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Ukrainian Orthodox Word
Óēðàí nūēá Ī ðàáí nēááí á Nēīáī



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

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From the Editor's Desk...



During my recent trip to Ukraine I had an opportunity to visit one of the orthodox monasteries. Three times a day, everything at this monastic community stops: the work, the religious studies, the discussions. The bells call everyone to church for prayer. Hundreds of people – residents of the local village pray and sing together with the brothers of the community. At the conclusion of each prayer service, there is a long period of silence - a unique moment for reflection.

If we take as our guide the oldest prayer book, the biblical Psalms, we note two main forms of prayer. One is a lament and cry for help. The other is thanksgiving and praise to God. On a more hidden level, there is a third kind of prayer, without demands or explicit expression of praise. In Psalm 131 for instance, there is nothing but quietness and confidence: “I have calmed and quieted my soul ... hope in the Lord from this time on and forevermore.”

At times prayer becomes silent. Peaceful communion with God can do without words. “I have calmed and quieted my soul, like a weaned child with its mother.” Like the satisfied child who has stopped crying and is in its mother’s arms, so can “my soul be with me” in the presence of God. Prayer then needs no words, maybe not even thoughts.

How is it possible to reach inner silence? Sometimes we are apparently silent, and yet we have great discussions within, struggling with imaginary partners or with ourselves. Calming our souls requires a kind of simplicity: “I do not occupy myself with things too great and too marvelous for me.” Silence means recognizing that my worries can’t do much. Silence means leaving to God what is beyond my reach and capacity. A moment of silence, even very short, is like a holy stop, a sabbatical rest, a truce of worries.

The turmoil of our thoughts can be compared to the storm that struck the disciples’ boat on the Sea of Galilee while Jesus was sleeping. Like them, we may be helpless, full of anxiety, and incapable of calming ourselves. But Christ is able to come to our help as well. As he rebuked the wind and the sea and “there was a great calm”, he can also quiet our heart when it is agitated by fears and worries (*Mark 4*). Remaining silent, we trust and hope in God. One psalm suggests that silence is even a form of praise. We are used to reading at the beginning of Psalm 65: “Praise is due to you, O God”. This translation follows the Greek text, but actually the Hebrew text reads: “Silence is praise to you, O God”. When words and thoughts come to an end, God is praised in silent wonder and admiration.

At Sinai, God spoke to Moses and the Israelites. Thunder and lightning and an ever-louder sound of a trumpet preceded and accompanied the Word of God (*Exodus 19*). Centuries later, the prophet Elijah returned to the same mountain of God. There he experienced storm and earthquake and fire as his ancestors did, and he was ready to listen to God speaking in the thunder. But the Lord was not in any

(conclusion on p. 7)

*(On the cover - Icon of the Exaltation of the Life-Giving Cross.
Ī à ĩ áééàáèř öř - ĩēř ĩ à Āĭ çààèæář ĩ ý Æèáĭ ðáĭ ð-ř ĩ áĭ Óðáñòà.)*

God's Church and Man's Interpretation Religious Thought Compared and Contrasted to Orthodoxy

by Rev. Fr. Bazyl Zawierucha

"What comparison shall we use for the reign of God? . . . It is like a mustard seed which, when planted in the soil, is the smallest of all the earth's seeds, yet once it is sown, springs up to become the largest of shrubs, with branches big enough for the birds of the sky to build nests in its shade."

(Mk. 4:30-32)

This parable captures succinctly the fundamental traits of adult catechesis (religious instruction): Its ultimate purpose (the definitive coming of the Kingdom), the collaboration to which adults are called, and its positive impact upon adults and others.

The consciousness of how complex and pluralistic the society is in which Eastern Orthodox Christians live requires humility and realism on the part of pastors in order to be ever attentive to the real conditions in which people live. The worst enemy of the very survival and growth of our Faith is ignorance, indifference and bore-dom of the faithful. In order to deal with the confusing array of Christian Churches, denominations and sects in the USA, many laity adopt the attitude of "there is, after all, only one God; what difference does it all make?" This reaction is more of a defense mechanism, a cry for help, of a soul searching for constancy in a relativist and ever changing environment, than an attack upon the fundamental tenants of Orthodoxy. At the same time, we must understand that it is only a small step from there to the "Christian supermarket" to select a "new brand" - a new faith; something, perhaps, more trimmed, dietary, better packaged, less demanding of our precious time.

An Orthodox Christian who knows his Faith, is confident of his identity, who is connected through succeeding generations to a procession of faith through the ages, will not see this pluralistic society as a threat. On the contrary, it is only as "myself" that I may begin to love others. It is only as an "Orthodox Christian" that I can withstand the discordant religious environment. It is only then that I can engage and love those outside my tradition.

Attention must be drawn right away to the difficulties and sufferings which weigh heavily on so many adults, both men and women: Dysfunctional families, lack of work, insufficient appreciation of women, diminished regard for the family, drug and alcohol addiction, etc. "Why have you been standing here idle all day?", asked the Lord of the vineyard of the men who had been standing around all day.

"No one has hired us," they told Him. He answered them, "You go to the vineyard too" (Matthew 20:6-7). The majority of people have not heard this invitation, or have forgotten it, or for the above reasons cannot come to terms with it.

Let us identify some needs which require a new approach in adult education and can only be met within the adult Orthodox community. We need a more adequate language of faith which will be comprehensible to adults at all levels, from the quasi-illiterate to the highly educated. Unless this language is addressed to them, they will feel alienated from the Church and perceive catechesis as irrelevant. We need a more consistent effort to reach out to adults, especially to those who are alienated and marginalized, responding to their needs, so as to counteract the wide-spreading by sects and other churches. We need a more visible expression of sensitivity, availability and openness on the part of clergy and Church institutions toward adults, their problems and their needs for catechesis. The adults who need catechesis can be grouped into the following categories:

- a) Adults who were catechized beginning in childhood, but who have fallen away from the faith;
- b) adults who have benefitted little from catechesis, either because they absorbed little or were incorrectly catechized;
- c) adults who were baptized as children but were not subsequently catechized, and who find themselves as adults, to a certain extent, in the situation of catechumens (learners).

Adults in the Orthodox Church - men and women, lay people and clergy - are people who have a right and an obligation to be catechized, just like everyone else. "When I was a child I used to talk like a child, think like a child, reason like a child. When I became a man I put childish ways aside" (1 Cor. 13:11). Only by becoming an adult in the Faith is one able to fulfill his or her adult duties toward others, as is required by the vocation given to each at baptism. One must admit that the formation of adults in many of our communities has been taken for granted or, perhaps carried out not infrequently, in an infantile way. Because certain external or traditional supports are sometimes lacking, a grave imbalance is created insofar as catechesis has devoted considerable attention to children while the same has not happened in the catechesis of young people and adults.

The need for personal formation is necessarily bound up with the role adults assume in public life. They witness to the Gospel in words and deeds with authority. This is

mainly true in the family context in which many adults, precisely as parents or relatives, become the first and indispensable catechists (instructors) of their children. Adults also serve as role models for young people who need to be confronted with and challenged by the faith of adults.

Motivating adults to be involved in learning programs is generally considered to be one of the thorniest problems. The lack of motivation flows mainly from the fact that most Orthodox adults do not understand that they are the Church and do not feel and experience a spirit of community in the Church. The people need to realize that they (and not just bishops and priests), are the Church and that there must be a vibrant, concerned community of adult believers if good religious education is to take place at any level.

What then do we do to motivate? Everyone involved in leadership in the parish has a responsibility to motivate adults to continue growing in understanding and living what they believe. Priests have a serious responsibility because



they are visible in liturgical leadership, and their ministerial roles require that they set an example. The role of the pastor is crucial. His attitude can enliven or dampen the spirit of a parish with regard to adult religious education. Parish council members, committee members and others are responsible for motivating adults by working together to build vibrant and effective communities. Responsibility is not just something carried out through words. Parish leaders just cannot “say” adult education is important - they have to show it is important to them by participating in the adult programs of the parish.

Many adults in the Church are not aware of the reasons for and the need for their own continuing religious

education. To stay alive and effective, the Church must continually renew itself, which means the adult believers must continually grow. This awareness will not come about through one or two bulletin announcements, nor from the

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amvon (pulpit). However, it can steadily grow when the parish leadership becomes aware of these needs and their activities are permeated by this awareness.

The learning climate includes the spirit of the whole parish. Is the parish alive? Do the Divine Services awaken new insights and build the spirit of the community? Do people enjoy coming to worship because they feel a spirit of friendship? Do those involved in parish work show that

they believe it is good to be a member of this Orthodox community, or do they exhibit a doomsday spirit that everything is wrong in the Church, and it would be nice to get back to the “good old days”?

We are members of a tradition which in the midst of an age absorbed in its own modernity, focuses upon ancient origins. In a culture which is marked by “laissez-faire”, Eastern Orthodox Christianity is among the most uncompromising in its insistence upon its own status as the “One True Church”. As opposed to so many Christian denominations, Eastern Orthodoxy is not narrowly defined on its own ground. Its self-identity is not based on a “subjective rightness”, a private self-sufficiency. Orthodoxy is community, a people confirmed in faith. Most Orthodox

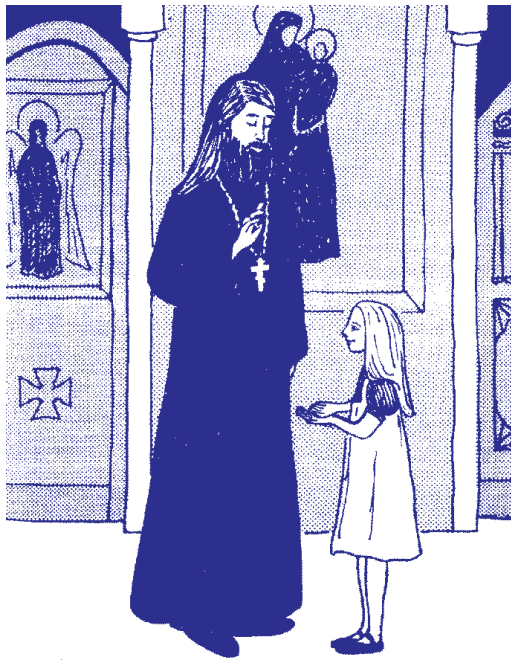
who find it easy to abandon their Faith do so not from a search for a deeper faith commitment, but rather from a mixture of social opportunism, ignorance of their roots or feelings of disconnectedness from their community.

Properly conducted adult catechesis will not allow this to happen easily. For those whose eyes and ears have been opened to the truth will not have an excuse to go “walkabout shopping”. “If I had not come and spoken unto them, they would have had no sin, but now they have no excuse for their sin.” (Jn. 15:22)

āī nēī āāī í ý ³ ö'ëóāāī í ýī ēī āī ðóēē. Ōā ÷āñī ī āā°óūñý ç āāāāī í ýī , āēā ā'ðī ³ ī āēē á ōūī āī ōóēāðē, ēī ēē ī āñōāāēī ē í ā ōā āī çāī ēýpōū.

Í āāīī, ūī āñā, ūī ý ōóō ī ī ēñāā, ī nī ī āāī ā ēēðā í ā ī ī ūō āēāñī ēō nī ī ñāðāāāī í ýō ³ āðā-æāī í ýō. ß ī āāī ēē, ūī çī āēāāōūñý āāāāōī ðāēēō, ūī í ā ī ī āī āæó-āāðēī ōóūñý ç ōēī ē áōī ēāī ē. Āēā, ç āðōāī āī āī ēó, áóāā° ē ðāēā, ūī ðóéó ñāýūāī ēēā ö'ëópōū çī çāē-ēē, ³ āāç ūēðī ñō'. ² í ø³, ūī í ā ö'ëópōū ðóéó ñāýūāī ēēā ī ī æēēāī āā-æāpōū óī ēēī ōōē ī ðāðāī ç'ēī ī ñō'. Āēā, āāç ī āēýāó í ā ī ðē-ēī ē, āāæēēāī ° çī āðē, ūī ° "ī ī ī ðāāī -ñēāāī ī ī ó" ³ āōī āēōū ó Ñāýóó Ōðāāē-ō'p; ā ōā ī ā° āī ā'ēā ç ðēī, ī ðī ūī āī. Í āāēī ī ēñāā ā ī ī ñēāī í ³ āī ēī ēī ñýī, ā ýēī ī ó āī çāēēēēāā, ūī á ððēñðēýī ē çāāæē āýēē ā'ā ūēðī āī ñāðōý (*Ēī ē.3:23-4*).

Ñā. Ēóēā ðī ī çī ī ā'āā° ī ðī āð'ōī ēōp, ūī ðāē ā'ðēī ī ēāēāēā, ūī ī āī ēēā í ī āē Ōðēñðā ñāī ūī ē ñēūī çāī ē, ā āī ēī ññýī ī ī āēōðāēā. ūī ðāē öýæēēē āð'ōē, ūī āī í ā



ö'ëóāāēā í ī āē ²ñóñā, çī āçóp-ē ūō ī āðó-ēī ī ēðīī . Āī ī ðī ñōēā ūē ī ī ī æāñōāī ūī āð'ō'ā, āī āī í ā ðāē ī ī ēpāēēā Ōðēñðā. {"...āī āāāāōī āī í ā ī ī ēpāēēā. Ēī ī ó æ ī āēī ī ðī ūā°óūñý, ðāēēē ī āēī ēp-āēōū." (*Ēē 7:47*)}. Ōā ī çī ā-āēī, ūī ī ðī ūāī í ý āð'ō'ā í āāā°óūñý ðēī, ōōī ī ðāāāēāī ēpāēōū Ōðēñðā. Āñ³ ī ē ī ā°ī ī āāēēēó ē'ēūēñōū āð'ō'ā. ßēūī ī ē í ā ōóēā°ī ī ā'ā ī ūī āī ī ðī ūāī í ý, ōī ī ē ðēī ī ī ēāçó°ī ī, ūī ī ē ñī ðāāā³ í ā ēpāēī ī Ōðēñðā ³ í ā ī ðēçī ā°ī ī ōī āī, ūī Āī āēý í āñ çðī āēā. Í ðāēā, ōóēāēī ī āēāāī ñēī āāī í ý Ōðēñðā ³ Ēī āī ī ēēī ññ³ āñýēēī ē ī ī æ-ēēāēī ē ñī ī ñī āāī ē ³ í āñōāāī ī í āðā ā'āī ī ōāī í ý āī ñāýūāī ēēā ³ āī Ōāðēāē í ā āī ðī áó ī ðāāāē.

Í ī ö'ëóí ī ē Þāē

Í āðāē í āðā ö'ëóāāī í ý í ā áóāā ðāēēī, ýē Þāēī ā. Āī æ Þāē ö'ëóāāī í ý í ā áóēī çī āēī ī ēpāī ā' āī Ōðēñðā, ā ūī á āēāāðē Ēī āī. "Ēī āī ī ī ö'ëóp, ōī Āī, - āāð'ā Ēī āī" (*ī ōā.26:48*).

(conclusion from p. 2)

of the familiar mighty phenomena. When all the noise was over, Elijah heard "a sound of sheer silence", and God spoke to him (*1 Kings 19*).

Does God speak with a loud voice or in a breath of silence? Should we take as example the people gathered at Sinai or the prophet Elijah? This might be a wrong alternative. The terrifying phenomena related to the gift of the Ten Commandments emphasize how serious these are. Keeping or rejecting them is a question of life or death. Seeing a child running straight under a car, one is right to shout as loud as possible. In analogous situations prophets speak the word of God so that it makes our ears ring.

Loud words certainly make themselves heard; they are impressive. But we also know that they hardly touch the hearts. They are resisted rather than welcomed. Elijah's experience shows that God does not want to impress, but to be understood and accepted. God chose "a sound of sheer silence" in order to speak. This is a paradox: God is silent and yet speaking.

When God's word becomes "a sound of sheer silence", it is more efficient than ever to change our hearts. The heavy storm on Mount Sinai was splitting rocks, but God's silent word is able to break open human hearts of stone. For Elijah himself the sudden silence was probably more fearsome than the storm and thunder.

From the Editor's Desk...

The loud and mighty manifestations of God were somehow familiar to him. God's silence is disconcerting, so very different from all Elijah knew before.

Silence makes us ready for a new meeting with God. In silence, God's word can reach the hidden corners of our hearts. In silence, it proves to be "sharper than any two-edged sword, piercing until it divides soul from spirit" (*Hebrews 4:12*). In silence, we stop hiding from God, and the light of Christ can reach and heal and transform even what we are ashamed of.

Christ says: "This is my commandment, that you love one another as I have loved you" (*John 15:12*). We need silence in order to welcome these words and put them into practice. When we are agitated and restless, we have so many arguments and reasons not to forgive and not to love too easily. But when we "have calmed and quieted our soul", these reasons turn out to be quite insignificant. Maybe we sometimes avoid silence, preferring whatever noise, words or distraction, because inner peace is a risky thing: it makes us empty and poor, disintegrates bitterness and leads us to the gift of ourselves. Silent and poor, our hearts are overwhelmed by the Holy Spirit, filled with an unconditional love. Silence is a humble yet secure path to loving.



The Kiss of a Young Child

by Deacon Emmanuel

Following the service of the Divine Liturgy one Sunday while I was preparing for a Baptism, I was approached by a little girl who was about five years of age. There was no one else in the Church at the time. I stopped what I was doing, for she remained still and close by my side. I was busy positioning the font and preparing the table upon which the Holy Gospel was to be placed along with other essential items required for the Sacrament. Having realized that the little person was waiting patiently at my side I turned around, looked down and asked, can I help you? "Yes," she said, "I would like to kiss your hand." She kissed my hand and immediately exited the church.

Why would a little girl be so happy to kiss the hand of a deacon? Who taught her that this was a good thing to do and for what benefit? From what I could see the child initiated the action herself, there was no adult in sight. She did not kiss the hand to receive a sweet.

She left with a blessing. She could not show it to her mother and say, "Look what I have got," but what she received was very real, as it was real for the person through whom the blessing was given. I was deeply touched by the little girl's pure heart and humbled by her approach. Many adults cannot humble themselves to receive such a blessing. What most people see is the hand of an unworthy priest.

What is important to understand, however, is that the hand of the priest which bears the blessing does not emanate from his person or his personality, but from his priesthood which is greater than himself and anyone who serves within the priesthood. The blessing is God's blessing and if discharged with faith, both the priest and the recipient are humbled before God.

This young child was in a spiritual place, the House of God. She came to receive God's love and blessing and walked away with joy. She received a blessing which came from God and is beyond every person's comprehension. For this blessing there can be no distinction made between a child and an adult. She like all innocent children of God seek out the blessing through a pure and sincere heart. This state of Grace is often lost however by adults who choose to rely on reason rather than placing their trust in God.

In the early Church it was common for Christians to greet each other with a holy kiss. St. Paul in his letter to the Corinthians instructed, "Greet one another with a holy kiss." (1 Cor. 16:20) When bishops, priests or deacons greet each other, they usually do so with a holy kiss and embrace. During the Divine Liturgy at the call of the deacon, "Let us love one another that we may with one mind confess..." the

celebrants in the sanctuary embrace and kiss one another. In the early years of the Church all the members of the congregation participated in this practice.

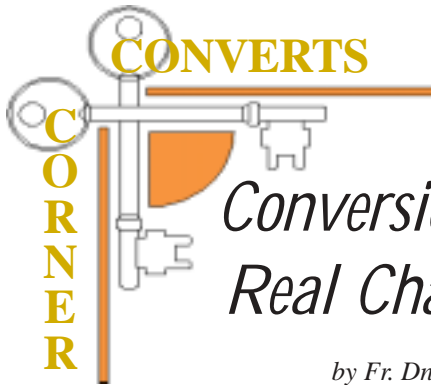
I believe much is revealed about the inner person when relating even to the most simplest of gestures. Some have learned to bow their head gently before a priest as a sign of respect. This is usually carried out while simultaneously shaking the priest's hand. To me this communicates a certain level of respect, but also some discomfort and uncertainty in regard to the relationship with the priest and his authority as a father confessor and minister of Christ.

Others are accustomed only to the shaking of the priest's hand which belongs more to the world of social introductions and financial transactions. This form of greeting does not communicate spirituality and appears only to acknowledge the man and not the priesthood to which he belongs. There are also those who choose to offer only a verbal greeting to the priest. This to me communicates familiarity and a rather lax attitude. For the Orthodox Christian who knows about the true role of the priest, the appropriate greeting is to seek out God's blessing by the kissing of his hand, which incidentally is not always offered freely, but should be sought out by the faithful where circumstances allow it.

I am certain that there would be many who would not agree with these thoughts presented here. But conversely it also applies that those who visibly and observably kiss the hand of the priest may be doing so out of habit and without sincerity. Equally those who do not kiss the hand of the father may choose to do so to dispense with all pretense. No matter what the interpretation, it is important to know what is Orthodox and belongs to holy tradition; and this has much to do with what St. Paul wrote about to the Colossians when he asked that Christians should always act with sincerity of the heart. (Col. 3:23-4)

St. Luke records the account of the sinful woman who wept so much that she washed Christ's feet with her tears then wiped them dry with her hair. She was so heavily weighed down by sin that she kissed the feet of Jesus continuously anointing them with fragrant oil. She was forgiven her many sins because she loved Christ so much. "But to whom little is forgiven", said Christ "the same loves little." (Luke 7:47) Meaning that the forgiveness of sins comes to those who truly love Christ. All of us have a great multitude of sins; if we do not seek Christ's forgiveness then we show that we do not truly love Christ and acknowledge what He has done for us. Let us therefore seek out Christ's blessings and mercy and in whatever way possible set our relationship with the priest and the Church along the right path.

Let our kiss be not like that of Judas. Judas used a kiss not as a sign of love for Christ but as a sign to identify Him and betray Him. "Whomever I kiss, He is the One; seize Him" said Judas (Mt. 26:48).



Conversion is Real Change

by Fr. Dn. Gabriel Jay Rochelle

If you scratch a convert you will find someone who was willing to give up the past and embrace an unknown future. This may not be easy for those who have “always” been Orthodox to understand. Try to put yourself in our shoes and see with our eyes.

We see beauty. We see Truth. We see the fullness of the Faith. We are like those messengers who returned home to Volodymyr, the Great-Prince of Kyiv, from their time in Constantinople exclaiming, “We did not know if we were in heaven or on earth.” We know the experience of being drawn out of ourselves toward the Light of God, the experience St. Gregory of Nyssa called *epekstasis*, which is beyond the ecstasy we can know in this life. But this is not all.

There is a price to pay for this conversion. It will cost you friends; I can guarantee it. It may cost or, at the least, disrupt family relationships. Our Lord Jesus Christ spoke of the separation that the Gospel would cause between people in the same family (Mt. 19:29). The pain of this does not go away, it simply goes inside. Those of you who have lost family members to other kinds of religion know the pain from another angle.

It is most difficult to come from another Christian body into Orthodoxy. It may be easier to come from atheism or agnosticism into the faith. You don’t want to be trapped into saying that the old faith “wasn’t good enough for you” (a question put to me). It is a delicate matter to explain that you changed because you see the Truth in Orthodoxy, since that implies where you came from was inferior or deceitful. You have to learn to explain your change so that you don’t lose family, but also that you don’t lose your integrity. You may have to challenge the religious nonsense that is roundabout you, but you must learn to do it with compassion and without blaming individuals for the “myths and endless genealogies” (I Tim. 1:4) that catch some in their nets.

People never ask the questions you might be able to answer, and deep within you know that all the answers you can give about “why?” will never cover the territory to your own satisfaction. The experience of change is so profound as to be unspeakable, which is why we try in so many different ways to express it. Even to come from another Christian group calls for a retooling of thought and action so profound that you could never have expected it.

All of Christian life is constant change, a grasping after the holiness of the Beatitudes, a tasting of the fullness of Life “hid with Christ in God” (Col. 3:3). This Truth is for everyone. It is the calling of every Christian, not of the convert alone. We are called to leave our past behind and to move into that humility that renders us pliable, flexible, and malleable in ways consistent with God’s will.

Perhaps it is harder for those raised in Holy Orthodoxy to see what is evident to every convert; namely, you’re going to have to *give up* a lot and you’re going to have to *take on* a lot in order to enter this new life. But cradle or convert, each of us knows the beauty and goodness and truthfulness of our holy Orthodox faith. Begin there and be compassionate toward those who may give up family and friends to get where others are *because* of family and friends.

Sunday of Orthodoxy Parish Celebrations



St. Mary Church in Allentown, PA



St. Andrew Memorial Church in S. Boundbrook, NJ

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Ðäē³ä³ēĪ³ ðĪ çäŌĪ è,

ĪĪ Ī Ī ð³äĪ þpòü³ Ī ðĪ ðēñðääēyðüñy Ī ðäĪĪ ñēäĪþ

"ÄĪ ÷Ī äĪ Ī ðēð³äĪ y³ Ī Ī è ÖäðñŌäĪ ÄĪ æä? ...ÄĪ ĪĪ – yē ōä çäðĪĪ äð÷ē÷Ī ä, yēä, ēĪ èē ñ³Ōüñy ä çäĪ ēþ, Ī äēäð³äĪ³ðä äĪĪ çä äñ³ çäĪ Ī³ Ī äñ³Ī y. Bē ĪĪ ñyĪ ä æ äŌää, äēðĪ ñŌä° è ñŌä° Ī ää ōñ³ ç³ēēy ä³ēüŌä,³ ä³Ōy Ī ōñēä° ääēēē³ ðäē³, ĪĪ ēŌäēēðēñü Ī Ī æä ä ðy³ ēĪ äĪ Ī ðäñŌäĪ ç Ī Ī ä³ðy"

(Ī äðē 4:30-32).

Ī ääāāĪ ä Ī ðēŌ÷ä ñŌēñēĪ Ī ŌĪ Ī ēþ° Ī³äñŌäĪ ä³ Ī ðēēĪ äŌē ēäðäŌēçĪ Ō (ðäē³äē-ĪĪ äĪ Ī ää÷äĪ Ī y), ēĪ ōäĪ þ Ī äŌĪ þ yēĪ äĪ ° Ī ñŌäŌĪ ÷Ī ä Ī ðēŌäñŌy ÖäðñŌäĪ Ī ääāñĪ Ī äĪ, äĪĪĪ äääŌē ÷ĪĪ Ō ĪĪ ēēēēäĪ³ äñ³ ōðēñŌēyĪ ē.

ÜĪ ä ōñä³äĪ Ī èŌē ñĪ ä³ äñþ ñēä-äĪ ñŌü Ī ēþðäēñŌē÷Ī äĪ ñŌñĪ ÷ēñŌää, ä yēĪ Ō Ī ðäĪĪ ñēäĪ ēĪ ōðēñŌēyĪ äĪ äĪ äĪ äēŌñy æèē, äŌŌĪ äñŌēð³ Ī ōñyŌü Ī çäðĪ çŌēñü ðää-ēçĪ ĪĪ ³ äŌŌē äŌæä ōääæĪ ēĪ è äĪ ä³ēñĪ èŌ Ī äñŌääēĪ, ä yēēŌ ēþäē æäŌŌü.

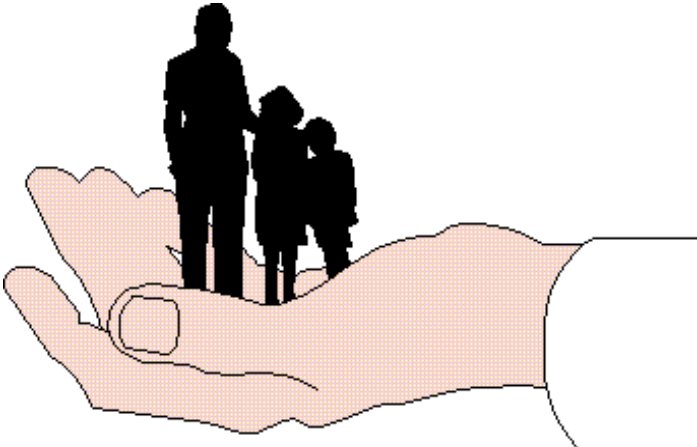
Ī äēä³ēüŌēĪ äĪ ðĪ äĪĪ Ī ðĪ äĪ ä-æäĪ Ī y ñĪ ōäĪ Ī y ³ ðĪ çäēŌēŌ Ī äŌĪ ç ä³ðē ° Ī äĪ ñä³÷äĪ ñŌü, ääēäŌæ³ñŌü ³ Ī ōäüä ä³ðĪ èŌ. ÜĪ ä ñĪ ðääŌēñy ç çäĪ ³ŌäĪ Ī yĪ , äēēēēäĪ ēĪ ääçē÷÷þ ÖðēñŌēyĪ ñüēēŌ ÖäðēĪ ä, äĪĪĪ Ī äŌē³ ñäēŌ, ñĪ ōþ÷ēŌ ä ñŌÄ, ääāŌĪ ä³ðĪ èŌ äēðĪ äēyþŌü ñĪ ä³ ðäēēē ĪĪ äēyä." Bēä ð³çĪ èŌy? ðä æ ÄĪ ä èēŌä Ī äēĪ!" ðäēä ðää-ēŌy ° äĪ Ī ääĪ Ī ç Ī ðē Ī ŌĪ ðĪ Ī ēĪ Ī äŌä-Ī çĪ ĪĪ , èēēēäĪ Ī yĪ ĪĪĪĪ ÷³ äŌŌäþ, ĪĪ ŌŌēä° ñŌäēĪ ñŌ³ Ō ä³äĪĪ ıĪĪĪ Ō Ī ŌĪ ÷äĪ Ī³, ĪĪ ōäñü ÷äñ Ī Ī y³Ōñy, ä Ī ä Ī äĪ äĪĪ Ī ä ıĪĪ Ī äĪ³ çäñääē Ī ðäĪĪ ñēäĪ y. ÄĪ äĪĪ ÷äñ Ī è Ī ōñēĪ Ī çðĪ çŌĪ ³ē, ĪĪ ä³ä ðäēŌ ĪĪ äēyä³ä èēŌä Ī äēĪ èðĪ ē äĪ "ñŌĪ äðĪ äðēäŌ" ōðēñŌēyĪ ñŌää, ää Ī Ī äēĪ ä äēäðäðē ñĪ ä³ ĪĪ äēē ñĪ ðŌ ä³ðē; ĪĪ ñü ä³ēüŌ Ī ðēēðäŌäĪ ä, ä³Ōðē÷Ī ä, èðäÜä ŌĪ äēĪ ääĪ ä, ĪĪ ñü, ĪĪ Ī ä çääēðä° ä Ī äñ Ī äŌĪ äĪ äĪ ðĪ äĪ äĪ ÷äñŌ.

Ī ðäĪĪ ñēäĪĪ Ī Ō ōðēñŌēyĪ ē-ĪĪ ä³, ĪĪ çĪ ä° ñäĪ þ ä³ðŌ, yēĪ äĪ äĪ Ī ä çä yçŌ° ç ĪĪ ēĪ ēĪ Ī yĪ ĪĪĪ äðäĪ³ Ō ä³ēä, Ī ēþðäēñŌē÷Ī ä ñŌñĪ ÷ēñŌäĪ Ī ä äŌää çääðĪ çĪ þ. Ī ääĪ äēē. ÈþäēĪ ä Ī Ī æä ēþäēŌē ³ ŌēŌ, èēŌä çĪ äþ÷ē ñäāā ñäĪ Ō. Bē Ī ðäĪĪ ñēäĪ ēē ōðēñŌēyĪ ēĪ , ēþäēĪ ä Ī Ī æä Ī ä Ī³äāāāðēñy ŌĪ çä³äēĪ Ī ñŌyĪ ð³çĪ ĪĪ äĪ ³ŌĪ äĪ ääē³äē-ĪĪ äĪ Ī ŌĪ ÷äĪ Ī y. ÈēŌä ŌĪ ä³ äĪ Ī ä çĪ Ī -

æä çäēĪ äŌēñy ðēĪ è³ ēþäēŌē ðēŌ, ĪĪ Ī äþŌü ä³äĪ ³Ī Ī³ ŌðääēŌ³.

Öðäāä yēĪ äēŌäēäŌä çääðĪ ōŌē ñäðēĪ çĪ Ō ōäāāŌ Ī ä ððŌäĪ Ī Ü³³ ñŌðäæäĪ Ī y ääāāŌŪĪ Ō äĪ ðĪ ñēēŌ ēþääē, yē ÷Ī ēĪ ä³ēä, ðäē ³ æĪ Ī ē: Ī ääēäŌŪĪ äĪĪ ä ðĪ äēĪ Ī ä æèŌy, ääçðĪ ä³Ōy, Ī ääĪ ŌĪ äĪ Ī y æĪ Ī ē, äðäē ĪĪ ŌäĪ ē äĪ ðĪ äēĪ è, Ī äēĪ äĪ ä³ñŌü (Ī äðēĪ ðēēē, äē-ēĪ äĪ èü) ³ Ō. ² ñēäçäā Ī äĪ äēĪ Ī äðäĪĪ èēä:" ×Ī äĪ ñŌĪ çŌä äē Ī ŌŌŌ Ō³ēēē äĪĪ ü ääçðĪ ä³ŌĪ? ÄĪ Ī è èäæŌŌü äĪ Ī ŪĪ äĪ: "ÄĪ Ī³ŌŪĪ Ī ä Ī äēĪ yä Ī äñ". Ä³äēäçŌ° çĪ : "Èä³Ōü ³ äē ä äēĪ Ī äðäĪĪ èē" (Ī Ō.20: 6-7). Ä³ēüŌ³ñŌü ēþääē Ī ä ÷Ōēē ōŪĪ äĪ çäĪ ðĪ ŌäĪĪ Ī y äĪĪ ÷Ōēē è çääŌēē, äĪĪ , ÷äðäç äēÜäĪ ääāāĪ³ Ī ðē÷ēĪ è, Ī ä Ī Ī æŌŪĪ ēĪ äĪ ñĪ ðēēĪ yŌē.

Ī äĪ ñē³ä äēyäèŌē ääyē³ ĪĪ öðääē, ĪĪ äēĪ ä-äāþŌü ĪĪ äĪ äĪ Ī³äŌĪ äŌ Ō Ī ää÷äĪ Ī³ äĪ ðĪ ñēēŌ, yēēē ŌĪ Ī³äŌ³ä ĪĪ äēĪ ä çäñŌĪ ñĪ äŌäāŌē äēēþ÷ĪĪ ä ñäðäĪĪ äēÜ³ Ī ðäĪ ñēäĪĪ Ī ç äðĪ Ī ääē äĪ ðĪ ñēēŌ ēþääē. Ī äĪ ĪĪ ð³äĪĪ ä³ēüŌ äĪ èēäĪĪ äĪĪ Ī Ī äēĪ Ī y Ī ðĪ ä³ðŌ, ĪĪ äŌēĪ ä çðĪ çŌĪ ³ēä äñ³ äĪ ðĪ ñēēĪ , äñ³Ō ð³äĪ³ä: ä³ä Ī äĪ³äðäĪ Ī ŌĪ èŌ äĪ äēñĪ ēĪ Ī ñä³÷äĪ èŌ; yēÜĪ äĪ Ī èŌ Ī ä çääðŌäðēñy ðäēĪ þ Ī Ī äĪ þ, äĪ Ī è ä³ä³äŌŌü ä³ä Öäðēäē, ³ äääæäŌēĪ ōŌü èäðäŌēçēñ, yē çäēäēē. ÜĪ ä Ī ðēääðĪ ōŌē ōäāāŌ äĪ ðĪ ñēēŌ, Ī ñĪ äēēäĪ ðēŌ, ĪĪ ° ä³ä÷ŌæĪ³ ä³ä Öäðēäē ³ ñŌĪ yŌü Ī ñŌĪ ðĪ Ī Ū, ĪĪ ðð³äĪĪ ä³ēüŌ çĪ ñäðääæĪĪ èŌ çŌñēēü. ĪĪ ðð³äĪĪ ä³ä÷Ōēē çŌĪ³ ĪĪ öðääē, ĪĪ ä Ī ðĪ ðēñŌääēðēñü Ī ää÷ä-ĪĪ þ ³ ŌēŌ ÖäðēĪ ä³ ñäēŌ. ÄŌŌĪ äĪĪ ñŌäĪ ³ Ī ðēŌäðēĪ äĪ³ ōñŌäĪ Ī äē Ī ōñyŌü Ī äēyäĪĪ äēðäæäðē ñäĪ þ ÷Ōēē-ä³ñŌü, äĪ ŌĪ äĪ³ñŌü, ä³äääðŌ³ñŌü äĪ äĪ ðĪ ñēēŌ, çŌĪ³ Ō Ī ðĪ äēäĪ ³ ĪĪ öðääē èäðäŌēçäŌ³, ĪĪ äēĪ äĪĪ ä³ēēŌē Ī ä ðäē³ èäðä Ī ð³: ä) äĪ ðĪ ñē³, yē³ Ī ðĪ ŌĪ äēēē èäðäŌēçēñ ä äēðēĪ ñŌä³, äēä ĪĪ ð³ ä³äāāēēēñü ä³ä ä³ðē; ä) äĪ ðĪ ñē³, yē³ Ī äēĪ ñēĪ ðēñŌäēē ç èäðäŌēçēñŌ äĪĪ



"Ī äē-ä³ēüŌēĪ äĪ ðĪ äĪ Ī Ī ðĪ äĪ ä-æäĪ Ī y³ ñĪ ōääĪ Ī y³ ðĪ çäēðēŌ Ī äŌĪ ç ä³ðē ° Ī äĪ ñä³÷äĪ ñŌü, ääēäŌæ³ñŌü ³ Ī ōäüää ä³ðĪ èŌ."

οὐκ ἔστιν ἡ ἀγάπη τοῦ θεοῦ ἡμετέραν ἀγάπην, ἀλλ' οὐκ ἔστιν ἡ ἀγάπη τοῦ θεοῦ ἡμετέραν ἀγάπην, ἀλλ' οὐκ ἔστιν ἡ ἀγάπη τοῦ θεοῦ ἡμετέραν ἀγάπην.

Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν.

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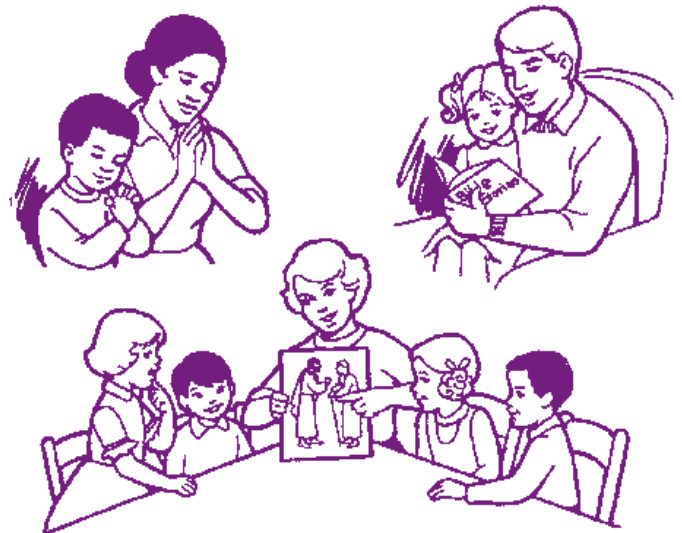
Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Κύριος ἡμεῶν ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν.

Αἰσθάνονται οὖν ὅτι οὗτος ἐστὶν ὁ Θεὸς ἀγαπῶν ἡμᾶς ὁ Θεὸς ἀγαπῶν ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν. Ὁ Θεὸς ἀγαπᾷ ἡμᾶς, καὶ ἡμεῖς ἀγαπῶμεν αὐτόν.

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I aadóu í á añ³ í ài 'yòapòu òí é +añ, éí èè í àøà í àðàòy í á í àèà í í òòéí í àí í àñòí yòáey, ³ Éí í òèñòí òy í òèñèèàèà àí í àñ àey à³àí ðàà í àá³eúí èò Àí àí òéòááí ù ð³çí èò òáyí àí èèà. Ñàðàà í èò ò 70-èò ðí èàò áóá ³ í ðàòó í ðí òí í ðàñàòáð Àðòàí ³é Ñàèàí èí à. À³ áóá òí à³ àí èí àí þ Éí í òèñòí ð³, áðàà àèòááí ó ó-àñòó ó í ðàò³ òáðéí àí í ÷ ààí ³ ð³òðàò³, ó í ðàò³ í áóéí àí -àí àí òéí àñúéí àí ³ òèòòóó. Õà áóèà èþàéí à àèèáí èí ðàè³àéí à ç àèíí þ àí àí òéí - àñúéí þ í òáòí þ, ç áàààòí èþ³ ³ àí òá³àí í í àñòèðñúéí àí òéòááí í ý á Õèðàçí³ çà èí ðàí í í í .

I ðàòó Àðòàí ³é à³à³éøí á ó à³-í ð³òó 2 èèí í ý 1994 ðí èó.

Çàèèèèà í í òí à³ àáy-í ó í àí 'yòó í áçè³-áí í èò áóòí àí èò à³àè òáí çò, ýèèò à³ í àá-àà Ñéí àà Àí àí àí , ç ýèè è í í èèàñy, ýèèò ððàñòèà, à³ +àà, ³ à³ò³àà, í ðí àí - àæàþ-è çò í ð³ áí èò á í òòáí í þ àí ðí áó. Õ³, òòí í àà í àñòy -òèè èí àí í ðí í í à³à³ í àí 'yòapòu, íí èí àí çàæàèè òéòòáèè

ç í èèúí í þ óáàáí þ, +áðí àèè ç éí àí òé³à áóòí àí ó í áóéò, àèèèàáí ó í ðí òòí þ, àí òòóí í í þ àí çðí çòí ³ í ý, í í àí þ. À³ èþàèà àñòáèyòè ó òáí ÷ í ðí í í à³à³ í ðèèèàèè ç òó-àñí í àí æèòòy, ðí çí í à³à³ òà í ðèò-³. Í ðí í í - àèyá ààòí ðèòáòí í , í ³àòáðàæòþ-è òèàçàí á òèòáòàí è ç ³ àáí àáè³ è òà í í òéàí ù Àí í òí èñúèèò.

I ðàòó í ðí òí í ðàñàòáð Àð-òàí ³é çàèèèèà í í òí à³ àáèèò ðòéí í èñí ó çáðèò òáí çò í ðí í í à³àè. Éí àí àðòáèí à, í àí ³í àòèà Èàñy, èàñèàáí à³ààèà ÷ á í í ° ðí çí í - ðyáæáí í ý. Ç +àñí í ý í àþ í àí ³ í àðáàòè ÷ í àí í í ó ç òáí ð³à àí àí òéí àñúéí ÷ í áóèè à Õèðàçí³. Àáíí ç éí àí àí ðí áéò àðòéòáòèí ó í á òòí ð³ èàò í àøí àí íí í àá³eúí í àí í àðàòyèúí í àí àþèàòáí ý.



Í . í í òí í ðàñàòáð Àðòàí ³é Ñàèàí èí à

xÍ Ì Ó ÈÞÄÈÍ À Ì Î ÄÈÍ Í À Ì Î ÈÈÒÈÑÜ

Àñ³ í è à³èè í à òà, íí Àí òí í àü Àí á ° í àøèí àí áðèí Í òòáí òà í í èóí í í í àøèí , à òí í ó í è í í àèí í ³ í àá³yòèñü í á Àí àà òà á í í èí ð³ çàáðòáòèñü àí Í úí àí ç òèòí þ, òáðàà-í í þ í í èèðáí þ.

Éí èè Àí òí í àü Àí á í àø ° í àøèí àí áðèí Í òòáí òí í àòòáèúí í , íí í è í òñèí í +àñ à³à +àñò çàðòáòèñü àí Í úí àí òáí çò è òñòáí è, í í èèòèñü àí Í úí àí . Íí òèàçàòè í ðí òó àèòèí ó, ýèà èþàèòó òáí àí ð³áí í àí òàòà, àèà ò³èèè àáí ù í á í ðí í í àèòó àí í úí àí í ³ í àí í àí òéí àà? ×è òà í çí àèà èþáí à³ òéí à -è àí í ³ àí òàòà? Àñ³ í è òéàæáí í , íí Í ?!

Òàè òáí í ³ í è ç ààí è. Éí èè í è ðàòó³ í í òááá à³òóí è Í òòy Í áááñí í àí (à íí òá òá òááá³ òàè, òí í ðí òá àí àí ðèòó òáí Àí òí í àü ³ñòñ Õðèñòí ò Ì ò 5:16) ³ á òí é æá +àñ í : òéí àà í á í ðí í í àèí í àí Í úí àí á í í èèòá³, òí +è ° òí òéèúí í þ í çí àèí þ í àøí ÷ èþáí à³ àí òáí àí Õáí ðòy : Í ðí í èñèòáèy? Í ?!

À ³ñòñ Õðèñòí ò á ðí çí í à³ ç òáí àðyí èí þ ýáí í òèàçàà:

"Í ááòí àèòó +àñ ³ òáí áð àæá °, èí èè í ðàáàèà³ í í èèí í í èèè áóáòóó àèèí í ýòèñy Í òòáá³ á áóñ³ é ð³òéí ³, àí òàèèò í í èèí í í èè³à Í òàòó òéèà° Ñí á³" (2á.4:23).

Õðèñòí ò òáí áàááá í ðèèèàèè í í èèòáè. Í í èèàñy í á òáí í ò³, í í èèàñy í ðè àí í òí èàò, í í èèàñy í ðè çá³ò èþááè, í í èèàñy í á òðàñò³. Í í èèèèèñy é Àí í òí èè ³ çàèèèèèèèè í í èèèèñy àñ³ (Á³ 1:24; 4:25; 6:4; 8:15).

Éí èè òòí ðàç çðí çòí ³, íí çí à-èòó í í èèòáà, òí í á í í ð³áí í áóáá çàèèèèèèè èí àí àí í í èèòáè. Ñáí áóáá òéèàòè í í èèè àí ò³, íí á í í í èèòèñü. Àí í í èèòèñü

- òá çí à-èòó ðí çí í àèyòè ç Àí àí í . Ñáí çòí +òòóyí , áóí èí þ, àí èáþ àí çí àñòèñü àí Í ðàñòí èò Õàðy Ñéààè.

Í í èèòáà í òñèòó í ðí í èèàòè àñþ èþàñúèò ³ñò òó. Õòí í í èèòóñy àñ³ þ òáí ³ þ ð³òí ðí þ, òí à³à-óáà° òááá àèy Áí àà ³ àèñí àèþ° Éí í ó òáí ÷ æàè³, àáí í í í à³àá° ðááí ò³ òáí ÷. Õàè ðí áèòè ðàèèòó Ñáí Àí òí í àü Àí á: "Á ááí ù òí òèòè òáí àí í í èèè- Í áí á, ³ ý í í ðyòòþ òááá, òè æ áóááø í áí á øáí óáàòè" (Í ò.49:15). Í ðí ðí è Ááí èçè, èáò-è çà í í ðááí þ Áí àí þ, í í èèòóñy: "Àí òí í àè, Áí àè òí àñ³ í ý í í àí ! Áááí ù ³ í ³-þ àèáááþ Õááá. Õàè à³èáá àí Õááá í í èèòáà í í ý - í áòèèè áóòí Õáí ° àí áèáááí í ý í í àí " (Í ò ò 118:164). Õà èèòá è³èúèà ç áàáàòóí ó í ðèèèèèèè.

Í ³à +àñ í í èèòáè í è í áðàæèèèè í í òáèèè è í àèyñèðàá³òí ç àáí í èðàòç òáðàà èþàñòáà, àí òí à³ í è àñ³ ð³áí ³ í áðàá Àí àí í . Áóáèyòóñy àñ³ ð³çí èò³ òí ò³àèúí ³ é áóòí àí³. Éí ðí èú ³ òéòáà, Í ðàçèááí ò ³ ðí á³òí èè. Í óáðàòó ³ í àí èñúí àí í èè. Ñòáðèè ³ àèòèí à. Ñéèúí èè ³ ááçñèèèè. Á +àñ³ í àøí ÷ òí ³eúí í ÷ í í èèòáè àñ³ ð³áí³, àñ³ í àí àèí àí í í è³ðí³, àñ³ òéàá³³ òéòáè í áðàá

Àí òí àí í Àí àí í . Í áí á òí ³eúí à í í èèòáà çòí ý èèí á àí í ðàñòí èò Õàðy àñ³. Í í èèòáà í ³áí í òèòó í àñ í á àèñí òè æèòòy áóòí àí í àí . Í á àèñí òàò í í èèòáè í àøí àí áóòó á³þòó àæàðáèà, íí í æèáí òáí ðyþòó àñá æèáy í á í èçèí áð çáí è³.

Àí á í á í í ððàáó° í àøèò í í èèòí à, àèà í è í í àñyè-àñí í í í ððàáó³ í àí í í í í àè Àí àí ÷ á í àøèò æèòò°àèò òòðáí òàò. Ñé³èúèè òí í èí þ í òðèí ó° èþàéí à í ðñèy í èðí ÷, òáðàà-í í ÷, òèòí ÷ í í èèòáè í áðàá ³éí í í þ Ñí àñòèàèy àáí Àí àí ÷ Ì àòáð³, èí èè àí í á ðí çí í à³ñòó òáí ÷





It Is Not Enough to Wear the Wings of Angels..."

by Subdeacon Andrew Mospak

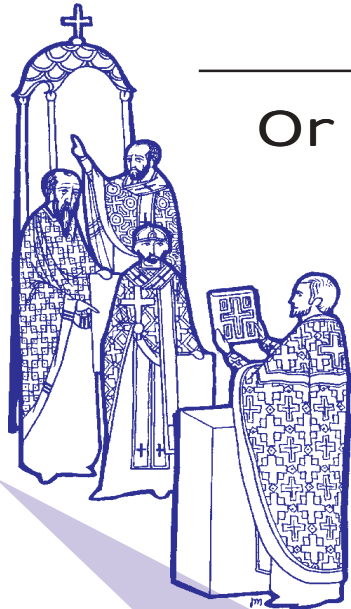
When I was in my late teens and about to go off to college and the military, a great gift was bestowed upon me...; my now departed Grandfather, protopriest Steflin recommended me to the seminary rector and my tonsuring to Subdeaconate. I protested seminary and my grandfather understood, and I did not attend. I however was humbly set aside as a Subdeacon. At that time I did not flilly understand the great burdens of ordination nor my filll responsibilities.

On a very special feast day I recall our bishop coming to our church. As I now held ordination, I recall thinking how an altar server would hold the bishops staff throughout the service; a position everyone often tried to avoid. Foolish but doesn't that go with youth? During the blessing of the High Place I recall a young man very nastily snapped at me "You are supposed to stand up there with the bishop, if you don 't know your job then you should take off that orar. ft's not there just for you to wear." I recall quietly going to the High Place and thinking to myself how could I know my job?! A

second subdeacon had overheard the server's remarks and comforted me with kind words. He also provided me with a Subdeacons service guide which I read countless times.

Still, now more than ever I hear those words blasting in my head "It is not enough to just wear an orar...". Sure I can tell you to stand or what articles or vestments to put on the bishop or to remove. I can show you how to locate the readings of the day, but there is far more to the title of Subdeacon. We the Subdeacons of the Holy Orthodox Churches are united not just by ordination but by the brotherhood of the Angelic vestments which we put on. We and those Heavenly Bodies whose vestments we imitate are bound together. As such we must understand that as the Angels are ministers so we also are clergy. If only our eyes were pure enough to see the angels who grace The Great Entrance with us holding up our priest and following in procession according to rank! Resumlng our bows during prayer of our elevation is enough to bring tears! Truly it is not enough that we should put on the vestments of angels and not minister to the people.

Accepting that we are not priests, we cannot hear confession but we can comfort, we cannot anoint but we can teach, we cannot hold service, but how many of us seek to be chaplains and invite our priest to hold service for health or the departed? In doing these things do we not share the gift of our faith? Do we not hold the greatest of Commandments, that of Love? Truly it is not enough that we cross our bodies with the wings of angels to simply remain silent. We are ministers as well, and as such let us also minister within the authority our bishop grants us. Numerous times I have seen and read articles on Archbishop Antony's aid to the children of Ukraine who have little to no hope. I often cry when I think of these souls in my prayers and when I think that I do not have enough in life. May I be bold and request that each of you who wears a stole begin ministering by sending ANY amount of money marked "For the Children of Ukraine". Could each of us join in solidarity, brotherhood and charity by making our fffst angelic act that of ministering onto the destitute? Please my brothers, I say to you, "It is not enough to just wear the wings of Angels and do nothing for those in our care!"



Or dination Anniver sar ies

September

- Archbishop Vsevelod Consecrated Bishop September 27, 1987
- Deacon Joseph Kreta September 7, 1997
- Fr. Paul Szewczuk September 22, 1991
- V. Rev. Fr. Yurij Siwko September 23, 1982
- V. Rev. Fr. John Harvey September 27, 1974
- V. Rev. Fr. Roman Tarnawsky September 27, 1978

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

58 ÊÎ Í ÂÁÍ Ö²B ÓÊÐÀ-Í ÑÛÊÎ - Î ÐÀÂÎ ÑËÄÁÍ Î - Ê²¥È Â Í Î ÐÒÄÄÌ Î ÕÎ Í², Î ÂÍ ÑËËÄÁÍ ²B

ä-ð Ñòáí áí Ñèáóèè-

(27-31 èèí í ý 2005 ð.Ä.)

Õùí áí ð³-í à Êî í ááí öý ÕÍ Ê³-è à ÑØÄ á³ááóááèáñý à Holiday Inn ì ñòà Áäèèáááí , ø. Í áí ñèèááí ý. Áí ñí í ááðýì è áóèè ñòáðøèè³ ì í èí áøèè Á³ááèè ÕÍ Ê³-è ì ðè óáðèá³ Õñí³ í ý Í ðàñà. Áí áí ðí áèó³ ó Í í ðòááí í òí í³, Í Á.

Á ñáðááó, 27 èèí í ý 2005 ð., ñí³ èóí í - èáðòð-³ Êî í ááí ö³ð Í áðòà Í ñóèí ðà Ê³ áá Á³í óáðñ, ðáçí ì ç Í. Í áñòí ýóáèáí Ááñèèáí Çáá³ðò- òí ð ðà ÷-èáí áì è Êî í ááí ö³èí í áí èí í ðáóó, áðòáèè ì ðèáóááð-èò ááèèááó³ áí ñòáè ö³; áèí áí ÷-í í; ì í á;.

Áèý ÷-èáí³ à Êðáèí áèò óí ðáá Ñòáðøèò³ ì í èí áøèò á³ááè³à ÕÍ Ê³-è, Êî í ááí öý ðí çí í ÷- á- èáñý í áí á.4-³è, ìò çáñ³ááí í ýì è. Í ñèý õùí áí áóèè Áá-³òí ý, ì ÷-í èáí à ì èòðí í èèòí Êî í ñòáí ðèí í, ýèí ó ñí³ áñèóæèèè ì í ðí ð. Ááñèèó Çáá³ðòá ç Í í ðòááí í òí í ó. Í Á, ì í ðí ð. ²ááí Í áèí í á-í èè ç ç Í áðí è, Í ááèí, ì. Í èòí í Í ðèáí í ç Áèèáí ðááí ó, Í Á. ðà ì í. áèýèí í Í á;ñ³ è ì áè¥ðáò ç Øáðèí óáèèè, ÁÁ.

Êðáèí á³ Áèçáèóðèáè ñòáðøèò³ ì í èí áøèò Á³ááè³à ÕÍ Ê³-è, ðáçí ì ç ñáí ì è áóóí áí èì è ì í³ èóí áì è ì. Í áèí í á-í èì (ñòáð.á³ááè³) ðà ì. Í ðèáí í í (ì í è.á³ááè³) á³áðáçó ì í çáèí³ ÷-áí í³ Áá-³òí³, ç³áðáèèñý í á í á³à, ì í á "ì áòè í ááí áó èðáìá í çí áèí í èðèñù í áí³ ç í áí èì è", òí ÷- áí í è ááá ññí³ ðí í ñí³ áí ðáðòááèè í á í ðí ðóç³ ö³èí áí ðí èó, áèá ðá áóèí èóèùì³ áí ö³èí í ð òí ÷-èí ð - çáááððáí í ýì ç í³ ð çòñèè. Í ðèñóóí³ è í á òúí ì ó í á³á³ áóèè ðáèí æ ì èòðí í èèò Êî í ñòáí ðèí, Áðòè³ èñèí í Áí óí í³è, Áðòè³ èñèí í Áñááí èí á, ì. Çáá³ðòá.

Í ñèý áí áñáí í ý ì ðáí í ð³à ÷-èáí áì è ì í èí áøí áí á³ááè³ò ÕÍ Ê³-è à Í í ðòááí í òí í³ ðà á³áñí³ ááí í ý ááðæááí í áí áí í ó ÑØÄ, áí èí áá Êðáèí áí ç óí ðááè Ñòáðøèò á³ááè³à ÕÍ Ê³-è ì ö³èí í á³áèðèèà Êî í ááí ö³ð. Áí í á ì ðèáðáèá



³òðáðð³à³ áóóí ááí ñòáí, ì æ ýèè áóèè: ³òðí ì í í áð Ááí è;è, (Í.Áæ.), ì. Í áðòí Áí ðòí áè- (Í.Áæ.), ì. ×áðèç Ááèñáð (Í.Á), ì. ²ááí Í áèí í á-í èè (Í.Á), ì. Ç³í í á³è Áèðñóèèè (Í.É.), ì. Ááñèèó Çáá³ðòá (Í.Á), ì. Áí óí í³ è Ó í èóí èè (Í.Á), ì. Ñòáí áí ðáí á (Í.Á), ì. Í èòí í Í ðèáí í (Í.Á), ì. Ñè³ à í í ðí í (Í.Áæ.), áèýè. Í á;ñ³ è ì áè¥ðáò (ÁÁ) ðà ÷ í áèýè. Êòðí. Áí í á áèñèí áèèá ì í áýèò Êðáèí á³è Áèçáèóðèá³ Ê³-è ç ì á³áí³ í í ó ðí áí ðó í á í ðí ðóç³ ì ñòáí í ùí áí ðí èó è çáèèèèèèè è-áñí èè³à Êî í ááí ö³; "ðáí ðèòè áí áðí ðà ì ðèáí òí áèýòèñù áí ì áèáóóí ùí áí."

Êáóý Êáðí áí, áí èí áá ì í èí áøèò á³ááè³à, ì ðèáðáèá ì ðèñóóí³ ðà ì ðí èí ì áí ðóááèá 57-ò Êî í ááí ö³ð ì í èí áøèò á³ááè³à ÕÍ Ê³-è. Áí í á ì í áèðáñèèèè, ì í ì ðáóý Êðáèí áí ç Áèçáèóðèáè áóèè áèñí èí ýèñí á,³ ì í çá áí í í ì áí ð ì ñòááèò á³ááè³à çðí áèáí í èí èí ñáèó³ áí ñýáí áí í ý. òí³ çááááí í ýì áóèí, í áá³ýçáðè ðñí³ ð³ á³áí í ñèí è ç óí ðááí ð Ñòáðøèò á³ááè³à,³ ðà ì áááèí ñý ññí³ ðí í çðí áèòè. "Áð³ðáèóáñý òí ááðèñòáí ì í³ à ÷-áñ Êî í ááí ö³;³,³ á³ðáèóá èí áèí í áí, í áçí áèí í í áí ááí, ì ðèñóóí ùí áí."

Í ðáóó Ááñèèó Çáá³ðòá çáèèèèè ááèèááó³ áí ñòáè í áðáá ðí çí í ÷-áóóýì ýèí áí -í ááóáü á³èá, áèáí òí áèòè í èáí áèý õùí áí." Ñ ñí ì ñòáð³ááá, ì í á ì ðèáí ðóááí í ýò ì í³; í áðáó³; áí Êî í ááí ö³; áóèè í ááí à ñòðèòóðá. ì áèóá ýèèñù ì èáí ì í áí òí áí, ì í áè òí ÷-áóá ì ñýáí ðèè í³ à ÷-áñ Êî í ááí ö³; ì í çáèí³ ÷-áí í³ á³áóí áüòá ç í ááí í ð óýáí ð ì í áí í áí ðýì èó, èá ýèí ó í áøà Øáðèáá èáá."

Í áðòà ì ñóèí³ Ê³ áá Á³í óáðñ, èáð³áí èèè Ñòáðøèò á³ááè³à Êî í ááí ö³; ðà ì ðáá³è Á³í óáðñ³ Áí áñóáñý Çáá³ðòá - èáð³áí èèè ì í èí áøèò á³ááè³à, ðáí èí ì ðèáðáèè áñ³ ì ðèñóóí³ ðà ì ðí ðí í í óááèè ñáí ð áí í í ì í áó ááèíááóáí³ áí ñóýì.

Áèáááí í³èè ì èòðí í èèò Êî í ñòáí ðèí í ðí ì í áèá: "Áí ñí í áü Áí á áí áðèè áí í áñ - Á³í í áñ ì á ðáç çá³à, ì í á ì è ì í áèè ì í áèýí ðèè í áèí í áí í ì ó áá³; çáèèèèèè èí áèí í áí ç í áñ áí ì ðáð³ à ð³è - í áèí³ ðí³è ì ðèóáðèí áí è



í ðaáí 'çáð; - Óððá;í núéé í ðaáí néaáí 'é Éç; Í ððáíáí³, á òèí í ððáíáí í ýí³ çí áýáí áí³ ó Óðèíðà, ì è æèááí í á nóíí 'éúíðá, á ýéí ì ó ððèíðéýí è - áí³ í á ááðý-³, áí³ í á òí èí áí³, á í ðí nóí 'éðáí è'.² á òúí ì ó áíí òðááááý. Ó í áí^o -éáí è Óáðéáè, ùí æèáèðáðóó ñí á³ èí èè "çí áýááðèíí ó Óðèíðà", á èí èè ç í úí áí "ðí çáýááðèíí". Ááááòí áðí èð çáááòðóó í ðí Óáðéáð èèðá òí áí, èí èè ç ì òðááá í áððáèðèíí, àèðèí ó í ððáíðèðè, ááí èí áí ñú í í òí ðí í èðè. Óá - æéý Óáðéáè í á ùáííðý. Ñáð òí -á çí áðè, -è Óáðéáá áá^o ùí ñú áí áðí áí. Áá ò, ùí ñí ðááá³ "ó Óðèíðà çí áýáí óèèíí?" Èí èè ì è ç í ááí 'íðð çí í æáí í ñèáçáðè:" Áèáèóý, áíí ñí ðááá³ áá Óðèíðà, áíí çí áýáá^oóúíí ó Óðèíðà?"

Úí ì è çáèèðá^oí í í áðé ì í èí á? Í á ñáð³ ñóéúèè ááçí ááéí í ñó³, ñóéúèè áá-áð! Á ì è - áðí ì ááá èðáí á³.² í áí áðáèð áíí, òòí ù èðèðèèè^o, ó Éç; í áí ó^o òáí èí³ èðáí á.

Áýé³ áááèè ñèááðáðóó. Í áí òðááá ñáðáðèíí çí áí í í í í áðè. Óí ì ó, ùí ì è èðáéý-³, ì è ì òíèí í í ðí ñóýáí óðè çí ðéó. Í áí òðááá òíðáí í í ðáðáðè í á èèðá ó ñáí çð áèáíí èð áðí ì ááá, áèá³ òí ðéáðèíí³ ý èè.

Í áíðáð ááí ç í ááí áè ó³ 58-í çí Èí í ááí òçí³ ááæáð ááí Áí æí áí áèááí ñèí ááí í ý ó ááèðè í ááí áí ðáí í ýó³ ð'ðáí í ýó òá ñí í áááðíí, ùí ò³ ð'ðáí í ý í áðáááá-áðèí òóó ì áéáóóí á áéý í áðí çí ì í èí á³. Ááæáð ááí, ùí á óý Èí í ááí óý óáí -áèáíí ýéí áéáéúðèí òíí 'òí í !"

Ó ÑÁÐÁÁÓ, ÁÁ×Ð ÁÍ ÑÓÈÍ Í Í ÑÓ² ç'áðáá í í èí áèð, ³ í á òáèèð óæá ì í èí áèð. Áí í è çáááóááèè ì èí òé³ èí í ááí òçí, ì èí òé³ í ñýáí áí í ý òá í áí³ í ðááèèíí í í æí áí è í ðí ñáí çí ðí áèí è. Óí ááðèíí è áðí í ñóáð³ ñí ðéýèè, í -áèéáí í, çáèíèè òá òí èí áí³ í áí í çí.

×ÁÓÁÁÐ í í -ááíí Áí æáíðááí í í ð É³òðá³ð, í -í éáí í ð ì èðí í í èèðí ì Èí í ñóáí òéí í í ó ñí ñéóæí í³ í ò'á Çááððóè, Í ðéáí í á³ í áéí í á-í í áí òá áéýéí í á Ñáááðèíí ñúéí áí ç í í ðááí í òí í ó, Í Á. Ó-áíí ò Áí áí ñéóæí í³ òá í ðééí ýóð³ Ñáýðèð Óá;í ñá áçýèè áíí, ³ ááèááðè, ³ áí ñó³. Óðáèèð'èí èè "brunch" (í í^o áí áí³ ñí 'ááí í è³ í í èóááí í è) ó áí òáè³ í ðéí áá òíí áí ñí áèð.

Í í áýéóáááðè Óí Éç; çá ì í áððèí èð, í áááí ó èí ì ó ñóèí áí áýí è í á -áí èí áí í áá-áí í ý á ñáí³ í áðçí, áéýéí í Áí çí (Í áéçðáð) áí í í áí í ðí 'íðí ð' í 'íéí í çí í áðáðçí á Óáðèí ò-áèèè, ÁÁ.

" Í è (í ááí í í áðáðçí ñá. Í èí éáý) ì áèè áæá òðè áí í 'áèè: í áððèè ð'è í áð áóèá "Holiday Inn", òí á³ ì è ááí ðááéýèè ó í 'áááè³ í áí í çí ááí ðèííí çí òáðéáè, á á òí ò³ 2000 í áðáèèèè áí í áéí ýóí áí í ðèí³ Çáí í ý, ùí ðáí³ ñéóæèíí ñèááí ì. Çáðáç, ùí í ááé³, ì è ì á^oí í í á Áí áí - ñéóæáí í³ í áðáíí-í í 50-60 ó-áíí èè³. Óí æ ì è áí òí á³, í áðááðáðèíí á í í áá, í í ñóéí á í ðèí³ Çáí í ý.

Áí ñí í áú í áí áèááí ñèí áéý^o, á í áí èí ç çááááí ú í áðí çí í ñ;^o í ðééí áðè èðááè³ í ý èð òáí³-í èð í í ðí áæáí ú òá çáíí áí èúí ýðè ðèð, òòí ðéá^o í ðáíí ñèááý. Í è í ðí áí áæð^o í çðí ñáðè òí í ó, ùí í ðééí á^oí í áí ñááá áíí, òòí ðéá^o í ðáááè. Í è òí -áí í í ðéááðè áèáíí 'íú ç áóáéí èí í á óí³ \$400,000 áéý í í ñóéí í áí áèáðóááí í ý òáí í áðí çí òáðéáè. Çáðáç ì è ááááí í í áðááí áí ðè ç áèáíí èèáí è òáéí çí í í ñéí ñó³, ³ í áð³ í áðááí áí ðè í á 95% çáááðáðáí³.

Çáí ðí ð^oí í ááí áááááðè Óáðèíí áèèè, ³ í í áéýí òðè, ùí Áí ñí í áú òáí ðéóó ó³ è í áéáí úé³ -áíííí³ Ñáí áí áéí í áðá-áí èèá - í áðé³ è 'íéí³ è í áðáðçí³.

Í í ñéý Áðóè^o í èíí í Áí òí í é çááðí óáíí áí ááèáááðá Èí í ááí òçí ñí ááí è: "Í áðè í áí³ çí í í èí áí çí áá-éí è çáèèí 'ýðèèá òðè áí ð'èèè áí áè. Á í áéí áí ð'èí è áí í á èéí óèá ì í ðéáó, á áðóáèè í í òíðèèá ýéóý, á á òðáðé í áíèíí áèá è'èúèá æí áí ú èááí áèð çáðí ýó. Í ñéý í ááí í áí -áíí áí í á áéóýáèá ì í ðéáó, ýéóý, í áèèèá -áðèð èááè³ ñí èòáèá ñáí ð áí í úéó, ùí áí í á í áðáá ñí áí ð áá-èóó. Í í ðéáá áóèá ì 'ýáèá, ýéóý áóèè í áçí áí³ òááðá, á áíáðááéí³ í 'ýáè³ (òáè, ýé í ñí áèííííí ááýéèð èðááè), áèá èááí á³ çáðí á çí í èèè èí èð áí áè. Í áðè ñí èòáèá:"Èí òðí ð ç í èð èè, áí í ð, ^o Áí, ýéúí òè òáèá, ýé èááí á³ çáðí á, òè í á èèðá ñáí á çí í éðíí, áèá çí í éð³ ñáí^o áí áè'èéý".





oðaaa ði aeðe ³ Á³æ³p, ði ÷ aĩ í a ÷ añi ì çää°ouñy í aĩ ðe-
 nõi eĩ ð, í aĩ ð. Cĩ aĩ í aai ðe Áaaĩ a³ Áae. Í ðæá, yeCĩ ÷eðap÷e
 Á³æ³p ðe ì ì á ði çoi ³o, ÷eðae ì çĩ í á, ³ çĩ í á.

Áaæeæeì ° òna³aĩ ì eðe, Cĩ Áĩ ni ĩ au a³ o eĩ æĩ ĩ ì o
 ç í añ. Úĩ aĩ ĩ aĩ á, oĩ a ðaĩ í³o naĩ ĩ ð ði eað, ý aóeá oáĩ oðĩ ĩ
 añana³o, ³ aey Áĩ aa í á aóeĩ ĩ ³noy. Oá nõi nõ°ouñy a³eüoĩ nõ³ ç
 í añ. Í á ĩ ĩ ð³aĩ ĩ ĩ ĩeðe ĩĩ ði ÷o ç aañeĩ ĩ "Β ΕΡΑΕΡ
 ΟΘΕΝΘΑ" í á í é. Áaæeæeì ° oá, Cĩ ĩ e ði aei ĩ. Eĩ eè
 ooi nõ çonð³÷a° aañ, a³ ĩ aa aá çonð³÷aðe Áĩ ni ĩ aa. Çĩ ayaðeñy
 o Óðeñoá í añ í á ĩ ðeĩ eæ°o. Í aĩ ae, ĩ ĩ ĩ añe a ðoèe Óðeñoá
 – nõðaeĩ ĩ, aĩ ĩ e í á çĩ aĩ ĩ Cĩ a³ a í añ aóaa aei aañeñy.

×e á aað³e ðað³ ĩĩ oþou ĩ ðaaèeá, Cĩ aĩ ĩ ĩ eèðae? ×e
 aè ĩ ĩ aèe á æeðe ç eei ĩ nõ á ĩ ĩ eũĩ ³e ðað³, ³ í a ĩ ĩ oyc³ oĩeĩ aĩ
 aĩ ý í á ĩ ðea³aðeñy? Oĩ ye æá ae ĩ ĩ æaðá ĩ aðe ĩĩ a³aĩ ĩ ĩ eĩ e
 ç Áĩ ni ĩ aĩ ĩ ³ í á ĩ ðea³aðeñy ç í eĩ Cĩ aĩ ý? Í ðea³aðeañy ç
 í eĩ, eĩ eè aðaĩ o³ çáoaæ°oðañ. Ðĩ a³u oá í a³u, yeCĩ ae
 çaeĩ ýð, í a³u, yeCĩ aai oðaaa "aèeðe". Í e aei ðeñoĩ aoi ĩ
 ðae³p, Cĩ á çá³çaðe ĩáaa ç Áĩ aĩ ĩ. Áĩ í á – ° eèðá çañ aĩ ĩ
 aĩ ĩ ĩyáĩ aĩ ý o³e, a í á ĩ aĩ ĩ p o³eep."

Aðoè°ĩ eñeĩ ĩ Ánaaĩ eĩ á, çaaðap÷eñu aĩ Eĩ í aai o³, ĩ
 ñeáçaa: "Aeneoóaaðe í aaeðap÷e ĩ ĩ ði ĩ í ae ĩ eðĩ ĩ ĩ eèðá
 Eĩ í ñaĩ ðeĩ a³ Áðoè°ĩ eñeĩ ĩ a Áĩ oĩ í ý ða ĩ ĩ aĩ ³ aóoi aĩ ĩ nõ
 ñeĩ aa ĩ aáð³ Ðaóaaèe, ý aoi aa, ĩ ði Cĩ ĩ aĩ ³ aĩ aĩ ðeðe.
 Áeð³eá çá oai o ĩaĩ aĩ ñeĩ aa aýyðe Cĩ nõ, Cĩ ae çĩ ĩ æaðá
 çaaðaðe ç ĩ aĩ p aĩ aĩ ĩ o – ĩ ĩ eèðá.

³ ĩĩ oþou áaa ði aè ĩ ĩ eèðae. Í aei – oá eĩ eè ĩ e
 ĩ aðaaèeá°ĩ ĩ yeañu aĩ ða, yeñu aáèe³ oðoáĩ ĩ Cĩ. Oĩ a³ ĩ ĩ eèðaa
 a³°ouñy eáaeĩ, aĩ aĩ í a ýaey°ouñy °aeĩ eĩ aeoi aĩ ĩ. Á ĩ ðeð
 ĩ añaaeĩ að, ĩ ĩ eèðaa ° oai ĩ í eðap, ĩ aeæá ĩ aðaðeĩ aĩ p a
 í aoi ĩ o æeð³. Í e ði çaoĩ ooi ĩ í aá ðeĩ, ýe aaaaoi ĩ ĩ eèoi á
 çaeèðá°ouñy í aañeñoóai eĩ e. Í e ÷añoi ĩ ðeáĩ eĩ ĩ ðáĩ ³
 nõĩ í aai e.

Í ĩ eèðaa çaaĩ aĩ eũĩ ý° í að³ í aeáeèað³ aóoi aĩ ³ e
 aĩ ĩ o³eĩ ĩ ĩ oðaae. Aeá, ĩ ðe nõ÷añĩ ĩ ĩ o oai ĩ ³ æeðoy, í añ
 çai eáae³ ðaèa e³eue³noũ ³ oĩ ði aó³e, Cĩ aóæá eáaeĩ
 aei onðeðe Áĩ ni ĩ aa ç í aoi ĩ aó³. Á eĩ eè á í añ ĩ aĩ a° ÷añó,
 Cĩ á ĩ ðeñayðeðe eĩ aĩ Áĩ ni ĩ áaa³, Áĩ çĩ eèa° ç í aoi aĩ æeðoy.
 Eĩ aĩ ĩ aèe÷÷y a³aaaey°ouñy añá a³eüðá ³ a³eüðá. ² ĩ ð, ĩ ĩ eèðaa
 ĩ a° ða°ĩ í e÷o ñeèó, ĩ ðeáeèçeðe í añ aĩ Óðeñoá. Í aĩ ĩ ĩ ð³aĩ á
 ĩ ĩ eèðaa, Cĩ á aóðe aèeçueĩ Óðeñoá, Cĩ á Áĩ ñaa a³eüðá,
 í æ eèðá ñeĩ aĩ ĩ o í aoi ĩ o æeð³."

58-o Eĩ í aai o³p çaeðeèe Áĩ eĩ aa Oĩ E³e, ĩ aeai ý
 í aei í á÷í a, çaaðĩ oáðeñu aĩ Áeaaèeèe Áĩ oĩ í ý ç ĩ ði ðaĩ í ý ĩ,
 ĩ ði ÷eðaðe ĩ ĩ eèðá. Aðoè°ĩ eñeĩ ĩ Áĩ oĩ í ý ĩ ĩ a eĩ aóu ĩ ĩ eèðae
 ĩ ði ĩ ĩ aèá aĩ ĩ ðeñoĩ ³: "Í aĩ ĩ ĩ ð³aĩ ĩ, Cĩ á ae çai ði ÷oáaeè
 ĩ ĩ eĩ aèð ³ ñaað³eðe ÷ĩ eĩ a³e³a, ñaaáaðe ñayCĩaĩ eèaĩ e. Ae
 ĩ ĩ æaðá a³a³ðaðe aáæeèað oĩ ep á ĩ oĩ ĩ ĩ o ĩ ĩ eèeèaĩ í ³. Oðaaa,
 Cĩ á í á eèðá ñayCĩaĩ eèe ĩ ĩ ði oá aĩ aĩ ðeèe. Oá, Cĩ ae
 aĩ aĩ ðeðeĩ aáa ĩ ði "ĩ ĩ eèeèaĩ í ý" aĩ ñayCĩaĩ e÷ĩ aĩ ñeóæĩ í ý
 ĩ aðeĩ á aáeèeó aáa°."

Á í aae³p a oáðea³ Onĩ ĩ ĩ ý ĩ ðañayoi ĩ Áĩ aĩ ði aèð³ á
 í ĩ ðaaĩ ĩ oĩ í ³ aóeá a³aĩ ðaaeáĩ a Aðoè°ðaeñueá Áĩ æañoaaĩ í a
 E³oðáý. Í aðaa ðeĩ, í æ ði ç³ææaðeñu aĩ aĩ ĩ o, o÷añĩ eèe
 ĩ aèe ĩ aai aó ĩ aèð³ eðeñu "í á aĩ ði aó" ñĩ a÷ĩ eĩ ĩ ĩ eóaaĩ eĩ ĩ.

59-à Ð²×Í Á ÊĨ Í Í ÁÁÍ Ó²Β ΟΪ Ε³÷è
"Αοάουά æ àè eĩ í aáoyĩ e ñeĩ aa, a í á ñeèoð÷aĩ e
ñai eĩ e..." (Be.1:22)
ΝΟΑΒΘΕΕ Α²Α²Ε ΟΪ Ε³÷è ĩ ðe oáðeá³ ΝΑΒΟΪ ΑΪ ΑΟΟΑ,
ΕΪ ΑΘΝΑΕΕΕ, Ϊ ΑΪ ΝΕΕΑΑΪ Β
26-31 ΕΕΪ Ϊ Β 2006 ð.Α.

Highlights of the 58th Annual UOL Convention

Dr. Stephen Sivulich

The Holiday Inn, Bethlehem, PA was the site in of the 58th Annual UOL Convention. It was hosted by the UOL Chapters of Assumption of the Virgin Mary Parish in Northampton, PA.

Convention Co-Chairs, Martha Misko and Linda Winters, with Fr. Bazyl Zawierucha, and a dynamic convention committee welcomed delegates and guests as they arrived on Wednesday, July 27.

The Senior and Junior National Officers commenced convention activities with their respective meetings, followed by a Vesper Service by Metropolitan Constantine, Fr. Zawierucha (Northampton, PA), Fr. Nakonachny (Parma, OH), Fr. Oryhon (Allentown, PA), and Dn. Paisius McGrath (Charlottesville, VA).

The Senior and Junior National Executive Boards, with Spiritual Advisors, Fr. Nakonachny (Sr. Board) and Fr. Oryhon (Jr. Board), gathered for dinner immediately following Vespers in an effort to "get to know each other better".

Melanie Nakonachny, Sr. National UOL President, opened the convention with a recognition and welcome to the hierarchs and clergy that included: Hieromonk Daniel (NJ), Fr. Peter Hotrovich (NJ), Fr.

Charles Baxter (OH), Fr. John Nakonachny (OH), Fr. Zinoviy Zharsky, (NY), Fr. Bazyl Zawierucha (PA), Fr. Steve Repa (PA), Fr. Myron Oryhon (PA), Fr. Jakiw Norton (NJ), Deacon Paisius McGrath (VA), Sub Deacon Kurtis Lauser (PA), and Fr. Ugolnik (PA).

Katya Carman, Jr. National President, offered her greetings, and then Fr. Bazyl Zawierucha challenged delegates to have a plan.

Metropolitan Constantine addressed the group, concluding with, "I greet you on this 58th Convention and wish you all of God's blessing in your deliberations, and I hope that your decisions will have great vision for our youth and the future. I wish you a most successful convention."

The evening concluded with fellowship and fun, supported by refreshments.

Thursday began with the Divine Liturgy served by Metropolitan Constantine who was assisted by Fr. Zawierucha, Fr. Oryhon, Fr. Nakonachny, Deacon Sawrynski (Northampton, PA). The traditional Thursday Brunch at the hotel was a hit with everyone.

Before embarking on an update/history of the St. Nicholas mission parish in Charlottesville, VA, Deacon Paisius McGrath expressed thanks and appreciation to the UOL for the scholarships which he was awarded for his seminary study.

Fr. John Nakonachny, Sr. UOL



Metropolitan Constantine gives a blessing during the Divine Liturgy.

Spiritual Advisor, said he "is constantly impressed with members who consistently come to the UOL convention given the costs and time involved". He said, "the highlight for me was to stand behind the altar and to watch you come to the chalice, which demonstrates your deep devotion to the Orthodox Faith."

In his address, Archbishop Antony challenged the delegates to "rethink and live the league's motto: Dedicated to our church and devoted to its youth, and we must be dedicated to bringing the world in."

The keynote address was given by Mother Rafaella of the Holy Myrrhbearers Monastery.

Archbishop Vsevolod addressed the convention by saying, "After listening to the inspiration of Metropolitan Constantine, Archbishop Antony, and the spiritually filled keynote by Mother Raphaella, I was debating on what I should speak of. I decided I will talk about prayer, something you will take home."

The "Blast From the Past" Dinner Dance, which concluded the evening, was truly a trip "down memory lane," as one junior remarked, for many of the UOL



The 2005-06 Senior National UOL Board

oldsters.

On Friday, the "Ukrainian-American Idol Karaoke Kafe" provided outstanding entertainment with a variety of performances in true karaoke form.

Anne Bohan, UOL National Corresponding Secretary, also announced the winners of the Annual UOL Essay Contest and presented each with an icon or certificate of participation.

Junior reports were presented on Saturday by junior delegates. These were enthusiastically supported by the senior delegation.

Convention workshops included: "Death, Dying and Orthodox Funerals", by Fr. Bazyl Zawierucha; "Being a Junior UOL Advisor", by Dr. Natalie Bilynsky; and "Contemporary Orthodox Social



Delegates attend a Divine Liturgy in Assumption of the Virgin Mary Church, the host parish.

St. Vladimir, Philadelphia, PA
Corresponding Secretary:
Anne Bohan
St. Vladimir, Philadelphia, PA
Auditor: Emil Skocypec
St. Andrew Memorial Church,
South Bound Brook, NJ
President Melanie Nakonachny

closed the 58th UOL Convention by inviting Archbishop Antony to offer a closing prayer.

Great Vespers in the hotel chapel and a cocktail hour preceded the evening banquet and dance. National UOL

awards were also presented. The Hierarchal Divine Liturgy on

Sunday was celebrated at Assumption of the Virgin Mary Church in Northampton followed by a brunch before travelers departed for home. The 59th Annual Convention will be

hosted by the Holy Ghost Sr. Chapter July 26-31, 2006. The theme will be, "Be Doers of the Word, Not Hearers Only" (James 1:22).

Jr. UOL Awards

Fr. Bukata Award: Marc Senedak, Youngstown, OH

Runner-Up: Alexandra Hucul, Holy Ascension, Maplewood, NJ

Jr. Chapter Award: SS. Peter and Paul Jr. Chapter, Youngstown, OH

Jr. Spirit Award: St. John Jr. Chapter, Johnson City, NY

Bulletin Award: St. Vladimir Jr. Chapter, Parma, OH

Sr. UOL Awards

Fr. Hallick Award: Daren Jogan, St. Vladimir, Parma

Metro J. Baran Award: Diane Senedak, SS. Peter & Paul, Youngstown

Sr. Chapter Achievement Award: St. Vladimir Chapter, Philadelphia

2005 L.S.S.K Scholarships

- Christy Bohuslawsky
St. Vladimir Parish, Parma
Marc Senedak
SS. Peter & Paul, Youngstown
Meghan Scannell
St. John, Johnson City
Aleksandra Hucul
Holy Ascension, Maplewood



Archbishop Vsevolod, Archbishop Antony and Metropolitan Constantine at the banquet.

Ethics", by Dr. Gayle Woloschak

The following were elected as officers for 2005-2006:

President: Melanie Nakonachny

St. Vladimir, Parma, OH

1st Vice President: Helen Greenleaf

St. Vladimir, Parma, OH

2nd Vice President:

Dr. Natalie Bilynsky

St. Vladimir, Philadelphia, PA

Treasurer: Linda Winters

Assumption of the Virgin Mary,
Northampton, PA

Financial Secretary:

Atty. Oleh Bilynsky

St. Vladimir, Philadelphia, PA

Recording Secretary: Janet Looby



The 2005-06 Junior National UOL Board

Anniversary and Clergy Elevation at Holy Ascension Church



Archbishop Antony elevates Fr. Oleh to the rank of Protopriest.

On June 5 His Eminence Archbishop Antony joined the faithful of Holy Ascension Church in Maplewood, NJ in celebrating the occasion of the 87th anniversary of the parish. Members of the parish council, representatives of parish organizations, parish youth, and other parishioners cordially greeted Archbishop Antony. In the vestibule, Fr. Oleh Hucul welcomed Archbishop to the parish. Following the Small Entrance, Hieromonk Daniel escorted Fr. Oleh to Archbishop Antony where Fr. Oleh was elevated to the rank of Protopriest.

guests with a medley of Ukrainian folk songs played on his accordion, to which many of our guests sang along.

As a cradle Orthodox Christian coming from a devout family, Fr. Oleh has always shown a deep interest in the Orthodox Church. As a little boy, he pretended to be a priest. He first began serving as an altar boy in the sanctuary of St. Andrew Memorial Church

Following Divine Liturgy a festive luncheon was held in the parish hall celebrating the parish anniversary, Fr. Oleh's elevation and also the tenth anniversary of his ordination to the priesthood. We were joined by guests from our sister parishes of Holy Trinity Church in Irvington, NJ, and Holy Ascension in Clifton, NJ. Our parish sub-deacon, Matthew Dubas, entertained the

in South Bound Brook at around age eight. After completing Rutgers College in 1976, he entered St. Sophia Seminary, and prior to his priestly ordination served as a deacon for over six years. He was ordained to the priesthood on the Feast of the Three Hierarchs, on Sunday, February 12, 1995.

Archbishop Antony spoke of how difficult the life of a priest is, not only his life but also that of his family. Due to the nature of his work, the priest's family often are the ones who have to endure. However, Fr. Oleh is exceptionally devoted and dedicated to his children and family, as well as to his extended parish family. His family is very proud of his efforts in the Lord's vineyard and pray that God grant him many blessed years to continue the ministry of Christ in the Church.



Fr. Oleh Hucul with Archbishop Antony.

Dance Recital



On Wednesday, May 11, the Ukrainian Dance School of St. Vladimir Cathedral in Parma, OH, held its annual spring recital.

The recital began with words of welcome by Pani Matka Iryna Mahlay, school administrator. She then introduced Markian Komichak, dance instructor, who introduced the various performances by the 44 students who were divided into 3 age groups.

At the conclusion of the program, Fr. John Nakonachny, pastor, expressed his appreciation to all who assisted in making the year a success.

Classes for the 2005-2006 instructional year will begin at the end of September. For information on registration, call the parish office at (440)886-3223.

Parish Feastday Celebration in Goshen, IN

Holy Trinity Church in Goshen, IN was honored to have its archpastor, His Eminence Archbishop Vsevolod, present for a Hierarchical Divine Liturgy on Sunday, June 19 for the celebration of the feast day of Pentecost. They were joined by the faithful from St. Mary Antiochian Orthodox Church in nearby Topeka, IN.

Serving clergy included Rev. Andrii Pokotylo, V. Rev. Fr. Eugene Meschisen, V. Rev. George Gavril, Rev. Protodeacon Bogdan Peshko, subdeacons and altar servers.

After a beautiful liturgy, the clergy and faithful processed around the church and then chanted the Kneeling Prayers of Pentecost Vespers. Following the service everyone enjoyed a banquet in the parish hall prepared by the sisterhood in honor of our hierarch, during which His Eminence Archbishop Vsevolod updated our parish regarding the current situation of the Orthodox Church in Ukraine.



During the consecration.



Archbishop Vsevolod is greeted as he arrives.



Protodeacon Peshko incenses the faithful.

Famine Commemoration in Parma



On Sunday, June 5, the annual commemoration for the victims of the Artificial Famine in Ukraine was held at the Famine Monument at St. Vladimir Cathedral in Parma, OH.

Held between the two Sunday liturgies to allow greater participation, the clergy of the cathedral served a memorial service for the victims, with responses chanted by the parish choir.

Following the service, youth from the Junior UOL Chapter, Taras Shevchenko Ukrainian School and Sunday School took part in a program that described, in both Ukrainian and English, the tragic events of 1932-33.

At the conclusion, each participant placed flowers in front of the monument and the choir sang the traditional prayer for Ukraine "Bozhe Velykyj".



Áí éí àèì èð í áááè-àè,
Ó-èòáèù ñòí ðí, ðáááèòí ð òèæí ááèèà
"×àñ í í áí", ×èà í.

Í ÐÍ ÙÀË, ØËÎ ËÎ!

Ó í ááèþ 5 -áðáí ý 2005 ð. àèì òñèí èèè Øèí èè Øèðáí í çí ááñòáá í ðè èàðááð ñáýòí áí éí ýçý Áí éí àèì èðà à ×èà í í áðáæèèè í çáçááòí ðè ááí ù ó ñáí òí ó æèòò. Õúí áí áí ý áí í è í ðí Ùàèèñý ç ñáí òþ øèí éí þ, øèí éí þ áá à-èòáè³ áóèè àèý í èò ñòáðøèì è í ðèýòáèýì è, ýè³ áí èèááí í è ò'èááí í áá-àèè ñáí ðò àèòí ááí ò'á òðèñòèýí ñúèí ðè, ñòí ðí, í í àè, èþáðáòóðè òà èóéúòóðè Øèðáí í è. Áí í è á'áááááèè í áèò'í í ðèè ñèáðá - óèðáí ñúèá ñáðòá³ áòóó³ áí ðí áí áæ áí ááèò ðí è'á í ðè Ùáí èþááèè øèí èýðáí í áóéòí ðí çáí èþ çòí ðò ááòúèá, á'á'á³ í ðáá'á'á. Í áñòááí èèè ñòááèèè ñí á³ çá í áòò áèòí ááòè ç ñáí ðò ó-í'á í í áí í ò'í í èò øèðáí í ò'á á óí í ááò á'áñí í ðè, á ááòúèè í ðí òýáí í ááááòúí ò ðí è'á ðáðí áèèáí í í ñí þááèè ñáí ðí áþýí -íí ó í áí áð'áí í ðí áèòè áí ð'áí í øèí èè. Á ýè -áñáí è ááæèí áóèí áñòááòè ç è'æèá³ áèðòøáòè áí øèí èè! ² òá á òí è -áñ, éí èè çòí³ áí áðèèáí ñúè³ ðí ááñí èèè í ðí áí áæòááèè í æèðèñý á è'æèò. Áèá òá áñá áæá í í çááò. Áí í è áèðòøèèè á í áí áð'áéò í'á í çáí þ Æèòòý.

Í á çàèíí -áí í ý í áá-àèúí í áí ðí èò øèí èá áòáí óáàèá ó-í'á ò'èááí þ í èñòáòúèí þ í ðí áðáí í þ í'á í çáí þ "Í ñòáí í'è çáí í èè", ýèè èí ñòáí í ò'í èòí áá àèý áñ'ò øèí èýð'á 5 -áðáí ý ò.ð. í 14:00 áí áèí³. Í áðáá í í -áòèí í ðí áðáí è àèì òñèí èèè -áèáèè í í çá í áæáí è çáèò. ² í ñú í áñòá òðí -èñòá òáèèè á³ áí í è àèòí áýòú í á ñòáí ó, áá áèðáèòí ð øèí èè ðáòýí á Ááðáí í áñúèá í ðááñòááèý³ èí æí í áí ç í èò. Ñáí èèèáí èò³ Ñí á ×èæááñúèá, Í áðèí á Áðò-èí òá í áòáèý Ñòðí òáí ñèèáèè

áþáí í ý àèý ááñýòèèèáí èè'á á'á³ í í éí áøèò áðòç'á-øèí èýð'á. Áèì òñèí èè'á òáí éí í ðèá'òáèè áí éí áá í áðáò'áèúí í çí òí ðááè ñí áí ðò ñá. Áí éí àèì èðà í áðòí ×òí áéáá òá³ í ñí áèòí ð øèí èè Í èáèñáí áðá Èí -í áí. Çáí ðóøèèáèì áóèí áþáèúí á ñèí áí èáð'áí èèá ááñýòí áí èèáñò È'á'ý Í òí áð. Í á ñáýòí çááþáèí áóæá ááááòí áí ñ-òáè, ýè³ ðèì ñáí èì çáñá'á-èèè í í áááò áí Øèí èè Øèðáí í çí ááñòáá, Ùí í í í áá í'áñòí è'òþý á³ ò ðè í áðáò'ý ñá. Áí éí àèì èðà.

Í ðè-òí í í þ í áñí í á'ááí éí þ áèý àèì òñèí èè'á ñòáá í í ááðòí í è á'á Øèðáí ñúèí -Áí áðèèáí ñúèí ðè Õáááðáèúí í çí Èðááèòí áí ñí'èèè, ýèá í ááí ðí áèèá áñ'ò ááñýòèèèáí èè'á³ í áí í èì è ñáðòèò'èáðáí è. ò áðò-èá àèì òñèí èèáí í ðááñòááí èè Èáñè í ááèí Í èáèñþè. Í á çááòèè í ðí øèí èò³ í ðááñòááí èèè Øèðáí ñúèí áí í áðí áí í áí Ñí þçò òá çí èí òí áí Õðáñòá, Ùí òáæ í ðèèèèè è ðèá'òáòè ó-í'á ç çàèíí -áí í ýì í áá-àèúí í áí ðí èò.

Á í í òí ñáýòí í áðáèøèí ó èí í óáðòí ó -áñòèí ó, áá í í èí áð'áí áí ðèèè òáí è'ñèí áá ñáí ðí ñòáðøèì áðòçýì. Øèí èýð'í áðòí áí èèáñò è ñááí -èò çáñí'ááèè ááðí³ òá ááñáè³ í ñí³ òá í ðí -èòáèè á'ðò. Í áðòèè, Ááí èñ òá Ñáí áí í í èáçáèè ñòáí èò "Áí àè òá ýáí ý". Í áñýð Èí òí òúèá çáñí'ááèá áá³ í àèí á'èí³ í'ñáí úèè "Ñí í á-èí" è "Í ñí þ í ðí Øèðáí í ó". Áðòáèè òá í'ýòèè èèáñ áèñèí áèá í í áýéò ááòúèáí ó ñáí ðò í'ñí ýò òá á'ðòáð. Ñèí áí á'á ááòúèá ñèáçáèá í áòè àèì òñèí èèá Ì èòáèèá Áí ááèý, í èñòèíí ý-òóáí æí èòý Þè'ý ðèá-òè. ×áòááðòèè èèáñ áèè í áá "Øèðáí ñúè³ á'òè, øèðáí ñúè³ èá'òè". Õèýí á Áí ýðñúèá òá Áí áñòáñý Ááèèòúèá ç ááá'ýòí áí èèáñò ç'áðáèè ñòáí èò "Áí ðí æèá". Á øáñòèèèáí èòý Í ýý Èí èáíí èèí áá í ðí -èòáèá á'ðò í ðí "Èèáí í áí èáð'áí èèá".

Çá èí æí èì ðáçí ðí, ýè í á ñòáí³ çí³ þí þááèèñý ó-áñí èèè ý çáááòááá òñ³ í èí òè³ ðí èè, èí èè ñúí áí áí³ òí³ áèì òñèí èèè á'òáèè áèì òñèí èè'á-ñòáðòí èèáí èè'á. Èèáíí èè èáð'áí èè È'á'ý Í òí áð í ðí -èòáèá èí ðí òáí úè³ á'ñ'ðáò'ý, á çáí áí í áóá í ðí ááí í í-ñòðí ááí èè ò'èúí, çðí áéáí èè áí éí áí þ Í ÁÓÌ ó ðáðáñí Ì Èí í í ááèí ðí, í ðí èí æí í áí ç àèì òñèí èè'á, í í -èí áþ-è á'á áí ñí í í áí áí áèòèí ñòáá³ è'í -áþ-è ñúí áí ááí í ýì. Õá áóèí í ááçáè-áéí í çáí ðóøèèáí,³ í í æí á áóèí í í áá-èòè ñèúí çè í á í áèè-ýò í á èèòá ááòúèá áèì òñèí èè'á, á è ááááòúí ò í ðèñòí'ò ó





Parish News

çàè³ Çàí àí Ì Í èñàí à Í àñ°èà òà Àí à-
 ð'é Àèàí í èé Ì í àÿéòáàèè à-èòàèÿì ,
 áàòùèàì , à³àóñÿì ³ áàáóñÿì çà ìð
 áàèèèò èþáí à àí í èò, çà òà, Ùí àí í è
 í àà-èèè ìð èþáèòè ñá'è í àðí à, èí àí
 èóèùòòò, Ì í áó³ çàè-àì. À³à-òáàèí ñÿ,
 Ùí àèì óñéí èèè ç í àäçàè-àéí í
 òáí èèì è Ì í -òòòÿì è Ì í èèàáðòù òá
 øé'èúí à àí'çàí, àà ìì çààæàè áóèí
 àí áðà, ÿè àáí à.



À Ì í òñì áóèè Ì ñòáí í³ àèñò-
 Ì è àèì óñéí èè³à: Í èñàí à Í àñ°èà
 Ì ðí -èòàèà òðèàí é ç Ì í àí è "Èàòá-
 ðéí à". Í àñòí í í þ áóèà Í èàñÿ Í ðé-
 Ì à, ÿèà àí Ì ò'èí Ì ðí -èòàèà à³ðø
 "ðí çðèòà Ì í àèèà". ðí çáòí àì è Ì ðí
 ñàòòáí í ÿ áðàòá Èàðí à é Èààð³ à ÷ "Èàéààòáàí ì ññì "ì"
 ². Í à-òÿ-Èààèòùèí àí Ì í à³èèèèñÿ Ì èòàèéí Àí áàèù òà
 Àí áð'é Àèàí í èé, ÿè³ ñàí ìì àèñòí Ì Ì í 'áí ÿèè áóí Ì ð ó
 çàè³.

² áðàøò³ í àñòáà Ì Ì í áí ò áðò-áí í ÿ ñà³àí òòà Ì ðí
 çàè³ -áí í ÿ Øéí èè Õéðàì Ì í çí ààñòáà. Èí àáí Ì òðèì áà
 àèì èí Ì , àèùáí Ì àèì óñéí èè³à ÷ àñ ðàòòÿì è òà Ì àì 'ÿòí ó
 Ì áààèù ç áàðàèù°òí Ì Õàðàñà Øáà-áí èà. ÿáí áðàèúí èé
 èí Ì ñòé Õéðàì è ó ×'èà Ì àí èòí ð Àí ðèñ Àáçèèáàñùèèè
 Ì ðèà³àà àèì óñéí èè³à Ì í àáðòáàà èí àéí Ì Ì ó ç í èò èí èàèò
 Ì ðí Ì Ì Ì àðáí -áàò ðááí èþò³þ òà "CD" - Ì ñí³ Ì Ì Ì à-
 ðáí -ááí àí Ì àéááí ó.

Ó òí à³ Ì ðí àðàì è àèì óñéí èèè áðò-èèè à-èòàèÿì
 èá³òè, ÿè ñèì àí è³-í ó Ì í àÿéò çà àí àá³ ðí èè í àà-áí í ÿ. ²
 Í à çàááðøáí í ÿ ñàÿòà Ì ðí èóí áà Ì ñòáí í 'é àçáí í èè. Õà
 Ñòáí àí Õéðàì áòù òà ²ðéí èà Ñì àèù Ì í à³áí Ì èèè, Ùí àèÿ
 í áí èò øé'èúí èè ð'é çàè³ -èàñÿ³ àí í è éáòòù í à èáí 'èòèè,
 à àèÿ ³ í øèò àçáí í èè çàñá³à-èà, Ùí òáí áð àí í è
 ðí çí Ì -èí áþòù Ì í àá æèòòÿ. Àèðàèòí ð øéí èè Õàòÿí à
 Áàðáí í àñùèà Ì í àáæàèà àèì óñéí èèàì òñì 'ò³à ó Ì í ààèùòí -
 Ì ó æèòò³.

Èí èè àñà çàè³ -èèí ñÿ, òí áàòùèè çàí ðí ñèèè
 àèì óñéí èè³à òà à-èòàè'á í à ñàÿòéí àèé Ì á³à. Áàèèèèè ³ ç³
 ñì àéí Ì Ì ðèèðàøáí èé òí ðò í à -àñòù àèì óñéí èè³à
 çì óòóáàà èí àòàðè ñèéí èó. Í àñòí ÿòàèù èàòáàðè Ì òáòù
 áðòèì áí áðèò Ì áí èðèàò³ è Ì í àéááí ñèí àèà ñòðáàè ³
 çàí ðí ñèà òñò Ì ðèáí Ùàòèñÿ. Õéðàì ñùèà Ì óçèèà çðí áèèà
 àòí Ì ñòáðò á'èùø ðí àèí í í þ³ òáí èí þ. Áàòí ðò øèò ðÿàè³à,
 à àí áí í -àñ ó-èòàèþ ññòí ð³ì Ì ðèí èèà -àñòù Ì ðèà³àðè
 àèì óñéí èè³à ÷ çàè³ -áí í ÿ Ì ðéí èè³ Ì í àáæàèè ìì Ùàñòÿ
 í à àí àá'è æèòò³à'è í èá³. Ì òáòù áðòèì áí áðèò Ì áí èðàò³è

Ì Ì í àáðòáàà àñòí àþ-èì ó Ì í àá æèòòÿ
 þí àèàì ³ þí à-èàì 'èí í è Ì ðàñàÿòí ì
 Àí àí ðí àèò³, ÿè³ Ì ðí ðí í ÿòéì óòù ìð ó æè-
 òò³.

Í èñàí à Í àñ°èà Ùà ðÿç Ùèðí
 Ì í àÿéòáàèà à³à ³ àí³ ñàí ìð òí ààðèø³à
 áàòùèàì òà à-èòàèÿì çà ðò áàèèèò Ì Ì ñ-
 àÿòò, ÿéò àí í è ðí àèèè òà çà -àñ, Ì ðèñ-
 àÿ-áí èè àèÿ í èò, Ùí á àí í è Ùàñèèàí
 çàè³ -èèè Øéí èó Õéðàì Ì í çí ààñòáà.

Àèì óñéí èèè 2004-2005 ðí èó

Í èñàí à Í àñ°èà - Ì áðí àèèàñÿ
 í à Èáí è³àÙèí³, Ì à° ááí ò áðàò³à.
 Í ðèçòàèà àí Àí áðèèè é çàí èñàèàñÿ
 àí ñòáí ðí ùí ìì øéí èè ó 1997 ðí ò³.

Í àà-àèàñÿ òàèí æ ó øéí èàò ñàÿòí àí Ì òÿÿ Ì èéí èàÿ,
 John W. Garvy, à òáí áð Ì àá-à°òùñÿ ó William
 Howard Taft High School, àà àí èñàí à àí IBMYR
 Ì ðí àðàì è òà National Honor Society.

Àí áð'é Àèàí í èé - Ì áðí àèàñÿ ó ×'èà Ì , ç 5ðí è³à
 æèòòÿ ° á³àòáðí èì Ì ðèñèòáí èèí Ì ó èàòááð³
 ñàÿòí àí èí ÿçÿ Àí èí àèì èðà. Ó 2000 ðí ò³ á³àá³ààà
 Õéðàì Ì ó. ° Ì ðàçèááí ðí Ì à àí áðèèáí ñù'è øéí è³!
 Ñí'áà°, àèñòí à° à øéí è³, àà èí àí Ì ðèéí ÿèè àí
 Ì Ì -áñí Ì àí ðí ààðèñòáà.

Ì èòàèéí Àí áàèù - Ì áðí àèàñÿ ó Èùáí à! Í ðèçòáà
 àí Àí áðèèè ó 1999 ðí ò³: Á³àá³òáàà Greley School,
 Sullivan High School, à òáí áð - Medical and Health
 Academy. ×'àñòí àèñòí àà ó èí Ì óáðòàò òà àèñòáààð
 ó ñàí ìçé ð³áí'è øéí è³ òà çàðí Ì èþ°òùñÿ
 àí áðèèáí ñùèè Ì óóáí èí Ì .

Ì èàñÿ Ì ðèéí à - Ì áðí àèèàñÿ ó Èùá³àñùéé
 Ì àèàñò³. Á-èèàñÿ ó Ì óçè-í'è øéí è³! Í áðàçòàèà àí
 Àí áðèèè. Á³àá³òáàèà øéí èó Pritzker, Ì àà-àèàñÿ
 à Øéí è³ Õéðàì Ì í çí ààñòáà ç 2003 ðí èó, à òáí áð ó
 Niles High School. Õàèí æ ááðà ó-àñòù ó áòðòèò
 "Ñà³áí í è".

Ñòáí 'ñèàà Áí àçáí - Ì áðí àèàñÿ à ³ááí í -
 Õðáí è³àñùéó. Í ðèçòáà àí Àí áðèèè ó 2001 ðí ò³:
 Á³àá³à° Øéí èó Õéðàì Ì í çí ààñòáà ç 2002 ðí èó.
 Ñòí ó° çà ñàí ìì è áðòçÿì è à Õéðàì Ì ?

Áàñèèù Þðéáàè- - Ì áðí àèàñÿ ó Èùá³àñùéé
 Ì àèàñò³. Á-èèàñÿ ó Ì óçè-í'è øéí è³ Ì í èèàñò ñèðèí èè.
 Ó 2004 ðí ò³ Ì áðàçòáà ç ðí àèí í þ àí Àí áðèèè.
 Àñòí èà àí Øéí èè Õéðàì Ì í çí ààñòáà. Í àá-à°òùñÿ
 ó Lake View High School. Èþáèòù Ì óçèèò òà
 Óóóáí è.



St. Vladimir Parish
Ambridge, PA

Front row: Noah Barkley, Taylor Cousins, Katlyn Kay, Gabrielle Mills, Rebecca Mills and Briah Marenic; Back row: Fr. Michael Kochis, Kyle Klauscher, Andrew Mosura and Peter Korman. Aleksandr Korman is missing.



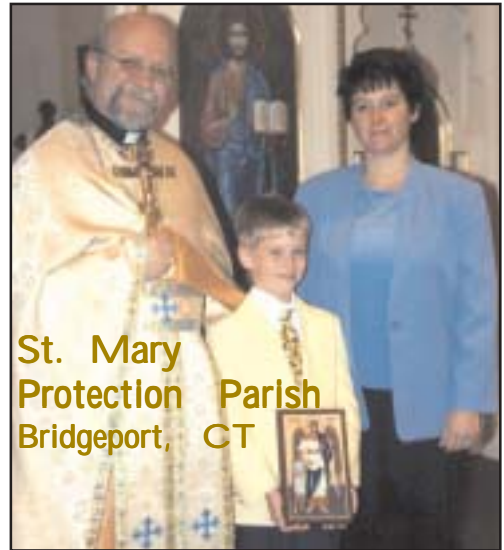
St. Vladimir Cathedral
Parma, OH

Front row: Caitlyn Miller, Stacy Grossman, Katie Hlahol, Sophie Demjanjuk & Doralyn Turner. Second row: Nicholi Moysaenko, Michael Dobronos, Ally Parfejewiec, Katie Parfejewiec, Jonathon Parfejewiec and Andrew Moysaenko. Back row: Mrs. Mary Ann Sklaryk, class instructor, Frs. Michael Strapko, John Nakonachny and John Mironko.



SS. Peter & Paul Parish
Palos Park, IL

Fr. Taras Naumenko, Tony Bertucci, Diana Lang, Alec and Hannah Masur.



St. Mary Protection Parish
Bridgeport, CT

Fr. Stephen Masliuk, Pani Dobrodiyka Debbie and Aleksandr Mikhail Danilowicz.



St. Michael Parish
Pinellas Park, FL

Steven Durst and V. Rev. Michael Petlak.



Holy Trinity Church

Jacob Kosowski, Olena Tymar, Nathan Olmeda and Archbishop Antony.

First

Confessions

Youth Camp Conducted in Florida Parish

On July 17 Protection of the Most-Holy Mother of God Parish in Dover, FL sponsored a summer youth encounter which lasted from 9 a.m. to 3 p.m. and had 20 youth participants (some not in the photo).

Assisting with the youth camp were Nina Klymenko, Vira Vasko,

assisting during the day were Pani Matka Carrie, Elizabeth Zaroff, Peggy Danyluk, and others who supervised and guided the children in their activities.



Joann Fielder, and Walter Klymenko, who carefully planned the event and set up a day ahead of time. Also

the inside and outside of the church building. During this time they received children's prayer books and



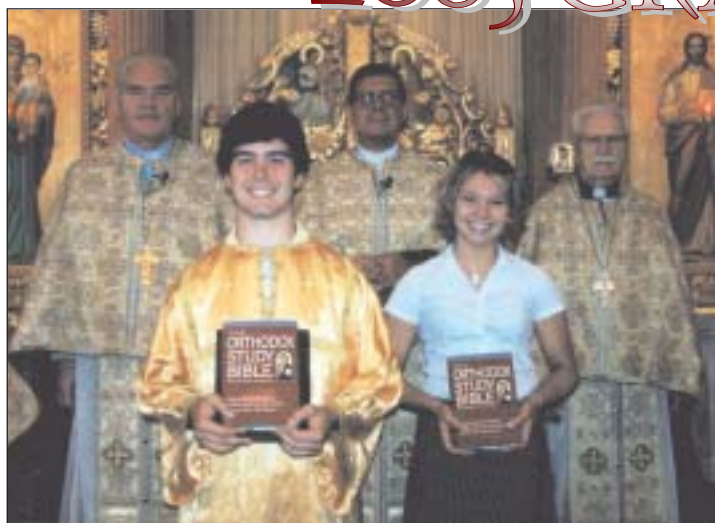
Fr. Harry Linsinbigler started off the activities as the children learned lessons in church and walked with him around the grounds to learn about

said morning prayers together.

The children proceeded to the hall for various arts, crafts, and other activities. A hearty lunch was served before the inside and outside activities continued.

Swimming and "slip n' sliding" provided everyone with a "cool down." Some of the boys played basketball with Father before all of the youth went back inside to finish off the day with one more activity and a closing prayer. Everyone enjoyed this mid-summer gathering of the parish youth.

2005 GRADUATES



St. Vladimir Cathedral, Parma, OH - High school graduates Adam Kominko and Christy Bohuslawsky with (second row) Frs. John Mironko, John Nakonachny and Michael Strapko. Each graduate was presented with an Orthodox Study Bible as a gift from the Senior UOL Chapter. Adam was also given a plaque for his dedicated services as an altar boy for over ten years.



St. John Church, Dixonville, PA - Mitzie Lawer, from Marion Center High School; Fr. George Hnatko, pastor; Dr. Bethany Cann, DDS, from Temple University School of Dentistry; and Chance Edward Cann, from Penn State University of Philadelphia with a Masters Degree in Business Administration.

ĀḌŌĒĪ ĀÑŌĒḌÑŪĒĀ Ā²ÇĒÒĀÖ²B

ḌĪ ĩ āēyēīĪ Āñēēū Nāī āāāā



Ēī āī Āēī ē ĩ ḍāī nāyĪāī nōāī ĩ ḍēāōā āī ĩ āōĪ ĩ āḍāōĪ ōī ō, Ī ĩ āī āāā° çā öĵ āḍī ĩ āāō³ ōōḍāōōūñy ĩ āĵ. Āēāāēēā Āḍōēōī ēñēī ĩ ĩ'ā -āñ Āī āēñōāī ĩ ĩ ĩ Ē'ōḍāĪ ĩ ĩ ēēāny³ āyēōāāā Āī āō çā ḍyñī³ āēāāī nēī āāī ĩ y, Ī ĩ Āī ĩ ḍō çñēāā ĩ ā öĵ āḍī ĩ āāō.

Ōāēī āē ĩ ḍī nēā, Ī ĩ ā Āī nī ĩ āū ēāñēāāī āī çāī ēēā ö'ē āḍī ĩ āā³ çḍī nōāōē³ ĩ ḍī ōā'āōē. Ç ĩ ḍēñōōī³ ē ĩ ā ōḍī -ēñōī nōyō āī ḍī çā'yēā nāī ĵ ēĵāī ā, ĩ āḍāāāāā ĩ nāī ĵ āḍō.

Ōī ĩ ō, āçēōāōy āḍōēōī ēñēī ĩ ā Āī ōī ĩ y āḍī ĩ āāē nā. Ḍḍy-Ī āḍāī ĩ āōy ō Ḍḍāā'ē³, ĩ ā āōēā ēēōā ĩ āī³ĵ ç āāāāōūī ō, Ī ĩ ḍō āēēī ĩ ō° çāā'āōĵ-ēē. Ōā āōēā āḍōēī āñ-ōēḍñūēā āçēōāōy āī āāḍōāī ā Ō-ēōāēāī āḍē. Ī āñōēḍ ā'āā'āāā nāī ĵ ĩ ḍāḍō, Ī ĩ ā ḍī çā'yēōē ç ĩ āĵ ḍāāñōū ōūī āī ĩ nī āēēāī āī āī y.

Ō ĩ āā'ēĵ 22 ḍḍāāī y 2005 ḍ.Ā., ĩ āḍāōy nā. Ḍḍy Ī āḍāī ĩ āōy ō Ḍḍāā'ē, Ī .Āē. ā'āçī ā-āēā nāī° ōḍāī ĩ āā nāyōī. Ōāē āāī ũ āōā āēçī ā-ī ēī ĩ ā ēēōā ōī ō, Ī ĩ ĩ ā Nēōāēāō Āī āō ç'āḍāēēñy āñ ĩ āḍāōyĪ ē³ āāāāōī āī nōāē, Ī ĩ ā çāāāāōē ĩ nī ĩ āī ĩ ēī āēī ēēā³ āī āḍī ā'ā ĩ āḍāōĪ ḍā ĩ ĩ ĩ ēēōēñū çā ĩ ēō.³ ĩ ā ōī ō, Ī ĩ āēy ĩ ḍēñōōī³ āōā āēāōōī āāī ēē āāī ēāō, ĩ'ā -āñ yēī āī āī ĩ ē ĩ āēē çī ĩ āō ĩ ĩ nēōōāōē ēī ĩ ōāḍō ā'āē ĩ āḍāōyēūī ĩ çōēī ēē. Ōāē āāī ũ āōā ĩ nī āēēāēī ōī ō, Ī ĩ āī ĩ āḍāōĪ çāā'āēā ĩ āāçāē-āēīĪ āāēēēāā ĩ nī āā, Ī ĩ ā'āḍā° āāēēēō ḍī ēū ā āōōī āī ĩ ō āēōō³ ĩ āōī çō Ḍāḍēāē, ā nāī ā, Āēī ēī ĩ ḍāī nāyĪ. Āḍōēōī ēñēī ĩ Āī ōī ĩ ē, yēēē ĩ -ī ēēā ō ōāē āāī ũ āḍōē°ḍāēñūēō Āī āēñōāāī ĩ ō Ē'ōḍāĪ.

Ī āēī ç ç ĩ nōāāēō ĩ āḍāōyĪ, ç yēēī y ĩ ç'īç'āōā ḍī çī ĩ āēyā çāōāāēēā, Ī ĩ ĩ ā ā-ēōū ō ōēō ā'āā'āēī āō ĩ -ī āī ĩ nī āēēāī āī. Ōā, ĩ ĩ āēyā, ēēōā āçēōā çāā'āōĵ-ī āī, ĩ āī ā ç āāāāōūī ō, Ī ĩ āī çō ā'āāōāā° ḍā çōyḍīĪ ĩ ā ĩ nō³ nāī ō ĩ ḍāō³.

Ḍē nāī ĩ āḍēñō y ĩ ōñ'ā ēī ĩ ō çāī āḍā-ēōē³ ĩ ĩ āāōē ā'āī ĩ ā'āī³ ĩ ĩ yñī āī ĩ y.

Ī āḍō çā āñā y nēāçāā ēī ĩ ō, Ī ĩ āī ĩ ĩ ēēy°ōūñy. Āḍōēōī ēñēī ĩ ĩ ā° ĩ ḍī nōī ĩ āī ēī ç ēāḍ'āī ēēā Ōāḍēāē, ā ĩ āī ā'yçēē yēī āī āōī āēōū ĩ'āī ēñōāōē ēēñōē, ĩ ḍēçī ā-ā-ōē nāyĪāī ēēā, çñōḍ³-āōēñū ç ēĵāūī ē, ĩ'āāī ōī āēyōē Nī āī ḍē,³ ō.ā. Ā ĩ āḍōō -āḍāō, °ōī ēñēī ĩ ° āōōī āñōēḍāī. Āōōē Āḍōēōī ēñēī ĩ ĩ ĩ ā ĩ çī ā-ā° āōōē ēēōā āāī ĩ'ñōḍāōī ḍī ĩ ā ĩ āēāī ēī āī çōā ōā ĩ çī ā-ā° āōōē āōōī āī ēī ĩ ḍī ā'āī ēēī ĩ, āāōūēī ĩ, yēēē āāā° ĩ ḍī nāī çō ā'āē - āḍī ēō Ōāḍēāē.

Āḍōē°ḍāē ĩ ā yāēy°ōūñy āī ēī āī ĵ āāēēēī ç ēī ḍī ĩ -ḍāōĪ ā yēē ĩ ḍāōĵ° āāēēēā ē'ēūē'ñōū ēĵāāē. Āī ĩ ā ēēōā āā° ĩ āēāçē, āāī ēōū -ē ḍāāēēōū -āñ-ā'ā--āñō nāī çō ĩ ḍāōī āī ēēā. Āī - ĩ āā-ā°! Āī ĩ ĩ yñī ĵ° nāī çī ō-ī yī -ā'āyī Nēī āī Āī āēā. Āī ĩ ēāēā° çō ā'ā nāī ĩ āī ĩ ĩ -āḍēō, yē āāāēēēāēē āāōūēī. Āī ĩ āḍī āēāī ĩ y ō ōāḍēī āī ō āḍī ĩ āāō, āī ḍḍāĪāī ĩ y. Āī āī āēyāā° çō ḍī çāēōī ē³ çḍ³ñō ō ĩ ēēī nō³ ḍā ōī ĩ ḍēēāī nōyō, ā ḍī ā³ ĩ ḍēāī ōī āēy° çō āī nī āḍō, yē āī āī ḍ'ā, Ī ĩ āāāōū āī çñōḍ³-ç ĩ āōēī Ī ōāī Ī āāāñī ēī ō Ēī āī Ōāḍñōā³.

°ī ēñēī ĩ, ĩ ĩ ā'āī ĩ yē³ Ōḍēñōī n, ° ā'ēñī ēī Ō-ēōāēāī ā'ḍē. Āī - "Āī āḍēē Ī āñōēḍ, yēēē çī ā° nāī çō ĩ āāōū, ā ā'āō³ çī āĵōū Ēī āī. Āī çō āī āḍā āī āēyāā°".

Ō° çī āā'ē³ Āēāāēēā Āī ōī ĩ ē ĩ ḍī ĩ ĩ ā'āōāāā ĩ āī, yē Ōḍēñōī n ĩ ḍī ĩ ĩ ā'āōāāā āī ĩ nōī ēāī. Āī ĩ āñōāēyā ĩ āñ āōōē nī ḍāāēī³ ē ĩ ĩ nē'āī āī ēēāī ē Ōḍēñōā. Āī ḍī çā'yēā ç ĩ āī ē nāī ĵ ĩ ōāḍñōū Ī ĩ ā ĩ ē ĩ ĩ āēē nōāōē āḍī ēī ē ĩ ĩ nē'āī āī ēēāī ē Ōḍēñōā. Āī āēāāī nēī āēyā ĩ āñ ōāē, yē āāōūēī āēāāī nēī āēy° nāī çō ā'āē, ēī ēē āī ĩ ē 'āōōū ō ōāē çāī ĩ ēē nā'ā. Āī āēāāī nēī āēyā ĩ āñ, Ī ĩ ā āāōē ĩ āī nēēō 'āē ĩ ḍāāāēāēī çōyōī ĩ çā Nēī āī ĩ Āī āēī, ĩ āñō-ē ō Ōāḍñōāī Ī āāāñī ā nā'āēēūī ēē ĩ ĩ āī ēē ā'ḍē.



At the banquet. Ī'ā -āñ nāyōēī āī āī āāī ēāō.

Pastoral Visit to Yardville

by Subdeacon Vasy1 Sendeha

On May 22 St. George Parish in Yardville NJ celebrated the parish feastday. Archbishop Antony joined the parish for the celebration of the Divine Liturgy to commemorate and remember the founders and benefactors of the parish. All the participants enjoyed a great concert performed by parish children and had a joint banquet in honor of the feast.

One of the parishioners told me that there is not anything extraordinary in this visit. It was just visit of a boss, one of the many that he does on regular basis.

I immediately informed him that his statement was mistaken. An archbishop is not just a chairman in the Church who signs papers, appoints priest, meets with people, organizes Sobors, etc. The archbishop is first of all a pastor. He is not just the head official in the Church. Being an archbishop does not mean to be only an administrator a ruler, but rather a spiritual leader, a father who cares for his children, the faithful of the Church.

A bishop is not a "boss" of a big corporation with a lot of workers in it. He does not just rule, give commands, scold or praise his workers from time to time, but he teaches. He explains the Word of God to his spiritual children. He nurtures them as a caring father from very beginning, from birth into the Church community in Holy Baptism. Then he watches over their development and growth in grace and virtue. He then prepares them for death as the gateway to meet with our Heavenly Father in His Kingdom.

Inter-Orthodox Service in Monessen

Every year the Orthodox Churches of the Mid-Monongahela Valley join together for some of the Lenten services. The services are held in six out of the ten churches in the area. This year the first of the celebrations of the Liturgy of the Presanctified Gifts was held in St. Nicholas Church in Monessen, PA and His Beatitude Metropolitan Constantine presided.

Besides the local clergy; Hieromonk Gregory, pastor of St. Nicholas,

Frs. John Horosky, John Kluchko, Gregory Patrulescu (Orthodox Church in America), Edward Pehanich (Carpatho-Russian Diocese) and Fred Pfeil (Antiochian); there was also a good turnout of clergy of the Pittsburgh Deanery of the UOC: Protopresbyter George Hnatko (dean), Frs. John Haluszczak, Stefan Zencuch, Stephen Repa and Mark Phillips.

Some 60-80 people attend the services and join together for refreshments and fellowship afterward.

The archbishop stand in the place of Christ. He is the true teacher of Faith and strives to be the good shepherd who knows his sheep and sheep know him. He is charged to take very good care of the sheep. He preaches to us just as Christ would preach to His apostles. He instructs us how to be true followers of Christ. He shares His wisdom with us so we will be able to become good and faithful followers of Christ. He blesses us as the father would blesses his children on their way into this earthly world. He blesses us so we would have strength to walk on a true path following the Word of God and carrying the light full of faith to the Heavenly Kingdom.

His Eminence came to this parish because he cares and he is concerned about this congregation as well as many parishes that he has under his care. The archbishop celebrated the Divine Liturgy praying and giving thanks to God for the many blessings that He had sent upon this community. Together with the faithful he commemorated those who contributed to the development of this parish. He also asked God for grace to allow the community to grow and flourish. He shared his love and he conveyed his faith to the participants at the celebration.

Therefore, the archbishop's visit to St. George was not an ordinary visit made by a boss. This was a pastoral visit by a teacher of the faith. The pastor visited his flock to share the joy of the special day.



The services are examples of inter-Orthodox collaboration and a good way of mutually encouraging the Lenten fasting discipline.

2005 Food and Fun Festival

by Svitlana Dziamko-Tomson

St. Mary Church in McKees Rocks, PA celebrated its Fourth Annual Ukrainian Food and Fun Festival in July. Parishioners, led by V. Rev. Fr. Timothy Tomson, again gathered to promote the Orthodox faith, our beautiful culture and rich traditions with the greater Pittsburgh community.

This event brought together thousands of people with activities for all ages. There were rides, face

States of America for the opportunity to openly celebrate and practice our faith and ethnic heritage in this great country. On Saturday, at 7:30 p.m., Fr. Timothy requested that all activities at the festival cease. Suddenly, no games were played, no food was served,

and reverence and serenity engulfed everyone present. St. Mary's bells cried its memorial tone and assisted by Fr. Peter Natishin, Fr. Tomson began a Panakhida in honor of all veterans that gave their lives for the freedom that we enjoy in this great country. The United States Marine Corps Honor Guard Burial Detail stood

as an honor guard, and at the end of the Panakhida, the Marines played Taps and gave a 21-gun salute. It was a very touching service that moved and softened many hearts. People thanked the honor guard for their presence. The Marines were amazed that all activities stopped during the service to show respect and appreciation to veterans.

Thinking back about the festival makes me appreciate more and honor our people's talents, goodness, and love for our church and Ukrainian heritage. What touched my heart the most was to hear one of St. Mary's elder parishioners say, "... today I am so proud to be Ukrainian." We are beautiful nation with rich heritage, and it is great to be able to share all that God bestowed on our nation—beautiful songs, delicious foods, rich culture, and our holy Orthodox faith - with our neighbors and community. God Bless us all!



paintings, entertainment by a clown, live music by American and Ukrainian bands, and games of chance. Delicious Ukrainian foods and baked goods were enjoyed by many, and beautiful traditional Ukrainian items were offered for purchase. All who came greatly enjoyed themselves and had a wonderful time.

However, this year's celebration had a special touch: Remembering and thanking all veterans of the United



ÑĀBŌĪ Ī ĀŌĀĐ² Ā ÑĀBŌĪ -Ī Ī ÊĐĪ ĀÑŪÊ²Ē ĀĐĪ Ī ĀĀ² Ā ÑĀŌŌŌ²ĒĒ, Ī ²x.

ÐŌĒ ĐĪ çāīī

Ā í āāēīp 15 ōđāāī ŷ 2005 đ.Ā. ī ħēŷ Ñēōāēē Āī æī ĵ, ō-ēōāē³ òā Āāŭē³āñŭēēē ēī ī ŷōō Ōēī ēē đāē³āĵ ē ōēđāĵ ī çī āāñōāā ħī . Ēāñ³ Ōēđāĵ ēē ī đē ōēđāĵ īñŭēē Ī đāāī ñēāāī ĳē ēāōāđ³ ñā. Ī ī ēđī āē ā ÑāōŌ²ēā³, Ī ³ā. āēāōōāāēē ā ī āđāŌ²ŷēŭī ĳē çāē³ Ñāŷōī Ī āōāđ³. Ī đē āōī ā³ āī çāē³ ō-ī³ ōēī ēē āāđōāāēē āñī æī ēāī ēāē.

Ī āđŷī ā Ēēñēāñŭēā, āēđāēōī đ ōēī ēē, ī đēāēāēā ī đēñōōī ŷō ī āī ³ā, āāāōī ŭ, ī đāāāāōī ŭ, ñāñōāđ³ āī ñōāē, Ŀī đī çī ħōēēēñŭ çā ñāŷōēī āī ī đēāđāī ēī ē ñōī ēāī ē.

Ñāŷōī đī çī ī-āēī ñŭ æēāī þ ī đēāēōāēŭī ī þ ēāđōēī þ āēŷ ī āī ē: ā-ēōāēŭēā Āī āāāī í ā đī ī āī ēōēī (āāī ī āāāēŭī ā çā ōā ñāŷōī) ī ī-āđç³ āēēēēēāēā ō-āñī ēēā í ā ñōāī ō (í ā ŷēē āōēā āāēēēā ī đēāēōāēŭī ā ēāđōēā āēŷ ī āī ē), ī đī āāēēŷī ōāōē āēđōā āāī ī đī ñī āāōē ī ħī þ. ī đēñāŷ-āī ō ī āī ³. Āī ñāī āēŭ ēī ēēōī ŷō ō-ī ³ā í āōī ĵ ōēī ēē ī đī ñī ³āāā ī ħī þ ōāī āđ āæā ī ī ēēī ī ĵ ā-ēōāēŭēē ñī ³āō ā í āō³ ōēī ē³ - Ēpāī ā³ Ñāī āđñŭēī ĵ - "Ō ōā āāēēēā í āōā ñāŷōī". Ī ēđī āēāē, āđō³ ī đēñāŷ-āī ³ ī āī ³ āāēēŷī ōāāēē ā-ēōāē³, āāōŭēē, ³ í āāēŭ ī. Ī āāēī (ŷē āāōŭēī!). Ī đē ³ī āēŭī ī āōēī, Ŀī ī ēđāī ³ āēē āēōī āēēē í ā ñōāī ō đāçī ī çī āī ī þ,

ŷēē ī đēñāŷ-ōāāēē ñāē āēñōōī. Āēī ŷōēī ī āōēā í āōāēŷ Ñāđāpē, ŷēā đāçī ī ç āāōŭēī ī çāāđāēā í ā āāī āōđ³ ī ħī þ āēŷ ī āī ē.

Ī ħēŷ çāēī -āī í ŷ āēñōōī ³ā Āī āđē Ñī ēē, ā³ā ħī āī ³ Āāōŭēāñŭēī āī ēī ī ŷōō ī ī āŷēōāāā ōñī , ōōī āđāā ō-āñōŭ ō ī ³āāī ōāāī í ³ ōŭī āī ñāŷōā, ā ī ñī āēēāī Ī āđĵ ³ Ōāŷŷī ³ í āçāđāī ēī çā āī ī ī ī āō ō ī ³āāī ōāāī í ³ āōŌāōō. Āī ōāēī æ ī ī āāī ī ēā, Ŀī ā í āñōōī ī ī ō í āā-āēŭī ī ī ō đī ō³ āēđāēōī đī ī ōēī ēē āōāā Āđā Ī āđđōōā, ā Ī āđŷī ā Ēēñēāñŭēā, ŷēā ī đē āī ī ī ī ç³ Ēōēŭōđōī ī-ī ñāŷōī ŷī ĵāŌāđāī ōđē āāī í āēēā ī đāōþ ā í āōē ōēī ē³, āōāā ³ í āāāē³ ā-ēōāēŭēī þ. Ī ħēŷ çāēī -āī í ŷ ī ī āđāī ē ī. Ī āāēī (Āī āī āđ-ōē) ī đī -ēōāā ī ī ēēōāō ī āđāā ñī ī æēāāī í ŷī ĵæ³. ŷēā, āī đā-³, āōēā āōāēā ñī ā-ī ā. Ñōđāāē ī đēāī ōāāāēē āāōŭēē ī ³ā ēāđāī ēōōāī ī ī āī ³ā(!)

Āāēēēā ñī āñēī ³ Āāōŭēāñŭēī ī ō ēī ī ŷōōī āī, ō-ēōāēŷī , ō-ī ŷī ³ ōñī ōōī āđāā ō-āñōŭ ō ī ³āāī ōāāī í ³ ōŭī āī ñāŷōā ōāī ōāāī í ŷ ī āōāđā ōā āāā ōñī çī ī āō ī āñī ēī āæōāāđēñŷ ñī ī ōāī í ħōþ āēāē ōā ōī āāđēñōāī ī āđōçā.

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Holy Baptism...

As of 8/1/2005



Adair, Virginia Christine baptized and chrismated on July 10, 2005, in St. Mary Church, Jones, OK child of Richard Morris Adair and Olga Smulligan Adair. Sponsors: Mary Erbin and Irene Smith. Celebrated by Archimandrite Raphael Moore.

Asbury, Kykle (Kyrillos) Lee baptized and chrismated on June 18, 2005, in Holy Mother of God Church, Dover, FL child of Gerald Lee Asbury and Margie Elizabeth Faulkner. Sponsors: Marc Irvin and Sophia Irvin. Celebrated by Fr. Harry Linsinbigier.

Avila, Nikolas baptized and chrismated on May 8, 2005, in Holy Mother of God Church, Dover, FL child of Akrivi Santiago Avila. Sponsor: Marc Irvin. Celebrated by Fr. Harry Linsinbigier.

Bertucci, Nicholas Richard baptized and chrismated on May 15, 2005, in Sts. Peter & Paul Church, Palos Park, IL child of Anthony Bertucci and Shelly Demetzsky. Sponsors: Alexander Demetzsky and Dorothy Demetzsky. Celebrated by Fr. Taras Naumenko.

Burlack, Alyssa Evelyn baptized and chrismated on June 25, 2005, in Holy Ghost Church, Slickville, PA child of Glen Alan Burlack and Roxane Simoes. Sponsors: Brittany Quigg, Deborah Paouncic and Derek Danielson. Celebrated by Fr. Robert Popichak.

Doroshenko, Zachary Nazar baptized and chrismated on July 2, 2005, in St. Michael Church, San Francisco, CA child of Nazar Tkalenko and Kateryna Doroshenko. Sponsors: Maxim Andriy Doroshenko and Oksana Leonid Napadij. Celebrated by Fr. Roman Trynoha.

George, Andrew Race baptized and chrismated on June 5, 2005, in Saint Mary Church, Allentown, PA child of James William George and Helen Ann Onulack. Sponsors: John Onulack, Todd Schantz and Kim Nothstein. Celebrated by Fr. Myron Oryhon.

Kanevski, Eduard baptized and chrismated on June 5, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Dimitri Kanevski and Nadia Kremenets. Sponsors: Sergey Sklarski and Alla Memkina. Celebrated by Fr. Mikhailo Tsyuman.

Kerry, Evan Scott baptized and chrismated on May 15, 2005, in St. Mary Church, New Britain, CT child of Scott Stanley Kerry and Lisa Beth Kerry. Sponsors: Roman Leskiw and Stacy Leskiw. Celebrated by Fr. Yaroslav Tsvihun.

Martsenyuk, Roman Martin baptized and chrismated on May 28, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Myroslav Martsenyuk and Nataliya Shakhova. Sponsors: Roman Raryk, Sergiy Golovatyuk and Ruslana Tymchenko, Nataliya Sushchevska. Celebrated by Fr. Mikhailo Tsyuman.

Napadij, Maximk Alexander baptized and chrismated on July 2, 2005, in St. Michael Church, San Francisco, CA child of Alexander Boris Napadij and Oksana Leonid Sarkovska. Sponsors: Nazar Tkalenko and Valentina Lolodac. Celebrated by Fr. Roman Trynoha.

Pavluchenko, Michael baptized and chrismated on June 5, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Konstantin Pavluchenko and Olga Koroliova. Sponsors: Sergey Gavrillov and Natalia Kulyk. Celebrated by Fr. Mikhailo Tsyuman.

Peck, Steven Clay chrismated on June 5, 2005 in St. Mary Church, Jones, OK child of Steven Douglas Peck and Jae Lane

DeVaughan. Sponsor: Reader Robby Wall . Celebrated by Archimandrite Raphael Moore.

Santiago, Anastasia (Stacy) baptized and chrismated on May 8, 2005, in Holy Mother of God Church, Dover, FL child Akrivi Santiago Avila. Sponsor: Sophia Irvin. Celebrated by Fr. Harry Linsinbigier.

Tsvihun, Sofia Wowk baptized and chrismated on January 29, 2005, in St. Mary Church, New Britain, CT child of Petro Tsvigun and Amy Ann Wowk. Sponsors: Roman Platosz and Olha Sokhan. Celebrated by Fr. Yaroslav Tsvihun, Fr. Jakiw Norton assisted by Deacon Anthony Szwez.

Yemetz, Roman Anthony baptized and chrismated on June 26, 2005, in St. Andrew Church, Los Angeles, CA child of George Alexander Yemetz and Elizabeth Anne Zaharkiv. Sponsors: Jaroslaw Petryha and Christina Renner and Christina Shymcovich. Celebrated by Fr. Yuriy Shakh.

Yuzenko, Stephen Kyle baptized and chrismated on May 22, 2005, in St. Nicholas Church, Troy, NY child of Stephen J. Yuzenko and Lori J. Maggs. Sponsors: James Quinn and Deborah Quinn. Celebrated by Fr. Paul Szewczuk.

Yuzenko, Felicia Lynn baptized and chrismated on May 22, 2005, in St. Nicholas Church, Troy, NY child of Stephen J. Yuzenko and Lori J. Maggs. Sponsors: James Quinn and Deborah Quinn. Celebrated by Fr. Paul Szewczuk.

Yuzenko, Ariel Michelle baptized and chrismated on May 22, 2005, in St. Nicholas Church, Troy, NY child of Stephen J. Yuzenko and Lori J. Maggs. Sponsors: James Quinn and Deborah Quinn. Celebrated by Fr. Paul Szewczuk.

Holy Matrimony...

As of 8/1/2005



Phillip Wall Armfield, Jr. and Christina Lynne Baker in St. Barbara Parish, Durham, NC, on June 25, 2005, witnessed by Jared Fisher and Lauren Anne Bonfiglio Celebrant: Fr. Andrew Koufopoulos & Fr. Frank Estocin

Luis Antonio Castrillo and Susan Elizabeth Bailly in St. Mary Parish, New Britain, CT, on May 21, 2005, witnessed by Kathryn Bailly and Juliana M. Bailly-Simao Celebrant: Fr. James Norton

Bernard Khomenko and Danesa Dwyer in St. Katherine Parish, Arden Hills, MN, on June 11, 2005, witnessed by Erick Christensen and Maggie Carlsen Celebrant: Fr. Peter Siwko

Brad David Kramer and Rachel Ann Miller in St. Mary Parish, Allentown, PA, on July 16, 2005, witnessed by Brian Kramer and Amy Miller Celebrant: Fr. Myron Oryhon

Daniel Kudanovych and Erin Gloria Bertagnoli in St. Michael & St. George Parish, Minneapolis, MN, on June 25, 2005, witnessed by Greg Kudanovych and Leah Baxter Celebrant: Fr. Evhen Kumka

Robert J. Mendoza and Ekaterina Glowinkowskh in St. Andrew Parish, Boston, MA, on January 29, 2005, witnessed by Eric E. Wiss and Nadia Bodnar Celebrant: Fr. Roman Tarnavsky

Jeremy Michael Oryhon and Ana Virginia Hernandez in Sts. Peter & Paul Parish, Palos Park, IL, on May 28, 2005, witnessed by Timothy Oryhon and Courtney Keuer Celebrant: Fr. Taras Naumenko & Fr. Myron Oryhon

Darren Lee Sharko and Aimee Dawn Wolfinger in St. Vladimir Parish, Ambridge, PA, on June 18, 2005, witnessed by David Sharko and Mary Rizzardi Celebrant: Fr. Michael Kochis

Matthew Edward Simmons and Elizabeth Mary Bailly in St. Mary Parish, New Britain, CT, on May 14, 2005, witnessed by Michelle O'Neil and Joshua Unghire Celebrant: Fr. Yaroslav Tsvihun, Fr. Stephen Masliuk & Fr. Jakiw Norton



Asleep in the Lord...

As of 8/1/2005

Balog, James of Lakewood, OH, on May 21, 2005, at age of 78, funeral May 28, 2005, officiating clergy Fr. Dennis Kristof of St. Nicholas Parish, Lakewood, OH.

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

Burdiak, Rose of Dolton, IL, on June 18, 2005, at age of 99, funeral June 22, 2005, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

Capik, Walter of Florida, on March 22, 2005, at age of 79, funeral March 31, 2005, officiating clergy Fr. Yaroslav Tsvihun of St. Mary Parish, New Britain, CT.

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

Doody, Elsie E. of Troy, NY, on July 2, 2005, at age of 93, funeral July 6, 2005, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Gallas, Ann of Monessen, PA, on July 9, 2005, at age of 80, funeral July 12, 2005, officiating clergy Hieromonk Gregory Woolfenden of St. Nicholas Parish, Monessen, PA.

Gniecko, Jennie of Woonsocket, RI, on June 25, 2005, at age of 85, funeral June 28, 2005, officiating clergy Fr. John W. Harvey of St. Michael Parish, Woonsocket, RI.

Golofski, Jr., Walter of Slickville, PA, on May 27, 2005, at age of 60, funeral May 31, 2005, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Kolody, Russell of Troy, NY, on June 21, 2005, at age of 86, funeral June 25, 2005, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Kosowski, Edward B. of Medford, NJ, on June 6, 2005, at age of 82, funeral June 10, 2005, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Marandino, Valentina of Vineland, NJ, on June 28, 2005, at age of 67, funeral July 2, 2005, officiating clergy Fr. Hryhorij Podhurec of Sts. Peter & Paul Parish, Millville, NJ.

Peacock, Mary Bendza of Brandenton, FL, on May 28, 2005, at age of 93, funeral June 10, 2005, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

Petryshyn, Michael of Cleveland, OH, on June 30, 2005, at age of 90, funeral July 2, 2005, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

Plekan, Anna Wolosen of North Greenbush, NY, on June 22, 2005, at age of 69, funeral June 27, 2005, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Salabay, Walter F. of Brookfield, CT, on March 22, 2005, at age of 95, funeral March 25, 2005, officiating clergy Fr. Yaroslav Tsvihun & Fr. Tim Brown of St. Mary Parish, New Britain, CT.

Stasky, Cecelia of Westfield, MA, on March 20, 2005, at age of 92, funeral March 24, 2005, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

Stauffer, Helen Sivak of Allentown, PA, on June 17, 2005, at age of 76, funeral June 23, 2005, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Tarnawska, Mary of Allentown, PA, on July 9, 2005, at age of 90, funeral July 14, 2005, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

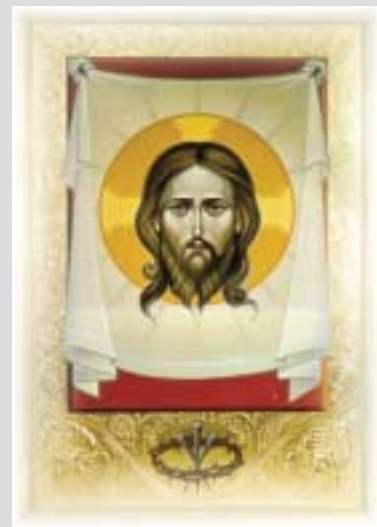
Zeranski, Katherine of New Britain, CT, on March 2, 2005, funeral March 9, 2005, officiating clergy Fr. James Bogiatzis of St. Mary Parish, New Britain, CT.

Please remember in your prayers...

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ÂÐÄÑÁÍ Ü - SEPTEMBER

- 21st 1953 - PROTOPRIEST LEON KUSHNIR
- 3rd 1954 - PROTOPRIEST MYCHAJLO KASHUBA
- 27th 1960 - REV. TIMOTHY MACAR
- 24th 1966 - REV. MYKOLA RYBACHUK
- 30th 1969 - PROTOPRIEST WOLODYMYR LEWYTZKYJ
- 23rd 1971 - PROTOPRIEST ANANIJ MIROTENKO
- 23rd 1971 - PROTOPRIEST ANANIJ MIROSHCENKO
- 23rd 1972 - REV. MICHAEL KRAWCZUK
- 12th 1974 - PROTOPRIEST DAMIAN OLGIN
- 18th 1974 - PROTOPRIEST ANTONY STANGRY
- 21st 1983 - PROTODEACON MICHAEL OLHOVY
- 2nd 1984 - PROTOPRESBYTER MICHAEL YAROSH
- 14th 1986 - PROTOPRIEST ANDRIJ KIST
- 24th 1988 - REV. IHOR ZBOTANIW
- 10th 1990 - ARCHIMANDRITE ADAM BURHAM
- 27th 1991 - PROTOPRESBYTER NICHOLAS FEDOROVICH



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UKRAINIAN ORTHODOX CHURCH OF THE USA

OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

Get involved in the life of your Church!

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

Cabbage Festival and Cook Off

1 October 2005
Holy Trinity Parish
Trenton, NJ

Ukrainian Fall Festival

30 October 2005
Sponsored by United Ukrainian Orthodox Sisterhoods
Ukrainian Cultural Center - Somerset, NJ

XVI Convention

7-9 October 2005
United Ukrainian Orthodox Sisterhoods
South Bound Brook, NJ

Annual Clergy Conference

31 October - 3 November 2005
Saint Alfonso Retreat House
Longbranch, NJ

Jr/Sr Ukrainian Orthodox League Conventions

26-30 July 2006
Hosted by Holy Ghost Parish Chapters
Coatesville, PA

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

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



Українське Православне Слово
Ukrainian Orthodox Word

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