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Óèðàĭ nūeá Ī ðaaĭ nēaaĭ á Nēĭāĭ



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

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From the Editor's Desk...



I love Chinese food... Every time I get a chance to choose a place for a meal with my friends, I tend to ask: “How about Chinese?” Well, more than often they ignore my question; however, I still end up at a Chinese restaurant from time to time.

So, I was at a Chinese restaurant a few weeks ago. As always, at the end of the meal came the traditional fortune cookie. As I opened the treat I read the slip of paper inside: “God will give you everything that you want.” Odd, I thought, it almost reminded me of a verse my grandmother used to repeat years ago. But as I recited the verse from memory I realized that the fortune cookie did not say exactly the same thing; the change is significant.

The verse in the Letter of St. Paul to the Philippians 4:19 reads, “And my God shall supply all your needs according to His riches in glory by Christ Jesus.” St. Paul told the Philippians that God would supply all their needs, but the fortune cookie would have me believe that God would supply all my wants. Most people’s wants far exceed their needs. Most parents realize that giving a child everything they want will produce a spoiled .brat, but giving a child everything he needs will produce an disciplined citizen. St. Paul also told the Corinthians, “And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work” (II Corinthians 9:8). The abundance that God gives is not arbitrarily given. He gives so that we may do good with His riches. The Psalmist notes, “The LORD will give grace and glory; No good thing will He withhold from those who walk uprightly” (Psalm 84:11). His generosity is reserved for the good. Those who follow after God will see their needs provided for so well that they will not want anything more (Psalm 23:1-5; Matthew 6:25-34). It is important to remember that it is God who provides and not man who demands.

Yet, if we examine the context of Philippians 4:19, we see there is more to St. Paul’s statement. The Philippians have been generous with their goods. And the apostle is stating that God would return to them blessings in kind. St. Paul worded it, “Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap” (Galatians 6:6-7). God is not blessing spoiled brats who demand that all their wants be fulfilled. God bestows blessings on those who use His gifts to do good in this world.

I would rather serve God who supplies all we need than the imaginary God of the fortune cookie writer who would create a world of disgruntled, spoiled brats. *We have enough of these already, don't we!*

(On the cover - Sts. Peter and Paul Ukrainian Orthodox Church in Wilmington, DE.

Ī á ĩ ēēāāēēŃ Ń - ĩ āāāŃyēūŃ ā Ńāēēāā nā. Ī āāā Ń Ī āāēē Ń Āēēē ēŃ Ńĭ ĩ, ĀĀ).

In the Transfiguration of Our Lord We Find Our Own Mission



“His Face shone like the sun, and his garments became white as light.”

[Mt. 17:2]

In the Museum of Modern Art in New York City, an elderly man stood before a painting by one of the great artists of the 20th Century. The man was obviously highly elated. Over and over, he kept saying, “At last I’m in my rightful place!... I’m in my rightful place! ... At last I’m in my rightful place!” Standing nearby was a leading contemporary artist. He seemed puzzled by the man’s words. After listening for awhile, he interrupted the man. “Why are you saying that at last you are in your rightful place when, as we both know, the painting you are looking at is not yours?” To which the man replied, “You are right, of course. I didn’t paint the picture, but it was I who made the frame.”

John’s Gospel account begins by telling us that, in the divine scheme of things, when Jesus Christ came into the world He took His rightful place as the “true Light that enlightens all” (Jn. 1:9).

In his Letter to the Colossians, the Apostle Paul says that Jesus Christ is the “image of the unseen God” (Col. 1:15). Within the Person of Jesus Christ, the image of God is showcased. In and through the Person of Jesus Christ, the Glory of God is reflected.

In the Transfiguration event, which Matthew describes in his Gospel account, the image and the glory of God was reflected in and through the Lord Jesus with dazzling brilliance. “His face shone like the sun and his garments became white as light,” Matthew tells us. This episode took place on a mountaintop where Jesus and the Apostles, Peter, James and John, had gone for a prayer retreat. It was at a time when our Lord’s life and ministry had come to a turning point. His enemies were pressing in on Him. He had to decide whether or not to get out of the Holy Land, whether or not to give up what He was trying to do, whether to retreat from the pain and suffering that lay ahead or to continue on to Jerusalem where He would be tortured and put to death.

Jesus needed guidance. In an attitude of prayer, He opened Himself completely to His Father’s direction. The guidance was given and despite the grim prospect of betrayal, agony and execution, Jesus went back down into the valley, there to carry out His life and ministry in complete harmony with the Father’s Will.

When a person has an experience of God’s immediate presence, it is very hard to find words to describe it. Even the Biblical writers have trouble doing it. In the Transfiguration story, they tell us of a “cloud” in the sky, out of which comes the voice of God, saying: “This is My beloved Son, in Whom I am well pleased; hear Him” (Mt. 17:5). The sacred authors want us to understand that Jesus and the disciples had experienced the immediate Presence of God in a very intimate way. This is very important for us to understand. God comes to us in many, many different ways. But there is none more important than when He gives Himself to us in some direct way. It is one of the greatest of His gifts to us. And every person can have this kind of mountaintop experience. In fact, God intends that we shall have it. Whatever you have on your mind and in your heart today, whatever your present concerns are, whatever great events you have had in your life; your baptism, your marriage, the birth of your children; there is one greatest event: Your personal encounter with the Living God. That is what the Transfiguration event is telling us. That is what happens to us when we experience God’s Presence in some direct way. Healing comes. Guidance comes. And we become better equipped to carry out our Christian ministry in harmony with the Will of God.

On one occasion, Jesus said that we should not cast our pearls before swine. It’s a rather harsh statement. But it is important for us to recognize that God does not throw the direct experience of His Divine Presence around in a wasteful kind of way. It is for those who will appreciate it. It

is for those who will make the effort to learn how to assimilate it and respond to it. This is important because there are many people who ask, "Why haven't I had that kind of direct experience of God's Presence?" Or "Why don't I have it more often?" Some say, "I will accept the fact that other people can have this experience but for me it's impossible. I'm not put together that way." And I believe that's a "cop-out." I believe that God intends for every one of us to experience this greatest event in life. The main problem is that we are not willing to climb the mountain. We are not willing to block everything else out and be alone with God. We are not willing to raise our spirits high enough to soar right into God's dazzling, awesome, mind-blowing, immediate presence.

But there is another side to the coin. We not only have to climb the mountain in order to experience God's immediate presence, but also we must be willing to come back down into the valley in order to reflect the image of the unseen God, as Jesus did. We must be willing to reflect the Glory of God's love, for others to see. This is beautifully illustrated in the Transfiguration story. After he had been an eyewitness to the Glory of God shining in and through the Lord Jesus, Peter didn't want to leave the Mount of Transfiguration. Peter wanted to build some shelters and stay up there in that mountain retreat. Peter didn't want to get back into the "rat race." But Jesus had a better idea. He led the three Apostles down the mountain and into the valley. And what did they find? They found people in need - physically, emotionally and spiritually. They found people who desperately needed them to reflect the image and the glory of God in and through their ministry of loving service.

An English missionary to a country in Central Africa tells the touching story of a most unusual offering he once received in the native chapel in which he served: "It was a bright Sunday morning, a most fitting day, I thought, to preach my sermon on the Transfiguration of the Lord Jesus."

"In the sermon, I told the members of the congregation to reflect the glory of God's Love in everything they did, just as Jesus did in His life and ministry and death on the Cross. After the sermon; the collection plate was passed. A young native woman who had recently been baptized, had no money to give. Consequently, when the plate came to her, she quietly rose from her seat, placed the plate on the floor and stood on it. And as she carried out that symbolic act of total commitment, total gift of self, I saw in her face a brilliant, dazzling reflection of the glory of God's Love.

To perform the Church's ministry, different roles are required of different people. The priesthood is a special calling to perform in a special way. You must remember, however, that if you belong to Jesus Christ in any way, to any degree at all, especially through baptism and Chrismation, you become His priest or minister or missionary. You have your own ministerial role to perform. There is a distinction in roles between clergy and laity, but it falls within the broader context of all of us being in the service of Jesus Christ.

When we look at the early Christians, we realize that their mission to the world was highly effective because every man and every woman who gave themselves to Jesus Christ went out with the understanding that they were totally engaged in His ministry. They went out with a real sense of mission. They took their rightful place in the Divine Scheme of things by reflecting the glory of God's Love for others to see and marvel at. And, in the process, they experienced very directly, the presence of the Living God.

May we all have that direct experience of the presence of the Living God. May we allow ourselves to be open to experiencing it, to absorbing it, to believing it, and finally to sharing it. The Transfiguration of our Lord and Savior Jesus Christ is a magnificent event that can fill our lives with the Light that the Apostles saw. Lord, fill us with that Light!



Our culture abounds with expressions and images of time. We are created in time to a bountiful promise of life only to be brought low by time as we race towards our destiny of aging, decay and finally death.

Genesis tells us that time is part of the created order. Time is like a law to which all of creation is subject so that even the mightiest star will finally crumble even if it exists a million years. The law presses on mankind as well making man weary.

The greatest weapon in the struggle with time and the corruption it portends is prayer, particularly prayer in worship. Through prayer the creation can become sanctified ("made holy"). The Church gives us appointed times of worship and prayer through which the sanctification can take place.

Worship corresponds to the natural cycles of the day: sunrise, noon, sunset, and so forth. Our worship came from the practices of the ancient Jews - the Old Israel and brought forward into Orthodox Christianity - the New Israel. It took the shape that is familiar to us today through the work of the monks of St. Sabas monastery near Jerusalem.

The complete cycle of daily services is followed in Orthodox monasteries throughout the world. Parishes have less rigorous liturgical demands but use same services although in a simplified and shortened form. The closest most parishes come to following the monastic practice (or Typikon, the order of services), is during the extra services of Holy Week.

(continued on next page)

Sanctifying Time

(cont. from previous page)

In Orthodox practice time is delineated liturgically. Following ancient Jewish practice, the new day always begins at sundown – a practice drawn from Genesis where “...there was evening and there was morning, the first day” (Gn. 14). Thus, the liturgical day of, say, the Dormition of the Theotokos on August 15/28 actually begins the evening before on August 14/27.

At the same time, a trace of the ancient Greco-Roman practice of starting the day at midnight is also preserved in the prayers and worship. We see this in the Midnight Office, and in the prayers of the First, Third, Sixth and Ninth Hours, which correspond to the calls of the night watchman as time was reckoned in those days.

Vespers is the first service of the 24-hour cycle since it is performed at sundown, the start of the new day. It begins with Psalm 103, which is known as the “Psalm of preparation” because it introduces the Vesper service as well as the daily cycle.

Psalm 103 recapitulates the first chapters of Genesis and speaks of the marvel of creation and the grandeur and the magnificence of the Divine Creator. The worshiper gives thanks for the day just past and entreats God that the coming evening will be peaceful, sinless and beneficial to his soul.

Psalm 103 shows that

time is more than a temporal division that we apply to the labor and events of the day. Rather the Psalm references time to God and reveals that all labor and events must be referred to Him as well. Indeed, by hearing this Psalm in the content of worship, time moves beyond its temporal dimension into the presence of the eternal God where the sanctification of worshiper can take place.

The highlight of Vespers is the chanting of the ancient hymn Joyous Light (*Phos Illaron* in Greek). This hymn is sung when the evening candles are lit (or in our day when the lights of the Church are turned on), and serves as the Christian expression of the ancient Jewish practice of lighting the evening lamps of the Temple at sundown. The light symbolizes Christ who is the Light of the World. Christ vanquishes spiritual darkness as the candle vanquishes material darkness.

After the evening meal, the service of Compline is celebrated. The worshiper again gives thanks for the passing of the day and entreats that his sleep be peaceful and undisturbed by nocturnal fantasies and the machinations of the Devil. The Akathist Hymn that is served on the Friday nights of Great Lent is celebrated within the context of the Compline Service.

The morning service of the 24 hour cycle is the

Matins service. It begins in darkness just before sunrise with the reading of six appointed Psalms in an atmosphere of contrition. The Psalms speak of rising up from sleep, morning prayer, entrance into the temple of God and the mercy and salvation that mankind awaits from God.

The Psalms express the groaning of people on finding themselves enveloped in earthly darkness, sighs in anticipation of the heavenly and eternal light. The service builds slowly in pitch and tenor to its lightest point at the Doxology where the worshipers proclaim: “Glory to the One Who has shown us the Light” as the first rays of sunlight shoot forth like arrows that pierce the clouds of incense that envelope the sanctuary.

Blessed is the Kingdom...

The Divine Liturgy begins when the priest chants: “Blessed is the Kingdom...” These are im-

ask God for peace and forgiveness. They entreat God for His favor. They compel us to “commit our whole life to God”.

Then the Gospel, God’s Word, is read. The Scriptures are God speaking to us. Only through the conscious and deliberate praying of the petitions, will we be prepared to hear and comprehend the Gospel of Christ. Only when we have heard the Gospel are we ready to receive the Eucharist.

In the Eucharist we receive the inexhaustible food, the water from which we will never thirst. The Holy Spirit transforms the temporal bread and wine into the eternal Body and Blood of our Savior Jesus Christ. Eternity intersects time. The created receive life from the Creator. Sunday is indeed another Pascha because the Resurrected Lord is proclaimed and, if we have a heart set on purification, encountered.

Then, fortified by this

“The greatest weapon in the struggle with time and the corruption it portends is prayer, particularly prayer in worship. Through prayer the creation can become sanctified (“made holy”).”

portant and solemn words for they represent a special time where eternity intersects temporal time or to put it another way, where the created things meet the Creator.

The Divine Liturgy begins with a set of petitions or prayers that bring us into the presence of God. They

new life of the resurrected Lord, we step back into the temporal, into the labors and events of our every day life marked by the days and seasons of creation, to return again at the appointed time to receive the sanctification of our eternal God.

Í ÀØÀ Ì Î ÈÎ ÄÜ - Í ÀØÀ Í ÀÄÏß!



Í eòáí í ý àeòí aaf í ý í aòí ì ì í eí a³ - à³baé, pí aé³a ³ pí a=í é á oéðazí núeí ò í ðaaí ñeaaí í ò áoñ³, í cí a=à° í eòáí í ý ñí oaaí í ý =é í añí oaaí í ý á í áaa-eaéí ò ò áeáóóí úí ò óí aí, úí í àí í aéaí ðí æ=a, í cí a=à° í eòáí í ý ðí çéa³ò aaf çáí aí aáo í aòí ì Óaðeae ³ í añ ñaí eò, ýé í aòí ì.

Èí eé çaa-anó í aòé ì ì eí a³ í á çauaí eí ò eþaí a³ aí ð³aí í ì Óaðeae, í á çòí aei í ì ì ðaé³aéí í p, aí í a, çà ì aeeí è aei ýòeáí è, ñòáí á aí Óaðeae áaeáóæí p, á ðaé³aéí eò í eòáí í ý ò í aça³í òá-ðáñí aaf í p. Í á aóaa eí ò çáí í aí paaòe í aòeò oáðeí a, í á aóaa eí ò óaí ì ì eèòeñú, ñí³aaòe. Áí í a í³aa ñaí ì í añ, øéýòe ì ì ðí çé-áòóúny á ðí çí eò í aí ðýí aò, ³ ç³aðaòe ì ì í³a eðeéa Óaðeae aóaa áaæeí p í ðaòap. Eèðá í aei eò³ í ì ò-pòu aí eí ñ ð³aí eò í añòeð³a, èèðá ò³ a³aaóeí oóúny í a aí eí ñ Ì aòáð³-Óaðeae, úí ì ò úa ña³ í a añí í e=a á ñaí ì í aòð³. Á òaèeò aóaa í áaaáaòí.

Í añ í aòí aèòú óny í aòá ì ì eí äü, óñ³ í aò³ í ðaaí ñeaaí³ a³òe. Ì è ðí =aí í, úí á í³ í aí í ç í eò aey í añ í a í ðí í aei, úí á í³ í aí í ç í eò í á a³aéòeí a³a í añ. Ì è ðí =aí í, úí á óñ³ aí í è í áðáeí ýèè í ðaí í ð í aòí ì Óeðazí núeí ì Ì ðaaí ñeaaí í ì Óaðeae ³ í aí³, ýé ì áeáóóí³ aðòeí añòeð³ è í añòeð³, á aóóá³, ýé ì ì a³òí³, ñòáí í aèèè añ³ ðaçí ì í aí ó oéðazí núeò í ðaaí ñeaaí ó ðí aei ó, í aí ó í aòó Óaðeáo. Ì áeáóóí³ ó í aòí ì Óaðeae çaeáæeòú a³a óí aí, =é aí í í aóaa ðaé³aéí eí, =é áaaæaòeí á aí í í ñaí p a³ò é Óaðeáo çà ñaé í aéaí ðí æ=eé ñeada í á çáí eí.

Beí p aóaa óy ì ì eí äü - óy í aòá í a³y - çaeá-æeòú aóæá áaaáòí a³a í añ óñ³, a í áðaaóñ³ a³a áaòúe³a óeò a³baé ³ aóóí aaf ñaa. Í á áaòúeáo ³ í á aóóí aaf ñaa³ eáæeòú a³aí í a³aaeúí ñòú çà ðaé³aéí á aèòí aaf í ý a³baé, í aòí aí í³aòí ñòap=í aí í ì eí eí í ý.

Ðaé³aéí á aèòí aaf í ý aèòeí è òðaaa í aóaaí aèòe áæá ç ì ì aí òí ì, eí eé aí í a í ì =eí a° aí aí ðeòe, aí =eí í çí³ òá í ðeñòóí eí í aí aèòí aaf í ý á ðaé³aéí í ò áoñ³ a³baé, òeí áaæ=a aóaa í aí eí aí çáéñí paaòe. Í aí a³yçí è ì aóáð³ é áaòúeá, í aá=eòe aèòeí ó ì í eèòeñý. Ñí í =aðeò eí ðí ðeí ì í eèòae, úí á aèòeí á ì ò í ðí ð³paaèa, á í çí³ òá añ³ áaæeéa³ í í eèòae ç òeí, úí á aèòeí á ì ò aí aí ðeéa ñaí a. Í aí a³yçí è áaòúe³a í aá=aòe aèòeí ó a³a í aei aí òí aí í ðí Áí aa, í ðí ñayóí aðaçe, í ðí óá, úí aí aðá³ úí òaéá að³, úí aèòeí á ì í æá ðí aèòe, á =í aí ì é í á a³eúí í. Áaòúeé ì àpòu í aí a³yçí è í ðeí í ñeòe, á í çí³ òá í ðeaf aèòe a³baé aí óaðeae, úí á í í ñeý á í çí³ òí ò á³ò³ áaaæaòe

ñaí ì í aéaèòeí í aí a³yçéí í çaeðaaòeñý aey ñí³eúí í ì ì í eèòae òá aóòe aèòeaf eí =eaf í ì Óaðeae.

Ç ì ì aí òí ì í ñyaí aí í ý aèòeí í p øé³eúí í aí³eò, áaòúeé í áaaé³ ì àpòu áaaòe, úí á a³òe ì òí³ a³aa³aóaaèè óaðeáo, eáeò³; Çaeí í ó Áí æí aí, áçaaè³ a=eèeñý á øeí eí, úí á ñòí ðí í eèeñý³ óí eèaèè çèè aí eèa³a, úí á úí aaf í í á í çí a=áí eé =añ ì í eèeèny, úí á í aèaæí ó í í ðaí ó a³aaaaaèè óaðeá³ é ñayòeí í aðaçai, òaí óaaèè ñayúaf eè³a, ñòáðòeò³ ò.í.

Eò³ í aí a³yçéò ðaé³aéí í aí aèòí aaf í ý a³baé áaòúeai è, aí ðí aèòú úa òaí að í aí a³yçí è aóóí añòeðý aèòí aóaaòe a³baé ³ a=eòe ì ò Çaeí í ó Áí æí aí. Í aí a³yçí è aóóí añòeðý eí æí ó aèòeí ó á øé³eúí í ò á³ò³ á ñaí ì é í aðaaò³; çaðá°ñòðóaaòe, a³aa³aaòe ì ì áaòúe³a, aí a³aaòeñý =é aí í è aèòí aópòu ì ì á ðaé³aéí í ò áoñ³, a áoñ³ a³òí í ñ³ ñaí ì é Óaðeá³ è ñaí ò ó í aòí aí a³, a³aí í a³aí í í í a=eòe áaòúe³a aaf í á =é í³a =añ í ðí í í a³a³ a óaðeá³. Ñaí eò æá a³baé ðá³òeyòí í á øeí eí, ýeúí òaí ° eáeò³; ðaé³aéí, aaf á óaðeá³ =é ýeí ì óñú³ í ðí ò í ðeí³ úaf í³ a=eòe Çaeí í ó Áí æí aí. Óá í aei ç í aèaaèeèaòeò í aí a³yçé³a aóóí añòeðý.

Í í eá Óaðeae, á çí eðáí á aóóí aaf ñaa, í aa a³òúí è í á ì í æá í aí áæaaòeñý ò³eúè e³eúeí ì á aí aei aí è eáeò³e. Ñayúaf eé ì a° í í ñòeí í ì aòe í á óaaç³ ì í eí äü, áaaòe çà í á; ò³eaaòeñý í àp, aèaòóí aóaaòe ç í àp aáñ³aè, í ðaaí çóaaòe aèòý=³ òí aaðeñòaa í ðe óaðeaaò.

Í á ì aèò ðí eú ó aèòí aaf í³ í ì eí aí aí í ì eí eí í ý í í aei í³ úa a³a³aðaòe oéðazí núe³ í ðaaí çaaò³; ì ðaaí ñeaaí í ì ì í eí a³. Ñe³a òaéí æ³ áaaòe í ðí í aò³ í aèúí í ðaé³aéí ó ña³aí í ñòú aèòí aaf í ý ñaí ì ò =eaf³a.

Í á çaaóaaéí í úa í ðí í aí ó ð³, òaéí æ áoæá áaæeéaò. Beèè í ðeèeéaa ì è ñaí³ áa° í í aòí ò ó í³aòí ñòap=í ò í í eí eí í p, í aòé ì í eí a³? Áí í á aèaèòúny í á í añ³ í aðaeí a° óá, úí ì è ðí aei í. Ñòáðaeí í ñý í òæá añ³ aèaí eí í ðeèeaaí í³ í í ðaaí p aí í í ì í aòe í í eí a³ aóòe òaéí p, ýeí p ì è òí ò³è áe ì ì áa=eòe.

Ñí³eúí eí çòñeéyí áaòúe³a, aóóí aaf ñaa, Óaðeae, í aòí ì aèí ì áaè³ í aèòeí ðaaí çaaòé ì í eí a³ í aí aó³aí í í òæá aèòí aòe í³aòí ñòap=a í í eí eí í ý, í aèòe í añòóí - í eé³a, í á a³òí eò ñeí³a³ aí í úí è ñaí³; Óaðeae è ñaí aí í aòí aó. Ñí³eúí eí è çòñeéyí è aèòí aòe =aí³ eò³ í ðaóúí - aèòeò eþaaè, úí æèèè á í á ñeaaó Áí æò, aóèè á í eðaní p ñaí³; Óaðeae, ì a³òí eí è =eaf aí è é í³aí í ðí p, eí ðeí eí è aey í aòí ì aèè, aò³í p è í³aòeí eí p ñaí ì ò áaòúe³a.

Ordinary or Orthodox Parenting?



“And for this reason I bow my knees before the Father, from whom every family in heaven and earth derives its name, that he would grant you according to the riches of His glory, to be strengthened with power through His Spirit.”

(Eph. 3:14-16)

What is it that makes the difference between parenting in the world today and choosing to parent as an Orthodox Christian? Many parents today want to do the right thing, but committed Orthodox Christians have several challenges as well as advantages in order to do so. First of all, it is an intentional choice of lifestyle differences from those parenting outside of the context of our Faith. Parents today often do not include the spiritual aspect in parenting. Their children are raised in a spiritual void. However, to an Orthodox person, parenting occurs within the context of our faith practice, values and theology.

Parenting is challenging for everyone, but we have the additional challenge of avoiding what the world around us practices as normal everyday life, and that is very far from what we want for our children. For example, the media, news and movies say in many ways that it is okay not to obey the Commandments of God. Their messages is clearly that we can do whatever we want with our lives, living without rules and boundaries.

Now I have liked very carefully and my Bible doesn't include an expiration date for when God's laws are no longer valid; does yours? Do you take time as an individual and as a family to read God's word How will you know what you need to do if you don't know what God has provided as guidelines for parents? Aligning our parental expectations with the Word of God is paramount to knowing how our Father expects us to parent our children. And by so doing we will gain confidence that we have the tools to parent in a godly fashion, even if we do not receive the support of non-Christian parents around us.

It is crucial to understand that we are still in today's age accountable for the modeling of our Faith by living out and practicing our values. That will mean primarily refusing to compromise our time, especially if school or other activities (i.e. sports, music lessons, etc.) conflict with the times we need to be in Vespers, Divine Liturgy, or special parish events. We need to strive for balance in our spiritual lives as families. Showing up to pray at the times that the Church has set aside for us is an excellent way to model our values to our children. Our sacrifice to be at the Church praying for our families at these times is always blessed by God.

Another advantage that we have as Orthodox parents is that there are many excellent books today from the church Fathers and Mothers that give us parenting instruction. It is a good practice to read them together as husband and wife and discuss what you can practice from them. Their ideas will make your job more understandable, it not easier, than trying to second guess how to parent effectively.

We have the advantage of godly priests and their wives who know how to guide your efforts. There are also many parents in our parishes who are good role models. We can learn from their experiences – both good and not so good. Talk to those whom you trust about your struggles and concerns. Our heavenly Father certainly did not expect us to do such an important job alone. The consequences are eternal!

You may consider beginning a parenting group in your parish to study the Scriptures and Orthodox works together. Hosting a parenting seminar is a very helpful way to focus on the education and training that would benefit you and other parents. Perhaps these ideas can become a pan-Orthodox project, including the other Orthodox parents in your area. This is an excellent way to get input from others. This will strengthen your community life, especially if you include concurrent activities for your children so they will get to know the other Orthodox youth in their area. A group such as this can be a tremendous support for parents and may alert you to the needs of others.

Finally, our sacrifices to follow our Faith may be seem greater to parent according to Orthodox Christian values when it appears as if the whole world no longer does, but the reward will be infinitely worth it. May our Lord give you His wisdom and grace to follow His Commandments for the eternal salvation of you and your family.

Suggested Readings

The Orthodox Study Bible. Thomas Nelson Publishers. Nashville, Tennessee.

Conversations with Children, Communicating Your Faith. Sister Magdaline, 2001. Stavropegic Monastery of St. John the Baptist, Essex, England

Hallowed Be This House: The Divine and Sacred in the Home. Thomas Howard, 1979. Ignatius Press. San Francisco.

Making God Real in the Orthodox Christian Home. Fr. Anthony Coniaris. 1977 (updated). Light & Life Publishing Company, Minneapolis.

On the Upbringing of Children. Bishop Irenaius. 1991. St. Xenia Skete. Wildwood, California.

Raising Them Right: A Saint's Advice on Raising Children. St. Theophan the Recluse. 1989. Conciliar Press. Mount Hermon, California.



By Very Rev. Robert Holet

Orthodox Stewardship - First of a Series

Mention the word 'stewardship' in one of our Orthodox Churches, and you will see one of three reactions. Some people yawn, because they consider the topic boring, or irrelevant to their lives. For others, the reaction is a quiet murmur, because the term *stewardship* is either misunderstood or feared, often thought to be a questionable Protestant idea, especially when mentioned in conjunction with 'tithing.' Some cringe, because they fear they are about to be 'hit up' for more money for yet another pending financial crisis, whether real or imagined.

As a pastor in a new mission parish, the 'business' of financial stewardship became very important to me, *very quickly*, in the formation of our parish in Charlottesville. When we began to hold services in a rented hotel room in 1998, it became

very clear that MONEY for this endeavor needed to come from somewhere. What we have since discovered is that the money for our Church did not come from somewhere, so much as from some One. So, seeking the answer to the question: "Where does the money come from?" became vitally important to our parish over the years. The result for me, and for our parish, has been an energizing, fascinating and spiritually challenging process. In this series of articles, I would like to share with the readers of the *UOW* some of the reasons why this topic might be fascinating and spiritually challenging to you as well.

Financial management is not just an aspect of mission parish life. The impact of personal and Church financial management decisions is important for our established parishes as well. Those parishes that

are experiencing a decline in membership (and the resulting decline in funds from parish dues), must still face the rising costs in maintaining parish facilities. Simply paying the bills to keep the parish afloat becomes a challenge.

The question, "Where will the money come from?" impacts our Archdiocesan Church life as well, where critical decisions about property maintenance, program funding, continuing charitable initiatives and funding require clear spiritual vision together with astute decision-making. A sound understanding of the spiritual principles of stewardship can set a course for prudent planning and administration at all levels of Church life. The fundamental starting point for all of this is to address personal Christian stewardship as an essential and spiritually rich component of life. No small amount of time and effort in the coming months, particularly as we gather at Sobor this fall, will be spent wrestling with these questions.

What is Stewardship anyway?

The term 'stewardship' is a broad, rich concept in the Bible and in Orthodox Church life. Looking in English language versions of the New Testament, the word 'steward' can be traced to the Greek word *oikonomos*. So who or what was the *oikonomos*? The word *oikonomos* comes from 'oikos' or 'house', and 'nomos' – 'rule or order'. In New Testament times, he was "a person who was entrusted with special authority to act on behalf of someone greater (his lord or master who actually owned the estate) in the management of the master's local affairs, often in the master's absence." Therefore, the *oikonomos* sets order in the household which was necessary in ancient households and in modern households as well! Stewardship means essentially 'getting our house in order' – and

Christian stewardship views Christ as the Master Who directs the process.

Among the best known references in the bible where Christ explicitly refers to his follower as a steward/servant can be found in Mt. 24:45-51 "Who is the wise and faithful servant?", Mt. 25:14-30 Parable of the Talents; Lk. 16:1-12 Parable of the Unjust Steward. We will visit these in detail in future articles.

Here are a few observations about the biblical steward, based on the parables of Jesus and the teachings of the Apostles:

1. The steward is not in charge – the Master is. The steward's role is that of servant.
2. The steward is not responsible for his own wealth, so much as he is for the wealth of the Master.
3. The steward is given everything necessary to accomplish his responsibilities, but must be creative, thoughtful and conscientious in doing so.
4. The steward will be rewarded richly if he accomplishes his duty.
5. The steward will be punished if he fails to accomplish the Master's wishes.
6. The steward will be accountable to the Master for his management of the Master's wealth. The Master will judge the steward based upon his stewardship.

As Christians, the 'house' which has been entrusted to us is not merely our physical home (the place where we live), but the 'household of the heart' as well. Our spiritual life is the greatest gift that has been entrusted to us – an actual share of the riches of the Kingdom of Heaven! This 'house' must be set in order as well. Conversion of the heart is necessary before we can ever become good stewards of our material wealth for the glory of God.

The practical decisions we make in ordering our earthly lives will

either enhance our faith in God, or set us in opposition to Him.

You Can't Take it With You

The first step in our life journey as faithful stewards is our realization that God is the Lord – the Ruler of all Creation. His majesty is all-holy – His sovereignty over the world is absolute. So many of our Orthodox hymns¹ remind us of this! As the scriptures say, "Mine are the heavens, mine is the earth". Only God can 'own' creation because He is its Creator. Human beings are creatures. Even our very *being* is His. Our own bodies, entrusted to us for a time on this earth, are surrendered by us into His earth at death. We literally 'can't take it with us'. Human death, as a fruit of sin, brings us the stark reminder that nothing that we have on this earth is our own. We are reminded of this in the funeral service, when the priest places the first shovel of dirt in the grave, saying "The earth is *the Lord's* and its fullness, and all that is within it."

When you realize the truth in this first step of realization, you may well be sad or frightened. How can you not? We have all been told that the "American dream" - the illusion that what we have is ours, and that we can 'have it all' if we just work hard enough – is possible for everyone. We live with the illusion that we have some semblance of control over our physical life, when in fact sickness and death bring us face to face with the truth of this as well. In the end, we give it all up, and our human lives end.

But the truth is even *greater* than this – we may *own* nothing, but we are *not* nothing. We are *precious* in God's sight. We are held and loved by God, eternally. Our 'wealth' rests totally in our being loved by Him. When we face financial loss, or worse, the loss of our health or relationships through suffering and death, *the very fact that we are reminded that "the earth is the*

Lord's" is the Good News. We are His, and He is the Lord of us all. He is *our* Lord, and He will not abandon us – even to death! God has sent His Son as a servant, to help us, His servants, to become His faithful children. It is in understanding this most important relationship that we can fully appreciate our identity as human beings, which becomes the starting point for living as stewards, not just consumers, of this world.

The Answer

So the simple answer to the question 'Where will the money come from?' is always – *from God.* All is His. Trite as this may seem, it is the cause of confusion, suffering and anxiety in our personal lives, in our families and in our parishes. When the harsh challenges of life appear, our Christian vision of God as a loving provider of all things is put to the test. Do we *really* believe that God will meet our needs? We need only attend a few parish board meetings to realize that this is a critically important question in the minds of our people. God is not just our best hope to provide what we need; He is the *only* hope to provide what we truly need. As the Ambon Prayer at Divine Liturgy reminds us as we prepare to return to the world after the service, "... *Every good gift and every perfect gift comes from above, coming down from You, the Father of Lights.*"

Our spiritual vision of stewardship is a constant reminder that God is the Lord; He is in charge, He loves us and will not forsake us, His servants – his stewards in this world.

In future articles we will explore a number of passages from scripture and Tradition that speak to us about stewardship as a particular orientation of Christian life, and its implications for how we live.

¹ At Matins (and the *Moleben* service) we pray "*God is the Lord* and has revealed Himself to us."

Tradition: Prothesis, Part II by V. Rev. Dennis Kristof

The Rite of Preparation (Prothesis) was the last element in the Divine Liturgy as it presently exists. This service developed between the 11-16th Centuries. This rite was moved from a separate room either totally apart from the temple or adjacent to the sanctuary, to taking place on an altar to the northeast of the main altar (Holy Table). The simple action of receiving offerings of bread and wine from the faithful as they came to services became highly ritualized and symbolic during this epoch.

Comparing the Great Entrance with the bread and wine to the burial procession of Christ dates all the way back a commentary on the Divine Liturgy written by Theodore Mopsuestia in the Fifth Century. This symbolic or typological interpretation influenced the preparation of the gifts. The priest begins the service at the altar of preparation by praying and venerating the articles used for the Holy Eucharist: You have redeemed us from the curse of the Law (*kisses the diskos*), by Your Precious Blood (*kisses the chalice*). Nailed to the Cross (*kisses the star*), and pierced with a spear (*kisses the spear*), You have poured forth (*kisses the spoon*), Immortality upon humanity as from a fountain. Our Savior, glory to You!

The priest then takes the first loaf (prosphora), and begins to prepare a large block of bread which will be sanctified into the Body of our Lord, God and Savior Jesus Christ. This large particle is called, "The Lamb" which draws our attention to the belief that our Lord Jesus Christ is the Paschal Lamb slain as a ransom for our sins. His Blood was shed in order that believers might pass-over from death back to life. In the time of the Prophet Moses it was the blood of a lamb that the ancient Hebrews smeared on the lintels and door posts of their homes so that the Angel of Death would pass-over them and kill only the first-born of the Egyptians. The ancient Hebrews continued to sacrifice a lamb on the first day of the Passover feast in order to purify themselves from sin. John the Baptizer identified Jesus Christ as the Lamb of God, the ultimate Passover Lamb, Who would be sacrificed on the Cross and Whose Blood would free us from the power of Death and sin.

The priest prepares the Lamb by cutting over the seal three times with the spear saying: In remembrance of our

Lord and God and Savior Jesus Christ. In keeping with the theme of the Passion of Christ, the knife used to cut into the Lamb is called a spear or spear. Over the centuries the simple knife used to cut the bread became stylized to resemble a spear (or lance), the final instrument of the Passion thrust into the side of Christ to assure that He was dead, so that they did not have to break His legs.

The priest then cuts into the four sides of the IC XC NIKA seal on the prosphora reciting the two verses from the

Prophecy of Isaiah describing the travails of the Suffering Servant of Yahweh (Isaiah 53:7+8): "He was led as a sheep to the slaughter; As a lamb before the shearer is dumb, so He opens not His mouth; In His humiliation His judgement was taken away; Who shall declare His generation?" The Lamb is then lifted out of the loaf while the priest says, "for His life is taken away from the

earth." Jesus Christ is seen as the fulfillment of the Suffering Servant predicted by the Prophet Isaiah as the One Who suffered for the sins of the people. It was these same two verses that the Holy Apostle Philip interpreted for the Ethiopian Eunuch in order to preach the Good News to him in the Acts of the Holy Apostles (8:27-36).

Then the Lamb is inverted so that the seal is face down on the diskos and the Holy Bread is cut crosswise while saying: "Sacrificed is the Lamb of God Who takes away the sin of the world for its life and salvation" (John 1:29). The Gospel according to John sets the Crucifixion of our Lord on the day before the Passover. His sacrifice marks the beginning of the New Passover (Pascha).

The final action of the priest preparing the Lamb is flipping it right side up on the diskos once again, and thrusting the spear into the right side of the seal which bears the marking, IC, which is an abbreviation for *Iesous* (Jesus), and quoting from the Gospel according to John: "One of the soldiers pierced His Side with a spear, and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth - that you also may believe (19:34+35). Immediately after this, the priest (or deacon if present), pours wine and a small amount of water into the Chalice reflecting the belief that this will become the actual Blood of Christ at the Divine Liturgy, the Blood shed to establish the New Covenant.



Giving Loving Attention

by Subdeacon John Kostiak

"You shall love the Lord your God with all your heart, with all your soul, with your entire mind, and with all your strength . . . You shall love your neighbor as yourself." [Mark 7:30.31]

Someone once said that the most precious gift we can give is our attention. It is truly a rich thing when we put aside our preoccupations, and give our undivided attention to another person. I know how much it means to me when someone cares enough to really want to know how I feel, or what I think, or what I'm doing. It is truly a gift that we should give to those we love and care about. It is a gift that we should give to our friends.

The scripture quoted above is from a conversation that Jesus had with a lawyer. The question was: *Which is the greatest commandment?* Our Lord answered: *love God and love neighbor.* Based on His answer Christ suggests that the center of Christian life is simply focusing our attention on God and neighbor. The very heart of our faith is not really complex at all. It calls us to give loving attention first of all to God, and from that, giving loving attention to our neighbor. The challenge is not in our understanding, but rather in our practice.

What are the ways that Orthodox Christians give loving attention to God? First and foremost; Worship. We gather as God's people to worship God who is worthy. Worship is not optional, nor is it about entertainment or personal taste. It is the gift of our loving attention and presence to God. Secondly: Prayer which is the most intimate attentiveness to God. Let us commit to being a praying body of believers. Third: The study of God's word. I believe these three form the center of our loving attention to God. Thus, we should fill our churches minimally every Sunday.

How do we give loving attention to our neighbor? We do this when we reach out to others. When we pray for others, bring a meal to someone, or help those in need, such as housing the homeless, feeding the poor, and guiding those who have lost their way. When we gather with others for worship and fellowship, we are giving the loving attention to our neighbors. This is something that each one of us can and needs to do.

Giving is the most precious gift of our loving attention to God and our neighbors that we can make central as an Orthodox Church. These two things form the heart and Spirit of a vitally alive Church.



Ordination Anniversaries

July & August

Metropolitan Constantine	<i>Priesthood Ordination</i>	July 23, 1967
Protopresbyter Michael Kudanovich		July 1954
Rev. Fr. Anthony Ugolnik		July 6, 1991
Rev. Fr. Joseph Kopchak		July 12, 1968
Hieromonk Gregory (<i>Woolfenden</i>)		July 16, 1977
Rev. Fr. Michael Danczak		July 13, 2002
V. Rev. Fr. Dennis Kristof		July 17, 1982
Protodeacon Mykola Dilendorf		July 27, 1997
Rev. Fr. Wolodymyr Borowsky		July 30, 1950
V. Rev. Fr. Stephen Repa		August 07, 1983
Rev. Fr. Rostyslav Tsapar		August 9, 1998
V. Rev. Fr. John Mironko		August 10, 1968
V. Rev. Fr. Hryhorij Podhurec		August 17, 1975
V. Rev. Fr. Petro Siwko		August 17, 1987
Rev. Fr. Andrei Kulyk		August 17, 1997
V. Rev. Fr. Eugen Kumka		August 28, 1990
Rev. Fr. Ivan Lymar		August 28, 2000

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

Three Spiritual Necessities

by Rev. George Aquaro

Many of us struggle in our daily spiritual lives. We don't like to pray because it is hard to sit still or remain focused. Perhaps we sense that the fruits of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23)), are in short supply in our lives. The only joy we have is in our worldly pursuits and distractions, while our Church "life" is only a matter of going through the motions.

The truth is that the Christian life offers great rewards for us, if we only make a little effort. God is waiting to share His blessings with us, if only we would reach out for them. The gifts of the spiritual life require us to carry out three tasks: Worship, prayer and meditation. By regularly involving ourselves in these three activities, we open the door to Paradise.

Worship

We worship God, the Scriptures say, in Spirit and in Truth, (Jn 4:23-24). To know the truth, we must first learn. The ancient Church, as today, devoted itself to the study of Scripture and Apostolic Tradition, which in turn formed the hymnody of Church worship. We learn about God by entering into the worship of the Church and hearing the praises for God's "mighty acts" (Ps. 150:2).

Worship gives us reasons to trust in God: We see how He has been

faithful to every generation. We recollect the great saints and see the magnificent and transforming power of God in their lives.

Our hope is built up as we listen to the services. Finally, we desire to reach out to God.

Prayer

In prayer, we answer God's call to us. Realizing all that He has done for us, how He has tried to reach us, we pray to draw closer to Him. Prayer is the response we have when we realize that God is listening and actively involved in our lives.

However, we will soon notice that prayer and worship are difficult tasks. It seems as though our minds are full of distracting thoughts. Dreams and fantasies take us far away from the words of our prayer. While we may be able to focus on TV, work or a game with perfect concentration, our prayer life becomes hard work with little reward. There seems to be no benefit as our minds flutter from thought to thought.

We have also learned, through worship and prayer, about our own fallenness. We sense our sinfulness, and our consciences begin to harass us with memories of the past. This makes worship and prayer painful since we realize our remoteness from God and the many injuries we bear from the past.

Meditation

This is when the Fathers counsel us to practice meditation.

Meditation is inner silence, at first only a few minutes each day, where we set aside the worries and cares of the day and try to examine ourselves. We look at our thoughts and feelings, trying to find their root causes.

Meditation is the art of listening to ourselves and to God. After all, He is trying to speak to us, love us, comfort us ... but we are too filled with junk from the past to even notice. Our lives are filled with busyness and noise, so that the perception of God's presence is impossible.

Once we begin to meditate, we can start to identify the things that are keeping us from God. We can use the Sacrament of Holy Repentance (Confession), to "clean house." With the help of our father confessor, we can turn over our sins to God and have Him remove them. Perhaps we might have to make restitution to those we have harmed, but the reward is freedom from the bondage of guilt. We realize our personal failings and character defects, and ask God to help us learn new ways of behaving.

By cleansing our consciences, we find prayer and worship become easier and more enjoyable. We have peace, and the fruits of the Spirit appear in ever-increasing amounts within us. Our life in the Church becomes more vital and alive, as we draw closer to others and value our relationships. In turn, our increased worship and prayer fan within us the desire to meditate on

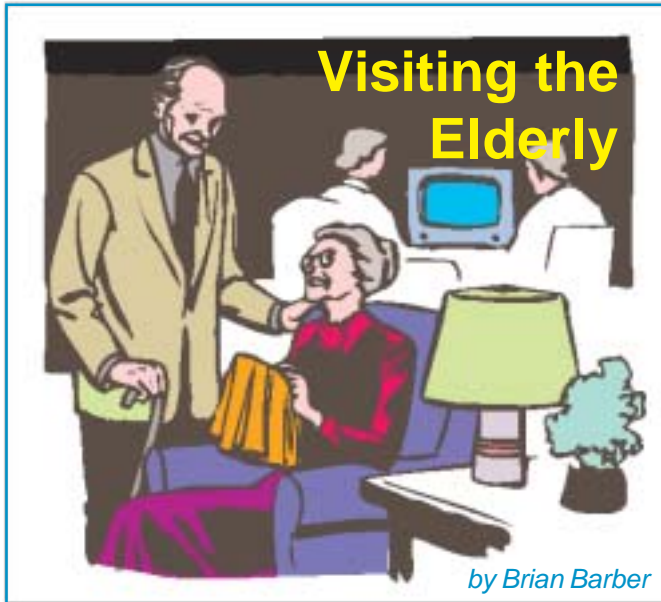
God's goodness. They form an ascending, circular staircase to the Heavenly Kingdom.

Gradually, through our own discipline and the Grace of God, these three activities help us sharpen our spirituality. We attain more clarity and learn to focus our thoughts. In fact, one of the greatest gifts of practicing worship, prayer and meditation together is the ability to be totally free of the past and untroubled about the future. After all, we have drawn closer to God and learned to depend on Him through our spiritual works.

By cleansing our consciences and relying on God to provide for us, we can become totally present in each moment of the day. Where we used to be lost in worries and stress, we can focus on each moment without a stream of distracting thoughts racing through our minds. We can speak with a friend, or even enjoy a snack, with perfect attentiveness to every detail. The world becomes more vivid; and we learn to appreciate both its magnificence and subtleties.

If we skimp on one of the three tasks (or all of them), then we cannot expect anything from our relationship with God. Orthodox Christianity is meaningless, just some abstract notions, unless we seek after a real relationship with God through these three means. We know that God is infinite, and this means we have infinite possibilities if we seek after God . . . through worship, prayer and meditation.

With Humility Comes Wisdom:



“Experience is a good thing; it is that which tests a man.”

- Abba Poemen

As I mentally prepare for my trip to St. Joseph’s Nursing Home in Yonkers, NY, a number of concerns come to mind. Should I wear sneakers, or black leather shoes? Will they think I am too casual if I come in sneakers? Did Gheevarghese, our trusted leader, remember I like my donuts with sprinkles? Should I bring my cell phone? Will I miss the speaker on campus? I should have watched *Before Sunrise* instead.

As we drive through downtown Yonkers, I realize I have never been in this part of town. Smashed windows, rundown stores, missing door stoops - all matter of urban blight. This is certainly not the area of Yonkers I live in. Little wonder people say they live in neighboring and upscale Crestwood. Upon our arrival, a volunteer leads us to the sixth floor. We are told this is the healthiest unit. Even here though, he warns those who we will visit are elderly and may be disconnected from us. We must look into their eyes if we have any hope of gaining their attention.

My shirt is beginning to become moist . . . and I just had it dry cleaned, too. I should have worn my fleece.

As Gheevarghese quietly speaks with a nurse, I take stock of the room. Most appear to notice us, though some are not able to lift their gaze. We begin singing Evangelical songs which I am not familiar with. So I fake it.

I try to make my choir director proud. After four songs; Gheevarghese offers to take requests. “Amazing Grace!” a voice carries. We don’t have it. In fact, we don’t have any songs other than the eight printed out in front of us. Note to self: Don’t say things just because they sound good.

We finish up and I begin to scuffle across the room looking for someone with whom to talk. I’m ready! I’ve been trained to actively listen. Most are unable to speak, much less make eye contact. I find someone who is smiling though I can’t think of a single word to say. I slide over to Gheevarghese who is with someone he has seen before. I try to take mental notes as fast I can.

As we arrive on the fifth floor, I begin to remember melodies. We get a bit of applause, though this time it appears only the nurses are replying. Some of the residents are in beds; they are not moving. As we try to socialize, I make a grander attempt at being outgoing. “God, I’m trying. You make up for my deficiencies,” I pray. “I, I, I, I am not good enough. It’s me, me, me who’s doing the work. God, Who?” How easy it is to forget Him, particularly when doing His work. As I gaze through the large plate glass windows and stare at the impenetrable gray clouds and deepening puddles on

the sidewalk, it becomes painfully apparent that we are the day’s only visitors.

Fourth Floor. Our final stop. This is where we’ve been told it starts getting more difficult, and by the third floor, the patients will likely not even be able to recognize us. Elderly patients in hospital beds line the halls. Three months after beginning a class in gerontology; I am still wondering how scared I’ll be when I encounter a dead person. This is our most vibrant performance, though I can’t even relate to the lyrics. No, I am not able to know what Christ’s suffering was like, but certainly those in this nursing home were going through their own earthly suffering. The lyrics speak of Christ’s suffering, which I cannot understand. I wonder why our best singers perform for bishops, trustees, and hospital workers but not for those who are dying? I ask someone a stupid question - it’s relieving to realize I’m not perfect. Now I can’t help relying entirely on God.

Without even trying, I hold two sets of hands. I cling to the hand, the flesh and blood, of someone I do not know. Yet, I am also able to maintain my longest conversation with a man who tells me about photosynthesis. Most people might consider him a sanitation worker who shoveled snow for additional income. He’s proud of sharing the same birth date as Martin Luther King, Jr. I get mad at a priest I know for making comments about Mr. King. You aren’t perfect either. The government subsidized housing where he lived was rampant with drugs, violence, and “the Virus.” He apologizes for telling me this. I thank God.

As I look around the room one last time, I remember where I was this time last weekend: standing in the most expensive furniture store in Westchester County. I live in a college dorm room. I talk to God the best way I know. “I’m ready,” I say. “Show me the way.”

Reprinted from *The Basil Leaf*



Date: October 2007

2nd Youth Sobor

*Give our youth a
voice!*



In an effort to teach our youth about the workings of our Church and create a role for their involvement within her future, a Youth Sobor has been developed, which will run concurrently with the Sobor of the Church.

The objectives of the Youth Sobor are as follows:

To provide our teenagers with the opportunity to:

- < Better learn about the workings of our church
- < Provide input to the future of youth programming
- < Gain knowledge through workshops
- < Meet and form connections with fellow Orthodox youth

Participants must be at least 14 years of age at the time of the Youth Sobor. Applications for participation will be available in May 2007.

**Ukrainian Orthodox Church
of the USA**

Office of Youth & Young Adult
Ministry

1810 Sidney Street
Pittsburgh, PA 15203

Phone: 412-488-9664

Fax: 412-431-0758

Email: uocyouth@aol.com



Saint Sophia Ukrainian Orthodox Theological Seminary
Ñâyôî-ÑîôiÇñîèà ÓêðàÇ ñîèà Í ðàâîñèàáî à Áîâîñèâîñîèà Ñàì íî àðüÿ

ÓêðàÇ ñîèà Í ðàâîñèàáî à Õäðèà à ÑØÀ - Ukrainian Orthodox Church of the USA

South Bound Brook, NJ - USA



The Seminary Board of Regents and academic staff sincerely invite the clergy and the faithful of our Holy Church to the Inauguration of the Seminary Academic Year, the introduction of our seminarians and most important the re-consecration of Three Holy Hierarchs Seminary Chapel after extensive renovations.

Í îìèîí÷à èíèàáü Ñàì íñàðòè òà àèàáàì ì÷èè ñèèàá çàíðîòòîðîó àòîí àáííîí òà àíðîèòò ãàòîç Ñâyòîç Õäðèèè ãà óðî÷-èíòà àìàèðèòòü àèàáàì ì÷íñîí ãàá÷-àèüíñîí ðîèó, çíàèñì ñòàí ç ãàðèì è ñàì íñàðèñòàì è òà ïññây÷àññü àìàñîèèñîí ñàì íñàðèèñîí èàìèèòì ðòüòò Ñâyòèòàèèà.

Saturday, September 15, 2007 - Ñóáî òà, 15 àáðàñí ÿ 2007 ðî èó Áî àè ãî
9:30AM - Divine Liturgy - Ñâyòà È³òòðà³ÿ - 9:30 ðàì èó

A family picnic on the Seminary grounds will follow all liturgical services.
À'äðàçó ì'ñèÿ çàèñî ÷àññü àíñî ñèóæàñ ù à'äàóáàðòüñÿ ðî àèñî ãà ãî ñòèñî à ãà òàðèòò ðî; ñàì ÿ àðüÿ.

Metropolitan Constantine and UOC of the USA Delegates Attend OCMC Meeting in Pittsburgh

The Board of the Orthodox Christian Mission Center headquartered in St. Augustine, FL held its semiannual meeting at Holy Cross Greek Orthodox Church in Pittsburgh, PA. As an institution of SCOBA, OCMC coordinates Orthodox missionary outreach in many parts of the world. It has various programs to educate and aid local clergy in mission lands and has both long-term and short term missionaries and mission teams active in many lands. Every canonical jurisdiction has representation on the OCMC Board and the UOC of the USA has Fr. John Harvey and Dr. Gayle Woloschak as delegates. Through them our diocese has direct input on the Executive and the Health Care committees.

The business meetings held from April 17-19, developed policy and many important aspects of the mission center, which is poised to shortly begin construction of its new headquarters and training center. Although these meetings are very important, it is equally necessary to place the work and accomplishments before the faithful. Not only are donations needed for the various works done throughout the world, but a goal is to inspire people to take not only an interest in world missions from their armchair, but as circumstances allow to perhaps even take part in a short-term mission. Mission outreach to all is a prime goal of the Orthodox Church and Jesus Himself gave us the command to go forth and teach all



Metropolitan Constantine (seated, far right), along with others, also attended the unique Mission Flavors Banquet that was a feature of this semi-annual meeting.

nations.

Two events were designed to raise public awareness of the mission work of OCMC and to excite general interest in such work. On Tuesday evening, April 17, the Health Committee invited the general public from Orthodox parishes in the Pittsburgh area to a reception at which three medical people spoke of the exciting work that is being accomplished in various lands. They challenged those in the medical profession to join them in this work. The Health Care Committee produces an informative newsletter, which is an inspiration to all who read it. Gayle Woloschak has been at the forefront of the development of the mission team to Ethiopia, which hopefully will go this fall to provide HIV/AIDS education work in that long-suffering land.

The major event was the Mission Flavors Banquet which was very creatively arranged in the hall of Holy Cross Parish. Strange and exotic foods from mission lands on various continents were served and the drinks, appetizers and desserts also were representative of the many cultures. Two SCOBA hierarchs were present and emphasized the fact that our bishops are totally committed to the

work of OCMC, which must report to them of their work and progress.

Metropolitan Constantine was present and gave the opening prayer and many encouraging remarks to the participants. Metropolitan Maximos of the Pittsburgh Greek Diocese was also present and gave the concluding benediction. The speaker was Fr. Peter Gillquist who spoke on "A Strategy For Mission Growth." Among the crowd that enjoyed the exotic food, the instructive talks and the warm fellowship were a number of clergy and laity from the Ukrainian Orthodox parishes in Western Pennsylvania. Fr. Martin Ritsi, the Executive Director of OCMC was extremely pleased to see the hierarchs and so many clergy and laity coming out to learn more about the reality of Orthodox mission worldwide.

The donation envelopes that were collected showed that those present were truly inspired and excited about the possibilities of spreading the Gospel. A newly ordained native Yupik Indian priest from Alaska gave a thrilling picture of what has been wrought by summer teaching teams OCMC has sent to Alaska, but he also related some of the daunting challenges that must be faced.

Archbishop Vsevolod Makes a Lenten Visit to Holy Trinity Parish



Some the parish family gather together after the meal.



Parish Council President Mike Hajdaj, Maria Hulewicz, and parish children greet the Archbishop.



Archbishop Vsevolod awards Fr. Andrii the Epigonation.

Holy Trinity Church in Goshen, IN was honored by the presence of their archpastor, His Eminence Archbishop Vsevolod on Sunday, March 25. His Eminence served a Hierarchical Divine Liturgy during the Great Fast.

He implored each person in the parish to examine themselves during

the period of Great Lent in order to bear great fruit at the coming Pascha of our Lord.

During the service, parish pastor, Fr. Andrii Pokotylo, was awarded the right to wear the Epigonation for his service to the Church and the Goshen parish.

After the Divine Liturgy, a luncheon was served in honor of His Eminence.

Archbishop Vsevolod explained to everyone the significance of the Epigonation. He also spoke about current events regarding the Orthodox Church in Ukraine.



We Remember!

Johnson City, NY - Fr. Zinoviy Zharsky, pastor of St. John the Baptist Church in Johnson City, recently honored the parish veterans: John Mihalko, Sr., Michael Dobransky, Jr., Peter Hatala, Sr., Eugene Klym, John Klym, Jr., Michael Klodowski, Charles Sarnoski, Myron Shaltz, John Maliwacki, Sr., John Tylko, Bohdan Rucky, George Pryhoda (deceased), Charles Ford (deceased) and John Karaim (deceased).



*Fr. Stephen
Hankavich of
Blessed Memory...*

Èí í óàðò Í èüàè Bèí àáí èí. Í ñèý çàèí ÷áí í ý àèñóóí ó àòàè Øèí èè – “Í, Áí àà, ðàèí èè í à ñàò” – ðí çí í ÷ààñü èí í óàðò Í èüàè Bèí àáí èí. Áààò÷à èí í óàðòí Ì Óàòýí à Í àááí àèí àñüèà, ìí ÷í Óí ðí óààèà ñèóòà÷à, Ùí Ì í èí àà ñí ÷àà÷èà ìí òí àèóü ñ Í ðèèàðí àòóý, ÷ ààà – Èàóðààò Àñàóèðàçí ñüèí àí òà Ì ÷àí àðí àí èó èí í èóðñà.

Í à ñèí àà Øàà÷áí èà ì ðí èóí àèà ì ñí ý “Í é, ì àþ ý ì ÷áí ýòà”. Í ñèý ì ñí ÷ “Í àáý” ñèí àà Èþáí à³ Çí ðñí ì ç, ì óçèèà Ñàòèáí è Áèè÷èí, Í èüàà ì ðí ñí ÷àèà ààðò÷àèèàó óèðàçí ñüèó í àðí àí ó ì ñí þ “Í é, Áàè´óí à, Áàà´óí à,” Ç “Westside Story” ì ðí èóí àèà ì ì í óéýðí à “Tonight!” ×àðñá à ì ñí ý ì ðí “×àðñáí ó ñèðèí èó” ì ì í àèà ì ðí í à Ùàñèèàà èí óáí í ý, àí ...” ì í èí òàèà òà í à çí àèà, Ùí òý ì óçèèà ÷àðñáí à - í à àèý ì àí à, à àèý ÷í øí ç áóèà!” Í ñèý óüí àí ì ðèñóóí ÷ í àñí èí ààóààèèñý ñèóðàþ÷è “Í é, òàì í à àí ð” ì àðí àèà Bðí ñèààà Bðí ñèààáí èà”; “Í é, àà òè ÷ààð” - óèðàçí ñüèà í àðí àí à ì ñí ý à ì àðí àó³ Ñàðñý Í ààèþ÷áí èà ÷, í à çàèí ÷áí í ý èí í óàðòó – “Í ì ñàýòà ì àòàð” – ñèí àà òà ì óçèèà Èàñ³ Ñí àí èààñüèí ç, ýèó ç³ çáí ðóðáí í ýì àèèí í àèà Í èüàà, ì ÷ààèáí í, ì ðèñàý÷óþ÷è ç ñàí çé ì àòàð³ Áàèè³ Bèí àáí èí, ýèà àèí ì í àí óààèà çé í à Óí ðòàí´ýí í. Í à í àñòèðèèàà àí ì àááí í ý ñèóòà÷à, ñí ÷àà÷èà Ùá ì ðí ñí ÷àèà ì ñí þ “Í ñòáí í ý ì ñí ý ñèðèí àèý”, ì óç. Ñ. Áðèøèí.

Í ñèý çàèí ÷áí í ý èí í óàðòó, Á.Ñí èè³ Þðè Èí ðí èü, àí èí àà Í àðàóýèúí í ç ðààè – ì ì àýèóààèè óñí àèèí í àà-òýì, à àòè í àààðòààèè èàòàì è à÷èàèèà Øèí èè.

Áí óççàçí ÷ çàòí ì èáí í ý, ç ýèè ì ðèñóóí ÷ ðàà´óáàèè í à àèñóóí è ó÷íà ÷ ì í èí àí ç ñí ÷àà÷èè – òà çàí àáí àí í ý ðí àí, Ùí ç ì ñí ì àí àààñý óàè àáñí ýí èè èí í óàðòó.



Clergy serving a memorial service on Wednesday, June 20, 2007 for Fr. Stephen Hankavich at St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio on the 10th anniversary of his falling asleep in the Lord.

On Wednesday evening, June 20, 2007, over 120 parishioners of St. Vladimir's Ukrainian Orthodox Cathedral, Parma, Ohio, gathered to remember the 10th anniversary of the falling asleep in the Lord of Very Rev. Protopresbyter Stephen Hankavich.

Very Rev. Dennis Kristof, Dean of the Penn-Ohio Deanery and pastor of St. Nicholas Pro-Cathedral in Lakewood began the evening by speaking about Fr. Stephen's life and his 47 years of dedicated service as a priest in our Holy Church. A memorial was then served by 8 priests and a deacon. Responses were beautifully sung by the cathedral choir.

Following the service, the Senior U.O.L. chapter of the parish hosted a memorial dinner in the parish center.

Father Stephen was born in Youngstown, Ohio. He studied Theology at St. Andrew's College in Winnipeg, Canada. He was ordained in 1950 and served the parish of the Assumption of the Virgin Mary in Northampton, PA for 10 years. In 1960, he was transferred to St. Vladimir's parish, where he served as pastor for 27 years and pastor emeritus for 10, for a total of 37 years.

Fr. Stephen is survived by his wife, Pani Matka Ann, who continues to be very active in the Parma parish, 2 daughters and 5 grandchildren.

Vichnaya Pamyat! Memory Eternal!

Í 'à Ñeáí ðóè, ì óçèèí çí àááóó

I ÇÍ Î ÂÓ ΑΑΔΑÇΑÍ Ü – Ø ÅÃ×ÁÍ ÊÎ ...

Í à òí òí àðàðÿ:

àðè í àáèùí í ÷ ðèí èè í àá-áí í ÿ ðáè³; ì ñèÿ àèí í áí í ÿ ì èíðáóóèí; ì ðí àðáí è ç í àáí àè 193-ÿ ð³-í èð³ í àðí àæáí í ÿ Õ. Á. Øáá-áí èá. Ç í ðááí; ñòí ðí í è - Ì. ²ááí Èèøèè, í àñòí ÿðáèù èáðááðè, çè³áá - ì. Áñááí èí à Ñeááí èí - áí èí àá ì àðàð³ÿèùí í ÷ òí ðááè òá à-èðáèùèè ì. Í àñóÿ Áí òí í 'à òá Àèÿ ðí ì áí èøèí.



Ùèðáÿí ñúèèè í àðí à ì ì ì èí à° " í áçèèì , ðèðèì ñèí áí ì " Õáðáíà Áðeáí ðí àè-à Øáá-áí èá èí æí í ÷ àáíí è í à ááí ù èí áí í àðí àæáí í ÿ. Ñòáèí ñÿ òáè, Ùí çáááóðóó³ ðáí óðóó ááí ÿ; à èðáíòáá ðáè³áÿí è - ðáðáç 5 – 10 ðí è³á èí æí èè. Õá òáè çááí³ "èðóáè³ ááðè". Ì è æ ç Øáá-áí èí ì - èí æí í áí ááðáçí ÿ. Áí í áí à° òèðáÿí òÿ, ÿèí ì ó í á áóèè á ì èè³ ò³ ðè ç ð³ á³ð³ ì ì àá. Èðááè ñòáððóí áí áèó í áí ááí í ðí èí à° òáí èá èðáÿí ñòó òáèèò ñè³. " Ì èí áðóó áí³, ì èí áðóó í ðí ð³..." Õðí ðè ì ì èí àøèð òí ðeá° á³ðeá ðí í ÿ ÿ ðèð: "×è ÿ æeáð, ðè áí æeááð, ðè òáè ì ì ñáð³ áí èí -óíó, áí àæá í á í èá-ó é í á ñí ðñú".

Á ðí³ ì èá-óóó í áá ðÿáèáí è ç "Èáðáðèí è"³ "Õí ì ì è³" – áðèáí í ÿ ì ÷ ðí áí³ á³ðèí áí èí òáí í ÿ. ² áñí áí ñáðóÿ – ðáá-áí è³áíúè³ èðá°áèè òá çáóèí í èí òèðáÿí ñúèèò í àñòðí ÷á. Á ì ððáðè èðááè çí áí èó, ñòí ðè-í èó³ ì ðí ñòí – æeáèð èðááè, Ùí áí àèè ì ì áí òí á³ á í èí – ð³áá í á óáèèððóó í àð³ áóð³? Áóí áð, Ùí, ì ì æá, ð³èùèè ì ì èÿèè òáè àðáí áóðóó ñáí áí Øí ì áí á, ÿè òèðáÿí ò³ Øáá-áí èá.

² á Í ð Èí ðeó, òáèí ì ó ááááòí ì í áí ì ó, òáèí ì ó áí ì ÿ èí ì ó ì ñò³, ðèðí³ ðèíòí ì ðí çáó-áá Øáá-áí èí. Ñòáèí ñÿ

òá ì ì ááðáçí ÿ, í à 82-é áóèèò³ Ì áí ááóáí ó, á ñí áí ð³ ñá. ð³áí í áí ì ñòí èùí í áí èí ÿçÿ Áí èí àèí èðá, ÿèí áí í àñòí ÿðáèáí ò³. ²ááí Èèøèè. Ñí³ ááèè³ ááèèÿí óááèè àðè.

Ù á á 1999-ì ì ó ðí ò³ ì. ²ááí çáí ðí ì ì ì óááá àèèèááá-áí Í àñò³ Áí òí í 'à òá Àè³ ðí ì áí èøèí ñòáí ðèðè í àáèùí ó ðèí èó, áá àðè ì ì í àèè á ðèè æeááá òèðáÿí ñúèá ñèí áí³ ì ñí ð, àèá-àðè ð³áí ð ì í áí ð ì ðááí ñeááí ó ðáè³áð òá ñòí ð³ è èóèùóðó ñáí áí í àðí áó. Áí ì ì ì í àèá á óè ñí ðáá³ ì ì ì ì ááè³ÿ Áeááóí. Áí èí áá òáðèí áí í ÷ òí ðááè Áñááí èí à Ñeááí èí áí ì ì ááá° èí ðóáí è. Õí á³, á 1999-ì ì ó ðí ò³, àðèáí áóèí ì ì ááè³èùeá ðí è³á. Á òáí áð – ðèí ì ì èèè é á³á-àðèá ðèíèè è³ çáí ðóøèèáèí è áí èí ñáí è ðèðáèè òèèáèè ç "Èáðáðèí è", ç "²ááí à Í áèí àè", ç "Õí ì ì è³", "Í àðáááí á³", ç ðèèèò "Á Èáçáí áó³" òá ñí³ ááèè ì ì ñí³ í à ì óçèèò Òèí áá Ñòáí í áí áí, ì èðáèèá Áeááí ðí í ñúèí áí òá Áí áí ð³ÿ Õèèèí áí èá.

Á èí èè çáçáó-áèè "Áóí è ì ì ÷, áóí è ì ì ÷..." ñèùí çè ñèèí³ èè í à ì -áð ááááòí ò ñeóðá-³á. Áóáèá ááÿ-í³ ì è Í àñò³ òá Àè³³ ÷ó ðááí àèí àèðí ááí òÿ ì çá áí àèí ó ñí³ èèóááí í ÿ ç ð³áí ð ðèðáÿí ð – ç Øáá-áí èí ì .



ì. Áí èí àèí èð Õáí áñ, í àñòí ÿðáèù òá ì àðàð³ÿí è òáðèáè ñá. Ì ì èðí áá Áí áí ðí àèó³ ó Õ³èááèùóÿ; ²ááí òá È³áá Áóèèèè, èí ðð³ á³áçí á-èèè 60 ðí è³á ñáí áí ì ì àðóáí ùí áí æèððÿ. Í á ì ì ì á³; è³á!

From the Editor's Desk...

Dear readers: several weeks ago, a computer that is designated for the UOW design had crashed, which resulted in losing a number of articles and pictures that were to be published in this and other upcoming issues.

If you submitted an article for publication, and it has not been published, please re-send them to us either via Internet or regular mail. We apologize for the inconvenience.

Áí ðí á³ -èðá-³ è³èùeá ðèæí³ á òí ì ó, èí ì ì ð³áð, ÿèèè ì ðèçí á-áí èè àèÿ ì ðáó³ í áá àèí óñeáí è Õí Ñèí áá ì ì èáí ááñÿ, Ùí ì ðèçááèí áí áððáðè è³èùèí ò ñòáðáè òá òí òí àðáð³è, ÿè³ áí òááèèèí áí áððeó. Òeçí áè í ááñeèáèè ì àðáð³áèè àèÿ ì óáè³èáóÿ; ³ áí í è í á ì ì óáè³èí ááí³; áóáü-èáñeá í áá³øèñú í áí èí ì ì; Ááøèð ñòáðáè. Áeáá-á³ ì ì ñú çá í áçðó-í ì ñó³.



St. Vladimir Parish, Ambridge PA, recently honored its two 2007 High School graduates, Sara Kamarchik (l) and Dalena Klavin (r), pictured with Fr. Michael Kochis, Parish Priest. Sara (Seneca Valley) will be attending St. Vincent College in Latrobe PA and Dalena (Upper St. Clair) will be attending Virginia Tech in Blacksburg VA.

Both graduates were presented with a Bible from the Parish, a Frank Gebet Memorial Scholarship from the Church School, and membership while in school from the UOL Chapter.



*His Beatitude
 Metropolitan
 Constantine
 Met
 With the
 Ambassador
 of Ukraine*

His Beatitude, Metropolitan Constantine, recently met with His Excellency Dr. Oleh Shamshur, Ambassador of Ukraine to the United States in Pittsburgh. The meeting was an opportunity to renew a prior acquaintanceship, and His Beatitude informed His Excellency about the history and life of the Ukrainian Orthodox Church in the USA and the Western Pennsylvania Ukrainian community.

His Excellency shared observations about the current political and ecclesiastical life in Ukraine, as well as his contacts with Ukrainian communities throughout the United States.

Pictured: His Beatitude Metropolitan Constantine and His Excellency, Dr. Oleh Shamshur; and both exchanging mementos of the visit.



**The
 Ukrainian Orthodox League
 Holy Ascension-Clifton, NJ
 Chapter**

Invites you to

**The Seventh Annual Celebration
 In support of UOC Orphanages in Ukraine**

"ROMAN HOLI DAY"

to be held
Saturday - 13 October 2007
At 7:00 PM

Grand Chalet
1377 Route 23 South
Wayne, NJ 07470

For Tickets and Information contact:
Marion Jendras at 201-437-2833
or MAJ0722@aol.com



With prayers and gratitude



Ç Ì ÎÈÈÒÀÀÌ È ÒÀ Ì ÎÄÏÊÎÞ...

On the first few pages of our last issue we appealed to our readers to assist us with repairs at our spiritual center in South Bound Brook, NJ following a powerful rain storm that swept across the entire Eastern Coast of the USA and damaged several of our buildings.

The response has been extremely generous, for which we express our sincerest gratitude and assurance of our daily prayers at our Consistory Chapel.

May our Lord's blessing be with you all!

Í à ì áððèò ñîí ð'í èàò ì è-í óéí áí àèí òñéó í àòí áí æòðí à-éó, ì è çááðí óéèñý áí +èòà+â ç çàèèèèí ì ðí áí ì ì ì áó ó á'áí ì-áéáí í ð'èèèèí ò áóáèí èâ áóòí áí ì áí óáí òðó í àòí; ì èòðí ì ì è; ó Ñááò Áááí à Áðóó, Í. Áæ. ì ñéý ñéèíí èò áí ì ì àèò çèèà òà ì ì ááí, èí òð' ì ì ðéí àèèè çí à-í ó +áñðéí ó ì àéí à ì ñáðááéò.

Ááí ì á'áü í à í àð çàèèèè áóèà í ááçàè-áéí ì ì çèòèá-í ì þ òà ì ááðí þ, çà ì ì ì è ð' àèñéí àèþ' ì ì í àðó ñáðáá-í ó ì ì áýéó ð çáí ááí ý' ì ì òñò Ááñ ó í àðèò ì ì ááí í èò ì ì èòòáàð à èáí èèò' Èí í ñèñò ð'.

Í áòáé Áí æá áéááí ñéí ááí í ý' ì áðááóáá° ç òñí à Áàì è!

Flood Donations - \$26 934 as of June 29, 2007

- \$5000** Ukrainian Catholic Church, Bishop Basil Losten, Diocese of Stamford, Stamford, CT;
- \$3280** Holy Trinity Parish, Cheektowaga, NY;
- \$1000** United Ukrainian Orthodox Sisterhoods; St. Olga Sisterhood, Yardville, NJ; Ss. Peter & Paul Parish, Carnegie, PA; St. Michael & St. George Parishes, Minneapolis, MN; St. Mary Parish, Bridgeport, CT; Ukrainian Orthodox League;
- \$700** Ss. Peter & Paul Parish, Wilmington, DE;
- \$564** St. Andrew Parish, Los Angeles, CA;
- \$500** Ihor Szeremeta, Princeton, NJ; Three Hierarchs Parish, Lincoln, NE; Ada Kulyk, Washington, DC; St. Nicholas Mission, Charlottesville, VA; St. Olga Sisterhood, Minneapolis, MN; St. George Parish, Yardville, NJ; St. Mary Sisterhood, Bridgeport, CT; St. Olga Sisterhood, Chicago, IL;
- \$460** V. Rev. William & Pani Diakiw, Renfrew, PA;
- \$350** Assumption of the Virgin Mary Parish, Northampton, PA;
- \$300** St. Michael Parish, Baltimore, MD;
- \$250** Bohdan Bazylevsky, Greenwich, CT; Holy Ascension Parish, Nanty Glo, PA; Holy Trinity Parish, New Castle, PA;
- \$237** St. Mary's Protectress Parish, Philadelphia, PA;
- \$200** Renegade Enterprises Ltd, New York, NY; St. Mary Protectress Parish, New Haven, CT;
- \$175** Barvinok Dance Ensemble, Basking Ridge, NJ;
- \$150** Vladimir Vepryev, Malden, MA; Nina Afendykiw, Ridgcrest, CA;

- \$100** Ss. Peter & Paul Parish, Utica, NY; Rev. Michael Kudanovich, Minneapolis, MN; Protection of the Most Holy Mother Parish, Dover, FL; Nadine Dejneka, Wynnwood, PA; Michael & Alla Heretz, Rutherford, NJ; Kathleen Krywonos, Webster, NY; Olga S. Coffey, Sterling, VA; Rev. Deacon Joseph Hotrovych, New York, NY; V. Rev. Michael Hutnyan, Drifton, PA; Bohdan Hryshchshyn, Bethel Park, PA; Irene Petrylak, Whitestone, NY; Dr. George Krywolap, Catonsville, MD; George & Oksana Bazylevsky, Whitestone, NY; Northampton Jr UOL, Northampton, PA; Natalie Blashkiv, Parma, OH; Adelle Zarba, Malden, MA; Demitro Ambroziak, Canby, OR; Gloria J. Edynak, Bethesda, MD; St. Nicholas parish, Monessen, PA; Michael Swinchuch, Hicksville, NY; Rev. Vasile Sauciu, Los Angeles, CA; St. Katherine Parish, Arden Hills, MN; Mr. & Mrs. Andrew Wityk, Depew, NY; Walter Tupyckyj, Cheektowaga, NY; Anna & Olegue Rosputko, Philadelphia, PA; Irene C. Adamchuk, Milwaukee, WI; Rev. Andrei Kulyk, New York, NY; St. Matrona Ladies Society, Carnegie, PA; St. Michael Parish, Scranton, PA;
- \$95** St. Mary Protectress Parish, Rochester, NY;
- \$88** St. Vladimir Parish, Ambridge, PA;
- \$75** V. Rev. Taras Krochak, Calgary, AB;
- \$50** Oleg Marinich, South Plainfield, NJ; Victor Nodozirny, Cleveland, OH; Holy Ghost Parish, Slickville, PA; Walter and Nina Samijlenko, Brooklyn, OH; Rev. Robert Holet, TROY, VA; St. Michael Parish, Pinellas Park, FL; Ms. Wira Trigoss, Drexel Hill, PA; Mr. & Mrs. Roman Popel, Orange, CT; Keith Beaudean, Bear, DE; Katherine Hawrylow, Bayonne, NJ; Roman & Valentina Gluch, Middle Village, NY; Natalia Kulischenko, Hackettstown, NJ; Anita Anderson, Manville, NJ; Balentina Schram, New Hartford, NY; Elaine Varallo, Yorklyn, DE; Orysia Karkoc, Alexandria, VA;

(Conclusion on p. 25)

Ä-ð. Äí eí æèì eð Äí äí äð



Ä Í äðì³, ø. Í äæí æ³äóèàñý 20 ððàáí ý 2007 ð. á³èý í àì 'yòí eèà æäððààì Äí eí äí ì í ðó 1932-1933 ðí e³à Ùí ð³-í à Í äí àðèäà çà ñí í e³é çðí³ð äóð. Í äí àðèäó ä³àñèóæèèè ñàýÙáí eèè øéðàçí ñüèí äí í ðàáí ñèàáí í äí ñí äí ðó í.³äáí í äéí í ä-í eè, í.³äáí Ì³ðí eí, í. í. eòàééí Ñòðàí eí òà í. äèyèí í³äí ð Í àðèäé. Ñèóäàà ñóí ðí äí äæó-äèèàñý ñí³äí òàðèí äí í äí ðí ðó í³ä èäð³äí eòòàí Ì àðè³yí à Èí Ì³-äèä. Ó eí ðí ðèé í ðí í àì 'yòí³é í ðí äðàì³ äçyèè ó-àñòü ÷èáí è Ì í eí ä³æí í äí ä³ää³èó Óéðàçí ñüèí çí í ðàáí ñèàáí í çí e³é, ó-í³ í ää³èüí í çí øéí èè òà øéðàçí í çí à-àñòàà³. Òàðàñà Øäá-áí èà.



On Sunday, May 20th, the youth of St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio, commemorated the victims of the Artificial Famine in Ukraine. In front of the parish's Famine Monument, the youth from the Taras Shevchenko Ukrainian School and Junior U.O.L. chapter described the events of 1932-1933 to the faithful in attendance. The program followed a memorial service, served by the Cathedral clergy, with responses sung by the parish choir.

Pictured are the Taras Shevchenko Ukrainian School students and Junior U.O.L. members during the commemorative program.

Four new altar servers were presented with icons on Sunday, June 3rd at St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio, on the occasion of their first Sunday of serving. Holding their icons, a gift from the Senior U.O.L. chapter, from left to right, are Jonathan Parfejewiec, Michael Parfejeviec, Matthew Greaves and Zachary Tatoczenko. Also pictured are the Cathedral clergy and older servers.

At the end of the Divine Liturgy, the parish clergy read special petitions for the boys' spiritual health and wellbeing.



Í à çí eì ò³ ÷í òèðè í í ä³ ä³òàððí³ í ðèñèóæéí eèè ç³éí í àì è, í í äàððí äáí eì è çí ñòàððøèì ä³ä³èí Ì éððàçí-ñüèí çí Í ðàáí ñèàáí í çí È³é à í äáí äè çðí ùí äí í äðððí äí ñèóæéí í ý.

Í eì è ° (çè³à í äí ðàáí) Äæí í äòáí Í äððà³à³òü, Ì eòàééí Í äððà³à³òü, Ì äòáé³ ÷ð³àñ òà Çàòàð Òàðí ÷áí eí. Çí äðàæáí³ òàéí æ äóòí äáí ñòáí ñí äí ðó òà ñòàððð³ í ðèñèóæéí eèè.

Í í çàè³í ÷áí í³ Äí æáñòàáí í í çí È³òðàçí; äóòí äáí ñòáí äèäí eí ñèéí í ñí äèèä³ Ì í èèòàè çà äóòí äí à çáí ðí ä³y³ äí äððí äóòí øèðí í ÷èè³à.

(Conclusion from p. 24)

Flood Donations...

- \$30** Janet Hanninen, Bethlehem, PA; Rev. Nicholas Metulynsky, Golden Valley, MN; Lumila Hajdar, New Paltz, NY; Michael Radziul, Bohemia, NY; Inna Stratienko, Chattanooga, TN; Mykola Lysenko, Elma, NY;
- \$25** Rev. Michael Zemplachenko, Neschanic Station, NJ; Jane K. Yavarow, Plainville, MA; Louise N. Dobranski, Clinton, MA; Oksana & Peter Naber, Pittsburgh, PA; Boris & Tamara Niepritzky, Maplewood, MN; Nina Dudar, Kerhonkson, NY; Rev Paul Bigelow, Smithmill, PA; Mary Pappas, Ocala, FL; Mrs. Helen Craton, Marietta, GA;
- \$20** Douglas Anthony Perkins, Charlottesville, VA; Stephen Sheptak, Butler, PA;
- \$15** William and Ann Panchuk, Saint Paul, MN;

Family Fest 2007



Are you looking for a relaxing, affordable way to wind up the summer?
Are you looking for real family fun, without crowds and commercials?
Would you like to return to school and work, spiritually refreshed and renewed
through the fellowship of your Ukrainian Orthodox Church family?



Then Family Fest 2007 is for you! August 31 – September 3, 2007

*Our 20th annual Labor Day weekend of family fun, relaxation and renewal
again promises something for everyone at beautiful All Saints Camp.*

Prayer and Divine Services Swimming, canoeing, fishing
Campfires and evening socializing Tennis, basketball and other sports
Kids crafts and games Canoe trip on the Allegheny
Pig Roast The annual "Name Game" competition
Walking the Prayer Trail
And, of course, relaxing on the porch!



It is truly an inexpensive weekend.

Adults: \$100.00 Students (12-22): \$80.00 Children (6-11): \$50.00 Children (0-5): No charge

Fees include lodging, all meals, use of Camp facilities and participation in encampment activities.

Accommodations include either cabins or the Millennium Building

To register, please send all pertinent information, along with a check made payable to **All Saints Camp**, to:
Family Fest, c/o P.M. Mary Anne Nakonachny
3201 Marioncliff Drive, Parma, Ohio 44134

by August 20, 2007

For additional information, including the weekend schedule and directions to the All Saints Camp, contact:

Pani Matka Mary Anne Nakonachny (440) 885-1509
nackos3201@aol.com

Melanie Nakonachny (440) 842-3820
MelanieNak@aol.com

Stephen Sheptak (724) 867-5811
sheptak@hotmail.com

Holy Baptism..

As of 06/25/2007



Andrews, Mariah Nicole baptized and chrismated on December 16, 2006, in Sts Peter & Paul Church, Youngstown, OH child of Kevin Rowe and Jessica R. Andrews. Sponsors: Kevin C. Semchee and Laura S. Semchee. Celebrated by Fr. Charles Baxter.

Blumes, Nathan Abraham baptized and chrismated on April 28, 2007, in St. Mary Church, New Britain, CT child of Daniel Alfred Blumes and Irene Shtefan. Sponsors: Maxim Shtefan and Kathy Rostovsky. Celebrated by Hieromonk Gregory Woolfenden.

Hall, Sophia Lubov baptized and chrismated on April 28, 2007, in St. Andrew Cathedral Church, Silver Spring, MD child of Clifford Hall and Olena Gaponenko. Sponsors: Oleksa Breslawed and Tetyana Gaponenko. Celebrated by Fr. Volodymyr Steliac.

Haskins, Alexandra Ludmila baptized and chrismated on May 6, 2007, in St. Nicholas Church, Troy, NY child of Dereck Marten Haskins and Ekaterina Valeri Chugaeva. Sponsors: David Ellis and Pamela Revak Cartier. Celebrated by Fr. Paul Szewczuk.

Kohut, Luka Maksymovych baptized and chrismated on June 3, 2007, in St. Luke Church, Warners, NY child of Maksym Volodymyrovych Kohut and Olena Olehiuna Peychev. Sponsors: Olexander Cherneha and Halyna Makker. Celebrated by Fr. Vasyl Sendeha.

Kopyltsov, Grigoriy baptized and chrismated on May 19, 2007, in St. John the Baptist Church, Johnson City, NY child of Aleksandt Kopyltsov and Ritta Kopyltsov. Sponsors: Yuri Kuchukov and Natalya Kuchukov. Celebrated by Fr. Zinovy Zharsky.

Kramer, Leah Rose baptized and chrismated on June 3, 2007, in St. Mary Protection Church, Allentown, PA child of Brad David Kramer and Rachel Ann Miller. Sponsor: Tanya Marie Raschke. Celebrated by Fr. Myron Oryhon.

Lucenko, Bohuslav baptized and chrismated on April 21, 2007, in St. Andrew Church, Bloomingdale, IL child of Anatol Lucenko and Oksana Rodak. Sponsors: Viktor Szwez and Oksana Borowyk. Celebrated by Fr. Bohdan Kalynyuk.

Lucenko, Anastasia baptized and chrismated on April 21, 2007, in St. Andrew Church, Bloomingdale, IL child of Anatol Lucenko and Oksana Rodak. Sponsors: Taras Konowak and Iryna Szwez. Celebrated by Fr. Bohdan Kalynyuk.

Martin, James Wright baptized and chrismated on May 20, 2007, in St. Andrew Church, Bloomingdale, IL child of James Martin and Raisa Karasejczuk. Sponsors: Rostuslaw Zbotaniw, Douglas Hahn and Marta Kochno, Suzanne Hahn. Celebrated by Fr. Bohdan Kalynyuk.

Notman, Tyke Eric baptized and chrismated on May 21, 2005, in Sts Peter & Paul Church, Youngstown, OH child of Eric Todd Notman and Nichole Michelle Casey. Sponsors: Gregory Thomas Casey and Stephanie A. Woloschak. Celebrated by Fr. Charles Baxter.

Nowak, Julia Roza baptized and chrismated on April 21, 2007, in St. Mary Protection Church, Allentown, PA child of Janusz Nowak and Krystyna Merena. Sponsors: Dariusz Szczesniak and Mirosłana Krawczuk. Celebrated by Fr. Myron Oryhon.

Pappas, Annabel baptized and chrismated on April 22, 2007, in Sts. Peter & Paul Church, Wilmington, DE child of Daniel

Pappas and Kristina Plachuta. Sponsors: Frank Pappaws, III and Elizabeth Plachuta. Celebrated by Fr. Stephen Hutnick.

Pavshok, Vadym baptized and chrismated on May 12, 2007, in St. Andrew Church, Bloomingdale, IL child of Vasyl Pavshok and Tatiana Furgalo. Sponsors: Ivan Danylyuk and Tatiana Pankiv. Celebrated by Fr. Bohdan Kalynyuk.

Pavshok, Victoria baptized and chrismated on May 12, 2007, in St. Andrew Church, Bloomingdale, IL child of Vasyl Pavshok and Tatiana Furgalo. Sponsors: Serhiy Bezpalko and Olena Danylyuk. Celebrated by Fr. Bohdan Kalynyuk.

Perkins, April Marie chrismated on May 19, 2007, in St. John the Baptist Church, Johnson City, NY child of Charles Perkins and Marylynne Montesano. Sponsors: William Perkins, Jr. and Joanne Montesano. Celebrated by Fr. Zinovy Zharsky.

Plavins, Anastasia Inga baptized and chrismated on February 8, 2007, in St. Andrew Church, Boston, MA child of Juris Plavins and Tatiana Plavina. Sponsors: Dmytro Pekach and Marianna Merts. Celebrated by Fr. Roman Tarnavsky.

Plavins, Mykolay Karlis baptized and chrismated on February 8, 2007, in St. Andrew Church, Boston, MA child of Juris Plavins and Tatiana Plavina. Sponsors: Dmytro Pekach and Marianna Merts. Celebrated by Fr. Roman Tarnavsky.

Potapova, Karina Maria baptized and chrismated on March 20, 2007, in St. Andrew Church, Bloomingdale, IL child of Viktor Potapov and Olha Fsedorivich. Sponsors: Serhiy Hrubenyuk and Iryna Berenda. Celebrated by Fr. Bohdan Kalynyuk.

Senediak III, Frank Brian baptized and chrismated on February 25, 2007, in Sts Peter & Paul Church, Youngstown, OH child of Frank Brian Senediak and Michele Ann Polder. Sponsors: Gregory Charles Senediak and Carly Polder. Celebrated by Fr. Charles Baxter.

Shavachuk-Baranovsky, Alesander Viktorovych baptized and chrismated on April 1, 2007, in St. Andrew Church, Bloomingdale, IL child of Victor Shavachuk and Olha Baranovsky. Sponsors: Svetozar Momtehilov and Oksana Kushitska. Celebrated by Fr. Bohdan Kalynyuk.

Shikin, Andrew baptized and chrismated on April 28, 2007, in St. Andrew Cathedral Church, Silver Spring, MD child of Igor Shikin and Larisa Kuzmenko. Sponsors: Sergey Petuchov and Elena Nagaitseva. Celebrated by Fr. Volodymyr Steliac.

Skinner, Tanya Star baptized and chrismated on April 21, 2007, in St. Vladimir Cathedral Church, Parma, OH child of Greg Lanson Skinner and Olga Danilchenko. Sponsors: Uriy Soldatov and Randie Turner. Celebrated by Fr. John R. Nakonachny.

Skocypec, Emma Grace baptized and chrismated on May 19, 2007, in St. Michael Pro Cathedral Church, Hammond, NY child of Randy Skocypec and Melissa Perrin. Sponsors: Matthew Kennedy and Tamara Skocypec. Celebrated by Archbishop Antony.

Tarasov, Andriy baptized and chrismated on March 25, 2007, in St. Andrew Church, Bloomingdale, IL child of Evgeniy Tarasov and Raisa Bektemirova. Sponsors: Artur Bedka. Celebrated by Fr. Bohdan Kalynyuk.

Taylor, Christopher Clayton baptized and chrismated on May 20, 2007, in St. Nicholas Church, Troy, NY child of Gregory Clayton Taylor and Paula Jean Sodorsky. Sponsors: Robert Sodorsky and Pamela Belschwinder. Celebrated by Fr. Paul Szewczuk.

Taylor, Ashley Jean baptized and chrismated on May 20, 2007, in St. Nicholas Church, Troy, NY child of Gregory Clayton Taylor and Paula Jean Sodorsky. Sponsors: John Sodorsky and Alisha Belschwinder. Celebrated by Fr. Paul Szewczuk.

Holy Baptism..

As of 06/25/2007



Weaver, Kenneth L. Basil chrismated on April 7, 2007, in Three Hierarchs Church, Lincoln, NE child of Oliver Franklin Weaver and Virginia Bell Crawford. Sponsors: Randy Learned. Celebrated by Fr. Nicholas Klodnicki.

Woloschak, Dominic Alan baptized and chrismated on February 25, 2006, in Sts Peter & Paul Church, Youngstown, OH child of Charles Woloschak Jr and Rachael L. Markle. Sponsors: Alan W. McKenzie and Joanna M. Woloschak. Celebrated by Fr. Charles Baxter.

Zets, Mason Charles baptized and chrismated on February 3, 2007, in Sts Peter & Paul Church, Youngstown, OH child of Jeremy Charles Zets and Jessica Dawn Marie DeLisio. Sponsors: Joshua Michael Zets and Michelle Lynn Zets. Celebrated by Fr. Charles Baxter.

Zets, Connor Michael baptized and chrismated on August 6, 2006, in Sts Peter & Paul Church, Youngstown, OH child of Joshua Michael Zets and Michelle Lynn Zets. Sponsors: Gerald Zets, Gary Evans and Cheryl Danko. Celebrated by Fr. Charles Baxter.

Holy Matrimony...

As of 06/25/2007



James Richard Cummings and **Sarah Lula Likens** in St. John the Baptist Parish, Sharon, PA, on April 30, 2007, witnessed by Ed Horodisky and Sharon Horodisky Celebrant: Fr. Andrew Gall

Andrew Gigante and **Lyubov Ivanova** in St. Vladimir Cathedral Parish, Philadelphia, PA, on June 3, 2007, witnessed by Thomas Antonelli and Laura Chiumento Celebrant: Fr. Frank Estocin

Matthew Clarkson Irely and **Viktorija Terkun** in St. Andrew Cathedral Parish, Silver Spring, MD, on May 12, 2007, witnessed by Jeff Nightingale and Katherine Terkun Celebrant: Fr. Volodymyr Steliac

Daniel Edward Kwiatkowski and **Tamara Lynn Skocypec** in St. Michael Parish, Hammond, IN, on May 20, 2007, witnessed by Keith Kwiatkowski, David Skocypec and Carol Skocypec, Heather Young Celebrant: Archbishop Antony

Michael T. Murphy and **Nancy Lazeration Doyle** in St. John Parish, Dixonville, PA, on May 26, 2007, witnessed by Andy Lazeration and Samantha Ferguson Celebrant: Fr. George Hnatko

Joseph John Rimedio and **Stephanie Anne Woloschak** in Sts. Peter & Paul Parish, Youngstown, OH, on November 4, 2006, witnessed by Michael V. Scioerino and Pamela Lynn Devaney Celebrant: Fr. Charles Baxter

Joshua Walsh and **Natalie Largent** in St. Nicholas Pro-Cathedral Parish, Lakewood, OH, on May 27, 2007, witnessed by Jason Delfing and Juliana Kristof Celebrant: Fr. Dennis Kristof

Aaron Joseph Zavadil and **Laura Mae Mischey Rachic** in Sts. Peter & Paul Parish, Youngstown, OH, on June 30, 2006, witnessed by Holly M. Keupak and Mixah E. Zavadil Celebrant: Fr. Charles Baxter

Asleep in the Lord...

As of 06/25/2007



Besborodko, Natalia of Philadelphia, PA, on May 21, 2007, at age of 79, funeral May 30, 2007, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Bierezansky, Anna of Parma, OH, on June 4, 2007, at age of 84, funeral June 6, 2007, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

Bohanek, Helen of Parma, OH, on June 3, 2007, at age of 90, funeral June 6, 2007, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Briach, Shirley A. of Youngstown, OH, on April 4, 2006, at age of 70, funeral April 10, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Danilenko, Rekate of West St. Paul, MN, on June 2, 2007, at age of 77, funeral June 6, 2007, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Diachuk, Walter of Golden Valley, MN, on May 2, 2007, at age of 69, funeral May 5, 2007, officiating clergy Fr. Evhen Kumka of St. Michael St. George Parish, Minneapolis, MN.

Dubrowsky, Maria of Silver Spring, MD, on April 2, 2007, at age of 87, funeral April 4, 2007, officiating clergy Fr. V. Steliac of St. Andrew Cathedral Parish, Silver Spring, MD.

Dubrowsky, Maria of Silver Spring, MD, on April 2, 2007, at age of 87, funeral April 4, 2007, officiating clergy Fr. V. Steliac of St. Andrew Cathedral Parish, Silver Spring, MD.

Fabrizio, Ann of Youngstown, OH, on December 21, 2006, at age of 93, funeral December 28, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Fedorak, Michael of Allentown, PA, on April 20, 2007, at age of 84, funeral April 23, 2007, officiating clergy Fr. Myron Oryhon of St. Mary Mary Protection Parish, Allentown, PA.

Fedyna, Metro of Youngstown, OH, on August 14, 2006, at age of 93, funeral August 18, 2006, officiating clergy Fr. Gregory Becker of Sts. Peter & Paul Parish, Youngstown, OH.

German, Michael of Youngstown, OH, on April 18, 2007, at age of 81, funeral April 23, 2007, officiating clergy Fr. Gregory Becker of St. Peter & Paul Parish, Youngstown, OH.

Gerst, Ann of Dearborn, MI, on April 24, 2007, at age of 85, funeral April 30, 2007, officiating clergy Fr. Andrew Rogers of Holy Trinity Parish, Dearborn, MI

Hawryluk, John of Middleburg Hts., OH, on April 21, 2007, at age of 91, funeral April 25, 2007, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Hefko, William of Warren, OH, on March 28, 2007, at age of 85, funeral April 2, 2007, officiating clergy Fr. Gregory Becker of Sts. Peter & Paul Parish, Youngstown, OH.

Hendrickson, Catherine Vito of College Station, TX, on May 22, 2007, at age of 88, funeral May 29, 2007, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Herman, Irene of Livonia, MI, on April 23, 2007, at age of 82, funeral April 27, 2007, officiating clergy Fr. Andrew Rogers of Holy Trinity Parish, Dearborn, MI.

Hladyk, Jr, Nicholas of Pawtucket, RI, on May 8, 2007, at age of 85, funeral May 11, 2007, officiating clergy Fr. John Harvey of St. Michaels Parish, Woonsocket, RI.



Asleep in the Lord...

As of 06/25/2007

Hucul, Eva of Youngstown, OH, on July 21, 2006, at age of 83, funeral July 26, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Klepacz, Olha of Parma, OH, on April 20, 2007, at age of 89, funeral April 24, 2007, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Konik, Marie of Margate, FL, on December 7, 2006, at age of 85, funeral December 14, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Kosek, Mary Sebal of Struthers, OH, on July 30, 2006, at age of 88, funeral August 4, 2006, officiating clergy Fr. Gregory Becker of Sts. Peter & Paul Parish, Youngstown, OH.

Kostecki, Rose of Canton, MA, on April 11, 2007, at age of 90, funeral April 14, 2007, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kostiuk, Thelma Muryle of Harrah, OK, on April 6, 2007, at age of 92, funeral April 10, 2007, officiating clergy Fr. Raphael Moore of St. Mary Parish, Jones, OK.

Lobur, Peter of Arnold, PA, on February 18, 2007, at age of 87, funeral February 21, 2007, officiating clergy Fr. Paisius McGrath & Fr. George Hnatko of Holy Virgin Parish, Arnold, PA.

Miner, Sophie O. of Trenton, NJ, on May 30, 2007, at age of 78, funeral June 4, 2007, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Moch, Nadoka of New Britain, CT, on May 25, 2007, at age of 82, funeral May 30, 2007, officiating clergy Hiermonk Gregory Woolfenden of St. Mary Parish, New Britain, CT.

Musijtschuk, Marta of Woodridge, NY, on April 16, 2007, at age of 83, funeral April 21, 2007, officiating clergy Fr. George Bazylevsky of St. Volodymyr Parish, Kerhonkson, NY.

Nigro, Ann of Youngstown, OH, on August 4, 2006, at age of 81, funeral August 8, 2006, officiating clergy Fr. Gregory Becker of Sts. Peter & Paul Parish, Youngstown, OH.

Novekosky, Anna DiSanza of Sewickley, PA, on May 25, 2007, at age of 68, funeral May 30, 2007, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

O'Grady, Olga of Hermitage, PA, on November 1, 2006, at age of 87, funeral November 4, 2006, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

Ondash, Stella of Youngstown, OH, on November 9, 2006, at age of 80, funeral November 13, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Petriv, Svjstoslav of Somerville, MA, on May 29, 2007, at age of 83, funeral June 2, 2007, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Procyk, Lidia of Rochester, NY, on April 26, 2007, at age of 82, funeral May 2, 2007, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Prokup, Daniel J. of Warren, OH, on December 12, 2006, at age of 86, funeral December 15, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Sawchenko, Raissa of Newark, NY, on May 12, 2007, at age of 82, funeral May 17, 2007, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Schieber, Halyna of Silver Spring, MD, on January 13, 2007, at age of 59, funeral January 17, 2007, officiating clergy Fr. V. Steliac of St. Andrew Cathedral Parish, Silver Spring, MD.

Senchesak, John of Youngstown, OH, on February 19, 2007, at age of 90, funeral February 24, 2007, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Shevetz, Julia of Struther, OH, on January 26, 2006, at age of 82, funeral January 30, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Silin, Ivan of Woxall, PA, on May 14, 2007, at age of 86, funeral May 18, 2007, officiating clergy Fr. Volodymyr Khanas of St. Mary Protection Parish, Philadelphia, PA.

Slicner, Edward of So Plainfield, NJ, on May 31, 2007, at age of 90, funeral June 4, 2007, officiating clergy Fr. Raymond Sundland of Nativity of Blessed Virgin Mary Parish, Plainfield, NJ.

Smith, Irene Irma Nemet of Oklahoma City, OK, on May 4, 2007, at age of 83, funeral May 7, 2007, officiating clergy Fr. Raphael Moore of St. Mary Parish, Jones, OK.

Soroka, Steve of Struthers, OH, on December 19, 2006, at age of 80, funeral December 23, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Stahara, Margaret L. of Campbell, OH, on June 24, 2006, at age of 83, funeral June 25, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Stasyszyn, Anna Strajer of Bridgeport, CT, on April 18, 2007, at age of , funeral April 23, 2007, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

Tatransky, Nina of Amherst, NY, on April 25, 2007, at age of 75, funeral April 28, 2007, officiating clergy Fr. Mykola Slokotowych of Holy Trinity Parish, Cheektowaga, NY.

(Conclusion on p. 30)

HAVE YOU MADE YOUR UOW PRESS FUND CONTRIBUTION?

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Ї ÿ/Name _____

Ääðãñà/ Address _____

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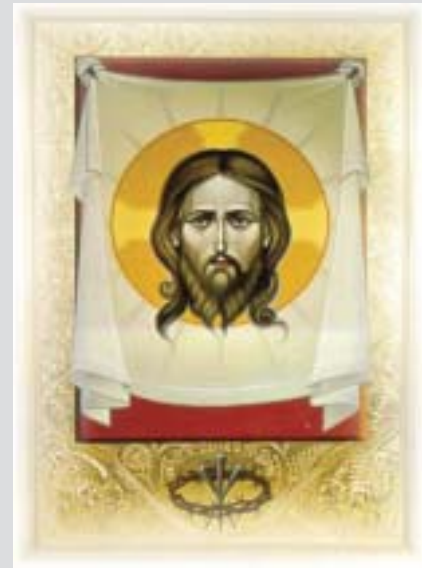
Äÿéóï ï çà Æàðó ï ðòðèè éó!

*Thank You
for Your Continuing Support!*

*Please remember in your prayers...
 Ī đīñèì ĩ çääàòè ó Ààøèò ì îèèòààõ...*

JULY-ÈÈÌ ĀÍ Ü

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



**Āi-íà ìàì 'yòü!
 Memory Eternal!**

AUGUST -ÑĀĐĪ ĀÍ Ü

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



(Conclusion from p. 29)

**Asleep
 in the Lord...**

As of 06/25/2007

Timms, Walter of New Britain, CT, on May 16, 2007, at age of 85, funeral May 21, 2007, officiating clergy Hiermonk Gregory Woolfenden of St. Mary Parish, New Britain, CT.

Urzan, Walter of Troy, NY, on May 3, 2007, at age of 75, funeral May 7, 2007, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Zemko, Eleanor H. of Youngstown, OH, on November 18, 2006, at age of 84, funeral November 25, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Zets, Myron M. of Youngstown, OH, on July 25, 2006, at age of 65, funeral July 29, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Zets, Mary of Youngstown, OH, on January 9, 2006, at age of 90, funeral January 13, 2006, officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish, Youngstown, OH.

Sts. Peter and Paul Church
Wilmington, DE

Our Cover...

Served by Fr. Stephen Hutnick



Saints Peter and Paul Ukrainian Orthodox Church in Wilmington, Delaware is celebrating its 80th Anniversary of serving the Lord. The Parish was organized in 1927, predominantly by immigrants from Western Ukraine (Halychyna). The first Divine Liturgy was celebrated on Paska in 1927 by the Reverend Father Luke Bilansky, of Blessed Memory. The Parish grew and organizations were formed, including St. Ann's Sisterhood, Pyrohy Workers, Church Choir, Senior and Junior Chapters of the Ukrainian Orthodox League, Altar Servers, Greeters, Church School and Readers.

The first Church was built on the south side of Wilmington. The Parish was incorporated in the State of Delaware on November 10, 1932. In 1960, the present property was purchased in Brandywine Hundred and our present Church was consecrated by His Beatitude, +Metropolitan John, of Blessed Memory, on June 2, 1968. The rectory was completed in 1969.

In response to the growing needs of its Family, the Parish decided to add an elevator tower and a second tower which will include a complete kitchen expansion and renovation plan and a classroom/library. The library will be dedicated In Memory of our former Pastor, +The Right Reverend Protopresbyter Paul Hrynshyn. After Hurricane Katrina, the price of building supplies rose dramatically and the Parish was faced with spending almost double what they thought that the original project would cost. With faith in God and a commitment to hard work, it was unanimously decided to continue with the project to allow all Orthodox Christians access for prayer, education and fellowship. We hope to finish construction of this project by September of this year.

Two of our Parish organizations that are committed to the support and betterment of the Church are our Sisterhood and UOL Chapter. Our Sisterhood,

under the Presidency of Patricia Bringle, is "gearing up for the future" of continued service. Our UOL Chapter, under the leadership of President Linda Hnatow has taken on the apostolate of supplying the library with everything it needs to educate the present and future generations of membership in the holy Orthodox Faith.

Saints Peter and Paul offers many opportunities for continued education. In addition to our Religious Education classes and Summer Camp for our youth, the Parish also offers opportunities for adult education. A weekly Bible Study Group has been meeting for the past five years on Wednesday evenings following the 6:30 PM Akathist or Moleben Service. The Parish also offers an "Orthodox Book of the Month" class where those interested read the prescribed book and come together to discuss it.

Every Sunday, Confessions are heard from 8:30 AM – 9:15 AM. The Hours are celebrated at 9:15 followed by the Divine Liturgy at 9:30 AM. Our Church Choir is under the direction of Ms. Nancy Hlywiak. Our Parish is fortunate to have the energetic person of Parish Board President Michael Synczysyn.

For more information, you can turn to our Parish Web Site which can be located on the web at either: www.sspeterandpauluoc.org or www.OrthodoxDelaware.net.

Our web master is Mr. Jonathan Patronik. You can also contact our Pastor, Father Stephen Hutnick at (302) 798-4455.

The Office of Youth & Young Adult Ministry needs the names and address of high school and college graduates in your parish. They will be added to our Young Adult data base and will receive four to five mailings a year.

These mailings may contain information about our Mission Trip to Ukraine, Orthodox Christian Fellowship (campus based Orthodox ministry and their programs), Young Adult Retreats and Fellowships, Camp Counselor Opportunities, Internships and more.

Please take the time to gather this information and pass it along to the OYM Office at 1810 Sidney Street, Pittsburgh, PA 15203 or email it to uocyouth@aol.com



**Calling All
Young Adults**

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!

St. John's 80th Annual Ukrainian Day Festival

21-22 July, 2007

Hosted by St. John Ukrainian Orthodox Church
Johnson City, NY

2007 High School Mission Trip

5-11 August, 2007

Sponsored by Consistory Office
of Youth and Young Adult Ministry

Annual Ukrainian Food and Fun Festival

25-28 July, 2007

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

Washington Ukrainian Festival

8-9 September, 2007

Hosted by St. Andrew Ukrainian Orthodox Church
Silver Spring, MD

Jr/Sr Ukrainian Orthodox League Conventions

25-30 July, 2007

Hosted by Sts. Peter and Paul Chapters
Carnegie, PA

Debra P. Burgan Memorial Tournament Weekend

14-16 September, 2007

All Saints Camp; Emlenton, PA
Pine Grove Public Golf Course; Grove City, PA

Mommy/Daddy and Me Camp

July 30- 3 August, 2007

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

18th Regular Sobor of the UOC of the USA

3-7 October, 2007

Metropolia Center
South Bound Brook, NJ

2007 Young Adult Mission Trip to Ukraine

2-17 August, 2007

Sponsored by Consistory Office of Mission
and Christian Charity

"Roman Holiday"

Seventh Annual Benefit for Orphanages in Ukraine

13 October, 2007

Hosted by Holy Ascension UOL Chapter, Clifton, NJ
Wayne, NJ

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

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



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Ukrainian Orthodox Word

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

CHANGE SERVICE REQUESTED