

УКРАЇНСЬКА КАТОЛИЦЬКА ЄПАРХІЯ
СВЯТОГО МИКОЛАЯ

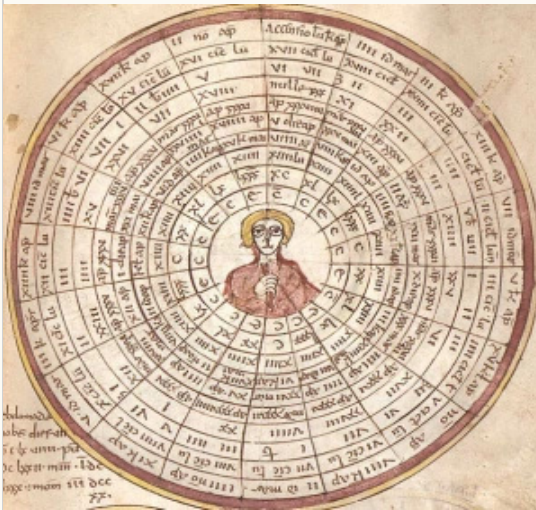


SAINT NICHOLAS UKRAINIAN
CATHOLIC EPARCHY

Разом плекаймо нашу віру, у єдності і з вдячністю

Building Our Faith Together, in Unity and With Gratitude

NEW LITURGICAL YEAR (INDICTION)



"O Lord, Maker of the universe, who alone has power over seasons and times, bless this year with your bounty, preserve our country in safety, and keep your people in peace. Save us through the prayers of the Theotokos". (Troparion of Indiction).

On September 1, 2023, the Ukrainian Greek-Catholic Church marks the beginning of a new liturgical year, known as "indiction". The selection of this date holds a rich historical background dating back to the era of the Roman Empire. The "indiction" equates to "proclamation". It referred to an edict issued by Roman emperors to assess land estates for tax collection purposes at specific intervals.

In the year 312, Emperor Constantine, following his victory over Marcentius and the capture of Verona, decreed a tax edict that took effect on September 1 (14 AD). At the First Council of Nicaea in 325, the Church fathers, as a gesture of gratitude to Constantine for legalizing and permitting the practice of Christianity, adopted this date as the beginning of the new Church year.

It's noteworthy that the tradition of commencing the Church year in September is unique to Churches of the Eastern tradition, whereas the Western Church begins its liturgical year with the first Sunday of Christmas Lent (Advent).

The establishment of religious Holy Days commenced in the early centuries of Christianity. Sunday, in particular, emerged as the first significant holiday, celebrating the glorious Resurrection of Christ. It served as the cornerstone for the development of ensuing religious holidays. Subsequently, other Holy Days such as Epiphany (III century), Nativity, Circumcision, and Encounter of Our Lord (IV century), among others, were added to the liturgical calendar, all revolving around the life, death, and resurrection of Christ. Celebrating these holidays annually isn't merely a historical commemoration but an active participation in the events of Christ's earthly stay in our hearts.

Throughout the year, the Church also venerates the Mother of God, to whom various nations turn for intercession, resulting in the dedication of numerous Holy Days to events in her life. The observance of the feasts of the Mother of God also commenced in the early centuries of Christianity. Notably, the first major Holy Day in the church year is the Feast of the Nativity of the Blessed Virgin Mary on September 8, while the last one is the Dormition on August 15. This sequence underscores the significance attributed to the one who gave birth to the Savior of the world.

The liturgical year reserves a special place for saints whose spiritual endeavors and martyrdom for Christ are celebrated by the earthly Church. When honoring saints, we remember their earthly departure and simultaneously celebrate their birth into heaven. Several churches are dedicated to equal apostles such as Volodymyr and Olha, Borys and Hlib, Josaphat Kuntsevich, and 26 new martyrs

whose martyrdom for Christ was acknowledged by the Church.

Holy Days in the church calendar can be categorized as either fixed or movable. Fixed Holy Days fall on the same date every year and may occur on any day of the week (e.g., Nativity of Christ on December 25, Epiphany on January 6). Movable Holy Days, on the other hand, consistently fall on the same day of the week but vary in the date of the month (e.g., Resurrection or Ascension). The dates of these movable holidays are determined based on the Resurrection of Christ, and this also has its historical background.

Fasting occupies a significant place in the liturgical year as well. In our calendar we celebrate four major fasts: Philip's Fast (November 15 to December 24), The Great Fast (the Monday after Cheesefare Sunday to the Resurrection of Christ), Petrivka (Second Monday after Pentecost to the Feast of Sts. Peter and Paul), and Spasivka (August 1 to the Feast of the Dormition of the Blessed Virgin Mary). Fasting serves not so much to limit the consumption of certain foods as it serves to primarily prepare us spiritually for major religious feasts. Additionally, there are what we refer to as "common days," which permit the consumption of any type of food as well as on Wednesdays and Fridays if a Holy Day falls on either of these days. Thus, our fast that precedes four major holidays, serves as a reminder of Christ's words to the Pharisees: "How can the guests of the bridegroom mourn while he is with them?" (Matthew 9:14-15).

Indeed, our varied liturgical year stands as a testament to a vibrant and engaged Church on Earth, exemplifying a profound reverence for the Holy Trinity and the heavenly Church.

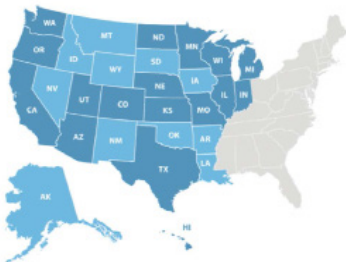
EPARCHIAL APEAL “SHARE” - 2023

At the end of October, the second phase of the “Share” Eparchial Appeal will be underway to raise funds essential for supporting administrative operations and ensuring the seamless functioning of the Eparchy. This Eparchial appeal allows us to provide assistance to our priests, parishes, and missions in need, as well as conduct religious education for laity and clergy within St. Nicholas Eparchy.



Annual Eparchial Appeal
Щорічний Єпархіальний Заклик

SHARE 2023



ПІДТРИМАЙТЕ ЄПАРХІАЛЬНИЙ ЗАКЛИК 2023!
SUPPORT EPARCHIAL APEAL SHARE 2023!

The financial support garnered through the Eparchial Appeal remains indispensable in upholding the fundamental administrative tasks of the Eparchy. These tasks encompass the coordination of managerial activities, financial oversight, fundraising, marketing, external relations, grant management, and the maintenance, updating, and archiving of crucial data, among other responsibilities.

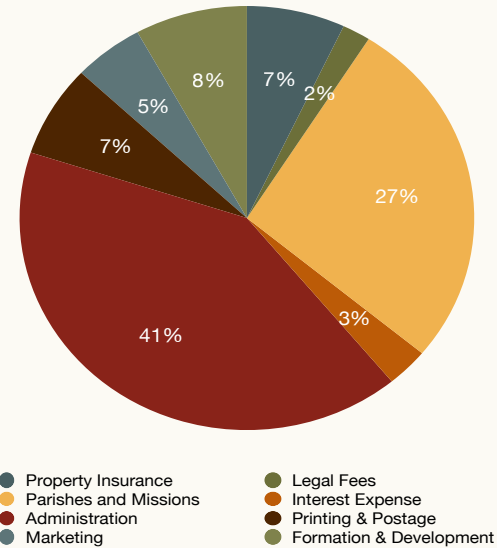
By making a donation to St. Nicholas Eparchy, you contribute to:

- **Strengthening Parish Communities:** Your support helps fortify our parish communities, enabling us to welcome new faithful and expand our eparchial family. It also aids us in spreading the word of God to those in need and sharing our love for Christ with others.
- **Supporting Our Priests:** Donations provide critical support for our priests who play a pivotal role in our faith communities. These funds offer opportunities for ongoing formation and spiritual development for our clergy, especially in parishes that may not have the resources to do so independently.
- **Effective Communication:** Maintaining effective communication is essential for collaboration with our parishes, which are scattered across the Midwest and West. It also facilitates cooperation with other churches, religious organizations, and community groups.

Thanks to your invaluable support in the previous year, we were able to fulfill commitments such as covering the insurance and mortgages of our parishes facing financial challenges. Your generous contributions have also enabled us to extend assistance to newly established mission parishes, address urgent legal and immigration matters, and establish effective channels of external communication.

Use of Funds

The diagram below does not represent an exhaustive list of all Eparchial projects and initiatives.



As of the present, we have collected **\$39,835** out of the necessary **\$200,000** required to bridge the deficit in the Eparchy’s budget.

We earnestly appeal to you to extend your financial support to St. Nicholas Eparchy. As followers of Christ, we are all called to live as His disciples, and our Eparchial Appeal “Share” provides us with a meaningful opportunity to demonstrate our love for the Savior by nurturing and caring for His church.

Your donation can be made by:

- **Check:** you can send a check using the enclosed envelope
- **Credit Card:** you can go to our website www.chicagougcc.org or scan the QR code to make a payment



Your contribution can make a significant difference in fulfilling the Eparchy’s mission. Thank you for your commitment to our faith community!

St. John the Baptist Parish (Detroit, Michigan)

We continue our ongoing series of informative articles about the parishes within our Eparchy. Today, our focus turns to one of the oldest Ukrainian parishes in the state of Michigan – St. John the Baptist Parish in Detroit. This parish is an integral part of the Detroit Deanery, which holds the second-largest position in terms of the number of faithful and parishes, just behind the Chicago Deanery. The Detroit Deanery encompasses the following churches: Immaculate Conception (Hamtramck), St. John the Baptist (Detroit), St. Josaphat (Warren), Our Lady of Perpetual Help (Dearborn Heights), Archangel Michael (Grand Rapids), St. Volodymyr Mission (Flint), and the Monastery of the Holy Protection of the Theotokos.

Michigan has long been an attractive destination for Ukrainian immigrants during various waves of immigration to the United States. The bustling and dynamic metropolis of Detroit, offering abundant opportunities, particularly resonated with them, as they believed they could fulfill their aspirations in this vibrant city. Moreover, Michigan's history exhibits certain parallels with Ukraine. Much like Ukraine, the southeastern region of the state, especially Detroit, was situated

on the periphery of two empires - the British and the French. It's worth mentioning that Detroit was established by the Frenchman Antoine la Motte Cadillac on a narrow water passage connecting Lake St. Clair and Lake Erie. Consequently, the city acquired its name from the French word "de`troit," which indeed means "strait."

The presence of Ukrainians in this state can be traced back to the late 19th and early 20th centuries, coinciding with a significant influx of immigrants from Eastern Europe, including Poles, Hungarians, and Jews from the Russian Empire. By the mid-1930s, Detroit was home to and employed between 25,000 to 30,000 Ukrainians, primarily in the automotive industry, working in car assembly plants, auto repair shops, auto stores, and more.

Similarly to other ethnic groups, Ukrainians aspired to establish social institutions in their new homeland that would help them stay connected, preserve their national customs, and traditions. In this regard, the church emerged as the central institution capable of fulfilling these aspirations of Ukrainian immigrants.

Religion and the Eastern rite tradition not only held a central place in the life of Ukrainian families but also served as an expression of their national identity. However, the Catholic Church often disregarded the spiritual needs of Eastern-rite Ukrainian Catholics by neglecting the distinctions between the two rites. Con-

sequently, Ukrainians did not assimilate into Latin-rite churches, which were prevalent in Michigan due to the French and Polish historical and cultural heritage. This situation served as an incentive that motivated the Ukrainian community to take the initiative and build their own churches.

In 1907, St. John the Baptist Parish, one of the oldest parishes in Michigan, was founded. Mykola Stefanskyi, a prominent figure and advocate for the construction of a Ukrainian church, generously donated his land at 3564 Cicotte Ave, where the first wooden church was built. The inaugural parish priest was Father Julian Levitskyi. However, after only a few years, this church, initiated and constructed by just fifty parishioners, could no longer accommodate the growing congregation.

Consequently, in 1917, during the pastorate of Father Mykhailo Huryansky, a decision was made to construct a larger church at the corner of Clippert and Edward streets—a church that still stands there today.

In 1950, a school and monastery were built to house the Sisters-Servants of the Immaculate Virgin Mary, who both lived and taught children there. Unfortunately, due to

changes in the local population demographics and the economic difficulties experienced by the automotive industry during the 1980s, the school was ultimately forced to cease its operations and close its doors.

Throughout its history, the church building endured a significant fire in 2001, which resulted in the complete destruction of the sacristy and the roof over the apse while sparing the main church structure. Remarkably, the fire only reached the electrical components of the controls for the church bells in the sacristy, triggering the church bells to ring and thus preventing the church from total destruction. Although the artistic frescoes in the sacristy were lost for good, the altar, iconostasis, tetrapod, pews, and stained glass windows remained unharmed. The re-consecration of the restored church and the celebration of the inaugural Liturgy were celebrated during the commemoration of the parish's centennial anniversary, under the leadership of Bishop Mykhailo Wivchar.

Since then, the church has been led by various pastors, including Msgr. Stephen Knapp, Fr. Joseph Shary, Fr. Marian Iwachiw, Fr. Walter Rybycki, Fr. Mario Dacechen (O.S.B.M), Fr. Volodymyr Petriv, and Fr. Valeriy Kandyuk, each of whom contributed to the growth of the parish. Presently, the parish of St. John the Baptist, under the pastorate of Fr. Myroslav Dumych, consists of approximately 50 predominantly young families, who actively participate in the



The first St. John the Baptist church at 3564 Cicotte Ave. (1907)



Altar boys at service

which I am very grateful,” says Father Myroslav – “I’m particularly proud of our youth, who actively participate in upholding the church and preserving Ukrainian religious traditions, including caroling at Christmas for the parishioners and guests to benefit the church. On

Easter, they play hayivky near the church and deliver pascha bread to elderly parishioners who have difficulty attending church.” The parish priest conducts catechism classes for parishioners, youth, and children, as well as preparation for the first Confession and Holy Communion. In addition to his pastoral duties, Father Myroslav is serving as a chaplain and a teacher of Ukrainian history at the Saturday school of Ukrainian studies “Ridna Shkola” which educates approximately 350 children.

St. John the Baptist Parish strives to self-fund its parish initiatives by organizing various parochial events. Traditionally, the parish community celebrates Thanksgiving, Christmas Prospora, and Easter together, providing an opportunity to both pray and commune with God. Also, at the end of June each year, the parish hosts a parish festival - the largest fundraising event where Ukrainians from the Detroit area come to celebrate ethnic songs, dances, and the Ukrainian spirit and share this national heritage with broader community. “However, a parish festival is not solely a fundraising event, but rather an opportunity to unite all those who consider themselves a part of the parochial family, maintain an active connection with the pastor, and share a common spiritual bond,” emphasizes Father Myroslav.

With the onset of the war, parishioners actively engaged in fundraising for the prosthetics of Ukrainian soldiers through the “Revived Soldiers Ukraine” fund. In addition, there is an ongoing collection to aid Ukrainians affected by the war in Ukraine and refugees who have ended up in the United States due to Russian aggression.

“We have many plans,” says the parish priest. “Among the main ones is the renovation of the school hall and monastery premises to better utilize their potential. But the most important plan for me personally is the spiritual growth of each parishioner in our community, as well as our community as a whole. Strong roots are needed for successful growth, and our faith is those roots, the foundation that allows our community to grow. So, let us work to continue building our faith together!” concluded the pastor.

Sources: Paul M. Heddeen and Maryna Hedeon “Ukrainians in Michigan”, Michigan State University Press, 2003; St. John the Baptist parish materials

life of the community.

“Like other parishes, St. John the Baptist, has its own parish and financial councils, sisterhood, brotherhood, and youth groups. The sisterhood is actively involved in preparing food for various parish events on Sundays and holidays, decorating the church, and engaging in embroidery work. The brotherhood takes on the responsibility of maintaining the church’s surroundings and performing repairs within the parish premises, for



Celebrating Parish Festival, June 2023

ANNOUNCEMENTS

Shop on AmazonSmile to Benefit Our Eparchy!



We would like to remind you about another way to support St. Nicholas Eparchy without spending an extra penny. 0.5% of any eligible purchase made by you on AmazonSmile will be donated to St. Nicholas Eparchy.

How to register and shop via AmazonSmile?

1. Log in with your Amazon account with your credentials by using this link: <https://smile.amazon.com/>
2. Click the “Supporting” tab at the top of the screen and a new window will pop up.
3. In the line “Select your own charitable foundation” type in “St. Nicholas Diocese in Chicago for Ukrainians” and click “search”.
4. Once the official name of our Eparchy appears on the list, click “select”.
5. That’s it! You have registered with AmazonSmile!
6. Now you can shop on Amazon as you normally do, and at the same time support the Eparchy by making purchases.

How You Can Support Our Campaigns

As of today, we have the following ongoing campaigns in our Eparchy:

- **Capital Campaign**
- **Share Annual Appeal**
- **Support Ukraine**

If you would like to support any of our campaigns by check, please make it payable to “St. Nicholas Ukrainian Catholic Eparchy” denoting in a memo line of the check the campaign you want to support.

For online donations please use the links below:

Capital Campaign:

www.esn-cc.org

(click on “Donate” button)

Share Annual Appeal:

www.chicagougcc.org

(click on the banner “Share 2023”)

Support Ukraine:

www.chicagougcc.org

(click on the banner “Support Ukraine”)

CAPITAL CAMPAIGN

\$3,731,861

SHARE 2023

\$39,835

www.chicagougcc.org