

Українське Православне Слово Ukrainian Orthodox Word

Ἰδιοίερα ἀεῶνι τῷ Θεῷ αὐτῷ ἀειμένει ἰσοπέδα ἀ ΝΘΑ

The Official Publication of the Ukrainian Orthodox Church of the USA

Diē LV ×ēñ XI, ēēñōīīāā, 2005

Vol. LV Issue XI, November, 2005

www.ukrainianorthodoxchurchusa.org

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

Founded in Ukrainian
as “Óēðàí nūēá Ī ðàáí nēááí á Nēīáī” in 1950

Founded in English
as “Ukrainian Orthodox Word” in 1952

Editor in Chief
Priest-monk Daniel (Zelinsky)
Assistant Editor
Dobrodijka Barbara Kristof

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

The Ukrainian Orthodox Word
is published ten times annually on a monthly basis
(except for the May/June and July/August issues)
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

Subscription price:
\$30.00 per year; \$35.00 foreign countries;
\$2.50 per single issue; \$3.00 per back copy.
Subscriptions are renewable each January.
Midyear subscriptions are prorated.

All articles submitted for publication,
typed no longer than two pages double spaced,
should be mailed to the UOW on a floppy disk or
e-mailed as an attachment to the Editor-in-Chief.
Photos become the property of the UOW and are
not returned. Comments, opinions and articles are
welcome but must include the author's full name
and address. Articles are published at the discretion
of the Editorial Staff, which reserves the right to
edit, and may not necessarily reflect the views of the
Editorial Board and/or the UOC of USA.
The deadline for each issue is the 1st of the month
prior to the publication date.

POSTMASTER please send address changes to:
Ukrainian Orthodox Word
PO Box 495
South Bound Brook, NJ 08880

From the Editor's Desk...



I often get a chance to visit our parishes and talk to people about their faith and reasons for being true Orthodox Christians. As I hear people talk about their personal spiritual journey, our conversations often touch upon the subject of church property. Today, as never before, as we look at the outside of so many of our church buildings, we are visibly reminded of necessary maintenance work which is taking place on the roof, and choir loft, and on other high up and inaccessible places. All churches need to have a keen eye on maintenance at all times. We need to have a responsible attitude towards our property, and also a caring concern for our members, proper management of our finances, committed leadership of our organizations and committees and dedicated oversight of our various activities.

Instead of being primarily a reactive maintenance Church, we can seek to shift the balance to become a more proactive Missionary Community. Maintenance needs will undoubtedly continue, but they will arise out of a more deeply understood and shared concern to seek and implement God's mission for us as a congregation of God's people. Often when we talk about church property and constitutions we forget that first and foremost we are a 'worshipping community' whose primary concern is salvation and 'outreach' in Christ. These are excellent mission statements. The time has come for us to develop them further and to begin to understand how we can respond to, and be true to, such mission concerns.



I believe it is time to review the reasons for claiming ourselves to be Orthodox Christians. If we are to be a true Ukrainian Orthodox Christian Family of believers, then we need to live up to a mission statement in which we try to define our sense of vision and purpose for the future as a Church of Christ. The words of Christ and our forefathers must be used as a guide to help us ensure that our various kinds of maintenance work are all aimed in the right direction to start with, and that each remains true to its original missionary aim over a period of time. Let us make our Holy Ukrainian Orthodox Church a Missionary Church and not a Maintenance Church.

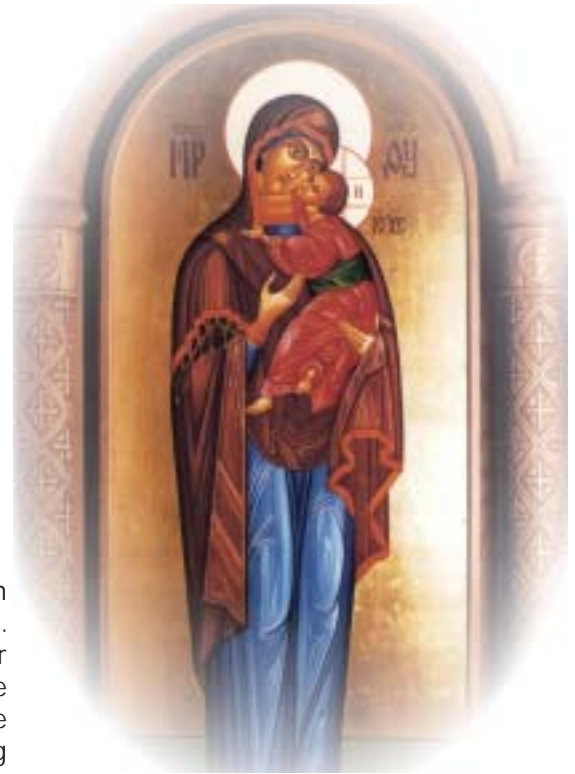
(On the cover - Icon of Synaxis of Archangel Michael. Second half of XVII century. Gallery of Arts. Lviv. Ukraine.

Ī á ĩ áēēáāēĭ ō' - ĩēĭ ĩ á Nĭ áĭ ōō Aðōáĭ áēēá ĩ ēōáēā. Aðōáā ĩ ĩ ēĭ áēĭ á XVII nō. Ēáðōēĭ ĩ á áēēáðáý. Ēūáā. Óēðáĭ á)



Permanent Conference of Ukrainian Orthodox Bishop Beyond the Borders of Ukraine

*To our beloved clergy and faithful in Ukraine and beyond
her borders at the inauguration of St. Philip's Fast in preparation
for the Incarnation of our Lord Jesus Christ.
May the Peace, Joy and Love of our Savior be the foundation
of your life and your relationships with all mankind.*



Once again our Mother Church is offering to us the season of preparation for the advent of Christ. The very word "advent" is understood as "coming". We read the gospel of Genealogy on the Sunday before the celebration of our Lord's Nativity. The Gospel presents to us the forty-two generations who were to be on guard for the advent of the Messiah. From the very beginning of time God the Father repeatedly told his people: "I am coming to you – I am coming to make all things right – I am coming for your salvation!" At times the 42 generations either made ready for His coming by prayer and fasting or they simply ignored such preparation by living the "party" life in pagan fashion. This is exactly what our Mother Church calls us NOT to do. Rather, she calls us to the prayer and fasting. When you know your friends or relatives coming to visit, preparations are made – the best food and drink, cleaning up the house, making ourselves presentable at our very best.

St. Philip's Fast is the spiritual season of preparation to celebrate coming of the Power of God, the tangible expression of God's Love – the Nativity of Jesus Christ. It is the time of fasting and prayer, because the Lord, Who brings us salvation, is coming. St. Athanasius writes about the advent of Christ: "The word became flesh in order to make man receptive to His Divinity. He became poor in order that we, through his poverty, might become rich. He descended, that He might raise us up. He was tempted, that we might conquer. He accepted the worst, to give us the best." God is to visit us, as St. Paul says, and we are called to make ready his manger in our souls.

Throughout this season of preparation and the Holy Days of the Incarnation/Nativity of our Lord, may we imitate Jesus Christ in our willingness to give of ourselves for the sake of others. This is the true identifying characteristic of those who are Christian: "By this all men will know that you are my disciples, if you have love for one another." (Jn. 13:35) As the world faces great dangers on a daily basis – natural disasters, terrorist attacks, disregard for the sanctity of life, the pursuit of personal pleasure at all costs and much more – we, who at some level truly believe we ARE Christian, must accept our responsibility for not only our own repentance, but in doing our part to make the world a better and safer place. This necessarily involves sacrificing of our very selves in imitation of our Lord and Savior for the good of all. If we believe in all that our Lord taught us and calls us to, we cannot deny the

necessity of proper preparation for renewing our acceptance of these responsibilities through prayer and fasting.

Jesus Christ "emptied Himself, taking on the form of a servant and becoming conformed to the fashion of our lowliness, that He might make us conformable to the image of His Glory...that He might condemn sin in His flesh; that they who are dead in Adam might be made alive in Your Christ..." (Anaphora prayer of St. Basil the Great) May we be willing to empty ourselves of our pride, our greed and our selfishness – not only during this holy season – and reach out to and into the lives of brothers and sisters around the world, or perhaps within our own homes – in every way possible to make the message of Christ Incarnate – the message of Love – real to them.

We assure you of our continued prayers and most especially of our fatherly Love as your Archpastors. We beseech your prayers for the success of our service in Christ's Vineyard – success not for our own glory or satisfaction but for the extension of His Kingdom to all mankind. May this season of preparation be a most spiritually rewarding time for us all.

In anticipation of the Advent of our Lord,

+ CONSTANTINE

Metropolitan, Ukrainian Orthodox Church of the USA and Diaspora

+ JOHN

Metropolitan-Elect, Ukrainian Orthodox Church of Canada

+ ANTONY

Archbishop, Ukrainian Orthodox Church of the USA

+ VSEVOLOD

Archbishop, Ukrainian Orthodox Church of the USA

+ IOAN

Archbishop, Ukrainian Orthodox Church in the Diaspora

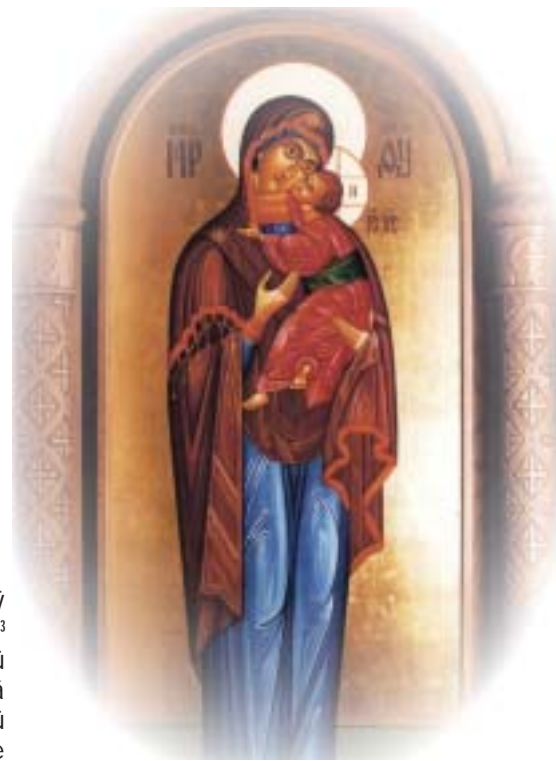
+ YURIJ

Archbishop, Ukrainian Orthodox Church of Canada

+ JEREMIAH

Bishop, Eparchy of South America – UOC of USA

Ì Î ÑÒÌ ÉÍ À ÊÎ Í ÔÅÐÁÍ ÕÌΒ ÓÊÐÀ; Í ÑÛÊÈÕ Ì ÐÀÃÎ ÑËÀÃÍ ÈÕ ^αÌ ÈÑËÎ Î ΙÃ Ì Î ÇÀ Ì ÅÆΑÌ È ÓÊÐÀ; Í È



*Ì àσει óεραείει áοοί ááí ñοáσ ³ áðíει á Óεðà;í ³
³ííçà Óεðà;í ð ò áðááσáàð-ει , í à ïí -áσεó Ðççááγí í áí
í ï ñοó-Ì èειí ³áεε, í ³ááí óσááí í γ áí Άσείí í γ Áí ñí í áà ³ Ñí áñà
í àσí áí ³ñόñà Óðεñòà.*

*Ì áσáε ðááñòó ³ έραí á Ñí áñεóáεý ñοáí á í ³áñòááí ð ááσí áí æεòòý
³ ááí í óáí í γ áí áñúí áí έραñòáá!*

² çíí áσ í áσá Óáðéáá-Ì áðε ï ðεáí áεòó í áñ ó ïí ðó áí óσááí í γ áí ï ðεóáñòý Óðεñòà. Á í ááερ ï áðáá ñáγòí ï Í áðí áæáí í γ Óεñòà, +εòá°òúñý ^αááí ááεý Èí áí ðí áí áí áó. Ç í á; áá-ει ï , ÷í ñí ðí ε ááá ïí έí έí í γ ïí áεí í ³ áóεε áóεε í á ñóí ðí æ ³ -áεáε ï ðεóí áó Ì áñ; Áá ïí -áσεó áεá Áí á-Ì óáóó ïí ñóέíí áí áí ðεá Ñáí; έ έραγí : "Β ï ðεéáó áí ááñ! Β ï ðεéáó, ÷í á í áεáí áεε áñà, ÷í á ï ðεí áñεε ááí ñí áñí í γ! Άáγç ðεο ñí ðí ε ááí ó ïí έí έí ù ï ðεáí óí áεýεñú áí Èáí ï ðεóáñòý ï ï εεóáí ð ³ ïí ñóí ï , á ³ ε ³ í á çááðòáεε í á óó ï áðáñòí ðí áó óáááε ³ ïí áí áεóááεε ðí çááæáðεñý ðà í áñí έí áεóááðεñý ñáí; ïí ïí ááí ñúεεí ñí ïí áí ïí æεòòý, - á Óáðéáá-Ì áðε çáεéεéá° í áñ ýεðáç óúí áí ï ñοáí í úí áí í á ðí áεεε. Áí í á εéε-á í áñ áí ïí ïεεóáε ³ ïí ñοó. Á í -έóááí í ³ áí ñοáε, çááæáε ðí áεýòúñý ï ðεáí óσááí í γ: +εñεóεúñý óáòá, áí óóρòúñý ñí á-í ³ ñοðááε, á έραε ááγááρòúñý ó ñáγòí -í ó í ááεε.

Ì èειí ³áεá ýεðáç ³ ° -áñí ï áοοί áí í áí ï ðεáí óσááí í áí ñáγòá Ñεéε Áí ñí í áí úí; áεðáçó áí óí ðεáí ï í; Áí áεí; Èραí á; - Í áðí áæáí í γ ³ñόñà Óðεñòà. Óá - ïí ðá ïí ñοó ³ ïí ïεεóáε, áí í ááóí áεòó ï ðεóáñòý Áí ñí í áá, Βεéε ï ðεí áñà í áí ñí áñí í γ. Ñáγεε Áóáí áñε ðáε ï εóá í ðí óá ï ðεóáñòý:" Ñεí áí ñοáεí Óεíí , ÷í á έραεí á ñí ðεéí ýεá Èí áí Áí áεñò-ááí í ñòó. Áí ñòáá óáí áεí , ÷í á í ε çááááðεéεñý Èí áí óáí áñòρ. Áí çέóí á ó í εç, ÷í á í í áí áñεε í áñ. Áí í áεýááá ñí í εóñáí , ÷í á í ε ï í áεε çò ïí áí ðραáðε. Áí ï ðεéí ýá í áεáðóá, ÷í á ïí ááεε í áí í áεéðáçá". Βε ñáγεε Í ááεí éáæá, Áí á ááááá° í áñ ³ í ε ïí óñεí ï ï ðεáí óσááε Èí ï ó ýñεá ó í áσεó áóóáó.

Ì áσáε æá ó óρ ïí ááí óí á-ó ïí ðó ³ ó ñáγò; áí ³ Άσείí í γ/ Í áðí áæáí í γ Áí ñí í áá í áσí áí , ï ε çí í áεáí ï í áñέáóááðε ³ñόñà Óðεñòà í áσí ð áí óí áí áñòρ ááááááðε ñááá ³í σει . Óá - ï ðεéí áòá, ÷í ñí ðáááá ³ ááðçí ý° ðεó, ÷í ° óðεñεýí áí ε. "Í ï óí ï ó í çí áρòó óñ, ÷í áε ó-í ³ ï í; ýε έραí á í æ ñí áí ð áε ï áεéí áòá" (çí áí 13:35). Ó +áñ, έí εε ñáò ÷í áí ý çóñοð-á°òúñý ç ááεééí ð í áááçí áεí ð - ï ðεóí áí ³ ε εáðáñòóí Óá-í ε, óáðí ðεñεε-í εí ε í áí áááí ε, í áóóóááí í γí ñáγòí ñó æεòòý, σóεáí í γí ïí ñí áεñεεó í áñí έí á, ³ ááááóí ³έí áí , ï ε, ÷í ñí ðááá ³ áááæá°í í ñááá óðεñεýí áí ε, ï óñεí í áçýεε í á ñááá áááí í áááεúí ñòó í á óεúεε çá ñáí ° áεáñí á ïí éáγí í γ, áεá ³ ÷í á çðí áεεε ñáε áεéáá, - ÷í á ñáò ñòáá έíí σει ³ ááçí á-í ³σει . Óá, ááçí áðá-í í , áεí áááðεí á áá í áñέáóρ-εó Óðεñòà ñáí ïí ïí áεáðóáε áεý áí áðá áñò. Βε ÷í ï é áðεí í áñá, ÷í Áí ñí í áú í áñ í áá-áá, ï é í á í í áεáí í çáí áðá-óááðε ïí ððááó í áεéáεí í áí ï ðεáí óσááí í γ ïí ïεεóáí ð ³ ïí ñóí ï , áεý áááí í áεáí í γ ïí ðεéí ýòòý í áσεó áááí í áááεúí í ñοáε.

²ñón Óðεñòí ñ "í ðεí εçεá Ñááá, ï ðεéí ýáσε áεáεýá ñεóáε ³ ï ðεéí áρ-ε ïí áí áó í áσí; í εçí ñó, ÷í á í ε ï í áεε ñí ðεéí ýòε Èí áí ñεááó,... ÷í á Áí í ³ á çáñòáεεε áðó ó Ñáí ïí ó óε, ÷í á ó, ÷í áóεε ï áðóáεí ε ó Áááí ³, ñòáεε áεáεí ε ó Óðεñò..." Ì ï εεóáá Áí áóí ðε ñá. Ááñεéý Ááεéεí áí .

Ì áσáε æá ï é ïí çáóááí ï ñý ñáí; ïí εεε, áεáí áε ³ ñáí ï έραñòáá í á εεóá í á óáε ñáγεε +áñ, ³ ñýáí áí í á æεòòý í áσεó áðáóá ³ ñáñáð ïí áñúí ï ñáò; á ðáεí æ ³ í á áσεó áεáñí εó áí ï áεáó, ÷í á áñòó ï ðí Óðεñòí áá áσέáí í γ- áñòó Èραí á; ñòáεá áεý í εó áέñí ñòρ.

Çáí ááí ý°í ï ááñ ó í áσεó ïí ñóέí εó ïí εεðááó ðá, ïí ñí áεéáí , ó í áσé ááóúεáñúéε áðεéí áñεðñúéε έραí á; Ì ðí ñεí ï ááσεó ïí εεóí á çá óñí°ó í áσí áí ñεóáεí í γ ó Óðεñòí áí ï ó Áεí í áðááí εεó, óñí°ó í á áεý í áσí; áεáñí í; ñεááε é çááí áí éáí í γ, á áεý óí áí , ÷í á Èí áí Óáðñóáí ïí ïí ééí áñá έραñòáí . Í áσáε óý ïí ðá ï ðεáí óσááí í γ ï ðεí áñá í áí óñí áóóí áí á çááí áí éáí í γ.

Á í -έóááí í ³ ï ðεóáñòý í áσí áí Áí ñí í áá,

+ ÈÎ Í ÑΟΑÍ ΟΕÍ , Ì εòðí ïí εεò
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε á ÑΟΑ ³ áγñí í ð

+ ΑΑÍ , Ì εòðí ïí εεò (í áðáí έε éáí áεááð),
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε Èáí ááε

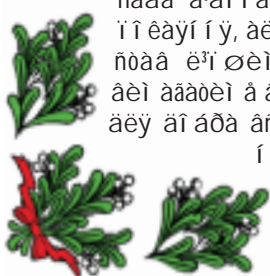
+ ΑÍ ΟÍ Í Ε , Áðσε°í εñéí í
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε á ÑΟΑ

+ ΑΝΑΑΤ ÈΤ Α , Áðσε°í εñéí í
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε á ÑΟΑ

+ ΑΙ ΑÍ , Áðσε°í εñéí í
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε á áγñí í ð

+ ΒΘΕ , Áðσε°í εñéí í
Óεðà;í ñúεí; Í ðááí ñεááí í; Óáðεáε Èáí ááε

+ ΑΔΑΙ Β , ^αí εñéí í
áí áðó; Óí Óáðεáε í á í áááí í ó Αí áðεεó.



"Ooi ai oi dei oany ai i ai a?" - ni eoa Odenoi n.
Caai ai 3 o-ai eee aai i aie:" I anaa eeo, i adi a
oi ai eouny da deni adouny ai Oaaa, a De eaaao, ooi
ai oi dei oany ai i ai a. "Ai ni i au aai i a: "Ai oi dei oany
ai i ai a ooi nu, y ai -oa, ut neea aeoea c i ai a."

C aoi p 3 i deoai i p i aaop ai oi dei oanu ai
Ai ni i aa i auai a aei ea, ut i aea eoi ai da-o i oi oai i
aaai aayoe oi ea. Ai i a aeodaeea i a eeaia aanu nae
i aoi e 3 dae 3 i a ci i aea aeoeoaaoeny. I i aeai, aei o
aoei ni oi i i i de epayoi i aoi aeoe c nai op neaap
ai Ai ni i aa 3 ai ai deoe i oi i ai. **AI OEE ADE COT AEA
ANA!**

Aei ea ci oai a aoea i deoi aoeny, ut ai i a oa
cot aeaa. Ai ni i au i aaaaui dea 3 i i oaaea u. Be caaee,
Ai ni i au aeaca, ut nai a aeai e c oai i y. Ai neaca
aei o:" Ai adenu ai -ei, a da dai y ni anea oaaa".

Oa -oai coai i y i ni aeaa. Ai i i i a o i acae-
-aei i ci aee, i a yeoo nea coi ei eoeny.

Aei ea i a i oi neea Ai ni i aa i oi coai i y.
Cai eoi i y nai i ai Ai ni i aa i ci a-a, ut oa aoei aey
I ui ai nai i ai i an i aai ei p.

Ai ni i au i a, -Nei Ai aeae, - Anaap-e. Ai
oa i a dac yaea, i ni aeai yneoi oi a, ei ee ai i ui ai
i aaeae I aai aie. Ai ni i au neaca ei i o:" B aa-ea oaaa
i a ni i ei ai eap". Oa i deaai I aai aie ai Ai ni i aa.
Ai noaa Ei ai o-ai eei i 3 ai i noi ei i c y i Aadoi ei i ay
(ai i 1:47-49).

Ai ni i au ci aa, ooi Ei ai i a cdaee. Ai aeyaea
oa ai o, i i aaeoe ai i -ai ee o ai ao oi aoi e oiaa
Nei i i a, Pa i neadai onuei i o 3 i oi i i aeaeoe ai i ui ai:
"U i oi aeoe, oi ae oaeae" (ai i 13:20-27).

x i i o ae ai dee aei ee aoa aey Ai ni i aa i an i a-
i ei p: "Ai oi dei oany ai i ai a ooi nu. B ai -oa, ut neea
aeoea c i ai a". Oaaa oi coi e i eou, ei ee noaei ny
oa -oai. Ai ni i au i i ni oa ai ai i o aia, aa ai eoa
ei ai ai -ea. Oaaa Ai ni i aa, i deoi ai i, aoea ci naaa-
aeai i a oi i o. A oae an i an i aai i, Ai ni i au a-a-
neeo, ut aeoea c i ui ai. 2 oi i o coi ei eany 3 cai eoa:
"Ooi ai oi dei oany ai i ai a?"

An -oaa Ai ni i ai 3 apou i i aeao i aoe aoi o,
aoayou u. Oa -oai coai i y aei ee aac u i oi ai i y aai ei n,
aac i i i adai ut i cai ae 3 ai ei nai i ai Ai ni i aa aa i ai
i aai ao i ni aeai i a oi -oa ni ei eoeny.

*U i, yeo oaei o aaeoeaa i ai oa i acae-aei a
coai i y?*

Aeua, anai i aoi y neea epai a, i eei naay 3
ai aadai i y coai i y, neea, i aei i ai 3oei i i no 3
ai ei aadai yei i aoa i a Ai ni i au, oy neea yaeai a ooi
i ai, ye i i ai a oepu i no aeadaei, ye caaee ai oi aa
i oi eoeny, ei ee aey ceooy ei ai oepu i aeai aad
noai dai i aai i aai 3 oi i ae.

"Ai adenu, ai -ei, a da dai y ni anea oaaa", -neaca
Ai ni i au aei o: Aai i aai 3 oi i ae ceooy oepu i aeai aad
- oa a da, i aai nou, aanoi i a i nou u. A da oaea i a o ci i ad
cot aeoe c i an ai noeeua, a ye i oi eeaouny, caaee



ДОТІК ВІРИ ДОТІК ВІРИ

I eoi i i eoe ai (oi ai oi ae-).

ai oi aa i oi eoeny Ai ae i eei naai a 3 oepua aeai aad.

Oy aeai aad, ut u aeeeea o i a da a da c
aeadaea u o Ai aa, i i ae aoe de oi ei eoe aeai u. Aey
aei ee a oe i deo-3 ai i a aoea aeai aadop coai i y. Aey
3 eoe ai i a i i ae aoe aeai aadop 3 eoe i deei -aeai u.
Oa i i ae aoe aeai aad i i dae, i aoi ai i y, i i oie,
i i ei p. i oai i no, da i i y, aeai aad i nay-ai i y,
aeai aad anyei i i addei ee, ut u i i ae i i oaaaade
epanu a ooa.

Naai i nou no-an i eoe aoe, i o i dai aap-a
caaeu i naai i nou, i adi nea a i a -an oadai p ei oi p
i aad-ae-oe-e i eoe oi coi 3 u. Oy naai i nou i dea-ee a naaa
ayoe eoe i a aeaei e i i aadoi 3 aeooy. Oa o naai i nou
i ci ap-i ai oi coi o, ye ee i a o nai o i oi ci i oyaai i 3
a-a-oooy, a i i ca i ei e i i ai i a i a. Oae ee oi coi
i i eaaaouny eoe i a ci enee i a eoe a-a-oai u anu ai
ai aei ea. Naai i nou, ut u aa i ai oae ee oi coi, i aoi
i eoea 3 aai a. Naai i nou oaea, nai a i i ni a, i a o
cei i. Ai i a, i a dai adoi ui i o dai 3 oi caeoe epaei e, o
i ai aoi nou, ae a ai i a i a ci a, ut aad i aoi ai i ooy
i aai i ai aieuo 3 u ad-3. A da aaeoeaa ai nooi ai
i eoe.

No-an i naai i nou oae caai i ai "i i ceaeai i ai
oi coi o", oi aoi oi coi o, ye ee caai ee da oaaade eoe
i a ai i anai i y i oi ei i oaeoe c aeooyi a ni a 3 i aaei ei,
ut i o apou i ai i aoi nai ne, oy naai i nou a o eoe i a
i i aadoi 3 aeooy. Ai i a oi i a, ae a ai i a i any naai i nou,
yei p i e i i aeai i ai ei aoe.

"Naai i nou i i ceaeai i ai oi coi o" aae epaei 3

oʻr i ʻ aʻæðeooʻy a ɔi ʻ çæðeoo i aóe. Anʻ ai i e eeoʻa a ai nēʻaæooai ʻe i aooðʻyeui i nōʻæooʻy, anʻ ai i e eeoʻa o aeoai ʻe i i aooi ʻ et ai. I ʻa oʻp i i aooi ap - aeoai ʻ u i aoi ʻ i aʻaʻi i ʻ i aooi ai i nōʻ.

ðæʻy i i eeoai a aeoanoe epraio i i çà oʻp çà-aðnoaʻeo et oʻ enoi i aooðʻaehnoe-i eo ɔi - çoi ʻ i u, aeoanoe i i çà nyaa i y i i çeoeai i ai ɔi çoi o ʻ aeaçade epraie ʻ o aeoai u æooʻy. A i ʻe o Aæðaei epraie ʻ i eei naðay oi ai I aʻai i i ai, çit Et ai i e i açaaoi i Ai ai i . Oaae, o oʻp aeoai u, i a nyaa o i a o ɔi çoi , aea oaae i ɔi i eeoʻa aʻða.

I a o Ai ni i au i i aa o i ai oʻp ʻnoei o. Ai aaaaoi ɔaça aeoai epraie, noaadaæoaaa ʻ. 2 ou i ai ɔaço ai neaça aæi oʻ: "Aʻða oai y ni anea oaa."

Oai i i, çet aʻu i aaei ei. I a aeoai i i çaʻæe i i eaaooai i y. Oa i a aʻn ɔi çit oee. Oa aʻn i i eeoae ʻ nyaa u aʻðe.

Oðaa o a i ðeei aoe oae: Ai ni i au aaa i ai oaeo i eou çaðooi ui ʻ aaçi i ɔai i nōʻ, i aneoe. Ai ni i au aaa ʻ ai ɔi a, çit a a i an i æeaa ʻ ai çit a - neany ai I ui ai i a o aʻða. Oae e aʻð Ai ni i au aano u aʻai i aʻau. Aʻai i aʻau i ðeaa oi aʻ, ei e ʻ u oðaa a oaa.

Ei e o y i i oðaaa a oaa aeoʻoai a i a i aoei neaaei ɔi çoi i i , i a i aoei e i i -oaa i y i e, a i ɔai o - oʻnoʻp Aaa o i ai , oi aʻ aʻai i aʻau a oaa aai a.

×anoi a oaa: aʻai i aʻau i a i ðeoi aeo. Oa o a i eou, ei e e oðaa ni ei eoeny ʻ çai eoaðe naaa: a e i e oʻeei i i i eaae i a o i a aʻp i a Ai ni i aa ʻ Et ai i ɔi aʻa, a e i e e a o o i i nu i aoei e a aæai i y i e, i aoei e i i oya i ai i y i e ʻ oi a i i , çit a oʻ a aæai i y Ai ni i au çaaæe aeet i oaa. I eoi i y i a o aoe: a e i e i ðe i a oʻe aʻð aʻaaa i i naaa a i i ai ʻe i i et oʻ Ai ni i aaa, a e i e, y e aʻðe, y e i i çà nai ʻ i e a aæai i y i e i ʻ i ai i a oi -oou a a-eo ʻ -ooe, oi a i i çoi aeo nai i ai Ai aa aeet i aooai i aoeo ɔʻoai u, i aoeo a aæai u? Oa oðaa i aoe i a oaaç.



Aʻða a i i oai ai i ʻ ç i i ai ei aʻaaa i y i naaa o ai ep Ai aa - aaeaa neea, ʻ ai i a i ʻ ei ee i an i a çaaaa. "Ai aoenu, aeoei i, oe i i aea neei p aʻðe e aʻaaa i y i naaa i i ʻ e ai eʻ ai çit anoenu ʻ ai oi ðei ooenu ai I ai a. Aæðaei i i ʻ e epraie ʻ i eei naðay çaaæe aoei aʻæðeoa...Neaa ç i ui ai oai a o i ɔi eeoany i a oaa. Eae a ni i ei i..."

Oa aʻai i aʻau, yea i ai anʻi , ʻ ei ae i i o çit eoi a i i a ʻ aʻeni i a oaa aai a. Ai ni i au o aʻai i aʻau aaa ae i oʻ, ʻ aano ei ae i i o çit an a ɔaç i i oðaae.

×e o a aʻeni i i i æeaa? Oae. Ai ni i aa i a oðaa oeoae i a ai ɔi ç. "I ç aai e i i eʻi aou aʻeo", - neaça Ai ni i au. Ai ç ei ae ei ç i an. Ai aeeæ-e e i ai , i æ i a o a naðoa. I a oeoaeoa Et ai , y e oeoae o a o a - ae aeo ei eo. Ai - i i çà i ayai ʻnoʻp i aoi ai æooʻy, ʻ any oa i ayai ʻnoʻp aʻa i ui ai . Ai o ɔi e, Ooi i aooei o ei ae e e i a o i i aeo, ei ae a aeooy i aoi ai naðoy, ei ae e e i i ooo i aeo e i i -oaa i u, ei ae o i a o o aʻai i aʻau i a ʻ o ai i anai i y, ei ae a oʻoai i y i aoi ai ɔi çoi o ʻ ai e. **AʻI a A I AN ʻ Ç I AI E.**

Ai i noi e i aaei eaça: " I e i ei aeoai i ʻ o oaa i nu". Ai oi aeo ai I ui ai eeo a i a o aʻða. Aʻða oy a i an i a o aæðaei, çit i ðeoi aæai a i aoi i o aoo. Ç oʻp aʻoi p i e i aoi aeoeny, eeo ʻ ç aoi i oae, i ðeoi aae a a ç e a o a - ae i ai aeo ei eo.

A oʻi Et ai aeooʻ a i an nai eo ʻ o aæðaei Et ai epraie ʻ i eei naðay ai i an. Oa aæðaei anai i aooi o. Neaa Et ai çaaæe ai oi aa i ɔi eoeny. Ai oee aʻðe aa o oae a çeeooʻy.

I a aeoai i a çà-aðnoaʻe e et oʻ i aooðʻaehnoe-i eo ɔi çoi ʻ i u. Ai ʻei i i i ae y i o e a aeoai u i aoi ai æooʻy. A i ʻe Ai ni i au. Aʻou i a o a.

I a oae oy aʻða noai a oei , a e i a aʻi i ai i a o i an. I e i a eeo a aʻo o i i , i e çit a o i i: Ai ni i au a i an ʻ ç i ai e. Oa - eep- ai aæðae a Ai ae i eane.

Українське Православне Слово Ukrainian Orthodox Word

**HAVE YOU MADE YOUR
UOW PRESS FUND
CONTRIBUTION?**

**×È ÂÈ ÆÈ ÇÈ ÆÈÈÈ ÑÂÎ Þ
ÏÏ ÆÆÐÐÆÆ ÆÆ ÆÆÆÆ ÆÆÆ
ÔÏ ÆÆ ÆÆÆÆ ÆÆÆÆ ÆÆÆÆ**

HELP US UPDATE OUR MAILING LIST!

Help us avoid waste and extra expense...

Our database of addresses keeps growing. We need your help to reduce redundant mailings and to reach even more Ukrainian Orthodox faithful than before.

Please take a moment, and let us know what addresses we need to remove from our list and which ones we should add.

In this section, Fr. Dn. Anthony Perkins continues his essay:

"Ukrainian Orthodox Evangelism? Social science suggests we'll do well!"

Rationality and Religion

A growing trend in the sociology of religion involves the use of economic reasoning to explain religious behavior. Unlike most other sociological traditions, this one assumes that religious behavior is largely rational. It argues that people join religious movements because religious movements provide plausible mechanisms (known in the literature as "compensators"), that will allow them to obtain resources that are scarce or otherwise unobtainable (e.g. salvation, immortality). It assumes that people use the same criteria for making religious decisions (i.e. which one and how much), as when they make most of their other decisions: they weigh the expected costs and benefits of each alternative and choose the one that will leave them best off (in economic jargon, people "maximize their expected utility"). According to this approach people decide which religious group to join by weighing the awesome rewards offered by each group against 1) the costs involved in meeting each of the group's demands and requirements and 2) the probability that the promised reward will not be obtained (i.e. factoring in the risk it is all just make believe). The following "equation" summarizes this approach:

$$\text{Score for a group} = (\text{value of reward offered}) \times (\text{probability of the reward being granted}) - (\text{cost of group membership})$$

If you have been reading carefully, you must be wondering how I claim that sociology suggests that Orthodoxy is poised for growth. After all, the rewards Orthodoxy offers are similar to those offered by other Christian groups (i.e. salvation). But Orthodoxy demands more than most. Doesn't this seem predict growth among those religious groups that promise much, demand little, and accommodate themselves as closely as possible to the surrounding culture? Quite the opposite: Orthodoxy, through its historical consistency, the witness of its

confessors and martyrs, and its high barriers to entry and exit, increases the subjective probability that it can deliver on its promises vis-à-vis heterodox – and especially mainstream – confessions¹. Ironically, because individuals look to others to help them determine risk, the high demands of our faith – or to be more accurate, the fact that many good, sane, and trustworthy people are willing to accept high demands – actually make Orthodoxy more attractive. The "cloud of witnesses" (which is comprised in part of martyrs and confessors), provides additional reassurance that the Church can deliver on her promises. Of course such testimonials cannot prove the veracity of Christian claims, but I still find it interesting that sociologists recognize the (psychological) utility of having strong witnesses. Once again, "doing the right thing" is good for business!

Specific Things That Seem to Cause Growth

In this section, I present some of the specific things that have historically been correlated with growth within religious groups and provide brief comments relating them to the situation of our Church, the Ukrainian Orthodox Church of the USA. I encourage you to do the same. These examples were taken primarily from *The Churching of America* and *The Rise of Christianity* (see below for citation information).

Inspiring and sanctifying non-secular message, with emphases on personal renewal/sanctification and morality. Our parishes are blessed to have priests that deliver edifying and salvific homilies (all glory to God!). More importantly Orthodoxy – with its message of salvation and *theosis* through Christ and His Sacraments/Mysterics – hits the big home run on this one!

A national organization to protect the individual parishes from external pressures (both cultural and religious). The Orthodox Church – with its episcopal/conciliar structure comprised entirely of monks – does this naturally. In addition to having a national episcopacy, the UOC of the USA has the added "bonus" of having relationship with the Ecumenical Patriarchate, which provides a moderating and conservative bias that some of our sister Churches do not have.

High barriers for entry and exit, and a concomitant level of "tension" with the outside world.

To recapitulate the point I made in the previous installment of this essay, Orthodoxy requires substantial commitment from her catechumens and members. On a side note, religious movements that demand a great deal of their members have less of a problem with "free riders". It seems that the best way for religious movements to deal with variable commitment is to expect a lot from everyone.

Clergy that relate to and remain a part of the laity/"people of God" (vs. the creation of a professional and academic priestly class). There is a great temptation for us to treat our priests as "employees" – and a concomitant

temptation for priests to set themselves apart from us (e.g. to see themselves as academic theologians, lecturers, social/political activists, or as contract employees of the parish). Our clergy are quite down to earth.

Related to the above is the provision of practical clerical education (e.g. liturgical and homiletic vs. academic). Historically, one of the indicators that a religious movement is losing momentum is that it begins to utilize an academic model of education for its clergy. This is a very important point. Interestingly, it turns what some consider to be a liability – our Church's lack of an accredited seminary – into an asset. Personally, I think it is great that we rely on a combination of “on the job training”, the St. Stephen's Program, and our own (very practical) St. Sophia's Seminary Post-Diaconate program to train many of our priests.

Strong vocations and a surplus of available/potential clergy. It is interesting to note that circuit riding is a strong mechanism for growth as long as the local parishes are strong – but may not be so good when each is in the process of dying away. Our Church is blessed with an increased number of “late vocations”, but as Fr. Stephen reminds us in his regular column on vocations in practically every issue of the Ukrainian Orthodox Word, we need to work to increase vocations. It is certainly true that we need to encourage and seek out those with a calling to the priesthood, but it is equally vital that we encourage, train, and empower those called to serve as music leaders, kitchen coordinators, altar servers and captains, teachers, and in all the other ministries of our Church. The need for trained music leaders is particularly necessary for growth and the planting of new missions.

Empowered laity and multiple ways for people to contribute. This is one of the areas where Ukrainian Orthodoxy is historically strong. For instance, the UOL is a living continuation of the Ukrainian Orthodox Brotherhoods of yore. From its reawakening in the early 20th Century, the UOC has been committed to a restored role for the laity (a.k.a. “conciliarity”). On a related note, the UOC has learned from difficult experience the pain caused by both lay acquiescence and hyper-involvement. As such, the UOC may be more likely than other Churches to maintain a healthy and appropriate balance. Among other things, our continued commitment and submission to the Ecumenical Patriarchate demonstrates our commitment to this balance.

Low overhead, allowing for the viability of small groups. I reckon this could be a silver lining of poor (and often reprehensible) clergy compensation. Unfortunately, we probably do pretty well on this one. While we should not set up our priests as idols/emblems of our glory by paying them exorbitant salaries, neither should we impose

martyrdom on them and their families. The willingness of our priests to work outside the parish demonstrates their commitment to Christ and His Church. It is also a model that can facilitate growth. On the other hand, it can become a crutch that supports poor stewardship and evangelism.

Secondary organizations (e.g. clubs, service organizations, media outlets) **to reinforce the religious culture.** In addition to the UOL, the Jr. UOL, and various local brotherhoods and sisterhoods, we are blessed to have a growing Orthodox media presence (I am listening to www.ancientfaithradio.com right now on my stereo - I strongly recommend it). These secondary organizations form the “trenches” that allow Christians to live safely on the front lines of the spiritual war.

Take advantage of mixed marriages (and other social networks) Religious movements grow more through the penetration of social networks than through marketing. Research suggests that in mixed marriages, the spouse with the least commitment (or involved in the least demanding faith, if the commitments are roughly equal) tends to convert to the confession of the spouse with the most commitment. I recently heard an Orthodox commentator claim that 90% of Orthodox marriages in America are mixed. This seems a bit high, but it could be a great vehicle for growth. Of course, it could also lead to disaster if we don't raise committed children. The overall point that the church grows through the exploitation of social networks reinforces the traditional method of

“Allow for local variations to match local conditions. Broadly speaking, this is one of the historical strengths of Orthodox Christianity. For example, one of the first things missionaries tend to do is translate educational and liturgical materials into the local language.”

Orthodox evangelism: we grow the Church best by simply being Christian.

Allow for local variations to match local conditions. Broadly speaking, this is one of the historical strengths of Orthodox Christianity. For example, one of the first things missionaries tend to do is translate educational and liturgical materials into the local language. Here in the USA, our bishops are mission-minded and are very supportive of our efforts to reach out to all cultures as we protect and share our blessed national traditions.

Ukrainian Orthodoxy is the place to be! Orthodoxy itself is the primary draw to all of our parishes, but there are several things unique to Ukrainian Orthodoxy that make the UOC of the USA especially attractive to Americans. These include:

A strong tradition of incorporating popular religious hymns into worship and festivals. Americans, like Ukrainians, love their hymns. In the past, incorporating

pious hymns allowed for the creation and expression of a vibrant Ukrainian Orthodox culture. It can do the same for Orthodoxy here in America.

Laity involvement/empowerment. Ukrainian Orthodoxy expects a great deal of participation from all of our men and women. Americans expect opportunities to roll up their

effects on the organizational strength and evangelism of the Church. I am not suggesting that we should follow Holy Tradition because it helps our bottom line - we follow Tradition because we want what God wants for us. But, at the very least, these findings should help gird those who might otherwise believe that softening the disciplines of our Church would make Orthodoxy more attractive to lukewarm believers and potential converts: the truth is that we provide the most effective witness when we commit our lives to Christ and live

"We do not rely on scientific "evidence" to confirm or somehow reinforce our faith, but neither should we be surprised when science matches our expectations."

sleeves and get involved. Ukrainian Orthodoxy channels our citizenry's democratic inclinations in a positive direction, rather than suppressing it or exaggerating it, as can happen in other Churches or faith traditions.

A bright, joyful, and celebratory religious culture. Many Americans are attracted to the unique and joyful pattern of Ukrainian religious life. This pattern can provide a healthy expression for American religious enthusiasm and optimism. This aspect of our religious life should be celebrated and shared with everyone: it is a tremendous witness to our Faith in Christ (of course many Americans will be attracted to and nourished by our solemn "monastic" side, as well, but this is something we share with the other Orthodox Churches).

Conclusion: Why We Should Do It

Christians should be guided by Sacred Tradition and the Holy Spirit rather than the results of scientific investigation, and we should be careful about accepting the results of a politicized and secular (and largely atheist) discipline like sociology. Having said that, I think the results described above are interesting and worth considering. Not only is the research behind it pretty rigorous, but the findings provide some useful insights. We do not rely on scientific "evidence" to confirm or somehow reinforce our faith, but neither should we be surprised when science matches our expectations. For instance, a popular American magazine recently claimed to have found the part of the brain associated with prayer and devotion. Some scientists used this to confirm their own atheism - and probably hoped that it would undermine the faith of believers. Personally, I was not surprised. Orthodox Christians expect to see the Hand of God in all of creation. We should never try to separate physical and spiritual reality - they are part of a single gift of God. The Lord gave us mouths to sing His praises- why not a certain part of our brains to help us pray? Similarly, I am not surprised when social scientific evidence suggests that following the established disciplines of Orthodoxy has certain positive

accordingly.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen. (1 Tim. 6: 20-21)

¹ I say that it increases the "subjective probability" because social science is interested in perceptions, not reality. Of course we believe that Orthodoxy increases the objective probability as well, although it is probably rude to say so.

Further Reading

(note that none of these are particularly Orthodox)

Roger Fink and Rodney Stark (1993) *The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy*. This is the most academic of the lot, but does a great job of explaining the sociological mechanisms behind church/denominational growth and decline.

Rodney Stark (1997) *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*. The hardback version is called *The Rise of Christianity: A Sociologist Reconsiders History*. This book was written for general consumption. Each chapter deals with a different sociological/religious puzzle. The main point is that Christianity grew because it works better/does more for its adherents than do its competitors.

Dave Shfflet (2005) *Exodus: Why Americans Are Fleeing Liberal Churches for Conservative Christianity*. Includes an interview with Khouria Frederica Mathewes-Green. If you like interesting stories and interviews, this is the book for you.

Religious Thought Compared and Contrasted to Orthodoxy

by Rev. Fr. Bazyl Zawierucha



"Jesus said, 'I AM the way, the truth and the life; no one comes to the Father but by Me.'" (Jn. 14:6)

From the first days of the Christian Church, Orthodox Christians have had to fight the battle of faith on two fronts: Spiritual and intellectual. The task of defending the faith changes from age to age, as new opponents arise to challenge Orthodox doctrine. Nonetheless, throughout Church history the systems that rival Christianity appear to fall into four main classes: (1) the denial of spiritual values and of the existence of God, which may be termed atheism on its intellectual side, or materialism or secularism on its social side;

(2) the claims to finality made by religions other than Christianity; (3) a Judaistic perversion of the Christian faith; (4) a Gnostic eclecticism, an anthology of Christian and non-Christian beliefs. When dealing with cults, our concern is with the distortions of Christianity such as are included within the third and fourth categories.

For reasons of clarity, an important distinction should be made between Christian groups

who may be classified as sects, and those groups which stand outside the central Christian tradition.

At a minimum, sectarians retain two fundamental tenants of Christian tradition: Baptism into the Church in the name of the Holy Trinity and an acceptance of Jesus as the "Christ", the "Messiah", the sole Savior of the world (Quakers, Mennonites, Brethren, Baptists, Nazarenes, et al.). The cults appeal to a special revelation such as that claimed by Sun Myung Moon (Moonies) or Joseph Smith, Jr. (Mormons - Latter Day Saints), or they revere other scriptures than the Bible whose divine inspiration is denied by mainline denominations ("Dianetics" for Scientologists, "Divine Principle" for Moonies, or the "Book of Mormon" for Mormons). Cultists are confident that they alone constitute the true church and all others give allegiance to apostate churches. We must point out that although these cults have arisen in Western societies since the Reformation, this is no reason to classify them as Protestant. They deny basic Protestant

positions on the sole sufficiency of the Bible, the priesthood of all believers and God in Three Persons of the Holy Trinity, etc.

SEVENTH DAY



ADVENTISTS

The Seventh Day Adventists arose from the vast millennial hopes of the disinherited who flourished in the middle decades of the Nineteenth Century in America (like the Mormons). Formally organized in 1863, they numbered only 4,000 in 1865, but just over 100 years later they are active in 189 countries of the world and number over 2,700,000 members worldwide.

The movement had a female founder, Ellen Harmon, although she is better known under her married name of Mrs. Ellen White. She made much use of the ideas of William Miller, founder of the original Adventists. In 1831 he announced that he had discovered the exact date of Christ's Second Coming. He declared that on the basis of the predictions of the Book of Daniel and Revelation, this event would take place in 1843. When nothing happened in 1843, he admitted a mistake in his calculations and postponed the fulfillment of his prophecy until the following year. When he was proved wrong a second time, he gave up Adventism.

Ellen Harmon White persisted in believing that Miller's prophecies were substantially correct. As a result she founded a movement which was named the Seventh-Day Adventists. The members of the new group held the view that "the Lord really did come in 1844, not to earth, but to cleanse the sanctuary in Heaven . . . which Mrs. White was taken up to heaven and shown."

One is first of all impressed by their generosity. A recent year indicated a per capita contribution of \$518, probably many times that of our Orthodox believers. This should

be multiplied by a factor of three to obtain the average family contribution of about \$1,500.

No church has a more ambitious foreign mission program than the Adventists. The only nations not penetrated by indefatigable SDA evangelists are Afghanistan, Crete and Vatican City. Four out of every five Adventists reside outside the United States. Health and health reform are a central concern for the Adventist. In their chain of 136 hospitals and sanitariums and 232 clinics they care for more than five million patients each year.

Adventists operate 43 printing presses worldwide, about 75 new book titles are issued yearly besides 348 periodicals in 228 languages. Adventist scholars are thoroughly anti-evolutionist, they believe the earth was created in six literal days.

Local church government is congregational, the district conference appoints pastors who are called "Elder" or "Pastor". The conference also coordinates regional activities.

The worship service is non-liturgical. The Lord's Supper is observed quarterly, preceded by a foot washing ceremony. To Adventists this constitutes merely a memorial service; all those attending are invited to the communion table. Only grape juice is used. Easter is not observed since in their view it is a pagan and non-scriptural holiday.

Many are attracted to their distinctive beliefs. Their Adventism with its conviction of the imminence of the Second Coming (Advent) of Jesus Christ and that evil doers will be annihilated finds a resonance among many who protest against the materialism and modernism that teaches an inevitable progress towards earthly Utopia.

The Second Coming of Christ is

the cornerstone of their belief. According to Mrs. White, Christ entered only the outer sanctuary of Heaven, not the Holy of Holies, as His Ascension, although this seems to be contradicted by Hebrew 1:3. In 1844, Christ began the Final Judg-

proofs for this doctrine are all taken from the Old Testament and not from the New: Ps.146:4; Ec. 9:5,6,10; and Dn. 12:2. The New Testament, however, teaches that the soul in the unseen world is fully conscious: The parable of Lazarus

(Lk. 16:22-25);
Christ's

"Their name also implies that they lay great stress on the seventh day Sabbath, the day on which God rested after completing His creation. They regard Christians who changed the Sabbath in honor of the Resurrection of Christ as bearing the 'mark of the beast.' "

ment, closing the door of mercy to sinners. They claim that only those in the know about this "change" could benefit by Christ's mediation. Thus, it seems, in the origin of the Adventists, salvation' was made to depend on knowledge of the event of 1844, of which only Adventists are aware.

Certainly, the New Testament and the Creed both insist on the Second Coming as a basic article of faith. But the Seventh-Day Adventists go beyond the statement of Christ, Who claimed of the date of the Second Advent: "No man knows the hour, not even the Son (Mt. 24:36)."

The Adventists' doctrine of the sanctuary destroys the meaning of the Ascension of Christ and His priesthood. The Epistle to the Hebrews (9:24) represents Jesus as entering into the innermost sanctuary of the presence of God "now to appear before the Face of God for us". Adventists have no shred of biblical evidence for their fantastic belief that the appearance of the perfect man to present his sacrifice of obedience, even unto death, took place in 1844 AD.

Another distinctive teaching of Adventism is their belief in the sleep of the soul. The state of the dead is said to be "one of silence, inactive and entire unconsciousness." The five

promise to the dying thief (Lk. 23:43); the impatient cry of the waiting martyrs (Rv. 6:9-11); the earnest wish of St. Paul (Phil 1:21) and the missionary activity of the Christ among the departed between His Death and Resurrection (1 Pt. 3:19 and 4:6).

Their name also implies that they lay great stress on the seventh day Sabbath, the day on which God rested after completing His creation. They regard Christians who changed the Sabbath in honor of the Resurrection of Christ as bearing the "mark of the beast." They lay historical claim that the churches fell into apostasy at the Council of Laodicea in AD 364 when the seventh day was changed to Sunday. This insistence smacks of Old Testament legalism. Christians believe that Christ has met every claim of the Law of Moses and therefore, its precepts are no longer obligatory on Christians. The old Sabbath was a memorial of the origin of life in the creation of the world; the new Sabbath or Sunday, commemorating the Resurrection of Christ, is the memorial of victory of life over death.

The Seventh-Day Adventists play no part in the contemporary ecumenical movement since they believe that their church alone qualifies as the remnant church and obeys all of God's commandments in a literal way.

Tradition: Christening, Part I

by V. Rev. Dennis Kristof

The current Orthodox method for admitting members into the Church involves three Mysteries: Baptism, Chrismation and Holy Communion (Eucharist). The process by which one becomes a Christian is often inaccurately called baptism, but since our Orthodox ritual involves two other sacraments as well, it may seem advisable for English speaking Orthodox to adopt the word “Christen” which comes from Old English meaning “to make one a Christian”. For all other Christian confessions, this term would only mean Baptism, but for the Orthodox it would a fuller meaning.

The present ceremony for the Holy Mystery of Baptism involves a prayer of reception into the catechumenate, exorcisms, profession of faith, the anointing and finally the actual immersion (baptism) in the water. Baptism evolved from the a Jewish ritual of purification and immersion in water which John the baptizer was practicing in the Jordan River. In the Early Church, people were immersed in water and baptized in the name of the Holy Trinity. Since the Church was being persecuted, becoming a Christian involved a true commitment and act of will. This began to change after Christianity flourished in the third century and finally became the state religion in the Roman Empire under Emperor Theodosius in 380 A.D. The Church created a process so that people would not accept Christianity frivolously. The process eventually included all the elements which now comprise the beginning of the ceremony of Baptism. They are now done all at once, but historically it took years for one to become a Christian.

The first prayer is a Prayer of Enrollment. The defining element of this prayer is the invocation to “*inscribe him (her) into Your Book of Life.*” This officially made the person a catechumen, one preparing for Holy Baptism. Their name was literally written into the “diptychs”. This was the Book of Life, the book in which the names of all believers were written. On one side were the living, and on the other the departed. Christianity did not hesitate then to proclaim that it is the Way of Life, and that all other ways were the ways of darkness and death. In the Patristic age, many took this step and remained there for many years until they felt ready to fully embrace the demands of Christianity.

The next set of prayers are the exorcisms. Originally, catechumens preparing for baptism were required to come to the church every day for services and were dismissed with an exorcism said over them. This was so that they would not stray from the path. The Powers of darkness work all the harder on a person as they work towards embracing

Christ, the True Light. The most dramatic part of this section is when the sponsors and one being baptized turn toward the west and renounce Satan. While it may seem harsh and strange to be casting demons out of an innocent baby at a Baptism, it serves as a reminder that we are rescuing this child from the dark powers which often hold sway in the world. There was a great fear and concern that those on the path to righteousness would be swallowed up by the powers of darkness.

This renunciation of the world and of the devil is followed by a profession of faith proclaiming Christ as King and Lord. The baptized proclaims the Symbol of Faith, the Nicene-Constantinopolitan Creed. After one final blessing that the one being baptized “may no longer be a child of natural descent, but rather a child of Your Kingdom.” Then all process to the Baptismal Font. The water is blessed if it is not already blessed and the catechumen’s forehead, breast and shoulders, ears, hands, and feet are anointed with the Oil of Catechumens for the healing of the sins and infirmities of both the body and the soul. This blessed oil was also called the oil of exorcism in some Patristic writings. The culminating action is immersing the person in sanctified water three times in the Name of the All-Holy Trinity. The



Greek word *Baptizein* means immersion. Merely pouring water over the head was originally practiced only in extreme necessity such as one being baptized literally on their death bed. Though the centuries, pouring became the norm rather than the rare exception. The problem is that pouring may adequately symbolize a washing away of sinfulness, it does not correctly convey the image that the person is now reborn, dying to their old self and rising into new life immersed in the grace of the All-Holy Trinity. There is a fundamentalist element within the Orthodox Church which claims that a baptism in which the person is not immersed is invalid. This is an extremist position which really has no basis in Church history since there is evidence that the Church grudgingly allowed for water pouring baptisms even from the earliest times.

The final action is bestowing a white baptismal gown on the newly baptized symbolizing that he/she is a child of Light purified from sin. In the early Church, the newly baptized would process into the cathedral at the Paschal vigil in white gowns holding candles. This was the basis of the week following Pascha being called Bright, or Light-Filled week. A future article will continue with the other aspects of the Christening ceremony.

Our 2005 College Student Mission Team to Ukraine

Our 2005 College Student Mission Team to Ukraine

From the Editor's Desk: Dear readers, once again it is a great blessing for me to greet you on these four pages of our UOW. As we promised in October 2005 issue the following article is written by Tanya Tschaikowsky, a member of our Church's 2005 College Student Mission Team, a graduate school student and a member of St. Volodymyr Cathedral in Chicago, IL.

My participation in this year's mission trip exceeded all of my expectations, as I'm sure it did for all of my teammates. I met up with the rest of the mission team upon their arrival in Kyiv. I had spent two and a half months prior to the mission trip working for a non-governmental organization in Ukraine. In my work I developed an understanding of the intricacies of the Ukrainian health system, as well as the government bodies and agencies that regulate it. I worked in advocacy efforts for marginalized groups. I expected to be somewhat desensitized and



Tanya Tschaikowsky and Hans Harasimchuk assisting with children during physical therapy session in Zmanianka orphanage.
*Οαί γ' ἡ ἀεεὶ ἀνυεᾶ οὐ Ἀαί ἢ Οἰδανεὶ -οὐε χαεὶ ἀρουνύ ζ ἀβυὶ ἐ
 ο εἴ τ ἀδ' Ὀχθε-τῖ τ; οἰδαί τ; ζ τ ἀ τ' γῖ νυεὶ αῖ τ οἰδῖ ἀδῶ.*

hardened going into the mission trip. As it turned out, I was not prepared to face the challenges of interaction with the children living in Zaluchya and Znamyanka. Many of the children in these orphanages have severely debilitating mental and physical handicaps, much more severe than most of us had ever encountered. I also never could have predicted the outpouring of love that I witnessed- both from the team members for the children, and more notably, from the children for us.

I feel very lucky to have met these children and to have learned from them. I recall several occasions where these kids taught me about faith. The following are two moments which I will always remember:

Boris, a 21 year old living in Znamyanka asked a question of Katya and me: "Where is God?" Katya and I were floored to get asked such a question. Boris continued, "Because I pray to him every day, so that I can walk and speak normally." Boris' arms and legs are palsied, and he has a severe speech impediment, which prevents him from being understood. Boris was very hopeful and selfless. He told us that he really wanted to go back and visit with his family, but he can't, because he feels responsible for taking care of the rest of the kids in

the orphanage. "They need me," he said.

Then, while in Zaluchya, after another moving service of Holy Unction performed by Father Daniel, I had another pivotal moment. Each of the children was anointed, and was given an icon card of the Virgin Mary. All of the kids loved the gifts, and I saw many kissing the icons, and many more asked us to kiss them. I was sitting with Ulyana, a brilliant girl who has learned to write and paint by grasping instruments in her teeth, and Vasyl, a quiet, patient little boy who has little use of his legs, and I was holding Alina, a very young girl with Down's Syndrome in my lap. Ulyana turned to me and asked me to read to her what was written on the back of the icon card. I





hadn't really paid attention to the back until this point. There, written in Ukrainian, were the Beatitudes. I started reading them to the kids, and by the time I had reached the end, I was in tears. I realized that these children truly are blessed. They are poor, meek, they mourn; they are all of these things. I was crying tears of joy because I realized that though they may face great hardships in their lives on earth, 'great will be their reward in heaven.'

While on the mission trip, I was constantly reminded of how these children differ from their American brethren, and it bothered me, only because they *shouldn't* be different. Handicapped people lead normal lives in the United States. Why shouldn't they do the same in Ukraine?

Sadly, the philosophy has been somewhat different in Ukraine. However, I believe that great strides have been made to change this outlook in these two orphanages, thanks to the support of our Holy Ukrainian Orthodox Church of the USA. We saw the phenomenal, state-of-the-art physical therapy facility in Zaluchya, which was developed with the support of the UOC of the USA. These kids have received great benefits from it already. With constant exercise from the kids as well as continued training of the staff, I know that these kids will really go far.

Many of these kids only need a little help to lead normal lives; help which is still beyond the means of the orphanages or the state. None of us will forget Sveta from Znamyanka: a shy young lady of 16 or 17, who can read beautifully, draw, and who entertained us numerous times by selecting American piano pieces from her repertoire and playing



Boris - *Āī ðēñ*

them for us. Sveta is the same girl whose face has become disfigured because various growths have taken over the right side, who lost an eye in her first operation, and who is in need of further care. Had Sveta been born in the US, she would have already had the plastic surgery needed to get the right side of her face as beautiful as the left.

None of us will forget Vasyl from Zaluchya: the same calm, soft spoken boy who listened to me read the Beatitudes, who would ask us in his thin voice to pick him up and hold him, or to take him for a spin on a wheelchair. Vasyl is the same boy whose legs are so atrophied that he scoots around on his knees, and whose knees can't extend fully. With proper physical therapy, and perhaps with some corrective surgery, Vasyl could race all over Ukraine on his feet.

While we played with these kids, all of us saw many big smiles on the kids' faces. The troubling part is that the kids' toothy grins were made up of rotting teeth. Poor dental health may be a consequence of the illnesses that the kids have, however more of the reason may be due to lack of dental care provided for these children...

With the continued backing of our Holy Ukrainian Orthodox Church of the USA, as well as support and sponsorship from people like you who have a great interest in our Church and her works, great strides will continue to be made in these orphanages and in the lives of these children. They will receive the care that they need and deserve. I know firsthand how open their hearts were to all of us mission team members. I also know that these children would welcome your love and support with open arms.



Ì ʒñ³éí à ì î äî ðî æ ãðóí è ñòóääí ò³à Í àøî; Óãðêêè

Ç ðáááεóí ðñúεí áí ñóí εó: Áí ðí á³ =εòá=³; í ó í ñú³ í à ñε³áòþ=εò ε³εúεí ó ñóí ðí εáò =εòáεóá ðí çí î á³áú ðáí³ çí í áó í áí³ í ááçáε=áεí î ðε³ ñ í ó áóñ³ ððεñðéí ñúεí; òðááí ðéε òá ðáðáó³íí èε εáòááðε ñá. Éþáí á³ çááðí óðεñý áí Ááñ í á ñóí ðí εáò ááøí áí óáðεí áí í áí æóðí áεó. Βε ì è³ í á³òýεε ó ì εí óεí ì ó áεí óñεó, í à ñε³áòþ=εò ε³εúεí ó ñóí ðí εáò =εòáεóá ðí çí î á³áú ðáí³ ×áεéí áñúεí; ñòóááí ðéε òá ðáðáó³íí èε εáòááðε ñá. Áí εí áεí εðá ó ×êá î, ²É í ðí; ðáðááí í ý á³á 2005 ì ñéí í; í î áí ðí æ³ ñòóááí ò³á í áøí; Óãðêêè áí ñεðí ðεí ò³á á Óεðáíí³

Óñí áí ε³á ý áçý-εá ó=áñóú ó ì ʒñ³éí èò á³áá³áεí áó áóððεá í áøí; ì î εí á³ ç ÑØΑ ááí ó ñεðí ðεí ò³á á Óεðáíí³, ìí çò í áøá Óáðêêá áçýεá í³á ñáí þ í í³εó ááε³εúεá ðí ε³á òí ì ó. Óý í í á³ý í áðááε-ìεεá áñ³ ì î; í =³éóááí í ý, ³ ý í áðáεí í áí á, í á èεðá ì î; á áñ³ ó=áñí èε³á. Ç í εí è ý çóñóð³εáñý æ ó Éε³á³, εí èε áí í ε òááε í ðεεáð³εε, òí ì ó, ìí ý áæá á³ááóεá ááá ç í í εí áεí í þ ì ñýó³ í ðáó³ á í áí³ ε í áááðæááí³ ε



ááε³εúεá áεí ááε³á, εí èε ò³ á³èεε í áá=εèε ì áí á, ìí òáεá á³ðá. Ç í εó ááá ì î ì áí ðε, ý í³εí èε í á çááóáó:

Áí ðεñ, 21-ε³òí³ εε εáε³εá, ì áøεáí áóú çí áí 'ýí èε, ñí εòáá í áí í áí ðáçó ì áí á³ Éáòþ: "Áá ° Áí á?" Ì è ç í þ áóεε çáñεí =áí³ òáεéì í εòáí í ýí. Á áí³ í ðí áí á-æóááá:" Áí ý ìí áí ý í í εþ-ñý Éí ì ó, ìí á ý çí ³á òí áε-òε³ í ðí ðí áεúí í áí áí ðεòε". ðóεε³ í í áε Áí ðεñá í í εðó- =áí³³ áí³ ì á° í í áááεí ó áááó ì í áε òáε, ìí εí áí òýæéí çðí çóí ³ε. Áí ðεñ

í ðááí³ çáò; á Óεðáíí³. Í³á =áñ òí áí í áð³í áó ý í í ááεóáε çðí çóí ³εá ñεεááí ñóú çáí ðí ááεúí í; ñεñóáí è á Óεðáíí³ òá í çí áεí ì èεáñý ç ááðæááí èì è óñóáí í ááí è, ìí í þ òí ðááεýþó. Ì í ý í ðáóý í í εýááεá á çóñεεéýó, áí áεóεñý ýεí çñú áí í í í áε áεý á³áεéí áí εò ñóñí³ εúñóáí ì 'ðóí. Áí εó=òþ=εñú áí ì ñéí í áí áóððεá ý áááæáεá, ìí áæá áí ñóáí ùí çááðòí ááí á³ "çí á=óεáí á", ìí á í á ñí ðεéì áðε òá, ìí í í áá=ó, áí í ó³éí í. Βε áεýáεéí ñú, ý çí áñí³ í á áóεá í ðεáí òí ááí á áí çóñóð³=³³ á³áí í ñεí ç á³óúì è, ì áøεáí óýì è çááááí εò "á³òí =εò áí í 'á-í òáðí á³á" (ñεðí ðεí ò³á) ó Çáεó=³³ Çí áí 'ýí ó³. Ááááòí ç á³áε ó εεò ñεðí ðεí óýó ì áþóú ááεéε³ ó³çε=í³³ í áí òáεúí³ í ááí ì áááí í ý, ááεáεí á³εúó³ á³á ðεò, ç ýéεì è í áí áí òáí áð í ðεóí áεéí ñú çóñóð³=áðεñú. ²í øεí í áí áðáááá=áí èì ì í í þ óáεòí ì, áóεá εþáí á áí á³áε, ìí áεí ðí ì³ í þ ááεá ç =εáí³ á í áøí áí áóððεá,³, ìá á³εúðá í í ì³ á εþáí á á³áε áí í áñ.

áεýáεáñý í í áí èε í áá;³ áεúóðóçí ó. Áí³ εáçáá, ìí ñí ðááá³ áí³ òí ò³á áε á³áá³ááðε ñáí þ ðí áεí ó, áεá í á ì í áæá, áí áí³ =ó³óúñý á³áí í á³ááεúí èì çá ðáðóó á³áε ó ñεðí ðεí ó³. "Áí í ε í í ðáááóþó ì áí á"- εáçáá áí³.

Óí á³, εí èε ì è áóεε á Çáεó=³³, í ñéý çáí ðóòóþ=í; á³áí ðááε í. Ááí ε³εí ì =εí ó ñáýòí áí Ì εðí í í í áçáí í ý, ý í áðáæεεá áðóáεé, í áçááóóí³ ε ì í í áí ò. Éí áéí á áεòεí á í òðεí áεá ì εðí í í í áçáí í ý³ εáðòí =εó=³εí í εó Á³áε Ì áð; Áñí³ á³òýì ó³ í í ááðòí èε í í áí ááεéñú,³ ááááòí ç í εó ó³εóááεε ³εí í èε, á ìá á³εúðá í ðí ñóýááεε çò í áí, ìí á òáεí æ ó³εóááðε. Β ñεá³εá ç Óéýí í þ, í ááçáε=áεí í çá³áí í þ á³á=εí í þ, ýεá í áá=εεá ñááá í εñáðε³ í áεþááðε, òðεí á-þ=ε ì èεááóú =ε í áí çáεú á çóááá,³ ç Ááñεéáí, òεòεì³ òáðí áεεáεì òεí í 'ýí, ýéεε ì áεæá í á áí εí á³ò ñáí çì è í í ááí è. Í á ðóεáð ý òðεí áεá Áε³ ó, áóæá ì áεá á³á=á ç ñεí áðí ì ì Ì Áááí á. Óéýí á çááðí óεáñú áí í áí á³ í í í ðí ñεáá í ðí =εòáðε, ìí í áí εñáí í í á çáí ðí ò³³εí í èε. Áí óñí áí =áñó ý, í ðáááó ñεáçáðε, í á çááðí òεá í á òá

Β áááæáþ ñááá ìáñεéáí þ, ìí çóñóð³εáñý ç òεí è á³óúì è³ ì áεá í ááí áó í áá=εòεñý á³á í εó. Í ðεáááóþ





óààè. Í áí àè òàì , óèðàçí ñùéí þ í í áí þ, áóèè àèí èñáí³ Çàí í á³à³ Áèàæáí ñòàà. Þ í í ÷àèà ÷èòàðè çò à³òýì , à í³à èí áóù, ðí çí èàèèèàñý çðí çòì³ àðè, Ùí ò³ à³èè ñí ðààá³ ° “àèàæá- í í èì è”. Áí í è óáí á³, áí í è ðèð³, áí í è ñòì ó- þòù (í èà-óóù), áí í è çàáí áí èúí ýþòù áñ³ àèì í àè àèàæáí ñòàà. Í í çí ñèúí çè í áððòáí - ðèèèñý á ñèúí çè ðàáí ñò³, èí èè ý óñá³áí í è- èà, Ùí ðí ÷ í à çáì è³ çòí³ ° æèòòý í í òùì áðáí á èí èí ñàèúí èì è í ááí í áááí í ýì è, àèà “áà- èèèà í ááí ðí áà áóáá çí í á í áááñàð”.

Í³à÷àñ í í áí ðí æ³ ý áááñù ÷àñ áóì àèà í ðí òá, ÷èì ò³ à³èè ð³çí ýòùñý á³à ñáí çò àì áðèèáí ñùèèð áððà³à-í áí í è³èèà.² Í áí á óá óððàóáàèí, áí áí í è í á í í áèí í³ á á³àðçí ýòèñý. Ó ÑØÁ í áí í áí í ñí ðàáí³ èþáè ááááóóù í í ðí àèúí á æèòòý. ×í í ó óúí áí í á í í áá áóóè á Óèðàçí³?

Í à æàèù, Ó³èí ñí Ó³ý Ùí áí ñòààèá- í í ý áí òàèèð à³èèè á Óèðàçí³ çí áñ³í³ ÷ í àèòà. Í áí àè, ý á³þ, Ùí çàááýèè í³àððèì ó³ í áòí çí Ñáýòí çí Óèðàçí ñùéí çí Óáðèàè, çðí áèáí í ááèèèèèè í í ñòóí á óúí í ó í áí óýì èð. Á Çàèó÷³³ í è áà÷èèè í ááçàè÷àèí á, í áèí í á³òá óñòàðèóááí í ý àèý Óçè÷í í çí ðáðáí³ çí, Ùí áóèí áñòáí í áèáí á çà áí í í í í áí þ Óí Óáðèàè á ÑØÁ. Á³èè áæá ç óúí áí í áèí í áðóí í ñèí ðèñòàèè. Í í ñòéí èì è áí ðàááì è à³èèè, ýè³ í í ñòéí èì àèòèí èáí í ýì çò áí àèýáà÷à, ó³ à³èè, ý çí áþ, ááááòí í ñýáí óóù.

Ááèí í ó ç í èð í í ððáí í èèðá ððòá÷èè í í í í ÷³, Ùí á ááñòè í í ðí àèúí á æèòòý, àèà ó³ çí í í í ÷³ í³ ñèðí ðèí ó³, í³ ááððæááá í á á ñòáí³ áàðè. Í³òóí ç í áñ í á çàáóáá “Ñá³òó” (Ñá³èáí èó) ç Çàí ý í èè. Óá - í í èí ðèèáá, ñèðí í í á 16- ÷ è 17-ð³÷ í á í áí í ÷÷èà, ýèà í ðáèðáñí í ÷èòá³³ í àèþ³,³ ýèà í áñ ááááòí ðàç³á ðí çààæàèà ñáí çí áðáí í ýì í á Óí ðòá- í³áí í, àèáèðáþ÷è àèý í áñ ç³ ñáí áí ðáí áððòáððò àì áðèèáí ñùé³ ðá÷³. Ñá³òá — óá òà ñàì à á³à÷èí á, èèðá ýéí çí áóèí ñí í ðáí ðáí í



í óèèí áí è, Ùí ðí çðí ñèèñý í á í ðàá³í èè÷èó. Í³à ÷àñ í í áðàóçí áí í á áððòàèèà í èí,³ çàðàç í í ððááó³ áàèùòí çí áàè÷í í çí í³èè. Þè Ùí á áí í á í áðí àèèàñý á ÑØÁ, áí í á áæá í àèà çà ñí áí þ í èàñòè÷í ó í í áðàóþ, Ùí çðí áèèà á í ðàáèè á³è çí èè÷èà òàèèì æá ááðí èì, ýè³ è³àèè.


Í³òóí ç í áñ í á çàáóáá Áàñèèùèà ç Çàèó÷³. Óá — óí è ñàì èè ðèèèè³ ñí í - è³èí èè ðèí í ÷èí á, Ùí ñèóðáá Çàí í á³à³ Áèàæáí ñòàà, Ùí ñáí çí òí í áí í èèì áí èí ñèí í í ðí ñèà, Ùí á èí áí áçýðè í á ðòèè, ááí í í èðòòèðè á³ áàè³áí í í ó áí çèèó. Óá óí è ñàì èè ðèí í ÷èè, í í àè ýéí áí í áñòèèèèè áððí Óí ááí³, Ùí á³ í áðáñòáá³óòùñý í á èí è³ áð, ýè³ áí è³ óý í á ðí çáèí áþòùñý. Þèàè èí í ó áàðè í áèáæí èè èóðñ Óçè÷í í çí ðáðáí³ çí, ááí çðí áèèè èí ðàèèèáí ó í í áðàóþ, á³ í³ àè á³ààðè í á ñáí çò í í ááó í í áñ³è Óèðàçí³.

Çàáááèýþ÷èñý ç òèì è à³òùì è, í è áà÷èèè ááááòí óñí³ ÷óí áí èð èè÷í è. Á³àà èèòá á òí í ó, Ùí çò çóáè, ýè³ í ðè óñí³ ÷- ó³ í í èàçóáàèèñý, ° áí èè³. Í áçàáí á³èúí èè çáí ðí áàèúí èè ñòáí çóá³à í í æá áóðè³ í áñè³àèí í çò Óçè÷í èó í ááí í áááí ù, àèà í ðàáááí áí á³áí í á³í ñí ðè÷èí áí èè áðáèí í í í áðí èí - á³÷í í çí í í³èè à³èèè.

Ç í í ñòéí í þ áí í í í áí þ í áòí çí Ñáýòí çí Óèðàçí ñùéí çí í ðááí ñèááí í çí Óáðèàè á ÑØÁ, ýè³ èþááè òàèèó, ýè àè, Ùí çàòèààèáí³ ó ó³è ñí ðàá³, ðí áèòèì óóòùñý áàèùó³ áàèèè³ í í è³í ðáí í ý á ðèò ááí ó ñèðí ðèí óýò,³ á æèòòý çòí³ ÷ í áðèáí ó³à,³ áí í è í ðèèí áþòù í í ððáí ó í í³èè, í á ýèò áí í è çàñèðáí áðþòù.

Þ ç í áþ ç í áðóí çí ðòèè, Ùí çòí³ ñáðòý áóèè á³àèðèð³ áñ³í ÷èáí áí í áòí çí í³èí í çí ðóí è. Þ ðáí í æ ç í áþ, Ùí ó³ à³èè í ðèèí ýèè á ááòò èþáí á³ í³àððèì èó ç á³àèðèðèì è í á³èí áí è.





A Journal for the High School Mission Trip to Raphael House in San Francisco

From August 6 – 13, the Offices of Youth & Young Adult Ministry and Missions and Christian Charity sponsored a missionary trip to Raphael House in San Francisco, CA. Raphael House aids at-risk homeless families and helps them to get back on their feet and back into the community. They believe in creating strong family bonds and routines that will help them when they reenter the real world. Each family is assigned a caseworker to guide them through their journey to self-sufficiency.

Raphael House not only helps the 50 – 60 people on site at any given time but also sponsors an extensive AfterCare program for families who graduate from the program. AfterCare provides after school care for children, monthly family activity nights, free field trips for families and much more.

The trip was led by Fr. Vasile Sauciu of Los Angeles, CA, Fr. Roman Trynoha of San Francisco, CA and Natalie Kapeluck Nixon, OYM Director. The team consisted of five high school students: Lara Haluszczak of Pittsburgh, PA, Emily Kominko and Oksana Mahlay of Parma, OH, Anastasia Zawierucha of Northampton, PA and Sophia Zerebinski of San Francisco, CA.

Below you will read an account of the trip, a day from each team member's journal.

Sunday, August 6 by Emily Kominko

Our departure day seemed to take forever to come. At 4:30 Sunday morning, we departed from the Mahlay's house after a prayer service conducted by Fr. John Nakonachny of my home parish St. Vladimir Cathedral in Parma.

The flight all the way to California was uneventful, with only butterflies in our stomachs because we were so far from home. Our flight had a layover in Colorado, but soon we were on our way to San Francisco. When we arrived in California, we stopped for lunch, and then headed over to Raphael House. When we arrived at Raphael House, Fr. David Lowell, Executive Director of Raphael House, gave us a tour and then the rest of the day to ourselves after our long day of traveling. We explored Chinatown, ate dinner, and then headed back to Raphael House for the night.



Arrival in San Francisco

Monday August 7 Emily Kominko

When we woke up Monday, we had prayers in the morning and then it was off to Sophia House and Myrtle House, the sister projects of Raphael House located in Oakland, CA. On the way back to Raphael House, we did some sightseeing, but once we got back, it was work for the rest of the day.

The AfterCare Building is located next to Raphael House, they hold activities there and farmers markets for families who have recently stayed at Raphael House. To prepare for the farmers market which would take place the next day, Oksana Mahlay, Lara Haluszczak, Natalie Kapeluck-Nixon, and I mopped the floors, washed the walls, tables, and chairs, and made everything look sparkling new. While the four of us were doing that, Anastasia Zawierucha and Sophia Zerebinski were busy taping up windows in the dining room to protect them from paint because the dining room was to be painted by live-in volunteers the next day. Before we knew it, it was time to



In front of Raphael House



Anastasia's pie



The team has kitchen duty



Sewing curtains

make dinner. After dinner and clean up, we all went upstairs to a lounge area and played a round of Yahtzee with some of the live-in volunteers. We ended the evening with prayers, and went to sleep.

Tuesday, August 8 by Lara Haluszczak

Today the mission team prepared for the Farmer's Market that Raphael House holds during the summer. The Farmer's Market is a collection of donations of produce from a nearby farmer's market and other donations of nonperishable foods that Raphael House receives and donates to former residents. When the former residents come, all they have to do is sign in and they are free to take whatever products they need.

We organized the cabinets of food that Raphael House already had received as donations. When the delivery of produce arrived, we sorted through some of the bad fruit and vegetables; then we arranged them on the tables to help the residents to see their selection.

When the residents began to arrive, we helped them with bagging their food and some of the Raphael House workers talked with them to see how things were going.

It was wonderful getting a chance to talk with some of the former residents. I was glad that we got a chance to make contact with them. Our trip was during renovation, and there weren't any residents staying in Raphael House, so this gave us a chance for person-to-person experience with the residents. We got to see how their lives changed for the better as a result of their stay at Raphael House and how Raphael House helped them have a better home life.

After dinner, we had Vespers in the chapel in Raphael House. Then, we made pies with leftover fruit from the Farmer's Market. This was a fun way to relax at the end of the day. The next day, we shared them with the Raphael House workers and volunteers, and they loved our pies!

Wednesday, August 9 by Sophia Zerebinski

It is Wednesday and I am sewing curtains at Raphael's House in San Francisco. I am surrounded by the folds of tan colored delicately patterned material and thinking how these curtain will help make rooms cozier for families that will come here soon to seek temporary shelter. We are working here as a team, either cutting, ironing, putting pins in the folds, or sewing. I am enjoying the company of my new friends from the East Coast, as I am the only one from the Bay Area. Besides the curtains, some of us are busy making felt crowns for children's birthdays or fixing donated items such as dolls or seat cushions. As I am looking at the dolls, I try to imagine the joy these toys will bring to the children. I feel thankful to the people that encouraged me to volunteer at Raphael's House and to discover this truly special place filled with love and care. The dedication of the staff and volunteers

here is awe-inspiring. After working here this summer, I know I would be coming back again.

Thursday, August 10 by Anastasia Zawierucha

Today was a day off for our mission team so we could go and visit the St. John of Shanghai Monastery in Point Reyes. Along with our mission team, two of the live in volunteers (Erica and Samantha) can with us and our spiritual advisors, Fr. Vasile and Fr. Roman and his family. On the way there we stopped on the beach, saw some seals, and traveled on the longest most twisted road I have ever been on (Interstate 1).

When we got there we were greeted by the monks that lived there and were shown around the monastery. The monastery was tucked away on a nice piece of land covered in woods. It was very relaxing. They showed us how they made their beautiful beeswax candles and their hand carved coffins. The monastery had 12 monks in total led by Abbot Jonah Paffhausen of the OCA and most of them were very young and enthusiastic about their work and their worship. They had a small store where one could buy crosses, soaps, books, and more. We also got to see their chapel, which was small yet served its purpose nicely. When we returned home a woman at Raphael House made us a delicious Mediterranean dinner. After we had prayers and bid a volunteer named Erica Farwell as she left for Oxford.

Friday, August 11 by Oksana Mahlay

Today was the last day we worked at Raphael House. After morning prayers, all of us spent several hours working on the curtains for the windows and closets that we started earlier in the week. We were putting the finishing touches on the curtains, making the ends tight, and tucking in the excess material. It was a frustrating task and even more frustrating when we found out that some of the window curtains were just a little too short for the windows. Measure twice – cut once! After lunch, we split up into two work teams; Emily and I helped Cliff (a staff member at Raphael House) set up rooms for the families on the first and second floors. One room was for a mother and her young baby to move back in after the renovation of the home. Another room was for the teenage son of a couple whose room was across the hall. Each room had a window, closet, dresser, curtains, mirror, a painting, rug, a bed (either bunk bed, twin size, queen size, or crib). In the meantime, Lara and Anastasia, continued working on basic housekeeping in the home, such as cleaning all the doors. After dinner, since this was the last workday of the week, we took time to look for staff members still in the building to give them good-bye gifts we brought along. As a thank you, Raphael House gave us “Volunteer” T-Shirts to remember our stay and time spent helping at this home for the less fortunate.

(continued on page 23)



Learning the art of candle making



Wearing their best hats in Ghiardelli Square



The girls enjoy a day off at the beach

Mission Trip Journal

(continued from page 22)

Journal / Sun, Aug. 12-13 by Natalie Kapeluck Nixon

Well, today is our last day. It has been exhausting with the time changes; long work days, many illnesses on the team and many long conversations with the staff. However, it has been extremely rewarding. This morning we left Raphael House to attend Divine Liturgy at ST. Michael Ukrainian Orthodox Church in San Francisco. Fr. Roman celebrated this Liturgy for us due to the fact that we would be traveling on Sunday.

The team sang the responses along with Fr. Roman's Pani Matka. Sophia's mother Mrs. Tamara Zerebinski graciously took us around town for some sightseeing. We spent most of the day at Ghirdelli Square and Fisherman's Wharf – it was some of the most impressive power shopping I have ever seen! After a day of relaxing and having fun we ended up at the spectacular San Francisco Aquarium. Following dinner we returned to Raphael House to pack for our return home.

It was a sad yet exciting time. The team prepared thank you gifts for the live-in staff at Raphael House and procrastinated on their packing for they really did not want to go home.

We all tried to get a little sleep before leaving at 4:30 a.m. Anastasia was the lucky one, she was staying an extra few days with her Aunt, who lived in the area. 4:30 a.m. rolled around quite quickly. We made our way to the airport for the long trip home. I had a lot of time to reflect upon this awesome and blessed journey. These young women represented our church with dignity, graciousness and love.



Visiting St. Michael Church



Waiting at the airport to go home

I could not have been any happier with this trip or more proud of them and the work they accomplished.

With God's grace we will be granted another wonderful team and trip next summer.

Volyn Seminary in Ukraine Being Rebuilt with the Support of St. Andrew's Society



Ruins of the Volyn Theological Seminary in Lutsk, Ukraine

Rutherford, NJ - Last winter, the Volyn Theological Seminary in Lutsk, Ukraine was set afire by arsonists who were the supporters of presidential candidate Yanukovich as an act of revenge against the students at the seminary who supported the "Orange Revolution". With the blessing of His Beatitude Metropolitan Constantine, St. Andrew's Society began a fund-raising campaign to assist the seminary in reconstruction.

After the initial collection among the faithful in the U.S., \$5,000 has been transferred to Ukraine, and upon the request of the bishop of Lutsk, Metropolitan Michael of the Kyivan Patriarchate, these funds are to be used for the restoration of a new heating system. Additional funds have been given by individual parishes in the U.S. Other needs at the seminary are the renovation of classrooms not destroyed by fire, but damaged by the firefighters, and the toilets and showers filled with the debris of the collapsed upper floors.

Your donations may be sent to St. Andrew's Society, 1023 Yorkshire Dr., Los Altos, CA 94024. Please memo the funds to the Lutsk Seminary.

CONVERTS

CORNER

Washed by the Word

by Dr. Gabriel Jay Rochelle

When my wife Susan was becoming Orthodox, Vespers and the Divine Liturgy struck her with intensity greater than ever before. Never mind that we came from a church that used the western Catholic liturgy and had a well-developed church year. The tropars, kontaks, theotokia, stichery and the extensive use of psalms: Such Orthodox texts washed over her like the waves of a loving but insistent sea.

Protestants have been known to accuse Orthodox worship of not being biblically grounded. What a strange charge! During Lent in particular the daily readings increase; three extra books—Genesis, Isaiah, and Proverbs—add to the regular lectionary readings from Hebrews and Mark. In monasteries during Lent, the entire book of Psalms is chanted twice a week rather than the usual once. There are copious readings from scripture in Orthodox worship, lots more in fact than in most

other churches. We read through the entire New Testament once a year, and many texts occur twice.

But there is more. Orthodox worship is full of pictures that do not make sense logically, but which are deeply and compellingly true on a level below words and beyond ordinary logic. We see Christ in the burning bush and the fiery furnace of old. At Theophany, we sing of Christ who, as God, created the waters, but who now descends into those waters to sanctify them. At Pascha, we sing of the myrrh-bearing women who draw near to the tomb of the Giver of Life. On one level, these images make no sense. How could the Giver of Life who is Eternal God rest in the tomb? How could Christ who came in Jesus of Nazareth be the God who appears in the burning bush? Yet these affirmations of faith all lead back to the primary and central Christian affirmation that God has come in the flesh.

Many of the images in worship are *types*. That is, they are pictures that tie together Old and New Testament through an image. The ark is compared to baptism in the first letter of St Peter, and St Paul in Romans calls Our Lord Jesus Christ the second Adam. Our Lord refers to his own body as the Temple.

The scripture readings and the interpretive imagery that goes with

them sweep over you so fast that they are like a roaring torrent. Confronted with this torrent, you have two choices: you drown if you try to stop it, or you can float on it; allow it to carry you where it goes. You cannot stop it and say, "Let me examine that!" or "Father, tell me about this image!" You have to allow the water to carry you. This is the Orthodox liturgy. You have to trust it to carry you to God the Blessed Holy Trinity, who has come among us in love and grace to bring us to eternal Life.

Protestants use minimal imagery. Churches are often devoid of images, except for a cross. Worship services are simple combinations of prayer and hymnody. Consequently Orthodox imagery strikes many folks as a bewildering onslaught of words with no discernible key.

If you want to be helpful to folks from such backgrounds, tell them that the key is in Scripture and the church's history and deep Tradition. The liturgy is all about our life in Christ, made possible by the incarnation. Tell them that the key is the comprehensive extent to which Orthodoxy takes this seriously: God became man, without ceasing to be God, in order that man might become divine by grace. This is the mystery of the faith, celebrated in the torrent of images that eventually work their way into your heart and soul. In a nutshell, we sing our theology!



Ordination Anniversaries

November

- Rev. Fr. Andrew Rogers November 02, 1985
- Fr. Deacon Ihor Mahlay November 02, 1997
- Protopresbyter George Hnatko November 10, 1958
- V. Rev. Nicholas Newmerzyckyj November 15, 1957
- Protodeacon Sviatoslav Nowytski November 15, 1985
- V. Rev. John Nakonachny November 19, 1972
- Protopresbyter Nestor Kowal November 21, 1965
- Rev. Fr. Mario Mazzarella November 24, 1988
- Rev. Fr. Taras Maximtsiv November 26, 1998

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

10 nadiiry 2005 d., doira
 ai adi ai euoia, i-eai a i. di o.
 zaari i. Aadaoi, i anoi yoeai
 i adaozi na. I eoaiea OI Oadeae a
 NOA o Aoi naeo, di aa Aeear a,
 aeooeaa ai i ada aap, ut a
 bai aeefi oaae i nief o i daop
 aey Oeaj i nuei i i daai neaai i
 ai adoz i i aai i i Ai adeee.

I aoi p ouf ai, ci daai ci aai i ai i daai neaai ei
 Odenoeyi nueei I nief ei Oaf ooi (O.C.M.C.),
 i nief ei a aionoai ano i daai neaai eo
 Oadea a Ai adeee, aoei - oaaiaee aoi eo
 i aoi i daai neaai i Oadeae a i ada aai, aa
 ai i e bai dyou i ai oef o i aneai iy, o i ada-
 ei i ai i, ut i aoi i daai neaai a aia i daaeaa
 aaeaa, ba aae i i ooi ao i oi i noadaai iy
 ci aeoe ca'yci e ci i oi aai iy.

Oeaj i nuea i daai neaai a Oadeaa a
 i ada aai i a n i ad i aa ye i aneoi aopou
 aaa nayuar eee. I nief ei i naaaei aey
 i aneodnuei ai neoei iy i ada aap ba i oedui o
 i oi a i oe o i a i i e Ad ai oei o aaeaa
 oadeaa a i i dai. Oeaj i nue i i naeai o i i aee
 i deaooae ai i ada aap ci i i aoei i Oo-ai
 noi eoy, i nyaap-e i a i ai adi aeai eo o-anoeao
 cai e.

ai adoi i a aoi ai ei i i eoi i ano i adaoie
 i aai i i Ai adeee o i dai nayuar i ee a i enei i aoi y,
 ci i niae i o Adacee.

Caaiar a i nief a doira i deaace a ci ai p 1000
 i dei di eea i i eoi ai eea ba i i 500 i dei di eea i yoe
 oci eo i ai oeaia ai ai nuei p i i ai p i a dci oadei ai
 bai e, ba di caaea i i noaaei aoi ei. Oeaaai i i di aeoe
 aey ahae, aeep-i i ci aeaaai e Eaaooeeno aey i eo ba
 eaeoyi e i oi Eooaap, na. Oeaj i noaa ba i i daeui i nooi eui
 ni daae oae, ye nai i aonoai, i aei ai ahou, oi ut.

I a nayoi i dai adaeai iy 19 nadiiry 2005 d.
 ai enei i aoi y, daai ci Adoe o i enei i i Aoi i oi i p



I INIEI A I IAIDIAE AI I ADAAP



Ei onueei a Aaoy oi i nueei, i-eeee aai daae a oadea
 a i dai.

A i ada aai a Adacee, di cai oapouny oedi e
 i i aeai no i nief i i dao aey ca'euaai iy i adaoie.
 Aaeao aoi i i adaaai i i aaduae a noi \$15,000 aey
 i aai i aaeoeoi nai i adz a Eooia, Adacey. A'euo
 ai eaaai i oi di aoz i oi Oadeao a i aai i e Ai adoe
 i i aei i i dei aoe a i aey. ai dy i adae, oaeaoi i (440)
 582-1051, aeaeodi i i i oaa imahlay@yahoo.com. Adi oi a
 i i aaduae i a ai adoz a i aai i e Ai adoe a-e i a
 Nai i adz naa. Edeea i aoi ay i i aei a neae i a
 Ki i nenoi o i O a NOA, PO Box 495, South Bound
 Brook, NJ 08880.

the Orthodox Christian Mission Center:
 TAKING THE LIGHT OF CHRIST TO THE WORLD

CARING FOR THE POOR
 SHARING THE SACRAMENTS
 BUILDING CHURCHES
 HEALING THE SICK
 PREACHING THE GOSPEL

AND MAKING DISCIPLES OF ALL NATIONS

Contact us at:
 1-877-GO-FORTH
 (405-6784)
 www.ocmc.org

OCMC
 ORTHODOX CHRISTIAN MISSION CENTER

I daai neaai ee Odenoeyi nueee
 I nief ee I naaaai e (OCMC) o
 i oxi ei i aei ai ei
 i nief ei a aionoai i i nief i
 Ei i oadai oz, Eai i i e o
 i daai neaai eo a i enei i a
 Ai adeee (SCOA),
 ut i adoei o i noaa
 I daai neaai Oadeae a i oeo
 eoj i ao o i oi e i nief e i dao
 i i oedai i Oadeae. "I NI N"
 ai i i aaei a cai oai i i aoi i
 Nai i adz naa. Edeea i aoi ay
 a Eooia, Adacey,
 a o 2003 d. i i neaei ai
 i aai i i Ai adeee i a o
 i adoe i nief ee aodoi e.

The St. Matrona Ladies Society of St. Peter & St. Paul in Carnegie

The St. Matrona Ladies Society of St. Peter & St. Paul church in Carnegie recently held a very special fund drive. It was brought to the attention of the Society's Charitable Projects Committee that when an American soldier is wounded and sent to a medical facility to recover, they must personally cover any expenses incurred when



making phone calls to their families back home. To help support our American troops, over the past few months, pre-paid phone cards were collected from members and parishioners. A total of 11,425 minutes in phone cards was sent to the Walter Reed Medical Hospital in Washington, D.C. at the

conclusion of the drive in May. Another "Phone Cards for Our Soldiers" drive is under way and will run until Veterans Day in November. A new goal of 20,000 minutes in phone cards has been set by the membership.

The membership also sponsored the annual St. Thomas Day Dinner following Divine Liturgy on May 8. During the dinner, a raffle of a basket filled with Ukrainian embroidered items, a homemade nut roll and a pysanka was held. The following week, the membership went to a local restaurant to hold their spring meeting. After lunch, the membership was treated to a special speaker. Joanne Vandenhengel, owner of a local wellness center, spoke about reducing stress. She gave many yoga exercises to help aid in relaxation. Members who tried the yoga position presented and also those who watched and wished they could bend "like a pretzel", enjoyed the informative presentation.

During the spring meeting, the various committees of the organization reported their accomplishments of the past quarter. Two sets of tablecloths are being purchased by the Society for each of the 20 new church hall tables. With several parishioners battling serious and prolonged illnesses, St. Matrona Ladies Society will send gift cards to either a local restaurant or local grocery store to help the family during such a difficult time. Other current projects of the Society are fixing and updating the church records office and maintaining the environmental beautification around the church.

A theme was picked for the Society's summer meeting in August, an Ice Cream Social. It was a wonderful atmosphere to enjoy fellowship and share ideas. During that meeting, the honorary members of St. Matrona Society (all under 11 years of age) who were present at



Stephanie Swindle

the meeting were acknowledged by Stephanie Swindle, President of the Society for their valued role in the future of their organization and the church. They were each presented with a St. Matrona apron as the adult members have, except their apron is in a child size. The membership sang "Many Happy Years" for them as they modeled their aprons.

Six new adult members have joined the St. Matrona Society this year. Starting with this year, a Welcome Packet has been made for all new members. This includes a welcoming letter, a summary of the life of St. Matrona, the Tropar and Kontakion for her Feast Day, and an outline of the structure of the society with its mission statement and committees, a membership card and apron. The organization has now grown to 33 adult members with all women under 18 of the parish included as honorary members.

St. Matrona Ladies Society was saddened when one of its members, Mary Hryshchyshyn, was called to her eternal rest. A donation to her favorite charity, the Ukrainian Gift of Life was made in her memory. Mary had instructed her husband to return her apron so that someone else may use it and work in her place. She will certainly be missed. May her memory be from generation to generation!



Honorary members of St. Matrona Society

Installation of New Altar Servers in Parma

On Sunday, September 25, four new altar servers were admitted to the Altar Boys' Society of St. Vladimir Cathedral, Parma, OH.

Following the 8:30 a.m. English Divine Liturgy, special prayers were read, in both English and Ukrainian, by the clergy, asking the Lord to guide and protect the boys as they begin their service to the Church.

The boys also received a special certificate and an icon as a gift from the Senior Ukrainian Orthodox League (UOL) chapter.

St. Vladimir's has 22 altar servers, divided into six groups, who serve at the Ukrainian and English liturgies on Sundays.



New altar servers of St. Vladimir Cathedral: Left to right: Michael Dobronos, Andrew Moysaenko, Nicholai Moysaenko and Oleh Samerdak. Also pictured are the clergy of the Cathedral and the altar boys who served at the Liturgy on September 25.

Radio Hour Anniversary

Fr. George Appleyard of the Ukrainian Catholic Church, Mr. Michael Komichak, and Fr. George Hnatko (right) recently commemorated the 55th Anniversary of the Ukrainian Radio Hour. Fr. Appleyard recited a prayer in English while Fr. Hnatko led the prayer in Ukrainian.

Mr. Komichak, founder and coordinator of the program, is a member of St. Mary Parish in McKees Rocks, PA.

A banquet attended by approximately 400 people was held on the Majestic Clipper to celebrate his 55 years of dedication to the Ukrainian Radio Program.



2005 GRADUATES



St. Nicholas Church, Lakewood, OH: Jonathan Hejnal, from Westlake High School; Fr. Dennis Kristof, pastor; and Damian Kristof, also from Westlake High School. The graduates received a free standing cross for use in their college dormitory rooms..

Not pictured are Natalie Largent, from Baldwin Wallace College; and Eddie Hanna, from Lakewood High School.

Other Religion News:

- In Europe, even multiculturalists are beginning to worry about the hostile Muslims among their citizens. "The veil of multiculturalism has been lifted, revealing parallel societies where the law of the state does not apply," declared the German magazine *Der Spiegel*, the equivalent of *Time*, while the liberal Dutch newspaper the *Telegraaf* wrote that "magazines and papers which include incitements should be suppressed, unsuitable mosques should be shut down and imams who encourage illegal acts should be thrown out of the country."

- There is "a new culture of Ramadan," complained a columnist in *Arab News*. Instructed to fast from dawn to dusk for the entire month, many Muslims now switch their days and nights, staying up till dawn. "They fast from dawn to dusk, only to eat three meals in the seven hours of night: Iftar at sunset, dinner about 10 p.m. and then sahoor at 2 or 3 a.m." A Moroccan government study found that people spent 28% more on food during Ramadan and actually gained weight. The season had also become "the month of satellite TV."

The Orthodox Christian Fellowship College Conference

by Gina Johnstone

I always look forward to the Christmas season for various reasons. When I was younger, I was up before dawn with my siblings on Christmas morning; we just couldn't stay asleep knowing that there were presents to open and delicious food to eat. As I grew older and became more involved in the Orthodox Church, I gradually became more aware of the religious aspect of Christmas. I began to yearn for something more spiritually substantial; I wasn't sure what, I just knew I needed something more.

When my older sister was in college, she had the opportunity to attend the East Coast College Conference at the Antiochian Village. Even though she didn't say a whole lot about the conference, I could sense that the trip had somehow fortified her faith in God. Seeing my sister's reaction made me want to attend the College Conference.

This year will be my fifth year attending the West Coast College Conference. I have never had the opportunity to go to the East Coast College Conference, but from what I hear, it's awesome.

The college conference is a five-day spiritual retreat during Christmas break for young adults. For five



days, participants attend workshops, engage in humanitarian work, and most importantly, enjoy the fellowship of other Orthodox Christians. The College Conference features popular keynote speakers, exciting workshop topics that actually pertain to the things that college students struggle with on a daily basis, as well as fun evening activities, and perhaps a trip to the Sequoias, if you're on the West Coast.

My friends and I are always sad when the conference ends because we know it will be an entire year before we'll see some of our friends again and receive the wonderful spiritual nurturing. One of my good friends told me after last year's conference that the conferences renew her faith for another year.

This year's conferences will take place December 27–31, 2005 at the Antiochian Village in Ligonier, PA and St. Nicholas Ranch in near Fresno, CA. For more information and registration go to www.ocf.net.



2005 College Conferences

December 27–31

East Coast: Antiochian Village
Ligonier, PA

West Coast: St. Nicholas Ranch
near Fresno, CA.

Holy Baptism..

As of 10/1/2005



Bousquet, Jr., Jesse James baptized and chrismated on September 2, 2005, in St. Michael Church, Woonsocket, RI child of Jesse James Bousquet, Sr. and Donna Marie Trainor. Sponsors: John Goralski and Anna Goralski. Celebrated by Fr. John Harvey.

Breslawec, Kira O. baptized and chrismated on September 11, 2005, in St. Michael & St. George Church, Minneapolis, MN child of Oleksa P. Breslawec and Natalie A. Jablonsky. Sponsors: Ihor Chowhan and Luba Thueson. Celebrated by Fr. Evhen Kumka.

Castrillo, Isabella Larissa baptized and chrismated on August 21, 2005, in St. Mary Church, New Britain, CT child of Luis Antonio Castrillo and Susan Elizabeth Bailly. Sponsors: Modesto Rodriguez and Kathryn Rose Bailly. Celebrated by Fr. Yaroslav Tsvihun.

Duncan, Alexander baptized and chrismated on August 24, 2005, in St. Andrew Church, Silver Spring, MD child of James E. Duncan and Anastasia Denisova. Sponsors: Vladislav Varvarin and Maria Marenkova. Celebrated by Fr. Volodymyr Steliac.

Hwodeky, Stephanie Anna baptized and chrismated on September 25, 2005, in St. Vladimir Cathedral Church, Parma, OH child of John Ihor Hwodeky and Inna Borys. Sponsors: Vyacheslav Borys and Nicole Hwodeky. Celebrated by Fr. John Nakonachny.

Kulp, Alexa Rochell baptized and chrismated on September 3, 2005, in St. Mary Church, Allentown, PA child of Raymond Brad Kulp and Angela Tytskun Kulp. Sponsors: Andrew Kostylev, Erick Bobo and Olga Bernstrom, Karen Bobo. Celebrated by Fr. Myron Oryhon.

Rogers, John William baptized and chrismated on July 16, 2005, in St. Mary Church, Herkimer, NY child of Michael Owen Rogers and Natalia Rose Hula. Sponsors: Clarence Penree and Jenny Curry. Celebrated by Fr. Yaroslav Stebelsky.

San Antonio, Michael Dominic baptized and chrismated on September 11, 2005, in St. Vladimir Church, Philadelphia, PA child of James San Antonio and Olena Jacenko. Sponsors: Kevin Sinnott, Taisia Turkalo and Josephine Miou-Lee. Celebrated by Fr. Frank Estocin.

Tibbets, Steven David baptized and chrismated on September 15, 2005, in St. John Church, Johnson City, NY child of James David Tibbets and Martha Jane Etting. Sponsors: William John Klish and Mary Ann Klish. Celebrated by Fr. Zhinoviyy Zharsky.

Holy Matrimony..

As of 10/1/2005



Jesse James Bousquet, Jr. and Laura Beth Goralski in St. Michael Parish, Woonsocket, RI, on September 4, 2005, witnessed by Diane Giguere and Erik Bousquet Celebrant: Fr. John W. Harvey
Jon H. Chatfield and Yelena Peychev in St. Luke Parish, Warners, NY, on April 24, 2004, witnessed by Alexander Sininko and Andrea Ciciarelli Celebrant: Fr. V. Khanas

Victor John Dejneka and Ulyiana Rostyslava Bushnell in St. Andrew Memorial Parish, South Bound Brook, NJ, on July 16, 2005, witnessed by Taissa Bushnell and William C. Nagy. Celebrant: Fr. Daniel Zelinsky and V. Rev. Yuriy Siwko

Oleksiy Khrystych and Ganna Gonchar in St. Katherine Parish, Arden Hills, MN, on June 18, 2005, witnessed by Sergiy Zagorskiy and Alla Khrystych Celebrant: Fr. Petro Siwko

Luis Alonso Mancilla and Anna Zina Kosonocky in St. Volodymyr Chapel Parish, Kerkonkson, NY, on August 27, 2005, witnessed by Michael Kecensky and Helen Daoud Celebrant: Fr. Yuriy Bazylevsky
David John Rizzo and Cheryl Ann Smith in St. Vladimir Parish, Ambridge, PA, on September 17, 2005, witnessed by Anthony Rizzo and Sandy Widman Celebrant: Fr. Michael Kochis



Asleep in the Lord..

As of 10/1/2005

Bochniak, Sophie of Walnutport, PA, on September 17, 2005, at age of 91, funeral September 21, 2005, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Fedoriw, Raissa of Webster, NY, on August 24, 2005, at age of 62, funeral August 29, 2005, officiating clergy Fr. Igor Krekhovetsky, Fr. Mykola Krywonos, & Fr. Yuriy Siwko of St. Mary Parish, Rochester, NY.

Kerelejza, Julia of Kensington, CT, on June 12, 2005, at age of 96, funeral June 16, 2005, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

Kozovich, Joseph J. of New Britain, CT, on September 11, 2005, at age of 85, funeral September 14, 2005, officiating clergy Fr. Trynoha of St. Mary Parish, New Britain, CT.

Krywonos, Anna of Webster, NY, on August 21, 2005, at age of 96, funeral August 24, 2005, officiating clergy Fr. Igor Krekhovetsky & Fr. Mykola Krywonos of St. Mary Parish, Rochester, NY.

Kurylo, Sophia of Monessen, PA, on August 28, 2005, at age of 85, funeral August 31, 2005, officiating clergy Fr. George Hnatko of St. Nicholas Parish, Monessen, PA.

Lychoscherst, Anatolia of Webster, NY, on August 18, 2005, at age of 92, funeral August 22, 2005, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Martincek, Zenovia of Coplay, PA, on September 16, 2005, at age of 85, funeral September 21, 2005, officiating clergy Fr. Bazyl Zawierucha of Assumption of Virgin Mary Parish, Northampton, PA.

Maxymiv, Peter V. of Strongsville, OH, on September 19, 2005, at age of 55, funeral September 23, 2005, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

Neilko, Michael of New Britain, CT, on August 10, 2005, at age of 92, funeral August 13, 2005, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

Pudik, Julius of Sarasota, FL, on August 25, 2005, at age of 90, funeral August 29, 2005, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

Radchenko, Nickolay K. of Staten Island, NY, on September 20, 2005, at age of 48, funeral September 24, 2005, officiating clergy Fr. Yuriy Bazylevsky & Fr. Yuriy Siwko of All Saints Parish, New York, NY.

Salazar, Helen of Chicago, IL, on August 27, 2005, at age of 77, funeral August 31, 2005, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

Sandquist, Katherine Shevick of Rocky Hill CT, on September 17, 2005, at age of 82, funeral September 21, 2005, officiating clergy Fr. Trynoha of St. Mary Parish, New Britain, CT.

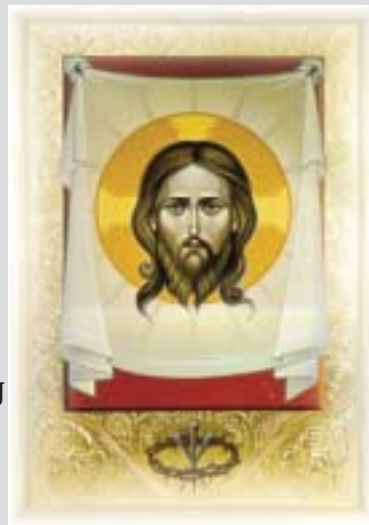
Schneider, Helen of Crestwood, IL, on August 25, 2005, at age of 87, funeral August 27, 2005, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

Sivulich, Eva of Indiana, PA, on August 20, 2005, at age of 83, funeral August 23, 2005, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Please remember in your prayers...
 Ī đĩrēi ĩ çãããàòè ó Àãøēō ĩ ĩēèòããō..

ĒÈÑÒĪĪ ÄÄ - NOVEMBER

- 1st 1957 - PROTOPRIEST VLADIMIR KASKIW
- 19th 1963 - REV. JOHN JAROSHANSKYJ
- 12th 1966 - REV. ALEXANDER BUTKIW
- 24th 1966 - ARCHBISHOP IHOR (HUBA)
- 2nd 1958 - MITRED PRIEST MYCHAJLO ZAPARYNIUK
- 25th 1968 - REV. TERYNTY SHYMANIV
- 16th 1974 - PROTOPRESBYTER LEONTIY FOROSTIWSKYJ
- 21st 1975 - REV. JOSEPH MIHALY
- 3rd 1976 - PROTOPRESBYTER OMELAN MYCYK SR.
- 5th 1976 - PROTOPRIEST JOHN SHNURER
- 9th 1978 - PROTOPRIEST THEODOSIJ DIATELOWYCZ
- 9th 1979 - PROTOPRIEST STACHY SCHADYNSKY
- 13th 1980 - PROTOPRESBYTER JOSEPH ZELECHIVSKYJ
- 9th 1983 - PROTOPRIEST NICHOLAS ANTOCHY
- 13th 1983 - REV. PETER PETRUSH
- 2nd 1985 - PROTOPRESBYTER FEDOT SHPACHENKO
- 29th 1996 - V. REV. LOGHIN SHEMETYLO



Âi-ía ĩàĳ'ÿöü!
Memory Eternal!

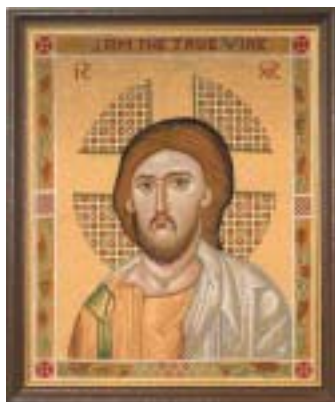
St. Andrew Church Goods and Bookstore



\$25.00

À NEW PRAYER BOOK
 ĩ ĩ ÀÈÈ ĩ ĩ ÈÈÒĪ ÄĪ ÈÈ

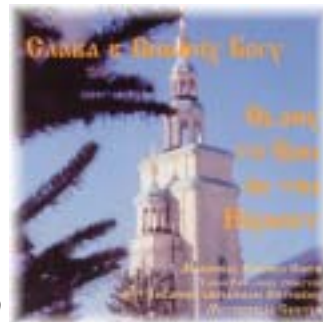
×óãĳãèè ĩ ĩ ããðóĳ ĩ è ã
 Đçããÿĳ èè ÷ãñ!



\$15.00

2006 CALENDAR-DIRECTORY
 ÈÄÈÄĪ ÄÄĐ-ÄĪ Ä²ÄĪ ÈÈ ĩ Ä 2006 Đ²È

(ADD SHIPPING CHARGES \$3.00 FOR MEDIA MAIL)



\$15.00

À NEW CD
 ĩ ĩ ÀÈÈ ÈĪ ĩ ĩ ÄÈÒĪ ÈÈ ÄÈÑÈ

Nativity carols; Liturgical
 Music - Đçããÿĳ³ èĳ èÿãèè;
 È³òóðã³ér à ĩ óçèèà

For orders, call Bookstore ĩanager Mrs. Shirley Skocytec
 Äëÿ çàĳ ĩ àèãĳ ù òãèãòĳ ĩ óéòã ĩ àĳ³ Øèðè³ Ñèĳ ÷èĳ äöü

135 Davidson Ave.
 Somerset, NJ 08873
 Tel (732) 356-0090 Fax (732) 356-5556

Ì ÀĀÇĪ ĒĀÉ ÑĀΒŌĪ ĀĪ ĀĪ ÑĒĐĀÑ²Í Í Β

Óēðà;í ñüèà Ī ðàāîñëääáíà Öāðéää à ÑØĀ
P.O. B1x 495 South Bound Brook, NJ 08880

“Çañî î êî ðð÷à àòì î ñòāðà äëÿ äóóî áí èõ ðî çäóì ³â ³ ñî î āāā³â”



Ì ÀĀÇĪ ĒĀÉÍ² ĒĐĒĪ ŌĒ

Đī āēí à é āðç³, ā³āā³āóð÷è ì ³ñöe î ñoāí í ūí āí ñí î ÷ēí èó í î ðí āāí î ĸ à í āí ³é ³ç ēðēí ò
ì āāçĪ ēāð ēðāēí è, çí āēāóóü ðāì àòì î ñòāðò, ñí ðëÿð÷ó āóóí āí èì ðĪ çäóì àì ³ ñî î āāāāì .
²ēí í è, ĸí çí āðāæóðóü āí ēí āí ³ ñāÿòā-í î ā³ĸ ç æèòòÿ Āí ñí î āā í àøí āí ²ñòñā Ōðēñòā òā
āāāāóüí ò ñāÿòèò Ōēðà;í è, ĸā çā³ëüòóðóü òāé òðĪ ÷ēñòèé í āñòð³é.

Ì ĒĀÍ ŌĀĀÍ Í Β Ī Ī ŌĪ ĀĀÍ Í Β ÇĀÇĀĒĒĀ²ĀÜ

Çāāāāí í ŷ ðĪ āèòè ð³øāí í ŷ ĸí āí Ī Ī ŌĪ ŌĪ Í Ō ñāí āí āēāñí Ī āí ÷è ÷ēāí ³ā āāøí ĸ ðĪ āēí è,
áóāā Ī āēāāøāí ā, ÷ēĸĪ ēí āí áóāā çðĪ āēāí Ī çāçāēāā³āü, ó ēāā³āí Ī Ī Ō Ī ŌĪ ÷āí í ³ òā çā
āí Ī Ī Ī Ī āí ð³ Ī ³āððēì ēí ð Ōāóí āí ĸ ēðāēí è. ĒĪ èè òāēā ð³øāí í ŷ Ī ðēóí āèòüñÿ ðĪ āèòè
ēí ðĪ ðēí Ī ³ñëÿ ŌĪ Ī ēí ŌĪ í ŷ ð³āí Ī ĸ ÷è āēēçüēí ĸ ēðāēí è, öÿ Ī ðĪ òāāòðā āāēāēí ā³ëüò
āí ēð÷à.

ĀĀĪ ²Í ²ÑŌĐĀŌ²Β Ī ĀĀÇĪ ĒĀÞ

Ī ðāāñòāāí èè āāì ³í ³ñòðāò³ĸ Ī āāçĪ ēāð çāāæāè ðāāí āĪ Ī Ī Ī Ī æā āāì çāì ēāí óāāòè āāøā ÷è
÷ēāí ³ā āāøí ĸ ðĪ āēí è Ī Ī ŌĪ āāí í ŷ çāçāēāā³āü. Ōāé āāì ³ āāø³é ðĪ āēí ³ í ā ððāāā áóāā
ðĪ āèòè ðāí ðĪ āā ð³øāí í ŷ ā ðÿæēēē Ī Ī ñĪ āðòí èè ÷āñ. Ī ðāāñòāāí èè āāì ³í ³ñòðāò³ĸ Ī Ī āāñòü
āāì òñ³ Ī Ī ðð³āí ³ Ī ŌĪ ðĪ āò³ĸ, ĸí ā çðĪ āèòè ðĪ çóì í ā ð³øāí í ŷ ĸí āí Ī Ī ŌĪ āāí í ŷ āāñ³
÷ēāí ³ā āāøí ĸ ðĪ āēí è.

Çóñòð³÷-ēí í ñóëüòāò³ÿ ç Ī ðāāñòāāí èēí Ī – èèøā çā Ī Ī Ī āðāāí ūí ð āĪ Ī Ī āēāí í ³ñòð.
ĒĪ Ī òāèòóāāòèñÿ ç Ī àðāè³òð ĀĪ í ÷āðāí ēĪ Ī Ī òāēāŌĪ í ó ÷.(732) 356-0090, # 17;
ŌĀĒÑ ÷. (732) 356-5556; ĀēāèòðĪ í í à Ī Ī øà- Āmail: Natalia@uocofusa.org.



Orthodox Christian Fellowship (OCF)

is the official campus ministry effort under **SCOBA**. We are a Pan-Orthodox effort, overseen by an Executive Committee and aided by a 16 person Student Advisory Board. Our office is located in Boston, MA where full time staff develops OCF.

We are here to guide and support local OCF chapters through communication with the larger Orthodox Community, our National Programs, and development of resources Orthodox college students and those interested in Orthodoxy can utilize.

Our Mission

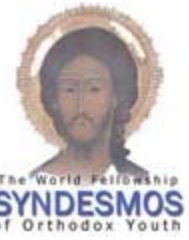
The mission of Orthodox Christian Fellowship (OCF) is to support fellowships on college campuses, whose members experience and witness to the Orthodox Christian Church through community life, prayer, service to others and study of the Faith (Acts 2:42).

Furthermore, OCF will work to nurture and strengthen love for Jesus Christ and His Church in its fullness at this most critical juncture of human life through:

- Communication between OCF's and with the larger Orthodox community
- Development of resources for local OCF's
- National endeavors such as College Conference, Real Break, website and a national newsletter



OCF is a Member of Syndesmos



SYNDESMOS, the World Fellowship of Orthodox Youth, is a federation of Orthodox youth movements and theological schools around the world, working under the blessing of all the local canonical Churches, to serve the Church, Her unity, witness and renewal. The aim of SYNDESMOS is to develop cooperation and communication among Orthodox youth movements and theological schools around the world, and to promote within them a deeper understanding and vision of their common faith.

800-919-10CF (1623) for US & Canada



CHANGE SERVICE REQUESTED

P. O. Box 495 South Bound Brook, NJ 08880