CLIFTON CHAPTER DONATES $7,222.00 TO ORPHANAGES IN UKRAINE

By Fr. John W. Harvey
St. Michael Parish, Woonsocket, RI

Throughout Great Lent a spiritual tension has been building up, which prepares the way for the high drama of Passion Week. If you have listened to the services at all, the pathos of the unfolding events can deeply touch the heart and the emotions. Each service has its own lesson to teach and for those who have put forth an effort during this holy season, some of the words just seem to jump out of the pages and the bigger picture is instantly revealed. For example, how many times do we read the psalms and they seem to be just a blur; or worse yet, meaningless. Yet, the particular selection of psalms, chosen during each of the Royal Hours, taken together with the scripture readings, gives a vivid prophecy of the passion and crucifixion. The way they are juxtaposed, prophecy comes alive and we see its fulfillment in Christ and the events of the Passion. Read in the context of the service, I have seen people have an inner epiphany, finally seeing the depth of prophecy and leading to copious tears.

Pascha, the night of nights (or for some morning of mornings) tops even Great Friday in a climax of joy, like a huge fireworks display. The shouts of “Christ is Risen!”, the tropar sung over and over the magnificent music and theology of the Paschal Canon set a high tone. The candlelit Procession, the Matins, the Liturgy are a string of triumphant events that seemingly can’t be topped. The blessing of baskets and a final crescendo of ‘Christ is Risen!’ sung again and again and everyone should go home highly elated, but on the verge of exhaustion.

If we have made a conscientious Lent, then we have the capacity to enjoy and celebrate Pascha in blessed excess, . . .

It is at this point, where Orthodoxy shows its true mettle. If you are spiritually prepared, you should have a divine excess of paschal joy. We come back yet again on Sunday (or at least should!) for another outburst of triumphal joy. This is what the Agape Vespers is all about—too much of a good thing. If we have made a conscientious Lent, then we have the capacity to enjoy and celebrate Pascha in blessed excess and why wouldn’t we?

Far too often, the Agape Vespers is misused to fit the exigencies of local parish situations that are far from ideal. For example, part of parish might celebrate the full service at midnight, but a portion who are unable to come, or will not come are given the Agape Vespers in the morning as a substitute for the paschal services. This is merely a sop, but how can it replace the Paschal procession, the first joyous shout of “Christ is Risen!” or the sermon of St. John Chrysostom that leads the whole congregation to Communion with the risen Savior in the Liturgy? Used in this manner, the Agape Vespers, which has its own unique delights, does not match up at all.

The word ‘agape’ signifies ‘love vespers’, and for those who understand that they have been redeemed by a triumphant resurrection, it is a true gathering of love. Death has been destroyed, and for those who are desirous, we are now freed from the bondage of sin through our powerful ally, Jesus the triumphant. Now we can have Satan on a leash rather than he lead us around. This is truly a gathering of love and joy and we are so thankful and we want to be here in church. All those who equate Pascha with the consumption of another or two of kobassa, are not to be found at this service.

The Gospel reading shows how soon after the Resurrection Jesus appeared and was present with those whom He loved, giving them gifts as well. This Gospel is traditionally read in as many languages as is feasible. Here is the wonder! The Gospel is sent to all the peoples of the world, and we have been charged to facilitate this command. On Pascha, we come out of our ethnic cocoon and profess that the Gospel is destined for all and we should come to realize that we are EXPECTED to do our share towards this goal.

In some parishes we also find the paschal greeting in many languages. It becomes like a game, but the serious message is there. Take my words of LIFE to the whole world.

The paschal Stichera are sung which reaffirm the triumph of God over His enemies. Although, in this age, it may seem that the evil one and his minions have the upper hand, we know with certainty (as does Satan) that ultimately the Lord is victor.

The end of this service, reflecting the Lord’s ultimate triumph and the fact that in the joy of the resurrection we cannot continue in enmity, affirms that we should forgive even those who hate us.

. . . let us awake and sing with joy the Agape Vespers.

Hopefully, you now see the Agape Services in a different light. It is not just a substitute service and we should make time during our Paschal Sunday holiday to fit in this service. Our bodies may be aching, as well as stuffed with paschal food, but let us awake and sing with joy the Agape Vespers. It is an excess, a blessed excess, but our spirit craves it and can handle it!
PRESIDENT’S COLUMN
Daria A. Pishko

Dear Brothers and Sisters in Christ,

Glory to Jesus Christ! Glory Forever! It’s been quite an active first quarter and, as I write this column, it’s just the beginning of February. January began with a wonderful Nativity Celebration followed quickly by our second quarter National Executive Board meeting hosted by the Holy Ascension Senior UOL Chapter in Maplewood, New Jersey.

God blessed us with good weather that weekend, clear and cold. One couldn’t expect much better for early January in New Jersey. We had a very productive meeting and we were well taken care of by the Holy Ascension Chapter. Our thanks to Dan and Lynn Gulak, Father Oleh and Pani Lida Hucel and Halya and George Shevchuk for all of their hospitality, the wonderful meals and, as always, lots of laughs. I think that Dan’s “Sisterhood Chicken” is in strong competition with George’s borscht recipe. The crowd was quite divided as to which was their favorite.

Following the wonderful dinner we caravanned down to South Bound Brook to tour the Christmas display at the historic Fisher House hosted by Emil and Shirley Skocypec. What an extraordinary display of Christmas themes combined with Ukrainian artwork! I had only heard the legend, but to see it in person was truly an honor. Seventeen Christmas trees each decorated in its own theme and rooms of wonderful whimsical decorations. Our thanks to Emil and Shirley for welcoming us into their home and for the effort they put forth each year to share the Fisher House and our Ukrainian Culture with hundreds of visitors during the Christmas season. I encourage all of the local UOL chapters to plan a field trip to the Fisher House next year, to see the displays and enjoy the heartfelt hospitality that only Emil and Shirley can give. I send to them our many thanks.

On Sunday, the Board was able to attend the gala Annual Malanka hosted by the Holy Ascension Chapter. The parishioners were pleased to meet many of the Board members and were especially pleased to see their former parishioner Melanie Nakonachny, who returned “home” to celebrate her name’s day at this marvelous event. The Maplewood Chapter also welcomed the members of the Holy Ascension Chapter of Clifton, who joined them in their “New Year’s Eve” celebration.

Sr. UOL Executive Board members enjoy “Christmas At The Fisher House” with Shirley and Emil Skocypec.

The following weekend I was honored to take part in the hosting of His Excellency, Konstantyn Gryshchenko, the Permanent Representative of Ukraine to the United States of America, during his visit to our Metropolia Center in South Bound Brook. I was able to present him with a letter of greeting on behalf of the League and a packet containing issues of the UOL Bulletin, our Annual Report and our Public Relations Information pamphlets. He was very gracious. He and his staff members each complemented me on the accomplishments of the League and its contributions through the years to aid in the development of our Church here in the US and our support of various outreach efforts in Ukraine. A more indepth description of his visit and the activities of the weekend can be found at the Consistory website at http://www.ukrainianorthodoxchurchusa.org/news/Ambassador1.shtml. (continued in left column)
**JR. UOL PRESIDENT’S COLUMN**

*Anya Priester*

Glory to Jesus Christ!

The Junior UOL has been busy this winter, planning and following through on many events for the upcoming months. The National Board had a meeting February 1-2 in Boston during which much was accomplished.

We are again having a basketball tournament this spring in Philadelphia, May 16-17, 2003. The tournament did not work out last year, so we are hoping to revitalize this fun occasion this year! The junior national board has formed a team and will also be using the weekend to hold a meeting. Registration forms and additional information will be coming out soon. We hope that as many members will come as possible.

A large mailing will be sent to all junior chapters in the next few weeks. Raffle tickets will also be sent to each chapter so that everyone can start early with sales and set new records! If there are any questions about the raffle, Alex Korda, rugbystud45@aol.com, is in charge of this project. Also in the package will be information about the bake sale fundraiser for “The Gift of Life,” an organization that provides heart surgery to Ukrainian children and adolescents whose lives depend upon it. For more information on the fundraiser, please contact Alex Brzyski, Brzyskibaby@hotmail.com.

Information about the Convention Travel Grant will be in this package as well. This is a wonderful opportunity for financial aid if you wish to come to convention this summer but are in need of money to fund the trip. Up to three hundred dollars can be awarded per chapter. Please contact Colleen Scannell, svennacol27@hotmail.com, with any questions about the travel grant. Lastly, the package will also include information about the essay and creative contests this year, and Elizabeth Bowman, pixiemerchant@aol.com, can be contacted for further information about the contests and other educational programs.

I would also like to remind all chapters to get their chapter dues and membership dues in as soon as possible, because late fees will be implemented.

The board is very excited for the upcoming months, and we hope that everyone will get involved in the events. If there are any questions, feel free to contact any of the board members.

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**ATTENTION CHAPTERS & UOL MEMBERS!**

**UOL CULTURAL CONTEST – 2003**

*Design A Christmas Card*

An opportunity to use your artistic talents and Ukrainian heritage to create a Christmas Card.

**SPECIFICATIONS:**
Submissions may be in color or black graphic and must be on white background no larger than 6” height by 4.5” width.

**DEADLINE:**
Artwork must be original and postmarked no later than July 1, 2003 to:

Cultural Committee Chairperson,
Zina Kondratiuk, 19 Winton Street
Boston, MA 02131
Or, received by Zina Kondratiuk on July 24, 2003 at the UOL Convention, Palos Park, IL

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**“YOU GO GIRLS!”**

*The Girls of Parma Did It...*

A promise for the future rang out loud and clear through the Cathedral of St. Vladimir in Parma, OH on January 6, 2003. Fifteen young women ranging in age from nine to eighteen read the many Psalms and other readings of the Christmas Eve Great Compline and Matins service. These young women, many of them first-time readers, came together to be involved in the celebration of the nativity of Christ.

May God grant them many more years of reading and serving His Holy Church. Mnohiya Lita!

**Congratulations Girls**

Nina Aust  
Christy Bobuslawsy  
Erica Boyko  
Natalie Demjanjuk  
Andrea Komichak  
Bohdana Komichak  
Juliana Komichak  
Emily Kominko  
Sophia Korovaiuchuk  
Lesia Mahlay  
Oksana Mahlay  
Becky Naab  
Michele Naab  
Katie Samijlenko  
Solomia Stebelsky

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**Change of Address?**

Please help the Coordinator of Bulk Mailing by submitting a correction if your address changes. However, please send your new address but also indicate what your old zip code was.

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**UOL BULLETIN DEADLINE**

The deadline for each edition is the 5th of the prior month: September, October, November, January/February, March, April, and June.
"CURSE OF THE FOUL MOUTH"
by Dr. Gene Edward Veith,
Concordia University, Mequon, Wisconsin

Patricia Heaton, of “Everybody Loves Raymond,” could not take it any-
more. Scheduled to introduce a segment of the nationally televised American
Music Awards, she found herself getting more and more offended at the sex-
talk, the leering poses and the nonstop expletives, especially from the em-
cees, the bleeping Osbourne family.

“As far as I’m concerned,” she said later, “it was an affront to anyone with
a shred of dignity, self-respect and intelligence.” She walked out. Her col-
leagues were no doubt genuinely surprised that anyone would actually be
offended by offensive language.

Such language is like cultural wallpaper now, everywhere present from cable
TV to rock lyrics, from casual conversation to prime-time award shows.
At the recent Golden Globes, U2’s Bono sent out to millions of living rooms a
word your grandmother probably never heard spoken and certainly never
spoke herself.

_It’s not just celebrities. Profanity is everywhere._

Bad language used to be associated with the lower classes—hence the term
“vulgarity.” But it is now an affectation of celebrities and macho corporate
go-getters. Even sailors and peasants watched their language around ladies
and children, but now family gatherings at the ballpark must endure ob-
scenities from neighboring fans. Women are wearing the same blue streak
as men, and young children don’t seem to have their mouths washed out with
soap. A recent Washington Post op-ed lamented the common experience of
finding oneself in a subway car “filled with cursing students.”

_What difference does it make? What is so bad about bad language? In fact,
language taboos carry moral and spiritual significance in every culture._

One category of bad language is essentially a violation of the obligation to
love one’s neighbor. “Cursing” is a type of prayer, one that calls down harm.

Meanwhile, status-conscious teenagers and fastidious socialites use
barnyard imagery that used to mark the vulgar and _déclassé._

The existence of profanity is odd evidence of the persistence of religion
among even those who think they are secular. Cursing rests on the assumption
that if you believe that the spiritual realm is real. It is ironic to hear people who do not believe
in God continually invoking him in their speech. Those who believe that, if
there is a God, he is nonjudgmental and Omni-nice can be heard calling down
divine wrath on persons and things that make them angry. Meanwhile, sta-
tus-conscious teenagers and fastidious socialites use barnyard imagery that
used to mark the vulgar and _déclassé._

_The tongue, said James, needs to be tamed._

The moral problem lies not just in the words but in how they are used: to
abuse others. This is the thrust of what the New Testament says on the
subject. The tongue, said James, needs to be tamed. “With it we bless our
Lord and Father, and with it we curse people who are made in the likeness of
God.” (James 3:9) The tongue should be used to bless, not to hurt, our neigh-
bor, who was, after all, made in the image of God.

What was used to be considered the most morally problematic language of all
is today considered the most acceptable. “Profanity” violates what is sacred.

_You shall not take the name of the LORD your God in vain,” says the com-
mandment, adding, ominously, “for the Lord will not hold him guiltless who
takes his name in vain.” (Exodus 20:7)_

Devout observant Jews will not even say the name of the Most High—
and will often write G_d for fear of violating this solemn commandment.

But today “omigods”—the many nonreligious uses of the word—are staples of
conversation.

The reason the name of God is to be held gingerly is that to call upon him
is to invoke his presence. We are to call upon him in prayer, in thank-
giving, in worship and in time of need. But to use his name cavalierly is
blasphemous. He is holy, so his name and words about him are holy and not
to be trifled with.

“But I don’t mean anything by it,” a modern-day unintentional blasphemer
might say. Exactly. Not meaning anything by it is what it means to take the
Lord’s name “in vain.”

_Meanwhile, status-conscious teenagers and fastidious socialites use
barnyard imagery that used to mark the vulgar and déclassé._

The existence of profanity is odd evidence of the persistence of religion
even for those who think they are secular. Cursing rests on the assumption
that the spiritual realm is real. It is ironic to hear people who do not believe
in God continually invoking him in their speech. Those who believe that, if
there is a God, he is nonjudgmental and Omni-nice can be heard calling down
divine wrath on persons and things that make them angry. Meanwhile, sta-
tus-conscious teenagers and fastidious socialites use barnyard imagery that
used to mark the vulgar and _déclassé._

Words have meaning, even if those who use them do not know what it is.
And to those for whom nothing is sacred, everything is profane.

(Reprinted with permission of the author. This article appeared in the WALL
STREET JOURNAL, January 24, 2003. Dr. Gene Edward Veith, Jr., is Pro-
fessor of English and Director of Cranach Institute at Concordia University in
Mequon, Wisconsin. He is also Cultural Editor of WORLD MAGAZINE.)

ANNUAL UOL ESSAY CONTEST – 2003
UOL Education Commission

DEADLINE: APRIL 30, 2003

Pre-Kindergarten

Draw a picture of yourself and a family member or members going
to Church.

Kindergarten

Draw a picture of your Church and name 2 items that you find both in
your family home and in your Church.

Grades 1&2

Draw a picture of yourself doing something to show love for a member
of your family. Tell what you are doing in the picture.

Grades 3&4 (3 or more sentences)

In our homes, we greet guests and friends and want them to feel welcome
in a loving way. How can your parish family help make guests and visitors
feel welcome and at home?

Grades 5&6 (50 words)

In the gospels, Christ performed many miracles because a family mem-
ber asked for His help. Describe one of these miracles in your own words
and describe the impact you think this had on the family member who made
the request.

Grades 7&8 (100 words)

Describe in your own words the parable of the Prodigal Son (Luke 15:11). Compare
and contrast the older and younger brothers in this parable.

Grades 9&10 (250 words)

Christ said, “Blessed are the peacemakers, for they will be called children of
God” (Matt. 5:9). What does it mean to be a child of God in this context?

Grades 11&12 (500 words)

Christ said, “Truly I say to you unless you turn and become like children,
you will never enter the kingdom of heaven” (Matt. 18:3). What did Christ
mean here? What does it mean to become a child in the sense that Christ
meant here?

Ages 18 and above (1000 words)

In Matthew 19:5, Jesus quotes Genesis saying: “…a man shall leave his
father and mother and be joined to his wife, and the two shall become one
flesh? … Therefore, what God has joined together, let not man separate.”

What do the Gospels teach us about marriage and family life?

CREATIVE CONTEST

Grades 9-12 and over

A creative topic to be answered by using group or individual video/media
presentation, essay, pictorial artwork, musical composition, skit, oration, or
other medium approved by the Education Commission:

_The Creative Topic_

Throughout the years, each of our parishes in the United States has devel-
oped a unique relationship with its people, its community, its locale, and
its city. The history of each parish is a story of achievement in the face of diffi-
culties, joy mixed with sorrow, dedication despite obstacles, and the struggle
for holiness in a less-than-perfect world. Reflect upon some aspect of the
history of your parish, particularly focusing on any or all of the following:

• What are the origins of your parish community?
• What aspects of your parish life have helped most in your own spiritual
growth?
• What has been the best testimony of your parish’s commitment to Christ?
• What do the Gospels teach us about marriage and family life?

CONTEST RULES

1. Entries must be postmarked by APRIL 30, 2003. None accepted later.

2. No name on the front of any entry.

3. All entries must include the following information: Participant’s first and last name; grade and age; name of parish and ad-
dress of parish including city and state.

(A sample cover page is described below.)

4. Drawings: No names on front of drawings - Please attach a cover
drawings - Please attach a cover
page or use the back of drawing for the information listed above. _Paper
no larger than 15" by 18"._

(continued on page 5)
Mission Trip to Ukraine

A PROGRAM OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA
OFFICES OF YOUTH MINISTRY AND MISSIONS AND CHRISTIAN
CHARITIES, AND THE CHILDREN OF CHORNOBYL RELIEF FUND

FOR COLLEGE AGED YOUNG ADULTS
A Mission Trip to our adopted Orphanages in Zaluchya and Znamianka, Ukraine from August 8-23, 2003. Fifteen openings are available for College Aged Young Adults to participate in this ground-breaking trip.

PARTICIPATE IN THE FOLLOWING:
- Assistance in message therapy for the children
- Daily walks with the children in wheel chairs
- Repairs, construction and painting of murals at the orphanage
- Catechetical work with the children

APPLICATIONS MUST BE POSTMARKED BY MARCH 15, 2003

Christ tells us “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me...for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not wel-

come me, naked and you did not clothe me, sick and in prison and you did not visit me.” The children in these two orphanages are truly the brethren of which Christ speaks, the least, the most in need. These children suffer the ongoing after-effects of the Chornobyl nuclear accident, which occurred in 1986. They suffer from cancer, genetic birth defects and complications, heart anomalies and immune deficiencies perpetuated by the Chornobyl disaster.

TENTATIVE ITINERARY:
Thursday August 7, 2003 Briefing in South Bound Brook, NJ
Saturday August 8 to Sun Aug 10 Kyiv
Sunday August 10 to Thu Aug 14 Znamianka
Thursday August 14 to Tue Aug 20 Zaluchya
Tuesday August 20 to Thu Aug 21 Lviv
Friday August 21 to Sat Aug 23 Kyiv

Applications are available through the Office of Youth Ministry at uocyouth@aol.com, or 412-488-9664 or from the internet at www.uocofusa.org.

UOL ESSAY CONTEST

(continued from page 4)

5. Written: Must be on 8-1/2” by 11” paper. Include cover page with the identifying information listed above. Entries for grades 9 through ages 18 and over must be typed/printed.

6. Please note the different address for the creative category. We cannot be responsible for misdirected mail.

(All entries will be judged for content, creativity and neatness.)

Mail Essay Entries To:
UOL Essay Contest c/o Cynthia Sirick
175 Brookside Rd
Newington, CT 06111

Mail Creative Category Entries To:
UOL Creative Contest c/o Laryssa Sadoway
537 W.Melrose #539
Chicago, IL 60657-3773

SAMPLE ENTRY COVER PAGE

Name ____________________________
Grade and Age ____________________
Parish Name ______________________
Parish Address, ____________________
City, and State ____________________

GIVING TO OTHERS
AT CHRISTMAS
St. Vladimir’s UOL Chapters, Parma, OH

UOL members from St. Vladimir’s Ukrainian Orthodox Cathedral gave to others during the Christmas Season. On December 24, 2002, Junior and Senior UOL members gathered at Father John Nakonachy’s home in preparation to spend the day at St. Herman’s House of Hospitality and Monastery in Cleveland.

A group of twenty-eight devoted the morning and early afternoon cooking, cleaning, organizing shelves, walking dogs, serving lunch and Christmas caroling for the residents of the homeless shelter.

This project has been held annually by St. Vladimir’s Junior Chapter for a number of years and gives the parishioners of St. Vladimir’s the opportunity to truly give to others during the Christmas season.

ON THE LOVE OF SELF

by Harry Linsinbigler*

Since a particular problem has arisen in “societal evolution” with regard to the place and meaning of the “love of self”, it seems good and balanced that this topic should be addressed in the context of traditional Orthodox Christianity. A particularly familiar topic of contemporary “pop” psychological “counseling” is the assuage of the ego and the love of self. But the issue lies in what one means by self-love. For our Lord Himself commanded to each man “love your neighbor as yourself.” (Matt. 22:37-40): What did He mean by this? He means “whatever you want men to do to you, do also to them, for this is the Law and the Prophets”. (Matt. 7:12; cf. Luke 6:31) But the word “love” here is agape. Agape, as has been seen in earlier patristic texts, is love as divine goodness or charity. It is the love by which we do not discriminate with regard to the magnitude, but only differentiate with regard to the application on a personal level. We must love (with agape-love) the Lord with all our being. We must love his neighbor as our self.

But as the reader might be well aware, there are many patristic texts against self-love and particularly against its relatives, self-esteem (Gk. Kenodoxia, self-glorification) and vanity, as well as self-indulgence and pride. But, as one will notice, that which is called self-love has no indication of agape. It is the Greek word “philavtia”. Philavtia is the friendship to the self. It is that by which all civilizations have fallen. Let me relate a story. A man has a wife. He neglects her to get ahead in the marketplace. He feels best about himself when he “wheels and deals” in a dishonest way to get ahead. He never comes home. He also takes a mistress. His wife slowly slips into despair. Then she slips into madness and tragically to suicide. It is not that he did not notice her despair, nor that he did not love her to some degree. It is, rather, that he loved someone else just a little bit more—himself (philavtia).

Philavtia, then, when exercised apart from Christ, indicates a primary loyalty to self. Though the word philavtia is often translated as ‘self-love’, because of the ambiguity of such a translation, it can be understood in common wordly terminology as the befriended priority toward self-interests. This loyalty to self is the core of all evils. It inhibits the way to true maximization of all true love in agape. It is the cause of all adultery, abuse, neglect, and murder. It is the reason why men are left to die in starving poverty. Ironically, it is the reason why men are left to suicidal despair in “the ivory tower”, tied there with “golden handcuffs” that he himself formed and clasped to his own bitter hands. It is the reason for divorce, for hopelessness, for thoughtless intolerance of others during the Christmas Season.

(continued on page 6)
ON THE LOVE OF SELF
(continued from page 5)

No. In fact, we learn from the Fathers that philautia, the love of self, is not necessarily an evil thing in and of itself. Christ is the lover and friend of mankind, in the Greek Philanthropos. Are we not to love and befriend those whom Christ loves, including ourselves? Like with every passion (Ph. Pathos), our object is not to eliminate, but to purify, and to let God sanctify. What we have been referring to thus far as "evil" is the form of philautia which focuses on self-will, rather than the Divine will, which is what we most commonly encounter in the fallen world. But as St. Maximus indicates, "The true love of God grounded in real knowledge" together with the minimization of the precedence of worldly desires in one’s life is the only way to find true joy in this world. "In this way, casting off desire for pleasure and fear of pain, we are freed from evil self-love and are raised to a spiritual knowledge of the Creator. In the place of evil self-love, we receive an uncorrupt and spiritual self-love, separated from affection for the body; and we do not cease to worship God through this uncorrupt self-love, always seeking from Him sustenance for our souls". (1st Cent. Of Various Texts 50)

In other words, virtuous self-love never puts oneself ahead of the Lord. It never sees others as a dimension of self, nor the self as a dimension of others, but rather of each human creation as being of equal value. This is the case even if each is distinct in magnitude, placement, shape, appearance, or outward circumstance. For God did not say, "let us create man in varieties of images," but rather "let us create man in our image." Even in the worldly system there is an innate value to gold. It might have more worldly meaning in the form of a king’s crown than in the form of raw bullion of equal mass; but if one melts down the crown and the raw material and extracts the essential element, they are equal essential value. Likewise in a battle, the gold sword will have more meaning than a gold bowl (or vice-versa in the case of a dinner party), but the essential value is the same when they are broken down in essence.

And what does all of this mean? It means that we must look toward the great commands, and also toward the new command: to love one another, as He has loved us. Because of His love for us, both to set an example of salvatory humility and to deify humanity which was recapitulated in him in the Incarnation, He lived a self-less life, suffered a self-less death, and offered a self-less resurrection for all of mankind of grapt. Let us follow this example, and He, through us, will show us how to experience heaven on earth, and how to bring earth to heaven.

* (The author, Harry Lainsinbiger, is a graduate of the St. Stephen’s Program and earned a Master’s Degree from Balanum University.)

THE SCYTHIANS
“Ancient Warriors of Ukraine – 7th – 3rd Century B.C.”
by Elizabeth Mitchell, Staff Writer

Herodotus (484? – 425 B.C.), Greek historian known as the father of history, wrote of the legends, ancient customs, history and traditions of the ancient world including the Scythians and their war-time tactics. Who were the Scythians?

In the 7th century B.C., the Scythians, a nomadic people, attracted by the steppes of Ukraine migrated from Asia. Inasmuch as the Scythians left few records, (the writings by their neighbors were sketchy) it is necessary to rely on archaeological evidence to attempt to trace their source. Beginning in the early 18th century, many artifacts that have been retrieved by archaeologists from a number of widely scattered burial sites. The population of Scythia (the name given to Ukraine at that time) was divided into two groups: the Royal or nomadic Scythians, and the pillers or agricultural Scythians. It was believed that the agricultural population was descendants of the Tripilians. This group inhabited the central and northern Dnieper River region in Ukraine.

Scythians kept herds of horses, cattle and sheep, lived in tent-covered wagons, and fought with bows and arrows on horses. They were one of the first races to domesticate the horse and to wear trousers, reflecting their horseback style. They wore pliable boots with heels and covered their bodies with elaborate tattoos. Their technique of riding was widely adopted and mastered throughout Middle Eastern Asia.

The Scythians were traditionally polygamous and a male dominated society. Scythian women had little power beyond the confines of their households, unlike the neighboring tribe—the Sarmatians, whose women not only rode but fought with the men equally. Scythian women traveled in wagons with their children.

Since fish and game were abundant, the tribesmen were never short of food. Their diet consisted of kumis, a form of fermented mare’s milk, cheese, and vegetables such as onions, garlic and beans. They cooked their meat as stew.

Around the 6th century B.C., the Scythians created an art pattern and ornaments with naturalistic motifs based on animals. By the end of the first millennium, their style of art was adopted by all of the mounted nomads as far as the boarders of China.

The Scythians had no temples, altars or religious images, and evidently no priests. They believed in Shamans (magicians, more or less) to deal with the world of witchcraft, magic and gave advice to the kings and chiefs.

At the death of a king, all Scythian tribes were required to show grief, that lasted forty days. Men of the dominant tribe, the Royal Scythians, cropped their hair, lacerated their ears, forehead, noses and arms. After the king was buried with the best of his weapons and possessions, the funeral party strangled his cook, his lackey, his messenger and his best horses, and placed all of the bodies by him. The grave would be covered with a sixty foot high mound. One year later, as many as fifty Scythian youths might be selected from among those who served the king and they would also be strangled and buried in a circle around the royal tomb.

Archaeologists are constantly amazed by the amount of gold offerings that were deposited in the great burial mounds of the Scythians. During the last two centuries, many rich and extraordinary finds were excavated from Scythian tombs in Siberia and the Kuban basin of the northern Black Sea. Tombs contained many works of art executed by Greek artisans, which included artistic jewelry, utensils, weapons, exquisite drawings, and ornamentations from mythology, scenes from everyday life, wars, and animals. In 1947, a 2000 year-old frozen body of a Scythian was recovered in Siberia.

The most striking feature of the Scythian was the enormous amount of gold they wore and used. They wore golden ornaments and belts, gold plates were sewn to their garments and gold gleamed from their weapons.

In the second half of the 3rd Century B.C., the Celts and Thracians swept in from the west, the Sarmatians from the east, and the Scythian kingdom was absorbed by other nomad powers and disappeared forever.

Condensed from: Scythians - UKRAINE: A CONCISE ENCYCLOPEDIA; The Scythians - INTERNET; Herodotus - Scythians - FUNK & WAGNALLS NEW ENCYCLOPEDIA
MARCH, 2003

UOL BULLETIN

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PLEASE SUPPORT

The Ukrainian Orthodox League’s
ANNUAL DRIVE

For Projects, LSSK & MJSF Scholarship Funds

“Invest in the Future of Our Church and Support the UOL’s Mission”

Mission Statement: The Ukrainian Orthodox League is a national volunteer organization of members in the Ukrainian Orthodox Church of the USA, who are committed to:

• Promoting the Orthodox Faith
• Supporting the Ukrainian Orthodox Church of the USA
• Developing the potential and active participation of our youth
• Preserving Ukrainian heritage and culture

Your donation to UOL Projects will be used for:

1. Publication of the UOL BULLETIN
2. Continuation of Education Commission projects and speakers
3. Reaching out to others via the Mission and Care Giving Commission
4. Furthering the Youth Commission’s activities with preteens, juniors, and young adults of our Church
5. Ukrainian Cultural projects and promotions
6. Public Relations and other administrative necessities

Your Donation to the Lynn Sawchuk-Sharon Kuzbyt (LSSK) Scholarship Fund will:

1. Ensure the continuation of awarding nominal scholarships for higher education to qualifying members of the Junior UOL.
2. Encourage our youth to live up to their potential and do their best
3. Help ease the financial burden of higher education expenses
4. Nurture the future leaders of our Church
5. Foster the UOL’s motto: Devoted to its Youth

Your donation to the MJSF Scholarship Fund will:

1. Provide tuition assistance to seminarians at our Church’s St Sophia Seminary
2. Help subsidize vocation retreats and programs
3. Encourage candidates to the Holy Priesthood
4. Maintain effective education of our clergy and seminarians
5. Enahnce the future of The Ukrainian Orthodox Church of the USA
6. Uphold the UOL’s motto: Dedicated to our Church

Please complete this form and mail it with your check to:

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UOL BASKETBALL TOURNAMENT – 2003

Philadelphia, PA

Once again this year the St. Vladimir’s Senior and Junior UOL Chapters of Philadelphia, Pennsylvania are sponsoring a Basketball Tournament to be held on Saturday, May 17, 2003. The tournament’s goal is to bring Junior UOL members together for a weekend of sports, fun and fellowship. Teams can be comprised of both junior and senior members but a minimum of three juniors per team is required. Both boys and girls are eligible to participate.

The tournament games will be held during the day on Saturday and will be followed by an Awards Dinner and DJ dance on Saturday evening. Enthusiastic spectators are also welcome to attend.

Entry forms will be forwarded to Junior and Senior UOL Chapter in March and will be due by May 1st.

Juniors interested in participating that do not have a team can contact Mark Bohen @ markbohen@msn.com or at (610) 254-0248 and he will see about organizing extra teams.
56th Annual U.O.L. Convention
July 23 - 27, 2003

We welcome you to visit us in Chicago!

Hosted by the Sr. & Jr UOL Chapters at Sts Peter & Paul Ukrainian Orthodox Church in Palos Park, IL