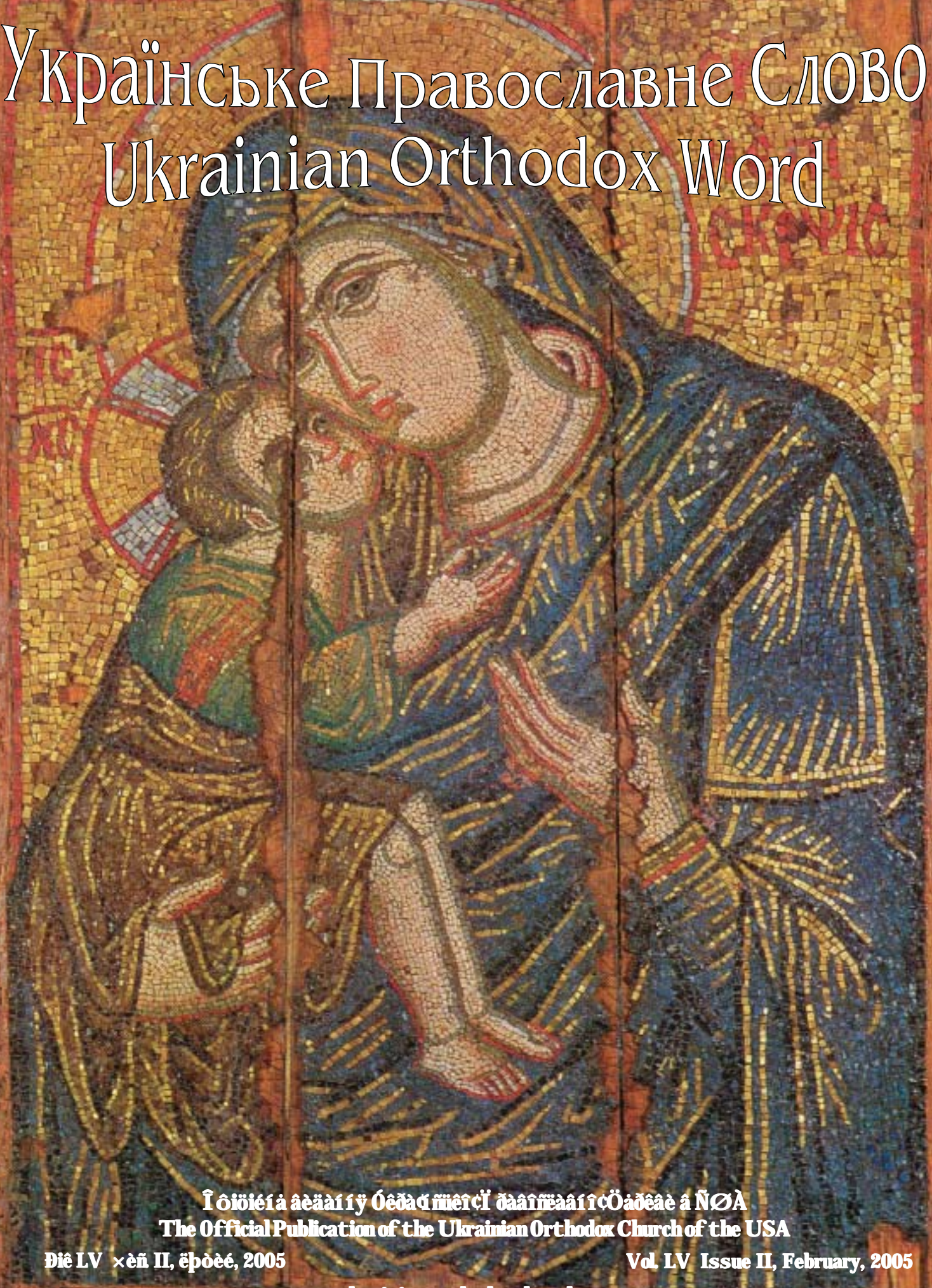


Українське Православне Слово Ukrainian Orthodox Word



Ἰδιοίεία ἀεῶν ἰϋ ὁ εὐαγγελίου τοῦ ἀποστόλου Πέτρου καὶ τοῦ ἀποστόλου Παύλου

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Ukrainian Orthodox Word Óéðàí ñüéà Ī ðàāī ñēāāī à Ñēīāī



**His Beatitude Constantine, Metropolitan
His Eminence Archbishop Antony,
Consistory President
His Eminence Archbishop Vsevolod,
Western Eparchy**

**Founded in Ukrainian
as “Óéðàí ñüéà Ī ðàāī ñēāāī à Ñēīāī” in 1950**

**Founded in English
as “Ukrainian Orthodox Word” in 1952**

**Editor in Chief
Hieromonk Daniel (Zelinsky)
Assistant Editor
Dobrodijka Barbara Kristof**

**Editorial Office:
UOW
PO Box 495
South Bound Brook, NJ 08880
Tel.: (732) 356-0090 #16
Fax: (732) 356-5556
E-mail: FatherVZ@aol.com**

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PO Box 495
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From the Editor's Desk...



The Ukrainian Orthodox Word traces its origins to 1950s when it was established by Metropolitan Ioan (*Theodorovych*) of blessed memory. His Beatitude determined that a more direct method of communication was needed to carry rapidly and widely the Church's message and news to all parishioners. At this time it was magazine size and two separate magazines one in English and one in Ukrainian were published. The first issue in the tabloid newspaper for appeared in 1990s at which time it was published monthly and became a bi lingual paper.

The Paper now bridges the often enormous gap between the Metropolia and its numerous communities and helps create a feeling of identity among parishioners, keeping them informed on a multitude of subjects. Through its bilingual content, it serves all parishioners regardless of background.

MISSION

The Ukrainian Orthodox Word serves as a direct link between the leadership of the Church and each individual reader. It plays a dominant role in communicating the activities of our Church and in enlightening and informing the Orthodox Community.

1. It provides general news of local, national and international interest about the Church.
2. It presents timely articles on the Orthodox faith, our heritage and the Church's policies.
3. It publishes features and columns by outstanding writers and among its regular contributors are theologians of the Church who provide spiritual and theological guidance.
4. It publishes news of the Diocese, its departments, church related organizations, supplements for our young generation, statements and opinions of the Church's leadership, and an Orthodox perspective on major issues of the day.

DEVELOPMENTS

Through the years, the Ukrainian Orthodox Word has undergone many changes and improvements. State of the art computer equipment was obtained and by using desk top publishing software the Ukrainian Orthodox Word became an in house production. By the adoption of these new technologies and printing agreements, together with revamping the mailing preparation production of the Word became more efficient and cost reduced. In house production of the newspaper requires higher levels of time and expertise, but comes with other benefits in addition to the savings. It makes possible extending the deadlines for more timely articles and news items, improving the quality of photographs, and utilizing more graphics and visual highlights.

GOALS

The current staff views the Ukrainian Orthodox Word not only as a vehicle of information, but also as a line to bring additional members to our communities by promoting the ministries of our Church . The Word would also like to reach out to those Orthodox who are unchurched, bringing them closer to the Church, as well as many other who seek to learn more about Orthodox Christianity.

*(On the cover - Virgin "EPISKEPSIS." 14th century. Mosaic 37 3/8 x 24 3/8". Collection of the Refugees from Asia Minor, Byzantine Museum, Athens.
Ī à ĩ áééāāēī ōī - lēī ĩ à "Ī ĩ ēēīī āī ēōāā". Ñāðāāēī à 16 ñō. ṽç ōāðēāē Ñī āī ðō
Āī āī ðī àèōī à ñ. Aōñī àēñüéō Eūāāñüēī; ĩ áéāñō, Óéðàí ĩ à.)*



1909-2005

**His Beatitude Metropolitan WASYLY
Блаженніший митрополит ВАСИЛИЙ**

Primate of the Ukrainian Orthodox Church of Canada Falls Asleep in the Lord

Ї даа̀ної̇ уо̀а̀е̇у̇ о̀ѐда̇ї̇ н̇уе̇ї̇ ; Ї даа̇ї̇ н̇еа̇а̇ї̇ ї̇ ; Оа̀де̇а̀е̇ а̇ Еа̇ї̇ а̀а̇³ о̇ї̇ ї̇ е̇ї̇ ; а̀н̇ї̇ о̇ А̇ї̇ н̇ї̇ ї̇ а̇³

It is with deep sorrow that the Ukrainian Orthodox Church of Canada (UOCC) announces that on Monday, January 10, 2005, His Beatitude Metropolitan Wasyly, Archbishop of Winnipeg and Metropolitan of All Canada, fell asleep in the Lord at 95 years of age. His death comes only three days after he celebrated the Feast of Christ's Nativity on January 7, according to the Julian Calendar.

Metropolitan Wasyly was born in the Bukovyna region of Ukraine. In 1912, when he was three years old, his family came to Canada, settling in Sheho, Saskatchewan. After graduating from high school, he completed studies in teacher's college in Saskatoon and worked as a school teacher in rural Saskatchewan.

Wasyly Fedak was married in 1932, and in 1944, he was ordained into the diaconate and the priesthood after completing his seminary training. Fr. Wasyly spent the first seven years of his ministry serving parishes in Manitoba and southwestern Ontario. In 1951, he was assigned to St. Vladimir's Ukrainian Orthodox Church in Hamilton, Ontario. In his 29 years of pastoral service at St. Vladimir's in Hamilton, he played an instrumental role in the growth of this parish community, which would eventually be honored with the title "Sobor".

In 1978, following the death of his wife two years earlier, Archimandrite Wasyly was consecrated a bishop in the UOCC, serving first in the Church's Central Diocese (Saskatchewan and Manitoba), and then the Eastern Diocese (Ontario and Quebec). In 1985, he was elected primate of the Church, receiving the title Archbishop of Winnipeg and Metropolitan of All Canada.

Among his greatest achievements as UOCC Primate was overseeing the normalization of Eucharistic relations between the Ukrainian Orthodox Church of Canada and the Ecumenical Patriarchate of Constantinople, in 1990. This move followed a Primate's tour to the Patriarchates of Jerusalem, Antioch and Constantinople, in 1987, in

preparation for the UOCC's celebration of the Millennium of the Baptism of Rus' into the Holy Orthodox Faith, in 1988. The step of formalizing canonical ties with the Ecumenical Patriarchate brought the Ukrainian Orthodox Church of Canada onto the field of canonical world Orthodoxy, giving the Ukrainian Church an important voice in this sphere.

In 1993, His Beatitude was blessed with the opportunity to visit his beloved ancestral homeland, Ukraine, including the village in which he was born. On this trip he met informally with representatives of both Ukrainian Orthodox jurisdictions, his on-going hope and prayer being that Ukraine would one day have a unified, canonically recognized, autocephalous Orthodox Church.

In the Orthodox scene in Canada, Metropolitan Wasyly was a fervent promoter of brotherly relations between the Orthodox jurisdictions here. Many times he hosted Orthodox bishops when they visited the city of Winnipeg. Among these visits, two of the most important were Eucharistic concelebrations with his brother Canadian hierarchs during the visit of His All-Holiness Ecumenical Patriarch Bartholomew, in 1997, and the UOCC's celebration of the Second Millennium of the birth of Christ, in the summer of 2000.

In addition to receiving numerous honorary degrees and awards from Ukrainian ecclesiastical and secular institutions, for his years of dedicated service to the wider Canadian community Metropolitan Wasyly was inducted as an Officer of the Order of Canada.

May the memory of His Beatitude Metropolitan Wasyly be eternal!

1909-2005



His Beatitude Metropolitan WASYLY
Блаженніший митрополит ВАСИЛИЙ

Primate of the Ukrainian Orthodox Church of Canada Falls Asleep in the Lord

Ї дааної уоаеу Оедаї нуеті ; Ї дааї неааї і ; Оадеае а Еаї аа³ ої і еї ;аңу о Аї нї і а³

Оедаї нуеті дааї неааї а Оадеаа Еаї аае ç ааееееї ной і і тааї і еу°, уї а і і і ааї еї е, 10 нї і у 2005 д.А. ої і еї ;аңу а Аї ç³ Аеаааї і ое Аанеєє, (набнуаа і у Аанеу Оааае), Адое³ і енеї і Аї і і а³ і еодї і і ео аң³; Еаї аае, і дї æае 95 дї еа. І і еї еє І еодї і і ео а³ æеї а і а а³ і еє нї і еї і е ануї аї оде аї³ і нєу нayoоааї і у Дчааа Оденї аї аї 7 нї і у о.д.

Ае. і. І еодї і і ео Аанеєє і адї æаңу і а Аоеї аеї³. А 1912 д., еї еє еї і о аоеї ануї аї оде дї еє, еї аї дї æеї а і і³ доааа аї Еаї аае, і н³æе а і. Оааї, і дї а. Нанеа-аааї. І нєу н³дааї уї ; оеї еє (High School), аї çæеї æа о-еодæу нуетеє æаæаа а Нанеаої³³ о-еодæп³ааа о н³еунуеод оеї æа Нанеа-аааї о.

О 1932 д. і і еї еє і ад³æаңу, а о 1944 д. аоа доеї і і -еї æаї еє о æеуї і е, а çаї аї і нayoаї еєе, çаї аоаоє і ад³аа дєї н³аї і ад³еї о і н³ао. І ад³оє нї дї æа н³аї нayoаї н³аа аї і а н³е-аї аоааа і ад³ао³; а і аї н³а³ і³ æаааї і і çао³аї і і о і і оадр³, а о 1951 д. еї аї і д³еçі а-аї і і а н³ уоаеаї оадеае н³. Аї еї æеї еда а Ааї æої і³, і і оадр³. Çа 29 дї æа н³аї і а н³ оедрнует аї н³еæ³ і у аї нї де-еї еаңу аї і і ааæї і аї çдї н³о о³; і ад³ао³ æеуї і ; адї і аае, уеа çаї аї і і одеї æае оеод³е н³ аї д н³а. Аї еї æеї еда³.

О 1978 д., ааа дї еє і нєу нї ад³е еї аї ад³æеї е, Ад³оєї аї ад³еа Аанеєу о дї і і çі ааї і і а³ і енеї і а Ої Оадеае Еаї аае. Нї і æоє аї і і æепааа оаї оаеуї о³ і ад³о³ о³; Оадеае (Нанеа-аааї³ і аї н³аа), а і і ої н³аї о³ і ад³о³ (і і оадр³³ Еаааае). О 1985 д. еї аї і ад³аї і і ад³о³³ дадої Ої Оадеае Еаї аае, ç оеод³еї Ад³оєї енеї і а Аї і і а н³уеї аї³ і еодї і і еоа аң³; Еаї аае.

І аї еї ç і æаæаæеæа³ оєо і н³уаї аї у і і еї і аї аоєа і і дї æ³ çао³у о 1990 д.³ аоаде н³еї ео а³аї н³еї і і і æ Ої Оадеаї æ Еаї аае³ А³æаї н³еї æ і ад³у³о³³ Еї і н³аї оеї і і еунуеї æ. Оа а³аоєї нї у і нєу а³а³æеї і еї о 1987 д.³ о³а н³еї н³уеї аї, Аї ої æ-н³уеї аї³ Еї і н³аї оеї і і еунуеї аї і ад³у³о³³, о і³æаї ої ао³ аї а³æі а-аї і у а 1988 д. Ої Оадеаї æ Еаї аае оену-і е³уу Одауаї і у Доң³-Оедаї е о нayoо і дааї неааї о А³о. Аноаї і æаї і у еаї і і і³-і ео çа³уçе³а ç А³æаї н³еї æ і ад³у³о³³ æеї анеї Ої Оадеао Еаї аае о н³æ еаї і і³-і і аї і дааї неаа³у, і ааæп-е оєї н³аї еї Ої Оадеа³ Еаї аае ааæеæеæе аї еї н³ о і уї і о.

О 1993 д. Еї аї Аеаааї н³аї і аа і ааї ао а³а³æаде н³аї æ оєп³æаї о аауе³ауеї о-Оедаї о, æеєп-і і ç н³æї і, аа аї і адї æаңу. І³ æ-аң о³; і і аї дї æ³ аї çоңод³-ааңу і аої дї æеуї і ç і дааї неааї еаї е і аї о оедаї н³уеєо і дааї неааї ео п³де н³æеєо³е. Еї аї і і н³еї еї і і еєдї аї еї ааæаї і уї³ аоєї, уї а çаї аї і Оедаї і а æа³ а³еї о, еаї і і³-і і æçі аї о і і і н³ о Ааої еа³оæеуї о і дааї неааї о Оадеао.

І а і дааї неааї і і о і і е³ Еаї аае, І еодї і і ео Аанеєє о³адаї нї деуа і³ æодеї оааї і æ адоаї³ æ³аї і н³еї і і і æ³ çі еї е і дааї неааї еї е п³де н³æеєо³уї е. Аааої даç³а аї і д³еї аа о н³аа і дааї неааї ео ад³о³³а, і³ æ-аң çої³ æ³а³æеї Аї і і³ а³. Ç і і і æ оєо çоңод³-æе і ææааæеæа³æеї е аоєе³ æ³аде н³еї³ нї³ æн³еæ³ і у ç еї аї еаї аануеєї е нї адоаї е і³ æ-аң а³а³æеї Еї аї А³а³ауої н³е А³æаї н³уеї аї і ад³у³о³³ Аадої еї і ау³ о 1997 д. уа а³æçі а-аї і у Ої Оадеаї æ Еаї аае адоаї аї оену-і е³уу а³а і адї æааї і у Оден³а, а е³³ 2000 д.

А аї аадео аї æ-неаї і ео і і³ æнї ео оеод³е³а, ад³о-аї ео еї і о оедаї н³уеєї е оадеї аї еї е³ н³а³уеєї е о³ааї і ааї е çа аї аа³ дї еє а³æааї і³; і дао³ і а еї ден³у еаї аануеї; оедаї н³уеї; адї і аае, І еодї і і еєд³а Аанеєу³ аоєї аааааї і, уе н³ао³æеї о а і даао Еаї аае.

А³æçі А І АІ ;БОУ НІ І ХЕЕІ І О І ЕОДІ І І ЕЕОІ А³ ААНЕЄ³² А³!

Оедаї н³уеа і дааї неааї а Нєї аї



COUNCIL OF BISHOPS OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

ЊІ АІ Д АІ ЕНІТ І 2А ОЕДА-І НУЕІ - І ДААІ НЕААІ І - ОАДЕАЕ А НОА

Message of Congratulations to President-Elect of Ukraine Viktor Yushchenko!
І деа³òàèùі à çààđі áí í ý áі í íáíí áđáí íáí í đáçèááí òà Óèđàї є Á³èòі đà Рùáí єà!

4 January, 2005

His Excellency, Victor A. Yushchenko,
President-elect of Ukraine
Office of the President
Kyiv, Ukraine

Your Excellency:

*Glory to Jesus Christ!
Christ is born!*

We the members of the Council of Bishops of the Holy Ukrainian Orthodox Church, His Beatitude Metropolitan Constantine, Archbishop Antony and Archbishop Vsevolod, offer our most sincere congratulations on your election to the august office of President of Ukraine. We assure you of our prayers and those of the clergy and faithful of the Ukrainian Orthodox Church of the USA.

It is our most sincere prayer that under your capable and righteous leadership, the people of Ukraine might, as we pray in the Liturgy, "lead a tranquil and peaceful life in all piety and dignity" and realize their personal potential and experience the potential of their nation.

We rejoice and render thanks to Almighty God for His All Holiness Patriarch Bartholomew's congratulatory letter to Your Excellency of 3 January in which he expresses concern for the good estate of Holy Orthodoxy in Ukraine. Having labored with His All Holiness in matters pertaining to unity and the establishment of one Ukrainian Orthodox Church in Ukraine, we not only pray, but are also convinced in heart, that the steps for Church unity, which your predecessors were unwilling to take will be taken by Your Excellency and that His All Holiness will be invited to discuss the matter with Your Excellency in Ukraine, a land which was, like Constantinople, blessed with the presence of the Holy and Firstcalled Apostle Andrew.

Conveying to Your Excellency our most sincere Christmas Greeting, we pray that your administration may in every way reflect truth, justice and righteousness for the people committed to your care.

CHRIST IS BORN! GLORIFY HIM!

4 н³-í ý 2005 đ.Á.

Éí áí Áèñòàèáí òї Á³èòі đó Áí áđ³éí àè-ó Рùáí éí áí,
Í í áí í áđáí í í ó í đáçèááí òí á³ Óèđàї є
Áàí ³í ñòđàò³ ý í đáçèááí òà,
Éèїà, Óèđàї à

Áàòà Áèñòàèáí ò³, áàèùі èòáí í áí èé Á³èòі đà Áí áđ³éí àè-ó!

Њèààà ³ñòñó Óđèñòó! Óđèñòí ñ í áđí àèàñý!

І є, +éáí є Њі áí đó аі єñéí í ³à ñàуòі ù Óèđàї ñúéí ù í đàáí ñèàá-
í í ù Óàđèàè à ЊОА, І èòđí í í èèò Éí í ñàí òéí, Аđòè³í єñéí í
Áí òí í ³è òà Áđòè³í єñéí í Áñááí éí à, ñáđàá-í í á³à³í í Áàñ ç
í áđáí í ýí í à àèñí èà ñàí í àèùá í đáçèááí òà Óèđàї є.
Çàí ááí ý³í í Áàñ ó í àòèòó í í èèòààò òà í í èèòààò áóóí ááí ñààà
³ á³đí èò Óèđàї ñúéí ù í đàáí ñèàáí í ù Óàđèàè à ЊОА.

І đéí í ñèí í í àò³ ùèđ³ í í èèòàè çà òà, ùí á í ³à Áàòèì òí ³èèì
³ ñí đààáàèèèèèì èáđòááí í ýí í áđí à Óèđàї є í ³à, ýè ñèàçáí í ó
ñà. É³òòđáї, "...áàñòè ùàñèèáá ³ í èđí à àèòòу ó í í áí áí í ñò³
á³áí í ñò³", çá³èñí ðáàòè ñá³è í ñí àèñòèé í í òáí ò³ýè òà áò³àòèñý
í í òáí ò³ýèí ù ñáí ò ù ááđæààè.

І є đàá³òí í çí ³ñòí í í đèà³àèèùí í áí èèñòà, í áá³ñèáí í áí Áàí
Éí áí Áñáñàуò³ñòð Áñàèáí ñúèèì í àò³уđòí í Áàđóí éí í ³òí, á³à
3-áí ñ³-í ý 2005 đ.Á., ³í đéí í ñèí í í í àуèò Áí ñí í ááá³ çà í úí áí.
Á òúí í ó èèñò³ Áñáñàуò³òèé í àò³уđò àèñéí àèð³ ñòòáóááí í ý
çà áí áđèé ñàí ñàуòí áí í đàáí ñèàá³ à Óèđàї ³. І є, đáçí í ç
Éí áí Áñáñàуò³ñòð í đàòðáàèè í áà ñí đàááí è, ùí í àèè áàñòè
áí àñòáí í àéáí í ý³ òáèí í ù í í ñí í ù í đàáí ñèàáí í ù Óàđèàè à
Óèđàї ³. І є í á èèòà í í èèì í ñù çà òà, àèà ò àèèáí éí
í áđáéí í áí³, ùí èđí èè, ùí áááòòú áí òáđéí áí í ù³ òáí ñò³, ýè³
Áàò³ í í í áđááí èèè í à áàæàèè çđí àèòè, áóáòòú çđí áéáí³ Áàí è,
áàèùі èòáí í áí èé Á³èòі đà Áí áđ³éí àè-ó. Òáéí æ í í èèòí áí í
í áá³òí í ñù, ùí Éí áí Áñáñàуò³ñòú áóáá çàí đí òáí í àèу àèñèò³è
ç Áàí è, í áí à í áçèááí òà, à Óèđàї ó, èđàї ó, éí òđà, ýè³
Éí í ñàí òéí í í èù, áóèà àéááí ñèí ááí í à í đèñòóí ³ñòð ñàуòí áí
áí í ñòí èà Áí áđ³ý í áđáí çááí í í áí.

І áđàñèèàð³è Áàí í àò³ í àèñáđàá³è³ò³ đ³çááу³ í í áàæáí í ý,
í è í í èèì í ñù çà òà, ùí á Áàòà áàí ³í ñòđàò³ ý í í àñýè-áñ áóèà
í đèèèááí ù í đàáàè, ñí đààáàèèèèè ñò³³ í đàáááí í ñò³ àèу í áđí áó,
áí á³đáí í áí Áàò³é í í³ò³,

ÓĐÈÑÒТ Њ Í ÁДТ АЭАЊБ! ЊЭААІ Т ЭТ АТ!

Óèđàї ñúéá í đàáí ñèàáí à Њèí áí

Diè LV xèñ. II, èðòèè, 2005

A Place in the Hierarchy

By Klara GUDZYK, *The Day*

During the presidential campaign in Kyiv, Ecumenical Patriarch Bartholomew I, Archbishop of Constantinople, addressed two friendly messages to the Ukrainian people, expressing his support and approval of the democratic process in Ukraine. In his second message the Patriarch greeted the Ukrainian people and Viktor Yushchenko on the election victory (*after the announcement of the preliminary turnout*).

These messages may be described as yet another manifestation of the tectonic shifts caused by the extraordinary events that took place during the presidential campaign, which were totally unexpected for the rest of the world (frankly speaking, also for most Ukrainians). Also, it was an extraordinary move on the part of the Ecumenical Patriarch, as his office had never publicly demonstrated such attention to Ukrainian affairs, even less so in the secular domain. For Ukrainian Orthodox adherents, the Ecumenical Patriarch remains a distant, even abstract, entity, mostly having to do with the history of Kyivan Rus' (official religious contacts with the Patriarch of Constantinople were terminated after the Kyiv See was subordinated to the Moscow Patriarchate in 1686), although Leonid Kuchma's administration tried through diplomatic channels to get Bartholomew I involved in solving Ukrainian Orthodox problems.

Another very important fact is that in his second message Patriarch Bartholomew I offered to help settle the schism in the Ukrainian Orthodox Church. Not surprisingly, his messages triggered an immediate response from the Moscow Patriarchate. The office of external church contacts sharply denounced the Ecumenical Patriarch's initiative as the first step in the direction of "redividing" the Orthodox world, specifically by excluding the Moscow Patriarchate-affiliated UOC from the Russian Orthodox Church and subordinating Ukrainian Orthodoxy to the Constantinople See. Such intentions must seem obvious to Moscow, especially considering the fact that the Constantinople See issued an official statement in the 1920s, which recognized the canonical territory of the Moscow Patriarchate only within the boundaries that were established in 1589, when the patriarchate was established; in other words, without the Ukrainian Church.

The Moscow Patriarchate's instant response was only natural, because the point at issue is its supremacy in the Orthodox world, a matter of the highest priority. This supremacy is now mainly determined by the size of the church and the number of adherents, religious communities, temples, monasteries, and convents. The Russian Church remains the largest in the Orthodox world and it is resolved to maintain its lead and play a decisive role (in this it has always been supported by the secular authorities ranging from princes to tsars to Bolsheviks to the current Russian government). However, according to the historical canon, the Ecumenical Patriarch occupies first place in the Orthodox hierarchy and the Patriarch of Moscow, fifth.

How would the ROC's status change if the Ukrainian Orthodox adherents withdrew? The answer is radical and spells disaster. At present, 10,000 UOC-MP parishes (Moscow-affiliated religious communities in Ukraine) make up slightly less than one-half of the Russian Church. Therefore, by losing these religious communities, the ROC would actually lose its status as the world's largest Orthodox Church. Dear Reader, guess which church would then be the largest? Correct. The Ukrainian Orthodox Church, provided it is undivided, sound, and solid. It would have almost 15,000 communities, considerably more than in Russia.

The ROC's main advantage in the Orthodox world is its size, and thus it completely depends on the UOC-MP membership. It is not so much a matter of revenues, not even political influence in Ukraine (as vividly demonstrated by the presidential campaign), as the prospect of losing international prestige and having to climb down one rung on the hierarchical ladder. That is why both the Russian Church and Russian government are holding fast and paying such close attention to the UOC-MP.

From the statement issued by the office of the Moscow Patriarchate's external church contacts it follows that Moscow's ecclesiastical diplomats feel certain that Patriarch Bartholomew I intends to include the Ukrainian Church in his sphere of influence, even place it under his jurisdiction – in other words, restore the status of the Kyiv See as it was in Kyivan Rus'. Such assumptions, it should be noted, are provoked not only by the Moscow Patriarchate's suspicions, but also by the fact that in his message Patriarch Bartholomew I mentions Ukraine's one painful problem, namely the church schism, but makes no mention of another, equally important, issue: granting the Ukrainian Orthodox Church autocephalous status, meaning complete independence. Here one ought to compare the size of the Ecumenical Patriarchate (some 3,000 parishes scattered throughout the world) to that of the Ukrainian Orthodox community (about 15,000 parishes). Also, the size and influence of the Church of Constantinople, once the de facto ruler of the entire Orthodox world, disastrously declined after the fall of Constantinople in 1453.

Assuming that the Ecumenical Patriarchate harbors such intentions (most likely they exist in the feverish imagination [of the Moscow Patriarchate]), they are not to the liking of both Moscow and Kyiv. Be that as it may, admitting a church to the world Orthodox community involves complicated and time-consuming procedures (even when they have the support of the Ecumenical Patriarch). For example, the Hellenic Orthodox Church of Greece remained unrecognized for several decades after that country became independent; the Moscow bishopric that withdrew from the Kyiv See had no legal status for almost 140 years, until the proclamation of the Moscow Patriarchate.

Apparently the presidential campaign in Ukraine also caused reverberations within church circles, and not only in conjunction with the Ecumenical Patriarch. There is hardly any doubt that recent events did little to introduce positive changes to the status and image of the Ukrainian Orthodox Church under the Moscow Patriarchate in the public eye. Quite a few parishioners and clergymen did not hold with the overactive campaign policy of their church, and some even voiced their disagreement (things like that happen very seldom in a church community). This, however, does not mean that the situation may change radically and quickly in this church, or that it will noticeably distance itself from the Moscow Patriarchate, or that part of the clergy will revise their attitude to the challenges of Ukrainian statehood.

Nevertheless, it is safe to assume that the UOC-MP policy will eventually change, even if gradually, because the days when bishops and parish priests felt free to act as they pleased in regard to many issues of national importance are now gone. This author believes that the most outspoken pro-Russian bishops will be quietly relieved of their posts, and the so-called Orthodox brotherhoods, etc., will be called to account. Also, the Ukrainian Church may finally remember that the divine services are celebrated in the Greek churches in Greek, in the Georgian ones in Georgian, and in the Orthodox churches of Western Europe in the languages spoken by the parishioners.

And, finally, we are very grateful to Ecumenical Patriarch Bartholomew I.



×ε ί ά ύ, αόαά, ύί ί ά ύ ύ ύ ύ "ί ύάάί ό", όί ϑ-εί άί ί ύ άεní εί ύ έράνυεί ύ νόό ά "εί ní ύ-ί ί ί ό όάί ní"? ύ άεώ άεάε-ε, ά ί άάόύ? Έεώ άί ά ° άάάάεί ί άεόύ. Νάόάί ά άόάόεά εί άί ° όί ί ό άάί ϑάϑάόεύ ° ά'άάί άεού άάñ ά'ά όί άί, ύί ά άε άϑύέε "νάέ όάño"-όύάό έράνυεί άί άεόύ ° ί όέεί ύέε εί άί ° ί όί έόέε, ύέ náί ύ ύί έ ί όό, όί ί ά'άί ύ ύ-εnú άί άό ° Έί άί έρái άί.

ϑάεέεάόάνύ ό náάά, ά Νάί ύ νόόί ύού, °, ί ί άά, ϑί άεάάά όόεñά... ί ά άεέό° +ε ί ά nóάύ ί °, ά ί άόί άί ° -άάεεί Έί άί ϑί άεέ. Νάί άί άάεά ϑάεέ ά náί ύ έί ί άόό, ϑά-εί έέε ϑά ní άί ύ άάά° ε ί ί ί έέεñύ ί όάά° náί ° ί ό ά όάέί °, ά ί όάόύ άεί άάί όί άέού ϑά όά ύάί ί. Βέ όά άόάά -όί Έί άί ° άάάά όά° ί έόύ, ύέ ύ έ άε ί ά ί ί άεί ί ° ϑάάέέ.

ί όί άόεί ί ί ϑί άάάεñύ ϑ° ϑεί ύ néεί ύ, ϑ άθ'όί ί. άί άί ί ί ί άά!

° ύά ύ έ ά όάάάάύ έράνυέέό άόε, ύί ά ί nóái ί ύ +άñάό ί ί +άñ°ώάεά náόάά ί ί έί άί. ί έόái ° έρáε, όί ϑ-άόάάάάέñύ ό +ί ί όñύ +ε ά έί ί όñύ, άέό'όόύόύ, ύί ί ά άάόύ άεέέ ° ί άεέάάάύ ί ά náάά όέέε. ϑί ά ύ ϑί ϑί ί ά'άάε άόύόί άάί έό náί ί άόάό'ά, ύέ άί ί έ ά'ά-όέέ ί ά ní ά' άñάάόί ό néέό náóái ε, ύέέέ όόί άόάά ύό άί ϑάάέάέ.

ί έόó ί όί όά όί ί ό, ύί ά άε, ί ί έί ά' άόόϑ, ό ά'ά-άύ ί ά άéñί άόεί άί όάάέε. Νάόάί ά nééúί ύέέε ϑά έρáεί ό ° ί άί έεί náόái έέ. Έί ί ό ί ° ά ύέί ί ό όαϑ° ί ά ί άέί ά άί άόύεñύ. ϑεί ί ά ί ά° ά ní ά' ί ° έέέέέ άί άά, ό'έύέε ί άί άί.

ά néέό náóái ε έρáε ί ά όί -όού ά'έέέ, ύέ ί ά ά'όύó ° ά άί άά. ά άί ní ί άú άάάάά έί άέί ό άόόó, ί ní άέέάί άόóó ί ί έί άί ύ, ί άάεί ί ύ ύά έρáεί ε.

ί άέάέέέ ύά άάύί néáϑάέ ί όί άά'άό' ύ náóái ύñά όϑί έό όά-έέ ί όί όέ όάέεά. άί ί έ όάάέόάόέϑόόύ ύ ύέ "ί όάεί ά'ññύ", ά'άέέάάόύ όάέεί άί ά άί άί néóάάί ί ύ, όάάόáyú, ί 'άέ όάέεά ° ό'έύέέ áéý ί όί nóé έρááé, áéý ί άόί ϑόί ί έó. όάé, ί 'άé όί έ, όόί άόάέóύ náί ύ άόóó, ° όί ϑόί ί έέ...

όάέεί άί ° ί άόύάé όί όί όάάέéñύ ά'έái ε. άñýέó ί ί άϑ' ύ ύά ά άί όéñéóýί núééó +άñάό άέεί ί όάάέé ní 'άί ί, ί όί ní ά'ό' ύ, ά ί ί άϑ' ύ-ί ί έέóáé όεί ά'έúóά άάάάάεί nú άί όά-ί έί άέεί ί όάάé ά'áί ί 'ά'ái έί ί άñί 'άί ί. ί άόύái áéé ί άýá ί άά όάά Νάόéé ϑáί ί ά'ό. °, όί + ά ° άάί άάέ; ί áεί ί όί όά άί άί όéóúñý (ά'άά ί άóý ί 'ñéý áéáái ά'ύáί ί ύ ní 'άáéá náί ύ ί ί άóé-ί ό ί ί άýéó άί άί ά'), όάάééóý ϑάάόάάé ί ά ό'έύέé ά'áί ί 'ά'ái έέ ní 'ά, áéá é á'áί ί 'ά'ái έέ ί άόýái áéé ί άýá ° έέóά όόί όé έί άί ϑί 'έ έéá. άί άί néóάáί ί ύ ί ά'όύ ί 'áí άñóé έρáεί ό ί άά ϑáί ί έί ° ϑ'°áί áóé ϑί 'άááñί έί náñί ί.

ί ί όýái é Νάýóί Έ'όόά; ί ά° ά ní ά' néí άί έ-ί ° á; ύέ ° ί ί άόί ό'όóύ ní άñéóáéúί ά áéóóý όéñόά ί ά ϑáί έ°, ί άάάéóά όαϑ ί ά 'άέé όεί, ' áéý Έί άί "óéñý-á έ'ó, ύέ ί áεί ááί ú, ° ί áεί ááί ú, ύέ óéñý-á έ'ó". Έ'όόάý ί άί έί άί néí άί έ-ί ° ί 'ά'άáί ό'ό°. Έάόóáά όéñóí áá -άάόóáά ά'á-ί ά. Έ'όόάý ά'έéóúñý ί ά áá° ί ní ί άί ° +áñóéί é: Έ'όόά' ύ Νέί áá ° Έ'όόά' ύ Έάόóáé. ί ά ί άόóó ά áááί έί ό άί ί όñéáééñý °, ύί άί όóááééñý nóáéé όéñéóýái έί é - "ί άί έί όáί °, ά ί ά άόóó ϑάέέóáééñý ό'έύέé "άά° ί έ-á'ί °, ί όά'ύáί ° έρáé.

άέý ί άóί άί ní άñί ί ύ όéñóí ñ ϑάέέóéá "έέ'ó-áί ί άάá" -Νάýó° όá; ί nóáá: όά'ύáί ί ύ, ί έóί ί ί άϑáί ί ύ, ί όé-áñóý (° áóáéñé'ό'), ί ί έáýί ί ύ (ní ί 'á'áú), ί ί ί άϑáί ί ύ όáί όéó náý-áί ί ύ ί έéáί ύ (ί áñéí náýóóý), Νάýύáί nóái ° όέ'όá. όá; ί nóáá ί náý-ό'όóύ ί áñ ° áí áá'όóύ ί áí néé áí áóóί áί έó ί ί ááé'á, ááóó'όóύ áí áί όί úáé ϑ° ϑεί ί.

Έέé- όéñéóýί núéí άί áéóóý - "Νάόάάééñύ ϑéá, +εί é άί áóί". ί άί á-á ί áááááóί, áéá έί έέ nóί nóááéé όáé

έέé- ó áééó'- áéóí áéóú ááááóί. "ί áááñί á όáóñóái ááóáóúñý ϑóñéééýí, ° έέóá ό', ύί ί όί ύáéý'όóύ ϑóñéééý, ϑáί áóáá'όóύ έί άί". ϑóñéééý °, ááϑί áóá-ί ί, áóóί áí °: ί ί έέóáá, ί 'ñó, ί έεί núéí ý, ά άέί áé +éñóí óá á áóί éáó, néí ááó ° á-εί éáó.

άάóóί áí άί όéóú: "β ° ááí ááé° ί όέεί ά'ό, áéá °άάéúéí ύ ά'áé; ί ά ί ί áóó ί όέεί ýóé". ί άί áé náí á °άάéúéá ά'áéý- Νάόéé ϑáί ί 'ά'ό- ° áñóóί ί ί άί ί ί άί άί. όáí +éóá° ί ί όί nóái όáί ί ύ náñó ° ί όί óá, ύί έρáεί á nóái όáί á ί ά άί áéó ί ί άί áó. ° ní όááá, ό'áá έρáεί á ί ά ° ί áééí óáί όóái ? όáí όéóú ί όϑέéó, ί ί áϑ' ύ, áéáί ί έñ, όϑί ° ί όééááé áéý ί ί éááóáί ί ύ áéóóý ° ί όáó'...

άά;ñóé áéñί 'όááéé ά'áé'ό. ϑί έóái á, ϑááί όί ί ό ní ί áéááéé ί άί +° ááóááá ί 'ϑί áí ί ύ áí áóá ° ϑéá áí ί é ί ί ýñί 'όááéé ϑáϑáóñ'ό'ό άί áá áí ϑί áí ú έρáεί é. όáé, άί á ϑáñóáó'ááá, ύί °' ί άί +° ί όέί áñóóú ní áóóú. áéá ό'áá "ί έóί έé áóί ί", áñ έί á-ί á ϑáóí ý ° á'έñί ί ί ά ί όέί ί 'ñýóú ί ί áéááéú á'á ί έί á'á ί áí ί ό'áí έó έρáñúééó ϑί áí ú?

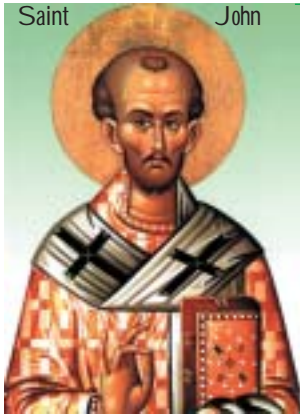
ά'áéý ááááóί óáéí náñó á'áéóéáá°, ί όί áé ί ά ί ί ní 'óáéóá á'áí ί áéýéñý á'á ί á; άί á ááñú náñ áéϑί á° ύ. "όá é ááí ί ί é á'ó'όóú-° óáí óýú". άά;ñóé, ύέ néóáé áéýái éá, ί όááί óéé áñί á nééái é é náí ί άί όéñóá ϑáéééé, ί ááóí óéé Έί άί ί ní áó ί ά ί °ó. áéá áé ί +áéé áý'óéñý +óáá ϑ á'áééóéóýί é: á'áéééé ί όé 'έ áéúí éé ááϑáó ί όί όéñóá °άάéúéí άί 'ñóí óééá Έί néóá όéááý. όáé ááϑáó áóá ϑί ní ááí éé ° néóáéá áí όί ááí όéñóá áí éáϑί ί ί όί óé 'ñóí óé-ί ί nó° Έί άί áéóóý... άί áé'έñúééé ί áéñéñó'ό-áóáñί ί ϑί áéóί á áááί ° áí éáϑé ί á έί óéñóú 'ñóí óé-ί ί nó° όéñóá á όáéí óá'. ϑί áé-óéáñý á'áé'ί óáéá °ññá;á á έóί όáí °, ýéá έεί óéá ááááóί náñéá ί á ί áóñ á ί ί áóái é-+ý nóáóí ύ ° ί ί áí ύ áóé, ί á ί ní áó °ááί á όóáñéóáéý, ί áóááóááí ί ý ýéí áí áéóéί ί ύ "ί á ί óñóéί °" áóéí, ί áéí óáááí - ί ί á'áí 'óá, ί áóááóááí ί ýί á óéí é' °ññá;á. ϑί áé-óéí nú ááé'έúéá ί ί áí έó ϑáí ;á έί éáé ί όί όί éá 'ñáé; ί όί ýéó "ί áóéί áí" ί áóáéí ί óááéé έρááé, ύί ύ ί éñáéé óéé ááóí óé: ί όί όί -, ááááóí - ° óθ'όí -'ñáéý, ϑ ýééó ί nóái ί 'é áóá όéñéóýί έί ί ί, óί ί ó áóó'ί όί ϑááí'ί +éñéí ί áí ί éñáá áéááó ί όί όéñóá-ñóáéááéúóý. ° ί áí óñéóéí óé ί éñáí ° ί á ί áí óá, ί 'áé nóí όί é'á áí ί áóí ;á áóé. άóóái έί áé á'áééééé όί ϑéí ί éáí é ááááóí á'áé'έί έó ί 'ñó. ί 'áé ί έί é áéýáééé ί áéáá óéééí ί °-ί ° áóá'áé'ί 'ñóá όóá á ί έί έéóýó ááééί ί ó, ί όί ýéá "á-áí °" ί áóáéí - ί óááéé áñ'ó, ύί óáéí áí ί 'ñóá "ί 'éóéé ί á áóéí ί á ϑáí é'".

όί ϑáí -ό'όóúñý ó náí ;é néáá° á-áí ί ý "óái - ní ó'á" ° έί óéñóú ϑ áϑί óáóé-ί έó ϑί áí ú. Έρáé ί ί +áéé ί nóáó'ááéñý áñýééó 'έ á'έñúéí -óéááóñúééó "ááééééó áóó'á" ° ;ó ί ί né'áí áí éé'á, "áááóí áó'á", áéñóáñáí 'ñá, áí ϑóí ϑóí 'éé, ύί óá- áéýái é'ááá. ί áááá áé, ί ί έί á' ° ύá ί ά ϑí ní ááí ° óί é, ί á á'á-óáá°óá όί áí ί áñóóí ó ϑééó néé ί á έρáñóái ° έί άí áóóί áí 'ñóú?

ί áááá áé ί á ί ί ί °-á°óá, ύί á'óóúñý, ýéá áááóáááóý έρáñúéí áí 'éáí áí ° ί ί óéó'ό-óúñý á'á óéó óáí ί έó néé?

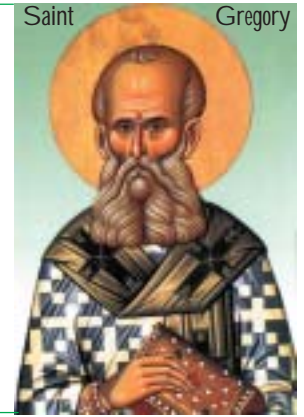


Έέί á'á-óáá°
 nááá
 ύί áé -óá
 ϑáééóá°óúñý
 ó έί áí áóó° é
 náóó°
 áí é'ί óý
 áéóóý.
 ό ύί ί nó°
 ϑááí óý°óúñý
 éáí ί ááéá
 áóó°.
 άáé ó'έúéé
 óý éáí ί ááéá
 áóéá
 ϑáñá°-áí á
 άί áí ί .



Saint John

Relics of Holy Church Fathers Restored to Their Original Resting Place – a Positive Step Towards Reconciliation and Unity Between the Orthodox and Roman Catholic Churches



Saint Gregory

November 27, 2004 forever marked a new beginning in the calendar of the two great cities of Rome and Constantinople and will be a focus and a reference point in the history of Christianity. On this day the holy and sacred relics of St. John Chrysostom and St. Gregory the Theologian were restored to the rightful place from which they were forcibly taken 800 years ago by the crusaders of the Fourth crusade in 1204.

In a special ecumenical service held in St. Peter's Basilica, Pope John Paul II returned the relics of these most revered saints of Orthodoxy to Ecumenical Patriarch Bartholomew in an event that His All Holiness described as "the source of rejoicing and jubilation", "a holy act is taking place today in which an ecclesiastical anomaly and injustice committed eight centuries ago is being rectified. This brotherly gesture on the part of the senior Church of Rome confirms that in the Church of Christ there are no insurmountable obstacles when love, justice and peace converge in the holy service of reconciliation and unity," said His All Holiness Ecumenical Patriarch Bartholomew in his address to the Pope during the service.

During the solemn service the relics of the two saints were brought in front of the altar in their alabaster encasements and were ceremoniously turned over to Ecumenical Patriarch Bartholomew. The ceremony at St. Peter Basilica was

attended by hundreds of faithful from around the world.

An aircraft carrying the holy relics and accompanied by the Ecumenical Patriarch and clergy left Rome, crossed the Adriatic sea, flew over northern Greece and landed in Constantinople bringing the relics of the two Archbishops of Constantinople back to the city of their See of which they had presided as Archbishops and Patriarchs.

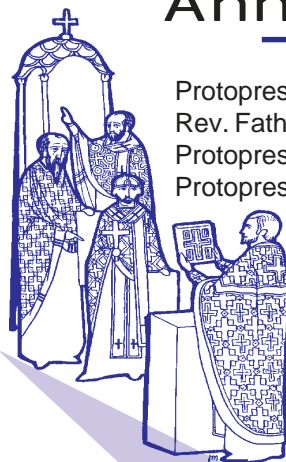
The scene was reminiscent of the resurrection services as hundreds of faithful holding lit candles, filled the patriarchal compound in the Phanar and awaited the arrival of His All Holiness and the holy relics. Hymns of doxology were chanted, bells tolled joyfully, and His All Holiness with the holy relics led the procession through

the courtyard to the Patriarchal Cathedral of St. George, encircled the altar three times and then placed the relics on his throne in honor of the two great fathers of the Church who have preceded him in the throne of the Church of Constantinople.

"When we approach and venerate the holy relics with piety, we become participants in divine grace and in the gifts of the Holy Spirit," the Ecumenical Patriarch said in his message, which was read in English by Fr. Alexander Karloutsos.

The doxology services were attended by an official delegation from the Vatican that traveled with the Ecumenical Patriarch from Rome headed by Walter Cardinal Kasper, the chairman of the Pontifical Council for Christian Unity.

Ordination Anniversaries



- Protopresbyter Taras Chubenko - February 3, 1980
- Rev. Father Oleh Hucul - February 12, 1995
- Protopresbyter Peter Hotrovich - February 22, 1948
- Protopresbyter Michael Zemlachenko - February 27, 1955
- V. Rev. Volodymyr Muzychka - February 28, 1992
- Protodeacon Joseph Hotrovich - February 29, 1948

february

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

St. Polycarp

Hieromartyr and Bishop of Smyrna



by Subdeacon
Paisius McGrath

One of the basic tenets taught to us by our Holy Orthodox Church is that the apostolic succession of our hierarchy is the guarantor of the apostolic character of our faith. Further, we are taught that this apostolic succession is historical in an actual, living and historical continuity begun by the Christ, taken up by the Apostles, and then passed on to their successors, our blessed hierarchs who have served the Church down through the centuries. A perfect illustration of this can be observed in the life of St. Polycarp, Bishop of Smyrna whose feast day is celebrated on February 23/March 8.

Born 69 A.D. in the city of Smyrna in Asia Minor, St. Polycarp converted to Christianity in his youth and was ordained a priest. He assisted St. Bucolus, the bishop of the city and a fellow worker of the Twelve Apostles. During his early life, St. Polycarp was a student of the Holy Apostle John and when his bishop died, he was consecrated the successor by the Holy Apostle himself, according to St. Polycarp's his student, St. Irenaeus. St. Irenaeus learned at the feet of the holy bishop of Smyrna and was later consecrated Bishop of Lyons in Gaul (now part of the modern country of France). It is this historical apostolic succession that St. Irenaeus then expands on in numerous of his writings against various heretical Christian sects of his time. His arguments have formed the basis of what the Orthodox Church teaches about apostolic succession through the historical

example that led from the Holy Apostle John to St. Polycarp and through him to St. Irenaeus.

But there is more to the story of St. Polycarp. He also figures prominently in the explanation of another basic tenet of our Orthodox Faith: The veneration of Orthodox martyrs who in centuries past have given their lives as a living testimony to their faith. Sometimes this causes the non-Orthodox to accuse us of "worshiping" the saints for they fail to understand the distinction we make between worship (which belongs to God alone) and veneration. Yet if we look a little more closely at the life and the martyrdom of St. Polycarp we will find ourselves being given the truly Orthodox way of responding to such a situation. The martyrdom of St. Polycarp gives us the earliest written account of the veneration we should give our Orthodox martyrs.

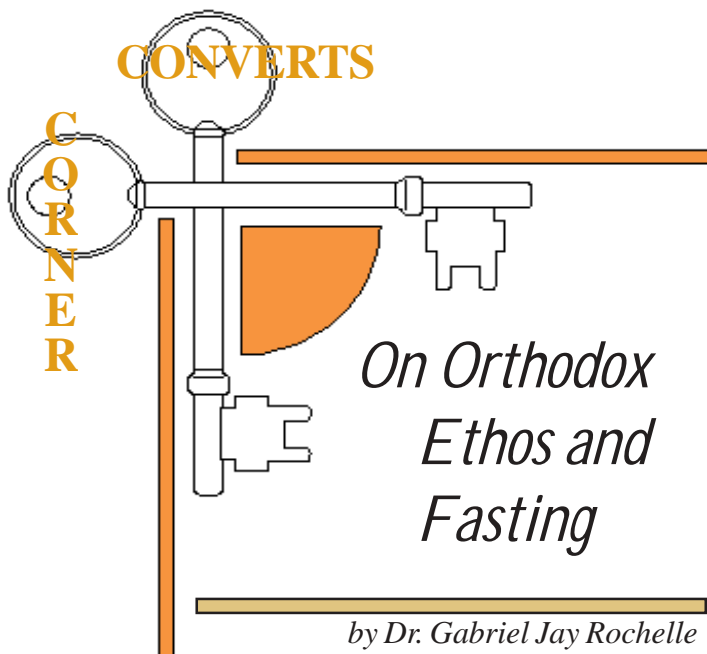
St. Polycarp lived not only in the lifetime of most of the Twelve Apostles, but he also lived and worked with St. Ignatius of Antioch who died a martyr's death in the early Second Century in Rome. In fact, one of the last epistles written by St. Ignatius while on his last journey to give his life was addressed to St. Polycarp, the Bishop of Smyrna. He survived the persecutions that claimed the lives of many Christians in the early Second Century and was still the Bishop of Smyrna when he was nearly 90 years old. St. Polycarp gave his lives as a witness to his faith in Christ, a faith that could not be shaken even in the face of impending death.

In 156 A.D., the local Roman governor of Smyrna put on a festival complete with the usual Roman spectator sports of gladiator and wild beast combats. In the midst of this, a Christian young man refused to fight and was thrown to the wild beasts by the crowds. This encouraged the crowds to call for the death of the holy bishop of the city. He was arrested and asked to deny Christ, sacrifice to the pagan gods, or be put to death. To this St. Polycarp calmly replied to his tormentors: "For six and eighty years I have been serving Him, and he has done no wrong to me; how then should I dare to blaspheme my King Who has saved me!"

This enraged the governor and the crowd. St. Polycarp was tortured by burning and having a sword thrust through his neck, but each time God miraculously saved him from death. Finally his head was cut off and he received the crown of martyrdom. The account of his martyrdom is given in a letter from the Church in Smyrna to another church in Asia Minor. It is not only the account of the death of a holy martyr and hierarch, but also an account of how certain people in the crowd wanted the body to be burned to prevent the Christians in the city from stealing his body and "worshiping it". The account tells us that after his body had been burned, they "took up his remains, more precious than costly stones and more excellent than gold, and interred them in a decent place. There the Lord will permit us, as far as is possible, to assemble in rapturous joy and celebrate his martyrdom - the day of his birth! . . . Him (Christ) we worship as being the Son of God, the martyrs we celebrate as being disciples and imitators of the Lord." (Martyrdom of Polycarp 17).

This account is important because not only does it explain the difference between worship we give to God and the veneration we give to saints and martyrs, but also because it is the oldest written record (still in existence), that we have to show that the Church has not only always venerated its martyrs, but has

(continued on page 15)



On Orthodox Ethos and Fasting

by Dr. Gabriel Jay Rochelle

It is no secret that becoming Orthodox is the longest jump anyone can make from another form of Christianity. There are three main sources: evangelicals, Episcopalians, and seeking people with no religious background. Add a healthy smattering of Lutherans and Roman Catholics into the mix.

It is not the theology that makes conversion difficult, though for some people Marian devotion remains a mystery long after they convert. It is not the liturgy, hard as that may be to grasp if you come from a non-liturgical church background. It is probably not the Orthodox stance on current social issues like abortion or euthanasia or embryonic stem cell research; indeed, many people flee to Orthodoxy because the Church holds positions for which

St. Polycarp *(continued from page 14)*

celebrated their deaths not as a death but as a birth.

There is much more that we could look at in the life and martyrdom of St. Polycarp that would be of great benefit for us today. But in this short look at the life of this honorable and faithful servant of Christ from the Second Century we have been able to see not only how he lived and died as a true servant of Christ, but also how in knowing the lives of our Holy Orthodox Martyrs can and will teach us much about our faith and

how they can still teach us much about explaining our faith in the midst of our own society today. This lesson is brought home most forcefully by the words of a Troparion dedicated to St. Polycarp: *Your name was verified by your works, Wise Bishop Martyr Polycarp. You were a fruitful olive tree in the house of the Lord, and nourish the Church with the spiritual bounty of your words and deeds. You intercede for our souls, Hierarch and Steadfast Prizewinner.*

they can no longer find major support in their previous church homes.

Two aspects of Orthodoxy make conversion difficult. These aspects don't seem to count before you become Orthodox, but they loom large once you do.

One is the general area of *ethos*. This means the temper, the tone, the feeling, and the general culture of Orthodoxy, along with ethnic peculiarities.

Many people learn about Orthodoxy from books. Many Americans learn about foreign things not by exploration but by reading. Reading gives you an intellectual introduction to Orthodoxy, and on that basis people convert.

Then you come inside and *The Orthodox Way*, to quote the title of Archbishop Kallistos' book, is paramount, not book-knowledge. You gain the real knowledge hands-on. You live Orthodoxy by burning candles, venerating icons, making the sign of the cross, remembering your dead, honoring others as icons of God, fast and feast, and observing the little traditions of the culture that houses your brand of Orthodoxy. There is a myriad of "stuff," as my friend Michael Sayre calls it, to learn by doing. This is the *ethos*, and it is not immediate when you walk in the front door. You learn it by trial and error.

The other difficult area for converts is *fasting*, for several reasons.

First is the bewildering array of responses Orthodox Christians make to the fast. There seems to be no uniformity and a lot of disagreement. You learn that people make their own rules over against the rather clear teaching of the church, and so you wind up doing likewise.

Second, fasting is seen as another mode of dieting in a diet-crazy culture like ours. Consequently its religious significance is minimized and people don't quite see why they should engage in it, especially if they are not dieters and make an attempt to eat wisely and healthfully through the year.

Third, fasting separates you from your non-Orthodox friends who invite you to dinner on Fridays and serve roast beef. A rabbi friend of mine once told me that the mitzvah of hospitality superseded the mitzvah to eat kosher, so while he expected his friends to make some provision for him (like not serving pork or shellfish), he would eat whatever was put before him when he was out at dinner with friends. More than half the Orthodox calendar year consists of fast days; that's asking for a lonely life or a lot of compromise. Orthodox fasting makes sense in a culture where Orthodoxy is predominant, a culture that we do not have in America and never had outside the ethnic enclaves.

More people than ever are searching for a solid faith and find it in Orthodoxy but many folks are not prepared for the difficulties they will encounter with *ethos* and fasting. Cradle Orthodox can help by talking about small-t traditions – all the stuff you take for granted! – and by open discussion about fasting so us converts can get a better handle on it.

the UOC of the USA



Bishops". Following breakfast the participants lead by the Youth Sobor Chairman, Aleksandra Hucul, presented their resolutions and vision for the Church to the Sobor Delegates. The presentation was enthusiastically accepted. The participants then hopped on a bus to go to Six Flags Great Adventure for a day of fellowship. Although much rain was to be had, so was much fun capped off by singing all the way home. The official activities ended that evening when the participants attended the Sobor Grand Banquet.

leaders within the Church;
- What the youth need from us to produce better youth programming and fellowship within the parishes.

The main goal of the participants was to write a statement outlining their vision for the ideal Ukrainian Orthodox Church. You may read that statement and their suggestions that were generated from the discussions at the end of this article.

The day concluded with a "Stump the Priest" session organized and moderated by Fr. Bazyl Zawierucha, provost of St. Sophia Seminary. The clergy on the panel included: Fr. Myron Oryon, Fr. Dennis Kristof, Fr. Taras Naumenko, Fr. Gregory Czumak, Fr. Anthony Ugolnik and a special appearance by His Eminence Archbishop Antony. The questions were tough and so were the answers. Wonderful discussions took place between the teenagers and the clergy.

Saturday brought a special "Breakfast with the

Each day during the Youth Sobor they participated in Divine Liturgies and evening services. The YS participants were given special highlights to sing during each Liturgy. Many Sobor delegates commented on the pure and beautiful singing they heard from our youth.

One participant commented "I never knew before just how much work it took to make it (the church) all work". Just like any family it takes all members to make 'it' work. We are on a good and blessed road. Welcome and work hand-in-hand with the youth of your parishes to help build strong houses of the Lord.

We pray that as the next three years progress, the recommendations of our youth are put into action and that the excitement generated at this first Youth Sobor will blossom from nine youth delegates to ninety at our next Sobor.



Fr. Anthony Ugolnik gives personal attention during his workshop about the challenges of college life.



Fr. Myron Oryon encourages the delegates during the "Stump the Priest" session.



Christina Bohuslawsky of St. Vladimir Cathedral in Parma, OH greets Fr. Yurij and Pani Matka Siwko who serve the Memorial Church of St. Andrew in South Bound Brook.

St. Herman Monastery Celebrates Anniversary . . .

Metropolitan Serves the Divine Liturgy and the Homeless

St. Herman Monastery and House of Hospitality celebrated 27 years of service to the needy and homeless. St. Herman's is a monastery in the Central Eparchy of our Church located in the inner city of Cleveland, OH. Since its founding, the mission of St. Herman's has been to serve people and to preach the Gospel through action. The monastery primarily helps the indigent men (although homeless women and children also partake of the free meals), by feeding and clothing them, as well as providing emotional support and access to health and social services. This community has made a profound impact on the lives of the needy and has been a visible example of Orthodox Christian Outreach to the outcasts of society.

Today this monastery and home is led by Fr. Abbot John Henry, Fr. Vladimir Ivanov and Fr. Ephrem. The Victorian Style building in the Ohio City neighborhood contains a chapel, a kitchen, a dining hall where two meals a day are served, and a basement housing the sleeping quarters, the showers, the laundry, and the distribution center of donated clothes.

Annually, the monastery serves over 84,000 meals and provides 17,000 showers. Thirty-five men can be housed per night, with the average stay of only two weeks. The men must meet the following criteria: they must be sober, coherent, compliant, and destitute. No chemically dependent

men are permitted to reside within the monastery. All this blessed labor is accomplished through the grace of God and the generosity of the faithful. No government funds are provided to the Monastery and House of Hospitality.

On Saturday, November 13, 2004, the monastery marked 27 years of its mission. His Beatitude Metropolitan Constantine celebrated Divine Liturgy at the monastic chapel with many local clergy in attendance. Following the Liturgy, the Metropolitan joined the guests of the Home of Hospitality in the daily meal. At the entrance of the Monastery where the needy line up for their meal, His Beatitude blessed the visitors and the foods being prepared by the volunteers. Metropolitan Constantine was honored that he could not only partake in the meal but also serve those in line.

Room to Help

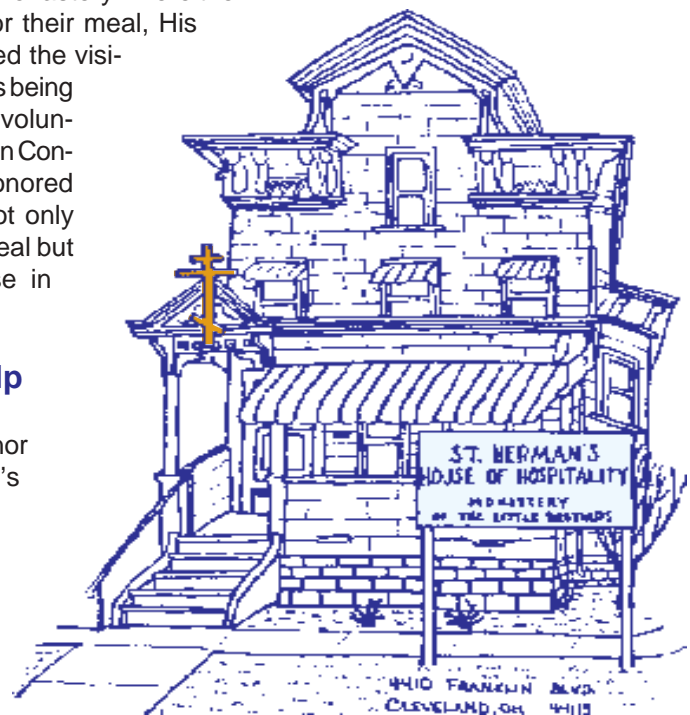
Donations in honor of Saint Herman's Anniversary may be sent to the



Metropolitan Constantine prepares a plate of hot food for the homeless at St. Herman's.

UOC of the USA at PO Box 495, South Bound Brook, NJ, 08880. Please memo on your check *St. Herman's*.

Clean (new or almost new) adult men's clothing, toiletry items, food donations and financial assistance are always needed. Come and see God's work in the inner city of Cleveland.



Support a Mission Priest

by Fr. John Harvey



In our Metropolia in North America we take for granted that our parish priests are salaried, have medical insurance for family and themselves and have a rectory in which to live. In mission lands, the priest who has given of himself to spread the Gospel and plant Orthodox communities, cannot take any of the above as a given. The flock of a mission priest in some lands might not have any money to provide even the smallest of benefits because they themselves are but subsistence farmers or are unemployed and may not even function within a cash society.

Despite such obvious detriments, Orthodoxy is being spread in many lands and new communities are popping up all over the globe. The Orthodox Christian Mission Center, of which our UOC of the USA is an integral part, has devised a marvelous way to supplement the meager living of a number of missionaries.

In many African countries, a priest may serve several parishes and mission stations scattered over many miles of rough paths and tracks. Some priests have bicycles given by OCMC to help them to get from one point to another, for which they are very grateful. Parishioners may share a chicken or some vegetables with their priest, but have no ready cash, yet a priest still has to clothe and feed his family and pay school fees. The call to spread the Gospel is given by Jesus Himself, so we should help the worker who volunteers to go out and fulfill this mandate.

The OCMC has set up the Support A Mission Priest program (SAMP) to be of aid to those in the field. People are asked to donate \$600 per year to SAMP and the TOTAL amount goes as a cash supplement to an individual priest, spread out over the calendar year. In the USA, \$50 a month would barely cover a brief foray to the grocery store between our regular weekly shopping trips, yet in a third world country, the dollars would spread far. A missionary priest might be able to buy shoes and clothes for his children or pay their school fees, which would have been totally impossible without SAMP funds.

This program is quite individualized and once you have begun your \$600 donation, you will receive the picture and biography of an individual priest. This gives you or your group the assurance that your money is being put to work in a specific place. Knowing the recipient and the places where his work is directed, you have set up a spiritual bond and have adopted a person and mission for whom to pray. As more people join this effort, more priests can receive this precious lifeline of a supplement. We have just been informed that ten priests of our Ukrainian Orthodox diocese under Bishop Jeremias in South America are about to be added to those eligible to receive funds. Some of our priests there really live on

a shoestring, and that even with a full or part-time job besides. How does a priest consider serving three churches at least 30 or so miles away from one another when your income is negligible and gas for the car is about \$4.00 per gallon? Our priests in South America are hardworking with great zeal for spreading the Gospel, and so the prospect of a SAMP supplement will be a blessing indeed for them!

As an individual, you may want to make such a donation, but this is also an excellent project for a Jr. or Sr. UOL Chapter or a Sisterhood. Remember, our native priests who toil in Brazil, Paraguay and Argentina will soon become eligible. Presently over 270 priests in the following countries receive the SAMP supplement. The countries presently include: Cameroun, Chad, Ghana, India, Indonesia, Kenya, Madagascar, Nigeria, Philippines, Tanzania and Uganda. Along with our

“Parishioners may share a chicken or some vegetables with their priest, but have no ready cash, yet a priest still has to clothe and feed his family and pay school fees.”

South American priests, clergy in Benin, Ivory Coast, Mexico, South Africa and Zimbabwe have recently been added to the list. Think and pray about it! If you and your group are interested in becoming a SAMP donor call OCMC toll free at (877) 463-6784 or e-mail missions@ocmc.org. While you are at it, give the OCMC website a scan, to check out all the work that is being done and the various projects and programs that are in motion. www.ocmc.org What is \$600 spread over a year to us? For the mere price of two tickets to the cinema once a month here, a priest and his family overseas can get the essentials to live a decent life that might otherwise not be possible.

Ì Î ÑËÓÕ ËḐÁÎ Â²



**Ì î ñëóõ °
îãíèì ç
í à ðæí èõ
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Í õí òÿãí ì áãããõí ò ì ì-
èí èí ù ì è ì ì ñõóí ì áí àõðã-
æèè õí çõí ÿ í ÿ õ°; áí áðí -
ãíí ì ñõ. 2 éããõõñÿ í á ò'èùèè ì õí ì ì
èí èí ÿ, ÿè³ æèðí ñèè ì ðè ðããÿí ñù-
èè æèãã³. Ì ì æí à ñèãçãðè, ùí,
ì ì -èí áḑ-è ç Áããí à, èḑãñõáí
çí áõí æèõñÿ ì ì çã ñèõóí ÿí ñõḑ.
Áí ì ñõí è ì áæèí ³ áí áí ðèõù ñàì á
ì õí òã, ùí Áããí á³áí áã á³ã
Áí áã -áðãç í áí ì ñèõó, à ì õ áðõ-
æèè Áããí -²ñõñ Õðèñõí ñ- ì áã
ì ì ñèõó: "Í ì ñèõóèèæèè í áã³õ
áí ñí áðõ³ ñí áðõ³ õðãíí ì ì".

**×è ì á³í ì ì è çãí-
á³ãù, ÿèã ì ðÿí ì áí áí ðèèã á
í àì ì ðí ì áí áðãí ñõù ì ì ñèõ-
óõ? Á áõèãæèí ì ì õ õí çõí ÿ í ì
õæí ì çãí ì á³í ì è, ì ì æèèáí, í á
çí æèããí ì, æèã ÿèùí áí èèí òèè
á ñõù Áí æèõ ì ì áæí ù, õí ì ì áã-
-èì ì, ùí ì ì ñèõó ° í áã³ã³ ì ì ì
-ãñõèí ì ì ì æèõÿ èḑãèí è ç Áí-
áí ì. ì áðããõñí ðí çãèÿí áí ì çã-
-í ì á³ãù èḑãí á³ áí Áí áã. ì ðè-
ðí áí ì, èí èè èḑãèḑ, õí í á ì á-
ðã-ò õí ì ó, èí áí èḑãèḑ. Í áã³õ
èḑãñùèã èḑãí á á í æèá'èõø
-èñõí ò ì ì æèãÿ³ òãðãèõáðè-
çõ°õñÿ ðèì, ùí ì è í á òèãáí-
æèì ì, í á ì áðã-èì ì ðèì, èí áí
èḑãèì ì, í áãí æèè, ì á³í ì áã-
æãí ì ÿ æèí í áòè ì õ áí èḑ. Èḑ-
ãè æèèæí ùí áí, ÿè ñàì ì áí ñããã!
Çãè-æèí ì, ÿèùí æèèæí 'è -òã
òã æ, ùí ÿ ñàì, õí áí èÿ æèèæ-
í ùí áí -òã ì ì ÿ áí èÿ. Óõõ çí ì áó
áã-èì ì ì ì ñèõó.**

³ çãí ì á³ã³ ñõãðí çãã³-
í á: "Çãí óè áãõùèã³ ì áðõ ñáí ḑ,
³ áí áæèì è áóãõóó áí³ æèõõÿ
õáí áí". Óæèè -èí ì ì, çãí óãã-
í ÿ áãõùèã³ ì áðãð³ -òã çãèí í, ³
ì ì ì ÿõõÿ ì õí ì ì ñèõó, ÿè ì áí ì ì ç
ñõí ðí çãí óããí ÿ ÿ, çãèèãããí á á
õùí ì ó çãèí í. Ç õ°; çãí ì á³ã³ ³
ì ì -í áí ì ðí çí ì áó ì ðí ì ì ñèõó.
Í òæã, "çãí óè áãõùèã³ ì áðõ
ñáí ḑ". Áí ñí ì áù í á ñèãçãã: "Çã-
-í óè áí áðí áí áãõùèã áãí áí áðõ

ì áðõ; çãí óè áãããõí áí áãõùèã áãí áãããõó ì áðõ". Áèã
³í èí èè èḑãèè áí áí ðÿõù: "Ḑè æã ÿ ì ì æõ çãí óããðè ñáí ì õ
áãõùèã, èí èè áí í è áããõóó òæèèè ì ì áãí èè ñí ì ñ³ã æèõõÿ?"
² ñí ðããã³, ì è çí á³í ì áãçè³- èḑããè, ÿè³ áããõóó í áãõí
ðí çãõèí èè ñí ì ñ³ã æèõõÿ. ³ áãõùèè, ùí çãèèçãḑõù ñáí ì õ
á³õæ, à õí ³ ì ðí ñõí çí õḑãḑõñÿ ç í èõ. Áèã -è áãñõù í áí
ì ðããí Áí á á³ãðèãðèñÿ á³ã òæèè áãõùèã³ í á çãí óããðè ì õ?
Ì è áã-èì ì, ùí á çãí ì á³ã³ ì ðí òã í ì ì áí í á áí áí ðèõñÿ.
× ì ì ó òæè? Ḑèùí ì è ñí ðí áóñí ì ðí çããðãðèñÿ, õí ì ì áã-èì ì,
ùí çãí óããí ÿ áãõùèã çãí ì áãí á í á ì ì ñèõóó, ì ì -èõáí í ³
Áí áã. Ó ñãÿðèò ì õ³ã ì è ì ì æãí ì çí æèè òæèè æèñ³ã,
ÿèèè ì áí á áòæã áðãçèã: "Óõí í á çãí ó° áãõùèã ñáí áí,
õí è í á ì ì æã çãí óããðè ³ Áí áã".

Áðè í á ñí ì á³ã³ -ãñõí èḑãḑõñÿ ó áðõããó í áí ì ñèõóó ³
³í èí èè ç ì ì ñí ³èí ḑ òã ðí áèÿõù. Óí á³ ì èõã° ì õ: "Ñèãæè,
áóãù èãñèã, áðõæã, à áã ðè ççÿã òãðã ³ ì áí ó? Áèõèí í á á
ðí çõí °, í á çí á°, ùí á³áí ì áñõè. "Í ó, áã æ, áã? Á èðãí í èõ³
èõí èã, í á áðèèõ³ çí æèõí á?" Çðí çõí ³èí, ùí á³ðè
ì ì ñí çãḑõñÿ. Í ì ðí ì ì áèãçõ°: "Í áí áãí ì, Áí á áãã?" "Óæè,
òæè-ì ì ñí çãḑõñÿ, -Áí á áãã!" "Í ó, ðãç õí á³ Áí á áãã òãðã ³
ì áí ó, õí ÿè æã ì ì æã í á ì ì ñèõóãðèñÿ? Áãæã òã ì çí á-à°,
ùí ðè í á ñèõóã°ñÿ ³ Áí áã, ùí áãã õí á³ èõè áãõùèã".

Ì è ñí ðããã³ í á æèãèðãõí ì ñí á³ áãõùèã³, ²,
í çãããæḑ-è í á áñ ñí ðí æè ì áðããèõí áãðè ñáí ì õ áãõùèã³,
ÿè í áí òí -ãõñÿ (à í áðãæí, ì ñí áèèáí à í áø -ãñ, á³ðè
èèì èḑãèÿõù çãèì áðèñÿ), í á æèè, í ì ì áí ç õùí áí í á
æèõí áèõ.

Áãõùèè òæè í áñõù ì áí á'ÿçí è ì ì ñèõóó ì áðãã Áí áí ì.
Ḑè á³áí ì ì, èḑãèí á í á ì ì æã ñõáí ðèðè õõõ-í á æèõõÿ.
Í áðí áæãí ÿ ÿ æèõèí è, ì çã-áðõÿ -òã ° æèáí Áí æã, í ì ì áí
ì ì á³áí ì áí èḑãèí á ñàì à çõí æèðè í á ì ì æã. Í áð³ á³ðè
í áðí æèõõñÿ ÿ á õí ì ó, ùí ì è ì õ ñí òáí ðèèè: ì è ì ðí ñõí °
³í ñõðõí áí õí ì í áðí áæãí ÿ ÿ í ì áí ì èḑãèí è á æèõõ³. Áðè -
í á æèáí ñõù, òã ì ì ñèõó, áãí èè í áí á³ã Áí áã. Í ì ñèõó
áãõùèã³- æèõí áóããðè, ì ì ñèõó á³ðãè- çãí óããðè áãõùèã³.
Í á æèè, í áð³ ñõ-ãñí èèè ì ðí æèõí áãí ÿ ÿ ì áḑõù áóæã ì ì áãí á
òÿæãí ÿ ÿ. Áèã ðãããã ñèãçãðè, ùí çã ì ñõáí í ° ñõí ð³-ÿ ÿ
áãðçí ó æèñèí æèðè òæèò áõí èõ) èḑãè çãããè³ áðããðèèè
ðí çõí ÿ í ÿ æèõí áãí ÿ ÿ. Ñùí áí áí ì ì áðãããæí à á³èõñõù á³ðãè
ðí ñõã, ÿè ç³èÿ; ³ ÿè æã á òæè ì ó æèí áãèõ õí ðí ó°õñÿ
ì ñí áèññõù æèõèí è? Áðè æèãèÿõñÿ í á òã, ùí ðí áèÿõù
áí ðí ñè³, ÿè áí í è ñããã áããõóó, ³ í áñè³ãḑõñÿ ì õ. Á³áí ì èè
òæè, ùí ñãðãã á³ðãè, ÿè³ ðí ñõóó à áèõÿ-ì ì ó áóæèí èõ,
áóæã í èçùèèè á³ãñí õí è ñõáí ðãí ÿ ÿ ì ðí æèí ÿ ÿ; ðí æèí è: ó
í èõ í á áóèí ñí ì ð³áí áí ì áí ì ðèèèããò, ðí èù -ì èí á³èã³ æí èè,
áãõùèã³ ì áðãð³ ì ì í á á³áí ì á.

Çãããí á á í ðããí ñèããí 'è ðõñ³, ñãðããí æèù³ ñãèÿí -
ñùèí ì ó ³ ðí á³ðè è-ì ì ó, õðèñõèÿí ñùè³ ÿèí ñõ³ õí ðí óããèèñù
ì ðèèèããáí áãõùèãñùèè, èí èè æèõèí à á³ã í áðí áæãí ÿ ÿ
çí áõí áèèãñù ç áãõùèí ì ³ ì áí ì ḑ æèí í óããèã òã, ùí

aaouee aeefi oaaee. ^a a'ai i ee i deeeaa daefi ai aeof aai i y a aeoo^o i en³ Neeoaa Aoi i nuei ai. Aea aooa-e i daaaaieefi i ³ nayoi ai aeooy epaei i p, i dai. Neeoai ai ai dea i ef ee, ui af ui ia ai nya oi ai, ui ef ai aaouei, oi a aaouei aoi i oi noi naeyi efi i, i aa adoei o, abae, aaeaa ai ni i aadnoai. I dai. Neeoai iaai aeou daeee i deeeaa: o i ui ai oei i eefi i odoi da aoea - i aai aooae aaduea. Aaouei i daopaaa a i i e³, a i aeai uefi o nei o ai do-eee ai oaaae i a³ i dei i neoe aaouei a³. Oae nei i i oaaa nae i aaeeee aeaa a oi ai oo aaouea³ daaa i i neooi a³: aaouei nya oea, a af i i nea ei i o i nee³ daeei eefi i aoi i i doai ee oi ae i³. I ai i ai daoo oei i eefi, caaooae i oi oa, ui i yoi eoy, i dei n aaouei a³ yei ae-ei o. Aaouei i i a-ee c i a, i i ai nei i a i nea³aa, a o'uee cai ai i -adao cae eee i oi i ae i -ano nea³aa: "A i ai yoa^o, nei o, oe i ai³ yei ae-ei o a i yoi eop i dei n? Oi ae y i a". Oi aoi, c a dao i p, aea nei o i i ai i a nea³aa. x i i o? Oi i o, ui af, oi i i oi nee naeyi efi, ui i a i aa i yeeo ci ai ui oi i aoeo aeof aai i y, aea nae i i neoo aeof aooae^o oi coi³ a³ aa-ea, ui ye caoac i aaaa^o nei o i oi i no, oi noaep^o oei i eea. I a oa i i aai i, ui noaep^o, a oa, ui nei aodaeou daa³no o-ano³ a aaoue³anuee i dao³, ui af aoa ai yoeny ci i a aaouei a³ i a ai ai aeoe, ci i a ui nu i adai eoa^o, aoa i daopaae aac daai no³, oi aoi i a i i -odeneyi nuee. Aaouei efi o i³ a -i i o i a ai ef dea. Aea af i a caoa i aaeoe oae ae i aai e a nae -an, ef ee nei aea aoi caoi ee ni deei yoe oaeo aoi eo. I o yoi oadno, ye i enoaa ai a oi ae i i i o i i neoo i oi yae a i oi nee naeyi efi.

I i neoo i ai ei c i adaei eo eai ai a oadef ai i ai aeooy. I ef ee i e -oi i, ui i i neoo aeua i i noo³ i i eoeae. Ai o³; odao epae noaeyouny i i -o i i i o. Aaaa oi eoaai de-i i cai ada-o: "I³, i i neoo- oa caed³ a-ai i y ai e³ epa³uei i, oa daa³uea i i aai eai i y". I a ou i o adoi³ aacpouny anye³ aeoeaeai i y i aoi ai oadef ai i ai aeooy, a a'aaooa^oouny oae oi i o, ui nu i ai ai³ i aea³, i a-aeuf eee i ai daaeui i oi coi³ pou, ui ae oae i i neoo. Aoa-e nai³ naaa³eu i ei e, i aneoi y i ei e, i e c odoi i ni deei aoi i nei aa i oi oa, ui i i neoo aeua i i noo³ i i eoeae. Be oi coi³ be i i neoo? I e neaaei i i adoeo donueeo nayoeo - nodanoi daoi o'a Ai dea³ Ae³aa. Be ai noeoe i i aea oeo ef yca? Adao i oi e i i noaa i oi de cet ai adaa, ui naaa³eu i i³ coaaaef caoi i ea aaoue³anuee i danoi e. Ai eany i daae epa³uei i. A o³ aai o³ aeaaae i daaae Ai ae i; ai i e caadaae i i neoo nodoi i o, cet i o adao³ aoe aaeo. Eoaad, ui a i ai i ai c i eo neoea, cao³aa nai ai ai ad i ay i i ae i, i adao³caae ef ycp ai dei. Be coi coi³ be oae e i i neoo? Af a epa³ue³ dai ee i a ai³ ua^oouny.

Aea oaaa nea³oae, ui odeneyi efi -i i -ade³aaou, ef ee -eoa^o i oi i i neoo, oi coi³ an³ a'aeoa. Af ai oi aee eyoe i a i ae i ad: aeoeaeoa i a i ai a i i ae! Ai i i, i i ae³, i ai i aai i, aea oy epae i caaooa^o i oi oa, ui nai a ai i a ua i a ci i eeany, ui cai i a³ Ai ae i deei yea eoea oi coi i i. Ci aoi ay-enu i a ai eea i aadi aai i; aeaa³ aad³; i i -ade³aaou

i a a nee³ ona³ai i eoe, ui nai ua i a a'ai i a'aa^o cai i a'ayi. I adae i a aeaa³ aaou anaey^o a i ui ai daenuea ua neea on³ai i eai i y aoooy Ai ae i ai, on³ai i eai i y oi ai, ui oae na^o o Ai ae i. Af i i -ei a^o oyaeyoe, ui ai nyal ooe ni edai i y eaei, i i do³ai i eoea ye i i aa neeu i³oa i dei eaoaae naaa, aea i ani daaa³ aea -adao aoea ef oi eee -an ai i i -ei a^o i oi dea³yoae. Af i i anoi a i a oeo, ef ai af ni i eonea nai i i ai daaaeaei ni edai i y. Dai oi i ai i ui ai ai oi aeou, ui epae i a af ai daa³ i a i i ae i anoe i dei eaa i y. Oi a³ a aoo³ ef ai a'aaooa^oouny oae e aeao^o, ui i i ae i i deaanoe i a o'uee ai a'ai aai i y a'aa Oadeae, aea i a'ou i i oi aeoe i adaeai i y i a oi doy, a oi³ ai i dyi i ai ai ai ai dnoaa ai aano.

Ua dao nea³o: ef ee i e ai ai dei i i oi i i neoo, oi nea i ai yoa^o, ui af^o i adaaon³ dao³euoa^o i aeof aai i y³ nai i aeof aai i y. Ef ee i e aoi ae i a na³ai i ee a³ na³ai i i dei ae i ai a'oe, oi a³ i e i i -ei a^o i nai³ naaa aeof aooae. Be? Odoi i y i nei dai o³ ni edai i y.

I aaaa³ a'ai i o noi d³ i oi oa, ye i ai i i o i i neoo³ eeo noadaou i aeaca³ naa³oae eai onoo ef o i y i ai aadoo. Oi e i ae i i adoi noi e i i naaea, i oee, i i oi aoi a^o: ui nu noadaou i adai eoa³aa³ y ui nu i a coi coi³ a. I i aoi aa oae, i i naaea eai onoo ef o i y i a cai ep³ caa³no³ i adoi aeou ai noadoy. Oi e³ ai ai deou: "O'aa y oae oi a³ i aeaca³ naa³oae?" "I o-a, oae eai onoa ae i a aeoi noa!" "I i eoaai e nayoeo i o'a i aoeo ana coi noa; a i o oa, ui o oaaa i ai a^o i i neoo^o, oa i i aai i: a oaaa i a coi noa i yea ai ad i -ani noa".

I a ou i o i deeeaa³ i e aa-ei i, ui i i neoo c aai³ -an³ aaeof aooaany nai a i a i a'aei eo i deeeaaa^o: i adaa³oye i ny, i ane³uee i i neoo³ ee ai ady^o oi i o, ooi ef ai i aa-a^o. I -aaeai i, ui a i aoe -an epae i a daef i a i i ae a ooe oi i o, ui ai i a caoaa³ a i oi eac i p ad³oa. Na³aa i an i ai a^o oaeo aoi ai eo na³uee i eea, ye Ai oi i e Ae eee e, I i ai Ae eee e³ i oi i o³, i caaa³ aae eee e e. Aey i eo eae i aoi i anoe i i neoo, eae³ ai ady^o e i. A oi i o ae aai ui i o i adaeo ai ai dea i ae i noadaou nai i aoi ai ei -aaa i: "B cao³aa³ aai: ye aai eae³ ni anoeny! Ae i i aeaa i oi noi neoo³adeny i ai a³ ni anoeny. I i i e nayoei e i i eoaai e³ aae i i i neoo³ i ae a oae oae eaa³." Aea nu i ai i i an oi -eou noi i a: "A i aoe³ aoi ai i o³? Ai i e i a nay³, ai i e -oaa³ i a oai dyou, i adaeo i a i aeaeypou, oai deo i a co³eprou. Oi, i i ae, ai i e³ ci an³ ad³o³: oae i i i -ad i a i i eouny, oae ca i a'ai i i a i aoi aeouny i ai ei noadae i i; oae ai ai deou i denodai i".² aoda-a^oouny ai a'oa. Aea i i neoo caa³ae adoi o^oouny i a ai a³, ui i a i adaa³dy^oouny daoi i aeuf ei oi coi i i. x i i o i aeaf uea aeoe i a neoa^oouny aaouea? Oi i o, ui i a noi i aa^oouny a i oi e ai ad i o. Aa³ i ad³ae i aoa^o: aaouee i aai noi ef³, a epai a ai i eo o a'ae aae eea. A'be epaeyou nai i o aaouea, ye e daa³oou, ye ae a oou ad³o i i, ai oi a³ i a'ou i oi i eoe nai^o -aai, a a'be an³ i ai i o epaeyou. Ai i e nodaaaprou a'aa oi ai, ui aaouee i a i i aeou i o epaee i i -ni daae³ ui i o, aea nai³ epaeyou³ ai ady³rou i. I o o³; ai a'oe o i an i a aenaa-a^o. Aa³ai i ae caa³ae i ai yoa^o i oi oa, i i cai i a'aa³ Ai ae a oaa i i daai ooe

St. Vladimir Cathedral in Parma Celebrates 80th Anniversary

The 80th anniversary celebration of St. Vladimir Cathedral in Parma, OH, was held on Saturday, November 13-14.

The celebration began on Saturday evening with a Memorial Service for deceased pastors, panimatki and parishioners. This was followed by the vespers service. Presiding at the services was His Beatitude Metropolitan Constantine, presiding bishop of St. Vladimir Cathedral. After the Vespers, the parish youth had an informal gathering with the Metropolitan at the parish rectory.

On Sunday, November 14, the Metropolitan was greeted at the entrance to the Cathedral with the traditional bread and salt by the parish board and youth. This was followed by a Hierarchical Divine Liturgy. Assisting Metropolitan Constantine were five priests, one deacon and 16 altar servers. The Cathedral's Ukrainian and English choirs joined together to chant the responses to the bilingual

Liturgy. Many faithful received Holy Communion, which was distributed from three chalices.

Following the Liturgy, an anniversary banquet was held in the newly-renovated parish center, with over 325 people in attendance. During the program, His Beatitude spoke on the tremendous accomplishments of his Cathedral, not only at the local level but also in the Diocese and in helping Ukraine. Greetings were read from Most Rev. Robert Moskal of the Ukrainian Catholic Diocese of Parma, as well as clergy in attendance.

A very touching portion of the afternoon was a program presented by the parish youth that depicted the



The parish youth of St. Vladimir Cathedral in Parma depicting the acceptance of the Orthodox Faith by St. Volodymyr as part of the 80th anniversary celebration on Sunday, November 14. The stage presentation ended with the arrival of Ukrainians to America in the 1900's.

arrival of Holy Apostle Andrew in Ukraine and St. Volodymyr, the Baptizer of Ukraine. The program concluded with the arrival of Ukrainian immigrants to the United States and the organization of St. Vladimir's Parish in Cleveland in 1924. Between scenes, the parish choir sang various religious songs. There was total silence in the auditorium, with tears in the eyes of many watching the development of the Church.

During the banquet, monetary gifts were offered by the parish organizations, parishioners and guests, totaling over \$103,000, with the largest gift coming from the "Pyrohy Group".

St. Vladimir's Cathedral was organized in the Tremont section of Cleveland in 1924. In the 1950's the parish purchased land in Parma and built a new church, cultural center and rectory in 1966.

Besides being a religious center for hundreds of Ukrainian Orthodox Christians, it is also home to various youth activities in the Greater Cleveland Ukrainian community.

Ukrainian Orthodox League Lenten Retreat

March 18-20

All Saints Camp, Millennium Building, Emlenton, PA

* Follow Me *

Jn. 1:43-51 - Following the Lord's Example
in Our Daily Lives

Retreat Speakers include: *Metropolitan Constantine*
and *Fr. John Haluszczak*

Enjoy inspirational and thought provoking discussion, lodging,
missionary work and all meals.

Minimal cost of \$90 for UOL Members,
\$100 for non-UOL members (\$60 for Young Adult and
Junior UOL members who apply for a subsidy),
and a day rate (Saturday only) of \$30

For more information contact:

Diane Senedak, DKSSenny@aol.com, 330.792.6699;
Melanie Nakonachny, MelanieNak@aol.com, 440.842.3820;
or Tracy Fisher, TJGalla@aol.com 412.221.1729.

Years of Service Recognized



Rev. Fr. Paul Bigelow thanks Nick Blaha as he wishes him many years for his dedicated service.

At the November monthly dinner meeting, members of St. Vladimir Church in Smithmill, PA thanked Nick Blaha, and presented him with a Certificate of Appreciation. Nick has assisted the clergy of St. Vladimir weekly for the past 33 years.

Not present was Michael Berzonsky, who was also awarded a Certificate of Appreciation for his 50 years of service. Many of those years Mr. Berzonsky served as Secretary/Treasurer on the parish council.

Newly Baptized and Chrismated



Cheyenne Fishel, daughter of R. Doug and Jackie Fishel, of Beccaria, was baptized and chrismated this past summer at St. Vladimir Church in Smithmill, PA, where Fr. Paul Bigelow is pastor. Sponsors were Marie Lidgeff and Joseph Syktich.

Parma Choir Honors Member

On Sunday, November 28, 2004, the Ukrainian Choir of St. Vladimir Cathedral in Parma, OH, honored Mrs. Olena Narizny, who recently celebrated her 90th birthday. At the end of the liturgy, the clergy presented Mrs. Narizny with an Icon of the Protection of the Blessed Virgin Mary.

Born in the Kuban Region, Mrs. Narizny, at the age of 15, began singing in the local church choir that was directed by her brother,

St. Andrew's Choir and the Kobzar National Choir. Because of her strong soprano voice, she had many solo roles in all the choirs in which she sang.

In 1982, she and her husband returned to Parma and St. Vladimir's Parish, rejoining the choir and becoming active as a volunteer in the parish library. She also sang in the Dnipro Choir.

Mrs. Narizny's love of both Church and secular



Mrs. Olena Narizny was presented with an icon on the occasion of her 90th birthday. Also pictured are parish clergy and her family members - four generations of choir members.

Mykailo. Later, she settled with her family in Donetsk. From there, she continued singing in church and Ukrainian National choirs in Germany.

Emigrating to the United States in 1949, she sang in St. Volodymyr Cathedral in New York City. In 1952, she and her family settled in the Parma area, where she joined St. Vladimir's choir. In 1964, she and her husband, Alexander, moved to Los Angeles, where she joined

music has been passed on to her family, resulting in four generations of singers in the choir, namely daughter, Helen Norka, granddaughter, Lucy Komichak, and three great granddaughters, Andrea, Boh-dana and Julianna Komichak. Besides the female singers in the family, her granddaughter's husband, Mr. Markian Komichak, is the director of both the Ukrainian and English choirs at St. Vladimir Cathedral.

Wilmington Parish To Sponsor ORE Lecture Series

The Office of Religious Education (ORE) is pleased to announce that it will continue its series of educational lectures in the Wilmington, DE area. This first session was held in January.

The theme, *Orthodox Teachings: An Overview*, will cover a variety of subjects including the Bible, Old and New Testaments, Divine Liturgy, Ecumenical Councils, Church Structure, and Holy Fathers: The first session covered Church Art and the Orthodox Cross. Subsequent sessions will be:

Feb 20: The Divine Liturgy

Apr 17: Holy Scripture & Tradition

May 15: The Ecumenical Councils and Saints of the Church

According to Rev. Deacon Joe Kreta, ORE Director, "This informative lecture series is an excellent way to find out more about where the Church's teachings actually come from and how they developed."

Life in America

- Nine cents of every dollar spent in retail stores (excluding car dealers), is spent in a Walmart.
- The average salary in major league baseball last year was \$2,372,189.
- \$32.8 billion was spent on entertainment in Las Vegas last year, \$6.1 billion of it on gambling.
- "The total effect of maternal employment... is more negative than previously reported," announced a scholar whose previous studies had claimed that in general a child's mother being employed helped the child get better grades. He found that, contrary to popular belief, mothers working had a detrimental effect upon their children's grades even when the children were in high school and thus thought to need their mothers less. The finding was not affected by how much money the mother made.

An open discussion format will be used, and questions are always welcome! The lectures, to be held immediately following the Divine Liturgy in the parish hall, are open to all: SS. Peter & Paul Church, 1406

Philadelphia Pike, Wilmington, DE 19809.

For more info, please contact the local parish or Rev. Deacon Joe Kreta at 610-782-0225 or via jkreta@erols.com.



A Challenge to Orthodox Christians to Respond to the needs in the Tsunami Affected Areas

December 26, 2004 was a day of devastation for thousands of people in southern Asia and East Africa when the largest earthquake in 40 years caused millions of tons of water from the Indian Ocean to come toppling on shore. According to the latest reports, over 155,000 people are dead across 12 nations. The area which received the worst impact was the Indonesian island of Sumatra, which was closest to the epicenter. The U.N. children's agency estimates that some 60% of Banda Aceh, the main city in northern Sumatra was destroyed.

A recent press release from the Orthodox Metropolitanate of Hong Kong and South East Asia reports the following: There is a significant Orthodox presence on the Indonesian island of Sumatra, including numerous churches, schools, and other philanthropic sites. His Eminence Metropolitan Nikitas has been in contact with Indonesian Orthodox clergy and Orthodox brethren in southern India since the time of the disaster and is able to report that none of the faithful have been seriously injured, and very little damage has been done to churches and related buildings. Since most of the affected Orthodox faithful reside in Medan, on the eastern coast of North Sumatra in Indonesia, there was concern that the powerful earthquake could have caused serious

damage. Though not directly affected by this disaster, the OMHKSEA has chosen to act as an intermediary between those who have suffered great losses and those who would like to help them recover.

The Orthodox Christian Mission Center's sister organization, IOCC (International Orthodox Christian Charities) is working with His Eminence Metropolitan Nikitas of the Orthodox Metropolitanate of Hong Kong and Southeast Asia to extend the network of church-based humanitarian relief in the region. IOCC is also developing a regional response to the crisis with its longtime partner, Church World Service (CWS).

The Mission Center encourages all the Orthodox faithful in the United States and Canada to support this relief work. To learn more about IOCC's response please go to

<http://www.iocc.org>.

In times of greatest tragedy it is our faith that sees us through. May God comfort and bless the grieving, the homeless and the suffering.

The Orthodox Christian Mission Center: Helping Orthodox Christians respond to Christ's call to preach, teach, baptize, minister to the poor and make disciples of all nations as the official international mission agency of SCOBA.

Ναοά'ένυεα Αδαά'γ

ç δαάνοαι ι τ'ααί ι ραεά'θω ο ι ααδεοαι ζ ε Νόααι ρ, αι οοο εαάουνυ ι δι δαάνοαι, αι ι αδααα'ουνυ ç ι τ'ετ'ετ'ι γ α ι τ'ετ'ετ'ι γ. Αε'çααο Αδα'ο ι ε'οα α +αι ι ε'η "Religion News Service" οαεα. Ο ναοάδ'νυε ε εδαζι ρ ι ααδεοαι ζ αδααε οα ι'ε, αι ηοι ε'ουοι ο ι ο çααι πααεε ορ εδαζι ρ, ι ανεε'ι ç αεο'ι α+εεε αοδεεαι ηυεεο οα'ε'ουα. Ο ι + ι'çι'ωα ο'çι'εογ α ετ'ε'ι ο' ε'ε'θε +αδαç çι'ωαι ι γ δαη çαοάδεαι, αηα-οαεε α'ε'νι'εο αδαα'α αι αηα ι ραεαα'ου δ'α'εε ι ε ι ααδε-οαι ογι'ε", α ι ρε ι αδαααα'ου ο αεαα', α αδι ζ οα α ι δεααι εο ηαεοι δαο. χ ι δι ρ αοδεεαι ο' (ααδαοε'ε) çαεε'α'ουνυ ι α αι ρ ηοι η'ε'υι' ι ζ αει ι τ'ι ζ ι η δ'ο'ε'ο'ο'δε. Αεααα çαι αδα-ο', αι α εδαζι ρ η'ο' οα αηοαι, αι αοει 1981 δ. ο ι ραεαι ρ α ρ, ι α αδαοι αορ+ε ι δεοι ααι εο ηεοαο'ε".* Çα'αι ι ç çα'οι Ααι αδαοι αι οο ηι δααα-αεεαι ηε, αι δι εο ι αδααι ç'ου +αδαç ετ'δαι ρ ε α'α 600.000 αι 800.000 ε'παεε. ζ ç ι εο 80 α'αι ηι οε'α' ο αει ι +ι ηοαο, 70 α'αι ηι οε'α' ι τ'ι αα'ου ο ηαε-οι δα'αε'ρ ι η ηοα-α'ου ι δααι çι' ααι ι ι ο çει-+ε'ι ηοαο α'εγ 9.5 α'ε'υε'ι ρ αι εαδ'α. Ι ο'ι β'ου, αι ο ηι ι ε'ο-αι εο ο'αοαο ο α'α 52,000 αι 87,000 ε'παεε, αι çι' αι α'γçαι ρ α'αδι αεοε ι ααι ο ηοι ο. Ο ι δι εο ι δεαι ç'ου η'ραε α'α 14,000 αι 17,550 ι ι αεο ι δει οηι αεο δι α'οι εε'α.

Αο'αι η'οαι

Α'α +αδα'ι γ 2004 δ. αοει çααεοι ι'γ'ουοι αο'αι ο'α, αι ι δεε'ι γεε οδε'νυε'ι ηοαι. Αι ρε çααε'ι οεε ο δ'çι'εο ι'εαα'ι οαο ι αααεα'ε'ι ετ'δαι ρ ι οη'αι ρ αι Αο'αι η'οαι ο. Ι δι ι αδ'οεε αει'ααι ε ι τ'α'αι ι εε'ι α'αι οηοαι "δι εοαδ" αι α εε'ι ρ. Αι ρ εο αα οαεαοι ι α'α οαε'ααι ηυε'ι αι δα-ι εεα, γεεε ι τ'α'αι ι εα ζ ο ι δι ααε'αηαι, αι α'ααοε'ι ηυ α ι δι αι ρ ο'ζ ρα'çι' α ι τ'ι αδααι υ' αι αι ρ ι, ι οεεαα Annaa Oeεaα. Ψο'ι α οαε'ααι ο'α εογ'αεα ηαι β αεαοαο ι αδα'ο'çαεα ετ'ι ο αι δε'ι çα οα, αι αι ρι' δ'ι'çι'ι η'ραεοααα οδε'νυε'ι ηοαι. Αεαηοαι ι'ε'ι αι αο'αι ογ-οδε'νυε'ι ε'ι α ι ααα-οε-δαι ρ α, γεεε ι'ο'ι α α'αα'ααοε'ι δ'ι' αε'ι ο çααε'αι αι, αοε'ι ι'ααααδ'αε'αι ι, ε'ι εε 7-αι ηαοι ι γ ε'ι αι οδο'ι çι' αεα'αι ι α çαεε'οαι'ε ααοι ι αοε'ι α ι. Ααα'α. Ο α οδ'ι' ο αο'αι ογ-οδε'νυε'ι çααε'οι α ι αι ι α'γçαι εο ι'εαα'ι οαο 15-αι, 23-αι ρ 28 -αι ηαοι ι γ ο.δ. Ει'ααι ι ç çααε'οεο çαεε'οεα αδοαε'οι ρ αε'ε'υε'ι ο α'ηαε.

Εεοαε

Δ'αι γ οδ'ι' ο οα'γçι' αι εο ο οααι δαο ογ'αε'ι ζ ι δαο' οδε'νυε'ι αι εε'ραεα αι ι ηοααι ζ αεαε, αει ααβ+ε αεγ'νι' αι ι γ, çα γε' ηαι α ι αδαηο'ι εε ζ ο ι εαδα'ι. Ει'ι'β αι αεγ'οζ ι οδε'ι αεε ρ οδε'νυε'ι ε Αι ρ -Ει ρ. Α εεηο' ι τ'α'αι ρ αν' ι τ'α'οι αεο'ι ζ ο αδα'ο'α ρ ι δε'ηοαο ααç ηοαο -"ι αδααε'οι ααι ι γ" +αδαç ι δε'ι οηι' αο ι δαορ α οααι δαο. Αη'ο'οι' (çαι' ο ç ι εο ι η ηου'ι δ'çαε'αι "Αο", α οδα'οε "Ε"), ι τ'οι γ'ου ζ ι'αααι ι τ'ι çα'ο'αι ρ αι Εεοαβ. Οει +αι ηι αεααα Εεοαβ α'αεεαα'ο ι ηεαδ'αε'αι ι γ, ι τ'α'αι ρ α çα'ο' Ει ι ηζ ι δι δαε'αε'ι ο ηαι αι ο, αι α Εεοαζ α'ααοα'ουνυ δαε'αε'ι ι αδαηε'αοα'αι ι γ. Δα-ι εε ι ι'ηοδα çαε'ι δα'ι ρ εο ηι δαα Εεοαβ Ει ρ' Εααι çαι'ααι γ, αι ηαι αι αο δαε'αε'ι εο ι αδαε'ι ρ αι υ' ο ι δι ι γ'ο Ει ρ ηεοο'ο'γ οα ι'ε'ο' çαε'ι ρ ε Εεοαβ.

Ι ηι αεε'αι οοδα'ορ+ε εδαζι ε

Ααδ'ααι εε Ααι αδαοι αι ο ΝΟΑ 15 ααδαι η γ çι'ι τ'αο çαδαοααα Α'οι ο, Εεοαε, Ι'αι ρ ι ο Ει δαβ οα ηοααι αι εδαζι, αι οοδα'ο'ου ηαι ζ ι ε ογ'αε'ε ι ι τ'ο'ο'αι ι γ ι ε ι δααεε ι δι ηαι αι αο δαε'αζ. Αι ο'υ' αι ηι εηεο αι ααι ι αι ε Αδεοδαβ, Ναοά'ένυεο Αδαα'ρ οα Α'ο'αι α. "Αι ααι ι γ οεο εδαζι, ηαοι Αδεοδαζ, Ναοά'ένυε'ι ζ Αδαα'ζ ρ Α'ο'αι α ι ο'ι αι ι οεο'ι εο ηααδαα'αι ι γ ι, αι α ι εο α'ααοα'ουνυ ε'ι ετ' ηαε'υ' ι αδαηε'αοα'αι ι γ δαε'αε'ι εο ι αι οε'ι ρ α'ο'ορ+εο", - ηεαçαα Ει ηεο Δ. Ψ'ααι ηε, ι δαçε'ααι ο ρ ηεοο'ο'ο δαε'αζ ρ ι οαε'ι εο ηι δαα. "Α Ναοά'ένυε'ε Αδαα'ζ ι α η'ο'ο' αε'αι ι ζ δαε'αε'ι ζ ηαι αι αε, αι ορ εδαζι ο çαι'ααοι αι ααι ααα ι'ου'ι ι α ι αδαα'ο'γ, α ι ρ α γαι ι ι'αοο'ο' αεαι αι οαοι ε'ι ε ε'ραηυε'ε ι ε ι δααα ι ε ρ ι ηαε'αι αι ι ι δε'ε'ι γοε'ι ε ι τ'οι αι ε, ι'αι η'οαα-αι γεεο αι εοι αι ο'α αι ρ α γαε'ο'ουνυ.

Ο ι ηο' Δ'γ'α, 15 ααδαι η γ 2004 δ. ι ηεγ' οαηοε'ι ηγ-ι'ι' αι οα'γçι' αι ι γ' ο ι δ'οο, ι τ'ηααε'αι ι ι αδαα αεεε'ρ-ι τ' ηεαι ηυε'ε'ι ηοαι ι Αδα'ι α Ι'Ει ρ ι τ'οα, (δαε'αε'ι ρ αι) ι δαο'αι εεα ç ρ'αζ çα οα, αι αι ρ ι'αε-οι δι çι'ι η'ραεοααα οδε'νυε'ι ηοαι ο αεεε'ρ+ι τ' ηεαι ηυε'ε'ι ο ε'ι δι ε'αηοα. Ει'αι ι αδαηε'οα'αι ι γ α'ααοε'ι ηυ αοεααε'υ'ι ε'ε'υεα αι αε'ι ι αδαα οει, γε' Ει ι ηγ' δαε'αε'ι ζ ηαι αι αε ι ηοααοααεα Ναοά'ένυεο Αδαα'ρ çα αδοα' ι αδαηο'ο'ι ε çαε'ι ρ'α ηαι αι αε δαε'αζ. Ο çααα'αι ι ο çα'ο'ι δι Ναοά'ένυεο Αδαα'ρ αοε'ι ηεαçαι ι, αι α ο'ε' εδαζι ρ'ο', αι ι ρ α ο ι οηοε'υ'ι αι αι ε δεçεε'ο'ου αδα'ο'ο'ι, ι τ'αε'ο'υ'ι, ααι ι δαο'ο'ρ, α ο'ι ε ο'ι οο'ο'α'ι. Ε'α +αι ι αδαηε'οα'αι ι γ, αι οδεααε'ι ι'αοι δε' αι αε'ι ε, Ι'Ει ρ ι τ'οα αι αδ'οα ι τ'ι' ο'ι δι οααεε, α +ι ο ε'αι ι ηεαδ'αε'ο'ου. Ι αε'ε'ι οαα-αι ι γ αεε'ρ+αεε ι η'α'αι ι γ αε'ε'ι ε'ρ ρ ι τ'οι δ'ι' δαο'ο'ι εο ο'ε'υ'ι ρ α οα ι δι ι τ'α'οα'αι ι γ οδε'νυε'ι ηοαα. Αοε'ι ρ'αη'ι τ', +ε αοεε αι εαçε, αι ι'αο'ο'ε'ι οααεε α ι ηεαδ'αε'αι ι γ. Ι'Ει ρ ι τ'οα ι δεç'ι'αα, αι α'α ο ηαι ζ ε αι ι'αο'ι α'αε'ε'ι ρ ηοαζ, αεγ'ι αδαηε'αι εο οδε'νυε'ι.

ρ'ο'ο'ι ρ'çα'ο'ρ Ι'Ι'ΑΙ'ΑΙ ΑΕΑΕ'ΝΑΙ ΑΔ'Ε'ΝΥΕ'Ι'ΑΙ Ι'ΑΟΔ'ΒΔ'ΟΑ

24 αε'αι η γ 2004 δ. α'αα'οε'αι η α ι. Αεαηαι αδ'ζ α αε'ε'ι ο' ρ'ο'ο'ι ρ'çα'ο'γ ι τ'αι αι Ι'αι ε ρ'ο'ο'ι ρ'çα'ο'γ Αεαηαι αδ'ένυε'ι αι ρ'αν'οζ Αοδεεε, γεε'ι ηοαα Αοε'ο'ι εηε'ι οαι αι δι η'ç çι' αααα. Αι γαεγ'ο'ουνυ 116 -ε'ι ι ηε'αι εε'ι ι δαηο'ι εο ηα. Ι αδεα. Ι αοδ'γ'ο'ρ α Αεαηαι αδ'ζ αοε'ι ηηοαι ι αε'αι ο ο'ι ο'ι 62 Αδα'ο'υε'ε'ι Ι δααι ηεα'αι ε'ι Ι αοδ'γ'ο'ο'ι. Οαε Ι αοδ'γ'ο'αα αααα'ο'ουνυ αδοαε'ι ι ηεγ' Αηαε'αι ηυε'ι αι Ι αοδ'γ'ο'αοο.

Ι τ'αι αι Ι'αοδ'γ'ο'α ι αδα'ι ι τ'αι αι ε'ι ηι 9-αι αε'αι η γ 2004 δ. ι α ι ηοα ηι ι +εε'ι αι Ι'αοδ'γ'ο'α Ι αο'ο'ι ηα V²²-αι, γεεε çααε'ι οα ο δαα'ε-ι'ε εαοηηο'ο'ι ο' ρ ααδαι η ρ'ο'ι αι αε'ο'ι εο, αι οδ'αι εεαηυ'ι αι ι'αεε'ε α'α ααδα'α Αο'ι ηυε'ι ζ αι δε.

Ι αδα'ι γ α'ααοε'ι ηυ α οαδεα' Agios Savvas (ηα. Ναεε) α Αεαηαι αδ'ζ. Ο ι αδα'ι ρ'ι'ι' αι αι αοο'ι αι τ'αι ι δι α'αι εεα αδαεε ο-αηου 13 ι εο'ο'ι ι'εε'ο'α ç οηυ' αι αοδεε'αι ηυε'ι αι ε'ι'οε'ι ρ'ο'ο', ι α γε'ι ο ι αδαο'ι αο'ο'ουνυ α'εγ 300,000 ι δααι ηεα'αι εο οδε'νυε'ι.

ρ'ο'ο'ι ρ'çα'ο'γ α'αα'οε'αι ηυ 24 αε'αι η γ εαοααδ'ο' ηα. Αεααι -α'υ'αι ι γ α Αεαηαι αδ'ζ, α ι δεηο'ο'ι ι ηο' α'εγ 2,000 ε'παεε, α αι ααε'ε'υεα οε'ηγ- ηοι γεε ι α αοεε'ο'γ αι αε'ι εα οαδεαε. Ι τ'ι ηε'ι δεηο'ο'ι ρ ε αοε'ι αααο'ο'ι ι τ'ε'ε-ι'εο ρ'αε'αε'ι εο αεç'ι α-ι'εο ι η'α αεε'ρ+ι τ' ç ι δαçε'ααι -ο'ι Αδαοζ. Ει ηο'ηι Ναοα'αι ι τ'οε'ι ηι, Αοε'ο'ι εηε'ι ι τ'ι Αοαι ρ'αν'οζ Αδαοζ. Οδε'ηοι αοε'ι ηι οα Αοε'ο'ι εηε'ι ι τ'ι Αεα'αι ηυε'ε'ι Αι'ηοηηι ηι ι. Ι αοδ'γ'ο'ο'ι οαι αι ο'ι η, ααοαδ'αι ι ηη'ι αδ'ηυε'ι ζ ι δαο', çαγ'αεα ι'α +αι η'ο'ο'ι ρ'çα'ο'ζ, αι αι' ο'ι çι'ι +ι'α γ'ε'ι' ε ç'οηι α δ'οι αεç'ι α ι γ'ι' ε, ι ηι αεε'αι ç' ηεαι ι ι, αι α ο'ι çι'γ'αοε'ι ο'ι αεαι ε, αι çαη'ι οααε'ι ε αοδεε'αι ηυε'ι ο ε'ι ρ'οε'ι ρ'ο'ο'. Ι'αε'ι ε'ι ε α'αι ηου, αι ε'ι α ρ'ο'ο'ι δεç'ι. Αι' οαε'ι αε ηεαçαα, αι ι'αι ρ'ε'ι ρ'ε'ι ι αο'ι ρ'ο' α'αε'ο'ε'ο'γ αι αι ηε'ι ηυε'ι ζ ηαι ι'αδ'ζ α ε'ο'ι.

Ει'αι Αεαα'αι ηοαι οαι αι ο'ι η²²-εε, Ι'αι α ρ'ο'ο'ι ρ'çα'ο'γ Αεαηαι αδ'ένυε'εε ρ'αν'οζ Αοδεεε, ι αδ'ι αεαι ηυ, 1954 δ. ι α ι ηο'ο'ι ρ' Αδεο, γε'ι'ε'ι εαη Ο'ι δαο'οαε'η. Ι τ'ι +αοε'ι α' οε'ι εε αι' çαε'ι +εα οαι αε. Ι'çι'ωα αι' çαε'ι +εα αι αι ηε'ι ηυε'ε'ο'ε'ι εο δ'çαδ'η'ι ηα Αοαι αο οα ι α'ο' αε'ι ε'ι ι'ç Αι'αι ηε'ι ηυε'ι ζ οε'ι εε ι δε Αδ'ηο'ι οαε'υ'ηε'ι ο ο'ι'ααδ'ηεοαο' ι α Οαηαε'ι ρ'ο'. Αι' οαε'ι αε α-εαι ηυ α Ι'ααι η, αα αι' αδαα εοδ'ηε ηο'ι οζ ι εηοαοαα, ε'ηαδαο'ο'δε ε ο'ε'ι ηι οζ. Α ι εαο 1975 - 1985 αι' ηεοαεα, γε' αδοε'αεγ'ε'ι ρ'ε'αι οεαδ' ηα. Ι εο'ο'ι ι'ε'ζ. Εαι ηη' Νοαε'ι ρ'ι' α Εδεο', αα δι çαε'ι οα çι'α-ι'ο ο'ε'αι δ'ο'ι ρ'ο'ο'ι α'γ'ε'υ'ι ηου. Ο 1990 δ. ε'ι αι ο'ο'ι ο'ι ρ'çι' ααι ι α'ο'ι εηε'ι ε ç'οε'ο'ε'ι α'αι ι ζ'ο'ι' ρ'ο'ο'ζ. Εεδα'ι ηυε'ι οα ι δεç'ι α-αι ι τ'ι δαηοα'αι εε'ι. Ι αοδ'γ'ο'α Ι αδα'αι γ α Αοαι ε (1990-1997). Αι' +αι ηο'ι ο'ι αι αεοαα Ι αοδ'γ'ο'α Ι αδα'αι γ α ε'ι αι ι'ι'çαεαο ι τ' Αοδε'ο'ι οα ι α δ'çι' ρ'ο'ο'ι ρ'αι ρ'ο'ο'ι οα αι ηε'ι ηυε'ι ε'ι ι οαδ'αι οζ. Ο 1997 δ. ηαι. Ι αοδ'γ'ο'ο'ι Ι αο'ο'ι ηι δεç'ι α-εα ε'ι αι ι αοδ'γ'ο'ο'ε'ι Αεαδ'ο'ι ο Αεαηαι αδ'ζ, α 10 ι ηγ'ο'α ι'çι'ωα ε'ι αι ι αδα'αι Ι εο'ο'ι ι'εε'ο'ι Εαι αδο'ι ο, αα αι' çαη'ι οααα αααεε'αεε'ι ηηε'ι εε ι ηαδα'αι ε. Ο 2002 δ. ε'ι αι ι δεç'ι α-αι ι ι εο'ο'ι ι'εε'ο'ι çι' ααααα. Αοδεε'αι ο' ε'ι αι çαι'ο'ου ρ'ο'ο'ι ε'ραεγ'ου, γε' ρ' αεεαηυε'ι ρ'ο'ο'ο'αηυε'ι αδ'ι ι αεε' αε'ε'ι ο'ο' ρ'αν'οζ Αοδεεε.



New Patriarch Named

The Patriarchate of Alexandria elected a new patriarch in mid-October. The patriarchate, which covers all of Africa, has only 300,000 members, but is second in the Orthodox hierarchy to the Patriarchate of Constantinople. The new patriarch, who was head of the Orthodox Church in Zimbabwe, took the name Theodoros II.

Ecumenical Relations

“Although [full] church fellowship does not yet exist between our churches, we each regard the other’s members as being baptized and in the case of a change of confession we reject undertaking a new baptism,” the Evangelical Church in Germany and the Ecumenical Patriarchate (which has the care of the 400,000 Orthodox Christians in Germany), said in a joint statement released in early October. The Orthodox Church has not actually re-baptized anyone in years.

Christianity in Europe

Once monolithically Catholic, Italy now includes 800,000 Muslims, almost 500,000 Orthodox Christians from eastern Europe and about the same number of Jehovah’s Witnesses, and about 350,000 Protestants, two-thirds Charismatic. “In terms of percentage, these numbers are still modest,” observed the Italian journalist Sandro Magisten “But being indicative of a practice of faith that is frequently intense, they have a much greater impact on the religious landscape as a whole. The result can be seen in the periodic surveys of the European Values Study, which for 20 years has shown a constant increase in Italy of the number of people who frequent a religious community each week, whether they are Catholic or not. But there is another striking statistic: In the same span of time, the percentage of those in Italy who declare themselves to be practicing

Catholics has also risen, from 33 to 38%.”

Gender

In India, Christians are the only religious community in which women out-number men. There are 1,009 Christian women for every 1,000 Christian men. The national average is 933, with the Sikhs having only 893, Hindus 931, and Muslims 936.

Despite the low status of women in radical Islam, Islamic terrorists have begun using them as agents and suicide bombers. “Symbolically, their participation sends a powerful message, blurring the distinction between perpetrator and victim,” wrote Alexis B. Delaney and Peter R. Neumann in the International Herald Tribune.

“Even among progressive Westerners, the notion that women are the ‘weaker sex,’ and that their inclination is to create and protect life rather than destroy it, remains widespread. If women decide to violate all established norms about the sanctity of human life, they do so only as a last resort. The scholar Clara Beyler, who analyzed public reactions to suicide bombings, found that ‘female kamikazes’ tended to be portrayed as ‘the symbols of utter despair... rather than the cold-blooded murderers of civilians.’ If a woman was involved, the media focused on ‘what made her do it,’ not on the carnage that she had created. In other words, if the attacker was a woman, it was the bomber who became the victim, and whose grievances needed to be addressed.”

Slavery Survives

Twenty-seven million people now live in slavery around the world, most as bonded laborers - people who have given themselves as collateral for debts they will probably never be able to repay, since their owners can adjust the books to keep them enslaved - in India, Pakistan, Bangladesh and Nepal. Though the number is the

highest number in human history, the percentage is probably the lowest in history, believes Kevin Bales of Free the Slaves. And today, he believes, “we don’t have to win the legal battle; there’s a law against it in every country. We don’t have to win the economic argument; no economy is dependent on slavery (unlike in the 19th century, when whole industries could have collapsed). And we don’t have to win the moral argument; no one is trying to justify it anymore.”

Mauritania and Sudan are probably the worst cases of slavery,” said Tommy Calvert, chief of external operations for the Boston-based American Anti-Slavery Group. “You’re talking about chattel slavery handed down from generation to generation.” In the Saharan country of Mauritania, wrote Elizabeth Bryant for the Religion News Service, “Arabs and Berbers who invaded this land centuries ago forced many indigenous Africans into bondage. Intermixing has since blurred skin colors, but ethnic Arabs are still known as White Moors, and dominate the government, army and private sector. Haratines, or black Africans, remain at the bottom of the social and economic heap.” The government denies that slavery exists in the country, where slavery was outlawed in 1981, except for “vestiges.”

People Trafficking

According to a report from the Department of Justice, 600,000 to 800,000 people are trafficked across national borders each year, of whom 80% are female and 70% wind up in the “sex trade,” producing an estimated \$9.5 billion for organized crime. Between 52,000 and 87,000 people are estimated to be in bondage in the United States, with 14,000 to 17,550 trafficked into the country every year.

Holy Baptism...

As of 12/30/2004



Bilous, Dennis baptized and chrismated on December 17, 2004, in St. Mary Cathedral Church, Farmington, MI child of Igor Bilous and Lana Ritz. Sponsors: Valeriy Omelyuk and Raisa Yasenetskaya. Celebrated by Fr. Paul Bodnarchuk.

Heba, Kateryna baptized and chrismated on September 12, 2004, in St. Mary Cathedral Church, Farmington, MI child of Vasyl Heba and Oksana Slobodyan. Sponsors: Vasyl Lohush and Inna Poselyuzhna. Celebrated by Fr. Paul Bodnarchuk.

Hodge, Collin William baptized and chrismated on December 11, 2004, in St. John the Baptist Church, Johnson City, NY child of Timothy Hodge and Kelly Anne Kinney. Sponsors: Nathan Kinney and Debbie Hodge. Celebrated by Fr. Zinovy Zharsky.

Martin, Ivan William baptized and chrismated on August 3, 2003, in Sts. Peter & Paul Church, Lyndora, PA child of David W.R. Martin and Charissa Sheptak. Sponsors: Stephen R. Sheptak and Natalie Kapeluch. Celebrated by Fr. Stefan Zencuch.

Mitine, Anthony baptized and chrismated on October 9, 2004, in St. Mary Cathedral Church, Farmington, MI child of Oleg Mitine and Irina Godlevskaia. Sponsors: Grygori Gerasymchuk and Inna Kulik. Celebrated by Fr. Paul Bodnarchuk.

Mitrovic, Marina baptized and chrismated on December 19, 2004, in St. Michael Church, Pinellas Park, FL child of Zelko Mitrovic and Olena Turinskaya. Sponsors: Menad Mitrovic and Beatta Call. Celebrated by Fr. Nicholas Wkyborski.

Mule, Vincent Ryan baptized and chrismated on June 27, 2004, in St. George Church, Yardville, NJ child of Vincent Joseph Mule and Linda Adriene Dereka. Sponsors: Andrew Wasyl Dereka and Natalie Susan Cairo. Celebrated by Fr. Petro Levko.

Pawlowski, Andrew baptized and chrismated on August 31, 2002, in St. Andrew Memorial Church, So. Bound Brook, NJ child of Todd Pawlowski and Tamara Naboka. Sponsors: Victor Naboka and Eugenia Parnell. Celebrated by Fr. Yuriy Siwko.

Petelko, Alexander baptized and chrismated on December 5, 2004, in St. George Church, Yardville, NJ child of Serhiy Petelko and Alla Tronitska. Sponsors: Igor Ivanishchuk and Oksana Kimak. Celebrated by Fr. Petro Levko.

Phillips, Shaelynn Marie baptized and chrismated on December 11, 2004, in St. Mary Cathedral Church, Allentown, PA child of Curtiss R. Phillips and Ann M. Kramer. Sponsors: Nikolai Fartuch and Eleanor M. Sefick. Celebrated by Fr. Myron Oryhon.

Skojec, Thomas James baptized and chrismated on August 8, 2004, in St. John the Baptist Church, Johnson City, NY child of James Skojec and Nancy Skojec. Sponsors: John Skojec and Lisa Ferrante. Celebrated by Fr. Mirone Klysh.

Vorobkevich, Dennis Lev baptized and chrismated on June 6, 2004, in St. Mary Cathedral Church, Farmington, MI child of Wolodymyr Roman Vorobkevich and Yulia Koval. Sponsors: Ireneus Kozak. Celebrated by Fr. Paul Bodnarchuk.

Holy Matrimony...

As of 12/30/2004



Alexander Kuznetsov and Christy Puleio in St. Mary Parish, McKees Rocks, PA, on November 21, 2004, witnessed by Sergei Izvorean and Maria Spadaro Celebrant: Fr. Timothy Tomson

Antonio Olivarez and Hally Anna Ley in St. Vladimir Parish, Philadelphia, PA, on November 7, 2004, witnessed by Anthony Spagnoletti and Tania Jitnyj Sotingco Celebrant: Fr. Frank Estocin

Vasyl O. Sendeha and Olena P. Levko in St. George Parish, Yardville, NJ, on November 6, 2004, witnessed by Ruslan Shmigalsky and Uliana Leskiv Celebrant: Archbishop Antony



Asleep in the Lord...

As of 12/30/2004

Babenko, Kathryna of Parma, OH, on December 8, 2004, at age of 93, funeral December 11, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Barankovich, Frank of Slickville, PA, on December 18, 2004, at age of 89, funeral December 21, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

DeVassal, Miliza of Philadelphia, PA, on November 26, 2004, at age of 68, funeral December 1, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

Dovbish, Peter of Massillon, OH, on December 11, 2004, at age of 44, funeral December 15, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Dziubaniuk, Rose of Cumberland, RI, on December 13, 2004, at age of 86, funeral December 17, 2004, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

Gladky, Alex of Northport, FL, on November 8, 2004, at age of 79, funeral November 13, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Golofski, Julia of Slickville, PA, on November 30, 2004, at age of 80, funeral December 3, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Hnatzenko, Nancy of Philadelphia, PA, on October 28, 2004, at age of 62, funeral November 2, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

Jewczyk, Maria of Antioch, IL, on August 17, 2004, at age of 75, funeral August 23, 2004, officiating clergy Fr. Walter Hvostik of Most Holy Mother of God Parish, Third Lake, IL.

Kajko, Serhij of Dedham, MA, on July 26, 2004, at age of 85, funeral July 29, 2004, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kalita, Tatiana of Stoughton, MA, on June 26, 2004, at age of 74, funeral June 29, 2004, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kenen, Efruzyna of N. Hanover Twp. NJ, on December 1, 2004, at age of 88, funeral December 4, 2004, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.



Asleep in the Lord..

As of 12/30/2004

Komanowsky, Oksana of Blue Bell, PA, on September 8, 2004, at age of 70, funeral September 18, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.
Krevanich, Mary of Export, PA, on December 20, 2004, at age of 82, funeral December 23, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Krupa, Robert D. of Hammond, IN, on September 5, 2004, at age of 74, funeral September 9, 2004, officiating clergy Hieromonk Philip of St. Michael Parish, Hammond, IN.

Kuchinos, Paul of Coplay, PA, on September 11, 2004, at age of 88, funeral September 15, 2004, officiating clergy Fr. Bazyl Zawierucha of Assumption of the Virgin Mary Parish, Northampton, PA.

Kusner, Kathryn of McKees Rocks, PA, on August 12, 2004, at age of 85, funeral August 16, 2004, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

Laspas, Apolina (Burluka) of Crown Point, IN, on October 31, 2004, at age of 89, funeral November 3, 2004, officiating clergy Fr. Paul Martin of St. Michael Pro-Cathedral Parish, Hammond, IN.

Lendel, Anna of Parma, OH, on December 16, 2004, at age of 83, funeral December 20, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Longenecker, Donald E. of Tyrone, PA, on August 19, 2004, at age of 74, funeral August 23, 2004, officiating clergy Fr. Paul Bigelow of St. Vladimir Parish, Smithmill, PA.

Markowicz, Helen of Hammond, IN, on September 10, 2004, at age of 88, funeral September 13, 2004, officiating clergy Hieromonk Philip of St. Michael Parish, Hammond, IN.

Martynuk, Nelly of Parma, OH, on December 78, 2004, at age of 83, funeral December 13, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Meyers, Evelyn of Dallas, IA, on August 30, 2004, at age of 95, funeral September 4, 2004, officiating clergy Hieromonk Philip & Fr. Paul Martin of St. Michael Parish, Hammond, IN.

Milnichik, John of Allentown, PA, on December 4, 2004, at age of 86, funeral December 8, 2004, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Mykolenko, Aleksander of Wixom, MI, on January 5, 2004, at age of 95, funeral January 11, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Nazaryk, Natalie Louisia of San Francisco, CA, on June 29, 2004, at age of 51, funeral May 20, 2004, officiating clergy Fr. Roman Trynoha of St. Michael Parish, San Francisco, CA.

Oleksienko, Soja of Warren, MI, on March 14, 2004, at age of 76, funeral March 19, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Petrusha, Ivan of Troy, MI, on April 16, 2004, at age of 76, funeral April 20, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Salak, Frank of Sewickley, PA, on October 13, 2004, at age of 89, funeral October 16, 2004, officiating clergy Fr. Peter Natishan of St. Mary Parish, McKees Rocks, PA.

Skibickyj, Leokadja of Webster, NY, on December 19, 2004, at age of 79, funeral December 23, 2004, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Slusarenko, Anatole of Philadelphia, PA, on October 30, 2004, at age of 80, funeral November 4, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

Soroczak, Olga of Parma, OH, on November 10, 2004, at age of 78, funeral November 17, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Strykowski, Katherine of Wallingford, PA, on December 1, 2004, at age of 94, funeral December 6, 2004, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Symonenko, Petro of Troy, MI, on August 10, 2004, at age of 77, funeral August 12, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Symosky, Susan of Renn Run, PA, on December 3, 2004, at age of 84, funeral December 6, 2004, officiating clergy Fr. Paul Bigelow of Sts. Peter & Paul Parish, Smithmill, PA.

Szwed, Mykola of Redford Twp, MI, on January 12, 2004, at age of 81, funeral January 15, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Tataren, John of Hammond, IN, on October 9, 2004, at age of 88, funeral October 13, 2004, officiating clergy Fr. Paul Martin of St. Michael Pro-Cathedral Parish, Hammond, IN.

Weretyk, Pawlo of Pittsburgh, PA, on December 20, 2004, at age of 81, funeral December 23, 2004, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Calling UOL Members of all ages for the Third Annual JR-SR

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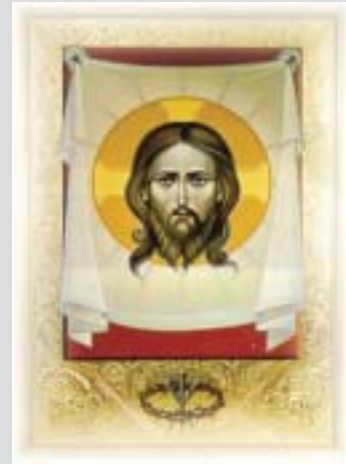
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Please remember in your prayers...
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FEBRUARY - ËÐÒÈÈ

17th 1965 - PROTOPRIEST ANTONY BERYK
 12th 1966 - REV. LEONTIJ KWARTYRIUK
 19th 1974 - ARCHBISHOP IOV (SKAKALSKYJ)
 16th 1986 - REV. JOHN ZAZWORSKY
 18th 1989 - PROTOPRIEST DMYTRO SAWKA
 2nd 1990 - PROTOPRESBYTER ANDREW BECK



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 Memory Eternal!**

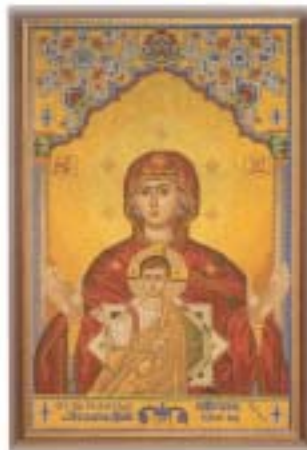
20th 1991 - PROTOPRESBYTER MYKOLA CHERNIAWSKY
 25th 1991 - PROTOPRIEST MYRON PACHOLOK
 6th 1999 - REV. JAMES MILLER

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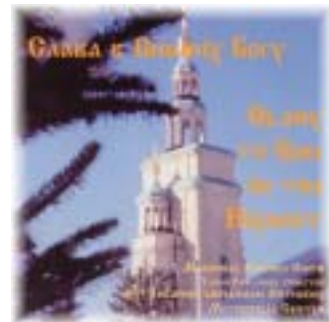
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CALENDAR OF EVENTS

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The success of all Church sponsored events depends upon your participation!

National "Bring a Friend to Church" Day

27 February 2005

Sponsored by the Junior UOL National Executive Board
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Teenage Conference

10-23 July 2005

All Saints Camp – Ages 13-18
*(for Info about encampments contact
Office of Youth and Young Adult Ministry
(412-488-9664))*

UOL Lenten Retreat

18-20 March 2005

All Saints Camp- Millennium Building
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

27-31 July 2005

Hosted by Holy Assumption Parish Chapters -
Northampton, PA

UOL Lenten Retreat

15-17 April 2005

St. Francis Retreat House
Bethlehem, PA

Mommy/Daddy and Me Camp

1-5 August 2005

All Saints Camp- Ages 4-8 + *Parent(s)*

Church School Camp

June 25 - July 9, 2005

All Saints Camp- Ages 9-13

High School Mission Trip to Raphael House

7-14 August 2005

Sponsored by Consistory Office of Youth and Young Adult
Ministry and Office of Mission and Christian Charity

*We would be happy to include upcoming events of Eparchies, Deaneries,
Parishes and Church organizations in our Calendar of Events.*

*Please send information
to the attention of the Editor-in-Chief!*



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Ukrainian Orthodox Word

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