PA; Very Rev. Fr. Mykola Andrushkiv - St. Luke UOC in Warners, NY; Rev. Fr. Mark Swindel - Arnold, PA; Rev. Fr. Vasyl Dovgan - St. Nicholas UOC - Troy, NY; Rev. Fr. Vasyl Shak - St. Panteleimon UOC - Brooklyn, NY; Rev. Fr. Sviatoslav Hot - Holy Ascension UOC - Maplewood, NJ; Rev. Fr. John Charest - Sts Peter and Paul - Carnegie, PA; and Deacon Myroslav Mykytyuk - St. Sophia Seminary - South Bound Brook, NJ.

Eyes crinkled in smiles as the church echoed with the joyful gurgles of little Ethan, who dressed in white was lovingly held in the arms of his godfather, Subdeacon Mykola Zomchak, as his godmother, Dobrodijka Ilona Dovgan, fussed over him, making sure he was warm and happy.

His Eminence Archbishop Daniel approached the little group, who were standing expectantly in the Narthex, and the service began.

In the Baptismal service of the Orthodox Church, we find the following order: 1. Repentance and renunciation of the devil and all his works 2. Baptism for the remission of sins 3. Receiving the seal of the Gift of the Holy Spirit in Chrismation. We find this very same order in the book of Acts: "Now when they heard this, they were cut to the heart, and said to Peter and the rest of the Apostles, 'Men and brethren, what shall we do? Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call" (Acts. 2.37-39).

At this first step of the baptism, Archbishop read a prayer, calling upon the Holy Spirit to expel Satan and all his angels from the presence of the candidate for baptism. He prayed that the spirits of evil not lay hold of him by temptation or any other torment. At this Archbishop Daniel blew upon the child, crosswise three times to symbolize the exorcising power of the Holy Spirit.

Then holding the child, the godparents turned to the West, away from the Altar and renounced Satan on behalf of little Ethan, spitting three times to symbolize the renouncement, and then they turned back towards the Altar,



towards God, and three times pronounced their acceptance of Christ. To cement the acceptance, they recited the Creed.

His Eminence now led the godparents to the center of the church, near the font of water. Here Dobrodijka Ilona carefully removed Ethan's outer garments, exposing his hands, legs, for the Archbishop to anoint.

Taking the oil, Vladyka anointed Ethan, making the sign of the Cross on Ethan's chest – for healing of soul and body; his ears – for hearing the Faith; his hands – the Lord's hands have made and fashioned him, and his feet – that they may walk in the way of God's Commandments. Doing this Archbishop Daniel anointed the baby with the Oil of Gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. This is done to strengthen and prepare the little boy to live a good Christian life and lead a strong spiritual life.

Vladyka now turned towards the font and prepared the water for baptism. Water is used in cleansing. In baptism, it expresses the fact that through this Holy Sacrament, Christ cleanses us from sin. The Archbishop blessed the water in the baptismal font making the sign of the Cross three times over it and then anointed it with blessed olive oil. The fruit of the olive oil tree has been a symbol of peace and reconciliation between God and humans, since a dove brought an olive branch to Noah at the great flood described in the Old Testament.



As the godparents undressed the child, Vladyka Daniel invited all the children present in the parish to come and stand around the font, so they could see the baptism up close. For these older children, the baptism of little Ethan would always remain a memory, and another seed of faith planted in their souls that would sprout in their adulthood.

Taking the confused baby from his Godparents, Vladyka turned towards the font of water, holding the child high.

The immersion in water symbolizes death, death to this world, and everlasting life in Christ. The baptized person rises out of the font promising to surrender their life to Christ the Savior. The triple immersion symbolizes the three days spent by Christ in the tomb as well as the Holy Trinity.

Proclaiming, "The servant of God, Ethan, is baptized in the name of the Father and the Son and the Holy Spirit", Vladyka immersed the baby three times in the font, and then raising him high he returned the newly baptized infant back to his godparents, who now enveloped him in a new white garment – the Garment of Righteousness symbolizing the new life in Christ.

Having dried the baby, and wrapped him in the white cloth, Ethan was now prepared for his Chrismation. The Orthodox Church maintains the ancient practice of confirming the newly baptized Christian immediately after his baptism. Just as baptism is a personal "Pascha" (Easter) for each of us, Chrismation, makes us partakers in Christ's

personal Pentecost, as the Holy Spirit descends upon us, confirming us as full members of the Church. Chrismation is the ordination of laity. By this Sacrament we are made Christians and are ambassadors for Christ in this world.

Having recited the Prayer of Confirmation over Ethan, Archbishop Daniel proceeded to chrismate him, making the Sign of the Cross with the Holy Chrism on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet. At each anointing he proclaimed "The Seal of the Gift of the Holy Spirit. Amen."

Ethan, now clothed in a new white garment (reminiscent of the shining robe in which Christ appeared at the Transfiguration) the choir sang, "As many as have been baptized into Christ, have put on Christ. Alleluia..." three times, the "whole man" is now a temple of God. Father Yurii lead the child, held by the godparents, on his first steps as a Christian, as they processed around the baptismal font three times. At this very moment the angels in heaven express their joy and join in the singing, exuberant that a new soul is registered in the Book of Life.

Tradition teaches that it is at this point that God assigns a Guardian Angel to stay with the newly baptized person for the remainder of their earthly life.

Having read the Gospel, Archbishop Daniel turned to Ethan and blessed him. "You are justified. You are illumined. You have been sanctified. You are washed: in the Name of our

Lord Jesus Christ, and by the Spirit of our God."

He then wiped the Chrism from Ethan, saying: "You are baptized. You are illumined. You are anointed with Chrism. You are sanctified. You are washed, in the Name of Father, and of the Son, and of the Holy Spirit. Amen."

His Eminence picked up a small pair of scissors in order to tonsure Ethan. However, he first told those present how when he was secretly baptized in Ukraine, during the Soviet persecution, the priest had given his mother a few strands of his hair that were cut, and she saved them, telling him of the story when he was an adult.

In order to continue the touching tradition, Vladyka took the first cuttings of hair and handed them to the baby's mother for safekeeping. He continued to cut locks of hair from the child's head, in the shape of the cross. This is an expression of gratitude from the child, who, having received an abundance of blessings through the sacraments of Baptism and Chrismation and having nothing to give God in return, offers part of its hair, which is symbolic of strength and dedication. Hair, in the Biblical story of Samson is equated with strength; thus the hair offered stands for all the person's strength and potentials given over to God. Through this gift the newly baptized individual promises to serve God with all their strength and dedication. The cut hair is burned in the flame of a candle, symbolizing the first-offering from the Ethan to God.

At this point Ethan was getting tired and hungry. He began to whimper and cry, expressing his unhappiness at all this fuss and commotion. However, there was yet one more step to be completed. His Churching.

Archbishop Daniel took the crying baby gently in his arms and carried him to the back of the church. The cries turned to mere whimpers as His Eminence lifted him up and making the Sign of the Cross with the child before the doors of the church, said, "The servant of God Ethan is church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

He then carried the now quiet Ethan into the center of the Nave, and once again raised him high declaring, "I will go into Thy House. I will worship toward Thy Holy Temple in fear of Thee."

Vladyka then brought him up to the Royal Gates and declared, "The servant of God, Ethan, is church, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

Taking the child inside the Altar, His Eminence took him around the Altar table, stopping four times to gently touch Ethan's head to each of the four corners of the Holy Table. This whole time Ethan did not make a sound, but, with eyes wide opened, quietly, and calmly looked around, taking in what he was seeing in complete silence.

Almost as a lullaby, His Eminence began to softly sing the Prayer of St. Simeon, as he returned Ethan from the heavenly world, back to

the earthly, and laid him down upon the solea, to wait for his godparents to retrieve him.

"Lord, now let Your servant depart in peace, according to Your word: for my eyes have seen Your salvation, which You have prepared in the presence of all people, a light of revelation to the gentiles and for glory to Your people Israel."

And thus concluded the Baptism Service of little Ethan Yurii Bobko. As the heavens rejoiced and the angels sang, and the scribes entered his name in the Book of Life, His Eminence Archbishop Daniel gave final words of advice to the godparents of the newly illumined Child of God. He reminded them of their grave responsibility before God for the salvation and upbringing of Ethan. While gifts are fine, their main responsibility lies in ensuring that Ethan is raised to be a good Christian, filled with faith, brimming with good works, and eager to serve the Lord.

Turning to the camera, His Eminence greeted the family of Fr. Yurii and Dobrodijkra Olha Bobko who were watching in Ukraine. He congratulated them on the baptism of their grandson and assured them that they would all be praying for the little boy.

Turning to the congregation, Archbishop Daniel asked that everyone who had joined in the celebration, continue to celebrate the life of Ethan, and remember him in their daily prayers.

Ethan's father, and parish pastor, Fr. Yurii Bobko concluded the

day by himself thanking His Eminence for not fearing the inclement weather, and traveling all this way to baptize his son. He thanked his family back home and especially, with tears in his eyes, he thanked his wife for completing him, and giving him the gift of a child.

Introducing and thanking all the clergy who had traveled through the snow to join in the celebration, Fr. Yurii invited everyone to join him in the parish hall for refreshments, and a continuation of the celebration.

Outside the wind continued to blow, as cold icy snow pellets hit the windows, but, inside the church the candles glowed warmly, and souls of those present shown brightly. Having witnessed the baptism of Ethan, they each recollected their own baptisms, and hearing the deep prayers, were reminded of their own responsibilities before God.

While one child was baptized this day, dozens had renewed their baptismal convictions and with new energy and resolution, walked out of the church refreshed and renewed, shining brightly in the cloudy and dark world beyond.

May God grant newly illumined servant of God, Ethan Yurii, many happy, healthy, and blessed years! Mnohaya Lita!

Photos by Subdeacons Yaroslav Bilohan and Pavlo Vysotskyi

35th Sunday after Pentecost - Divine Liturgy

35-та неділя після П'ятидесятниці - Божественна Літургія

Sts. Peter & Paul Parish, Lyndora, PA
парафії св. Петра і Павла в Ліндорі, Пенсильванія

SERVED BY
ARCHBISHOP DANIEL



The chilly morning air did not stop the faithful of Lyndora, Pennsylvania, as they flocked to Sts. Peter and Paul Ukrainian Orthodox parish. As 10 AM neared they rushed up the many steps of the church and quickly walked to find a place to stand just in time. For right behind him came His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA.

Greeting His Eminence at the door was Rob Prokopchak of the parish board, who welcomed Archbishop Daniel on behalf of all the parish organizations. He asked for His Eminence's prayers and explained that next year the parish would be celebrating their centennial and invited him to return to celebrate with them.

Archbishop Daniel stated that it was his pleasure to return to this parish, almost a year into the current COVID-19 pandemic. In the previous hundred years the

parish had not had to deal with such a situation. He continued by exclaiming his great joy at seeing so many individuals in attendance. He was pleased that even while honoring pandemic restrictions, wearing masks, sanitizing hands, not kissing or hugging, the people had not feared to come and attend Divine Liturgy.

Stepping forward, His Eminence accepted the blessing Cross presented to him by parish pastor Rev. Yurii Bobko, and with it blessed all those present before proceeding to enter the temple as the seminarians who had joined him from the Saint Sophia Ukrainian Orthodox Theological Seminary, sang "It is truly meet.."

It is truly right to bless thee, O Theotokos, ever blessed, and most pure, and the Mother of our God. More honorable than the cherubim, and beyond compare more glorious than the seraphim.

Having prayed before the icon on the tetrapod, His Eminence entered the Altar, and the Divine Liturgy commenced. With the assistance of Deacon Myroslav Mykytyuk, the service moved along at a rapid pace. The Gospel Reading was from Gospel of Matthew (Matthew 15: 21-28). Everyone stood transfixed as His Eminence read how the Canaanite woman called to Christ to have mercy on her, and to heal her possessed daughter. When she was shushed and ignored, she did not give up, but came up to Christ and stated, "Lord, help me!" Christ answered her stating that it would be wrong to take the bread from the children and throw it to the dogs, to which she bravely replied that even dogs eat the crumbs off their master's table. Jesus, amazed at her faith, healed her daughter.

Vladyka Daniel extrapolated upon the Gospel narrative in his sermon. He explained how this mother had probably exhausted all other means available to her in an attempt to

heal her daughter. He stated that he understood just how this woman had felt, relating it to his own mother's struggles searching for help with his younger brother who suffers from epilepsy. It takes an exorbitant amount of strength and faith to continue searching for help, as did the woman in the Gospel Reading. She calls to Christ, "Jesus, Son of David!" (which is the Messianic call) and begs him to heal her daughter, even when she was told to go away.

Today's Gospel narrative is especially relevant to us during the pandemic, having experienced many loved ones and acquaintances suffering from the coronavirus, being placed on ventilators, struggling to breath, struggling to live, and many losing their battle. Our anguish and fear compel us to run to the Lord and ask Him how we can deepen our faith with all the illness and suffering around us.

The woman from Canaan went before Christ in all humility, realizing that she had no other hope, other than Christ. His Eminence pronounced that if we had even a minuscule amount of genuine faith, even the tiny size of a mustard seed, God would readily enter and act in our lives. We believe in Christ 99.9%, but, that .1% messes us up and we wonder why miracles do not occur in our lives.

Miracles do occur, every day around us, we just do not pay attention, and do not notice them. We need to yearn for and invite God into our lives. During the pandemic lockdown, when churches were locked and were only permitted to



livestream, the faithful still came, they knocked on doors, and when they could not enter, they stayed outside the doors, in their faith remaining near to God. We all need the presence of God in our lives.

While Christ came and preached to the ancient civilizations, He threw crumbs of His teachings in front of all the world, for everyone to consume. The crumbs lie everywhere about us, but we do not have the wherewithal, nor the strength to gather them. We cannot fast and prepare ourselves to go to Confession, and we choose to ignore the Gift of the Eucharist, and yet we expect that God help us the moment we decide to call upon Him.

We need to actively search for the crumbs that have fallen from the Lord's table. Notice and appreciate your loved ones, your spouse, your family members and friends, financial wellbeing, spiritual growth, and all the good that is about you.

We can only feed others, if we first are willing to eat of the crumbs, the Word of God. Only then will we be able to feed others, through the way we live, sharing the presence of God in our lives and those around us.

His Eminence concluded by instructing us to not be afraid to eat the crumbs, to search them out and gather them, and then go out and preach the Faith to the world.

Leaving everyone in deep thought and contemplation, His Eminence returned to the Altar and the Divine Liturgy continued. When

it was time for Holy Communion, the faithful all stepped forward, eager to partake from the Table of the Lord. His Eminence took a moment to explain that while he will be administering Communion to the faithful, He encouraged Fr. Yurii to give the Holy Eucharist to his newly baptized son, Ethan Yurii. What greater honor can a father have, than sharing the Body and Blood of Christ with his son? The child obediently, with lips smacking, accepted the Gifts, at which point Fr. Yurii passed the Chalice back to Archbishop Daniel, who proceeded giving Communion to all those who approached.

With final prayers, the service concluded all too soon. After the dismissal, Archbishop Daniel once again addressed the congregation. He thanked Fr. Yurii for always broadcasting the services for those who are not able to physically attend. His Eminence thanked the young priest for his dedication to the parish and thanked those present for not being afraid to attend in person but coming to support their parish.

Stepping up Fr. Yurii in turn thanked His Eminence Archbishop Daniel for visiting the parish, inviting him to return with Metropolitan Antony next year to celebrate their Centennial. He further expressed his gratitude to the seminarians for singing during the Divine Liturgy, explaining that it brought back many fond memories of traveling across the States with Vladyka Daniel and visiting all the different parishes, and families.

Before dismissing the faithful, His Eminence reminded them that while it is Super Bowl Sunday, it is SOUP-er Bowl Sunday as well. A day to fundraise for St. Andrew Society, which helps those in need throughout the world. While the pandemic has made it impossible for everyone to sit and enjoy hot bowls of soup, nonetheless, the need is there, and His Eminence encourage people to donate, if they could, towards the worthy cause.

Looking to the camera, Archbishop Daniel took a moment to explain that Sts. Peter & Paul Parish in Lyndora, PA, follows the Gregorian Calendar, lest anyone was confused



by the day's Gospel Reading. The parish has already celebrated the Meeting of the Lord in the Temple. However, since the seminarians, and the Archbishop have come from New Jersey, which follows the Julian Calendar, they have not yet celebrated Stretenya, and therefore, they are still permitted to sing Christmas Carols. Therefore, mixing the old and the new, the seminarians of St. Sophia Seminary joyously sang Nova Radist Stala (A New Joy). Their voices echoed through the church building, bouncing off the walls, and spiraling up in the dome of the church, joining with the voices of the Seraphim which were depicted in the dome, to glorify God.

With the joyous sounds of singing, the faithful approached to bow low before the icon on the tetrapod before leaving the church. While some returned to their homes, others made their way to the parish hall to spend some social-distancing time with each other. One last chance to notice the crumbs that were immediately around them, to appreciate them, consume them, and with satiated bodies, and souls overflowing, they would take those crumbs back with them into the world, and spread the Faith, proclaiming the Good News of Christ.

Архієрейський візит на парафії св. Петра і Павла у Ліндорі, шт. Пенсильванія

У неділю, 7 лютого, Його Високопреосвященство Архієпископ Даниїл завітав до парафії Св. Петра і Павла у м. Ліндора, шт. Пенсильванія з Архіпастирським візитом.

Настоятель парафії о. Юрій Бобко разом з головою парафії Роб Прокопчак привітали Архієпископа, зустрівши його за українською традицією з хлібом та сіллю. Перед початком Літургії, при зустрічі, настоятель храму попросив Владика помолитись за усіх парафіян, особливо у цей непростий час пандемії.

Святкове Богослужіння очолив сам Архієпископ Даниїл. Йому співслужили настоятель парафії о. Юрій Бобко та нововисвячений диякон Мирослав Микитюк.

Разом з парафіяльним дяком, пані Лідією Рудольф, участь у літургійному співі взяли і семінаристи Свято-Софіївської Семінарії, котрі прибули на відвідини парафії разом з Архієпископом.

Під час літургії Високопреосвященніший Архієпископ Даниїл згадав та помолився не лише за парафіян храму, але й за усіх священнослужителів та парафіян, котрі спочили у Господі. Архієпископ під час Богослужіння також помолився за припинення епідемії коронавірусу. Окремо, під час заупокійної літії, владика згадав Дайну Федину, парафіянку парафії св. Петра і Павла, Янгставн шт. Огайо, котра через важку хворобу відійшла у вічність.

На проповіді владика Даниїл закликав усіх з вірою споживати "крихти", що падають зі "столу" Господнього. Цими крихтами владика назвав Святе Причастя, яке є дане усім нам по всьому світу для спасіння. Архієпископ Даниїл

закликав усіх не проходити повз того "столу", що живить наші душі, не проходити повз присутності Божої, що знаходиться у кожному храмі на святому престолі.

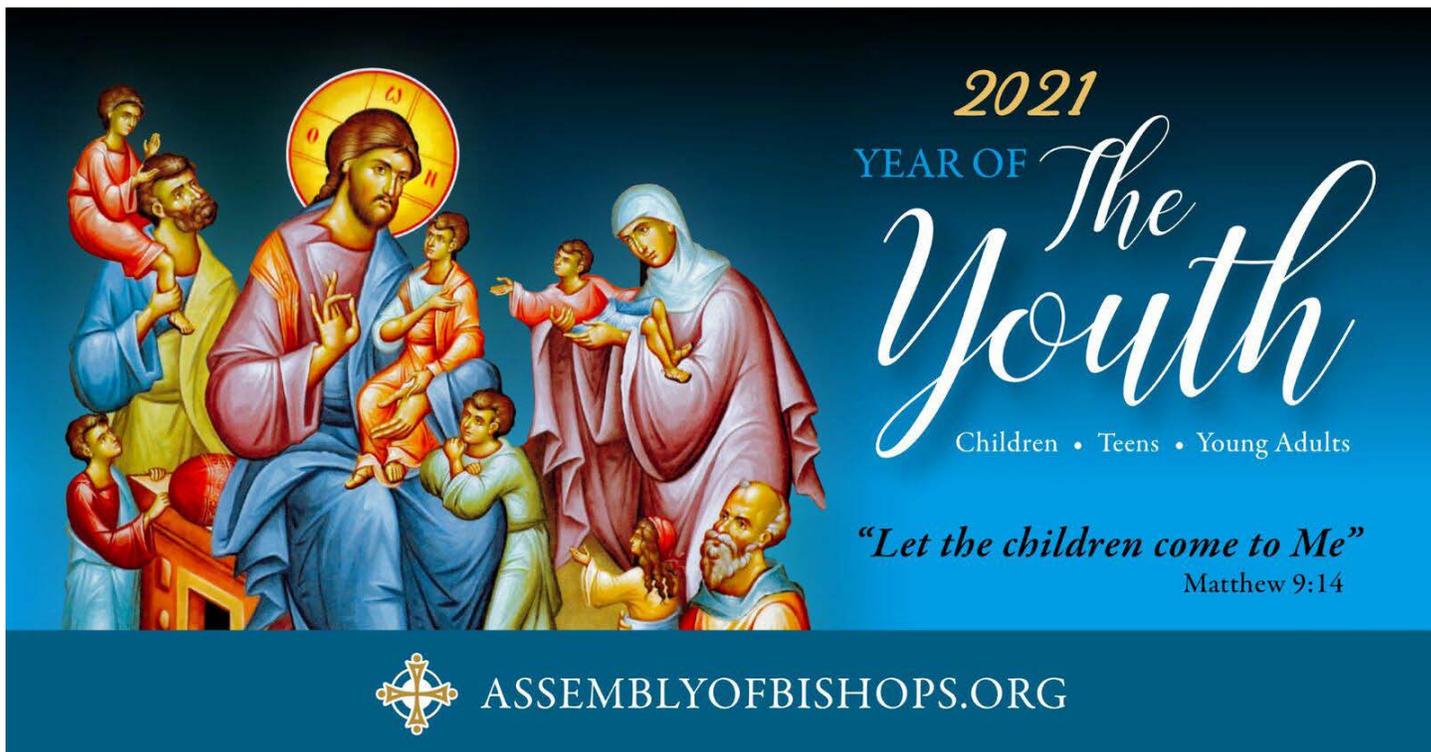
На завершення літургії парафіяни сподобились прийняти святе причастя з рук Архієпископа Даниїла, з дотриманням усіх необхідних норм під час пандемії. Визначним було перше причастя новоохрещеного Ітана-Юрія.

Після Божественної літургії усі зібрались у церковному залі за святковим обідом, знову ж таки з дотриманням усіх карантинних норм. Під час обіду Архієпископ Даниїл заохотив усіх бути жертвними, особливо у цей день неділі Суперболу, коли традицією нашої Церкви є організовувати фандрейзери для залучення коштів для людей у потребі.

Photos by Subdeacon Yaroslav Bilohan

Text by Elizabeth Symonenko and Subdeacon Mykola Zomchak





The YEAR OF THE YOUTH - 2021 рік - РІК МОЛОДІ

At the annual meeting in October 2020, the Assembly of Canonical Orthodox Bishops of the United States of America declared 2021 the Year of the Youth, with the intent of augmenting ministry to children, teens, and young adults across the country. The yearlong festivities will focus on the youth's presence and potential within the Church by celebrating and enhancing their God-given talents.

The presence of Youth, as full members of the Body of Christ, is essential to the life of our communities. The Youth are our present and future. Our hope stems from a faith that is not only lived on a daily basis but is passed on from generation to generation, ensuring continuity in witnessing Christ's love in the world.

The presence of Youth in our Church gives us hope and purpose, following the words of the Psalmist: "He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers to teach to their children; that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God, and not forget the works of God but keep His commandments..." (Psalm 78:5-7).

The Assembly of Bishops, in collaboration with the Orthodox Youth Directors of North America, is planning a variety of exciting events in the coming months. The plan includes a series of online events and webinars as well as opportunities for youth, youth workers, and parents to witness the faith and celebrate their good works in Christ. More details will be made available in the coming weeks and months at orthodoxyouth.net and assemblyofbishops.org.

The YEAR OF THE YOUTH - 2021 рік - РІК МОЛОДІ

У жовтні 2020 року, на щорічному засіданні Асамблеї Канонічних Православних Єпископів Сполучених Штатів Америки було проголошено 2021 рік, Роком Молоді з метою розширити служіння для дітей, підлітків та молоді по всій країні. Щорічні події будуть зосереджуватися на присутності та потенціалі молоді в Церкві, висвітлюючи та примножуючи їхні Богом даровані таланти.

Присутність Молоді, як повноправних членів Тіла Христового є надзвичайно важливо для життя наших громад. Молодь - наше сьогодення та майбутнє. Наша надія впливає з віри, яка не лише живе сьогоденням, але передається з покоління в покоління, забезпечуючи безперервність свідчення любові Христові у світі.

Присутність Молоді в нашій Церкві дає нам надію і мету, слідує словам Псалмопівця: «Він поставив засвідчення в Якові, а закона поклав в Ізраїлі, про які наказав був Він нашим батькам завітати про них синів їхніх; щоб знало про це покоління майбутнє, сини, що народжені будуть, устануть, і будуть розповідати своїм дітям, і покладуть на Бога надію свою, і не забудуть діл Божих, Його ж заповіді берегтимуть ...» (Псалом 78: 5 -7).

Асамблея Єпископів у співпраці з Дирекцією Православної Молоді Північної Америки планує різноманітні захоплюючі заходи у найближчі місяці. План включає низку онлайн-заходів та вебінарів, а також можливості для молоді, працівників з молоддю та батьків засвідчити віру та висвітлити свої добрі справи у Христі. Детальніша інформація буде доступна в найближчі тижні та місяці на <http://orthodoxyouth.net> та <https://www.assemblyofbishops.org>.



**DAILY
WITH YOUR CHILDREN**

It is important to pray your Morning and Evening Prayers
and read the BIBLE.
Teach them godliness, so as adults they will
make good decisions.
- Archbishop Daniel

**ЩОДЕННО
З ДІТЬМИ**

Важливо молитися ранкові та вечірні молитви
і читати БІБЛІЮ
Навчіть їх побожності, щоб дорослими
приймали правильні рішення.
- Архієпископ Даниїл

BIBLE
БІБЛІЯ

Take Part in 2021 Youth Ministry Survey of the Consistory Office of Youth and Young Adult Ministry



Візьміть участь в 2021 опитуванні відділу праці Консисторії в справах опіки молоддю

From the Desk of Archbishop Daniel:

25 January, 2021

Holy Martyr Tatiana of Rome (26-235)

With the blessing of the His Eminence Metropolitan Antony, the Consistory Office of Youth & Young Adult Ministry has begun a review of their work in the on-going effort to improving their work on behalf of the Church. The first step in this review process is an extensive survey effort to discover several key elements for moving into the future. These elements include:

- Where do our parishes currently stand with youth ministry?
- What is our youth, young adult and family involvement in parish life?
- What are the struggles of our youth, young adults and families?
- What brings our youth and young adults closer to Christ and His Church?
- What resources are needed by clergy, youth workers and parishes to better serve their faithful?

These are some of the main areas that will be covered in the surveys. The surveys have been created to gather the widest range of insight and have been tailored to each specific audience. The surveys are offered for the following groups:

1. Pre-School/Kindergarden/Adaptive
2. Children ages 6-8
3. Children ages 9 – 12
4. Teenagers 13 – 18
5. Young Adults 18 – 29
6. Clergy
7. Parents
8. Youth Workers

To gain the best picture of the needs and strengths in our youth work, we require as many faithful as possible to participate in the survey process. If an adult fits into more than one category, it would be greatly appreciated if they take the survey in each area, as the survey ARE different.

The results of the survey will be used to aid in planning the scope of work for the Office of Youth & Young Adult Ministry for the coming years. The surveys may be found on the <https://www.uocyouth.org/youthministrysurvey> and will be available until April 1st. Please, I appeal to all clergy, parish boards of administration and faithful of the Church: take a few minutes of your time and help the Church to care for her Youth.

Any questions should be directed to the Director of the Consistory Office of Youth and Young Adult Ministry Mrs. Natalie Kapeluck Nixon, at uocyouth@aol.com

With prayers,

+Daniel,

By the Grace of God, Archbishop and brother in the Lord

PARENTS

BLESS YOUR
CHILDREN

IN THE NAME OF

**THE
FATHER**

AND

**THE
SON**

AND

**THE
HOLY
SPIRIT**

Stand at the door, and
with your right hand,
bless your children as
they leave for school, for
a trip, for work...

- Archbishop Daniel



БАТЬКИ

БЛАГОСЛОВЛЯЙТЕ
СВОЇХ ДІТЕЙ

В ІМ'Я

ОТЦЯ

|

СИНА

|

**СВЯТОГО
ДУХА**

Стійте при дверях і
правою рукою
благословіть своїх
дітей, коли вони йдуть
до школи, в подорож,
на роботу..

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



Свято-Софійська Українська Православна Богословська Семінарія, що знаходиться у місті Савт Бавнд Брук, Н. Дж. (США) та є духовним навчальним закладом Української Православної Церкви США, розпочиннає набір студентів для навчання у Свято-Софійській Семінарії на 2021-2022 навчальний рік.

Набір абітурієнтів будуть проводити викладачі і представники ректорату Свято-Софійської Української Православної Богословської Семінарії.

Бажаючих отримати богословську освіту у Сполучених Штатах Америки слід звертатися до ректорату Свято-Софійської Української Православної Богословської Семінарії - Української Православної Церкви США.

In order to learn more about the Admissions Process to St. Sophia Ukrainian Orthodox Theological Seminary (in English Language) please, visit [ADMISSIONS](#) Section of this web site.

Оформлення документів, відкриття студентської візи для навчання в США, а також 5 років навчання, проживання та харчування, фінансується навчальним закладом.

Вимоги до абітурієнтів:

1. Бути охрещеними та Православного віросповідання
2. не перебувати в священничому сані
3. навчатися в духовному закладі Православної Церкви
4. віком від 19 до 30 років
5. мати атестат про закінчення середньої школи
6. мати бажання та схильність до вивчення богословських наук
7. фізично та психологічно здоровими
8. переваги будуть надаватися тим абітурієнтам які планують стати священнослужителями.

Бажаючим подати документи для проходження тестування, слід надіслати листа на StSophiaSeminary@aol.com до 15 березня 2021 року Божого.

Прийняття документів, співбесіда та вступні екзамени відбуватимуться в Івано-Франківську в кінці березня 2021 р.

Для співбесіди слід мати із собою папку для документів, копії свідоцтва про народження, копії паспорта, копії документів про освіту, написати автобіографію, бути готовими до заповнення анкети Свято-Софійської Української Православної Богословської Семінарії США.

Зарахування буде проводитися на основі співбесіди та тестів з Катехизму і Логічного мислення, комісією Свято-Софійської Української Православної Богословської Семінарії США.

Більше інформації про навчальний заклад ви можете дізнатись із сайту семінарії <http://stsuots.edu>

За докладнішою інформацією звертайтеся на StSophiaSeminary@aol.com



**The Church
is as successful in serving God's
people, as God's people are willing to
serve and glorify God.**

- Archbishop Daniel

**Церква є настільки успішною у
служінні Божого люду, наскільки
Божий люд
хоче нести
служіння і
прославляти
Бога.**

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



Щороку, коли в Америці проводиться Фінальна гра з Американського футболу під назвою «Супер Бол», по всіх парафіях Української Православної Церкви в США з благословення Архієреїв Української Православної Церкви США, високопреосвященнішого Митрополита Антонія та високопреосвященнішого Архієпископа Даниїла провидиться благодійна акція під назвою «СУПер Бол» (що означає тарілка супу).

Як личить всяку справу починати з молитви, так і в нас, перш ніж відбутися цьому дійству, усі помолилися та розпочали недільний день як і належить з Божественної Літургії, яку очолив високопреосвященніший Архієпископ Даниїл.

Наприкінці літургії Владика виголосив повчальні слова про важливість для нас давати милостиню для тих хто потребує,

наголошуючи, що через цих людей ми це робимо самому Богу (Що ви зробили комусь з менших братів моїх, мені зробили. (Мф. 25:40)). Ніщо так не умилисть Бога, як милостиня, як милосердя. Тому, по закінченню літургії семінаристи підготували столи і зробили все готове для подачі їжі, яку ж і самі юні поварі приготували напередодні.

Владика Даниїл благословив їжу та проведення благодійної акції. У теплому колі людей з гарячими серцями, які ростопили зимовий морозець, усі мали змогу не лише насититись земними дарами у вигляді смачних супів, а й тим самим нагодувати тих хто цього потребує.

Обстановка була вражаючою, зі слів парафіян чудовий аромат борщу проходив крізь маски. Ось так ми усі залучились і вклали свою частинку пожертви для підтримки благодійних їдалень, якими опікується наша УПЦ США.

Де Господь нас посадив, там ми повинні рости і допомагати іншим зростати. Завжди будуть люди, які перебуватимуть у гіршій ситуації, ніж ми. Не важливо, чи допомагаємо їм фінансово, матеріально, духовно чи морально. Головне, щоб ми завжди бачили у них обличчя Христа, пам'ятаючи Його слова: «Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий, і ви мене одягли; хворий, і ви навідались до мене; у тюрмі був, і ви прийшли до мене» (Мт. 25, 35–36). Це є те, що нас мотивує, і немає значення, чи пропонуємо ми свій час, свої таланти чи свої грошові пожертви.

Головне — мати відкриті очі на потреби нашого ближнього, і відповісти на них.

Тому, нехай Милосердний Господь воздасть сторицею за ваші справи любові!

DO NOT BE AFRAID TO LOVE AND SERVE: Seminarians of St. Sophia Ukrainian Orthodox Theological Seminary Raised \$1,000 for the needs of the Soup Kitchens of the UOC of the USA

«Thus also faith by itself, if it does not have works, is dead» (James 2:17), says Apostle James.

Today God blessed us with the several greatest opportunities, the first is His marvelous gift of one more new day when we can praise God, contemplate, moreover do the deeds of love, and proof, strengthen our faith.

The second opportunity is that we may be present and take part in the most wonderful and Life-Giving event, the Holy Liturgy (Eucharist), when we commune with God, and as says Holy Apostle Paul, “It is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me” (Galatians 2:20), the greatest mystery of our Orthodox Faith, “God became man so that man might become God” (Words of Athanasius the Great), it is how we become partakers of Divinity, it is how we become as “Gods” through the grace of God.

The third opportunity is that God blessed us through our Spiritual Fathers Metropolitan Antony and Archbishop Daniel of the Ukrainian Orthodox Church of the United States of America, to do the deeds of love, charity, and kindness.

After the liturgy, during which we thanked God for all goodness and



blessings He grants us, seminarians prepared tables and made everything ready for the distribution of the food that they cooked the day before. Following the Divine Liturgy, Archbishop Daniel with the final words of encouragement called upon the people in attendance to partake of the food.

The funds (\$1,000) that were raised during the event, will benefit the Soup-kitchens which our UOC of the USA takes care of via the ministry of St. Andrew Ukrainian Orthodox Society.

May our Lord Jesus Christ bless us all; may He keeps us in safety, and helps us to do truly good deeds which are pleasant in His sight.

DO NOT BE AFRAID TO LOVE AND SERVE: Seminarians of St. Sophia Ukrainian Orthodox Theological Seminary Raised \$1,000 for the needs of the Soup Kitchens of the UOC of the USA.

Text by Seminarian Andrii Akulenko and Reader Andrii Vatrach

Photos by Subdeacon Yaroslav Bilohan



MUSHROOM SOUP



SERVES: 4

PREP TIME: 5 min

COOK TIME: 30 min

INGREDIENTS:

4 tbsp Butter

2 cups Onions, chopped

1 lb Mushrooms, sliced

2 cups Chicken or vegetable stock

1/2 cup Dry white wine

2 tsp dill (dried or fresh)

2 tsp Fresh thyme

2 tsp Paprika

2 tbsp Soy sauce

1 cup Milk

3 tbsp Flour

1/4 cup Sour cream

2 tbsp Lemon juice (optional)

2 tbsp Fresh Italian parsley

1. In a heavy pot or Dutch Oven, sauté onions and mushrooms in butter over medium heat until onions are soft and translucent, about 15 minutes. Add dill, thyme, paprika, chicken broth, soy sauce and white wine. Bring to a simmer and cook until the liquid reduces by half. In a small bowl, whisk flour into milk until smooth. Add the milk mixture to the soup and cook until the soup begins to thicken, about 10 more minutes.

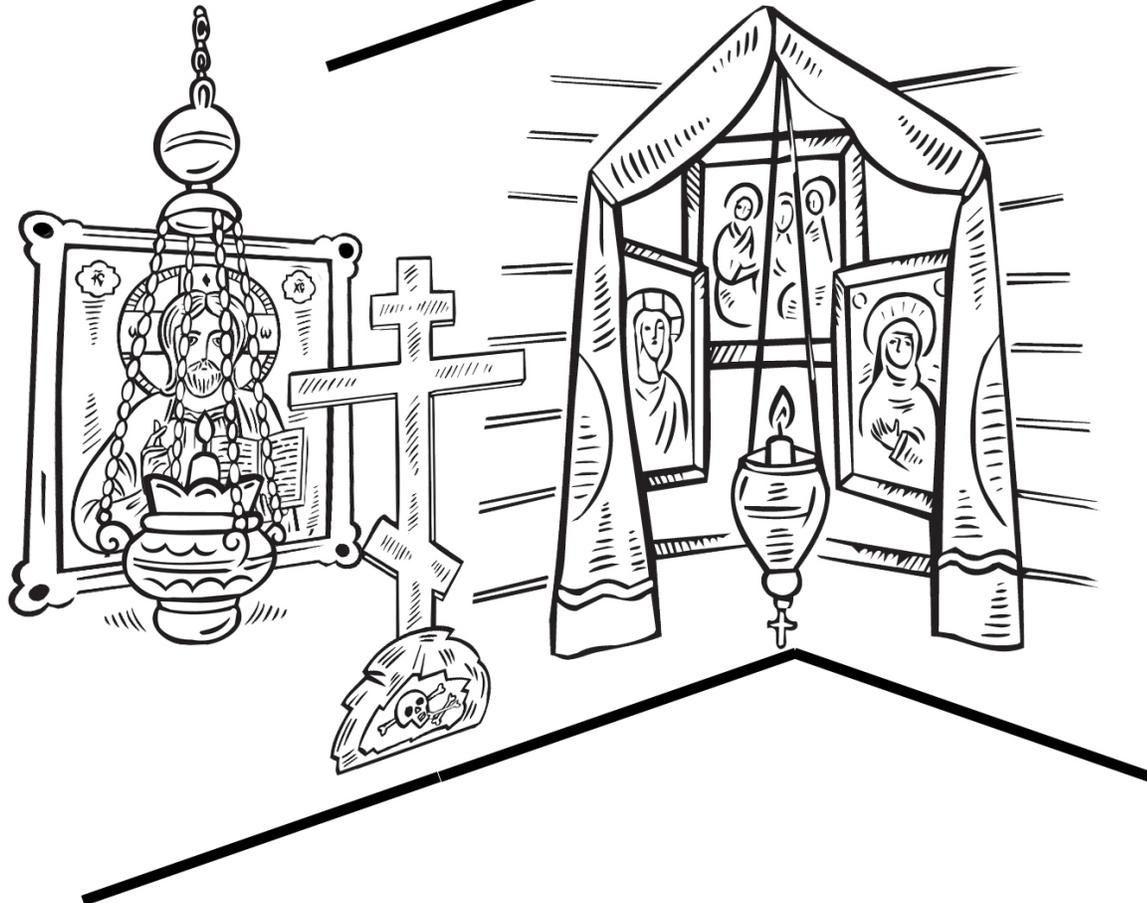
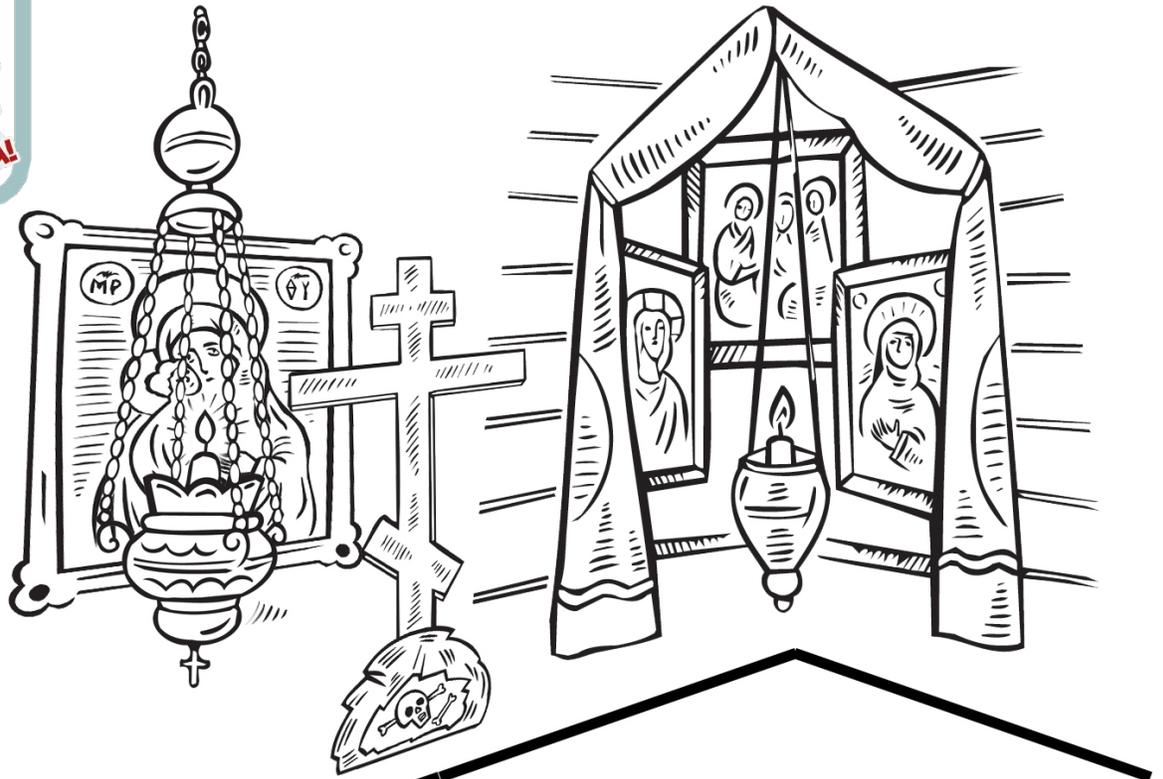
2. Over low heat, slowly stir in the sour cream and lemon juice until both are completely combined. Garnish the soup with parsley and serve hot.

**Yields 5 cups of soup. If serve 4 people as a main dish, we recommend doubling the recipe.

<https://themodernproper.com>



CAN YOU SPOT THE 5 DIFFERENCES?



BLESSING CANDLES

(Feast of the Meeting of the Lord in the Temple)

For the Meeting of the Lord, we bless candles because Christ is the LIGHT of the world and dispels all darkness. These candles are taken home and lit in our icon corners. They may be lit for daily prayer, during storms, or times of strife and stress. The candles hold no special "powers" of their own, other than multiplying our heartfelt prayers before the Lord.

The custom of blessing candles on the Feast of the Meeting of the Lord was introduced in the 6th Century. As recorded in The Chronicle of St. Theophanes, Emperor Justinian I had issued an order in 541 A.D. that on the Feast, a candle-light procession be held throughout the city to implore Divine Protection against pestilence and the numerous earthquakes that plagued the city.

In answer to this holy gesture, God caused the pestilence and the earthquakes to subside. This gave rise to having similar processions on other occasions when the common welfare of the people was in danger. This prompted the blessing of candles on the Feast of the Meeting of the Lord in the Temple, which then were distributed to the faithful, and used for Divine Protection.

In homes, the blessed candles are lighted and placed before a holy icon in time of serious sickness or the threat of a storm to implore Divine protection, as the family is gathered in prayer. The blessed candle is popularly called the "hromnicja" or "hromnichka" (thunder), because it is used at the time of a thunder storm. It is also used by the parents to dispel the fear in children caused by darkness or thunder.

1. Why do we bless candles in church?

2. Are the candles magic?

3. What do we do with the blessed candles?



Bodnar, Emilia baptized and chrismated on February 14, 2021 in St. Vladimir Cathedral Church, Parma, OH. Child of Bohdan Bodnar and Yuliya Demchuk. Sponsors: Oleh Hotsul and Iryna Demchuk. Celebrated by Fr. Michael Hontaruk.

Brettell, Brittany baptized and chrismated on January 24, 2021 in Sts. Peter & Paul Church, Carnegie, PA. Child of Timothy Jerome Jansante and Rosita Frantzen. Sponsors: and . Celebrated by Rev. John Charest.

Brettell, Scott baptized and chrismated on January 24, 2021 in Sts. Peter & Paul Church, Carnegie, PA. Child of Jeffery Brettell and Mary Starr. Sponsors: and . Celebrated by Rev. John Charest.

Kostoyk, Levko Emil baptized and chrismated on January 10, 2021 in St. Nicholas Pro - Cathedral Church, Lakewood, OH. Child of Maksym Vasyl Kostryk and Peyton Clais Allen. Sponsors: Cale Brenner Allen and Thaisa Santos. Celebrated by Fr. Dennis Kristof.

Mykulyak, Mikhael baptized and chrismated on December 29, 2020 in St. Mary's Protectress Church, New Haven, CT. Child of Mykhaylo Mykulyak and Natallia Zhdanovich. Sponsors: Uriy Borisevich and Irina Rodova. Celebrated by V. Rev. Oleksandr Yatskiy.

Saychuk, Katherine Emma baptized and chrismated on December 19, 2020 in St. Michael's Church, San Francisco, CA. Child of Oleksandr Saychuk and Maryna Zhukova. Sponsors: Igor Grunskiy and Mariia Tulchevska. Celebrated by V. Rev. Georgiy Tyapko.

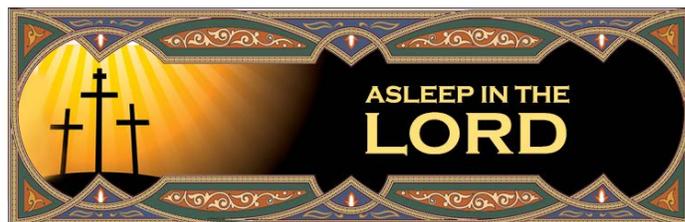
Shapar, Samuel Andrew baptized and chrismated on January 2, 2021 in St. Michael's Church, San Francisco, CA. Child of Sergii Shapar and Uliana Surma. Sponsors: Volodymyr Kasatkin and Anastasia Demidova. Celebrated by V. Rev. Georgiy Tyapko.

Vaynahiy, Camilla Maria baptized and chrismated on October 18, 2020 in Holy Trinity Church, New York, NY. Child of Mykhaylo Vaynahiy and Ivanna Popadywets. Sponsors: Vasyl Popovych / Kateryna Noel-Baptiste and Mykola Popadynets / Victoriia Rosokha. Celebrated by V. Rev. Todor Mazur.

Vysochanska, Anna baptized and chrismated on February 14, 2021 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Dmytro Vysochanskyi and Viktoriia Bokalo. Sponsors: and Olena Shak. Celebrated by Rev. Vasyl Shak.

Yavchak, David baptized and chrismated on February 7, 2021 in St. Mary's Protectress Church, New Haven, CT. Child of Volodymyr Yavchak and Olha Yavchak. Sponsors: Vladyslav Huk and Yuliya Ohal. Celebrated by V. Rev. Oleksandr Yatskiy.

Zelenova, Nicole baptized and chrismated on January 9, 2021 in St. Michael's Church, San Francisco, CA. Child of Oleksandr Zelenov and Nataliia Zelenova. Sponsors: Pavlo Melnyk and Daria Derkach. Celebrated by V. Rev. Georgiy Tyapko.



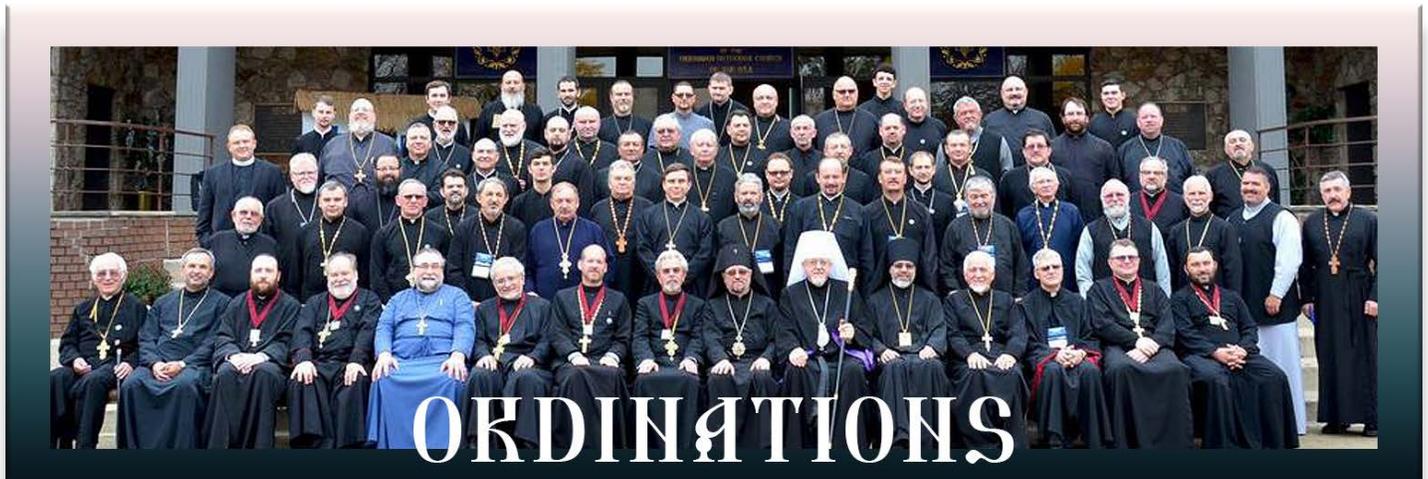
Carpenter, Louise N. of Allentown, PA on January 17, 2021 at the age of 91 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Allentown, PA 18102.

Hundiak, Zina of Pittsburgh, PA on February 5, 2021 at the age of 89 years, officiating clergy V. Rev. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA 15203.

Olesky, Michele L. of Phoenixville, PA on February 10, 2021 at the age of 54 years, officiating clergy Fr. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.

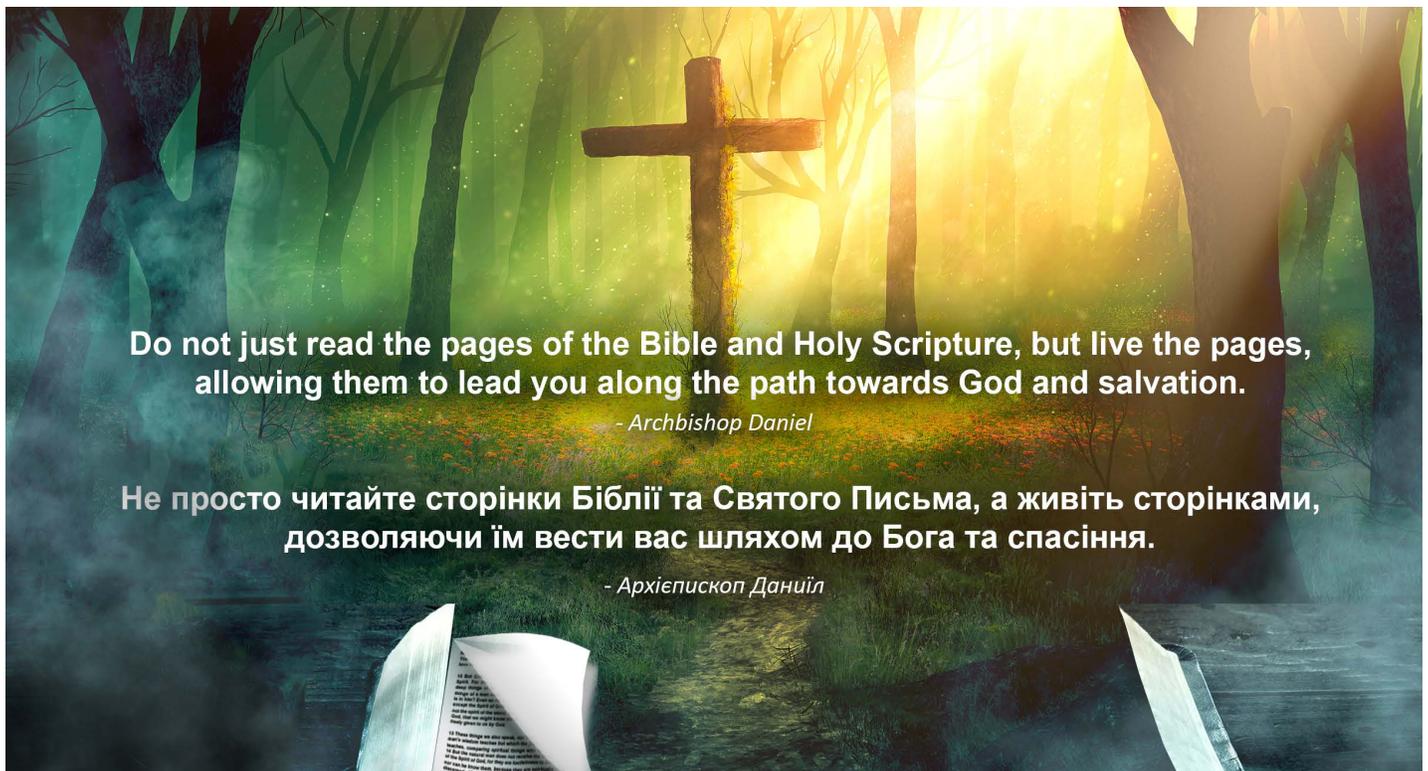
Pysh, Cecelia M. of Boca Raton, FL on January 24, 2021 at the age of 86 years, officiating clergy Rev. John Charest / Rev. Robert Popichak of Sts. Peter & Paul Parish, Carnegie, PA 15106.





may god grant to them many happy and blessed years!

Protopresb. Taras Chubenko	02/03/80
V. Rev. Oleh Hucul	02/12/95
Rev. Vasyl Dovgan	02/12/13
Protopresb. Constantine (Gus) G. Christo	02/17/91
V. Rev. Volodymyr Muzychka	02/22/82
Rev. Samuel Seamans	02/23/17
V. Rev. Rostyslav Tsapar	02/24/02
Dn. Valentine Olynyk	02/09/19



Do not just read the pages of the Bible and Holy Scripture, but live the pages, allowing them to lead you along the path towards God and salvation.

- Archbishop Daniel

Не просто читайте сторінки Біблії та Святого Письма, а живіть сторінками, дозволяючи їм вести вас шляхом до Бога та спасіння.

- Архієпископ Даниїл



MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!



FEBRUARY

Hierarchs of our Church:

(* - interred at St. Andrew Cemetery)

BISHOP JOSEPH (ZHUK) – 23 FEBRUARY 1934

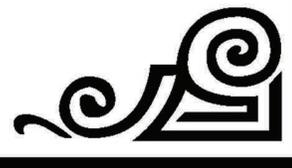
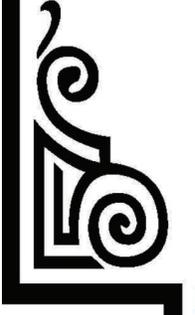
BISHOP ALEXANDER (NOVYTSKY) * – 12 FEBRUARY 1970

BISHOP PAISIJ (IWASCHUK) * – 3 FEBRUARY 1998

ARCHBISHOP IOV (SKAKALSKYJ) *- 19 FEBRUARY 1974

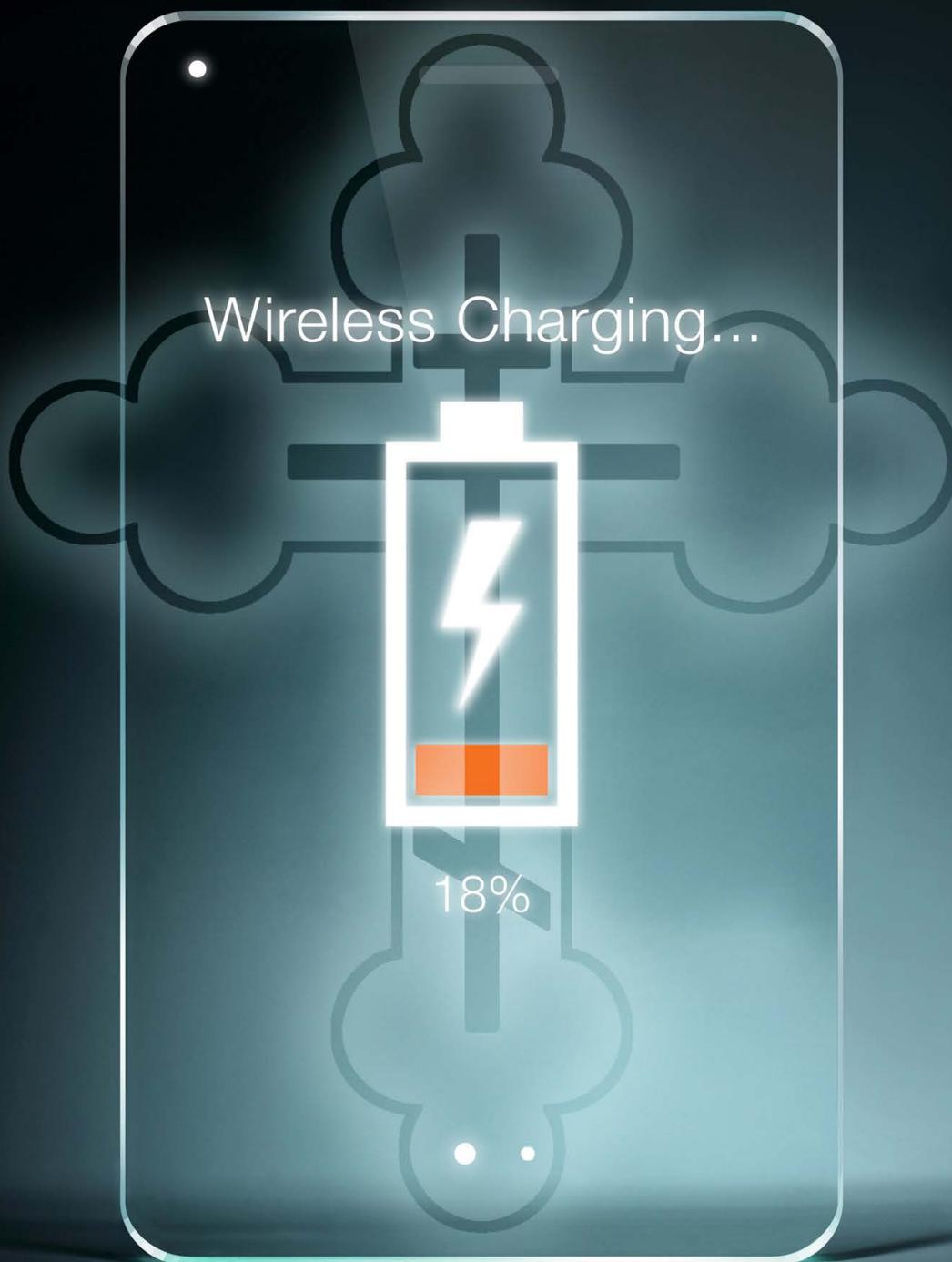
Clergy and Deacons:

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



Join the Seminarians for Morning Prayers, and charge your spiritual batteries.

- Archbishop Daniel



Приєднуйтеся до семінаристів на ранкові молитви і щодня заряджайте свої духовні батареї.

- Архієпископ Даниїл



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FEBRUARY CELEBRATIONS В ЛЮТОМУ СВЯТКУЄМО

7

St. Gregory the Theologian
Свт. Григорія Богослова

12

Synaxis of the Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom

Собор Вселенських учителів і святителів: Василя Великого, Григорія Богослова і Іоана Златоуста

14

Zacchaeus Sunday
Неділя Закхея

15

THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

СТРІТЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА

21

Sunday of the Publican and the Pharisee
(Fast-free week)

Неділя про митаря та фарисея
(Седмиця всеїдна)

28

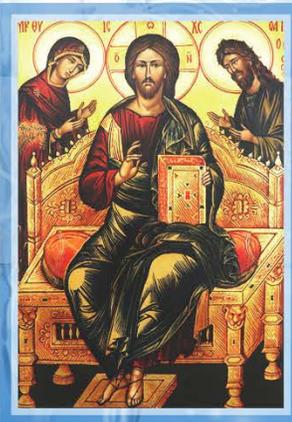
Sunday of Prodigal Son

Неділя про блудного сина



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MARCH CELEBRATIONS У БЕРЕЗЕНІ СВЯТКУЄМО

1

Meatfare week

Седмиця М'ясопустна

5

Ven. Prince Yaroslav the Wise

Благ. кн. Ярослава Мудрого

6

Memorial Saturday

Поминальна Субота

7

**Meatfare Sunday
of the Last Judgement**

**Неділя М'ясопустна
про Страшний Суд**

8

Cheesefare Week

Седмиця Сирна

14

**Cheesefare Sunday, of Forgiveness
Expulsion of Adam from Paradise**

**Неділя Сиропустна, Прощена
Спомин про вигнання Адама з Раю**

21

**1st Sunday of Great Lent
Triumph of Orthodoxy**

**Неділя 1-ша Великого посту
Торжество Православ'я**

27

Memorial Saturday

Поминальна Субота

28

**2nd Sunday of Great Lent
St. Gregory Palamas**

**Неділя 2-га Великого посту
Свт. Григорія Палами**



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February 27

Start of GREAT LENT

March 15

Sunday of the Prodigal Son

February 28

YOUTH SURVEY

**[https://www.uocyouth.org/
youthministrysurvey](https://www.uocyouth.org/youthministrysurvey)**

Meatfare Sunday
(Sunday of the Last Judgement)

March 7

Jr UOL Virtual Lock-In
St. Vladimir Cathedral
Philadelphia

April 16

Registration due April 10

Cheesefare Sunday
(Expulsion of Adam & Eve
from Paradise)

March 14

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