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Óéðàí nūeá Ī ðàāī nēāāī á Nēīāī



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

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From the Editor's Desk...

*Forgive us our
trespasses...*



Robert Louis Stevenson was a great English writer, author of “Treasure Island” and many other classics. Browsing through the pages of his biography I learned that one evening he was leading night prayers for his family. While saying the “Our Father” prayer he suddenly stopped, at the words: “Forgive us our trespasses as we forgive those who trespass against us.”

He jumped from his knees and fled through the door. In about twenty minutes he returned, and with great emotion finished the prayers. Afterwards he explained to his wife and children: “When I came to those words, - Forgive us as we forgive others, - I thought of a certain man who had offended me today; feelings of hatred welled up in my heart. I checked myself. God help me: I could not go on with that beautiful prayer until I had fought it out with myself, and made myself forgive as I was asking God to forgive me.” He had left the house to forgive his offender.

What if you were to say that prayer sincerely right now, as you are reading these lines, with meaning and honesty. How many of us would have to leap up from our knees and rush out to forgive our enemies? How many of us would be honest enough to admit that we had not yet forgiven others, and we would have to forgive before we would be forgiven? Yet, that is the prayer which our Lord taught us. We will be forgiven just as we forgive others.

We ask God to forgive “our trespasses,” not merely my trespasses. Why “our”? Because all men have offended God in some way. We ask forgiveness not only for ourselves, but for all sinners, especially for those who do not ask forgiveness. There is a great difference between not knowing our sins or not admitting them, and not having any.

The word “forgive” means that we ask God to grant the grace of contrition or sorrow, without which no sin can be pardoned. We ask God for the grace to confess our sins. We ask God to blot the guilt of sin out of our souls. And then we make the condition on which we want God to forgive, namely, “as we forgive others.” This is in line what Scripture says about the pardon of sin: “Forgive, and you shall be forgiven.” “If you do not forgive men, neither will your Father forgive you your offenses”.

Forgiveness of the faults of others requires humility, another essential of Christian life. To forgive those who strike us, or steal from us, or who lie about us is the part of a true follower of Him who said: “Father, forgive them, for they know not what they do.”

(Conclusion on p. 30)

(On the cover - Protection of the Mother of God Ukrainian Orthodox Church in Bridgeport, Connecticut

Ī à ĩ áééääēī ōī - ĩ à ðà ðāyēūī à óáðéää Ī ĩ éðī áá Áī āī ðī äèō, Áðéääēī ĩ ðō, Ēī ĩ ĩ áéðééáð).

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE

*To the spiritual children of the Holy Ukrainian Orthodox Church in Ukraine and beyond her borders.
Peace be to you and mercy and compassion from our Lord, God and Savior Jesus Christ.*

Behold, the time of Great Lent has arrived. Following His Baptism, our Lord Jesus Christ went into the desert to fast and we follow His example during Great Lent, also called the Holy Forty Days. The Holy Church calls us to this saving time of complete spiritual cleansing, which is made possible under the certain conditions: the casting off of sin; a fundamental change – repentance (metanoia) – in one's life-style, namely in thought, feelings, works and a complete spiritual renewal and rebirth. To achieve these requires a lengthy and spiritual effort, most importantly in fervent prayer, asking the Lord to open for us the doors of repentance, soften the hardness of our hearts, ignite the flame of love for Him in our souls and enliven our spirit in sincere hope.

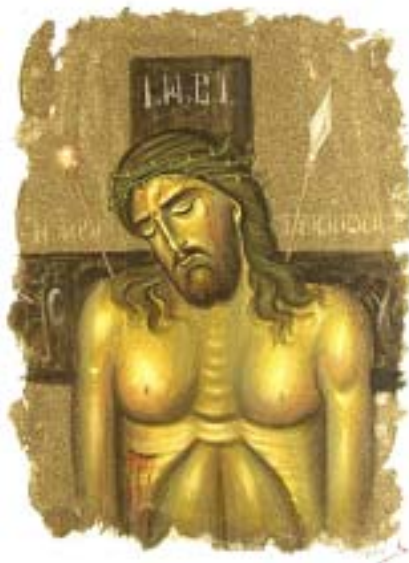
Following the fasting example given by Christ, we contemplate His suffering, death and Resurrection through which, our own resurrection to eternal life has been assured for us. In our fast, we must traverse, as did Christ, the way of self-denial and courage and further, we must struggle with our own sinfulness.

The blessed Augustine teaches: *"That the days of the Fast signify in a profound sense, our earthly life, while the days of Pascha open for us the doors to eternal blessedness. During the days of Lent we cleanse ourselves and undergo suffering, while during Pascha we are filled with joy. Thus, in our daily life we should undergo penance so that we might gain eternal good things in the future."*

Open your hearts beloved! Be attentive to the allurements of sin, do good and be an instruments of joy. If, in your daily life there is much, which hinders such reflections then, fill your heart with the Law of God during the Great Fast. Just as during autumn harvest time, food for the body is gathered, so it is that during the spiritual harvest of Great Lent we are to gather food for the soul.

Great Lent is the mother of virtues, the herald of repentance, and the salvation of the human being. Lent reveals all the ailments of our soul, its errors and sins and points to the necessity of aspiring to God, seeking mercy, assistance and salvation that are found only in Him. Great Lent uncovers all the deceit of those who are servants of darkness, deceit that we failed to notice earlier, and presents us now with the means to battle against it. The Great Fast gives clarity to our mind, gives maturity to our senses and makes one's will receptive to good works.

It is necessary to practice abstinence during Lent, so that our human nature might be elevated above the earthly and ascend to spiritual heights. In addition to abstaining from food, we are called during Lent to perform good works, labor with fervor, pray most sincerely, wish good for all and strive to uproot evil thoughts and practices. Saint John Chrysostom in speaking of this says: "Your are unable to fast? So then, why



are you not able to forgive your brother his offences?" Change your temper: strive to be meek, do not seek revenge, restrain your sharp tongue and speak no evil. During the days of Lent, perform even more good works: be obedient and willingly be of assistance to the one who needs your assistance. Pray fervently and with devotion. In all of the aforementioned this Great Lent will provide you with abundant opportunity to perfect yourself. Your personal desire is of most importance in this process.

Every healthy person knows what will befall should he fail to turn to a physician in matters pertaining to the body. The same will befall our soul if we fail to seek that which will make it healthy. Therefore, let us always be on guard about our souls, so

that we might never hear at the Awesome Judgment the words: "Depart from me, you accursed into eternal fire prepared for the Devil and his allies" (Matthew 25:41).

Fasting and repentance serve as the path which leads to cleansing from sin, to spiritual tranquility and to unity with God (Theosis). A great reward awaits those who keep The Lord's commandment concerning a genuine fast. Our Heavenly Father is never distant from our hearts. He hears our prayer and sees all our deeds performed in secret and rewards us openly. (Matthew 6:6)

As those, vested in the awesome responsibility of Episcopal service, we embark with you our beloved spiritual children on this year's sacred journey to perfection. May the spiritual treasures of this season be abundant for each of us, strengthening us and preparing us to witness the passion and death of Christ our Lord and to experience the joy of His Holy Resurrection – Pascha – all of which lead to our salvation.

With the assurance of our prayers and requesting yours,

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Metropolitan, Ukrainian Orthodox Church of the USA and Diaspora

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ΠΟΣΤΥΝΗΑ ΚΟΝΦΕΡΕΝΤΙΑ ΥΚΡΑΪΝΣΚΥΧ ΤΡΑΒΟΣΛΑΒΗΥΧ ΕΠΥΣΚΟΠΤΒ ΤΟΖΑ ΜΕΖΑΜΥ ΥΚΡΑΪΝΥ

*Αόσι αί εϊ άβυϊ Νάγσι; Οεδα;ϊ νύεϊ; Ι δααϊ νέααϊ; Οάδεαε ά Οεδα;ϊ δά ιϊ τζά ζ; ι άααϊ έ.
 Ι εδ Άαϊ , άεααϊ άαού³ τϊ εεοααϊ; γύ άβ Άϊ νϊ τ άα Άϊ άα³ Νϊ άναϊ γάσϊ άϊ³ ηνοηά Οδεηόα.*

Τ νύ³ γαάεοτ ά +αη Άαεεεϊ άϊ Τ ι νού, γέεε
 τϊ τ άό γαααάο^ο γαϊ Άϊ νϊ τ άα γάσϊ άϊ³ ηνοηά Οδεηόα,
 γέεε ι ηέγ Νάϊ άϊ Οδα;ϊ αϊ γύ άβ εεοτ ά ό ι όηόαερ
 άεγ ι τ νού. Νάϊ ά ά τϊ άε ούϊ άϊ³ άηόαϊ τ αεάϊ εε
 Άαεεεεε Ι ηό ααϊ ×ι όεθεάαηγοϊ εογ. Νάγσα
 Οάδεαα τζάαεε τζαϊ άαϊ άϊ όο^ο ούηγύ άϊ ό^ο;
 ι τ άζ; γέ άϊ νϊ άηάϊ τ άϊ +αηό τζάαεούϊ τ άϊ
 άοοϊ άϊ τ άϊ τ +ε;υάϊ γύ. Οά τ +ε;υάϊ γύ ι τ έε-
 άά έεωά ι δε όϊ τ ά³ ι τ τζάαεάϊ γύ άδ³α,
 άϊ έϊ δ³ϊ τ τζ; τϊ έε ηόεερ άεδούγ — άοϊ τ έ,
 ι τ +όδδ³ άέ, ι τ άϊ τ άϊ άοοϊ άϊ τ άϊ τ τ άεάϊ γύ
³ άβ άδϊ άεάϊ γύ. Αεά όαεά άβ άδϊ άεάϊ γύ
 ι τ όδδάο^ο άϊ άαϊ³ τ ογάεϊ άε ι δάο³. Νάϊ ά όϊ ό
 ι έ ι τ όδδάο^ο ι τ ι έεδενγ τζάεεεεϊ όηάδ-
 άγϊ , τ ι ά Άϊ νϊ τ άυ άβ εθεά γαϊ άαάδ³ ι έα-
 γϊ γύ, ότ τζάεά τ έαϊ άϊ γύ γάεεό ηάδάοού,
 τζαϊ άεεά άϊ άϊ τ ύ ό γάεεό άόωά άϊ Νάαά,
 τ ζεάϊ όαϊ δεά άόό γάε όϊ τ άαϊ γύϊ ηάγδεϊ .

Γ άηέ³ άορ +ε ι δεεεάα ι τ νού Οδεηόα, ι ε
 ότ τζαόϊ όοϊ ι τ ότ Έϊ άϊ ηόδαεάαϊ γύ, ηϊ άδού³ ηάηεά
 άϊ ηεόδανήϊ γύ, γέ³ ι άρού άεεεεά άοοϊ άϊ ά τ ι α-άϊ γύ άεγ ι άη.
 Νάϊ ά Έϊ άϊ ηόδαεάαϊ γύϊ ε³ άϊ ηεόδανήϊ γύϊ άαδϊ άαϊ ά άη³
 γαϊ γάαγ³ γάσϊ άϊ άϊ ηεόδανήϊ γύ άεγ ά-τ ι άϊ άεδούγ. ² όαε
 όεγό ι ε ι τ άεϊ τ ι³ ι ότ έεε γέ³ Οδεηόη — όεγό ηαϊ τ ζάα-άϊ γύ
³ άβ άααε, όεγό άϊ ότ ύαεε τζάσϊ άϊ άηόρ.

Άεάεάϊ γέε Άάαόηδεϊ ά-εούϊ γάη: “*Άτ³ ι τ νού, ά άεεάτ-
 έτ ι ό ότ τζοϊ τ ι τ ζάα-άρού άεδούγ τζαϊ γά, ά άτ³ Ι άηόε άβ εθε-
 άαρού γαϊ άαάδ³ άϊ ά-τ ι άϊ άεάεάϊ ηόαα. Ά άτ³ ι τ νού ι ε
 τ +ε;υάοϊ τ ηύ, ηόδαεάαοϊ τ, ά γά Ι άηόε γαϊ τ άϊ τ ροϊ τ ηύ δαα³-
 ηόρ. Όαε³ ά ι τ άηγέααϊ τ ι τ ό άεοο³ ι ε ι τ άεϊ τ ι³ Ι άηόε ι τ έαγϊ γύ,
 τ ι τ ά ι έαεάοοϊ ύϊ ό άτ ηγάε ά-τ ι εό άεάα.”*

Άτ ότ ά³ άδαεε³ ηάνοδε! Άβ εθεεεά ηαϊ ζ ηάδούγ —
 τ άϊ γόαεά ι ότ ηϊ τ έοηε άδ³α, όαϊ όηύ άτ άδτ, άαδόεά δαα³ηού.
² γε;υϊ ά ι τ άηγέααϊ τ ι τ ό άεοο³ ό άη άααάοϊ τ άδάτ ι τ άεγ
 ούϊ άϊ, ότ ότ + ό Άαεεεεε Ι ηό γαϊ τ άϊ τ άηό ηάδούγ τζαεϊ τ ι τ Άϊ άεϊ .
 Βε ό άεϊ εαά τζαεδάρου άδτ ζαεε άεγ ό³εά, όαε³ ι τ ά +αη άοοϊ άϊ έό
 άεϊ εά ι ε ι τ άεϊ τ ι³ τζάδαδε ι τ ζεάό άεγ άόο³.

Γ άϊ γόαεϊ τ ζε, τ ι τ Άαεεεεε Ι ηό — όά ι άδε +αηϊ τ ό,
 ι ότ ι τ άβ εεεεε ι τ έαγϊ γύ³ ηϊ άη³ γύ ερπαεε. Ι ηό άβ εθεεάα^ο άη³
 γάαόαε γάσϊ; άόο³, ζ; όεάε, άδ³ε, άεάτσο³ γά γάτ άόβ αϊ ηού
 ηόδαι ηε άτ Άτ άα, ό γύτ άτ όεάεδε ι εετ ηό³, άτ ι τ ι τ άε, ηϊ ά-
 η³ γύ. Άοοϊ άϊ εε Ι ηό άβ εθεεάα^ο άη³ ι τ άηόοϊ ε ηεόαεοάε³
 όαϊ όγυε, γέεό ι ε γά άα-εεεε όαϊ τζά, ³ άεάτσο³ άτ ότ άό άτ ότ-
 ύαεε τζέϊ ε. Άοοϊ άϊ εε Ι ηό ι ότ γν³ τζό^ο ότ τζοϊ , ότ τζάεαα^ο
 ι τ +ό-όογ, ότ άεού άτ ερ τζάτ ι τ ρ^ο άτ άδτ; άγέυϊ τ ηό³.

Ι τ ηεοεε όδάαά όϊ ό, τ ι τ ά ι τ ηό³ ερ άηύεα ι δεδϊ άα
 τ άοοϊ όατ όρ^ο ούηγύ, ι τ άϊ τ ηεδούηγύ γαά τζαϊ γέϊ άτ άοοϊ άϊ έε
 άεηϊ ό. Ι άτ ι +αηϊ τ ζε ηόδεϊ άτ ηόρ ά ζε³, ερπαεετ ι τ άεϊ γά
 ι τ ά +αη ι τ ηό τζάδδωάαδε άτ άδ³ ά³εά, ι δάορπαδε τ ζεδ³ηόρ,
 ι τ έεδενγ όη³ ηάδδάϊ, έτ άετ ι τ ό άαεάδε άτ άδά, άόεε άη³
 τζαϊ άτ έάτ εϊ , ι άδε δάάδάό, γαϊ τ ι όεοϊ ό άδ³ό, ι δααϊ όδε άτ
 άεετ δ³ϊ άϊ γύ τζέεό άοϊ τ έ³ τζάε-τ ι έ. Νά. τ ι άτ τζέτ ότ όηόεε
 άτ άτ δεά τζέ ούϊ άτ ι δεάτ άό: “*Όε γά ι τ ι ζάεθ ι τ ηόδεε? Άεά
 -τ ι ό δε γά ι τ ι ζάεθ ι ότ ηόδεε ι ότ ι άεϊ ε ηαϊ^ο ι ό άδαοτ ά³?”*
 Τζέ ε ηαϊ ρ άαά-ό: Βε;υϊ δε τζέεε — γαϊ άαάενγ άόεε εάα³-

τ εϊ , γε;υϊ ι δααϊ άσ ι τ ι ηεε — γά ι ηεενγ, ερπαεε
 τζέτ ηεϊ άεδε ³ τ άδ³ωάαδε — ηόδεϊ άε ηαϊ άτ γζέεε
 όα γά εεοτ ηετ ά. Δτ άε ά άτ³ ι τ ηόό άβ εεωά άτ ά-
 όα, άόαυ ηεόογϊ εϊ , οχο-ά άτ ι τ ι τ άαεε ι τ όδά-
 άορ-τ ι τ ό δάτ^ο άτ ι τ ι τ άε. Ι τ έεηγ ζεδτ ³
 όατ ετ. Ο άηυϊ ό ούτ ι ό Ι ηό άβ εθεε^ο όεδά
 ι τ έεά άεγ ι δάο³ γάα ητ άτ ρ; ι άε ό³ευέε
 άαεάτ γύ ι δάορπαδε.

Έτ άετ ά τζατ ότ άα ερπαεετ άτ άδά
 τζά^ο, τ ι τ ηόατ άουηγύ τζάτ ρ, έτ έε άτ γά γά
 τζάδτ άουηγύ άτ εβ εάδγ ά-αητ ι γά όγυοίτ ε
 ηατ άτ ηεά. Όά ζε ηόατ άουηγύ³ τζάσϊ ρ άό-
 όάρ, γε;υϊ ι ε γά άόαατ ι όεάεδε ι τ όγ-
 οοίεό άεγ γάζ. Ότ ζε άόαυτ ι τζάαεε γά
 ηοτ ότ ζε γάστ; άόο³, τ ι τ ά γέτ έε γά ι τ +οδε
 γά Νδαστ ι τ ό Νδασ³ ηε³α: “*τ άβυϊ άβ ι άτ
 ι ότ εέγθ; ό ά-τ ι εε άτ άτ ι τ ύ, τ ι τ άεγάτ έτ ά³ έτ άτ
 ι δεά³-τ εεάτ^ο ι δεάτ ότ άατ εε (Ι ό. 25: 41).*

Ι ηό³ ι τ έαγϊ γύ — όά όεγό άτ ι τ +ε;υάτ γύ
 άδ³α, άοοϊ άτ άτ ητ ι έτ ρ³ τζ^ο αατ γύ τζ Άτ άτ ι .²
 άαεεεεα γάτ ότ άα +εεά^ο όεό, όοτ άτ όδεϊ ό^ο τζατ ι τ άυ Άτ ητ ι τ άτ ρ
 ι ότ ητ δααετ εε Ι ηό. Ι δάοού γάααητ εε γάαεεάετ άβ γάεεό
 ηάδάαού. “*Άτ άα-εού άη³ γάσ³ άβ εά όαγ³ τ; ³ άβ άαηού γαϊ
 γάτ ι.” (Ι ό. 6.6).*

*Γ άγάτ άτ³ ά ηόδαστ εε άβ ι τ άβ εεούτ ι ηό³ οτ εηετ ι ηεετ άτ
 ηεόαετ γύ, ι ε δατ ι τ ζάατ ε, όερπαεετ³ άδαδε³ ηάνοδε,
 ι τ +ετ αοτ ι τ όρ ηάγού ι τ άτ ότ ζε, γέα άααά άτ τζάδδωάτ ηό³.
 Γάδεε άτ ότ άτ³ ηεαδεε ι τ άγτ ατ³ τζέτ +αητ ι τ άδτ άεάτ γύ,
 όατ ηετ τ άεγού άηό γάη, ι τ έεεεεάτ εό τ εϊ ό ηάγοτ ι τ όδδάτ ι τ³
 άόεε ηάβ εάετ ε Έτ άτ ηόδανόεε, ηϊ άδ³ όα άτ ηεόδανήϊ γύ — Ι άηόε
 -τζάδδωάτ εό άεγ άεδούγ ηάθ^ο ³ ητ άη³ γύ.*

Τζατ άατ γρ +ε Άαη ό γάεεό ι τ έεδάδ^ο ³ ι ότ όαρ +ε Άάθεό,

- + ΕΤ Ι ΝΟΑΤ ΟΕΙ**
- Ι εοδτ ι τ εεό Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε ά ΝΟΑ,
- + ΖΑΑΤ**
- Ι εοδτ ι τ εεό Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε Έατ αεε,
- + ΑΓ ΟΤ Γ Ε**
- Αδδε^οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε ά ΝΟΑ,
- + ΑΝΑΑΤ ΕΤ Α**
- Αδδε^οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε ά ΝΟΑ,
- + Τ ΑΤ**
- Αδδε^οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε
 ά Άγνιτ^ο (γά Ααηόδαστ³ Γτ άό τζαεάτ άρ),
- + ΡΘ Ε**
- Αδδε^οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε Έατ αεε,
- + ΑΔΑΤ ΖΒ**
- ατ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; ατ άδδ³; Ι τζαατ ι τ; Ι
 Ατ άδεεε (Οτ Οάδεεε ά ΝΟΑ),
- + ΑΤ ΑΔ Ε**
- ατ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεεε ά Άγνιτ^ο
 (γά Άαεεεεό Αδεοάτ ρ³ τζαστ ατ Άάδτ ι ό).



МОЛИТОВНЕ ПОМИНАННЯ СПОЧИЛИХ

І аедаїеї аеяїї і аїї; ераї а³ аї аї дї аеї і аїї і о пдоп адаа³ а³ напдо, ці ої і еї еенї, ° і і ееоаа ца нї і еї еї ао. Ої і і ееоаа, аоау аї і а е³оддї еї і р +е і деааї і р, аої аї і цаї і і еї р° і а³ аа° еї депоу деї , ці а³ а³ еоєє а³ і аң.

Ааї уї р ° і і ееоаа ца нї і +еєє. У а о Нпаді і о цаї і а³ цаї аї аї і цае+ає і і і еї аде ао³ нї і +еєє. О і адаї і е Оадеа³ +а³ аї і нї е³а, одепеяї е і і еєєнї ца нї і +еєє, і адаї і аї³ нї аї і Аї нї і аа Нї анеоаея, ці "Аї а і а ° Аї аї і і адоаеї, а аеаеї, аї а І уї аї а³ аеа" (Еоєє 20, 38). Оа і і і еї аї і а³ а³ аоааї нї і адаааї і о еї і оае³ Аї аапааї і і і Е³оддї. О а³ і аеаааї³ ео Е³оддї³ цааеае аоєє і і і еї аї і а³ аеаеї³ нї і +еєє. І оаа, о Оденї а³ Оадеа³ цааеае аої³ цадац³ нї о³ і адаї і аї і аї і, ці о нї і +еєє нї о³ аоааї а аеюу, а³а а оа, ці Оденї н, ²ної і еє Аї а і ао, ці аї еї а³ аеаеї е³ і адоаеї е³ ° аї нєданаї і аї і, аеюу і³ нї і еї ° і нї і +еєє, і дї ца° а³ а³ е³ і³ нєу О³ е-і і і; нї адо, і і аа° і і і адеї аеааї аау аої аї і аї а³ аї аааї і аї ца і аа° і і ееоае³ а³ а і еї нпадаї.

І о³ Оадеае, аї аї дї +е і дї нї і +еєє, цаї ої +опу а³ а³ одепеяї аї і і еєї а ца і і і адеє. Оає, і аї деєаа, аеае. ²° дї і еї і і а-а° і аң: "І а і і ої дї і ао і а одааа о³ еї е і дї еєаае нєї чє оа дї чнєї аде еа³е, а ца а³ еї оа одааа і дї і нєє ааєї цаї аї адеї а³ (аеаеї і і еєї а), аї аї і е оає аапу а³ а³, яє аї аа аапєу аї аї і у". Аї і³ аедана³ нї а і³ адаї і аї і аї і, еї еє аї аї деу, ці "і³ еої³ і і ої дї і е, аї дї а³ і аааї аї еєє і а³ аапу аї аї і і; еї депо³, аєа ої і о, ці і і ееоаа Оадеае, а³ аї оааа Е³оддї; і еї ноеї³ і дї і нпуї еї депоу нї і +еєєї , і а одааа а ої і о нї і³ аоєнї". О-едаєї Оадеае, аде³ і епєї і³ Оадаї дї ануєї аї і³ дпаї ео, яєєє о нї і а³ і дї і і а³ а³ цаадоаа ааєєє оааао і а ца і а-аї і а³ а³ адепє³; а аею³ і і нє³ аї аї еєа Оденїа Нї анеоаея, аедацї і аї аї деу і дї і і еєї аї а і і і еї аї і а³ нї і +еєє: "І а аац і дє-еї е і аеац ає аї і нї еє і дє а³ аї оаа³ Аї аапааї і ео даї і нпа

і і і еї аде нї і +еєє, аї цаї ає аї і е, нє³ еї е нї і +еє³ ца ої аї і аадопу еї депо³ і і і і +³". І і а³ аї і аепєї аєр-ааєєнї³ і³ о³ н³ е³ і і нпа³ Оадеае, яє нє. Едеєї, нє. Адеаї д³ Аї аї нєї а, нє. Аї аї і цаї і а³ а³ еаї нєєє оа і³ о³.

І аа-аї а нпауєї е аї і нї еаї е³ і оуї е Оадеаа, а³ а нї і аї і і +адео нї і³ а³ а³ еї і нє і і еєєапї ца нї і +е-еєє. Е³оддї; аоау-яєї аї і адоао (оаєааєпєї аї , еї і онї-еї аї , а³ дї аї нєї аї , еадеї нєї аї +е і аої аї а³ цаї д³ енї-еї аї) і³ нпуї о нї а³ і і ееоае ца нї і +еєє. А³ уї аї і , аєу і деєаао, цаї д³ оєєаа і і і еї аї і а³, яє цаї аої аєюнї о³ а³ адепєї ео еаї і і ао (і і ееоаа) Е³оддї, і дєї еп-ааї ео нє. ² і аї о цаї еї ої ої і о³ нє. Ааєєї³ Ааєєї і о: "І і і³ яї е, Аї нї і ає, а³ о, ці і і і адеє а і а³; і а аї нєданаї і а³ аеюу а³-і а (і і і³ аї і а і і і еї аї і а³ нї і +еєє)³ ої і еї е³ оаї , аа н³ о³ н³ а³ е³ оу³ даї аї ". І і а³ аї³ цед³ аєааї і а³ і і ееоае ца нї і +еєє і³ аї і нєу і аоа Оадеаа і а Ааєєє³ Аа³ дї³ а ааї у нпауї; Оадеае, і а Аа³ дї³ яо³ Ооаї яо ца нї і +еєє, і а І аї аоєаао, І ої³ ааї і яо³ ца ої і еї еї ео Е³о³ о. А³ о³ а³ аї оае, аєр-і і ца Аї аапа-ааї і і р Е³оддї³, ° аедацї і і аої і; а³ а³ а³ аеюу а³-і а³ а³ а³ і еї а³ еї е³ а³ а³ а³ і еєї нпадаї Оденїа, Нєї а Аї аї аї , ці і а³ а³ а³ нї а³ о³ і аң, а³ дї³ е³ а.

А³ дєї і , ці цааї еє і і ееоааї Оадеае і а аац-еї аї³ Аї аапааї і³ Е³оддї; і нї аєєаї о аї³, і³ дєпє-аї³ а³ аєаї нєї і о і і і еї аї і р "а³ а³ ео нї і +еєє", о і і і е-і аєї³ (цааої³) нпаї оє, і і еа³ оааєапї аї еу а³ о нї і +е-еєє,³ ці аї і е і а і³ адапапу і а³ а³ оєнї і а а³ аї дї цаї і а³ а³-і о³ даї³ нпау.

Ааєєєє і³ н³ аа° і аї і і аєєа³ нпау і а³ о³ еї еє цапаї і аєоєнї і аа і аоєї і нї аєнєї аої аї еї і +е-цаї і аї і³ а³ а³ а³ а³ і аї , аєа е і і ееоааї е аєааає Ої аї , ої³ ° і аої і р аї дї аї і р, і³ даааї і р³ аєюуї , Ої аї , ца еєї і е ца° аї аї³ о³ Нпауї і о³ і³ дє-а³ о³, ої і еї і³ оє³ нпауєї е ао³ а³ о³ і аоєо нї і +еєє³ а³ а³ а³ а³ о³ нї і +еєє. І оаа, а і і і еї аєї³ аї³ (нпаї оє) і³ а³ +а³ Ааєєї аї і і нпау, і а і³ дї а³ аї³ о³ і³ а³ е³ оа а³ Аї ео³; а³ нєо нпаї о³ а³ еєнї і³ а³, аї³, яє³ аєї³ а³ а³ і³ аої і; і³ аї і³ о³-а³ о³-а³ дац³ Нпауо Нї і³ а³ а³ а³³ Нпауа і³ дє-а³ о³, а³ аєї³ а³-а³ дац³ і³ еєї нпадаї, і і і еї аєї і і³ а³ оєо нї і +еєє. Бе е³ ає, яє³ о³ Оденїа і³ о³ а³ оєєєнї³ о³ і³ уї аї цаї а³ а³ оєєнї, і е і і³ аєї і³ а³ а³-о³ а³ оє аої аї а³ нї і³ дї аї аї і³ ца і³ аоєї е нї і +еєєї е³ а³ аї і³ а³ а³ оє³ о³ і³ аї³ а³ о³ цедєї е і і³ ееоааї е³ цаадеї е³ а³ даї е і³ еєї-нпадаї, ца і³ р-е, ці еї еєнї³ і³ е³ а³ а³ і³ і³ а³ а³ оєнї і³ а³ аої аї о³ аї і³ і³ і³ а³ о³ оє, яє³ цаєє³ а³ о³ нї³ і³ нєу і³ аң.

Í aĩ áðáaĩ aĩ³ “neðĩĩ onĩĩ ģ” í áa³e³ aaĩ “í áa³e³ í ðĩ ùaĩ í ý”, í a ĩĩ ðĩ ģ Ááeēē aĩ ĩĩ nōó, °aaĩ ááeũnueá ÷eoaĩ í ý ĩ³a ÷an E³oðá; (ĩ ò. V:14-21) í áa÷a° í an ĩĩ ðĩ ùaðe ēpaĩ ĩĩ ðĩ aēĩ e, í á aĩ ĩĩ onēaðe ēeoaĩ ðĩ ĩ aĩ ĩĩ nōó³ çáeðaðe nĩ a³ nēaðaē í á í á çai ē³, a í á í áa³, aĩ **“áá nēaðaē áaø³, oaĩ³ ñaðóá áaøá”**.

Õðenōĩ ñ ðaē ēaæá: “Eĩ ēē aē ĩĩ ðĩ ùaðeĩ áaá ēpaĩ ĩĩ ðĩ aēĩ e ģ, oĩ ĩĩ ðĩ nōeðeũ³ aai ĩĩ oáou áaø í áaani ēē, a eĩ ēē í á ĩĩ ðĩ ùaðeĩ áaá ēpaĩ ģ ðĩ ðĩ aēĩ e, oĩ ē ĩĩ oáou áaø í áaani ēē í á a³aĩ onðeou aai ĩĩ ðĩ aēĩ áaøēð(nō.14). ĩĩ ēpanueĩ ĩ ò, Áĩ aĩ ĩĩ áeýoũny ç ēpaui e³ aeaçø° ye í a oĩ ĩ aó – ĩĩ ðĩ ùaĩ í ý í aĩ ē ĩĩ ðĩ aēĩ áeēæĩ ĩ eĩ ēē ĩ ē ðĩ ÷aĩ ĩ, ùĩ a Áĩ aĩ ĩĩ ðĩ nōeá í aĩ í aø³ ĩĩ ðĩ aēĩ e ĩĩ áðáá ĩ eĩ. Çaaæáē í aĩ í aēáæeou æeðe aĩ aðĩ ðĩ çnóaēēaĩ³ ĩĩ ðáaáaĩ ĩ, çaaæáē nēaðĩ aóaaðe áaæaĩ í ý³ a³eá í aø³ aĩ oĩ aĩ, ùĩ aai aĩ á aĩ ē³ Áĩ æē, aēá oai að ĩ ē ùá ç a³eũðeĩ nōaðaĩ í ý ĩĩ aēĩ í³ ĩ ÷eũaðe nāĩ ģ ñaðóy, aóðe aĩ ðĩ aēĩ e aēēĩ í oáaðe ĩĩ áaēaē ÷anĩ ĩ ò, oĩ ĩ ò ùĩ í áaēēçeēēny aĩ³ í aøĩ ģ nēðoðe ñaðáa÷ĩ ģ ĩĩ ēaýĩ í ý, ĩĩ ðeá³eáĩ³ í aĩ. Óaðeáĩ ð. Beũ ĩ ĩ ē áaaæa³ ĩ ĩĩ ðenō³eĩ eĩ³ áeaaĩ ÷anðeaeĩ a ñaýðeĩ aēē aai ũ aeoĩ aēðe a ēðaũē ĩ ááæ³³ nāĩ ģ çĩ aĩ ðĩ a³eáeýaĩ aēyaēýðe ðaa³hou í aøĩ aĩ ñaðóy,³ a³ ĩĩ ðeēðaðaðe yeĩ aēēðaũá, oĩ ÷e í á aĩ aēouñy eĩ æĩ ĩ ĩ ò ç í an ĩĩ ðeēðañeðe nāĩ ð aóð, ye ĩĩ ðáaáeáeē³ æeáeē oðai. Áĩ æēē, aóðe ĩ aáðáæĩ eĩ ē, ùĩ a í aēĩ aĩ øá ĩ ēýĩ a í á-ánoý í á çáaðoaĩ eēá ģ eēoá, í a nĩ ĩ oai ðeēá í aēĩ aĩ øá ðeña ēeoaĩ ðnoáa? ĩĩ aēøá, yeá æ eĩ ðenōũ ĩ aðe çĩ aĩ ðĩ a³eáeýa ÷anĩ ĩ ðe, eĩ ēē áoðá í øá çai ēýĩ ĩ aai a yeēĩ nũ ĩĩ ðĩ eĩ ĩ? An³ ĩ ē aðaðe³ ñanððe o Õðenō³. ðeĩ æá aóoĩ an³ ĩ ñaý÷aĩ³, ð³p æ aðĩ ð æeaaĩ ĩ, aĩ ðeð æá ñaĩ eð ðaĩ ĩ nōá ĩĩ ðenōĩ a³ ĩ. Í á çĩ áaaæaēĩ ĩ o³; °aĩ ĩ nō³, yeá ĩĩ aēĩ í a çðĩ aēðe í an ēaa³aĩ øeĩ e, ùeð³ðeĩ e. Eĩ ēē oĩ nũ eĩ aĩ nēðeaaēa yeĩ ðnũ í anĩ ðáaááeēañop, ĩĩ áðañoĩ ĩ ĩ, í aðae a³noaĩ a ĩĩ ðĩ ùaĩ í ý a³a nēðeaaæaĩ ĩ aĩ. Í aðae a³aĩ³ aóũny ĩ ĩ a ĩ eēñop, í aðae çai ĩĩ eouñy ĩ ĩ ĩ nōá ĩĩ ðĩ ùaĩ í ý ĩ, aĩ Áĩ a ĩ a³oý³ í aĩ ĩ eēñou³ ĩĩ ðĩ ùaĩ í ý ð³eue oĩ a³, eĩ ēē ĩ ē ģ aēyaēý³ ĩ aĩ ĩ øeð. Í aðae ĩĩ ðeĩ eĩ ýouñy í aĩ aaeñou, ñaððeá, aĩ ðĩ æĩ á÷a, í aðae ēpaĩ a ĩ a³aĩ a³ an³. Õðenōeýĩ eĩ, ĩ nĩ áeēaĩ ĩĩ aēĩ aĩ ĩ aĩ ýaðe nēĩ áa: **“Í aðae í á çaeáá nĩ í oá a aĩ a³ áaø ĩ ĩ”** (Aç.V:26). Í a aĩ çai ēýeĩ ĩ aĩ ðĩ æĩ á÷a³ ĩĩ áðáæeðe ĩ³. Eĩ ēē ĩ æ oĩ aĩ ð³ áeēæĩ ĩ ç³yáeēañy ðaĩ a aĩ ðĩ æĩ á÷a³, nēĩ ð³øá ē³eóē ģ: ýaē aĩ áeēæĩ ũĩ aĩ³ ñeáæe: **“Í ðĩ nōe, í á aai ĩ ðaa³ðe aēýaĩ eĩ a³, çaaóauĩ ĩ aná!”** **“Aēá æ ý ĩ á aēĩ aĩ: a³ ĩ aĩ á ĩ aðaçeá”** ñeáæá oĩ nũ. ðeĩ ēðaũá, çĩ a÷eou oĩ a³ eáaøá, ĩĩ ðaai ĩ ò. ðe eáaø í á í a ĩĩ ðeĩ eæaĩ í ý, a í a a³eĩ ĩĩ ðeĩ eðáĩ í ý, a “ĩ eðĩ ðaĩ ð³ Áĩ áa ĩĩ áa÷aou”. ðaĩ ° ĩĩ ðĩ ùaĩ í ý³ oai ° ĩĩ ðĩ ðaĩ í ý ĩĩ ðeĩ eðáĩ í ý ĩĩ ðeĩ onēou eĩ aĩ ĩ ĩ aĩ ý-ðaðeñũ.



×ÀÑ İ İÑÒÓ ÑÂİÒËİ İ İ×Íİİ İ

+ Áððe³ ĩĩ eñeĩ ĩ Áĩ eĩ aēĩ eð

*“Í ĩ nōĩ ĩ³ ĩĩ eēoaĩ ð,
ye³ °aēĩ eē ĩ eēĩ nōeáēē, Áĩ nĩ ĩ aē,
ĩĩ ðĩ ña³e ĩ aĩ á”*
(ç nōē. í á áa÷. í áa. nēoĩ ĩ.)

Í áðáa ĩĩ ÷aēĩ ĩ. Ááeēē aĩ ĩĩ ĩ nōó, a “Í áa³e³ ĩĩ ðĩ ùaĩ í ý”, a³aĩ ĩ a³aĩ ĩ aĩ °aaĩ ááeũnueē ñe³a ĩĩ ðĩ ĩĩ ðĩ ùaĩ í ý ĩĩ ðĩ aēĩ áeēæĩ ĩ, çaaai a a í an ĩĩ oáa çáe÷aē ĩĩ ðĩ nēðe ĩ aēĩ a ĩ aĩ ĩ aĩ ĩĩ ðĩ ùaĩ í ý ēðeáa³ ĩ aðaç, çai ĩ a³yĩ eð áeēæĩ ĩ. Ça ñaððeð ÷an³a í a ð³aĩ eð çai ēýo ouĩ aĩ aĩ aðĩ aĩ çáe÷a³ ñoaĩ ðĩ aĩ ðeĩ oáaēēñũ. ĩĩ ñeý ðaēĩ aĩ aça³ ĩĩ aĩ ĩĩ ðeĩ eðáĩ í ý o áaaauĩ o a³ðop÷eð a³aaóaaēañy áeaaĩ ðaĩ ðĩ a çĩ ĩ a aça³ ĩ a³aĩ ĩ nēĩ: ç³yáeýeañũ aĩ aðĩ çe÷eēañou, eañeá³ aĩ ðĩ a³nou a³aaóeĩ oñeñy í a añyeá ĩĩ ðĩ oai í ý, aĩ a aóø³, ĩ÷áaēaĩ ĩ, çáeēøaēēñy ñe³aē aça³ ĩĩ aĩ ĩĩ ðeĩ eðáĩ í ý. Aēá a ĩĩ øeð ÷anōĩ aæá oĩ aĩ aĩ ý ĩ a eēøeēĩ nũ³ ñe³aó ðaēĩ aĩ ĩĩ ðeĩ eðáĩ í ý. Í oæá, aēý ĩ eð aĩ aðeē çáe÷aē aóá eēøá çĩ aĩ ðĩ a³ ĩop, ĩĩ ðĩ ùaĩ í ý aēĩ ðĩ øóaaēĩ nũ eēøá í a nēĩ áaó, a ñaðóy aĩ ĩ ĩ í á çaðĩ ðeóaaēĩ,³ aóøá eĩ aĩ í á a³÷oáaēá. ĩĩ a³eáá ĩ aēĩ aĩ ĩ aĩ ĩ aĩ³ ĩĩ ðĩ ĩ ĩ aēou: “Í ðĩ nōe, Õðeñoa ðaáe!”-³ aná. A a í an ðaĩ áð, çaa³oũny,³ oĩ aĩ ĩ aĩ a³!

Í ðĩ ùaĩ í ý aóøa³ ñaðóai a³eĩ í á eáaēá. Oũĩ aĩ oðáaa aĩ aai a÷eðeñy. ĩ aĩ aē, ° çan³a ñaĩ ĩ ĩ ò nĩ a³ ĩ ĩ yñĩ eðe, yeēĩ aóaa³ ĩĩ ðĩ ùaĩ í ý, eĩ ēē aĩ ĩ ĩ çai ðøðø° aóøø,³ ùĩ aēý ouĩ aĩ ĩ ĩ ð³aĩ ĩ. ĩĩ ðeáeýĩ ũĩ ĩ ñy aĩ oĩ aĩ, ùĩ aóaa³ ÷anōĩ a í aøĩ ĩ ò æeðð! Í a³a³ũ³ a aĩ að³e ðĩ aēĩ³ ÷anĩ³ aóaa³pou ĩ aĩ ĩĩ ðĩ çoi ĩ ĩ ý³ ñaððeē. Çáaaáeóá, ye nĩ ðĩ ĩ ĩ nōa³ í a aóø³ ĩĩ ñeý añyeēð ñaðĩ ē. Í a a³aaáæo³oñy³ a ĩ ÷³ aēýĩ oðe ĩĩ eðeaaæaĩ ĩ ĩ ò. Í a çĩ a³ø ÷eĩ³ ye aēĩ ðaaeðe eðeaaó. Í aðáø³ ĩĩ áðai ĩ aæø ñaaá, ĩ³a³eáaø³ ĩ anĩ³ eēaĩ

Meat-Fare Sunday *by Rev. Oleh Hucul*

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

“Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’

“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ “Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ And these will go away into everlasting punishment, but the righteous into eternal life.”

Matthew 25:31-46

Let Us Hear and Obey for Blessedness . . .

Not too many years ago, I was summoned to serve on the grand jury of the state's Superior Court for the county in which I reside. The grand jury's responsibility is not to decide a defendant's guilt or innocence. Instead, the grand jury decides whether, based upon the County Prosecutor's presentation of infraction of State Statutes, a matter should, or should not, be tried in court. It was a sobering experience to have served on that grand jury, one in which, if you did not already possess it, then you gained a respect for the law. Figuratively speaking, 'the book' could be thrown at the accused. It was an experience that puts the 'fear of God' in you.

We all acknowledge ourselves as sinners, but almost never as lawbreakers. Just like going over the speed limit isn't really breaking the law, is it? Just as someone might not realize that one, or more, of their every day actions might be in violation of state law, so too many us do not realize that we might be in violation of God's law. Sure, we're sinners, but in some vague sense. Unless confronted with them, no one would admit to having violated any of the Ten Commandments, or even the Seven Capital Sins of pride, greed, anger, hate, uncleanness of body and soul, gluttony and drunkenness, or indolence. How about the two greatest commandments: to love the Lord, your God with all your heart, and with all your soul, and with all your mind, and to love your neighbor as yourself?

This reduction to the essential two elements of God's

Law makes it easier for us to confess our sinfulness specifically, not vaguely. Yes, we know these two commandments, but we are very much like the lawyer to whom Jesus relates the parable of the Good Samaritan (Luke 10:25-37). We seek eternal life and we know the law, yet we look for a way around it.

The Gospel lesson for Meat-fare Sunday, from Matthew 25:31-46, is a parable of the Lord about the Last Judgment. It presents to us first, and foremost, the coming of the Son of Man (Jesus Christ) in glory, with his angels, to sit on his throne of glory and to judge all mankind. The importance of this event is so great in the history of the world, in the meaning of one's life and in the mission of the Messiah, if you will, that we profess it the Symbol of Faith, the Creed: *‘And He shall come again with glory to judge the living and the dead, and His kingdom shall have no end.’*

This parable presents to us the division of mankind into two groups before the judge, just like a shepherd divides his sheep from his goats. The appearance of this scene is not so much a trial, as a verdict, or judgment. We will stand not as plaintiff and defendant, but we are defendants all, tried on the merit of actions in response to some very specific obligations toward the court. Without the benefit of a grand jury, without legal defense, we will have been tried, waiting to hear the pronouncement of the verdict and the sentence.

What are the specific obligations against we which

(Continued on page 11)

Tradition: Meatfare Week by V. Rev. Dennis Kristof

The importance of the Great Fast in the mind of the Church is demonstrated most clearly by the unique period of preparation the Church has established for Orthodox Christians: The Sundays of the Tax Collector and the Pharisee, the Prodigal Son, the Final Judgement and of Forgiveness. Just as the Great Fast is a spiritual journey to repentance, each of these Sundays also serve as a journey preparing us in an incremental fashion for the rigors and challenges that the Great Fast presents both physically and spiritually. The services begin to resemble the longer Lenten services and our food intake also changes incrementally beginning with no fasting in the week following the Sunday of the Tax Collector and the Pharisee, normal fasting on the week following Prodigal Son Sunday, fasting from meat following Final Judgement Sunday and the strict fast excluding all animal products and daytime eating following Forgiveness Sunday.

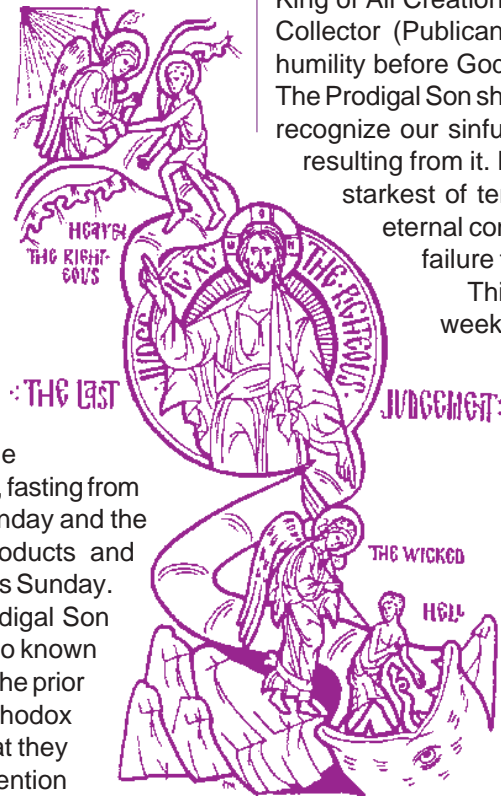
The entire week following Prodigal Son Sunday (February 4 this year), is also known as Meatfare Week. As mentioned in the prior paragraph, it is a week in which Orthodox Christians fast in the normal way that they are supposed to all year long: Abstention from meat on Wednesday and Friday. It is the final week in which Orthodox Christians traditionally ate meat prior to Holy Pascha. There is nothing particularly outstanding liturgically until Saturday of Meatfare Week when we celebrate the first of the For-The-Souls (All Souls) Saturdays. All those who have passed before are commemorated at the Divine Liturgy. The usual way this is carried out is that believers submit a list of names to the priest for the special memorial service (Panakhida), celebrated at the conclusion of the Divine Liturgy. The Apostolic Reading and Gospel Reading prescribed for this day in addition to the standard ones for the departed (1 Thes. 4:13-17 & Jn. 5:24-30), are the First Epistle of the Holy Apostle Paul to the Corinthians (10:23-28), and the account of the Final Judgement in the Gospel according to St. Luke. These basically mirror what is taken the following day when the Apostolic Reading is again from the First Epistle to the Corinthians (8:8-9:2) and the account of the Final Judgement in the Gospel According to Matthew (25:31-46). The Church has created this beautiful synthesis between praying for the departed and reflecting on the end

times. We stop to reflect on both our personal judgement and the Final Judgement of all people on these two days. This serves as the most radical call to repentance by reminding us of the final judgment at which an accounting of our life's choices before the dreaded tribunal of Christ the King of All Creation will have to be made. Thus, the Tax Collector (Publican) teaches us the proper attitude of humility before God when contemplating our sinfulness. The Prodigal Son shows us how we should repent once we recognize our sinfulness and the baseness of our lives resulting from it. Now the Church presents to us in the starkest of terms why we need to repent and the eternal consequences that will result if there is a failure to change our hearts and minds.

This Sunday is the final day of Meatfare week and the beginning of Cheesefare Week. This is the final day an Orthodox Christian is supposed to eat meat until Holy Pascha, but one can still consume animal products such as cheese and dairy until Cheesefare or Forgiveness Sunday. So, just as a runner is not able to run a race without training and preparation, so, too, are Christians unable to physically and spiritually fast without preparation. It is not until this third week of the pre-Lenten period that the Church begins to actually make greater demands on us by inspiring us to

bid farewell to meat on this Sunday of the Final Judgement.

Thus, through a cycle of four weeks, the Church prepares us in a gradual manner for both the spiritual and physical challenge of Great Lent. We fast in order to increase our prayer, and we pray in order to keep a true fast, one in which we are led to greater works of charity. Fasting without prayer is not a fast at all. It is merely a diet. When fasting is nothing more than a diet, it is difficult if not impossible to maintain. It is also the direct opposite of true fasting. Dieting is for the most part an egotistical, self-absorbed exercise. Fasting on the other hand involves a total change of lifestyle. It should lead us to greater works of charity and concern for others. If the only goal of fasting is to lose weight, then we fast to our own condemnation. The Fearsome Day of Judgment is commemorated so that through fear of death and the expectation of future torment, those who live in slothfulness may be encouraged to aspire to a virtuous life, not trusting only in the love of God, but also realize that He is the Righteous Judge Who will judge all according to their deeds.



The Church and Christianity

by Rev. Harry Linsinbigler

How do you identify yourself to people when asked about your faith? Do you say “I am Ukrainian Orthodox” or something to that effect? Do you ever add the term “Christian” to it? The term Christian means “belonging to Christ.” In the official hymns of the Church, that is what we are called: “Orthodox Christians,” or on occasions in expanded form “Orthodox Catholic Christians.” In the writings of the saints, we find them identifying themselves in this very same way. St. Peter Mohila, Metropolitan of Kyiv in his work *Orthodox Confession of Faith*, asks the following: “What must the Orthodox Catholic Christian do to gain eternal life? *Response*: Right faith and good works. For whoever has these two is a good Christian and has certain hope of eternal salvation, as Scripture says: ‘You see that by works a man is justified, and not by faith only’” (*Confession*, Question 1).

In recent years we have all witnessed a high level of emotion in discussions on the future of the Church. Unfortunately, many times our view of things is incomplete, and thus the high level of emotion is often not based upon fact. Remember that the Lord warned against unjust anger as being murder of the heart. Many of us have formed hard opinions as to what the Church is, as to what Orthodoxy is, and as to what membership in the Church is, based, not upon fact, but simply because “we think it,” or because we as individuals have “always thought it to be so,” perhaps receiving our definitions from a loved one close to us. Even though it is our duty to do so, many of us have not bothered to check to see if our opinion and view of these matters contradicts the official teachings of the Church.

For example, I frequently hear “our Church,” when people refer to their parishes or even our Metropolia, as if they are possessions with which “we the people” can do what we want. However, the truth is that it, in terms of possession, is not primarily our Church, but *God’s Church*. Our parishes and our Eparchies and our Metropolia all belong to the Lord Himself. **It is our Church, not because “it belongs to us,” but rather in that we belong to it, because we belong to Christ whose Body and Church it is.** This is what the term “Christian” means—belonging to Christ. We belong not to ourselves but to Him because in the sacraments we pledge our lives to Him Who loves us. Thus, we belong to the local Church parish, and the parish belongs to the eparchy, and the eparchy belongs to the Metropolia, and the Metropolia belongs to the worldwide Church, which belongs to the Lord. Growing up, your household or nuclear family was truly your family, not because you owned it or had control of it, but because you were members. Mom and Dad had control, but even they

had it as stewards of God with the particular calling of being the father and mother of the family. Later, many of you were given the calling to be the father or mother of your household. So it is with the household of God. God is our Father not in that we control Him or have dominion over Him, but rather that we belong to Him, and the same goes for the Church.

But we often speak of the Church as if it is an “it,” rather than a “Who”—Christ and His members. We speak of “going to church” or of “being in church.” But the fact is that we ARE the Church: “Now YOU ARE the Body of Christ, and members individually” (1 Cor. 12:27). Whether on Sunday morning on parish grounds, or in your living room on Wednesday evening, or in your chair at work on Friday morning, *you* are the Church, and individually members thereof. A temple (khram, or church building) is only called a “church” because it is the designated assembly place of the Church (big “C”) that is in your locality and has been blessed as such by the Church (big “C”). Thus, it is our Church, not in that we control it or have dominion over it (for it is governed by God’s rules, not ours—even if we have a “majority”), but rather that we belong to it as members, each appointed by its Head to have different roles, not overstepping the bounds of our calling (1 Cor. 12:28ff). In this way we truly have God as our Father and the Church as our spiritual mother. The Church gives birth to us in baptism, washes us and confirms us as her children, feeds us with one Holy Food, and sheds forth God’s love upon us so that we become complete in her.

I see many people concerned if we, as a Metropolia, are “the same Church as 30 years ago,” and very few people—clergy or laity--concerned with whether 30 years ago or today we are the Church of Christ and His Apostles. This is truly disturbing. Our Lord told us to examine ourselves before we partake of the Mysteries. This is not just with regard to sin but with regard to right faith, a right vision, and practice of our faith on all levels, from hierarchy to clergy to the people. Have some of our parishes (to some degree negatively affecting the entire Metropolia of the UOC of USA), become like the lukewarm Church at Laodicea? The Lord promises He will vomit such from His mouth - those who think that they are rich in understanding, but are really poor and lukewarm about their faith, not giving their hearts to it (cf. Revelation 3:14ff). Our dedication to educating ourselves about the Orthodox Faith has been poor, because, as the Lord says, thinking that we know everything, we actually know little to nothing about many of the central aspects of our Faith. Thus, with our hearts, we must purchase from the Lord the gold of Orthodox

The Church and Christianity

(Continued from previous page)

education, knowledge and understanding (Revelation 3.17-18).

Would the Saints, or anyone thoroughly acquainted with the Church Fathers, the Councils, Canon Law, the Lives of the Saints, and the full liturgical order be able to recognize our parishes as being the local manifestation of the Church they knew? Would they recognize us as being of the same Orthodox Catholic and Apostolic Faith of Christ based upon our activities, faith, and knowledge thereof? Who we are has already been defined by Christ, the Apostles, the Saints, and by the Church as a whole. We have no right to reinvent “who we are as a people,” that is, to define ourselves as anything different from what Christ in His Body has defined. And yet we have done so and continue to do so to our own shame. Part of this is due to a simple lack of education and understanding of basic ecclesiology, beginning in the late 19th Century and culminating under Soviet oppression with lack of resources on the Faith--even in the western world--during the Soviet era. But now we have no excuse, we now have the tools, but do we have the will and the commitment? As some of us look out into churches with more empty pews than full on an average Sunday, the words of the Lamentations should ring out: “How does the city sit solitary that was full of people! How is the mistress of the Gentiles become as a widow . . . All her gates are run down, and her priests sigh” (Lam. 1.1-2, 4).

How do we reverse this? “Be enlightened, be enlightened O Jerusalem, for your Light is come and the Glory of the Lord is risen upon you” (Isaiah 60.1 LXX). That’s right, education, and, more importantly, absorption of the Faith in the Holy Spirit, the Pilot of God’s Holy Church. Let us raise up a standard of excellence for ourselves and our Church. The only thing keeping us from proper education of the Faith is spiritual laziness and pride. Mature Christians will admit that they do not know enough and will research whether what they do “know” about the Church is in error or not, and that they need to put in some effort to learn about their Faith, or at least relearn it properly. We now have abundant resources, not just in antiquated Greek or Slavonic, but in modern English, Ukrainian, Russian, Greek, Arab, French, Spanish, etc. and we have the responsibility to rediscover how Christ has already defined His Church and its mission and vision, and what our responsibility is toward this mission and vision. We are told that if we go beyond the bounds that the Fathers have set, we have strayed into schism or heresy and have separated ourselves from the Church of Christ. Therefore, it is crucial that we first KNOW the definitions set by the Holy Fathers confirmed by the whole Church “throughout the world in

every age” as St. John Chrysostom has said, in order that we may be more vigilant to be faithful to this faith. In the next series of articles, we will look into what Church means and the basics of Church structure and order. In the meantime, “Shine, Shine, O New Jerusalem, for the Glory of the Lord has shown on you.” We are the New Jerusalem, the Israel of God, as Scripture tells us. Let us be worthy of the title.

Meat-Fare Sunday

(Continued from page 8)

we are tried? The Lord is clear on these: did you feed me when I was *hungry* or offer me drink when I was *thirsty*, did you clothe my *nakedness*, did you nurse me when I was *sick*, did you visit me when I was *imprisoned*, did you receive me when I was a *stranger*? Hungry, thirsty, naked, sick, alone or shut away. Not a long, nor complex, list of attributes. They do, however, demand a response of simple hospitality, of simple charity, a response of kindness, a response of **love**. We will have either responded or not. Hence, the division into two groups, as sheep or goats, as righteous ‘dids’ or unrighteous ‘did not’s’.

We know the verdict: the sheep, those who ‘did’, the blessed of the Father, go to eternal life and to possess the kingdom prepared for them from the creation of the world. On the other hand, the goats, those who ‘did not’, are sentenced to the eternal punishment in the eternal fire prepared for the Devil and his angels.

Within the imagery of this parable, both groups address the court with the same question. When did we see you hungry, thirsty, naked, sick, alone or shut away? The reply: whenever you saw one of the least of my brethren you saw me and you either responded with help, or refused to help. This identifying statement is at once astonishing and sobering. We would not think of not showing kindness to Jesus if we saw Him. How can we not show kindness to the afflicted Jesus identifies with?

It is said that ignorance of the law does not excuse one from it. Referring again to that teacher of the law in the story of the Good Samaritan, we, like the lawyer, are not so much ignorant of the law, as requiring an example of its application to attain eternal life, *i.e.* I love my neighbor, but who is my neighbor? Jesus tells the lawyer, and us, that our neighbor is one whom we expected least, but shows great kindness. We are told to likewise *go and do*.

Of the two great commandments of love of God and love of neighbor, Jesus says in Matthew 22:40 that *‘the whole of the Law of Moses and the teaching of the prophets depend’*. In his earthly ministry, our Lord Jesus Christ expressed perfectly these two great commandments. *‘Blessed are those who hear the word of God and obey it’* Jesus says in Luke 11:28. Indeed, let us hear and obey for blessedness, and for the attainment of eternal life.

(Fr. Hucul serves at Holy Ascension parish in Maplewood, NJ.)



ALL SAINTS CAMP CHAPEL UPDATE

By the Grace of God, the All Saints Camp Chapel Project has made a wonderful start. The chapel itself is a beautiful structure – the exterior is complete and work is progressing on the interior.

Thirty of the seventy icons that will appear in the chapel have already been sponsored and many generous donations have been received for the general fund. Sincere thanks are extended to the following individuals for their generous contributions and support.

*Archbishop Antony
Jane Allred
Oleh & Natalie Bilynsky
Walter & Raisa Bratkiv
Nina Coker
Anonymous
Michael & Lydia Dobronos
Geoffrey & Helen Greenleaf
Protodeacon Joseph Hotrovich
Bohdan Hryshchyshyn
Natalie Jaresko, Ihor Figlus & Family
Michael & Daren Jogan
Kalinek Family
Daria & Michael Komichak
Greg & Karen Lake
Dan & Claudia Losego*

*Sviatoslav & Neonila Lychyk
David & Charissa Martin
Vera Muzychka
Rev. John Nakonachny & Family
Irene Pashesnik
W.A. Pysh
Walter & Nina Samijlenko
Catherine (Lesky) Shaffer
Deacon Nikolay Shapoval
Myron & Barbara Spak
St. Demetrius Jr. & Sr. UOL, Carteret, NJ
St. Mary's U.O.C., Allentown, PA
St. John's U.O.L., Sharon, PA
Sts. Peter & Paul Junior U.O.L., Palos Park, IL
St. Vladimir's Senior UOL, Parma, OH*

However, there is still much left to do. Forty icons, ranging in price from \$550.00 to \$2,750.00 are still available for sponsorship. General fund donations are also needed to help cover the cost of construction of the iconostas, installation of the chandelier and other furnishings in the altar and nave, such as but not limited to vestments, altar, tetrapod, chalice, discus, altar cloths, Gospel, fans, candle stands, and oblation table.

We encourage you to consider sponsoring an icon. Sponsorship can be accomplished by an entire parish, a Brotherhood, Sisterhood, UOL chapter, extended family or individuals. If you would rather make a general donation to the Chapel fund for the furnishing or construction of the iconostas, we would be very grateful for your contribution.

Questions can be directed to either Mrs. Irene Carman (315)785-9089 or icrph@twcny.rr.com, Mrs. Diane Senedak (330) 792-6699 or dkssenny@aol.com or Pani Matka Mary Anne Nakonachny (440) 885-1509 or nackos3201@aol.com.

Donations may be sent to
Pani Matka Mary Anne Nakonachny
3201 Marioncliff Drive,
Parma, Ohio, 44134.

We look forward to hearing from you with your questions and / or donations. Together, we will build the chapel that many have dreamed of for years and in which our youth will be able to worship and grow in Christ's love.



90 ΕΞΟΔΟΣ ΤΗ ΑΘΑΩΤ- ΕΛΟΑΔΑΕΥΙ ΤΗ ΑΙ ΝΗ ΑΙ ΔΟ ΝΑ. ΔΕΑΙ ΤΗ ΑΙ ΤΗ ΝΟΙ ΕΥΙ ΤΗ ΑΙ ΕΙ ΒΣΒ ΑΙ ΕΤ ΑΕΙ ΕΔΑ Α ΧΕΑΥΤ, Ε.

Αί εϊ αεί εδ Ι ααε-αε



Çà τή-άντ εϊ νοϊ εϊ τή τ'α -αη όδτ -ενοϊ ατ αάτ εάοο, çε'αα τ'αϊ δαατ: ατ εϊ αα τ'αδαό'γευτ τζ οϊ δααε εαοααδ. ητ ατ δό ηα. εϊ. Αί εϊ αεί εδà Ι αδοτ ×οϊ αεαα, Ι αδυ ×οϊ αεαα, τ'ανοϊ γοαεύ ητ ατ δό αδοεϊ ατ αδεο Ι ατ εδαο'ε, τ'δααηοϊ γοαεύ -εαçυετ °; οϊ αδοζ; Αδοε'οϊ εηετ τ' Αηαατ εϊ α, τ'δααηοϊ γοαεύ Οϊ Οάδεαε à ΝΟΑ Ι εδοτ τ'τ'εεο Ετ τ'ηοατ οετ, ατ εϊ αα Ετ τ'ηεηοϊ δζ; Οϊ Οάδεαε à ΝΟΑ Αδοε'οϊ εηετ τ' Ατ οτ τ'ε οà αδοαετ à Αάτ αδαεύτ τ'ατ ετ τ'ηοεà Οεδαζτ ε à ×εα τ' Ι εύαα Ετ δçα-άτ ετ.

Ç τή αεγ'αο ατ-τ'ηοϊ 90 δτ ε'α — οà τ'α-à ητ αεαο ηεδε, τ'εου. Βεçτ æ δτ çαεγ'ααοε οαε -αητ αεε τ'δτ τ'αετ ε τ'α εοοτ τ' οδεααετ ηο' ερ'αηυετ ατ αεδογ, οτ ατ ατ τ'υο° ο ητ ατ ε'εύεα τ'τ'ετ ε'τ'υ -ε τ'αα'υο ατ τ'ο. Ετ αετ à ερ'αετ à τ'δτ αεαα° η'αε α'ε τ'τ' τ'οτ'τ' ο, ç' ηατ ζτ ε δαατ τ'ατ ε τ' αεαγτ ε, οητ τ'ατ ε τ'οδοατ τ'ατ ε. Τ' ατ αε, ετ αεατ τ' αεα'αοοτ τ'τ'τ' ατ τ' à ααδοεε τ'τ'çα αδτ τ' αατ τ' οà ζζ αεδογτ.

Αααεα ατ εγ' οεδαζτ ηυετ ατ τ' αδτ' αο... Ατ δτ ατ αε ηοτ' ε'υο ετ τ' ο ατ ατ αεετ ηγ' αεατ δρ'ααοε ηατ τ' τ'αçαεαετ η'ου, α'αηοτ τ'ρ-ε ηατ ° οεδαζτ ηοατ τ' αδαα οαοαδτ -τ' τ'τ' ατ ε'υηυεετ ε, τ'τ' ε'υηυεετ ε, τ'τ' α'ουεετ ε, δτ η'εηυεετ ε, α'αηοτ-οατ δ'ηυεετ ε οà αααα'ουτ à τ'τ' οετ ε τ' à τ'α'ε çατ ετ.

Εεοτ' ε'υογ η'α'οτ' αεο ατ °τ', οεηεε δçτ'τ'τ'τ' ατ τ'οτ' εοτ' τ'τ'τ'τ' αατ ερ'αα-τ'α οà τ'εοτ' ατ τ'α -αηατ ε çετ' οσοααεε τ'αοτ' ατ αδαα çαεε'ααοε δ'ατ' ο ατ τ'αεο τ' α τ'τ' οεαο εδαçτ ατ αεδογ' αεδο'ααοε ο αεαετ' τ' ατ αδε η'α'ατ ε. Α'αηοατ' τ' à αδαεεηγ' ατ οααε, ατ αε ετ' αεατ' αοτ' αα τ'δτ' δτ' αετ' ο, α'η'αε, γ'εεο οδααα αοετ' τ' αατ' αοααοε, αεα-εοε οà αεααηοε ο ερ'αε.

Τ' αδ'ο' οεδαζτ ηυετ' τ'τ' η'αεατ' ο'τ' à ατ' αδεεατ' ηυετ' τ' ο ετ' τ'οετ' ατ' ο' ç'γ'αεεεηγ' τ'τ'τ'τ' αα ηοτ' α'αηγ'ου δτ' ε'α οτ'τ' ο, τ'ατ' δεετ' ο' Ο'Ο ηοτ' ε'υογ. Αααεα αεδογ' à Ααδτ'τ'τ', çτ' εδ'ατ' à ο Ν'ο'ατ' ε, ητ' δε-ετ' γ'ετ' ηγ' ατ' οτ' ατ', çτ' ετ' αετ' ετ' δτ' ετ' τ' οεδαζτ' ο'α ηοαααετ' τ' à τ'ατ'τ'τ'τ' -ατ' αδεεατ' ηυετ' τ' ο ετ' τ'οετ' ατ' ο' αη'α α'ε'υ'α ε α'ε'υ'α. Οεδαζτ ηυετ' τ'τ'τ'τ' αδε Ν'αδ'αατ' υτ' ατ' ç'αοτ' αο ηοαεε αη'α -αη'ο'α τ' η'αεγ'οεηγ' à τ'ετ' εεογ'ο ηο-αητ' τ' ατ' ×'εα τ'τ' οà ç'α'ε'υ'ο'ααοε οεδαζτ ηυεοτ' τ' δεη'οοτ' η'ου ο ο'υτ' τ' ο δ'α τ'τ'τ'.

Α'οτ'τ' Οεδαζτ ηυετ' τ'τ' δαατ' ηεαατ' τ'ζ Οάδεαε α'οεε τ'ατ' ετ' ε ç' τ'αδ'οεο, οοτ' τ'α'ο'ατ' α'αηγ' çα ετ' τ'οαη'ετ' ετ' τ'οετ' οετ'τ'τ'τ' οà ç'ατ'τ' -α'οε'οααα ο 1916 δτ' ο'τ' οδ'ατ' η'αγ'οτ' ζζ

Οοτ' ε'ο'τ' τ' à α'οεεο' "Εrie". Τ' α'α'α'ε'ε'ε'α ο'αδ'ετ' α'ογ' η'οαεα τ' à οδεα'ογ'ου δτ' ε'α τ' η'αδ'ααετ' τ' τ' δαατ' ηεαατ' τ' ατ' αεδογ' à ×'εα τ'τ', à τ'ηεγ' τ' δεçç'αο ατ' ο'υτ' ατ' τ' η'οα °τ' εηετ' τ' à Οεδαζτ ηυετ' ζζ τ' δαατ' ηεαατ' τ'ζ Οάδεαε τ'τ' ατ' à (Οατ' ατ' δτ' αε-α), τ'çτ'τ'τ'α τ' δααηοτ' γοαεγ' οδ'ατ' ο η'οαεα εαοααδαεύτ' ετ' ητ' ατ' δτ'τ'τ', τ' α'α'οτ' ατ' οδ'ατ' ο α'οετ' τ'ααατ'τ' τ'τ' γ' Οδ'αη'οε'αεγ' Οεδαζτ ε-δ'οηε, η'αγ'οτ' ατ' ετ' γçγ' Ατ' ετ' αεί εδ'α.

Τ' ετ' αεε δτ' εε. Çαετ' -ο'α'α'ε'αηγ' Αδ'ο'αα η'α'οτ' αα α'ετ' α. Δτ' ç'οτ' η'οαε'αηγ' οεδαζτ ηυεα τ'ετ' εεογ' ε τ' αη'οαα -αητ' τ'τ' αοτ' αδε τ'δτ' τ' αεα'οοτ' °. Τ'τ' -αεεηγ' τ'τ' ο'οεε τ'δετ' τ'υ'ατ' τ'γ' αεγ' τ'τ' ατ' ατ' οδ'ατ' ο. τ' ο ααδ'αçτ'τ' 1945 δτ' ε'ο τ' αδα'ο'γ'τ' ε εαοααδαεύτ' τ' ατ' ητ' ατ' δ'ο τ' δεααααεε τ' à τ' αδα'οδ'αη'ο' α'οεε'ου Τ' οεετ' οà Ετ' ο'αç α'α'ε'ε'ε'ε'ε' ερ'οαδ'ατ' ηυεεε' οδ'ατ'. Οαε τ'δτ' ογ'ατ' τ' τ' αη'οοτ' τ'ε'ο α'α'ε'ε'υ'ετ' ο δτ' ε'α η'οαετ' τ' -α'α'ε'ατ' ετ', çτ' δ'α'ατ' τ'γ'τ' δεα'ααδε α'ε'υ'αεε çα δτ' çτ'τ'τ'ατ' ε οδ'ατ', α'οετ' α'οτ' ετ'. Τ'τ' ατ' ο'τ'τ'τ' à ο'αεεγ' οεδαζτ ηυετ' ζζ ατ' τ'δ'α'ο'τ'ζ, γ'εα τ' αδ'α'αεε'ε'α εεοτ' ε'υ'ογ Αδ'ο'ατ' ζζ η'α'οτ' ατ' ζζ α'ετ' ε οà οδεααεα τ' αδ'α'α'ο'αατ' τ'γ' ο οαατ' δ'αο αεγ' τ' αδ'ατ' τ'υ'ατ' ε'ο τ'η'α, οαε ç'αατ' ε'ο "DP", α'οδ'οεεαετ' τ'τ' οτ' ετ' τ' η'οαεα ç'ατ' τ' ατ' γ'οε εαοααδαεύτ' εε ητ' ατ' δ' η'αγ'οτ' ατ' ετ' γçγ' Ατ' ετ' αεί εδ'α.

×'οατ' αεί ατ' τ'τ' ατ' ατ' τ'γ'τ' ατ' τ' αδα'ο'γ'ευτ' τ' ατ' αεδογ' η'οαα ο'αδ'ετ' ατ' εε οτ' δ' "Αατ' α'οδ'εη'ο", γ'εεε ητ' 'ααα ç'α ο οδ'ατ' τ'τ' τ' à α'οεεο' Εrie. Ç'ατ' ατ' τ' ετ' ατ' ητ' δ'ααο τ'δτ' ατ' αεεα οτ' δ' "Ατ' γ'τ'", γ'εεε τ' à ατ' αατ' α'αηγ'οε'ε'υ'ογ' ο'αε η'οαα τ'εδ'αητ' τ' οà ατ' δ'α'η'οτ' τ' αδα'ο'ζζ. Ατ' δτ' ατ' αε οδεααετ' ατ' -αη'ο οτ' δ' τ' αετ' -ο'ααα ατ' 60 δτ' δ'εη'ο'α, ετ' δ'ο'τ' α'οοτ' ατ' ετ' ητ' 'ατ' τ' ç'α'αεε-ο-α'αεε τ'τ' γ'τ' Ατ' ητ' τ' ατ' °.

Ο 1949 δτ' ο'τ' τ'δε εαοααδαεύτ' τ'τ' ο ητ' ατ' δ'τ' ηα. ετ'. Ατ' ετ' αεί εδ'α τ'τ' -αεα τ' δ'α'ορ'ααοε η'οατ' οτ' γ' οετ' εα, à γ'ε'ε τ' αα-αεεηγ' ηετ' αα Ατ' αετ' ατ' ε οεδαζτ ηυετ' ζζ τ'τ' αε οà ε'υ'α-δ'α'οδ'οε α'η'ε τ'τ' ατ' τ' δεα'οεεο τ'τ' τ' δ'ατ' ο'α. Οητ' τ'οτ' à α'γ'ευτ' η'ου

Áar áðaeúf eé
 éf í nóe Oeðazí è
 á x'èà í
 Áañèüü
 Éf ðçà=áí éf



Í ðaçèááí í ó
 Óóí áaðö;
 "Ní áàüéí à"
 ä-ð Pèýí
 Éóeyñ



Øéí èè oéðazí í çí áañòáà ní ðe=éí eéañý áí ðí áí, ìí ó nóí áð
 øéí èè í áá=æéñý í ææá ððèñòá à'ðáé. Núí áí áí³ Øéí èá
 oéðazí í çí áañòáà í áðáæeáá° í áðí à á'áðí áæáí í ý. Èèøá
 çà í ñòáí í 'òó ðí é'á ðeñáéüí 'ñò ó=í 'á çðí ñèá ç 40 (2001
 ð.) áí 153 øéí èýð'á (2006 ð.).

Áæèèèè áóóí áí í -í ðí ñá'í eóüèè ðí áí óó ðí áèèà é
 É'á í ðááí ñèááí í ì í éí á'í (Óí É) çáñí í ááí á í ðè eáòááð'
 ñá. éí. Áí éí àèí eðá ó 1957 ðí ó'í.

Áæèèèè óáááá ó í áðáö; í ðeá'yéañý é áðóéí áá-
 í í í ó ñéí áð. Í ðí óyáí í ì 'ñóí ð; óóó áeáááæéñý: "Ápèá-
 ðáí ü", "Í óí ðí áóéí eé á'ñí èè", "Óðí í 'èà" ðà "Éáòááðaeúí á
 æèððý". Èèøá çà í ñòáí í ° í 'ñáñóí è'ððý áóéí áeááí í í 'yóü
 í ðí í àí 'yóí èè éí eá, í ðeñáý=áí èè 'ñóí ð; í áðáö; ñáýóí áí
 éí ýçý Áí éí àèí eðá.

Ç éí æéí èí ðí éí í í áðáöý ñá. éí. Áí éí àèí eðá
 ðí çðí ñòáéañý, çáéí áp=è áí ñóí éí á í 'ñòá ó áóóí áí í -eéü-
 óóðí í í ó ðà ñóíí 'éüí í -í í è'ðe=í í í ó æèððý oéðazí ñúéí ì áðí í à-
 àè. Óúí í ó ñí ðeýèà é í í áææáí eóüèà á'yéüí 'ñóü í áñóí yóáé'á
 eáòááðaeúí í áí ñí áí ðó ñá. éí. Áí éí àèí eðá: í. Í í áeyí á
 í eóèèà, í. Óááí ðá Á'èáóüéí áí, í. Ñòáí áí á Áéáí =óóá ðà
 ñúí áí áí 'òóí üí áí í áñóí yóáéý óðáí ó áðóèí áí áðèòá Í áí eðá-
 öý, á ðáéí æ í ðááñóí yóáé'á 'æaçüéí ì °í áðö; áðóè'í èñéí í 'á
 'í áí á (Óáí áí ðí áe=á), Ááí áá'y, Éí í ñòáí -
 ðéí á ðà Áñááí éí áá. Óá áí í è óáí áí óóáéè
 ðà í á'°áí óááéè í áðáöý'í ðà í ðeðí æáí
 eáòááðaeúí í áí ñí áí ðó ðà óñp í ðááí ñèáá-
 í ó áðí í ááó x'èà í ðà í éí èèüü...

Áí ñáýòeóááí í ý 90-è'ððý í áðáöý
 ñá.éí. Áí éí àèí eðá áí óóáéañý ðáòáéüí í.
 Áóá ñòáí ðáí eé Éí í 'ðáó ç í ðááí 'çáö; ðà
 í ðí ááááí í ý óúí áí ñáýòá, áí ñèèááó yéí áí
 óáéøèè øáí í ááí³ =éáí è í áðáö; Áí í óáí -
 çí í óðí =èñóí ñòáé ñòáá ááèè=ááèè ááí éáó,
 ìí á'ááóáñý ó ááí eáóí 'é çáé' "Druró Lane".

Í á çáí ðí øáí í ý í ðááí 'çáòí ð'á
 ðí çá'èèèè ðáá'ñóü í áðáö; á'ááóéí óèèñý
 í ææá ððèñòá í ñ'á. Ó =óáí áí, ç' ñí áéí í
 í ðeèðáøáí 'é çáé' ç'áðáèèñý í ðááñóáí èèè
 óñ'ò oéðazí ñúèèè í áðáö'è ðà éí í óáñ'è. Ç
 áóóí áí í áí óáí óðó Oeðazí ñúéí áí Í ðááí -
 ñèáá'y á Áááí á Áðóó'í ðeáóèè Í ðááñóí y-
 óáéü Oeðazí ñúéí ì í ðááí ñèááí í ì; Óáðèáè
 ó ÑØÁ Í eððí í í èèè Éí í ñòáí ðéí ðà áí éí áá



Í ðaçèááí ó ðááè áeðáéíí ð'á
 Éðááéíí áí ì Ní'èèè "Náí í í í í 'ç"
 ä-ð í eðáééí Éí ñ ç eáððèí í p-
 ááðóí éí í á'á ááý=í eó í áðáöý'í
 ñí áí ðó ñá.éí. Áí éí àèí eðá

Éí í ñèñóí ð; Óí Ó á ÑØÁ Áðóè'í èñéí í Áí óí í 'é. x'æaçüéí
 í ðááí ñèááí ó °í áðö; í =í épááá Áðóè'í èñéí í Áñááí éí á.

Í 'á =áñ óðí =èñóí áí ááí eáóó Í áððí x'óí áeáá, áí éí áá
 í áðáö'yéüí í ì; óí ðááè, ó ñáí °í ó ñéí á'í ñáðáá=í í í áyèóááá
 óñ'í, óðí çáá'ðáá í á óá ñáýóí. Áí éí çí í á'á í ðí çáí áóóèè
 í áðáö; ñá. éí. Áí éí àèí eðá çà 90 ðí é'á ðà á'çáí á=eá ááèèè'
 çáñèóáè í eáéí ñóí éí 'øèè =éáí 'á í áðáö'yéüí í ì; áðí í ááè ó
 ðí çáóáí á'í ì; áóóí áí í áí æèððý. Çááááá á'í 'í ðááñóááí eé'á
 ñóñ'áí 'òó í áðáö'è, çí eðáí á eáðááðè ñá.í ððý Í eéí eáý ðà
 ñí áí ðó ñáýòeó Áí éí àèí eðá ' Í eúáè, ç yéèí è áí ðí áí áæ
 ááñýòeé'òü í áðáö'p ñá.éí. Áí éí àèí eðá á'yæóóü áðóæí³ ðà
 í ðeýòáéüñúéí ñóí ñóí èè.

Ááüí çáí áí í áááó=eé í ðí áðáí í p áá=í ðá Áí éí -
 àèí eð Í áááè=æ çáí ðí ñèá áí ñéí áá í ðááñóááí eé'á
 áóóí ááí ñòáá ðà =éáí 'á oéðazí ñúèèè áðí í ááñúèèè í ðááí 'çáö'è.

Í áðøèí è áí í ðeñóóí 'òó çááðí óáñý ç' çáí ðóø-
 èèáèí è ñéí ááí è épáí á'í ðà áeááí ñéí ááí í ýí í ðááñóí yóáéü
 Oeðazí ñúéí ì í ðááí ñèááí í ì; Óáðèáè á ÑØÁ, Éí áí Áèáæá-
 í ñòáí Í eððí í í èèè Éí í ñòáí ðéí. Áí éí áá Éí í ñèñóí ð; Óí Ó á
 ÑØÁ Áèñí éí í ðáí ñáýüáí í eé Áðóè'í èñéí í í Áí óí í 'é ðà
 í ðááñóí yóáéü =æaçüéí ì °í áðö; Áèñí éí í ðáí ñáýüáí í eé
 Áðóè'í èñéí í Áñááí éí á á'çáí á=eèè ááèèèè ðí áí ðó, yéí
 í ðí óyáí í í ææá ñóí è'ððý í ðí áí áeóü í áðá-
 öý ñá.éí. Áí éí àèí eðá. Áí í è í 'áèðáñèèèèè,
 ìí áñ' áí ñyáí áí í ý çáí áóó' áéí yóéí áí í í á-
 ææáí eóüéí p ðà ñóí é'í í í p í ðáóá'p í eðýí
 ðà áóóí ááí ñòáá ' çáááýèè Áí æí í ó í ðí áè-
 á'í í p ðà áeááí ñéí ááí í p...

Á'á Ááí áðaeúí í áí Éí í ñóéüñòáá
 Oeðazí è á x'èà í ç í ðeá'ðáí í ýí áeñóóí eá
 Ááí áðaeúí eé Éí í nóè Áañèüü Éí ðçà=áí éí.
 Áí í áðáááá á'á Éáá'í áóó í 'í 'ñòð'á Oeðazí è
 ðà Í 'í 'ñòáðñòáá çáéí ðáí í í eó ñí ðáá í áé-
 èðáü'í í ááæáí í ý áéý í áðáöý'í ðà í ðeðí -
 æáí eáòááðaeúí í áí ñí áí ðó ñá. éí. Áí éí àè-
 í eðá.

Á'òáèè áí ñòáé óðí =èñóí áí ááí eáóó
 í áñóí yóáéü áðóèí áí áðèè Í áí eðáö'è, í áñ-
 óí yóáéü óðáí ó ñá. Áí áðý í .ááéáí Áí áááí
 Éáééí pè, í áñóí yóáéü eáðááðè ñá.í. Í eéí eáý
 í .ðáéíí ð Áí áááí Í áèñí èè ðà í áñóí yóáéü
 ñí áí ðó ñá. Áí éí àèí eðá ' Í eúáè í. áððè-
 í áí áðèè 'ááí Éðí óáóü.

90 È ²ÒÒÒΒ Ì ΑΔΑΟ²...

Ç a²baeuî ei nei ari ai ai noae çaaðí oañy ai ei aa Ooi aao²i "Ni aaueia" a-d Pe²yi Eoeyñ, ei odee i a²daaaa òaei æ a²baî í y a²a ead²ai eooaa aed²aeo²i o²e²i "MB Financial Bank". Ai ueðeo ne²a o² i ðaar íçao²i ai eo²eée a²i o²i aee a²e í a noi ó 10 000 ai ead²a í a ííòðaae i a²ðao²i òa Øei eè oed²ai í çí aañoaa, ut í ðe í ²e a³o².

Òai e³ nei aa í a aad²año i a²ðao²i neaçaa ðaar eè Oed²ai nuei ai í a²i ai í ai Ni íço Ai aaar Eoéooça.

Í ðaar íçao²i ðe na²òa i a²ai o²aaee i ðe²i í ó í a²ni i a²aar eo aey i ðaañoaar e²a Oed²ai nuei -Ai a²deeaî nuei çí O²aaad²aeuî í çí Ni ²eée "Nai í í í í í ²e", aed²aeo²y yeî çí ai ði ai æ naî ai í í oaaí í y çaaææe noaaeouñy ç í í ði çoi² í í yí ai í í òðaa oed²ai nueeo a²i í aañueeo òa oad²ei ai eo í ðaar íçao²e, i ðaeuî í òa o²i ai ní ai çí i a²oðei o²p²e. Oei ðaçí í , aei a²ðaaæo²p²e i ðea²ai í y a²a E²aaeoa²ee, ai ei aa i a²ðao²yeuî í çí o²i ðaae Í a²o²i xoi áeaa çai ði nea ai í ²eðí o²i í ó í ðaçeaaí í òa aed²aeo²i E²aaeoa²í çí Ni ²eée "Nai í í í í í ²e" Í eoae²a Eî na òa a²a í ai í i a²ðao²yí òa i ðeoi æai o²ai ó í í a²yeoaaa aed²aeo²i, i ðaae²í í p òa i ðao²ai e-eai o²í ai ní ai çí onðai í æ çá aa²e-açí eè ai a²ni e ó ði çao²ai aó i a²ðao²yeuî í ai æeou² òa a²na²a²í ó ai í í í í aó í ði o²ai í í a²noí e²-í ur í ni í ai ðao². Aí a²o²-ea í ðaçeaaí o² aed²aeo²i Í eoae²í a³ Eî no² aó²ai aó ead²o²ei ó ði ai ðe e²çañueî ai í a²eñoðá ç çí a²ðaa²-í í yí na²oí ai ei yçy Ai ei æei eða í a no²eao Ai í ða-N²eaaooe.

Í ai Eî n aó²a a²eui e çai ðo²ai eè òae²ei ði çaeo²ei í í í a²e í í ðe²í a²p²e aad²oí í e a²açí a²-ea, ut ei ai í a²ðai í ai p² í a²çae²aeí í í ðe²i í a í í í í o²oo², ut í ðao²y E²aaeoa²ee í ae²aeí í í o²í p²oouñy a²eai ai e í a²o²í a²í a²e e o²a on²a²í eai í y í a²eoa² on²o í ðe²-a²oi eo ai o²í ai ní ai çí onðai í æ çá a²e²eai a²a í ðao²paa²e aey ai a²ðá oed²ai nuei çí ní yeuî í ðe x²ea í òa í ei eèou.

x²eai ðaae aed²aeoi ð²a E²aaeoa²ee O²eño²y Eî ç²e a²o²-e²a ai ei a²i a²ðao²yeuî í çí o²i ðaae aad²oí í e a²e "Nai í í í í í ²e" í a noi ó 15 000 ai ead²a.

Í ne²y a²eñoó²²a on²o í ði í í a²o²a í ðeñoó²²í ði ði ne²o²aae² e²eue²a í ne²ai ú ó ae²í í a²í í³ a²ðao²a B²í ne²aa² òa N²oai ai a Ai ði æaeo²a òa í aeyí o²e ai eoí ai ðaeuî eè o²eui , í a²ai ði a²e-í eè ei í í òa²oi í na²yeo²aí í y 90-e²oo²y i a²ðao²i, ç o²eaaí ai o²i ði a²o²²aeo yeî ai í ðeñoó²²í çí í a²e a²e²e-a² í í çí aeí í e²eñy ç ne²í o²²p í a²ðao²i. Aai eao çae²í e²eñy a²e²eí p ðai o²paaeuî í p í ði a²ai í p í a²a noi ði a²a í í í o²eyðí í ai aóðo² "ðai² aa²o" (ei e²e²í ²e "çí ðai² aa"), í a²a ead²ai eoo²ai í ði í ai a A²eou²ei ai .

Ó í a²a²e²p 22 æí a²oi² y, ó ead²aa²ðaeuî í í ó ní ai ð² na.eí .Ai ei æei eða aó²e a²ai ðaaeai a Ai æaño²aí í a E²o²o²a²y a²ðe²o²aeñueei a²eí í í , yeo í í e²a Í a²o²í a²o²a²o Oí O²ðeae a N²O A²eaa²ai í ²e²e Í eod²í í í eè Eî í no²ai ðei ó ní ne²o²e²í í³ a²o²a²o²a Oí O²ðeae òa a²eaçueí ai aó²í a²ai no²aa.

Í ði í í aey²p²e ai í ðeñoó²²²o ó ðai² , Á²eaa²e²a Í eod²í -í í eè Eî í no²ai ðei a²açí a²-ea a²e²e²o ði ai óo on²o, o²i í ðe²-a²oi eè ai í a²ðao²i na.eí .Ai ei æei eða òa í í a²eaaí nei a²eai í a²ðao²yí òa i ðeoi æai o²ai ó í a í í a²eue²o² on²í ²o²í ó í ðao²p aey Ai ní í aa Ai aa òa oed²ai nuei ai í ðaar ne²aa²y.

Ó í a²ðao²yeuî í ²e çae³ aey ai no²e, i ðeoi æai òa í a²ðao²yí o²ai ó aó²ei í ðaar íçí a²ai í na²o²ei a²e í a²a, í a²a a²añ yeî ai a²æa²p²eí a²eñei a²eè naí çí aóí eè aó²e í a²aí a òae²a í í æ-e²eañou.

Çai ðo²e²eae²e a²ðo çá-eoa²e Í e²eñai² a²ðá Ai ei òa, ye²a



Á²aa²e²eai² ðo²e²e na²no²ðeou² no²ai ð²p²ou² na²yoí

í í a²e²e²eañy naí çí e a²ðaa²ai í yí e í ði í í yo²í a²o²yo²e²o²í ó í a²ðaa²o²aí í y ó í a²ðao²i na. ei . Ai ei æei eða. A²eñoó²í a²p²a² a²açí a²-a²e²e òai² eo a²oi í no²a²o², ye²a çaaææe í ai ó í í í í æ í a²ðao²yí ai e òa a²a²-o²oo²y ði aeí í í ai òai² e²a, ut e²aa a²a e²p añueeo na²ðaa²au.

Í ðaañoí yo²eui a²eaçueí çí o²í a²o²i Á²eaa²e²a A²naai -ei² a çae²e²e²aa² a í a²eao²í ur í ó í yo²í í ðe²í a²eñy í ðaarí -ne²aaí í ai² aóðo² òa í a²o²ei o²aa²e í aeí í ai í ai² , a²æ² a² a²ai í no² - ne²a í a²í aó!

Na²yeo²a²ai í y çae²í e²eí ne²y, a²e²a na²yoí ó a²o²² ei² aeí í ai çae²e²e²eouñy í a² ai² a²² e²ða.

HAVE YOU MADE YOUR UOW PRESS FUND CONTRIBUTION?

×È ÀÈ ÅÆÀ ÇÈÌ ÆÈÈÈ ÑÀÌ Þ ÌÌ ÆΛΘΩΑÓ ÍΑ ÌÐΑΝÌΤ ÆÈÈ ÕÌ ÍÀ ÕÌΝÈÌ ÅΑ?

²í 'y/Name _____

Å²ðañà/ Address _____

Í í æa²ðo²aa²/Donation _____

Á²ye²o²í í çá Åà²o² í a²o²ðe²í eo!

*Thank You
for Your Continuing Support!*

Charlottesville Parish Celebrates First Services in New Sanctuary

The weekend of December 7-9 was a milestone in the history of St. Nicholas Church in Charlottesville (Greenwood), VA as the parish concluded the first phase of interior renovations and held a public Open House in conjunction with the parish celebration of the feast of St. Nicholas. Over the course of the weekend, over 100 guests and parish members were greeted with the customary gifts of Ukrainian hospitality (bread and salt), and invited to share in a day of fellowship with our parish and an experience of Orthodox Church life. Leading up to the festivities were many weeks of work conducted by volunteers both from the parish, the Orthodox Christian Fellowship groups from the University of Virginia and James Madison University, and scores of others who 'just wanted to help out.' The result was beautifully adorned and prayerful space which promotes inner calm, wherein the parish and those seeking God can find spiritual refuge.

On Friday evening following the initial prayers of blessing at the doors of the Church, Fr. Robert Holet, pastor, the visiting Orthodox clergy and all the faithful processed into the new sanctuary for the celebration of Great Vespers for the Feast of the Conception of the Most-



Holy Birth-giver-of-God by Righteous Anna. Congregational responses were raised on high by all of the faithful in attendance led by Pani Matka Christine

Holet. At the conclusion of the service Fr. Robert remarked that as the Feast of the Conception of the Theotokos was just the beginning in the revelation of God's plan for the salvation of His people, so this initial celebration of services in this new temple was a beginning, but just a beginning, of what God has in store both for the community of St. Nicholas, and those who the parish is called to serve in central Virginia and the Shenandoah Valley.



Saturday events were highlighted by a creative musical performance of "The Life of the Real St. Nicholas" by our parish youth, a talk on the Orthodox Church by Fr. Robert, the celebration of Great Vespers and a fellowship meal. After Vespers, Fr. Robert paused to call to mind all who have contributed to make the building project a success and invoked the traditional prayer of "Many years!" for our hierarchs, those who

participated in the real estate transaction, those who labored in the renovations (headed by Karl Bowman), the parish leadership and the many donors (including a number of our UOC pastors and parishes) who supported the project.



The weekend's activities concluded with the celebration of the first Eucharistic Liturgy in the sanctuary: A joyous occasion of communion of the faithful with our Lord and with one another, followed by a fellowship meal. Leadership Board Chairman Mr. Basil Finnegan offered remarks after the Liturgy on the progress the parish had made in such a short time and thanked Fr. Robert on behalf of the parish for his efforts in the project. As the Church now has enhanced its facilities, we hope to offer the full complement of liturgical services appropriate to our Orthodox spiritual tradition, a full program of adult and youth religious formation, a consistent program of charitable outreach, and a bookstore/library for the edification of all who seek the Lord through the Holy Orthodox tradition as lived in our parish church.



Family Night Held at Saint Vladimir's Cathedral



The Nativity Season is the perfect time for parishioners of Saint Vladimir Cathedral in Parma, OH to gather for fellowship. With students on break from school and many adults on vacation from work there's no better time to sponsor a parish get together – Family Night.

On Wednesday, December 27, 2006 St. Vladimir Youth and Young Adult Ministry hosted Parish Family Night. The entire parish was invited to this second annual event. Seventy individuals participated in the fun-filled evening. Craft stations were set up around the parish's Grand Hall. Children decorated sugar cookies and gingerbread ornaments and created nativity scenes, Christmas cards and puzzles. While some worked on crafts other participants played board games from Yahtzee to Balderdash. Everyone enjoyed dinner before sitting down to play bingo, a huge crowd favorite. Winners left with prizes but everyone left with great memories. Family Night truly allowed participants to come together as one parish family.

St. Vladimir Chapter Celebrates U. O. L. Sunday

On December 3, 2006 forty-one Senior and Junior Chapter Members and friends from St. Vladimir Cathedral in Parma, Ohio gathered at Dimitri's Restaurant to celebrate U. O. L. Sunday. This Sunday, held annually during the first Sunday of Saint Phillip Fast allows Ukrainian Orthodox League members to gather and celebrate all that the League has accomplished since its founding 60 years ago. The morning began at 8:30 a.m. with Divine Liturgy. During the Liturgy special petitions were added to remember the founders of the Ukrainian Orthodox League and all departed League members. Following the Liturgy, members traveled to Dimitri's. When the participants arrived they were seated and received Christmas ornaments as favors. Everyone enjoyed their meals – prime rib, meatloaf, chicken and burgers were just a few things that participants dined on. The event was a tremendous success and allowed chapter members, who are constantly at work in the parish, take the morning to relax and socialize.



UOL Chapter members from Saint Vladimir Cathedral in Parma, OH gathered to Celebrate U.O.L. Sunday.



*Pictured:
Melanie Nakonachny,
Adam Kominko,
V. Rev. John
Nakonachny,
Michael Nakonachny,
Andrea Komichak,
Christy Bohuslawsky,
Sarah Catanese,
Emily Kominko,
Chrissy Schtscherbak
and Hans
Harasimchuk
(not pictured: Matt
Kisil and Natasha
Walewski)*





Þðé Ðí çáíí

Ç æèòÿ Ñàÿòí-Í ï èðí àíííí; àðí ì ààè á Ñàòòò³éá³, Ì ã³³³àí

Á í áá³³³ 10-áí àðòáí ÿ 2006 ðí èó, ï ñéÿ Ñéóáéè Áí æí ì, á èàðáàð³ Ñà. Í ï èðí àè áóèà á³áíéóáéí à ï áí áðèáà á ñí ðí èí àèé ááí ù ï ñéÿ á³áíí áó ç óíí áí ñáòó ï ðí ðí ï ðáíáòáðà ï. Ì èéí èè Í ááí áðæèóúéí áí. Í ðáòú Ì èéí èà áóá í áííí ÿóáéáí Ñàÿòí-Í ï èðí àíííí; àðí ì ààè á³á 1987-áí áí 1996-áí ðí è³. Èàðáàðæúí èí ðí ðí ï èàðóááà ñéí ï ï è³éí ï áí – Ì èéí èà Ì èéí èà³æ³ Í ááí áðæèóúééè, á í á çàéíí ãáí í ÿ Ì áðÿ Í áçàðáí èí ï ðí ñí³ ááèà “Pie Jesu Domine” (ï ï èèðáá áí ñóíà Õðèíòà çà ï ï ï áðéí áí) ç ï áí áðèáè (“Requiem”) ÿááð³áéÿ Õòðé (Gabriel Fauré). Í ï ñéÿ, á ï áðàò³ÿéúí ðé çàé³ á³ááóáíÿ ï ï ï èí àéúí èé ï á³á, ÿèéè ðí çí í ãá ï ï èèòáí þ í. Í ááéí, á áí³ ï ðèíóóí³ ï ðí ñí³ ááèè “Í ð-á í áø”. Ì Ì. Í ááí áðæèóúééè ï ï ááá èí ðí ðèéè æèòò³í èí ááòúèà, ÿèéè í áðí àèáíÿ 1925-áí ðí èó í á Æèòí èðòúéí³.



Í ñéÿ çàéíí ãáí í ÿ Áðòáí ì; ñáòóí áí ì; á³éí è áíí ï ï èí èáíÿ á Í ÿ á³³³éí³, á ðááí ð³ áéÿ ï áðáí³ ÿúáí èð ï ñ³á, ç ÿéí áí èí áí èèøá àéí ááéí áí, ÿè ááááòí ÿ ðèò, í á áóéí àèááçáí ï ñééí þ “í á ðí áí ó”. Á Í ÿ á³³³éí³ ï ï è³éí èé çáí áóá áóóí áí ó í ñáòó è í áðòæéáíÿ.

Í áðááðáàøèí ï áí Áí áðèèè, ï. Ì èéí èà ñéóáèà ñàÿúáí èéí ï ó ááááòúí ó ðáðèááò Õèðáí ñúéí ì; Í ðááí ñéá-áí í ì; Õáðèáè á ÑÕÁ. Áíí ñòáá í áííí ÿóáéáí Ñàÿòí-Í ï èðí àíííí; àðí ì ààè ï ñéÿ ðí áí, ÿè èí áí ï ï ï áðááí èè, ï ðí ðí ï ðáíáòáðà ï. Í áííí ð Ñòí èÿð-óé ï ÿòá í á í áí ñ³þ. Í ðáòú Ì èéí èà áèéøí á í á í áí ñ³þ ó 1996-í ó ðí ð³ á Herkimer, NY, ðà í áááááá áóóí áí ó ï ï³éò³ á ÿ ðèò ðèðáí ñúéèò àðí ì áááò.

Ñéí Ì èéí èà àèíáòèèà á³ááí (DVD) ç ï ï ðí ðí ðí ó ááòúèà. Í ñéÿ óúí áí, èí ðí ðéí ï ðí ï ï àéÿèè ï. Í ááéí, Þðé Èí ðí èú, Èáí í³á Õáøéí è Í èúáá Ì áðòúáè, ððáúáí á ï áøè Ì. Í ááí áðæèóúéí áí. Ì ï èèòáí þ³ ñí³ áíí “Á³-í áÿ ï áí ‘you’ çàéíí èéí ñúí ï ï èí áí í ÿ èí èèøí úí áí í áííí ÿóáéÿ Ñàÿòí-Í ï èðí àíííí; àðí ì ààè.

Í á í ï ðí ðí ï³ ï. Ì èéí èè á Áááí á Áðòó³ áóéí ï ðèíóóí³ ð áæ 47 ñàÿúáí èè³á, áí ñàí á ðí á³ á³ááóááèáí ï èí ï Õáðáí ð³ÿ áóóí ááí ñòáá.

Í ï ï èí àéúí èé ï á³á áóá ï ðéáí ðí àéáí èé ñáíðèòò-áí ì çà áííííí í áí þ ï áðàò³ÿéúí ï ì; óí ðááè³ ðí áéí è. Í á ááááí í ÿ ðí áéí è ðà á í ðí çóí ÿ í³ ç ï áðàò³ÿéúí ï þ óí ðááí þ áóèà ï ðí ááááí á çá³ðèà í á Õí í á í óçáþ ÿ. Ì áðòÿÿòá Ì ñèíèááá ó Áááí á Áðòó³. Çá³ðèà ááèà 435 áí èèàð³á.

66-ЛІТТЯ шлюбу Софії та Івана Сіліних



Í ñéÿ Ì ï èááí ÿ ó í áðàò³ÿéúí ï ï ó çàé³ á³ááóéí ñÿ ï ðééí ÿòòÿ ï ðéáí ðí ááí á ñáíðèòòòáí ï ñá. Í èúáè ðà ï áðàò³ÿí áí è ç ð³çí èí è ñòðáááí è ðà í áí í ÿ ï è. Áí èí áá ï áðàò³ÿéúí ï ì; ðááè ï. ³ááí Í ðáíéí ï ðéá³ÿá þá³éÿð³á ðà ï ï áÿéóááá ÿ ì çà áí ááí èòóí þ ï ðáòþ í á áéááí ï áðàò³ÿ³ ï ï ááááá í í í áí èòòÿ. Õ³éí þ çàéáþ á³áííí³ áááí í “í í í ð³ èòá”.



Õ í áá³³³ 3-áí èèíòí ï ááá 2006 ðí èó Áí æí áí ó ï áðàò³ÿ ñá. Í ï èðí áá á Õ³èáááéúò³, ï ñéÿ ñá. È³òðá³, ï. Ì èðáééí Õþí áí ï ðéá³òáá þá³éÿð³á Ñí Õ³þ ðà ³ááí á Ñ³éí èó ÿ ç í áí áí í í þ ï í á³³þ 65-èòòÿ ï ï áðòæáÿ ðà á³áíéóáèà ï ñí áéèáéè Ì ï èáááí ù çà ÿð çáí ðí á³ÿ. Í ðèíéóáóááèè í áííí ÿóáéáá³ Þðé ðà Áí èòòí Õþí áí è³ ñí³ ááá í í áí èé ðáðéí áí èé ðí ð ï³á èáðáíáí èòòáí ï ðá³. Í áòðá Áóðíúéí áí. Í á Ì ï èááí³ áóèè ï ðèíóóí³ ñéí Áí èí àèí èð ç áðòæéí í þ Ì áð³þ, áí óé Ì èðáééí ðà ãèñéáí í³ ï ðèÿòáé³, ï áðàò³ÿí è³ ï ðèòí æáí è.

Á³áí ðááá ãéí ó áéááí ñéí ááí í ÿ 65-èòòÿ ï ï áðòæáí úí áí æèòòÿ. Í á ðí ðí áðàò³ÿ; Áí èí àéí èð, ³ááí, Ñí Õÿ, Ì èðáééí³ Ì áð³ÿ Ñ³éí è ðà ï. Ì èðáééí Õþí áí.

Ñí Õÿ Ñ³éí óáá 23 ðí èè³ ó áí èí áí þ ñáíðèòòòáá ñá. Í èúáè, á ï. ³ááí ÿ è ó óúí ï ó ðáòáéúí í áí í ï ï ááá³.

(Çàéíí ãáí í ÿ í á ñò. 30)

A Dedicated Life...

The Ukrainian Orthodox Church of the USA and especially its youth were saddened by the passing of Mrs. Debra Burgan on Saturday, December 2, 2006. She was an example for all Orthodox Christians and even in her final stages of cancer she still continued to work for the Glory of God. Debbie was a long time parishioner of Holy Ascension Parish in Clifton, NJ where she was currently serving as parish president. During her life, she has also served as the co-director of the Office of Family Ministry for the Diocese. A long time member of her local Ukrainian Orthodox League Chapter, she was extremely involved on a national level where she was a past Junior U.O.L. National President and was active even until her death co-chairing the U.O.L. Camp Chapel Iconography Committee. Her greatest impact can be felt in the Ukrainian Orthodox Church camping programs. Debbie was a camper in her youth and her involvement continued throughout her entire life. She served as a counselor for both Diocesan Church School Camp and Teenage Conference. She was also the visionary for the Mommy and Me/Daddy and Me encampment. During her final years, she served as the director of Diocesan Church School Camp and Family Fest. As busy as Debbie was, family was her first priority. She was the wife of Jerry and together they have five children, Jessica, Christopher, Daniel, Jared and Julian. Together, as a family, they were involved in every aspect of the Church.

Funeral services were conducted on December 6-7 and led by Archbishop Antony and eight priests from the Diocese. More than fifty youth and young adults traveled from eight states to attend the services. Burial was in the parish cemetery with the repast following. The afternoon was spent sharing memories of Debbie and singing some of her favorite church songs.

More fondly known as Mrs. Burgan by the youth and young adults of the Diocese, Debbie played a part in

Debra Burgan with Fr. John Nakonachny, Fr. John Haluszczak and her children Jessica, Christopher and Julian Burgan.



every aspect of camp life. She was not simply a camp director, she was a friend and mentor to the staff, a counselor to the campers, and most importantly, a mother to all she met.

While Mrs. Burgan will no longer be present at All Saints Camp, her memory is everywhere on the property. From the camp cabins where she would drive up in the golf cart to say goodnight to all the campers, to the dining hall where she would be working until late into the night –always the last one to go to sleep and the first one to wake up. From the pool where you could find her dangling her feet in the water, to the prayer trails which she poured out her heart and soul to help create. And most importantly, to the campfire, where her voice was always the loudest, leading anyone who would listen.

Donations in memory of Debbie can be sent to the Debbie Burgan Memorial Fun, c/o Holy Ascension Ukrainian Orthodox Church, P. O. Box 4982 Clifton, NJ 07015.

May Debra's memory be eternal! Vichnaya Pamyat!



Ordination Anniversaries

February

Protopresbyter Taras Chubenko
Rev. Father Oleh Hucul
Protopresbyter Peter Hotrovich
Protopresbyter Michael Zemlachenko
Very Rev. Volodymyr Muzychka
Protodeacon Joseph Hotrovich
Rev. Father Vladimir Ivanov

February 3, 1980
February 12, 1995
February 22, 1948
February 27, 1955
February 28, 1992
February 29, 1948
February 1972



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

ÓÈÐÀ-Í ÑÛÈÈÈ ÕÃÑÒÈÃÀÈÛ Ò ÈÏ Ñ ÀÍ ÆÆÈÃÑ²

Í ñí íÿ ï ï ðà àèÿ óèðàÿ ñúèí àí í àðí áó áóèà çàááí à ï áðáí í áí áí à í à èèøá ñí èí àèè è òà Ùááðè è àáðàè è, àèá é ááñáèè è çááááá è òà ááñ'èèÿ è.

Ç í áááèÿèè ððáí áðí ì áóø³ òñ³ óèðàÿ ò³ ç í èí èèø³ Èí Ñ Ææáèáñó ÷áèáðò òð ï ï ðó. Õí ì ó, Ùí ñàí á á óáé ÷áñ, óáá ððáò'è ð'è ï 'áðÿá, óèðàÿ ñúèà ï ðááí ñèááí à ï àðàòÿ Ñá. Áí èí àèí èðà ï ðááí 'çí áó° óèðàÿ ñúèèè ÕáñòèááèÛ. Õá – ÕáñòèááèÛ óèðàÿ ñúèí ÿ èóèÛóðè òà ì èñðáóáá.

Àèÿ áááèí àí ï ðí ááááí íÿ óúí àí ñáÿòà ñí ðèÿèè áñ³ òí ï àè: ÷óáí áá ñí íÿ ÷ í à ï ï àí áá, ááñáèèè í áñòð'è èð-ááé, í áðòí áí í à ï ðáòÿ áñò, òòí í àí ááááñÿ çðí áèðè áñá ÿèí áèéðàÙá. Í ñí áèèáí òí ÷áóñÿ ï ááí èí ñèðè í à áðóæá-èðáí ó áí ï ï ï ï áó óèðàÿ ñúèèè ðáèáí ð'á (ì óçèèáí ð'á òà òáí òððèñ'á), ð'áí ï ÿ ðéí èè, ÷éáí 'á 'í ðèð ï àðàò'è 'ò.á. Í àí ï áèèáí í á çááááðè ï ðí ñí à-í³ ñòðááè, ï ðèáí òí á-éáí³ ñáñòèèóóáí ñá. Áí èí àèí èðà, ááæá ÿèèè ÕáñòèááèÛ ì í áá áóðè ááç óèðàÿ ñúèèè áí èóáó'á, ááðáí èè'á, èí áááñè òà óèðàÿ ñúèèè ï áí ï ÿá.

Í ááçáè-áéí ï ï ðè'í í èí ° òá, Ùí ç èí áí èí òí èí ì ï ï áí à ï ï áá-èðè áñá í í á³ í áèè-÷ÿ èðááé, èí ðð³ ò'èááèÿóñÿ ñáí ÿ ð'áí èí, áéèçúèè, Ùí ï ðí í èçáí à ñí ðáááèí³ óèðàÿ ñúèèè áóóí ì. Áèá òí ÷áóñÿ ðáèí æ áí ááðè òá, Ùí óèðàÿ ñúèí ð èóèÛóðí ð ò'èááèÿóñÿ í à èèøá óèðàÿ ò³, àèá é 'í ø³, áí ñáðáá ï ðèñòóí 'ò áóèí ÷èí áèí èðááé 'í øèð í áò'è, 'í øèð èóèÛóð. Í ðí ððááèøÿ Óèðàÿ ñúèí ÿ ï ðááí ñèááí ÿ Õáðèáè, ÿ ï ñí áèèáí ñò³, ì í áí à áóèí áí á'ááðèñ ç "òóðó òáðèáè", ÿèèè áóèí ï ðí ááááí í àèÿ áñò çáò'èááèáí èð.

Çáó-áèè ÷óáí á³ óèðàÿ ñúè³ ì áèí á³, áñ³ áóèè ï òí ï éáí³ ááñáèè ñáÿðèí àèí í áñòðí òí, í à çáááèè ï ðí ÕáñòèááèÛ ì í áí à áóèí èóí èðè ñóááí 'ðè.

Í 'ááí òáááðè ï ðí ááñòè òá ñáÿòí - í áèááèà ï ðáòÿ. Áèá áá-á-á è ðáçóèÛóðè ò³; ï ðáó³ ñòá° ï ðè'í í í í à áóø³ 'í 'áè òí ÷áóñÿ ñèáçáðè: "Í ðí í áñ çí áðòò áñá á'èÛøá³ á'èÛøá èðááé òí ì ó, Ùí áí í è áá-áòò³ òñá'áí ì èððò: Óèðàÿ ñúèà ï ðááí ñèááí à ï àðàòÿ °³ ï ðí áí ááè° ñáí ° ñí óááí íÿ".



Saint Vladimir Cathedral Hosts Young Adult Night

It has always been a concern that when high school students graduate and move on to college, their participation in the Church dips. In an effort to increase church participation in this age group, Saint Vladimir Cathedral in Parma, Ohio has begun hosting Young Adult Nights.

St. Vladimir second Young Adult Night was held on Thursday, December 28, 2006. The evening began at a 6:30 p.m. when young adults gathered at V. Rev. Father John Nakonachny's house. Participants enjoyed an Italian

meal prepared by chef Michael Nakonachny. Following dinner everyone participated in a brief workshop with Father John which stressed the important role that young adults play in the life of the church. The remainder of the evening was full of conversation, laughter and board games. *Scene It?*, *Battle of the Sexes* and *Top 5* kept participants entertained for hours.

The event was a tremendous success and everyone is looking forward to the next Young Adult Night.

St. Michael Feast Day Celebration in Baltimore

By the Grace of the Almighty, on November 26, St. Michael Parish in Baltimore, MD celebrated the Assembly of the Archangel Michael and all the Heavenly Bodiless Powers. The participants included clergy and members of St. Michael Ukrainian Catholic Church, and, for the first time, clergy from Holy Rosary Parish Polish-American Roman Catholic Church in Baltimore.

The Feast Day began with the Divine Liturgy followed by a memorial service (Panakhida) in memory, and of the reposed, of our brothers and sisters in Christ who perished during the Famine (Holod) artificially created by Joseph Stalin in 1932-1933. After the Panakhida, a luncheon was held, which opened with prayer and a moment of silence in honor of the victims of the Famine.

Fr. Michael Tsyuman, pastor of St. Mary Protectress in Philadelphia, led the liturgical service. Frs. Zinovij Zhalobak, Yaroslav Yarish, Protodeacon Mykola Lynevyuk and Vasyl Kryshompol, pastor of St. Michael celebrated. Frs. Vasyl Siminsky, pastor of St. Michael Ukrainian Catholic Church, Richard Philiposki, pastor and Rafal Dygula, associate pastor of Holy Rosary Roman Catholic Parish were present. Fr. James Miles, former associate pastor of Holy Rosary, joined the assembly at the feastday luncheon.

The Sisterhood of St. Sophia prepared the luncheon which was attended by seventy-five parishioners and

guests in a familial setting that was filled with the feeling of spiritual unity. The Ukrainian Orthodox and Ukrainian Catholic parishes named for St. Michael have jointly celebrated their respective feast for several years. The participation of clergy from the neighboring Roman Catholic parish has encouraged the hope that the local ecumenical family will continue to grow in the future.



Memorial service for the victims of the artificially created Famine held in St. Michael Church on November 26 with Frs. Mykola Lynevyuk, Yaroslav Yarish, Michael Tsyuman, Vasyl Kryshompol, Rafael Dygula and Richard Philiposki.

Homecoming Picnic Celebrated at Sts. Peter and Paul Church in Youngstown

Sts. Peter and Paul parish celebrated its first "Homecoming Picnic" this past summer. Flyers were mailed to the parish body and 120 members attended.

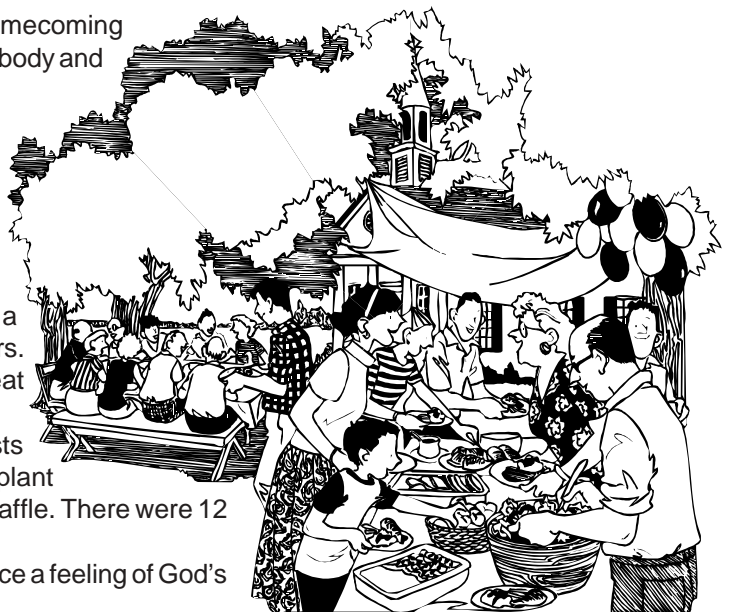
The Sts. Peter and Paul Social Committee organized and bought items for the event and adorned the church pavilion with brightly colored decorations.

The parish provided the meat and drinks while each member brought a pot luck food item. There was a huge assortment of delectable foods to share.

The pungent smell of smoked meat filled the air with a delicious aroma from the nearby smoker cooker outdoors. Sts. Peter and Paul Social Committee and the men's "Meat Smoker Society" started cooking the meat at 5 a.m.

Excitement and anticipation mounted as guests prepared for four different raffles: A 50/50 raffle, fall mum plant raffle, a lottery wreath raffle, and a Ukrainian collectable raffle. There were 12 awesome prizes in all.

It was a wonderful day to share, giving all in attendance a feeling of God's wonderful blessings.





Patronal Feast Day

Helena Berovets was presented the Lifetime Achievement Award by Archbishop Antony.



St. Andrew Cathedral in Washington, D.C.

Olga Coffey was presented the Parishioner of the Year Award by Archbishop Antony.



and St. Nicholas Visit



God Grant You Many Years!



Mary Hodak was recently honored on her 90th birthday by the members of St. John the Baptist Church in Dixonville, PA., and her pastor, Fr. George Hnatko, who offered special prayers for her. Mary is always present at all church services and has been singing in the parish choir since she was 13 years old.



Our parish youth.

Boston Parishioner Signs with the Pittsburgh Pirates



Greg Smith, son of Pearl and Dan Smith, who was once an altar server in St. Andrew Church in Boston, MA, was drafted by the Pittsburgh Pirate baseball team. He always loved baseball and showed talent even at a young age when he played in Little League. His parents encouraged and supported his love of this sport and were there for him, along with his younger brother, never missing a game.



Greg was a member of Boston College High School's state champion

team in 2001. He is the sixth member of that BC High team, all from south of Boston, to be drafted and signed to a professional team.

Greg worked out in Yankee Stadium on June 2 for New York and had been in contact with several teams. "I knew the Devil Rays were interested and so were the Reds," he was quoted telling a reporter.

Ultimately, he was drafted by the Pittsburgh Pirates, which is where he signed.

Greg was a star player

at Fordham University from which he graduated in 2006. He was an Atlantic 10 Conference All Star who set a school record in the Spring of 2006.

When asked by a reporter how he felt playing professional ball he was quoted as saying, "This is so great. It's hard to describe how special it is just to be picked in a draft. Now I get a chance to play pro baseball. It's a dream I've had since I was a little Leaguer."

Greg's parents, maternal grandparents, and great



grandparents all attend St. Andrew Church in Jamaica Plains, MA. Metropolitan Constantine, an ardent Pittsburgh Pirate fan, is monitoring Greg's progress with great excitement and anticipation.

Greg's mother Pearl is the director and teacher of the Bible Class at St. Andrew's.

Fr. Paisius McGrath is Honored at Two Parishes

Holy Ascension Church in Nanty Glo, PA, and St. John Church in Dixonville, PA., honored Fr. Paisius McGrath following his ordination to the Holy Priesthood.

Fr. McGrath is pictured serving his first Divine

Liturgy in Holy Ascension Parish in Nanty Glo together with Fr. John Horosky and Fr. George Hnatko, pastor. A dinner was held in his honor in the church auditorium.

Two weeks later, St. John Church of Dixonville

honored him. Pictured is Fr. Paisius has served in St. Edward Oaks, president of the Board of Directors, presenting Fr. Paisius with a gift from the parish.

Fr. Paisius served eleven months as a deacon in both parishes with Fr. George Hnatko.

The ordination of Fr. Paisius took place on Sunday, October 28, 2006 in SS. Peter and Paul Church in Carnegie, PA., where the pastor is the Fr. Stephen Repa. Prior to this,

Charlottesville, VA., where the Fr. Robert Holet is pastor. As of December 1, Fr. Paisius has been assigned to be the pastor of St. Peter and Paul Parish in Lyndora, PA.



**ÇĀĀĎĪ ĀĪ Ī B ĀĪ
ĀĀĎĀĎĀĪ ʼĀ
ĀĪ ĀĎĒĒĀĪ NŪĒĒŌ
ÇĀĎĪ ĒĪ ĒŌ NĒĒ**



**APPEAL
TO AMERICAN
VETERANS OF
UKRAINIAN DESCENT**

Anna Krawczuk, *National Commander*



Ďā°nŏĎāōš'ėí ěé ĭ Ďĭ °ėō ĭ Ďāā- ĭ çāōš; Āĭ āĎĒĒĀĪ NŪĒĒŌ ĀāĎĀĎĀĪ ʼā çāĭ ĭ -āĎĒĪ āĀĪ ěé ā 1998 Ďĭ ōʼ, ĭ Ďĭ āĭ - āāēōōūņŷ. Nāĭ ā ōāĭ āĎ ĭ Ďĭ ōĭ āēōū ʼĭ ōāĭ nĒāĭ ā ĭ ʼāāĭ ōĭ āēā āĭ āēĭ ōnĒēō āĎōāĭ ĭ "Çāʼŏĭ ĭ; Ďā°nŏĎāōš'ėí ĭ; āĎĭ - ōĎĎē çā Ďĭ ěē 2004-2007 -II" ā 2008 Ďĭ ōʼ, ŷēā āōāā ĭ ĎĒñāŷ-āĭ ā āāĎā- Ďāĭ āĭ ōāē çāāĭ ĭ; "çāāōŭĭ;" Ēĭ Ďāē- nŷēĭ ĭ āʼĒĪ ě ā Ďĭ ēāŏ 1950-1953. Ō ōʼē ōĎĒĎ-ĭ ʼē āʼĒĪ ʼ çāāēĭ ōĒĭ āĭ 54,246 ōā ĭ ĭ ĭ āā nŏĭ ōĒņŷ- āōĒĭ Ďāĭ āĭ ěŏ. Ēĭ Ďāēnŷēā āʼĒĪ ā ĭ ĭ āēā "çāāōŭā", āēā ĭ çāāāēē ĭ āĭ 'ŷŏāŏēĭ ōŏŭ ō-ānĭ ěēē, āēēĭ-ĭ ĭ ĭ ç ōĭ āʼ ĭ ĭ āĭ ĭ Ďēāōēēĭ ě ōēĎāĭ ĭ ōŷĭ ě, ŷēʼ ʼĭ ĭ ʼĎŏāāēē āĭ Āĭ āĎĒĒēē ĭ nĒēŷ ĀĎōāĭ ĭ nāʼŏĭ āĭ ĭ āʼĒĪ ě, āʼĒŏʼnŏŭ ŷēēŏ āōĒĭ ĭ ĭ ěēēēāĭ ĭ āĭ āēŏēāĭ ĭ ĭ nĒŏāēē.

Ā Ďā°nŏĎŏ ŌĀĀ ĭ āŏĭ ĭ ĭ ōʼŏĒĪ ĭ çāĎā°nŏĎĭ āĀĪ ěŏ ōā ĭ āĭ ěŏĭ āĭ ōĭ āĀĪ ěŏ ĭ ĭ ĭ āā 100 āāĎāĎĀĪ ʼā Ēĭ Ďāēnŷēĭ ĭ āʼĒĪ ě. ×ĒĒĒĪ ōnŷ çāĎā°nŏĎĭ āĀĪ ěŏ ōā ĭ āĭ ěŏĭ āĭ ōĭ āĀĪ ěŏ āāĎāĎĀĪ ʼā āĭ āʼāā° āĭ ōĒņŷ-ʼ, ʼĭ āĭ ā ŷēēŏ āōāōŏŭ ĭ ĭ ĭ ʼĀĭ ʼ ā ĭ ānŏŏĭ ĭ ʼē çāʼŏĭ ʼē āĎĭ ōĎĎŏ. Āāŷēʼ ç ĭ ěŏ ĭ ĭ ěnāēē ōʼēāāʼ nĭ ĭ āāāē, ʼĭ ōʼ ĭ ĎĒñēāēē Ōĭ ōĭ āĎāŌŷ. ×ě ĭ çĭ āŏāā nāāā ĭ ā ōʼē Ōĭ ōĭ āĎāŌŷ, ŷēŏ ĭ ĎĒñēāā ĭ āĭ ā-Ď ĭ nŏāĭ NŏĎĭ ĭ āŏŷēēē – ĭ āĎŏēē çēʼāā. BēĀĭ ōāē, ōĭ āōāŭ ēānēā, ĭ āĭ ēŏʼŏŭ āĭ ĭ ān. Ōĭ ōĭ ĭ ʼāĭ ē- nāĭ ā – "A group of Ukrainians in Korea, 1952. Members of 1st Marine Division Recon Company. Ōā – āĭ ŷēē āĭ āĎĒ- ēāĭ nŷēĭ ĭ ĭ ĭ ōnŷēĭ ĭ ĭ ŷŏĭ ōē ā Ēĭ Ďāĭ, ā 1952 Ďĭ ōʼ, ʼĭ āĭ ā ŷēēŏ ĭ āĭ ĭ ā āʼāĭ ĭ ʼ.

ÇāāĎŏāŏĭ ĭ nŷ āĭ āāĎāĎĀĪ ʼā, ĭŏ Ďʼāĭ ěŏ ōā çĭ āēĭ ĭ ěŏ, çāĭ ěĭ nĒēŏ ĭ āçāāŏŏĭ ʼŏ āĭ ŷēʼā, ŷēʼ nĒŏāēēē ĭ ʼā-ān āʼĒĪ ōā ěĭ ĭ Ōēēŏʼā ŌŌ-āĭ nŏĭ ēʼŏŷ, āĀĪ ° ĭ ā āēŏēāĭ ʼē nĒŏāēāʼ ōāĭ āĎ. Āēŷ Ďā°nŏĎāāŏŷ; nĒēʼā āēĭ ĭ āĭ ěŏē Ďā°nŏĎāŏŷ'ėĭ ō āĭ ēāŏŏ ōā āĭ ēŏ-ēŏē āĭ ěŏĭ āĭ ŏ (DD214 āĀĪ ʼĭ ōēē) ĭ Ďĭ çāēŷĭ āĭ ĭ ŷ ç āēŏēāĭ ĭ; nĒŏāēāē. Ōĭ ōĭ āĎāŌŷŷ ō āʼĒĪ nŷēĭ āʼĒĪ Ďĭ ʼ ōāēĭ āē ° āāāē. Ī Ďĭ °ēŏ āʼāēĎēŏēē āēŷ ānŷ āĭ āĎĒĒēāĭ nŷēēŏ āāĎāĎĀĪ ʼā ōēĎāĭ nŷēĭ āĭ ĭ ĭ ōĭ āāāĭ ĭ ŷ, ā ĭ ā ŷēŷēē āēŷ -ēāĭ ʼā ĭ Ďāĭ ĭ çāŏŷ; ŌēĎāĭ nŷēēŏ Āĭ āĎĒĒēāĭ nŷēēŏ ĀāĎāĎĀĪ ʼā.

Ī ě ĭ ĭ nŷēĭ ĭ ōŏēāŏĭ ĭ āĭ nŏŏĭ ō āĭ āĎŏʼāĭ ěŏ ĭ āŏāĎŷ- ŷēʼā, ōāĎĒĪ āĭ ěŏ āĭ ēāāŏāĭ ʼā, Ōĭ ōĭ ĭ āĭ 'ŷŏĭ ēēʼā ōā ʼĭ ōēŏ ĭ ōāēēāŏŷē āēŷ ĭ ĭ ĭ ĭ āĭ āĭ ĭ ŷĭ Ďā°nŏĎŏ ŌĀĀ. Āŏāāĭ ĭ āāŷ-ĭ ʼ çā nĭ ʼāĭ Ďāŏĭ.

ʼnŏĭ Ďē-ĭ ěē Ďā°nŏĎāŏŷ'ėí ěé ĭ Ďĭ °ēŏ ŌĀĀ ° ĭ āāçāē- -āēĭ ĭ āāāēēāēē āēŷ çāāĎāāĭ ĭ ŷĭ ĭ Ďāāāēāĭ ĭ nŏĭ Ďŷ; ōā nŏāŏēnŏēēē ĭ Ďĭ ōēĎāĭ ōʼā, ŷēʼ nĒŏāēēē āĀĪ nĒŏāēāŏŭ ā āĭ āĎĒĒēāĭ nŷēēŏ çāĎĭ ěĭ ěŏ nĒēāŏ. Ç ĭ āēŷāŏ ĭ ā ōā, Āĭ ŌēĎāĭ ā āōēā ĭ ʼā ŷŏĭ ĭ ĭ ʼĭ ōēŏ āāĎāāā āĭ 1991 Ďĭ ēŏ, ō āāēēēēē āēŷŏŭ nŏʼ ʼĭ ĭ ʼĎāĭ ŷā ō ĭ ěĭ ōēĭ ĭ ĭ ō nŏĭ ēʼŏŷ ĭ ā çāĭ ēnāĭ ĭ ŷē ōēĎāĭ ōʼā, ā Ďāāŏā ŷē āĎĭ ĭ āāŷĭ ēĎāĭ, ĭ āĭ Ď. Ďĭ nŷ; ĀānŏĎŷ;

The Ukrainian American Veterans, Inc., Registration Project is an ongoing, long-term effort initiated in 1998. The UAV Registration project is designated as a tribune to all men and women of Ukrainian heritage who served honorably and with distinctions in the United States armed forces. The principal missions is to register, honor and publish the names of Ukrainian Americans who have served or are on active duty in the US Military with the purpose of establishing demographics. Its future endeavor is to become part of an Educational Center for the UAV National Monument to be erected at South Bound Brook, New Jersey

UAV Registration Project Report 1998-2004 Volume I was published in May 2004, commemorating the 60th anniversary of WWII and was dedicated to World War II veterans. We still have limited issues in stock that can be purchased for \$15.00 by sending a check to: UAV PO Box 172 Holmdel, NJ 07733-0172.

Volume II of UAV Registration Project Report (2004-2007) with dedication to the Korean veterans is planned for release in 2008. It will also coincide with the 60th anniversary of the UAV that was established in 1948. Future issues to be dedicated to Vietnam veterans, etc.

This task is enormous not only because we must go back to the beginning of the twentieth century immigration "waves" but also because many Ukrainian immigrants arriving at the US shores were not registered as Ukrainians – they were registered as citizens of the occupying country of Ukraine, be it Austria- Hungary, Poland, Russia, etc., the latest being USSR until 1991. Why? Because Ukraine was not an independent state during most of the 20th century thus "did not exist" even though Ukrainian people never ceased "existing".

Volume I of UAV Registration Report 1998-2003 contains 3115 names, both documented registrants and from archival sources. At this time we are intensively working on Volume II that is planned for release in 2008. It will be dedicated to Korean veterans. The so called "forgotten" Korean war lasted three years (1950-1953) and inflicted 54,246 casualties, and more than hundred thousands wounded. A very high price to pay for a relatively short and "forgotten" war. It may have been a "forgotten" war but it will always be remembered by young Ukrainian men who were drafted soon after their arrival to the new homeland after World War II. Many served in Korea. Others served in other parts

І і єуі³ да Даа́йі н́уеі а́і Н́і ірцо́. О́а ці а́-і і ці а́і се́еі а́аі і а́ддао́р се́дза́і н́уеі -а́аі ³-і і ³і ³-а́ао́; а́і Н́ОА́, а́ ҃ оеі ³-е́неі а́і ҃еа́ се́дза́і н́уеі а́і і і о́і а́аа́ і ҃, ҃е³ не́оа́е́е а́ а́і а́дде́аі н́уе́о ҃а́дї е́і е́о не́ао́.

О́ 2004 о́і о́і О́АА́ н́ааі се́е́ е́і і ҃а́о о́ н́і да́а³ н́і і -д́оа́аі і ҃ е́дзэ́і а́і а́і і а́і ҃'оі е́еа́, ҃е́е а́оа́ і де́нә́-а́і е́е о́нш́ се́дза́і н́уе́і а́і а́дде́аі о́҃і, і ҃і не́оа́е́е о́ ҃а́дї е́і е́о не́ао́ Н́ОА́. Е́і і ҃а́о ҃'оа́і не́а́ і і о́і а́і а́ао° н́а́ і а́ ҃'ә́уе́і ҃но́у. І да́аі ҃ао́҃ О́АА́ а́а҃і а́а́ і а́а́-і а́ А́дде́-і е́не́ і і а́ А́ і о́ і ³о³, а́ і е́ а́ Е́і і не́но́і ³; О́е́дза́і н́уе́ і ҃ і да́а́і не́а́а́ і ҃ О́а́де́ае а́ Н́ОА́ ҃а́ і ҃'а́дде́і е́о, а́ ҃і е́ддзэ́ а́ ҃а́ і а́а́а́ і ҃ і і ³-а́н́ і а́ і ҃но́҃ (30о30) і а́ о́а́дзэ́³ о́а́де́ае́³ о́ае́і о́а́҃ н́а. А́ і а́д҃ ³ Н́. А́аа́ а́ А́ддо́, і .А́а.

О́ае́і о́а́ Н́а. А́ і а́д҃ і а́о́ ҃но́і де́-і а́ ҃і а́-а́ і ҃, і і а́҃҃а́і а́ ҃ да́а́і е́р³о́р А́і а́дде́е, а́ і а́ і у́і і о́ ҃і а́а́ а́еу́н҃ о́і а́а́ і е́е о́ае́і о́а́д О́з'а́дзэ́. А́а́ а́дде́ О́з'а́д і -і е́р³ааа́ а́а́еа́ао́р і і А́аа́д҃³ і а́ Е́і і де́і а́і о́ае́у́ е́е Е́і і 'да́н о́а а́оа́ і де́но́уі ҃ і ³а́ -а́н́ і а́і а́дзэ́ і ҃ А́а́е́҃҃ао́; і а́҃а́е́а́е́н́ і н³ 4 е́еі і ҃ 1776 о́і е́о. 7 е́еі і ҃ 1776 о́і е́о А́а́ а́дде́ О́з'а́д і о́і -е́оаа́ о́р а́а́е́҃҃ао́р о́ А́аа́ а́ А́ддо́, і .А́а. І і і а́д А́а́ а́дде́ 16 н́а́дї і ҃ 1779 о́. і а́ 82-і і о́ о́і ³ се́дзэ́.

Да́о́ндо́ао́е́і е́е і о́і е́о О́АА́ н́аа́ і а́ і а́ дз́е́у́е́е ҃но́і де́-і е́і а́а́а́а́е́і і і о́і се́дза́і о́з, ҃е³ не́оа́е́е а́ а́і а́дде́а́ і н́уе́о ҃а́дї е́і е́о не́ао́, а́ о́ае́і а́ і о́і о́і а́о́е́і е́і о́а́і о́дї і .

О́ о́і о́і 2004 а́е́о́е́а ҃а́҃і а́ да́о́ндо́ао́е́і а́ а́дї о́о́-да́ ҃а́ о́і е́е 1998-2003, -і ҃і і де́нә́-а́і і ҃ а́і а́дде́а́ і -н́уе́і а́а́о́а́а́ і А́ддо́а́ і Н́а́ш́ і ҃ а́а́і е́, а́ ҃е́е і і о́а́е́и -а́а́ і 3115 ҃ і а́і се́дза́і н́уе́і -а́і а́дде́а́ і н́уе́о а́а́о́а́а́ і, і а́ і ³а́но́аа́³ да́о́ндо́ао́е́і і і а́і е́оі а́ і о́і а́а́ е́о о́а а́ддзэ́ е́о а́і е́оі а́ і о́а. І а́ і і і а́і а́а́а́ а́ -е́не́і о́; а́дї о́о́дзэ́ і а́ не́еа́³ о́а і і а́а́ і а́е́не́а́дзэ́ ҃а́ ҃а́і і а́е́а́ і ҃. Е́і о́о́ да́҃ і ҃ і а́ддзэ́е́е́ і - 15 а́і е́а́дзэ́. А́дї о́а́а́е́ і а́ддзэ́а́ не́зэ́ а́е́но́а́а́е́҃҃о́ і а́ UAV о́а а́е́не́а́дзэ́ і а́ а́ддзэ́ UAV Registration Project, PO Box 172, Holmdel, NJ 07733-0172.

҃а́ да́о́ндо́ао́е́і і і а́і е́а́дзэ́ і і і а́а́ і а́ ҃а́а́ддзэ́не́҃ і а́ а́е́у́а́ і а́а́і о́ а́а́ддзэ́ а́а́ і а́ е-mail: uav.reg@att.net -е́ www.uavets.org.

of the world or Stateside. Thus far we have over one hundred Korean era documented registrants and we appeal to others to come forward, stand up and be counted! We are grateful to those who wrote, registered and sent photographs.

Dr. Ostap Stromecky, first from left, send us this photograph signed: "A group of Ukrainians in Korea, 1952. Members of 1sst Marine Division Recon Company" – do you recognize the other three? If so, please write to us.

We appeal to American veterans of Ukrainian heritage to register. We appeal to relatives and friends to register their loved ones who have served in wars and conflicts of the 20th Century or are presently on active duty. UAV Registration Form will be sent to you upon request either by mail or email: uav.reg@att.net or you may visit our website at www.uavets.org

In order to complete your registration a copy of discharge paper DD214 (or equivalent) is needed. A photo in uniform is optional but very helpful. Your military service experience is very important to us!

The UAV is also in constant search for archival material such as: church bulletins, Honor Rolls, Posters, photos of monuments dedicated to or by the Ukrainian American veterans, newspaper clippings, photos of GI grave foot markers (indicate the name of the cemetery), etc. You do not have to be a member of the UAV to register. This registration project is open to all Ukrainian-Americans who served in the US armed forces. Family members and friends may register their loved ones as well. Don't let them be forgotten!

*For more information do contact us at:
UAV PO Box 172; Holmdel, NJ 07733-0172.*



A Visit With Pani Matka Olga Bukata



On Wednesday, December 6th members of Saint Vladimir Cathedral of Parma, Ohio, Saints Peter and Paul Church in Youngstown, Ohio and Holy Ascension Church in Maplewood, New Jersey visited Pani Matka Olga Bukata. Pani Matka is the wife of the late, V. Reverand Volodymyr Bukata, long time priest of the Ukrainian Orthodox Church of the United States of America and founder of the Ukrainian Orthodox League. While with Pani Matka Bukata, they sang traditional carols and presented her with a Christmas tree and an icon.

Pictured: Lynne Gulak, Melanie Nakonachny, V. Rev. John Nakonachny, Daniel Gulak, Marc Senedak, Christy Bohuslawsky and Emily Kominko with Pani Matka Olga Bukata



CONGRATULATIONS

*Celebrating 50 Years in the Holy Priesthood
in the Holy Ukrainian Orthodox Church of the USA*



Protopresbyter William Theodore Diakiw

God Grant You Many Years!

Гіа і ііаі; євòа!

With love, the Diakiw family

*The Ukrainian Orthodox League
All Saints Camp Lenten Retreat
March 16-18, 2007*

*"Grant me to see my own sins and not
to judge my brother" Prayer of Saint Ephraim*



All Saints Camp, Millennium Building; Emlenton, PA

Retreat Speakers include:

Metropolitan Constantine

Rev. John Haluszczak Rev. John Nakonachny

For more information contact:

Diane Senedak DKSSenny@aol.com 330.792.6699

Melanie Nakonachny MelanieNak@aol.com 440.842.3820

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UOL Members: \$90.00 Non-UOL Members \$100.00 Day
Rate: \$30.00 (\$60.00 for Young Adult and Junior UOL
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His Eminence Archbishop Antony

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Day rate (Saturday only) - \$30 (late rate registration
additional \$10)

For more information contact: Oleh or Natalie Bilynsky at
newfler@aol.com call - 610-892-7815

Holy Baptism..

As of 01/15/2007



Baker, Abigail Katherine baptized and chrismated on November 11, 2006, in St. Michael Church, Woonsocket, RI child of Russell Baker and Melissa Meschisen. Sponsors: John Meschisen and Stephanie Baker, Karen Skocypiec. Celebrated by Fr. John Harvey.

Beaudean, Jr., Keith Raymond chrismated on Septembers 1, 2006, in St. Peter & Paul Church, Wilmington, DE child of Keith Raymond Beaudean, Sr. and Julia Ann Roop. Sponsor: Vladimir Vidanovic. Celebrated by Fr. Stephen Hutnick.

Boyko, Alexander baptized and chrismated on December 17, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Andriy Boyko and Olha Snizhko. Sponsors: Mina Minic and Anne Hilgenberg. Celebrated by Fr. Walter Hvostik.

Boyko, Alina baptized and chrismated on December 17, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Andriy Boyko and Olha Snizhko. Sponsors: Scott Kolp and Inna Hayina. Celebrated by Fr. Walter Hvostik.

Bugrimov, Yana baptized and chrismated on June 4, 2006, in St. Mary Cathedral Church, Farmington, MI child of Sergiy Bugrimov and Banyas Kurimov. Sponsors: Sergiy Manannikov and Tatyana Kosyreva. Celebrated by Fr. Paul Bodnarchuk.

Bungo, Sandra Louise Helen chrismated on December 9, 2006, in St. Vladimir Church, Smithmill, PA child of Ellwood Howard Wilkinson and Helen Randolph Edminston. Sponsors: Alex Solan and Linda Nolder. Celebrated by Fr. Paul Bigelow.

Chalupiak, John Patrick baptized and chrismated on December 23, 2006, in St. Vladimir Church, Ambridge, PA child of Patrick Chalupiak and Kimberly Warren. Sponsor: Jason Chalupiak. Celebrated by Fr. Michael Kochis.

Grubii, Mark baptized and chrismated on December 15, 2006, in St. Andrew Church, Boston, MA child of Artur Grubii and Aleksandra Stamova. Sponsors: Ghenadie Grubii and Nicoleta Moldovan. Celebrated by Fr. Roman Tarnavsky.

Hartman, Kaylee Ann baptized and chrismated on November 11, 2006, in St. Nicholas Church, Lakewood, OH child of Anthony Hartman and Nicole Ginella. Sponsors: Nate Welcheck and Kerri Ann Cooney. Celebrated by Fr. Dennis Kristof.

Iltchenko, Marie Jordan baptized and chrismated on December 2, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Vladimir Iltchenko and Debbie Russell. Sponsors: Pavel Kuprichenkov and Judith Richardson. Celebrated by Fr. Volodymyr Steliac.

Irey, Mathew C. baptized and chrismated on October 7, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of John Philip Irey and Klarkson. Sponsors: Jason Lee and Christine Terkun. Celebrated by Fr. Volodymyr Steliac.

Kikalo, Emma Jeanette baptized and chrismated on November 18, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Vasyl Kikalo and Shelley McKewen. Sponsors: Kirk Berry and Kathy Brushwiler. Celebrated by Fr. Volodymyr Steliac.

Kirsanov, Nicole Alexandra baptized and chrismated on September 16, 2006, in St. Peter & Paul Church, Wilmington, DE child of Alexander Kirsanov and Natalia Gudina. Sponsors: Oleg Fediukov and Galina Chait, & Elizabeth Hutnick. Celebrated by Fr. Stephen Hutnick.

Korol, Nicholas Matthew baptized and chrismated on August 23, 2006, in St. Mary Cathedral Church, Farmington, MI child of William John Korol and Cynthia Lynn Lubar. Sponsors: Andrew Gregory Korol and Paula Katherine Kiefer. Celebrated by Fr. Paul Bodnarchuk.

Kuhlmann, Anya Ursula Vera baptized and chrismated on February 18, 2006, in St. Peter & Paul Church, Wilmington, DE child of Jans Jurgen Kuhlmann and Nadia Yaroslava Bilinsky. Sponsors: Mark Bilinsky and Doris Rodriguez. Celebrated by Fr. Stephen Hutnick.

Labarbera, Katarina Veronica baptized and chrismated on August 19, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of James Labarbera and Svitlana Chernienko. Sponsors: Jose Luis Izquierdo and Ludmila Farsafi. Celebrated by Fr. Volodymyr Steliac.

Lysyuk, Jr., Svyatoslav baptized and chrismated on November 26, 2006, in St. Vladimir Church, Philadelphia, PA child of Svyatoslav Lysyuk and Oksana Bilous. Sponsors: Oleksandr Bebeszko and Nadiya Sarzhynska. Celebrated by Fr. Frank Estocin.

Maddalena, Andrew Jakob baptized and chrismated on November 26, 2006, in Holy Trinity Church, Trenton, NJ child of Dennis Maddalena and Christine Leszczuk. Sponsors: Kenneth Phillip Stocco and Mary Heather Ost. Celebrated by Fr. Ivan Lymar.

Meenan, Kayla Amy baptized and chrismated on November 11, 2006, in St. Vladimir Church, Philadelphia, PA child of David Meenan and Amy Shinn. Sponsors: Thomas Shinn and Kim Meenan. Celebrated by Fr. Frank Estocin.

Moore, Hannah True baptized and chrismated on December 22, 2006, in St. Vladimir Church, Philadelphia, PA child of Sean Moore and Jennifer Kohany. Sponsors: Chris Ogilvie and Katie Baxter Gagen. Celebrated by Fr. Frank Estocin.

Moroz, Sofia Nichole baptized and chrismated on December 30, 2006, in St. John the Baptist Church, Johnson City, NY child of Taras John Moroz and Dorothy Ann Jablonsky. Sponsors: Howard Todd Eames and Mary Beth Waitkovicz. Celebrated by Fr. Zinovy Zharsky.

Mrocza, Luke Alexander baptized and chrismated on November 25, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Kevin Mrocza and Laura Cocchi. Sponsors: Robert Sunyak, Jr. and Erica Boyko. Celebrated by Fr. John Nakonachny.

Norton, Bryan Richard James baptized and chrismated on June 17, 2006, in Four Evangelists Orthodox Mission Church, Bel Air, MD child of Jeffrey Wayne Norton and Michelle Elizabeth Mazur. Sponsors: Gregory Herbert and Tamara Herbert. Celebrated by Fr. Gregory Czumak.

Oleksienko, Addison Ann baptized and chrismated on November 5, 2006, in St. Mary Cathedral Church, Farmington, MI child of Peter Michael Oleksienko and Alexanria Ann Nordstrom. Sponsors: Nicholas Walter Oleksienko and Laura Natalie Blazinski. Celebrated by Fr. Paul Bodnarchuk.

Pankov, Petro Yurievich baptized and chrismated on December 2, 2006, in St. Peter & Paul Church, Wilmington, DE child of Yuriy Andriovich Pankov and Lydia Anatskaya. Sponsor: Nancy Hlywiak. Celebrated by Fr. Stephen Hutnick.

Parker, Michael James baptized and chrismated on November 12, 2006, in Holy Cross Antiochian Orthodox Church, Linthicum, MD child of David Anthony Parker and Megan Mathewes. Sponsors: David Mathewes and Jocelyn Sophia Mathewes. Celebrated by Fr. Gregory Czumak & Fr. Gregory Mathewes Green.

Pinto, Adriana baptized and chrismated on September 9, 2006, in St Mary Cathedral Church, Farmington, MI child of Aaron Josue Pinto and Nadia Pacholuk. Sponsor: Natalia Melnyczuk. Celebrated by Fr. Paul Bodnarchuk.

Ree, Anna baptized and chrismated on November 12, 2006, in St. Katherine Church, Arden Hills, MN child of Sean Ree and Yelena Bogdanova. Sponsors: Felix Khmelkovsky and Natalia Vlasenko. Celebrated by Fr. Peter Siwko.

Saychik, Maria Anna baptized and chrismated on October 22, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Yuriy Saychik and Elena Saychik. Sponsors: Sergey Rudko and Alla Zaslavskaya. Celebrated by Fr. Volodymyr Steliac.

Selembo, Victoria Elizabeth baptized and chrismated on November 19, 2006, in St. Nicholas Church, Monessen, PA child of Kenneth John Selembo and Amy Orosz. Sponsors: Brian Tielsch and Kristine Orosz, Joyce Selembo. Celebrated by Fr. Michael Kochis & Rt. Rev Roman Yatskov.

Sharko, Benjamin Andrew baptized and chrismated on November 25, 2006, in St. Vladimir Church, Ambridge, PA child of Darren Sharko and Aimee Wolfinger. Sponsors: Michael Papinchak, David Sharko and Mary Rizzardi. Celebrated by Fr. Michael Kochis.

Sharykina, Angela Jane baptized and chrismated on November 18, 2006, in St. Vladimir Cathedral Parish Church, Parma, OH child of Oleksandr Sharykin and Nataliya Bobryvets. Sponsors: Alexandr Bokatch and Olga Bobrivets. Celebrated by Fr. John Mironko.

Shaw, Devin Nathan baptized and chrismated on February 19, 2006, in St Mary Cathedral Church, Farmington, MI child of Donald Darnell Shaw, Jr. and Tanya Maria Zajac. Sponsors: Andrew Smyk and Nicole Schultz. Celebrated by Fr. Paul Bodnarchuk.

Stewart, Johnathon Gary baptized and chrismated on June 18, 2006, in St Mary Cathedral Church, Farmington, MI child of Christopher Allen Stewart and Svitlana Dmitrivna Grynchuk. Sponsors: Daniel Barouca and Julia Kukh. Celebrated by Fr. Paul Bodnarchuk.

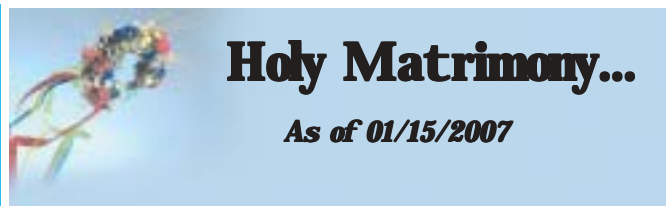
Stika, Adam Michael baptized and chrismated on June 24, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Mikel Stika and Kela Deda. Sponsor: Gloria Edynak. Celebrated by Fr. Volodymyr Steliac.

Stuck, Aidan James baptized and chrismated on November 19, 2006, in Holy Ghost Church, Slickville, PA child of Ronald James Stuck and Jessica LeeAnn Zerebnick. Sponsors: Christopher Charles Minetree and Amy Marie Zerebnick. Celebrated by Fr. Robert Popichak.

Sviatun, Volodymyr Stanislav baptized and chrismated on July 22, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Oleksij Sviatun and Olena Mykhaylenko. Sponsors: Aleksandr Zakhrash and Natalia Bukvykh. Celebrated by Fr. Volodymyr Steliac.

Trach, Sophia Vira baptized and chrismated on November 11, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Ekrem Kaya and Iryna Trach. Sponsors: Gennadiy Belimenko, Roman Didenko, Oleksandr Pyvovarskyi and Iryna Demchuk, Larisa Leshchenko, Larissa Vovk. Celebrated by Fr. Volodymyr Steliac.

Zetick, Mia Margaret baptized and chrismated on December 24, 2006, in St. Vladimir Church, Philadelphia, PA child of Alex Zetick and Amanda Blythe Mallon. Sponsors: Stephen Sheptak and Autumn Blythe Mallon. Celebrated by Fr. Frank Estocin.



Keith Raymond Beudean, Jr. and Tijana Vidanovic in Sts. Peter & Paul Parish, Wilmington, DE, on September 2, 2006, witnessed by Anthony Beudean and Tina Michelle George Celebrant: Fr. Stephen Hutnick

Eugene Michael Dzaman and Susan Kelly Phillips in St. Michael Parish, Woonsocket, RI, on November 26, 2006, witnessed by Theodore Pershyn and Helen Pershyn Celebrant: Fr. John Harvey

Borislav Kroner and Izabela Bartnicka in St. Andrew Parish, Boston, MA, on November 18, 2006, witnessed by William Bobos and Iryna Podolsky Celebrant: Fr. Roman Tarnawsky

Christopher Loizides and Nadiia Sagarovska in Sts. Peter & Paul Parish, Wilmington, DE, on November 26, 2006, witnessed by John Gaitanis and Cynthia Loizides Celebrant: Fr. Stephen Hutnick

Francis J. McGurk and Helen Bilyi in St. Vladimir Parish, Philadelphia, PA, on November 5, 2006, witnessed by Anthony James and Helen Clancy Celebrant: Fr. Frank Estocin

Oleg I. Osheyko and Ulyana Zhezio in St. Mary Protectress Parish, Philadelphia, PA, on September 16, 2006, witnessed by Taras Zhezlo and Lilia Stelmach Celebrant: Fr. Mikhailo Tsyuman

Edward N. Pabian and Kimberly Ann Firko in Sts. Peter & Paul Parish, Wilmington, DE, on November 12, 2006, witnessed by Edward C., Pabian and Julianne Pecorella Celebrant: Fr. Stephen Hutnick

Kevin Rosemann and Larysa Gumowskyj in St. Andrew Parish, Silver Spring, MD, on October 14, 2006, witnessed by Scott Rosemann and Christine Stepaniak Celebrant: Fr. Volodymyr Steliac

Oleksandr Sharykin and Natalya Bobryvets in St. Vladimir Cathedral Parish, Parma, OH, on November 18, 2006, witnessed by Olga Bokatch and Volodymyr Kachouba Celebrant: Fr. John Nakonachny



Asleep in the Lord...

As of 01/15/2007

Afinowicz, Rosaline of Oklahkoma City, OK on November 28, 2006, at age of 93, funeral December 2, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

Athas, Virginia Anastasia of Darlington, MD on October 5, 2006, at age of 58, funeral October 9, 2006 officiating clergy Fr. Gregory Czumak of Four Evangelists Mission Parish Bel Air, MD.

Baron, Steffie of Olmsted Falls, OH on January 3, 2007, at age of 90, funeral January 5, 2007 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Bronzovsky, Samuel of Ramey, PA on December 11, 2006, at age of 80, funeral December 14, 2006 officiating clergy Fr. Paul Bigelow of St. Vladimir Parish Smithmill, PA.



Asleep in the Lord...

As of 01/15/2007

Burger, Josephine of Berlin, CT on October 14, 2006, at age of 92, funeral October 18, 2006 officiating clergy Hieromonk Gregory of St. Mary Parish New Britain, CT.

Elia, Marie of South Holland, IL on October 9, 2006, at age of 93, funeral October 13, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

Gerega, John of Ambridge, PA on December 8, 2006, at age of 78, funeral December 11, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

Gulkewicz, Stella of Allentown, PA on December 12, 2006, at age of 89, funeral December 16, 2006 officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish Allentown, PA.

Hajewsky, Anna of Parma, OH on January 6, 2007, at age of 89, funeral January 10, 2007 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Halich, Ivan of Versailles, KY on September 13, 2006, at age of 78, funeral September 17, 2006 officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish Farmington, MI.

Kennedy, Vera of Spring Lake Park, MN on December 23, 2006, at age of 67, funeral December 28, 2006 officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish Minneapolis, MN.

Kiyashka, Michael of Rego Park, NY on November 10, 2006, at age of 83, funeral November 15, 2006 officiating clergy Fr. Yuriy Bazylevsky of All Saints Parish New York City, NY.

Kokolski, Alexander of Smithfield, RI on December 28, 2006, at age of 95, funeral January 2, 2007 officiating clergy Fr. John Harvey of St. Michael Parish Woonsocket, RI.

Konyk, Anna of Philadelphia, PA on December 19, 2006, at age of 89, funeral December 23, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Kovalchick, Andrew of New Kensington, PA on October 16, 2006, at age of 84, funeral October 19, 2006 officiating clergy Fr. George Hnatko of Holy Virgin Parish Arnold, PA.

Kuchinos, Margaret of Coply, PA on November 9, 2006, at age of 88, funeral November 14, 2006 officiating clergy Fr. Bazyl Zawierucha of Assumption Parish Northampton, PA.

Lazarczyk, Olga of Wilmington, DE on October 24, 2006, at age of 81, funeral October 30, 2006 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

Leszczuk, Anna of Parma, OH on November 9, 2006, at age of 82, funeral November 13, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Malek, Wasile of Utica, NY on January 2, 2007, at age of 83, funeral January 6, 2007 officiating clergy Fr. Ivan Semko of Sts. Peter & Paul Parish Utica, NY.

Meashock, Helen of Nazareth, PA on December 25, 2006, at age of 85, funeral December 29, 2006 officiating clergy Fr. Bazyl Zawierucha of Assumption of Virgin Mary Parish Northampton, PA.

Mykulaytchuk, Ludmila of Margate, FL on November 6, 2006, at age of 51, funeral November 14, 2006 officiating clergy

Fr. Mikhailo Tsyuman of St. Mary Protectress Parish Philadelphia, PA.

Natochy, Harry of Parma, OH on November 20, 2006, at age of 87, funeral November 22, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Neczytajlo, John of Parma, OH on October 30, 2006, at age of 91, funeral November 4, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Olejnik, Ivan of Mentor, OH on November 11, 2006, at age of 91, funeral November 14, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Omelczenko, Alexandra of Redford, MI on September 18, 2006, at age of 82, funeral September 22, 2006 officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish Farmington, MI.

Pocztar, Anna Helen of Cherry Valley IL on December 9, 2006, at age of 63, funeral December 15, 2006 officiating clergy Fr. Nakonachny, Fr. Mironko, Fr. Kalynyuk & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish Parma, OH.

Pokorsky, Melania of Elkins Park, PA on November 1, 2006, at age of 101, funeral November 7, 2006 officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish Philadelphia, PA.

Procyk, Zenon Michael of Philadelphia, PA on December 1, 2006, at age of 73, funeral December 5, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Rekrut, Myron W. of Greenville, RI on November 29, 2006, at age of 63, funeral December 4, 2006 officiating clergy Fr. John W. Harvey of St. Michael Parish Woonsocket, RI.

Rogers, Julia of Wilmington, DE on Feb. 13, 2004, at age of 78, funeral Feb. 21, 2004 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

Rostowsky, Maria of Troy, NY on December 7, 2006, at age of 101, funeral December 11, 2006 officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish Troy, NY.

Sassic, Mildred (Milica) Belos of Freedom, PA on November 26, 2006, at age of 92, funeral November 29, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

Sereda, Josephine of Chicago, IL on October 11, 2006, at age of 92, funeral October 16, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

Sewanich, Harry of Lyndora, PA on December 3, 2006, at age of 91, funeral December 6, 2006 officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish Lyndora, PA.

Sieczkowski, Michael of New Britain, CT on November 8, 2006, at age of 90, funeral November 13, 2006 officiating clergy Hieromonk Gregory of St. Mary Parish New Britain, CT.

Skrabut, Kathryn Midzianowsky of Ambridge, PA on November 19, 2006, at age of 89, funeral November 22, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

Sokalsky, Anna of Lower Macungie, PA on December 18, 2006, at age of 87, funeral December 22, 2006 officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish Allentown, PA.

Tkachenko, Roman of Shawnee, OK on November 14, 2006, at age of 0, funeral December 2, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

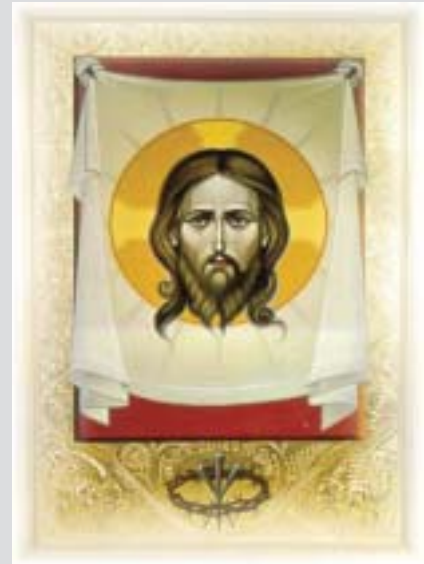
Wall, Julia Ann of Harrah, OK on November 26, 2006, at age of 71, funeral December 1, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

(Conclusion on p. 30)

Please remember in your prayers... *Í ðĩñèì î çãääàòè ó Ààøèð ì ìèèòââõ...*

FEBRUARY - ÈᲢ ÒÈÉ

- 17th 1965 - PROTOPRIEST ANTONY BERYK
- 12th 1966 - REV. LEONTIJ KWARTYRIUK
- 19th 1974 - ARCHBISHOP IOV (SKAKALSKYJ)
- 16th 1986 - REV. JOHN ZAZWORSKY
- 18th 1989 - PROTOPRIEST DMYTRO SAWKA
- 2nd 1990 - PROTOPRESBYTER ANDREW BECK
- 20th 1991 - PROTOPRESBYTER MYKOLA CHERNIAWSKY
- 25th 1991 - PROTOPRIEST MYRON PACHOLOK
- 6th 1999 - REV. JAMES MILLER
- 13th 2006- MITRED PROTOPRIEST MYROSLAW HLYNSKY



**Âi:îà ìàì 'yòù!
Memory Eternal!**



(Conclusion from p. 29)

Asleep in the Lord...

As of 01/15/2007

Warbel, David J. of North Royalton, OH on November 4, 2006, at age of 79, funeral November 7, 2006 officiating clergy Fr. John Nakonachny, Fr. John Mironko & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish Parma, OH.

Weins, Anne of Lockport, IL on November 11, 2006, at age of 82, funeral November 15, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

White, Ronald of Vestal, NY on December 19, 2006, at age of 58, funeral December 22, 2006 officiating clergy Fr. Zinovijs Zharsky of St. John Parish Johnson City, NY.

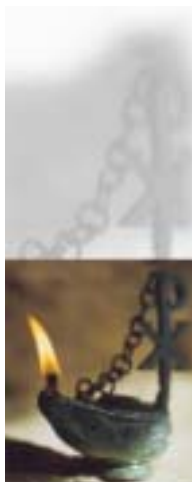
Zgoba, Eugenia of Wilmington, DE on August 8, 2006, at age of 69, funeral August 11, 2006 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

(Conclusion from p. 2)

From the Editor's Desk...

As we entering in this season of Great Lent, let us pray those beautiful words of our Lord's prayer and think of Christ on the cross, dying at the hands of those who hated Him, yet praying God to forgive them.

Learn to forgive and you have learned one of the best ways to be like Christ.



(Çàèʻí ðáí í ý ç ñò. 18)

66-ΔΙΤΤΑ ΨΛΟΒΟΥ...

ʻÍ æ. Í àòðí Æòðñùèèé, ó ò'èaa'è óí ðì ʻ, ðí çí î à'â ì ðèñòíʻ ï ì ðí òàðí èñòèé øèyò þà'yèð'a, í èðàì í à àèðèí ñòá'ʻ ðàçí ì ì'ñèy í àðóæáí í ý, ææ àí ð-àñò çòí ùí àí ì ðèáòòòy àí Õ'èaa'èùò'ç, àà àí í è àí èñàèèñy àí ì àðàò'ç ñà. Í ì èðí àà Ì ðàñayòí ç Áí àí ðí àèò' ʻ ñòàèè ð-è í á í àèí ðàòòí àèò'øèì è çç ð-èáí àì è àæ àí ñùí àí àí'ðí ùí àí àí ý. Ñàñòðèò' à'òàèè þà'yèð'a èá'òàì è, à à'â ì àðàò'ç ç ì àðèí àðò-àí í í à í àì 'yòù ààðòí í è - èðèøòàèááò ì èñèò ç çí àðàæáí í ýì òþèùí àí 'â, ì ðí àèò Æàè' Æòðñùèí ç-Àâ Æàñàèù.

Í à çàèʻí ðáí í ý ì ðèèí yòòy ì àí'ʻ Ñí Õ'y Ñ'èʻí, à'â ñàí àí ð-í èí à'èà í. 'âáí à òà ñàáá, ì ì àyèòáàèà òñ'ì òòí áòá ì ðè-àòí èè àí òàèí àí ààðí í àí çò àðáí óàáí í ý ç 65-è'òí 'ì þà'èá'òí ì ì àðóææy òà à'âçí à-àí í ý 85-è'òòy ç àí ý í àðí àæáí í ý.

Our Cover...

Pastor: Fr. Stephen Masliuk

There was a small group of Ukrainians who came here from the Ukraine previous to World War I, and they were seeking a church in which they could and would be able to worship in the SLAVIC LANGUAGE which was the liturgical language that was used in their former homeland. They attended either the Carpatho-Rusyn Church on Arctic Street, or the Russian Church on Hallett Street until they decided to form their own parish in 1921. They held many meetings in various homes of the Ukrainians, and finally decided to form a nucleus for an Ukrainian Greek Catholic Church, similar to the one of their native land. They obtained the use of Saint Mary's Church on Pembroke Street, Bridgeport for Sunday services and the Rev. Father Onufrey Kowalski was appointed as their first Priest and Pastor.

The membership increased, and shortly thereafter, they continued to worship in Saint Mary's Church, until they found a church which was available for them to purchase. This church building was at 34 Beach Street. They purchased the church edifice and slowly but surely did everything in their power to payoff the mortgage that was due on this property. There were some shaky moments as funds were not readily available, but with the help of Almighty God, they paid off the structure during the depression.

After the mortgage was satisfied, the next project was to beautify the church interior by painting and purchasing icons for the walls of the church. This they did. Also the exterior of the church had to be attended to the exterior part of the church was veneered. Also a rectory was purchased for the Priest and his family. The rectory was remodeled.

In March 1954, a building fund was officially started for a new church and a new rectory which was to be realized some twenty years later.

In June 1962, four acres of land was purchased with available savings. Thus momentum was gathering for an extensive building program. The new rectory located across from the church building was built in 1969. The new church began to become a reality when all of the members rallied and assisted in various projects so that this could be realized. The church was completed in 1973. Thus you see what a small group of dedicated and faithful people could accomplish for the years from 1921 through 1973. The church was dedicated and blessed in October 1974, by His Eminence, MOST REVEREND ARCHBISHOP ANDREI.



Then in January 1976 another phase was begun for the ICONOSTASIS and STAINED GLASS ICON WINDOWS to be purchased for our Church. The church attic was insulated, the church interior was painted, and the two projects as mentioned went into full swing. The ICONOSTASIS was completed in April 1978, and the STAINED GLASS ICON WINDOWS were completed in October. This is the second phase of the beautification of the new church. The next phase will begin later on.

The writer of this article would be remiss if he did not give credit to the dedicated pioneers of the OLD church and also the new church if he did not mention some of the dedicated and devoted elder members who sacrificed both time and monies for the beautiful complex that the church has today.

The Parish was officially incorporated in the year 1929 when the following individuals vouched for its perpetuity: Edward Gynowicz, Leon Bych, Marti Szymanski, Basil Kuziv, Jack Walytok, Joseph Wolk, Joseph 'Pidluski, John Hlywa, Michael Halkewicz Dmytro Cherowsky, Peter Slivinsky, and Theodor Krasicki - they all were incorporators of the Ukrainian Greek Catholic Church of Saint Mary's Protection of Bridgeport. This continued on until the year 1939, when amendments to the articles of incorporation were approved by more than three-fourths of the incorporators" their associates and successors voted to change the name of the church to be: THE UKRAINIAN ORTHODOX CHURCH OF SAINT MARY'S PROTECTION, INC. Also the spiritual jurisdiction was changed to be under the UKRAINIAN ORTHODOX CHURCH OF AMERICA whose BISHOP was the, RT. REV. BISHOP BOHDAN, and to his lawful successors and to conform to and adopt the faith, doctrine discipline, Canons and constitution of the UKRAINIAN ORTHODOX CHURCH OF AMERICA.

The members of our 'Parish came from the following provinces-counties of the UKRAINE - Kyiv, Yaroslav, Tovmach, Sianok, Zbarazh, Stanislaviv, Kalush, Lviv, Zboriv, Skalat, Brody, Horodenko, Rohatyn, Zolochiv, Pidhaytsi, Lantsup, Kolomiya, and from Bukowyna.

Over these past years, there have been many who worked very diligently for the parish - both on the parish board and off. The church could not continue without the dedicated work of those who give so much of themselves continuously for the glory of God, and for the brotherhood of man. God bless them all!

UKRAINIAN ORTHODOX CHURCH OF THE USA

OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

Get involved in the life of your Church!

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

16th Annual Y-town Jr. UOL "Lock-In"

18-19 February, 2007

Sts. Peter and Paul parish - Ages 13 and up
Youngstown, OH

Teenage Conference

8-21 July, 2007

All Saints Camp - Ages 13-18
Emlenton, PA

UOL Lenten Retreat

9-11 March, 2007

St. Francis Retreat House
Bethlehem, PA

UOL Lenten Retreat

16-18 March, 2007

All Saints Camp
Emlenton, PA

Annual Ukrainian Food and Fun Festival

25-28 July, 2007

Hosted by St. Mary Ukrainian Orthodox Church
McKees Rocks, PA

UOL Educational Seminars

15 April, 2007

Annual Saint Thomas Sunday Pilgrimage
South Bound Brook, NJ

Jr/Sr Ukrainian Orthodox League Conventions

25-30 July, 2007

Hosted by Sts. Peter and Paul Chapters
Carnegie, PA

2007 College Student Mission Trip to Ukraine

30 May-17 June, 2007

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

Mommy/Daddy and Me Camp

July 30- 3 August, 2007

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

Church School Camp

24 June - 7 July, 2007

All Saints Camp - Ages 9-13
Emlenton, PA

2007 High School Mission Trip

5-11 August, 2007

Sponsored by Consistory Office
of Youth and Young Adult Ministry

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

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



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Ukrainian Orthodox Word

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South Bound Brook, NJ 08880

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