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Ukrainian Orthodox Word

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His Eminence Archbishop Antony,
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His Eminence Archbishop Vsevolod,
Western Eparchy

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From the Editor's Desk...

What does it take to be a growing Church?



Have you ever asked yourself a question: *What does it take to be a growing Church? What if you are part of a local church that doesn't seem to be growing, but you can see other churches in your local area that are growing?* The obvious question to ask is: *'Why are they a growing Church, but my Church isn't?'* Many pastors, theologians, and experts have written their lists of the things they think are important for church growth. They are all quite similar. I would like to tell you about one such list.

There are four most important, commonly observed, growth factors from churches around the world:

Strong Leadership
Lively Prayer Life/Worship
Social Involvement
Commitment to Christian Education.

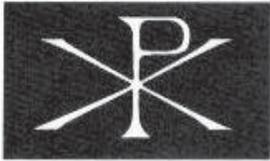
How do you think our Church measures up to these four factors? What do we do which is good and healthy and contributes to the growth of our Church? What is missing from the life of our Church, that hinders our growth? Do not fall into the trap of blaming individuals. Church growth is a reflection of a Church's whole ethos and culture. We all share a corporate responsibility for the way in which we each contribute to church growth. Failure to grow is normally a concern of us all in our life together.

Strong Leadership – Leadership is shared by many people in our Church. We have our Hierarchs, and we have clergy, elders, and many of us hold positions of influence in the life of the church through the way we coordinate and organize areas of responsibility. Do we each undertake our areas of leadership in a positive and encouraging way? Do we in our turn encourage and enable those who lead to get the job done? Do we equip them for their task? Do we respect and support those who lead? If you are a leader in your parish community, are you training or mentoring, assistants who can take over after you? Who are you planning to follow you in your church post if you retire at next general parish meeting? Strong leaders are built up, not brought in. Is our church culture building our leaders for today and tomorrow?

Lively Prayer Life/Worship – Worship is at the heart of all we do together, we must ensure worship is the best that we can spiritually make it. Worship is lively (full of life) if people share and participate; if our worship is open to receive God and each other; and if parishioners have a deep expectancy of meeting with the *(Conclusion on p. 8)*

(On the cover - St. Mary Ukrainian Orthodox Cathedral in Allentown, Pennsylvania..

На обкладинці - катедра Покрова Діви Марії в Алентавн, Пенсильванія).



*The
Standing Conference*

of the Canonical Orthodox Bishops in the Americas

SCOBA Warns of Internet's Evils

To the Reverend Clergy of our parishes:
Dearly beloved brothers in the Lord,

With this letter, we, the hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas, wish to share with you some disturbing observations concerning the destruction of many lives in our nation, as explicit sexual content becomes increasingly available through a variety of technologies.

We are writing at this time because we know that you care deeply about the well-being of your children, and it is precisely your children who may pay the highest price and become victims of the uncontrolled availability of all that is now technologically available on the Internet. This could spell disaster for your children and grandchildren, inflicting upon their lives and their families grave consequences resulting in immeasurable moral, social and spiritual danger.

Current advanced technology facilitates the distribution of digital video content via wireless handheld devices such as video cell phones, iPods and PDA's.

Through highly advanced versions of these wireless handheld devices, all the pornography on the Internet is available to many Americans, including our children and teens.

There are no filtering or monitoring devices available at this time.

This means many children and teens will be able to access such material, unless their parents are aware of this threat and take action to prevent it.

The technology itself is not dangerous. The danger lies in the fact that there are currently no safeguards or regulations in place to protect children and teens from being exposed to unwanted seductive and explicit content that is downloadable through these wireless handheld devices.

The National Coalition and the Religious Alliance Against Pornography (RAAP), which has been fighting the advancement of our sexualized culture since 1986, when it was formed in New York with Archbishop Iakovos among its founders, are now working with the CTIA Wireless Association to ensure that appropriate guidelines, controls and protections from this threat are in place as it relates to cell phones.

However, it is critically important that companies develop educational materials for parents, which will be used consistently at the point of purchase and choice of contract.

Until these wireless devices can be used safely, we urge great caution to parents of children and teens.

We call upon you, our clergy, to be vigilant and to help keep your flock informed of the dangers they unknowingly are opening to their children and grandchildren when they give them these wireless devices, before appropriate protection has been developed.

Ongoing parental guidance is essential to protect our children.

Invoking the prayers of the Holy Theotokos for the welfare of our beloved children, we extend to you and your flock our blessings,

+ *Archbishop DEMETRIOS*, Chairman
Greek Orthodox Archdiocese of America

+ *Metropolitan PHILIP*, Vice Chairman
Antiochian Orthodox Christian Archdiocese of North America

+ *Archbishop NICOLAE*
Romanian Orthodox Archdiocese in America and Canada

+ *Metropolitan CHRISTOPHER*, Secretary
Serbian Orthodox Church in the USA and Canada

+ *Metropolitan JOSEPH*
Bulgarian Eastern Orthodox Church

+ *Metropolitan NICHOLAS of Amissos*, Treasurer
American Carpatho-Russian Orthodox Diocese in the USA

+ *Metropolitan CONSTANTINE*
Ukrainian Orthodox Church in the USA

+ *Metropolitan HERMAN*
Orthodox Church in America

+ *Bishop ILIA of Philomelion*
Albanian Orthodox Diocese of America

Як на Ваше життя впливає те, що Ви є християнином?

Роблячи рішення, ми, як правило, не завжди шукаємо поради Церкви, священників, батьків чи вчителів. Досліди вказують на те, що друзі та засоби масової інформації мають найбільший вплив на підлітків. Це саме доводять результати опитування молоді. А як на ваше життя впливає те, що ви є християнином? Як цей факт впливає на ваші рішення? Що найбільше впливає на те, яке рішення ви зробите?

Святе Письмо описує Христа "...як Світло, що освічує кожну людину, що приходить на світ" (Ів.1:9).

Сам Христос каже: "Отак ваше світло нехай світить перед людьми, щоб добрі діла ваші бачили, та прославляли вони Отця вашого, що на небі" (Мт.5:16).

Христос — Сам є світлом. Тому, як Його послідовники, ми мусимо випромінювати Його світло, що ясно горить у нас. Коли ми щиро і впевнено віримо, що це так, то ми практикуємо це послідовно і з радістю.

Але це діється лише тоді, коли ми робимо здисципліновані рішення в своєму житті, особливо в тому що ми говоримо, на що ми, дивимось і чим займаємось.

Ми не можемо випромінювати світло Христової любові, якщо ми вживаємо непристойні слова, пліткуємо, дивимось на невідповідні, вульгарні фотографії чи малюнки, не дбаємо, чим "годуємо" наше тіло, або коли займаємось лише собівгодними діяльностями.

Тяжко бути задоволеною і сяючою дитиною Божою, коли розум переповнений небожественними уявами, або життя повне небожественних звичок.

Чи можна собі уявити, щоб покласти поруч образ розп'ятого Христа і якийсь вульгарний образок? Якщо б ви, прийшовши до церкви в неділю вранці, побачили, що її стіни вкриті знехвальними розписами, хіба ви не були б обурені, що хтось так зневажив Дім Божий?

То чому ж нас не турбує, коли ми зневажаємо своє тіло, наш Храм Святого Духа тим, що переїдаємо, не робимо руханки, чи зловживаємо алкоголем та "драгами"?

Що ж до зосередження на самому собі, то це також протиречить тому, що Христос навчав і Його любові до нас.

Любити — це значить приносити жертву. А жертву не можна приносити самому собі, бо ж тоді людина сама і дає, і отримує. Любити — означає мати співдію з кимось іншим, давати комусь іншому.

Бути сяючим вказує на те, що нам радісно бути християнами. Це не те, що ми робимо, а те, чим ми є. А між цими двома поняттями — велика різниця. Грати футбол, працювати в крамниці, проводити час з друзями, навіть ходити до школи - це все щось, що ми робимо, а не те хто ми є.



Ми розділяємо все на різні категорії: коли ми оглядаємо телевизор, то ми не є ані учнями, ані атлетами. А коли ми граємо кошивку, ми є атлетами, але не завжди друзями.

Бути християнином і сяяти світлом Христовим — це є щось, чим ми є, або хоч чим ми хотіли б бути. Ми повинні випромінювати світло Христове у всьому, що ми робимо. Кожного дня ми граємо різні ролі, і відповідно до них вдягаємось. Зранку, коли ми будимось, ми або чоловік чи жінка, або дитина. Тоді ми йдемо до школи і є учнями, або йдемо на працю і є працівниками. Тоді ми зустрічаємось з кимось, і є друзями. Але у всіх цих ситуаціях нас мусять знати, як православних християн, як дітей Божих.

Хоча ми не вважаємо себе учнями під час того, коли оглядаємо телевизор чи граємо баскетбол, але що б ми не робили, ми повинні вважати себе християнами.

Але, якщо хтось вважає, що християнство можна вдягнути чи зняти коли йому захочеться так, як шапку чи черевики, то такій людині буде дуже тяжко "сяяти".

Тяжко є дозволяти нашому світлу випромінювати серед людей, коли наша увага відволікається, або ми попадаємо у спокусу. Це час коли Бог грає мінімальну роль або й зовсім не фігурує в наших рішеннях.

Ми всі маємо нагоду і привілей пізнавати близько багатьох людей, знати про їхні радощі, горе, надії, мрії та боротьбу. Ми знаємо таких людей, які розуміють що таке любити Бога, і тих, що цього не розуміють. Цього року, на нашій спільній подорожі, пора відкрити очі і справді бачити.

Господь каже: "Око — то світло для тіла. То ж як око твоє буде здорове, то й





КОЛОНКА

НЕОФІТА

Ключ до духовного зросту...

о. Гавриїл Рошел

Ті, що прийняли Святе Православ'я через навернення, а особливо ті, що були раніше протестантами, звикли до теологічних поглядів, про які можна вести переговори. На жаль, ці "погляди" можуть торкатися істотних доктрин і догм Церкви.

Причину цього можна знайти у коментарі о. Петра Гілквіста, Директора Евангелізації і Місійної роботи при Антіохійській Архідієцезії. Він каже, що протестанти не сприймають еклезіології, доктрини про те, що Церква є Тілом Христовим. Він має на увазі, що протестанти вважають, що християнство — це щось, що токрається "мене і Бога", і що Церкви, як такої, не потрібно. Для більшості протестантів Церква є лише "додатком" до віри, а не її невід'ємним складником. Доказом цього є спосіб трактування Святих Дарів у протестантських церквах, коли ж то між православними, Церква є потрібною "посудиною до сплавлення" богослов'я і віри.

Протестанти, наприклад, не пов'язують духовне служіння з авторитетом. Поміж пастором і вірними немає явної різниці, хіба що те, що пастор проповідує і керує молитвами, а решта вірних цього не робить. Можливість дійсної духовної сили за посередництвом священика не припускається, а часто й заперечується. Тому не диво, що погляди в протестантизмі наголошуються. Звідки ж появляється авторитет учити і проповідувати та уділяти святі Таїнства?

І так в протестантизмі духовне зростання не розглядається як погруження в sacramentalне життя, а скорше, як вислід здобуття релігійного знання. Тому люди здебільшого шукають наукових доказів, а не духовної сили. І тому "Код Да Вінчі" і йому подібні твори мають великий вплив, бо вони звучать, як наукові. В православ'ї такого немає, і це пояснюється наступним:

Коли люди цілують руку священнослужителя, то вони поклоняються не його особі - взаємовідносини між ними не мають ніякого значення - а вони поклоняються Христові, Який стає присутнім через священнослужителя. Вони поклоняються авторитету Церкви, за посередництвом рукоположених священиків, визнаючи присутність Христа, Який є необхідним для нашого духовного зростання як у цьому житті, так і в майбутньому.

Отже, ці сильно протилежні нашим протестантські погляди на священство і Церкву доказують, що ключем до духовного зросту і здоров'я являється не знання, що його вірні здобувають, не знання священика, а Сам Христос, Який подає нам життя, здоров'я і спасіння. Правдива Церква, як каже Митрополит Ієрофей Влахос, є для душ шпиталем, а не книгарнею чи класовою кімнатою.

о. Гавриїл Рошел належить до причету церкви Успіння Пресвятої Богородиці в Нордгемптоні, ПА і є викладачем Свято-Софіївської Богословської семінарії в С. Бавнд Бруку, Н.Дж.

(Закінчення із ст. 4)

Як на ваше життя впливає те...

все тіло буде світле. А коли б твоє око лихе було, то й все тіло твоє буде темряве" (Мт. 3:22-23).

І справді, око є ключ до випромінювання світла Христового. Воно — не лише наше вікно у життя, але і дзеркало, в якому ми дивимось на себе.

Людина може бути популярною, визначним атлетом чи носити наймодерніший одяг. Але вона не може сховатися від жалю, що його відчуває, коли дивиться в свої очі і знає, що її світло блимає або й гасне. Інша людина може бути розстроєною і чути самотньою, бо її "приятелі" цураються її і критикують її християнство та її ласкавість до когось менше популярного. Але така людина, подивившись у дзеркало побачить, що її Світло ясно горить в ній. В

радїсні хвилини, а часом і в горю під час нашої духовної подорожі, все те, що нам здається важливим сьогодні за сто років не буде важливим. А важливим буде те, чи ми знайдемося по правіці Бога, чи по лівому боці. Чи нас зарахують за овець, чи за козлів, чи пошлють до праведних, чи до проклятих.

Якщо ми дійсно вважаємо себе за дітей Божих, то ми весь час мусимо прагнути, щоб "наше світло світило перед людьми". Нам треба мати духовного опікуна і повсякчас завдавати собі тверезі, необхідні питання: Чи я є добрим християнином, чи лише добрим артистом? Чи я справді випромінюю Світло Христове, чи лише вдаю? Чи Світло Христове сяє в мені завжди і всюди, чи лише тоді, коли це мені вигідно?

CONVERTS

CORNER

Connection, Not Knowledge

by Dr. Gabriel Jay Rochelle

Converts to Orthodoxy, especially from Protestantism, are used to theological opinions, which are often considered negotiable. Unfortunately these "opinions" may include essential doctrines and dogmas of the Church.

The reason may be found in a comment by Father Peter Gillquist, Director of Evangelism and Mission for the Antiochian Archdiocese, that "the last thing Protestants get is ecclesiology" – the doctrine of the church as Body of Christ. He meant that most Protestants tend to think Christianity is about "me and God," and no church is needed. For most

Protestants, church is an appendix rather than a vital part of the faith. This is evident by the cavalier way sacraments are often treated in Protestant churches; whereas among Orthodox, church is essential as the crucible of theology and faith.

Let us go a step farther. Many Protestants do not connect ministry and authority. There is no crucial distinction between pastor and people save that the pastor preaches and leads worship and the rest of the folks do not. That there could be a genuine spiritual power through the priest's ministrations is not accepted and may in fact be vehemently denied. No wonder that there is so much weight on opinion in Protestantism. Where does the authority to teach and preach and minister the sacraments come from?

Thus spiritual growth among Protestants is not seen as a result of immersion in the sacramental life but, rather, the result of gaining religious knowledge. Hence people look for scholarly opinion rather than spiritual power, so *The Da Vinci Code* and its ilk become influential because they sound scholarly. Not so in Orthodoxy,

and here's the tip-off in a simple gesture.

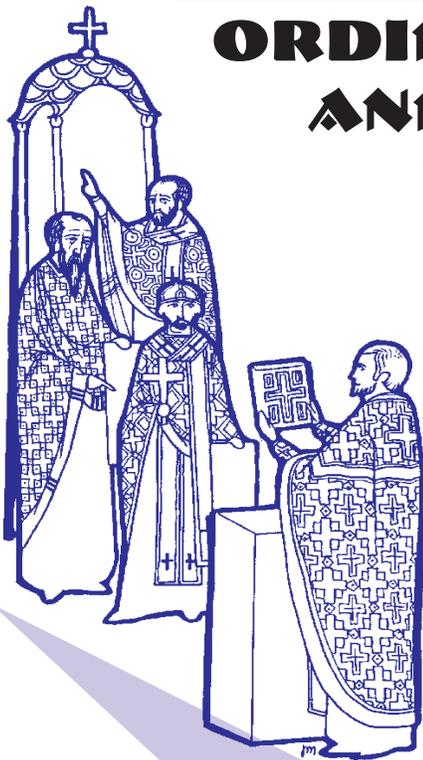
When people kiss the hand of one in priestly office, they venerate not the priest – their relationship with him being beside the point - but they venerate the Christ who deems to become present through priestly ministrations. They are revering the church's authority, through its ordained priests, to offer the Presence of Christ, which is centrally necessary to our spiritual growth in this life and the next.

This powerful witness to protestant concepts of ministry and church demonstrates that the key to spiritual growth and health is not the knowledge the faithful gain, not the priest's knowledge, but rather Christ himself who comes to us for life, health, and salvation. The true church is a hospital for souls, as Metropolitan Hierotheos Vlachos has said, not a bookstore or a classroom.

Fr Gabriel Rochelle is attached priest at Assumption of the Virgin Mary Orthodox Church, Northampton and teaches at St Sophia Seminary, So Bound Brook NJ.

ORDINATION ANNIVERSARIES

JULY - AUGUST



- Metropolitan Constantine
- Protopresbyter Michael Kudanovich
- Rev. Fr. Anthony Ugolnik
- Rev. Fr. Joseph Kopchak
- Rev. Fr. Michael Danczak
- Very Rev. Fr. Dennis Kristof
- Protodeacon Mykola Dilendorf
- Rev. Fr. Wolodymyr Borowsky
- V. Rev. Fr. Stephen Repa
- Rev. Fr. Rostyslav Tsapar
- V. Rev. Fr. John Mironko
- V. Rev. Fr. Hryhorij Podhurec
- V. Rev. Fr. Petro Siwko
- Rev. Fr. Andrei Kulyk
- V. Rev. Fr. Michael Tsyuman
- V. Rev. Fr. Eugen Kumka
- Rev. Fr. Ivan Lyamar

- Priesthood Ordination: July 23, 1967
- July 1954
- July 6, 1991
- July 12, 1968
- July 13, 2002
- July 17, 1982
- July 27, 1997
- July 30, 1950
- August 07, 1983
- August 9, 1998
- August 10, 1968
- August 17, 1975
- August 17, 1987
- August 17, 1997
- August 26, 1985
- August 28, 1990
- August 28, 2001

MAY GOD GRANT TO THEM MANY, HAPPY AND BLESSED YEARS!



ПІДГОТУВАННЯ ДО ПОДРУЖЖЯ

З усіх проблем, перед якими сьогодні стоїть українське православ'я, питання майбутнього родини у місцевій парафії є одним із найважливіших.

Родина — це серце християнського життя. Якщо ми не зможемо зберегти і збагатити традиційне родинне життя в наших парафіях, то всі наші інші старання будуть мати лише поверховий успіх. Передумовою успіху "Служби молоді", семінарної освіти, недільних шкіл та УПЛіги є те, щоб українська православна парафія була місцем, куди радо приймаються всі родини і де вони мають нагоду зростати.

Потреба ре-євангелізації наших парафій так, щоб вони могли обслуговувати родини, що часто є мішані релігійно і етнічно, мусить стояти на першому місці в українській православній громаді в Америці. Це означає не лише включення їх у літургичне життя, але, що важливіше, удосконалення способу, яким парафії приготують молоді пари до подружжя.

Одним із недоліків українського православного життя в Америці є те, що дуже мало, якщо взагалі так, витрачається енергії на приготування молодих до подружнього життя. Хоч я переконаний, що існують душпастирі, які не жаліють труду, щоб таїнство шлюбу перетворити на живу дійсність, мені часто доводиться з сумом стверджувати, що українські православні парафії служать лише як каплиці для вінчання.

Тим, що ми робимо одруження так легко осяжним, ми не лише обезцінюємо саме таїнство, але ми водночас втрачаємо нагоду євангелізувати молоду пару і привітати її знов у Православній Церкві. Внаслідок цього, пара не відчуває себе справді зв'язаною з парафією, ані не дивиться на парафію, як на місце, в якому родина може зазнати повноти своєї любові. Скільки з нас знають родини, в яких

лише один партнер бере участь в житті парафії, або, ще гірше, лише називається християнином.

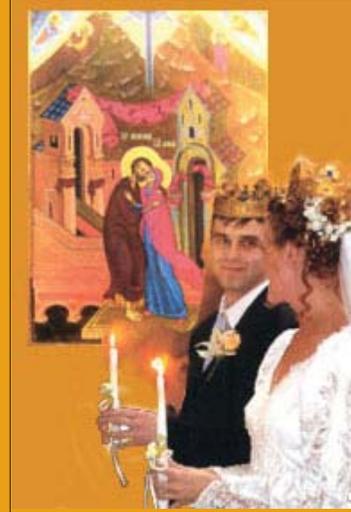
На початку 21-го століття українське православ'я мусить протиставитися загальному нахилові суспільства до легко уділеного шлюбу, а потім легко уділеного розводу. Ми мусимо наголошувати серйозність зобов'язань, що їх беруть на себе вступаючі у стан подружжя та додатній вплив його на людське і родинне життя.

Автор Джордж Сим Джансон добре висловився про це: "Подружній стан виправдовує себе лише тоді, коли його вважають покликанням". Покликання ж є чимось, над чим треба працювати. У подружжі партнери можуть знайти велике щастя, але це не може трапитися само собою, без їхнього зусилля. Ми живемо в суспільстві, в якому кожний стремить до досягнень; ми себе просто виснажуємо, намагаючись вибитися вперед у праці, у спорті, тощо. Парі, яка бажає одружитися, треба поставити питання: "Чи ви маєте таке саме завзяття щодо успіху вашого подружнього життя?"

Українська православна громада Америки мусить розпочати обнову православного розуміння подружжя і родини. Це не означає ще один закон релігійної чистоти. Натомість це означає встановлення системи навчання наречених православного розуміння подружнього й родинного життя, сексуальності, і т.д. відповідаючи, водночас, чесно на всі питання.

Церква мусить чесно і відкрито трактувати такі справи, як людська сексуальність. Українське православ'я часто занедбувало справу виховання молоді й новоодружених пар, щодо збереження невинності, статевих стосунків, запобігання

(закінчення на ст. 8)



*Українська
православна
громада Америки
мусить розпочати
обнову
православного
розуміння
подружжя і родини.*

*Це не означає ще
один закон
релігійної чистоти.*

*Натомість це
означає
встановлення
системи навчання
наречених
православного
розуміння
подружнього й
родинного життя,
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водночас, чесно на
всі питання.*

(Conclusion from p. 2)

What does it take to be a growing Church?

presence of God in prayer services. Worship is relevant if it meets their needs and addresses the issues of daily life that stress and confuse people. Relevant parish message talks the language of people and sends them out equipped to cope better with all that life throws at them. Our prayer life and services must help people to get to know the God of love. The experience of worship helps change worshippers so they become more Christ-like and loving. The experience of worship must take us to the mount of Transfiguration – we must be transfigured.

Social Involvement – What involvement does our church have with wider society? What do we offer to our local community? Do the people around us see that a local parish of the Ukrainian Orthodox Church of the USA has anything of relevance to offer them? If we closed down and moved away how many people would miss our presence (excluding Sunday morning prayer services)? What can we do to demonstrate to needy and hurting people the love of God in practice and in deed? Are we good news to the poor? Are we being salt and light to the world, or has our salt lost its flavor and our light been hidden under a basket?

Commitment to Christian Education – Do you regularly read your Bible in an enquiring way with a guidance of your spiritual father? What percentage of our Church members regularly share in Church Bible studies or home groups? Is anyone in our parish community currently undertaking further theological training by correspondence course or distance learning such as St. Stephen's course? Have you trained to do your job in the church better? When did you last read a serious Christian book? Do you regularly come to pray expecting to learn from the sermon? (Although I actually believe the purpose of the sermon

should mainly be practical encouragement, and not academic learning. Worship is not the best place to learn.) In what other ways do you take your own discipleship seriously, and do you encourage others to be committed and serious disciples too? What could you teach others?

Numerically our Church is not growing. Perhaps we are not measuring up very well to the above four growth factors. If so, we need to change. What do we need to become if we are to be a growing Church? In what manner does our ethos and culture together need to be different if the four growth factors are to become more true and more relevant for us today?

Ask God to help you see and understand the areas in which you need to confess your lack of commitment to the ministry of our Church. Ask God to deepen in you a longing to become more actively involved in 'growth inducing' areas of the life of the Church. Ask God to guide you in the practical steps you might take, so that together we will build our Church, and it will become a living example of a growing Church of our Lord.

As you might have noticed, I am not offering any solutions to some of the questions that I brought to your attention. This is where I would like to ask you to get involved and share with me and readers of our Church's magazine your ideas and courses of action that will benefit the mission fulfillment of our Church.



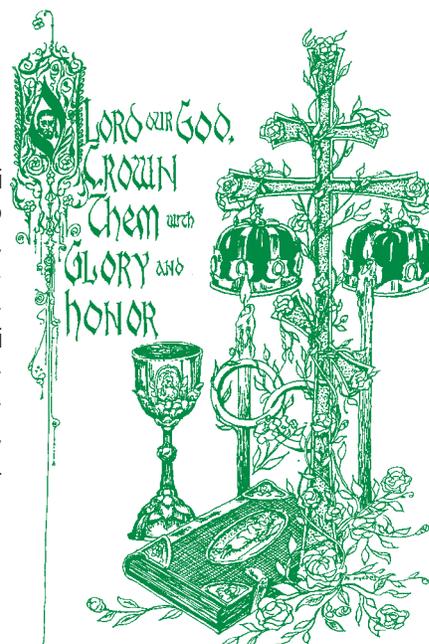
(Закінчення із ст. 7)

ПІДГОТУВАННЯ ДО ПОДРУЖЖЯ

ння вагітності, СНІД, тощо. Внаслідок цього поняття молодих людей і новоодружених пар формувалися на основі світських впливів, а не на основі християнської науки. В епоху, коли дар людської сексуальності постійно деградується на публічних форумах, ми мусимо повернутися до наших рідних традицій у цих справах і ясно доказати, що саме вони є дороговказом до людського щастя.

Сьогодні ми по всій країні бачимо парафії, членство в яких занепадає, і вони перестають бути громадами, що вітають і притягають молодих. Якщо ми

не будемо трактувати подружжя і молодих поважно, то ця криза, що зараз існує в поодиноких парафіях, лише зростає. На мою думку, застосування багатих моральних традицій українського православ'я і розроблення доступної передподружньої програми, може перетворити наші парафії у життєздатні, діючі і живучі православні громади.



Tradition: Holy Chrismation, Part II by V. Rev. Dennis Kristof

In a previous article on Christening, which is to say, Initiation into the Church, the Holy Mystery of Baptism was examined. The next step in the Christening process for an Orthodox Christian is the Holy Mystery of Chrismation or Confirmation. It takes place after the triple immersion and robing in the Baptismal robe. It is the sealing of the Mystery with the grace of the Holy Spirit by the anointing of the forehead, eyes, nostrils, lips, ears, breast, hands, and feet with the special Chrismal Oil which can only be blessed by the head of the Church; in our case, the Patriarch of Constantinople. As each of the senses is anointed with the Chrism, the priest or bishop administering the sacrament says, "The seal and gift of the Holy Spirit". The people respond, "Amen!" or in some locales, "Sealed!"

One's entire being and all the senses are anointed with the Chrism which unites all Christians by the grace of the Holy Spirit. Thus, we share in the sanctity of Christ, the Anointed One. The believer receives the gift of the Spirit to grow in holiness by Chrismation. It is such an intimate part of the process of Christening that many Orthodox fail to recognize that Chrismation (Confirmation) is a separate Mystery (sacrament) of the Church. The sense of the word "seal" hearkens back to the days when letters and documents were sealed or authenticated by a wax seal. When a Christian is "sealed" by the Holy Spirit, they are changed and altered. This seal of Chrismation is given after the prayer is taken invoking that the newly illuminated person be preserved in sanctification, confirmed in the Orthodox faith, delivered from all the works of the Evil One, and that the soul may be preserved in purity and righteousness through the saving Fear of God that one may be pleasing in every deed and word, becoming a child

and heir of the Heavenly Kingdom.

The minister of this sacrament was originally the bishop who would Baptize, Chrismate and give Holy Communion at the vigil for Holy Pascha to all the catechumens who were prepared. It was also expanded to include other important feasts of the ecclesial year such as Pentecost, Christmas and Theophany. The hymn, "As many as have been baptized in Christ, have put on Christ. Alleluia," is still chanted at the Divine Liturgies for these feasts in place of the Thrice-Holy Hymn. This same hymn is chanted at the Christening Service. The priest lead the newly illumined and the sponsors in a procession around the baptismal font which symbolizes the passage, or passover, from the world of darkness and sin to the world of light and sanctification.

When Christianity grew to a point where it was no longer possible for the bishop to be present at every gathering of the Church, the presbyters (elders) who were close advisors of the bishop were deputized to serve the Liturgy and offer the Holy Mysteries in place of the bishop. To this very day, a priest must receive a commission from a bishop to serve a parish. The bishops of the Orthodox Church granted the presbyters (priests), the privilege of conferring the Holy Mystery of Chrismation. This has enabled the Orthodox Church to preserve the cohesion and continuity of Baptism, Chrismation and Communion. However, Holy Chrismation more than the other two Mysteries still bears a strong tie to the bishop, or head of the Church, for the Holy Chrism that is used for the Mystery must be consecrated and received from the bishop.

In the Western Church, the bishops did not delegate the privilege of Conferring Holy Chrismation (Confirmation) to the priests, but reserved it to themselves. This created the situation

where believers were baptized, but then had to wait for the bishop to come at a later time to be confirmed. Because it was inconceivable that one could receive Holy Communion without being sealed by the Holy Spirit, the Latin Church also forced the newly baptized to delay receiving Holy Communion. Over time the ancient continuity and cohesion of the three sacraments was lost to the Catholic Church. Artificial theological constructs like needing to achieve the age of reason to receive Holy Communion and Confirmation being the sacrament of Christian maturity were developed.

However, it is clear that even in Apostolic times, reflected in Acts 2:38-42, baptism with water was directly followed by the reception of the Holy Spirit and "the breaking of bread" (Eucharist) by the community. This continuity between the various stages of initiation was consistently reproduced in the oldest liturgical texts and in early patristic witnesses: Baptism with water in the name of the Trinity, a post-baptismal anointing and/or laying-on of hands invoking the Holy Spirit, and partaking of the Holy Eucharist (Communion). Holy Communion is the culmination and completion of the Mysteries of Initiation (Baptism & Chrismation). That is why there is the belief that the Christening ceremony should take place within the context of the Divine Liturgy as was done in the Patristic Church. The practice of Communing one who is newly Baptized and Chrismated from the Presanctified Gifts also emphasizes the perfecting aspect that only Holy Communion accomplishes. In any case, the Mysteries are not completed until Holy Communion is received, even if it takes place at a later time.

The readings, ablutions and tonsuring portions of the Christening ceremony will be covered in a future article.

SEMINARIES: WHAT WERE AND ARE THEY FOR?

PART I

by Heiromonk Gregory

In the history of the Orthodox Church, seminaries as we know them today are a relatively recent invention. In fact, nothing like modern seminaries existed anywhere before the sixteenth century.

In the early days of the Church it was not unusual for people to be simply chosen out of the community for whatever ministry it was felt they should exercise. St. Ambrose of Milan (Fourth Century) was not even baptized when chosen by acclamation to be Bishop of the city. The lives of the saints are full of stories of how men tried to avoid ordination, St. John Chrysostom being a very good example, fleeing to the hilly wilderness around Antioch in order to avoid being made a priest. We still have a relic of those days in our service of ordination, a deacon who is to be ordained priest is brought to the altar by a deacon and handed over to two priests who conduct him around the altar. Originally this was to stop him running away!

In such a world there was no need for anything like a seminary. However, that does not mean that there was no education. St. John Chrysostom had the very best education of his day. Above all he was extremely well trained in Rhetoric, the highest of the ancient educational disciplines. This training was seen as fitting some for the law courts, but others for preaching. St. John also studied theology with Diodore of Tarsus. Ordained deacon in 381 and priest in 386, St. John became an important preacher in Antioch in the days when it was usually bishops who were expected to preach. St. John was not made a bishop until he became Patriarch of Constantinople in 398. His abilities as a preacher earned him the nickname of Chrysostom, the "Golden-Mouthed".

If a man or woman had a sense of personal vocation in the first centuries of the church, then it was to the monastic life, which did not necessarily entail ordination for any but the very few priests needed in the great monasteries of the ancient world. The monasteries were primarily places of prayer, but from an early stage they often included men of learning who taught others. It became normal to choose bishops from among the monks, not only because of their spiritual lives, but also because they were classically

educated men who had continued into a deep and prayerful study of the scriptures and the writings of the Fathers before them. However, even as late as the middle of the ninth century, it was possible for an Imperial Secretary, a scholar and statesman to be elected Patriarch of Constantinople while still a layman, that was St. Photius the Great (c. 810-c.895).

While the civil service of imperial Byzantium could still call on highly educated laymen to serve the church and the state, in much of Western Europe of the so-called dark ages, learning and scholarship were largely only found in monasteries. An ordinary parish priest needed at least sufficient literacy to read the services. Such a priest would be assisted by other clerics and might invite a boy who showed promise to become one and start picking up how to do the services. Such a boy was very often the priest's son, but in the west this became increasingly difficult as celibacy was made compulsory by the end of the 12th Century. Even in the east however, there was no guarantee that there would be a job for a boy who had learned the art of priesthood from his father. The bishop might appoint somebody else to succeed the father, or the father might die before the son was old enough for ordination.

So what was our promising young man who felt that being a priest was preferable to being a peasant going to do in order to find a job? Here I will be speaking mostly of the medieval west, because we have more knowledge of specific cases. The most important thing that our young clerk had to do was to find a patron. Landowners, who might be lay noblemen or monasteries, often had the right to present a candidate for a benefice (i.e., a position for an ordained person that carried an income), to the bishop for ordination (if not already ordained), or appointment. The bishop, or his deputy, would examine the candidate, and if they were of the right age and had sufficient education, ordain him. Eventually it was necessary to be able to prove to a bishop that one had an appointment to go to, a 'title' as it was called. Nobody could be ordained 'absolutely' (that is, on the off-chance that they might find a job). This was a reminder that ordination is to the service of a particular community and not just the fulfillment of a personal ambition.

As time passed, those who decided to make a clerical career could make themselves more attractive propositions for important churches by acquiring further education. The early universities started as settlements of scholars from religious orders like the Franciscans and Dominicans, but by the fourteenth century, there were an increasing number of places in the universities for clerical scholars who were not monks or friars. William of Wykeham, born of a poor family in the south of England, rose to become Bishop of Winchester and Chancellor of England (more or less the Prime Minister). He also became immensely rich and founded a college at Oxford (in 1379, but still known as New College) and a school in [\(Continued on the next page\)](#)

Winchester to supply it with poor scholars.

Others rose through the cathedrals. A boy with a good voice might escape poverty by becoming a chorister. As his voice deepened (much later than now), he would undertake other tasks and perhaps be ordained as a Reader or Acolyte. He might well return to singing when his voice matured but he might also choose to stay unmarried and accept ordination to a post in the cathedral or elsewhere. Such men were well educated in the cathedral schools, and provided a pool of clerics to fill higher posts in Church and state. The same was true in Constantinople as we can see from the numerous pictures of young men without beards who were the singers and readers in great churches like Hagia Sophia.

This system produced many able and well educated clergy for the cathedrals, the city churches and the growing universities, but many parish clergy had only the absolute minimum of education to allow them to carry out the services and hear confessions, they would preach only rarely. In Greece and Russia it became normal for parishes to choose a suitable man and send him to the bishop for ordination. If he was suitable, he was ordained and then served 40 Liturgies under supervision before being allowed to go back to his village church.

The weaknesses of the system became apparent in the period of the Reformation and Counter-Reformation. Eventually the churches in Reformed and Lutheran countries came to rely upon a largely university educated clergy, although the Church of England, for example, still had many clergy with little formal education, and therefore little hope of a good appointment. The great Roman Catholic reforming Council of Trent (1545-63) decreed the setting up of seminaries in every Roman Catholic diocese. This did not of course, happen immediately, and most of these early seminaries were what we would call high schools. Many of these schools were enlargements of the old cathedral schools, and concentrated on teaching the arts and sciences, while also giving more spiritual formation to the boys who attended them. The discipline tended to be strict and the schools were often isolated from wider society.

When they were about 18, the boys would move on to study Philosophy and then Theology for six or seven years. They would then be old enough (23) to be ordained deacon, and priest a year later. The major seminary where philosophy and theology were taught might be in another town, and at the very least in another building, and only a minority of the boys moved on to the major seminary.

The Roman Catholic seminary system enormously improved the educational standards of the non-monastic clergy as a whole, but left them at an overall lower level than the highly trained monastic orders and the new orders such as the Jesuits. The high fliers all became monks or joined the new orders, while the parish clergy, the vast majority of Roman Catholic priests, were trained to be respectable,

prayerful and dull.

The advantages of having a more educated clergy were not lost in early modern Ukraine. The progress of the Counter-Reformation in Poland left the great majority of the Orthodox clergy at a painful disadvantage, which is why many were inveigled into the Union of Berestya in 1598. Luckily it soon became possible to provide a counterbalance in the shape of the famous Kyiv Academy from 1632, and which became a major tool of the reforming program of St. Petro Mohyla. The Academy deliberately adopted the ideas of the Roman Catholics, and trained boys in classical languages, arts and the sciences, and only at a later date, in theology. In spite of the wide curriculum, the academy became vitally important in raising the standard of the education of the clergy, thus helping to reestablish an Orthodoxy in Ukraine that could give an intellectual account of itself.

The Kyiv Academy's influence spread northwards, especially with the modernizing program of Tsar Peter I. Reforming bishops such as Stefan (Yavorsky), Feofan (Prokopovich) and St. Dmitri (Tuptalo) of Rostov were Kyiv trained Ukrainians who began to revolutionize clergy education throughout the Russian Empire.

Seminaries in the Russian Empire were very similar to those of the Roman Catholic Church. They were schools that might lead their pupils to ordination. Unfortunately, they were handicapped by the tendency for all parish clergy to come from the married clergy families. The sons of priests and deacons virtually had to go to the seminary where discipline was often brutal, and spiritual formation largely absent. The Great Reforms of the nineteenth century did provide some improvement, most especially in the theological academies in Kyiv, Kazan, Moscow and St Petersburg, but very often the seminaries were hotbeds of sedition, as we can see from the education history of Josef Stalin!

By the mid-nineteenth century, the weaknesses of relying on the ancient universities were becoming obvious to many in the Church of England. So colleges were founded to give some priestly formation. The two major weaknesses in this system were the shortness of the course (two or three years), and the fact that those who already had a theology degree had been taught the subject in a very academic and detached way. As a result, the students acquired only a smattering of theology which they did not always see as being relevant to their future ministries.

Nowadays Anglican seminaries are experimenting with part-time training, and a mixture of residential and nonresidential training. Similarly, Roman Catholic seminaries have broken away from their old rural isolation, forged links with secular universities, and encouraged more professional training in parish and other placements.

There has been a huge revival of seminaries in Russia,

Ukraine and Belarus; they are gaining state validation once more and they have numerous students, but are often critically short of well-trained staff. An interesting development in Moscow has been the St Tikhon's Theological Institute. This very large and well staffed institution has mainly concentrated on lay training in Theology and related subjects. However, many of their formerly part-time students have been ordained on the strength of this training. These are often older men who have had another career and are in many cases proving to be excellent, educated and spiritual priests.

All in all then, the modern seminary scene is very varied. The old isolated and inward-looking approach, that also characterized many Orthodox and Byzantine Catholic seminaries in the USA has disappeared and there is a far greater willingness to be flexible in patterns of training, such as those provided by St Sophia Seminary at South Bound Brook. None of this, however, answers the question as to what a seminary should or could be doing now.

It is perfectly possible to acquire knowledge of theology, even of Orthodox theology, without going to a seminary. The well-known St Stephen's course of the Antiochian Metropolia is a good example of a non-seminary based theology course. There are also universities and institutes scattered around the world that teach Orthodox Theology to men and women who are not seminarians. So if the seminary were to exist simply to provide yet another theology course, it is difficult to see why this might be considered necessary. The problem is that theology can easily become just another academic subject. If Evagrius of Ponticus was right and the true theologian is one who prays truly, then theology cannot just be the same as other academic subjects, it must be taught and studied with conviction as well as scholarly rigor.

Alumni of seminaries often emphasize how much theology they had learned by talking to each other. This is not a negative judgment upon the faculty; who also often join

in the "out of school" discussions. The fact is that lectures can only go so far, discussion in smaller or larger groups based on informed reading is the way that most adults learn, and people over 18 are adults. My lectures to the Institute of Orthodox Christian Studies in Cambridge have been circulated widely on tapes, but recordings cannot supply the informal talks which the original audience had with each other and with me then. For those who were not there, only a part of the total experience is accessible.

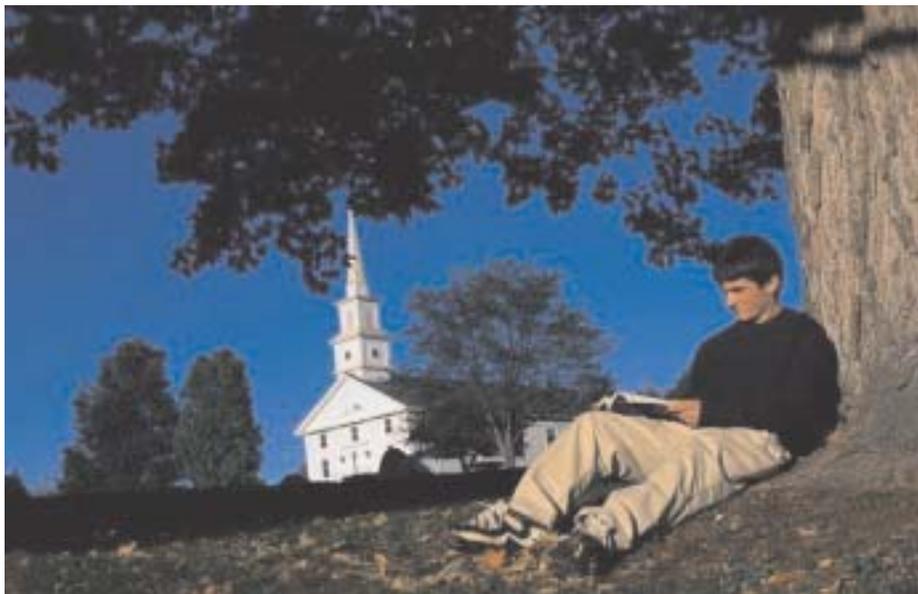
As those who have left home to go to college and/or seminary will know, one of the most important features of residential higher education is the chance to spark off one another. Another vital part of that experience is going to be access to library facilities. How do you read round a topic if you cannot afford the books or they are out of print, and you cannot reach a specialist theological library? Correspondence courses give sections from major works, but this is no substitute to reading the whole book. It is perfectly possible to compile passages from the books of the late Fr John Meyendorff, but that is not the same as following the whole of his argument through one or more of his books.

I have mentioned the "mixed economy" of residential and nonresidential education. One way to do this is to have short periods of residence, weekends for example, and perhaps a longer summer school. Another is to follow such part-time or even correspondence courses for a year or more, and then have an intensive year's residence. In such a way, the expense and disruption entailed, most especially by those already married and with children, may be minimized.

Of course, all this begs the question, why study theology? All we need in the parishes is a priest who can serve the Divine Liturgy, and perhaps vespers and matins, hear confessions and preach short sermons. What does he need theology for?

Even short sermons need to be food for the people of God, and hearing confessions entails giving advice. The theology that is needed for these is not a set of cut and dried academic answers but a conscious faith that can communicate God to other people. In discussion and writing we learn to communicate, in prayer we grow in faith, and in deepening our knowledge of scripture and tradition we grow in knowledge of God that we may then communicate to others. The modern world values education, so much so that you will see many advertisements for colleges on television. The numbers of people who continue their education beyond high school grow ever greater; why should these people be expected to be content with priests who cannot even begin to talk to them on the same level?

(Continued in the next issue)





СВЯТІ ПЕТРО І ПАВЛО

о. Денис Кристоф

Православна Церква відзначає пам'ять святих, славних і найперших серед апостолів - Петра і Павла 29 червня /12 липня. Важливість цього свята підкреслена тим, що його попереджує піст. Цікаво, що цим двом великим святим не призначено кожному окремий день, а згадуються вони разом.

Найдавніше джерело, в якому згадується це свято, є Мартирологія Єремії із 354 р. Цей рукопис говорить про місцеве відзначення службою Божою пам'яті святих Петра і Павла у 258 році. Це був рік найжорстокішого переслідування християнства під римським імператором Валеріаном. Припускають, що християни, боячися, що могили цих найпочесніших святих можуть бути порушені і зневажені, перенесли тлінні останки Петра з Ватиканських гір, а Павла з дороги до Остії і сховали їх в катакомбах св. Севастіяна. Там вони їх приховували, аж доки із смертю Валеріяна переслідування не закінчилося. Тоді, 29-го червня, мощі урочистою процесією повернено на місце їх первісного поховання, і так це місцеве римське свято стало святом по всьому християнському світі.

Нам багато відомо про життя цих двох апостолів із Святого Письма, із "Дій святих апостолів" та із їхніх власних послань. В розповідях Святого Письма Петро описаний як апостол, який часто брав ініціативу в свої руки, і тим самим приймав ролю провідника. Це ж якраз на Петрові (ім'я якого означає "скала") Христос обіцяв збудувати і йому довірити Свою Церкву, даючи йому ключі від Царства Небесного. В "Діях святих апостолів" Петро зображений, як неоспоримий провідник первісної Церкви, який заради Христа перетерпів колосальні недоліки і переслідування.

На протязі років традиційно вважалося, що Петро, прибувши до Риму — столиці імперії, став її першим Папою. Але це не може відповідати правді, бо Папа є єпископом Риму. А за апостольських часів апостолів ніколи не вважали

єпископами. Першим Папою був чоловік, якого Петро встановив своїм наслідником і "надзирателем" Церкви в Римі. Помилково є вважати Папу Римського самотнім наслідником Петра. Перед Римом Петро побував у Єрусалимі, і в Антіохії, і ці дві патріярхії мають таке ж, а може і ще більше право називати себе осідками Петра. Православна Церква завжди вважала, що не сам Петро, а його віра була тією скалою, про яку говорив Христос. І саме цю віру Петрову унаслідили всі правовірні єпископи Церкви. Петра розп'ято головою вниз поза брамами Риму, у цирку Нерона на Ватиканських горбах біля 64 р. після Народження Христа.

Павло був фарисеєм із племені Вен'ямінового. Він мав добру жидівську рабинську освіту, і перед своїм наверненням на християнство випереджував усіх у переслідуванні ранньої християнської Церкви. Факти з його життя відомі нам із "Дій св. апостолів" та з його власних послань. В дорозі до Дамаску (Дії 9:1-9) йому з'явився Воскреслий Христос, і це відразу цілковито змінило його життя. Після трьох років самотності в пустелі Арабії, він поринув у інтенсивну місіонерську діяльність. Він перший з апостолів проповідував Святе Письмо серед інших народів (себто не жидів). Дійшло до суперечки про те, чи ранні християни мали повертати народи на християнство безпосередньо, чи ті повинні були перше ставати жидами (через обрізання). В цьому питанні на першому Церковному Соборі в Єрусалимі, Павло зайняв протилежне становище до Петра. В цій суперечці перемогло вчення Павла, і він продовжував свою місіонерську діяльність. Коли його вкінці арештовано і оскаржено він по праву домагався, щоб його, як римського громадянина, судили в Римі. Там його засудили на смерть усікновенням голови. Поховано його поза брамами Риму, десь у 67 році по Христі.

Наша Церква вважає обидвох цих апостолів, як однаково важливих і величних. Завдяки їхній близькості до Христа, і знаючи Його особисто, вони отримали від Нього повне об'явлення. Це первісне об'явлення скінчилося із смертю останнього апостола, і від тоді Церква тлумачить і роз'яснює це явище. Тому, що на цих двох апостолів дивилися як на провідників, якраз через них, як і через інших апостолів, передано зерно віри Церкві і нам, сьогодні.

On the Church's Guidelines for Holy Communion

Confession and Communion

The Orthodox Church's basic guidelines for confession before communion are enumerated below. However, that being said, we also must acknowledge that there have been different practices from one local church to another regarding the relationship of confession to communion as well. Although the Orthodox tradition as a whole makes no theological requirement of confession before every partaking of communion "under any circumstance", most Orthodox Dioceses require taking confession at least once a year even if one is a regular communicant of the Church for their own spiritual welfare. One Orthodox Patriarchate has frequent confession side by side with frequent communion, encouraging frequent communion but requiring confession before each partaking. Other patriarchates and dioceses do not require confession for regular communicants outside of mortal sin or lapse in attendance. With regard to those who have not committed a sin which separates one from the Church (i.e. sins which are, as St. John the Theologian says, "not unto death" that we may simply "pray about" for forgiveness (cf. 1 John 5), and who commune regularly after preparing to the best of their ability, they are not required, unless bid so by their spiritual father, to partake of the Sacrament of Confession before each partaking of the Eucharist, as canon 80 of the 6th Ecumenical Council indicates. As St. Basil the Great has taught us, there is that sin which separates us because we have been overcome by it (and this requires confession), and on the other hand, is the common sin which is overcome daily through prayer and through other pious means by grace, enabling the person to remain in the regular life of the Church. This is in accord with the teachings of St. John the Theologian, that "there is sin unto death...all unrighteousness is sin, but there is sin not unto death" (1 John 5.16-17). In this passage, St. John states that if anyone sees his brother sinning sin which is "not unto death" (i.e. non-mortal sins) and prays about it, it will be forgiven. However, St. John also points out that there is "Sin which is unto death" for which simple or private prayer is not enough. For this, there is Penance, which includes reparation as much as possible as well as

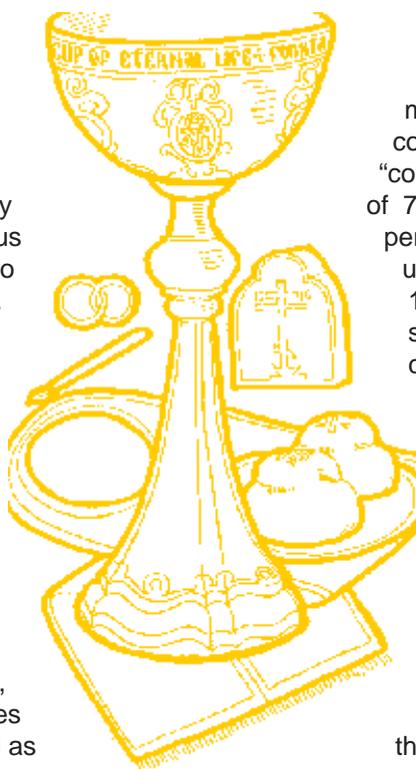
practices to make well the deep sickness in our soul that results from mortal sin (i.e. "sin unto death), culminating in a verbal confession of sins to the Church in the Mystery of Christ of Binding and Loosing to the person of the priest and being obedient in penitence.

Nevertheless, although no set time has ever been established for confession throughout the whole Church, frequent confession is encouraged for anyone who derives spiritual benefit from doing it more, if in accord with one's spiritual father, since the same canon states that different methods and spiritual medicines and frequency of spiritual medicine will differ from person to person. St. Symeon of Thessalonica recommends for most to go once a month. Another father recommends at least four times per year. As stated before, most dioceses either mandate or recommend going no less than once a year. Once a person receives the Mystery of Holy Confession (Holy Repentance) in a proper manner (i.e. not hiding any mortal sin during the confession - see below for instances in which confession must be taken before communion), he or she should as soon as possible receive communion, since communion is the seal of all things and unites us back fully to the Church.

Laws of the Church (Canon Law)

As for the laws of the Church, by canon law one must partake of the Mystery of Repentance (i.e. Confession, in which mortal or grievous sins must be specifically confessed vocally to one's confessor - "confess your sins one to another," cf. Can 5 of 7th Ecumenical Council), and fulfill any penances before partaking of Communion under the following circumstances:

1. Is in a state of mortal sin. There are some sins which by their grievous nature cause spiritual and psychological pathologies which are harmful to themselves and others (if there is a pattern of the following it indicates that a serious pathology of one or both types is already there): Blasphemy, denial of Christ, apostasy, idolatry, the denial of the goodness of God's Creation, sacrilege including the spurning of the sacraments, sorcery and witchcraft, murder, pedophilia, bestiality, bisexuality and homosexual sins, adultery, theft and other acts of covetousness and



Part II

by Rev. Harry Linsinbigler

greed, bearing false witness against neighbor (perjury and other related sins), intentional harm to the human body whether alive or dead, whether yourself or another's, substance abuse, extortion; grievous unrepentant and uncorrected acts of disrespect/reviling toward Christ, his Church, bishop, priest, parents, spouse, police and other authority figures, and uncorrected acts of schism and divisiveness within the Church (cf. 1 Cor. 5.11, 6.9-10; Can. 2-4 of St. Gregory Nyssa and Canons of St. Basil).

2. In a state of uncorrected sin which has caught the upper hand and has ballooned out of control and caused pathology and cut one off from the life in Christ. Because many have a difficult time recognizing this in themselves, confrontational intervention from pastors, therapists, and loved ones may be needed. Canon 2 of Antioch is very clear: "As for all those persons who enter the church and listen to the sacred scriptures, but who fail to commune in prayer together and at the same time with the laity, or who shun the participation of the Eucharist, in accordance with some

irregularity, we decree that these persons be cast out of the Church until, after going to confession and exhibiting fruits of repentance, and begging for forgiveness, they succeed in obtaining a pardon. Furthermore, we decree that communion with those excluded from communion is not allowed, nor in another church is it to be allowed to admit [to communion] those who have no admittance to another [Orthodox] church." The reason for this is not to be "too strict", but rather that the person may not acquire sickness or death for partaking of Communion in a state of separation, "for one who eats or drinks unworthily eats and

drinks condemnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep [i.e. have died]" (1 Cor. 11.29-30). One may be put under penance, not allowed to go to communion, until

they have "cleaned up their act" with regard to sin. This allows time to be restored through spiritual exercises to move once again into a state of preparedness to receive.

3. Also requiring reconciliation through penitence and confession are those who have not partaken of communion (Can. 9 of the Apostles and Can. 2 of Antioch), or failed to go to his own parish for **three or more Sundays in a row** without "grave necessity", health difficulties or for reason of great distance in travel (Can 80 of the 6th Ecumenical

"As St. Basil the Great has taught us, there is that sin which separates us because we have been overcome by it (and this requires confession), and on the other hand, [there] is the common sin which is overcome daily through prayer and through other pious means by grace, enabling the person to remain in the regular life of the Church."

Council). Once a person knows of this statute he or she is bound to go to confession and after receiving the absolution and blessing of the priest to partake of Communion as regularly as possible.

4. If any are currently under penance they must fulfill the time of penance and receive release and absolution prior to partaking of communion or otherwise are to be formally excommunicated for a greater period of time (Apostolic Can. and Nic .An. 25).

St. Nicholas Cabasilas (14th c.) says: "We must resort to the priests on account of our sins so that we may drink of the cleansing Blood. But ... we should by no means commit great offenses thereby bringing guilt upon ourselves so as to be excluded from the Holy Table. It is the impious who disrespectfully approach the sacred gifts after committing a sin unto death; but those who are not afflicted with such diseases [i.e. those who have not committed mortal sins] **may not rightly flee from that Bread**. For those who are still in their wills fighting its coals, it is right to beware of the Fire and not receive Christ to dwell with them until they have been reconciled to Him. Those whose wills are rightly disposed but who are sickly in other respects have need of the strengthening medicine (i.e. Holy Communion), and should themselves be taken to Him who gives spiritual health, and who 'has borne our infirmities and carried our diseases" (*Life in Christ* 6.14).



A View of Our World

by
Dobrodiyka
Barbara Kristof

So, it's summertime and life is a little less rushed. That is, of course, unless your children are not on a baseball or soccer team, taking extended dance or music lessons, or enrolled in a specialized camp. Now, instead of waking early and hurriedly getting the kids onto their school buses, which eventually would leave you with at least a few hours to accomplish something, you may be sleeping a little later only to spend the rest of the day dropping off, picking up, or cheering on your child in a myriad of activities, leaving you no time to accomplish anything substantial. Somehow you squeeze in doing the endless summer laundry, and sometimes you may even eke out time for meals. (The chlorine smell that everyone notices when they walk into our house is not from our swimming pool. It is from the bucket of bleach water that is always full of soaking sports clothes.)



Worst of all is when you finally have a few hours at home and you start being pestered with, "Mom, I'm bored," or, "I want to do something fun." You, in the meantime, are worn out from all of the organized fun you are paying for your kids to enjoy. Suggesting cutting the grass or cleaning their rooms only buys you a brief respite from the hounding. They usually have enough sense to walk away once you start suggesting productive activities, but you know they will eventually return with the same lament. Their age determines how much of a lull you will get between moanings.

If you are lucky enough, as I am, to have college students as well, you get to add yet another dimension to summer life. Piles of dorm room supplies and bedding are sitting in the boxes and bags that brought them back to you, dirty and waiting, I suppose, for the maid to deal with. When confronted with this, the student will say, "But I'll be taking them back again in August," as if it's perfectly fine to leave them for everyone to trip over

daily for the next three months.

Unfortunately, those three months pass rather quickly and before you realize it, it is time once again to start buying markers and notebooks and shoes for school. Instead of carting your kids to their summer commitments, you now fill the hours with running from WalMart to Target to Office Max looking for the 1-3/4" orange binder that does not exist. In tow, you have the reluctant student who still wants to be doing "something fun." Buying new school supplies has a limited appeal - for everyone, particularly when teachers require such unique items that even Google tells you they cannot be found.

In between the beginning of summer fun and the end of summer back to school race, you might have the pleasure of enjoying a family vacation. We don't take these very often. I've always maintained that I have no desire to take this show on the road, and about five or six hours into any trip, I find myself wondering why I ever conceded this time

around. Not only does the bickering continue, no matter the ages, ("Mom, he just flipped my pop can upside down and now I can't open it for ten minutes,") but now you find yourself in a confined space with nowhere to escape, which is only slightly better than being in the middle of McDonald's for the whole world to enjoy. Sleeping arrangements in a hotel room are a whole other challenge, as is, in fact, just sleeping somewhere else, but I won't even go there! Yes, I am usually fairly happy to get back home after a summer vacation, all refreshed and ready to face days of unpacking suitcases and washing dirty clothes. To again be on home turf to deal with, "Mom, I'm bored," just helps me settle in for another year of challenges.

I have to continually remind myself, however, that although I see them as challenges, they are not the kind of real challenges that so many other families have to face on a daily basis. This past year I had several experiences that made me realize just how fortunate I am. The reality that other families contend with hit me squarely in the face on both of those

occasions.

In November I spent a day “in jail” in a local hotel conference room raising funds for the Muscular Dystrophy Association. Although it was not something that I initially wanted to do, I decided that I would participate in honor of my cousin who has a son with Duchenne’s Syndrome, a fatal form of Muscular Dystrophy. Confined to a wheelchair at the age of 13, my cousin is as a result of his son’s illness spending his free time widening the doorway and remodeling the bathroom. This is so his wife doesn’t have to carry their son such a long distance to help him take care of basic human needs. He has already installed a motorized chair lift for the stairway, which will buy him the time he needs to convert a first floor room into a bedroom for his son. His life expectancy is 20, at best.

In June I worked on a Relay for Life team in our high school football stadium, which is sponsored by the American Cancer Society. I chose to accept this challenge in memory of my father who died in 2003 of prostate cancer. I purchased a luminary in his name and while making the silent walk around the track during the memorial part of the event, I found myself choking up, particularly when his name was flashed on the scoreboard.

Surprisingly, even more emotional for me was the survivor portion of the program. Three children, each from three separate families, aged four, eleven and 16, spoke about their battles with this horrific disease and the struggles they and their families have faced in the process. Sitting stoically with or behind each of these children was a Mom, a Dad, or both, eyes welled with tears, and pride emanating from their very being. Their children are survivors - for the moment. I say that because I am familiar with one of the children who is suffering from metastasized bone cancer, something their families, classmates and teachers all know. Although my children have given me plenty of opportunities to be extremely proud, I have never had the kind of pride that was reflected in those parents’ eyes that evening. Their children have accomplished something magnificent. Even though they may be bald and wearing baseball caps, they are alive to

greet another day.

I am truly blessed, and I need to thank God every day for the normal challenges He presents me. During the summer months, on the rare occasions when I can be alone with my thoughts, like in the shower or pulling weeds, (heaven knows the kids won’t be alongside me if I’m working), I try to take one of those quiet minutes to talk to God and let Him know I appreciate my life. I appreciate the bickering because the kids are not attached to a breathing tube and are free to say whatever is on their minds. I appreciate the boredom because they aren’t confined to a wheelchair and dependant on me for every move they make. I even appreciate being a taxi service because I’m not rushing anyone off to a hospital room. I am filling summer hours with experiences that will enrich each of my children’s lives, not clinging to experiences that will hopefully bring them a few more years of life. I spend my summer being truly blessed.

*“I try
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Journey to a Sacred Place

Journeys to sacred places have, from ancient days, always been a part of the Christian experience. Those who in the early ages of Slavic Christianity made the journey to the City of Peace, Jerusalem, for the purpose of visiting sacred places associated with the life of Christ, His All Holy Mother and the apostles came to be known as “*palomnyky*”, which derives from the word for palm, a portion of which they brought back with them as a holy memento of their visit. Christian nations in the East and West eventually were blessed with sacred places set aside to which the faithful made pilgrimage. Notable places of pilgrimage in Ukraine are the city of Kyiv itself, the Pechersk Monastery [Monastery of the Caves] and in the West, the Pochaiv Monastery, to mention only a few.

Orthodox Christian places of pilgrimage are not uncommon here in the USA. On the Sunday after the Resurrection, the Sunday of St. Thomas, thousands make the trek to the grounds of the UOC in the USA, located in South Bound Brook and Franklin Township, NJ, for two days devoted to sharing, via prayer, hearing the Gospel and participating in the Holy Mysteries, the joyful message of “Christ is risen” with those of blessed memory, men and women of faith, interred in the hallowed grounds of St. Andrew Cemetery. During these days, the holy relics, the epitachilion of the Holy Metropolitan Petro Mohyla of Kyiv and those of the Venerable Job of Pochaiv, enshrined in the St. Andrew Memorial Church, are venerated by the faithful.

Other such Orthodox Christian places of pilgrimage, though not numerous, are found throughout the USA, among them Holy Myrrh-Bearers Women’s Monastic Community, Otego, NY, to which His Eminence Archbishop Antony journeyed on Saturday, May 6th of this year, at the invitation of Mother Raphaela and the nuns, to preside at the community’s Patronal Feast.

The solemnities of the day began in this *pustynia* [spiritual desert] with Hours, chanted by the nuns. At the conclusion of the 6th Hour of Prayer, His Eminence was greeted by the Abbess [*Ihumeria*] of the community, Mother Raphaela, and Fr. John Udics. Escorting His Eminence to the Holy of Holies were Frs. John Udics, Frank Estocin, Vincent Savarino and Jason Kappenadze. Prior to the Liturgy, His Eminence tonsured Sister Mary to the rank of Ryasofor. Other clergy in attendance were: Frs. John Eissmann, Sister Mary’s parish priest, Fr. Zinovyj Zharsky and Fr. Timothy Holowatch. Attending the Liturgy were some 60 pilgrims, who journeyed from Pennsylvania, New Jersey and New York to witness the day’s sacred events.

In his homily, His Eminence focused on the first Myrrh-Bearers, to whom the Resurrection of Christ Jesus was first announced and who were commissioned to take that Good News to the Apostles and to others. His Eminence noted the work of the Sisters of Holy Myrrbearers Monastery in bringing the good news of the risen Son of God to not only the people in their area, but throughout the USA, via their contact with many Orthodox parishes, and thanked Almighty God for the blessing of adding another committed soul to the community in the person of the handmaiden of God, Sister Mary, whose journey to the fullness of Faith began several years ago, during her labors as a nun in the



Archbishop Antony became acquainted with the various aspects of the life and mission of Holy Myrrbearers monastic community during his visit.

Episcopalian Church.

Those present enjoyed a post-Liturgy social in the Monastery refectory and shared food prepared by the pilgrims and brought to the monastery. During this segment, His Eminence Archbishop Antony had the opportunity to meet and converse with all the nuns, clergy and pilgrims, and become acquainted with the various aspects of the life and mission of this monastic community. At 1 p.m., His Eminence led the community in the chanting of the Akathist to the Holy Myrrbearers, thanked the community and pilgrims for their hospitality, shared some of his most vivid memories from his visits to the faithful in Ukraine following the fall of Communism, and departed for his next archpastoral visitation.

What impresses one is the simple beauty of this haven of peace, nestled in the Adirondacks. May Christ our true God, whose flight to and stay in Egypt nourished the desert with myriads of vocations to the monastic life, may He, through the prayers of His All Holy Mother, and those of the holy monastic saints, preserve the Holy Monastic Community of Myrrbearers, strengthen their mission in this country and nourish this land of America with authentic monastic communities.

Подорож до святого місця

З давних давен подоржі до святих місць, або прощі, завжди були частиною життя християнина. Тих, що в давніх часах слов'янського християнства, подорожували до "міста миру" - Єрусалиму, щоб відвідати святі місця, пов'язані з життям Христа, Його Пресвятої Матері і апостолів, почали звати "паломниками". Сама ця назва походить від слова "пальма", галузку якої вони приносили з собою додому, як святий спогад про їхню подорож. Згодом у всіх християнських народів Сходу і Заходу з'явилися святі місця, до яких вірні ходили на прощі. Найбільш відомі місця паломництва в Україні, назвати б лише найголовніші, є сам Київ, Києво-Печерська Лавра та, в Західній Україні, Почаївська Лавра.

Тут у США також можна знайти православні християнські місця паломництва. Тиждень після Великодня, на Проводи (Фомину неділю) тисячі прибувають до осередку Української Православної Церкви в США, що знаходиться в Савт Бавнд Бруку, щоб через молитву, слухання Святого Письма і прийняття Святих Таїнств розділити зі своїми покійними, похованими на освяченому цвинтарі св. Андрія вірними, радісну новину, що ХРИСТОС ВОСКРЕС! У ці дні прочани мають нагоду поклонитися святим мощам - епітрахілям святого Митрополита Київського Петра Могили та преподобного Іова Почаївського, що зберігаються у церкві-пам'ятнику св. Андрія.

На терені США можна зустріти й інші місця паломництва, хоч їх не так багато. Між ними - Жіночий монастир Святих Жон-Мироносиць у м.Отего, шт. Нью Йорк. Туди, на запрошення Матері Ігумені Рафаїли і черниць, прибув Високопреосвященний Архієпископ Антоній 6-го травня ц.р., щоб очолити відправи храмового свята цієї громади.

Урочистості в цій "пустелі" розпочалися Часами, що їс співали самі черниці. По закінченні Шостого Часу, Мати Ігуменя і о. Джан Удіс привітали Його Високопре-

освященство і провели його до Святого Святих, де вже чекали отці Франко Істочин, Вікентій Саваріно і Джейсон Каппенадзе. Інші отці, що співслужили, були о. Джан Айсман (священик з парафії сестри Марії), о. Зіновій Жарський та о. Тимофій Головач. Перед Св. Літургією Владика постриг сестру Марію у сан рясофорної. Присутніми було біля 60 прочан, що прибули з Пенсильванії, Нью Джерзі і Нью Йорку, щоб бути свідками цих молитовних урочистостей.

У своїй проповіді Високопреосвященний Владика Антоній говорив про жон-мироносиць, яким першим було сповіщено про Воскресіння Христове, і яким було доручено принести ту радісну вістку апостолам та іншим. Владика Архієпископ підкреслив, що праця Сестер Святого Монастиря Жон-Мироносиць доносить добру новину про Воскресіння Сина Божого не лише місцевим людям, але, завдяки їхнім зв'язкам з багатьма православними парафіями, і людям по всій Америці. Він подякував Всемогутньому Господеві за те, що зволив, щоб ще одна віддана душа приєдналася до цієї громади, а саме Сестра Марія, якої шлях до повноти Віри почався кілька років тому, коли вона була черницею в Єпископальній церкві.

Всі присутні частували, після Служби Божої, прочани принесеними ними з дому погощеннями. Під час цього часу Високопреосвященний Владика мав нагоду познайомитися і порозмовляти з усіма черницями, духовенством і прочанами та ознайомитись з різними аспектами життя і місії цієї чернечої громади.

О першій годині Владика Архієпископ очолив Акафіст до Святих Жон Мироносиць, подякував громаді і прочанам за гостинність, та поділився своїми спогадами з його відвідин вірних в Україні, після розпаду Комунізму. А тоді виїхав на дальші архиєпископські візитації.

При відвідинах Монастиря Жон-Мироносиць найбільше вражає нас простота краси цієї "пристані миру", що примістилася на узгір'ї Адірондакс.

Нехай же Христос, дійсний Бог наш, втеча Якого до Єгипту і побут там відживляв пустелю мірядами покликань до чернечого життя, за молитви Його Пресвятої Матері і монастирських святих, збереже цю святу громаду Жон Мироносиць, підкріпить її місію в нашій країні та відживляє цю землю Американську автентичними чернечими громадами!

**Український
осінній фестиваль**
22 жовтня 2006 року
Савт Бавнд Брук,
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**Ukrainian
Fall Festival**

October 22, 2006
South Bound Brook, NJ



З ЖИТТЯ СВЯТО-ПОКРОВСЬКОЇ ГРОМАДИ У САУТФІЛДІ, МІЧ.

В неділю 21 травня 2006 р.Б. після Св. Літургії, у парафіяльній залі катедрі Св. Покрови, учні, учителі та Батьківський комітет Школи релігії й українознавства ім. Лесі Українки, "Святом Букваря" відзначили закінчення шкільного навчального року.

Директор школи Віра Петруша відкрила свято. Коли діти в українських строях "вишикувалися" на сцені, вчителька Галина Сеμεць прочитала вірш про букваря. Доречі згадати, що пані Галина приготувала увесь текст свята, телефонуючи в Україну, щоб зібрати матеріяли, а решту тексту свята — написала сама. Після цього діти проспівали пісню про абетку під акоманемент на фортепіано вчительки співу — Вікторії Волянчук, яка впевнено провадила всю музичну частину свята. Треба згадаати, що під час Св. Літургії 14-го травня, учні нашої школи, під енергійним керівництвом пані Вікторії, проспівали молитву "Отче наш", що було дуже зворушливо.

Як виявилось з дальною програми свята, Азбука (Абетка, Настя Сеμεць) поскаржилась, що вона загубила букви і просила дітей знайти їх і повернути їх Азбучці. І тут стало в пригоді спільне зусилля, бо учні, переодягнені за звірят або рослини, сказавши короткого віршика, давали азбучці букви: грибок — "г", їжачок — "і", жабка — "ж", і так аж до "я". Декламації перепліталися зі співом пісень, ну, і звичайно, мусів бути швидкий народний танець — гопак, в якому дівчата вико-



нували кружляння й вихилияники, а хлопці втинали присядки і інші акробатичні кроки. Гопак і інші танці навчила дітей Мотря Макар-Федірко. І без дво-боїв хлопців з шаблями не обійшлося. Але все закінчилося добре, бо покидавши шаблі, хлопці пішли танцювати з дівчатами. Між дитячими піснями, які присутні чули вперше, була і повчальна: "Казала мені мати рано вставати...до книжечки берися...розуму набирайся... і ту Україну люби до загину!"

Після закінчення виступів діти подарували усім учителям квіти. Опісля Віра Петруша подякувала всім присутнім, задзвонила дзвінком, а після неї це зробив кожен учень на сцені, і цим закінчився навчальний рік, я почалося літо для учнів.

Ведучою свята була вчителька Богданна Романчишин. Участь брали також учителі Віра Петруша, Мар'яна Лісківська, Лексі Олексієнко, бібліотекар Марія Невенгловська та Андрій Смик (переодягнений за Букваря). Декорації і тексти (букви) підготував наш вітартний староста і маляр Юрій Крус.

Після закінчення свята о. Павло прочитав молитву перед споживанням їжі, і присутні підкріпились гарячими і холодними стравами, які старанно підготував Батьківський комітет.

Велика подяка усім тим, хто брав участь у підготованні і переведенні цього оригінального шкільного "Свята Букваря".



Гарне свято відбулось у неділю 26 лютого в українській православній церкві св. Тройці в Ірвінгтоні, шт.Ню Джерзі. Парафіяни і друзі відсвяткували 50-ліття отця Володимира Музички, який народився в лютому, і був висвячений у сан священника в лютому 1982 р. В цій парафії о. Володимир є духовним настоятелем уже три роки, здобувши пошану і приязнь вірних.

Свято почалося з вітальної промови голови громади п. Івана Галія, та віршованого привіту автора цих рядків, де слова "У неділю людей більше могло б приїжджати, якби було біля церкви де запаркувати" викликали схвальні оплески. Жіноцтво, з пані Любою Проскурнею на чолі, вручили ювіляту гарні квіти і на знак диригента Рафаеля Венке заля наповнилася дружнім "Многая Літа!". Після молитви пані Люба Проскурня запросила всіх на смачний обід, і у залі запанував святковий настрій.

Несподіванкою був оригінальний дивертисмент, організований паном Анатолієм Проскурнею. Він по мистецьки зробив на кілька фітів довгу проклямацію, в якій старослов'янською і українською мовами повідомлялось на всі Штати, про присвоєння отцеві Володимирі



Музичці звання Першого Українського Аборигена Америки, з нагородою золотою медалею. Бугафорська золота медала була досконало виконана паном Проскурнею і на довгій стрічці прикрасила груди ювілята. Оплескам на цей дружній жарт не було кінця.

Гарний привіт склав о. Микола Філик, настоятель церкви Всіх Святих в Мангаттені, а присутні земляки з Тернопільщини зробили це свято отцеві Володимирі Музичці дійсно довгопам'ятним.

Activities

at St. Michael's and St. George's Ukrainian School in Minneapolis, MN

Christina Pedenko

The second half of our 2005-2006 school year proved to be a very busy one. Many activities were accomplished and enhanced the study of the Ukrainian language, culture and history.

January 8, 2006, found many of our students and parents Christmas caroling to some of our elderly parishioners. Along with the beautiful carols sung, the children delivered baskets of fruit and cookies to each of the homes visited. This was truly a wonderful experience and they hope to continue this tradition for years to come.

On Saturdays during the months of February and March, our students participated in pysanky workshops. Children as young as 3 tried their hand at learning this ancient



Ukrainian art form. Along with decorating the eggs, the children received lessons on the symbols and meanings of pysanky.

On April 1st, many of our students approached Holy Confession for the first time. They had been preparing for this by attending weekly lessons given by Natalia Lysyj-Rieland. Our entire Ukrainian School attended and celebrated this joyous occasion with a morning Liturgy and a brunch followed sponsored by the Parents' Committee.



Archbishop Antony Tonsures Two Brothers at Holy Ghost Church in Coatsville, PA

Shaun and David Perry of Wagontown, PA were tonsured Readers on Sunday, May 21 at Holy Ghost Church in Coatesville, PA. They were tonsured by His Eminence, Archbishop Antony.

The Reader is a minor order of the clergy. The main role of a Reader is to read the Old Testament and Apostolic (Epistle) lessons during the Divine Liturgy and other services, as well as to chant the Psalms and the verses of certain antiphons. The Reader gives life to the word of God contained in Holy Scripture. It is through the reader chanting the scriptural text, that we are provided the opportunity to encounter the Gospel of Jesus Christ.

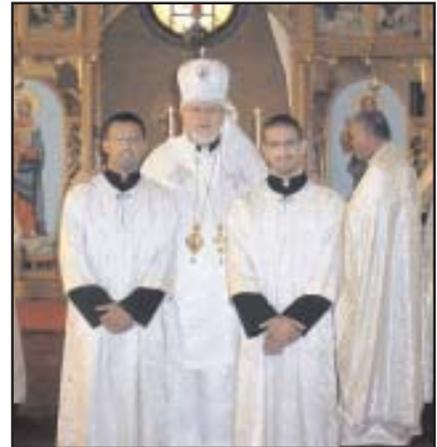
Both Perry brothers are also altar servers under the spiritual guidance of

Rev. Fr. Anthony Ugolnik, pastor of Holy Ghost. The boys are the sons of Darryl and Sharon Perry. Both graduated Coatesville Area Senior High School.

“David and Shaun Perry have been pillars of our church. It is no coincidence they are builders by profession. Young as they are, they are the kind of servers who lay the foundation for a strong parish,” said Fr. Anthony.

“We are so proud of David and Shaun on this very special occasion. May God continue to bless them always,” said their parents.

Holy Ghost Ukrainian Orthodox Church is located at 392 Charles Street, Coatesville. Divine Liturgy is held Sundays at 9 a.m. For more



(L to R) David Perry, His Eminence Archbishop Antony; and Shaun Perry.

information, visit the parish website at www.holyghostuoc.org.

Choir Leader Recognized, Honored by Archbishop



Archbishop Antony, Linda Gindin and Fr. Anthony Ugolnik.

Linda Gindin of Coatesville, PA was recognized and honored on Sunday, May 21 for her 15 years of dedication and service as choir director at the Holy Ghost Church in Coatesville.

She was recognized personally by His Eminence, Archbishop Antony.

Because the Divine Liturgy is chanted rather than recited, the cantor gives life to the Divine Liturgy. It is through chanting the scriptural text that we are provided the opportunity to encounter our Savior Jesus Christ.

Gindin servers under the spiritual guidance of Fr. Anthony Ugolnik, pastor of Holy Ghost. She resides in Coatesville with her husband, Jeff, and son, Justin.

“Liturgy is ‘the work of the people’ and a choir director sustains the dialogue between God and His people. Linda has been tireless in her duty and she sustains that beauty so important to our Orthodox worship,” said Fr. Anthony.

A Notice to All Parishes:

Please be prompt with sending in your parish First Confession and graduate photos in order for them to meet our deadline and appear in the annual special Fall feature.

Be sure to include the parish name, pastor, event date, and the printed names of students with your photos. Also include the school name for graduates, as well as the degree received for college students.

Submissions can be made by postal mail or computer email.

FIVE COUPLES PREPARE FOR MARRIAGE IN PARMA

The year 2006 will see five couples of St. Vladimir Cathedral in Parma, OH participate in the Holy Sacrament of Marriage. To assist in preparing them for their special day, the clergy and board of trustees hosted them to an evening devoted to discussion about their life together as man and wife.

On Saturday, May 20 the participants attended vespers and were then treated to a candlelight dinner prepared by the catering staff of the cultural center.

During dessert, various individuals who belong to the parish were invited to speak to the young couples in preparation for their life together after the wedding. The clergy spoke on the Holy Sacrament of Marriage, the Orthodox Tradition, and the importance of becoming active in the life of the parish. Other presenters included a financial planner who spoke on



Participants of the marriage preparation dinner and program at St. Vladimir Cathedral in Parma, OH.

money matters, a lawyer who introduced the legal aspects of marriage, a couple who were married over 40 years spoke of their

relationship, and a young couple married three years ago who told of some of the adjustments that they had to make.

Memorial Day Service



Fr. George Hnatko, pastor of St. John the Baptist Church in Dixonville, PA and Holy Ascension, Nanty Glo, PA, offers prayers at the Memorial Day Community Service in Indiana, PA.

Fr. George has been offering the invocation prayer for peace and the benediction at the Indiana Memorial day services for the past 35 years.

New Sign in Dixonville, PA



Edward and Miriam Oakes along with their daughter, Allison, and their pastor, Fr. George Hnatko and Deacon Paisius McGrath following the blessing of a new church sign.

The sign was purchased for St. John the Baptist Church, Dixonville, PA, by the Oakes family.

ІКОНИ З АТЛАНТИ

З часу свого заснування, місійна парафія св.ап. Андрія в Атланті, шт. Джорджія зустрілася з фінансовими проблемами. Ця ситуація знайома, мабуть, усім читачам з молодих місійних церков. Все потрібно було починати з нуля: купити землю, будинок, побудувати церкву, збагатити її іконами. Особливо гостро постало питання розпису у храмі.

Дякуючи Богові, трудам і жертвенності наших парафіян, жертвам з інших церков, терпеливості настоятеля о. Богдана (Марушака), зараз наємо чудову і функціонуючу церкву. Ініціатива та зацікавлення новою технологією і мистецтвом дозволили отцю Богдану розробити і втілити в життя техніку виготовлення ікон великого формату. Зараз потреби нашої церкви в іконах і розписі задовільнені високоякісними репродукціями ікон відомих іконописців.



Отець Богдан Марушак після встановлення ікони Христа Царя у вітварі церкви св. Андрія в Атланті, Дж.



Цифрова друкарня великого формату під час друку ікони Вознесіння роботи Романа Марковича, що знаходиться тепер уже у церкві св. Андрія в Атланті, Дж.

Наша технологія включає поєднання роздруку високоякісних цифрових світлин ікон древніх майстрів з подальшою обробкою професійних іконописців, які додають живий дотик мистецтва до роздрукованого зображення.

З нами працюють знані іконописці такі, як Роман Маркович, якого студія знаходиться у Стемфордді, КТ. Ікони Вознесіння і Христа Царя його роботи.

Він розписував багато церков візантійського обряду в Україні та в Америці. Ікона Вознесіння і Христа Царя, які знаходяться у нашій церкві, це – цифрові роздруки робіт Романа Марковича. Ми працюємо також із студією Марка і Лори Брот, які ілюстрували багато дитячих книжок та інших публікацій, виданих у США.

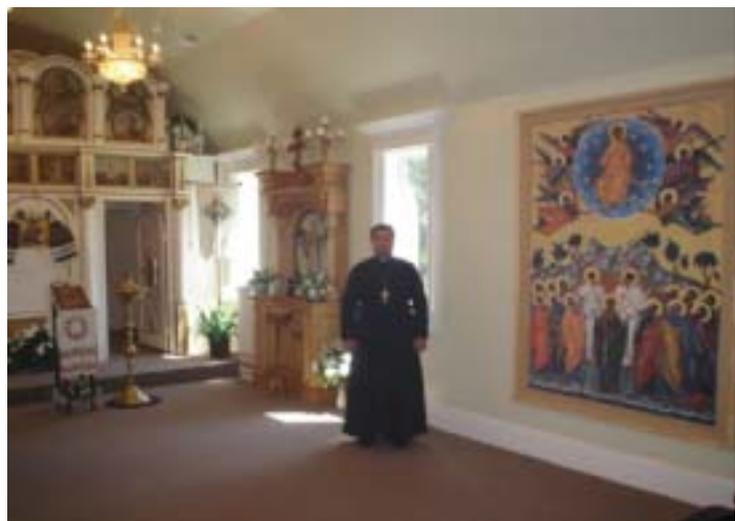
Поєднання найновішої технології цифрового друку великого формату із старовинним мистецтвом писання ікон, робить їх доступними для окремих осіб чи місійних парафій. Тепер ви можете прикрасити свій храм, прицерковну залю або культурний осередок. Ми маємо велику підбірку високоякісних зображень ікон, також приймаємо замовлення на виробництво ікон за наданими вами зображеннями.

Весь прибуток піде на сплату позики, отриманої на купівлю землі під побудову нашої церкви.

Ваші замовлення допоможуть нам виплатити борг. Заздалегідь дякуємо за вашу підтримку.

Про деталі щодо розмірів та можливості використання різних матеріалів, просимо звертатись до о. Богдана на (678) 480-2911, електронна пошта:

fr_bohdan@yahoo.com



Отець Богдан Марушак після встановлення ікони Вознесіння у церкві св. Андрія.

Groundbreaking Ceremony For New OCMC Headquarters in St. Augustine, Florida

The Orthodox Christian Mission Center (OCMC) is the arm of foreign missionary outreach sponsored by SCOBA, of which our Church is an active constituent, participating member. For over the past year a Capital Campaign has been successfully held, which has raised and provided the monies to launch our new missionary training and administrative support center. At the time of the semiannual Board Meeting, a momentous groundbreaking was held at the site where the new construction will soon begin. Within a calendar year, it is hoped that the land will be cleared of virgin forest, the facility built and be ready to open as our new commodious headquarters.

Our Church's delegates to the OCMC, Fr. John Harvey and Dr. Gayle Woloschak, work hard to represent the Ukrainian Orthodox Church and its interests in this body, serving on the Executive Committee and Health Care Committees, respectively. The groundbreaking on May 5, 2006 presided over by Bishop Dimitrios (Couchell) marks a great advancement in the possibilities whereby our churches in America can help the spread of Orthodoxy throughout the world.

Besides providing needed space to recruit and supervise the existing short- and long-term mission programs, the new center will be able to provide necessary training and debriefing facilities for our missionaries before going and upon their return. As the scope of our work evolves, with added working space, facilities for translating liturgical and educational materials into native languages are but a fraction of the new possibilities for mission outreach envisioned.

OCMC has provided short-term mission programs twice in Brazil and most recently in Paraguay. The construction of our seminary in Curitiba, Brazil and expanded catechetical and youth outreach in our own Ukrainian South American Eparchy are results of OCMC work. During the summer of 2007, a short-term catechetical mission through OCMC led by Fr. Harvey will be active in two areas of Argentina. OCMC has been good for our Ukrainian Orthodox Church and this new construction solidifies our stake in this agency.

To find out more about OCMC's wonderful works in various parts of the world as well as to view a complete photo library of the groundbreaking events, please visit the OCMC website at www.ocmc.org. This website can also lead you to view all of the various programs and projects in which OCMC is involved. YOU might even consider utilizing your God-given talents on a short-or long term mission trip.



Groundbreaking for an Orthodox Christian Mission Center Headquarters was held in St. Augustine, FL, on May 5 and presided over by Bishop Dimitrios. Fr. John Harvey and Dr. Gayle Woloschak serve diligently throughout the year as our diocesan delegates to the OCMC.

“Man of the Year” Award Presented in Parma

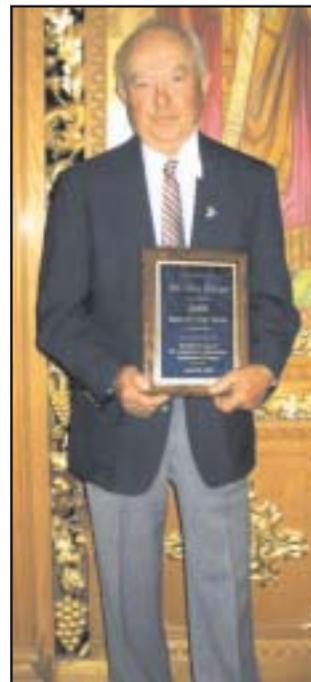
On Sunday, April 30, the Brotherhood of St. Vladimir Cathedral in Parma, OH, presented its annual “Man of the Year” Award.

This year's recipient was Mr. Alex Huryn. A dedicated member of the Parma parish, Alex is a member of the Board of Trustees, Brotherhood, 60+ Club and a Brother at the Ukrainian Liturgy.

He also attends the weekly Wednesday morning *Moleben* service for the sick and elderly.

On Thursdays and Friday, he works with the Pyrohy Group.

The award was presented to Mr. Huryn during the parish's *Spilne Sviachene* dinner.



Mr. Alex Huryn, with the St. Vladimir Brotherhood “Man of the Year” Award.

★ A Harvard University study projects that 111,000 young people under the age of 25 will have filed for bankruptcy in 2004. Their credit-card debt more than doubled in the 1990's, and most of their financial aid comes from loans rather than grants.

★ A fifth of 16 to 20-year-olds report having driven drunk, though only 4% of them were ever caught. The American Medical Association reports alarming increases in young women drinking, partly because they like the new "alchopops" like Smirnoff Ice, hard lemonades, and Fuzzy Navels. Of young people who had had a drink in the last six months, young women drank more of every type of drink (beer, wine, liquor, alcopops), than young men.

★ Reed College in Oregon is the most secular college in the country and Brigham Young University (where 98% of the students are Mormons), the most religious, according to a *Princeton Review* survey of college students. Wheaton and Grove City colleges and Notre Dame and Samford universities filled out the top five religious colleges, reported by Religion News Service, while Reed was followed in secularity by Bard, Eugene Lang, Hampshire, and Lewis & Clark colleges. The limits of the survey were suggested by Texas A&M outranking Calvin College in the religious ranking. All the schools on the least religious list were colleges, almost all of them private, but the religious list included several public universities.

★ Teenagers' perceptions that smoking, drinking, and drug use are immoral, disapproved by their parents, or unhealthy were far greater deterrents for the teens than was their illegality, declared a report by Columbia University's National Center on Addiction and Substance Abuse. The tenth annual *National Survey of American Attitudes on*

Substance Abuse found that teenagers who did not think smoking marijuana morally wrong were 19 times more likely to use it than those who did; those who thought it not very harmful were nine times more likely to use it than those who thought it very harmful; and those whose parents would not be upset if they smoked were six times more likely to use it than those whose parents would be. About half the teenagers said the action's illegality did not matter to them.

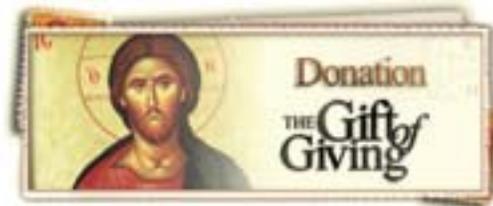
★ Almost one-third of American middle and high school students have to watch Channel One, a daily news program played in schools which gives ten minutes of news and two minutes of commercials, which tend to advertise junk food, violent movies, and similar products. Among the other techniques used to market products to children are "tweening," which means to market adolescent products like sexually revealing clothing to pre-teenagers, and "trans-toying," which means turning everyday objects into toys. "The more consumer culture they [children] were involved in, the more they had conflicts and fights with their parents," said Juliet Schor, a psychiatrist and author of *Born to Buy: The Commercialized Child and the New Consumer Culture*. "Those kids who are heavily involved in consumer culture are depressed; they're anxious; they don't feel well" They are depressed because "They're more likely to have poor self-esteem, which is not a surprise because a lot of the messages consumer culture sends them are that you're nobody if you don't have the right tennis shoes or you're not drinking the right soft-drink. Life isn't fun unless you're eating candy. Your parents are nerds. Your teachers are nerds. Life is a bore."

Paschal Activities at St. Michael Church



Scranton, PA - Parishioners of St. Michael Church conclude their paschal celebration with the blessing of baskets by their pastor, Fr. Nestor Kowal (left), after which the children of the parish (right) greet everyone with, "Christ is Risen!"

ВЕЛИКОДНІ ПОЖЕРТВИ - PASCHA DONATIONS



(Шановні читачі! Консисторія УПЦ в США висловлює свою щиросердечну вдячність за ваші Великодні привітання та щедрі пожертви, що будуть використані для численних потреб нашої Святої Української Православної Церкви в США.

Dear Readers, the Consistory of the UOC of USA expresses its most sincere gratitude for your Pascha Season greetings and generous donations to our Holy Ukrainian Orthodox Church of the USA, which will be used to assist various ministries of our Church.)

- \$1,000** Fedir Bukacz, Philadelphia, PA, in memory of Bukacz family;
- \$500** Patricia & George Wyhinny, South Barrington, IL;
- \$310** William G Stack, Santa Barbara, CA;
- \$250** Olga S Coffey, Sterling, VA; John & Rose Dmytryk, Coatesville, PA; Dareen & Michael Jogan, Cleveland, OH; Lytwyn&Lytwyn Funeral Home, Union, NJ; Anna & Olegue Rospotko, Philadelphia, PA; Dr. Joseph T & Rosie Sembrot MD, Allentown, PA; V Rev Wolodymyr Wronskyy, Greenlawn, NY;
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- \$106** Helen Mikuliak, Morrisville, PA;
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(Continued on p. 28)

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Нам пишуть...

Кілька слів про проповідь, поміщену у великодньому числі.



Зворушений був побачити в останньому числі “УПСлова” одну з великодніх проповідей мого покійного діда – протопресвітера Михайла Гільтайчука. Однак, оскільки проповідь не датована, у декого могли викликати здивування її останні рядки, де згадано про тих, що- “терплять голод і холод Воркут і Колим”. Тому дозволю собі дати їй трохи історичного контексту.

Воркути і Колими, очевидно, сьогодні вже неіснуючі концтабори колишнього радянського ГУЛАГУ. І тому проповідь, звісно, була написана ще до проголошення незалежності України. Точніше, у 60-их або на початку 70-их, оскільки мій дід підписаний під нею, як протоієрей, а у середині 70-их він уже був піднесений у сан протопресвітера. Незалежної України, яка була мрією його життя та лейтмотивом багатьох його проповідей та віршів (які він залюбки писав у кожну вільну хвилину), мій дід таки не дочекався. Господь покликав його до Себе 17 жовтня 1989 року, кілька тижнів перед його 89-літтям до якого ми тоді готувалися.

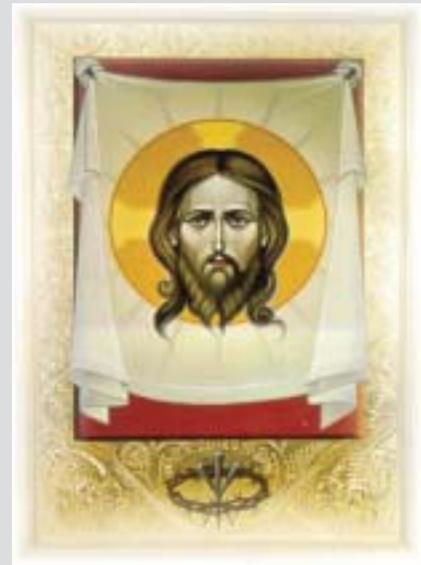
Ще кілька слів про діда, які, можливо, декому будуть цікаві. Народився він 11 листопада 1900 року, в селі Камінне, Надвірнянського району, сьогодні Івано-Франківської області. Хрещений був греко-католиком. У 20-их роках виїхав до Німеччини на богословські студії в одній лютеранській семінарії. Після закінчення навчання повернувся у рідне село, де заснував і був пастирем однієї з перших в Україні громад Української Євангельської Церкви (сьогоднішньої Української Лютеранської Церкви). В роки Другої світової війни дід знову потрапив у Німеччину, цим разом уже з родиною. Там почав дружити з українськими православними священиками. Коротко після закінчення війни сам прийняв православну віру і був рукоположений в ієреї. Обслуговував парафії у Новому Ульмі та Авгсбурзі і доїжджав до багатьох інших, включно з громадою у тодішньому Західному Берліні. Помер і похований у Новому Ульмі, де разом з ним спочивають його дружина паніматка Анна (1894-1964) та їхній син і мій батько Любомир (1931-1999). В їхню пам'ять складаємо 100 доларів на підтримувани УПЦерквою в США сиротинці в Україні.

Юрій Гільтайчук з дружиною Линн та дітьми Томою і Анною.

*Please remember in your prayers...
Просимо згадати у Ваших молитвах...*

JULY-LИПЕЊЬ

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



**Вічна пам'ять!
Memory Eternal!**

AUGUST -СЕРПЕЊЬ

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 MALUZYNKY
3rd 1986-	REV. JOSEPH SIMKO
28th 1991 -	REV. MYCHAJLO MYCHAJLUK

Українське Православне Слово Ukrainian Orthodox Word

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Help us avoid waste and extra expense...

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

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

OUR COVER...

The founding fathers of the Ukrainian Community of the Lehigh Valley migrated from Western Ukraine about 1890 and initially settled in the Northampton, PA area, where the first Ukrainian Church was built in 1899. The first Allentown area Ukrainian immigrants settled in the First and Sixth Wards beginning about 1903. The original St. Mary Ukrainian congregation consisted of 90 members and held its first service of Divine Liturgy in the Eastern Rite in the parochial School on Fourth Street in 1908, with Rev. Fr. Dorozynsky as its first priest.

The lot at the corner of Fullerton and Catasauqua Avenues was purchased on January 28, 1911, by a group of our parishioners with Rev. Fr. Nestor Dmytriw as its spiritual leader. On July 8, 1912, the Episcopal Church of the Mediator, located on the site that was to become our Parish Center, at the northeast corner of Front and Furnace Streets was used as a temporary church.

The Eastern Rite Greek Catholic orientation gave way to unification of church spirit and identity as St. Mary Ukrainian Orthodox Church in 1929. In 1934, St. Mary came under jurisdiction of the Ukrainian Orthodox Church of America, and Very Rev. Dr. Joseph Zuk was consecrated as its Bishop that year, only to die the same year. The Church was without a bishop until 1938, when Bohdan Shpilka was consecrated and served until his death in 1965. The Ukrainian diocese was under the spiritual jurisdiction of the Greek Orthodox Archdiocese of New York, headed by Archbishop Iakovos from 1965 to 1967. On January 28, 1967 Bishop Andrei Kuschak was consecrated as the ruling Bishop of the Ukrainian Orthodox Church of America, and held this position until his death on November 17, 1986. Archbishop Vsevolod was consecrated on September 27, 1987 at the Archdiocesan Cathedral of the Holy Trinity in New York City and served as our Bishop until 10 November 1996, when the two Ukrainian Orthodox dioceses - the Ukrainian Orthodox Church of the USA and the Ukrainian Orthodox Church in America - merged and St. Mary became a member of the Ukrainian Orthodox Church of the USA.

On July 18, 1990, an event of unique historical significance took place at St. Mary Ukrainian Orthodox Church of Allentown, PA. His All-Holiness, Dimitros I, Archbishop of Constantinople and New Rome, Ecumenical Patriarch gave grace to our parish with a visit on the occasion of our Eightieth Anniversary. To appreciate the magnitude of this event, one must note that it is the only visit to the Ukrainian community of nearly two million Orthodox faithful in North America at that time. This was his first visit to the United States.



The reunification and rekindling of spirit under Orthodoxy has led to spiritual renewal of our parish community. As society diversified and the community spread out great distances from the church, parishioners' interests and dedication waned. A reestablishment of the spirit of unity and growth will be goal of today's parishioners and their children as they seek to maintain and to become enlightened in their Orthodox faith and their Ukrainian heritage.

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*Thank You
for Your Continuing Support!*

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22-23 July, 2006

St. John Ukrainian Orthodox Church
Johnson City, NY

2006 High School Mission Trip to Charlottesville, VA

6-13 August, 2006

Consistory Office of Youth and Young Adult Ministry

Jr/Sr Ukrainian Orthodox League Conventions

26-30 July, 2006

Hosted by Holy Ghost Parish Chapters
Coatesville, PA

Parish 80th Anniversary

9 September, 2006

St. Vladimir Ukrainian Orthodox Church
Philadelphia, PA

Mommy/Daddy and Me Camp

July 31- 4 August, 2006

All Saints Camp- Ages 4-8 + Parent(s)

Parish 100th Anniversary

15-17 September, 2006

St. Mary Ukrainian Orthodox Church
McKees Rocks, PA

2006 College Student Mission Trip to Ukraine

4-20 August, 2006

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

UUOS Ukrainian Fall Festival

22 October, 2006

Ukrainian Cultural Center
South Bound Brook, 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!*

*Dear readers of the "Ukrainian Orthodox
Word": the Consistory Office of Public Relations of
the Ukrainian Orthodox Church of the USA, headed
by Priest-monk Daniel (Zelinsky), has recently begun
to distribute its News Releases via Internet/e-mail.*

*If you wish to subscribe to our mailing list,
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