Слово від редактора...

“Тобою Радується Всяке Створіння …”

Тобою радується, Благодатна, всяка твар, ангельський собор і чоловічеський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог тіло прийняв і Дитям став, Предвічний Бог наш. Лоно бо Твое престолом учинив і гробу Твою просторішою небес сотворив. Тобою, Благодатна, радується всяка твар. Слава Тобі!

Саме цей тропар, який написаний святым Іоанном Дамаскіним на честь Богоматері, текст якого включений в Октоїх; використовується як Задостойник в літургії Василія Великого (замість піснєсліві «Достойно є» в літургії Іоанна Златоустого) і зображається на іконі, яка на обкладинці у цьому номері.

Літургійний рік починається Різдвом Богородиці (21 вересня) і закінчується Успінням Богоматері (28 серпня). Православна Церква і «всяке створіння» радіє у цей час, прославляє її і молиться за одужання від всіляких хворів, за звільнення і охорону від загарбників.

Є різні версії цієї ікони, але всі вони стараються зобразити, серафимів, архангелів, ангелів, святих із Старого та Нового Заповітів, св. Йоакима і Анну та св. Іоанна Дамаскіна, який тримає розгорнуту молитву до Богородиці.

Друга половина молитви розгортає і пояснює нам, чому всі радіють: «Від Тебе Бог тіло прийняв і Дитям став, Предвічний Бог наш. Лоно бо Твое престолом учинив і гробу Твою просторішою небес сотворив.»

Навіть попри всі негаразди, які розпочали цей літургійний рік, землетруси, урагани та масові злочини, церква зазнала, що існує вічна велика радість. Ця радість випромінюється від нашої Покровительки Богородиці, даруючи нам силу, бачення та мудрість бачити Сотворителя, Спасителя та Утішителя Світу.

Ми молимося такими твердженнями: «З нами Бог», «Христос посеред нас» та «щоб благовіолінням Твоеї милості Дух Твій Святий зійшов на нас». Саме ця тверда віра допомагає нам перемагати зло у нашому серці. Бо дуже легко впасти у відчайдушність, депресію чи стати байдужим до інших. А коли ми бачимо Сотворителя в своєму житті, то починаємо шанувати і все творіння його.

Отож, у цьому новому літургійному році, давайте справді почнемо із вшанування Богородиці. Щоб ми не змогли заплутатись у цьому бурному тимчасовому світі ми повинні постійно пам’ятати про Бога. Ходити регулярно і постійно до Храму Божого, молитися раніше та вечірньо, молити за близьких, за тих, хто у біді, тривожи чи хворобі не залежно від того, що коїться у світі або який у нас настрій. Тоді ми не тільки самi будемо стояти на «твердій основі», але зможемо допомогти іншим вибратись із «бурного моря».

Нехай цей новий літургійний рік буде роком духовного зростання, оновлення чи початком нових подвигів!
Beloved brothers and sisters in the Lord,

With God's grace, today we enter the new ecclesiastical year, even as we continue to provide witness “through him who loved us” (Romans 8.38) and “give an account for the hope that lies in us” (1 Peter 3.15), living in the Church, in Christ and according to Christ, who promised to be with us “all the days of our life, to the end of the age.” (Matthew 28.20)

Twenty-eight years have passed since the synodal decree of the Ecumenical Patriarchate to establish the Feast of the Indiction as the “Day of Protection for the Environment,” when we offer prayers and supplications at the sacred Center of Orthodoxy “for all creation.” The relevant patriarchal encyclical (September 1, 1989) invited all Orthodox and other Christian faithful on this day to lift up prayers of thanksgiving to the Creator of all for “the great gift of Creation” along with petitions for its preservation.

We express our joy and satisfaction for the broad reception and fruitful influence of this initiative by the Church of Constantinople. We demonstrated the spiritual roots of the ecological crisis as well as the need to repent and prioritize the values of contemporary humankind. We affirmed that the exploitation and destruction of creation constitute a perversion and distortion of the Christian ethos, rather than the inevitable consequence of the biblical command to “increase and multiply” (Genesis 1.22), but also that our anti-ecological conduct is an offense to the Creator and a transgression of his commandments, ultimately working against the authentic destiny of the human person. There cannot be any sustainable development at the expense of spiritual values and the natural environment.

The Holy and Great Church of Christ has championed and continues to champion the eco-friendly dynamic of our Orthodox faith, emphasizing the Eucharistic purpose of creation, the response of the faithful as “priest” of creation in an effort to offer it unceasingly to the Creator of all for the modern sense of gratification. Indeed, respect for creation belongs to the very core of our orthodox tradition.

We are especially disturbed by the fact that, while it is clear that the ecological crisis is constantly escalating, in the name of financial growth and technological development, humanity has become oblivious to the global appeals for radical change in our attitude toward creation. It is obvious that the resulting deformation and devastation of the natural environment is a direct consequence of a specific model of economic progress, which is nevertheless indifferent to its ecological repercussions. The short-term benefits dictated by the rise of living standards in some parts of the world simply camouflage the irrationality of abuse and conquest of creation. Corporate business that does not respect the planet as our common home cannot be sanctioned as business at all. The contemporary unrestrained commerce of globalization goes hand-in-hand with the spectacular development of science and technology, which despite manifold advantages is also accompanied by an arrogance over and abuse of nature. Modern man knows this very well, but acts as if he is entirely unaware. We know that nature is not restored and renewed endlessly; yet we ignore the negative implications of “trading” in the environment. This explosive combination of unrestrained commerce and science – that is to say, the limitless confidence in the power of science and technology – merely increases the risks threatening the integrity of creation and humankind.

The Holy and Great Council of the Orthodox Church spelled out with...
wisdom and clarity the dangers of “autonomizing economy” or separating economy from the vital needs of humanity that are only served within a sustainable environment. Instead, it proposed an economy “founded on the principles of the Gospel” in order to address the modern ecological challenge “on the basis of the principles of the Christian tradition.” In response to the threats of our age, the tradition of the Church demands “a radical change of attitude and conduct”; in response to the ecological crisis, it proposes a spirit of asceticism, “frugality and abstinence”; in response to our “greed,” it calls for “the deification of our needs and attitude of acquisition.” The Holy and Great Council also emphatically referred to the “social dimensions and tragic consequences of destroying the natural environment.”

Therefore, echoing the decisions of this Council, we too underline through this encyclical the close connection between ecological and social issues, as well as their common roots that lie in the “imprudent heart” that is fallen and sinful as well as in the inappropriate use of our God-given freedom. The destruction of nature and society is always preceded by an internal “reversal of values,” by spiritual and ethical damage. When material possessions dominate our heart and mind, then our attitude toward our fellow human beings and toward creation inevitably becomes possessive and abusive. In biblical terms, the “bad tree” always “produces evil fruit.” (Matthew 7.17) Furthermore, by extension, we would underline that respecting creation and other people share the same spiritual source and origin, namely our renewal in Christ and spiritual freedom. Just as environmental destruction is related to social injustice, so too an ecofriendly attitude is inseparable from social solidarity.

What also becomes apparent is that the solution to the multi-faceted contemporary human crisis – namely, the crisis facing human culture and the natural environment – demands a multi-dimensional mobilization and joint effort. Much as every other vital problem, the underlying and interconnected ecological and social crisis cannot possibly be addressed without inter-Christian and inter-religious collaboration. Therefore, dialogue becomes the fertile ground for promoting existing ecofriendly and social traditions in order to stimulate environmental and communal discussion, while at the same time initiating a constructive criticism of progress understood exclusively in technological and economic terms at the expense of creation and civilization.

In closing, we once again reiterate the inseparable nature of respecting creation and humanity, and we call upon all people of good will to undertake the good struggle for the protection of the natural environment and the establishment of solidarity. May the Lord and giver of all good things, through the intercessions of the all-blessed Mother of God, grant all of you “a burning within your hearts for all creation” and “a stirring of love and good works.” (Hebrews 10.24)

† Bartholomew of Constantinople
Your fervent supplicant before God
A Letter From the Permanent Conference of
Ukrainian Orthodox Bishops Beyond the Borders of Ukraine
on the Occasion of the 26th Anniversary of Ukraine’s Independence

Beloved brethren in the Lord!

Today, all the bells in the sacred temples of our ancestral homeland Ukraine ring, proclaiming the joyous news that Ukraine celebrates the 26th anniversary of her independence.

We thank our Lord God from the bottom of our hearts for this wonderful gift – an independent and sovereign state. It is truly a gift for all of us – both those who live in Ukraine and those whose destiny it is to live far beyond the borders of their beloved homeland.

The first article of Ukrainian Constitution states that “Ukraine is a sovereign and independent, democratic, social and legal state…” Let us take care that it remains that way! In the fifth article of the Constitution we read that “Ukraine is a republic, inherently sovereign and only source of authority in Ukraine is the people”.

When we pray today in the Tropar: “Lord, save Your people…” we mean “Lord, save our Ukrainian people…” We continue to pray: “and bless Your inheritance…” Today we see before us our present and our future - our Ukrainian children and youth. You, dear Ukrainian youth, are our present and our future. Educate yourselves and you will succeed! You, young adults – Ukrainian professionals – are our inheritance! Acquire all the knowledge you can in order to aid Ukraine. Join the ranks of those who stand for Ukraine! Your country needs you in governmental leadership, in private institutions and organizations. Work for the good of Ukraine!

Further we pray: “…grant victory to our God-loving (Ukrainian) people over their enemies...”. When we open the book of our ancient and modern history, we find many victorious examples in the process of nation building: Kyiv Rus’ the Princedom of Halyczyna and Volhyn, the Kozak state, the creation of the Central Council (Rada) in 1917 and its significant, everlasting Declarations – in particular the Fourth, which proclaimed the independence of Ukraine in 1918, the proclamation of Ukrainian statehood in L’viv on 30 June 1941 and the final Declaration of Independence 26 years ago – on 24 August 1991. In these days of present trials and invasion we offer sincere prayers for the mean and women of Ukrainian armed forces that day and night protect the peace and bright future of their homeland.

In the process of a continued state formation and European integration, many fervent prayers to God are essential. We pray that He will grant us victory over failure, temptation, sorrow and affliction. Ukraine has suffered much defeat faced many sorrows and much tragedy. Does she need further such disappointment and hardship?
The prayer continues: “And by Your Cross preserve Your community”. Our independence became reality through the Lord’s Cross, by His will. Ukraine has endured many misfortunes, much suffering and outright theft of her resources. Now, through our Lord’s Cross there is resurrection and relative peace. We see new temples, churches and chapels being erected for the glory of God in the Holy Trinity, the Mother of God and all the Saints. They are beautiful, but a spiritual rebirth of the people is now an absolute necessity! Let us commit ourselves to that renewal as we celebrate this day!

On this occasion of national joy we pray fervently that our people live in unity, truth and justice. The spark of truth has fallen upon Ukraine – her glory and the glory of her martyrs has been returned to her. In unity lies the strength of a nation. Let us all work towards progress in our glorious ancestral homeland Ukraine, seeking spiritual, moral, social, economic and political reform. Let us remember that our strength and hope for such an effort is in God.

We remember and honor our departed and holy heroes – all those who through the ages have sacrificed their lives for statehood and the independence of Ukraine and her Holy Church. They deserve our sincere prayers and honor. May their memory be eternal!

We conclude with the prayer of Metropolitan Ilarion of Kyiv for the people of Rus'-Ukraine:

“Extend Your grace to Your people! Cast aside foreign invasions, strengthen peace; pacify our neighbors; satisfy hunger; make our rulers fearsome to our neighbors; make our leaders wise; settle the towns and cities; build up Your Church; preserve what belongs to You. Save men, women and children as well as those who are in slavery and captivity, those who travel by land and sea, those who hunger and thirst. Be merciful to all, console all, bring joy to all and bestow upon them spiritual and material gifts. Through the intercessions of Your Ever-Blessed Mother, the Holy Heavenly Powers, Your Predecessor John the Baptist, the Apostles, the Prophets, the Venerable Martyrs and Saints, have mercy on us and bless us, o Lord!”

O, Great and Only God, save our Ukraine! Amen!

+ YURIJ, Metropolitan
of the Ukrainian Orthodox Church of Canada
+ ANTONY, Metropolitan
of the Ukrainian Orthodox Church of the USA & Metropolitan of the Ukrainian Orthodox Church in the Diaspora
+ JEREMIAH, Archbishop
of the Ukrainian Orthodox Diocese of Brazil and South America
+ DANIEL, Archbishop
of the Ukrainian Orthodox Church of the USA
+ ILARION, Bishop
of the Ukrainian Orthodox Church of Canada
+ ANDRIY, Bishop
of the Ukrainian Orthodox Church of Canada
ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ
УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ
ПОЗА МЕЖАМИ УКРАЇНИ

З нагоди 26-ї річниці проголошення незалежності України

Дорогі і улюблені брати і сестри, в Україні і поза Україною сущі!

Сьогодні чуємо, як веселі дзвони лунають по всіх цервах нашої Матері України. Вони саме звіщують нам ту радість, що громадяни України діждалися часу, щоб відсвяткувати 26-ту річницю незалежності своєї Вітчизни.

З глибини душі ми дякуємо Господу Богу за Його великий і благодатний дар – незалежну і суверенну державу. Це дар для всіх нас: і для тих, доля яких стелиться в межах незалежної України, і для тих, яких доля занесла далеко поза межі рідної Батьківщини.

У першій статті нової Конституції ми читаємо, що Україна є суверенна і незалежна, демократична, соціальна правова держава... Бережімо її!

Трохи далі, у п’ятій статті читаємо: “Україна є республікою, носієм суверенітету і єдиним джерелом влади в Україні є народ”. Сьогодні ми молимось: ”Спаси, Господи, людей Твоїх...” Іншими словами: “Господи, спаси наш український народ!”

“…і благослови насліддя Твое...” Сьогодні ми бачимо перед собою нашу теперішність і нашу майбутність – наших українських дітей і молодь. Дорога українська молоде! Ви наше сьогодення і майбутнє! Вчіться – і переможете! А ви, старше покоління, українські професіонали! Ви наше насліддя! Здобувайте науку і знання, як допомогти Україні! Ставайте в ряди української справи! Україна дуже потребує вас, щоб ви очолили урядові й неурядові установи й організації! Працюйте на користь України!

Далі молимось: “…перемогу побожному народові нашому (українському) над супротивниками подай…” Коли ми розкріпимо книгу нашої давньої і новітньої історії, то знайдемо в ній чимало зразків перемоги і державотворення: Київська Русь, Галицько-Волинське князівство, козацька держава, утворення Центральної Ради в 1917 році, проголошення вагомих і вікопомних універсалів, зокрема IV-го універсалу про незалежність України в 1918 році. Акт проголошення Української держави у Львові 30 червня 1941 року і Акт проголошення Незалежності 26 років тому. В ці дні неабияких випробувань та окупацій територій України, ми промовляємо ширі молитви перед Престолом Господнім за чоловіків і жінок Збройних Сил України, котрі відстоюють мир і затишок батьківщини.
У процесі державотворення ми потребуємо багато палких молитов до Бога, щоб Він подав нашому народу перемогу над невдачами, спокусами, печалами, скорботами і т.п. Україна пережила безліч поразок, битв, страждань і трагедій. Чи потрібно їй ще більше таких негод і небезпек?

Ще молимось: “…і хрестом Твоїм охороняй нас – оселю Твою…” Наша незалежність стала дійсністю через Господній хрест, з Його волі. Україна зазнала чорної години, страждань, грабувань, тепер за допомогою хреста Христового прийшло воскресіння, настав мир. Бачимо, як видніють новозбудовані собори, церкви і каплиці для прославлення Бога в Тройці, Матері Божої і святих. Які вони гарні! Але потрібно ще й духовної перебудови самого народу. Розпочнімо ж це відродження сьогоднішнім святкуванням!

У ці дні всенародної радості ми бажаємо, щоб наш народ жив у єдності, істині і справедливості. Адже на Україну впала та іскра правди, що вернулася слава, слави її мучеників. В єдності сила народу! Старанно робімо все для розвою нашої славної України, прямуючи до духовних, моральних, суспільних, економічних і політичних реформ. Пам'ятаймо, що в Господі наша сила і наснага до праці.

Пам'ятайте і вішановуймо наших спочилих святих героїв і героїні! Усім їм, поплічним у боротьбі за державність і незалежність України впродовж століть, належать наші щирі молитви, поклін і честь. Вічна їм пам'ять!

Закінчуємо молитвою Іларіона, митрополита Київського, за народ Руси-України:

"Продовж милість Твою до людей Твоїх! Раті проганяючи, мир утверди, сусідів смири, голод вгамуй, володарів наших зроби грізними для сусідів, бояр умудри, городи-міста розсели. Церкву Твою зрости, добро Своє збережи, мужів і жон і немовлят спаси, сущих в рабстві, в полоні, в путях, в дорогі, в плаванні, в темницях, в холоді й спраці, в злиднях – усіх помилуй, усіх потіш, усіх обдаруй, радість творячи ім і тілесну і душевну молитвами Пречистої Твоєї Матері і всіх небесних сил і Предтечі Твого Хрестителя Іоанна, архієпископів, архієпископів, пророків, мучеників, преподобних і всіх святих молитвами змилосердя над нами і помилуй нас!

Боже, Великий, Єдиний, Нашу Україну храни! Амінь!

+ Юрій
Митрополит Української Православної Церкви в Канаді

+ Антоній
Митрополит Української Православної Церкви США та Діаспори

+ Єремія
Архієпископ Української Православної Південно-Американської Єпархії

+ Даниїл
Архієпископ Української Православної Церкви США

+ Іларіон
Єпископ Української Православної Церкви в Канаді

+ Андрій
Єпископ Української Православної Церкви в Канаді
The celebration of the Divine Liturgy in the Orthodox Church is at the epicenter for the worship of God. Within the Liturgy we confess and acknowledge our dependence on and devotion to God. Christians have celebrated the Divine Liturgy for centuries, but how did liturgical celebration come into being? Who are its authors and are our liturgical celebrations the same as the early church?

We can see from the reading the Old Testament that liturgical celebration was first instituted by God. In the Book of Exodus (Chap. 25-31), God instructs Moses concerning the construction of a tabernacle and all its furnishings. Within the tabernacle, the Ark of the Covenant containing the original Ten Commandments, a pot of manna and Aaron's rod are to be kept. An altar is to be built, where offerings to God are made including the use of incense. Even the type of vestments to be worn by the priests, who are to be consecrated, are described in detail. Furthermore, God spoke to Moses how the appointments of the tabernacle were to be blessed and consecrated with holy oil and incense. From the beginning, it is God who set the standard for the formation of a place of worship, the ecclesiastic appointments within and who should serve as priests.

In Leviticus, God sets standards for worship. He describes to Moses how offerings are to be made and for what purpose. Instructions are given so the priest may properly prepare the gifts from the people and offer them as described by God. In Leviticus, Chapter 23, a liturgical cycle for the celebration of feasts is set by God so the people remain mindful of who they are, where they came from and how they are dependent on the mercy of God.

From these texts we clearly see that God instituted liturgical worship and celebration for His people. Even a place of worship is set so the people might receive His Word. In the Gospel of Saint John, we read that, “the Word became flesh and dwelt among us.” The English translation uses the word “dwelt”, but the literal translation is “tabernacled”. Therefore, God is present in His Son Jesus Christ. For Christians, Christ is the New Covenant. He being offered for all mankind.

Jesus, himself, bears witness to the importance of liturgical worship. He is circumcised according to Judaic Law. On the fortieth day following His birth, He is brought to the temple by Mary for presentation. In the Temple, a devout man named Simeon and Anna, a prophetess, both proclaim salvation and redemption are here for the people, as they behold Christ. When Jesus was twelve years old, during the Feast of the Passover, He was found in the Temple sitting with Rabbis both listening and answering questions for three days. Furthermore, throughout His entire public ministry, Jesus regularly attended the local Synagogue or worship at the Temple in Jerusalem during prescribed Feasts. By example, Jesus shows us the importance of worship and adherence to the faith, in celebration and practice.

Following Pentecost, the followers of Christ were faced with questions of how to practice their faith. Soon, they were forbidden to worship in the Temple of Jerusalem. Like Christ, the Jewish authorities condemned their faith. This forced the followers of Christ, now called Christians, to gather where they could.

In the First century, as Christians gathered, they would meet in homes and share a common meal. As instructed by Christ, the Apostles would take bread and wine and offer it to the people as the Body and Blood of Christ. Their gathering was called an “Agape Feast” where they met to share a common meal, show their love for one another and partake of the Eucharist. Furthermore, the Apostles would share the teachings of Christ and bear witness to all they saw and heard.

The Gospels of Matthew (Chapter 26), Mark (Chapter 14) and Luke (Chapter 22), each record the instructions of Jesus concerning the use of bread and wine as the elements of the Eucharist and how they were to be received. In 55 AD, the Apostle Paul wrote to the Church in Corinth (1Cor. 11:17-34) instructing them concerning the Eucharist and how they should prepare themselves prior to receiving. He admonishes them to rightly discern “the Lord’s Body” and not partake “in an unworthy manner”.

By the end of the First Century AD, the Christian Church gathered to worship and recognized Sunday as the “Lord’s Day”. The Didache, also known as “The Teaching of the Twelve Apostles”, was written in the First and Second Century AD. It is the oldest written document which is dedicated to instructing the faithful on moral behavior; sacramental practice of Baptism and Eucharist; Church order and authority; and to gather on the Lord’s Day “to break bread and give thanks after confessing your transgressions so that your sacrifice may be pure” (Chap. 14, 1-3). The Didache served as a benchmark for the liturgical practice in the early church.

From the writings of the Early Church Fathers such as St. Ignatius of Antioch, St. Justin the Martyr, St. Cyprian of Carthage, Alexander of Alexandria and others, we find the continued formation of liturgical practices within various local churches. However, it was not until Emperor Constantine came to the throne in 313 AD, that the Apostolic Church could gather ecumenically and solidify Christian teaching and practice.

By the Sixth Century AD, the two prominent Liturgies of St. John Chrysostom (349-404) and St. Basil the Great (330-379) were celebrated as the norm throughout Byzantium. Similarly, other liturgical and sacramental practices were refined over the ages to become what we have this day.

We must not forget that worship is something first wrought by God. Over the centuries liturgical celebration has developed and refined itself. For Orthodox Christians, worship is fundamental to our union with God and one another. It is both Scriptural and immersed in Holy Tradition.

By V. Rev. Fr. Howard E. Sloan
Why Orthodox Christians Celebrate the New Year in September

The first day of September is celebrated as the Ecclesiastical or Church New Year by Orthodox Christians. It is also a day marked by prayers for the environment, reminding us to be good stewards of the world around us.

So This is the New Year?

The old Roman term for this day is Indictio, meaning “definition” or “order.” This was a day established as the beginning of a fifteen year cycle, marking the redefinition of tax obligations for Roman citizens (especially since Roman soldiers served fifteen-year terms), likely from the time of Caesar Augustus.

One of the Emperor St. Justinian’s novellas (AD 537) decreed that all official documents of the Empire should include the indication reference. When attempting to date manuscripts from this era, it can be helpful to know the year of the indication (1–15), as exact dates or years are less commonly found. And when a date is found, it usually corresponds to Anno Mundi (Hebrew: שנות העולם) or “the year of the world” since the date of Creation.

Anno Mundi (AM) served as the beginning point for calendars until the modern era in many parts of the world, and is still a liturgical point of reference for both modern Judaism and Christians. (Jews also mark the New Year in September, but on a floating date.)

The date of the creation of the world—as discerned by a literal reading of the Patriarchal histories of the Greek Septuagint—was determined to be around 5500 BC on our modern calendar, with variations here and there. On the Julian calendar, the date of creation was said to be September 1, 5509 (BC), with the birth of Jesus Christ taking place in 5509 AM—that is, 5,509 years from the foundation of the world.

In 1597, Patriarch Theophanes I Karykes of Constantinople first utilized a date based on the Christian Era. Instead of marking dates based on the foundation of the world, the Incarnation of Jesus Christ became the crux of human history—and thus the distinction between BC (Before Christ) and AD (Anno Domini or “in the year of our Lord”).

This became official in Constantinople in 1728 and in Russia (by Peter the Great) in 1700, with the Julian calendar still serving as the underlying reckoning of days and months.

While the Anno Mundi calendar is no longer mainstream (or part of the civil calendars of predominately Orthodox nations), it still serves as the basis of our liturgical calendar.

Harvest, Thanksgiving, and Sowing

By marking the start of a new year in September, the Empire—and later, the Orthodox Church—was associating the new year with harvesting crops. As preparations for winter were being made, so too were preparations for the upcoming year.

For Christians, it was a time of thanksgiving, remembering the good weather and abundant rain the Lord provided for that year’s harvest—something we pray for at every Divine Liturgy.

This draws close parallels with the Feast of Trumpets for the pre-Incarnation people of God (Lev. 23:23–25):

And the Lord spoke to Moses, saying, “Speak to the children of Israel, saying, ‘The seventh month, on the first of the month, rest will be yours, a memorial of trumpets; it will be a holy assembly to you. You will not perform any servile work, and you will bring a whole burnt offering to the Lord.’”

As the Synaxarion notes, this was also the day Christ entered a synagogue and read from the scroll of Isaiah (cf. Luke 4:16–30).

By marking the new year at harvest time, we remind ourselves annually of our dependence on both hard work and the blessings of God. Going beyond material blessings and healthy crops, this applied (as do many of our hymns) to Imperial concerns, including prayers for protection from our enemies:

Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding our rulers and Your nation in peace, at the intercession of the Theotokos, and save us.

—Apolytikion (Second Tone)
You who created all things in Your infinite wisdom, and set the times by Your own authority, grant Your Christian people victories. Blessing our comings and goings throughout this year, guide our works according to Your divine will.

—Kontakion (Fourth Tone)

And if one considers the increasing natural disasters, droughts, floods, wildfires (especially here in the Pacific Northwest), hurricanes, and famines, we should be all the more mindful in this modern era of technology and abundance to pray for such things—not less so.

We have not engineered our way out of dependence on God. If anything, the more our abilities increase, the more we have shown need for God’s favor and mercy.

Ecological Stewardship

And that leads to my final point: the Ecclesiastical New Year is now a day marked by prayers for the care of the environment.

Patriarch Demetrios of Constantinople issued an encyclical on the environment in 1989, calling all Orthodox Christians to both pray for and protect the world around us. His encyclical also established September 1—the beginning of the new Church year—as “a day of prayer for the protection of the environment” for the Ecumenical Patriarchate, something adopted soon after by the rest of the canonical Orthodox churches. (The Vatican has recently followed suit.)

Since his elevation to Ecumenical Patriarch, an encyclical has been issued each year on September 1 by Patriarch Bartholomew on the environment. Bartholomew is affectionately known as “the Green Patriarch,” and he often speaks on an international stage regarding the protection of Creation.

And this all makes perfect sense.

The beginning of the New Year was for centuries a commemoration of the foundation of the world (Anno Mundi). It is a day for giving thanks to God for plentiful harvest. It is a day that recognizes God’s protection over and providence for the world, along with our responsibility and stewardship towards the same.

This all goes back naturally to the story of Creation itself, and a story where mankind—represented by Adam and Eve—is given the awesome responsibility of caring for every living creature. A restoration of peace between mankind and the created order lies at the heart of redemption and deification, and that is ultimately what the Ecclesiastical New Year is all about.

Conclusion

As I’ve mentioned in other articles, our Church Year begins and ends with the life of Mary. The Nativity of Mary is the first Great Feast of the year, while her Dormition or “falling asleep” is the last.

In this cycle we see the Incarnation of the God-Man Jesus Christ at the heart of our story as God’s people. And in between those two reference points we have this feast that could, at first glance, seem a peculiar or even irrelevant holdover from the Roman Empire.

Rather, the Ecclesiastical New Year serves as the crux for our entire liturgical life each and every year.

We say goodbye to the old and welcome the new. We give thanks for what the Lord has done, and petition his lovingkindness and protection for the days yet to come. We take a moment to consider our impact on the world around us, and whether our actions proceed from hearts of selfishness or hearts of compassion.

This is a feast day that points to the very core of Christ’s message of true, Christian spirituality: prayer, fasting, and almsgiving. Prayers for blessings seen and unseen, fasting for the sake of the world and our own mortification, and almsgiving for the care of others. Self-sacrifice and promise, beauty and self-restraint.

So pop open a bottle of champagne and bring your petitions to the Lord. It’s the start of a new year.

By Vincent Gabriel

Vol. LXVII  Issue VII, August-September, 2017 Ukrainian Orthodox Word
Happy (Church) New Year!

Make Yours Acceptable to the Lord!

It seems odd saying «Happy New Year» in September, but that’s when the Church marks Her annual beginning. September 1st is, for the Church, the first day of a New Year. A pious tradition of the Church holds that Jesus of Nazareth began preaching the good news of His mission on September 1st. When our Lord entered the Synagogue, He was given the book of the Prophet Isaiah to read, and He opened it and found the place where it is written:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

As we begin this new year it should be noted that the Church Calendar is loaded with important events -- especially the 12 Great Feasts, the Four Fasts, and PASCHA. Also, each day of the Church Year is set aside to honor Saints; many of whom died on that particular date. Similar to our personal calendars where we mark the earthly birthdays of family and friends, the Church remembers the Saints on their «heavenly birthday» -- the day they passed from this life to Paradise.

Liturgically, the Church Year begins and ends with the Mother of God. The first Great Feast of the Year, September 21st, honors her birth; the last Great Feast of the Year, August 28th, remembers her falling asleep. Between these two Great Feasts the Church marks 10 other major Feasts and PASCHA, the Feast of Feasts. Here’s a list of those Feasts, including their dates for the coming year (those using the so-called New Calendar subtract 13 days to fixed feasts -- not Pascha, Ascension & Pentecost):

- Nativity of the Mother of God, September 21nd
- Elevation of the Holy Cross, September 27th
- Entry of the Theotokos in the Temple, December 4

Nativity of Christ (Christmas), January 7th – preceded by a 40-day fast which begins on St Philip’s Day, November 28th
- Baptism of Christ (Theophany), January 19th
- Meeting of Christ in the Temple, February 15th
- Annunciation of the Theotokos, April 7th
- Entry into Jerusalem (Palm Sunday) April 1, 2018 -- preceded by the Great Fast and followed by Passion Week
- PASCHA - April 8, 2018
- Ascension of our Lord, May 17, 2018
- Pentecost Sunday, May 27, 2018
- Transfiguration of our Lord, August 19th
- Falling Asleep of the Theotokos (Dormition), August 28th -- preceded by a 2-week fast which begins on August 1st

The dates for Palm Sunday, PASCHA, Ascension, and Pentecost vary each year. The Apostles’ Fast can vary in length. It begins on the Monday after All Saints Sunday (the first Sunday after Pentecost) and ends with the Feast, June 29th.

Each parish also celebrates its «altar feast» on the day set aside for its Patron Saint, Feast, or Name.

The wall calendars that most parishes make available each fall include many of the daily Saints and readings for the year. Also, most people have their own Patron Saint – or «nameday» – to remember, as well as other favorite and family Saints’ days.

Why not start the New Year off right? Mark your personal calendar with the Feasts, Fasts, and Saints days of the Church. Make a resolution to participate in the liturgical cycle of the Church. Unlike mundane New Year’s resolutions, marking your calendar, keeping the Feasts and Fasts, and embarking for a new life within the annual life of the Church is a wonderful way to sanctify time. Let’s all join together in making this an “acceptable year of the Lord!”

Happy New Year!

By Fr. Joseph Huneycutt
Який розсипає прах». Щоправда, деякі пише про час позитивно, як про «садівника» або ж «лікаря», але таких значно менше. Для Ісаака Ваттона час своїм безповоротним плином навіює почуття втрати та безглуздії.

Таке саме схоже зображення можна знайти в головній біблійній оповіді, присвяченій темі часу, — Книзі Проповідника. У вступній частині Проповідник розглядає час як безглузді повторення, як причиною «втоми» і розчарування (Проп 1,2-9):

«Як безглузде повторення, як причина частині Проповідника розглядає час».

Час і вічність не протилежні поняття, а узагальнені, вони не відносяться до однієї і тієї ж категорії.

Книга Проповідника розглядає час як безглузді повторення, як причину частині Проповідника. У вступній оповіді, присвяченій темі часу, — можна знайти в головній біблійній згадку, яка розповідає про «світу» часу.

Вічність часу як нестримний потік, який приділяв особливу увагу часу, необхідним для розвитку людської спільноти.

『Ваттона час своїм безповоротним плином навіює почуття втрати та безглуздії, як безглузде повторення, як причиною частині Проповідника розглядає час як безглузді повторення, як причину частині Проповідника. У вступній оповіді, присвяченій темі часу, — можна знайти в головній біблійній згадку, яка розповідає про «світу» часу.»
Час як свобода любити

Тепер розглянемо друге твердження. З християнського погляду, час є одним із засобів, за допомогою якого Бог відділяє і підтримує нашу тварну людську свободу — свободу любити. Поняття свободи — як Божественної свободи, так і людської — є основним у християнському вченні про сотворення. «Бог воістину є присутній і діє лише за умови свободи, — пише Микола Бердяєв. — Саму свободу слід розпізнавати за властивої їй священної особливістю». Сорен К’єркегор справедливо зазначав, що «найбільший дар людям — це вільний, щоб ми Йому відчинили. Чекання Бога є сутністю часу. За словами Станілое, "для Бога час значить період терпеливого очікування: від того моменту, коли Він постукав у двері, і до того моменту, коли ми ці двері відчинили".

Саме в контексті свободи й любові можна глибше розуміти смисл часу. Час є частиною "віддалення" або "причинення" з боку Бога, що дає змогу нам, людям, вільно любити. Час як свобода любити місце для любові. Свобода любити та існування вічності є взаємним. За словами Станілое, "для Бога час значить період терпеливого очікування: від того моменту, коли Він постукав у двері, і до того моменту, коли ми ці двері відчинили".

Час як свобода любити
інших проблем, скажімо, на наш досвід піднесень і падінь, досвід стосунків, на впізнання ідентифікації на них. Без смислу немає часу, і саме тому немає такої реці, як абсолютний час, адже весь час пов'язаний з людьми і їхнім внутрішнім досвідом. Час можна збагнути лише тоді, коли розглядає його в контексті цілого життя (і смерті), адже ці два слова — життя і смерть — фактично багато в чому замінюють одне одного.

Ми дійшли висновку, що саме володіння Христа дає нам ключ до розуміння часу. Як «мить у часі й по землі», за словами Бліота25, воно показує нам узагальненість часу й вічності: лише у перспективі історично значення та глибини. А володіння як акт любові, спрямований на людську свободу, також показує, як нам треба розуміти час у наших особистих взаєминах, взаємодії та діалогі. Час, яким ми його сприймаємо, — це не просто механічно визначається фізико-матеріальними реаліями, але варто розуміти його як зовнішнього, вимірюваного не просто звуками, але варто також прийняти його як життєвий, як вічний, як час любові, як час свободи.

У мой міркуваннях про час — як ви уже вже, мабуть, помітили — відбувається переконання щодо того, що час є універсальним, але варто розуміти його не просто як якийсь механізм, але розуміти його як час свободи.

Адже час — це не просто механізм, але може бути суттєвим чинником в нашому житті. Час є не просто зміною, але діє природно, як якийсь час, який відчувати можливо лише там, де він перетворюється на свободу.

Таким чином, ми можемо говорити про час як про суттєвий чинник в нашому житті, який може бути визначено як час свободи.

Без смислу немає часу

У моїх міркуваннях про час — як ви уже вже, мабуть, помітили — відбувається переконання щодо того, що час є універсальним, але варто розуміти його не просто як якийсь механізм, але розуміти його як час свободи.
On Friday evening, August 4th, the bells of Saints Peter and Paul Ukrainian Orthodox Church, Freeland, Pennsylvania, rang a hierarchical greeting for the first time in their new home in Los Alamos, New Mexico. His Eminence Metropolitan ANTONY and His Eminence Archbishop DANIEL were met at the door of the new temple of the Saint Job of Pochaiv Ukrainian Orthodox Church by the President of the Parish’s Board of Administration Mr. Nicholas Gordon, the children of the parish, Father Theophan Mackey and the faithful of the church. Father Theophan then served Great Vespers to begin the celebration of the commemoration of the Our Lady of Pochaiv Icon, August 5th.

On Saturday morning the icon of Our Lady of Pochaiv that normally is situated in the high place of the church was brought to the entrance of the church. There it was prayed over and blessed by Archbishop DANIEL. Both hierarchs then entered the temple again and concelebrated the Divine Liturgy of John Chrysostom. Beside the full complement of the faithful, there were many visitors in attendance to witness this historic event. Father John Bethancourt of Holy Trinity Antiochian Orthodox Church in Santa Fe and Father Silouan and three of the brothers from the Monastery of the Holy Archangel Michael (OCA) in Cañones were in attendance as well. The joy of the day was evident and the choir and congregation both sang with full voice.

Following the liturgy, everyone retired to Pasta Paradiso, the Italian restaurant next door to the church, for a wonderful meal. There, the people of Los Alamos were able to meet the leaders of our church and receive their blessings.

In the evening, Great Vespers was revisited for the Resurrection and the commemoration of the Passion-bearers Boris and Hleb, August 6th. The parish council of the church then shared a meal with the hierarchs where they shared ideas for parish health and growth.

On Sunday morning the hierarchs gathered, with the faithful, and this time blessed the new temple with a copious dousing of holy water. The joy of this event, led by our beloved bishops, was palpable. Then with bent knees and bowed head they all prayed for the blessings of the Lord God to continue to abound in their temple. The Divine Liturgy which followed was again blessed with joyous music and wise instruction.
Thou wast a pillar of the True Faith;
a zealot of the commandments of the Gospel;
a denouncer of pride,
and a defender and teacher of the humble.
Therefore, those who honor thee pray for the remission of their sins,
and that this, thy holy habitation, be kept safe from all harm,
Job, our father, who resembled the long-suffering Patriarch of old.
-Kontakion of Job of Pochaiv

After a potluck, for hours, the hierarchs met with individuals and couples of the parish in private, listening to their concerns, giving advice, and praying with the faithful.
Monday morning, after a leisurely ride to the Valles Caldera, a nearby extinct volcano crater, the Hierarchs boarded their flight home from Santa Fe. Their presence was a great blessing to all of us, and the memory of their visit will remain with us for years to come.

May God grant our hierarchs many blessed years!
Eis polla eti despota!

Pictured are Dimitri Worthington age 8, Isaac Worthington age 11 and Ella Worthington age 5. Both boys were sent certificates of participation and Ella won an honorable mention in the Pre-K Kindergarten category from 2017 Annual UOL Essay Contest. Also pictured is Fr. George Hnatko and Bonnie Riga Sunday school teacher.
Святкування Дня Незалежності України

Любіть Україну, як сонце, любіть, як вітер, і траву, і воду, в годину щасливу і в радості мить, любіть у годину негоди!
Любіть Україну у сні й наяву, вишневу свою Україну, красу її, вічно живу і нову, і мову її солов’їну.
Уривок поеми Володимира Сосюри

Саме цими словами Володимир Сосюра надихав усіх українців любити та цінувати рідну Батьківщину. Надихали ці слова і до віри в волю та свободу рідної Батьківщини, адже було це ще за довго до її незалежності. Сьогодні ми благословенні в Бога мати нашу державу суверенною вже 26 років. І саме 24 серпня, щорічно, відбуваються святкові та урочисті заходи щоб відзначити цю омріяну багатьма століттями подію. 27 серпня, в неділю, відзначили 26-ту річницю Незалежності України і в осередку УПЦ в м. Саут Баунд Брук штату Нью Джерсі США.

Святкування розпочалось з святкової недільної літургії в Церкві-Пам’ятнику Св. Андрія Перпозваного. З благословення митрополита Антонія та в його присутності, очолив літургію Архиєпископ Даниїл. Співслужили також: настоятель храму протоієрей Юрій Сівко, от. Іван Личик та от. Василь Шак разом з дияконами Іваном Чолко та Ігорем Русин. Храм зібрав велику кількість парафіян та прихожан, які з вдячністю Богу за всі благословення, а особливо за суверенітет рідної Батьківщини, прийшли бути частиною Святої Літургії і Святого Причастя. У своїй проповіді владика Даниїл зазначив важливість людського вибору і те що саме той правильний вибір, який ми робимо у нашому повсякденному житті, приводить нас до спасіння. Також Архиєпископ привітав усіх прихожан з річницею Незалежності України і в осередку УПЦ в м. Саут Баунд Брук штату Нью Джерсі США.

Виходячи з храму, під час концерту, усі присутні мали змогу скуштувати чудових українських страв, які приготувала сестрична Святої Покрови. Церковний магазин Св. Андрія та музей мали свої палатки, де усі присутні мали змогу придбати українські сувеніри та церковні речі. В кінці святкової програми були розіграші лотерейних квитків. Переможці отримали свої призі.

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Святкування цього Дня Незалежності вкотре принесло багато позитивних емоцій й гордості за свою Батьківщину і свій народ. Слава Україні!

Вол. LXVII  Issue VII, August-September, 2017
Ukrainian Orthodox Word 19
Love your Ukraine, love as you would the sun,
The wind, the grasses and the streams together...
Love her in happy hours, when joys are won,
And love her in her time of stormy weather.
Love her in happy dreams and when awake,
Ukraine in spring's white cherry-blossom veil.
Her beauty is eternal for your sake;
Her speech is tender with the nightingale.

An excerpt of the poem by Volodymyr Sosiura

By these words Volodymyr Sosiura had inspired all Ukrainians to love and appreciate their motherland Ukraine. These words also inspired the people to have faith in the freedom of their native homeland, for it was still long before the independence of Ukraine. Today we are blessed by God to have our sovereign state for 26 years. And on 24th of August, annually, festive and solemn events are happening to celebrate this, dreamt for many centuries, event. On Sunday August 27, a celebration of the 26th anniversary of Independence of Ukraine took place at the Metropolia Center of Ukrainian Orthodox Church of the USA in South Bound Brook/Somerset, New Jersey.

The celebration began with a prayer, led by the hierarchs of the Church: Their Eminences Metropolitan Antony and Archbishop Daniel. After the prayer, Khrystyna Makhno, beautifully sang the American and Ukrainian anthems; following that, she asked all of the those present to stand for a moment of silence to honor all of those who laid their lives for the independence of Ukraine. The concert was filled with various performances by both children and adults. All present enjoyed the vibrant Ukrainian dances of group Yunist. Performers Khrystyna Makhno, Olya and Iryna Shtelen charmed everyone by Ukrainian singing. And by the beauty of the the national instrument of Ukraine, the bandura, sisters Oksana and Galina amazed all people at the celebration.

During the picnic, all present could taste the delicious Ukrainian dishes and homemade desserts prepared by the Pokrova Sisterhood of St. Andrew Memorial Church. St. Andrew's Bookstore and the Ukrainian History and Education Center both had tables of Ukrainian souvenirs and church items for sale. At the end of the program, lottery tickets were announced and the winners received their prize baskets with a variety of gifts.

The celebration of this Independence Day once again brought to people many positive emotions and pride for their homeland and their nation.

Glory to Ukraine!
Hierarchs of the UOC of the USA Participate in the Observance of Ukraine’s 26th Anniversary of Independence at the Permanent Mission of Ukraine at the United Nations in New York

Иєрархи УПЦ США взяли участь у відзначення 26-ої річниці Незалежності України в Постійному Представництві України при ООН в Нью-Йорку

Upon the invitation of Ambassador Volodymyr Yelchenko, Permanent Representative of Ukraine to the United Nations, His Eminence Metropolitan Antony and Archbishop Daniel participated in the official reception honoring the 26th Anniversary of Ukraine’s Independence at the Permanent Mission of Ukraine to the UN in New York City.

Following their arrival, Ambassador Yelchenko and his wife welcomed the hierarchs of the Church to the Mission. In a short exchange of greetings, Metropolitan Antony and Ambassador Yelchenko spoke of closer cooperation between the Permanent Mission of Ukraine to the UN and the Ukrainian Orthodox Church of the USA.

Speaking with various leaders of Ukrainian community and Diplomatic representatives of various countries that joined the reception, Archbishop Daniel reflected upon the present ecclesiastical status of religious Orthodox communities in Ukraine.

The hierarchs of the Church were joined at the celebration by Very Rev. Fr. Volodymyr Muzychka, pastor of St. Volodymyr Ukrainian Orthodox Cathedral in New York, NY and Very Rev. Fr. Todor Mazur, pastor of Holy Trinity Ukrainian Orthodox Cathedral in New York City.
From 21st - 22nd August, His Eminence Metropolitan Antony and His Eminence Archbishop Daniel visited Wales, arriving on Monday 21st at the administrative centre of the Wales Orthodox Mission in Blaenau Ffestiniog in the County of Gwynedd, and attending Vespers at the Orthodox Church of All Saints of Wales in the same town.

This was the first visit of Vladyko Antony since becoming Metropolitan, and it was Archbishop Daniel's first visit. During the time since Metropolitan Antony's last visit, many improvements had been undertaken in the Church, and the Church looked beautiful and the atmosphere was most prayerful. The service was well attended and the singing was likewise calm and prayerful.

The Hierarchs were welcomed at the door of the Church by Archimandrite Deiniol, the Administrator of the Wales Orthodox Mission who presented them with bread and salt.

At the end of Vespers, Archimandrite Deiniol presented the Hierarchs to the congregation from the solea, and explained briefly to the congregation the key role of Bishop as celebrant of the Divine Liturgy, pointing out that the priest's role is to represent the Bishop in the local community as the bishop cannot be in all his Churches simultaneously.

In truly pastoral words, both Hierarchs then addressed the multi-national congregation, some of whom had travelled considerable distances to get to Church. The Hierarchs spoke with warmth and great kindness - the Metropolitan emphasising in his deeply moving sermon how everyone, every day, has the opportunity to witness for Christ and thereby to 'make a difference' in the world. We were left with the challenge that true encounter with the Gospel invariably presents us, and with the encouragement to rise to the challenge which is ever new and ever greater. The Metropolitan encouraged us to dare to be generous in our witness to Christ.
After the formal speeches, representatives of various nationalities present in the congregation came forward to greet both Hierarchs and present them with mementos of the visit. Representatives of ecumenical guests also came to greet the Hierarchs – an Anglican priest and one of the Catholic novices present at the service and on holiday in the area at a house of their Order.

Archbishop Daniel went round the Church, looking carefully at the icons – icons of Saints of Wales, and of many other countries and taking photos of some of them. Many of these icons are of recently canonised Saints.

Following the service, a buffet reception was held at which the congregation was given the opportunity to meet both Hierarchs. The Metropolitan and the Archbishop who must surely have been very tired by then after a very long day, stayed throughout the social event, blessing members of the congregation individually and giving time to speak to them individually with the warmth, and human kindness of true pastors of Christ. Members of the congregation were deeply moved by this opportunity to speak to the Hierarchs with ease and without haste. For many, it was the first time in their lives that they had had the opportunity to speak with Hierarchs – the Successors of the Apostles.

On the morning of 22nd August, the visiting Hierarchs were met by Archimandrite Deiniol and taken to see some spectacular views of north Wales and taken to see one of the local towns where they met and conversed with many local residents. The Hierarchs had the opportunity to hear the Welsh language spoken extensively in everyday life in a Welsh town. The journey took them past Snowdon Mountain – the highest mountain in England and Wales and at one of the viewing points met many visitors who had come to that part of Wales on holiday.

Crossing the Britannia Bridge – the second of the two bridges that cross the Menai Straights on to the Isle of Anglesey – the Hierarchs were first taken to the place said to have the longest place-name in Europe and the second longest official one-word place name in the world, namely Llanfairpwllgwyngyllgogerychwyrndrobwllllantysiliogogoch.

The Isle of Anglesey (Ynys Môn in Welsh) is known for its many historic Churches, and progressing further on the island, the three pilgrims went to the Church of St Cadwaladr on the west side of Anglesey. This small village is not far from village of Aberffraw, the capital of the Kingdom of Gwynedd from c.860 A.D. until c.1170. The church is renowned as the burial place of kings of Gwynedd, including King Cadfan, whose 7th-century memorial stone is set in the wall of the nave.

Within the Church the pilgrims viewed the memorial stone on which is inscribed in Latin: “Catamanus rex sapientissimus opiniatissimus omnium regum” (“King Cadvan, most wise and renowned of all kings”). This King Cadfan was the grandfather of the famous Saint Cadwaladr.

St Cadwaladr, the Saint to whom the Church is dedicated, was of the lineage of the ancient and noble family of Maelgwn Gwynedd, the ancestor of many Saints. The holy king succeeded his father in about 634 A.D. However, “Six hundred and eighty was the year of Christ when there was a great mortality throughout all the island of Britain... And in that year, Cadwaladr the Blessed, son of Cadwallon ap Cadvan, king of the Britons, died...” [Red Book of Hergest, Mostyn Manuscript 116. 142a0]

St Cadwaladr was a man of peace and piety who embodied the Biblical ideal of kingship, according to which the king is the servant of God and of God’s people. He is the Patron Saint of the Wales Orthodox Mission. The visit to St Cadwaladr’s Church was therefore particularly significant, poignant and deeply moving.

The present church dates from the 12th century, and of even greater spiritual significance than the stone is the depiction of the Saint in stained glass in the east window. This window is one of few depictions of Saints that has survived the Protestant Reformation, and the icon of the Saint in the Orthodox Church of the Holy Protection, and the icon of the Saint in the Orthodox Church of the Holy Protection, Blaenau Ffestiniog is based on this stained-glass depiction. Visiting the Church, Archimandrite Deiniol observed that he thought the Saint will have rejoiced to have his Church visited by Orthodox Hierarchs for the first time probably since the Great Schism.

Having prayed at the Church the pilgrims travelled back south stopping and praying at the Church of St Nidan on the Isle of Anglesey.

After crossing the bridge back on to the mainland, the Hierarchs reached the city of Bangor the first Bishop of which was Saint Deiniol (died 584). They made for Bangor railway station there to catch the train and start their journey back to London.

The Hierarchical visit to the Wales Orthodox Mission was a great blessing not only for the Orthodox community in north Wales, but for the many others who met their Eminences, Metropolitan Antony and Archbishop Daniel during the two days of their visit. For many – both Orthodox and non-Orthodox – it was the first time they had ever had the chance to meet and converse with successors of the Apostles. An atmosphere of joy surrounded service and reception at the Church of All saints of Wales, and during the pilgrimage, and the Orthodox community is left with a feeling of gratitude to the Hierarchs for having visited this remote flock, for having prayed with us and blessed us, encouraged us in our faith and life, and given us the opportunity to host a truly ‘Apostolic’ visit.
In August 1947 Bishop Mstyslav (Skrypnyk) visited Great Britain and held the first Ukrainian Autocephalous Orthodox Church (UAOC) Archpastoral Divine Liturgy in the country. The service was held in the auditorium of the Association of Ukrainians in Great Britain (AUGB) and is considered to be the founding moment of the Great Britain Diocese.

To mark the 70th anniversary of this historic event in the life of the Church in Great Britain, His Eminence Metropolitan Antony and Archbishop Daniel served a Moleben of Thanksgiving at the very same site on the Great Feast of the Transfiguration of our Lord – 19 August 2017.

The spiritually uplifting service was concelebrated by the hierarchs and clergy from both the Ukrainian Orthodox and Ukrainian Catholic churches in Great Britain and from abroad and was attended by members of all parishes in Great Britain, members of the AUGB board of directors, family of those who participated in the service 70 years ago and invited guests.

Two additional liturgical services took place at the Transfiguration of our Lord Ukrainian Orthodox Cathedral in London, U.K. Both services for the feast of Transfiguration and the 10th Sunday After Pentecost were served by Metropolitan Antony, the First Hierarch of the Ukrainian Orthodox Church in Diaspora and Archbishop Daniel, Ruling Hierarch of the Ukrainian Orthodox Diocese of Great Britain. Very Rev. Mitered Protopriest Bohdan Matwijchuk, President of Consistory of the Diocese welcomed the hierarchs to the main cathedral of the Diocese while Mr. Volodymyr Muzychka presented the hierarchs with traditional bread and salt. The youngest members of the community offered the flowers, while the cathedral’s Sisterhood accompanied the children and later welcomed everyone to a jubilee luncheon.

In their sermons the hierarchs reflected on the pages of historical liturgical tradition of the church, while calling to remembrance the contributions of early clergy and pioneers of the Ukrainian Orthodox communities in Great Britain.

In commemoration of the historic event, a guelder rose (kalyna) tree was planted by the hierarchs, clergy and children of the community.

More information on the history of the Ukrainian Orthodox Church in Great Britain can be found in both English and Ukrainian by following this link: http://www.ukrainiansintheuk.info/eng/03/uaoc-e.htm
With the blessing of His Eminence Archbishop Daniel, the Ruling Hierarch of the Western Eparchy of the UOC of the USA, the Dean of Chicago Deanery Very Rev. Fr. Bohdan Kalynyuk called a meeting of eleven clergymen of the Eparchy, representing 8 parishes of Chicago Metropolitan area on Saturday, August 12, 2017.

The meeting began with the Moleben service to the Birth-Giver of God, led by Archbishop Daniel, who in his welcoming words expressed gratitude to the clergy of the Deanery for their pastoral leadership in the parishes of the Church. In the presence of some parishioners of Holy Trinity Ukrainian Orthodox parish in Bensenville, IL Vladyka Daniel greeted Fr. Bohdan Kalynyuk upon the upcoming 55th birthday celebration. In conclusion, upon the formal chanting of “God, grant you Many Years...” His Eminence presented Fr. Bohdan with the Blessed Certificate/Hramota issued by the Council of Bishops of the UOC of the USA in appreciation for his dedicated service in the life of the Church.

Participating in the Deanery meeting were Very Rev. Fr. Bohdan Kalynyuk, Dean and pastor of Holy Trinity UOC parish in Bensenville, IL; Very Rev. Fr. Ivan Lymar, Protodeacon Andriy Fronchak and Deacon John Charest of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL; Very Rev. Fr. Vasyli Sendeha and Very Rev. Fr. Howard Sloan of Sts Peter and Paul UOC parish in Palos Park, IL; Rev. Fr. Silouan Rolando and Deacon James Stickel of Holy Trinity UOC parish in Goshen, IN; Rev. Fr. Volodymyr Hvostick of the Birth-Giver of God UOC parish in Milwaukee, WI; Rev. Fr. Gregory Jensen of UOC Mission in Madison, WI and Rev. Fr. Mykola Dilendorf. (Archimandrite Lev of Holy Trinity UOC parish of Michigan City, IN and Very Rev. Fr. Raymond Sundland of Holy Archangel Michael Ukrainian Orthodox Pro-cathedral were absent).

Reflecting upon various challenges of our society and especially Chicago Metropolitan area and in the light of the most recent events in VA, Vladyka Daniel spoke of the importance of addressing social and moral issues of our communities in the context of Ukrainian Orthodox parishes that minister to people of various immigration waves and ethnic backgrounds.

Fr. Bohdan Kalynyuk, in his capacity of the Dean of Chicago Deanery, spoke of the spiritual importance of preserving the sacred traditions of the Ukrainian Orthodox Church as parish communities minister the Eternal Word of God in the New World. A lengthy discussion took place about the importance of participation of the Ukrainian Orthodox parishes in the upcoming celebration of 125 years of Holy Orthodoxy in Chicago Metropolitan area that will take place on September 30th, 2017.

Moreover, the Committee was appointed to study plans for the adequate celebration of 100 Years of Ukrainian Orthodox Church in the United States of America in 2018, touching upon the legacy of Ukrainian Orthodox immigrants to the USA and the ministry of the four Metropolitans of the UOC of the USA: Metropolitan John (Theodorovich), Patriarch Mstyslav (Skrypnyk), Metropolitan Constantine (Baggan) of blessed memory and the ministry of the present Metropolitan of the Church - His Eminence Metropolitan Antony (Scharba).

Following luncheon, the clergy in attendance discussed various administrative issues in the life of the Deanery, Eparchy and the Greater Ukrainian Orthodox Church of the USA. Among the topics were: Clergy Pension Plan, Parish Property and Health Insurance Policies, Sexual Misconduct Policy, Strategic Plan of the Church, plans for liturgical and social events in the life of the Deanery, establishment of new missions, etc.

As the meeting progressed, Vladyka Daniel formally informed the clergy of the Deanery that with the blessing of His Eminence Metropolitan Antony, Deacon John Charest will be ordained to the Holy Priesthood by Archbishop Daniel on October 1st, 2017 at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL.

Very Rev. Fr. Bohdan Kalynyuk was reappointed as a Dean of Chicago Deanery, while Very Rev. Fr. Vasily Sendeha will continue to perform the responsibilities of a Deanery Secretary.

The afternoon concluded with a prayer and a tour of the newly renovated Holy Trinity Church and parish center.

The clergy of Chicago Deanery of the Western Eparchy of the Ukrainian Orthodox Church of the USA offers sincere gratitude to the Parish Board of Administration, Sisterhood and children of Holy Trinity UOC parish in Bensenville, IL for their hospitality and delicious luncheon.
13 серпня 2017р. Божого, в Український Православній Парafії св. Пантелеймона в Брукліні відбулося святкове богослужіння з нагоди храмового свята. Урочисте богослужіння очолили предстоятель УПЦ США Високопреосвященніший Митрополит Антоній та Голова Консисторії Високопреосвященніший Архієпископ Даниїл у співслужінні настоятеля храму о. Миколи Филика та місцевого духовенства.

Під час храмового свята християни, які прийшли цього дня до храму, просили у великомученика зцілення: «Зціли нас, святий Пантелеймоне, цілителю милосердний і велелюбний лікарю! Будь нам у печалі утішителем, у недугах прелютих лікарем, у напастях покровителем, для хворих очей прозріння подателем, дітям хворим помічником... Усе в нас неоздукає: і душа наша вся зі всіма її силами і здібностями, і тіло наше...» - особливо ревно просили цього дня під час служби Божої вірні парафії Святого Пантелеймона-цілителя Української православної церкви США, що знайшла свої прихисток під дахом Грецької православної церкви Трьох Святителів у ново-йоркському Брукліні.

Божественна Літургія проходила своїм належним чином. У своїй проповіді Владика Даниїл пояснив уривок з євангелії, яке читалося у 10-ту неділю після Зіслання Святого Духа. Навів багато прикладів, яка повинна бути тверда наша віра.

Після Літургії був звершений чин молебні перед іконами св. Великомученика Пантелеймона, яку освятили минулого року для шанування у цій парафії свого Пантелеймона-цілителя Української православної церкви США.

Прикладаючись до ікони, яку є окрасою та заступництвом усіх парафіян, яка прикрашає наше свято і гості, які приходят до нас від поширення громади інших церковних обрядів і релігійних свят.

Також були освячені нові хоругви, які пожертвували на храм парафіян, щоб прикрасити свій величний храм.

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По завершенні молебні із словом подяки до архієреїв від себе особисто, церковної управи та усіх парафіян звернувся настоятель храму о. Микола за те, що завжди Владики відкликуються на запрошення громади відвідати двічі на рік та по благословити парафію на її подальше процвітання і утвердження, бо донедавна громада св. Пантелеймона ще називалася і була місійною парафією, а зараз уже як повноцінна парафія УПЦ США.

На завершення свята присутні були запрошено на святковий обід з українською музикою та танцями, і веселим та святковим настроєм. Цього року, як і раніше, українців з храмовим праздником сердечно привітали настоятель греко-католицької громади, отець Юджин Папас, який узяв участь святкової трапези. Під час обиду парафіяні ще раз сердечно привітали високоповажних духовних гостей, подарували їм поетичні та пісенні привіти.
For the 70th time in the history of the Ukrainian Orthodox League of the UOC of the USA, delegates from various chapters of parish families from across the country have gathered in Woonsocket/Warwick, RI for their annual Convention. The hosts for this year’s Convention is the Senior UOL Chapters and, in fact, all the parishioners of Holy Archangel Michael Ukrainian Orthodox Parish of Woonsocket, RI. What follows below is an outline of activities for the next several days of the Convention.

About 150 delegates, including clergy and are representing chapters of our UOC of USA’s oldest central organization are participating in this year’s convention. His Eminence Metropolitan Antony and Archbishop Daniel are actively participating in the daily sessions of the Convention.

The convention began on a spiritual note with the prayer offered before the first business session was called to order at 7:00 p.m. on Wednesday, July 26th. Following the Invocation offered by His Eminence Metropolitan Antony, the Pledge of Allegiance to the USA flag, the singing of the USA National Anthem, opening remarks and greetings were expressed by Senior and Junior UOL National Executive Board Presidents John Holowko and Orest Mahlay. Convention Spiritual Advisor Rev. Fr. Borislav Kroner, Sr. Convention Committee chairman Cindy Charest welcomed all the guests to Road Island and offered the full services and assistance of the hosting chapter.

The first formal session of the day concluded with the approval of formal Agenda, Minutes, Financial Records and Audit Reports.

The second day of this year’s Convention began with the “Teaching” Divine Liturgy that with the blessing of His Eminence Metropolitan Antony was served by Very Rev. Fr. Taras Naumenko, Archdeacon Vasyl and Deacon Ivan Tchopko, while Very Ref. Fr. Anthony Perkins offered reflections on various sections of the Divine Liturgy, calling upon the delegates of the Church to immerse themselves into the spiritually rich and uplifting treasury of Christ’s presence in our lives.

Once the formal sessions of the day started, the local Sr. UOL chapter presented a reflection on the new service project of the UOL, calling upon those in attendance to offer charitable gifts of love in order to sustain several special education teachers for Znamyanka Children’s Orphanage in Ukraine. In particular, three embroidery pieces that were done by the children of the orphanage were introduced by Eleanor Kogut (2017 Summer Mission Trip participant) who encouraged everyone present to participate in the auction event during which the items will be auctioned on the last day of the Convention in order to support the project.

Dr. Gayle Woloschak, a keynote speaker of the Convention presented...
a reflection “Our Church in Today's Secular World” reflection upon the challenges of modernity and the Church’s response to the needs of her faithful.

Speaking to the Junior UOL Delegates, His Eminence Archbishop Daniel shared a story of his personal relationship with his brother and the importance of building up relationships of spiritually quality in the world of technological advances. Later in the afternoon, the pre-teens and children attending the Convention participated in various games, for which Vladyka Daniel readily volunteered to participate.

Splitting into two groups of participants, the delegates spent the afternoon reflecting and setting goals for the projects of the Organization that will address the need for a quality Christian Leadership and Charitable Outreach “Caring for One Another”.

St. Andrew Society, the second largest Central Organization of the Church became a recipient of this year’s “Souper Bowl Sunday” in the amount of $6,000 that was presented by the President of Sr. UOL John Holowko to Protodeacon Ihor Mahlay, President of St. Andrew Society. Accepting the donation, Protodeacon Ihor spoke of the common ministry of both organizations and the great part that UOL has played in helping St. Andrew's Society to raise and distribute about $1,300,000.00 for charitable projects in the past 25 years of St. Andrew Society's ministry.

Very Rev. Fr. John Haluszczak, acting manager of All Saints Camp addressed the delegates of the Convention, sharing with them the successes of this year's Camping Ministry and asking the general UOL membership to be the moving spiritual force behind the spiritual and physical improvements at the Camp.

In addition, Mrs. Teresa Linck presented the UOL Essay Contest Awards on behalf of UOL Executive Board to this year’s winners and participants, many of whom are the members of Jr. UOL chapters and parishes across the country.

The day continued with the Pirate-themed Theater show dinner event, featuring the Road Island coastal traditions and customs.

Once everyone returned to hotel, Evening Prayers brought the second day of busy Convention activities to an end.

UOL Convention Celebrates the Legacy of St. Volodymyr

The third day of UOL convention in Warwick, RI prayerfully began with the liturgical celebration of the life and legacy of Holy Equal-to-the-Apostles Great King Volodymyr.

With the blessing of His Eminence Archbishop Daniel, the Divine Liturgy for the feast of the day was celebrated by Very Rev. Fr. Myron Oryhon, Very Rev. Fr. John Haluszczak, Rev. Fr. Vasyl Pasakas, Rev. Fr. Phulip Harendza, Protodeacon Ihor Mahlay and Deacon John Charest. In conclusion of the service, Vladyka Daniel offered a short reflection on the spiritual legacy of St. Volodymyr the Great and the call upon those in attendance to emulate the spiritual virtues of Holy and Great King of Rus-Ukraine in a day of modern challenges and uncertainties. The Archbishop called upon the delegates of the Convention to make St. Volodymyr’s legacy alive by living the Faith of ancient Forefathers and offering themselves in the service to others through the acts of charity and kindness. In particular, Vladyka Daniel called upon the participants of the Divine Liturgy to care for the environment, protecting every aspect of natural resources.

At the conclusion of the service, Protodeacon Ihor exclaimed a prayerful petition for those who bare the name of Holy Equal-to-the-Apostles Great King Volodymyr. Giving final instructions to the faithful gathered in the chapel, Vladyka Daniel granted final blessing to everyone present, especially to the family of Deacon John and Larisa Charest (and their son Sebastian) who for the past 6 weeks cared for two orphans from Ukraine - Ivanka and Victoria - who were departing the United States for Ukraine that afternoon.

Following breakfast, the day continued with usual Convention agenda until the point that a second keynote speaker of the Convention
was introduced. Very Rev. Fr. Nocholas Apostola of Romanian Orthodox Church of Wooster, MA offered a reflection titled “Caring with Faith for our Elderly”, addressing the pastoral, social and moral issues of adequate care for the elderly of our society.

The remaining time of the Convention day was reserved for some social quality time while visiting Newport Mansion exhibits and a Clambake by the day in the historic Jamestown.

The day concluded with the Evening prayers led by Rev. Fr. Philip Harendza of Holy Archangel Michael Ukrainian Orthodox Church of Scranton, PA.

Day IV of the 70th UOL Convention Concludes in Warwick

The fourth day of the 70th UOL Convention in Warwick, RI began with the early morning Akathist Service in front of the icon of Pochaiv Mother of God. The chanters from various parishes and chapters joined in singing the uplifting praises to the Mother of God during the liturgical service served by Archbishop Daniel and Very Rev. Fr. Taras Naumenko.

Upon the conclusion of the service, Vladyka Daniel addressed the delegates of the Convention. The morning service concluded with the veneration of the icon of Pochaiv Mother of God, while the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary chanted prayerful hymns to the Birth-Giver of God.

Several Committee reports were presented, discussed and adopted. It was determined that 2020 Annual UOL Convention will be hosted by Sr. and Jr. UOL Chapters of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA, while the 2018 UOL Convention will coincide with Centennial Celebration of the UOC of the USA at the Metropolia Center of the Church in South Bound Brook, NJ.

In the late hours of the morning sessions both Senior and Junior UOL Convention bodies elected their Executive Boards:

Senior UOL: President - John Holowko of Holy Ascension UOC in Maplewood, NJ; 1st Vice President – Daria Pishko-Komichak of Holy Ascension UOC in Maplewood, NJ; 2nd Vice President – Oleh Bilinsky of Sr. Vladimir Ukrainian Orthodox Cathedral of Philadelphia, PA; Corresponding Secretary – Ginny Ulbricht of Sts Peter and Paul UOC in Youngstown, OH; Recording Secretary – Anna Anderson of Sts Peter and Paul UOC in Youngstown, OH; Financial Secretary – Alex Shevchuk of Holy Ascension UOC of Maplewood, NJ; Treasurer – Jack Roditski of Holy Ascension UOC in Maplewood, NJ; Auditor - Teresa Linck of St. Vladimir Ukrainian Orthodox Cathedral of Philadelphia, PA.

Junior UOL: President – Orest Mahlay of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Vice President – Charles Ames of Sts Peter and Paul UOC in Youngstown, OH; Treasurer – Cyril Sheptak of St. Vladimir UOC in Pittsburgh, PA; Financial Secretary – Madeline Zetick of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA; Recording/Corresponding Secretary – Alexis Naumenko of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA.
After a few other announcements, the 70th Annual Ukrainian Orthodox League Convention was adjourned and the delegates began their preparations for the Vespers.

The day concluded with a formal banquet in honor of the 70th Annual UOL Convention. The traditional awards were presented, as the final official acts during the Convention, by the Jr. and Sr. UOL Presidents and Seminarian Scholarships were announced. Seminarians of the Church were awarded scholarships from the Metropolitan John Scholarship Fund.
The 70th Annual UOL Convention came to a formal conclusion on Sunday, July 30, 2017, as the delegates gathered at Archangel Michael Ukrainian Orthodox Church in Woonsocket, RI for Divine Liturgy of St. John Chrysostom concelebrated by His Eminence Metropolitan Antony and Archbishop Daniel.

Joining His Eminence Metropolitan Antony and Vladyka Daniel at the altar were spiritual fathers of the local and visiting parish communities: Very Rev. Boris Kroner, pastor of Holy Archangel Michael Ukrainian Orthodox parish in Woonsocket, RI; Very Rev. Fr. Roman Tarnawsky, pastor of St. Andrew Ukrainian Orthodox parish in Boston, MA; Very Rev. Fr. James Norton; Very Rev. Fr. Myron Oryhon; Very Rev. Fr. Taras Naumenko, pastor of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA; V. Rev. Fr. Vasyl Sendeha, pastor of Sts. Peter and Paul Ukrainian Orthodox parish in Palos Park, IL; Rev. Fr. Vasyl Paskas, pastor of the Nativity of the Birth-Giver of God Ukrainian Orthodox parish in South Plainfield, NJ; Rev. Fr. Philip Harendza, pastor of Holy Archangel Michael Ukrainian Orthodox parish in Scranton, PA; Protodeacon Ihor Mahlay of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Archdeacon Vasyl of Holy Archangel Michael Ukrainian Orthodox parish in Woonsocket, RI; Deacon John Charest of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL and Deacon Ivan Tchopko of the Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ.

As the Liturgy progressed, over two hundred people approached the Chalice and received the Holy Eucharist at the Divine Liturgy. Parishioners from the local Ukrainian Orthodox communities as well as from other Orthodox jurisdictions participated in the services of the day.

At the conclusion of the service, His Eminence Archbishop Daniel called upon the newly elected executive boards of the Senior and Junior UOL to come forward in order
"We welcome you with bread – God’s gift to man. We welcome you with salt – a gift from the soil..." - with these traditional words, the participants of the annual North Dakota Ukrainian Festival, Dickinson, ND, welcomed His Eminence Archbishop Daniel of the Western Eparchy of the UOC of the USA.

This year’s festival took place on July 20-23, 2017 in Dickinson, ND. Every year the Ukrainian community in North Dakota honors the memory of those who came to settle in the area following the United States government purchase of 827,900 square miles of land as part of the Louisiana Purchase from France. USA President Thomas Jefferson created plans for settling this area with small farms. It was after the Homestead Act was signed into law in 1862 by then President Abraham Lincoln that land was offered at no cost to farmers – "zemlia za durno" – attracting thousands of immigrant and other farmers (homesteaders) to the area and leading to the creation of new states among which was North Dakota (1889).

The Ukrainian community of North Dakota opened its heart to the bishop of our Church, who himself immigrated to the USA just 22 years ago. Archbishop Daniel met with the administration of the Ukrainian Cultural Institute in North Dakota, sharing his views of the social, cultural and spiritual development of Ukrainians in Ukraine, USA and throughout the world with the membership.

The liturgical services of the Festival weekend included the celebration of the Centennial of Sts. Peter and Paul Ukrainian Orthodox church in Belfield, ND. The parish was organized in 1916 in Ukraina, North Dakota and was constructed in 1917. The church structure, designed by architect Simeon Gulka, was actually physically moved from Ukraina to Belfield. This weekend Liturgy of the 7th Sunday after Pentecost, honoring the life of St. Anthony of the Monastery of Kyiv Caves was served by His Eminence Archbishop Daniel, who was assisted by St. Sophia Ukrainian Orthodox Theological Seminary’s students Subdeacon Mykola Zomchak, Ihor Protsak and Yuriy Bobko, as well as Oleksiy Khrystych of St. Katherine Ukrainian Orthodox Church in Arden Hills, MN, who assisted seminarians of the Church in prayerful chanting of liturgical responses. Later in the day, upon the invitation of Fr. Yuriy Sas, Archbishop Daniel visited local St. John the Baptist Ukrainian Catholic Church.

As Vladyka entered the parish temple, he was greeted with traditional bread and salt and the
profound words: “We welcome you with this bread, God's gift to man. We welcome you with this salt, God’s gift to man through his toil...” These words touched each person in attendance of the Divine Liturgy, as they reflected the painful history of Ukrainians in ND, who labored in the fields of their villages and towns, providing a piece of bread on a table for their children.

In his sermon Vladyka Daniel called upon the faithful in attendance to remain true to their Christian vocation, which is being challenged by the world of modernity. The archbishop stated that being a Ukrainian Christian does not simply mean to dress one in traditional Ukrainian costumes, but it means that one lives his Christian vocation, following the commandments of the Lord while honoring the memory of our forefathers and celebrating 100 years of prayerful ministry. Vladyka asked the faithful not to confuse the past with the present, but to learn from the history of our communities in order to secure a blessed future for generations to come.

While partaking in a Centennial Banquet of Sts Peter and Paul Ukrainian Orthodox Mission, the local community recognized the contributions of the oldest parishioner of the Mission – Mrs. Marie Makurak, who remains one of the most active parishioners of the Mission and the entire Dickinson, ND Ukrainian community. Honoring the 100-year legacy of ND Ukrainian Orthodox Mission, seminarians of St. Sophia Seminary presented those in attendance with a gift of several Ukrainian songs. Mrs. Luba Lewytska, a parishioner of St. Katherine Ukrainian Orthodox Church in Arden Hills, MN and co-founder of Very Rev. Fr. Volodymyr and Pani Lewytsky's Scholarship Fund, shared with the guest of the banquet a spiritually uplifting account of her father's pastoral service in Belfield, ND, while calling on everyone to contribute to the Scholarship Fund in support of the seminarians of UOC of the USA.

Concluding his visit to North Dakota, Vladyka Daniel challenged the visitors, guests and residents of the area to keep the memory of their forefathers alive. It is a daily responsibility to pray for them, because it was through their efforts that the Word of God was kept alive among the faithful of the Church. The archpastor promised to return to North Dakota in the near future.

While being delayed in his departure for the Metropolia Center of the Church in NJ, Vladyka Daniel was able to spend several hours in the capitol of the State of North Dakota, while visiting the State Office and the All Veterans Monument dedicated to all North Dakotans who served in the armed forces during the first 100 years of statehood, which was finished and dedicated on June 10, 1989. The names of 4,050 men and women who died in the nation's wars are inscribed on the bronze tablets displayed under a large block of stone supported by columns. It must be noted that several names that are permanently inscribed on the tablets of the monument are of individuals of Ukrainian descent that served in the US Armed Forces.

70th UOL Convention

Continued from p. 28
to be presented to the His Eminence Metropolitan Antony, the Prime Hierarch of the UOC of the USA for a formal induction into their service in the life of the organization and the Church. Holding candles in their hands, the officers of the organization made a solemn promise to work for the Glory of God and the fulfillment of the mission of the organization: “Dedicated to the Church; Devoted to Her Youth!”

Following the conclusion of the Divine Liturgy and various presentations, the faithful venerated the icons of the newly restored parish church of Holy Archangel Michael and joined each other in a parish's parish social hall for a farewell brunch prepared by the local UOL chapter and the entire parish congregation.

Photos by Fr. Borislav Kroner, Subdeacon Mykola Zomchak, Seminarian Ihor Pratsak and Wolodymyr Katolik
85-та річниця Голодомору

Вашингтон, DC

Вівторок
7 листопада, 2017 р.
Вшанування біля меморіалу Голодомору
Виступи у Конгресі

Нью-Йорк, НЙ

Субота
18 листопада, 2017 р.
“Похід пам’яті” 11:30 зранку
Церква св. Юра E 7th Street between 2nd/3rd Avenues
Соборна Панахида 2 год. по пол.
Собор св. Патріка 5th Avenue between 50th/51st Streets

www.ukrainegenocide.com

85th Anniversary

Washington, DC

Tuesday
November 7, 2017
Holodomor Memorial Observance
Genocide Briefing/U.S. Congress

New York, NY

Saturday
November 18, 2017
March of Remembrance 11:30 AM
St. George Ukrainian Catholic Church E 7th Street between 2nd/3rd Avenues
Holodomor Memorial Service 2 PM
St. Patrick’s Cathedral 5th Avenue between 50th/51st Streets

www.ukrainegenocide.com

U.S. Committee for Ukrainian Holodomor-Genocide Awareness
Let Us Be Attentive! Feature:

October is Down Syndrome Awareness Month, a chance to spread awareness. During the month of October, we celebrate people with Down Syndrome and make people aware of our abilities and accomplishments. It’s not about celebrating disabilities, it’s about celebrating abilities. (Chris Burke, National Down Syndrome Society)

All of our lives have been touched by an individual with Down Syndrome. However, much of society is unable to see past their extra-chromosome and see the child of God, the Icon of Christ before them. How can we help raise awareness?

• Contact a Down Syndrome center or organization in your area. Inquire what programs are sponsored during Down Syndrome Awareness Month or if any are on-going. Determine how you may be able to support these efforts.
• Ask parishioners with or parents of a child with Down Syndrome if they would be interested in speaking to the parish or local community about living with Down Syndrome and how they serve God and others.
• Hold an event at your parish to raise funds for Down Syndrome Awareness.
• Speak to parents, family and caretakers of faithful with Down Syndrome. Discover if they need any assistance.
• Ensure that ALL faithful of your parish are guided in discovering their Gifts from God and being given the opportunity to serve Christ and His church in the best way they can.

Additional commemorated dates this month:
National Breast Cancer Awareness Month
AIDS Awareness Month
Church Safety and Security Month
National Domestic Violence Awareness Month

October 8 - National Pyrohy Day
October 8 - Clergy Appreciation Day
October 9 - Native American Day
October 11 - National Stop Bullying Day
October 15 - National Pregnancy and Infant Loss Awareness Day
October 18 - Support your local Chamber of Commerce
October 23 – 29 – Pastoral Care Week
ST. SOPHIA UKRAINIAN ORTHODOX THEOLOGICAL SEMINARY

*** LET’S BEGIN THE NATIVITY SEASON ***

ПІЗАБО В СЕМИНАРІЇ

CHRISTMAS AT THE SEMINARY

SATURDAY, DECEMBER 2, 2017 * СУБОТА, 2 ГРУДНЯ, 2017 * 1-5 PM

YOU ARE OUR SPECIAL GUEST!
WE LOOK FORWARD TO CELEBRATING WITH YOU AT OUR ANNUAL CHRISTMAS FUNDRAISER

A day of Christmas cheer, cookie decorating, caroling, and refreshments

Meet with the students of St. Sophia Seminary and tour the decorated historic home and Three Holy Hierarchs Chapel.

Wish List:

CLEANING PRODUCTS
- Windex
- Pinesol
- Pledge
- Swiffer Duster
- Clorox
- bathroom cleaners

KITCHEN PRODUCTS
- Disposable paper products (plates, bowls, cups, cutlery)
- paper towels
- napkins
- dishwashing liquid
- dishwasher detergent
- Pyrex or Tupperware food storage containers (glass preferable)
- Ziploc Bags (all sizes and freezer bags)
- non-stick frying pans
- 13 gallon tie trash bags
- 8 QT pot

MISCELLANEOUS
- tissue boxes
- toilet paper
- HE laundry detergent
- dryer sheets
- stapler
- tape dispenser
- scissors
- extension cords

GIFT CARDS
- Costco
- Shop Rite
- Amazon
- Target
- Home Depot
- Restaurant Depot
- Visa

FOOD & DRINKS:
- Cookies
- Refreshments
- Crafts

RSVP:
For More Information:
(732) 356-0090

WHERE:
1950 Easton Avenue
Somerset, NJ 08873
Third Thursday of each month

6:30-8:30 PM

Thursday, August 17, 2017
Pani Metka Oksana Pasakas and Daria Pishko-Kornichak - “Liturgy and Life: Christian Development through Liturgical Experience” (Alexander Schmemann) and Discussion on Youth Ministry

Thursday, September 21, 2017
Lynette Hull - “The Art of Seeing: Paradox and Perception in Orthodoxy Iconography” (Fr. Maximos Constas)

Thursday, October 19, 2017
Fr. Anthony Perkins - Discussion of the NY Times Best Seller “The Shack” (William P. Young)

For more information, and to RSVP call 732-356-0090, ext. 120

Free-will donations accepted

Light refreshments will be served

St. Sophia Library at the Consistory of the UOC of USA - 135 Davidson Avenue / Somerset NJ 08873
“Need for Repentance in an Unsorry World”

Sponsored by the

Ukrainian Orthodox League

and

Holy Protection Orthodox Church

February 23-24, 2018

Bethany Center &

Lutz, FL

Sunday, February 25, 2018

Holy Protection Orthodox Church

Dover, FL

“Come, and let us return to the Lord, for He has torn, but He will heal us; He has stricken, but He will bind us up...that we may live in His sight.” (Hosea 6:1-2)

More details will be available on our website: www.HolyOrthodox.org
For more information visit uoc youth.org or email uoc youth@aol.com
Entries must be submitted and postmarked by November 1, 2017
Voting period for "people's Choice Award" November 2-15, 2017

Щоб отримати більше інформації, звертайтесь до uoc youth.org,
або електронною поштою uoc youth@aol.com

Матеріали до участі у конкурсі потрібно надсилати до 1 листопада 2017 року
(Поштові надходження повинні бути датовані не пізніше 1 листопада 2017 року)
Термін для голосування за “Приз Глядацьких Симпатій” - з 2 по 15 листопада, 2017

UKRAINIAN ORTHODOX CHURCH OF THE USA
Dear Reverend Fathers and Youth Workers,

Glory to Jesus Christ!

There are still four weeks for the youth and young adults of your parishes to enter the Faith & Photography Contest sponsored by the Consistory Office of Youth & Young Adult Ministry. Below you will find some suggestions for encouraging your youth/college students:

Bring a camera or ask youth to bring their cameras, the next few weeks to church services. Review the topics with them and allow them time to create their photos. Have them take the photos and write their accompanying explanation. You may then send all entries to us at once by the deadline of November 1st.

Read the topics during announcements after Sunday Liturgy or provide them in your parish bulletin.

Post information about the contest on your parish website and social media sources.

Email the parents and college students directly - encouraging them to participate. Here is a shortened announcement you can place in your Sunday bulletin:

Calling all youth and college students! Do you enjoy snapping photos? Do you want to use your talents to glorify to God? Enter the 2017 Faith & Photography Contest and you can do both of those things! Information on topics, entry regulations, and top prizes are available at www.uocyouth.org. Deadline for submissions is November 1, 2017.

Posters and contest information (Eng. and Ukr.) for insertion in your bulletin or to be forwarded to potential entrants are attached and available at www.uocyouth.org.

Thank you!

Natalie Kapeluck Nixon
Director
Office of Youth & Young Adult Ministry
Ukrainian Orthodox Church of the USA
PO Box 869
Carnegie, PA 15106
412-977-2010
www.uocyouth.org
**Faith & Photography Contest**

**Champions of the Faith**

**Entry Topics**

**Ages 6-9 Younger Children:**

*It is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain.*

Philippians 2:16

Take a picture of someone that is a champion in your life. Who is very good at telling others about the Lord Jesus? Who is very good at helping others?

**Ages 10-12 Older Children:**

*I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day.*

II Timothy 4:7-8

Compose a picture of yourself being active within Orthodoxy, ultimately being a champion of the faith.

**Ages 13-17 Teenagers:**

*Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us.*

Hebrews 12:1

Snap a picture of a time that you believe was necessary to put aside things that were important to you, and instead offered a hand to help someone else.

**Ages 18-22 College Aged Students:**

*Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.*

I Corinthians 9:25-27

As Orthodox Christians we are all running towards wanting to serve Christ. Capture a snapshot of a moment where you or have seen someone “race” towards serving Christ showing their journey of being a true Champion of the Orthodox faith.
Вік від 6 до 9 років
Молодша Група:

...Зберігаючи Слово життя, на похвалу мені в день Христа, що я недаремно біг і недаремно трудився.

До Філіп’ян 2:16

Зробіть фотографію когось, хто є чемпіоном у вашому житті. Хто дуже добре розповідає іншим про Господа Ісуса Христа. Хто багато допомагає іншим.

Вік від 10 до 12 років
середня Група:

Подвигом добрим я змагався, свій біг закінчив, віру зберіг; а тепер готується мені вінець правди, який дасть мені Господь, праведний Суддя, в той день.

ІІ до Тимофія 4:7-8

Створіть фото самих себе, будучи активними у православній вірі, зрештою, будучи Чемпіонами Віри.

Вік від 13 до 17 років
Старша Група:

Тому і ми, маючи довкола себе таку хмару свідків, скиньмо з себе всякий тягар і гріх, який нас обплутує, і з терпінням підемо на подвиг, який чекає на нас…

До Євреїв 12:1

Зробіть фото випадку, коли Ви думали, що треба було відкласти важливі для Вас справи, та надати допомогу іншим.

Вік від 18 до 22 років
Студенти:

...Усі подвижники утримуються від усього: ті для одержання вінця тлінного, а ми - нетлінного. І тому я біжу не так, як на непевне, б’юсь не так, щоб тільки бити повітря; але приборкую і поневолюю тіло мое, щоб, проповідуючи іншим, самому не зостатися недостойним.

До Коринфян 9:25-27

Як православні християни, ми усі біжимо назустріч бажанню служити Христові. Спробуйте зняти момент, коли Ви або хто інший, біг, щоб послужити Христові, показуючи шлях справжнього Чемпіона Православної Віри.
Celebrating the
Life of St Nicholas
with the children of Znamyanka Orphanage
and His Eminence Archbishop Daniel

December 22-30, 2017
Trip Cost: $2500
Application Deadline: November 1st

Further Information:
Office of Christian Charity
at imahlay@yahoo.com

A Missionary Trip of the
Ukrainian Orthodox Church of the USA

V. Rev. Vitaliy Pavlykivskiy     August 04, 2002
V. Rev. Steve Repa             August 07, 1983
Rev. Andrei Kulyk               August 17, 1997
V. Rev. Petro Siwko            August 17, 1987
V. Rev. Evhen Kumka            August 28, 1990
Rev. James Cairns II         September 09, 2017
V. Rev. Yurij Siwko            September 23, 1982
V. Rev. Ivan Petrouchtchak     September 24, 1995
V. Rev. John W. Harvey         September 27, 1974
V. Rev. Roman Tarnavsky        September 27, 1978

May God grant to them many, happy and blessed years!


Morris, Roger Allen of Luther, OK on August 10, 2017 at the age of 77 years, officiating clergy Archimandrite Raphael (Ralph) Mooore of St. Mary Dormition Ukrainian Orthodox Parish, Jones City, OK 73049-0793.

Myronenko Millz, Kateryna of Lakewood, OH on July 20, 2017 at the age of 73 years, officiating clergy Fr. Dennis Kristof of St. Nicholas Pro-Cathedral Parish, Lakewood, OH 44107.

Opanasukh, Lidia of Clerance, NY on September 12, 2017 at the age of 76 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity UOC Parish, Cheektowaga, NY 14227.

Pavlechko, Bertha of Austintown, OH on August 13, 2017 at the age of 93 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul UOC Parish, Youngstown, OH 44509.

Rychly, Patricia Rose of Columbia Heights, MN on July 28, 2017 at the age of 81 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George UOC Parish, Minneapolis, MN.

Sheliga, John T. of Mechanicsville, VA on August 20, 2017 at the age of 87 years, officiating clergy Fr. Robert Popichak of Holy Ghost Orthodox Church Parish, Slickville, PA 15684-0003.

Szwez, Olga of Palm Harbor, FL on June 28, 2017 at the age of 87 years, officiating clergy Fr. Andrii Pokotylo of St. Mary’s UOC Parish, New Britain, CT 06051.

Teper, Glen William of Woonsocket, RI on February 7, 2017 at the age of 58 years, officiating clergy Fr. Borislav Kroner of St. Michaels UOC Parish, Woonsocket, RI 02895.

Tolmochow, Vladimir S. of San Gabriel, CA on July 9, 2017 at the age of 89 years, officiating clergy Fr. Vasily Shhtelen of St. Andrew UOC Parish, Los Angeles, CA 90026.

Usyk, Nadine of North Collins, NY on July 13, 2017 at the age of 82 years, officiating clergy Fr. Andrii Pokotylo of St. Mary’s UOC Parish, New Britain, CT 06051.


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Orthodox Christian Bible Studies provides free multimedia resources that are formed - and informed - by the Holy Tradition of the Orthodox Church.

With our Bible studies you can plunge into a book of the New Testament, looking at the biblical text and its historical background, and learning how the biblical truths you learn can transform your life.

www.uocofusa.org — www.orthodoxyouth.org
UKRAINIAN ORTHODOX CHURCH OF THE USA
OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

Get involved in the life of your Church!
The success of all Church sponsored events depends upon your participation!

Clergy Conference
16-18 October, 2017
Metropolia Center
South Bound Brook, NJ

85th Anniversary of Holodomor
85та Річниця Голодомору
7 November – Washington DC
18 November – New York City
See p. 35

Holy Land Pilgrimage
5-15 November

Winter Mission Trip to Znamyanka Orphanage
22-30 December
See p. 40