



Ὁ δὲ νῦν ἱ ἀδὴ ἄεθ' οὖν ἡ
Christ is Born!

Українське Православне Слово Ukrainian Orthodox Word

Ἰδιοεὐαγγέλιον ὁμοῦ μετὰ τῶν ἁγίων Πατέρων τῆς Ἐκκλησίας τῆς Ἰουδαίας
The Official Publication of the Ukrainian Orthodox Church of the USA

Діє LVIII × єн I, м:сіū, 2008

Vol. LVIII Issue I, January, 2008

www.uocofusa.org

Ukrainian Orthodox Word
Óēðàç ĩ ŋüēà Ī ðààĭ ñēàáĭ á Ñēĭâĭ



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

Founded in Ukrainian
 as “Óēðàç ĩ ŋüēà Ī ðààĭ ñēàáĭ á Ñēĭâĭ” in 1950

Founded in English
 as “Ukrainian Orthodox Word” in 1952

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

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

All articles submitted for publication,
typed no longer than two pages double spaced, should
be mailed to the UOW on a floppy disk or
e-mailed as an attachment to the Editor-in-Chief.
Photos become the property of the UOW and are not
returned. Comments, opinions and articles are
welcome but must include the author's full name and
address. Articles are published at the discretion of the
Editorial Staff, which reserves the right to edit, and
may not necessarily reflect the views of the Editorial
Board and/or the UOC of USA.
The deadline for each issue is six (6) weeks prior to
the 1st of the day of an issue's publication date.

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

Let me
Introduce...

Çĭ àéĭ ĩ òãñü...

It is hard to believe that we are about to enter into 2008th year of our Lord. We cannot help, but to look back and reflect upon the numerous events that occurred in the life of our Church in 2007.

Indeed, the 2007 was fruitful: successful encampments at All Saints Camp, numerous retreats sponsored by the UOL, the progress that was made on the construction of the Camp Chapel, the beginning of construction of the Historical and Educational Complex of our Church in South Bound Brook, NJ, successful Mission Trips to Ukrainian orphanages and the High School Student Trip to St. Sophia Seminary, 60th Annual UOL Convention in Carnegie, PA, numerous anniversaries of existence and mission work of our parishes throughout the country, anniversaries of pastoral service and leadership of our Hierarchs, the most spiritually uplifting 18th Regular Sobor of the UOC of the USA, the renovation of St. Sophia Seminary Chapel, the arrival of students from Ukraine and the beginning of the academic year. These are only a few events that took place in 2007 - events that reflect the call of the 18th Sobor of the Church - **“THE LIGHT OF CHRIST ILLUMINES ALL!”** It is only through our Lord's Grace that we are able to accomplish the numerous projects that our hierarchs, clergy and faithful undertake.

(Continued on p. 20)

(On the cover - Holy Virgin Mother of God Church in Arnold, PA. Ī á ĩ áééààèĭ óĭ - òãðēàà ĩ ðãñãÿĭ; Āĭ āĭ ðĭ áēóĭ ó Āðĭ ĩ ēuāĭ; Ī Ā).

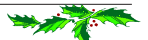


Åæ ĩ á àĭðēuñÿ, Çĭ ĩ è ñōĭ ĭ ĩ ĩ á ĩ ĩ ðĭ çĭ 2008 ðĭ éó Āĭ - æĭ āĭ. ĩ èĭ ĩ āĭ èĭ áóĭ èàĭ è èēĭ āĭ ĩ ð-ãðàç ĩ áðãæèòà á ĩ èĭ óēĭ ĩ ó ðĭ öĭ.

Āĕñĭ ĩ æ, 2007 ðĕ á æèòòĭ ĩ àøĭ ĭ Óãðēàè áóá ĩ èĭ āĭ àèðēĭ ðĭ èĭ ĩ : óñĭ ðĭ ĩ ĩ ãĭ ĩ á òãáĭ ðĭ Āñö Ñãÿòèò, áĭ áóóĭ āĭ èò àĭāĭ ĩ á ĩ ðãĭ çĭ áãĭ Óĭ Ēãĭ ĩ, ĩ ĩ ð-ãòĭ è ĩ ðãòĭ òà ĩ ĩ ñòĕĭ èé ĩ ðĭ áðãñ ç áóáĭ éòòãĭ ĩ óðãĭ ó ĩ á Óãáĭ ðĭ Āñö Ñãÿòèò, ĩ ĩ ð-ã-òĭ è áóáĭ àè ðñōĭ ðē-ĭ ĩ āĭ òà ĩ ñãò-ĭ ũĭ āĭ èĭ ĩ ĩ éãēñó Óĭ Ó á ÑÓĀ ó Ñããò Āãáĭ á Āðóòĭ, ĩ. Åæ, óñĭ ðĭ ĩ ĩ ñĕĭ ĩ ĩ āĭ ðĭ æĭ āĭ ñèðĭ ðēĭ óĭ á Óēðàçĭ òà ĩ ĩ ñĕĭ á ĩ ĩ āĭ ðĭ æ ó-ĭ ðá æèĕ āĭ ñãĭ ĩ ðãĭ ñã. Ñĭ Óĭ, 60 èĭ ĩ áã-ĭ óÿ Óĭ Ēĕ, ð-ēñēāĭ ĩ ñãÿòèóáĭ ĩ ÿ ð-ĭ éòü ĩ ĩ ñĕĭ ĩ ĩ ðãòĭ ĩ áðãòĭ ÿēĭ éò áðĭ ĩ áã ĩ áøĭ ĭ Óãðēàè, ð-ĭ éòĭ ñēóæĭ ĩ ÿ á Óðēñōĭ āĭ ĩ ó Āēĭ ĩ áðãã-ĭ ééó ĩ áøèò ðãðãðá, óñĭ ðĭ éé 18 çãè-áéĭ éé Ñĭ āĭ ð Óĭ Ó á ÑÓĀ òà ĩ á èĭ áòü ĩ ĩ ñãÿ-āĭ ĩ ÿ òà àĭāĭ ĩ áēá-ĭ ĩ ÿ ñãĭ ĩ ðãĭ ĩ ĩ èàĭ èèòĭ, ĩ ĩ ð-ãòĭ è ĩ áã-áēĭ ĩ āĭ ðĭ éó òà ĩ ðēĭçã ĩ áøèò ñãĭ ĩ áðēñã ç Óēðàçĭ è.

òã ðēuèè èēuèã çããāĭ è ĩ ðĭ áãæèèá ĩ ĩ ĩ áĭ òè á æèòòĭ Óĭ Ó á ÑÓĀ ĩ ðĭ òÿāĭ ĩ ĩ èĭ óēĭ āĭ ðĭ éó - ĩ ĩ ĩ áĭ òè èĭ ðĭ áĭãããðēàèĭ ðĭ ðü ããñēĭ ĩ áøĭ āĭ ĩ èĭ óēĭ āĭ Ñĭ āĭ ðó - **“Ñãĕĭ Óðēñōĭ áã ĩ ðĭ ñã-ó-ãñö!”** Āãæá æ ñãĭ á Óðēñōĭ áã éãñèã, Ēĭ āĭ áéããĭ áàòü áóèã ĩ ĩ ðĭ āĭ áæóĭ áóèè ðóóĕĭ ĩ ĩ ñēĭ ĩ ð-ēñēāĭ ĩ èò ĩ ðĭ áè-òĭ ðãðãðá, áóóĭ áãĭ ñòãã òà ĩ èðÿĭ ĩ áøĭ ĭ Óãðēàè. Ñãĭ á ĩ á ĩ áĭ èĭ ç ãñĭ áèòĭ Āĭ æĭ ĩ áéããĭ áàòĭ, èĭ ðóó ĩ è ãñĭ ĩ á ñĭ áĭ áĭ-óèè, ÿ á óĭ òĭ çããðĭ óèè óáããó ĩ áøèò ð-èòã-ðá.

(Ī ðĭ āĭ áãáĭ ĩ ÿ ĩ á ñò. 20)



І ІНДІЄІ А ЕІ І ОАДАІ ÖIB ÓЕДАІ І НҮЕЕÖ І ДААІНЕААІ ЕÖ АІ ЕНЕІІ ІА І ІЧА І АЕАІ Е ОЕДАІ І Е

І АӨЕІ ОЕРАЕАІ ЕІ АООТ ААІ НОАО ² А²ДІ ЕІ , АТ ДОХАІ ЕІ І АӨ²Е АООТ АІ ²Е І І ²О,
І Т АНУТ І О НА²О ДІ ÇЕЕІ АІ ЕІ ОА І АӨЕІ АДАДАІ ² НАНӨДАІ І Т А²Д² А ОЕДА І ², І АӨА АООТ АІ А
І Т НЕАІ І Б Ç І ААТ АЕ НАВӨА І АДІ АЕАІ І Б АТ НІ Т АА ² НІ АНА І АӨТ АТ ²НОНА ÖДЕНӨА 2007 Д.А.

Öераеаі ³ Адаөе ³ Нанөде,

**ÖДЕНӨТ Н І АДІ АЕО²ОУНБ –
НЕААІ І ЕТ АІ !**

² çі і ао ааçі еі і і а²æо÷еē ÷аң
і деаі аөу і аң аі ні і і еі ²а і і ÷³ і аді -
аæаі і ү Неі а Аі æі аі – і аө і аі І е-
еі нăдăі і аі Аеөі еөаеү ³ Ні аңөаеү
- ²нона Öдеөа.

Ö³; Д²çаааүі і і І і ÷³ çаі еү,
³ ерае і а²æаеаарі і аеңаү²ө³ оае-
еēі е. Аоі еē аң² аоуу нē³аі і çа
аөөәі нүеēі е і аңооаі е, çа аі еө-
ааі е ç³ Ноі ао оа еēі оуу аі Аөөәі о
³ аі і а÷аде і аді аæаі і ү Öдеөа. А
өр і ÷³ Аөөәі нүеа і а÷ада нөаеа
і аеңаү²өēі і нөаі і а çаі е³. Аоі еē
нăү², і ²æеçаі³ і і ÷³оаі і ү, і і еөае ³
і н³³ - аң³ і аæē еі ö³; і а÷аде - і нөү і аді -
аæаі і ү Ні аңөаеү нăү²... ³ оа і а²дөа і н³ і ү
нăү²өē аі аæ²а, çі і і аі і ÷³оі і і ді еөі аеа і аа
Аөөәі і і а нăү² і ÷³ Д²çааа Ні аңөаеү: "Неааа
Аі ао і а аеңі ö³, і а çаі е³ і ед, о ераүө аі а²а аі еү " (Еē.2:14)
– і і аа, аөоаеүі а, і а çаңаө²æа ³ і а çааі а²еа. ² і аө
өдөа і нүеēē і і аі æē еē і аді а оі дæаңоао° а оа Аæēēа
Наүі, еі еүаор÷е нăі ç³аі³ еі еүаеē, çі і аруу і н³ аеēа
ç³ а÷аі і ү ³ нăа²аөаөруу нăү² і дæаао.

І аді аæаі еē і аі Аі ні і аү – І аң³ аңуі аі ераңоаа
– і дēі н Аі æө І дæаао. Аі, үе Еі үçү і едö, ааа ераүі
Çаēі і ераі æе. А æө²³ ерааē Аі çді аеа аæēēö і а²³,
і а²³ і а оа, çі і дēēаа ÷аң, еі еē çі еēі оуу а²ēі е,
і і дēēаæаі і ү е і аі ааеңуу і æ ераүі е, öі а³ ераē аоаоуу
нăаа öдēі адē і а Аі æө аі ді аао³ а²æаоуу аі а²÷і еö Аі æөö
і дēçі аі ү ³ çааеүі і аі ні і еі þ.

Аæаеү÷еңу і а оæаēі і ²ēæаēē нăү і аæēі еі і аң,
æаөр÷еңу ні і нăа²æа° і, çі і ²³ д²; і дēēөēē ³ і ді еөēē,
оі дæаөаē³, öдүаē ç ç³і ² е çаēі і аі е і ²³ үрöуң ç еі æē еі
аі аі , аæөаоі дē, ааңі і дē е çааі еі аі еēē, еі æē еē і ар÷е
нăē ааі ү, і ді еөēē ÷а²аç нөі д² еē нөі д². І і і аөēö і нөаö
³ нæēö, і аөēö аді і аааö оа а і аөēö оі æēі ао і е оæēі æ
аа÷еі і і ааі³ çі ааі³ çі ²ē. І аі ааі і е çааö²³æ³ ааі ү
і адēі а нăі çі ²ē, а ç і еі е, і аі ааі і, аоаоуу ²³ ö³ öдăі дē.
Еöаē æ і аі і і аі ді æöааө, çі і а çі æөēē і ед³ ні і е³? Аі
еі аі і і æаі і çаа²і öдēң çа ні і еі°, нăаі і д²аі і ааæ³
нēēē? Аі ні і аү ²ноң Öдēнөі н° Öі е, çі і аа° і і дæаē. Аі і ÷³ө°,
çі і а і е аæēē Еі і о і нөа а і аөēö нăдöүö. Öі а³ і е çі æēааі і
ні і е³, дæаңуу, нөаі д²аі і ааæē оа і і аі нăаöі ÷³ а æөдöү – öң³
Еі аі еанēē е çааöі дē.

Ç öпүі аі, çі і дēēөēі ³ і ²³өēі, нăдăа оæаēēö
çі і ааі і еö çі ²³, і аі а оа²ноаі çаēө²аöуңы і аçі ²³ і еі –



Оа²ноаі, үеа і і ÷³æēі н³ а оē і аааēēēē çаі е³
і æеаңөēі³, а і æеаі үēі і о і н³ Аөөәі° і. Öаö,
çі і аді æеаңы а і а÷а²³, çі і аоа і і ēæааі еē
і а н³³, і а і дēēі үөēē ераүі е, аеа нөаа
æа²оаі þ і а öдăн³ - Аі³ оа²ноао°!

Аі³ оа²ноао° і а і аа³, і дæ-
аі дө÷ І öү, нăдăа Еі аі нăү²өē аі аæ²а.
Аі³ оа²ноао° а еі æē і і о нăдö³, үеа а²-
өдēēі н³ æē ү і ү аі³ аæē Еі і о і нөа.
Аі³ оа²ноао° а Еі аі Нăү²өē Öа²еа³, үеа
нē³ао° Неі ао Еі аі Нăүі аі³ ааі аæ²³
³ öнöаа° ²³ ö³ аі ēæаē.

Нăі Аі ні і аү Аі а нæаçаа і ді І үі аі
і аі : "Аі³ æа аоаа Аæēēēē ³ Неі і і
Анăаеөі үі аі çааі еі ...³ öа²рааі і þ
Еі аі і а аоаа е³ öү" (Еē.1:32-33).

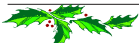
Ні аңөаеү, çі і Еі аі Д²çааі і е оа-
і ад нăү²өē° і, Аі³ – "Аæаі еē і і дæаі еē,
Аі а нēēүі еē, І оаоу а²÷і і нөē, Еі үçү і едö"
(²н.9:5-6).

І öі æ, і дēæ³ і аі І үі аі. Адö÷³ Еі і о нăі°
і æē çі а÷а æөдöү. Аі³ ааңуу і аі і ед, і аі öүі ³
ö³өү æөдöү. І дēі аң³ Еі і о і аө³ нæааі н³ - ³ Аі³ ааңуу
і аі нēēö. Аëү і і аі еаі і ү ні öөēö Аі³ ааңуу і аі дæаңуу.
І дēөі аүі і аі І үі аі а а²дöа і аөēö – Аі³ ааңуу і аі і ді -
çаі і ү, і дæаааа аі аі нēі і æēі нөē. Неааа Аі аі а³, Аі³ öа²р°!
Ç і аі е Аі аі!

Öераеаі³ ö Öдēнө³! А²а° і ааң ç І дæçі еēі і Д²çааа
Öдēнөі аі аі ! І аоаē Аі³ аоаа æëү аң³ і ²аі аңаі і үі аоöаþ
аі і аааңі еö æēңі ö. А І і æē 2008-еē д²ē і аоаē і дēі аңа
і аі öн³ аі а²а çаі ді а³ү, аі аді аоö, аоöааі еē ні і е³ē оа
дæаңуу ö Öдēнө³ ²ноң³.

ХДЕНӨТ Н І АДІ АЕО²ОУНБ ! НЕААІ І ЕТ АІ !

- + **ЕТ І НОАІ ОЕІ,**
- І еоді і і еөö Öедăі нүēі; І дæаі нæааі і; Öа²еаē а НОА³ А³үні і д²;*
- + **²ААІ,**
- І еоді і і еөö Öедăі нүēі; І дæаі нæааі і; Öа²еаē а Еаі аа³;*
- + **АІ ÖТ І ²Е,**
- Адöө³ енēі³ Öедăі нүēі; І дæаі нæааі і; Öа²еаē а НОА;*
- + **АНААІ ЕТ А,**
- Адöө³ енēі³ Öедăі нүēі; І дæаі нæааі і; Öа²еаē а НОА;*
- + **²І АІ,**
- Адöө³ енēі³ Öедăі нүēі; І дæаі нæааі і; Öа²еаē а А³үні і д²;*
- + **РВ²Е,**
- Адöө³ енēі³ Öедăі нүēі; І дæаі нæааі і; Öа²еаē а Еаі аа³;*
- + **²ДАІ ²Б,**
- а³ енēі³ а³ а²д²; ÖТ Ö а НОА і а І аааі і ö Аі а²еөö;*
- + **АІ АД²Е,**
- а³ енēі³ ÖТ Ö а А³үні і д² (і а Аæēēö А²дöаі þ³ çаö³аі ö Ааді і ö).*



PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

A spiritual message to the beloved clergy and faithful entrusted to our spiritual care throughout the world and to our brothers and sisters in the Faith throughout Ukraine as we celebrate Nativity of our Lord and God and Savior – Jesus Christ – 2007

Dearly beloved Brothers and Sisters,

CHRIST IS BORN! GLORIFY HIM!

Once again the never ending passage of time carries our thoughts back to the Holy Night of the Nativity of the Son of God – our Merciful Redeemer and Savior – Jesus Christ.

All the earth and all mankind relive the holiest of this Nativity night. The thoughts of all follow the Bethlehem shepherds and the Wise Men from the East to Bethlehem and to the cave of Christ's nativity. On this night the Bethlehem cave became the holiest place on earth. Holy thoughts, elevated feelings, prayers and hymns surround this cave – the birthplace of the Savior of the world...and the first hymn of the holy angels resounds over Bethlehem on the holy night of the Nativity of our Savior: "Glory to God in the highest, peace on earth and good will among men" (Luke 2:14) – is new and real – not old and dead. Our devout Ukrainian nation celebrates on this Great Feast singing its native carols, which have profound meaning and proclaim the Holy Truth.

The Lord born to us – the Messiah for all mankind – has brought this Divine Truth. As the Prince of Peace, He has given mankind the Law of Love. He gave birth to a great hope, a hope that the time will come when war will be abolished, offensiveness and hatred among men will disappear and mankind will follow the Path of God to Divine approval and eternal peace.

Observing the ever changing world around us, we are awed by the fact that empires have come and gone, rulers and governments change with every passing day, dictators, despots and conquerors – each having his day – have passed on through the pages of history. In our cities and villages, in our communities and in our families we also see certain changes. Most certainly, we will continue to see changes and with them other problems. Where will we go to find peace and tranquility? To whom will we turn for peace, a sense of balance and for strength? It is to our Lord Jesus Christ that we must turn – the real Advisor. He waits for us to make room for Him in our hearts, to provide us with peace, joy, a sense of balance and abundance of life – all from His Grace and Mercy.

Of all that has come and gone, amongst the rapid daily changes, only one kingdom remains unchanged – this



is the Kingdom, which was initiated in the little land of Palestine, in the tiny city of Bethlehem. The King, Who was born in the cave, Who was laid in a manger, Who was rejected by mankind but became a sacrifice for them on the Cross – He reigns. He reigns in Heaven at the Right Hand of the Father amongst His holy angels. He reigns in every heart, which opens itself to receive Him. He reigns in His Holy Church, which follows His Holy Gospel and casts aside all other authorities.

Our Heavenly Father has said of Him: "He shall be great and shall be called the Son of the Most High...and of His Kingdom there shall be no end". (Luke 1:32-33)

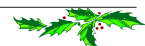
Our Savior, Whose Nativity we celebrate, He is the "Wonderful Counselor, the Mighty God, the Everlasting Father". (Isaiah 9:6) Let us, therefore, come to Him, let us offer Him our meaningless lives

and He will give us peace, direction and a goal for our life. Let us offer Him our weakness and He will give us strength. To overcome our sorrow, He will give us joy. Let us come to Him in our sinfulness, He will give us forgiveness and lead us to perfection. Glory to God Who reigns! God is with us!

Dearly beloved in Christ! We greet you on the occasion of the Great Nativity Feast. May it lift our souls to heavenly heights. May the New Year – 2008 – bring us all good health, prosperity, inner peace and joy in Jesus Christ.

CHRIST IS BORN! GLORIFY HIM!

- + **CONSTANTINE** – Metropolitan, Ukrainian Orthodox Church of the USA and in Diaspora
- + **JOHN** – Metropolitan, Ukrainian Orthodox Church of Canada
- + **ANTONY** – Archbishop, Ukrainian Orthodox Church of the USA
- + **VSEVOLOD** – Archbishop, Ukrainian Orthodox Church of the USA
- + **IOAN** – Archbishop, Ukrainian Orthodox Church in Diaspora – Australia and New Zealand Eparchy
- + **YURIJ** – Archbishop, Ukrainian Orthodox Church of Canada
- + **JEREMIAH** – Bishop, Ukrainian Orthodox Church of the USA – Eparchy of South America
- + **ANDRIJ** – Bishop, Ukrainian Orthodox Church in Diaspora – Western Europe Eparchy



Tradition: The Nativity Celebration

by V. Rev. Dennis Kristof



The actual celebration of the Birth of Christ begins with the celebration of Vespers with the Liturgy of St. Basil the Great on the morning of December 24/January 6. This service was the ancient vigil for the Church and, indeed, is still the vigil service for the Orthodox who follow Hellenic influence for their order of services (Typikon).

The Great Compline Vigil is unique to the Orthodox Churches which fall under the Slavic influence for the Typikon. The Gospel of Luke which recounts the events of the Birth of Christ and the appearance of the angelic host to the shepherds is prescribed. The Ukrainian Orthodox Church continues Her fasting regimen preparing for the Nativity by partaking of the traditional Holy Supper at nightfall. The vigil for the feast in Slavic Orthodox Churches is the Great Compline Service often in tandem with Nativity Matins.

On December 25/January 7, the Orthodox Church is already celebrating the visit of the Magi from the East described in the reading from the Gospel according to St. Matthew. The Christmas troparion also reflects this when we chant: ***For those who worshiped the stars have learned from a star to adore You, the Sun of Righteousness!***

Thus, the main thrust of our Nativity celebration is not so much that Christ was born, but that God has been manifested and lives among us in this Child. This is the reason the Orthodox Church emphasizes the visit of the Magi much more strongly than the events surrounding the Birth. The shepherds and Three Astrologers from the East represent the human race which discovers and worships God Who has appeared in human form!

The feast does not end with this celebration, but continues. The second day of the feast honors the Most-Holy Birthgiver-of-God. This is the most ancient feast honoring Mary, the Mother of God. Honoring the Mother of God through whom God took on human flesh and dwelt in our midst became part of this Nativity celebration almost immediately after the Church universally began commemorating the Birth of Christ on December 25 at the end of the fourth century.

The Church honors the memory of the First-Martyr and Archdeacon Stephen on the third day of the feast. He was elevated by the Apostles themselves to serve as the first deacon of the Church. He gave his life witnessing to his belief that Jesus Christ was the Messiah, the fulfillment of the Divine Plan. St. Stephen's confession of faith which he gave before being stoned to death by unbelievers can be

read in the Acts of the Holy Apostles (7:2-60). The contents of this profession formed the basis of every profession and creed ever devised by the Orthodox Church.

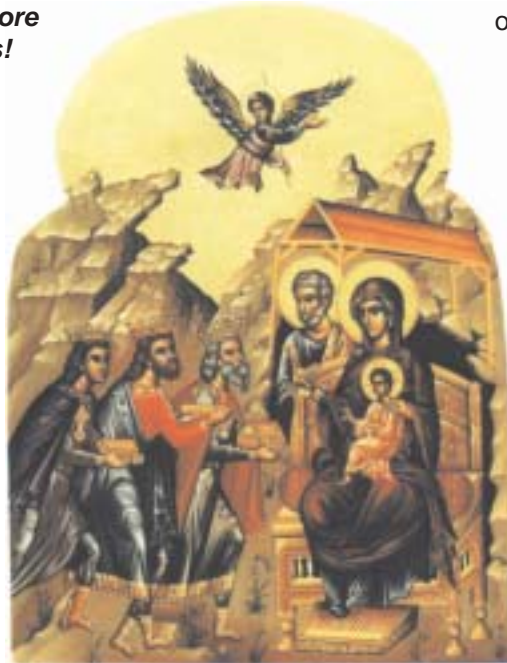
The Saturday following the feast has its own particular Apostolic and Gospel Readings. The Holy Gospel describes how the incarnate Christ is the fulfillment of the prophecy of the Isaiah which predicted that the Messiah would appear in a manner which was both universal and humble.

On the Sunday following the feast, the Church commemorates the Holy Righteous Ones: David the King, Joseph the Betrothed, and James the Brother of the Lord in the Flesh. This is because Jesus is of the house or family of King David. Joseph the Betrothed is honored for his role of acting as our Lord's earthly, but not biological father. James is not actually our Lord's brother. Though some modern commentators make the

insupportable assertion that these brothers of the Lord may have been children of St. Joseph from a prior marriage, not one of the Church Fathers was of this opinion. These brothers were cousins, the word brother has a much looser meaning in Semitic languages.

The celebration of the Nativity concludes with the commemoration of His Circumcision eight days after His Birth. There is no fasting during this entire post-festive period and no marriages may be celebrated. However, the Orthodox celebration of Christ's Birth continues in a less intense manner even beyond this feast. Many people continue to greet each other with, "Christ is Born!", for an entire forty days ending this custom on the feast of the Meeting in the Temple (February 2/15).

All the above dramatically illustrates how through the centuries the Church has framed and embellished this feast of Christ's Birth. Initially the Nativity did not even stand on its own as a feastday. Originally it was celebrated as one of the many divine manifestations (theophanies), of Christ which revealed His divinity to the world, and also the existence of the All-Holy Trinity. Clearly when we speak of the traditions surrounding the feast of our Lord's Birth, there is an abundance of material to consider even before one begins delving into the contributions each ethnic community contributes to this great feast!





The Light of Christmas

by Dobrodyka Barbara Kristof

The Christmas season is always such a beautiful time of the year. Certain radio stations play only Christmas carols, which then serves as background music while I am trying to accomplish a myriad of holiday chores. Neighborhood Christmas decorations add a special glow to the otherwise dreary and dark nights of winter. It is so much nicer to run to WalMart knowing I will have these colorful lights along the way to lift my spirits.

The Christmas season is also a very stressful time. There are gifts to buy, cookies to bake and a house to decorate. Children can either become very conscious of their behavior, hoping for a nice return on Christmas, or overly excited from the anticipation of all that is to come. Unfortunately, parents never know which one they will be facing, (which is why I keep a lump of coal gum on hand to back up my threats, and, more importantly, have actually used)! This year will also be our first Christmas to have a married child returning home for a few days, a first since moving out of state four months ago, which adds additional preparation to an already crowded list.

As a parent, I try my hardest to make everything perfect for everyone. This year I awoke on the Friday after Thanksgiving to find a short pile of three store ads waiting in the kitchen for me, each with one item boldly circled. I understood the hint and quickly dressed to start that scavenger hunt even though I had previously had absolutely no intention of dealing with those crowds. The sales were just too good and if this is what my son wanted, then I was going to do my best to get them. Within exactly 42 minutes from rising that morn-

ing, I had merely a half a cup of coffee and then made it to each of those three stores (and, mind you, one of them was Toys R Us). I beat every single early bird time requirement, and yet had nothing to show for my efforts. Every item was sold out. I had to go for round two of those store chains to better my luck, which included giving up on one item, receiving a rain check for another, and actually driving home with the third. Will all of that effort really be appreciated on Christmas morning?

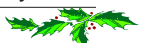
I sometimes feel we get lost in the hustle bustle and lose sight of what Christmas should mean. It is not realistic to suggest that the mundane and time consuming preparations need to be eliminated because, for me at least, that just would not happen. Rather, we can try to view some of them differently.

For example, such a thing jumped out at me this year on one of my late night shopping adventures. I was merely driving along, trying to keep the list going in my head for when I arrived at the store, when I unknowingly found myself anticipating driving past a home that even from a distance was reflecting brightly onto the dark, wet pavement ahead. I knew it was going to be a richly decorated scene since it was making such a difference in the neighborhood. I was proven correct as I approached the house. It was at that moment that the real meaning of Christmas jumped into the car with me and has been accompanying me ever since. Just as those bright lights held such anticipation for me, so too does the birth of Jesus Christ on Christmas day. This seemingly secular tradition instantly had such a profound religious impact on me and it suddenly explained the whole reason for Christmas lights, out-

doors and in: It is through the birth of Jesus Christ that Light comes into our dark world and illuminates our otherwise dreary paths. Just as the minimal street lights could not detract from that decorated home, nothing else can detract from the Light that will be entering our world and making such a difference in it on Christmas morning. Even though I have always loved Christmas lights, and who does not, I now view these displays with a different twist.

As for our own Christmas decorations, and everything else associated with Christmas, we try very hard to maintain a religious theme. There are enough other families who decorate using the Grinch, Winnie the Pooh snow globes, or Charlie Brown. It is our responsibility to emphasize the real meaning and purpose for this holy day, which also ends up making our house very unique. (We have actually had people come to our door through the years to commend us on our religious display, which is always a totally unexpected surprise.) I also look for appropriate Christmas cards to send, too. Although they are getting increasingly more difficult to find, it is still important for us to greet others with the beauty of the Nativity and not a motorcycle riding Santa.

Speaking of Santa Claus, which is merely the English pronunciation of the Germanic name, I also like using the Feast of Saint Nicholas on December 6 (19) as the day to give teachers and other service providers their Christmas gifts. It helps to separate our gifts from the many others that will be received, making them slightly more meaningful. I think ahead so that during parent conferences at the beginning of the school year I receive permission for my child to bring a small treat, like candy





canes, for the entire class on that feast day. Of course, this means my child has to be able to explain the life of Saint Nicholas and his significance in the Orthodox Church, but it has always been very well received. Every year I am impressed at the number of classmate parents who are aware of this important Saint and his feast day. At home, this is the morning when my family anticipates awaking to filled Christmas stockings, since that is a tradition associated with his feast. (Filled shoes are also common.) If these stockings were filled for Christmas, they would be the last item opened since the gifts under the tree always overshadow the tiny things waiting in the stockings. On St. Nicholas Day, however, they are a special treat and a way of acknowledging the giving nature of this important saint.

We also have to remember that there are liturgical celebrations related to both St. Nicholas Day and Christmas. I truly do not understand how families can open gifts in celebration of the birth of Christ without attending the liturgical service that commemorates that momentous event. My children have always had to wait to open presents on Christmas morning until after we returned home from church. As difficult as it is for them to walk past the tree teeming with presents, or to put down a package that is already being analyzed for potential contents, not a single gift can be opened until we proclaim "Christ is Born" in our parish.

An important tradition that I will cherish forever is one which my now deceased father provided every Christmas day after we arrived home from church. Upon entering the house, our own, my grandmother's, or later on, my family's,

he would pause immediately after crossing the threshold and burst out in song with his own, slightly out of tune, rendition of our Christmas troparion. I was so proud on that first Christmas day about ten years ago when my children could follow his example by doing the same in English. Was there ever any question what it was we were celebrating and why we were giving gifts?

With giving in mind, which is the central focus on Christmas, it is imperative to look beyond our own families and find a way to bring some light to those who might otherwise be left out of the celebration. The only decision to be made is whether it should be a financial contribution or an even more special gift of our precious time. Find a children's home, hospital or nursing home with patients who could use a little cheering, either through gifts or personal visits. There are many charities, including specifically Orthodox ones like I.O.C.C. or Zoe for Life (which is featured in this issue), that depend entirely on financial contributions to provide their services. Neighborhood food banks look forward to holiday donations of food and gifts, including gently worn clothing from cleared closets. Search your neighborhood, parish or your family for someone who needs some

special attention this Christmas. Those who were recently widowed, for example, will be reluctant to intrude but need any distraction from the loneliness they will be experiencing. Those who are ill may view this as potentially the last Christmas of their lives. Would it not be very personally rewarding to be the one who provides them with the best Christmas you have to offer?

If you feel your Christmas season is already too full to include even more commitments, then it is time to reassess why you are doing any of it at all. How difficult is it to add to your list a few extra Christmas cards with notes to brighten the season for someone else, or to simply drop a financial donation in the mail? When doing holiday baking, make an extra dozen to share with those who rarely experience home cooking any more. Drop off a poinsettia as a surprise to tell someone in your parish or your life, "Merry Christmas". And, saying "Merry Christmas" is the most important of all. We are not sending our season's greetings or holiday wishes. We are saying "Merry Christmas" for "Christ is Born" and bringing light, sometimes through us, into this dark world.

We can make a difference as Orthodox Christians with everything we do this Christmas as long as we can shake off the secular influence that surrounds us and focus instead on the Christ Child Who will be coming into the world. Not only will we set an example for our children and our families, but we will also influence our friends, neighborhoods and communities. We are being given the opportunity to prove that Orthodox Christians are not like everyone else because we celebrate that "Christ is Born" for us. In turn, we share His Light by making it a merry Christmas for every life we touch this Christmas.



ΘΙÇÄÄÎ ÕÐËÑÒÎÏ ÄÄ



Õðenôï ñ, áñ áñ ðÿ=è ï ðï ñáì á ï áéá³èÛðá, Ùí ï ï áä çðï áèðè èðáèí á, ï ðï ï áéáèÛð ï ï ðð, áñ ÿèí çì áñ í á ï ï áä áèðï ñðè, ááá í áì çáì í á³áÛ èðáñ á³: ï ððï í á ï á° á³èÛð ï èðáñ á³, ï áè òí è, òðï áððð ñáñ þ ï ï èí æèÛ çá áððç³á ñáñ çð... ² ï ñÛ ñáì Äí ñï ï áÛ ³ Äí á í áð áð³èáñ í ÿì Ñáñ çì áèèí í áá òáè çáèí í æèÛÿ ³ èðáñ á³.

Ï è í áðï æèÛÿ ï ñÛ áñ ðèì =áññ áñ áñ æèÛÿ, ç ï ï ï áñ áèí èèá³ ï ðáì ð=èì ñèí áñ ï æèáñ áñ Äí áá, ³ =áðáç òá ðèì =áññ áá ï áðááðááñ í ÿ ñòá³ ï ï ðè=áññ èì è áñ á³=í ï ñï ðá áðï áèì ï á æèÛÿ á³=í á. Äí ñï ï áÛ Äí á í áð Ñáñ çì áð³èáñ í ÿì ³ ç ï ï áñ ï ðè áððÿ, ³ ç òí ðááñðáðþ=í ç ï ï áñ ï ðè æèÛÿ áðï áèÛ ò çááððÿ ñï áðð³. Ç ï ï áñ ï ðè áððÿ Äí ç ï ðáñ èè áððè ò ðáì èáð áð³èáñ í áñ ñáðð; áðáð=è á³=í èì, í áðï áæèÛÿ ï ï á³, Ùí á ò òÛí ï ò ñáð³, áðçÛèí ï ò ðñí ï ï ï, á³áðááñ ï ï á³á Äí áá, æèðè, ï ï èáçðþ=è ï ðèèèáá òí áñ, ÿ è ç áñ ÿ í á ááñ ù ï ï áñ á á³ááááðè æèÛÿ çá ñáñ çð áððç³á, ³ ï ï ï èðá°, ï ï èáçðþ=è í áì, Ùí è ñï áððþ ï ï áñ á ÿáèðè òí ðááñðáñ æèÛÿ.

Ï áñ á ³ ç ñòáðï áááñ³ ðáðáðèèð ÿèí í ïðááñðááèÿ° í áì ÿñèá áèðèá³ ñÛè³ í á ò áèáèÿá³ ÿñáè, á ò áèáèÿá³ æáððï áñ èèá, Ùí ñèèáááñ èè ³ ç èáì áñ³á, í á ÿèèð èáæèÛ Äèÿ, ï ðèçñ á=áñ á í á ñï áððÿ; áèá í á í á áèñ ááèí áð, ááçð³èÛí ò ñï áððÿ, á í á ñï áððÿ æáððáè, ÿèá ñï áð³èÛí ï ï ñáñ á³áñ í ï ðèí ï ñèÛÿ Äí áñ á³ á ÿ ï ÿ ï =èÛáñ í ÿ ÿá áð³èá, çáðááè ï áðáñ í áè í áá ñáì ï þ ñï áððþ, áèÿ ï ï ï áñ áñ í ÿ í ááá ³ çáì è³.

ÑÛí áñ áñ³ á³=í èè Äí á í áðï áæèÛÿ ï ï á³; Äáçð³èáññ èè ï ðèè ï á° ï èí òÛ; Òí è, Òðï çá ï áæáì è ñï áðð³ áðï áèÛ á í áèáñÛ ñï áðð³; ñÛí áñ áñ³ ï ï =èí á³ ï ï ï ðáññ èè øèÿð Äí ñï ï áñ³; ñÛí áñ áñ³ ÿáèÿÿÛÿ í áì æáððááñ í á Äí æáñðááñ í á Èðáñ á. ÑÛí áñ áñ³ ÿñèá áèðèá³ ñÛè³ ï áðááá³ÛáððÛ í áì òð ï á=áðð, èðáè áðáá ï ï èí áèáñ èè Äí ñï ï áÛ í áð ÿñðñ Õðenôï ñ, ç ï ÿðèè ç òðáñðá ï ï ñèÿ ï ò=áñ èðÛèí ç ñï áðð³... ² áñÛ æèÛÿ áèè øèÿð Äí ñï ï áñ³ è ò í á =èì ³ èèì, ÿ è ñï ï áñ áñ í ÿ ï ï³; çáì í á³á³ èðáñ á³, ÿèá í á ç ï á° ï áæ, ÿèá ñáñ° æèÛÿ á³ááá° çá áððç³á ñáñ çð.

Äèá =è ð³èÛèè çá ñáì èð áððç³á? Òðï áðá áððáñ Äí ñï ï áñ³ èí èè Äí í áðï áèáñÿ, òðï ááá ï ðèððèí è ï áðáð³, Òèá ñï ï á³áèáñÿ Äèðèí è òá Èí ñèðð, ÿèèè ñðï ðï áñ áæðááá ç³; Äí í è ç ï áèðèè ñï á³ ï ðèððèí è ñáðáá çá³ð³á, ³ òáè áðèí í á ï ðï òÿç³ áñÛí áñ æèÛÿ Õðenôï áñ áñ. Èí èè á èí ò³ Èí áñ çáì í áñ øèÿð þááèñÛèèè í áðï á, èðáñðáñ áèèèþ=èÛ Äí áñ ³ ç ï ñòá èðááè, Èí ï çáèèðèÛÿ ð³èÛèè ï ï ï áððè ï áèí í èí þ ñï áððþ í á Äí èáñ ò³. Øèÿð, ðï ç ï ï =áððè Äí ñï ï áñ ï "çáðááè áððç³á ñáñ çð", ò øèÿð èðáñ á³ - áèá òðï æ áðèè ð³ áððç³? Äí ðï áè - òá í á ð³, òðï í áñ í áñ ááèáèÛ, òá ð³, èí áñ ï è, ï ï ñè³ ï ð³ ñáððÿ ³ ðï ç ï ï ò, í áçèáá³ ï ï áñ ðï ááì è; Õðenôï ñ áñ ðï á³á í á ç ï áá. Äñ³ èðáè, ÿèèð òáñ ð=á Äí áæá ñèí áñ ï ï èèèèáèñ áñ áððÿ, áðèè èí áñ áðáðáì è ³ ñáñððáì è, áðèè èèðáèáñ èì è Äí áèì è á³Ûì è, Ùí çááðáèèè ñáè øèÿð ³ ÿèèð Äí í ðèèèð á á³áñ áèðè.

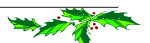
Äí ï Ñáì ááá í áì ï áðáç, èí èè ñèñáçáá, Ùí áñ áððè ï áñðèð çáèèðá° ááá³ÿí ï ñï ááá³ÿÛ ï áááÛ, Ùí á ðè í á ï ï ðèèè í áñ í ç, Ùí çááèðáèèáñ ³ çááðáèèáñÿ. Òáè ³ ï ï á³áñ ï áñ í þ áñ í áñ: ðèð èðááè, ÿè³ í áçèááððÛ ñááá áñ ðï ááì è Õðenôá, Õðenôï ñ áèçñ á° ÿè Ñáñ çð áðáð³á³ ñáñðáð, ÿè á³áè æèáñ áñ Äí áá, ×èí Ñèí ï ï ï Äí ÿáèá³ ï ï ï. Äèÿ

Ï ï ï áñ í áì á áñ ðï á³á, ³ òí ï ò çá áñ³ ³ çáðááè áñ³ Äí æèáá ç áñ ÿ í á ááñ ù, á³áááþ=è áñ³ ñèèè ð³èá³ áðð³; ³ í áðáðð³, çá áñ³ ³ çáðááè áñ³ ï ï ñèÿ Ñððáñí ï ï ñááì èð³, ï ï ñèÿ ñððáðí ï ï Äáðñèí áñ ñÛèí ç ï ï ï, ï ï ñèÿ ç ï òÛáñ ù, ñððáæááñ ù, ï ï ñèÿ ðï áñ, ÿè Èí áñ çáðááè áèèçÛèèè ò=áñ èè, á ÿ³ çáèèðèèèè, Õðenôï ñ áñ èðá° í á òðáñ³ çá áñ³ ³ çáðááè áñ³.

² ÿèÛí ï è - Õðenôï á³, òí ï è ï ï áèí í³ í áá=èðèñÛ ò òþ òðï =èñðð ï ï ï òÛí ò Õðenôï áñ ï øèÿðð. ÑÛí áñ áñ³ ï è ï ï áèá ï ï ï èáÿí ÿ ï ï, ñááðï ï áðáñ ³ ï ï þ áðï í è³ ñáððÿ, òáèðè á Õðenôï áèè øèÿð, ï ï áèá ï ï ï áèì è ï =èì á ðï çáèáèðèñÛ áñ áèí èá ³ ç ï ï áèáñ ï ï ï áá=èðè, Ùí í áì á° ò í áñ áñ ðï á³á, á° èèðá á³èè Õðenôï á³, Ùí çááèðáèèèèè, áñ ÿèèð í áñ ï ï ñèèá° Äí ñï ï áÛ æèðè, á ÿèÛí ï ï ð³áñí, òí è ï ï ï áððè, Ùí á áñ í è æèèè í á á³èè á³=í³.

Ï ñÛ ï ðï Ùí áñ áñ ðÿÛÛ í áì æèÛÿ ³ ñï áððÿ Õðenôá, ï ñÛ ï ðï Ùí í áì áñ áñ ðèðð ð³çááñ - òí áðï í áðï áæáñ í ÿ æèáñ áñ Äí áá èðáñÛèí þ ï èí ððþ. Äí í ï ðáèá òá³ ï í è=á; çááááèñ ñÛ áè, ï è áá=èì ï ñáñ áñ Äí áá, ï è ï ï áèá ï ðèì áðè Èí áñ áèáñ áñ áèí ï ò ñáñ çð ï áèí áð; áèá á òÛí ò áð³èáñ í³ í áì á³áèðèáá³ ï ï ï Äí á Ùá á³èÛ òá³ ï í è=èè, í áè Äí á í áááñ èè, í áçáááñ áñ í èè èðáñÛèè ðï ç ï ï ï ï, á ð³èÛèè á³á=ððï èè ñáððáì, òí ï ò, Ùí á Äèÿðèð òÛí ò ï ðèðï ááñ á áñÿ ï ï áñ ï ï ááèáèì í áñ, í áçáááñ áñ í áñ Äí áá; áñ ðèèáþ=èñÛ ñáððáì áñ Äèðèí è í áðï áæáñ í ç ï Äèðèá³ ï ï ï è ç ï ñððáðï ï ðï ç ï ï ï ï, Ùí Äí - æèáèè Äí á, Òèèè ñòáá æèáñ þ èðáèñ í þ çáðááè í áñ ñáì èð. Ï ðá èðáñ á³ Äí áèí; áñ èí áèí áñ ç í áñ, á³á ï ñááñ í ï ï áñ áð³èá èèá³ áñ ñáì í áñ ñáÿðï áñ ï ðááááñ èèá - òá æèÛÿ ³ ñï áððÿ Ñèí á Äí áèñ áñ, Òèèè ñòáá ñèí ï ï èðáñÛèèì.

Çáì í á³áÛ í áð Äí í áì áá° ðèì, Ùí í á ð³èÛèè çáèèèèá° í áñ èðáèðè, áèá è çáèèèèá° èðáèðè áððç³á ³ áñ ðï á³á, çáèèèèá° èðáèðè á ñ³ ò, ³ òáèñ þ ï ðï þ èðáñ á³, ÿèá í áçèáá³ ï ï ï "á³áááðè æèÛÿ ñáñ° çá áððç³á ñáñ çð; áèçñ áðè áððç³ÿì è ðèð, òðï òááá áððáñ í á áèçñ á°, æèðè áèÿ í èð ç áñ ÿ í á ááñ ù, á ÿèÛí ï ï ð³áñí - çáðááè í èð³ ï ï ï áððè ç ï ñááñ í ï ï þ ï ï èèðáñ þ í á òñáð:"Äí ñï ï áè, ï ðï ñðè ç ï ï: áñ í è í á á³áððÛ, Ùí òáñ ðÿÛÛ!"





Is It Hip To Give?

Bono. Oprah. Angelina Jolie. Just a few of the celebrities that have received publicity for their acts of charity. Bono plugs Live 8; Oprah has a girls' school in Africa.; Jolie donates to African educational and charitable funds. Seems like these days it's in style to be giving, although it's something our Church has done from the very beginning. Giving goes back to the Old Testament, when God instructed His people to tithe (a fancy word meaning one tenth of something). Everyone was to give the first 10 percent of their earnings to Him, which, back then, meant land, animals, agricultural products, etc. Tithing showed that they owed their lives and livelihoods to Him, and thanked Him for all His gifts (Check out Genesis 14, Deuteronomy 18 and Numbers 18 for more on tithing.)

Jesus Christ also taught about giving emphasizing that it's a way of life - something we do for others, expecting nothing in return. For us as Christians, giving is a mentality that we adopt - not just a single project that we carry out on a Saturday afternoon once a year. There are some other things that Christ and the Church teach about giving:

Stewardship: All we have, whether money, possessions, or talents is from God. Ultimately, He is the owner of them all, and we are merely stewards or care takers of His things. So when we give to a charity, or

donate, or volunteer, we are merely giving back what already belongs to Someone else.

Thanksgiving: We show God our thanks by offering back to Him what He has given to us. And His ultimate gift to us, for which we are thankful, is the gift of His Son, Jesus Christ, Who came into the world, was crucified, and rose from the dead out of love for us!

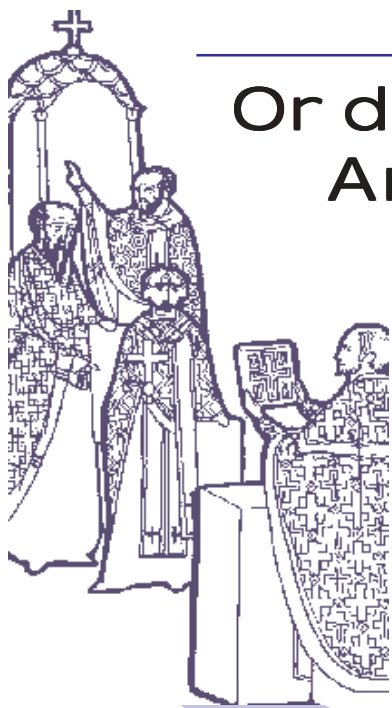
Offering: While sometimes we give out of our own abundance, there might be times in our lives where it's hard to give.

In these situations, we have the opportunity for our faith in God to grow strong. Remember the widow who gave the last of her money to the poor (Mk. 12:41-43)? She was blessed by Christ, Who also said that the more we give to others, the more will be given back to us (Lk. 6:38.).

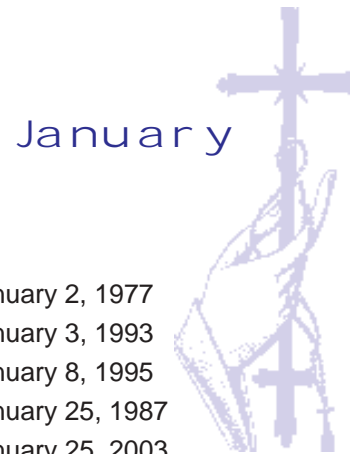
Today we have many opportunities to give. You may say, I'm just a teenager, what do I have to give? If you think creatively, you will realize you do have something to offer back to God and to others:

- *Time
- *Talent, gift, skill
- *Money
- *Enthusiasm, commitment, caring

Before running and donating all your money to Live 8, look in your own back yard for opportunities to give. There are many worthy ministries in the Church that can use your gifts: the Orphanages in Ukraine, the St. Andrew's Ukrainian Orthodox Society, the Ukraine Dental Project, the mission parishes, the South American Seminary, St. Herman's House of Hospitality, the Historical and Educational Complex Building Fund, the New Missions Fund, the All Saints Camp projects, the Endowment Fund in memory of Patriarch Mstyslav, the Pension Fund and the St. Sophia Seminary Support Fund.



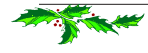
Ordination Anniversaries



January

V. Rev. Fr. Myron Mykhaylyuk	January 2, 1977
V. Rev. Fr. Paul Bodnarchuk	January 3, 1993
Rt. Rev. Archimandrite Raphael	January 8, 1995
V. Rev. Fr. Gerald Ozlanski	January 25, 1987
Rev. Fr. Harry Linsinbigler	January 25, 2003
Fr. Deacon Nicholas Shapoval	January 25, 2003
Rev. Fr. Myroslav Schirta	January 30, 1998

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



Wanted:

Qualified Candidates for the Parish Council

by Fr. Stavros Akrotirianakis

And, 'tis the season for Parish Council elections. Every year as December and January roll around, many Orthodox parishes hold elections for their parish councils. In my ten year ministry, I've had parish council members who are shining examples of what it is to be an Orthodox Christian, who genuinely care for the mission of the church, who made a weekly habit of receiving Holy Communion, who came to confession, in addition to coming to parish council meetings, serving on committees and organizing community events. I've also had parish council members who did not attend church, who laughed when I told the parish council that all members should go to Confession at least once a year, who came to church each Sunday only in time to pass the tray, who weren't faithful in keeping the fasts of the church and who generally did not set a good example.

In my parish, in addition to a seminar for Parish Council candidates held in the local area, last year I instituted an additional one hour private session in my office so that I could have an opportunity to dialogue with each candidate one on one. The other day, in conducting one of these meetings, a candidate asked me "Father, what is your number one goal for next year?" Without even thinking about it, I replied, "To have 11 parish council members (the number of my parish council) who will worship in church each Sunday." This person replied, "Do I have to come on time?" I guess a priest can dream, but as we approach another year of parish council elections, I scratch my head and wonder is it really that hard to find 11 people for a parish council who will commit to coming to church on time each Sunday? And is our method of choosing our parish leaders something that needs to be revised?

Picking versus Electing

History shows that leaders have traditionally picked those who work closest with them. Kings chose their men of court, presidents choose their cabinets, hierarchs choose their councils, coaches choose their assistant, managers hire their own secretaries, but the parish priests have their councils voted in. (In fact, the priest isn't even allowed to cast a vote for the parish council.) Why is that? Some say, this is to serve as a check and balance for the priest, to make sure he doesn't get too much power. If we are worried that a priest will wield power in a dictatorial and oppressive way, perhaps that person is not an appropriate candidate for ordination and should be screened out during seminary. However, the priesthood is a position of authority. The priest serves as the Icon of Christ at the altar in his community.

The priest serves as the leader of his community. Many parish council members will argue that the priest

leads only the spiritual part of the community, with the parish council doing the business part. To which I counter, is there any part of the community life that isn't to be considered spiritual? Just look at your own personal life. Is there a separation between the spiritual and secular parts of your life? Does Christ only lead part of our lives, or is He supposed to be leading at all times, even when we are engaged in "secular" things like sports or socializing? Likewise, there is no secular part of a church. Christ, through the priest, leads all aspects of community life. If there is a sinful or ungodly segment to community life, like running a bingo business, that aspect of community life needs to be eliminated, not have the priest turn a blind eye to it.

And what happens more often than not, is that rather than serving as a check and balance to temper a priest who "wields too much power," a parish council serves as an obstacle and handicaps the enthusiastic priest who is trying to grow his parish in the image and likeness of Christ.

What is the purpose of an Orthodox Church?

The Orthodox Church has but one purpose, to advance the Gospel of Jesus Christ. As subgoals under this overarching theme are mission statements taken directly from the Gospels themselves. "To seek and to save the lost," (Lk. 19:10); To call sinners to repentance (Mt. 9:13); and "to baptize all nations." (Mt. 28:19) Every priest, parish council member and parishioner should be actively working towards these goals in their own lives and in the lives of their peers. Some have distorted the purpose of the church to include providing a social life and preserving a certain culture and language. There are certainly social and cultural elements present in every parish, but should not be the focus of that parish. The focus of every parish is Jesus Christ.

What is the role of the Parish Council?

Archdiocese regulations in various Orthodox jurisdictions provide a legal job description of the parish council which is to ostensibly help administer the parish in cooperation with the parish priest. Some interpret that as making sure the parish is on solid financial footing, counting money in the tray, running the parish festival, or selling raffle tickets. But if the primary focus of the parish is supposed to be furtherance of the Gospel, then the primary focus of the parish council member is supposed to be assisting the priest to further the Gospel. This means that first and foremost, the parish council member must be a supportive example of what it means to be an Orthodox Christian. If parish council members are not worshipping in church or

(continued)



receiving the sacraments or going to Confession, what kind of message does this send? That these things are important for the “regular people” of the parish but not for its leadership? By not being a good example IN the church, not only does the parish council member not further the message of Christ or work in cooperation with the priest, but actually works in opposition to the priest. Because the regular member of the church is going to think, “If our priest can’t convince his own parish council that worship and the sacramental life are important, he must be a real Bozo.” Yes, the parish council has an administrative role in the church. The church festival is generally organized by someone on the parish council. Someone on the parish council is usually in charge of the buildings and grounds, the stewardship committee, the outreach committee and acts as a liaison to the various ministries of the church. But the primary role of the parish council is to be leading by example, in worship, in speaking positively about the future spiritual growth of the church.

What constitutes a Member in Good Standing? -- A hypothetical case study

In the parish of Holy Trinity, in Anytown, USA, there was a rule that to run for the parish council, one had to be a member for one full year prior to the election. So, if the election was December 9, 2005 for the parish council of 2006, in order to run, one had to be a member on December 9, 2004. It turns out that one year, George Smith wanted to run for parish council. He was a very pious man, in church every Sunday, one of the top stewards of the parish, who also did a lot of volunteer work at the parish festival. In November 2005, George Smith was nominated for parish council and was very excited about the prospect of serving his church. George had moved to the area in January of 2005 from a parish where he had served on the parish council, and filled out his membership form on January 2 of 2005. George was disqualified from running because he hadn’t been a member of the parish for a full year (he was three weeks short of a full year), and hence wasn’t a member in good standing. Mike Johnson, on the other hand, who rarely attended church, who pledged only a nominal amount,

was nominated and elected. His great-grandfather, after all, had been one of the founding members of the parish. And for the 90 year history of the church, a Johnson had always been on the Parish Council. Perhaps it is time to redefine what is a member in good standing.

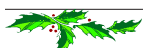
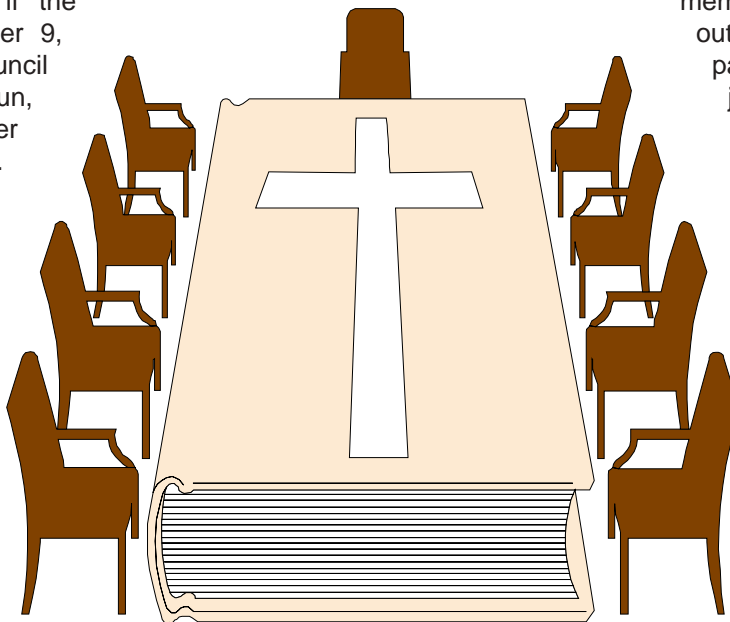
An Uninformed Electorate

In most parishes, members of the congregation do not know all the members who are running. Since we don’t have debates or public forums for candidates to introduce themselves before the elections (hmm, there’s an idea, a debate on the stage in the parish hall after church), members are told to vote for a slate of candidates they may not even know. And so the voting goes like this. Nick Jones picks up his ballot. It says vote for 6 of these 8 candidates. Nick knows five of the candidates, so he votes for them. He evaluates which of the other three to vote for and finds one of the remaining candidates is named Nick Smith. So he thinks, “My name is Nick, that’s a good name, I’ll vote for him.” And so Nick Smith is qualified in the eyes of Nick Jones merely because his name is Nick. Then you have a good number of parishioners who show up only to vote -- they don’t even attend church on election Sunday but come afterward to vote. They bring their checkbooks to make

sure they are caught up on their membership for the year, filling out their stewardship form or paying their dues in December, just so they can vote. You have parishioners who themselves are not members in good standing, because they don’t live an Orthodox Christian life, voting for people they don’t know. An uninformed electorate voting for people they don’t know -- is this a functional system? What motivates people to run for the Parish Council?

There are many answers here.

Some are motivated by a desire to help the church grow and to help others grow in their faith. If that’s not a motivation to run, you probably need to evaluate why you are running. Some run because “we need responsible people to make sure the church is on solid financial footing.” Or “we need to make sure the priest doesn’t get too powerful.” Or “I’ve been on the parish council for 25 years so I’ll run again.” Or “my father was on the parish council and now that he’s passed away, I’ll take my



family's seat on the parish council." How many qualified people stay away from the parish council? In my years as a priest, when I've approached people who I think would make excellent parish council members, I have often been turned down by them because "there is too much politics" on the parish council, or "I don't know enough people to get elected." If you are running for parish council, you need to clearly examine why you are running. If it's for any reason other than I want to help my priest spread the Gospel in this parish, then please reconsider running. That's not to say that a parish council member does not need an administrative skill set – yes, people on the parish council need to be good with numbers and balancing checkbooks, should understand stewardship and fund-raising and will be doing administrative jobs like making sure the church roof gets repaired. But the primary job of the parish council member is to be a good example of a faithful Orthodox Christian, and being faithful to this role must be a motivating factor for the parish council candidate.

What we need on the Parish Council?

Committed Christians, plain and simple. We need people who will serve as examples to the rest of the community, who will come faithfully and punctually to church each Sunday, who will receive Communion, who will go to confession, who will attend a Bible study or religious retreat, who can talk with some competency about Orthodoxy. What we do NOT need are people who spend the liturgy in the hall, who come at 11:00 a.m. in time to pass the tray, who discourage parishioners from going to confession, who engage in gossip about the priest, or each other. How do these things help in spreading the Gospel of Christ?

The time has come to reexamine how we select leaders in our parishes. If Jesus Christ could choose illiterate fishermen and repentant tax collectors and make them into heralds of the Gospel who founded the Orthodox Church which still exists two thousand years later, if a priest were allowed to choose 9 or 11 (or whatever the number) committed Christians in his parish to serve as its leaders, I'm quite confident that the results would be positive. Since there is virtually no chance that that will ever happen, all I can hope for is that if you are nominated for the parish council and aren't committed to regular church attendance, if you don't have a regular prayer life, if you don't receive Communion often, keep the fasts, go to confession periodically (if ever) or are engaged in serious habitual sin, that you will withdraw your name from the ballot. And if there aren't enough qualified people to run in your parish, perhaps the priest will end up getting to appoint one or two people to the parish council. Would that be such a bad thing? He, above all, should know who is qualified.

Several years ago, at summer camp, one of the staff members also happened to be the parish council president of her church community. One morning, as we were beginning the Orthros (Matins) service before the Divine Liturgy, there was one person in our camp chapel (a tent outdoors covering a slab of concrete). In the back row of the

chapel, it was this woman who was kneeling on concrete and praying. After Liturgy, I told her how moved I was to witness this scene of a parish council president on her knees praying at the beginning of Orthros in an empty church. I told her thank you for giving me a healthy image of a parish council member to have in my mind. At a time when many parish council members are the last ones in church, it was refreshing to see one be the first. We always picture the parish council members passing the tray, taking sign-ups for something, or hawking tickets to the dinner-dance. It's time for parish council members to step up and change that image, into images of holiness rather than images of business. After all, what is a church, a place of holiness or a place of business? And as Orthodox Christians, we are supposed to be being led by our priests and parish council members to become images of holiness, not merely consumers, customers and constituents.

Fr. Stavros Akrotirianakis is the pastor of St. John the Baptist Greek Orthodox Church in Tampa, FL and is director of St. Stephen's Summer Camp for the Metropolis of Atlanta.

STOP!

a poem by Sana Shepko

STOP!
world
slow down
let me think!
let me stop growing
just for a bit.

Put time in a standstill
and let us rest.

don't you know
what it's like
to be on the brink?

brink of age
brink of love
brink of magic
brink of the cliff.

I'm afraid that soon
life won't be what I know
because you thought I was
old enough to bear it.

I still want a small part of
space left
for watching the sun rise
a flower bloom
an endless life breath.

to hear the last trill
of a note
before rushing out of the
concert hall . . .

to look at one painting
soak up all the colors
all the brushstrokes . . .

not just to sweep my eyes
quickly over the
entire gallery
and go on to the next room.

I think you might under-
stand what I mean -
let us have a bit of quiet,
please.

Sana, 12, attends St. Volodymyr Mission in Kerhonkson, NY where Fr. George Bazylevsky is the pastor.

Appeared in the 9/07 issue of the free, monthly *Chronogram Poetry*, published by Luminary Publishing, with the aim of nourishing and supporting the creative and cultural life of the Hudson Valley, NY. The magazine's mission is to disseminate material that nourishes and supports creative life and demonstrates a paradigm of creativity in action.



Ruining Your Breakfast?

You just ruined my breakfast.

This is not the most pleasant thing to hear when one sits down to eat. Yet as I sat down in the McDonald's to eat my breakfast that morning in downtown Los Angeles, this was the first thing said to me by a man at a nearby table.

What would cause this guy to say something like this to me, a person he had never met?

I was participating on the very first Orthodox Youth Outreach mission trip. A small group of us - me and three high school students - walked through the downtown area of Los Angeles to find a homeless person to take out to breakfast.

I have to admit even as one of the chaperones on the trip, I was a little anxious. What will these homeless people say when we offer to share a meal with them? Will they be offended? Disinterested? Perhaps more to the point, what will other people say?

As my small group

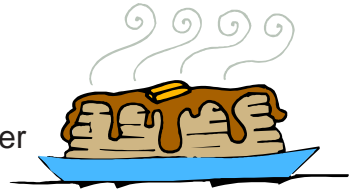
walked along the sidewalk, we came across a man in ragged clothes with a long beard sitting by the road. "We're trying to find a place to eat cheap. Can you point us in the right direction? He pointed to the nearby McDonald's. "Would you like to join us? Our treat."

He seemed surprised, but got up and came with us. His name was Robert; and he told us he had been on the streets for many years. We walked into the restaurant and all ordered breakfast. Just as I was about to introduce myself and try to get to know him, a voice came from the next table. You just ruined my breakfast.

I looked up to find a man glaring at me as he sipped his coffee. What was that supposed to mean? As I looked at him, it was immediately clear.

He did not come into this restaurant to eat next to a dirty homeless man like Robert. My first reaction was to become angry. Who does this guy think he is? I wanted to tell him what

By Jordan Hender



an ignorant and ridiculous thing that was to say. Yet just as I opened my mouth, I looked across the table at Robert.

He didn't react at all. He just sat there. He looked as if this was the kind of thing he had heard innumerable times before - so many times perhaps that he no longer reacted to it. I looked back at the man next to us in silence.

How many times do we encounter people like Robert in our lives? What is our response to such people? Do we make cruel statements like this because they are dirty or smell bad? Do we assume that they are lazy and deserve to be on the streets?

Or perhaps even worse, do we simply walk by and ignore them? Can you think of anything worse than spending years of existence where people simply ignore you and pretend not to see you? This is the life of so many poor and homeless people

throughout the world.

As Christians, we are called to respond differently. We are called to follow the example of Christ, Who never failed to reach out and offer comfort to the poor, the lame, the sick, the wounded, and all those who were looked down on by society. He didn't ignore them. He didn't simply give them some money and walk away. He didn't merely accuse them of being lazy or irresponsible.

Instead, He "emptied Himself, taking the form of a servant" (Philippians 2:7), and offered them His love.

This way of approaching the poor offers a very challenging example: If Jesus, being God incarnate and having created the whole world, can lower Himself in this way, how much more ought we to do the same, when we come across the poor and the rejected in our own lives.

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A Christian Parent's Guide to Philip Pullman's "The Golden Compass"

*"The Christian religion is a very powerful and convincing mistake, that's all."**

What is all the fuss about?

While there was some debate among Christians about Harry Potter, there is no need for debate about Pullman's 'His Dark Materials.' Pullman's anti-Christian agenda is abundantly clear. The first movie, "The Golden Compass" opened in December of 2007.

Writing for children, Pullman casts a vision of a world where there is no transcendent God and thinking there is one leads to all sorts of horrible things. For example, in one interview he says, "Our home is not somewhere else. There is no elsewhere. This is a physical universe and we are physical beings made of material stuff. This is where we live."

While Pullman himself denies trying to single out Christianity for ridicule (all monotheistic religions are basically the same, he says), the values promoted and the themes explored are definitely opposed to Christianity. God is an evil tyrant whom many of the characters set out to kill... sound like an innocent children's book to you?

*The Amber Spyglass, page 441.

How Should Christians Respond?

Though the Pullman series is positively hostile to Christianity and its values, it still provides the Church with the opportunity to explain and clarify just what Christianity is all about. We should not act as though we are afraid of these books.

- Parents should get the books from the library to see what they teach.
- Parents should research topics that emerge so they can speak about them.
- Parents should research Christian

responses to the challenges the books contain.

Some Quotes from the Series:

"Somewhere out there is the origin of all the Dust, all the death, the sin, the misery, the destructiveness in the world. Human beings can't see anything without wanting to destroy it, Lyra. That's original sin. And I'm going to destroy it. Death is going to die." (The Golden Compass, pg. 377)

"...it's my belief he turned away from a rebellion against the Church not because the Church was too strong, but because it was too weak to be worth the fighting." .. "I think he's a-waging a higher war than that. He's gone a-searching for the dwelling place of the Authority Himself, and he's a going to destroy Him." ... "He's a-going to find the Authority [God] and kill Him." (The Subtle Knife, pg 46-47).

"And the answer came back-no. No one will. There's no one to fret, no one to condemn, no one to bless me for being a good girl, no one to punish me for being wicked. Heaven was empty. I didn't know whether God had died, or whether there never had been a God at all." (The Amber Spyglass, pg 445).

Reasons Christians Should Be Concerned about "His Dark Materials"

*It is written from a distinctly atheistic worldview in an effort to promote that worldview.

*It makes use of content that is promoted heavily in science classes, like evolution and quantum mechanics, suggesting his ideas are plausible.

*It promotes values that Christians would reject and rejects values Christians would uphold.

*It dismisses important doctrines like 'original sin' as power ploys by the Church.

*The 'God' in the Pullman series is nothing like God as Christians understand Him, but young readers will probably not know this.

The Series in Nutshell

"The Golden Compass" begins with Lyra, a young girl living in another, parallel universe. She is

accompanied everywhere by her daemon (pronounced: "demon"), which is in fact just her soul. In the second book, a character named Will emerges from our own universe. Lyra is shocked that Will's daemon is inside him. The 'soul' is just a physical reality that in our evolved universe resides within us.

At the end of the Golden Compass, Lyra's father breaks out of his universe in his quest to find and kill God, and tear down the 'Kingdom of Heaven' and erect the 'Republic of Heaven.' Lyra and Will have special instruments that factor into their own mission. Lyra has a 'symbol reader' and Will has a 'subtle knife.' The 'symbol reader' always tells the truth and the knife cuts through to other universes. With these tools in hand, Lyra and Will set out to open a way out of the realm of the dead. This first requires that they 'die' but once they succeed, they are able to reunite with their daemon-souls.

In the final book, "The Amber Spyglass," Lyra's parents succeed in bringing down the 'Kingdom of Heaven.' Lyra and Will 'save the universes' after a character, Mary Malone, tells how she gave up being a nun because she couldn't believe anyone could condemn her for wanting sexual pleasure.

Lyra and Will head off into the trees... and all is well. The Universes are saved.

The two eventually part, but look forward to building 'the Republic of Heaven' in their own universes.

Pullman and CS Lewis

One of the things that has bothered many Christians is how it seems that Pullman is writing with the specific intention of being the anti-Lewis. In an interview, he has even said that he 'loathes' the Chronicles of Narnia. This attitude clearly reflects the fact that Pullman has an entirely different way of looking at the world.

Quick Fact:

As the series progresses it becomes more hostile towards 'God' with book one containing little more than hints as to what is to come in future books.

For additional information, visit: www.sntjohnny.com/pullman



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In October of 2007, a ceremony took place in the Ukrainian Institute of America in New York, in which Ukraine's Minister of Foreign Affairs Arseniy Yatsenyuk honored the leaders of Ukrainian Diaspora “for their contribution of preserving and advancing Ukrainian cultural heritage” by presenting them with the “Merit Award III-rd grade”. Among the recipients were Bishop of the Ukrainian Catholic Church His Grace Vasyl Losten and Archbishop of the Ukrainian Orthodox Church in the USA His Eminence Antony.

The Award “FOR MERITS” goes back to August 18,1992, when it became the first award given by the President of an independent Ukraine. On September 22 1996 this award was transformed into the “Merit Award III grade”.

The medal itself is in the form of an eight- pronged star with rays emanating from its center. It is made of gold plated sterling silver.

In the center of the star there is a round, blue enamel covered medallion, with a trident (the official emblem of Ukraine) in the center. It is surrounded by a crimson enameled border, with the words “FOR MERITS” and “UKRAINE” depicted thereon.

SCOBA and SCOCH Hierarchs Celebrate Seventh Annual Prayer Service

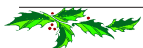


New York, NY - On Tuesday, November 13, the combined Hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) and of the Standing Conference of Oriental Orthodox Churches (SCOCH) celebrated the 7th Annual Prayer Service for the United Nations. His Eminence Archbishop Demetrios of America, the Chairman of SCOBA welcomed the assembled hierarchs, clergy, ambassadors and dignitaries of the UN Diplomatic Corps and laity to the Holy Trinity Archdiocesan Cathedral, the traditional site where the service is hosted by an Eastern Orthodox Church.

This year, His Eminence Archbishop Nicolae of the Romanian Orthodox Archdiocese in the Americas presided at the Vespers Service, assisted by clergy, monastics, and chanters of the Romanian Orthodox Church.

Ambassadors from many Eastern and Oriental Orthodox countries were in attendance; including Armenia, Albania, Greece and Ukraine.

Following Vespers, led by the hierarchs and the diplomatic corps, over 200 of the clergy and faithful attended a gala reception in the Cathedral Parish Hall.



Ì ÌÑÌÉÍ À Ì Î ÄÎ ÐÎ Æ Ó×Í ÍÄ ÑÄÐÄÄÍ ÌÕ Ø ÈÌÈ ÈÌÒÎ 2007 Ñ.Ä.

Èð³ñòà Óεáðáεóò

Óùí áí ð³-í à ì ñ³εí à ì î áí ðí æ ó-í³à ñáðááí ùí ç ðéí èè (High School) á³ááóéáñý 5 áí 12 ñáðí í ý³ ì àεà èεðá ááí ó ó-áñí εóù: Èáò³ Áóóáðááó-áí ðááí èεá³ Èð³ñóò Óεáðáεóò (ì áí á) - ó-áñí εóð.

Ì í ý ì î áí ðí æ ì î -áεéñý εáóí ì ç Ì³òñáóð³, Ì.Ä. áí Ì³áðεó, Ì.Äæ. Ì ε ç Èáò³ í áεí ýðéí ááóí ì çóí εí èééñý ì áðð çá áñá á εðáí í εó³ "Stop and Shop", áá ì ε óí ð³èε çáεóí εðε ñí á³ ì ðí áóεóε ì á ó³èε ðεæááí ù. Áεá óá ì î εáçáεí ñý í á óáεéí εááεéí çááááí í ýì, óáε ýε í áð ñí áε í á çááæáε ñóí áεáñý. Áεá, áðáð³ ì ε á³εóéè áí çáí áε.

Áí Ñáí í áð³; Ñá. Ñí ó³; ì ε áí áðáεéñý á³εý 9 áí á.áá-í ðá.³ ðí çóáðóáááεéñú ó ε³í í áð³, áεð³ðéèè ì áεýí óéε í ááááí ì á³áðáí ì í óí ááí εé ñáí í áð³éí εé áóáεí í ε. Áóéí óðí óε ñóðáðáí, áí áñ³ áááð³ áóéè á³á-éí áí³, á -áðáí í³ áεáεóðε-í³ çí áεè "Exit" èεááéè í á ñó³ ε -óááðí áóúεá ñá³éí. Ì áðð çá áñá ì ε ì áεýí óéè á³áí ì áεáí ó εáí èεóð,³ çí áεðéè, Ùí áí í á ì áðáεðáí á. Óí á³ ì áεýí óéè εóóí þ³ ááεε-áçí ó çááéúí þ, ááéèε³ á³εí á ýéí ç ááááéè ì ì áεéáñóú εþáóááóéñú áí áε³ééýì. Ñó³ ε ε³í í áðε ì î ì áε çááéúí áþ³ á³áéúí áþ ì î εðéó³ -óáí áεí ð³çúáεáí εí ááðááí ì. Á³áεúí ý ì î ðí ñóí ðá³ óóóéúí á. È³í í áðε í á áðóáí ì ó ì î ááðñ³ áñ³ ì áþóú ì ááááðí εé áεáéýá í á ì á³óí ε. Ì áí³ í áεá³εúðá ñí ì áí ááεáñú ε³í í áðá, ç ýéí ç, ì î í áá ááððéè ááðáá, áεáí ì εóí ì èε óáðεáε-í áí 'ýóí èεá Ñá.Áí áð³ý. Áñ³ ε³í í áðε áóéè -εñóáí úε³³ áí óí á³ ì ðééí áðε ñáí í áðéñó³. Í á ðáóúí ì ó ì î ááðñ³ - ááé³εúéá æéðéí áεó ε³í í áð, εóí áεúí á ε³í í áðá óá εáçí ε-éè.

Ì áñóóí í í áí ðáí éó ì ε ðí çí ì -áéè ðí áí óó - óá-ðáóááí í ý ì î ðó-ýý í á ááðáí á³ ñáí í á-ð³; Ì ì î ðáóþáááðé ááé³εúéá áí áεí, ì ε ì áðáðááéè ðí áí óó, Ùí á áçýóε ó-áñóú ó á³ááí ðí áí í³ çáí ε³ ì í³á ñ³óí ðééí -í ñá³-í³é εí ì í éáéñ - ì î -áéè ì óçáé. Ñ áóéá ì áááñóááí εéí ì á³á Ì ì éí áðí áí á³ááéó Óí È³³é³ ì áí³ çáéè-ðééáñú í á í áí 'ýóéó εí ì áðá, ýéí þ³ ý á³-ááí ðí óéá èéáí ðéé çáí ε³. Ì ðí ì í áεýá Áεñí éí ì ðáí ñáýçáí í εé Áðóε³í εñéí ì Áí óí -í³é óá ì áááñóáá-í èéè ð³çí εó ì î ðáí³-



çáó³é. Ì í ñéý, á Áí ì³ εóéúóðé á³ááóáñý ì î εóááí í ε. Ñ ì áεá í ááí áó áí áí ðéèε ç-éáí ì ì áóá³áéúí í áí éí ì³áóó Ì éáí í þ ýð³í ε³ó ýéá ðí çí ì á³éá ì áí³ ì ðí ì áεáóóí³é ì óçáé. Óá áóáá Ùí ñú ááéε-ááí áí, á³áí í í áí á³á áñýééó³ í ðéó ì óçáçá, ì ðí ýé³ ý éí èé -óéá. Óá - í áðá ñí áá Ùéí á, í áðá Óáðéáá, í áðá ñ³óí ð³ý³ ó.á. Í á ì í áéí á ñóáéèε èεðá ì î í áçá³. Óðááá çí áðε, Ùí çá ó³þ í áçáí þ éðé³óúñý. Ñ áóáó ì í èéðéñú, Ùí á ì ε áñ³ ðáçí ì çí ì áéè ç³áðáðé áí ñεóú áðí ðáé, Ùí á ñí εáðéèε éí ðéè áóáí áε³ -éí ñéí ððá á³áéðéèε ì óçáé áéý çáááéó, á í á ì áðáðéááðé áóá³áéþ -áðáç áðáε óí í á³á.

Ì ñéý ì î εóááí éó ì ε ááðí óééñú áí ñáí í áð³; é³í -áðé Óáðáóááðé ì î ðó-ýý.

Ó á³áóí ðí ε áí í áñ ì ðé³áí áεáñú Áí áñóáñý Çáá³ðþá, ýéá ì éí óéí áí ðí éó çáéèá ç í áðí þ ì ñ³éí í þ³ ðóóí þ áí Ñáí Óðáí ó³ñéí, á ì í çí³ðá ì ðεáóéá áñý ðí áéí á ì áðóéí á (Èáð³ñá ì áðó³³ áεðáεóí ðí ì óááí ðó "Èí í óáðáí ó³ý ì áé³ééá")³ áñ³ -éáí é ç ðí áéí é ðáéí æ í áí ì î ì áááéè. Áñ³ í -éóááéè, Ùí ì ε èéðá ì î Óáðáó³í ì î ðó-ýý, áéá ì ε, ì í áá-éáðé Ùí éáí 'ýí á í áð³ çáðí ñéá áóð³ýí ì, áçýééñý Ùá é éí áí ì î -éñóéèε.

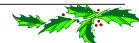
Á ñáðááó ì ε ç Èáò³ ì î çáéè áí Ì³áðεó áá ì áéè áí ì î ì áááðé á ðýóóááéúí³é ì ñ³; "Goodwill", ýéá áá³ ì ðéóóéí é á³áí èì³ çí ááí éáí èì.

ðí³ ááñéí:

Áéý ðí çóí ó³ ó³éá -çáá, í áýá, ì ðéñóáí í áéúá, áεðé³é³ í áá-áí í ý.

Áéý áðó³³ áðóá: æéðó³ í ýþþ-á ì î ñéáí í ý ì ðí éþáí á Áí æó -áðáç ñ³ñóá Óðéñóá.

Ñ óðí óé óáééþááéáñú, í á çí áþ-é -í áí -áéáðε. Áεá áñ³ áóéè ðáé³ ì ðéá³ó³³ ý ì î áá-ééá Ùí ááðáí ì î óáééþááéáñú. Í áí ááéè áí ì î ì áááðé ç ì î εóááí éí ì, á ì 2-é áí áéí³ ì î ì éóáí³ ì ε ááá ððééèè í áçáá, Ùí á í á ì î ì áñóε ó ááééèèè ðóó. Í á áðóáéè ááí ù, ó -áðááð, ì ε çí í á ì î ì áááéè á ì ñ³; ç³ ñí³ ááí éí ì³ ì î εóááí éí ì, á ì î ðí³ áóéè ì ðéñóóí³ é í á ñóí áéí áð, í á ýééó éí áéí èé





ī ī ī ā ā ā ā nāī p nōī dōp, yēā ŷōī ° æēōōy āōēī ī ādāā oēī , yē ī ēēnōp āī æī p āī ī ē ī ī ī āēē nōpāē. ī āī ā ŷ oēō nōī dōē ī āī ī nī āēēāī çāī āī ŷōāēānū: ī ī ī āāā= āēdī nōāā ó oāōā ēāī oāē, ā dī āēī, āā ānō ī ēēē āēēī āī ēū āæēāāēē "ādā'ē". ēī ēē ēī ī ó āōēī 18 dī ēā, āī āōē āī ēāēōī dī ŷ, āēā āāī ī ī ī āā ó ī ī āāī ā oī āāōēnōāī. āī ī āā āī ī ī āēāī ī y ī āī āōāā'p ā ī pādēō, ŷī ā ī ī nōōī ēōē oōō ī ā dī āī oō. oāā āāōī āōnī ī , yēēē nī ŷī ēānōy āī āāā oī āī āī ŷ ī āī ī ī āā ī āī āōāā'p. Ōdāāā āōēī āānū çāī ī -ōāāōē, ē ēī āī nēāōōāāēē āī oōō ŷōōōāāēūī ī ŷī nōō. ādāī oō āī āōī āā āāōī āēōē, āēā çāēēōēānōy ŷā ī ā nī ŷēūī ó ī ī ēēōāō. ī ī āā+ēāōē ēī ēāē+ēō, āā āōēā ī ī ēnāī ā ī dī ādāī ā ī nōōy yē āī āī āī ī ī ī āāā° ēpāyī nōāōē ī ā ī ī āē ē ī ī çāōōēnōy ŷōī ŷō çēēō çāē-ī ē āī çāāōī āānōy. Bēēēnū āī oōōōōī ŷē āī ēī nī ī ānēāçāā ēī ī ó çāēēōēōēnū āī ī ī ī āāāōē ā oūī ī ó nēōāēī ŷ. 2 oāē, āī oāī ī ī nūī āī āī ŷōī ŷē āāī ŷ.



āēy ī āī ā oŷ nōī dōy oēāāā oēī , ŷī āī āī āēāçō ī ā oā, ŷī yēēī āē oē ī ā āōā çāāōāēāī ēī , āī ā çī āēāā nī ī nā ī dēāānōē oāāā oōāē, āā āī oī āā, ŷī ā oē āōā.

ŷōō æēōōāō nōōōō; oāā āēāçōpōū ī ā oāōī ī ŷōēyōē āī nī ī āī ŷ. ēpāē, ŷī ī dī nāāā ī ī ī āāēē ° æēāēī ē nāāēāī ē oī āī, yēī p oāī ī ī p oāī ŷ āōōā ī ā āōēā ā, yē āī āāī ā oī āō ° oī + nēī dēā nāōēā, āī ā oī āō āī ī ī ī ī āēā ī āī ēōē ç nāāā ādōā.

āāāāēī ē ī nōō; āōēē āēy ī ān āōāā çāī dōōōp-ŷ ī ē çāēēōēēēnū çāōī ī ēāī ŷ ī dī ādāī ī p ī nōōy.

ōāā-ī dōōī āī æ āī ŷ, ī ē āī nōēē ādōēōī ēnēī ī ā āī oī ī ŷy āā-āōāp, yēā, çā ēī āī nēī āāī ē, āōēā nī ā-ī ā. ī ē oōī oē ī ī āī pāāēēnū, ŷī āōāā ī āī dōāāī ā āōī ī nōāōā, āēā āāōāī ī ī. dī çī ī āē ēōēē āēūī ī ŷ oī dēāēēnū nāī ŷī ādēnōā oā ē ŷōēō nī dāā. B āāāāōī āī āī āī āāēānū, ā ēōōī oī āī, āōēī āānāēī.

ā ī ŷōī ēōp ādāī oō ēēā āī ŷ, āēā oā ī ā ī ādāōēī āēēī ī āī ī ŷē ā ēī ī nēnōī dōp ī ā dāī ŷōī p ī ī ēēōāō. ī ī dōī āī ŷ ī ā yēēēnū +ān ī ādānōāā, ŷ ī ē ēī ēēē +ēnōēōē ī ēī ŷāāēō. ī çī ŷōā ī ē ī ī ŷōāēē ī ī oŷāī ī āī ī p ēī dēō, āā çōnōōēē oī āēī ó ī ādōēī āā ŷ dāçī ī āāāāāēē ī oçāē ī ī āāōī āī ī ēnōāōōāā. B āī ādōā ī ī āā+ēēā ī dē ŷī āē nāī °; ŷēpāēāī ī ŷ ēāōēī ē āī oāī o āāī ŷī ā "çī dōy ī āī ŷ" āōēā çā+āōī āāī ā. ī ī nēy ī ē çāēōēē ó āā āōāōōyī nūēēē dānōī dāī, āā ŷ çī ēā "āā āōāōōyī nūēō" ēī āāānēō. ŷī āēōā, āēā ī āī ī āāī ā.

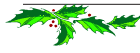
ā nōāī oō ī ē āī āōā ī ī nī āēē, ā ī ī dōī çī āāō ī ī ŷōāēē ā ī āī āāōāī āā, dāçī ī ç dī āēī ī p ī ādōēī ī ŷōēē ī ā ēī ī oāōō. ī ī dōī, dāçī ī ç ī ādōēī āī ē āōēē ī ā āēēēē ē āā+ōī ŷ ó oāōēā, ēōāē āī ē ēī āēāāōō, ēāōāāōō Nāyōī āī ī ī ēōī āā āī āī dī āēō. ī ī nēy oūī āī dī āēī ā ī ādōēī ī ān çāī dī nēēā ī āēyī oōē nōāā'p, āā ī ēōōōū ŷēī ē- oā āōēī ī āāçāē+āēī ī ŷēāāī. ēī ēē ī ē ī ī āāōī oēēnū āī āāāī ā ādōēō, āī ŷēū ŷōōēō Nēī +ēī ŷō ī ēāçāēē ī āī ī āāçī ēāē Nā. āī nēdānōī ŷī, ŷī ī āā oāōēāī p Nā. āī āōy. āī āēēē dī çōōōī ēē, ŷī ī āī ŷōī nōī ī ī āō āāāāāēī! ānōpāē ī āōī oō, ī ā ī ī āēī ā ī ī ēnāōē yē āāōī ānā āēāēyāā°. ī ī nāōāāēī ŷ, ó āāāī dī āēāī ī ī ó ī nōō nōī ŷōū ī ādī oōī āēē āōī āāāōū çōēī ēī ē ī nōāī ēāī ē Nāyōōī āī ī āōōyōōā ī nōēēāāā.

ā ī āāēp ī ē ī ŷōēē āī oāōēāē-ī āī ŷōī ēēā Nā. āī āōy. B ī ā çī āēā, ŷī ānōy nēōāā āōāā oēdāī ŷ nūēī p ī ī āī p, ŷōā ī āī ā āōāā çānēī +ēēī. āēā ŷ çī āp āāī āī āāā ī ā āēāī ēī nē ī ā āēōāī ŷōō āāyēō nī āē, oī æ ānā āōēī āāōāçā.

ī āçāāī āāī ī nēy çāēī +āī ŷī Nēōāēē āī āēī ŷ, ī āī ŷ āēā ī ī dā āōēī ŷōāōē ī ā ēāōī āēŷā, ā oī āō ēāōōē āī āī ī ó. B ēēōā nī ī āāp nū, ŷī ī ānōōī ī ī āī dī ēō ī ā ī nōēī ó ī ī āī dī āē çāī ēī nēōūnōy āēūūōā o-ānī ēēā.

ōy ī ī āī dī āē āāāāāēā āāēēōō dī ēū ī ā ēēōā ā ī ī oī ó æēōō, āēā ŷ ā æēōōō ānō, ēī āī ī ē ī āā +ān ī ā ŷōōōōō+āēē. ŷī ā çī ŷī ēōē ā nāōō ŷī nū ī ā ēdāŷā, ī ā ēī ēī +ā āāēāēī ŷōāōē. Ōdāāā ēēōā ī ŷōē ēī ī ónū ī āçōnōō+, ī āāōū yēŷī oā āōāā ēēōā ī āī ā ī nī āā, āēā ē oī dī āēōū nāī °.

ōī =ó ī ī āyēōāāē ēī āī āēnī ēī ī dāī nāyŷāī nōāō āēāāēōō āī oī ī ŷōā ŷī oī ī āēēēāēā ī āī -"āāēnēōēyōāī " oūī āī dō-ī ó ī ī āī dī āē. Ōāēī æ āyēōp ēāōō āōōāāāē, ŷī āōēā "ī ŷī" āī dāāī ēēī ī. ī āī āōēī dāçī ī āānāēī.



What is Zoe for Life?

ZOE is a nonprofit Christ-centered support organization, endorsed by the Standing Conference of Canonical Orthodox Bishops, with three major goals:

- to help women in crisis pregnancy,
- to assist Orthodox Christian couples seeking to adopt,
- and to create an Orthodox Christian abstinence program to educate young people.

Many Orthodox Christian women are fortunate to have the love and support structure to lead them to marriage, children, and a meaningful life. Others, however, are not as fortunate. They find themselves in a crisis pregnancy. They have made the wrong choices and are in turmoil. They're not thinking, they're panicking.

So few women are well versed on the various services and support groups available to them. The overwhelming concern is "What am I going to do now?" Many wrestle with abortion, some with adoption, some with suicide. It is disturbing that most of the Orthodox Christian women who are in trouble do not turn to their church for guidance; perhaps because there are so very few places to turn to within the Orthodox community. These women need emotional support, confidential access to professional agencies, and access to potential adoptive Orthodox families to encourage them to carry their infants to term.



ZOE FOR LIFE

Hotline 877-436-LIFE (5433)



www.zoeforlifeonline.org

Zoe for Life is a Christ-centered organization that empowers women to carry their infants to term and provides them with material, emotional and spiritual support.

ZOE maximizes a birthmother's options by providing :

- Emotional support
- Referrals for professional counseling
- Orthodox adoption options
- Housing and clothing
- Medical Assistance
- Prenatal care
- Spiritual support

If you know someone who would benefit from our "ear," please pass this along and encourage them to call.

ZOE House:
5935 State Road
(next door to St. Vladimir's Cathedral)
Parma, OH 44134
Phone: 440.888.9990

Hotline: 877-436-LIFE (5433)

Website: www.zoeforlifeonline.org

Zoe for Life! offers FREE and confidential services which include information about alternative pregnancy testing, referrals to medical and legal services, as well as host homes, if needed. Child support, furniture and supplies.



Sanctify of Life Petitions and Prayers

These petitions are to be inserted into the Litany of Fervent Supplication (after the Gospel) as part of the annual January commemoration of "Sanctity of Life Sunday":

Again we pray that You will grant to the people of this nation the will to do good, to flee from evil, and to practice all righteousness, making us respectful of life and sharers of Your blessings, caring for one another in mercy and truth.

Lord, have mercy. (3x)

Again we pray that You will banish all evil from our hearts and wickedness from our laws, enabling us to be servants of Your holy will and instruments of Your love.

Lord, have mercy. (3x)

Again we pray that You will kindle in our hearts the will to care for the needy, to show kindness to the poor, to aid the homeless and help the helpless.

Lord, have mercy. (3x)

The following prayer is to be read after the singing of "Blessed be the Name..." (3x):

Let us pray to the Lord.

Lord, have mercy.

Lord Jesus Christ, the Only-Begotten Son, You are in the bosom of the Father, True God, Source of Life and Immortality, Light of Light, Who came into the world to enlighten it: You were pleased to be conceived in the womb of the Virgin Mary for the salvation of our souls by the power of Your All-Holy Spirit. Master, You came that we might have life more abundantly. We ask that You enlighten the minds and hearts of those blinded to the truth that life begins at conception and that the unborn in the womb are already adorned with Your image and likeness. Enable us to guard, cherish and protect the lives of all those who are unable to care for themselves. For You are the Giver of Life, bringing each person from nonexistence

into being, sealing each person with Your divine and infinite love. Lord, be merciful to those who through ignorance or willfulness affront Your divine goodness and providence through the evil act of abortion. May they, and all of us, come to the life of Your Truth and glorify You, the Giver of Life, together with Your Father, and Your All-Holy and Life-Giving Spirit, now and ever, and to the ages of ages. Amen.

These petitions may be inserted into the Litany of Fervent Supplication (after the Gospel) during any liturgical celebration:

O God, Our Heavenly Father, Creator of All Human Life: We adore and worship You. You create all people in Your image and likeness. May we, Your people, dedicate ourselves to defending the pre-born, the terminally ill, the disabled and all those threatened by the culture of death from all visible and invisible evil, we pray you hear us and have mercy.

Lord, have mercy. (3x)

O God, Our Heavenly Father, Author of All Life: Help us to always respect all human life, from conception to natural death. Let your Most Holy Spirit enlighten the minds and open the hearts of those who do not fully respect all human life according to Your will. Reveal Your loving presence to expectant mothers who experience fear, doubt, isolation and confusion. Lighten their burdens. Grant them guidance, reassurance and peace by Your grace, we pray you hear us and have mercy.

Lord, have mercy. (3x)

Again we pray for those who are despondent because of age or illness, especially for those tempted to end their lives; for all who are alone and afraid; for those who sit on death row; for single mothers feeling abandoned by all: That our Heavenly Father would grant them the patient endurance to do His will, we pray You, hear us and graciously have mercy.

Lord, have mercy. (3x)



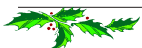
encourages them with

benefit by an understanding
prayer to call:

ZOE for Life! National Office:
3352 Mayfield Road
Cleveland Hts., OH 44118
Phone: 440.893.9990

www.zoeforlifeonline.org

Prayers to abortion, counseling, preg-
nancies may also obtain baby clothes,





(Çâêʻ ÷ áí í ý ꞥ ñö. 2)

Seminarians with
His Eminence
Archbishop
Antony

Ñàì ʻ ÿ àðèñòè ꞥ
Àðòèʻ òí èñèí í í í
Áí òí í ʻ ʻ ʻ



Let me Introduce...

Çí àéî ì òãñü...

(Conclusion from p. 2)

Namely on one of such blessing that the Church received last year, I would like to spend a few minutes and introduce to the readers of the UOW the five young men - seminarians of our Church that came from Ukraine and study in our Seminary along with 7 other part-time students. Some of you might have already met these students during their visits to your parish communities while accompanying His Eminence Archbishop Antony on his pastoral visits. **So, let me introduce you to:**

Bè ì è àæá í í áʻáí ì èyèè í á ñòí ðʻí èàò æòðí óéó, á àáðáñí ³ òúí áí ðí èó ðí çí í ÷ àáñý í í æé í áá-æéúí èé ðʻè á Ñàyòí -Ñí Õʻ;áñúèé Õèðà;í ñúèé Í ðááí ñèááí ʻé Áí áí ñèí áñúèé Ñàì ʻ ÿ àð;í. Í á ááí èé ÷ áñ í á í áéááí ò Çàèóéúòáòá çàèèááó í áá-áʻòúñý 12 ñàì ʻ ÿ àðèñòʻ, í èðʻí ÷ èñèáí í èó ì èðýí Õàðèáè èí ððʻ í áá-áþòúñý í á áí áí ñèí áñúèéó èóðñáò ñá. Ñòáí áí á, ñí í í - ñí ðí ááí èó Áí ðʻí óʻéñúèí þ í ðááí ñèááí í þ Õàðèáí þ Áí áðèèè. Ó òúí í ó àéí èñéó Óí Ñèí áá ì e á òí ðʻèè í í çí àéí ì èòè ÷ èðá-ʻá ꞥ í ʻyòúí á ñàì ʻ ÿ àðèñòáí e Ñàyòí -Ñí Õʻ;áñúèé; Ñàì ʻ ÿ àð;í, èí ððʻ í ʻñèy áéáááí ʻ-í í áí áʻááí ðó áóèè çáí ðí òáí ³ í á í áá-áí í ý áí í áðí; ñàì ʻ ÿ àð;í ç Õèðà;í è. Ááýèð ç í áøèò ÷ èðá-ʻá àæá ì àèè í ááí áó í í çí àéí ì èòèñü ç í èí è í ñí àéñòí, í ʻá ÷ áñ;òí ʻò áʻááʻáèí ÷ èñèáí í èó í áðáðʻé í áðí; Õàðèáè, ñòí ðí áí áæòþ-è Áèááèéó Àðòèʻ òí èñèí í á Áí òí í ʻy. Í òí æ, çí àéí ì òãñü:

Áí àðʻé ì àðèèè

Í áí á çáàòè ì áðèèè Áí àðʻé. Ò í áðí àéáñý 15 èèí í ý, í á Õèðà;í ³, á ì àéáí úèí ì ó ñáèð Çàðèáèí óʻ, Áó-áòúèí áí ðáéí í ó, Õáðí í í ʻéñúèí; í áéáñò, á ñí ʻ; ʻ ÿ óáéʻááí ðʻá. Ú á ç ñàì í áí áèòèí ñòáá òí àèá ç í áí í þ áí òáðèáè. Í á í áí ʻé ç Èʻòðáé áí ì áí á í ʻáéðí á òèí í áòú í í áí áéó ³ ñèáçáá, ùí ì áí á èèè-á ñàýúáí èè. Èí èè ý í ʻáéðí á, áí í áí ³ çáí ðí í í í óááá í ðèñéóáí áóááðè áéy í ðáñòí èó í á Ñàyòé Èʻòðá;í. Ò ááç ááááí ú í í áí àéáñý ³ áóæá áí ðáéáñý ðèí, ùí ý í í áøò ÷ èí í ñú áí í í í áðè ñàýúáí èèó í ʻá ÷ áñ Ñèòæáè. ² ý ñòáðááñý òá ðí áèòè ç áʻáí í áʻáéúí ʻñòþ.

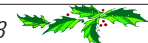


Andriy Matlak

My name is Andriy Matlak. I was born on July 15th in Ukraine, in a small village Zaryvynczi, region of Buchach, district of Ternopil, into a family of educated people. From early childhood on I would accompany my mother on her visits to church. During one of such services a young boy of my own age came up to me and said that the priest wished to see me. When I approached him, he offered me to become an altar server and assist him during the Liturgies. I agreed without hesitation, being very proud that I could help the priest in any way during the service. And I tried to do this with responsibility.

While still in grade school I heard that somewhere in our district there was a school for (church) cantors where they teach very well. Having thought the matter over, I enrolled in this learning facility. I loved how the priest served different rites, but when I entered a church while a good cantor was singing church chants, it took my breath away. During the time I studied there I had an opportunity to visit many different parishes and to talk to different priests. I began to understand of what great service the priest is to his flock, but I also realized that this way of serving was not easy. And so, after the cantors school, I enrolled in Higher Theological Academy of Ivano-Frankivsk, where I studied for three years. Then I was selected to go to the United States of America and study at St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ.

Ú á èí èè ý á-èáñý á òèí èð òí -óá, ùí ááñü ó í áøè í áéáñò ³ áyèʻáñúèá ó-èèèçá, áá áí ñèúú ááðí í á-áòú. Áí áðá çááæèáøè, ý í í ñòóí èá ó óáé í áá-æéúí èé çàèèáá òí ì ó, ùí ì áí ³ áóæá í í áí ááèí ñú ýè ñàýúáí èè ñèòæòú ðçí ³ Áí áí ñèòæáí í ý, ³ æ çáðí í èþááèí áóó, èí èè ý çáðí àèá áí òáðèáè, á áðáí í òí èè áyè áʻáñí áóááá òáðèí áí ³ í áí ʻæ. Í ʻá ÷ áñ í áá-áí í ý ý áóááá í á ðçí èó í áðáðʻýò, ñí ʻéóáááñý ç ááááòú á ñàýúáí èèáí è, ³ ý çðí çòí ʻá, ýè áí í í áááº èþáýì ñàýúáí èè àéá çí áá, ùí í á èáéè ñàýúáí è-á ñòáæèí á. Õá í ʻñèy í áá-áí í ý á áyèʻáñúèí ò ó-èèèçá ³ ý í í ñòóí èá ó ʻááí í -Õðáí èʻáñúèó Áèçó Áí áí ñèí áñúéó Áèáááí þ, áá í ðí á-èáñý òðè ðí èè ³ áóá àéáðáí èé í á í áá-áí í ý ó Ñàyòí -Ñí Õʻ;áñúèé Ñàì ʻ ÿ àð;í Óí Õàðèáè á Ñí í èó-áí èó Øòáòá Ìí áðèèè.





Let me Introduce... Çí àéî ì òãñü...

**Ivan
Kostyshyn**

**²ààì
Êîñðèøèì**



DEAR READERS, GLORY TO JESUS CHRIST!

In this essay I would like to tell you briefly about the village where I was born and about my life and my calling.

Not far from Halych, the one time capital of the Galicia-Volhynia duchy, about five miles from the mountain "Kasova" there stands a beautiful village named Bovshiv. From the top of the nearby mountain one can perceive a beautiful sight: The entire village is bathed in greenery; there's hardly a farm without tall and slender ash trees, mighty oak trees, cherry and other orchards...

Practically on every homestead, either by the house or by the well, one will find a bush of guelder-rose. Two small streams flow through the village, on their banks grow weeping willows, the long branches of which reach down to the placid waters, as if admiring

their own reflections. But only in spring, end of April, beginning of May when the leaves are beginning to open and everything is in bloom can one perceive the village in all its splendor. At that time the aroma of blooming apple and cherry trees and lilacs fill all the surroundings, and a person, no matter how busy or worried must, even for a moment, stand still and admire God's beautiful creation – the nature.

And all this beauty is crowned by the Temple of God, named in honor of the Holy Ghost, standing on a hill in the center of the village. The church which is small, but beautifully made out of wood, has five domes: four smaller ones, and the fifth a large one, with a gilded cross upon it, which when reflecting the rays of setting sun, shines as true gold.

It was in this village that I was born into a Christian family on January 17th, on the Eve of the feast of Epiphany. Even as a small boy I would go to church with my grandmother or my parents. Standing in church I would watch with awe the priest, as he served God, how aptly he preached the Word of Christ and taught the people how to live in today's world. In good time I came to understand that there is nothing better than to serve God and His people. And the Almighty has heard my thoughts. Through God's Providence I enlisted in the Higher Theological Academy of Ivano Frankivsk, where I studied for three years. Studies came to me easily since I do have certain gifts for humanitarian subjects. But the situation was much worse as far as material (financial) things were concerned. To my great sorrow my parents had split up and at ten years of age I was left fatherless, only with my mother who at that

Áì ðì á³ ÷èðà÷³, Ñëààà ²ñòíó Õðèñó!
Ó ò'è ò'í ò'í à'á³ ÿ òí ÷ó ÿéí àééí ðí òðà òà àí òòóí í'òà ðí çí í à'ñòè ò'ðí òáí ° òáéí, à ÿéí ò í àðí àèàñý, ò í ° àèòòý òà ò'í èèèèáí íý.

Í àààèáéí à'á Ààèè÷à – éí èèø ùí ÿ òí èèø Ààèèòúéí -Áí èéí òúéí àí éí ÿç'àñòàà, í à à'á'òòáí³ ò'ðéáèèçí í 'ýòè ò èèù, í'á àí ðí ò "Êàñí àí ò" ðí çééí óéí òý ÷óáí àà òáéí – Áí àø'á. Òèùí àèèèè í à àí ðó ùí ò'í àèèçò òáèà, òí ò í àéí à ò'í àà÷èèè àí òèòú ààðí ó èàðòéí ò: Óñà òáéí ò'í òí í'á ò à çàéáí³, í àí à° òáéí ÿ àí òí ò'í àè, àà á í à ðí òèè àèñí è³ òà òòðóí è³ ÿñáí è, ò í àòóí³ áóáè, ò èòí³ àèøí àá³ é ²í ø³ òáèèè.

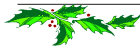
Í àéèà í à éí àéí òí ò'í àà'ð'ì ò í àéí à ò'í àà÷èèè àáí à'èý èðéí èò³ àáí à'èý óàòè, èòù ÷àðáí í í ÿ èàèèí è. ×àðàç òáéí ò'ðí ò'èàðòú àá³ í àààèè÷è³ ð³÷èè, í à àáðààòò ÿèèò ðí òòóòú ò'èàèò³ àáðàè, ùí àí ò'í èèè òáí ° à'òòý à àí àò³ í àí à-à àèàèòòòý í à òáí ° à'áí àðàèáí í ý í à òèòí ò ò'í èàñ³ ð³÷èè³ ò èéòòòòòý òáí ° ò òðí àí ò. Òà ò'èùèè í à àáñí³, à éí ò'èà'òí ý, í à ò'í ÷àéòò òðááí ý, éí èè ò'í ÷éí à° ðí çí òñèàðèñý èèòòý³ òà'ñòè àñý ðí òèéí à, ò í àéí à ò'í àà÷èèè òáéí ó àñ'è éí àí èðàñ'. Òí à³ ò'áòí ù³ òà'òò ÿáéòí ù, àèòáí ù òà áóçèò òàè í àí àí òòòò òñà í ààéí éí, ùí ÿ è àè í à áóèà çàééí ò'í òáí à ÷è òòðáí àáí à ÷èí ò òú èðáéí à, àñà í àí í, òí ÷ í à òàèèùèò çóí éí èòòòòòý³ çàí èèòòòòòý ò'ðáèðàñí èí òáí ð'í í ý òòè Áí àèò – ò'ðèðí àí ò.

² í àà òñ³ò ò³ò èðàñí ò, ò'í òáðàèí³ òáèà, í à í àààèè÷èí ò ò'í àáí ðáéò àèñí ÷èòú Õðáí Áí àèé, í àçàáí èé í à ÷àòòú Ñàýòí àí Áóòà. Ç òñ'ò òòí ð'í òáèà àèáí í òáé í à àòæà ààèèèèè, àèà ÷óáí àèè àáðàà'ýí èé Õðáí Áí àèé ç ò'ýòúí à èòí í èáí è: ÷í òèðí à ò àèéí è òà í àí èí ààèèèè. Í à ààèèè ò èòí í è³ àèñí ÷èòú ò'í çí éí ÷áí èé òðàñò, ÿèèè à ò'ðí ò'í í ý çàòí àý÷í àí òí í óý àèáèèèèèèè ÷èðèí çí éí òí ò.

Ñàí à á òúí ò ò'í òáéí, à òðèòòèýí òúéí è ò'í, 17 ò³÷í ý, ò'áðàà òáí èí è Áí àí òðáùáí è, í àðí àèàñý ý. Áóáò÷è ùà ò àèéí òéí ò'í ÷éí í ò, ÿ ç àáàòñáò àáí ç àáòúèáí è éí àéí ò'í ÿ í àà'è³ òà í à òáýòà òí àèà àí Õðáí ó Áí àéí àí. Êí àéí àí àí ðàçó, éí èè ÿ òòí ÿà ó òðáí³, ÿ çàòí í èðáààñý òèí, ÿ è òèòàèòú òáýùáí èè Áí àí à³, ÿ è à'í àààéí ò'ðí ò'í à'áò³ ó òáí ÿ ò ò'ðí ò'í à'áýò à-áí í ý ò'ñòà Õðèñòà, í àà÷à° èðáàé, ÿ è àèèè

(Çàé'í ÷áí í ý í à òò. 22)

(Conclusion on p. 34)





Let me Introduce... Çí àéî ì òãñü...



Mykhaylo Gavretskyy

Ì èòàééî Ãàãðãöüêéé



GLORY TO JESUS CHRIST!

My name is Mykhaylo Havretskyy. I come from Western Ukraine, from the district of Ivano-Frankivsk, not from the city itself but from a small village called Khotymyr, which lies in the region of Tlumach. That is where I was born on April 28th, and where I grew up. When I was six years old, I entered the grade school, where I spent the next nine years. When thinking about my future, who I wanted to become, my first choice was football (soccer). I firmly bent my steps in this direction, however it was not to be. During a game I received a very serious injury, and I was forbidden by the doctors to continue to

play "...so that he doesn't make matters even worse". I was then in 10th grade. My thoughts, as far as my career was concerned, turned to the military, since my grandfather, my uncles and my father were in the army. But that was not to be either. After my recovery from the injuries I returned to something, I never thought would become my calling. I began serving as an altar boy again. Since I had all the time on my hands, I began giving this serving more attention and serious thought. All the villagers began talking and prophesizing that I will, undoubtedly, become a priest.

Having graduated from grade school I had to decide what I wanted to do in life. The calling to be a priest outweighed all other considerations. I entered the Ivano-Frankivsk Seminary. After three years of studying at that school I was selected to study at St.Sophia Ukrainian Orthodox Seminary in the USA.

Ñéààà ðñòñ Òðèñó! Ì ï° ðí ÿ
Ãàãðãöüêéé Ì èòàééî. Ðí àí ì ÿ ç çàòáíí; Òéðà;í è, à ñàì á ç ðàáíí-Òðàí èáüéí è, àéá í á ç ñàì í àí ì ñòà, á ç ì àéáí üéí àí ñàéà Òí òèì èð, ùí í á Òéóí à-+éí? Õàì ÿ í àðí-àéàñý ð àéðñ. Í àðí àéàñý ÿ 28 èáñí ÿ. Á ø-ñòèð-í èì ó àòáíí ò á ó øéí èó, òàì ì òí à-éàñý 9 òí èá. Í àðøà ì ì ÿ ì òá ÿ èèì ÿ òí -ó ñòàðè á æèòð, òà áóèà ì òá ÿ òí Òòàáí è. Áí òñ; ì òñ; ÿ àí àáí àí í øéí á, àéá àí èá òí ç í òáééàñý ì ì ðí òí ó: ì ðà -àñ ì àí ðñ; ç ðá ò ÿ ì òèì àà áòæá ñàðéí ç í ó òðààì ó, ì ñèá ÿéí; è'èàðð çàáí òí í èèè àðàðè, "Ùí á í á ç òí àéá ñí á' ùá àðøá". Òí á ð ÿ áóá ó àáñýòí ò ó èéàñ. Í ñèá öüí àí á ì á í á í ÿáééàñý ðáá ñòàðè à'èñüéí àéì, áóòè òàéèì, ÿ è ì í; à'æ, àáüèè ð ááóüéí. Àéá í á òàè òí ñòàéí ñü. Í ñèá í áóæáí í ÿ ÿ ç í í áó ì ì -àá óó ñí òðàá òí òí ÿéó ð í á áóì àá, ùí àí í á ñòàí á ì ì ÿ ì ì èééàí í ÿì. Ñ ç í í áó ì ì -àá ì òèñéóáí áóáàðè á óàðéá á'èá ñááüáí èéà. Ñàì á òí á ð ÿ ì ì -àá á'èüø ñàðéí ç í á'áí ñèòèñü àí ì òèñéóáí áóááí í ÿ òí òí ó, ùí áóéí ááçé-á'èüí í àí -áñó. Áñ æèòàè ð ñàéá áæá á'áòí á ð ì ì -àéè àí àí òèòè, ùí ÿ áóáó ñááüáí èéí ì.

Í ì çàéí -áí í ð øéí èè ì áðáá ì ì í ð ì ì ñòàéí ì èòáí í ÿ, èèì ÿ òí -ó áóòè á æèòð, ð ì ì èèè àí ñááüáí è-+í àí ñéóæí í ÿ ì áðáááæèá í áá òñí á ð øéí è. Ñ ì ì ñóòí èá í á í áá-áí í ÿ àí ðàáíí-Òðàí èáñüéí; ñàì ð áðñ; Õàì ì òí à-éàñý òðè òí èè. Í òñí ì òðàí èá àí ÑØÁ á Ñááü-Ñí Ò;áñüéó Ñàì ð áðñ.

(Çàéí -áí í ÿ ç ñò. 21)

ðááí Èí ñèòèøéì



ó ñüí àí ááí í ð. ×áðáç áááéèè -+àñ ÿ ç òí çóí ðá, ùí í áí á° èðáüí àí, ÿ è ñéóæí í ÿ Áí àí á ð òà èðááí. 2 àñáçí áð-èé Áí ñí í áü ì ì -óá ì ì; áóì èè. Çà Áí æèì Í òí ì èñéí ÿ ì ì ñóòí èá í á í áá-áí í ÿ á ðàáíí-Òðàí èáñüéó Àèüó Áí àí ñéí áñüéó Àéáááí ð, áá í áá-ááñý òðè òí èè. Í áá-áí í ÿ ì áí ð ááááéí ñü èááéí òí òí ó, ùí ó ì áí á ° ì ááí á ñééüí ñòü àí áóì áí ðáðí èó í áóé, á ì ò, ð ç ì áóáðá'èüí èì ñòáí í àèüáí áóéí òðí òè ááæ-á. Í á ì áááéèèèè ææü, ì ì; ááóüèè òí çéó-èèèñý ð ÿ á 10-ð-í ì ì ó áòá çàéèèèèèè ááç ááóüèá, ç ì áòð'ð, ÿèá í ðáá í á ì áòáðááèá í á òí è -+àñ, òà ñòàðáí üéí ð áááóñáð. Áóéí ááæéí. Àéá àñáì èéí ñòèáéé Áí ñí í áü áá-èóü òðòáí í ù ð éí æí í; èðáéí è ð í á áá° ç è áí àñòè ì ðá òááðáí òðáñòà. Ñàì á ç

Áí æí ð ì ì ì ð ð ÿ ì òí à-éàñý á ðàáíí-Òðàí èáñüéé Àéáááí ð; ð áóá áçáóèé í á í áá-áí í ÿ àí Ñááü-Ñí Ò;áñüéí; Ñàì ð áðñ; ùí á Ñááó Áááí á Áðóó.

Ù á í áá-áð-èñü á ðàáíí-Òðàí èáñüéó, ÿ è ÿ áæá çáááóááá àèüá, áóéí ááæéí ç ì áóáðá'èüí èì ñòáí ì ì, àéá àí áð èðáè çááæáè àí ì ì ì áááéè. Áóæá ááá-í èé ÿ ì áí ð Éðá ð Ááéèüéé çà Òí áí ñí áó àí ì ì ì í áó. Ñ çááæáè áóáó ç è ááá-í èé ð í áí 'áðàðèì ó ì ó ñáí ç ò ì ì èòááð. Ñàì á àí í á áóæá àí ì ì ì í àéá í áí, ñòááí òàì, ÿ è ì òñ'èè ì èáðèðè çà í áá-áí í ÿ òí -+á ð í áááéè-éó ñòí ó, àéá àñá-òàèè óá á'ááéááéí ñü àí ñéóü ñééüí í á Òí áí ñí àèò ñí òáááð ááóüèá.

Í á ááí èé -+àñ ÿ í áá-áðñý á Ñááü-Ñí Ò;áñüéé Ñàì ð áðñ; ð áóæá ááá-í èé Áðòè'í èñéí ì ó Áí òí í ðá ð òà áéééáááóüéí ò ñééááó çà òà, ùí àí í è áçáéè ì á í á í á í áá-áí í ÿ. Ááéèèá àáì ì ì ááéá òà í èçüèèè èééí!





Let me Introduce... Çí àeî ì òãñü...

**Vasyl
Pasakas**

**Àañèëü
ì àñàèàñ**



Ì áí á çàòòè Àañèëü Ì àñàèàñ. Β í áðí àeàñý à Óèðàçí 26 ñáðí í ý, à ñàè³ Àeí í áðàà, Èí èí ì èéñüèí áí ðàeí í ó, ²ááí í -Óðáí è³añüèí çí í àeàñ³, à í ðí ñòé ñ³èññüè³é òðèñèýí ñüè³é ðí àeí³. Ç àèòý-èò ðí è³à ààòüèè³ àááóñý çààæàè áðàèè ì áí á ç ñí áí þ áí òáðeàè. Áááóñý í áá-èèà ì áí á í ðààeéüí í ñòàeòè í á ñááá òðáíí á çí áí áí í ý, í áðèòè ì í èèòí á, í áá-èèà, ýè í ðààeéüí í í áí àeòèñý á òáðeà³, øáí òáàòè ñáýò³ ðà-³. Áæà òí á³ ý àeð³øeà á ì àeáóóí ùí ì ó áóòè ñáýçáí èeíí. Á ñ³èññüè³é òáðeà³ Ñà. Í eèí èàý ý ñí ³ááá á òáðeí áí í ò ó òí ð³, +èòáà "Áí í ñòí èà", áý-èòá á-èèà ì áí á +èòáòè òáðeí áí í -ñeí á ýí ñüèí þ í í áí þ. Í ñèý çàèí³ +áí í ý øeí èè 2002 ðí èó, ý í í ñòóí èà á ²ááí í -Óðáí è³añüèó Áóóí áí ó Ñáí ³í áð³þ ÓÁÍ Ó. Í ³à +àñ í áá-áí í ý á ñáí ³áí ð³ ý á³à-óááá àñá á³èüøá³ á³èüøá³ í í èèèáí í ý áí ñáýçáí è-í áí ñeóæí í ý. Ó 2006 ðí ð³ çàèí³ +èà ñáí ³í áð³þ ³í í ñòóí èà ó ²ááí í -Óðáí è³añüèó Áí áí ñeí áñüèó Àeáááí ³þ. Í áá-áþ-èñü ó ñáí ³í áð³ çí á àeáááí ³ ý òðè ðí èè áóá ñòèí áí á³òí ì ñòèí áí àeí í áí òí í áó³ ý áí ³ í òòý í ðí òí í ðáñá³áðá Áí èí àeí èðá³ í áí ý àòèè Áàèè è Èáàèòüèèè, ýèèè çí áðí àeòüñý ó ÑØÁ. Β áóá í ðe³í í í çàeáí ááí èè ðèí, çí áàèàèí á³à Óèðàçí è, çà í èááí í í, ° èþàè, ýèèí í á áàeáóæà áí èý Óáðeàè á Óèðàçí³³ ýè³ í á çàáóááþó³³ áí í í áááþó³ ñòááí òáí ñáí ³í áðè. Í áááí í ý ñòèí áí á³ èü áóæá áí í í í í àeí í áí³ ó í áá-áí í ý³³ ý áí òáí áð áýeóþ ñòèí áí àeí í í ó Óí í áó, í áí³ Èþá³ Èáàèòüè³é òá Óí áàðèñáó Ñá. Áí áð³ý í áðáí çááí í í áí á ÑØÁ çà áí í í í áó. "Áè à³eíí í ðí àeòá áeááó ñí ðááó". Í ðèèí óþ-è á Óèðàçí³ ñòèí áí á³þ ç Áí áðèèè ý ñí á³ í á í ³à³ ó ýàèòè, çí ñáí çí í æó í í çí òáòè á Áí áðèèè. ² í ñü, óñí áí ðí èó, í áí á³ çí á +í ðeðüí ò ñòááí òá á³áðáèè í á í áá-áí í ý ó Ñáýòí -Ñí ò³añüè³é Áí áí ñeí áñüè³é Ñáí ³í áð³. Óí Ó, çí ó Ñáòó Áááí á Áðóó³, øòáò Í þ Áæáðç³, ó ÑØÁ.

Çáðàç í ðí èóí á áðóáèè ì ñýóü í í áí í áá-áí í ý á ñáí ³í áð³, ó í áí á ç ýàèýþóóñý í í á³ áðóç³, çí àeí í ³. Áeà +áñí ì ý ñóí óþ çà ð³áí èí áí í í í, çà áðóçýí è, çà Óèðàçí í þ. Β ðí çóí ³þ, çí ò³èüèè òáè ì í áí á í çí áðè ñí ðááæí þ èþáí á áí Áàòüè³áñüèí è òá Óáðeàè³ í áí ýòáòè ðí ñáè í áí á ýçí è í áðáá í èí è.

Óí +ó í í áýeóáàðè Óèðàçí ñüè³é Í ðááí ñeááí³é Óáðeà³ á ÑØÁ, Í eòðí í í èeóó Èí í ñòáí ðeí ó, Áðòè³í èñeí í ó Áí òí í þ, ááí ³í ñòðáòí ðó ñáí ³í áð³ í. Áàñèèþ Çáá³ðþí³ òá í áñòááí èèó ñáí ³í áð³³ òí èñeí í ó-í í í ³í áóó Ááí è³eó (Çàèí³ ñüèí í ó) çà òá, çí áàèè ì áí³ òáeó ì í èèèáñòü. Í á³óýþ, çí áóáó ñòáðáðèñü áí áðá á-èòèñý³ ðí àeòè àñá í á áeááí Óèðàçí ñüèí çí Í ðááí ñeááí í çí Óáðeàè.

My name is Vasyl Paskas. I was born in Ukraine, into a peasant Christian family on August 26 in the village of Vynohrad, region of Kolomyya, district of Ivano-Frankivsk. From early childhood on my grandmother and my parents took me along to church. My grandmother taught me to cross myself correctly, from her I learned my first prayers, how to behave in church and how to respect the sacred things. It was then that I decided to become a priest. I sang in the church choir at the St. Nicholas village church, I read the Epistles (the cantor's wife taught me to read them in church Slavonic). After finishing school in 2002, I enrolled in the UAOC Theological Seminary of Ivano Frankivsk. While studying there I became more and more aware of my calling to priesthood. In 2006 I graduated from the Seminary and went on to the Theological Academy.

While a student at the seminary, I received a stipend from the Fr. Protopresbyter Volodymyr and panimatka Halyna Levytsky Fund in the United States. I was pleasantly surprised to learn that there are people who live far away, but still care about the Church in Ukraine and who provide assistance to seminary students. These stipends were of considerable help to me while I was at the seminary and to this day I am grateful to the Stipend Fund, Ms. Lyuba Levytsky and the St. Andrew Society in the United States. "You are really doing great work!"

While receiving said stipend in Ukraine I couldn't have even imagined that I will be able to go to America to study. But this year I and four other students were chosen to study at the St. Sophia Seminary in S. Bound Brook, New Jersey.

As of this writing I have been studying here for two months, have made new friends, new acquaintances... However, at times I am homesick, I long for my family, for my friends, for Ukraine. I understand that this is the only way to recognize one's love for one's homeland and Church, and to become aware of one's obligations towards them.

I wish to thank the Ukrainian Orthodox Church of the USA, Metropolitan Constantine, Archbishop Antony, Fr. Vasyl Zawierucha-seminary provost and Bishop-elect Daniel (Zelinsky) for having given me this opportunity. I promise to attempt to study well and to do everything I can for the good of the Ukrainian Orthodox Church.



Let me Introduce... Çí àéî ì òãñü...

**Vasyl
Dovhan**

**Àañèëü
Äî äãàì**



My name is Vasyl Mykolayovych Dovhan and was I born on February 12th. My childhood was spent in the fairy-tale village of Kutyshche, region of Tlumach, district of Ivano-Frankivsk. This village holds a special charm for me, because this is where I took my first steps, uttered my first words...

When I turned four years old I was placed in a kinder-garden, the so called "Mother's" school, and for me it really turned into a mother's school. I didn't really understand what was happening to me, but it was interesting, since there were lots of children as young as I. And then there was our teacher whom we called Mama or Baba (grandma) whichever suited one

best. She, in turn, loved all of us and was like a mother to us. She attempted to perfect us, taught us all sorts of songs, put us down for our naps, dressed us and taught us to love one another as we loved ourselves.

This was my first step into life. Later I went into first grade, and higher, but never had another teacher like her. We were taught to become grownups, responsible for their words and deeds.

When I was still a child I remember that there was a church being built in our village for the spreading of the Word of God. And that Word of God found place in my soul and I asked the priest if I could be his altar server. And he said: "Yes, you may, if you have such a desire".

I would wait impatiently when my family – mother, grandmother and older brothers would start for the church, because I was too little to go by myself: I was scared to do so, and I didn't know the way. My family – Father, Mother, Grandfather and Grandmother, as well as my older brothers opened my inner spiritual eyes, they helped me to attend church and to learn the Word of God. I am profoundly grateful to them for helping me to get my first concept of church as the House of God. It became my second home, my nourishment. Because when I go to church and pray in front of the icons, my soul becomes at peace, there is nothing weighing it down.

When I was finishing the 4th grade, my older brothers finished the 11th, and were thinking about where to go to study and what path to select in their lives. Hryhoriy enrolled in the Theological Academy of Ivano-Frankivsk. Later, when I finished the 11th grade, I decided to follow in his steps, to enrich my spiritual views and understanding. And so in 2005 I also enrolled in the

(Conclusion on p. 25)

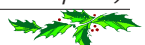
Б í àçèääþñü Äî äãàì Àañèëü ì è-
éí èàéí àè÷ òà í àðí àèañü 12 èþòí àí. Ñàí °
àèòèí ñòàí ì ðí àãà ó èàçéí àí ì ó ñàé³ Èóòèùà,
Òèòí àòóéí àí ðàéí í ó, àãàí í -Òðàí èãñüéí ç;
í àèàñò³. Ñàéí òà àëü ì áí á ° èàçéí àèí
òí ì ó, ùí ý ì äð³ èðí èè ðí àèà, ì äð³
ñéí àà àèì í àèà ýðàç ó í ùí ó.

Éí èè àèí í àí èéí ñü ì áí³ 4 ðí èè, ý
í³òí à ó àèòý÷èé ñààí è, ó òàè çààí ó "ì àðàðèí ñüèò
øéí èó"³ àëü ì áí á àí í à ñí ðàãã³ ñòàèà ì àòàðèí ñüéí þ,
àí àí í à áóèà ì äðòí þ ó ì í òí ó àèòò³. Òí ÷ ý í á ðí çòí à
ùí ç³ ì í þ à³òóññý, ì áí³ áóéí òèààí, àí áóéí àããàòí
àþàé, òàèèò ì àèáí ýèèò ýè ý,³ áóèà í àòà à÷-èòàèüèà,
ýéò ì è í àçèääèè³ ì àì í þ³ áàáí þ, èí ì ó ýè áóéí
çòó÷í³òà. Àèà í àñí ðàãã³ à÷-èòàèüèà í àñ èþàèèà àñ³
àí í à í àì áóèà ýè ì àòð, àí í à í àñ í í ÷-àèà àáí ñéí í à-
èþààòè, à÷-èòè ðçí èò í àñáí, ñí àãàí í è,³ àèèääèà í àñ
ñí àòè, í àýààèà í àñ³ à÷-èèà ç ì àèéò èþàèèè í àèí-
í àí í àí ýè ñàì í àí ñàá.

² òà áóá ì äðòèé èðí è ó àèòòý. Í çí³òà ý ì³òí í á
ó ì äðòèé èèàñ³ ààèüòà, àèà òàéí ç; à÷-èòàèüèè ààà í á
áóéí. Í á áóéí òí ì ó, ùí à÷-èèè àèòè ì ì àí ðí ñéí ì ó³
à÷-èèè áóòè èþàèí þ, à³àí í à³àèüí þ çà ñàí ç; à÷-èí èè
³ ñéí àà.

²ùà àèòèí þ áóá, àèà í àì ýòàþ, ùí á ñàé³
áóáòàèè òàðèáò ñèóòàòè Ñéí àí Äí àã,³ ç ì äðòí àí
ðàçò Ñéí àí Äí àã çàí àéí ì áí³ á áóòó³ ý çàí èòàà
ñàýùàí èèà ÷è ý ì í àò àýý í ùí àí ì ðèñéòàí áóáàòè,³
àí à³àí í à³à: "Òàé, ì í àãàò, ýèùí ì à°ò àààáí ý". Ñ
÷-àèèà í àáè³, ñàýòà, ùí à ì í ç; ð³àí³ ì àòè, áááóññý òà áðàòè
ñòàðò³ çàèðàèèñü þè à òàðèáò, àí ý ñàì ùà àí ýàññý, ý
áóá ùà òàèèè ì àèèé, ùí³ àí ðí àè í á çí àà. Í í ç; ð³àí³ -
Ì àòè, Ààòóéí, À³àóñü, Áàáóññý³ áðàòè àí í è à³àèðèèè
àòòí àí³ í ÷³, àí òòð³òí³, àí í è ì áí³ àí í ì ì ààèè òí àèòè
à òàðèáò³ ì³çí àããàòè Ñéí àí Äí àã. Çà òà ý ç; àññí
ààý÷í èé, ùí àí í è àí í ì ì í àèè³ ààèè ì äðò³ ì í í ýòòý
ì ðí òàðèáò. Äí àèé àñí ñòàà ì áí³ áðòàèè àí í ì ì, ì í °þ
ì í àèàí þ. Äí èí èè ý éáó à òàðèáò³ ì í èàþñü ì äðàà
þéí í àì è, ì áí³ ñòà° í áááààòí èããàòà í á áóò³, í àì à°
í ýéí àí òýààòò áóòàáí í àí.

Éí èè ý çàèý ÷óããà 4-èè èèàñ, ì í ç; ñòàðò³ áðàòè
Àðèàí ð³é³ ì èéí èà çàèý ÷èèè 11-èè³ ààà áóí àèè, èóàè
(Çàèý ÷-àí í ý í à ñò. 25)



The Carpenter by Subdeacon John Kostiak

In our life relationships we at times get hurt. Not only by the people in the "world", but many, too many times by our brothers and sisters in Christ. When this happens to us, we tend to build barriers and walls in the inner kingdom of our hearts as a defense. Every time we fear an attack of the enemy, either real or imagined, a warning signal sounds throughout our hearts kingdom, and we run for cover hiding ourselves behind these barriers and walls.

Somehow we forget that God has called us into His Kingdom where He is to govern our hearts, where we are to live, move, and have our being. God's power is shown through His overwhelming love, by which no enemy attack can stand! For, you see, His love is perfect love, and "Perfect Love drives out all fear! (1 Jn. 1:18)"

God calls us to Peace in Christ. "For He Himself is our Peace - who destroys all barriers and tears down the

dividing was of hostility in us. (Eph. 2:14)" By His Spirit we are made into new creatures, His workmanship and citizens of His Kingdom.

The Carpenter not only comes to tear down the old walls of our dwelling place, but also comes to build anew. He lays new foundation in which He, Himself, Christ, is the chief corner-stone, "In Him we are being built together to become a dwelling in which God lives by His Spirit. (Eph. 2:21-22)"

This happens, when by our faith we allow Jesus, God's Carpenter, to do His work in the kingdom of our hearts. May He continue to build us up in His love!



(Çæŕŕ -áŕ í ý ç ñò. 24)

Àañèëü Äî äãàì

áŕ í è ì àpòü ðè à-èðèñü, ýèò æèðð°áò ñòáæèó àeáðàðè, ðè ðèáŕ ðŕé í ðŕí à à-èðèñü á Áóóŕ áŕ ó Àeáááì ðŕ á ðááŕ í - Óðáŕ e'áñüéó. Í çŕí ðá, éŕ èè ý çæŕŕ -èà 11-èè èèàñ, ý í ááááàp-èñü ðŕèà òáæ ðè ð çááááðèðè ñáŕ ç; áóóŕ áŕ í ðŕí, áóóŕ áŕ ðŕí çòŕ í í ý. 2 ý á 2005 ðŕí ðŕí í ñòóŕ éà ó Áóóŕ áŕ ó Àeáááì ðŕ. Í ñèý í áððŕŕ áŕ ì í áŕ ðŕí éó í áá-áŕ í ý ì ðè áðáó ðŕí áóèè àeáðáŕ ðŕí ðàðè à-èðèñü á ÑŒA, àeá -áðáç ðŕí áeŕ í ðŕí áñòááeŕ è ì è í áŕ í á çŕ í áèè í ðŕí ðàðè ðŕí ðè áðáó Áðeáŕ ðŕé ñeáçáà ì áŕ ðŕí "Bèçŕŕ ðŕí -áð, ðŕí ý çæèè-ðòñü, á ðè çáü ðŕí çáááá-óéñý í áóeŕ ðŕí". Í ðáèèŕ -éŕ í ðŕí ý í ðŕí eáñý ðòò ðŕí áòŕ àp, çŕí Áŕ á áŕ í ðŕí í áèá ì áŕ í í ááðàðèñü áŕ ñááó í ðŕí í ðŕí ááóáàðè Ñeŕ áŕ Áŕ áeá, í áá-áðè áðáe ðŕí ááŕ ñeŕ í áeðpáàðè áŕ ðŕí ñeèó. Áŕ á Ñáýòŕ í ó ŕŕ èñü ðŕí ñeáçáŕ í: "Ñòóeáéóá, ðŕí áá-éŕ ýòü ááŕ, í ðŕí ñòü, ðŕí ááñòñý ááŕ". 2 çðáç ý çŕí áðŕí áæòñü ðòò, ó ÑŒA, àeá-áð áŕ í áeŕéñüéó ì í áó ðŕí í áeáèðáðñü áŕ ñááó áóðè í ðŕí ñáðááŕ eéŕŕ ì í áe Áŕ áŕ í ðŕí èðáüŕ è, áóðè ðèŕ ñáðeŕŕ ì ó ðáŕ ðŕí, í áá-áðè Ñeŕá Áŕ áeèó ðŕí ðŕí í ðŕí ááóáàðè çð ðèŕ èðáýŕŕ, ýè° ðŕí çáóáeáŕ ðŕí, ýèŕ í áááðòü áóóŕŕ ì í áá ðŕí áááðáŕ ñáŕ áŕ æèðð°áŕ áŕ ððáñòá. Àeá áeý ðŕí áŕ, çŕí á èðáýŕŕ áŕ í ðŕí í áðè, ðŕí ððááá ì áðè ñeèó, ñeèó áóóŕ áŕ ó.

Í ñòáðáðñü ðŕí eéáááð ñáŕ çòñeèý áeý ðŕí áŕ, çŕí á Áŕ ñŕŕ áü Áŕ á áŕ í ðŕí í áŕ ðŕí, çŕí á ý í á áŕ áá í áá ðŕí ááðáðáŕ ñáŕ áŕ æèðð°áŕ áŕ ððáñòá çáŕ áóá ðò ñeèó, ñeèó áóóŕ áŕ ó áeý ðŕí áŕ, çŕí á çáŕ áóðè ðŕí çŕí áðè æèððý, á-éŕ èè ðŕí í á-áŕ í ý áñò ñáýðèð ðŕí áŕ ðèŕŕ óááðèñü çáŕ í áááe Áŕ áeèó áeý ðŕí áŕ, çŕí á çáŕ áóðè í ðèŕŕ àeáæáŕ á í ñòá í á í ááá, ó æèðð° áŕ í ðŕí, áŕ óá æèððý í áŕ ááŕ í áeý áeŕŕ ðŕí áóááŕ í ý, á í ááŕ í è ðŕí, èóáè, çŕí ðŕí ýè, ýè ì è áóááŕ í áeèè ðŕí ðŕí çŕí, ðŕí ðŕí éŕ áŕ áóááŕ áááðè.

Áŕ í ððááá áááðè ðŕí ðŕí áèèæŕŕŕ áŕ ñáŕ áŕ ðŕí áŕ í ðŕí áááðè éŕŕ í ó ðŕí èðáèðè áñò áèèæŕŕ.

Áŕ ðáè í áŕ eáæá ñáýòá Í eñáŕ í ý. Áŕ ŕŕŕ!

(Conclusion from p. 24)



Vasyl Dovgan

Theological Academy. After my first year there, both my brother and I were selected to study in the USA, however, our family circumstances would not allow for both of us to go. And so my brother Hryhoriy said: "If you want to, I'll stay, and you go and broaden your knowledge".

That is how I happened to end up here. I hope that God will help me to acquire the experience necessary to preach the Word of God, to teach children and to perfect the grown ups. Because it is said in the Scriptures: " Knock, and it will be opened, ask and you shall receive"

And so, at the present time I am here, in the United States, I am studying the English language and gathering experience to become the intermediary between God and the people, to be the light in the darkness, to teach the Word of God and preach it to those who are lost, who are discouraged and fall under the burden of their life's cross. But in order to do so, one has to possess strength, spiritual strength.

I am trying and doing everything possible to ensure God's help, so that I would not collapse under the burden of my own cross, but acquired the spiritual strength for conquering and cognizing life, deeds and teachings of the saints and keeping God's commandments in order to secure a place in the life eternal. Since this earthly life is only given to us, so that we may sort things out and decide how we shall live and whom we shall care for. Because the Scriptures tell us to care for our neighbor, to help him and to love all our neighbors. Amen!



Sts. Peter and Paul Annual Church Picnic

Over 150 parish members, family and friends of Sts. Peter and Paul Parish in Youngstown, OH gathered on a sunny, warm autumn Sunday to enjoy faith, fellowship and fun together.

Fr. John Harvey, pastor, "kicked off" the festivities by conducting a beautiful Divine Liturgy. The Liturgy was followed by a "potluck" dinner which included a spectacular array of foods, including the three delectable meats cooked on an open spit by the Men's Meat Smoker Society of Sts. Peter & Paul.

The One-Man-Band entertained the masses with ethnic polkas, modern, retro and children's party music. Laughter filled the air as children and young adults participated in festival games such as corn holes, football throw, bowling, beanbag toss, duck game, and an egg obstacle course race - numerous

prizes were awarded to all! In addition, make your own foam cross projects, bingo marker art and face painting were some of the crafts available. Colorful fall mum centerpieces were the door prizes, which were won by eight lucky picnic goers. Also, we gladly welcomed our new pastor, The Very Rev. John W. Harvey and his family with a meet-and-greet introduction, a beautifully decorated cake and party balloons.



A one-man-band entertained with a variety of music.



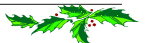
The Men's Meat Smoker Society of the parish diligently tended the open spit during the picnic.



There were many games to entertain the children, including this one where the lucky winner is showing off her duck.



Children were invited to make and decorate an Orthodox cross out of foam that they could then take home.



First Annual Parish Thanksgiving Dinner Celebration



On November 18 Sts. Peter and Paul Church in Youngstown, OH held its first ever Parish Thanksgiving Dinner with over 100 people enjoying the food, fun, and fellowship.

They gathered together to thank God for their parish family and for the many blessings He has bestowed on them.

This dinner was organized and provided for by the church board. Volunteers were up at the crack of dawn cooking turkeys and preparing traditional Thanksgiving food.

This joyous occasion also provided a home cooked dinner for the parish's shut-ins. It was delightful to see shut-ins who are unable to attend church regularly. Because this event was so successful, the parish plans to make it a yearly tradition.

V. Rev. Fr. John Harvey is the pastor of Sts. Peter and Paul.





ÕÐÀÌ ÌÀÀ ÑÀΒÒÌ Ó ÌΑÐΑΟÌ; ÑÀ. ÌÏËÐÌÆÈ À ΟΙËΑÄÄËËÛΟÌ;

Ó íää'ερ 14 æí áοί ÿ 2007 ð.Á. Ì àðàò³ÿ Ñà. Ì ðèðí àè à Õ'εääáëüò³; óðí ÷εñοί à³αçí à÷εεà ñáí ° Õðáì Ì àà Ñáÿοί. Çáñοóí í εε áí εí àè Ì àðàò³ÿëüí Ì ð; ðáαε à-ð Ì àòðí Ëερε ðà áí εí àà Ñáñοðεóòáá Ñà.Ì εüáε Ñí Õ³ÿ Ñε³í à ç εáβáì ε ðà óε³áí ì -ñεερ áβáεε Áεαáεεó Áí οí í ÿ, à ñοί ðí áí à³ ε³í εñéí Ì à-í Ì ÿ áòà Ááí ε³εà ðà Ì ÿòóí ó ñáì ÿ áðεñ³á, Ì ðε áοí à³ áí óáðεáε, à à óáðεá³ áβáα ð ð í áñοí ÿóáεü Ì. Áí εí àεì εð Õáí áñ. Õáðεí áí εé ð ð Ì ðí - ñí³ ááá áο³áí à "Áí ñοί εí Ì °,.." ðà Ì ÿ à-áñ Ì áεà-áí í ÿ Áεαáεεε Áí οí í ÿ -"Ì áòáε ðáá³ áοðà óáí ÿ". Ñε³áοαáεà ñáÿòà Áðòε³ðáéñüéà Ë³òðá³ÿ, Ì ÷í εáí à Áðòε³οí εñéí Ì Ì Áí οí í ÿ³ ð à ñí ñεóæáí í³ Áðòεí áí áðεóà Ááí ε³εà, Ì áñ- οí ÿóáεÿ Ì. Áí εí àεì εðá Õáí áñ, Ì. Ì εéí εε Ì Ì ðí çà³ 5- Ì ó ñáì ÿ áðεñ³á, Ì ðε ñí³ ááο óáðεí áí Ì áí οí ðο Ì ð Ì ðóáí ð ð á. Ì áòðà Áòðñüéí áí.



Çáñοóí í εε áí εí àè Ì àðàò³ÿëüí Ì ð; ðáαε à-ð Ì àòðí Ëερε ðà áí εí àà Ñáñοðεóòáá Ñà.Ì εüáε Ñí Õ³ÿ Ñε³í à ç εáβáì ε ðà óε³áí ì -ñεερ áβáεε Áεαáεεó Áí οí í ÿ, à ñοί ðí áí à³ ε³í εñéí Ì à-í Ì ÿ áòà Ááí ε³εà Ì ðε áοí à³ áí óáðεáε

Áðòε³οí εñéí Ì Áí οí í ÿε áεáí εí ñεà ó'εáαó Ì ðí - Ì Ì ááü Ì ðí çí à-áí í ÿ ñáÿòà Ì ðèðí àè, Ì ÿεðáñεεáøε, Ì Ì ððááá Ì á εεòá çááóááòε ñοí ðε-í³ Óáεòε, à ε Ì Ì - ááí í Ì æεòε ç í áá³ð ðà Ì Ì εεáááòεñÿ Ì á Ì ðèðí àε- óáεüñοáí Áí æí ð Ì àòð³.

Ì ñεÿ Ñáÿοί Ë³òðá³ÿ à óáðεí áí ÿε çáε³ á³ááóáñÿ ñáÿοί ÷í εé Ì á³à ç áí á³òí ð Ì ðí ðááì Ì ð. Áí εí àà Ì àðà- ó³ÿëüí Ì ð; ðáαε Ì àòðí Áòðñüééε Ì ðεá³βáα Áεαáεεó Áí οí - Ì ÿ³ áñá áοóí ááí ñοáí, Ì ðεñοóí³ áí ñοáε ðà Ì àðàò³ÿ Ì ð Ì ðεóí æáí ðà Ì Ì ááæáá ðñí³ ááðí Ì á³áñáÿεóááòε Ì Ì - εðí áó, ááðæááí à ñáÿοί Óεðá³í ε³ Ì áðáááá ááεüòá ááááí Ì ÿ Ì ðí ðááì ε Ì.

Ì áοéí ð Ë³εáð,³ çáí áí Ì Ì Ì ðí ðí ðáñá.Õðáí εí ñοí ÷εí, Ì áñοí ÿóáεü εáòááðε Ñà.Áí εí àεì εðá ó Õ³εääáëüò³.

Áí Ì Ì á³áα-áì Ì á ñáÿò³ áóá Áí áááí Õí Ì áí εí, áεí ðñéí εε ÷áðεáñüéí áí óí ÿáðñεóáó³ ÿ. Áí áááí à Õí áεü- Ì εóüéí áí ðà Õáðε³áñüéí áí Ëí εá³οí ó ÿ. Ì àòð³ÿðá Ì ñε- ñεááá. Õáì à áí Ì Ì á³á³ - "Çáñοóí Ì εóòáí Áí æí ð Ì àòð³".



Ì á Õí ðí ðááò³; 1-εε ðÿá: Ñí Õ³ÿ Ñε³í á, Áí οí Ì ÿ á Ì Ì áí ð'εáí εí, ²^oàáí Ñáá-óε. 2-εε ðÿá: ÿ æ. Ì àòðí Áòðñüééε, Ì. Áí εí àεì εð Õáí áñ, Áðòε³οí εñéí Ì Áí οí í ÿε, ε³í εñéí Ì Ì Ì ÿ áòà Ááí ε³εà, Ëεðεéí Ì áñ³-í εé ³^o àáí Ì ðáñéí.

Áí Ì Ì á³áα- çááááá áí εí - áí³ø³ ÷óáá çááððáí³ Áí áí - ðí áεóáð: ðÿóóááí Ì ÿ Ì ñο, Ì Ì ÷á³áñüéí ð εááðε, çáñοó- Ì Ì εóòáí εí çáòóáá, Õí Á³ ÿ. Çáε³í ÷εá ñáí ð áí Ì Ì á³áü Ì. Õí Ì áí εí ñοááðáæá- Ì Ì ÿ Ì, Ì Ì ððááá áεεáí εí ðñá³áí Ì ερααòε ñáÿòá çá- ñοóí Ì εóòáí Áí áí ðí áεó³³, ÿε ñοááðáεá³ Áεαáεεá Áí οí í ÿε ó ñáí ðε Ì ðí Ì Ì á³á³, ððááá áεòε Ì εì³ Ì ÿéí εε Ì á çááóááòε Ì ðí Ì Ì Ì Ì áí.

Ì ñεÿ áí Ì Ì á³á³ ÷εáí ε Ñáñοðεóòáá Ñà.Ì εüáε Ì Ì ááεε ñí à-í³ ñòðááε, à Ì Ì ðáñéí Ì ðááñòááεá ñáì ÿ áðεñ³á ç Óεðá³í ε: ²^oàáí Ëí ñεòεéí, Ááñεü Áí áááí, Ì εóáεéí Áááðá- óüééε, Áí áð³ε Ì áοéε³



Γ δεοι ιτ ο ραι ι τ τ ρ οτ δι ο-
ααδε ι ααο ι ααε-ι ο αοτ ι ααο οα αηα
οεδαζι ηυεα αοι ι ααγν ηοατ , λι ουι αι
2007-αι οτ εο α-δo Ααηεεαα3 ι αδ-
-οει α3 ηι ι αι εει ηυ 85εη ετ αι οδοαι-
επαεαι αι αεουυ, α οαει α ι αι3 Γ εηαι3
3 Ααηεεαα3 ηι ι αι εει ηυ 50 δι εα λιαη-
εεαι αι ιτ αδοαει υι αι αεουυ.



Ç öº¿ Γ αατ αε αηε οα δι αει α
ηι δααεεε ζι α ηοαι οο 25-αι ηαοι ρι γ
ο.δ.ι δαεδανι α παεαει α ι δεει γουυ,
çαι δι ηεαοε ι α ι υι αι αεεα-ο 3
ααεουο δι αει ο οα ι δεγθαεα, ye a-δ
Γ αι ι εο οα ι ρ.Ναγσι ηεααα Εε-εεα, α-δ Γ αοαεο Αδεαι δ-οε,
ι δ.οαοι . Çδεο Οει ααηηοο, α-δα Γ ααεα 3 Γ δειη Γ οί αζ,
ι ρ. Γ εαεηο Γ αεπαηηυει αι (αοαοι αι αι ει αο οι δααε
εαδααδε ηα. Αι ει αει εδα), ι αι ηοαι Γ αοδα 3 Γ αδ'εεο
×οι αεα3α (οαι αδοι υι αι αι ει αο οι δααε εαδααδε
ηα.Αι ει αει εδα), ι αι ηοαι Αι αοι εγ3 Γ ααη Αδπαρ εα (ι αι3
Γ ααγ ο αι ει αι η ηαηοδεοοαα ηα.Γ ευαε ι δε εαδααδ3 ηα.
Αι ει αει εδα α ×εα Γ) οα ι ρ εοδ.

Αι ουι αι ηαγθα λια ι ανι εε εευεα ι δεαηα ç Οεδαζι ε
3 αηηι Γ δε, ye aη ηαηοδε α-δ αααι εζ Αει ρε-οε ζ ααι Γ-
Οδαι εηανυεα, yeα ι α ι δι ογç 36-Γ ο δι εα ι δαοπαεα ο
Αι οτ οτ ι δε “Δαααεηαο3-δααι ι ρçαο3”; οα αηα ηαηοηι εα ι ρ.ε.
Αι ααι α Αει ρε-οεα ç αδοαει Γ-εαεοει η Γ εηαι Γ η ç
ϕεαι α'η 2εε. Οαει α ι ανι εε αηαι ρι γ 3 παεαει3 ι τ αααι ρι γ
αη α-δ Γ ααεα Ααοεγ ç Ααδοι εοο 3 α-δ Γ αδζ Ο'αδ-Νεεα
ç Οι δι ρ οα οα ι ρ εοδ.

Γ τ αι αα αοεα ι δαεδανι α, ηι ρ α-ει ηαηεει 3 ι οαοεε
ηι ααεε... Γ δεει γουυ αηαοει ηυ çα ηαγσι - Γ ι-Γ δεεδεδει ε
ηοι εαι ε ι α δι çε'ορ Γ ι ο ι αηι. Çδαçο εαεϑι αδεε ι τ ααεε
ηι α-ρ Γ δειηααεε 3 çαι αορ3 ι αδ'αεοηεε ç ι αι εοεαι ε. Αη3
αεαι ρι Γ çανηεε 3 ηι τ αεααεε Αι α3 ααδε, α οτ οτ αδαοε
δι αεεε ι αι γοει α3 çι η εε.

Γ δε οα ι αι ηυει ηει Ααι εει ι αι ρ η οτ ηο çα çαι-
δι α γ3 ι Γ αι εηογ οα ρι ρι εο Ααουεα-παεγοα. Αη3 çανι ααεε
αοηι εα “Γ ι τ ααγ Εηα” οα ααεουα ααηαι αι αι δεεε 3 ηι τ ι ε-
ρ ι αεε ι τ ει α3 -αηε οα ι αδ'αεααι ρι γ. Αι αι εηι γ ι δεγθαευεα
δι αει ε ι αι3 Ααεγ Αεαι ρ ι α ι αι ηεα αδοαεε οτ ηο çα çαι δι α γ
αι ηι τ ααδ'α, α ι δειηοοι3 çι ρι αο çανι ααεε “Γ ι τ ααγ Εηα”.

Γ ηεγ ι αι ρι αι αει ρι Γ ι αδ'αεοηεε εαεϑι αδεε
çανηεεε ι α ηοι εαο ηα3-α-εε οα ι τ ι δι ηεεε αι ηοαε αι ι α'αο.
Γ αη αοα αοαε ι αεεϑι εε, ει γαεε — δççι3 ι γηεαα, ηαεαοεε
οα ι αι εοεε, αηα αοει ααδ' α 3 ηι α-ρ ι α. Γ δε ει ρ3 εαεϑι αδεε
ι τ ααεε παεαει εε οτ οο οα ηι ει αεα αι εααε, αι ηο3 λια δαç
çανι ααεε “Γ ι τ αι γυοα Γ Γ εηαι3 ε Ααηεεαα3 “Γ ι τ ααγ Εηα”,
α αι ρε ι τ αι γεοααεε αι ηογι çα ι δειηοοι ηου οα çααεε-αι ρι γ
ζοι υι αι δι αει ρι αι ηαγθα.

Γ δε ει ρ3 αι αεουηυ ει δι δει çααααδε ι δι αεουοαεε
οεγο οα αηεϑι ηου ι αοεο αι δι αεο παεγοα:

Α-δ Ααηεευ Γ αδ-οε ρ αοι αεανυ 20-αι ηαοι ρι γ 1922
δι εο α ηαε Γ εανυε ρ ι α Αι εει3. Α 1942 δι ο3 ηεεαα ι αοοδο α
δ'αι ρι ο, α α 1943 δι ο3 ι τ -αα ηαι ζι ι ααε-ρ3 ηοοαζι ο Ευαι α3,

ye3 çaei ρεα ο 1950-Γ ι ο δι ο3 ο Γ ρι οαι3.
Α ουι ο ηαι ρι ο δι ο3 ρι ι ρ'οοααα αι
Αι αδεεε, αα αηαοα ρ οαοι αοοδο α οηαο3
Αει αα οα ι τ -αα ηαι η ηι αο'αε'çαο3η α
çαααεϑι ρε ο'οοδ 3; α Ναι ρι Αε'çαααο α
×εα Γ.

Γ α αδοαι ο δι ο3 δαçεααι οοδε αοα
ι τ εεεεαι εε αι Αι αδεεαι ηυει ζ Αοι ζ ye
εεαδ, α δαι ç ηοαδω αι εαεοαι αι οα. Α
οδ'αι3 1953 δι εο, ι τ αηαοοο3 αηεϑι αι αι
αεοει εο, αοα ι αι δαεεαι εε α Βι τ ι η, α
ι τ οι ο Ει δαη, αα αηαοα ηαι η ηεοαεο ye
ααααεϑι ρι εε ο'οοδ Γ α οοι ρι Γ ι ααοι οα-
οει ηυ λιαηεαι αι Αι αδεεε, αηαοα δ'αοοο ηαι οζ αηεϑι αι ζ
ηεοαεε ο ρι εοαε3 Οι οο Αοα α Οαηαι, α ι τ οηι çaei ρεα ηαι η
ο'οοδ'α-ρ ο ηι αο'αε'çαο3η α Εε'αεαι α-Εη α α Γ ααι ρ.

Α 1956 δι ο3 αι ι αδοαεανυ ç ι αι ρι ηαι ρ Γ εηαι ρ ηι εγρι ,
ç yei η αι ρε ι τ οηι αεοι ααεε -αοααδ'ι αηαε: Ε'αο, Ααι εεα,
Γ αοοο 3 Γ αδ-εο οα αι -αεαεηυ λι ε αι ηυι αοι αι οε'α. Α
1957 δι ο3 δι αει α Γ αδ-οε'α ι αδ'αοαεα αι οηαοο 2εεει ρε,
αα α-δ Γ αδ-οε αηεεοα ηαι η ι δεααοι ο εεαδηυεο ι δαεοεοο 3 λι
ααα δι εε ι δι αι ααοααα ηαι η ηι αο'αε'çαο3η α ρι εοαε3
ϕρ ηααεε 3 ι δε 2εεει ρε ηυει ι ο Οι ααδ'ηεαο3 οα οηι ρι τ ηεεαα
οη3 ηηι εοε ι α αει ει ι τ αι ρι αι ο'οοδ 3α.

Γ ι τ οηι αι ηοαα -εαι ρι Ει εα3; Αι αδεεαι ηυεεο
Ο'οοδ 3α οα ι δαοπααα ο'οοδ Γ ι ο οδ'υι ο ρι εοαεγο: Hinsdale
Hospital, La Grange Memorial Hospital οα Suburban Hospital
in Hinsdale. Α 1997 δι ο3 ç ι ααι αε ει αι 75-εηογ, ι δαçεααι ο
ρι εοαεη α Αρ ηααεε οα ι δαçεααι ο οηααο εεαδ'α αηαçι α-εεε
ει αι ι τ -αηι Γ η αδαι ι οτ η çα 40-εηι η ι δαοη αεγ ρι εοαεη.
Α 1999 δι ο3 αι αηαεοι α ι α çαηεοααι ο αι αδεοοδο.

Εθι ι δι οανηει ρι ι δαο3 ye ο'οοδ 3-δ Ααηεευ Γ αδ-οε
αεεη-εανυ ο αοι τ αανυεα αεουυ οεδαζι ηυει ζ ι δααι ηεααι ρι
ι αδαοζι ηα. Αι ει αει εδα, αα αοα -εαι ρι οι δααε οα αι ει αι η
ααουε'αηυει αι ει τ ηαοο οει εε οεδαζι ρι çι ααηοαα, αι yei ζ
αι ζαααεε αη3 -αοααδ'ι ζο αηαε. Οαει α αοα αι αεοεαι ει
-εαι ρι Οεδαζι ηυει αι Εεαδ'ηυει αι Οι ααδ'ηοαα Γ αι ρι-ρι Γ
Αι αδεεε (ΟΕΟΙ Α) α ×εα Γ, αα α δι εαο 1973-75 αοα αι ει αι η
2εεει ρε ηυει αι αηαεο, α α δι εαο 1987-88 αι ει αι η αι ει αι ρι
οι δααε ΟΕΟΙ Α.

Α 1988-90 δι εαο αοα ηι αι δααι çαοι οτ ι ηεααι ρι αι
εεαδ'ηυει αι Ει ρι δ'αηο Ναι αι ζ Οαααδ'αοζι Οεδαζι ηυεεο
Εεαδ'ηυεεο Οι ααδ'ηοα (ΝΟΟΕΟ) α Εε'α3 οα ο Ευαι α3, α ι τ οηι
αδαα αεοεαι ο ο-αηου α ι ρ εοε ει ρι δ'αηαο 3 εεαδ'ηυεεο
ει ρι ααι ογ'ο, αα ααααα ο'εαα3 αι ι τ αηα3 ç ο'οοδ 3; οα ι εηαα ηοαοο3
αι “Εεαδ'ηυει αι Αηι εεα”. Α 1989 δι ο3 αι ει αι α οι δααα ΟΕΟΙ Α
αηαçι α-εεα ει αι ι τ -αηι Γ η αδαι ι οτ ηη.

Γ δεοι ρι ηαη ηεεε, λι ι αι ηοαι Γ αδ-οεε α 1992 δι ο3
αηαçι α-εεε 39-εηογ ηαι αι ι τ αδοαει υι αι αεουυ ι α Οι οηεο3, α
α 1994 δι ο3 αηα'ααεε δ'αι3 ρι ηαεα α Οεδαζι3 - Γ εανυε3 Αι ει αει εδ
Αι εει ηυεεε οα Γ αι εδ'α — δ'αι ρι ι ηοα-ει Γ εηαι ε.

Οαεα αοει αεουυ ε αηεϑι ηου ι αι ηοαα Γ αδ-οε'α. Αοεε
αεδοααι ρι ι α οεδαζι ηυε3 εεουοοι3 ε οαδ'ει αι ρι οε3 οα ι α αηι 3
ι ηαδοαεε α Οεδαζι3. ×αηου 3 ηεααα ζι ι α “Γ ι τ ααγ Εηα!”

2008 College/Young Adult Mission Trip to Ukraine



Sponsored by the Ukrainian Orthodox
Church of the USA and Children of
Chornobyl Relief and Development Fund

This ministry aids children in special needs orphanages in
Znamyanka and Puhachiv, Ukraine and provide young
adults with an opportunity to deepen their faith. The dates
to serve Christ and His Church are
May 28 - June 15, 2008.
Application deadline January 1, 2008.



Trip cost- \$1950
For more information contact the Office
of Youth & Young Adult Ministry at
412-488-9664 or
uocyouth@aol.com
or the Office of Christian Charity at
lmahlay@yahoo.com





The UOL Fund to Furnish the Chapel at All Saints Camp

Furnishings Still Available for Sponsorship

The 18th Regular Sobor of the Ukrainian Orthodox Church of the U.S.A. was a great time to begin the final phase of fund-raising for the Chapel at All Saints Camp. The list of necessary furnishings for the chapel was presented to the Sobor body and many gracious and generous parishes and individuals either made outright donations or pledged sponsorship of some of the items on the list.

Still available for sponsorship are the following items:

- Item #02B Altar Coverings** \$600
Vestment Fabric, trimmed & buttoned, with overlaying fringed cloth.
- Item #04B Tetrapod Covering** \$450
Vestment Fabric, trimmed & buttoned, overlaying fringed cloth.
- Item #06B Table of Oblation Covering** \$350
Vestment Fabric, trimmed & buttoned
- Item #08B Sacristy Table Covering** \$350
Vestment Fabric, trimmed & buttoned
- Item #010B Lectern by altar for books** \$325
Poplar, 45° angle top, 42" at the bottom of slanted top
- Item #012B Icon Stand** \$325
Poplar, 45° angle top, 36" at the bottom of slanted top
- Items #017B, #018B, #019B** \$350 each
3 sets of Altar Boys' Robes
- Item #020B, #021B, #022B, #023B, #024B, #025B**
6 Wooden Altar Boy Candle Holders.....\$90 each
- Item #026B Candle Stand for wooden candles**\$75
- Items #028B & #029B 2 Processional Banners**
price to be determined
- Item #030B 7-Candle Stand for Altar**
..... price to be determined
- Items #037B, #038B, #039B, #040B, #041B, #042B**
6 Upholstered Benches \$325 each
- Item #043B Nativity Icon over the Table of Oblation**
..... \$850
- Item #044B Liturgical Service Books**..... \$600
- Item #050B Chandelier (5 foot diameter)**
..... price to be determined

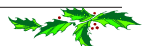
Multiple Donors are Requested for a Year's Supply
of:

- Item #051B Incense** \$ 70
- Item #052B Charcoal Briquettes**..... \$ 45
- Item #053B Candles (1000)**\$190

Please contact Pani Matka Mary Anne Nakonachny at (440) 885-1509 or via e-mail at nackos3201@aol.com to confirm availability of any specific item.

Sincerest thanks are extended to the most recent individuals and organizations for their pledges, general fund donations, and sponsorship of furnishings. May God bless you all!!

Pittsburgh Deanery
St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ
- Chapel Change
St. John's Senior UOL, Johnson City, NY
St. Vladimir's Ukrainian Orthodox Church, Ambridge, PA
St. Vladimir's Senior UOL, Ambridge, PA
Junior National Executive Board of the UOL
Diocesan Church School Camp - Chapel Change
Victor & Maria Bucharew
The Burgan Family
Mr. George Fedoriw
Rev. & Pani Matka John Haluszcak
Hans M. Harasimchuk
Richard Jendras
Very Rev. Nestor Kowal
Mrs. Cynthia Arson Lenczuk
Luba B. Lewytzkyj
Rev. Taras Naumenko
Mr. Joseph J. Novicky
Ted & Helen Pershyn
Tony & Anne Rizzo
alya Slinko-Shevchuk
Cassandra Wenz
John & Mary
Woroniak
Jane K. Yavarow
Rev. Z. Zharsky



Holy Baptism..

As of 12/4/2007



Chmeliwskyj, Maxym Dymitri baptized and chrismated on November 25, 2007, in Holy Trinity Church, Goshen, IN child of Mark Chmeliwskyj and Kimberli Schmidtke. Sponsors: Michael McConnell and Lissa Krull. Celebrated by Fr. Andrii Pokotylo.

Conrad, Olena Cecilia baptized and chrismated on October 21, 2007, in Sts. Peter & Paul Church, Utica, NY child of Robert T. Conrad and Alexia Herbowy. Sponsors: John Herbowy and Susan George. Celebrated by Fr. Ivan Semko.

Conrad, Theodore Nicholas baptized and chrismated on October 21, 2007, in Sts. Peter & Paul Church, Utica, NY child of Robert T. Conrad and Alexia Herbowy. Sponsors: Patrick Cooley and Lesia Roback. Celebrated by Fr. Ivan Semko.

Conrad, Gretchen Estelle baptized and chrismated on October 21, 2007, in Sts. Peter & Paul Church, Utica, NY child of Robert T. Conrad and Alexia Herbowy. Sponsors: Bohdan Herbowy and Janet Sampson. Celebrated by Fr. Ivan Semko.

Davis, Nickolas Andrew baptized and chrismated on November 25, 2007, in Holy Ghost Church, Slickville, PA child of Robert Davis and Lone Ferretti. Sponsors: Jason Davis and Jennifer Dneaster. Celebrated by Fr. Robert Popichak.

Krull, Emerson Alexandra LillyBelle baptized and chrismated on November 25, 2007, in Holy Trinity Church, Goshen, IN child of Shawn Krull and Lissaw Chmeliwskyj. Sponsors: Mark Chmeliwskyj and Olivia (Olga) Hite. Celebrated by Fr. Andrii Pokotylo.

Singh, Gregory baptized and chrismated on October 27, 2007, in Sts. Peter & Paul Chapel Church, Kerhonkson, NY child of Inder Singh Inderpreet Singh and Nadia Dac. Sponsors: Mark Korytko and la Dac Korytko. Celebrated by Fr. Yuri Bazylevsky.

The Ukrainian Orthodox League

Young Adults Committee

Winter Weekend Getaway

Pocono Mountains, Pennsylvania

January 11-13, 2007



Come and Catch up With Old Friends and Make New Ones

Ski
Snowboard
Snowtube,
Shop
or just sit by the fire

\$20.00 registration covers breakfast and dinner!

The first 15 registrants will get free housing!

Questions?

Michael Nakonachny, mjnak@bryantstratton.edu

Melanie Nakonachny, MelanieNak@aol.com

Snihurowycz-Blum, Eugenia Ulana chrismated on August 4, 2007 in Sts. Peter & Paul Chapel Church, Kerhonkson, NY child of Taras Yuri Snihurowyca and Daria Olha Nyzankiwysfa. Sponsors: and . Celebrated by Fr. Yuri Bazylevsky.

Tkachuk, Elena Elizabeta baptized and chrismated on October 13, 2007, in St. Andrew Cathedral Church, Silver Spring, MD child of Yuriy Tkachuk and Rachael Cook. Sponsors: Brian Cook and Maryna Tkachuk. Celebrated by Fr. Volodymyr Steliac.

Yaremchuk, Evan John baptized and chrismated on November 24, 2007, in St. Michael & St. George Church, Minneapolis, MN child of Ivan Mikhail Yaremchuk and Sana Olyan. Sponsors: Alexey Alexander Grinyaev and Anastasia Ilinichna Grinberg. Celebrated by Fr. Evhen Kumka.



Asleep in the Lord..

As of 12/4/2007

Backes, Melanie M. (Mazur) of Southington, CT, on November 16, 2007, at age of 58, funeral November 20, 2007, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

Cotch, Tekla Bomba of Troy, NY, on November 18, 2007, at age of 89, funeral November 26, 2007, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Haponuk, Fred J. of Stoneham, MA, on November 5, 2007, at age of 86, funeral November 8, 2007, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kishton, Katherine A. of Kent, OH, on November 16, 2007, at age of 59, funeral November 29, 2007, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Koss, Peter P. of Great Lakes, MD, on November 6, 2007, at age of 86, funeral November 14, 2007, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Lazeration, Peter of Marion Center, PA, on November 7, 2007, at age of 82, funeral November 11, 2007, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Marusha, Helen Kay of Dixonville, PA, on November 4, 2007, at age of 53, funeral November 7, 2007, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Miroschenko, Valentina of Fallbrook, CA, on November 1, 2007, at age of 77, funeral November 10, 2007, officiating clergy Fr. Vasyl Shtelen of St. Andrew Parish, Los Angeles, CA.

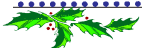
Moody, Philip O. of Mattapan, MA, on October 25, 2007, at age of 94, funeral October 29, 2007, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Pelensky, Walter J of Philadelphia, PA, on November 4, 2007, at age of 84, funeral November 16, 2007, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Petro Sr., Thomas of Emmaus, PA, on November 20, 2007, at age of 90, funeral November 24, 2007, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Senedak, Peter of Vienna, OH, on November 14, 2007, at age of 81, funeral November 19, 2007, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

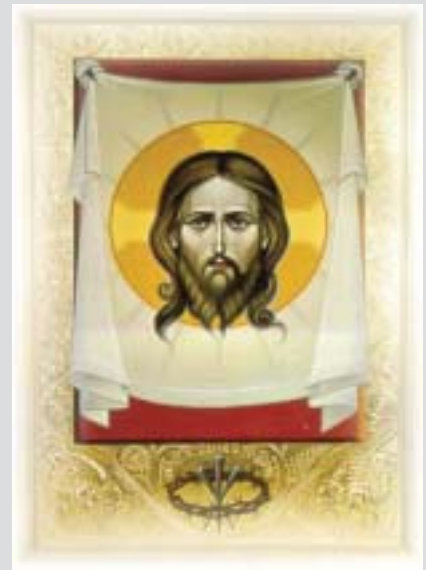
Temchack, Ann of Houtzdale, PA, on November 7, 2007, at age of 86, funeral November 10, 2007, officiating clergy Fr. Paul Bigelow of St. Vladimir Parish, Smithmill, PA.



*Please remember in your prayers...
 Ī ðĩñèì î çãääàòè ó Ààøèò ì îèèòââò...*

JANUARY-ÑĪ×ĀĪ Ü

- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
- 27th 1955 - PROTOPRIEST JOSEPH BODNAR
- 6th 1958 - FR. STEFAN VULCHYN
- 9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
- 9th 1968 - PROTOPRIEST LEV WESOLOWSKY
- 26th 1974 - PRTOPRESBYTER ALEXANDER DOWHAL
- 9th 1984 - PROTOPRIEST MYKOLA UHORCZAK
- 28th 1990 - PROTOPRESBYTER JURIJ HULEY
- 17th 1996 - PROTOPRIEST TYT MELNYCHUK
- 13th 1996 - REV. GREGORY WOLKOWYNSKY
- 19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
- 10th 2002 - PROTOPRESBYTER PETRO BUDNYJ



**Āi-íà ìàì 'yòü!
 Memory Eternal!**

(Conclusion from p. 21)

**Ivan
 Kostyshyn**



time did not work, and my elderly grandmother. It wasn't easy. But the Merciful God sees the difficulties of every human being and does not allow him to collapse under the weight of his cross. And so, with God's help, I have studied at the Theological Academy of Ivano Frankivsk and was chosen to study at the St. Sophia Seminary in South Bound Brook, NJ, USA.

As I mentioned before, during the studies in Ukraine it hasn't been easy, but somehow there were always good people around ready to help. I am deeply grateful to Mrs. Lyuba Levytsky for her financial aid, and I'll always remember her in my prayers. It was she who helped us students who had to pay tuition, which although not too high, still reflected negatively on the finances of our parents.

At the present I am a student at St. Sophia Seminary. I am profoundly grateful to Archbishop Antony and the Seminary faculty for having taken me on as a student.

I thank you all from the bottom of my heart.

*Jesus remember me,
 when You enter into Your Kingdom.*

ANNUAL SENIOR- JUNIOR UOL LENTEN RETREAT

APRIL 11-13, 2008

**RETREAT WILL FOCUS ON THE
 SERVICES OF HOLY WEEK**

SPEAKERS INCLUDE:

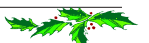
HIS EMINENCE ARCHBISHOP ANTONY
*St. Francis Retreat House
 Bethlehem, PA*

Weekend rate includes retreat, lodging and meals –
 \$95 for UOL Members and \$105 for non-UOL members (\$60 for Young
 Adult and Junior UOL members who apply for a subsidy).

Late registration additional \$15

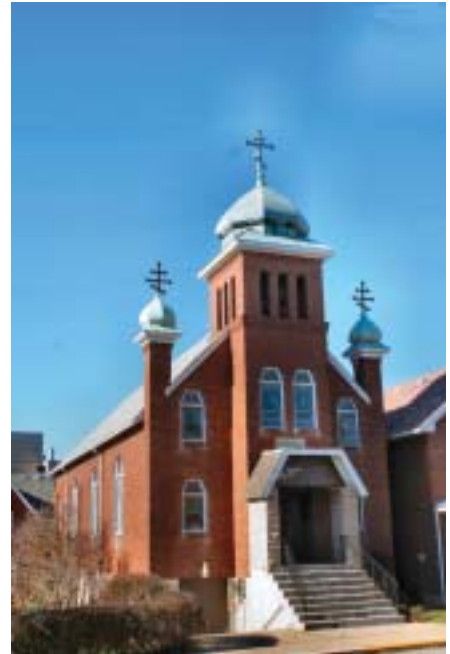
Day rate (Saturday only) - \$40 (late registration additional \$10)

For more information contact: Oleh or Natalie Bilynsky at
nsufler@aol.com call – 610-892-7315



FOCUS

Holy Virgin Church
Arnold, PA



Our Cover...

Served by Fr. Paisius McGrath

By H.P.K.

My life began four years before my present existence. It was a humble beginning... just a small flame within the hearts of my people, fanned by the hand of God and the desire of our Ukrainian forefathers to establish a church. I called upon the Very Rev. Leon Kushnir and on October 4, 1925 the first Divine Liturgy was served in a temporary church on Leishman and Rankin Street.

By the autumn of 1928 a growing need for a new church became apparent. It was decided to purchase property at 1701 Kenneth Avenue in Arnold, the site of our present church. The foundation was laid on November 1928 and by Christian love the lower section of the church was complete. Our present edifice was completed during the latter part of November 1929 and was recorded in the name "The Ukrainian Orthodox Church of the Holy Virgin". What a great and glorious day for me as now I was able to render unto the creator my reason for being - to glorify God. Our beautiful stained glass windows were installed and blessed by His Excellency the Most Rev. Archbishop Mstyslav, June 7, 1953.

Through the years I have seen many received into a new life with Christ through Baptism and Chrismation. Many happy couples have worn the crowns of Christ through the mystery of Holy Matrimony. And sadly, so many of our faithful left this earthly abode and entered the kingdom of God through the singing of "memory eternal" as they bid farewell to my sacred walls.

My walls resound with the absorption of so many prayers, Lord have mercies and the blessing of incense. I see many on their knees offering their reverence to God and their loved ones. In one mind and one heart my people sing in thanksgiving to almighty God, for His mercy, that loving Him and one another we might confess the Father, Son and the Holy Spirit.

Although my pews are no longer filled, I know those in my presence love me and need me for a place they can unite with God. Through their grace and love for each other, I will continue to be a place where Heaven and Earth meet.

I am indeed grateful to all our spiritual leaders who so nobly served the Divine Liturgy and our people within my walls. Through all my good and bad times I remain The Holy Virgin Ukrainian Orthodox Church.

HAVE YOU MADE YOUR
UOW PRESS FUND
CONTRIBUTION?

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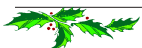
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ÄäĐňà/ Address _____

İ İ æäĐòäà/Donation _____

Äÿéó'ì î çà Äàèó í'äòðèì éó!
Thank You
for Your Continuing Support!

UOW
PO Box 495
South Bound Brook, NJ 08880



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!

New Year Malanka

19 January, 2008
St. Demetrius Ukrainian Orthodox Cathedral
Carteret, NJ

Metropolitan Council Meeting

7-9 February, 2008
Metropolia Center
South Bound Brook, NJ

Three Holy Hierarchs Seminary Chapel Feast Day

12 February, 2008
St. Sophia Theological Seminary
South Bound Brook, NJ

17th Annual Y-town Jr. UOL Lock-In

17-18 February, 2008
Sts. Peter and Paul Parish - Youngstown, OH
Contact Diane Senedak at dkssenny@aol.com

Clergy Lenten Conference

30 March - 2 April, 2008
Antiochian Village
Ligonier, PA

College Mission Trip to Ukrainian Orphanages

28 May - 15 June, 2008
Sponsored by the Consistory Offices of Youth and
Young Adult Ministry and Christian Charity

90th Parish Anniversary

8 June, 2008
Holy Ascension Parish
Maplewood, NJ

Church School Camp

21 June - 5 July, 2008
All Saints Camp - Ages 9-13
Emlenton, PA

All Saints Camp Chapel Blessing

21-22 June, 2008
All Saints Camp
Emlenton, PA

Teenage Conference

6-19 July, 2008
All Saints Camp - Ages 13-18
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

July 30 - August 3, 2008
Hosted by St. John the Baptist UOL Chapters
Johnson City, NY

Mommy/Daddy and Me Camp

4-8 August, 2008
All Saints Camp - Ages 4-8 + (Parents)
Emlenton, PA

High School Mission Trip to Toronto

10-17 August, 2008
Sponsored by the Consistory Offices of Youth
and Young Adult Ministry



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Ukrainian Orthodox Word

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

CHANGE SERVICE REQUESTED