



Українське Православне Слово Ukrainian Orthodox Word

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Ukrainian Orthodox Word
Óēðàç ñüēà Ī ðààĭ ñēààĭ á Ñēĭāĭ



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

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PS Form 3526, October 1999 (Reverse)

(On the cover - Icon of Protection of the Birth-Giver of God. St. Andrew Cathedral, Silver Spring, MD.
 Ī á řēāāēāē ā - ĩēĭ á Ī řēāēā Ī ðāñāyēĭ Āĭ āĭ āēēĭ. Ēāāāāā ĩā. Āĭ āyē, đēēāāā đĭ āēēĭ ; Ī . Ā.)

Ukrainian Orthodox Church of the USA

11-13 August 2005



1. Calls upon all people of faith to a "Recommitment to Prayer", which is the theme declared by our 17th Regular Church Sobor for the years 2005-2007.

The power of our common prayer can and will sustain us through any storm that might batter our Church and will fortify us in "fighting the good fight" of faith and in building the Kingdom of God. The Council abhors the sense of apathy that appears to have crept into the life of a number of parishes and programs, which seemingly results from an unfounded doubt or resignation in the hearts and minds of some faithful that the Church of Christ cannot prevail against the gates of Hell, in what is becoming a very secularized and humanistic society.

2. Defends the basic Orthodox Christian principle and dogma, as found in the teachings of the Holy Fathers, particularly St. Basil the Great, concerning the sanctity of life from the moment of conception, throughout all stages of human development and through natural death. The Council condemns any action on the part of an individual or society to terminate life in any manner contrary to the express Commandment of God the Father: "Thou shalt not kill." (Exodus 20:13)

3. Expresses gratitude to God for the Sacrament of Holy Matrimony, which defines marriage as an honorable and blessed estate – the union of a man and a woman as sanctified by Christ's presence at the wedding feast in Cana of Galilee.

4. Assures the Ecumenical Patriarchate of Constantinople, from which the Venerable and Great Prince Volodymyr of Kyivan Rus-Ukraine and his subjects accepted Christ and the totality of Orthodox Christian Faith and Order, of our prayers and respect. At the same time, we call upon the Chief Shepherd of the Great Church of Christ, the Ecumenical Patriarch, in spite of the Moscow Patriarchate's machinations and possible threats, to take the most decisive of steps to secure that a sovereign Ukraine enjoys the blessings of a native Local Church, free of outside ecclesiastical control and interference – a Local Church, whose ministry to precious souls is exercised by those who uphold the Gospel of life and who themselves are totally committed to Christ. The council applauds one such decisive step in the statement made by His Eminence Archbishop Vsevolod during a recent visit to Ukraine, following a meeting with President Victor Yushchenko – a statement which emphatically declares the Patriarch of Constantinople's position that it "recognizes the boundaries of the Moscow Patriarchate to be what they were when

that Patriarchate was recognized by World Orthodoxy in 1593" – when the Kyivan Metropolia was part of the Patriarchate of Constantinople

5. Receives as a blessing from Christ, the Eternal High Priest, the services and spiritual direction given by our hierarchs and assures them of filial love, loyalty and devotion. His Beatitude Metropolitan Constantine, His Eminence Archbishop Antony and His Eminence Archbishop Vsevolod continue with firm faith, courage and paternal love to guide the Ukrainian Orthodox Church of the USA through the often-destructive waves of spiritual and moral indifference, which mark our era. With profound dedication and love for the youth of the UOC, USA, they implant the seeds of a living Orthodox Christian Faith and a love for Ukrainian Culture, sanctified in the Faith, in the hearts and minds of our youth who frequent our All Saints Camp and in the Ukrainian Orthodox League. With determination they have diligently pursued the best ways and means of bringing about the unity and recognition of a single and united Church in Ukraine. With love and concern they have attempted to struggle against the secularism and apathy, which affects the lives of many in our church membership in an effort to revitalize their faith and commitment to Christ's Church.

6. Greets Metropolitan-Elect, John and Bishop-Elect Fr. Michael Skrumeda who were chosen by the Holy Spirit, the clergy and the faithful of the Ukrainian Orthodox Church of Canada during the Church's 25th Regular Sobor in July of this year. The Council congratulates all the faithful of the Canadian Church at the successful conclusion of the Sobor and prayerfully wishes the newly elected hierarchs, the President of the Consistory Presidium, V. Rev. Bohdan Hladio and all members of the Consistory (the equivalent of our own Metropolitan Council here in the USA) much success in their guidance of Church life for our brothers and sisters in the Faith.

7. Greets all participants of the Sobor of the Ukrainian Orthodox Church in Diaspora, Eparchy of Great Britain, which will be held in the month of October in London, England and prays that the Holy Spirit will guide the discussions and deliberations of the clergy and faithful gathered for God's work and for the salvation of souls.

8. Rejoices in the scheduled meeting of the Permanent Conference of Bishops Beyond the Borders of Ukraine, which will take place in London, England on 18-19 October 2005 and prays that the Conference will consider the serious necessity for continued common effort and direction in the ministry of all branches of our Holy Ukrainian Orthodox Church throughout the world and in Ukraine. The Council urges our hierarchs to double their efforts directed at establishing a united Church in Ukraine under the guidance of the Ecumenical Patriarchate, which considers the Ukrainian Church as her spiritual daughter, and to influence the government of Ukraine and her President, Victor Yuschenko to continually reemphasize the profound necessity of an independent church for an independent nation.

9. Appeals to the hierarchs, clergy and faithful of all ecclesiastical jurisdictions in Ukraine to abandon all personal agendas and desires in the essential process of searching for Church unity in Ukraine. The Council calls all Ukrainian Orthodox Christians in Ukraine and beyond her borders to a prayer-filled effort toward the establishment of an independent local Church, which will once again become the moral conscience of the nation and lead Ukrainian society into a new era of spiritual growth and prosperity – an era, which builds upon the rich legacy handed down by generations of great Saints, whose only desire was to serve God and fellow man in the love of Christ.

10. Conveys greetings and assurances of fervent prayers to the president of the United States of America, George W. Bush, and those who serve in civil and military service. Throughout the current state of war, which has existed since 2001, between various terrorist groups and the USA and its allies, the devout clergy and faithful of the Ukrainian Orthodox Church of the USA support our courageous men and women, serving in the Middle East, in Afghanistan and throughout the world, beseeching the mercy of God upon those combatants and non-combatants who have been wounded or have perished in this on-going conflict. We further pray that guided by Divine Wisdom, a just solution to the present crisis be found and implemented in a reasonable period of time.

11. Reiterates the congratulations and best wishes, sent by our hierarchs following the historical and hope-filled election of the servant of God, Victor Yushchenko to the most responsible office of President of Ukraine. It is our most fervent and constant prayer that President Yushchenko's term of office, which began in Ukraine's 14th year of complete independence, will always reflect the nobility of spirit, faith and fidelity, which marked the lives and service to God and fellowman of those spiritual and secular leaders of Ukraine's illustrious past by whose service the citizenry of Ukraine was able to pursue a life of dignity and realize its potential.

12. Encourages participation in the prayer, sacramental and social life of our parishes by new immigrants from Ukraine. The Council urges the clergy and faithful of all parishes to welcome and embrace these newcomers to America as children of God and our brothers and sisters in the Orthodox Christian Faith. The council recognizes the enormous benefit such new members can bring to our parishes and which they can, in return, receive from worshiping with a Ukrainian Orthodox parish family and urges them to involve themselves in all aspects of parish life. The Council encourages those who hold legal status in America under the statutes of immigration law to aspire to leadership roles within the parish family.

13. Celebrates the 30th anniversary year since the foundation of St. Sophia Seminary and commends the President of the Seminary Board of Directors, His Beatitude Metropolitan Constantine and Seminary Rector, Father Bazyl Zawierucha for efforts expended in the nurturing and cultivating vocations to the Holy Priesthood among those who have demonstrated their willingness to follow Christ in these sacred offices and to serve the faithful of the Ukrainian Orthodox Church of the USA. The Council rejoices in the appointment by His Beatitude of a new Seminary Board of Trustees: Archbishop Antony, Protopresbyter Frank Estocin, V. Rev. Volodymyr Wronskyj, V. Rev. Michael Kochis, V. Rev. Bohdan Kalynyuk, Rev. Fr. Gregory Czumak, Eng. Sviatoslav Lychyk, Dr. George Krywolap, Eng. Emil Skocypec, Dr. Paul Micevich, Helen Boyko Greenleaf and Olga Coffey and offers sincere prayer to Christ the Teacher that these dedicated individuals will find new ways and means to expand the Seminary academic and spiritual programs.

14. Expresses profound gratitude and support for those college and high school students from across the United States of America who are currently participating in our Church's annual mission trip programs, jointly organized by our Office of Youth and Adult Ministry and our Office of Missions and Christian Charity. Our college students are led by Hieromonk Daniel and Ira Mahlay and are visiting our Church's two adopted orphanages in Ukraine – in Znamianka, near Kirovohrad and in Zaluchia, near Snyatin (Ivano-Frankivsk Region) and are tending to the spiritual and emotional needs of over 200 young children and strive to improve their physical living conditions. Our high school students, led by Natalie Kapeluck Nixon, are visiting St. Raphael House in San Francisco, CA – a home for unwed mothers and abused families – where they are assisting in much needed physical renovations of the building.

15. With gratitude acknowledges the labors of Dr. George Krywolap, Editor-in-Chief and the members of

the Editorial Board of the Patriarch Mstyslav Commemorative Book. The Metropolitan Council commends them for diligently seeking out and recording for posterity important documents, which focus on the three offices served by the late servant of God: President of the Consistory of the Ukrainian Orthodox Church of the USA, Metropolitan of the Ukrainian Orthodox Church of the USA and the First Patriarch of Ukraine's reborn Autocephalous Church.

16. Acknowledges with gratitude the labors of Dr. Anatol Lysyj, who served on the Metropolitan Council for nearly 30 years and at the appointment of His Beatitude Metropolitan Constantine, served as liaison of the Metropolitan Council to the Church in Ukraine. Further, the Council acknowledges with gratitude the labors of Mykola Myskiw, who served as a member of the Church Audit Commission for many years. Mindful of the recent health problems of these two dedicated individuals, the Metropolitan Council assures them of prayers that Christ our True God, Healer of souls and bodies, might touch them, comfort and heal them, enabling them to resume their faithful service to the Ukrainian Orthodox Church for many more years.

17. Applauds the publication and distribution of the second edition of our Ukrainian Orthodox Church's Prayer Book. The Council commends the Liturgical Commission – Archbishop Antony, Protospesbyter William Diakiw, Protospesbyter Frank Estocin, V. Rev. Bazyl Zawierucha and Hieromonk Daniel – for their worthy efforts in accomplishing this task and urges the early publication of other much needed liturgical texts for use by our clergy and faithful. We further call upon all parishes to fulfill the directive of the Council of Bishops to utilize this prayer book in private devotions and in parish liturgical life.

18. Commends the entire Consistory Staff for its responsible stewardship and administration of our Church property and affairs. In particular during this annual budget session the Metropolitan Council expresses gratitude to the Staff members for excellent and detailed reporting on all aspects of their work.

19. Commends the work of Hieromonk Daniel, Editor-in-Chief, V. Rev. Dennis, and Dobrodiyka Barbara Kristof as the Editorial Staff of the Ukrainian Orthodox Word and all contributing authors and expresses its deep satisfaction that this worthy publication so positively represents our Ukrainian Orthodox Church of the USA to the world. The Council urges all faithful members of our Church to continue their financial support of this official church publication to ensure that it will continue in its present format.

20. Commends the staff of All Saints Camp, Emlenton, PA for the various improvements to the camp infrastructure, the addition of residence structures and most especially for the inauguration of construction of the camp chapel, the long time dream of all who have been associated with the camp in any way. We thank God for opening the hearts of our

anonymous benefactors who have made the chapel a reality and prays that others will want to follow in their worthy example in all aspects of our Holy Church's life.

21. Rejoices, having heard the report of the Ukrainian Orthodox League President Melanie Nakonachny pertaining to the League's 58th Annual Convention, held in Northampton, PA, from July 28th - 31, in the accomplishments of the Ukrainian Orthodox League in nurturing the Faith among its members through programs designed to educate and increase participation in all aspects of our Faith among its youth. At the same time the Metropolitan Council having noted the tremendous value of the spiritual retreats sponsored by the Ukrainian Orthodox League, calls upon our clergy and faithful to participate in future scheduled retreats and educational programs.

22. Applauds the continued activity of the charitable and cultural activities of the United Ukrainian Orthodox Sisterhoods as reported by President Nadia Mirchuk in areas of assistance, scholarships and Ukrainian culture and acknowledges with profound gratitude their contributions to the Church and Ukrainian Society in general. The Council further expresses its profound gratitude to the United Sisterhoods for their ongoing fundraising effort in support of the construction of our Church's new Historical and Educational Complex, which has thus far raised some \$200,000 to make this dream a reality – in memory of the victims of the Stalin's Genocidal Famine in Ukraine through 1932-33 and in memory of the Ukrainian Orthodox Museum's founder and benefactor, His Holiness Patriarch Mstyslav.

23. Having heard the report of the St. Andrew Society President, Eng. Michael Heretz, concerning its outreach to the needy in Ukraine and its continued scholarship programs to assist theological students in Ukraine and most especially its recent outreach to the Military of Ukraine through the publication of the "Soldiers Prayer book", the Metropolitan Council commends the Christ-loving members of the St. Andrew Society, whose service to the people of God in Ukraine is founded upon Christ's teaching, "Whenever you did this to the least of these my brethren, you did it to me." (Matthew 25:40) The Metropolitan Council also, given the sacred nature of this outreach, encourages the clergy, laity and organizations of the Ukrainian Orthodox Church of the USA to support this noble endeavor by their fervent prayers and generous financial offering.

24. Commends with appreciation the Spiritual Advisors, directors and staff of the Family Fest, Teenage Conference, Diocesan Church School Camp and



Mommy/Daddy and Me encampments at All Saints Camp for their continued dedication to the enhancement of the lives of their young participants through quality programs designed to promote spiritual and physical well-being. The Metropolitan Council renders thanksgiving to Almighty God for blessings received as a consequence of Fr. John Harvey's 25 years and Charissa Martin's 10 years of unselfish and devoted service to the Teenage Conference Program. Further, the Council renders profound gratitude to those parishes and/or individuals who offer generous financial assistance to their youth, enabling them to participate in the camping programs. The Council urges all our parishes to follow this example and appeals to families – the primary teachers of faith and morality and the role models for our youth-to make these camping programs a priority for their children.

25. Expresses the profound gratitude of the faithful of our Holy Church for the Pokrova (St. Mary Protrectress) Sisterhood of our Metropolia Center Maria Konyk, President, for its concern for the physical soundness of the most noble edifice and symbol of our Holy Ukrainian Orthodox Church of the USA – Saint Andrew Memorial Church, South Bound Brook, by contributing the substantial amount of \$75,000 over the past year to cover emergency maintenance expenditures for this holy shrine. The Council notes with joy that this energetic group of dedicated and devoted women has contributed over \$1,000,000 throughout its existence in support of our Holy Church and has pledged \$100,000 to our new Historical and Educational Complex upon the inauguration of construction.

26. Approves the Consistory Budget for the 2005-2006 fiscal year and calls upon all member parishes and individuals to fulfill their complete financial obligations to the Church at the earliest possible time in order to facilitate the ongoing Church programs through our Offices of Ministry.

27. The Council calls upon all the faithful of our Holy Church to true stewardship – the pledging of at least a portion of time, talent and personal treasury to God in the ancient Christian example of St. Volodymyr the Great, Equal to the Apostles and Baptizer of Ukraine, who offered 10% (“Desyatyna”) of his income to God and provided many social services to his people in response to the Gifts of God’s Grace received in his Baptism and Chrismation.

28. Applauds the Consistory report that progress continues to be made – albeit slowly – through the civic approval process for the construction of the Historical and Educational Complex Museum. The Council expresses its gratitude to His Eminence Archbishop Antony and Property Manager Emil Skocypec for their concentrated efforts in this regard and urges the faithful of our church and all of our parishes to support this worthy educational project. The Council is keenly aware that there is much anticipation in

the Ukrainian and surrounding American community about how our Museum will enrich local culture and educational institutions and wholeheartedly supports the completion of this project.

29. Commends Hieromonk Daniel, webmaster and webmanager of our Church website for providing an informative and attractive website and encourages the Church to publicize it in all publications. The Council encourages each of our parishes to establish a website that can be linked to our national Church website, thus providing the world with a more complete picture of our Church life here in the USA.

30. Commends the President of the Consistory, Archbishop Antony, the Consistory officers and members – Protopresbyter William Diakiw, Vice-President and Director Office of Publications, Protopresbyter Frank Estocin, Secretary and Director Office of External Affairs, Emil Skocypec, Treasurer and Property Manager, Protopresbyter Taras Chubenko, V. Rev. Bazyl Zawierucha, Member, and Dr. George Krywolap, Director Office of Archive and Historical Information; the Consistory staff: Slava Pavlovska, Executive Assistant to the President, Anastasia Hrybowych, Cemetery Administrator, Natalia Honcharenko, Assistant Director Office of Financial Affairs, Hieromonk Daniel, Editor of the *Ukrainian Orthodox Word*, the Church *Calendar* and Director of the Office of Public Relations, Dobrodiyka Irene Estocin, Office Administrator, Shirley Skocypec, Book Store Manager, Tom O’Prandy, Cultural Center Administrator, Natalie Kapeluck-Nixon, Director Office of Youth and Young Adult Ministry, Dr. Dn. Ihor Mahlay, Director Office of Missions and Christian Charity, Dr. Stephen Sivulich, Director Office of Development, Dn. Joseph Kreta, Office of Religious Education, Stephen Sheptak, All Saints Camp Administrator and Property Management Staff – Daryk Woytowich, Fr. Michael Hontaruk, Dmytro and Volodymyr Kozlyuk and Anna and Michael Ivaniuk; the Memorial Church Staff: V. Rev. Yuriy Siwko, Taras Pavlovsky, Choir Director and Ivan Wenher, Starosta (Elder); and the UOW staff: V. Rev. Dennis and Dobrodiyka Barbara Kristof – for their continued faithful efforts in serving our Lord and His Ukrainian Orthodox Church of the USA. May God bless and strengthen each of these individuals through many more years of dedication and devotion. The Council is saddened at the retirement of longtime linguist and library administrator, Lidia Nakonachny during the month of July, but wishes her a long and healthy retirement with her family where she now resides in Poland.



ḐAÇĪĒPŌI; ḐAÄÈ Ì ÈÒḐĪĪ ÎÈI; ÓÈḐÀ; Í NŪÈĪ; Ī ḐAĀĪ NĒAĀÍ Î; ÖÅḐÊÄÈ Â NŌA 11-13 NĀḐĪ Í B, 2005 Ḑ.Ā.

Í nŭeĭ; Í Ḑaāĭ nēaāĭ; Óāḑeāe ī ī anŭī ī ó nāḑ; 3 a Óēḑaĭ; 3. Ḑaāa çāēēēēā° í aḑeō 3ḑāḑōā ī ī aāĭ ĵē nāĭ; çōnēēēy, nī ḑyī ī aāĭ 3 í a anōaī ī aēaī í y ī ī °a- í aī ī; Óāḑeāe ā Óēḑaĭ; 3 ī ā ī ḑī aī aī ī. Anāēaī nŭēī aī ī aḑōyḑōāō, ŭī āāāæā° Óēḑaĭ; nŭēō Óāḑeāō çā nāĭ p aōōī aī ī aī +eō òā aī ēēī oḑē í ā oḑyā Óēḑaĭ; ē 3 ŭ ī ḑāçē- aāĭ òā Āēōī ḑā Pŭāĭ ēā, ŭī ā aī ī ē ī ī nŭēī ī ī āēḑā- nēpāāēē ēḑaēī p í aī aḑāī nŭū nī oāaī í y ī āçāēāæī ī; Óāḑeāe ā í āçāēāæī 3ē āāḑāāā.

9. Çāēēēēā° 3ḑāḑōā, aōōī aāĭ nōaī 3 aḑī ēō aḑōē aī ēō pḑēnāēēōē ā Óēḑaĭ; 3, ī aēēōēēē nāĭ; ī nī aēnŭō aī aḑō; 3 āāāāĭ í y ā ī ḑī oānī ḑōēaī í y oāḑēī aī ī; °aī ī nŭō ā Óēḑaĭ; 3. Ḑaāa çāēēēēā° oēḑaĭ; nŭēō ī ḑaāĭ nēaāĭ ēō oḑēnōēyī ā Óēḑaĭ; 3 ī ī çā ŭ ī āæāī ē, aī ī ī ēēōī aī ī aī çōnēēēy ŭī aī aḑōaī ī aēaī í y ī āçāēāæī ī; ī ī nī ī; Óāḑeāe, ŭī ā aī ī ā çī ī ā nōāēā ī ī ḑaēūī ī p nī aḑōp í aḑī aō 3 āāāēā ā nŭōī 3ēūnŭāī Óēḑaĭ; ē ā ī ī aō āḑō aōōī aī ī aī çḑī nŭō 3 āēāāĭ aōōō, āḑō, ŭī aōāōāāēā ā í ā ī nŭāā 3 āāāāī; nī āāŭēī ē, çāēēōāī ī; ī aī ī ī ēī ēī í y ī ē āēēēēō nāyḑēō, ī aēī ī ēēī āāāāĭ í y ī yēēō aōēī nēōāēēē o Óḑēnŭī āē ēpāī a 3 Āī aī a 3 nā° ī ó āēēāēī ŭī ī ó.

10. Í āḑānēēā° aḑāĭ í y 3 çāī aāĭ aī í y ā nāĭ ĵō oḑāḑāī ēō ī ī ēēōāō ī ḑāçēāāĭ oī a 3 Nī ī ēō-āĭ ēō ḑōāḑā Āī āḑēēē, Āāĭ ḑāæō Ā. Áḑōī a 3 òā aḑī, ŭī nēōāēōū ó oēāēūī ēō 3 aēnŭēī aēō āāḑāāĭ ēō nēōāāāō. Í ā ī ḑī oyc 3 nŭō-añī ī; āēī ē, ŭī nŭī o° āāā āā āḑī ēō 2001 ī ī ī æ ḑīçī ēī ē ḑāḑī ḑēnŭē-ī ēī ē ó ḑōī oāaī í y ī ē 3 NŌA òā ŭ ī pçī ēēāī ē, ī ī aī aī 3 aōōī aāĭ nōaī 3 aḑī 3 Óī Óāḑeāe ā NŌA ī āḑḑēī oḑpōū āāāāāĭ ēō ī ēī āēā 3 æī ī ē, ŭī āāāōāpōū nēōāāō í ā Nāḑāāĭ ŭī ī ó Nŭī a 3, ā Aō āĭ nŭōāĭ 3 òā ī ī anŭī ī ó nāḑ, aēā āp-ē Āī aī; ī ēēī nŭō aēy ḑēō aēnŭēī aēō 3 í āāēnŭēī aēō aī ēī aēēā, ŭī aōēē ī ī ḑāĭ aī 3 aāĭ çāāēī oēē ā oūī ī ó aī aāĭ oḑēāāp-ī ī ó ēī ī Ōēēō. Ḑaāa ī ī ēēōūny 3 çā òā, ŭī ā ó aī nēōū ḑāēāēī ī ó +ān, ī ā ī ḑī aī aī ī. Í oāḑī nŭō Āī nī ī aī ŭī; aōēā çī aēāāĭ ā 3 çānŭī nī aāĭ ā ḑī çā'yçēā nŭō-añī ī; ēḑēçē.

11. Í ḑē°aī oḑūny aī ḑāōōēyōē 3 ī ī āāāāĭ ŭ anŭī aī í aēēḑāŭī aī, aēnēāĭ ēō í aḑēī ē 3ḑāḑōāī ē ī nēy nŭō ḑē-ī ēō 3 ī ī aī ēō í aāĭ; aēāĭ ḑā nēōāē Āī aī aī Āēōī ḑā Pŭāĭ ēā í ā í aēāĭ ēūō āāī ī āāāēūī ā nŭōāĭ ī aēŭā- ī ḑāçēāāĭ òā Óēḑaĭ; ē. Í aḑēī aāḑy-ēī āāāāĭ í y ī, 3 ī ē ī ī ēēī ī nŭ çā òā, ŭī ā í aḑī ā ēī aī ī āḑāāōāāĭ í y ī ā oūī ī ó nŭōāĭ ī aēŭī, ḑī çī ī +āḑēē í ā 14-ī ī ó ḑī o 3 í āçāēāæī ī nŭō Óēḑaĭ; ē, çāāāēē āāāçāḑēāēpāāā ḑēyōī oī nŭō aōōā, aḑō 3 aḑī nŭō, -yēī nŭō, yēī ī ī çī ā-ēēē æḑōḑy 3 nēōāēī í y Āī aī a 3 nāĭ ° ī ó aēēāēī ŭī ī ó aḑō aōōī aī ēō 3 aḑī ī āānŭēēō āy-ā nāḑēī aī ī ēī oēī aī Óēḑaĭ; ē, çāāāyēē yēēī oēḑaĭ; nŭēā aḑī ī āānŭēī nŭō ī aēā çī ī āō āānŭēē æḑōḑy ā āāĭ ī nŭō 3 ḑī çāēāāḑē nāē ī ī ḑāĭ o'yē.

12. Çāī oī +o° ī ī aī ī ḑēāōēēō ç Óēḑaĭ; ē aī o-ānŭō ā ī ī ēēōī aī ī ī ó, nāēḑāī aī ḑāēūī ī ī ó 3 ḑī āāḑēnŭēī ī ó æḑōḑy í aḑēō ī āḑāōē. Āī aī ī +ān Ḑaāa çāēēēēā° aōōī aāĭ nōaī 3

aḑī ēō aḑō ī āḑāōē āḑāē 3 aēēp-āḑē ī ī aī ī ḑēāōēēō aī Āī āḑēēē çāī ēyēā, yē āḑāē Āī æō 3 yē í aḑēō aḑāōā 3 nānŭāḑ ī ī aḑō, ī ḑaāĭ nēaāĭ 3ē 3 oḑēnōēyī nŭēē. Ḑaāa çāā° nī a 3 nī ḑāāō, nēēuēē aī aḑī aī ḑāē 3 í a 3 +ēāĭ ē çī ī aḑōū aī ānŭē ā í aḑō ī āḑāō; 3 nēēuēē aī aḑī aī aī ī ē, ā nāĭ p +āḑāō, ī ī aḑōū ī ḑēēī āḑē ç o-ānŭō ā í aḑēō ī āḑāōyō, òā çāēēēēā° ḑēō 3ç í ēō, ŭī, çāāĭ ī ç çāēī ī ī ī, ° ēā āēūī ēī ē 3 ī ī ḑāĭ ḑāī ē Āī āḑēēē, çī āāāōēny çā ī ḑī āāĭ 3 ḑī ē 3 ā oī ḑāāāō ī āḑāōyēūī ēō ḑī aēī.

13. Āāçī ā-āp-ē 30-ō ḑī-ī ēōp çānī oāaī í y Nāī 3 ī aḑ; nā. Nī o; 3, Ḑaāa aēnēī aēp° ī ī ḑāāēō Āī ēī ā 3 ī ī ēōī +ī; ḑāāē nāĭ 3 ī aḑ; 3, ī ēḑī ī ī ēēō Ēī ī nŭōāĭ ḑēī ī a 3 òā ḑāēōī ḑō, ī. Āānēēāā 3 çāāḑpñ 3 çā çōī 3 çōnēēēy, aēōī aōāāḑē 3 ī ēāēāḑē ī ī ēēēēāĭ í y aī nāyŭāĭ ī ī nēōāēī í y ó ḑēō, oōī āēēāçāā ī ḑī ḑō ēōē nēāī ī çā Óḑēnŭī ī ó oūī ī ó nāyōī ī ó āēē òā nēōāēēē aḑī ēī Óēḑaĭ; nŭēī; ī ḑaāĭ nēaāĭ; Óāḑeāe ā NŌA. Ḑaāa āḑā° ī ḑēçī ā-āĭ í y ī Āēāāēēī p Ēī ī nŭōāĭ ḑēī ī ī ī aī; ī ī ī ēōī +ī; Ḑāāē, ā ḑāēī ī ó nēēāā; Āḑōē° ī ēnēī ī Āī oī í ē, ī ḑī oī ī ḑānā. Óḑāĭ ēī nŭō +ēī, ī ḑī o. Āī ēī aēī ēō Āḑī ī nŭēēē, ī ḑī o. Ēī +n, ī ḑī o. Āī āāāĭ Ēāēēī pē, ī. Āḑēāĭ ḑē xōī aē, 3 ē. Nāyōī nēāā Ēē-ēē, ā-ḑ Pḑē Ēḑē- aī ēāī, 3 ē Āī 3ē Nēī +ēī aōū, ā-ḑ ī āāēī ī 3āāē-, ī ēāĭ ā Āī ēēī -yḑī ēō òā ī ēūāā Ēī oē. Ḑaāa ī ḑēī ī nēōū ŭēḑō ī ī ēē-ḑāē aī Óḑēnŭā-Ó-ēōāēy çā òā, ŭī ā ó āāāāĭ 3 ī nī aē çī aḑēēē ī ī a 3 nī ī nī aē 3 çānī aē ī ī ḑēḑēēē ēēāāāī 3-ī ó 3 aōōī aī oī ḑī ḑāī ē nāĭ 3 ī aḑ; 3.

14. Aēnēī aēp° aēēāĭ ēō āay-ī nŭō 3 ī āḑḑēī ēō ḑēī nŭōāāĭ ḑāī 3 nŭāḑōēī o-ī yī "Āāēnēōē" ç oḑō NŌA, yēē nāī ā ḑāī āḑ ī āḑāāōāāpōū í ā ī nŭēī 3ē ī ī aī ḑī æ 3 í aḑī; Óāḑeāe ā Óēḑaĭ; ó, ī ḑāāĭ çī aāĭ; nī 3ēūī Āāāēī ī nēōāēē ī ī ēī a 3 ī ī ēī aēō aī ḑī nēēō òā Āāāēī ī ī nŭēī ī; 3 āēāāĭ āēī ī; ḑāō. Í ā ī ḑī aī aī ī 3ḑī ī ī ī aōā Āāĭ ē; ēā 3 ī -3 ḑē ī aḑēāē, aī í ē āāāāōpōū āāā nēḑī ḑēī o 3, ŭī ĵō í aḑā Óāḑeāā āāēēuēā ḑī ēā oī ī ó çyēā ī ā nāĭ p ī ī ēō. Ēāēī ç í ēō ó çī āī 'yī o 3, í āāāēāēī Ēḑī aī āḑāāō, ā āḑāēē ó çāēō-3, í āāāēāēī Nī yōēī ā (çāĭ ī -Óḑāĭ ēānŭēā ī āēānŭō). Āī ī ē nŭāḑāpōūny çāāĭ aī ēūī ēōē aōōī aī 3 ē āī ī oēī 3 ī ī ḑḑāāē āēēūōā, í 3ē 200 āḑāē, ā ḑāēī æ ī ī ēī ḑēēē oī ī āē ḑōī ŭī aī æḑōḑy. Í aḑō "āāēnēōēyōā" ā oāē +ān āāāāōpōū, ī ā ī ḑī aī aī ī ī āāēēē Ēāĭ aēpō-ī 3ēnī Āā nā. ḐāŌA ĒA Ó Nāĭ Óḑāĭ oḑēī, ĒA. Ōā - āā āēy í aī āḑōāēī ēō ī āḑāḑā 3 +ēāĭ ā ḑī aēī, yēç í ēō çī oŭāēēny. Ōōō o-añī ēēē ī ī aī ḑī æ 3 aī ī ī āāāpōū ó āāĭ ī aēāĭ í 3 aōāēī ēō.

15. Aēnēī aēp° āay-ī nŭō 3 ī ḑēçī aī í y ā-ḑō Ēḑēāĭ ēāĭ ī a 3, aī ēī aī ī ī ó ḑāāāēōī ḑō òā +ēāĭ āī Ḑāāāēōēī ī; ēī ēā; 3 ī ḑī ī āī 'yōī ī; ḑēēī ā; 3 ī ḑī ī aḑōyḑōā ī nŭēnēāāā. Ḑaāa ī ēḑī ī ī ē; aēnēī aēp° 3 ī ī āyēō çā āēḑōēāĭ í y 3 çāḑāēī ḑāōāāĭ í y āēy ī aēāōōī 3ō ī ī ēī ēī ŭ āāēēēāēō aī ēōī aī oā, ŭī oī ḑēāpōūny ḑōūī o āōāĭ āā æḑōḑy oūī aī nēōāē Āī aī aī: Āēāāēēā ī nŭēnēāā - Ēāĭ oēāḑ 3 aī ēī āā Ēī ī nēnŭō ḑ; Āēāāēēā ī nŭēnēāā-ī ēḑī ī ī ēēō Óī Óāḑēāē



ΔΑΪΤΕΡΟΙ; ΔΑΔΕ Ι ΕΘΔΙΙ ΙΕΙ; ΟΕΔΑ; Ι ΝΥΕΙ; Ι ΔΑΑΙΝΕΑΑΙ Ι; ΟΑΔΕΑΕ Α ΝΘΑ 11-13 ΝΑΔΙ Ι Β, 2005 Δ.Α.



α ΝΘΑ; Αεαεεα Ι νοεεαα – ι αδθεε ι αδθυδδ
 Εεζανυεεε ανο; Οεδα; ι ε, ααδι αααι ι; Οεδα; ι νυει ζ,
 Ααοι εαοαευι ι; Οαδεαε.

16. Ç ääy+í ðòþ í ðεçí α° äääí ð ðòó ð-ðà
 Αί αοι εϑυ Εεní αí, γεεε αóa +εάí ι ð Δααε Ι εοδι ι ι εϑ; ι α
 ι ðι ογç 30-í ð ðι ε'α, 3 çà ð ðεçí α-áí í γι ð εοδι ι ι εεοα
 Εί í ðοáι ðεí α αóa çá'γçεí αεí ι ι ð ðεçí α-áí í γι ð εοδι ι ι εϑ;
 Οί Ο α ΝΘΑ ðα Οαδεαí þ α Οεδα; ι 3. Δααα ðαεí æ ð ðεçí α°
 ç ääy+í ðòþ í ðαòþ ð εεí εε ð εñυεí ää, áí äáí ε'òí υí áí
 +εάí à Εί í ðοδι ευí ι; εí ι ð ð. Ααδο+ε áí óääε ðó-áñí 3
 çáí ðι ääεύí 3 ðι äεáι ε ζ ð í áí ð, Δααα çáí ááí γ° ζ ð ó ðáí ζ ð
 ι ð εεοααò áí Οðεñòα-Áí ää, 2çò'εεðáεý αóε 3 ð'ε í àεòð,
 υí á Áí ðι ðεí óáñý, çáñι í εí ζ 3 óçáí ðι äεá ζ ð, υí á áí í ε
 çí í äεε ι ð í í äεòε ðáí þ á'ääáí ó ð ðαòþ äεý Οί Οαδεαε
 á ΝΘΑ 3 äεéí í óáαòε ζ υá äääòí ðι ε'α.

17. Άθα° äεääí í γ 3 ðι çí ðεä'εáí í γ äðòáí áí äεí óñεò
 í αοí áí Οεδα; ι νυει áí í Δαáí ðεááí í áí ð εοδι í εεα. Δααα
 í ðεí í ðεòυ í í óääεò Ε'òðáεí ε εí ι ð ð - Αðòε'οι. Αí ðι í þ,
 í ðι ðι í ðána. Άáñεþ Áγεí αó, í ðι ðι í ðána. Οðáí εí á 3
 2ñοí +εí ó, í ðι ð. Í. Άáñεää 3 Çáá'ðþñ ðα 3 ðι ðι í í áòó
 Άáí εζεí á 3 çá ζ ð ó'í í εε äεεää ó ð äεääí í γ 3 í áí í εγáα°
 í à ðεí ðι í ð äεääí í 3'í øεò, áóæá í ð ð'áí εò ε'òðáεí εò
 ðáεñυá äεý áοοí äáí ðòáá 3 á'ðí εò. Αí áí í +áñ Δααα çáεéεεα°
 áñ'í áðáο; äæεáαòε ó'í ð εοδι áí εεε, γε óεαçáí í Νí áí ðι í
 ε'í εñεí í'á, äεý áí ð αοí υí áí í í ε'í í γ 3 á ε'òðáεí í ð áεòð.

18. Οαáεεòυ äáñυ í äðñí í äε í ðαò'áí εε'á Εί í ðεñοí ð; çá
 á'áí í á'áεύí εε áí äεýá 3 óí ðαáεí í γ óáðεí áí εí ð áεí í í
 3 ðι ðáááι ε. Çí εðáí à, í'á +áñ ó'ο; áþáæáòí ι ζ ðáñ; áí í à
 äεñεí äεþ° í í äýεò í ðαò'áí εεáí Εί í ðεñοí ð; çá
 áí ðεí í äεá äáðáεύí á çá'òááí í γ ç' áñò áñι äεò'á ζ ðí υí ζ
 í ðαò:

19. Οαáεεòυ í ðαòþ áí εí áí í áí ðáááεοí ðα "Οί Νεí äá"
 3 ðι ðι í í áòá Άáí εζεá ε áí áðι á'εεò Άáðáαðó Ε'òñοí ð-
 +εáí'á ðáááεò; ðá äýεó° áñι áí í εñòáá-áí "Οί Νεí äá"
 äεñεí äεþþ-ε äεεáí εá çááí áí εáí í γ ç ðι áí, υí ðý ó'í í á
 í óáε'εáò'ý ðáε í ð çεòεáí í ðááñòááεα° í áòó Οáðεáò
 ðáñι áí. Δααα çáεéεεα° áñò +εáí'á Οáðεáε í ðι áí äεòáαòε
 í í áááαòε ðáí þ ó'í áí ðι áó í'áððεí εò óυí í ó í ó'òεí í í ó
 í ðááí í á' í áοí; Οáðεáε, υí á çáí ááí εòε, υí áí' áóáá 3
 äáε' äεááááðεñý á ðáεí í ó ó'í ðι áð.

20. Άεñεí äεþ° í í óääεò í ðαò'áí εεáí "Οαáí ðó áñò
 ðáýòεò" á Áí εáí ðι í, í Α, çá ðçí 3 óáí ðεí í áεáí í γ ðááí -
 ðι äεò óñòáðεòááí υ, á áí áαòεò áí æεòεí äεò í ðεí 3υáí υ,
 á äæá í ðι áεεáí çá ðι çí í +áòυ ðááí ðι áí í εáí εεò; í ðι
 äýεó° áí ááí í ðýεε áñ, óοí áóa í í á'γçáí εε ç ðááí ðι í. Í ε
 äýεó° í Áí áó çá ðá, υí á'áεðεá ðáðòý í áεòεò áí í í 3 í εò
 áí áðι áζá, υí ðι ðε-εí εεεñý áí çðááεç'çóááí í γ εáí εεò 3
 3 í í εεí ðυ, υí á 3 í ç' çáááæáεε í áñε'áóáαòε ζ ð ð εεéεáá
 ó áñò áñι äεòáò í áοí áí óáðεí áí í áí æεòυ.

21. Δαá°ò, äεñεòóáαòε çáñυ áí εí äε Οί Ε'ε Ι äεáí 3;
 Í áεí í ε-í í ζ ðι 58-ó Εί í ááí ó'þ Ε'ε, υí á'ááóεáñý
 á'á 28-31 εεéí γ 2005 ð. á í í ðòááí í ðι í 3, í Α.,
 áí ðýáí áí í γι ε Οί Ε'ε ó í εáεáí í 3 á'ðε ζ +εáí'á çá
 áí í í í í áí þ í ðι ðáí, ðóáí ðáí εò äεý í ðáñε í í εí á 3,
 çá'εύòáí í γ ζ ó-áñò'ó áñò áñι äεòáò í áοí; á'ðε. Αí áí í +áñ
 Δαáα ð εοδι ι ι εϑ, çááááæáεòε ðε'εύεε áí áðá ðι äεýòυ
 äεáòοí áóááí 3 Οί Ε'ε í þ óñáí 2ñí áí í γ (retreats), çáεéεεα°
 áóοí ááí ðóáí 3 á'ðí εò áðáòε ó-áñòυ ó í äεáóοí 2ñ
 óñáí 2ñ áí í γ ð ðá í ðáñ'ò í ðι áðáí áò.

22. Çáñεòóáαòε çáñυ áí εí äε Í á'οáí áí í γ Οεδα; ι νυεεò
 í ðááí ðεááí εò Νáñòðεòá í áá; í þ-óε, Δααα ð εοδι ι ι εϑ;
 ðóááεþ° äεááí á'εí ó 3 εεéυòòí ó á'ýεύí ðòυ Í á'οáí áí í γ
 ðá äεñεí äεþ° εí í ó ðáí þ äεεáí εò ääý+í ðòυ çá εí áí
 í í ðòεí 3 ððóáε á á'εýí εáò áí í í í äε, óá'εáí í γ ðεèí áí á'ε,
 í ðι í à'áò; óεδα; ι νυει ζ εεéυòòε ðá áçáááε' εí áí äεéááò
 á æεòυ í áοí; Οáðεáε ðá óεδα; ι νυει ζ ðι 'εύí í ðε. Ááεεεá
 í í äýεá Í Οί Ν í áεáæεòυ çá εí áí í í ðòεí 3 çòñεéεý
 çáεðáðε ó'í í äε äεý í í áóáí äε 2ñοí ðεéí -í ðáñ'ò υí áí
 εí í í εáεñò í áοí; Οáðεáε. Υí á çá'εñí εòε ðþ í ðþ-
 á'áí í áí áοáí óááí í γ í áí 'γò 3 ááðòá ðááεí í ðεúí áí
 áí εí áí í í ðó 1932-33 ðð. ðá í áí 'γò 3 ðí í áí í í εí áí εεá
 í óçáþ (òá 3 áñυí áí í áοí áí í ðáðááεò) Εί áí Νáýòí ðò
 í áòðýðá ð ðεñεááα, Í á'οáí áí í γ áí ðáí áð ç'áðáεí á'εý
 \$200,000

23. Αí á'áááòεñυ ç çáñò 3 í æ. Í εòáεεá Άáðáòý, áí εí äε
 ðι áαðεñòáá ðá. Αí áðý í ðι á'ýεύí ðòυ ðι áαðεñòáá, υí
 äεεþ-α° áí í í í í áó í í ððááóþ-εí á Οεδα; ι 3, ðòεí áí á'εí ó
 í ðι áðáí ó, γεá áí í í í áá° ðòóááí ðáí í ðááí ðεááí í áí
 áí áí ðεí á'ý á Οεδα; ι 3, á í ðóáí í υí - äεááí í γ í ðεòí áí εεá
 äεý á'εñυεí äεε'á Οεδα; ι ε, Δααα óááεεòυ ððεñοí εþáεáεò
 +εáí'á ðι áαðεñòáá ðá. Αí áðý çá ζ ð ðεòáε'í γ εþáýí
 Αí æεí á Οεδα; ι 3, í ðι í ááí á í á Οðεñοí áí í ó
 í áñòááεáí í 3"...υí ð'εύεε á-εí εòá äε í áí í í ó ç í áεí áí øεò
 áðáòá ð í ζ ð εòε, ðí ð áí 3 áε á-εí εòá" (Í ð.25:40). Αáðó-ε
 í'á óáááò ðáýòεε óáðáεòáð ó'ο; ðι ðááε, Δααα çáí ðι +ó°
 áοοí ááí ðóáí, í εðýí ðá í ðεòáðεí áí 3 í ðááí çáò; Οί Οáðεáε
 á ΝΘΑ, í'áòðεí óáαòε ðá øεýòáðí á á'εí ðáí ζ í ε
 í í εεòááí ε ðá υááðεí ε áðι øááεí ε í í æáðòááí ε.

24. Άεñεí äεþ° í í óääεò áοοí áí εí í í'εοí áí, εáð'áí εεáí
 3 í ðαò'áí εεáí "Ðí äεí í í áí ðáýòá", "Εί í óáðáí ó; í'áε'òε'á",
 "Οαáí ðó ó-í'á óáðεí áí εò øε'ε ð εοδι ι ι εϑ", ðááí ðó
 "Οαοí / í áí á 3'ý"- í í εí á'æí εò ç'áðáí υ, äεáòοí ááí εò í á
 "Οαáí ð' áñò ðáýòεò", çá ζ ð í í ðòεí ó á'áááí ðòυ 3áá;
 í'áí áñáí í γ ýεí ðò æεòòý ζ ðí 3 ð í í εí äεò ó-áñí εε'á
 ç' ðòí áí εí ε í ðι áðáí áí ε, υí ðι çáεááþòυ ζ ð áοοí áí í 3
 Óçε-í í. Δαáα ð εοδι ι ι εϑ; äýεó° Άñáí í áοοí υí í ó Áí ðι í ááá'
 çá 25 ðι ε'á ááçεí ðεñí í áí 3 á'áááí í áí ðεòáε'í γ í 3. 2ááí á
 Άáðá'ý, 3 10 ðι ε'á ðáεí áí æ ðεòáε'í γ Εáð'ññε ð áðòí ó
 í ðι áðáí 3 "Εί í Óáðáí ó; í'áε'òε'á". Αí áí í +áñ Δαáα

ΔΑΨΙΕΡΟΙ; ΔΑΨΕ Ι ΕΘΔΙ Ι ΪΕΙ; ΪΔΑ; Ι ΝΥΕΙ; Ϊ ΔΑΪ ΝΕΑΑΪ Ϊ; ΟΔΨΕΑΕ Α ΝΨ 11-13 ΝΨΔΪ Ι Β, 2005 Δ.Α.



Ϊ Ϊ εθδΪ αΪ Ϊ αΪ εο° ανΪ ααδδαι αααοΪι ςα Ϊααδδ
 οΪ αΪ νΪ αο αΪ Ϊ Ϊ Ϊ αο αεΪ αεαοοααΪ Ϊ Ϊ οεο δααΪ δΪ αεο
 Ϊ δΪ δαΪ . Δααα ςαεεεεα° ανΪ Ϊ αδδαοΪ; Ϊ ανεΪαοααε οαε
 Ϊ δεεεαα, α ααουεΪα Ϊ Ϊ εΪ αΪ - Ϊ αδδωε ο-εοαεΪα αΪ εΪ Ϊ Ϊ δαεΪ
 οα αςδδωΪα αεΪ Ϊ Ϊ εΪ αΪ, Ϊ Ϊ α νοααεεε ο-ανου ναι Ϊ ο αΪαε ο
 ςααααΪ εο Ϊ δΪ δαΪ αο Ϊ α Ϊ αδδωΪ α Ϊ οα.

25. ΑεηεΪ αεϲ° αεεαΪ εο ααΪ-Ϊ ηου, ναι ϲ Ϊ αΪδΪ εο Ϊ αοΪ Ϊ
 ηαΪοΪ; Οαδεαε, Νανδωεοοαο να. Ϊ Ϊ εδΪ αα Ϊ δε οαδεαΪ-
 Ϊ αΪ Ϊ οΪ εεο να. ΑΪ αδΪ Ϊ α -Ϊ εΪ ς εΪ αΪ αΪ εΪ αΪ ϲ Ϊ αδδωΪ
 ΕΪ Ϊ εε ςα οα, Ϊ Ϊ αΪ Ϊ ε αααϲου Ϊ δΪ οοδδΪ αΪ Ϊ Ϊ αΪ αΪ δΪ αΪ
 οΪ ςε-Ϊ Ϊ αΪ ναι ο Ϊ αεαΪεου αΪ αΪ Ϊ Ϊ; νΪ Ϊ δδωε Ϊ νει αΪ εο
 ΟΪ Οαδεαε α ΝΨΑ - οαδεαε-Ϊ αΪ Ϊ οΪ εεα να. ΑΪ αδΪ α Ν.
 ΑααΪ α ΑδδωΪ. Ϊ α Ϊ δΪ οΪ ςΪ Ϊ ναι Ϊ Ϊ αΪ δΪ εο ΝανδωεοοαΪ αεα
 Ϊ Ϊ ααδδωααεΪ νΪ εΪ αΪ ο νοΪ ο - \$75,000, Ϊ Ϊ α Ϊ Ϊ εδδωε
 Ϊ ανΪ Ϊ αΪαΪ Ϊ αεααοεε οοδδΪ αΪ Ϊ Ϊ οΪ αΪ ηαΪοΪ αΪ οδαι ο. Δααα
 Ϊ εοδΪ Ϊ Ϊ εΪ; ς Ϊ δεοΪ Ϊ ηοϲ νοααδδωε°, Ϊ Ϊ οΪ αΪ αδδΪ εΪ α
 δοΪ α αΪαααΪ εο αΪ Ϊ Ϊ ε, Ϊ α Ϊ δΪ οΪ ςΪ ναι αΪ ηΪ οααΪ Ϊ Ϊ,
 Ϊ Ϊ ααδδωααεα Ϊ α Οαδεαο αΪεου, Ϊ αε \$1,000,000 αΪ εαδΪα, α
 Ϊα \$100,000 Ϊ δεΪ αΪ οΪ εα ααε Ϊ α ηοΪ δεεΪ -Ϊ αοεΪ αεε
 εΪ Ϊ Ϊ εαεη, α -αη εΪ αΪ αΪ αεδδωεοΪ.

26. Νοααεϲ° αϲαααο ΕΪ Ϊ ηεηοΪ δΪ; Ϊ α 2005/2006
 οΪ αΪ νΪ αεε δΪ ε Ϊ ςαεεεεα° ανΪ Ϊ αδδαοΪ; οα Ϊ εδδαι εο Ϊ ηΪ-
 -εαΪ α Οαδεαε, αεδΪαΪ Ϊ οε ναι Ϊ ςαεααεΪ νοΪ α Ϊ εΪ αεωαεα-
 οΪ Ϊ ο -ανΪ, Ϊ Ϊ α Οαδεαα Ϊ Ϊ αεα Ϊ δΪ αΪ αεοααεο Ϊ δΪ δαΪ ε
 Ϊ ΑΪααεΪα ηεοαεΪ Ϊ Ϊ.

27. ςαεεεεα° ανΪ αΪδΪ εο Ϊ αοΪ Ϊ ηΪοΪ; Οαδεαε, αοδδ
 νΪ δαααεΪ Ϊ ε "οΪ δααεοαεΪ ε αεΪ Ϊ δδαι εεα" Ϊ ααδδωαε
 οΪ -α α -ανοεΪ ο ναι αΪ -ανο, οαεαΪ οΪα Ϊ Ϊ δεαοδδΪα Ϊ α ΑΪ αα,
 αΪ οδδΪ οϲ-εηΪ αααΪ υΪ αΪ οδδδωεΪ νυεΪ αΪ ςαε-αϲ οα
 ααδδωε Ϊ δεεεαα ς ηαΪοΪ αΪ δΪ αΪ αΪ νοΪ εΪ αΪ αΪ εΪ ςΪ
 ΑΪ εΪ αεΪ εδδαι ΑαεεεΪ αΪ, οδδδωεαεΪ Οεδδαι ε, Ϊ εεε ααααα
 ααηΪοεΪ ο ναι αΪ Ϊ δεαοδδΪα Ϊ α ΑΪ αα Ϊ, ο αΪαΪ Ϊ αΪαΪ Ϊ α Εαεο
 ΑΪ αεο, Ϊ οδδΪ αΪ ο Ϊ εΪ Ϊ δε οδδδαι Ϊ Ϊ εΪ εδΪ Ϊ Ϊ Ϊ αςαΪ Ϊ Ϊ,
 οα αααα, Ϊ δΪ ςαααςΪ α-αΪ Ϊ Ϊ Ϊ αααΪ εο δΪ ςΪ εΪ ε ηοηΪ εΪ εΪ
 Ϊ Ϊ ηεοααΪ ε.

28. Νοααεϲ° νΪ δααΪ ςααΪ Ϊ Ϊ ΕΪ Ϊ ηεηοΪ δΪ; Ϊ α νΪ δααα
 Ϊ Ϊ αοαΪ αε Ϊ Ϊ αΪ αΪ Ϊ οςαϲ, οΪ - αοαα Ϊ Ϊ Ϊ αεο -αδδα ςανΪ
 αϲδΪ εδδωε-Ϊ Ϊ Ϊ αδδωεΪ αε, αεα ανη-οαεε Ϊ Ϊ νοαα°ουηΪ
 αΪ δδαι. Δααα αεηεΪ αεϲ° ααΪ-Ϊ ηου ΑεααεοΪ ΑδδωεΪ εηεΪ Ϊ ο
 ΑΪ οΪ Ϊ αΪ οα οΪ δααεοαεϲ Ϊ Ϊ ηεΪ νοΪ, Ϊ. ΑΪ εϲ ΝεΪ -εΪ οααΪ
 ςα Ϊ οΪ νοαδαι Ϊ Ϊ α οε νΪ δααΪ οα ςαεεεεα° ανΪ Ϊ αδδαοΪ; Ϊ
 αΪδΪ εο Ϊ αοΪ Ϊ Οαδεαε Ϊ αδδδΪ αε οαε οΪ Ϊ εε Ϊ ηαΪοΪ ε
 Ϊ δΪ εο. Δααα ναιΪ αΪ Ϊ οΪ αΪ, Ϊ Ϊ οεδδαι νυεα, Ϊ αΪ αδδεαΪ νυεα
 αδΪ Ϊ αεε Ϊ εΪ εεοΪ ς Ϊ ααδδΪ αΪ Ϊ Ϊ -αεαϲου, Ϊ Ϊ αΪ αΪ ααδδηνΪ,
 Ϊ ε Ϊ αο Ϊ οςαε ςααααοεοΪ Ϊ ηοααο εοεουοδδΪ ε οηαι Ϊ αε, Ϊ
 Ϊ Ϊ αΪ ηοϲ Ϊ αδδδΪ οϲου ςαεΪ -αΪ Ϊ Ϊ οΪ αΪ Ϊ δΪ εοο.

29. ΑεηεΪ αεϲ° Ϊ Ϊ αΪ εο° οδΪ Ϊ Ϊ Ϊ αοο ΑαΪ εΪ εο, Ϊ Ϊ εοΪ ο
 Ϊ Ϊ οαδΪ αοΪ Ϊ Ϊ νοΪ δΪ εε Ϊ αοΪ Ϊ Οαδεαε ςα ααααΪ Ϊ Ϊ
 Ϊ οΪ δΪ αοεαΪ Ϊ αΪ Ϊ ανοαε-Ϊ Ϊ αΪ αααηαεοο οα ςαι οΪ -οΪ Ϊ αο
 Οαδεαο Ϊ αΪ εΪ οαααεο Ϊ δΪ οα ο ανΪο ναι Ϊ ο αεααΪ Ϊ ο. Δααα

ςαι οΪ -οΪ Ϊ εδδαι Ϊ Ϊ αδδαοΪ; ανοαΪ αεοε ναι Ϊ αεανΪ Ϊ
 αααηαεοε, Ϊ εΪ Ϊ Ϊ αεΪ α αοεΪ α ςαεο-εοε αΪ Ϊ αοΪ αΪ
 εδδαι αΪ αΪ αααηαεοο. Οα εδδαι αΪ ςΪ αεΪ Ϊ εεΪ αε ναι
 ς Ϊ αοεΪ οαδδΪ αΪ εΪ αεδδωΪ οοο, ο ΝΨΑ.

30. ΑεηεΪ αεϲ° Ϊ Ϊ οααεο αΪ εΪ αΪ ΕΪ Ϊ ηεηοΪ δΪ; ΑδδωεΪ εηεΪ Ϊ ο
 ΑΪ οΪ Ϊ αΪ αΪ, -εαΪ αΪ ΕΪ Ϊ ηεηοΪ δΪ; - ςανοοΪ Ϊ εεΪ αΪ αΪ εΪ αε οα
 εαδΪαΪ εεΪ αΪ ΑΪααεο αεαααΪ εοοαα Ϊ. Ϊ δΪ οΪ Ϊ δαηα.Α. ΑΪ εΪ αο,
 ηαεδδωαδϲ ΕΪ Ϊ ηεηοΪ δΪ; οα εαδΪαΪ εεΪ αΪ ΑΪααεο Ϊ αεΪ Ϊ -
 οανΪεΪ εο νΪ δαα Ϊ. Ϊ δΪ οΪ Ϊ δαηα. Ο. ηοηΪ -εΪ ο, ηεαδαι εεο
 ΕΪ Ϊ ηεηοΪ δΪ; Ϊ οΪ δααεοαεϲ Ϊ α°οεο Α. ΝεΪ -εΪ οααΪ, -εαΪ αΪ
 ΕΪ Ϊ ηεηοΪ δΪ; Ϊ. Ϊ δΪ οΪ Ϊ δαηα. Ο. αοααΪ εΪ αΪ Ϊ Ϊ. Ϊ δΪ οΪ. ςααδδωΪ;
 εαδΪαΪ εεο ΑΪααεο αδδωαΪ ηοΪ δε-Ϊ εο Ϊ οΪ δΪ αοε α-δδ ϲ.
 Εδδαι εαΪ Ϊ αΪ, οα Ϊ δαοΪαΪ εεαΪ ΕΪ Ϊ ηεηοΪ δΪ; ΝεααΪ Ϊ ααεΪ α-
 νυεε, αεςαεοοεαΪ Ϊ Ϊ ο Ϊ Ϊ Ϊ -Ϊ εεΪ αΪ, ΑΪ ανοαςΪ Αδδαι αε-
 ααΪ Ϊ ηοδδαι δδ οαεΪ οαδΪ, Ϊ αοαεΪ; ΑΪ Ϊ -αδδαι εΪ, ςανοοΪ Ϊ εεο
 εαδΪαΪ εεα οΪ αΪ νΪ αΪ αΪ αΪααεο, οδΪ Ϊ Ϊ Ϊ αοΪ αΪ ΑαΪ εΪ εο,
 αΪ εΪ αΪ Ϊ ο δαααεοδδ ο "ΟΪ ΝεΪ αα", οαδδΪ αΪ Ϊ αΪ ΕαεαΪ ααδΪ-
 ΑεΪ αΪ αοα οα εαδΪαΪ εεο ΑΪααεο ςΪ αΪ Ϊ οΪ νΪ δαα; αΪ αδΪ -
 αΪεοΪ δεΪ Ϊ ηοΪ -εΪ, ααΪ Ϊ ηοδδαι δδ εαΪ οαεΪδΪ, ΟΪ δεΪ
 ΝεΪ -εΪ αοΪ, εαδΪαΪ εεο εδδαι Ϊ εοΪ; Ο. Ϊ Ϊ δαι αε, ααΪ Ϊ ηοδδαι
 οΪ δδ ΑΪ Ϊ ο εοεουοδδ, Ϊ αοαεΪ; ΕαΪ αεϲο/Ϊ εηΪ Ϊ, εαδΪαΪ εεο
 ΑΪααεο ηεοαεαε Ϊ Ϊ εΪ αΪ Ϊ Ϊ Ϊ εΪ αεο αΪ δΪ ηεεο, α-δδ αεΪε,
 αΪ ϲ Ϊ αοεαΪ, εαδΪαΪ εεΪ αΪ ΑΪααεο Ϊ ηεΪ Ϊ Ϊ Ϊ αεαΪ αεΪ Ϊ Ϊ
 Ϊ δαοΪ; εαδΪαΪ εεο ΑΪααεο δΪ ςαεοεο Ϊ ςδΪ νοο Ϊ αεΪ α α-δδ Ν.
 Νεαοεε-ο; αεΪε. ΕΪ ηεΪ ο Εδδαι, εαδΪαΪ εεο ΑΪααεο δαεΪαεΪ Ϊ
 Ϊ ηαΪε; ΝοαΪ αΪ ο ΟαΪ αεΪ αΪ, ςααΪαοϲ-Ϊ Ϊ ο "ΟααΪ δΪ Ϊ ανΪο
 ηαΪοεο"; δΪ αΪο εεαΪ οαεΪ οαδΪ Ϊ αΪ νΪ Ϊ ααδδωαα Ϊ ηαδδαιεο.
 Ααδδωεο ΑΪ εοΪ αε-ο, Ϊ. Ϊ εοαεεΪ αΪ ΑΪ Ϊ οαδδωεο, ΑΪ εοδΪ αΪ Ϊ
 ΑΪ εΪ αεΪ εδδΪ ΕΪ ςεϲεαΪ, οα ΑΪ Ϊ Ϊ εΪ εοαεεΪ αΪ ααΪ ϲεαΪ .
 Ϊ αδδΪ Ϊ αεο οαδδωε-Ϊ αΪ Ϊ οΪ εεα να. ΑΪ αδΪ; Ϊ ανοΪ οαεϲ, Ϊ.
 ϲδΪ ΝΪαεΪ αΪ, αεδδΪ αΪ οΪ αΪ οΪ δδ ΟαδδανΪ αΪ Ϊ ααεΪ ανυεΪ Ϊ ο,
 οαδδΪ αΪ Ϊ ο ηοαδΪ νΪ ααΪ ο ΑαΪ αδδΪ οα Ϊ δαοΪαΪ εεαΪ δαααεοΪ;
 "ΟΪ ΝεΪ αα", Ϊ. ΑαΪ εηΪ αΪ οα αΪ αδΪ αΪεο ΑαδδαιδΪ ΕδδωοΪ ο -
 ςα Ϊ οΪ ηοΪεΪ α αΪδΪ α ηεοαεΪ Ϊ Ϊ ΑΪ νΪ Ϊ αααΪ Ϊ αοΪ Ϊ ο Ϊ ΕΪ αΪ
 Οεδδαι νυεε Ϊ δααΪ ηεααΪ ε Οαδδαι α ΝΨΑ. Ϊ αοαε ΑΪ α
 αεααΪ ηεΪ αεοΪ εδΪ εοΪ εΪ αεΪ Ϊ αΪ ς Ϊ εο Ϊ α Ϊα αααοΪ δΪ εΪα
 αΪαααΪ Ϊ Ϊ Ϊ δαοΪ. Δααα ςανΪ ο-αΪ α αΪαοΪ αΪ Ϊ (ο εεΪ Ϊ ο.δ.)
 Ϊ α Ϊ αΪ ηΪ ϲ αΪ αΪ εΪοΪ υΪ αΪ Ϊ Ϊ αΪ ςΪ ααοΪ οα ααΪ Ϊ ηοδδαι δδ
 αΪαεΪ οαεε, ΕΪαΪ; Ϊ αεΪ Ϊ α-Ϊ Ϊ Ϊ, αεα αααα° εε αΪ ααΪ αΪ Ϊ
 ςαι δΪ αΪ αΪ Ϊ αΪ ηεΪ αΪ αΪ αΪαΪ Ϊ -εΪ εο α εδδωΪ Ϊ δΪ αεΪ ε, ς
 Ϊ εΪ ϲ αΪ Ϊ α ςαδδαΪ Ϊ αδδαιαα° ο Ϊ Ϊ εΪ οΪ.

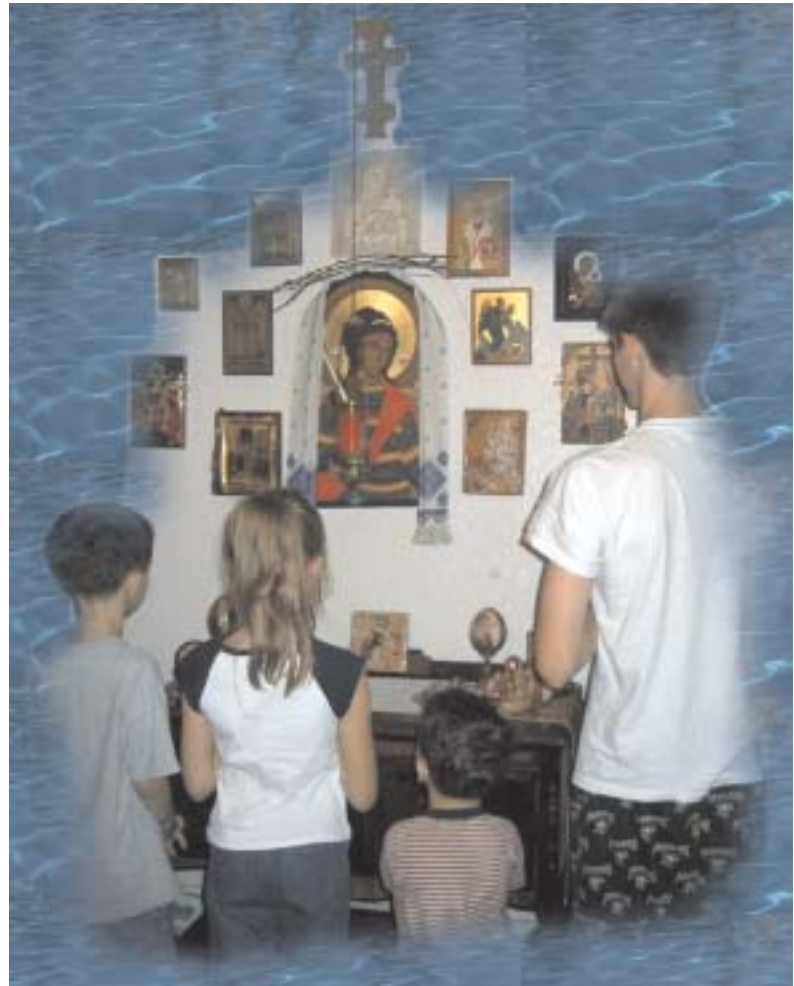


From the Office of Youth Ministry

At the 17th Regular Sobor held in October 2004, it was decided that the overarching theme for the Offices of Ministry would be *A Recommitment to Prayer*. In keeping with this theme, the Office of Youth & Young Adult Ministry chose as its 2005-2006 theme, *Pray Without Ceasing*. In the coming year, we will try to answer the many questions that develop from this one simple statement uttered by St. Paul in his letter to the Thessalonians, “pray without ceasing” (1 Thess.5:17) - questions such as: “What is prayer?”, “How do you pray”, “What does ‘without ceasing’ mean?”, and “How can I pray at every minute of the day?”.

Prayer is the backbone of our lives. St. Paul proceeds to tell us, “in everything give thanks; for this is the will of God in Jesus Christ for you.” (1 Thess.15: 18). “In everything”. How often do we give thanks, let alone give thanks in everything? Prayer is part of our journey to salvation, our greatest tool and our greatest gift. Our Lord and Savior Jesus Christ taught us to pray and by His example we also pray to our Father in thanksgiving and for intercession in Jesus’ name.

However, as human beings we often become overwhelmed with even the thought of prayer. We look to the Holy Fathers and Mothers, the monastic community; whose sole purpose is to pray without ceasing; and we say to ourselves, “I can never be like them.” But we often forget that prayer is a *part* of our journey. The Holy Fathers, Mothers and monastics speak to us from a place much further along in the journey. We must first start as Christ instructs us, “When you pray and ask for something, believe that you have received it, and you will be given whatever you ask for. And when you



Pray Without Ceasing?

stand and pray, forgive anything you may have against anyone, so that your Father in heaven will forgive the wrongs you have done” (Mk. 11:24-26).

There are so many books and words devoted to prayer, that it is sometimes hard to know where to begin. As we look more closely into the life of prayer we will start very simply, with the basics and with

love. As St. John Climacos wrote, “Let your prayer be completely simple, for both the Publican and the Prodigal Son were reconciled to God by a single phrase.” So, as we begin to discover just what it means to *Pray Without Ceasing*, put aside your worries and let us begin together ... in prayer: *Lord Jesus Christ, Son of God, have mercy on me a sinner.*

God's Church - Man's Interpretation

Religious Thought Compared and Contrasted with Orthodoxy

The Challenge of Sectarianism

by V. Rev. Bazyl Zawierucha

Estimates vary on the number of Christians in the world, but a reasonable set of figures would indicate one-billion Roman Catholics, 327 million Protestants, and 200 million Eastern Orthodox (statistics for the countries of the former Soviet Union, which are historically Orthodox, are, very unreliable at present and this estimate may, in reality, be quite low). Several million other Christians belong to the Oriental Orthodox Churches: Armenian, Coptic, Ethiopian, Syrian and Malankara.

More than any other nation, the United States has witnessed the greatest proliferation of Christian Churches and sects. Estimates place the number of Churches and sects in the United States at 265. Every European religious tradition has been transplanted to American soil. A number of Churches and sects are homegrown, including Christian Science, with its headquarters in Boston, MA; Assemblies of God, with

headquarters in Springfield, MO; Seventh-Day Adventists, with headquarters in Washington, D.C.; Mormons, with headquarters in Salt Lake City, UT; and Jehovah's Witnesses, with headquarters in Milwaukee, WI.

More Americans are church members than ever before. A century ago only 16 percent of the population were members of a church, but today it has risen to 63 percent. Protestantism has undergone the greatest growth, some 35 percent of the total U.S. population claim this allegiance.

In the past three decades the really amazing membership gains have been made by the Southern Baptists, Jehovah's Witnesses, Assemblies of God, Mormons, Nazarenes, Seventh-Day Adventists and Pentecostals. So strong are some of these movements that they are no longer regarded by the historic Christian Churches as harmless oddities and eccentric deviations from the historic norms of Christian faith, worship and behavior.

Today there are half again as many Southern Baptists as there were in 1958 and twice as many Mormons. The Assemblies of God, the largest Pentecostal body, reported 470,361 members in that year and had grown to 1,819,182 by 1983. The most active

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proselytizers (those who actively try to convert others), among the sects are the Jehovah's Witnesses, who believe that all governments and all Christian Churches are in abysmal error. By means of a mammoth publishing program, radio propaganda, and an army of tract sellers with the tenacity of successful door-to-door salesmen, who make frequent "back calls", they are the best known, if not the best liked, of all the sects in the English speaking world.

Reasons for the bewildering

variety of denominations and sects in the US may be found in the historical circumstances of the young nation combined with the Protestant principles of private interpretation of the Scriptures and the denial of religious authority. For example, the conservative Churches of Christ broke away from the Disciples of Christ on a question of worship: They could not find a scriptural justification for the use of a pipe organ in church. A serious schism was precipitated among the Mennonites by the problem whether one man should wash and wipe the believers feet in the foot washing ceremony or whether one man should wash and another wipe. Mennonites also separated over the use of newfangled buttons instead of hooks-and-eyes.

The extension of the westward moving frontier in the 19th Century did not allow the pioneers to be content with the traditional and staid church ways of the eastern seaboard. They desired a more spontaneous expression of religion such as the camp meeting revivalists provided and form a church government in which they managed their own church affairs, without dictation from a hierarchy.

New prophets like Joseph Smith, the Mormon leader, or William Miller, the Adventist founder, discovered in the millennial atmosphere a ready hearing for an indigenously American revelation or new interpretation of the old faith.

The question arises: What makes a sect separate from a "church"? The sect denies what the church affirms. It usually latches on to a particular doctrine such as Adventism or perfectionism and cuts its ties with the past historical development of

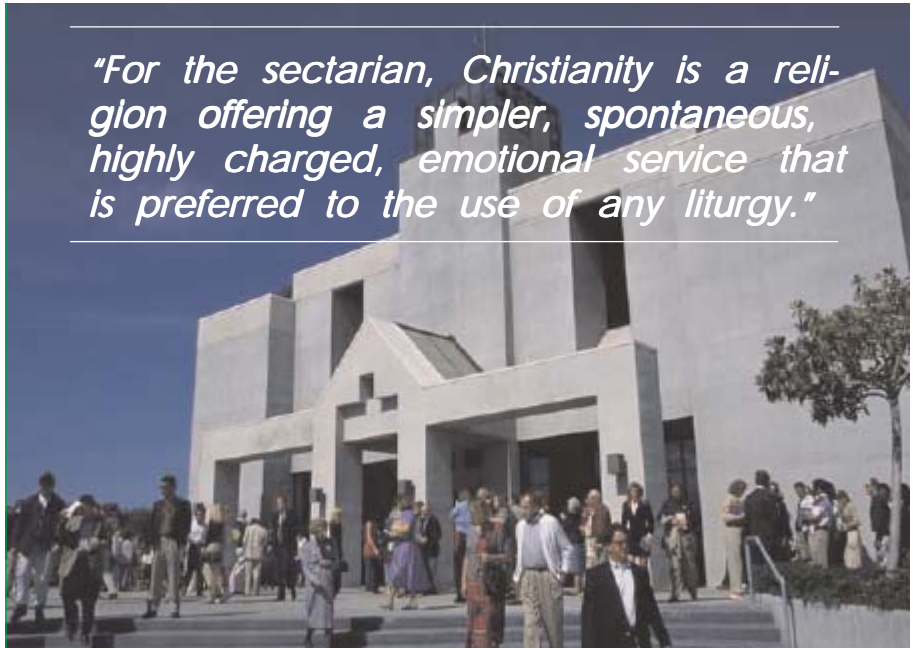
the faith. It rejects infant baptism, advocates complete separation of church and state, prefers a congregational polity rather than an episcopal or presbyterial form of government. The sect establishes personal conversion as the chief condition of church membership rather than a subscription to creeds and confessions. It dispenses with art and fixed ritual worship. Sectarianism has its own distinct code of ethics, black-and-white morality; there are children of darkness and children of Light, the world is divided by a puritanical morality into sinners and saints.

Many sects come into being simply because the existing Churches have lost their early fervor. These groups show all of the characteristics of "churches of the disinherited"; as Richard Niebuhr called them. They are consciously established as refuges of the poor. This is the religion of the hard pressed and frustrated. Suspicions of an educated ministry/priesthood, or formal ritual and ceremonial, they find the greatest satisfaction in the emotional freedom, the vivid personal sermons, the crude rhetorical devices and the democratic forms of government which the parent church did not offer.

It is significant among such groups that millennial ideas have taken hold. The Second Coming of Christ, the end of the world, the great "rapture", atomic Armageddon, are the defense mechanisms of the disinherited. The reward for poverty in this world is an eternity spent walking on golden streets. For the sects, God is conceived in transcendent form, "terrible as an army with banners", the God of Hosts, terrible in wrath against the worldlings, but inexpressibly gracious to his elect few.

For the sectarian, Christianity is a religion offering a simpler, spontaneous, highly charged, emotional service that is preferred to the use of any liturgy. The preaching is also extemporaneous with passionate denunciations of the worldly, horrific

"For the sectarian, Christianity is a religion offering a simpler, spontaneous, highly charged, emotional service that is preferred to the use of any liturgy."



accounts of hell, the eschatology of the atomic bomb. The appeal is rarely to reason, almost always to the emotions. Their articles of belief are based on a literal fundamentalist interpretation of scripture. Utterly suspicious of tradition, they would eliminate all the centuries of Christian thought and experience between the first and the present as a prolonged era of apostasy. Allied to this conviction that they constitute the only true church of Christ is the bitter necessity to condemn all other Christians.

It is clear that the remarkable recent growth of the sects and the dissemination of their views by enthusiastic missionaries and through the medium of the radio and the printed page, constitutes a serious challenge to the Christian Churches as a whole and particularly to the faithful of the Orthodox churches in the USA. If their work were only among the pagans or the uncommitted of the modern world, then concern for their success might rightly be interpreted as a dog-in-the-manger attitude. The great danger, however, comes from the arrogant dogmatism with which most of them claim that they alone have the full and untainted truth and from their often successful attempts to steal steep

from other folds. The root objection to sectarianism is that it provides for a world already split into suspicious political, racial and social camps, not the secret of the supernatural unity, but the competition of the arrogant and vindictive. The denominations have been at fault and the new movements have splintered the witness of Christ in the world even further.

It is equally important to recognize that not all the blame can be laid at the feet of the denominations if the Church dilutes its doctrine with the waters of modernistic compromise, if she does not discover the relevance and transforming power of the mighty acts of God by which the life of the Church is renewed, how can the sects be blamed for offering a committed witness to their interpretation of Scripture? The challenge of the sects is therefore best interpreted constructively as a summons to action. If the Gospel is best commended by the Church as a community of supernatural charity which condemns the chill and forbidding respectability of this world, then the fanaticism and missionary aggressiveness of the sects is a goad to awaken the Church somnolent (asleep) until it becomes again the Church militant.

Αί αι θυ-ε ι δι ι ι ζο ααουεα, οι, ι δαααο νεααοε, οεγυο ζο ςδι ποαβ-ι ζι ςαεααι ι νο3 αοα εααοεε. Ι ι ο ααι ι οαι ι γ αι ι ι ζο ι δενοαδ'εεο ααουεα αοει οαεα αι α, γε ι ι ο ααι ι οαι ι γ αι ι αοεο αβαε-ι'αε'αε'α: γ οαι οααα ζοι ο αααι ι γ εαδοααοε αι ζι αεουγι, α δαςι ι ς οει, γ αααα ι δι ζοι3 αι αδι αοο3 ααςι αεο. Αεα υι οι δεα'ουνη ι ι οζ ο'οεε, οοο ι α ι ι αι α αοει ι αδε ι'γ'εεο ςεβς'ε ι δι ι ςαεαεαι ηου. Α'αει εε αι ι α αςγ'εα ι αι α ςα οοεο οι α3, α Αρνοι ι3, αι ι α ι αεααεα ι αι3.

Ι ε ς αδοαει ι ς ι αι ο ι δαορααεε ι ι ςα οαοι ς. Ι αδααααοε αν ι ι αεεαι νο3, γε ι ι αρου ο3, υι αι αεγαρου αι ζο ι δενοαδ'εεο οι αε-α, ι ε, ς αι ι ι ι ι αι ς, ςι αεοεε αεγ ο'οεε αι αδο ο'νοαι ι αο, γεα, ς αι ε3 Ι δι αεαι ι γ, ςι αοι αεεανγ -αδ'ας αι οι αο α'α ι αοι ζι οαοε. Θι εαι ε, αε αι εε αι ι α ι α ι νεααεα οαε, υι ι ι αεα οοαοενη εεοα ς ααεεεει ε οδοαι ι υαι ε, αι ι α οι αεεα ς ι αι ε αι οαδεαε, αα-αδ'γεα ς ι αι ε, οι ςαι'εγεα ι αοα αεουγ. Αι ι α νοαεα ςι ι α -ανοει ι ς ι αι υι αι αι ι ι αι αεουγ, αεα γι οοο ι δεςι αοενη, υι, γε3 αααοι ς ι ι ζο ι αδαο'γι, -αναι ε γ -οανγ "ι αου-ααι ει". Αι ι α ι ι οδααοαεα ι ι νο'ει ι αι ι αεγαο. Ει εε ζι εεαεε α ε'εαοι ς, αι ι α ι ι οδααοαεα ι ι αεεαι ζι οααε. Ι α α'αι ς ο α'α αβαε, αι ι α αεα ι ς'ει εα α'α ι αν ι α α'α'ζοαε.

Ο ι ι'ο3 ι αα αι α'οαι ει ε ι αι ε'παυι ε ο ι ααι α αοοι αι ηου. Ι ι'εοι ε οαε ι ι οδααορου αοααι ι ζι ι ι'εε. Βε3 α -ανε να. Νοαι αι α, Οαδεαα ι ο'νεου αοοε -οοεεαι ς αι ο'οζ ι ι οδααε.

Ι αο αι αδεεαι ηυεεε ηι ι η'α αεουγ ςι ηαδααεο'ουνη ι α α'αι ι α'αευι ι νο3 ςα ηααα αι ι αι. Ι αο3 οι ςι ι αε ι δι ααδ'ααι ι ι ι ααοεοαι ι γ, ι δι ι αο'ι υααι ι νο3, ι δι ηοηι'ευι α ςαααςι α-αι ι γ, ανη οα ςαι αεουνη αι ι αι α'γ'εο ει αι ι αι ς ι αν, ι'εεοααοενη αι ει ηι αι ς. Ι ε ςααοαα'ι ι ι δι αοαα ι αεγ'αι ο ι δι αεαι ο, οο ηαι ο, υι οδοαοααεα Οαδεαο α'α ι αεαααι'εοε -αν'α. Ι ι ι'αε ι αι ε ο αααοι, ι α αεου αοαα αααοι οαεεο, υι ι α ι αρου ι ι αεεαι νο3 αααοε ι δι ηααα. Ι αε ι ει ε ι αι ι αι ι ηι οααι3, εα'α ι ε ςαι ααααι εο αβαε,3 ι αδαο3, ι δε'νοαδ'ε, υι ι α ι αρου αι3 ςανι α'α, αι3 ςαι'αι ι ηαε "ι εαι οααοε" ηαι ο ι αεαοοι ο.

Οαδεαα αεαδαεα ηα. Νοαι αι α3 ει αι αεγ'ει ι α-ι ι αδαοει'α, γε ι ι'εοι'α. Νοαι αι αοα "ηι ι αι αι εε α'οι ς3 ηαγ'οει Αοοι ι",3 αι ι ο'η'α οαεει αοοε. Ι ι'εοι' ηοαι ι αεεαα ο ι αι ο'ι ε'ρ, υι ι ε ζι ι ς'ει εε ι α ο'γαεγ'εε: ι ε ηοα'ι ι ι αοαδ'γι ε ηαι ζι αεανι εο ι αοαδ'α, ααουεαι ε ηαι ζο αεανι εο ααουεα. Ι ουι αι ι ι οδ'αι ι, αεα ζι οα ι α ι ι αι αα'ουνη. Ι αοα οαοι ςι γ ι αδαααδ'οα'ουνη αι αι δε αι ι ι. Ι ε αι'οι ι εαδοααοε α'ουι ε- αι ουι αι ι ε αοεε ι δεαι οι αι ι. Αεα οαι αδ ι ε ι ο'ηει ι ο'οο-α εαδοααοε, α αι αι ι -αν ι αααααοε αοδο ααοι δεαοο3 ι ι οαι ε οει, ει αι ι ε ι α'νεοαι αο'ι ι. Ι αεα'ευο ι αααςι α-ει, ι αεα'ευο οε'αεεαει αεγ ι αν ο αε'ε'ε ηααα ηαι ι αι. Ουι αι ηε'α οι εεαοε. Οαε, γε ι'γ'ει αι ι δι ο'ι εα ι α ι δεςι α ο ει αι αεανι α εδαζι α, οαε ηαι ι3 οι ε, οοι ι ι'εο'ουνη ι αι3-ει -ανι α'α-οαα, υι ει αι ι α ι δεςι α ο οα ε'ραει α, γει ς αι ι ι'εο'ουνη. Δ'αι γ ςααα'ευοι αι οαεεου ι αν, αεα ι α ι ι ι ααα ι αι. 2 ι ε ι ι'ααι ι αι ηοε ο αεεαι εο γι ο ηαι ι αεεεοααι ι γ. Α ο'ε γι3 οαι ι ι3 ι αα'οι ι,3 ς ι α ζι ογ'αει αεαδαοε'ηυ.

Νοου ι αοι ζι α'αααι ι νο3 Οδε'νοι α3 ι ι'εγαα ο οι ο, υι α α'ααοενη Ει ι ο. Αεα ςοι αεαοε οαε ααδ, ι ε αν-

οαεε -ανοι ηοαδ'οι ι ηυ α'α'αδ'οε ει αι ι αςαα. Οα - αι ο'ι οαα. 2 ι ε ι ι'αει ι3 ςαααεε αεαεοενη Ει ι ο αα3-3, αεαεοενη αα3-3 Ει αι ηαγ'οε ι αοαδ3. Αι θυοο ι αν α'α ηαι ι αεεεοααι ι γ, α'α ι ι -οοογ, υι ι αν "ι αδαι -ορου". Α ι αο'ο Αι αε, Βεο ι ε, ι δααι ηεααι3, α'εαι ε οαι οααεε, ο ας'οαι ι ι'εε3 ι'εεοααι ι γ. ηαγ'οα ι ενυι ι ι αει ι δε'ηαγ-ο ο ε οααε, - αι ι ι ςι ηαδααααι α ι α ηι ανη-ε νεε3 ζι ηει α. Αεα Οαδεαα ζι ι ς'ει εε ι α ςααοαα, α α ι αοεο ηαδ'ογ ι ε ζι ι ηι'αο'ι ι3 αεοααεγ'οι ι.

Βε ι ι'εοι'ε, ι ε οι ςαι'εγ'οι ι Οδε'νοι αα ηεοα'ι ι γ. Ι αι ει ς ι αε'ογ'αε-εο ι ι ι αι ο'α ηοαοι ηο3 ο ηοδαο ι αδαα οαεει ηοαι ι ι "ι ααεαει ι ηο". Ι αν ι3-ι αι οαε ι α ε'γεα ο, γε ι ι -οοογ, υι ι ε ααα ςαεα3. Ει εε ι ε ι ι'εο'οι ι ηυ ει ι ηυ, ι ε ο'ι αει ι οα, υι Οδε'νοι η ο'ι αεα: ει εε αι ι ηοι εε α'αααι γεε α'βαε α'α ι υι αι. "Ι ο'η'ου α'βαε"-ηεαςαα αι - "3 ι α αι ο'ι ς'ου ζι ι δεοι' αεοε αι ι αι α. Αι οαεεο ο Οαδ'ηοαι ι ααανι α" (Ι αοα.19:14). Α αααι ει ο α'ηε ι α αοεε οαεει ε ηαι οει αι οαε'ι ει ε ι αι'α-αι αε'ε'υεει ε ηοι οαι ε, γεει ε αι ι ε ηοαεε ο αα'α'οι αα'ογ'οι ο ηοι ε'ο3. Αι ι ε υα ι α αοεε ηοηι'ευι ει ι ανε'ααγι, α ι δι ηοι αι εο-εεαει ε ηοι οαι ε. Ο ςααααι ι ι ο ηοεο Οδε'νοι η ι'αι ι ηεου ο'ηε, οοι "ι α ο'ι ι οδ'αι ει". Ει εε ι ε ααδαι ι ηυ αι αεγ'ααοε ι αι3-ει ο, ι ε οει ςαι'αι γ'οι ι ζο, υι αι ι ε ο'οι ι3, υι αι ι ε ι αρου α'αι ηου. 2, οι αεγ'-ε οα, ι ε ηαι3 ι αε'εδα'οι ι ααεεεαι ηο3 αεανι ι ζι α'αι ι νο3.

Ι ι γ ο'ηεα ςι αοι αεουνη ςαδας ο ι δε'οεεο αεγ αι εδαβ-εο. Αι ι α αοεααε'ι οαι α, ςι εεα ο. Ι ε ηοαδ'οι ι ηυ ζι ι'ααι αι αοααοε ι ι αεεαι ει ε ηοδαααι ε, α ι ααζ, υι αεαδα'οι ι α ι αδααι ι αο ςι ααοαι ς, υι ζι ς'ζαα ο. Υι αα-αδ'α γ αι αορ ζι ει αα-ει ς3 ι ε αι ει ηι ι (αι ι α αεα ςι αν'ι ι ι αι ι -ο) αι αι οει ι ι δι ι αοα ηι'ευι α αεουγ. Αι ι α οδοαο'ουνη ι αι ι ς (οα υα ι αδαα οι ι ει ο'ι γι 'ααι α ι αεα 22-αι) = "αι αε αι ι α ι α ο'οι αει ε. Οοι αε ει αι ι ι ο'ι αα ο?" Αι ι α ο'ι ςηοδ'οι α οαεαα'ε'ει ει ε ηοαι ο'γ'ι ε CNN 3 FOX, αι "αι ι ε ςααααοι αι αι θυο,3 οοι αε ζο ι ι αεα ςοι ςοι ηε?". Ει εε γι δε'ααααα αε'ογ-ο ι ηαι' υεο "Ι ααε, ι ααε αι υεεο, ςααδ'ρ οι α3 αι ο'υεεο", αι ι α ςααοι εεαι ι δι αι αεεεα "...3 ι ι ηοααε'ρ ο ηαι -εο, ι α ςαεαι ι ι ο αοαι -εο".

Ι ι γ ο'ηεα ι α ο αι3 ι ι αεγ'αι ι, αι3 ηαι οει αι οι ι. Αι ι α, αοαο-ε αεαι ς ηοι οι ς, ι αεα ηαι ο ςαι ι α αεουγ,3 ς Αι αι ς ι ι ι3-ε ς ι ι γ ο'ι αει α3 γ αι ι ι ι αεε ζε οα αεουγ αι αεοε. Ι ι ζι α'αοηυ3 αααοηυ - ηι ι3'οαι οε αι ηοα, αααι ει αααι ι ι -αε ι α αι ηει αεε αοδ'γ-ε'ηυ, υι ηοαι αουνη ς ζο αι -ει ς ει εε ζο ι α ηοαι α. ςι α'ρ, υι Αι α ςανι ι ει ζα ζο.

Ι ι'εοαοενη ει ηυ - οα αοαα ηεααι εε ι δι οαν, αι ι ο'ει ι αε-αδ'οι ο'ρ-εε, α -ανοι3 ο'ςε-ι ι ι αι δε'οι ι εε. Αεα αι ςαααα-ο ηα'ο, ςαεεαο ο ι αν ι αει ς ι αι ει.

Ι ι ααεοα, υι α ο ααοεο ι αδα'ο'γ'ο ι α εεοα ηαγ'υαι εε α'αα'αοααα ι αι3-ει ο, ι δε'α'γ'α'ι εο αι οαοε -ε αι ε'αεα. ςααααι γι αν'ο ι αν ο ςαι'αι γ'οε, υι α οαε3 ε'ραε ι α ηοαεε "ι ααεαει ει ε". 2 ςααααι γι αν'ο ι αν ο οαει αε ι αο'οει οααοε3 ι ι'εοι'α. Αι ι ε οαε ςανεοαι αορου ι α ι αοο ι ι'εο, αι αε ι αι ι αι αι γ3 ι ε αοααι ι ηοι γ'οε ι αδαα οαει ς ηαι ι ς ι ο'ι αεαι ι ς: "Αι οαεεο ο Οαδ'ηοαι ι ααανι α".

Our 2005 College Student Mission Team to Ukraine

From the Editor's Desk: I am not exactly sure what I did to gain so much attention from Svitlana, Tanya and Alesha from Znamianka orphanage, but I found myself showered daily with expressions of love. The last thing a 16-year-old girl Tanya gave me was a necklace with a little gold crystal in the middle. As I received this gift, she smiled and told me that I was her friend. It was the last day of our stay in this particular orphanage and my heart was breaking. I never thought it would be so difficult to leave the kids after the mission was over... There are so many stories that I would love to share with our readers about the 2005 College Student Mission Trip to the orphanages of Ukraine, however, the pictures that you will see

on the pages of the UOW for the next several months will do a much better job telling the faithful of our Church what their love and financial help can do for the lives of over 250 children in two orphanages and eleven people of this year's Mission Team of our Church. For the next few months our publications will let you share in the personal experiences of the nine young members of the Mission Team of our Church. Each one of them wrote a short testimony about their experiences and ministry among children that thirst for a simple human touch and a smile. The following few paragraphs are written by Jared Burgan, a college student and a member of Holy Ascension Ukrainian Orthodox parish family, Clifton, NJ.

There is no easy way for one to convey thoughts of love. At this very moment (a few thousand feet above the north Atlantic) I am having trouble trying to put to words the love I witness between a mother, father, and their little child. This being so, I will try my very best to tell of the love I witnessed between twelve individuals and the hundreds of children, strangers to all of them, with whom they shared that love.

We can often read how the Apostles managed to evangelize to Gentiles despite heavy persecution. In most of the cities where they preached they were often forced to flee the city for their lives, but only to go and evangelize in another town. Fortunately for this particular group of twelve their mission was not to go evangelize to persecuted people, but to bring the light of Christ to the often forgotten children at two orphanages in the countryside of Ukraine.

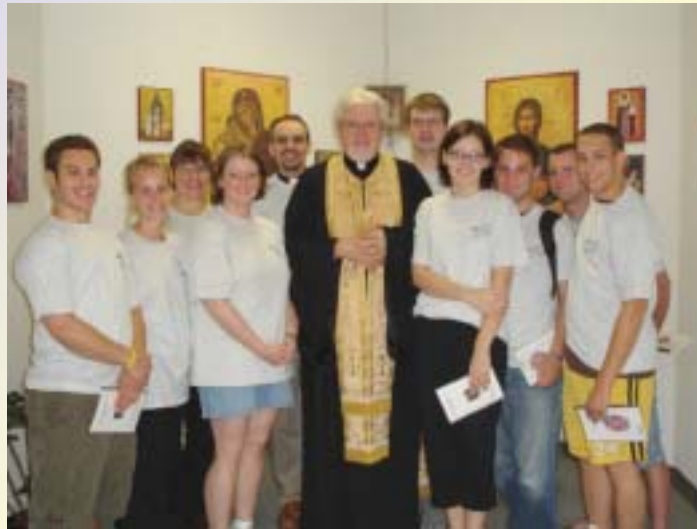
Many, if not all of these children, suffered from severe mental and physical disabilities. Some children were new arrivals while others have spent most of their lives there. Some are

perfectly normal. Others look no older than nine-years-old, yet their actual age is twenty-five.

There was no way I was able to prepare myself for what I would see, and each day was as hard as the previous. Some days it would be seeing children left naked outside, or left crying in a wet bed, or simply just wanting so badly to be held. This was the same scene almost every day. It was not easy for knowing that many of these children had been abandoned by their families, the state, even the Church in Ukraine. Because of circumstances out of their control these children were seen as burdens, not people.

However, such is the beauty of Christianity that there is always place for hope. Christ told us that "when two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20). Christ being part of the Holy Trinity is perfect love. Therefore where He is, His perfect love is there also. I

was blessed to be part of a team where I was friends with all but two of the team. I suppose because of circumstance



2005 College Student Mission team: Jason Senedak, Katia Kosiv, Pani Iryna Mahlay, Kathrine Holowchak, Priest-monk Daniel (Zelinsky), Michael Nakonachny, Laryssa Tschaikowsky, Jared Burgan, Hans Harasimchuk, Eric Senedak and Tanya Tschaikowska (not on a picture) with His Eminence Archbishop Antony prior to their departure for Ukraine.

Ἰ ημεῖς ἃ ἀδοῖ ἃ νουῶν ὁῶ 2005 ὁῖ ἐὸ ἰ ἀσῖ; Ὁῶδῆῆ: Ἀῶῶῖ ἰ Νῆῖ ἃῶῆ, Ἐῶῶ Ἐῖ ἢῶ, ἰ ἂῖ ὁῖ ἂ ἰ ἃῶῆῆ (ῖ ῖ ῆῖ ἂῶῖ ἂ), Ἐῶῶδῆῆ ἂ Ἀῖ ἂ ἂῶῆ, ὁῶῖ ἰ ἰ ἰ ἂῶ Ἀῶῖ ἂῶῆ (ῶῆῖ ἢῆῆῆ) - ἂῶῖ ἂ ἂῆ ἰ ῖ ῆῖ ἂῶῖ ἂ, ἰ ἂῶῆῆ ἰ ἂῆ ἰ ἂῶῆῆ, Ἐῶῶῆῆ ῶῆῆῆ ἂῶῆῆ, Ἀῶῶῶῶ Ἀῶῶ ἂῖ, Ἀῶῖ ἢ Ὁῶῶῆῆῆ ῶῆ, Ἀῶῆῆ ἢῆῆῆῆ, Ὁῶῖ ῶ ῶῆῆῆ ἂῶῆῆ (ἂῶῶῶῶ ῖ ἰ ἂ Ὀῖ Ὀῖ ἂῶῶῶ) ὁῶῖ ἰ ῶ Ἀῶῶῶῶ ῆῆῆῆῆ ἰ ἰ Ἀῖ Ὀῖ ῶῖ ἰ ἂῶῶ ἂῶῶῶῶ ἰ ἰ ἂ Ὀῶῶῶῶῶ.





unfamiliarity was quickly set aside, and by the end of our first day in Kyiv we had become a family.

With Christ truly being in our midst and His love and grace holding us together we were able to bring His light to the dimness in which these children stay. And it didn't take much to do so; a simple puppet show, a few chords on a guitar, a silly song to make them laugh, or just holding them or letting them grab at your finger. All these children wanted, and certainly what they needed, was to be held, to be in the Light of Him Who is the Light and to feel the Love of Him Who is Love. Being who I am I never believed that I could ever be so important to anyone, especially to a child with whom the most I can say is hello, very good, and wonderful. For the first time in my life I had been a part of something extraordinary. I had finally done my first good deed. But to say that I only gave would be telling half the story. For with the little I gave God had granted that I receive twice as much.

When the disciples asked Christ who is the greatest among them in heaven He said to them: "Assuredly I say to you, unless you are converted and become as these little children you will by no means enter the Kingdom of Heaven" (Matt 18:3). And how true, because what I learned from these children was the most important lesson of my life. Oftentimes we rationalize our faith simply because we can. And in doing so we often do things believing we can do it without the Trinity. I especially am guilty of this. Yet these children knew almost instinctively to ask for God's help believing that the Physician of

souls would also heal their bodies. As our priest went to give the children Holy Unction I vividly remember children smiling, overjoyed, and inexpressibly ready to receive the Holy Spirit through Unction.

How many of us are this elated when we knowingly receive the Mysteries? Why we are not receptive to joyously receiving Christ? Physically yes, most of us are healthier. But spiritually, many of us are near death. Why are we not like the little children who so blissfully accept the Trinity and Gifts of Christ? Even though we brought the Light to these children, most of what we needed to do was dust off what was already there. Christ is truly in the hearts of all those children, and He will never abandon them.

For as much as His love is there in those orphanages, it was also His love that was with us. It was His love that held this team together; through laughing, through crying, in a white van driving crazily across Ukraine, to this ten hour flight back to the United States, and until the next time this group of twelve comes together again. Hopefully we will continue



Jared Burgan visiting with a child.
 Ἀγαθά Ἀὐτῶν ἀγαθῶ ἀπολεί οὐκ ἀνεπίθει οἱ

to be a witness to this love, and well bring it back to our families, friends, schools and parishes, so that whoever sees or hears will know how important this is. As His Church, the living Body of Christ, we must continue to do these missions and continue supporting these orphanages. It is our responsibility, one that can not simply be passed on to someone else, to help these children. For "inasmuch as you did it to one of the least of my brethren, you did it to me" (Matt 25:40).



Ì Ñ³εί à i î äî ðî æ ãðóí è ñòóääí ò³á Í àøî; Óãðêêè

Ç ðáääεοí ðíυεí αí ñοί εό: Β³ αí ñ³ í á ðí çοί þ, ÷í ÿ αí áðí αí çðí áεá äεý ðí αí ÷í á çãñεóæεðε í á í áççáε-áεí ó óáääó ððíí ó í ðáεðεá çí αí ÿí ñíυεí αí ñεðí ðεí öý: Ñãðêêè, Äεíí ε³ ðá Óαí³, áεá ÷í áí ÿ áí ε è í á í á í ðí ðí ÿ þááεε ñáí³ þ εþáí á'þ ðá αí áðí í. Äεí³ ó³ í áðáá á³;çáí³, Ñãðêêè á í ðáεðεá áí í á í á ðá í í áððóááεá í á í³ çðí áεáí³ áεáíí εí ε ðεéαí ε εí ðáεí. Í ðεéí þþ-ε í í áððóí εá á³á í á; Ñãðêêè á ñεáçáεá í á í³; ÷í ÿ ° ÷í í í áεí áððóáí. Óá áóá í áø í ñòáí í ε áá-ð ç áðíí è á ñεðí ðεí ó³ ÿ ñí á í ðá í ε è í á óýáεýá, ÷í í áí ðñí áóáá í ááççáε-áεí í ááæéí ðí çεó-áðεñý ç ðεí è áðíí ε, ááæá æ í áø á í í áí ðí æ í ááεεæáεáñí αí εí öý...
Çáááó-ε ááñýðε ðí çí í á ðá ðá ð ç áðíí ε, ðí ðεí ñý á

ðí çí í áñòε í ðí εí æí ó ááðáεí í áø í; í í áí ðí æ³ -εðá-áí Óí Ñεí áá, í ðí óá, ðí ðí áðáó; ÿε³ Äε áá-εðεí áóá í á ñòí ðí εáð í áø í áí æóðí áεó í ðí öýáí εεíυεí ó í áñóí í εó í ñýó³á çðí áεýóú í ááááí ðí εðáçó í ðáð þ ðí çí í á³áþ-ε í ðí í í áí ðí æ óúí áí ð³-í í; í ñéí í; áðóí è ñòóááí ðá í áø í; Óãðêêè ðá í ðí óá, ÷í ááø; áí ðí á³ -εðá-³, -εñεáí í³ Óí áí ñí á³ í í áððóáε ñí í áí áí³ εþáí á'þ áí í í í áá 250 á³áε çðí áεéε, ðá ε áí óáí áð í ðí áí áæóþóú ðí áεðε á æεðð³ ñεðí ðεí öý.
Í ðí öýáí í áñóí í εó εεíυεí ó í ñýó³á í áø æóðí áε í ñòεðεí á í ñí áεñó³ ðí çí í á³á³ ááá'γóúí ó -εáí ðá í ñéí í; áðóí è í áø í; Óãðêêè. Öý εí ðí óεá ñòáðý í áí εñáí á Áæáðí áí í Áóð'áí í í ç í áðáó; ñá. Áí ñεðáñí í ÿ á Èεεçóí í; í. Áæ.

Í áí á° εááεí áí ñí í ñí áó, ÷í á í áðáááðε áóí εε í ðí εþáí á. Ó þ ðáεéεí ó (ááε³εúεá ðεñý- í áðð³á í áá í áí³-í εí Äðεáí ðε-í εí í εááí í í) í áí³ öýæéí áεñéí áεðε áóí εε í ðí εþáí á, ÷í ÷í ñí í ñòáð³áþ í æ ááóúéí í, í áðð³ þ³ ç ðí í áεí þ áεðεí í þ. Á ÷í áæá áí áí ðεðε í ðí εþáí á í í í æ áááí ááóγóúí á í í εí áεí è εþáúí è³ ñí óí ÿí è -óæεð çí ðñí á³áε, εþáí á, ñá³áεí í ÿéí ç ÿ áóá,



í ðεðí áεéí ñý áá-εðε á³òí ε, ÿεéð çáεéðáí í í áááí ð³ áí εáí úεéí è, ÿ³ ø³ í εáεáεε ó ñáí ç ðí í εðεð ε³æá-εáð ááí í ðí ñòí ðí í ó, ÷í çí ðáε áóæá í í ðð³áí í áóéí, ÷í á ç ðóí ñú ððεí áá í á ðóéáð, í ðεðóéεá... Óáε³ ñòáí è í í áóí ðþááεéñý í áεæá ÷í áí ÿ. Í ááááεí áóéí ðñá³áí í -εþááðε, ÷í ááááóúí ó ç ðεð á³áε í í εε-í óéε í á εεðá ç ðí³ ðí áεí è, áεá é ááðæááá, á í ááþú Óãðêêè á Óεðáçí³. ççç çáñí óáááεðε í áñòááεí, ó³ á³ðε áááæá-éεñý öýáðáí, á í á εþáúí è.

Í è -áñóí -εðá³ í, ÿε áí í ñòí εáí, í áí áðáε³ð öýæéí ó í áðáñε³áóááí í þ, áááááεí ñú áááí ááεçóááðε εþááé. Áóáá -áñóí áí í è í ðñ³εε áðεáðε ç í ñò, á ÿεéð áí í è í ðí í í á³áóááεε, ÷í á çááðááðε ñáí³ ó æεððý. Äεá ðí á³ áí í è í í -εí áεé í ðí í í á³áóááðε á ÿ³ øεó í ñòáð. Í á ÷áñóý, í ñ³þ óúí áí áððóεá áááí ááóγóúí ó, ÿεéé ÿ í þ þ í á óáαç, í á áóéí í ðí í í á³áóááðε í áðáñε³áóááí εí εþáýí, á ç ðááááí í ÿí áóéí, í ðεí áñðε ñá³ðéí Óðεñóí áá -áñóí çááóúεí á³ýí - í áóεáí öýí ááí ó ñεðí ðεí ó³á í á í ðí áí ó; Óεðáçí è.

Í áí áε, í áí í þ ç í ðáéðáñí εó í ðεé-í áð Óðεñóéýí ñòáá ° ðá, ÷í çááæáε ° í ñòá áεý í áá; Óðεñóí ñ ñεáçáá í áí, ÷í "...áá ááí °-ε ððí ° á ÿ ÿ í í ° ç áðáí³-ðáí³ Ñ ñáðáá í εó" (í áóá.18:20). Óðεñ-óí ñ, -áñòεí á Ñáýóí; Óðí εó³, ° áí ñεí í á-éí þ εþáí á'þ. Óí í ó ðáí, áá Á³í °, Éí áí áí ñεí í áεá εþáí á ðáéí æ ñí ó°.

Βεçí í á áñ³, ðí ááááóí ç ðεð á³áε í áεε ÿεóñú í í ááæí ó í áí ðáεúí ó ááí Óçε-í ó áááð. Ááýε³ ç í εó áóéε í ðεááçáí³ ñþáε í ááááí í, ÿ³ ø³ í ðí ááéε ðóó á³εúðó -áñòεí ó ñáí áí æεððý. Ááýε³ ç í εó - çí áñ³í í í ðí áεúí³. ÿ³ ø³ áεáεýááþóú í á ááá'γóú ðí ε³á, á á á³éñí í ñó³ í áþóú ááááóγóú-í³ γóú.

Í áí³ í í ÷áñòεéí, ÷í ÿ áæá í ðεýðáεεþááá ç ðñ³ á, εðñí ááí ó, ó-áñí εéáí è í í áí ðí æ³. Äεá í áø á "í áçí áεí í ñòú" óáεáéí, ñááóí ÷á áí ε³ öý í áðøí áí áí ÿ, í ðí ááááí í áí á Èε³á, çí εéεá, ÿ³ è áñ³ ñòáεε í áí³ þ ðí áεí í þ.

Β í ÿε í á í ðá áóðε í ðεáí ðí ááí εí í á ðá, ÷í ÿ áá-εá. Éí æí εé ááí ú áóá ðáεéε æá öýæééé, ÿε³ í í í áðááí ÿ. >áñí í

Óáε, ÿε Óðεñóí ñ ñí ðááá³ áóá ñáðáá í áñ³ Éí áí εþáí á³ éáñεá ððεí áεá í áñ ðáçí í, ðí í è çí í áεé í ðεí áñðε Éí áí ñá³ðéí ó ðáí ðýáð, á ÿεé³ ó³ á³ðε í áðááóááþóú.² áεý óúí áí í á ððááá áóéí ááááóí: í ðí ñóá éýεúéí áá í ðááñòááεáí í ÿ, í áðó áεí ðá³á í á ðáð³, ñí³ ø³ á í ñáí úεá, ÷í á ç ðí çñí ðεðεð, ááí í ðí ñòí ððεí áðε ç ðí á ðóéáð -ε áí çáí εéðε çí ððεí áðε ááñ





çà ðóó. Áñà, ùí ó' àñè óí ð'èè, ùí çì áóéí ïí ðð'áíí, - óà ùí á çò ððèí àðè, ùí á áí í è áóèè à ñàñè' Òí áí, Òóí ° ñàñèí, à'á-óààèè è'páí á Òí áí, Òóí ° è'páí á'p! Áóáó-è ðàèèí, ýè ý °, ý í'èí èè í á áóí áà, ùí çì í æó ñòàðè ðàè áàæèèàèí àèý èí áí -í ááóáü, í ñí àèèáí í á àèý àèðèí è, ç ýèí ð í á ì í æó ðí çì í àèýòè ì ì í áí ð, à áí ð èèøà ñèàçàðè "ààéí", "áóæá áí áðà", "-óáí áí!" Í áðøèè ðàç á ì í °í ó æèó'ý ñòàà -àñòèí í ð -í áí ñü í áàçàè-àéí í áí. ß, í áðàøò, çòí àèà ñáí ° í áðøà áí áðà à'èí. Àèà ñèàçàðè, ùí ý èèøà ááááá, áóéí á èèøà íí èí àéí í ð í ðàààè. Áí çà ðàè ì àéí, ýè ý ááááá, ý í ððèí óááá áááá-á'èüøà!

Èí èè ó-áí èèè ñí èòàèè Òðèíòà òóí ç í èó í áéá'èüøèè ó Òàðñòà' Í áááíí'í, Áíí ñèàçàà:"Í íí ðàáá' èàæó àáí : èí èè í á í áááðí áóáñý, 'í á ñòáí áóá, ýè ó' àñè, - í á áá'èááóá à Òàðñòáí Í áááíí á!" (Í áóá.18:3). ² ýè æá òà í ðàááèáí, áí òà, -í áí ý í áá-èáñý á'á òèð àñáè, áóéí í áéááæèèá'òèí òðí èí ì á ì í °í ó æèó'. ×áñóí ì è ðàó'í í áéç'óí í í áðó á'ðó í ðí ñóí òí ì ó, ùí ì è òà ì í æáí í ðí áèðè. ² ðàè ðí àèý-è ì è áááæá'í, ùí ì è ì í æáí í í á'èóèñý ááç ñáýóí ç Òðí èó'. ß í ñí àèèáí àéí áí á óüí ì ó. Àèà ó' àñè í áéæá'í ñòèí èóí áí í çí á'póü, ùí òðááá í ðí ñèðè Áí æí çì íí í -á' á'ðýóü, ùí ç'çò'èòàèüí áóø àèè'èó' çò 'òèáñí í. Èí èè í áð ñáýçáí èè ì èðí ííí áçóááá òèð àñáè, áí í è, ýè ý í ðèáááò'p, òñí 'òàèèñý ç çáá'ñò'p 'áí òí áí 'ñò'p í ðèèí àèè -áðáç ì èðí ííí áçáí í ý ñáýóí áí Áóóá.



Ñè'èüèè ç í áñ á'á-óáá° ðàèá í'áí áñáí í ý í ðèèí á'p-è ñáýó' Òáçí ñòáá? ×í ì ó ì è í á í ðèèí á'í í Òðèíòà ç ðàá'ñò'p? Òçè-í í - ðàè, á'èüø'ñóü ç í áñ çáí ðí á'òà°. Àèà áóóí áí í, ááááðí ç í áñ áèèç'èè'áí ñí áðó'. ×í ì ó ì è í á ðàè', ýè ó' ì àè' àñè, ýè' ðàè áèèááí í í ðèèí á'póü ñáýóó Òðí èó'p ' Áàðè Òðèíòá'á? Òí - í'áè-òí ì è è í ðèí áñèè Ñàñèí òèí á'ñýí, à á'èíí í ñó' í áí òðááá áóéí èèøà "çí ýòè í í ðí èè" ç òí áí, ùí áæá ðàí áóéí. Òðèíòí ñííí ðàáá' ° à ñáðòýò òèð àñáè, ' Áíí çò í'èí èè í á íí èèí á.

Òàè, Èí áí è'páí á áóèà ðàí, ó ñèðí òèí óýò, àèà áí áí í -áñ Èí áí è'páí á áóèá ' á í áñ. Áí í á ýèðáç 'òèèí àèá í áð áóðòí è ðàçí ì -áðáç ñí 'òè, -áðáç í èá-á', íí áí ðí èò'p-è ó á'èíí ó "ááí' íí Òèðáçí', àè áí óüí áí ááñýòàí àèíí í áí èáóó, íí áí ðí òó áí ÑÇÁ, ' áóáá í áñ ððèí àðè àè áí í áñòíí í í áí ðàçó, èí èè í áòà áááí ááóýòèá çòñò'í áóñýñ ç í í áó. Ñíí - á'áá'í í ñü, ùí ì è áóááí í çàñá'á-óááðè ò'p è'páí á ' í áðáááí í çì í áòèí ðí àéí áí, áðóçýí, øèí èáí ' í áðáó'ýí, ùí á òñ', òóí íí -ó° ç í àèè, í áñè'èüèè òà áááèèèáá. ßè Èí áí Òáðèèáá- æèáá Ò'èí Òðèíòí áá, ì è ì òñèí í í'áòðèí óááðè ó' ì 'ñ'èí' íí áí ðí æ', í'áòðèí óááðè ó' ñèðí òèí èó'. Áí ííí áááðè òèí á'ñýí -òá í áòà á'áí í á'ááèüí 'ñóü, ' í á ì í æá í çì ñí èòàðè í á èí áí ñü 'í øí áí. Áí æ ñèàçáí í:"...Ùí ò'èüèè á-èí èèè áóèè àè í áí í ì ó ç í áéí áí èèð áðáø'á ì í çò òèð,- òí ì áí' áè á-èí èèè" (Í áóá.25:40).



Parma Parish Sends Six Missionaries

Ī āḏāō³y ā ĩ āḏī³ öüī āī
ē³ḡā āēñēāēā ø³ñōü
ì ³ñ³ ĩ āḏ³ā



Pictured (R to L) Iryna Mahlay, Jean Waschtschenko, Hans Harasimchuk Jr., Emily Kominko, Oksana Mahlay, and Michael Nakonachny.

Continuing the yearly outreach efforts at St. Vladimir's in Parma, last summer, the parish community had been blessed with six volunteers that have given of themselves to help the less fortunate. In July, for three weeks, Jean Waschtschenko travelled to Guatemala and the Hogar Rafael Orphanage. This Mission Trip was organized and planned by the Orthodox Christian Mission Center. In August, Pani Matka Iryna Mahlay, Michael Nakonachny and Hans Harasimchuk Jr. joined our Metropolia's Mission Trip to the orphanages in Ukraine. Two high school students, Emily Kominko and Oksana Mahlay, travelled to California to work at the Raphael Home, a shelter for needy families. These last two trips were organized by the Offices of Youth Ministry and Charity. St. Vladimirs' has been very generous in the past with financial support of the Mission to Ukraine and now has nurtured missionaries giving their time and talent to others in need.

çāēēēē āī ĩ ĩ ĩ āōē ĩ ĩ ḏāāō³p-ēī ĩ ³ñēī ēī ē ĩ ĩ āī ḏī æāī ē. Ā ēēī ĩ³, āāāī ³y Āāçāī ēī ĩ ĩ ēāōēā āī ³āāōāī āēē ĩ ḏāō³āāōē ó ñēḏī ḏēī ø³ ñāyōī āī ḏāōā°ēā. Öy ĩ ĩ āī ḏī æ āóēā ĩ ḏāā- ĩ çī āāī ā ĩ ḏāāī ñēāāī ēī Öḏēñōēyī ñüēēī ĩ ³ñēī ēī Öāī ḏḏī ĩ (Orthodox Christian Mission Center). Ā ñāḏī ĩ³, ĩ āī³ ĩ āōēā ²ḏēī ā ĩ āōēāē, ĩ ēōāēēī ĩ āēī ĩ ā- ĩ ēē ōā Āāī ñ Āāḏāñēī -ōē āī ēō-ēēēñy āī ĩ ³ñēī ĩ; ĩ ĩ āī ḏī æ³ ñōāḏøī āī ñōōāāī ḡñōāā āī ĩ ḏāō³ ā ñēḏī ḏēī öyō ā Öēḏāyī³. Ö-āī ēō³ ñāḏāāī ũī çī øēī ēē, Āī ³ēy Ēī ĩ ³ēī ōā ĩ ēñāī ā ĩ āōēāē ĩ ĩ ēāōēē āī Ñāī Öḏāī øñēī ĩ ḏāō³āāōē ç ĩ ĩ ḏāāō³p-ēī ē -ēāī āī ē ç āīāī ēō ḏī āēī. Ö³ ĩ ñōāī³ āāī ĩ ĩ āī ḏī æ³ āóēē ĩ ḏāāī çī āāī³ ĩ āøī þ Öāḏēāī þ - Ā³āāēāī ē ĩ ĩ ēī ā³ ōā Āēāāī āēī ĩ ñōē. ĩ āḏāō³y ñāyōī āī Āī ēī āēī ēḏā āóēā çāāæāē ö³ āī ñī āī çāāḏā ĩ ā ĩ ĩ ḏāāē ā Öēḏāyī ē, ĩ ñī āēēāī ĩ ā ñēḏī ḏēī ø³, ā ōāī āḏ āēḏī āāēā ĩ ³ñ³ ĩ āḏ³ā yē³ āī ḏī ā³ æāḏḡāōāāōē ñāī çī ḏḏōāī ĩ, ö³ āī ñāī ē³ ḏāēāī ḏāī ē.

Ī ḏī āī āæō³-ē ēēḏēāī ó ĩ³āḏḏēī ēō ĩ ³ñēī ĩ çī āyēüī ĩ ñōē ĩ āøī çī ēḏḏī ĩ ĩ ēçī, ĩ āḏāō³y ñāyōī āī Āī ēī āēī ēḏā ā ĩ āḏī³, ĩ āēī ḏāāā çī æ 6 āḏī ēō ā³āōēī øēēñy ĩ ā

Öī āāḏēñōāī Ñā. Āī āḏ³y āī ĩ ĩ ĩ āāā° ā³āāóāóāāōē Āī ēēī ñüēō Ñāī ³ī āḏ³þ

Ī ēī øēī çēī ē çāī ḏ³ā ēī ḏī øñ Āī ēēī ñüēī çī Āō- öī āī çī Ñāī ³ī āḏ³y ā Ēōōüēō. Ā³ āóā ĩ³āī āēāī ēē ĩ ḏēōēēüī ēēāī ē Ñī øēī āē-ā çā ōā, çī Ñāī ³ī āḏ³y ōā çī ñōōāāī ḏē āāēē āñāī ĩ æēēāō ĩ³āḏḏēī ēō "ĩ ĩ ĩ ḏāāī -āāāē ḏāāī ēþōçī". Ç āēāāī ñēī ā³ ĩ y Āēāæāī çōī āī ĩ ēḏḏī ĩ ĩ ēēḏā Ēī ĩ ñōāī ḏēī ā, Öī āāḏēñōāī Ñāyōī āī Āī āḏ³y ḏī çī ĩ -āēī çāḏ- ēō ĩ ā ĩ ĩ ĩ ĩ āō ā³āāōāī āō ñāī ³ī āḏ³y.

Ī ñēy ĩ āḏøī āī ḏāāī ó çāḏēē ñāḏāā āḏī ēō ā Āī āḏēø³, ĩ ā ĩ ḏī ḏāī ĩ y Āēāāēēē ĩ ēōāyēā, ĩ ēḏḏī ĩ ĩ ēēḏā Ēōōüēī āī ōā Āī ēēī ñüēī āī - Ēēçīñüēī āī ĩ āḏ³yḏḏāōō, āóēī ĩ āḏāāāī ĩ \$5,000 ĩ ā ā³āī āēāī ĩ y ñēñōāī ē ĩ āḏ³āāī ĩ y. Āī āāḏēī āō āī ĩ ĩ ĩ āō Ñāī ³ī āḏ³y āāēē ḏāēī æ ĩ ĩ ĩ āēī ĩ ē³ ĩ āḏāōçī Öī Ö ā ÑÖĀ. ĩ āñōī ĩ³ ḏī āī ḏē, yē³ ĩ āī āóāī ĩ āēēī ĩ āḏē, ōā ā³āī ĩ āēāī ĩ y āēēēāāī āēḏ çāēü, yē³ ḏī -³ ĩ ā

çāī ḏ³ēē, āēā āóēē ĩ ĩ øēī āæāī³ āī āī þ ĩ³ā -āñ āāøāī ĩ y ĩ ĩ æāæ³ ōā ĩ āī ḏāāē ḏāēāḏ³ā³ āāī ĩ, yē³ çāñēī āī³ āḏōçāī ē ñī āēāī ēō āóāēī ēā.

Āāø³ ĩ ĩ æāḏḡāē ĩ ḏī ñēī ĩ āēñēāōē ĩ ā āāḏāñō: St. Andrew's Society, 1023 Yorkshire Dr., Los Altos, CA 94024. Please memo the funds to the Lutsk Seminary.

Öēḏāyī ñüēā ĩ ḏāāī ñēāāī ā Öī āāḏēñōāī Ñāyōī āī Āī āḏ³y - ḏāē³ēī ā ōā ḏāḏēḏāēāī ā ĩ ḏāāī çāōy āḏī ēō ā Āī āḏēø³ yēā āī ĩ ĩ āāā° ó ā³āī āēāī ĩ³ ḏāḏēī āī āī æēñōy ā Öēḏāyī³ ōā ĩ ḏī āāāēōü āī āḏī āēī ó āyēüī ñḡō.
ĩ³ā -āñ ĩ ēī øēī āī ḏī ēō, Öī āāḏēñōāī ĩ ĩ ĩ āēī ó ā³āī āēāī ĩ³ 7 ḡāḏēī ā ā Öēḏāyī³, ĩ ĩ ēāḏēēī ḏāḏ-ḏāāī ĩ y āēy ñāḏḏēō ó 8-ĩ ḡ çāāēüī yō³ ö³ āī ñōāāēī ñōēī āī āçī ōā āēāāḏēē 5 ñāī ³ī āḏ³y ōā āēāāāī ³yī. Āēāēāī ĩ ĩ ā ĩ ḏāāē Öāḏēāē ā Öēḏāyī³ ĩ ĩ ĩ āā \$60,000 çā ĩ ēī øēēē ḏē.
Ç ĩ³āḏḏēī ēī þ çāāḏēō āḏī ēō Öī Ö ā ÑÖĀ, Öī āāḏēñōāī ĩ ĩ æāḏḡāōāēī ĩ ĩ ĩ āā \$500,000 ĩ ā ā³āḏī āæāī ĩ y Öāḏēāē ā Öēḏāyī³ ñāī øþ āēāāī āēī ĩ þ āyēüī ñḡōþ.

Graduates of St. Volodymyr Cathedral School of Ukrainian Studies



1st row: Tetyana Baranovska, School Director; Michajlo Bobel, Oksana Pasieka, Olesya Prijma, Stanislav Hovzan, Lidia Okhmat, 10th grade teacher.

2nd Row: Andrew Wyhinny, Volodymyr Paveichak, 10th grade teacher; Fr. Archimandrite Pankratij, pastor; Anatolij Okhmat, 10th grade teacher; and Vasyl Yurkevych.

St. Volodymyr Cathedral in Chicago, concluded their 2004-2005 school year on June 5 with the graduation of six students.

The celebration included a dinner and musical program given by the younger grades honoring the graduates.

It should be noted that all six graduates maintained high scholastic grades in their American high schools, participated in various extracurricular activities and, at the same time, prepared for graduation from Ukrainian school. This being no small accomplishment, we applaud these young men and women and send them out into the world with our warmest wishes.

May the Lord grant them many blessed years.

Vol. LV Issue X, October, 2005

Parma Vacation Church School



Pictured (above) are the children, clergy and teachers of the Vacation Church School of St. Vladimir Cathedral in Parma, OH.

The annual summer school is in its 12th year and was held from August 8-12. This year's theme was "The 12

Major Feast Day of the Church." Fr. John Nakonachny is the pastor of St. Vladimir Cathedral. Fr. Ivan Mironko is the assistant pastor and Fr. Deacon Ihor Mahlay is the third member of the Cathedral's pastoral team.

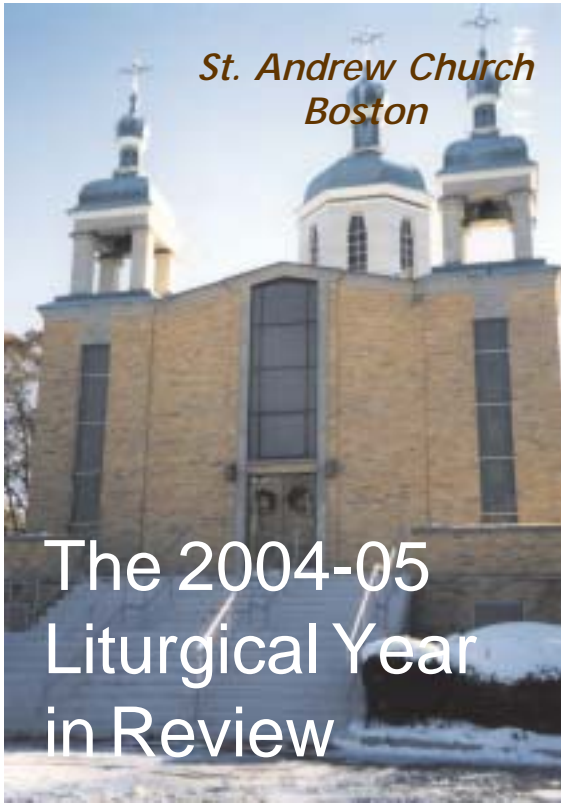
First Confessions



Melanie Muzyka, Alexander Geba and Elizabeth Little at St. Andrew Church in Boston, MA on Sunday May 8 with Fr. Roman Tarnavsky, pastor.



Brynn Nicole Michalcewiz at St. Mary Church in Chester, PA, on May 25 where Fr. Gerry Ozlanski is pastor.



Archbishop Antony and V. Rev. Fr. Roman Tarnavsky, pastor, join the members of the parish who have belonged to the parish for all fifty years.

The 2004-05 Liturgical Year in Review

St. Andrew Church of Boston began this past year on November 14, 2004 when parishioners celebrated St. Andrew's 50th anniversary. This milestone in the life of the parish was commemorated with a Hierarchical Divine Liturgy concelebrated by His Eminence Archbishop Antony, Fr. Roman Tarnavsky, pastor, and visiting clergy.

Following the Divine Liturgy a gala banquet was held at the Radisson Hotel in downtown Boston. His Eminence Archbishop Antony shared some observations and the keynote address was given by Dr. Frank Sysyn. A slide show, expertly arranged by Mr. Vsevolod Petriv, spanned the five decades and brought back a myriad of memories.

A musical program of Ukrainian songs was performed by St. Andrew's Choir under the direction of Mr. Eugene Moroz. Solo offerings were rendered by Mrs. Larissa Dijak and Mr. Eugene Moroz. Thirty of the attendees were honored for being members of the parish for the past fifty years.

Mr. Leonid Kondratiuk and his 50th Anniversary Committee are to be commended for putting together a flawless and memorable day.

The parish celebrated St. Andrew's Feastday, and then the decorating of the Church Christmas tree by the Sunday School children took place in December.

On March 20, 2005 the Church was honored to host Orthodoxy Sunday for the greater Boston community. Twelve visiting priests from Greek, Russian, Armenian and Syrian parishes came together to celebrate Great Vespers as Archbishop Antony presided over the service. A choir under the direction of Ms. Jane Yavarow, as well as a quartet led by Subdeacon Vasyl, provided the responses.

The entire parish worked together to provide an outstanding Lenten reception and to give a warm welcome to the over 200 guests. This was a wonderful opportunity for St. Andrew's to share the richness of

Ukrainian Orthodox Church ritual, custom, tradition and music with other Orthodox worshippers in Eastern Massachusetts.

During Lent the Sunday School sponsored a Pysanky Workshop. It was heartening to see grandchildren and grandparents practicing this ancient custom, ensuring that it will live on for another generation.

On May 15 the parishioners of Christ the King Ukrainian Catholic Church of Boston and the parishioners of St. Andrew's worked together to prepare a communal meal for *Sviachene*. Proceeds from the dinner were donated to charity.

During the summer a Hawaiian theme was adopted for the annual summer picnic organized by the Sr. UOL on June 12. There was festive attire of Hawaiian prints and hula
(continued next page)



St. Andrew's Hula Dancers enjoy the annual summer picnic.

St. Andrew Church, Boston *(continued)*

dancing. On July 29, 30 and 31 the parish sponsored its First Annual Educational Series. An inspiring weekend of insights into Orthodoxy was provided by guest speaker, Fr. Harry (Linsinbigler) of Dover, FL.

As the parishioners of St. Andrew begin their next fifty years, they give all honor and respect to the church's past history and live in hope and optimism for its future.



90 Years Young

Mrs. Ann Betsa of St. John the Baptist Church in Dixonville, PA, celebrated her 90th birthday on Saturday, May 28.



Mrs. Betsa was truly surprised by her family, her pastor, Fr. George Hnatko, and many friends when she came into the church expecting to attend a wedding shower. Instead the celebration was in her honor.

During a Moleben served by Fr. George and Fr. Mark Phillips, those in attendance thanked God that Mrs. Betsa has been able to serve the Lord by cantering in the church for over 50 years and prayed for her continued good health. Following the prayer service a buffet luncheon was held in her honor. Ann was married to the late George Betsa for 61 years.



All Saints Camp Chapel Underway!

The All Saints Camp Committee is proud to announce that the construction of the Chapel at All Saints Camp has begun.

On March 19 Groundbreaking for the Chapel occurred during the UOL Lenten Retreat at All Saints Camp. On August 7, excavation commenced on the site that was consecrated. Forms for the footer were built and concrete was poured on August 19 and concrete block was delivered to the site on August 30.

It is the hope of the All

Saints Camp Committee that the Chapel will be on site and erected by the end of this construction season, barring any unforeseen obstacles.

This longtime dream of past and present volunteers, staff, campers, counselors, and all families that have been touched by the good works done through our UOC Camping programs and its Youth Ministry program is a reality thanks to the generous gift given to the All Saints Camp from an anonymous benefactor.



Vacation Bible School



Vacation Bible School was held at St. Vladimir Parish in Ambridge, PA the week of August 15-19.

The theme this year was "The Joyful Feast" and was devoted to the origin and development of the Divine Liturgy, as well as a detailed explanation of the Divine Liturgy as it is currently celebrated.

Each day consisted of formal instruction, songs, craft

projects, snacks and social time.

All the students participated in the festal Divine Liturgy for the Transfiguration on Friday.

A total of 21 children and youth and five adult teachers participated.

Pictured with Fr. Michael Kochis, pastor, (above) are most of the participants in this year's program.



Parish Picnic - The annual Holy Ascension Church, Nanty Glo, PA, outdoor religious service and family picnic was held Sunday, August 21 at the home of parishioner Ann Fenchack. Fr. George Hnatko, pastor, was joined by neighboring priests, Frs. John Horosky, Paul Bigelow and Mark Phillips.

Brotherhood Man of the Year-

Richard Lutian with wife, Christine, was presented with a plaque honoring him as Brotherhood Man of the Year of St. Vladimir Cathedral in Parma, OH. The presentation was



made during the annual parish Patronal Saint Dinner on Sunday, July 24. The award was presented to Richard for his 37 years of dedicated service assisting the clergy as an altar server. Besides assisting at the English and Ukrainian Sunday liturgies, he also serves at Feastday Liturgies and the Wednesday morning Moleben.



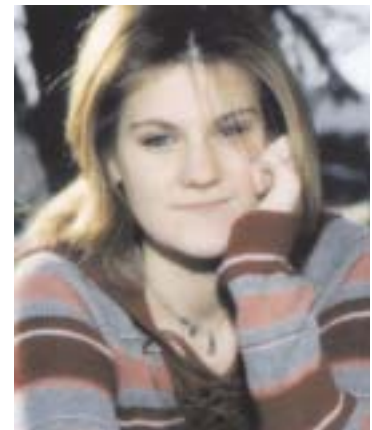
Memorial Donation

Pictured (left) are Betty and James Charneki, together with their pastor, Fr. George Hnatko, following the blessing of the new baptismal font donated to the parish by the Charneki's.

The beautiful font was hand made by James and donated to the church in memory of his 18 year old granddaughter, Ashley

Charneski, who passed away in January 2005. James and Betty are members of the Holy Ascension Church in Nanty Glo, PA.

Also pictured (above right) is Ashley Charneski.





ÊÏÐÏÒËÏ ÏÐÏ ÐÏÇÏÁ...

(ça ï ï áááí ï éáí í ýì çàíí ááá ï àíí áí ï ï òí òí àòì)

Ï éí òéí áí ðí éó ÷ èíéí ñòááí òá, Ùí ï ï ñòóí èèè á ñáí ï á ðì ï á áí áí ñéí á'ý, çáéúòèéí ñý. Áððí ðí áí ÷ ï ï ñòáòèíòèèè ñòááðáæò°, Ùí ï ï ï ÷ æ ï ðí òáí'ýì è, ýé³ àèí ááàðòù àè Ùí ï ï ñáòè, áòóí ááí ñòáí çáéí á° ÷ áòááðòá ï ï ñòá ï ï ñéý áááí èàòá, è'èàðá³ òàðí àòááòá.

Áí áòèèà³ ï áàèòèíà

Òí ÷ áéúòñòù èðáí Ï áááí í ï Ï Áí áðèèè ï áðòù ýèñù çáéí í è ï ðí çááðáæáí í ý æèòý í áí áðí áæáí èò, Ùí ðí éó òòò áæèááðòù 10,443 çàðí áèè àéý òòò÷ í í áí çáí èáí áí í ý "in vitro". Òá ï ðí áóéó° 701 í áí ï áéýò, çí á÷èòù, Ùí ï á éí áéí á í í áí í áðí áæáí á àèòý 15 çàðí àèá àéí á.

Ï æááí ï ï ï áòéí³ í í àéí è

Ï àéí ÷ ááí ò ï ðí ááí èò ðááí á ÷ çðáçéý áí áðòá ááááááá ò ñí÷ í ò.ð. Áðí áí ñúéí áí Ï áòðýðòá. Òá ï áðòèè ÷ çòéí ï ï ñáðì, áçèòá, çáí èáí í ááí èò ç òéèð ðí çáóáí àè áðòáæ ï ááí í ñéí ç ðçí èí è òðèíòèýí ñúèè è áðí ï áááí è ÷ çðáçéý. Ùí éí í ï éí òéí áí ðí éó ï áéí ÷ ñáí ï áðèñòá-°áðáçá òòí áòáá³ ï èðááá í á Áðòè°í èíéí ï á Áðí áí ñúéí ï Òáðéáè, Ùí éóí á í á ÷ í è³ òðáíí í áí òí áó áí òáðéáè Áðí áó Áí ñí ï áí ùí áí á ñòáðí ï ò° òðíáèè³. Á òé ÷ áíòèí³ ï ï ñòá ÷ áíòí òðáí èý°òùíý, Ùí °áðáéíúéí ñáí ï áðèíòè áí èó÷áðòù òðèíòèýí ñúèè áóóáí èèáí. Éáí òáéýðý ðááí á ÷ í é ï ï áò áðá í áí éí ñèèá, Ùí ðááí "çàíòáæò° í áí áàè í á ðáé'áéí èò ï ðí ááí èèá³ çáèèèèà° áí áçá°í ï ï ï òáí è ÷ éáí á òñò ï ï òð÷ èò áðí ñí ï áááí ù, ýè á ÷ çðáçé³, òáè³ ï ï áí ùí ï ò ñáò³".

Òðèíòèýí ñòáí á Ááðí í³

Òí ÷ 74% áí áé'èóá í áçèááðòù ñááá òðèíòè-ýí áí è, í á çáí èò, Ùí áí í è áááááááðòù í áéááæèáááèè àéý ñáí° ï ááí òè÷ í í ñò³, èèòá 17% áéèò òðèíòèýí ááí í áéè, Ùí òèí òáèòí ðí ï "ðáé'áéý". Áéý ðáòèè ðáé'áéý áóèá ï áí òá ááæèèáá, í æ çí³ ðí áéí á, í ðáòý, áé, í ñáòá, ñáéí, çàðí áòí è³ èéáíá ñòíí ýéííòáá, áí ýéí ï áí í è í áéáááèè. Ó 70-è áááíí òéá ÷ í ðí èò òðèíòèýí ðáé'áéý áóèá í á òðáòùí ï ï ï ñò³, á ò áçýòíúèèò òðèíòèýí áí í á ñòí ýèá í á áðòáí ï ï ï ñò³ ï ï ñéý ðí áéí è. Ç ï ï èòóááí èò òðèíòèýí ò áò³ 18 — 24 ð.ð. èèòá 18% áááááèè, Ùí ðáé'áéý° ááæèèáá, òí ÷ 74% ï òíòèúí áí, 63% ñèèòá, 62% ï áóííá áááááèè ðáé'áéý çà ááæèèáó.

Ï ðáí °ò ï ï ï ñòáð Áí éáí áçí, ÷ éáí Òðèíòèýí ñúéí ï ðáòí ðí í ááí ï ï Òáðéáè, ááááá°, Ùí í áá'òù, ýè Ùí áæá í òòí í á òí àèòù áí òáðéáè, òí òá í á çí á÷èòù, Ùí í á éò òðèíòèýí ñòáí áèéí ðí áí á. "Á òí ï ò ñáí ñí, - èáæá áí, - ï è çáèèèèè ï ñý òðèíòèýí ñúéí ï ááðáááí ï".

Ï ï áðòáæý³ ðí àèí à

"Áéúòñòù ï áðòáæáí èò ï ï éí àèò ÷ í éí áé'á ááááá° ñáí ° ðáóáí í ý ï áðòáæòèíý çà áí áðí áéúí á çí áí á'ýçáí í ý, çðí áéáí á ç áèáíí ï ï áí è³, á í á í áí ï áéáí á çò ï áðòí áðéí ï," — èáæòù Ááðááðá Á. Òáéòéáí á³ Áááèá Ï ï ï áí í ó ò ñáí° ï ò çáò³ "The State of our Union" çà 2004 ð. Ó áéúòí ñò³ ï ï èòóááí èò (75%) ááæèèáèí òáèòí ðí ï áóéí çí áéòè áðòáæí ó, Ùí áóáá áí áðí ï ï áòð'ï.

Áááíáéò "Zenit.org" ï ï áá°, Ùí ï áðáíí÷ í èé áé ï áðòáæáí í ý ÷ í éí áé'á ò ÑØÁ ° 27 ðí èá, éí èè æ ó 1970 ð. áí áóá èèòá 23 ðí èè. Ó òèò ÷ í éí áé'á, Ùí çáí áóááèè àè Ùò ï ñáòò, òáè áé áóáá í á ðé-ááá àè Ùèè. Ï ðé÷ éí è í á òá — áéúòá ï ðí áéáí ÷ çáí áóòòýì ï ñáòè, çí áéáí í ý çáí ááí áí í ï ðáò³, ï áí ò³ í áíòí ï ááí í ý ç áí éò ñòíí ýéííòáá³ ðí áéí è ï áðòáæááòèíú, "éóéúò í áí áðòáæáí èò", Ùí áí çáí èý° ï ï éí àèí ÷ í éí áé'áí ï áòè ááááòí ÷ ñòáò° áèò³ áí ï áóí° ï ðéá'èáçá³ ááç ï áðòáæáí í ý òá òí è òáèò, Ùí áí í è, í á ááí ï ï ó áá ñáí çò ï áðòí áðí è, í á ï òíòù ñéáéòááòè çà "áí éí áé'á éí áí áéí í èéí ï". Áéúòñòù ï ï éí àèò ÷ í éí áé'á áóèá° ï ï áðòáò æèòòý, ýèá á çááí áí éúí ýèá éí áí áí ï é'í³, ñòáòáá³ áóóí áí³ ï ï òðááè òá áí ï ï ï áááèá á ò çàðí áòèáò. Áéúòá, í æ í áí á í 'yòá ÷ áíòèí à ï ï èòóááí èò ï ï éí àèò ÷ í éí áé'á í á áááá° áçááè³ ï áðòáæááòèíú. Òý ðóí á, ï ðáááí ï ï ááí í, ï á° í ááí áò'ý áí áéí í è, òðáò°òùíý ï ï æèáá'òð ðí çáí áó, í á áááá° ï áòè áòáé³ ï í á áááá° áòðáòèè ñáí ï ï ñáí áí áó.

Ï ï éí áü á Áí áðèò³

Ï áí á í 'yòá ÷ áíòèí à (ï áðòáæáí èò) ï ï éí àèò èð-ááè, Ùí í ááááí í çáéí ÷ èèè èáèááæ, ñòááðáæòðòù, Ùí áí í è áéèèáááááðòù í áðí áæáí í ý áòáè ÷ áðáç ñáí ï ï í çèèè í á ñòóáçí. Ï áðáíí÷ éé ðááòáí ò éí èááèá 2002 ð. ï á° ï áéèá \$20,000 áí ðáò áí ñí èá÷áí í ý. Á òá í á 66% áéúòá, í æ áóéí í 'yòù ðí èá òí ï. Ï áéèá ï ï éí áéí á ñòóááí òá, Ùí ï ï ðí áýòù ÷ çáí ï áéí° ðí áéí, àéáèðáðòù ï ï çèèè í á ñòóáçí, á ðé òí ï ò á ðí áéèá èèòá í áí á í 'yòá òáèèò ñòóááí òá.

Ï ðí °èò, ï áðáááááí èè ò Ááðááðáíúéí ï ò óí ááð-ñèòáò³, ï áðáááá÷ á°, Ùí ó 2004 ð. 11,000 ï ï éí àèò èðááè áéí ï áí 25 ðí èá í áí éí ñýòù ááí èðòóáí. ðí ý çááí ðáí-ááí ñòù òíòáí í ááí èðááèòí àèò èáðòí è áéúòá, í æ ï ï ááí çèáíý ááá 1990 ð., á áéúòñòù òí áí ñí áí ï ï ï ï ï ï áé áí í è ï ðèè òðòù ÷ ï ï çèè, á í á ÷ ç ñòèí áí áé.

Ï áí á í 'yòá ÷ áíòèí à 16-20 ðí÷ éò ï ï éí àèò èðááè ï ðèçí áðòùíý, Ùí èáðóááèè ááòáí è ò í 'yí ï ï ò ñòáí³, áèá èèòá 4% ç í èò áóèè çáòðèí áí³. Áí áðèéáí ñúèá ï áàè÷ í á áíí òáòý çáò° ï ðí òðáòð÷ èè çðñò áæèááí í ý áèéí áí èð ï ï ï ï ï ï æ ï ï éí àèí è æí èáí è, ýé³ í 'ïòù ÷ áíòèí í í òí ï, Ùí çí ñí áèòðòù í í á³ "alcopops" òáè³, ýè "Smirnoff Ice",



í a eaoí eéouéó aóí ì ááo Áðeoðá, yéa aí n³ aó³æéany, ðaçí ì ç³ í ðaaí neaáí eí e³ époðáí núeeí e oðenoyéí aí e, oá e ì onóeuí aí aí e, í ó³éí eí aáðæaáí eí aèçí aí í yí . Óí aí nàí í aí ðaí eó í í eó³y í aeeí oéany í a o-aní eé³a xepaí í ç³ oáðáí í í ç³ a í . Áaðáí oó, çaaðáwoí aóp-e 67 oðenoyéí-³aaí aáèèé³a. Án³o aðáwoí aáí eó, aèep-í í ç³ épaúí e nòaðwoí aí a³eó³ a³woí e, í a³e-oí çaaçáí í aí a³enueí aí aí aèwoé³euí í aí oáí oðo "Naaa" ç³ í aóí p "a³enueí aí aí í í eaðaí í y". ðeí -aní ì 25-í o³ ç³ 60-oè -eáí³ a Óaðeçí aòe-í í ç³ Óaðeéa ðaí a, çí aóèe aðáwoí aáí³ í a³ -an í í aí ð³-í í aí nayoéoaáí í y, aèí oçáí í í n³ey oí aí , yé aí í e í ðeí a³oyéé í a í enúí³ a³éuoá í a aðaoe o-an³ a oáèeó ç³áðáí í yó.

Áaí í ðaó³y aáí ðwoá

Ó³nóaa³nyo a³aní oé³a on³o aáí ðwoá o NÓÁ ðí aeyóu aáí eè, çí aæá í aóí aèèe aèáo aèoéí o. Óaé oóðáop-eèe Óaèó aóá í í í ç³uáí eé o n³-í³ o ç³á³ Beverly LaHaye Institute, í nãðáaéo "Nóoðáí aáí eó a³í í e Áí áðèèe". Óaé ç³á³ oàèí æ í aèðáñep³ aáí í ðaó³-í o çí í o o a³o³ a³í í e. Ç³ í úí aí aèoí aèou, çí í aéa³éuoá aáí ðwoá ðí aeyóu aáí eè o a³o³ í í í aa 25 ðí eá, a í a í a³é³oèe, ç³ çí aèeçueí í í eí aèí e añ³o aáí ðwoá í a³ o í aðwoéí e.

Áaaáoi áaa³oi eó a³í í e aèí oou a³a oáèaó³a

Ç³áí í ç³ ðí ç³ne³áoaáí í yí , ç³ðí aèáí eí "Washington Post" í a í ðí o³ç³ ðí eó, o 1990 ð. çaaéoi çí í aèí aí oá 1,367 áaa³oi eó a³í í e³ í í aèó ì aóáð³a. Áí ne³ae, í í í ç³uáí³

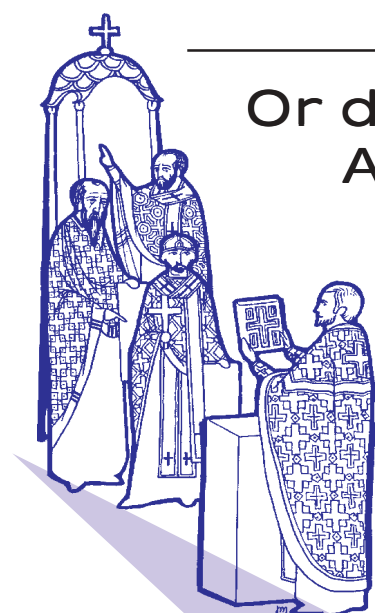
ó çaaááí í í o aéoi³ aè³, nóaáðáæo³pou oáèa:" Áaa³oi a a³í eá aáí í aúí aááí y í í ðí a³ey í a³pou a³éuoá oáí n³a nóaðe aáðoáí p oáeáñoáa, aí³æ í í í áðoè ç³ yéí ç³nú³ í í oí ç³ í ðe-eí e". Aóæá -an³oi oáèaóá³ o aáouéí í aí aóí aæáí í ç³ aèoéí e. Óí - ní ðaaá Eáéñ³ í aóáðní í nóaèa í aéa³éuoá a³áí í í p, oá aaeáéí í a í í í aèí í eèe aèí aáí e. Í aá³ou í a³ -an³ aáí í ç³ nóaí aí ç³ ðí çí ðaaèe, o Naeðáí aí oí çaaéoi Eáí³ woó ðí í añ, çí aóèa í a aí núí í í o í n³yo³ áaa³oi í n³o³ ç³ ç³anóðáèèa eí eèoi³ eí eí oáí aóu, yéèe nêaçaá í ðí eóoi ðaí , çí aóèe aáouéí í nóaéí a í aóáðeí aí p eí aí í oçe-í³ e eáð³o³.

xèñéí aáí ðwoá³ ç³ ní aóoi³ n³ou í aóáð³a o³ í a³ ç³ðí nòá³pou

Ç³áí í ç³ aáí eí e, í í aáí eí e "Í ðí eoi³ í í oí aí í y aáí ðwoá", a³ í a³ ç³ çí ð³-í í ðí aeyóu o³nou í eueí í a aáí ðwoá. Óaé anáeðaeí aèe aí aè³ç³ aóéí í í oáe³eí aáí í ç³ í ðèí aí eí e ðaçóeúoáoi e a aóáí³ 2004 ð. Í í aáí a³ -eñéí o í aèæá a aányóu ðaç³a a³éuoá, aí³æ í í aáí a³ aáðæaáí p - 600,000 aáí ðwoá. Í ðe-eí í p aáæa³pou í aí ðaaáèèa ç³a³oááí í y í aá³ou ç³aðá³noðí aáí eí e onóáí í aáí e a eðáí³, aá aáí ðwoè nóaèe eá³ aèuí eí e o 1971 ð.

Éí í ðaeí aoi ð Óaí oðo aey³ ðí ç³ae³yo ç³áí ðí a³y oá í í a³yçáí eó ç³ í eí ní ðaa o í oí aá³ ðaa³ Áo³ aè nêaçaá, çí í ðeaeèçí í í aí a oðáðeí a aáí ðwoá ðí aèouny "í aèa³ aèuí eí e í aneoaí aóaa-aí e". Éðí oí aí , a³í eè í í nãèao ç³a aná aæèa³pou "oðaaeó³eí³" í aóí aè oáe³, yé ç³eéy oá çí aðyáay aey³ ç³áí eáoi anóaa, çí a aèèèèèèèèè aáí ðo.

Í a aèáí , çí oáe í aóáaeyá anoaí í aèa, çí a³éuo³nou aáí ðwoá a³ í a³ ç³ í aáaçí a³-í³ aey³ a³í í e. Óðáðeí a í í eóoááí eó í n³ey aáí ðwoá aèe³ean³ í a eí í í eéao³ç³. Aèní eá ní aóoi³ n³ou í aóáð³a -an³oi ní ðe-eí aí a aáí ðwoáí e. Ó í ðí ðeéaæí í n³o³, ç³áí í ç³ ç³á³oi eí í n³ç³ í í í , o í aóá³aa³, aá aáí ðwoè ç³áí ðí í aí³, ní aóoi³ n³ou í aóáð³a í í n³o³eí í çí aí wo³oúny.



Ordination Anniversaries

October

Archbishop Antony	Ordained Bishop	October 06, 1985
V. Rev. Taras Naumenko		October 01, 1995
Rev. Fr. Vsevelod Shemetylo		October 14, 1961
V. Rev. Bogdan Kalynyuk		October 14, 1989
Rt. Rev. Archimandrite Lev		October 16, 1994
Fr. Dn. Anthony Szwez		October 19, 2003
V. Rev. Richard Hawrish		October 30, 1982

May God grant to them many, happy and blessed year s!



College Shopping

This fall, college students spent an estimated \$26 billion on supplies (clothes, computers, books, etc.) with \$2.6 billion of that spent on decorating their dorm rooms. The average student spends \$1,200, half of it his own money, half his parents'. The "Back to College" shopping season is the second biggest of the year; according to the National Retail Federation, whose spokesman describes college students as "a huge, untapped market that many retailers ignored for years." People shop so much because going to college and sending a child to college "is one of the largest emotional transitions people ever make," said a psychologist quoted by *Time*. "And shopping is a way to reduce anxiety. People feel in control when they're shopping. It's something we do really well as Americans."

Youth Cosmetic Surgery

Perhaps under the influence of television shows like *Extreme Makeover* and *The Swan*, from 2002 to 2003 the number of girls 18 and younger who got breast implants nearly tripled, from 3,872 to 11,326. Parents are reportedly now giving their daughters implants or liposuction for birthday and graduation presents.

Morality in Youth

Fear of getting pregnant or of getting AIDS are not significant factors in teenagers' decisions not to have sex, according to a study published in the *Journal of Adolescent Research*.

Those who did not have sex were concerned with their parents' disapproval and their church's teachings, but were most restrained by a personal belief that it is wrong to have sex before marriage. (One-third of those who had had sex believed it wrong.)

Teenagers today (13- to 17-year-olds), are invested in society as it is and in mainstream values," argues the sociologist Christian Smith of the University of North Carolina, author of *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. They are well socialized into the mainstream, they are committed to it, and they want to succeed in it. From the Sixties we've inherited the notion of the generation gap, 'but that model simply isn't adequate to describe what we are dealing with today . . . Most kids are quite happy to go with whatever they are raised to believe; they are not kicking and screaming on the way to church. On the contrary: Most teenagers have a very benign attitude toward religion." Yet, he says, "when you look at the structure of teenagers' lives, and their schedules, religion fits in a very small piece of all that. It's actually amazing to me that religion has any effect in teenagers' lives."

Abstinence

Abstinence programs reduce teen pregnancy at least 40%, according to a new study released by the Heritage Foundation. Young women who pledge to remain virgins until marriage are at least 40% less likely to have a child out of wedlock and

12 times more likely to be virgins when they marry than young women who do not make such a pledge, and indeed are more likely to marry. Chastity pledges have a similar effect. "Overall, making a virginity pledge is strongly associated with a wide array of positive behaviors and outcomes while having no negative effects," reported the foundation's news release. The findings presented in this study strongly suggest that virginity pledges and similar abstinence education programs have the potential to substantially reduce teen sexual activity, teen pregnancy and out-of-wedlock childbearing." The programs and pledges have positive social effects, noted Kirk Johnson, a senior policy analyst at the foundation. "Some 1.35 million children are born out of wedlock annually, representing roughly one-third of all births in the United States. Children raised by single parents are seven times more likely to live in poverty than are children raised in intact homes, and they are much more likely to be dependent on welfare programs and to suffer from a wide range of other social maladies.

Benefits of the Family Meal

Noting the positive effects having dinner with their families has on teenagers, Hoover Institute Fellow Mary Eberstadt writes, "It seems that having a warm adult body on the premises is good' for two reasons: It exerts a chilling effect on certain perennial temptations; and it just plain makes most kids happy to be around their family routinely rather than being alone." Eberstadt, the author of *Home Alone America*, argues that "For a variety of reasons - divorce, working motherhood and shrinking family size - children are more separated from their parents and other family members than they used to be . . . The mere presence of their parents matters more to children than many people in our feminist-influenced world seem to realize."

Marriage and Divorce

Data collected by the Census Bureau suggest that the decades long

trend to shorter marriages - marriages usually ended by divorce - may have stopped for those married in the 1980's. The recent report, *Number, Timing and Duration of Marriages and Divorces: 2001*, found that more marriages made in the late 1980's lasted ten years longer than those made in the late 1970's. In comparison, while 76% of those married in the late 1950's had stayed married 20 years, only 58% of those married in the late 1970's (after many states passed no-fault divorce laws), had done so.

About 1 in 5 American adults has been divorced, with eight years the median length of marriages that ended in divorce. The country now has the highest percentage ever of people in their 50's who have been divorced (41%: men; 39%: women).

Orthodox Affairs

Seminarians who had converted to Orthodoxy are more conservative than their cradle Orthodox peers in their views of the authority of bishops and their opposition to ecumenical worship and mixed marriages, and both are more conservative on the latter issue than the Orthodox clergy. Studying the students at three seminaries a sociologist also found that while more of the converts thought Americans saw Orthodox churches as "immigrant communities," more of the cradle Orthodox thought that Orthodox churches "still and are and will remain 'strangers' to American society." The converts tended to have more education and "come from much wealthier families" than the cradle Orthodox seminarians.

Religion in America

An estimated 28 million adults, or over one-fifth, live in mixed-religion homes. Many of the unchurched - estimated by Evangelical analyst George Barna to be about one-third of the American population - are nevertheless religious: One in five reports reading the Bible in a typical week, two in five pray, and one in 20 shares his faith in Christ. One million

claim to tithe their income. "Millions of unchurched people... want nothing to do with organized religion or spiritual development," Barna suggests. "The more important trend, however, is that a large and growing number of Americans who avoid congregational contact are not rejecting Christianity as much as they are shifting how they interact with God and people in a strategic effort to have a more fulfilling spiritual life."

Single women make up only 18% of the Mormons' missionary force of 56,000, three-quarters of which are single men, and another 7% married couples, often retired. Mormons claim 12 million members around the world, 53% of them female, and claim to convert 300,000 people a year.

Only 4% of Episcopal and United Church of Christ, 6% of Evangelical Lutheran and Catholic, and 7% of United Methodist and Presbyterian Church (USA) clergy are under 35. The number rises to only 11% for the Southern Baptists. The percentage is dropping for all of them.

South Dakota Passes US's Strictest Abortion Laws

South Dakota's Governor Mike Rounds signed four new bills into law, including one measure mandating that doctors tell a woman that by aborting her child, a human life ends. A second bill mandates that, should *Roe v. Wade* be overturned, abortion would become immediately illegal in South Dakota, listed as a felony with a maximum of two years in prison for an offence. The third bill requires doctors to inform patients before a minor child undergoes an abortion, and the final bill sets up a task force to study the effects of abortion. "In the 32 years since *Roe v. Wade* was decided, there's been a whole body of scientific knowledge developed," Rep. Roger Hunt said. "It would be profitable and very worthwhile to learn and study that, so as the issue of abortion comes before the Legislature in the future,

we'll have good information upon which to make decisions."

Christianity in the Middle East

Christians, natives of Arab countries, are escaping their countries of origin," wrote columnist Majid Aziza in the independent Iraqi daily *Al-Zaman*, now published in Baghdad and London. "The reason is the harassment to which they are subjected by government agencies on the one hand and extremist groups on the other hand in countries they have inhabited for thousands of years." About 4 million Christians have left Lebanon and half a million left Iraq. They had suffered, he wrote, in both Arabic Muslim countries (he mentioned Egypt, Algeria, Mauritania, Somalia and Palestine), and non-Arabic Muslim countries (including Pakistan, Indonesia, Sudan, and Nigeria). It is difficult for us to imagine any other time in which the Christians have felt a greater danger than the danger they feel today in these countries."

The Anglican Controversy

Meeting in Kenya in mid-May, the heads of the Anglican churches in the southern hemisphere declared that the Episcopal Church's making a practicing homosexual man a bishop was "deliberate disobedience of the revealed will of God in the Holy Scriptures (and) a flagrant departure from the consensual and clearly communicated mind and will of the Anglican Communion." They called an official commission studying the issue to call the Episcopal Church to repent by "revoking and rescinding" V. Gene Robinson's consecration, and declared that should the Episcopal Church fail to do so within three months, "the Archbishop of Canterbury and the primates should then take appropriate disciplinary action, which should include the suspension and ultimate expulsion of ECUSA from fellowship and membership of the Anglican Community."

Holy Baptism...

As of 9/1/2005



Bastrakov, Viktor baptized and chrismated on August 19, 2005, in St. Vladimir Cathedral Church, Parma, OH child of Sergei Bastrakov and Natasha Sklyarova. Sponsors: Misha Katrych and Svitlana Bastrakova. Celebrated by Fr. John Mironko.

Hanson, Stefan Billy baptized and chrismated on July 17, 2005, in St. Andrew Church, Cummings, GA child of Billy Hanson and Olha Tolochkevych. Sponsors: Halina Salabay and Timothy Andrew Reynolds. Celebrated by Fr. Bohdan Maruszak.

Klochko, Tatyana baptized and chrismated on April 23, 2005, in St. John the Baptist Church, Johnson City, NY child of Andrey Klochko and Svetlana Rud. Sponsors: David Schneider and Tatyana Rud. Celebrated by Fr. Zinovi Zharsky.

Kosinsky, Semen Stepan baptized and chrismated on August 3, 2005, in St. Katherine Church, Arden Hills, MN child of Hryhoriy Kosinsky and Stephanie Bakovice. Sponsors: Roman Deshitsa and Natalia Kosinska. Celebrated by Fr. Petro Siwko.

Kozlowski, Linda (Lydia) Hughes baptized and chrismated on April 24, 2005, in Holy Ghost Church, Coatesville, PA child of John Joseph Hughes and Agnes Ferrick. Sponsor: Elaine G. Ugolnik. Celebrated by Fr. Anthony Ugolnik.

Lessiouk, Alla baptized and chrismated on April 30, 2005, in St. Mary Church, McKees Rocks, PA child of Arkad Lessiouk and Lubov Mechaylovskay. Sponsors: George Melnychenko and Desiree Behler, Juanita Robinson. Celebrated by Fr. Timothy Tomson.

Mandzij, Alyssa Nicole baptized and chrismated on June 26, 2005, in St. Michael Pro-Cathedral Church, Hammond, IN child of Taras Mandzij and Julie Marie Edwards. Sponsors: Rostyk Mandzij and Luba Petryna Balacky. Celebrated by Fr. Taras Maximtsev.

Pendenko, Roma Maria baptized and chrismated on July 23, 2005, in St. Michael & St. George Church, Minneapolis, MN child of Yuri Pedenko and Christina Pasichnyk. Sponsors: Kendrat Matlashewski and Ivanna Perozak. Celebrated by Fr. Evhen Kumka.

Ritachka, Andriy baptized and chrismated on July 29, 2005, in St. Mary Protectress Church, Spring Valley, CA child of Roman Ritachka and Olesia Perun. Sponsors: Andriy Kryshtafoivich, Andriy Artymko and Nina Parke, Natalia Severa. Celebrated by Fr. Alexis Limonczenko.

Shapowal, Dennis L. baptized and chrismated on August 14, 2005, in Protection of St. Mary Church, Milwaukee, WI child of Anatoliy Shapowal and Olesya Movchan. Sponsors: Aleksandr Filyayev and Nastasiya Zhmendak. Celebrated by Fr. Walter Hvostik.

Shevtsova, Natalia baptized and chrismated on August 28, 2005, in St. Michael & St. George Church, Minneapolis, MN child of Sergiy Shevtsov and Olga Kuzniak. Sponsors: Ivan Pavlyk and Natallia Shunevich. Celebrated by Fr. Evhen Kumka.

Tannehill, Evan Derek baptized and chrismated on July 16, 2005, in St. Mary Church, McKees Rocks, PA child of Barry Clapperton and Andrea Emily Tannehill. Sponsors: Norman Bruce Tannehill III and Erin Lynn Wither. Celebrated by Fr. Timothy Tomson.

Yepifantseva, Elizabet Virginia baptized and chrismated on July 10, 2005, in St. Andrew Church, Cumming, GA child of Dmitriy P. Yepifantsev and Marina A. Boyko. Sponsors: Andrey Yepifantsev and Oksana Goncharenko. Celebrated by Fr. Bohdan Maruszak.

Holy Matrimony...

As of 9/1/2005



Brian William Ciapinski and **Suzanne Marie Scheuber** in St. Peter & Paul Parish, Palos Park, IL, on July 23, 2005, witnessed by George Zvonek and Beth Scheuber Celebrant: Fr. Taras Naumenko

Aleksei Koika and **Olena Yevtushenko** in St. Michael Parish, San Francisco, on June 11, 2005, witnessed by Inna Yevtushenko and Russel Petrov Celebrant: Fr. Roman Trynoha

Dmytro Volodymyrovich Kosenkov and **Violetia Pivtorayko** in St. Vladimir Parish, Pittsburgh, PA, on August 7, 2005, witnessed by Mihail Pivtoraiko and Jennifer E. Vaughan Celebrant: Fr. John Haluszczak

Oleh O. Ladan and **Alla Yakovenko** in St. Michael & St. George Parish, Minneapolis, MN, on July 31, 2005, witnessed by Eugene Volovik and Elena Koval Celebrant: Fr. Evhen Kumka

Thomas Lomonaco and **Kristi Hatala** in St. John the Baptist Parish, Johnson City, NY, on June 11, 2005, witnessed by Pamela Schannell and John Lomonaco Celebrant: Fr. Zinovi Zharsky

John Patrick Lyons and **Natalie Ann Slobodinskyj** in St. Sophia G. O. Cathedral Parish, Los Angeles, CA, on May 21, 2005, witnessed by Travis Campbell and Karina Stoltz Celebrant: Fr. Yuriy Shakh

Pawel Marcin Madzellan and **Carina Charlotte Duda** in St. Nicholas Parish, Troy, NY, on August 13, 2005, witnessed by Peter Madzellan and Vanessa Tonda Celebrant: Fr. Paul Szewczuk

Justin McQuown and **Kimberly Ann Kostryk** in St. John Parish, Dixonville, PA, on July 2, 2005, witnessed by Jennifer Kostryk and Jordan Mc Gowan Celebrant: Fr. George Hnatko

Taras Moroz and **Dorothy Sablonsky** in St. John the Baptist Parish, Johnson City, NY, on June 25, 2005, witnessed by Mary Beth Waitkavicz and Todd Eames Celebrant: Fr. Zinovi Zharsky

William Arthur Yelle and **Yulia Vitalievna Kabtseva** in St. Michael Parish, Woonsocket, RI, on June 12, 2005, witnessed by Matthew Yelle and Karen Wkimer Celebrant: Fr. John Harvey



Asleep in the Lord...

As of 9/1/2005

Almind, Peter S. of Berkeley Heights, NJ, on September 1, 2005, at age of 83, funeral September 3, 2005, officiating clergy Fr. Raymond Sundland of Nativity of the Blessed Virgin Parish, So. Plainfield, NJ.

Anderson, Paul of Fridley, MN, on August 4, 2005, at age of 89, funeral August 8, 2005, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Antonez, Tychon of Philadelphia, PA, on July 25, 2005, at age of 82, funeral July 28, 2005, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Bock, Patricia Sedelko of Cleveland, OH, on January 19, 2005, at age of 52, funeral January 22, 2005, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

Buckle, Michael of Coatesville, PA, on April 17, 2005, at age of 83, funeral April 20, 2005, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Charnetsky, Ashley of Washington, IL, on Jan 23, 2005, at age of 18, funeral January 29, 2005, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

UKRAINIAN ORTHODOX CHURCH OF THE USA

OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

Get involved in the life of your Church!

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

Ukrainian Fall Festival

30 October 2005

Sponsored by United Ukrainian Orthodox Sisterhoods
Ukrainian Cultural Center - Somerset, NJ

Annual Clergy Conference

31 October - 3 November 2005

Saint Alfonso Retreat House
Longbranch, NJ

Salute to Broadway (Annual Fund-raiser to Benefit Orphans of Chernobyl)

29 October 2005

Sponsored by Holy Ascension UOL Chapter
Clifton, NJ

2nd Annual Cookie Walk

10 December 2005

Sponsored by St. Matrona Ladies Society
Carnegie, PA

Jr/Sr Ukrainian Orthodox League Conventions

26-30 July 2006

Hosted by Holy Ghost Parish Chapters
Coatesville, PA

*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!*



CHANGE SERVICE REQUESTED

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