CELEBRATE THE Light OF THE WORLD

not THE DARKNESS

VOL LXXIII ISSUE X
OCTOBER 2023
LET GOD ARISE, LET HIS ENEMIES BE SCATTERED

Let God arise, let His enemies be scattered and let those who hate Him flee before Him. As smoke vanishes, so let them vanish just as wax melts before fire. So the demons will perish from the presence of those who love God and who sign themselves with the Sign of the Cross saying in gladness: *Hail, Most precious and Life-Giving Cross of the Lord, for You drive away demons by the Power of our Lord Jesus Christ crucified on you. He descended into Hades and trampled on the power of the devil and gave us You, His Venerable Cross, for the driving away of all enemies. Most precious and Life-Giving Cross of the Lord, help me, along with the Holy Lady, the Virgin Birth-Giver of God and all the saints throughout the ages. Amen.*

НЕХАЙ ВОСКРЕСНЕ БОГ І РОЗВІЮТЬСЯ ВОРОГИ ЙОГО

Нехай біжать від лиця Його всі ненависники Його. Як щезає дим, нехай щелений, як тане віск від лиця вогню, так нехай зникнуть біси від лиця тих, хто любить Бога і хто осіняє себе хрестним знаменням і в радості промовляє: Радуйся Пречесний і Животворчий Хресте Господньій, що проганеш бісів силою розп'ятого на Тобі Господа нашого Ісуса Христа, що до пекла зійшов, й подолав силу диявола, й дарував нам Тебе, Хрест Свій Чесний, на прогання всякого супротивника. О Пречесний і Животворчий Хресте Господньій, допомагай мені зі Святою Дівою Богородицею і зо всіма святими Небесними Силами завжди, нині, і повсякчас, і навіки віків. Амінь.
Members of the Council of Metropolia, Consistory, Clergy and Faithful of the Ukrainian Orthodox Church of the USA sincerely greet His Eminence Metropolitan Antony, the Primate of the UOC of USA, on the 38th anniversary of his archpastoral ministry.

Many years have passed, dear Vladyko, since the time of your personal Pentecost: through the Grace of the Holy Spirit, you became part of Apostolic Succession and ministry. These many years have been filled with various events, including many blessings, and trials; however, the Lord has given you the wisdom and strength required to succeed along the path you have chosen.

“Yes, Lord, You know that I love You!” (John 21:16) - such was the ancient testimony of Christ's disciples who sacrificed for the Lord and wished to serve Him selflessly. Today, is the day when you proclaimed your love for the Lord, and in response heard, “Feed my sheep” (John 21:16). This responsibility for the Lord's flock is both a wonderful blessing and a great responsibility.

Remaining faithful to your calling, not only in word, but with your own example of love towards God and Church, you affirm Holy Orthodoxy, and kindle a flame in the hearts of our clergy and faithful.

We wish you infinite strength, spiritual joy, and God's help as you continue in your ministry. May the Lord help you as you undergo this great work of preserving Christ's flock, and leading them to eternal salvation.

The clergy are of significant importance to Orthodox Christianity for a variety of reasons. The significance of their roles within the Orthodox Church are deeply rooted in Tradition and theology. Christ is the foundation of the Church, and the clergy He has called are the walls that hold up the Church (the people of faith). When they face isolation, depression, or become burnt out, this can affect the entire congregation. Clergy Appreciation Month is not the only time you should support your pastoral staff, as like all humans, they benefit from feeling the love and friendship of those around them, throughout the year. Your appreciation can be reflected in financial contributions, messages of love, or public announcements.

Whichever way your parish chooses to honor your deacon, priest and bishop, remember that the clergy are human. The best way for congregations to honor their clergy is to pray for their strength and support their work for the Church.

The Orthodox Church has three ranks of clergy: Bishops, Priests, and Deacons, through which the ordained men are blessed to fulfill responsibilities and services particular to each rank. As a whole the clergy of the Church are given a huge responsibility in caring for their flocks, entrusted to their care by Christ.

The roles of the clergy are manifold. Sacramental Ministry: Priests are responsible for administering the Sacraments, which are central to the Orthodox Christian Faith. These Sacraments include the Eucharist (Holy Communion), Baptism, Chrismation, Confession, Ordination and Marriage. The priest plays a crucial role in administering these Sacraments, through which the faithful receive God's Grace and spiritual nourishment.

Spiritual Guidance: Orthodox priests serve as spiritual guides and counselors to their parishioners. They provide pastoral care, offer advice on moral and ethical issues, and help individuals on their spiritual journey.
Liturgical Leadership: Priests lead the liturgical services, which are a central part of Orthodox worship. They preside over the Divine Liturgy and other services, offering prayers, blessings, and the consecration of the Eucharistic elements.

Teaching and Preaching: Priests are responsible for teaching and preaching the Orthodox Christian Faith. They expound on the Scriptures, share the teachings of the Church Fathers, and help the congregation grow in their understanding of the Faith. Through sermons and catechetical instruction, they educate and edify the faithful.

Shepherding the Flock: In Orthodoxy, priests are often seen as shepherds of their congregations, caring for the spiritual well-being of their parishioners. They offer pastoral leadership, visit the sick, comfort the grieving, and provide support to the community in various ways.

Preservation of Tradition: Priests play a vital role in preserving the Traditions and customs of the Orthodox Church. They ensure that the liturgical practices and theological teachings are passed down from generation to generation, maintaining the continuity of the Faith.

Intercessory Role: Priests serve as intermediaries between the faithful and God. They offer prayers on behalf of the community and intercede for the needs and concerns of the parishioners during the Divine Liturgy and other services.

Community Building: Priests help build and strengthen the Orthodox Christian community. They foster a sense of belonging and unity among parishioners, encouraging them to live out their faith in daily life and support one another.

In Orthodox Christianity, the priest is considered an important figure who connects the faithful to the divine and guides them on their spiritual journey. They are responsible for maintaining the integrity of the Faith, providing pastoral care, and facilitating the means through which their flock can experience the presence of God in their lives, onto eternal salvation in Christ. Do your best to support and encourage your clergy, so they can better support and encourage you.

There are many different brothers in the Bible. When Scripture talks about brothers it’s not always blood related. Brotherhood can be a close friendship you have with someone, or perhaps a common interest, goal, or calling. As Christians we are called to be our brother’s keeper, and thereby we are to build them up, show them love, and walk with them along the path to salvation.

One such brotherhood gathered from 15-18 October at the beautiful Metropolia Center of the Ukrainian Orthodox Church of the USA, located in Somerset, NJ. Every year the hierarchs of the Church organize a Clergy Conference, where all the brother priests gather together for prayer, discussion, education, and encouragement.

On Sunday, October 15th, the clergy of the UOC of the USA, arrived to register and socialize on the evening before the three-day conference – the much-anticipated event – was formally convened. For most it had been a year since last they met. The months had flown by, and the brother clergy were laughing and hugging and once again enjoying each other’s company.

The conference officially convened the following morning as the sun just rose over the horizon, and the clergy gathered at the St. Andrew Memorial Church for Divine Liturgy, celebrated by Archbishop Daniel. The church filled with dozens of clergy as they joined their hearts and minds in prayer and worship. After the reading of the Gospel (Luke 6:24-30) on loving others and turning the “other cheek”, Archbishop Daniel delivered a moving sermon stressing the importance of
listening to God's Will and not being afraid to preach His saving Gospel to the world through our daily lives, especially in light of all the current atrocities occurring in the world around us. He stated that we are called to love everyone, without exception, even those whom we consider our enemies. He gave personal examples of how God has guided him through his life and led him to this point, where he is able to preach the Lord and be a vessel of Christ's Light to the world, as all Orthodox Christians are called to be.

The climax of the Liturgy was the partaking of the Eucharist, as the dozens upon dozens of priests and deacons crowded into the Altar to partake of the Holy Eucharist – the Body and Blood of our Lord and Savior Jesus Christ. While it is always a moving experience, being surrounded by brother clergy, shoulder to shoulder, around the Holy Altar, in common prayer, “of one mind and one heart” - one body.

At the conclusion of the Divine Liturgy, the conference participants made their way over to the Cultural Center where having enjoyed a delicious breakfast, they filed into the Conference Room and got down to the business at hand. Opening the session with prayer, Metropolitan Antony blessed the clergy, expressing the importance of faith and belief. His Eminence stressed the importance of living the Faith, with faith, daily in our lives. The clergy are called to minister to the diverse communities in which they have been placed, and to minister to people of various backgrounds and needs. They must seek to recognize the personal characters and attitudes of each of their spiritual children and to comprehend the fact that they must be the influence in each of their lives individually – the influence that leads them all along the narrow path following our Lord. His Eminence encouraged all those gathered to put their trust in God and ask for the guidance of the Holy Spirit each day, so that they can successfully minister to those entrusted to their care, each as to his or her own personal need.

To be able to help others, it is of great benefit for us to understand ourselves first. Everyone has different personalities, and knowing our own will help us see ourselves as others see us and will allow us to realize how we act and react in various situations. To assist the clergy in better gauging their own strengths and weaknesses, they were asked to complete prior to the conference, a two part self-assessment which helps to identify individual "strengths" and "struggles. The assessment summarized the single word characteristics that each individual considered to be most descriptive of himself. The report compiled at the end of the assessment identified leadership types and styles for each individual priest. Mr. Dean Harbry, Chairman of the Board of the Orthodox Christian Leadership Initiative and Orthodox Christian Coaching, delivered a riveting presentation that filled the results identifying each of our priests. Nearly every participant was astounded at how accurately the abundance of choices they made during the assessment summarized their leadership style in ways they had not contemplated. Armed with the information to identify practical clues as to why people behave the way they do, how different personalities best interact, and how best to lead varied individuals by choosing to show the “middle way” in their ministry that will help their spiritual children avoid the extraeons or the ditch. The clergy shared stories later in the day with each other. It was beneficial for them to understand what other parishes are experiencing - their success, their failures, their joy, and their difficulties. By sharing experiences, the clergy were able to learn from each other, pick up tips, encourage their brothers who were struggling, and connect with clergy promising to keep in touch and assist each other, emphasizing Metropolitan Antony’s words quoting Fr. George Hnatko of Blesses Memory, that “Priests need priests too!”

Later in the conference, the gathering was pleased to learn about the newest Central Organization and ministry of the Church, the Guardians of the Metropolia (GoM). Fr. Andrii Pokotylo, President of the GoM Board, spoke at length about the importance of the Guardians, their mission, their goals, and how to join them in making the Church stronger than it is today. They asked the clergy to refer individuals in their parish communities who might consider becoming part of the GoM.

Archbishop Daniel spoke on the strategic outlook for the Church, and the plan for spiritual success and the salvation of souls. As society becomes ever more secularized, the work of the priest becomes even more difficult. However, requiring greater effort and sacrifice on behalf of the priest, may lead to burn out, and therefore, it is imperative that the clergy reach out to each other, help each other, support each other, reiterating once again the need of priest working together to support each other.

In addition to being mentally stimulated and educated, the clergy were also spiritually fulfilled throughout the conference. Each day was filled with services, Liturgies, Molebens, Vespers, etc. Nothing is as successful at bolstering one's spirit and exciting their souls as worshipping the Lord, and even more so in the company of brother clergy. A particularly moving service was a Moleben on Tuesday evening to Sts. Julian and Christina, the patrons of our UOC Youth Ministry Program directed by Natalie Kapeluck-Nixon. For over twenty years. We must not only train up our youth, but we must also continually pray for them. The UOC of the USA, under the leadership of UOC Youth Ministry Director, Natalie Kapeluck-Nixon, undertook a project several years ago where having enjoyed a delicious breakfast, they filled the Conference Room and got down to the business at hand. Opening the session with prayer, Metropolitan Antony blessed the clergy, expressing the importance of faith and belief. His Eminence stressed the importance of living the Faith, with faith, daily in our lives. The clergy are called to minister to the diverse communities in which they have been placed, and to minister to people of various backgrounds and needs. They must seek to recognize the personal characters and attitudes of each of their spiritual children and to comprehend the fact that they must be the influence in each of their lives individually – the influence that leads them all along the narrow path following our Lord. His Eminence encouraged all those gathered to put their trust in God and ask for the guidance of the Holy Spirit each day, so that they can successfully minister to those entrusted to their care, each as to his or her own personal need.

To be able to help others, it is of great benefit for us to understand ourselves first. Everyone has different personalities, and knowing our own will help us see ourselves as others see us and will allow us to realize how we act and react in various situations. To assist the clergy in better gauging their own strengths and weaknesses, they were asked to complete prior to the conference, a two part self-assessment which helps to identify individual "strengths" and "struggles. The assessment summarized the single word characteristics that each individual considered to be most descriptive of himself. The report compiled at the end of the assessment identified leadership types and styles for each individual priest. Mr. Dean Harbry, Chairman of the Board of the Orthodox Christian Leadership Initiative and Orthodox Christian Coaching, delivered a riveting presentation that filled the results identifying each of our priests. Nearly every participant was astounded at how accurately the abundance of choices they made during the assessment summarized their leadership style in ways they had not contemplated. Armed with the information to identify practical clues as to why people behave the way they do, how different personalities best interact, and how best to lead varied individuals by choosing to show the “middle way” in their ministry that will help their spiritual children avoid the extraeons or the ditch. The clergy shared stories later in the day with each other. It was beneficial for them to understand what other parishes are experiencing - their success, their failures, their joy, and their difficulties. By sharing experiences, the clergy were able to learn from each other, pick up tips, encourage their brothers who were struggling, and connect with clergy promising to keep in touch and assist each other, emphasizing Metropolitan Antony’s words quoting Fr. George Hnatko of Blesses Memory, that “Priests need priests too!”

Later in the conference, the gathering was pleased to learn about the newest Central Organization and ministry of the Church, the Guardians of the Metropolia (GoM). Fr. Andrii Pokotylo, President of the GoM Board, spoke at length about the importance of the Guardians, their mission, their goals, and how to join them in making the Church stronger than it is today. They asked the clergy to refer individuals in their parish communities who might consider becoming part of the GoM.

Archbishop Daniel spoke on the strategic outlook for the Church, and the plan for spiritual success and the salvation of souls. As society becomes ever more secularized, the work of the priest becomes even more difficult. However, requiring greater effort and sacrifice on behalf of the priest, may lead to burn out, and therefore, it is imperative that the clergy reach out to each other, help each other, support each other, reiterating once again the need of priest working together to support each other.

In addition to being mentally stimulated and educated, the clergy were also spiritually fulfilled throughout the conference. Each day was filled with services, Liturgies, Molebens, Vespers, etc. Nothing is as successful at bolstering one's spirit and exciting their souls as worshipping the Lord, and even more so in the company of brother clergy. A particularly moving service was a Moleben on Tuesday evening to Sts. Julian and Christina, the patrons of our UOC Youth Ministry Program directed by Natalie Kapeluck-Nixon. For over twenty years. We must not only train up our youth, but we must also continually pray for them. The UOC of the USA, under the leadership of UOC Youth Ministry Director, Natalie Kapeluck-Nixon, undertook a project several years ago where having enjoyed a delicious breakfast, they filled the Conference Room and got down to the business at hand. Opening the session with prayer, Metropolitan Antony blessed the clergy, expressing the importance of faith and belief. His Eminence stressed the importance of living the Faith, with faith, daily in our lives. The clergy are called to minister to the diverse communities in which they have been placed, and to minister to people of various backgrounds and needs. They must seek to recognize the personal characters and attitudes of each of their spiritual children and to comprehend the fact that they must be the influence in each of their lives individually – the influence that leads them all along the narrow path following our Lord. His Eminence encouraged all those gathered to put their trust in God and ask for the guidance of the Holy Spirit each day, so that they can successfully minister to those entrusted to their care, each as to his or her own personal need.
In the blue twilight of the evening of Tuesday, October 17, 2023, a warm glow emitted from the doors of the St. Andrew Memorial Church in South Bound Brook, New Jersey, as the clergy and guests made their way to the church. The main entry way was flanked by yellowing trees towering over dozens of panels depicting the fallen warriors of Ukraine. A sign of the reality and brutality of a war inflicted upon Ukraine and the world by the Russian Federation.

Leaving behind the darkness of the fallen world, the faithful found solace inside the church, beneath the loving gaze of the large mosaic icon of Christ. Having attended the second day of the Annual Clergy Conference of the Ukrainian Orthodox Church of Ukraine, the church was filled by men ordained to serve in the Lord’s vineyard, men who took an oath to preach and teach and bring those entrusted to them to salvation in Christ.

Tonight, the clergy gathered for just that purpose. Joining His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of USA and the Diaspora, and His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and Conisporary President, the clergy prayed for the protection, guidance, and salvation of the Church’s youth.

Earlier in the year, under the direction of Mrs. Natalie Kapeluck-Nixon, Director of the UOC Youth Ministry, the children cast their votes to pick two patron saints for the youth of the Church. Much consideration went into the voting process, ensuring that the lives of the various saints were read and understood. After the ballots were counted, the Director announced that Saints Christina of Tyre and Saint Julian of Tarsus would be the patron saints of the youth of the UOC of the USA.

Holy Martyr Christina lived during the third century in Tyre, modern-day Lebanon. Her father, governor of Tyre, wanted the exceptionally beautiful girl to be a pagan priestess. He, therefore, placed her at age 11 in a tower with gold and silver idols. St. Christina begged God to reveal Himself and was visited by an angel who revealed Christ to her. St. Christina smashed all the idols and as a result endured many tortures at the hands of her father, including beatings, being burned, and having a large stone put around her neck in an attempt to drown her at sea. Each time an angel protected her. In terror, her father ascribed this to sorcery and he decided to execute her in the morning. That night he suddenly died. Subsequent governors subjected St. Christina to many more cruel tortures including cutting off her tongue. The martyr took her tongue and threw it in the governor’s face, and he was instantly blinded. Finally, the torturers executed St. Christina with a sword.

The Holy Martyr Julian of Tarsus was born in the Asia Minor province of Cilicia. He was the son of a pagan senator, but his mother was a Christian. After the death of her husband the mother of Saint Julian moved to Tarsus, where her son was baptized and raised in Christian piety.
When Julian reached age 18, a persecution against Christians began under the emperor Diocletian (284-305 AD). Among those arrested was Saint Julian. They brought him before the governor Marcian for trial, and for a long time they urged him to renounce Christ. Neither tortures nor threats, nor promises of gifts and honors could convince the pious youth to offer pagan sacrifice and deny Christ. The holy confessor remained steadfast in his firm faith.

For a whole year they led the martyr through the cities of Cilicia, everywhere subjecting him to interrogation and tortures, after which they threw him in prison. After continued imprisonment and the young man’s refusal to deny Christ, they tied the Martyr Julian into a sack, filled with sand and poisonous snakes and scorpions, and threw him into the sea. The body of the sufferer was carried by the waves to the shores of Alexandria, where it was found by Christians and given a proper burial.

Through the intercession and example of these two young martyrs the youth of the Church have strong mentors and protectors. In today’s ever darkening society, the youngest members of the Church are continuously faced with difficult decisions and situations. It is easy to get lost in all the propaganda and misinformation they are exposed to. Therefore, more than ever, it is crucial that the Church continue to pray for the safety and salvation of the children of the Church.

An icon of the two young martyrs was commissioned and written by Church iconographer Michael Kapeluck. Copies were made of the icon and during the evening service, the hierarchs blessed them all before distributing them to the clergy present in order to be taken back with them to their home parishes. In addition to the regularly served Akathist to the Birth-Giver of God – the Nurturer of Children served monthly, additional services and prayers will be raised to benefit the youth, to grant them wisdom, guidance, integrity, maturity and dedication to Christ and His teachings, and not to wander off the narrow path which leads them to salvation.

With icons safely tucked away, the clergy walked out of the warm and glowing church into the darkness outdoors. The brisk autumnal breeze chilled them, but, their souls remained warmed by the prayers just uttered, their faith in the Lord, and their assurance that Christ will protect and guide the youth of the Church and grant salvation for numerous generations of Orthodox Christians.

TROPAR (St. Julian)
Your holy martyr Julian, O Lord, through his suffering has received an incorruptible crown from You, our God. For having Your strength, he laid low his adversaries, and shattered the powerless boldness of demons. Through his intercessions save our souls!

TROPAR (St. Christina)
O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: O my Bridegroom, Thee I love; and seeking Thee, I now contest, and with Thy baptism am crucified and buried. I suffer for Thy sake, that I may reign with Thee; for Thy sake I die, that I may live in Thee: accept me offered out of longing to Thee as a spotless sacrifice. Lord, save our souls through her intercessions since Thou art great in mercy.

Photos by Subdeacon Maksym Zhuravchyk

On a beautiful Sunday, the 15th in Philadelphia, St. Vladimir’s Orthodox Cathedral had the privilege of welcoming His Eminence Metropolitan Antony and His Eminence Archbishop Daniel for the feast day of the Protection of the Holy Theotokos and the 97th anniversary of our Cathedral.

Our youth welcomed the Hierarchs at the doors with flowers and sweet greetings. The Hierarchs, showing their love, returned the flowers to the children and asked them to be distributed to the youth.

The liturgy served by the Hierarchs as well as visiting priests, deacons, seminarians, and our own Father Taras was truly beautiful. The choir sounded fuller with the added voices of seminarians and the altar was plentiful with the additional clergymen.

Following liturgy we welcomed everyone down to a homemade meal made by our own parishioners and sisterhood. After multiple speakers and performances including our very own seminarians, the day came to an end.

Looking back, another great moment of the day was seeing the faces of old and new friends. It’s always lovely to see how such an event brings the parish together.

We would also like to wish a special shout out to Larysa Zaika who received a Testament of Blessings (a Hramota) from the Hierarchs for her services on the parish council for over 50 years.

Photos by Subdeacon Maksym Zhuravchyk
TRICK OR TREAT

Should we or shouldn’t we?

Most of us, Orthodox Christians, know that we are to avoid celebrating Halloween, but why? Many think this to simply be a fun night for children and adults to dress up in fancy costumes, run around with their friends, and collect candy. What could be wrong with this? Many things are wrong with Halloween celebrations. The main goal of every Christian feast is the glad tidings of Christ. If there are no glad tidings, then it has no relationship to Christianity.

CREEPY DECORATIONS. Humans work hard to avoid death and suffering. We regularly submit names of people to be prayed for and ourselves ask the Lord’s mercy and that He grant us good health and long lives. We try to eat healthy; we exercise, we visit our doctors regularly and take our vitamins in order to remain healthy and live longer. And yet at Halloween we glorify death and gore. Front yards are transformed into cemeteries with gravestones, mummies, and skeletons. Errie sounds are played over speakers, and witches hang from trees. What good comes of this? We are to shine Christ’s light in this world, but instead we soundly place a bushel over the light and revel in darkness.

THE LIVING AND THE DEAD. The Celts, originators of Halloween, believed that during this feast the spiritual barrier between the living and the dead was at its thinnest so that the evil spirits of the dead returned to the earth to wreak havoc among the living.

This belief is contrary to the Christian theology of the living and the dead, which rejects any belief in the ghosts. As Orthodox Christians, we acknowledge the existence of evil demons, who were angels like Satan that opposed God and fell. Saint Antony the Great spoke of their existence when he wrote: “The demons were not created as the figures we now identify as “demonic,” for God made nothing bad. They were made good but falling from the heavenly wisdom and thereafter wandering around the earth, thus depriving humanity through apparitions. Envious of us Christians, they meddle with all things in their desire to frustrate our journey into heaven so that we might not ascend to the place from which they fell.”

Ghosts, on the other hand, are human spirits that return to earth to haunt people and cause turmoil. The Orthodox Church rejects any belief in them as well. This is not to say, however, that the Lord does not permit legitimate apparitions of His saints. In Matthew 27:52, we read that, after Our Lord’s crucifixion, “the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after his resurrection, they went into the holy city and appeared to many.” Similarly, God permitted many to see visions of the saints, and countless saints including St. Anthony the Great, struggled against visions and apparitions of demons for many years.

The difference between these legitimate holy apparitions and the belief in ghosts is that the former gives glory to God while the latter has an evil purpose. The saints who rose from the graves preached the Lord’s resurrection and victory over death after the death of Christ. The demons, as evil spirits on the Cross freed mankind from bondage to Satan, released those captives in Hades who remained in hope (Ephesians 4:9, 10) and opened the gates of Paradise to mankind. This is what we joyously proclaim on Pascha: “Christ has risen from the dead…”.

When compared to these legitimate apparitions that give glory to God, the wandering of spirits in the pagan feast reveals an evil purpose. The evil spirits during the feast of Samhain were said to instill fear, wreak havoc, kill animals, and steal infants from rival tribes. Far from manifesting the glory of God, these evil spirits wrought wickedness wherever they went. The pagan people’s response also demonstrated wickedness, including human sacrifices to appease evil spirits that many of them believed were gods. Therefore, we must acknowledge that the ancient origin of Halloween is a pagan feast of darkness and evil that offers a false teaching about the living and the dead.

The difference between these legitimate holy apparitions and the evil spirits in their desire to frustrate our journey into heaven so that we might not ascend to the place from which they fell. Should we avoid participating in Halloween activities altogether? We are never to support or portray anything evil, even in the name of good fun. We are to shine bright and dispel the darkness in the world. With that in mind, we need to take under consideration each individual situation. If an elementary school is having a Halloween parade are we to forbid our children from joining? If we do, we stand the chance of the young minds turning against the very thing that will save them - Christian teachings and Christ. A young child will not understand good versus evil, all they know is that they are not allowed to have fun and eat candy with their friends. Therefore, dress them as “good” characters, perhaps saints, heroes or princesses, but never as anything evil, because even a cute witch is still a witch and will teach them that the occult is acceptable.

Instead of participating in parties where drinks may be served and questionable things done in dark corners, perhaps organize a fall themed party at your parish, permitting decent costumes, role playing, and lots of treats.

“Whoever follows me will never walk in darkness but will have the light of life.” John 8:12

On Pascha, we celebrate the Resurrection by lighting candles. This act reminds us not only that the Light of Christ is not of this world, but that we are meant to be the light outside the doors of our homes. We are to carry this Light within us everywhere we go. It’s not the physical candle that makes us alight with Christ, but the Fire which burns in our hearts and souls.

As faithful Orthodox Christians, we are called to live in the world yet not be of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified (John 17:15-21).

The thief comes but to steal, and to kill, and to destroy, I come that they may have life and have it more abundantly (John 10:10).

We are not here to be agents of death, darkness, destruction, nor division. We are here to shine the Light of Christ that was given to us at our baptism. When our Lord said: I will not leave you as orphans, He meant I will not leave you as orphans. We not only experience the Light of Christ inside our holy Orthodox Churches, but we are meant to be the light outside the doors of our churches.
Свято Хеллоуїн, який традиційно асоціюється з темними і потойбічними силами, в Україні відзначають починаючи з 90-х років. Так, 31 жовтня багато хто влаштовує тематичні вечірки з страхотливими маскарадними костюмами.

Але в той же час знаходиться безліч супротивників цього свята з язичницьких коренів, в основному, серед релігійних людей, які закликають не відзначати Хеллоуїн. 1News розповідає, що на цей рахунок кажуть у православної церкви.

Хоча в православ'ї немає офіційної заборони на святкування Хеллоуїна, священнослужителі виступають проти цього, називаючи це свято і пов'язані з ним традиції сатанинськими. Вірян закликають не брати участі в заходах, присвячення темному і з темними силами, вдаючи, що вони вже мертви.

“Не варто загравати зі смертю, навіть жартома вшановувати жорстокість та зло. Це особливо актуальним є для дітей, підлітків та молоді, світосприйняття яких тільки формується і які легше піддаються звабам удаваних принад зла. Павутиння, кажани, імітація розлитої крові, відірваних частин тіла навряд чи є тим, що сприяє плеканню добра і злагоди, миру і любові – чеснот, до яких ми, як християни, маємо першочергово прагнути”.

Elisha and the Israelites woke in the morning to a terrible sight. They were ambushed. Their enemies surrounded the city. Fires burned and the ravens gathered for the kill. Like Stonewall Jackson at the Battle of Manassas, Elisha stood unmoved. “Don’t be afraid,” he told his servant, “Those who are with us are more than those who are with them.” Then the prophet prayed, “Open his eyes, Lord, so that he may see.” The servant looked and saw the hills filled with horses and chariots of fire (2 Kings 6:17). Life is not what it seems.

The scriptures tell us of countless angels that surround us day and night. Yet, when we look around, we see only the natural world, stones, sticks, and a blue sky. This makes us feel safe and grown up. In reality, we are no different than the little child who thinks he is safe because the light switch is turned on. Walruses see in shades of black and white. Imagine if you could have a conversation with a walrus (which would be quite the experience). As much as you might try, you would never convince the walrus that he was surrounded by a great spectrum of colors. His eyes are limited. He could only believe in faith. In the same way, if there is one thing that science has made clear, it is that there is far more going on around us than we can comprehend. Most of us spend our lives oblivious to the very real spiritual world.

C. S. Lewis suggests what might be the devil’s most brilliant move. He hides his existence behind tights and a pitchfork. Medieval paintings were sublime and stern. Angels appeared as daunting soldiers. Demons were drawn as dragons or beasts. The early Christians were bold in their belief in spiritual forces. Over time, Christian art softened. By the renaissance, the culture began to imagine angels that were feminine and cuddly, a cupid or infant with a harp. In our time, the popular image of an angel has become comical, the devil most of all. We have all seen the cartoons. When we think of evil, we imagine a man with red tights and silly smile. Nowadays, to believe in angels and demons feels superstitious and ignorant. To take them seriously feels absurd and embarrassing.

What does Scripture say about the angels? St. John describes hundreds and thousands of angels around the throne of God. Jacob’s vision reveals a ladder from that throne to earth, with angels coming and going. The holy stories reveal angels guarding Eden, teaching Tobit and his son, delivering messages to Mary and Zechariah, and even breaking Peter out of prison. Our Epistle reading today brings us to one of the most dramatic accounts of angels:

“War arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him…Rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!” (Rev. 12:7-12).
What do angels and demons have to do in our own lives? The heroes in biblical times may have been privy to angelic visions. In our cozy and modern lifestyles, angels do not seem to have much place. Most of us Christians do not live lives altogether different than our secular co-workers. We might go to church occasionally and even say a prayer or two over a meal. Yet, when it comes to the day-to-day, we live like everyone else. We see the world like everyone else too. It is part of the times. Life boils down to psychology, upbringing, the weather, or a mix of all three...or does it?

The best psychologists will tell you there is much more going on. It is one thing to put together an idea of this world by reading the People Magazine, watching CNN, or maybe relaxing to a series of Supernatural on Netflix. It is another thing to interact with people in an insane asylum or spend time in the streets. Some of the sanest psychologists that I have studied under have worked in these asylums. They have seen paranormal activity that rivals the horror films – human behavior that surpasses physical and neurological explanation. But all that is 'hush, hush.' I suppose we feel safer by laughing at it. If only a prophet like Elisha would pray for us today: “Open their eyes, Lord, that they may see.”

In his letter to the Ephesians, St. Paul warns us: “Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12). What does this have to do with me? After all, I’m an American citizen. I can read the morning newspaper and go about my normal business. Every ordinary Joe knows that angels and demons should be left to the priests and exorcists, not me...What is the problem? This is all lies and delusion.

Every thought, every decision, every breath is part of the spiritual world. When we begin our day in prayer, we clothe ourselves in the protection of bright angels. As the air of peace follows us through our front doors and into the work place. When we nurse anger, lust, or pride, we open our soul and the events of the day become a part of the dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12). Do we have the same faith as that of the men who were first called? There are few who can say yes right off, yet the rest hesitate, they worry. Our Lord knows of our opposition, for He said, “Do not worry about your life!” (Matt. 6:25) For the Father our God takes care of us, so why do we hesitate? Jesus gave us the example of the lilies of the valley and the birds of the air. The Lord said, “Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them.” As they are being attended to by God, are we, “of more value then they,” are also being taken care of by God.

Our savior calls each of us to Him, “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28-29) Come to the Lord! “Come and see!” for the Lord is good. (John 1:23)

So when is it the right time to come to Christ and follow Him? NOW!!!

For most of us, from our early years as a child we began our journey to follow Him at our baptism as we received the grace of God. A grace, received at that moment of time, which we need more than any other a time in our lives, His grace in our physical and spiritual lives. So as we grow in our lives physically, we hear that call, “Follow Me” to be reminded of our continued renewal of our commitment to the Lord and His Church. St Paul says, "Behold, now is the acceptable time; behold, now is the day of salvation.” (2 Cor. 6:2).

Serving God is an opportunity for our salvation and for that of others. Each of us has received and been given the ability to exercise the acts of Love and Charity, to serve those who may be less fortunate, or not. But to share these gifts, the talents, which have been given to each of us to care for so many who are in need. Jesus calls us to serve Him. He calls us with all our faults, strengths and weaknesses. Let us today, either here in Church or in a quiet place at home, examine our lives. Let us ask ourselves how we have responded to His call in our lives. How have we responded or have we fallen short of His plan for us?

Fr. Stephen Masliuk

1 While the people pressed upon him to hear the word of God, he was standing by the lake of Gennesaret. 2 And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. 3 Getting into one of the boats, which was Simon’s, he asked him to put out a little from the land. And he sat down and taught the people from the boat. 4 And when he had ceased speaking, he said to Simon, “Put out into the deep and let down your nets for a catch.” 5 And Simon answered, “Master, we toiled all night and took nothing! But at your word I will let down the nets.” 6 And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, 7 they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8 But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” 9 For he was astonished, and all that were with him, at the catch of fish which they had taken; 10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” 11 And when they had brought their boats to land, they left everything and followed him.

Meditation: Have you ever struggled because your life wasn’t going the way you wanted? Do you feel that way right now? To many bills? Not enough money? Or maybe you are stressed because of your constant striving for more and more of the things of this world, or you are in debt up to your eyeballs trying to pay for and maintain those things you have already acquired. Do you spend most of your time focusing on how you will achieve a bigger home, a new car, stretching yourself out for that new flat screen or surround sound system your friend just purchased?

The Bible teaches us that actually we are not defined by our possessions or how much money we make, but rather by our hearts. The desires of the world will pass away, God reminds us not to put our faith in these things.

In today’s Gospel we learn that Apostle Peter struggled to catch a fish - daily survival food of fisherman. But in his struggle Peter was also willing to listen and even trust our Lord Jesus Christ, who said: “Put out into the deep and let down your nets for a catch.” Peter in first reaction reply: “Master, we toiled all night and took nothing!” but then Peter added: “But at your word I will let down the nets. And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking” (Luke 5:4-6).

Apostle Peter trusted Jesus Christ and for that he was rewarded with a great shoal of fish. Even more, Lord spoke to him, “Do not be afraid; henceforth you will be catching men.” Are you too, willing to listen and trust our Lord Jesus Christ?

God chooses ordinary people, like you and me, as his servants, ambassadors and he uses the ordinary circumstances of our lives and work situations to draw others into his kingdom. Jesus speaks the same message to us today: we will “catch people” for the kingdom of God if we allow the light of Jesus Christ to shine through us. God wants others to see the light of Christ in us in the way we live, speak, and witness the joy of the gospel. Paul the Apostles says, “But thanks be to God, who in Christ Jesus always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing” (2 Cor. 2:15). Do you witness to those around you the joy of the gospel and do you pray for your neighbors, co-workers, and relatives that they may come to know the Lord Jesus Christ and grow in the knowledge of his love?

V. Rev. Peter Stivko
St. Katherine Parish, Arden Hills, MN
Beloved Brothers and Sisters in Christ:

One of the blessings we have in the Ukrainian Orthodox Church of the USA is our Spiritual Metropolia Center, which provides care for the administrative and spiritual needs of the entire Church.

The Spiritual Center of the Ukrainian Orthodox Church of the USA, located in South Bound Brook/Somerset, NJ, daily reflects this goodness created by the Lord.

The grounds of the Center are a tranquil piece of the world, removed from the hustle and bustle of everyday life. Here time seems to stand still.

With the chill of early autumn, the trees have begun to change colors and now glow bright yellow, orange and crimson, as the shrubs, having dropped their flowers regale in their brightly colored berries. Birds sing and chirp, as the first rays of sunshine turn the morning clouds hues of soft pinks and blues. The ethereal mist that covers the grounds begins to lift as herds of deer emerge, the stags with their large antlers leading the way to the open green fields of sweet dew-covered grass around the St. Andrew Memorial Church.

Further behind them the foxes yawn as they retreat to their burrows, and the rabbits emerge from their underground nests to frolic among the tombstones of the St. Andrew cemetery. Through the mist, the graves adorned with flowers, wreaths, candles, and angels seem to unite the living and the dead.

In this tranquil environment the creatures of God feel safe and make their homes, living out their lives through the seasons, raising their young, and enjoying the lives God has given them. The birds of the air, the animals of the land, and the fishes of the sea who swim up and down the river located on the property all have found a home in this peaceful portion of the earth.

The beautiful grounds are also home to many of God’s people who reside at or visit the Metropolia Center. Nestled beneath ancient trees, the snow-white St. Sophia Ukrainian Orthodox Theological Seminary is busy daily as students take their classes. The tall spire of the St. Andrew Ukrainian Orthodox Memorial Church invites people from near and far to come worship the Lord. The staff of the Consistory Office building quietly and efficiently handle all the Church business.

As the seasons change, the days grow shorter. The setting sun paints the sky a deep purple, as the last rays reflect warmly off the cross atop the St. Andrew church. In the growing darkness, warm candlelight glows from the windows of the Seminary, as each day closes with Evening Prayers. The voices of the seminarians can be heard from the Seminary Chapel, echoing throughout the grounds, as they praise the Lord, and ask for His continued mercy and protection. The deer pause momentarily, glancing in through the seminary windows, before disappearing back into the mist.

Nature has a way of inspiring awe and appreciation for the world around us, and it is clear that the Spiritual Center of the UOC of the USA holds a special and tranquil beauty that allows visitors to connect with the divine and appreciate the wonders of creation.

“God saw that it was good. And there was evening, and there was morning.” Genesis 1:13

Photos by Subdeacon Maksym Zhuravchyk
Aerial view of the Metropolia Center of the UOC of the USA - The Ukrainian Cultural Center, Consistory Office, and the Ukrainian History and Education Center Museum Complex

Consistory Offices of the UOC of the USA (above)

"Cemetery" House (below)

Birth-Giver of God Icon Plaque on Entry Gates to the Saint Andrew Memorial Church (above)

Holy Transfiguration Chapel (left)

Fisher House (above and below)

Ukrainian History and Education Center Museum Complex (above)
The Saint Sophia Ukrainian Orthodox Theological Seminary

Ukrainian Cultural Center (above)

Saint Andrew Memorial Church (left)

Ukrainian American Veterans Monument (above)
SUGARED CRANBERRIES
1 cup (120g) fresh cranberries*
2 cups (400g) granulated sugar, divided
1 cup (240ml) water

PUMPKIN PIE
Homemade Pie Dough (full recipe makes 2 crusts: 1 for bottom, 1 for leaf decor)
egg wash: 1 large egg beaten with 1 Tablespoon milk
one 15-ounce can (425g) pumpkin puree*
3 large eggs
1 and 1/4 cups (250g) packed light or dark brown sugar
1 Tablespoon (8g) cornstarch
1/2 teaspoon salt
1 and 1/2 teaspoons ground cinnamon
1/2 teaspoon ground ginger*
1/4 teaspoon ground or freshly grated nutmeg*
1/8 teaspoon ground cloves*
1/8 teaspoon ground black pepper
1 cup (240ml) heavy cream
1/4 cup (60ml) milk

INSTRUCTIONS
If garnishing with sugared cranberries, make those first. Place cranberries in a large bowl; set aside. In a medium saucepan, bring 1 cup of sugar and the water to a boil and whisk until the sugar has dissolved. Remove pan from the heat and allow to cool for 5 minutes. Pour sugar syrup over the cranberries and stir. Let the cranberries sit at room temperature or in the refrigerator for 6 hours or overnight (ideal): You’ll notice the sugar syrup is quite thick after this amount of time. Drain the cranberries from the syrup and pour 1 cup of sugar on top. Toss the cranberries, coating them all the way around. Pour the sugared cranberries on a parchment paper or silicone baking mat lined baking sheet and let them dry for at least 2 hours at room temperature or in the refrigerator. You’ll have extra, but they’re great for eating or as garnish on other dishes. Cover tightly and store in the refrigerator for up to 3 days.

Make the pie crust through step 5 according to my directions and video tutorial in my pie crust recipe. Or use your favorite pie dough or store-bought.

Preheat oven to 375°F (190°C).

Roll out the chilled pie crust: Remove 1 disc of pie dough from the refrigerator. On a lightly floured work surface, roll the dough out into a 12-inch circle. Make sure to turn the dough about a quarter turn after every few rolls. Carefully place the dough into a 9-inch pie dish. Tuck it in with your fingers, making sure it’s tightly pressed into the pie dish. Fold any dough overhang back into the dish to form a thick rim around the edges. Crimp the edges with a fork or flute the edges with your fingers. Review my how to crimp and flute pie crust tutorial if you need extra help with this step. Brush edges lightly with egg wash mixture.

Par-bake the crust: Line the pie crust with parchment paper. Crunching up the parchment paper is helpful so the dough can easily shape into the crust. Fill with pie weights or dried beans. (Note that you will need at least 2 standard sets of pie weights to fit.) Make sure the weights/beans are evenly distributed around the pie dish. Par-bake the crust for 10 minutes. Carefully remove the parchment paper/weights. Prick the bottom of the crust all over with a fork to create steam vents and return crust (without weights) to the oven for 7-8 more minutes or until the bottom is just starting to brown. (Review this how to par-bake pie crust page if you need extra help with this par-baking step.)

Make the pumpkin pie filling: Whisk the pumpkin, 3 eggs, and brown sugar together until combined. Add the cornstarch, salt, cinnamon, ginger, nutmeg, cloves, pepper, heavy cream, and milk. Vigorously whisk until everything is combined.

Pour pumpkin pie filling into the warm crust. Only fill the crust about 3/4 of the way up. (If using a deep dish pie dish as instructed, you should only have a little filling leftover. Use extra to make mini pies with leftover pie dough scraps if you’d like.) Bake the pie until the center is almost set, about 55-60 minutes give or take. A small part of the center will be wobbly—that’s ok. After 25 minutes of baking, be sure to cover the edges of the crust with aluminum foil or use a pie crust shield to prevent the edges from getting too brown. Check for doneness at minute 50, and then 55, and then 60, etc.

Once done, transfer the pie to a wire rack and allow to cool completely for at least 3 hours before garnishing and serving.

Decorate with sugared cranberries and pie crust leaves (see note). You’ll definitely have leftover cranberries… they’re tasty for snacking. Serve pie with whipped cream if desired.

Cover leftovers tightly and store in the refrigerator for up to 5 days.

Notes
Make Ahead & Freezing Instructions: Pumpkin pie freezes well, up to 3 months. Thaw overnight in the refrigerator before serving. Pie crust dough freezes well for up to 3 months. Thaw overnight in the refrigerator before using. If decorating your pie with sugared cranberries, start them the night before. You’ll also begin the pie crust the night before as well [the dough needs at least 2 hours to chill; overnight is best]. The filling can be made the night before as well. In fact, I prefer it that way. It gives the spices, pumpkin, and brown sugar flavors a chance to infuse and blend. It’s awesome. Cover and refrigerate overnight. No need to bring to room temperature before baking.

Special Tools (affiliate links): Glass Mixing Bowls | Saucepan | Baking Sheet | Silicone Baking Mat or Parchment Paper | Rolling Pin | 9-inch Pie Dish | Pastry Brush | Pie Weights | Whisk | Pie Crust Shield | Cooling Rack | Fall Cookie Cutters

Cranberries: Use fresh cranberries, not frozen. The sugar syrup doesn’t coat evenly on the frozen berries, leaving you with rather ugly and some very plain shriveled cranberries.

Pumpkin: Canned pumpkin is best in this pumpkin pie recipe. I use and recommend Libby’s Brand. If using fresh pumpkin puree, lightly blot it before adding to remove some moisture. The bake time may be longer.

Spices: Instead of ground ginger, nutmeg, cloves, and pepper, you can use 1 teaspoon of pumpkin pie spice. Be sure to still add 1 and 1/2 teaspoons of cinnamon.

Pie Crust: No matter if you’re using homemade crust or store-bought crust, pre-bake the crust. (Step 5.) You can use graham cracker crust if you’d like, but the slices may get a little messy. Pre-bake for 10 minutes just as you do with regular pie crust in this recipe. No need to use pie weights if using a cookie crust.

Pie Crust Leaves: On a floured work surface, roll out one of the balls of chilled dough (keep the other one in the refrigerator). Roll out into any shape you really want (doesn’t matter) and 1/8 inch thickness. Using leaf cookie cutters, cut into shapes. Brush each lightly with the beaten egg + milk mixture. Cut leaf veins into leaves using a sharp knife, if desired. Place onto a parchment paper or silicone baking mat-lined baking sheet and bake at 350°F (177°C) for 10 minutes or until lightly browned. Remove and set aside to cool before decorating pie.

sallysbakingaddiction.com


Andriy Bodnarskiy and Olena Luzhanska in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 1, 2023, witnessed by Luan Pham/Kati Khutsishvili and Oleksandra Luzhanska, Daniela Latkovska. Celebrant: V. Rev. Vasyl Shak.


Vasyl Zhupnyk and Nadia Melenchyk Zhupnyk in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 2, 2023, witnessed by Roman Tyminskiy and Iryna Haieva. Celebrant: V. Rev. Vasyl Shak.


Andriy Bodnarskiy and Olena Luzhanska in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 1, 2023, witnessed by Luan Pham/Kati Khutsishvili and Oleksandra Luzhanska, Daniela Latkovska. Celebrant: V. Rev. Vasyl Shak.


Vasyl Zhupnyk and Nadia Melenchyk Zhupnyk in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 2, 2023, witnessed by Roman Tyminskiy and Iryna Haieva. Celebrant: V. Rev. Vasyl Shak.


Andriy Bodnarskiy and Olena Luzhanska in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 1, 2023, witnessed by Luan Pham/Kati Khutsishvili and Oleksandra Luzhanska, Daniela Latkovska. Celebrant: V. Rev. Vasyl Shak.


Vasyl Zhupnyk and Nadia Melenchyk Zhupnyk in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 2, 2023, witnessed by Roman Tyminskiy and Iryna Haieva. Celebrant: V. Rev. Vasyl Shak.


Andriy Bodnarskiy and Olena Luzhanska in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 1, 2023, witnessed by Luan Pham/Kati Khutsishvili and Oleksandra Luzhanska, Daniela Latkovska. Celebrant: V. Rev. Vasyl Shak.


Vasyl Zhupnyk and Nadia Melenchyk Zhupnyk in St. Andrew Memorial Church Parish, South Bound Brook, NJ on September 2, 2023, witnessed by Roman Tyminskiy and Iryna Haieva. Celebrant: V. Rev. Vasyl Shak.
MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!

OCTOBER

Archbishop Hennadij (Shuprykevich) – 23 October 1973

2nd 1952 - PRIEST STEFAN MOSIYCHUK
9th 1960 - PROTOPRESBYTER VASYL WARWARIW
22nd 1963 - PROTOPRIEST JOHN ZAYATZ
19th 1966 - PROTOPRIEST MYKOLA CZERNAWSKY
8th 1975 - PROTOPRIEST MICHAEL KOCHANSKY
15th 1976 - PRIEST GEORGE YAHODSKY
24th 1979 - PRIEST THEODORE BORECKY
8th 1981 - PRIEST BORIS ARJUCZUK
20th 1985 - PROTOPRIEST LEW OPOKA
17th 1988 - PROTODEACON YURIJ KORSUN
16th 1992 - PROTOPRESBYTER JOHN DANYLEVICH
19th 2003 - ARCHIMANDRITE ANASTASIE
5th 2004 - PROTOPRESBYTER PAUL HRYNSHYN
5th 2004 - PROTOPRESBYTER SERHIJ NEPREL
3rd 2005 - PROTOPRESBYTER THEODORE FOROSTY
28th 2006 - PROTOPRIEST MYKOLA NEWMERZYCKYJ
11th 2007 - PRIEST WOLODYMYR BOROWSKY
30th 2014 - PROTODEACON JOSEPH HOTROVICH
14th 2015 - PROTOPRIEST ANATOLIY DOKHVAT
Dear Reverend Clergy &
Youth Workers

Glory to Jesus Christ!

We are very excited to be announcing the 2023/2024 Theme for the Office of Youth & Young Adult Ministry, with Faith & Love Draw Near.

The Divine Liturgy is the most important event in our Christian life. At every Liturgy, we are fed by God’s Word in the Epistle and Gospel as well as by God’s Word – Jesus – in Holy Communion. We are called to participate in the Liturgy on all Sundays and Great Feast days.

Guiding our youth in developing an active participation in the Liturgy is vital. Providing opportunities to be a part of the Liturgy will help them in deepening their understanding and relationship with God, most especially through the sacrament of Holy Communion. Through this year’s theme, we will provide you with tools and resources on the theme.

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

1. Suggested curriculum for church school and youth groups
2. Monthly parish focus – to delve deeper into the Divine Liturgy
3. Articles and information in the UOC Youth! magazine series
4. Video series – Living the Liturgy – these videos will show our youth living the Liturgy, clergy presenting liturgical items and more.

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

In Him,

Natalie Kapeluck Nixon
OCTOBER CELEBRATIONS
У ЖОВТНІ СВЯТКУЄМО
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

6
THE CONCEPTION OF THE HONORABLE, GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN
ЗАЧАТТЯ ЧЕСНОГО, СЛАВНОГО ПРОРОКА, ПЕРЕДВІСНИКА І ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАННА

9
REPOSE OF THE HOLY APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN
ПРЕСТАВЛЕННЯ СВ. АПОСТОЛА І ЕВАНГЕЛИСТА ІОАННА БОГОЛОВА

11
SYNAXIS OF THE VENERABLE FATHERS OF THE KYIV CAVES MONASTERY (NEAR CAVES)
СОБОР ПРЕПОДОВИНИХ ОТЦІВ КИЕВО-ПЕЧЕРСЬКИХ (В БЛИЖНІХ ПЕЧЕРАХ)

13
ST. MICHAEL - FIRST METROPOLITAN OF KYIV
СВЯТИТЕЛЯ МИХАІЛА - ПЕРШОГО МИТРОПОЛІТА КИЇВСЬКОГО

14
THE PROTECTION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY
ПОКРОВ ПРЕСВЯТОЇ ВЛАДЫЧНИЦІ НАШОЇ БОГОРОДИЦІ І ВСЕДІВИ МАРИЇ

19
HOLY AND GLORIOUS APOSTLE THOMAS
АПОСТОЛА ФОМИ

22
HOLY APOSTLE JAMES, SON OF ALPHAEUS
АП. ІАКОВА АЛФЕВА

28
DEMETRIOS MEMORIAL SATURDAY
ДИМИТРИЄВСЬКА ПОМИНАЛЬНА СУБОТА

31
HOLY APOSTLE AND EVANGELIST LUKE
АПОСТОЛА І ЕВАНГЕЛИСТА ЛУКИ

NOVEMBER CELEBRATIONS
У ЛЮТІ НОСІ МІСЯЦЬ
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

5
HOLY APOSTLE JAMES THE BROTHER OF THE LORD
АПОСТОЛА ІАКОВА, БРАТА ГОСПОДНЬОГО ПОЛОТІ

8
HOLY AND GLORIOUS GREAT-MARTYR DEMETRIUS OF THESSALONICA
ВМЧ. ДИМИТРІЯ СОЛУНСЬКОГО

9
ST. NESTOR THE CHRONICLER OF THE KYIV CAVES
ПРП. НЕСТОРА ЛІТОПИСЦЯ, ПЕЧЕРСЬКОГО, В БЛИЖНІХ ПЕЧЕРАХ

10
REPOSE OF VEN. JOB OF POCHAYIV
ПРП. ІОВА, ІГУМЕНА ПОЧАЙВСЬКОГО

21
SYNAXIS OF THE ARCHANGEL MICHAEL AND THE OTHER BODILESS POWERS
СОБОР АРХИЕПИСКОПА МИХАІЛА І ІНЬОХ НЕБЕСНИХ СИЛ БЕЗТІЛІСНИХ

25
HOLODOMOR REMEMBRANCE DAY
ДЕНЬ ПАМЯТІ ЖЕРТВ ГОЛОДОМОРУ

26
ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE
СВТ. ІОАННА ЗОЛОТОУСТОГО, АРХІЈЕП. КОНСТАНТІНОПОЛСЬКОГО

27
HOLY AND ALL-PRAISED APOSTLE PHILIP
АПОСТОЛА ФІЛІПА

28
BEGINNING OF PHILIP’S FAST (NATIVITY FAST/ADVANT)
ПОЧАТОК ФІЛІПІВСЬКОГО ПОСЯДУ

29
HOLY APOSTLE AND EVANGELIST MATTHEW
АПОСТОЛА І ЕВАНГЕЛИСТА МАТВЯ
CALENDAR OF EVENTS
Get involved in the life of your Church! The success of all Church sponsored events depends upon your active participation!

Apostle James
October 22

Beginning of St. Philip’s Fast (Nativity Fast/Advant)
November 28

Demetrios Memorial Saturday
October 28

HOLY LAND PILGRIMAGE
December 1 - 10

Synaxis of Archangel Michael
November 21

UOCofUSA
uocofusa.org

Holodomor Remembrance Day
November 25

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

Shipping address: 135 Davidson Ave.
Somerset, NJ 08873

Tel: (732) 356-0090