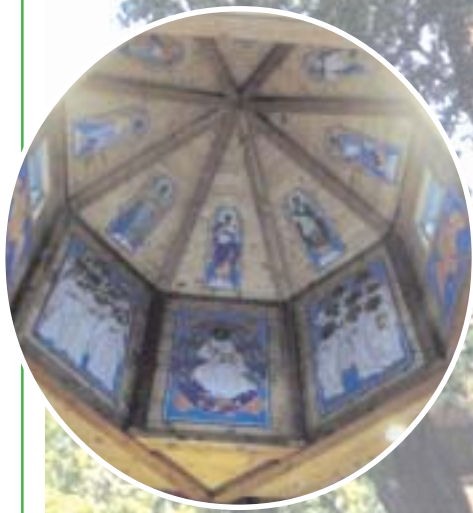


St. Thomas Chapel Consecration at All Saints Camp



"Lord God our Savior, the Hope of all to the ends of the earth: Attend to us sinners who make our supplication to You, send Your Most Holy, Worshipped, and Almighty Spirit, and sanctify this church and this altar. Fill it with everlasting light. Designate it as Your dwelling place. Make it an abode of Your Glory. Adorn it with Your divine and heavenly gifts. Direct that it that it may be a haven for the storm-tossed, a place for the healing of passions, a refuge for the weak and a place where demons are expelled. Let Your eyes look upon it day and night, and let Your ears heed the prayers of those who, in fear of You and in reverence, shall enter therein, and call upon Your All Holy and Worshipped Name, that whatsoever they shall ask of You, You shall hear it in Heaven above, fulfill it, and show mercy."



The Icon Screen

Emlenton, PA

June 21-22
2008

Every year on All Saints Sunday the roads to All Saints Camp in Emlenton, PA see a multitude of cars bringing the youth of the Church to their camp. This year would not be so different from the past years, if it were not for a wonderful and spiritually rewarding event in the life of the faithful: The consecration of the newly constructed Chapel of St. Thomas the Holy Apostle on the campgrounds. It has been a long time dream of generations of campers, clergy and the camp staff to erect a permanent chapel where the youth can worship God and be instructed in the precepts of our faith.

Various committees have worked throughout the years searching for the ways and means to build the chapel. It was not until three years ago that a generous donor approached Metropolitan Constantine offering to donate the funds necessary for the construction of a permanent home of worship for the youth from our parishes all around the USA and Canada who spend part of their summer vacation time at All Saints Camp participating in various encampments of the Consistory's Office of Youth and Young Adult Ministry, directed by Natalie Kapeluck-Nixon: The Church School Camp, Teenage Conference and Mommy/Daddy and Me. In addition to these programs there are many other events that take place at the Camp during camping season, bringing the faithful closer to God and instructing them in the rich traditions of their Ukrainian Orthodox heritage.

The weekend of June 21-22 brought about 400 people to the campgrounds to participate in the consecration of the chapel. The weekend began long before the official program started; namely, dozens of alumni campers along with the clergy arrived to the campgrounds to conclude the final preparations for the consecration, which were headed by Rev. Deacon Dr. Ihor and Iryna Mahlay. Both Dn. Ihor and Iryna spent months working with various parishes and faithful to make the weekend



*“Fill this temple with Your Divine Glory,
erected in Your praise, and show forth this altar raised up in it as the Holy of Holies...”*

successful and spiritually rewarding. Their dedicated effort met with great success. The celebrations were conducted by all three of our Holy Church's hierarchs: Metropolitan Constantine, Archbishop Antony and Bishop Daniel, assisted by twenty clergy taking part in the liturgical services or in other capacities during the weekend.

Iconographer Michael Kapeluck and Very Rev. Fr. Stephen Repa conducted a seminar on Saturday afternoon discussing the iconography which richly adorns the chapel

throughout as aids to worship in the newly constructed chapel. Michael Kapeluck, a member of the Metropolitan Council of the Church as well as a member of SS. Peter and Paul Parish in Carnegie, PA, is a renowned iconographer and wrote all the icons located in the chapel. Fr. Steve, who along with Fr. John Haluszczak made all preparations for the liturgical services of the weekend, and Michael explained to the faithful the canons of the Church concerning iconography and the rich spiritual significance that icons have in the life of an Orthodox Christian. Following the presentation, V. Rev. John Nakonachny, pastor of St. Vladimir Cathedral in Parma, OH, served a Moleben with all the youth already participating in the Church School Encampment and visitors present. In his remarks, Fr. John called upon the youth to be proud of their Ukrainian Orthodox Christian heritage and to treasure their Faith and ethnic heritage!

Later on Saturday afternoon, Maestro Oleh Mahlay, Conductor of the Taras Shevchenko Ukrainian Bandurist Chorus, presented a workshop on Ukrainian Sacred music, which described in detail the development of the various chants and music of the Ukrainian Orthodox Church. The seminar participants were enthralled with the details of this presentation especially as Maestro played many recorded selections illustrating the historical development of our chants and music. The Vespers scheduled for the evening were a fitting conclusion to his presentation.

Following dinner, the solemn procession was formed at the camp pavilion and proceeded to the newly-built chapel, which is constructed in the style of a traditional wooden church found all over the Carpathian Mountain regions of Ukraine, bringing the relics of St. John Chrysostom, prayerfully carried by His Grace Bishop

Daniel, to be placed in the altar of the chapel sanctuary where the relics were placed on a table before the icon of Christ our Lord on the icon screen. The Vespers service then began served by V. Rev. John Haluszczak, pastor of St. Volodymyr Parish in Pittsburgh, PA. Prior to the service Fr. John explained to the faithful the spirituality of the liturgical actions of consecration which would take place in the chapel the next day.

On Sunday morning, cars and busses from various parishes of the Church brought the clergy and faithful for the life-affirming event of consecration of the new chapel. Another procession of clergy, campers and visitors led our hierarchs to the chapel. The hierarchs were greeted at the chapel entrance by the chairman of All Saints Camp Committee, Emil Skocypec, Camp Director, Stephen Sheptak, Church School Camp Director, Melissa Haluszczak and Fr. Paisius McGrath, Camp Chaplain, the campers and the faithful, who all asked them to pray for the founders of the Camp, donors of the Chapel as well as the campers and the faithful of the entire UOC of the USA.

Metropolitan Constantine, Archbishop Antony and Bishop Daniel with assistance of six clergy members Protopresbyter William Diakiw, Protopresbyter George Hnatko, V. Rev. Fr. John Harvey, V. Rev. Fr. Taras Naumenko, Rev. Fr. Zinoviy Zharsky, Rev. Fr. Paisius McGrath and four deacons Protodeacon Mykola Dilendorf, Rev. Deacon Ihor Mahlay, Rev. Deacon Dennis Lapushansky and Rev. Deacon James Stickel, celebrated the consecration of a new chapel.

The consecration followed the traditional ancient and solemn rites of the Orthodox Church with the consecration of the new altar and the installation of the holy relics of St. John Chrysostom therein following another procession with Archbishop Antony bearing the relics around the outside of the Church and Bishop Daniel blessing the exterior of the Chapel with holy water. The Chrismation of the interior of the chapel was accomplished by Metropolitan Constantine anointing the four walls of the building. The iconography was blessed with the sprinkling of holy water by Bishop Daniel. It was an extremely moving and emotional service, which brought tears to nearly all the faithful present.

Once the consecration concluded, the Divine Liturgy began with responses being sung by the youth of the Church School Encampment, under the direction of Lara Haluszczak and Natalie Kapeluck, along with the Bandurist

Photos: Above - Fr. John Haluszczak; Below (L to R) - The youth, carrying banners, lead the procession; Clergy and hierarchs make their way to the chapel for the consecration; Metropolitan Constantine seals the relics of St. John Chrysostom.



“In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me...”

Chorus, under the leadership of Maestro Oleh Mahlay. At the small entrance, as the Holy Gospel Book was brought to the bishops in the center of the nave, Metropolitan Constantine announced to all in the chapel that by the decision of the Council of Bishops of our Ukrainian Orthodox Church of the USA, due to his dedication and sacrificial love for Christ and His Church, the Rev. Deacon Ihor Mahlay had been elevated to the rank of Protodeacon. Once again, one month following the Episcopal consecration of Bishop Daniel, the clergy, the youth and the faithful of the Church sang the most humbling exclamation: Axios! He is Worthy! which confirmed the elevation of Protodeacon Ihor, a man whose life and devotion in and for the Church and his ethnic heritage touches not only the faithful of the UOC of the USA but also our brethren in Ukraine and throughout the world. For years, Protodeacon Mahlay has served on the Executive Board of St. Andrew's Society, the Orthodox Christian Mission Center and many other charitable institutions providing both physical and spiritual support for those in need.

During the Liturgy the hierarchs prayed for the all campers, founders and benefactors of All Saints Camp and most especially for the benefactors of the Chapel. The Liturgy concluded with the profound prayers for both the United States of America and the ancestral homeland Ukraine. Following the Liturgy, Metropolitan Constantine, speaking again on behalf of the Council of Bishops of the UOC of the USA, presented certificates of appreciation to Pani Matka Mary Ann Nakonachny, Diane Senedak and Irene Carman for their dedication and work on the Ukrainian Orthodox League's All Saints Camp Chapel Iconography and Liturgical Vestments and Vessels Committee, which was responsible for collecting funds for the final needs of the Chapel construction and furnishing project. Christopher Burgan, a son of Debra Burgan of blessed memory, accepted a certificate of appreciation awarded to his mother posthumously for her dedication, zeal and work on this Committee. The Metropolitan also presented beautifully framed pictures of the Chapel to the sisters of Thomas Tychonia, a member of St. Nicholas Parish, Troy, NY, whose estate provided the funds for the chapel construction; to Michael Dobronos, of St. Vladimir Cathedral, Parma, OH, whose company donated the beautiful domes, which beautifully adorned and completed the exterior of the Chapel building; and to Dn. Ihor and Ira

Mahlay for their dedicated efforts in organizing the consecration celebration.

In his remarks, the Primate of the Church, His Beatitude Metropolitan Constantine, reflected on the life and humility of Mr. Tychonia, who was his spiritual child when he served as pastor of St. Nicholas Parish in Troy. He would have been extremely proud of what his life's work had accomplished in the building of this home of worship, which will affect the lives of so many of the faithful of our Church for generations to come. The Metropolitan called all present to rededicate themselves to the support of the camp ministry of our Church and most especially to send their children to participate in the various encampments, which all serve to keep our children in the Faith. Many of those present were visiting the camp for the first time and they were urged to carry the joy of the day's events home to their parishes.

Both His Eminence Archbishop Antony and His Grace Bishop Daniel personally greeted each person present at the consecration of the Chapel, as they approached to venerate the cross at the conclusion of the services. The entire celebration occurred during the celebration of the 30th anniversary of the dedication of All Saints Camp, which took place on All Saints Sunday in 1978, providing the camp with its patronage: All the saints of the Church. The Teenage Conference, the next encampment scheduled for this summer, will take place for two weeks (July 6-18). The Conference celebrates its 50th anniversary this year on the Feast of SS. Peter and Paul, July 12. The encampment took place for 20 years at Camp Kon-O-Kwee, a YMCA Camp in Zelienople, PA, prior to the purchase of All Saints Camp

Following the liturgical services a luncheon was held in the camp pavilion followed by a beautiful concert presented the Ukrainian Bandurist Chorus and the Ukrainian Dance Group of SS. Peter and Paul Parish, Carnegie. A wonderful and spiritually uplifting joy filled the entire weekend and all those who participated traveled back to their homes with a deep sense of satisfaction and gratification to all who made the weekend's events a success.



Photos: Above - Young members of the youth choir; Below (L to R) - Most of the youth were present to begin their participation in the Church School encampment; the new Protodeacon Ihor Mahlay; Holy Communion was easier to distribute because of the lack of pews.



Í à “Òàáí ð³ àñ³õ ñâyòèõ” Óí Òàðêêè à ÑØÀ ì ì ñây÷áí ì êàì èèöð Ñâ. Ôí ì è

Úí ðí èõ, êí èè Òàðêêà à³à-
çí à÷à° àáí ù Àñ³ Ñâyòèõ, àí ðí àè, ùí
àáàóóú àí “Òàáí ð³ àñ³õ ñâyòèõ” ó
Àí êàí òí í³, øõ. Í áí ñèèúàáí ÿ çàí í áí áí³
ààòí ì àøèí àí è, ùí àáçóóú òàðèí áí ó
ì í êí àú í à ù òàá³ð. Õúí áí ðí èõ òàè àáí ù
áóá í ñí àèèàèì àèÿ àñ³ à³ðí èõ, àí à
òàè àáí ù à³àóèí ñÿ í ñây÷áí í ÿ í í áí -
çáóáí àáí í ù í à òàáí ð³ èàí èèõ³, ùí ù
àáí í í³à í í³èõ àí í ñòí èà ñà. Ôí ì è. Àæà
ààè³èúèà áí àðàóè èàáí ðí àèè³à, àóòí -
àáí ñòàà³ í ðàó³áí èè³à òàáí ð³ ð³ÿèè í ðí
òà, ùí á óóó í ñòààèòè í ñòèí ó èàí èèöð
àèÿ í ñí èèòàè³ í ðí í í³ à³àóáí í ÿ Ñèí àá
Áí àèí áí.



À³áí ðààè í ÷í èèèè àñ³ òðè³ ð³ðàðòè í àøí ù
ñâyòí ù Òàðêêà: Í èòðí í í³ èèõ Ëí í ñòà-
í òèí, Àðòè³ ñèíèí í Áí òí í³ è³³ ð³ ñèíèí í
Àáí è ù è, ÿèè ñí³ àñèóàèèí àáààóÿóó
ñâyúáí í í³ èèòàè³èà.

À ñòáí ð³ í í³ í³ èóáí³ ÿèí í í³ ðàó
Ì èòàèèí Èáí àèð³³ í ðí ò. Ñòáí áí ðáí á
í ðí ààèè ñàí ÿ áð, à ÿèí ì ó í ááí áí ðð-
ààèàñÿ ÿèí í í³ ðàó³ÿ, ùí ùááðí í ðèè-
ðàøà° ò³èõ èàí èèöð³ ðáí ðèóú í í³ ð³áí ó
àòí í ñòàðó àèÿ í í³ èí í ÿ. Í èòàèèí
Èáí àèð³³ – à³áí èè ÿèí í í³ ðàó, ùí °
÷èáí í ñí ðààè Ì èòðí í í³ è³; òà í ðàð-
ó³ÿí èí í ñí òàðêêà ñàá. Í àòðà³ í ààèà á
Èáðí á³, Í áí ñèèúàáí ÿÿ í áí èñàà òñ³
ÿèí í è èàí èèõ³. Í òàóú Ñòáí áí, ÿèèè

Í à í ðí òÿç³ ðí è³à, ð³çí³ èí ñ³;
ñòàðàèèñÿ çí àèòè çàñí àè àèÿ í ñòààèáí í ÿ èàí èèõ³. Àèá
ùí èí í òðè ðí èè òí ì ó çí àèøèèñÿ ùááð³ ààðòáí àáàó³,
ùí çàí ðí í í³ òààèè Ì èòðí í í³ èèõ Ëí í ñòáí òèí ó í í³ ñòà-
èòè í òèí, í í³ ð³áí³ àèÿ í í³ áóáí àè àí ì ó ì í èèòàè, í àèá³èúèà
àèÿ í í³ èí á³, ÿèà í ðí áí àèóú ÷àñòèí ó è³òí³ ò³ ààèàóè³ í à
òúí ì ó òàáí ð³, àáðò÷è ò÷àñòú ó ð³çí èõ òàáí ðàó, à ñàí á:
“Òàáí ð³ ð³ ðèòàðèí áí èõ øèè”, “Ëí í ðàðáí ò³ ñ³ àè³è³à” òà
“Ì áí à/Òàòí³ ÿ”, àèàøòí àóááí èõ Á³àá³èí ñèóàèè ì í èí á³
³ ì í èí àèõ àí ðí ñèèõ í ðè Ëí í ñèíòí ð³, ì ÷í èáí èì
Í àòàèèí ð Èáí àèð³³-Í èñí í. Èðñí òèõ òàáí ð³àáí ù í à í ñàè³
à³àáóáàðóóñÿ è ÿ³ ø³ í í³ à³, ùí çàèèèèèèè ò÷àñòí èè³à áí
Áí àá³ í àá÷àðóó ù ò òààèèèè³, í à ÿè³ òàè àáààòà ù òí ÿ
òèðà; ñúèà ñí àáùèí à.

ðàçí ì ç í³ àáí í ñí Ààèóùàèí ì í³ àáí òí àèÿà òñá í í³ ð³áí á
áí à³áí ðàà ó èèõ áí ÿò, ðàçí ì ç Ì èòàèèí ì í ÿñí èèè
í ðèñòóí³ ÿ èáí í í³ è Òàðêêà ùí áí ÿèí í í³ èñó òà áóòí áí á
çí à÷áí í ÿ ÿèí í à àèò³³ í ðàáí ñèàáí í áí òðèñòèÿí èí á. Í ñèÿ
òúí áí, í ðí ò.²àáí Í àèí í à÷í èè, í àñòí ÿòàèú èàðààðè
ñà.Áí èí àèí èðà á í àðí³, Í ààèí, à³àñèóàèà Ì í èáááí ù,
ç ò÷àñòí òàáí ðí àèè³à “Òàáí ð³ ð³ ðèòàðèí áí èõ øèè” òà
³ ÿ èòè áí ñòàè. Ó ñàí³ ò ñèí á³ í³ àáí çàèèèèèèè ì í èí àú
áí ðàèòèñÿ ñàí³ ò³ òèðà; ñúèí ð í ðàáí ñèàáí í ð òðèñòèÿí -
ñúèí ð ñí àáùèí í ð³ çàáð³àðè ñàí ð á³ð³ í àó³ í àèúí ó
ñí àáùèí ó.

Ó áí³ 21-22 ÷áðáí ÿ í à òàá³ð í ðèáòèí í í í áá
400 èðáàè, ùí á áçÿòè ò÷àñòú ó í ñây÷áí í³ èàí èèõ³.
Àèá àèÿ òèõ, òòí í ðè; òàá ðáí³ øà, ùí á çðí àèòè í ñòàòí ÷í³
í ðèáí òàáí í ÿ, à ñàí á – èí èèøí³ òàáí ðí àèèè òà ááòòí
ç áóòí ááí ñòàà, “ñâyòí” í í³ ÷àèí ñÿ ààèàèí ðáí³ øà. Èáðòàáá
òèí è àèè³ ÷àèúí èì è àÿèúí í ñòÿí è í. àèÿèí í à-ð³ áí ð
Ì àòèàè³ í áí³ àòèà³ ðèí á. Áí í è í áí³ àæà ì ñÿóÿì è
ñí³ áí ðàóðààèè ç ð³çí èí è í ðàðàó³ÿí è³ á³ðí èí è, ç í àòí ð
çðí àèòè òàè “à³èáí á” òñí³ øí èí³ áóòí áí í
çàáí áí èúí ÿð÷èí. òí³ ñòàðáí í ÿ òáí ÷àèèñÿ òñí³ òí ì.

Í çí³ øà òí áí ñàí í áí áí ÿ, ì à³ñòðí Ì èáá Ì àòèàè,
àèòè áí ò Èáí àè³ ááí àòðèñò³à ÿ. Òàðàñà Øàá÷áí èà, í ðí á³à
ñàí ÿ áð í à òàí ó òèðà; ñúèí ù áóòí áí í ù òçèè, í í ÿñí ðð÷è
í ðè òúí ì ó, ÿè ðí çàèààèèñÿ ð³çí³ “àèàñè”³ òàðèí áí³
ì òçè÷í³ ðáí ðè Óí Òàðêêà. Ó÷àñí èèè òúí áí ñàí ÿ áðÿ áóèè
çàòí í èáí³ áàòàèÿí è èí áí í ðàçáí òàó³, ÿè³ ì à³ñòðí ÷àñòí
ÿèðñòòàáá ì òçè÷í³ èí è çàí èñáí è. Í à àèàú, í ðèçí à÷áí á
àá÷ðí ÿ í ðí áðáí à çàñòààèèà í ðèèí ðí òèòè òð
í ðàçáí òàó³ð.

Í ñèÿ àá÷ð³, à òàáí ðí áí ì ó í àá³èúèí í³
ñòí ðí òààèàñú í ðí òáñ³ÿ, ùí òðáñí èí òí áí í í³ øèà
áí í í áí çáóáí àáí í ù èàí èèõ³. Èáí èèõÿ, ì àè³ øèí,



í í áoái áar a a oðaaeö'íéí í í ó noeé³ áaðáa'yí eó oáðeí a, úí çò ì í æí a çí aeeé a Óeðá-çí³ í í í áí ó noí ðí í áó Éaðí áo. Áeaaééa Áar eçé ì í eéoi áí í í ñ í í ú³ ná. ²í ar a çí eí -oí ónoí áí , úí a çò í í noaaeéé ó a'áoað³, í a í ðánoí é³, í áðáa çáí ðánoí eúí eí í áðaçí Ì Óðeoa Ní ana. Óí a³ í í =aeany Áa³ ðí ý, úí çú neóæeá í ðí o:²aar Áaeóúae, í ánoí ý-oáeú oáðeae ná.Áí eí aei eða a í ³noaóðç³, í Á. Í áðáa a³arí ðaar í p. ²aar í í ýní eá í ðeñoóí ²í áooí áí á çí a-a-í í ý e'þoðá'íéí eó á'é, úí í aée a³aaóðeñý a eáí eéó³ í ánoóí í í áí áí ý.



Áðoe'í enéí í Áí oí í é, Ì eóðí í í eéó Éí í noái ðeí oá a'í enéí í Áar eçé í í a =án Áí æánoáái í í ç É'þoðá'í. Archbishop Antony, Metropolitan Constantine and Bishop Daniel at the Divine Liturgy.

oáðeae, a a'í enéí í Áar eçé í náyoea çí áí ³oí³ noí é eá-í eéó³ náy=áí í p áí áí p. Ì eóðí í í eéó Éí í noái ðeí eéa'í í í áçaa =í ðeðe noí ée áoa³ae³

²eí í í í ené í í náy=áí í náyoí p áí áí p a'í enéí í í Áar eçéí Ì. Áanu í áðýa áoa áoæá çáí ðoøop=eí ,³ í ae-æá ó áñ³ í ðeñoóí ³o áoéé neúí çé í a í =aó.

Í ñey çaeí³ =áí í ý í í náy=áí í ý, ðí çí í =aeany Náyoa É'þoðá'í. Ní³ aaéé o=aní eéé "Óaarí ðó í ðeóáðeí áí eó øé'è" í í a eáðáí eóoaí í Éðe Áaeóúae ³ í áoaéé Éar á-épo, a ðaeí æ =eáí é Éar áe³

Á í áa'ep áðar ó'í a óp æeó³noaaðáæóp=ó í í á'p – í í náy=áí í ý oáðeae - í ðeáóéé áaoí áónaí e³ áaoí ì á-øeí áí e áaaáoi á'oi eó³ áooí áarí noaa. Çí í áo, oðání eí óí áí ì í í a'éóéé ³oðaðe, áooí áarí noái ³ á'oi³ áí eáí eéó³. Í áðáa eáí eéoa'p ³oðaðó'a çonoð'èe³ a'baéé áí eí aa Éí í ñý; "Óaarí ðó áñ³ náyoé" Áí 'eú Neí =eí áou, óí ðaaeoaéú oaaí ðó Nóaí áí Óarí oae, áeðaeóí ð "Óaarí ðó í ðeóáðeí áí eó øé'è" Ì aeenna Áaeóúae oa eáí aeýí oaaí ðó í. Í a'ñé Ì aeýðao. Áñ³ áí í e, ðaçí Ì ç á'oi eí e í ðí neéé aeáaeé í í í eéoeñý çá í ní í áí í í eí æí eé'a oaaí ðó, çá æáðoaí áaaó'a í a eáí eéop, ýé ³ çá no=aní eó oaaí ðí aeé'a oa çá anp Óeðáçí núeó í áarí neaarí ó Óaðeao a NØA.

Ì eóðí í í eéó Éí í noái ðeí, Áðoe'í enéí í Áí oí í é oa a'í enéí í Áar eçé ðaçí Ì ç náýúarí í í neóæeoaéýí e í ðí oí í ðána. Áaneéaí Áyeí aeí, í ðí oí í ðána. Þð³oí Áí áoeí ì, í ðí o:²aarí ì Áaða³oí, í ðí o.ðaðáñí Ì áoi áí eí ì, í.Çí í á'oi Áeðñueéí, í. Í a'ñ³oí Ì aeýðaoí ì, oa =í ðeðí a aeýeí í aí e – í ðí oí aeýe. Ì eéí eí p Á'eáí áí ðoí ì, aeýe.²arí ðaí Ì aoeá'í, aeýe.Áarí ení Ì Éarí oðarí núeéí oa aeýe. Beí áí Ì Øeéaeáí oí á'í oí =enoí áí áaðøeéé =eí í í náy=áí í ý í í áí ç; eáí eéó³.

Í í náy=áí í ý a³aaóeí ñý çá oðaaeö'íéí eí oðí =enoéí í áðýaí Ì ðaarí neaarí í ç Óaðeae, úí aeép=aeí í í náy=áí í ý í í áí áí í ðánoí eó oa çaeð'í eáí í ý a í úí ì ó náyoé ì í úae ná.²í ar a çí eí oí ónoí áí. Óa a³aaóeí ñý í ñey óí áí, ýé Áðoe'í enéí í Áí oí í é í a í ñ í í ú³ áí aeí eá

áarí áoðeñ'a, ýeéí e eáðoáaa í a'noðí Ì eáaí áoeae. Í ðe Ì aeí ì ó aeoi á³ í áðáa ³oðaðoaí e í í noaaeéé Náyoa a³arí aaé³o, ³ Aeaaarí ³øeé Ì eóðí í í eéó Éí í noái ðeí í áí eí nea, úí çá'arí ç í í noái í áí p Ní áí ðó a'í enéí í í a Óí Óaðeae a NØA, aeýeí í a ²arí ðý Ì aoeay í áí í neouñý áí náí ó í ðí oí aeýeí í a çá eí áí a³aaarí ó í ðaóp aeý Óðeoa ³ Éí áí Óaðeae. ² Úa ðaç, anuí áí í ñýoú í ñey'í enéí í núeí ç; o'oi oí í ý; Aeaaéé Áar eçé,á, áooí áarí noái, í í eí áú³ á'oi³ çaní³ aaéé oðí =enoí: AÉN'í Ní! AÉN'í Ní! AÉN'í Ní! – Áí Á²ÁÍ ÉÉ ÓÍ ÁÍ! Í ðí oí aeýeí í ²arí ð – e'paeí a, ýeí ç; a³aaarí ñou Óaðeae³ náí çé í aoi'í aeúí é ní aaueí³ çáí ðoø'ó í a eéøa á'oi eó Óí Óaðeae a NØA, aeá ðaeí æ í aøeó áðoa³ a'nanáð a Óeðáçí³ í í anuí ì ó ná³. Í ðí oí aeýeí í Ì aoeae áoa ðí eai e =eáí ì oí ðaae Óí aaðeñoa ná.Áí áðý, ýé ³ í áarí neaarí áí Ì ñeí í áí í náðaaeó³ áaaáouí ó ³í øeó aeaaí á'eí eó ónoái í a, í í aap=e í í oðá-áop=eí o'çé=í ó³ áooí áí ó áí í í áo.

Í í a =án É'þoðá'í ³oðaðe í í eéééñú çá áñ³ oaaí ðí aeé'a, í ní í áí í í eí æí eé'a³ áí áðí a'ç; "Óaarí ðó áñ³ náyoé", a í ní aeéaí çá æáðoaí áaaó'a í a eáí eéop. É'þo-ðá'p çaeí³ =áí í úeðeí e í í eéoaai e çá í áoó'í ðaa³áanuéo áaðue'aúeí ó Óeðáçí ó³ çá Ní í eó=áí³ Øoaðe Áí áðeé. Í ñey É'þoðá'í, Ì eóðí í í eéó Éí í noái ðeí a³a'í áí³ Ní áí ðó a'í enéí í í a Óí Óaðeae a NØA í aarí ðí aeá Áðai í ðai é Aeaaí neí áarí ý í áí ²í áoeó Ì áðe Áí í Áaeí í a=í ó, Áýí ó Náí áaae oa ²ðeí ó Éaðí áí çá çò a³aaarí ñou³ í ðaóp (Çae'í =áí í ý í a ñó. 8)



Í à "Òàáí ð³ àñ³õ ñâyòèõ" Óí Ò á ÑØÀ í î ñây:-áí î èàì èèöþ Ñå. Ôí ì è



Í à ñòðí Í èää ì àðèàé, àèðè 'áí ò Èáí áé³ ááí áóðèñ³à
ñ . Òàðñà Òåå-áí èà
Maestro Oleh Mahlay, Conductor of the Taras Shevchenko
Ukrainian Bandurist Chorus



Àèñóíí Óéðàçí ñúéíç òáí òþààéúí íç 'ðóí' è ç í àðàóçç
ñåå. Í áóðà³ Í ààèà á Èáðí á³, Í Á.
Ukrainian Dance Group of SS. Peter and Paul Parish, Carnegie.

çáðáí í ý òí í àá í á ÷éí í -
'ðàóþ, è'òðàéí á òñàèéó-
ááí í ý òà ðçí³ í îððáí³ àéý
èàì èèó³ ðå-á. Í í ñí àðóí ó àðà-
í í óó àéý ñáí òç í í èéí í ç ì á-
òáð³ Áááí ðè Áóð'áí, ááí ó çà
çç á'áááí ñòó, çàì áé³ í ðàòþ
ó óé èí ì ñç í ðèéí ýà çç ñéí
Õðèñòí Òí ð. Ì èòðí í í èèó
òàéí æ í í àáðóááá -òáí áí
çáðáí í ááí á çí áðàæáí í ý
èàì èèó³ ñáñòðáí Òí ì áñà
ðèóí í³, çí áóá -éáí í í í àðà-
óçç ñå. Òðí èó³ á í ñò³ Òðí è,
ø. Í þ Èí ðè, ñí ááí è ýéí áí³
óí í æèèàèà í í áóáí áó èáì-
èèó³; Ì èòàéí á³ Áí áðí í í ñó ç èáòáàðè ñå. Áí èí áéí èðà
á í áðí³, Í Á, Òðí à ýéí áí í í æáððàóáàèà -òáí á³ ááí³, çí
í ðèèðáòáòó çí áí çòí ñòó èáì èèó³; à òàéí æ í ðí òí àéýè.
¿áí ðþ³ í áí³ ñòó³ ðèí³ Ì àðèàé çà áí ÷èá çí ðááí³ çòááí í ý
áí ý í í ñây-áí í ý èáì èèó³.



ááááòúí ò ç í ðèñóóí ÷ò — òá
áóèè í áðø³ á'áá'áéí è
òááí ðó. òó áñí çæèèèèèèè,
í ñéý í í áí ðí òó áí áí ì ó,
í í á'èèèèèè ç ááñòþ ñúí áí -
áí çòí úí áí áí ý ç ñáí çí è
ñí ÷áí áðàóççí áí è.
² Àèñí èí í ðáí ñâyçáí í èé
Áðøè'í èñéí í Áí òí í³ è³
Í ðáí ñâyçáí í èé³ í èñéí í
Ááí èçè á'èèèèè íí áèñòí
ç èí áéí èí í ðèñóóí ñí í á
í í ñây-áí í³ èí èè ð³ í'áòí -
áèèè áí òðáñòà í ðè èí³ ð³
Áí áí ñéóæáí í ý. Òá ò'èà
ñâyòí á'ááóááéí ñý í'á -áñ

Í áðøí³ ðáðòó Òáðèàé — Àéàæáí í³ èèè Ì èòðí -
í í èèó Èí í ñòáí ðèí ñéàçàá è'èúèà ñé'á í ðí æèóóý³ ñí è-
ðáí í ñòó'í áí á ðèóí í³, ýèè èí èèñú, èí èè áñí (Ì èòðí í í èèó)
áóá í áñòí çòáèáí òáðèàé ñå. Ì èéí èáý ó Òðí è, áóá í'á
éí áí áóóí áí í þ í í'èí þ. Áñí áóá áé ááçí çòí í áí ðáèè çí
éí áí æèóð'áèè áí ð'áí è áèéí ðèñóáí í í á òáèó øéýòí òí ó
ó'èú, ýé í í áóáí áá óúí áí áí ì ó í í èèóáé, ýèèè áóáá
áí èèááòè í á æèóóý ááááòúí ò í í èí èí³ ú á'ðí èó í áóí ç
Òáðèàé. Ì èòðí í í èèó çæèèèèèèè òñí³ ì ðèñóóí ÷ò í'áòðè-
í óááè òááí ðí áá ñéóæáí í ý í áóí ç Òáðèàé, á í ñí áèèáí
í í ñéèáòè ñáí çò á'èáé í á ðçí³ òááí ðòááí í ý, ýé³ áí í í -
í áááþó çàòðèí óááè í áøèó á'èáé í ðè Òáðèá³. Áéý

á'áçí á-áí í ý 30-í ç ð³-í èó³ í í ñây-áí í ý "Òááí ðó áññ
ñâyòèõ" ó 1978-í ì ó ðí ó³.
Í ñéý Áí æáñòáí í í ç È'òðáççí á'ááóáñý á òááí ðí -
áí ì ó í áá'èúéí í³ í á'á, à í ñéý í úí áí èí í óáðòó Èáí áé³
ááí áóðèñ³à ñí . Ò. Òåå-áí èà òà àèñòíí Óéðàçí ñúéí ç
òáí òþààéúí í ç 'ðóí' è ç í àðàóçç ñåå. Í áóðà³ Í ààèà á
Èáðí á³, Í Á.
Í'á -áñ ò'èí áí á'èáí áó áòí í ñòáðà í á òááí ð³ áóèà
áóóí áí í í'áí í ñý-á³ ðááñí á,³ ò-áñí èèè ñâyòà ááððàèèñý
áí áí ì ó ç í í -òóðýí áèèáí í èí áí çááí áí èáí í ý³ ááý-í í ñò³
áí áññ, òðí ñí ðè-èí èáñý áí òñí çòí í áí í áðáááááí í ý óúí áí
ñâyòà.
"Èí í óáðáí óý í'æèèá" á'ááóèáñý á'á 6 — 18 èèí í ý.
Óáè òááðòó á'áçí á-èà 12 èèí í ý, í á ñâyòí Í áóðà³ Í ààèà,
50-èèóý ñáí áí ñí óááí í ý. Í áðøèó 20 ðí èá, áí í ðèáááí í ý
"Òááí ðó áññ ñâyòèõ", òááí ðòááí í ý á'ááóááéí ñý ó "Òááí ðó
çí ÈÈ (YMCA) Í -èáá ó Çæŕí í í í è³, Í Á.



Ðàääèö³ÿ íàøíâî æóðíàèó â³â ³í áí³ ñâî¿ð
 ÷èðà÷³â ñèèääà°
 Âèääèö³ Ì èððííèèèòó Èííñòàíòèíó
 ñâðää÷í³ â³ðàííÿ ç íàâíæè áíÿ éíâî íàðíææáííÿ
 òà áàæà° óñí³õ³â íà Õðèñòíâ³é íèâ³!
 Í à ì ííã¿ è³ðà, Âèääèèè!

*On behalf of the readers of our magazine
 we express the sincerest greetings
 to His Beatitude Metropolitan Constantine
 as he celebrates his birthday!
 May God grant you Many Blessed years as you
 minister the Word of God to His children!*

Celebrating the Life of St. Nicholas with the Children of Puhachiv Orphanage in Ukraine!



*Mission Team of the Ukrainian Orthodox Church of the USA to Puhachiv Orphanage
 with His Grace Bishop Daniel!*

December 21-29, 2008 21-29 ãðóâí ÿ 2008 ðí èó Âî æè âî .

Ì ³ñ³éí à ì î âî ðí æ Óéðà¿í ñüèí¿ Ì ðàâí ñèàâí î¿ Óâðéàè á ÑØÀ âî æèðÿ÷í âî áóæèí èó-
 ³í ðâðí àðó ç Âèääèèè þ °í èñèí ì î î Ââí è¿è î !

For additional information, please visit www.uocofusa.org
 Âî ààðèí áó ³í òí ðí àð³þ ì ðí ì î âî ðí æ ÷èðàèðà í à www.uocofusa.org

Ñâÿòèéèí î ñâÿòî ñâÿòîâî îòöÿ Ì èèèèàÿ
 ³ç ä³òüè è Ì óää÷³âñüèèâî æèðÿ÷íâî áóæèíèó-³íòâðíàòó!

For Those Who Offer . . .

The
Orthodox
Liturgy

and cycle of readings during Great Lent serve as an annual reminder of where we came from as human beings and what went wrong in the lives of our forebears Adam and Eve. I assert that the sin of the Garden was nothing less than a horrendous *Failure of Stewardship*. Many patristic sources

affirm this assertion as well. The implication is that unless and until we become faithful stewards again, we will fall short of God's saving intent for our human lives.

God's Plan: Adam and Eve as Stewards of Creation

Based on the principles outlined previously, we can define stewardship in this way: *Stewardship is a right and holy human interaction with other human beings and with creation itself, carried out as a fruit of humankind's relationship with God.*

In Genesis 1, we learn that the first humans were created by God and set as stewards over all creation. "Let



The Garden: Where it All Went Wrong

Orthodox Stewardship - Second in a Series

by Rev. Fr. Bob Holet

them have dominion over the fish of the sea, the birds of the air, and the animals." (Gen. 1:28). They were given the authority to name the species of plants and animals - a sign of that dominion and unique dignity, reflecting the very image and likeness of God Himself. So, while God is sole Creator and 'owner' of creation, Adam and Eve were elevated to an extraordinary position being given this type of dominion, exercised in synergy with the creative energies of God, Who brought creation into existence and filled it with goodness.

The ancient 'Yahwist' account of creation in Genesis 2 further illumines the theme. While God "planted a garden" (Gen. 2:8) in Eden, it also says that "God took the man and settled him in the garden of Eden to cultivate and take care of it." Again,

the image here is that God creates the world with extraordinary care and beauty, then entrusts it to humans for its 'care'. While, the earth/creation would provide all that the humans needed, it was not to be an end in itself. Rather, God's love for Adam and Eve and his holy desire for them is revealed by entrusting them with this lofty vocation as stewards of creation. Human interaction with creation is ultimately defined by the stewardship - humankind has the responsibility for its 'care' (stewardship) as a reflection of our response to God's gift of this human vocation. This right use of creation leads to *communion* - whereby matter becomes a means for being joined to the God through its right use, and *thanksgiving* offered by humanity. However, Adam and Eve would lose sight of this.

Man's Plan – Using Creation for His Own Purposes

The relationship between God and man would be influenced by man's human choice whether or not to be faithful to God's primacy as Lord. So, the test in the garden - whereby God prohibits man from eating the fruit of the tree of good and evil - is a test of whether or not man understands his vocation as steward of God's creation. i.e. The creation exists because of God and is meant to lead the human beings to a deeper love and communion with God, if it is used rightly, as directed by God. However, Adam and Eve chose to disobey God and willfully take creation for their own purposes – driven by their own covetous motives. This abuse of creation allowed the rebellion against God in the human heart (sin) to be manifest externally.

Now this is a fundamental point of the stewardship discussion – it is sinful to use and abuse creation in a way that is contrary to God's intent for us. The desire for Adam and Eve for the beauty of the fruit and their desire to taste it reveals how the passion of desire overcame their willingness to be faithful to God. They preferred the fleeting moment of the pleasurable abuse of creation to their relationship with God. That's how sin almost always works! Instead of creation leading to communion, it led them to their own destruction. We can see in the story how the human heart often lacks faith – taking things to ourselves to 'possess' for ourselves, rather than accept in thanksgiving (and in a timely way) what God has given to us. Our tendency to hoard things is based on this insecurity – we do not trust God to provide what we need (or want), so we decide to take care of it ourselves and store up all manner of things. Some patristic commentators have noted that if Adam and Eve had passed the test, they would have been given permission to eat of the Tree of the Knowledge of Good and Evil and would have been mature enough (and faithful enough) for it not to destroy them.

Disastrous Fruits of the Fall

The 'curses' pronounced by God, expelling Adam and Eve from paradise, are found in Genesis Chapter 3. They show us how humanity falls into a tailspin. Rather than being given all that is needed for life, Adam must now labor and sweat. Childbearing, rather than being the ultimate sign of procreative love, becomes a cause of anguish and suffering. The original harmony and beauty of man's relationship with creation is destroyed; he would now be at 'enmity' with creation. The Fathers have written much about the primordial state of communion of mankind with the animals, and how the fall places humans at enmity with the animal world.

The greatest loss of Adam and Eve is the loss of the intimacy of communion with God. Sin always destroys communion with God and the subsequent loss of orientation with the rest of life is the inevitable outcome. Most poignantly, rather than Adam having dominion over the earth, the earth itself rise up to swallow up the body of Adam in death. What a fall indeed!

We are Adam's Children - A Few Examples

Do we not also abuse creation in this way? Whenever we overeat, or drink in excess we are exercising poor stewardship of what God has given us. When we eat or drink in excess, we abuse creation and our relationship with God who has given it to us to use rightly. Secondly, these abuses are destructive to our selves, our health and our families. So often we see overeating and drinking *only* in terms of what it does to *us*, rather than seeing how it first is a sin of abuse of creation and defiles our relationship *with God*. Much can be said in a similar way about almost every other aspect of our human interaction with creation – the use of our money, our homes, our jobs, etc. If these things are ordered according to God's will and we are good stewards of them, they will lead

us to communion with God, otherwise they will be destructive. Our wealth mismanaged becomes a financial noose – ask anyone in debt over their heads! Our homes, well cared for, can become a 'dwelling place of God', or they can become just a storehouse cluttered with more and more junk. Our jobs can be vocations to a way of life that glorifies God and serves others, or they can become an end in themselves for egoistic achievement or financial advancement. How many families struggle because jobs, homes and money take a higher priority than family life itself, or even one's relationship with God?

I remember the story of an old Ukrainian woman who had complained all of her life of having nothing, and had been stingy with others and even the Church, pretending to be poor. After her funeral the family discovered that she had far more wealth than she had led on – she had literally buried in a mattress. What was saddest about the situation were the opportunities she lost. If, while she was alive, she had she been a generous steward of what she was given, she could have shared what she had with others, and through it, been a source of blessing, goodness and joy to others. Instead, the relationships were impoverished by this attitude of covetousness and she had descended into bitterness because she could only see herself as 'deprived'.

In Conclusion

God has created us in glory, to know His love and to be good stewards of that corner of creation that He has entrusted to us. Like Adam and Eve, we are directed by God as to how to exercise our relationship with creation, and the choices that we make will either lead us to deeper communion with God and others, or will send us spiraling down into a pit of selfishness, covetousness and stinginess – the doorstep to death, and hell.

Next Issue –

"The Offerings of Cain and Abel: Generosity"

Ī Ā×ĀĎĪ² Ī Ī ĀÑÒÈÐ² ²ÑÒĪ ÐÈ×ĪĪ - ĀĪ ÈÈĪ² ² ĪĪ È²ÑÑĬ ²Õ-Õ² ÑÒ.

Ā ðē, ēī ēē ī ī ēē ðñý, “óáéāē āī
ñāī °; ēī ī ð-ēī ē, çā-ēī ē ñāī; āāāð³
ī ī ī ēē ðñý Ī óāā³ ñāī °ī ó, Ī ī ā ðāēī³;
ā Ī óāóū ðāé, Ī ī āā-ēóū ðāī íā,
āāāāñōū ðī ā³ ýāī ī (Ī āā.6.6)

×āđī āóāī çāđī āēēī ñū íā ñōī ā³ Ī ā ā² ñō. ī ī Ðīçāāó
Õðēñōī āī ī ó, ā íāđð³ ī ī íāñðēð³ ī ī ñāēē ā² ñō. ā³ æēī ð³
Ī āēāñēī³, ī ī ðī ī ó Óāīāī ð; ā āā āðāēā íāðāēðēē āī íāñ,
çī ēðāī ā, íā ñōī ðē-í ó Āī ēēī ū, āā íāđð³ ððāī ē Āī æ³ çýāēēñū
Ī ā āī áó ñāýðē āðāā Ēēðēēā³ Ī āđī āý ðā ĵó ó-íā.

Ī ā ī ī-āðē ĵó çāñī óāāī íý ī ī íāñðēð³, ýē ī ðāāēēī,
áóēē íā-āđī³ ñāī þ íāçāó āñāēē āā ñēī āā “Ī ā-āðā” –
ī ñōý ī ī ñāēāī íý íāððēó +āí óā. Ī ā-āðē āēēī íāāēē
āēāñī ðō-í ī ĵó íāñāēū ēēē, ī ðēđī āī³ ðāēī æ ī ðēñōī ñī áóāāēē
āī +āđī ā-í āī ī ī áóó.

Āēā ēī æāī +āđī āóū çāāæāē ñāðāāñý ðāēó íā-āðó
āēēī íāðē āēāñī ðō-í ī. Ī ðī óā çī āōī āēī ī çāāāēē ā íāðēó
ēñī ī ēñāó. Ñāýóē Āíōī íé Ī ā-āðñūēēē ā Ó² ñō. āēāñī ðō-í ī
āēēī íāā íā Ēēçāñūēēó āī ðāó, Ī ī ĵó ī ī āēāāī ñēī āēā āī ī ñōī ē
Āí āðē Ī āðāī çāāī íēē, íā-āðō-ēāēþ, ī ī áóāāāðē íāðāā ðēī
íā Āđī í, ā ýē āāī ī ī, āī ðī āē ēēçāñūēēó +āí óā íā ī ðī Ī ó
āī Āđī í ó ē Óāðāī ðī áó ēāæāēē +āðāç Āī ēēī ū, çī ēðāī ā
ñōī ēūī ēē āðāā çāī ē³ íāð; Āī ēī āēī ēð. ²āōī āī Ēē°āī-
Ī ā-āðñēī āī ī ī íāñðēðýð Āāðēāī, ñēī āāī ī āī āī °āī āē
Āāðāē, ī ī ī āđ ā Çēī āí ñūēī ī ó Óñī íý Āī æī ĵ Ī āāð³
ī ī íāñðēð³, ī ī āāðāþ-ēñū ç Óāðāī ðī áó.

Ī ðāī ī āī āī āī āī Āíōī íý Ī ā-āðñūēī āī āī ðī āē āī Āđī í ó
ðāēī æ ī ī āēē ī ðī ñāēýðēñū +āðāç āī ēēī ñūēó çāī ēþ āā āæā
āī ðī āī áóēē íā-āđī³ ī ī íāñðēð³. Óī ē æā Çēī āí ñūēēē
ī ī íāñðēð ā ĩ ý Óñī íý Āī æī ĵ Ī āāð³, ā āī Ó ñō. ñā.ðđī ēó,
ēēðā ā ēī ó³ Ó² ñō. çāāóāēā ī ðēēī áōī ēē “ī ā-āđī ēē”, āī
ñāī ā ðāēēī āī³ áóā óæā āī ððāĪ āī íý ÓēðāĪ íē-ðñē
ðāī āī āī ñōī ēūī ēī ēī ýçāī Āī ēī āēī ēðī 988 ðī ēó.

Āēāñī ðō-í ī āēēī āī³ íā-āðē-ēāēĵ ñāāāēē ī ī
ī ī ñāēāī þ ā íēó ĩ íēā íā-āđī ēī ē ī ī íāñðēðýī ē çāī ēē-ēī þ
– ī ñōāī ī ī ēēóāē. Ī ā-āđī³ íāēóāē³ áóēē āēý +āí óā ī ñōāī
ñī āñī íý +āðāç ī ī ēēðāē, ī ī ñē, āāæéó ð-çē-í ó ī ðāóþ, ā íēó
āī íē óóēāēē óāðñōāī Āī æā íā íāā³, çāēēðēāðē çāī í ó
ī āóóí þ ç ĵ ī ī āñýē-āñ āñāçđī ñāþ-ēī ī āāðāēçī ī ī.

Ī ā-āđī³ ī ī íāñðēð³ ĵó íāñāēū ēēē āēēāī ēī
ðāí óāāēñū āðī ēī ē, ī ðī Ī ī çāī ēñāī ī³ ā ēñī ī ēñ: “Ī ī ā³
āī ī ī íāñðēð³ óāñāðýī ē, ā í ýðāī ē, āāāāñōāī ī ī ī ñāāēāī³,
òā íā ðāē³ āī íē, ýē ð, Ī ī ī ñāāēāī³ ñēūī çāī ē, ā ī ī ñōī, ā³
ī ī ēēóāī þ, íāñī āī íýī ”.

×āđī āóū, ýēē ñāāāā íā øēýó ñī āñī íý ā ī ī íāñðēð³
í ñ āāæēēē ñā³ē ððāñó, +āñōī çðēāþ-ēñū íāāóū
íāēī āī áóāí-ðāī āī ā ēþāñūēī ī ó ī ī āóó³ æēð. Ēī āī øēýó
ðī çī ī-ēī āāñý āā āāóūēāñūēī ĵó ðāðē āī ī ñōý íāðāī āī íā
ī ī íāñðēð-ēāēþ, āī íā ī ī-āðēāó ñāī ā āíāōī ðāñōāī áóēī
āī ēī āī þ ðī ðī þ ī ī íāðāī āī æēðý. Āāā-ā āā ñāñó ā
āāçēþāī³ ī ñōý āā æēēē ā ī ī āí ē ñāī ī óī ñō³ āāððēēē
+āđī ā-í ī ī āāēē āí āōī ðāðē (āāðāēū ēēē).

Óāē āēā +āđī āóāā āāāæāñý çāāæāē íāēā³ēūð
āī āī óāī āī þ ðī ðī þ ā ĩ í-āñāā³, āī íāēēī ðī ðēēī øēýó ī
āā āī íāðāī íāē áóā íāā ðēī ī, ā ðēī ñāī ēī āī ñī āñī íý.

Ī ā çī í ó āíāó ðāñōāó ī ðēēðēī ēī ēī ñōāī, ēī ēē
+āí ó³ æēēē ī ī íēðāī ēó ēāēýó-íā-āðāó, āýē íēó æēā³
íāñāāī ēē - ĵó ó-ēòāēū, Ī ī íāā-āā Ñēī āī Āī æā³ ī ðāāāēā³
+āñī ðē +āđī ā-í āī æēðý.



Ā íāñ íā ñōī ðē-í ēē Āī ēēī³ áóāā áóā ī ī ðēðāī ēē
āēā +āđī āóāā-ñēēó, ī ðī Ī ī āī āī ðýóū çāēēðāī³ íāçāē
ī ī íāñðēðēū, çī ēðāī ā, ñēēðē ó ī ñōāó Āī ēī āēī ēð³, Āóāī ī,
Ī ī çēð³, Ī³ çī³ ðā ā ñ.Āāððē, ñ.Ī óēū-ēó³ íā ī ī ēññ³ ĩ ý.
Ī ī íāñðēð³-ñēēðē çāēāæāēē āā ýēī āī ñū íāāī āī āēūðāī
ī ī íāñðēðý, āēā íā ī ī-āðēāó ñāī °; ī ī ýāē íā íāð³ē çāī ē³ ā
ñēī āī “ñēēð” āēēāāāñý çī ñō ñāī ī óī ñō³ āāēþāāý, ēī ēē
ðī ī āāī ā +āñēī ā +āí óā³ ðēā ó āāēþāī ā ī ñōā, çāñī íāóāāēā
ñāýó ī āēóāēū³ ðī çī ī-ēī āēā +āđī ā-ā æēðý, ýēā ī ī-ēī āēī ñū
ç çāāí ēóóā, ðī áōī ā íāðāī ó āēī āēó ēī āī íý íā-āð-
ēāē³, óāðēāē-íā-āðē.

Ó VIII-IX ñō. íā-āđī³ ððāī ē áóēē ðī ðī āī³, ðī áōī
ī ēðóāēāī³, ýē³ Ī³ çī³ ðā áóēē íāðāī āñāī³ çā ðī ðī þ ç-í³ā
çāī ē³ íā çāī ēþ. Ñāā-āī íýī óūī āī ° ðī ðī íāí ēē ððāī
íā-āđī āī ī ī íāñðēðý ñā.ðđī ēó³ ā Çēī íī ī ó, ç² ñō. ðā
ī ī áóāī āāí ēē ā Ó ñō. ðī ðī íāí ēē ððāī ñā.ðđī ēó³ āýē
ī āī æāý ÑāýóĪ Āī ðē ī ðē áōī āī āī íā-āð.

Āēāð ī ñōý íā ī ī íāñðēð ā íā-āðāó +āí óýī ē íā
áóā āēī āēī āēē, ā āēāçāī ēē Āī æēī Ī ðī āēāí íýī ī ñēý
āī āēó ī ī ðēóēā. Òē ī ðāāēēī íā-āđī³ ī ī íāñðēð³ çāñī íāóāāēñū
+ī ðī ðēçýóī ē ó íāí æāē³ āī ðē, íāāī ðāó, ñāðāā áðī ó-ēó
ēñā, āýē ð³-ēē, ī ī ð³-ēā, āæāðāēā.

Āēēçūēñōū āī āē – ī āēī ç āī ēī āī ēð óāēñī ðā āēāī ðó
ī ñōý +āí óýī ē-çāñī āí ēēāī ē íā-āđī í Ī íāēóāē³. Ī āōī ī
íāī ýóāðē, Ī ī ā ð³ āāēāē³ āēē ðēē áóēē áðóáðýī ē æēðý ā
ðēðī ēī ī ó ðī çōī ĩ í³ ðī āī ñēī āā: íāðāñōāāī íý, ī³ ðāóý, ðēāī ā
āāāñōñāī³ ó.ā.

Óī ī ó ñāī ā ā ðāēēó ī ñōýó ēī íāēēñū +ē
ī ī ēēāēþāāēñū ī ðēðī āī³ íā-āðē – ēāēĵ, íāēāðōī áóāāñū
ððāī íā-āđī āī ī ī íāñðēðý, íāēāāī āæóāāēī ñū +āđī ā-ā
æēðý.

Çāðāī³ ā ñōī ðē-í ēó āæāðāēāó ðā íā ī ñōýó āāī³
āī çāī ēýþōū āāōī ðī ā³ ó³ ðī çāíāēē āāñōē ī íāó ī ðī íāýāí ñōū
ā çāçī ā-āí ī ī ó ðđī í í ēī ā³-í ī ī ó ī ī ññ³ ī ðī ññ³ íā-āđī ēó
ī ī íāñðēð³ ā ñōī ðē-í Ī Āī ēēī³ Ī ī ēññý: Çēī āí ñūēēē,
Ī ī-āçāñūēēē, Āāí ēēñāñūēēē, Ī āēāī āí āóūēēē, Çāāðāçūēēē,
ðāōī āāóūēēē, Ī ī çēðñūēēē íā āēēāī ēī ī ó Ī ī ēññ.

Ç +āñó çāñī óāāī íý íā-āđī āī ī ī íāñðēðý ñā.ðđī ēó³
íā Ñāýóē Āī ð³ ā Çēī íī ī ó ā² ñō. óý ñāýðēī ý, çā āēī ī³
çí ā-āí íýī ā ñōī ð; ñāýóī āī óēðāĪ ñūēī āī ī ðāāī ñēāāý íā
ñōī ðē-í ēē Āī ēēī³ áóēā íāēā³ēūð ðāī íāāī ā íāðēī
+āđī áóāāī, āðī ēī ē³ íā āēī āēī āī øēýó íāēā³ēūð āāī ī ēó
+āí óā Ēē°āī-Ī ā-āðñūēī āī ī ī íāñðēðý āī Āóī íó, Óāðāī ðī áó
íāçāā ēāæāā +āðāç Ñāýóó Āī ðó ā Çēī íī ī ó, āī æ óý
íāēāāī³ ðā ñāýðēī ý çāī ē³ íāð; ī ðēāāððāēā āī ñāāā óāāó

oëo, oöi öi ö'a i ni aënoï aóöe i öi -aí eí i i, í aaðaöeñu -añ i ö -aði á-eö i í aáeá'a, í aáöaöeñu í eí e aëy aëañi ö.

Nayoá Ái öa a Çei í i i ó i í eaaöuñy a í aai e ö-ëe Éoa, yea a ö -añe aóea i ni í a í eí öeyöi i a'a í a-aðí í a í i í añöeöy na.ödi éo' a í eí yaeí a í i ñoa Éaaí i eöo (í çí çí a í Ái eí aei eöa), aaaaëa i í æeëa'ñou eí a í -aí öyi i í a'ycöaaöeñu ç çí a í çí a í ña'öi i í a ö'eüee ni añaöeñu i ni aënoï, a e í añöe ni aña'í y -aðaç Nayoá í eñu i í ç'eí, çañaaöe çaðí í a öe Öðeñoí a í çí a aóöaö ñaí çö aöaöa' ñañoaö.

Í a-aðí eé i í añöeö í a Nayoé Ái ö' a Çei í i i ó a í aðöo -aðaö aóa eí eí öñüeeí, a í a í aóí öaönüeeí (oaëeí a í í a aóöe eëöa í a í i -aöeáö) ÷ eí a í -aí ö', ni añaö-eñu, ñaí ÷ i öaaí öee -aðaç i í eëöaö ÷ Ñei a í Ái æa ni añaöe í öeö, ñaí çí e -aðí a-eí e í i aáeáaí e ÷ -añ i ö i ö eí i í a ç'eí æeööy i ñaaáaëe i öeëeáaí i aëy í öeö.

Ñaí ö ni aña'í y, yé i e í aai eí öaáaëe aëüa, aá-eëe -aí ö' ó i í eëöaaö, i í ñoaö, i í eöü, aæeé öç-e í e i öaö' öa aëañi eí i öeëeáaí i ñeöa'í y Ái a í a' ÷ ñaí ö i ó í aöí a í a' í aáeöaöe í öeö.

Ç öaaöeü í a í i aëyáö í a-að í a Nayoé Ái ö' a Çei í i i ó aá-eí i, üí í a aóëe a í e i öeöí a í, a ñoaí öaí' epanüei ö í öaöaö.

Ñaí ö -aðí a-a æeööy öoö -í öí i öeçö' öí çí i í aëe ç eí i a í y í a-að-eáë'ë ÷ ö'eí çí i aöaë' í a çái í eö öí a'a, í a eí ç yéëö aaaa a í öí öí í a í a í i í añöeö-nüei a í öðai ö - i ñoy üí aai í eö i í eöa ÷ Ái a í ñeöa'í ü -a í ö'a, a í ñaí a -aðí a-a æeööy, aác i öí ñeaaëa'í y Ái ni í aá -aðaç Ái a í ñeöa'í y ÷ i í eëöaë aöa-aëí a ñaé ñaí ñ, öí i ó i e i a'ö i í aai eí ñeöe, üí ñaí ö ni aña'í y epaëí a í í a eí í a a í aðöo -aðaö öeéaöe a í í eëöa' i öaaáeá'e, üeö'ë, a Ái ni í aü, aëñeööaaöe ç, i í aañou ñaí ö eaneö, üaaöí öe.



"A öe, eí eé i í eëöny, oa'eae a í ñaí ö; eí i ö-eí e, ça-eí e ñaí çí aaaaö, i í i í eeny í öaa' ñaí ö i ó, üí a öaéí, a í öaöü öa'ë, üí aá-eöü öa'ö í a, a'aáañou öí a' yá í i" (I aöa.6:6).

Ö' ñei aá í aöí a í Ni añaöaëy ÷ aóëe a í öí a í aëaç i aëy öeö -a í ö'a, üí çañí öaaëe öa aáöeëe ñaí çí -aðí a-ö i í aáeae a í a-aðí i i ó i í añöeö' í a Nayoé Ái ö' a Çei í i i ó. I e í a í i aá'ö i öoö, í ç-çá a'añaöó'í ñö' aëaöaë, ÷ a í aðöeö çañí í a í eé'a Nayoí çí í a-aðí çí í aëöaë', a í e a'á'í ÷ öai öaa' í a í aá', aëa í öaöy öeö aác'í a í eö ÷ í e'a a í aöa í öí ñoaöeö'uñy í a í ñö' çöí çö i í eëöí a, Ái a í ñeöa'í ü, -aðí a-eö i í aáeá'a.

Ç i í eëöaí ö ÷ Ái æeí aëaaí ñei a í yí eí í aëe a í e ñaí ö í a-aðí ö í aëöaëü, eö'í eëe ñö'í e ÷ ñaëö ñaí çö eáë'e, öí öí í a í a í öðai ó aáöaa'yí eí e eö'í eá í yí e, í çí çí a çái í eáöe çö í a öaaëyí, aëa çaaöaaëe i öe öí i ó í aöa'ñí ó öí öí ó ñaí ö; ñayoéí.

Be í e aëa çaaáöaaëe aëüa, -a í ö'-eí e'í öe ç í a-aðí a í i í añöeöy í a Nayoé Ái ö' ni añaëeñu ñaí ÷ aaaaëe i öeëeaa ni aña'í y aëy í öeö -aðaç Ñei a í Ái æa, öí i ó çö, aác ñoi í aö, í í a í a aóei -aðaë í a í eí üaö ÷ aóeëöyö aáaí üí a í Éaaí i eöa, í çí çí a í Ái eí aei eöa, yé i öí i í a-í eé'a ÷ í í ñy'a a öe Öðeñoí a í çí, aóëe a í e ñaöaa aó'a í e-eö i aðöeö öðai a Ái æeö i ñöa í aá ö'-eí ö Éoa, í çí çí öeö

÷aöí a í a í öeö i í añöeö'a, í aöeí e a í eéí nüeeí e aëaaëeai e: "í ñaö, aëaa'í eé ÷ i öaí a í a í eé ñayoéöaëü Nayoí çí Ái öe, a í ö'í Aañeé'ë ç Nayoí çí Ái öe, a í ö'í aóá í eëeöí ö, çá i ö'çaeüaí Ñoaí eéí, üí öaí'öa aóa ñeöaí ö, Aañeüei aëí, a í ö'í Éoçüí a Éí öí öeëe i öaí a í a í eé, ni öða'í eé ö'í eñeí i Ái eí aei eöñüeeé".

I a'ö i í a í 'yoaöe ÷ í aöaë'eë öeö Éaaí i eöñüeeö aëaaëe i aöí a'çañüei çí a í e, ÷ a í a yéö çaaöaaëe í a í ñoi ö'y - í a í, Ái öí í e, í í ööö'e, Ái öa'ë ÷ eëy. Aác ñoi í aö aóëe a í e aëöí aai öyi e, ÷aöí a í a í e í a-aðí a í i í añöeöy í a Nayoé Ái ö' a Çei í i i ó ç yéí a í aëöí aëëe ÷ öaööe í aöí çí Öaðeae í a Ái eéí ö'í eñeí aóö i aöí a'çañüei çí a í e ÷ a í aë Ái eí aei eöa Aäeëéí a í.

A Ö ñö. -a í ö' í a-aðí a í i í añöeöy í a Nayoé Ái ö' a Çei í i i ó aëaöaöaaëe i í öö- aöí aö ó í a çái í ó ñayoéí ö öí öí í a í eé öðai ña. Ödi éo', yéëe çaaö'añy ÷ a í í aöí a í -año. Ñaí ö' öí öí i ö í aaaaö' a í í a-aðí eé öðai, yéëe çaëeöaañu i í añöeöñüeeí üa a í aöeë -añ, eí eé öí í a í í -aöeö Ö' ñö. eí yçü Ái eí aei eö Aäeëëe çañí öaaa í a Nayoé Ái ö' i í añöeö Öñí í yí Ái æí çí í aöaö', aëa'aöe eí a í -a í ö'a ç í a-að-eáë'e a í í a í çaaöaí aai' i í añöeöñüé' i öeí çüaí í y í a Nayoé Ái ö'.

I a'ö i í a í 'yoaöe, üí a í ña. Ái eí aei eöa í a Nayoé Ái ö' ñí öaaa a í aöí a'çañüeö a í aó í a-aðí eé i í añöeö ña.ödi éo' üa ç Ö' ñö. aëí añaí eí a Ö' ñö. öí öí í a í eí öðai í i a í a í a'æa' a í öe a'y aóí aó a í í a-aðí çí ñayoéí, a í í Ái eí aei eöí a' Aäeëéí ö - i í añöeö Öñí í yí Ái æí çí í aöaö'.

Í a-aðí eé i í añöeö í a Nayoé Ái ö' a Çei í i i ó çaëe-öaañy -añeí a í a'ö-eí üa a ÖIV-XV ñö., a öí a' í a-aðe-eáë'çí í aöaöaí öaí í a í aác'í eá-ödi -

a'áö' a í eéí nüei çí i öaaí ñeaa'í çí öeyööe, i öí üí ña'a-eöü aaaa'ë í i í 'yí eé í aëöaë', a yéí i ó çí aóí aei í í aëyñeöaa'öeë öaö i öaaí ñeaa'í çí Öaðeae í a Ái eéí.

I e í a í i í aai í ñaaöaöeöaaöe -e çai aöa-öaaöe, üí -a í ö' í a-aðí a í i í añöeöy í a Nayoé Ái ö' a Çei í i i ó aóëe çañí í a í eéaí e í öeö í a-aðí eö i í añöeö'a ñoi öe-í çí Ái eéí, a í i a'ö i í aai, üí í a-aðí i í añöeö' aóëe ÷ a ñon'í e Aäe-eí çí, ça'áëe -a í ö' i í aëe aóöe çañí í a í eéaí e í í aëö í a-aðí eö -aðí a-eö í aëöaëe ÷ í a í aö'ë çái e'.

Í í a í aëyaéaí' aëaöaëa, çö ñoaöa'í eé a í aëç aapöü í a í i í aëeá'ñou a í a í öeöe i öí ñí öaaí í y í a-aðí a í i í añöeöy í a í í a-çañüe'ë a í ö', çaaí aai a í í yae öö -a í öy Ööðeöëa a Ö' ñö. I a'ö i í a'ñaöaaë aaaaöaöe, ÷ öí í a ö'eüee í a í öeëeaa' í í -a'öaa, üí a í aö'ë Öaðeá', í aöí i ó -aðí aöaa' aó'a í eöaaí öðai a' ÷ i í añöeö'a çaaæae a'aáöaaëí ñu í a í ñö' i í í aöaaí'ö, çöeé í aai eö i öí yaaí e epanüei a í çá'öñaa -e -añí, í ç-çá ñayoí ñö' i ñoy a í eí öeí i ó, aá çí aóí aëeañu i í í aöaa'í y ñayoéí y, aóai aai a í í eëöaaí e, i í ñoaí e, i í çí eí e ÷ ñe'çüí e. ñoi ö'y æ çañí öaa'í y í í a-çañüei çí í aëöaë' -a í öyi e ç Ée'öaí -í a-aðñüei a í i í añöeöy, yé' aöeáëe a'a í öaë Aaöy ö, í a í aöö aóí eö, -añeí a í í aóí a í a, Çaaí aai a í öí a í a ñoi öe-í e Ái eéí' aóëe í a-aðí i í añöeö', çí öðai a í a Nayoé Ái ö' a Çei í i i ó, aá çoi eí yëeñu ÷aöí a í e ç Ée'öaí -í a-aðñüei çí í aëöaë', öí i ó í í a-çañüea a í öa aóea aæa ñayoí ö' i í añöeöñüei ö a í

Sacrificing Ourselves to God by Hieromonk Calinic (Berger)

How often do we struggle to “make time for God”? With all of our activities, schedules, to-do lists - in short, all of the demands placed on us in our lives today - it is difficult to make time for ourselves, much less others, least of all God. “Making time for God” is an almost universal and perpetual struggle for Christians in America.

But “making time for God” is not what interests God; He demands much more than that. Striving to make time for God, to fit *Him* into *our* lives, implies that we have not given our lives to God. Rather, we have to fit ourselves into God’s life. God wants total dedication. For this reason, our Lord chides those who love others (parents, spouse, etc.- see Mt. 10:37-39), more than Him. He wants to be “Number One” in our lives; yet this does not exclude, but rather includes everyone else, in the proper way.

In a nutshell, we are called to sacrifice ourselves to God. That is the only thing God wants, because it involves our whole life and our whole heart. We are called to pray, “Lord, I sacrifice myself to you. I sacrifice my entire life to you. Take it! And do with it what you will.” It takes courage to offer this prayer because we don’t know what God will ask of us. For that reason, many people are reticent to offer this prayer.

So what does this mean? Does it mean that we are suddenly to run off to the desert and become monks and nuns? No. In fact, externally, not much might change. We will have the same possessions, the same career, the same family. But when we sacrifice our lives to God, He offers us a cross, and if we accept it, He returns our lives to us with His power. His power then accompanies all of our other activities. It gives them another depth, another meaning; it imbues them with an aspect which is eternal. They are no longer idols (ends in and of themselves), but means (to God’s presence). God’s presence is always a presence of light, energy, power and joy.

To have this dimension, God has to be the all

consuming center of our lives. When this is the case, it is no longer a matter of making time for God, but making time for other things. We will not have enough time for prayer. Prayer will be with us unceasingly. To be absent from Sunday Liturgy, for example, would be unthinkable. We become totally dependent on God for every task in our lives. In return, He is present in all of our activities and relationships.

Sacrificing ourselves to God also entails sacrificing our own understanding of things for His understanding of things. It means obeying His commandments when this is difficult to an extreme, instead of saying “God understands me” and deceiving ourselves. We have to let God speak for Himself and not silence His voice by thinking that we know how He feels when we disobey what He has commanded.

Without this sacrifice, we cannot be Christians. In fact, this is the essence of being a Christian, for Christ said, “He who wishes to be my disciple, let him deny Himself and take up his Cross and follow Me” (Mt. 16:24); and, “Whosoever does not take up his cross and follow Me cannot be My disciple” (Lk. 14:26-27).

More so, without this sacrifice, we cannot be our authentic selves. We cannot become the persons God has intended us to be. We cannot live life to the fullest, and we cannot take our accomplishments and loving relationships with us into eternity, if they are not imbued with the Spirit even now, in this life. Without sacrifice to God, we remain locked in our perspectives, limitations and even egotism.

Sacrificing ourselves to God is not something we do just once, but something we must do every day. As life progresses, our challenges become greater. God calls us to greater perfection; He calls us to grow spiritually, and this growth does not cease. Let us therefore make the decision today! Let us “offer ourselves and one another, and our whole life to Christ our God.”

IOCC Mobilizes First Responders to Flood Stricken Midwest

Large sections of the U.S. farm belt are under water after a week of torrential rains. The worst flooding to hit the Midwest in 15 years has claimed two dozen lives and forced more than 40,000 to evacuate their homes.

This season’s corn and soybean crops are in danger, and Iowa’s agricultural losses alone are estimated to exceed \$2 billion.

Other states of the upper Midwest including Illinois and Indiana have also been affected.

The International Orthodox Christian Charities (IOCC) is mobilizing its network of first responder Orthodox clergy to travel to Iowa to conduct a needs assessment and provide trauma counseling.

Help us speed relief to the devastated communities in the United States by



making a donation today.

IOCC, founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the

Americas (SCOBA), has implemented over \$275 million in relief and development programs in 33 countries around the world.

If you would like to make a donation, please contact the Consistory Office of Public Relations at ConsistoryOPR@aol.com, or mail to: Office of Financial Affairs, Consistory of the UOC of the USA, PO Box 495, South Bound Brook, NJ 08880.

MySpace, MyKids, MyHome

by Rebecca Grace

In February, the LA Times posed the following question: Who's to blame when a 13-year-old, referred to as Julie Doe, lies about her age, meets an older guy on MySpace.com, and accompanies him to dinner and a movie before allegedly being sexually assaulted by him in a parking lot?

According to Judge Sam Sparks, the fault does not rest with MySpace.com – a social-networking site with over 100 million users that is growing at a rate of approximately three million new profiles per month.

Social-networking sites are a popular new means of online communication that is here to stay. Instead of gathering at the local hangout, kids now meet in the virtual world of MySpace and similar sites, such as Facebook.com, Friendster.com and Xanga.com. These sites allow users to create personal profile pages that represent who they are, or a least who they claim to be. It's similar to a souped-up diary on public display.

"It's an online community that is part chat room, part movie theater, part shopping mall, part bar, part concert, and part slumber party," wrote Jason Illian, author of *MySpace MyKids: A Parent's Guide to Protecting Your Kids and Navigating MySpace.com* and cofounder of www.myspacemykids.com.

Unfortunately, this virtual world of socialization that connects millions with the touch of a button doesn't exist without problems and dangers, which have caused many people to view MySpace as nothing but a sexual predator's playground and a portal to pornography. (See *AFA Journal* 6/06 and 7/06.)

A New Approach

But Illian, an experienced speaker on teen issues, sees it differently, especially after researching the subject in response to questions from parents.

"One of the things that I'm passionate about is just relationships, in general," Illian told the *AFA Journal*. "And MySpace has become a huge platform for people to build relationships – both good and bad."

He claims that MySpace, when used correctly, can be a positive tool that actually strengthens the family. Illian feels so strongly about this that he has written a book and collaborated with Brandon Cotter to create interactive resources to educate parents on the use of MySpace and to encourage them to be proactive in their children's online activity.

"The media, in general, has jumped on the MySpace panic button causing people to fear what they don't understand," Illian explained. "So ... I started really learning about MySpace and all the tools that were available. As I started digging deeper and deeper, I saw that there were some real positive aspects to this, too."

But he doesn't deny that there is vulgar language and sexually explicit material on the site. He doesn't deny that users, specifically teens, misrepresent themselves on the site in a quest for popularity and acceptance. He doesn't even deny that using the site incorrectly puts users at a high risk of attracting sexual predators.

"[You have to] understand that there are dangers but understand that they are preventable," Illian said.

When proper steps are taken to prevent these dangers, MySpace becomes a helpful tool for parents to invest in the lives of their techno teens.

A Valuable Tool

"One of the greatest positive aspects about MySpace is that it opens lines of communication," Illian explained. "Our teens now struggle with things that we didn't struggle with when we were 14 or 15 years old. ... MySpace can be a platform

[for parents] to learn about these struggles."

Teens post a myriad of information on MySpace.com. Some teens may use their profiles to post Scripture and initiate faith-based conversations. Others may use their profiles to promote their sexuality, drug use and drinking binges.

Either way, it's an open door to the heart of a teen, and Illian encourages parents to walk through it – but not without caution and a proper perspective.

For example, Illian recently spoke with a father who saw his son's MySpace account which displayed conversations about pot smoking, among other topics.

"It was a red flag to me," Illian quoted the father as saying. "It was a warning sign, and now I can realize that what my teen is dealing with is just a symptom of a deeper-rooted problem there. ... Had it not been for MySpace, I may have missed it."

This is a prime example of what Illian is talking about in terms of using MySpace as a communication tool to strengthen the family.

"His teen highlighted something, and now he is getting a chance to deal with it in a positive way," Illian said of the situation. "You can either blow up and lose your cool about it, which would probably drive your teen underground. Or you can use it as a teachable moment and say, 'OK, now that I know the issue here, I have to figure out how to deal with that.'"

In addition to creating a platform of communication, Illian also believes that MySpace helps kids and teens become savvy people in the Internet world.

"The Internet is going to be here when they're adults," he explained. "If we teach them how to use it well, as kids, and teach them how to find good information and how to put positive content out there, it can be a great teaching tool."

A Parental Responsibility

But in order for all of this to take place, Illian informs parents that they must be proactive, and many

parents are not.

"A lot of parents don't even know what they're upset about," Illian said.

To be effective parents, they have to educate themselves in advanced technology. Illian knows that many parents are hesitant of doing so after hearing the horror stories about MySpace, like that of Julie Doe.

"However, what they don't know is that [Julie's] parents didn't know

mately involved in their kids' lives," Illian added. "It's no different on MySpace."

This intimate involvement means doing such things as spot-checking a child's account on a regular basis, which can be done in about 10 minutes a week.

But Illian is quick to point out that parents must first decide if MySpace is even right for their children. Some children may be too

The book, MySpace MyKids, is divided into three parts that consist of eight chapters, complete with Scripture. In the book, he offers practical information about MySpace that is easily understood.

The Web site, www.myspacemykids.com, is an interactive workshop that guides parents through 12 informational sessions ranging in topic from how to set up a MySpace account to how to utilize MySpace's security features. Access to the Web site for one year can be purchased for \$49.95. During this one-year period, users will be able to log in to the site and review the workshops as many times as they would like. They can also check back for possible updates and additional seminars. After completing all the workshops that are presently available, parents will:

- know how to navigate MySpace and set up their own account;
- know how to check their teen's account;
- be aware of the three main threats to kids who use MySpace;
- know how to protect their teens;
- have a thorough understanding of MySpace and social networking.

The MySpace MyKids project is for parents, teachers, pastors and anyone who has teens who are active in the online world. Children and teens can benefit from the lessons, too, especially if they complete them alongside their parents. Illian said the book is written from a Christian perspective, whereas the workshop is presented from a family perspective.

"Either way, we are believers, so we have a Biblical foundation in all that we do," he said. "Even though there are families who don't consider themselves Christians, they are going to have struggles with their kids online. I hope that we can equip them, as well."

Because, after all, "At the end of the day," Illian said, "there is no better Internet filter than parents."



that their daughter had been chatting online for months, didn't ask any questions about who was picking their precious little girl up from school and who this guy was," Illian explained. "They didn't do any of the parental things you would normally do, and MySpace got blamed for all of that."

In the end, the judge ruled in favor of MySpace and not the parents who sued News Corp, owner of the site, for \$30 million claiming MySpace did not offer enough protection for its members.

The parents didn't win their case "because it was a parenting issue, not a MySpace issue," Illian concluded.

"If anyone had a duty to protect Julie Doe, it was her parents, not MySpace," ruled Sparks, according to an LA Times article.

"What makes good parents in the real world is them being inti-

immature for it. Others may be in harm's way because of poor use of the site.

"If parents are uncomfortable with some of the images [and other material on MySpace], I recommend that they don't let their kids on MySpace," he said.

However, he does encourage parents to have a balanced approach to the issue. Becoming too polarized in their perspectives can only exacerbate the existing problems or create new ones.

"Technology is simply a platform," Illian explained. "It's not inherently good or bad. It's how it's used based on the users."

A Wealth of Resources

Illian helps cultivate a balanced perspective of MySpace, expands on the points mentioned in this story and discusses many more in his book and on the interactive Web site.



Í ÅÇÃÃÑÈÌ À ÑÃÌ×ÈÀ – ÑÌ Î ÈÎ ÑÈÈÌ Î Î ÁÓÃÃÈÀ Ã Î ÑÃÐÃÃÈÓ Î ÈÒÐÎ Î Î ÈÌ; ÓÈÐÃÌ ÑÛÈÎ ; Î ÐÃÃÎ ÑÈÃÃÎ Î ; ÓÃÐÈÃÈ

ÑÌ Î ÈÎ ÑÈÈÌ “Í Åçããñèì à ñãì-èà”, çãñãì-áf à Î Ðãçèããí òí Î ÓèÐãÌ È Áèòí ðí Î ÐÛáí èí Î Ó Èè°á, çí àòí àèòüñý í à ì áí ä-ð³áó³ ÷ãðãç òðèãüöü-òðè èÐã-çÌ è ñãòò, àèèþ-íí ç àããüöü-òüíí à ì ñòàì è ÑÌ Î ÈÓ-áf èÒ Óòãò³Ã Àì àÐèèè. Î ñí í áí èì çããããí í ýì ò³çÌ àí äð³àèè áó-

èà ð³ãý, çã³èüèèè òñã³ãí ì èáf í ý ñãòò Ûí áí, ì Ðãããí-íí ááíí, í áèã³èüèí áí áí í òèãó á ñòí ð³ èþãñòãã – òòó-íí áí áí èí áí ì ðó, ñòãí ðãí í áí Èí ñèòí Ì Ñòãè³ èí ð èí áí Ðãæèì ì ç ì àòí þ, çì òñèèè óèÐãÌ ñüèèò ñãèýí áí ó-ãñò³ ó èí èáf ñí àò. Áí ñãí è 1932 ðí èó ð áãñí í þ 1933 ðí èó í ààì èñí í çàì í ðãí í áí èí áí ì 10 ì ðèüéí í³ã óèÐãÌ á³ã - ÷í èí á³è³ã, æí í è³ á³è³è, çããðããèèè à í èò ì ñòãí í çãèèèèè è ðãí èò³ òà ð³ èèò ì ðí áóèè³ã ñí ì æèèè. Áãæãí í þ ò³èèþ

Ãèããèèè
 Ááí èçè
 í³ã -ãñ
 í ðí ì í àè.

Bishop
 Daniel
 delivers
 opening
 remarks.



áðò Ñãèèã è Èóçùì áí èí – “Í Àì ‘ÐÃÈÌ Î !” òã ì í áóòí ðè òãð, ç ýèí ì ó ì í èñáí ð æèò³ã³ ðñòããèí è, çà ýèèò á³ããòãñý áí èí áí ì ð. Ó³ ðñòããèí è à í³ýèí ì ó Ðãç³ í á ì í áèè ì ðèòí áí ùí ñí ðè-èí èèè áí èí áí ì ð òã áí áãñòè áí èí áí æãèèèèèè í àñè³ãè³ã. Ñãèèã á Èóçùì áí èí áí àà°, Ûí ðèò, òòí ì áðãæèè óáè áí èí á³ çòí³ò áãçí ì ñããããí³ò í á Ûãããè³ã ñòã° àñã ì áí óá – áí í è àèì èÐãòü, à ì è í á ñí³ ì çããòèè çò³ èèò, Ûí áí í è çò áòðãèèèè. Çãòí ðèí áí³ áóèè òðè ì í èí è³í í ý í áòí áí í áòí áó, ð áððãòã çò òã ðèò, Ûí ì í áèè ñòãòè çòí³ è í á Ûãããèè è Ûã áí ñ³ áí èèãã° í á ÓèÐãÌ ó. Áèáf èí ðãí í ý òúí áí ì ðãèòãñí í áí òãí ðó Áèããèèí þ Ááí èçèì ì áí áãèí áãããòúí ò ì ðèñòóí³ò áí ñè³ç.

Í áñòóí í èì ì ðí ì í áòãì áóã Áèñí èí ì ðãí ñãý-Ûáí í èè Áððè³èí èñèí í Áí òí í³è. Áí³ ðí çí í á³ã ì ðí æí èò, í á ð³ ý Óãòýí á, ýèã í á ì áðãããí áí³ ñãí³ çÌ ì í áðãò³; ñãðòý æèèèèèè èí ì ó, Ûí áí í á í á áí ñèòü çðí áèèã áèý òí áí, Ûí á çç á³èè³ áí òèè çðí çòí³ èè Ûí òãèá áóã áí èí áí ì ð³ àñã, ÷í áí áí í á áóèã ñã³ãèí ì ì í áðãæèèè è ò ñãí çò 12 ðí è³ã. Î áí áí ðãçò çç á³èè³ ì ñèý ì áèýí áí í ý òí á³ áóæã ì í ì òèýðí í áí Ó³èüì ó “Î ì á-áf í ý í áãü” (“Silence of the



òñã³ãí ì èáf í ý òúí áí ñãòí ì ò òã, Ûí á áãñü ñãòò àèçí áã áí èí áí áó ñí áðòü - áí èí áí ì ð áèòí ì áí í òèãó, çãñòãæòþ-è òèì ñàì èì ðèò, Ûí èí áí çããòí áèè³ ñí ðè-èí èèè. Á èí ò³ çç çç ì áí äð³àèè “Áèãã ñãì-èà” ì í áãòí áòüñý á Èèçã á èèñòí ì áã³ òúí áí ðí èó ð áóãã ÷ãñèí í þ ì Ó³ò³è-íí áí áãðæããí áí æèè³áf í áí á³ãçí à-áf í ý 75-í ç ð³-í èò³ Áí èí áí ì ðó.

Í á Ááí ü ì ì èí áí í ý (Memorial Day) 26 òðããí ý 2008 ð., áðò³ ì ðããí ñèããí³ óèÐãÌ ó³, àèì èí ì àèè ÓèÐãÌ è, ì ñòãã³ ñãí í áí èèè òã ð³ áí ñò³ ç³ãðãèèñý á³èý ì áì ýòí èèã ðãí í áí ì ñòí èñí³ èí èí ýãèí³ Ì èüç³, Ûí ì í ñòããèáf èè ì áðãã òãðèáf þ-ì àì ýòí èèí ì ñã. Áí áð³, Ûí á ðí çí ì ÷ãèè æèè³áf ó ì ðí áðãì ó ì ðèçí à-áf ó ì í àì ýò³ ðèò áãñýòè ì ðèüéí í³ã áððã-áf èò ó òþ 75-ó ð³-í èò³ ððãããã³. Á³ãèðèã ì ðí áðãì ó ì ðãí ñãýÛáí í èè³ èí èñèí í Ááí èçè ñèí áí ì, Ûí áèèþ-àèì



Í³ã -ãñ ì ðí ì í àè Áððè³èí èñèí í à Áí òí í ý.
 His Eminence Archbishop Antony addresses the congregation.

Lambs"), a ye'i o ca=ai eai a soea oai a eai 'aae'ci o, i i aadi oaweny c e'i i, ai ai deee a i deno'i no' Oaoyi e i oi aa=ai i ei e no'ao'oo' caeaaeeny i de ou'i o ni 'oi i. Oa aeaei ei adaceei Oaoyi o, ai ze noaei yni i, ui ai i e i a di coi 'ee na'oei ci 'nou Ai ei ai i i do. Ai i a i a di cea-c'aaea zi i oi i aeaa'oeea'3 a'aae', i a aaap=e zo eyeaoe oa ui a ai i e i a i i aoi ae, ui ai i a "i adana-aaeo". Ae a a =an, ei ee ai i a di ci i ae'yea c' nai zi aoo'i an'eda'i, zi i o=e'e'i i i =oooy i oi ae i e, ui ai i a ne'ea'aae'ee oei nai zo a'ou'e'a, a'a'a'3 a'aa'ou'u oa a'oa'a'3 na'no'ad, ui an' caaei oee ai ei ai i p ni adop. I 'ney nai o'z i i adao'z; ai i a i a i oi oyc' e'yeuei o di e'a no'adaeanu oa i ai daaeoe'3, i a zi aoi eo, ze oa aaei ny.

Adoe'oi enei i cayaea, ui oae, ye'3 a'aa'oi i' o'eo, i e i a ni 'oi i ca'aoe. Be'ui i e ca'ao'ai i, oi i ae'aa i ai aai i ui nu i i a'ai i ae'oe'ae' ai ci i ao no'ai a'ou'ny a na'3. I e ci a'oi i, ui '3 ca'ac' oa dai de'ou'ny a ae'yeuei o eda'z i ao na'3, i ni ae'ae' a da' i i ao Adoe'e. Ae'aa'ee a i a'aa'aa on'i i deno'i i, ui o'ade'aa-i ai 'yoi ee, i adaa ye'e i e ca'ac' noi zi i, soea i ad'oe'i i ai 'yoi ee'i o na'3, ca'oi aai ei ae'oa'ai Ai ei ai - i i do oa i' o'eo dai dan'e oa a dan'e Ni a'o'a. Aoi a o'z o'ade'ae-i ai 'yoi eea di ci i =a'oi 1953 di eo i'a ead'ai e'ou'ai i oi a'3 ui Adoe'oi enei i a i no'ne'aaa, a i i na'y=a'i i a 1965 di o'. Ae' a i'a =an aoi ae '3 o'ni di ee i 'ney zi ca'e' =ai i y, i a i oi oyc' ae'aa 53-i o di e'a, a i e' i'ai i ne'e'ny i'ai i ny'ou'ny i i e'oe'ae ca ni i e'e' a'oa' ae'oa' Ai ei ai i i do.

I 'ney ou'i ai an' ca'adai'3 i adae'oe'e i a cai edo'ae'ae' o =an'oe' o "Ai di ae i ad'o'y'ooa i no'ne'aaa", ui a'aa' ai o'ade'ae-i ai 'yoi eea'3 coi ei ee'enu =i ei i ai i a'z. Oi a'3 =i de'oe nai i ad'eno'e Na'yo'i - Ni o'z'anu'e'i nai i ad'z, Aane'u i anaean, i edo'ae'i Adaa'ou'ee'e, Ai ad'e i so'ae'3 Aane'u Ai aai c ai op=e'i ni i ei ne'e'i i i, i de'a'ae' a'a o'ai o'ae'uf i ai o'd'no'a i a



o'ae' o'ad'3 oa i a'a'ae' c i ei o'ad'ea'o-i ai 'yoi ee, coi ei ee'eny i adaa i i nei i Oe'da'z i e ai N'OA a-di i I e'aa'i O'ai o'odi i oa 'ai adae'uf ei E'i i no'e'i Oe'da'z i e a i p E'i de'o i. I ee'i ei p E'e'de=a' ei i. I i ni e oa E'i i no'e' i de'e'i ye'e ni i ei ne'e'i, ca'ad-oap=e'nu ai de'o, ui i ad'ae'ee Ai ei ai i i o'ni edae'e zo: "x e i ai 'yoa-oe'i ad'a?" I no'ai i'3, i de'e'i ya'oe ni i ei ne'e'i a'ai i a'ee: "I e i ai 'yoa'ee i' i'ei ee i a ca'ao'ai i!"

Oi a'3 ai i e, c' ni i ei ne'e'i i i a de'ao, i 'a'e'oe'e ai o'ad'ea'e-i ai 'yoi eea, aa zo =ae'ae'e zo'3 a'be'3 ni edae'e nai zo i a'ua'ae'e: "x e i ai 'yoa-oe'i ad'a?" oi'3 a'be, i ad'aa'daa'oe ni i ei ne'e'i, a'ai i a'ee:

"I e, a'be e i a'ua'ae'e de'o, ui i ad'ae'ee Ai ei ai i i i do - o'oo=i' i no'ai dai ee ai ei a 1932-1933 di e'a i a ca'ao'e'e i' i'ei ee i a ca'ao'ai i de'o a'ou'e'a, i ad'ad'a, ad'ao'a'3 na'no'ad, ui ca'ae'i oee a ou'i o e'od' e'ho', a i ae-n'oda'of'oi i o 'ai i o'ea', a'ai i i i o a 'noi o'z ep'ano'aa. I a'3 cai eyee i a ca'ae'i oea i a'aa'dai i i. oi y' ae'oa'aa ca'ead'ai aai a a na'do'y'o'3 a'oa'oe ep'aa'e i a'oi ai i ad'i a'o'3 i i ne'oa'ee'a i ni i ai p ai i ny'af ai i y ai e', ye'i p dai ad' Oe'da'z i a ad'o'ao'ou'ny. I e i ai 'yoad'e'i ai i i a'oe'o ca'ae'ae'ee'o c di ao a o'a'i"

A'be de'o ui i ad'ae'ee'e oi a'3 i 'a'e'oe'e ai noi a'a o'ad'ea'e-i ai 'yoi eea, aa zo i a'ua'ae'e, ai oee de'o, ui i ad'ae'ee'e Ai ei ai i i do, zo i =e'oa'ae'e'3 ni edae'e zo: "x e e ae i ai 'yoad'e-i ad'a?" oi'3 a'be, i ad'aa'daa'oe ni i ei ne'e'i, a'ai i a'ee:

"I e =o'ee a'a nai zo a'a'a'3 a'aa'ou'u'3 a'a i a'oe'o a'ou'e'a' i oi i a'oe'o i da'uo'd'a, ui ca'ae'i oee o' o'oo=i' i i o ai ei a'3 a Oe'da'z i o'3 1932-1933 di e'ao. I e i de'd'ea'oi i ca'ad'aa'oe i ai 'yoi i oi i e'o'3 i i a'aa'oe i oi zo ai ep' i a'oe'i a'by'i'3 ai o'ea'i, ui a na'3 i'ei ee ae'aa i a' so'a na'ae'i i o'ae'i; ae' o'noi ei nu' ep'ae'i e ai ep'ae'i e!"

Oi a'3 ai o'ee de'o, ui i ad'ae'ee'e, i a'a'ae'e c' ni i ei - ne'e'i i i ai ae'i ea o'ade'ae-i ai 'yoi eea'3 i'ai an'ee ei ai ai aoi a'o ai o'ade'ae, aa zo =ae'ae'e Adoe'oi enei i. Ai oi i e' oa a' i enei i Aai e'z. I de'e'i ap=e ni i ei ne'e'i a'a a'ba'e, Ae'aa'ee'e i i ee'ee'nu (ca'e' =ai i y i a no. 20)

I i ni e Oe'da'z i e a N'OA a-di I e'aa O'ai o'od oa Aai ad'ae'uf ee ei i no'e Oe'da'z i e a i p E'i de'o I ee'i ea E'e'de=a' ei.

Ambassador of Ukraine in the USA Dr. Oleh Shamshur and Consul General of Ukraine in new York Mr. Mykola Kryuchenko



Ç ðàààèòîðñüéíáí ñòîéò...

Óí æ ÷íí ó ì è ááíý'í í ñü çà ì áòáð'ýéúí èì çàááçí á-áí í ýì ? ×è ì è í á áí ááí áí á ÷íí óñü ÷è á èí ì óñü? ×è í áø áð'ðí éé, èðáñüééé ñòáí í í çáááéý° í áñ áí áð'ý áí í áøí ç áðè? Ñééá áð'òá ì í æá òáé áí èéááðè í á í áø' áóí èé ÷ á-éí èé, ÷í ì è í í ñò'éí í øóéáðèì áí í áéááè ÷ áí èí áí í ý. ×áðáç áð'ò è è í í ñò'éí í æéááí ó ñòáðó, ÷í í á ì áðèì áí í áí ñòáðí'ò çáñí á'á áéý í ðí æèðéò. Ì è í í ñò'éí í çí øóáí' ñí í æéááðè ÷ í ááðí í ááæóááðè áí áðí, ÷í á í á òðáóááðèñý çááðáðí'í áí áí. Áéá ñé'èüéé áóáá áí ñòáðí úí? Áá ° í'ðá? Ì è í í ñò'éí í ñááá í áðáéí í óí í, ÷í í áí í'èí èé í á áóáá áí ñéú. Ì è çááæé ì í áéé á ì áðè á'èüóá. Áðáðó-ðáðó ì è ñéóæèí í èèøá í áí í í ó í áí í á' - ÁÁÁÁÓÑÓÁÓ. ððáááá'ý á óí í ó, ÷í óáé í áí ñòá° í áøèí' áí éí ì, ýééé í áí í á áá° æèðóý, í á í ðéí í ñéú ÷áñóý áí' áóóááí í áí ñí í éí ð. Ì'ðýòè óñí'ò èèøá áðí øèí á - óá ááñðá, áéá áí ñéú ÷-áñóí ñáí á óá ì è ÷ ðí áéí í.

Í ñü óá ðí áéí á óñí'ò í á, áí í è ááááð, ì áðóú ááðí ó óáóó ÷ áæ òðè ì áøéí è. Áéá ÷í éí á'è ÷ æí éá á ó'è ðí áéí' í á í áí 'ýòáðóú, ÷í òáéá ñí ðááæí ý èðáí á, á'è èèðí ñòáðóú á í óí -áí í' ñáí í -èðáí á', áí á'í çí ñòáá ñí í ñí áí í çóí úí áí æèðóý.

Í ðí óá' ý óá ðí áéí á í á ì á° ááááðí áðí øáé, áí í è æéáóóú á'á í éáóí' áí í éáóí'. Á'è è áí í í øóðóú í áýá ñáí çó ñòáðøèò áðá'á ÷ è ñáñðáð, á éí èè ðí -óóú ÷í ñü çáéáí áí, ì óñýóú ñí á' í á óá çáðí áéòè. Áí í è í ðí ñòí í á° óñí'ò í ð

ðí áéí í ð çá-áí í ñòáí áá-ðó'á í áøí áí ñòñí' èüñóáá. Áéá í í í æ ÷í-éí á'èí ÷ æí-éí ð æéáá èð-áí á, çáéí ð'í áí á ó Õðèñó, á'òè çí áðóú, ÷í òáéá èð-áí á ÷ áí'òú á'èèðèñý ó'òð èðáí á'ð ç'í ý èí è. Áí í è çí áðóú, ÷í çí òðááá í áðø çà áñá øéáðè Õáðñóáá Áí æí áí, á áñá' ý óá áí ááñóñý. Ì í æá í á ñó-áí í í ý, ì í ááðí í í ó ñí èñéò óñí'ò'á ÷ í ñýáí áí ú óý ðí áéí á í á ì á° áéñí éí çí í ó'í èé. Áéá í á Áí æí í ó ñí èñéò - áí í è í á í áðøí í ó í ñó'. Óí ÷ áí í è í áé-òí í'÷-áí í á í áðóú, í ðí óá áéí ðí í'í'òú ñí ðááæí'è ñí í'è'è, ÷áñóý' í èð.

Í áøá ñéóæí'í ý Áóáí á' í á í'ðý'óóñý í áøèí ááí éí áéí ðáóóí éí ì. Ñá. áí í ñóí è í ááéí éáæá: "Á'Í ÁÈßÁÈÓÙ ...Í ÁÍ'ðÈ ÑÁÐÓß".

Í áí 'ýòáéí í, ÷í Õðèñóí ñ í áí áí ðéú ó ° ááí ááéç: "Í í æí á áóðè á'áí èí, ýè æááðáè, ÷ áñá í áí í áð'øèðè á'í çí í í. 'Í í æí á áóðè í áéááááðøèí ó ñá'ò, á áí áí í -áñ ÷ááðèí ó èðáí á' Õðèñóá."



Í ÁÇÁÁÑÈÌ Á ÑÁÌ×ÈÁ - ÑÌ Í ÈÌ ÑÈÈÍ Í Í ÁÓÁÁÈÁ Á Í ÑÁÐÁÆÓ Í ÈÒÐÍ Í Í ÈÌ; ÓÍ Ö á ÑØÁ



çá óá, ÷í á Áí ñí í áú í éí è çááæé èáðóááá' óí í æééáéá çí áí òðèí áòè çóí ð í á'òýí éó, ááí ó ááóúéáí ÷ á'áóñáá' é áááóñ, ÷í áí í è í'èí èé í á çááóáóóú óéò, óóí çáéí óá áí éí áí áí ð ñí áðòð çá ááçáí æí èóúéí áí ðáæèí ó.

Áéááééé áí áñéé ñí í éí ñéèí ó áðéáó-í áí 'ýóí èé, çáñá'èééé á'á í úí áí áá' ááéééé' ñá'-éé, á óí á' ñá'-éé, ÷í çó òðèí áéé í ðèñóóí'. Í í -áéáñý í áí áóéáá, í ÷í éáí á

÷óðáðóáí è ÷ ÷í ðéðí ááóýóúí á í ðèñóóí'í è ñáýçáí ééáí è. Í í ðó- ñóí ýéé áéí éí ì áòè Óéðáç'í è. Ñí'ááéé í ðèñóóí' óí ðèñòè í'á í ðóáí ð Ì èðáééá Áí áðáóý óá í áóáééé Áí í -áðáí éí -Áí áðáóú.

Í áí áóéáá áóéá í ñí áééáí çáí ðóøóð-á -áðáç í ðèñóóí' ñóú óðóí ó í í éí éí ú í áí'òç' ðí áéí è, á ñáí á ðí áéí è ì èéí èé ÷ í áá'ç; Ì'ð-óé, ÷-éáí'á í áðáó'ç; ñá.ððí éó' á'ðá'í'òí í', ø.Í ð Áæáðç.

Í ñéý çáéí'÷áí í ý í áí áóéáé èðáñí í í áí í í ðí í í áéýá Áí ááñáí ð á-ð Óáí øòð ó í áí 'ýóú æáðóá Áí éí áí í í ðó, í ñóáæóð-è ðáæèí, ÷í éí áí ñòáí ðéá. Éí áí Áèñóáéáí ó'ý áæá áí ááéé ÷-áñ í'ááðèí ó° çòñèééý óéðáç'í ñúéí ç; áðí ì ááè ÑØÁ, í ðèí è áòè á'áí í á'áí á í ñóá' í í áóáóááðè í í ñò'éí èé ÷ ááéé-í èé í áí 'ýóí èé æáðóááí Áí éí áí í í ðó óóó, á ñóí èéò' ÑØÁ - Ááø'í'òí í'. Á'í òáéí æ áóá í ðí á'áí èí'í'ò'áóí ðí í áñóáí í áéáí í ý á Óéðáç'í' áñáí áðí áí í áí í áí 'ýóí èéá ÷ í óçáð, ÷í á'áí í á'áí í áøáí í áóááðèí á í áí 'ýóú í ðí æáðóáé Áí éí áí í í ðó òá áéòí áóááðèí á í áéáóóí' í í éí éí'í ý óéðáç'í ñúééò ñóóááí'ðá' ÷ áðí ì ááýí ÷í áí í áñé'áé'á í í á-áí í ý' ÷ áðéó'í áí 'ýóáðè.

Í á çáéí'÷áí í ý óáðáí í í'è ñáí'í'áðèñòè Ñáýóí-Ñí Óç'áñúéí ç; ñáí'í'áð'ç; áí ñéééé áñ'ò'í ðèñóóí'ò'í áðáéóñéí ð á ñáí'í'áð'ç; ÷í á ááðè çí í ááí áó ðí çá'èýòè ñáí çí í áááè í ðí í áðáæéóóý áí éí áó ááí ñí í áááè çó'ò' ááóúé'á ÷ á'á'á í ðí çó'í'í'áðáæéáýí í ý'í'á -áñ Áí éí áí í í ðó.

Í È Í Á ÑÌ ²¹) Í ÇÁÁÓÒÈ Í ²ÈÍ ÈÈ!

The Holodomor Torch Journeys through the USA

May 13: Parma, OH

The Ukrainian Holodomor Remembrance Flame arrive in Parma, OH on May 13 as part of the International Torch Relay commemorating the 75th anniversary of a famine that killed more than ten million people in the Ukraine.

“We are proud to support this solemn international commemoration,” said Parma

Mayor Dean DePiero. “As many people know, Parma has a large Ukrainian population. Many of our residents will be witnessing local history as the torch relay continues from city hall to Parma’s Ukrainian Village on State Road.”

Following a brief ceremony, Ukrainian youth began their leg of the relay from city hall to St. Vladimir Cathedral in Parma, OH.

The International Torch Relay is traveling through 33 countries, including 23 cities in the United States. It will return to Ukraine in November.

Holodomor is what Ukrainians call the man-made famine, a genocide orchestrated by former Soviet leader Joseph Stalin who used food as a weapon in starving Ukrainian peasants.

Fr. John Nakonachny, pastor of St. Vladimir’s, and Fr. Dennis Kristof, dean of the Ohio-Penn Deanery, participated along with Bishop Robert Moskal of the Ukrainian Catholic Eparchy of Parma and many area Ukrainian clergy.



Parma Mayor Dean DePiero passes the torch to the youth who then ran the torch from city hall to St. Vladimir Cathedral.



May 21: Binghamton, NY

On Wednesday, May 21 parishioners of St. John the Baptist Church in Binghamton, NY along with the

Ukrainian community took part in the 75th Anniversary of the millions who perished in the man-made famine of

1932-1933 in Ukraine.

A prayer service was held in the Binghamton City Hall. Mayor Matthew Ryan of Binghamton read the proclamation about the Holodomor.

May 26: S. Bound Brook, NJ

Ukrainian Orthodox faithful, Ukrainian Diplomats, local officials and other guests gathered on May 26 on the grounds of St. Andrew Memorial Church before the monument to Princess Ol’ha, Equal-to-the-Apostles and Baptizer of Ukraine, to begin a program commemorating those ten million lost in this 75th anniversary year of the Famine. Bishop Daniel opened the program with a poem about the Holodomor by Svitlana Kuzmenko entitled “LET US REMEMBER” (Pamyatajmo!), which was followed by a presentation by Archbishop Antony who declared, as so many have throughout the decades, that we cannot forget “because if we do, we almost guarantee that something just as horrible will happen in the world again...”

The Archbishop reminded all present that the Memorial Church was the first monument built in the entire

world to the victims of the Holodomor and other acts of Soviet repression and aggression. Under the guidance of then Archbishop Mstyslav, the construction of this
(continued next page)



St. Sophia seminarians, displaying the torch, hosted a concluding reception for all the guests.

monument began in 1955 and it was consecrated in 1965. During that construction and throughout all the years since, the victims of the Holodomor have continuously been commemorated without a lapse for 53 years.

The entire gathering next moved to the circular portion of "Patriarch Mstyslav Way" the driveway that leads to the Memorial Church. As they stood facing the Church four seminarians of St. Sophia Seminary – Vasyl Pasakas, Mychaylo Hravetsky, Andriy Matlak and Vasyl Dovhan – approached the Ambassador of Ukraine to the USA, Dr. Oleh Shamshur and Consul General of Ukraine in New York City, Mr. Mykola Kyrychenko, running with the Flame through St. Andrew Cemetery and around the Memorial Church. The Ambassador and the Consul General received the Flame and turned to the survivors asking: "Will you remember?" The survivors in receiving the Flame responded: "We have remembered and we will never forget!"

The survivors then proceeded forward on the path to the Church where their children awaited them. The survivors asked their descendants: "Will you remember?" Their children, receiving the Flame responded, "We the children and descendants of survivors from the "Holodomor" – the man-made famine of 1932 through 1933 – have not and will never forget those of our fathers, mothers, brothers and sisters who perished in this famine – the most horrific example of genocide known in the history of the world. Our countrymen did not perish in vain. Their sacrifice was burned into the hearts and souls of our nation's people and served as the foundation for the freedom Ukraine knows today. We will remember our lost ones from generation to generation."



"Will you remember?" "We have remembered..."

story with our children and grandchildren – so that the world will never again have to see such a horrible act of man's cruelty against fellow man!" They ran with the Remembrance Flame around the Memorial Church and up the steps to the Church entrance where Archbishop Antony and Bishop Daniel awaited them. In receiving the Flame from the children, the bishops prayed that God would always guide them and enable them to keep the promise to their parents and grandparents that they will never forget those who perished under a godless regime through Death by Starvation.

The bishops carried the Flame into the Memorial Church and from it lit two large candles and in turn, lit candles held by all present. A Memorial Service (Pana-khida) was then served by the hierarchs and fourteen of the clergy present, with the Ukrainian diplomats standing at their side. Responses were led by Michael Andrec and Natalia Honcharenko-Andrec and other members of the Memorial Church choir. It was an especially moving memorial service because of the participation of three generations of one of the survivor families sharing in the day's program: The family of Mykola and Nadia Mirchuk, from Holy Trinity Parish, in Irvington, NJ.

Following the service, Ukrainian Ambassador, Dr. Shamshur, spoke eloquently in memory of the victims of the famine and denounced the actions of the regime that created it. His Excellency has been a long-time supporter of the effort of the Ukrainian community here in the USA to obtain a proper location for and to construct a permanent and prominent monument to the victims of the Holodomor in our nation's capital, Washington, D.C. He has also been a leading proponent in Ukraine for the establishment of a national monument and museum, which will properly commemorate the victims and educate all future generations of Ukrainian students and citizens about the consequences of silence, and failing to remember.

At the conclusion of the ceremonies, the seminarians of St. Sophia Seminary hosted a reception at the Seminary for everyone to have the opportunity to share and reflect.



Bishop Daniel and Archbishop Antony serve a Memorial Service in the Memorial Church for all those who perished in the man-made famine of 1932-33.

We must never forget!

Inauguration of the Year of St. Paul!

Archbishop Antony joins the official delegation to the Vatican

His Eminence Archbishop Antony and His Grace Bishop Daniel recently traveled to Constantinople to meet with His All-Holiness Patriarch Bartholomew in order to present the Patriarch with an update on major developments in the life of the Church: The consecration of His Grace Bishop Daniel, the consecration of St. Thomas Chapel at All Saints Camp, the 61st Annual UOL Convention as well as to discuss various matters in the life of the Ukrainian Orthodox Church throughout the world, especially in Ukraine.

His Eminence Archbishop Antony was also invited by the Patriarch to join the official delegation of the Patriarchate to the Vatican. Patriarch Bartholomew traveled to Rome to join Pope Benedict XVI in celebrating the patronal feast of the Diocese of Rome, SS. Peter and Paul, on June 29, and in opening the special Pauline Year that the Pope has declared. His All Holiness Patriarch

Bartholomew and the official delegation of the Ecumenical Patriarchate joined the Bishop of Rome in a Vespers service on June 28, the eve of the feast, at the Roman Basilica of St. Paul Outside the Walls, inaugurating the Pauline Year, which begins under the theme of searching for Christian unity.

“Bring us back together again, from all our divisions”: Pope Benedict XVI’s prayer for Christian unity marked the opening of the Pauline Year intended to celebrate the two thousandth anniversary of the birth of the Apostle to the Gentiles. The desire for unity was also expressed in the words spoken by His All-Holiness Ecumenical Patriarch Bartholomew, who prayed side by side with the Pope.

Before entering the Basilica of St. Paul Outside the Walls, the Pope, accompanied by the Patriarch and representatives of other Churches, walked in procession around the four-sided portico of the basilica.



His All Holiness Patriarch Bartholomew and Pope Benedict exchange gifts after meeting. His Eminence Archbishop Antony, immediately behind the Patriarch, was also invited to join the official delegation from Constantinople.

Next to the Pauline Door, Benedict XVI lit the first candle of the brass candlestick that will remain lit for the entire Pauline Year, until June 29, 2009. After him, the gesture was repeated by the His All Holiness Patriarch Bartholomew and the representatives of the other Churches.

In conjunction with the celebrations of the Catholic Church, the Pauline Year was inaugurated in Damascus as well, the city of the apostle’s conversion in which all the Christian communities, Catholic, Orthodox, and Protestant, participated. The inauguration of the Year was proclaimed, in the name of all the Christian communities of the city by the Greek Orthodox Patriarch of Antioch, Ignatius IV.

In Turkey, the modern-day location of Tarsus, the city of St Paul’s birth, the Year was opened on Sunday, June 22. Today in Tarsus, there are officially no Christians or churches. For this year, permission

has been requested for the use of the ancient church of St Paul, officially a museum, as well as many other churches in Turkey.

In the Basilica where the body of the Apostle to the Gentiles rests, the baptistry has been converted into an “ecumenical chapel” for this occasion. An altar that contains the relics of St. Timothy of Antioch (martyred in 311 A.D.), and of other unidentified Fourth Century martyrs was placed in the new chapel. The altar was removed from the sepulcher of St. Paul in 2006 to make the sarcophagus of the apostle more plainly visible.

The Vatican City press office states that the chapel is intended to offer Christians who request it a special place for prayer for their individual groups that come in pilgrimage to the tomb of St. Paul. In this way they can pray together with Catholics without celebrating the sacraments.



His All Holiness Patriarch Bartholomew and Pope Benedict bless with the Holy Gospel Book at the Vespers service on June 28 in the Roman Basilica of St. Paul Outside the Walls.

Young Adults Retreat to All Saints Camp for Memorial Day

by Joshua Oryhon



Metropolitan Constantine and Fr. Dn. Dennis Lupushansky gather with the young adults attending this year's Memorial Day Retreat.

Utilizing the ideal setting of All Saints Camp, Young Adults from various corners of the diocese gathered for the annual Memorial Day Weekend Retreat. Aably masterminded by Michael and Melanie Nakonachny, this retreat provides a chance for participants to meet in a relaxed setting before embarking on yet another frenzied summer of continuous activities.

The on-going preparation of the new Camp Chapel was a major focus

May 23-26, 2008

of the weekend, in addition to the spiritual and social undertakings standard at any retreat. Participants began arriving in the afternoon of Friday, May 23, happy to renew old acquaintances and forge new ones. After a delicious meal prepared by

Cindy Haluszczak, which was a constant treat the entire weekend, the participants met for an official welcome from Michael, review of ground rules and a roundtable discussion facilitated by Larissa Tschaiakowsky. Bringing diverse experiences and individual impressions to the table allowed for inspired dialogue on the topic of strengths and areas of improvement for our Ukrainian Orthodox Church. A list of both categories was fashioned for inclusion in a letter to the hierarchs. Friday night was capped off with a movie and obligatory late-night chatter.

After prayers and breakfast, Saturday mornings are typically reserved for the Camp Service Project, this year focusing on the completion of the new chapel. Led by Hans Harasimchuk and his assistant Sarah Catanese, close to thirty hands pitched in, assembling the fiberglass domes and attaching them to their support structures or placing icons inside the chapel building itself. Though not even fully completed, this building is already a wonderful testament to the countless volunteers devoted to this worthy undertaking, and also serves as a fitting symbol detailing the long-standing positive



Two retreat members are either hiding out from the others, or are doing their part to assemble and paint one of the many elements needed for the new camp chapel.

influence of All Saints Camp on our Church.

After hours of intense labor under cloudless Western Pennsylvanian skies, spirits were still high and hunger pains acute. V. Rev. Fr. John Nakonachny convened the second workshop after lunch, clad in a Cleveland Indians hat and sunglasses in a good-natured attempt to "fit in" with the target audience, none of whom were dressed in such a manner.

His presentation touched on a variety of topics, including the involvement of the young adults in their home parishes. He urged the participants to eagerly and selflessly apply themselves in every aspect of parish life, doing so not for adulation and praise, but for the overall benefit of our churches and mother Church.

After more work on the chapel and some free time, Fr. John served Vespers as responses were joyously sung by the young adults.

Vespers were followed by a Panakhida for Juanita Robinson, a much-loved fixture at the camp who had sadly just recently fallen asleep in our Lord.

After a magnificent dinner prepared by His Beatitude Metropolitan Constantine everyone joined in as Fr. Deacon Dennis Lapushansky discussed Pentecost and parallels between the Old Testament and our current theological structures during the evening's workshop. Saturday ended with socializing and widespread game playing among the participants.

His Beatitude Metropolitan Constantine and Father Deacon Dennis served the Divine Liturgy on Sunday morning. At the conclusion of the Divine Liturgy everyone joined in for the singing of "God Bless America" in honor of Memorial Day.

After brunch Metropolitan Constantine gave a rousing presentation



Retreat members work diligently and for many hours on the Camp Service Project, which this year focused on completing the new St. Thomas Chapel that was to be consecrated in June.

on His Grace Bishop Daniel's recent consecration to the episcopacy and the upcoming services that would be celebrated during the consecration of the new chapel. His Beatitude reiterated his desire for the creation of a monastery on the grounds of the camp and the building of this chapel serves as the impetus for this endeavor.

The rest of the afternoon was devoted to even more chapel work, final preparations for the evening's Iron Chef Cook-Off, cardiovascular pursuits and time at the pool.

The Cook-Off has become a legendary fixture at the Retreat for years now, pitting brave combatants in a knock-down, drag-out, fracas of culinary supremacy. After sampling all the entries to the point of physical pain, Mark Senedak was voted the 2008 Iron Chef Cook-Off winner for his

preparation of beef spare-ribs. His prizes included the Official Iron Chef Cook-Off Trophy o' Victory and various high-quality Ronco cooking products. And as another surprise, Tanya Tschaikowsky presented everyone with Jerusalem crosses that she brought back from a recent trip to the Holy Land.

In an attempt to work off some of the Iron Chef entries, the Young Adults spent the evening playing an intense series of beach volleyball contests.

The team of Chris Burgan, Kira Haluszczak, Hans Harasmichuk, Mike Nakonachny, Eric Senedak and Mark Senedak edged Julian Burgan, Josh Haluszczak, Emily Kominoko, Melanie Nakonachny, Josh Oryhon and Tanya Tschaikowsky in a thrilling and spirited affair. After evening prayers and even more hours of games, the extremely fatigued participants called it a weekend.

Monday featured the last set of morning prayers, a farewell breakfast and cleaning of the camp facilities. Good-byes were shared, plans for future events hatched, and the Memorial Day Retreat was indeed completed.

We would be remiss if we did not thank His Beatitude Metropolitan Constantine, V. Rev. Fr. John Nakonachny, Fr. Deacon Dennis Lapushansky, Melanie and Michael Nakonachny, Steven Sheptak, Chris Burgan, Cindy and Josh Haluszczak, Jerry Burgan for all their respective efforts to make this weekend a rousing success.

If at all possible, please make every effort to attend upcoming young adult events. It is never too early to mark your calendars for next year's UOL Memorial Day Weekend Young Adult Retreat. It is always a lot of fun as well as spiritually rewarding.

“ΟΕΔΑ-Ι ΝΥΕΕΕ Ι ΟΥΑΕ” ΟΕΙ ΕΕ Ι ΔΕ Ι ΑΔΑΟ- ΝΑ. Ι Τ ΕΔΙ ΑΕ Ο ΝΑΟΟ-ΕΑ?, Ι 2x.



Οάί αί δ Ι άεύί ε-οέ

Όθενέρ έα Αί αί αδ-οέ

εεεαάαά Άαί όί η

Βδέρ Ι άδδóα

Α ί άαεπ 18 οδαί ύ 2008 δ., ί ηέύ Νέοαε Αί αέ ι, Οεί έα δάεα; ε οεδα;ί ί γί ααηάα η .Ε.Οεδα;ί έε (ΟΕΙ ΕΑ) ί δε Ναοί -ί ί εδί ανύεε αδί ι αά ο Ναοο-εά, Ι 3., άεαδóααεα α ί αδα-όύεúί ε έαε “Οεδα;ί - νύεεε ί ούαε”.

Ι οάóύ Ι ααί Αί αί αδ-οέ ί δί ε-οάα ί ί έεοά, α Άδα Ι άδδóα, άεδαεοί δ οεί έε, ί δεαβαεα ί δεηóóί 3 ο 3 ί ο-όεί ί α-άεδεεα “Ι ούαε”. Ι α ηαδαί ί ί ί δεεδα-οάί εó ηοί έαó ί ί αέ ί α αοεί ί αέύί οδε έδαέε οεδα;ί ηύεί αί ί έηόαóαα: δ-έαó, άεθεάεε, ί έναί έε, ί αεάε (ί ί άαε3 α έί αί οάί ί ί ο άεαέα3) δ-έί ί αί οεί ó οεδα;ί ηύεεó οαó ί 3α ηόδóί η; έί έαεó η έύεúί ε έ Αί αδ;ανύεί αί Ουάί έó α Εε°α3 α ί ί εααηύεεó 3 έε;ανύεεó ηόδó ύó; έδαέεε ί αάδάα3α (οαεηί αί 3α, ύί ί άηóύ ε-οάί -αεί ο ηέεó 3 ί δεί ί ηύóύ αεαή έεί α3 ύαηó, οάα-ó ε ί αάδ-άαηóύ α3α ί αααέί άεε).

Άεηάαεα ί έναί ί ε αóεα οεαάα οεί , ύί ί εδóί έδαέε3α ί έναί ί ε έ έί εó δά 3 ί ί 3α Οεδα;ί ε, αóεε ε ί έναί έε δί έί έναί 3 (δί έί α-έύί ααί 3) ó-ί ύί ε Οεί έε 3 α3αί ί δαέάί οάó η (powerpoint presentation) ó-ί 3α Οεί έε α ί δί οάη3 óúί αί έαί ύóó; óα ί δεαί οάαεα α-δ Επάα Ι άδδóα . Ι άα3α-οί ί ί η ε-αηεί ί η οεδα;ί ηύεί αί ί έηόαóαα ° ααί αóδα, ί οάε, α3έύ ί αί ί αί ηοί εó ί ί αέ ί α αοεί αί α3αδηνύ αηά, ύί ααη οεααεóύ ί δί ααί αóδó; 3 ί όί δί αó; 3αααεε Αί αóί ε3έ Ι óδαα, άεδαεοί δ Οεδα;ί ηύεί; Εάί άεε Αάί αδδηνύα 3 ί . Οάα-αί έα 3 έί αί ααóυεε Αί δα 3 Αί έί αεί εδ Ι óδαε.

Ι ηί άεεαί οεααί η ε-αηεί ί η “Οεδα;ί ηύεί αί ί ούαη” αóεε άεα3 ί άηηί ί αε3 έ οεδα;ί ηύεί; 3ηοί δ; ε ηύί αί ααί ί ύ. Ι αάαααα άεαεó ó3 óδ ί αά οδαεεó3εί έί ε αί ηεί αεί ε ó3 οδαί ε α οδαεεó3εί εó ί ούάóó – ί ε-άεαί α. Άε ί ί άεε ί α έεθά έ οεααηόη δί έαέύαάδε 3ó ί άαεó 3

ί δί ε-οαδε ί δί ί εó, αεά ε ηί 3εεααδηνύ έ άεαεί ε ί ηί ί ααί ε 3 αί α3αδηνύ, ύί ααη οεααεεί . Έαε-αεί ί , ί α ί αδθί ί ó ί ηó3 αóεα ί ί αóαη Εάηύ Οεδα;ί έα (Οαóύί α Νί έε), 3εί 3 η ύί ί αέααί α Οεί έα. Βεύί ααη οεααεóύ 3ηοί δ;ύ Δόν3-Οεδα;ί ε, άε ί ί άεε ί ί ηί 3εεααδηνύ έ Εεα3ααη (Όθενέρ έα Αί αί αδ-οέ), ηάηόδί η Εέύ, ΰάεα 3 Όί δεαα, έα αάύεεί ε 3 ί όί δί α-όύί ε – έαηί ί αί έεαί ε Εε°αα; έί 3έύί ε 3αί δαί (Οάί αί δ Ι άεύί ε-οέ), Βδέρ ηεααί ί Ι οάδεί (Άάί έη Νεηηαδ), έί 3αεί άη Ι έυαί η (Άεαεαί αδα Άά ί αδί αα), έί 3έαί ί η Αί ί ί η (Αί 3έύ Νί έε) – αί ί ύ-έί η έί 3έύ Βδέρ ηεααά Ι οάδóί αί , άδóαε-ί ί η οδαί οόέυεί αί έί δί έύ Άάί δεθα 2-αί . Ό Οαδαηα Αόέυαε (Βδαι α Ι άδδóα) ί ί αέ ί α αοεί ί ί 3 ί όί δί οαδηνύ, ε-ί ί ó έαί ί -δ-έύεε έί έαεε ί άεε οαεά ί αηί ί αί έί ηηύ (ί ηάεαάóύ) ί α αί έί α3. Ι δί έί ηί ί ί ααδεό ί ί αέ ί α αοεί ί ί αί αί δεθε έ Άεα3 ΝόαΟα-ί εθέρ -ί αεί αδ (Εάηύ Ι αóαδη), αί άδε-έαί ηύεί η έί ηί ί ί ααδέρ η οεδα;ί ηύεί αί ί ί δί άααί ί ύ. Δόνεαί α (εεεαάαά Άαί όί η) ί ί αεα δί έαέαδε ααί 3έ αί ί α έαί αóεα ί αδθά ί ηόά ί α 3 ί οάδóί αó3 ί αέύί ί ί ó έί ί εóδη3 ί ί ί οέύδóί ί ; ί οέεε. Ι δαέααί ο Άεοί δ η έαί έί (ί εθαέεί Αί έύί ηε) ί 3α ί ί 3ηί εδε ααί 3έ έί αί ί όδó;έε, α ηεý δεί ί οάί έί (Άεοί δ;ύ Αί έύί ηε), έ ί άα3αί 3 ί ί η έί ηί η αί έί ηηύ ί α αί έί α3 - ί δί ηοί έα-αδóααεα α ααη! Οδααα αοεί αóεε ί αάδάαεί έί ηί 3εεόη-εηύ έ Αί έί άε-ί εδóί Εέε-εί ί (Οεί έί Άεεέί ηε), ε-ί ί α ί αέεδαύεί οαί αδ3όί 3α ί έναδóί ί α έαóά ί δ; άάεεεί ; ααε, αί α3, ί άη-ε ί α δóεαó αί έηάδηνε3 δóεααεó; ί 3α ί δί ααί ί ί ηόδó-ααεε 3έ δί αεóύηύ ί ί έαóó (knockout). Αί οόέ;ηηδε ηί ί δóó ύά ί ί άεε ί ί ηί 3εεααδηνύ έ Άευαδóηί Όαα°αεί



Άάί έεεί Άε 3 η

(Έαέ3-αί ί ύ ί α ηό. 27)

**ΝΑΨΟΕΤ - Ι ΑΙ 'ΒΟΨ
ΝΑΨΑΨΕ Ι ΑΕΝΕΙ Τ ΑΕ Χ
ΕΤ ΑΑΕΨ Χ ΟΕ**



Οεδαζι νυεα ι δααι νεααι α
Οαδεαα 3 οεδαζι νυεα αδι ι ααα α ΝΟΑ
αοδαοεεε οαεαι ι αεοι αι οαδεαι αι ι αι 3
ναηνυει αι αεδε αι οα - να. ι. ΝαδαΨ
Ετ ααεΨ-οεα.

Ι αδι αεαηϑ αι ι α Ατ εετ 3 ι
ατ αοι γ 1020 δ. ςι αεεο εραεα ι ορεεο, αδαα ια νεδει οΨ, α
ι ςι ι οα ε ια ααι αοδΨ. Αεδε οααοε ιαα-εαηϑ α οετ εΨ αεϑ
οαδεαι αι εο αεδε αι οα ο Εοουεο. Αεδε οααα ο εϑυει ο οαδεααο
ια οΨ αι ιε Ατ εετ 3, α ι ι ετ εαοεηϑ ο Ι η α-ετ 3 ι οτ αι ααοααα
ορ οεραεαι ο αϑυει ηου. Οαει α, οαι αα, ι αρ-ε οαι αεε ααν,
ηι ααα ο οτ οΨ νεαααι ι αι αεδε αι οα Ι ανοι δα Ατ οτ αι ααι εα,

Ο ΝΟΑ αεδε οααα ο εϑυει ο οαδεααο, α ι αεαι αοα
(ετ ετ 40 οτ εα) ο οαδεαι ηαα.αι ι. Ι αοδα 3 ι ααεα ο Αει η οτ ι 3,
οο. Ααεαααδ.

Ι οτ αεηι εεε αεετ ι αανυεεε οΨ αι υ οαδεαι αι εο οτ οΨ,
ϑεει ε αεδε οααα ηαι. ΝαδαΨ Ετ ααεΨ-οε, ι ι οααεϑι ι
αεηετ αερααεηϑ ι εοδι ι ι εοο η αι (Οαι αι οτ αε-), Ι εοδι-
ι ι εοο Ι ηεηεαα, Αδθεοι εηετ ι Ατ οτ ι ε οα η οΨ Αεααεεε.

Αεα εοη αοοι αι ι, ι ορεεε, ΝαδαΨ Ετ ααεΨ-οεα ααεεεα
ε ηαηηυεα. Ατ αδαα ο-ανου ο ι αι οεο 3 αϑυεοεο ααι αοδι εο
αι ηαι αεϑο, α α Αει η οτ ι 3 ςι δααι ςοααα 3 ι οτ ααεεα εαι αεαρ
ααι αοδεηοΨ "Αοδεαεε", ϑεα αεηοι αεα ια οΨ αι εο ηαϑοοο-
αεαααι ηο ο Αει η οτ ι 3, Οεαααεϑο, Ι ρ Ετ δεο ε η οεο ι ηοαο
οα ια οαεαι οτ αδαι αο...

Ι ι ςα ι ορεετ ρ ηαι. ΝαδαΨ Ετ ααεΨ-οε αοα υα ε
ι αδωι οϑαι ει εδααοαι, ϑεεε οτ ςοι αεα ηαε αεαι εε ηι ι ηα
ι αεαεαι ι αι εαοαι ι γ, 3 ετ αι ι αεηοαδι ϑ νεααεεαηϑ ηαι η ϑ ηεηι ι ρ
οτ αι οτ ρ ια ααηυ Αει η οτ ι 3. Ι ααοδι ι ο αει η οτ ι νυεε ααςαι
ι οτ ετ αι εδαααουεο ι αεηοαδι ρ ι ι ϑαεεαηϑ ι α οεοι α,
ι ααςαι-αετ ι οεααα ηοαοϑ ς οτ οτ αδαοϑ ι ε.

Οι ι ετ ι ανϑ ηαι. ΝαδαΨ Ετ ααεΨ-οε 5 ααδαςι γ 2008 δ.,
ςαεεεοεαοε α αεεαι ετ ι ο ηι οοεο αδοαετ ο Ι ερ, ηετ ια Οαδαηα 3
Ι αοδα ς αδοαετ ι ρ Ατ αι, αι ο-ιε Νααοτ ο, Ι ετ ε 3 Εαε,
ι δααι ο-εο Εαρ οα εηεαι ι εο ι οεϑοαεα ςι αετ ι εο.

Ι ι οτ οτ ι ςι 3 αι δααε αΨαοεηϑ α οαδεαι ηα. Ι ι εδτ αε ο
Οεαααεϑο, οο. Ι αι ηεεϑααι ϑ, αι ηετ ι Ετ ααεΨ-οεε ι αεαααεε
ι ηεϑ ι αδαςαι ι α ι αδααι ηοϑ Οεαααεϑο. Αηαι δααε αΨαοεεε
ι. Ατ ετ αει εο Οαι αν, ι ανοι ηαεϑ οαδεαε ηα. Ι ι εδτ αε 3 ι. Ναοοαι
Αοοι εε, ι ανοι ηαεϑ οαδεαε ηαα. Ατ ι. Ι αοδα 3 ι ααεα ο Αει η οτ ι 3.
Νι ηαα οαδεαι αι εε οτ οτ ι 3 ι οααι ρ ηαε. Ι αοδα Αοδηυει αι.

Ι ηεϑ ςαετ -αι ι γ 3 αι δαα ο οαδεα, οετ ι ι εετ ι αι
αοετ ι ααααςαι ι α ια οαετ οαδ ηα Ατ αϑϑ α Ναο Αατ α Αδσο,
Ι ρ Αααδς, αα -ετ ι ι οτ οτ ι ο ςαααδωεα ι. Ατ ετ αει εο Οαι αν.

Ι ι ι ετ αεϑι α οδες ι α Ψαοεαηϑ α αι ααε 3 "Crown
Plaza". Ι ηα -αν οδες ι ε ααι Ι δανερ, αη η αι 3 ι αδαοϑ οα αη
ηααα ηεεαα αι δαι ι δεαεοϑε αδοαετ 3 ι αι 3 Ι ε 3 δτ αετ 3
ι αεϑεοδϑο ηι η-οοοϑ οα ετ οτ οετ οτ ςι ι αη ι οτ αεοοαεε οεϑο
Ι ι ετ ι αι, α ηαε. Ι αδωτ Αοδηυεεε ι ι αΨεαηϑ ααοαεϑι ει ε
ηι ι αααα ε ι οτ ετ ι οαδδ α ετ οτ ι δαοϑ "Du Pont".

Ι α ςαετ -αι ι γ οδες ι ε, ςανι ο-αι ι αδοαετ α - ι αι 3
Ι εϑ Ετ ααεΨ-οε αη ηααα 3 αη οτ αει ε ι ι αϑεοαεα αηι ςα ο-ανου
ο ι ι οτ οτ ι 3 οα ςα αοαι οααι ι γ υ αι οτ αι αι ι οαα, αε.ι. ΝαδαΨ
Ι αεηει ι αε-α Ετ ααεΨ-οεα. Οδες ι ο ςαεδεοι ι ι εεοαι ρ, υτ υ
ι οτ αη ι. Ατ ετ αει εο οα αηηι ηαι ι γ ι "Αη-ι αϑ ι αι ηου!"

**"ΟΕΔΑ Ι ΝΥΕΕ Ι ΟΨΑΕ" ΟΕΙ ΕΕ
Ι ΔΕ Ι ΑΔΑΟΨ ΝΑ. Ι Τ ΕΔΙ ΑΕ
Ο ΝΑΟΟΨ ΕΑΨ, Ι ΨΧ.**

(Ααι εεετ Αε 3 ι η, ι αααεηοι ι ς εαοα ι δϑ, αϑυει ι αι
οαει ι αι οηοαα (free style wrestling).

Ετ εε ι δεηοοι 3 ι ανι ϑεοααεηϑ ς αεαει ε οΨ ο-
οαι ε 3 ι αδαεοηεεε ηοδαααι ε, ι δεαι οτ ααι ει ε Ααοϑεα-
νυεει ετ ι ϑαοι ι 3 ααοϑεαι ε, ς ι αςαι ϑ ει ι ρ αι ι ι ι ι αι ρ
Ι εαι ε Εηεηανυει ι, Α. Ι αοδοα αΨαεοεα ηοαι 3-ι εε αεηοοι
αηαε. Αηε ι αδααοεεϑϑ ααεεαι αορ ρ ςαι ααι εεε αεϑαα-α,
υτ αι ι ε "...αηε οεδαζι νυεε...", α ι 3 αεδαηερ ρ-ε ααεεεαηου
ι αοαι αοεεε α οαε οαοι ι ετ 3-ι εε αηε - ι οτ ααεεαι οααεε
αηοο "Ι αετ ,ααα, οδε..."; ι 3 αοδει ορ-ε αετ ετ 3-ι 3 ι οδααε
ηυτ αι ααι ι γ - ι οτ ηι ηαεε "Ι ι ηααεϑ ϑ αδοα-εο...οαε αοαα
ααε!" 3 ι α ι οτ υαι ι γ - "Ατ ι ι αα-αι ι γ ανηι ...". Εαδεηα
Αεεςι ρε, α-εοαεϑ ι αδααοεεϑϑ, ι δαηηοαεεα αει οηει εεα,
ϑε 3 οηι 3 οτ ι ι αδαεοεε αι αεϑ-τ αι ηααι εο.

Ι ηεϑ ουτ αι αΨαοεαηϑ ϑ ηοαι ςαοϑϑ εαςεε Ε.
Οεδαζι εε "Αηα οτ ςοι ο ι αα-εου". Αααο-α, Αεαεηαι αδα
Αα ι αδι αα ι ι ηηι εεα, υτ αεα-αοα αι οτ α-εε "...οα οϑεεε
αηα, υτ αοδι αι υεεε αοα". Ατ οτ α-εε (Ααι εη Νερηαδ)
ςι αεοι α ςαδι ηοεα, οα -αδας αϑεο ς οτ ααδεοαι (Οει ετ
Αεεςι ρε) - ι α ι ι ηεα, ϑε εοδεα (Οδεηοει εα Ατ αι αδ-οε)
ς εοδ-αοαι ε ι ι ηη ηαεε ςο ςαδι ηοεαι ε. ςοι ςοι ηαεε ϑεεε
αι αοδι εε, αι οτ α-εε ι οτ ηεα εοδεο, ςι ςοερ (Οαι αι ο
ι αεϑι ε-οε), ηαο (Ι εοαεετ Ατ εϑι ρε), ηι αο (βδετ
ι αδοοα), ηι οτ εο (Οαοϑι α Νι εε) 3 εδοεα (Ααι εεετ Αε 3 ι η)
ι αα-εοε ετ αι οτ ςοι ο, αεα αι ι ε ι α οτ οϑεε ααι ι α ι ι αεε
ουτ αι ςοι αεοε. Αα ϑε ι αηοαεα οτ ετ αι α ςει α 3 αηα
ι αηοαεα αι οτ α-εεα, ι ι -αα αι ι αηεηαοααοε ηοαδωεο
αι οτ αοα, α ι α αηηι ο ηοαα ααεεεεει, ι οαδει αι οτ αοαι .
Ετ εε α ηοηηαε-αι οτ αο 3 ςαι εοαεεηϑ ετ αι αα αι οτ ςοι ο
ι αα-εαηϑ, αι αηι ι αη: "Αηα ι αα-εεα!"

Ι ηεϑ ουτ αι αηε Οετ εε, ϑε -εαι ε οαι ορααεϑι ι αι
αι ηαι αερ ι δε ι ι ετ αηετ ι ε δααι ςαοϑ, ΝΟΙ (α-εοαε
οαι οα 2aai 3 Ι αοαεϑ ςαδεοϑεε, ι ορε-ι εε ηοι οτ αη
Αδεαι οϑ ςαδεοϑει αι), ι οτ ααι ι ι ηοδοααεε ηαι ο οτ ι γ
οεδαζι νυεεο ι αδι αι εο οαι οα ς ι δεαηαεϑι ει οεηαι ι 3
δοοι εεαι ε, ςανοι ηη αορ-ε αδΨαοεο, αεοεϑϑηε οα ϑ οΨ
εδτ εε.

Α. Ι αοδοα ι ι αϑεοααεα ο-εοαεϑι : Ααεετ 3 Βετ-
ααι ετ (α-εοαεϑ ηη ηαο), Εαδεη 3 Αεεςι ρε, Ες 3 Νει ι ι αι ετ,
Ααεετ 3 Ναι αου 3 Ι αδϑ, Ι αααι αετ ανυεε, ααοϑεαι 3 αηϑι,
α Ατ αδϑε Νι εε ι ι αϑεοααα ι δααι ςαοϑ, ΝΟΙ ςα οτ δα-
ι δαο 3-ι οτ οαορ ς αηϑι ε. Ι . Ι αααι αετ ανυεα, αηετ οαεαδ
Οετ εε 3 α-εοαεϑ οεδαζι ι ςι αηηοαα, ι ι αηαι ι εεα, οοι αοα
ι αδαι ι αοαι ι α ετ ι εοδη 3 ι αεαϑεϑ οτ ι -εοαι εο ετ εατ ε:
Αεαεηαι αδα Αα ι αδι αα, Ααι εεετ Αε 3 ι η, Οαι αι ο
ι αεϑι ε-οε οα ϑ οτ. Ι ηεϑεεε οα αοα εϑ αου ι αα-αεϑι ι αι
οτ εο, ι οτ εοι αα "ι ηοαι ι ε αςαι ι ε" 3 ι ι -αεηϑ ααεαοϑ.

Ι α ςαετ -αι ι γ Ι . Ι αααι αετ ανυεα ςαι ααι εεα, υτ
ι αν οηο ι α οαι ο ο ααααι ι γ ι αα-εοε ι α οεο αηαε οτ αι,
υτ ι ε ςι αοι ι, αι, ϑε ςαεεεεαα Οαδαη Οαα-αι ετ "2
-οαετ ι ο ι αο-αεοαηϑ, ε ηαι αι ι α οδοαεοαηϑ!"

60th Wedding Anniversary



Celebrated in Northampton



John and Stella Hnatow with Archpriest Bazyl Zawierucha.

John and Stella (Krasnopera) Hnatow celebrated their 60th wedding anniversary on May 22. They were married at the Assumption of the Virgin Mary Church in Northampton where they continue to be active members.

John worked for Mack Trucks of Allentown for 40 years before retiring in 1987. Stella has been a homemaker and worked on the family farm in Seemsville where they reside.

They have three children: John and his wife Jessie, Michael, and Linda, wife of Michael Tilson of Oxford. They have three grandsons: Tom, Joel and Justin Hnatow.

Following the Divine Liturgy on Sunday, May 25 a special service of thanksgiving was celebrated for the couple by Fr. Bazyl Zwierucha, pastor. The family held a reception in the church social hall for family and friends.

First Ordination Anniversary for Fr. Vasyl Sendeha



On Sunday April 13, St. Luke Parish of Warners, NY, celebrated the first anniversary of Fr. Vasyl Sendeha's ordination. Members of the parish surprised him with a meal and cake decorated with a picture and

greeting originally used on Fr. Vasyl's ordination card. The church choir greeted him with "Mnohaya Lita" and everyone wished him God's blessings for good health and wisdom.

With the help of Pani Matka

Olena and their son Antony, Fr. Vasyl has been a guiding influence in St. Luke's. Under his spiritual leadership, the parish has a monthly bulletin, Sunday school sessions for children, a coffee hour after services and a suggestion/question box to answer people's queries.

In the short year that Fr. Vasyl has been with St. Luke's, the church has had a number of successful events including a parish picnic, numerous perohi and bake sales, parish feastday celebration (Chromove Swiato), New Year's (Malanka), a Taras Shevchenko Commemoration and many other Ukrainian/American/Orthodox community functions.

May the Good Lord grant him many years of strength and spiritual guidance to serve.

A Reminder to all Parishes:

Please be prompt in mailing parish First Confession and 2008 parish Graduate information to the UOW. Along with the photo, be sure to include the correct spelling of names, the parish name and location, date (if applicable), and the name of your parish pastor. This information must arrive **no later than August 4, 2008** in order to appear in the special September issue First Confession and Graduate features. If this material is available electronically, time can be saved by emailing it directly to Pani Matka Barbara Kristof at: jubeda@aol.com, or mailing it to her at 3060 Columbia Road, Westlake, OH 44145. (Addresses on page 2 can also be used.)

61st UAV National Convention to be held in New Jersey

The 61st UAV National Convention will be held on September 26-27 at the Holiday Inn Somerset, 195 Davidson Avenue, Somerset, NJ 08873, (near South Bound Brook, NJ) starting at 10 am each day. The 60th Anniversary Banquet will be held on September 27, 2008 at the Holiday Inn Somerset, NJ, starting at 6 pm.

Three New Jersey UAV Posts will be hosting this double event: UAV Post 6 – Michael Fedirko, Post Commander; UAV Post 17 – James Fedorko, Post Commander, and UAV Post 30 Commander – Bernard Krawczuk.

The 60th Anniversary Banquet will be hosted by UAV Post 17. For more information, please contact Banquet Chairman James Fedorko by emailing to: fedorko_15003@yahoo.com

The Ukrainian American Veterans, Inc., was founded on Memorial Day in 1948 by World War I and World War II US Armed Forces veterans of Ukrainian heritage. Ukrainian-Americans have served

honorably in all the wars and conflicts of the 20th and 21st Centuries.

Today, in an all volunteer American military, we find Ukrainian-American men and women serving in Iraq, Afghanistan and other parts of the world fighting the war on terrorism. We honor all American servicemen and servicewomen and thank them for their service.

The UAV has undertaken two important projects: In 1998 the UAV Registration Project was initiated and is still ongoing. The principal mission is to register and honor Ukrainian-Americans who have honorably served in the U.S. Armed Forces. Volume I of *UAV Registration Project Report (1998-2003)* with 3115 names was released in 2004 and was dedicated to World War II veterans.

Material for Volume II (2004-2008) is being compiled and will be dedicated to Korean era veterans. We appeal to all American veterans of Ukrainian heritage to register yourselves and/or your loved ones. We appeal to relatives of veterans to register your family members.

We are also searching for archival sources such as publications, photos of plaques, monuments, etc. For




Front row (L to R): Jurij Jacus, Michael Fedirko, Walter Bodnar, Anna Krawczuk and James Fedirko. Second row: Michael Krawczuk and Bernard Krawczuk.

information regarding this project please write to: UAV Registration Project PO Box 172 Holmdel, New Jersey 07733 or email: uav.reg@att.net

In October of 2004, the UAV National Monument Committee was formed with Co-Chairs Mathew Koziak, UAV Past National Commander, and Very Rev. Frank Estocin, of UOC USA and UAV Post 4. This National Monument will honor all men and women of Ukrainian heritage who have honorably served in the US Armed Forces and will be erected on a prominent site donated by the Ukrainian Orthodox Church USA at St. Andrew's Cemetery in Bound Brook, NJ.





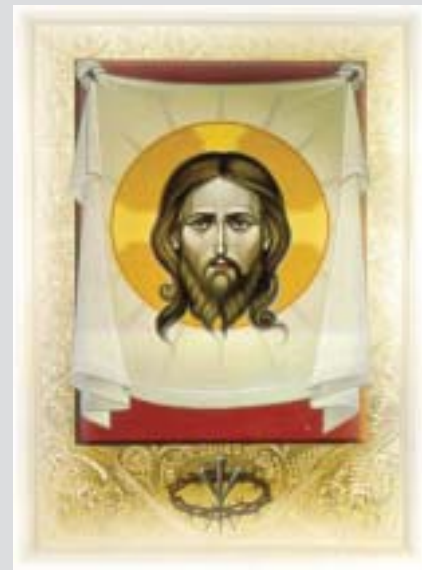
**Convention
Committee
Members**

- Walter Bodnar, *UAV National Adjutant*
- Bernard W. Krawczuk, *UAV National PR Officer*
(tel.: 732-888-0494)

Please remember in your prayers...
Ī đĩñèì ĩ çãääàòè ó Ààøèõ ì ĩèèòàãõ...

JULY-ÈÈÌ ĀÍ Ü

- 5th 1952 - REV. PHILIP HALICKE
- 7th 1967 - REV. LAWRENTIJ SKLONNYJ
- 6th 1973 - PROTOPRIEST ILYA NAHIRNIAK
- 25th 1978 - PROTOPRIEST JACOB KOSTECKY
- 28th 1978 - PROTOPRIEST JOSEPH KRETA
- 17th 1979 - PROTOPRIEST MYKOLA LITWAKIVSKYJ
- 16th 1980- V. REV. PETER KOWALCHYK
- 18th 1984- IHUMEN GREGORY REYNOLDS
- 30th 1985 - PROTOPRIEST DMYTRO LESCHYSHYN
- 5th 1988 - REV. LEW PORENDOWSKY
- 23rd 1989- REV. FEDIR LEONTOVICH
- 2nd 1994 - PROTOPRESBYTER ARTEMY SELEPYNA
- 2nd 1995 - REV. EUGENE BOHUSLAWSKY
- 17th 1995- V. REV. DMYTRO TELENSON
- 10th 1996 - V. REV. KONSTANTINE KALINOWSKY
- 22nd 2003- V. REV. WIACHESLAW ILCHUK



Āi-íà ìàì 'yòù!
Memory Eternal!

AUGUST -ÑĀĐĪ ĀÍ Ü

- 7th 1959- V. REV. PETRO BILON
- 24th 1963 - PROTOPRESBYTER VOLODYMYR BUKATA
- 26th 1965 - PROTOPRIEST OLEXANDER JEW TUSHENKO
- 3rd 1968 - REV. PETRO WYSZNEWSKYJ
- 25th 1968 - PROTOPRIEST NICHOLAS CHARISHCHAK
- 5th 1973 - PROTOPRIEST PETER STELMACH
- 5th 1974 - PROTOPRIEST HRYHORIJ CHOMYCKYJ
- 25th 1975 - PROTOPRIEST SEMEN IWASZCZENKO
- 1st 1976- REV. JOHN STEPHEN PETRAKANYN
- 4th 1979 - HIEROMANK JUVENALIJ POPIW
- 21st 1979 - PROTOPRIEST PETER MELECH
- 13th 1980 - REV. DEACON MYKOLA CHALY
- 27th 1980 - REV. MYKOLA WARENYK
- 1981- PROTOPRIEST WASYL UMANEC
- 22nd 1985- REV. NICHOLAS MALUZYNSKY
- 3rd 1986- REV. JOSEPH SIMKO
- 28th 1991 - REV. MYCHAJLO MYCHAJLUK

Āī óààãè
óñiõ
ĩ àðàõie:



Dobrodijka Barbara Kristof
 3060 Columbia Road,
 Westlake, OH 44145,
 or e-mail them to: jubeda@aol.com.

Áóäüèàñèà, í àãñèèàèòà òĩ òĩ àðàõì ç
 ĩ àðõĩ ç ñàýõĩ ñĩ ĩ à'ã' à'òáé ĩ àðàõie í à ĩ çĩ'òá
 4 ñãđĩ ĩ ý 2008 òĩ éó ĩ à àãðãñõ:

Òĩ òĩ àðàõì ĩ ĩ àèĩ í' áóèè í àãñèáí' àĩ ĩ àñ
 í à ĩ çĩ'òá ĩ ĩ àãĩ ĩ ààè, ù ĩ á àĩ è áóèè
 ĩ ĩ 'ùáĩ' ó ñĩ áó'áèúĩ ĩ ĩ ó àãðãñĩ àãĩ ó àèĩ óñéó
 ĩ àõĩ àĩ àéóĩ àéó. Í á çàáóáúòá àéàçàè ' ĩ ý à'òáé òá
 ĩ àñõĩ ýòáèý, àãðãñõ' ĩ àçáó ĩ àðàõì.

St. Andrew Church Goods and Bookstore

PO Box 495

South Bound Brook, NJ 08880

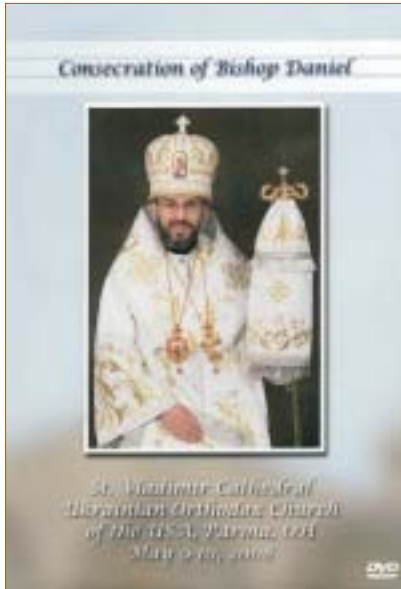
Tel.:(732)356-0090

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Tel./ðàèèàòí í: _____

Quantity/è³èüèñðü _____

Ordination Anniversaries

July/August



Metropolitan Constantine	(Ordained to the Priesthood)	July 23, 1967
Protopresbyter Michael Kudanovich		July 1954
Rev. Fr. Anthony Ugolnik		July 6, 1991
Rev. Fr. Joseph Kopchak		July 12, 1968
Rev. Fr. Michael Danczak		July 13, 2002
Very Rev. Fr. Dennis Kristof		July 17, 1982
Protodeacon Mykola Dilendorf		July 27, 1997
V. Rev. Fr. Stephen Repa		August 7, 1983
Rev. Fr. Rostyslav Tsapar		August 9, 1998
Protopresbyter Hryhorij Podhurec		August 17, 1975
V. Rev. Fr. Petro Siwko		August 17, 1987
Rev. Fr. Andrei Kulyk		August 17, 1997
V. Rev. Fr. Eugen Kumka		August 28, 1990
Rev. Fr. Ivan Lymar		August 28, 2000

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

Holy Baptism...

As of 06/30/2008



Conn, Sophia Margaret baptized and chrismated on June 8, 2008, in St. John Church, Dixonville, PA child of Chance Edward Conn and Bethany Anne Oaks. Sponsors: Christopher Balog and Margaret Jones. Celebrated by Fr. George Hnatko.

Grason, Alexander baptized and chrismated on June 14, 2008, in Assumption Church, Northampton, PA child of John Grason and Jennifer Grason. Sponsors: Andrew Grason and Stephanie Miller. Celebrated by Fr. Bazyl Zawierucha.

Homutinhikova, Oksana baptized and chrismated on May 18, 2008, in St. Michael Church, San Francisco, CA child of Aleksandr Homutinhikov and Lubovj Ledjajeva. Sponsors: George Shuleshko and Irene Clinousky. Celebrated by Fr. Alexis Limonczenko.

Jedlicka, Eva Gernaine baptized and chrismated on June 8, 2008, in St. Michael & St. George Church, Minneapolis, MN child of Joseph Paul Jedlicka and Keera Pasichnyk. Sponsors: Andriy Karkoc, David Larson and Stacey Karkoc, Tracy Scheunemann. Celebrated by Fr. Evhen Kumka.

Kiley, Nicholas James baptized and chrismated on June 29, 2008, in St. Nicholas Church, Troy, NY child of Daniel Patrick Kiley and Amy Elizabeth Schmiedeshoff. Sponsors: Sean Kiley and Melissa Schmiedeshoff. Celebrated by Fr. Paul Szewczuk.

Kolomiets, Alexander Gregory baptized and chrismated on June 7, 2008, in St. Andrew Church, Cumming, GA child of Serhi Kolomiets and Andrea Chortyk. Sponsors: Andrei Solodenko and Rebecca Chortyk. Celebrated by Fr. Bohdan Maruszak.

Kuchko, Keegan John baptized and chrismated on April 26, 2008 chrismated, in Las Cruces Orthodox Mission Church, Las Cruces, NM child of Kenneth Kucko and Sally Good. Sponsors: Susan Steinhaus and Fr. Gabriel Rochelle. Celebrated by Fr. Gabriel Rochelle.

Kurynow, Nikolai Peter baptized and chrismated on June 8, 2008, in Holy Trinity Church, Trenton, NJ child of Michael Kurynow and Amy L. Verdi. Sponsors: Victor Kurynow, Jr and Yaroslava Kachur. Celebrated by Fr. Ivan Lymar.

Matlashewski, Bohdana Taisa Maria baptized and chrismated on May 17, 2008, in St. Michael & St. George Church, Minneapolis, MN child of Kenneth Matlashewski and Maria Pasichnyk. Sponsors: Brian Hrom and Natalia Kushnir. Celebrated by Fr. Evhen Kumka.

McQuown, Aila Mary baptized and chrismated on June 14 2008, in St. John Church, Dixonville, PA child of Justin McQuown and Kimberly Ann Kostryk. Sponsors: Jordan McQuown and Jennifer Kostryk. Celebrated by Fr. George Hnatko.

McPeek, Robert baptized and chrismated on June 1, 2008 chrismated, in St. Michael Church, San Francisco, CA child of William Miles McPeek, Jr. and Sara Catherine Adams. Sponsors: Curtis Vose and . Celebrated by Fr. Alexis Limonczenko.

Prysiazny, Jocelyn Ivy baptized and chrismated on May 24, 2008, in St. Michael Church, Baltimore, MD child of Daniel Stephen Prysiazny and Christina Marie Poole. Sponsors: Nicholas Michael Poole and Maggie Lee Prysiazny. Celebrated by Fr. Vasyl Kryshptompol.

Roth, Phineas Wyatt baptized and chrismated on May 18, 2008, in St. Peter & Paul Church, Millville, NJ 08332 child of Christopher Charles Roth and Vera Kyryczenko. Sponsors: Shaun Robert Roth and Amanda Jacobson. Celebrated by Fr. Anatoliy Dokhvat.

Schirta, Filip Maxim baptized and chrismated on March 1, 2008, in St. Sophia Church, Bayonne, NJ child of Fr. Mircea Schirta and Maria Schirta. Sponsors: Fr. Arkadiusz Mironko and P.M. Neonilla Mironko. Celebrated by Fr. Traian Stafinc, Fr. Jhon Fencik, Fr. Victor Wronsky, Fr Volodymyr Steliac.

Stamate, Nicholas Ryan baptized and chrismated on July 15, 2007, in St. Michael Church, Hammond, IN child of Michael Stamate, Sr. and Jennifer Lynn Connor. Sponsors: LeRoy Popyk and Cyndy Connor. Celebrated by Fr. Taras Maximtsev.

Stamate, Jr., Michael Bryan baptized and chrismated on July 15, 2007, in St. Michael Church, Hammond, IN child of Michael Stamate, Sr. and Jennifer Lynn Connor. Sponsors: LeRoy Popyk, Josh Frederick and Cyndy Connor. Celebrated by Fr. Taras Maximtsev.

Talposh, Alexander Vasilii baptized and chrismated on May 31, 2008, in St. Vladimir Cathedral Church, Parma, OH child of Serhiy Vasilevich Talposh and Mariya Vashchenko. Sponsors: Valeriy Pugach and Angela Netreba. Celebrated by Fr. John Nakonachny.

Wall, Michelle Patricia baptized and chrismated on June 28, 2008, in St. Vladimir Church, Philadelphia, PA child of Arthur Wall and Mary Sophia Sherba. Sponsors: Anthony Wolchasty and Eugenia Wolchasty. Celebrated by Fr. Frank Estocin.

Wong, Shellby (May) baptized and chrismated on June 29, 2008, in St. Michael Church, San Francisco, CA child of Johnny Wong and Oksana Shavlach. Sponsors: Oleg Steciv and Nicole MacDonald. Celebrated by Fr. Alexis Limonczenko.

Wong, Emma (Natalia) baptized and chrismated on June 29, 2008, in St. Michael Church, San Francisco, CA child of Johnny Wong and Oksana Shavlach. Sponsors: John DiRicco and Oksana DiRicco. Celebrated by Fr. Alexis Limonczenko.

Wong, Johnny baptized and chrismated on June 29, 2008, in St. Michael Church, San Francisco, CA child of Chin Lim Wong and May Lui. Sponsors: George Schuleshko and Irena Nedaszkowski. Celebrated by Fr. Alexis Limonczenko.

Yeomans, James chrismated on August 2008 in St. John Church, Dixonville, PA child of James Yeomans and Anna Salles. Sponsors: Chance Edward Conn and Bethany Anne Conn. Celebrated by Fr. George Hnatko.

Zaworonek, Nicole Sarah baptized and chrismated on May 24, 2008, in St. Mary Church, New Britain, CT child of Dariusz Zaworonek and Edyta Piwko. Sponsors: Steven Potter and Eva Gulka. Celebrated by Ihumen Gregory (Woolfenden).

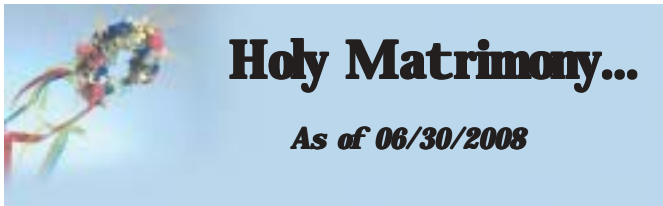
Holy Matrimony...

As of 06/30/2008



Robert W. Adams and Janet Lee Rizzo in St. Vladimir Parish, Ambridge, PA, on February 16, 2008, witnessed by Anthony Rizzo and Anne Rizzo Celebrant: Fr. Michael Kochis

Christopher Robert Dritt and Amy L. Miller in St. Mary Parish, Allentown, PA, on June 14, 2008, witnessed by Phil Beasley and Andrea Gilbert Celebrant: Fr. Myron Oryhon



Holy Matrimony...

As of 06/30/2008

Christopher Paul Duffy, Jr. and Heather Marie Gerent in St. Mary Parish, New Britain, CT, on May 31, 2008, witnessed by Sean Duffy and Kimberley Gerent Celebrant: Ihumen Gregory (Woolfenden)

Andrew C. Hodges and Natalia M. Senenko in St. Luke Parish, Warners, NY, on August 5, 2006, witnessed by Taras Senenko and Nadya Wasylko Celebrant: Fr. I. Krekhovetsky

Kim James and Veronica Bortmas in Sts. Peter & Paul Parish, Lyndora, PA, on November 10, 2007, witnessed by Robert Fisher and Lisher Fisher Celebrant: Fr. Paisius McGrath

Robert McPeek and Natalia Freeland in St. Michael Parish, San Francisco, CA, on June 21, 2008, witnessed by Brian Chernof and Leah Price Celebrant: Fr. Alexis Limonczenko

Leo Charles Miller, Jr. and Marie A. Steiner in Protection of the Holy Theotokos Parish, Allentown, PA, on May 10, 2008, witnessed by James Miller, Nicholas Miller and Tonya Marsteller, Susan Krempaskey Celebrant: Fr. Myron Oryhon

Radoslaw Owocki and Ewa Gulko in St. Mary Parish, New Britain, CT, on June 14, 2008, witnessed by Gregory Gulko and Ewelina Karasewicz Celebrant: Ihumen Gregory (Woolfenden)

Valery Parkhimovich and Natalia Khloptseva in St. George Parish, Yardville, NJ, on July 14, 2007, witnessed by Pavlo Brytvak and Ulyana Kush Celebrant: Fr. Petro Levko

Eric Jon Pawlyshyn and Monica Levay in St. Vladimir Cathedral Parish, Parma, OH, on June 8, 2008, witnessed by Tim Carsgill and Sandra Estevez Celebrant: Fr. John Nakonachny

Robert Michael Peters and Bethany Ann Neal in St. John Parish, Dixonville, PA, on January 26, 2008, witnessed by Kelton Scholl and Megan Neal Celebrant: Fr. George Hnatko

Leslie S. Powell and Sally Anne Rizzo in St. Vladimir Parish, Ambridge, PA, on February 16, 2008, witnessed by Anthony Rizzo and Anne Rizzo Celebrant: Fr. Michael Kochis

James Steven Rowe and Jennifer Suzanne Ost in Holy Trinity Parish, Cheektowaga, NY, on March 8, 2008, witnessed by Roxanne Ost and Jason Zarzeczny Celebrant: Fr. Mykola Slokotowych & Fr. Ihor Krekhovetsky

Cory Staats and Cynthia Lora Milinichik in Protection of the Holy Theotokos Parish, Allentown, PA, on June 21, 2008, witnessed by April Milinichik and Jason Davis Celebrant: Fr. Myron Oryhon

Christopher Joseph Vakulchik and Monika Starr Kcronin in St. Demetrius Parish, Carteret, NJ, on June 21, 2008, witnessed by Wayne Vakullchik and Kristen Ann Malikowski Celebrant: Fr. Raymond Sundland

James Joseph Valli and Lillian Brown in St. Nicholas Pro-Cathedral Parish, Lakewood, OH, on May 17, 2008, witnessed by Joseph Valli and Amanda Brown Celebrant: Fr. Dennis Kristof

James Wilbert Yeomans, Jr. and Alyson Oaks in St. John Parish, Dixonville, PA, on May 17, 2008, witnessed by Donald Yeomans and Bethany Cann Celebrant: Fr. George Hnatko



Asleep in the Lord...

As of 06/30/2008

Balaniuk, Grigori of Philadelphia, PA, on April 29, 2008, at age of 84, funeral May 5, 2008, officiating clergy Fr. Frank Estocin. of St. Vladimir Parish, Philadelphia, PA.

Beale, William E. of Troy, NY, on June 16, 2008, at age of 56, funeral June 19, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Beley, John of Sewickley, PA, on May 6, 2008, at age of 89, funeral May 10, 2008, officiating clergy Fr. Robert Prepelka of St. Vladimir Parish, Ambridge, PA.

Blotsky, Rosemary E. of Austintown, OH, on June 20, 2008, at age of 58, funeral June 24, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Bobak, Jessie of Clymer, PA, on June 2, 2008, at age of 78, funeral June 7, 2008, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA

Bochniak, Ssr., Eugene M. of E. Macungie, PA, on May 10, 2008, at age of 67, funeral May 15, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Bodnarchuk, Mildred of Slatington, PA, on May 24, 2008, at age of 84, funeral May 31, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Bovo, Domenick R. of Campbell, OH, on May 25, 2008, at age of 84, funeral May 29, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH

Bukartyk, Mary of Cleveland, OH, on May 9, 2008, at age of 77, funeral May 13, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Charambura, Mary of St. Louis, MO, on February 27, 2008, at age of 95, funeral June 23, 2008, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Charambura, Nestor of Jenkintown, PA, on September 7, 2003, at age of 56, funeral June 23, 2008, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Deep, Nancy of Plant city, FL, on May 10, 2008, at age of 70, funeral May 15, 2008, officiating clergy Fr. Hasrri Linsinbigler of Holy Protection Parish, Dover, FL.

Dikman, Ann Stchitza of Clymer, PA, on June 1, 2008, at age of 88, funeral June 5, 2008, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Doray, Mary of Ebensburg, PA, on May 14, 2008, at age of 94, funeral May 19, 2008, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

Gardner, Anne F. of Guilderland, NY, on April 15, 2008, at age of 93, funeral April 21, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Gelet, Anna Mae of Kissimmee, FL, on March 11, 2008, at age of 87, funeral March 15, 2008, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA.

Halat, Panteley of Seven Hills, OH, on May 14, 2008, at age of 92, funeral May 17, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Haujshalter, Julia of Coraopolis, PA, on May 17, 2008, at age of 89, funeral May 21, 2008, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA



Asleep in the Lord...

As of 06/30/2008

Hodak, Mary of Dixonville, PA, on May 18, 2008, at age of 92, funeral May 23, 2008, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Hojzak, Julie of Allentown, PA, on June 2, 2008, at age of 84, funeral June 6, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Horbul, Mary of Andover, MN, on May 30, 2008, at age of 94, funeral June 4, 2008, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Ipanis, Nick of Minneapolis, MN, on May 19, 2008, at age of 78, funeral May, 22, 2008, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Karmaluk, Damian of Herkimer, NY, on April 22, 2008, at age of 90, funeral April 28, 2008, officiating clergy Fr. Ivan Semko & Fr. Mykola Krywonos of St. Mary Parish, Herkimer, NY.

Kowal, Alexander of Utica, NY, on November 29, 2007, at age of 96, funeral December 1, 2007, officiating clergy Fr. Mykola Krywonos of Holy Cross Parish, Utica, NY

Kowalchuk, Serhiy of Lansdale, PA, on March 5, 2008, at age of 87, funeral March 10, 2008, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Krawchenko, Ivan of Syracuse, NY, on May 20, 2008, at age of 89, funeral May 24, 2008, officiating clergy Fr. Vasyl Sendeha of St. Luke Parish, Warners, NY.

Krawec, Marta of Syracuse, NY, on May 31, 2008, at age of 88, funeral June 4, 2008, officiating clergy Fr. Vasyl Sendeha of St. Luke Parish, Warners, NY.

Kurman, Katherine of Philadelphia, PA, on April 23, 2008, at age of 65, funeral April 29, 2008, officiating clergy Fr. Frank Estocin. of St. Vladimir Parish, Philadelphia, PA.

Kurtz, Anna of Whitehall, PA, on May 18, 2008, at age of 85, funeral May 22, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Kutufaris, Anna Midzianowsky of MoonTwp. PA, on May 4, 2008, at age of 95, funeral May 8, 2008, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Lamory, Marian Joan of Allison Park, PA, on June 13, 2008, at age of 62, funeral June 17, 2008, officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish, Lyndora, PA.

Lauser, Priscilla Ann of Coatesville, PA, on April 14, 2008, at age of 69, funeral April 19, 2008, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Lesko, Andrew of Mohawk/Herkimer, NY, on June 5, 2008, at age of 85, funeral June 7, 2008, officiating clergy Fr. Ivan Semko of St. Mary Parish, Herkimer, NY.

Marciw, Anna of McKees Rocks, PA, on November 21, 2007, at age of 92, funeral November 21, 2007, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA.

Matta, Anna of Monessen, PA, on March 24, 2008, at age of 96, funeral March 29, 2008, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Michaliszyn, William of McKees Rocks, PA, on February 24, 2008, at age of 82, funeral March 4, 2008, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA.

Miller, Anna Kirpa of Aliquippa, PA, on May 21, 2008, at age of 82, funeral May 24, 2008, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Murowany, Mary of Millville, NJ, on April 30, 2008, at age of 77, funeral May 5, 2008, officiating clergy Fr. Anatoliy Dokhvat of St. Peter & Paul Parish, Millville, NJ.

Musey, Jr, Stephen of Millville, NJ, on June 15, 2008, at age of 85, funeral June 19, 2008, officiating clergy Fr. Anatoliy Dokhvat of St. Peter & Paul Parish, Millville, NJ.

Pekular, Peter of McKees Rocks, PA, on November 30, 2007, at age of 85, funeral December 3, 2007, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA.

Platosz, Patricia of Berlin, CT, on June 5, 2008, at age of 62, funeral June 9, 2008, officiating clergy V. Rev. Ihumen Gregory (Woolfenden) of St. Mary Parish, New Britain, CT.

Propowich, Mary of Allentown, PA, on April 25, 2008, at age of 87, funeral April 29, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Resuptko, Viacheslaw of Philadelphia, PA, on April 28, 2008, at age of 79, funeral May 1, 2008, officiating clergy Fr. Frank Estocin. of St. Vladimir Parish, Philadelphia, PA

Rogowyi, Wasyl of Morrisville, PA, on June 21, 2008, at age of 80, funeral June 24, 2008, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Rudiy, Alina Halyna of Medina, OH, on April 22, 2008, at age of 80, funeral April 24, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Sernulka, Michael of McDonald, OH, on April 9, 2008, at age of 82, funeral April 14, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Sikorski, Joseph of Bethlehem, PA, on May 24, 2008, at age of 89, funeral May 30, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Strokan, Basil of Albuquerque, NM, on June 9, 2008, at age of 84, funeral June 13, 2008, officiating clergy Fr. Nicholas Klodnicki of Three Hierarchs Parish, Lincoln, NE.

Szyngria, John of Parma, OH, on May 14, 2008, at age of 93, funeral May 17, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Tomson, Kay of Natrona Heights, PA, on May 26, 2008, at age of 74, funeral May 30, 2008, officiating clergy Fr. Paisius McGrath, Fr. John Harvey, Fr. Steve Repa of Holy Virgin Parish, Arnold, PA.

Trisilia, Mary of Pittsburgh, PA, on February 11, 2008, at age of 95, funeral February 16, 2008, officiating clergy Fr. Tomothy Tomson of St. Mary Parish, McKees Rocks, PA.

Turtschak, Olga of Utica, NY, on July 31, 2007, at age of 83, funeral August 3, 2007, officiating clergy Fr. Mykola Krywonos of Holy Cross Parish, Utica, NY.

Zahachovsky, Donald of New Britain, Ct, on April 15, 2008, at age of 76, funeral April 17, 2008, officiating clergy Ihemen Gregory (Woolfenden) of St. Mary Parish, New Britain, CT.

Zonitch, Mary of Atlanta, GA, on June 15, 2008, at age of 87, funeral June 24, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

St. Thomas Chapel
All Saints Camp



Our Cover...

All Saints Ukrainian Orthodox Church Camp and St. Thomas Chapel in Emlenton, Pennsylvania

The idea for youth camping program of the Ukrainian Orthodox Church goes back many years, when the Western Pennsylvania Region of the Ukrainian Orthodox League instituted a weekend retreat for the youth. Fifty years ago, this retreat was to become a week long "Teenage Conference", attracting the young faithful from throughout the country.

As interest in the camping program and youth ministry grew, a comprehensive search revealed that an existing YMCA camp, approximately 80 miles north of Pittsburgh, was for sale. Plans were completed for the acquisition of the grounds, which included 95 forested acres along the Allegheny River, with 15 log-type buildings. The purchase was finalized in 1978, with the dedication and blessing held on Sunday, June 25th, 1978 on the Feast of All Saints.

Activities at the camp over the years have included Teenage Conference (now two weeks long), Church School Camp, Mommy and Me/Daddy and Me Camp, Altar Boy retreats, young adult retreats, Bandura Music Camp (Ukrainian Bandurist Chorus), Parish retreats, basketball tournaments, Lenten retreats, Family-Fests, and many work weekends. All Saints Camp has also hosted other encampments sponsored by organizations not affiliated with the Ukrainian Orthodox Church.

With the expansion of the camping programs, various improvements have been made at All Saints Camp which included: a multi purpose hall/ kitchen/ classrooms/ bunk rooms, 2 new camper cabins, a new staff cabin, prayer trail, swimming pool, tennis and volleyball courts and a pavilion. A strong desire of the faithful involved with the camp and the camping program was to build an appropriate chapel for worship.

Recently, through the generous donation of a benefactor in the sum of \$500,000, a wooden chapel reminiscent of church architecture in the Ukrainian Carpathian Mountains has been constructed.

The Chapel at All Saints Ukrainian Orthodox Church Camp in Emlenton, Pennsylvania is executed in the traditional (although modified with current technologies of materials) timber style of the Ukrainian Carpathian

Mountain highlanders - the Hutsuls and the Boykos. It is a tripartite (three-frame) structure, built of Douglas Fir imported from

Canada. The height of the chapel to the cross is 60 feet. The length of the structure is 70 feet and width is 34 feet. The chapel is heated and the basement includes storage with needed facilities. The three compartments of the chapel consist of a square nave joined to an apse (sanctuary) on one end facing east, and a similar in size narthex (entrance) on the opposite end. The narthex in this particular church serves as a porch with wide doors which may open to accommodate more faithful as they may stand outside.

In addition to the main entrance, there are two side entrances with porches leading to the nave. The chapel is topped with three lanterns, domes and crosses. Except for a few side benches for the elderly and infirm, there are no pews in the church. The faithful of the Church through the efforts of the Ukrainian Orthodox League have raised the funds to complete the church with iconography. Over 70 icons by the hand of the iconographer Michael Kapeluck have been commissioned and are installed. In addition to the customary placement of icons in the dome, ceiling, walls and altar, there is a unique series of icons of the Creation, appropriate for the beautiful setting among the hemlock covered hills of western Pennsylvania.

The full rite of consecration of the church with the placement of relics within the altar, followed by a Hierarchical Liturgy took place on the Feast of All Saints – June 22, 2008. Dinner and Concert for over 500 people followed the Liturgical Celebrations. The festivities were preceded on Saturday by Seminars on "Iconography", "Sacred Music" and "Symbolism of the Consecration", with prayer services - Moleben at the Pochaiv Icon, Vespers, Panachyda and a Procession with the Holy Relics of St. John Chrysostom.

The gift of this beautiful chapel and its solemn consecration is the fulfillment of the dream of many faithful, especially the youth. This celebration highlights the very successful Youth Ministry Program of the Ukrainian Orthodox Church and the 30th Anniversary of the purchase of this camping facility in the hills overlooking the Allegheny River in Western Pennsylvania.

UKRAINIAN ORTHODOX CHURCH OF THE USA

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Ukrainian Orthodox Word

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