

Ukrainian Orthodox Word

Óēðàí nüēá Ī ðàáî ñēááí á Ñēíáî



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

Founded in Ukrainian
 as “Óēðàí nüēá Ī ðàáî ñēááí á Ñēíáî” in 1950

Founded in English
 as “Ukrainian Orthodox Word” in 1952

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

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

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

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

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

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

United States Postal Service
Statement of Ownership, Management, and Circulation

1. Publication Title: **UKRAINIAN ORTHODOX WORD**

2. Issue Frequency: **MONTHLY**

3. Issue Date: **0 1 4 7 1 0 1 5 7/30/04**

4. Number of Issues Published Annually: **12**

5. Annual Subscription Price: **\$30.00**

6. Complete Mailing Address of Known Office of Publication (not printer):
**P.O. Box 495
 South Bound Brook, NJ 08880**

7. Complete Mailing Address of Headquarters or General Business Office of Publisher (not printer):
**Ukrainian Orthodox Church of the USA
 P O Box 495
 South Bound Brook, NJ 08880-0495**

8. Full Names and Complete Mailing Addresses of Publisher, Editor, and Business Manager:
**Ukrainian Orthodox Church of the USA
 P O Box 495
 South Bound Brook, NJ 08880-0495**

9. Full Names and Complete Mailing Addresses of Owner:
**Ukrainian Orthodox Church of the USA
 P O Box 495
 South Bound Brook, NJ 08880-0495**

10. Full Names and Complete Mailing Addresses of Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box: None

11. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one):
 The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes:
 Has Not Changed During Preceding 12 Months
 Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)

12. Publication of Statement of Ownership:
 Publication required. Will be printed in this issue of this publication.
 Publication not required.

13. Signature and Title of Editor, Publisher, Business Manager, or Owner:
W. F. ANAGNIA, Editor Date: **7/30/04**

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).

Instructions to Publishers

- Complete and file one copy of this form with your postmaster annually on or before October 1. Keep a copy of the completed form for your records.
- In cases where the stockholder or security holder is a trustee, include in items 10 and 11 the name of the trustee or corporation for which the trustee is acting. Also include the names and addresses of individuals who own or hold 1 percent or more of the total amount of bonds, mortgages, or other securities of the publishing enterprise. In item 11, if none, check the box. Use three sheets if more space is required.
- Be sure to furnish all circulation information called for in item 13. Free circulation must be shown in items 13b, c, and f.
- Item 13b, Copies not Distributed, must include (1) newspaper copies originally stated on Form 3541, and returned to the publisher; (2) newspaper returns from news agents; and (3) copies for office use, leftovers, spoiled, and all other copies not distributed.
- If this publication had Periodicals authorization as a general or separate publication, this Statement of Ownership, Management, and Circulation must be published. It must be printed in any issue in October or, if the publication is not published during October, in item 10, indicate the date of the issue in which this Statement of Ownership will be published.
- Item 11 must be signed.
- Failure to file or publish a statement of ownership may lead to suspension of Periodicals authorization.

PS Form 3526, October 2003 (Revised)

(On the cover - St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, Pannsylvania.

Ī à ĩ áēēāēēī ōī - ēāðāāðā ñāyōī āī ðāī ĩ āī ĩ ñōī ēūī ĩ āī ēī yōy Āī ēī àēī ēðā ō Ōēāāēūōy, Ī ēī ñēēūāī yy).

An Archpastoral Reflection



Архипастирські роздуми

Remember our fathers, mothers, brothers, sisters and friends who have fallen asleep in the Lord under the most horrific of circumstances and grant them rest where the light of Your Face shines in a place where there is no more pain, nor sorrow, nor suffering. May their memory be eternal before Your Throne.

Remember us, O Lord, your humble, sinful and unworthy servants and enlighten our minds with the light of Your Knowledge and guide us in the way of your Commandments, through the prayers of our Most-Pure Lady, the Birthgiver of God and Ever-Virgin Mary, and of all Your Saints, for You are blessed to the ages of ages. Amen.

May the Grace of our Lord Jesus Christ, the Love of God the Father and the Fellowship of the Holy Spirit be with each of you as we pass through this commemoration and all it brings to mind. You are in our continued prayers.

- + **CONSTANTINE**, Metropolitan
- + **ANTONY**, Archbishop
- + **VSEVOLOD**, Archbishop

òà ì í òèè çì æèòòÿ òàì , áà ñàòèòü ñàòèí Òàí àí í áéè÷÷ÿ. Çààààé òèò, òòí í òèí í ñèòü í éí àè ÷ òàí òèòü àí áð³ á²èà ÷ í í òèè çì çàí òí á'ÿ, ááçí áéò, ñí àñ'í ÿ ÷ á³-í á æèòòÿ.

Çààààé ÷ í àñ, Áí ñí í àè, Óàí çò ñí èðáí í èò, áð'òí èò ÷ í ááí ñòí éí èò ñèòá, í òí ñàòè í àò³ àòí èè ñàòèí Ì Óàí àí çí áí í ÿ òà ááàè í àñ á Ì áààò Ñáí çò çàí í á²ááé, Ì í èèòáàì è Ì òáñáÿòí; Áí àí òí àèò³ Áñáá²áé Ì áðç; òà àñ'ò ñàÿòèò. Áí Òè òñè áéèáí ñéí ááí í èé í á á²èè á³-í³. Áí ÷ í.

Í áòáé æá Ì èè²òü Áí ñí í áà ÷ Ñí í àñ í àòí àí ²ñòñà Òòèòòà, èðáí á Áí áà Ì òòÿ ÷ í òè÷÷-àñòÿ Ñáÿòí àí Áòòá Ì áðááòáàðòó ç òñ'í è áàì è á ÷ àñ, éí èè Ì è çààáò³ Ì òò ñòðàòí ó í í á³ð ÷ áñá í í á'ÿçàí á ç í áð.

Ç í í ñò'èí èì è Ì í èèòáàì è çà áàñ óñ'ò,

- + **Éí í ñòáí òèí**, Ì èòòí í í èèò,
- + **Áí òí í ²é**, Áðòèò³ í èñéí í,
- + **Áñááí èí ä**, Áðòèò³ í èñéí í.

PROTOPRESBYTER MICHAEL ZEMPLACHENKO RETIRES FROM ACTIVE SERVICE

Michael Zemplachenko

On Sunday, February 26, 2006, Very Reverend Protopresbyter Michael Zemlachenko celebrated his final Divine Liturgy as Pastor of St. Mary Protectress Church In Clifton, New Jersey. He has held that position for nearly 26 years since July 1980. Father Michael celebrated his 51st anniversary of his Priesthood the next day, 27 February 2006. Father Michael has served our Lord faithfully throughout a half century of the growth and development of our Church here in the USA. In addition to being a founder of St. Mary Protectress Parish in Rochester and the other parishes he served, he also served for many years on the Metropolitan Council and Consistory administration.



Orthodox Church. He reflected on, and thanked all those present, for their continued prayers, constant support and kindness over the years. In particular, he expressed great pride and sincere gratitude for all the support and assistance his wife, Pani Matka Tatiana, had provided throughout the years.

Following the Divine Liturgy, a luncheon was held. The church choir sang The Lord's Prayer, as well as a spiritually jubilant "MNOHIYI LITA" before everyone was seated to a delicious and abundant meal. Several members and representatives of the parish, including the parish President, spoke in turn as they reflected on their personal experiences. As much as there was sadness

in many of their voices, they all were very grateful for their hard work and dedication, and happy that both Very Reverend and Pani Matka Zemlachenko will be able to enjoy a happy, well-deserved and healthy retirement enjoying family and home activities – much of it in their beloved garden.

All the children, grand children and great-grand children of Protopresbyter and Pani-Matka Zemlachenko, express their deepest gratitude to them for all their years of devoted and dedicated service, prayers and their unending love and wish them a long, healthy and prosperous retirement, as God blesses them with continued good health, strength, guidance and in their golden retirement years. **MNOHIYI LITA!**

The Divine Liturgy on his day of retirement was celebrated with a nearly full church. Parishioners, both young and old, came to be a part of the celebration and joined in prayer to wish both Very Reverend Michael and Pani Matka Tatiana the beginning of a long, healthy and prosperous retirement.

During his final sermon as Pastor, Very Reverend Zemlachenko offered sincere and deep reflection on what made his priestly service such a wonderful and positive one. His ability to serve with such joy and personal reward, among other things, was mainly attributed to his desire to serve God and protect the traditions and greatness of the Ukrainian

On the Church's Guidelines for Holy Communion:

How frequently are we to take Communion? St. Makarios of Corinth in the 18th century teaches us that “to receive Communion the usual two or three times a year is good and helpful, but to receive Communion more frequently is far better. Remember, the nearer a person comes to the light, the more light he gets. The closer he draws to the fire, the warmer he is. The nearer he approaches sanctity, the more saintly he becomes. In the same way, the more frequently one draws near to God in Holy Communion, the more one receives light and warmth and holiness. My friend, if you are worthy of making your Communion two or three times a year, you are worthy of making it more often, as St. John Chrysostom tells us”, for we are called to maintain preparation and call upon God’s bestowal of worthiness all year round even to take it once a year.

St. Makarios continues, “But what does stop us from taking Communion? The answer is our carelessness and laziness. And we give way to these faults so much that we are not sufficiently prepared to be able to receive Communion...Where did God or any one of the Saints for that matter, bid us Communicate [only] two or three times a year? Nowhere is this found...” He then goes on to point out that “It is both necessary and very beneficial to the soul for a person to receive Communion frequently. It is also in obedience to the commandment of God...the proper time is the moment that the priest exclaims ‘In the fear of God and with faith and love draw near.’ Is this heard only three times a year? Oh, no. Yet although everyone must eat two or three times a day in order that the material body may live, must the unfortunate soul only eat three times a year or perhaps even once--the food that gives it life in order to live the spiritual life? And isn't this completely absurd?”

St. Ambrose points out “God gave us this Bread as a daily affair, and we make it a yearly affair.” St. Basil the Great states that “It is good and beneficial to receive communion every day, and to partake of the holy body and blood of Christ. For he distinctly says, ‘He that eats my flesh and drinks my blood has everlasting life.’ And who doubts that to share frequently in life, is the same thing as

to have manifold life. Truthfully I communicate four times a week: on the Lord’s day, and Wednesday, on Friday, and on the Sabbath, and on the other days if there is a commemoration of any Saint” (Letter 93). The Faithful are supposed to, in a well disciplined manner with the right frame of mind, partake of Communion every Sunday and holy days, as Sts. Gregory and Symeon of Thessalonika state (cf. p. 951 of the Philokalia, and chap. 360) and Sts. Nikodemos and Agapios of the Holy Mountain, compilers of the *Pedalion of the Orthodox Catholic Church* (the book of Canon Law of the Orthodox Church), likewise upheld.

However, the canons themselves mandate frequency in partaking of Communion. Canon 9 of the Holy Apostles states the following: “All the Faithful [not under penance] who enter and listen to the Scriptures, but do not stay for prayer and Holy Communion must be excommunicated, on the ground that they are causing disorder in the Church.”

Likewise the following from the words of the 12th century canonist Zonaras: “The present Canon demands that all those who are in the church when the Holy Sacrifice is being performed shall patiently remain to the end for prayer and Holy Communion” (page 21 of the *Pedalion*). The commentary on the eighth and ninth Apostolic Canons emphasizes this: ‘The commands of these canons are very strict and severe, for they excommunicate those who come to the Liturgy but do not remain until the end and take Communion’” (*Pedalion/Rudder, Com. Can 9*).

The notion that one should abstain because one is “not worthy” is rejected by the Holy Fathers, since we humble ourselves in repentance and then rely on God giving us his grace. We become worthy by God’s energy even if we are not worthy from our own. We do this by admitting our faults and shortcomings on a weekly

basis to all whom we have wronged. St. Nikodemos of the Holy Mountain has the following to say regarding this very point: “There is no doubt from a Patristic and historical point of view: It is necessary for the faithful and Orthodox Christians to receive the Body and Blood of our Lord frequently throughout our lives, so long as there is no objection from our spiritual father, and that frequent Communion produces great benefits for the soul and body; while delaying this, on the contrary,



How frequently should we commune?

by Rev. Harry Linsinbigler

produces many harmful and destructive results.”

The Council of Constantinople of 1819 endorsed the teachings of these “Kollyvades Fathers” (i.e. St. Nikodemos, St. Makarios of Corinth and the rest) insistence that Communion should be partaken of regularly by clergy and faithful alike. This is simply a reaffirmation of what the Orthodox Church has always officially held down through the ages.

For our Lord Himself warned, “unless you eat the Flesh of the Son of Man and drink His Blood, you have no life in you” (John 6.53). The verbs “eat” (Gr. *faghte, phagite*), and “drink” (Gr. *pihte, pite*), do not connote

a one time event, but a continuous practice of eating and drinking. Thus, just as we eat food and drink on a regular basis to give the body life, we eat the Heavenly Food and Drink to give both Body and Soul eternal life: “Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day...He who eats My Flesh and drinks My Blood abides in Me, and I in Him...He who eats this Bread will live forever” (John 6.54-58).

Therefore we ought always examine ourselves, seek reconciliation with our brothers and sisters in Christ, family, friends, co-workers and neighbors, partaking of Repentance (Confession) as often as conscience and proper conduct yield, and preparing through acts of goodness, relying upon God and trusting that He will bestow worthiness upon us. For we are not able to partake of Communion because we have in some way made ourselves worthy, but rather because we are a member of the redeemed community in which Christ is in the midst. St. John Cassian states: “We must not avoid Communion because we consider ourselves sinful. We must approach it more often for the healing of the soul...that considering ourselves unworthy...we would long even more the medicine for our wounds. Otherwise it is impossible to receive Communion once a year, as certain people do...considering the sanctification of heavenly Mysteries as available only to Saints...such people manifest more pride than humility, for when they receive, they think of themselves as worthy. It is better to think that by giving us grace, the Sacrament makes us pure and holy...It is much better if, in humility of heart, knowing that we are never

worthy of the Holy Mysteries, we would receive them every Sunday for the healing of our diseases.”

We must rely upon Christ to make us worthy and not the things that we do. For “only God is good,” as our Lord says, and it is He that works within us and His worthiness which enables us. As St. Basil the Great has formulated in a preparatory prayer before communion, “I know that I am

“Thus, just as we eat food and drink on a regular basis to give the body life, we eat the Heavenly Food and Drink to give both Body and Soul eternal life: “Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day . . . He who eats My Flesh and drinks My Blood abides in Me, and I in Him . . .”

unworthy to receive your Holy Body and Precious Blood...But trusting in your loving-kindness I come unto you who said: *He who eats My Body and drinks My Blood shall abide in Me and I in him.* Therefore, Lord, have compassion on me and make not an example of me, your sinful servant. But do unto me according to your great mercy, and grant that these Holy Gifts may be for my healing, purification, enlightenment, protection, salvation...the Communion of the Holy Spirit...and for Life Eternal. Amen.” In the pre-Communion prayers we pray to the Lord Jesus Christ that we may be united to His Body and Blood and have Him, with God the Father and the Holy Spirit, dwelling and abiding within us.

In Conclusion

In accordance with the above guidelines, Orthodox Christians may partake of the Eucharist, who after examining themselves truly approach “in the fear of God with faith and love,” and say the prayer “I believe O Lord” prior to taking Communion with awareness and sincerity in what is being said.

So then, we will finish with the words of one of the Canons of the Sixth Ecumenical Council of Constantinople: “If anyone wills to be a participator of the immaculate Body in the time of the Synaxis, and to offer himself for the Communion, let Him draw near, arranging his hands in the form of a cross, and so let him receive the Communion of grace” (Can. 101).

God's Church and Man's Interpretation

Religious Thought Compared and Contrasted to Orthodoxy

Jehovah's Witr

by Rev. Fr. Bazyl Zawierucha



“And now abide faith, hope, love; but the greatest of these is love.” (1 Cor. 13:13)

Jehovah's Witnesses is the final name chosen by a sect which has been known variously as “The Millennial Dawn”, “The International Bible Students Association”, “The Watchtower Organization”, and the company of those who subscribe to the doctrine “Millions now living will never die?” This group has come into the public eye by reason of its persistent tract sellers and because its adherents refuse to accept military service or blood transfusion.

The sect originated in the mind of Charles Taze Russell at Allegheny, PA, in 1872. Then aged 20, he was a member of the local Congregational church and of the YMCA in his neighborhood. The movement spread to England in 1880 and eight years later, its representatives were active in China, India, Turkey, Ukraine, Russia, Haiti and Africa.

The Witnesses oppose blood transfusions, business, Orthodoxy, Christmas trees, Catholics, Communism, civic enterprises, the doctrines of hell and immortality, evolution, flag saluting, higher education, liquor, lodges, Protestants, priests, public

office, military service, movies, Mother's Day, religion, Sunday schools, the Holy Trinity, tobacco, the United Nations, rioting, the YMCA, Wall Street, and women's rights. This list does not pretend to be complete!

The cult's modern printing plants in several countries produce more than 100 million books and booklets each year besides their own version of the Bible and various magazines. A Witness text, “The Truth That Leads to Eternal Life”, has become the fourth all-time best seller with 74 million copies. It is outranked only by the Christian Bible, “Quotations from Chairman Mao” and Noah Webster's American Spelling Book.”

The chief task of the Witnesses is the distribution of the official publications from door to door. Each member is expected to assume his or her share of these duties. All details of visits have to be reported on specially printed forms to the Board of Directors at headquarters. In recent years Witnesses have learned to smile, to treat householders with courtesy and tact, to inquire about the children and pet the dog. The old-fashioned

belligerence and “hear me or be damned” approach antagonized most prospects.

To many, the scriptural gymnastics of a trained Witness is a sure sign of godliness. What matter if this “minister” never finished high school, knows no biblical languages, and chooses to quote out of context? As a matter of fact, anyone who itches to engage an experienced Witness in a Biblical duel had better make sure he has spent as much time memorizing proof passages and persuading doubters as his opponent.

A survey of their teachings will instantly reveal that the Jehovah's Witnesses are heretics. In their doctrine of God, they are monotheistic, if not definitely Unitarian. Perhaps their teaching about the person of Christ is most akin to the Arian heresy of the fourth century A.D., for they assert that the Son of God is a created being. Their founder, Russell, repudiates also the Council of Chalcedon's definition in which Jesus Christ is defined in both his divine and human natures, coexisting.

The Witnesses are committed to the curious belief that before His Incarnation, Jesus was the Archangel Michael, which they believe is taught in Daniel 12:1. They also hold that Jesus gave up his angelic nature in the days of his flesh and was an ordinary fallible mortal.

It is not surprising that the Witnesses find the doctrine of the Trinity irrational, since they have reduced the status of the Eternal Son of God to that of a fallible mortal and conceive of the Holy Spirit as merely the invisible influence of Jehovah.

They have a strange fondness for the text, “the wages of sin is death” (Rom. 6:23). They claim that all men are destroyed in death, but that all the dead will be raised again and given a second chance at the Second Advent of Christ. In making such assertions they ignore the promise made by our Lord to the Repentant Thief, “This day you shall be with me in Paradise” and the implications of the metaphor by which the New Testament describes
(continued on the next page)

the dead as those that are "fallen asleep in Christ".

Many basic teachings of the Jehovah's Witnesses resemble those of the Seventh Day Adventists, through whom Russell was introduced to millennial doctrines. Mankind lives in the latter days. The great battle between Satan and Christ, Armageddon, may occur any day now. Prepare.

The Witnesses have learned by experience not to specify dates, but all members had confidently expected to see these events occur before 1984. Satan is marshaling his forces for this battle. His principal ally is an evil trio:

Organized religion, the commercial world, and political organizations. During the course of the battle, the faithful few will sit on a mountainside and watch Jesus and His angels defeat Satan and his cohorts.

After the great battle Satan will be bound and cast into an abyss. The righteous survivors will marry and repopulate the earth during the remainder of the 1,000 year reign. The dead will remain in their graves until the resurrection, but the wicked will be annihilated. Those who have died

without recognizing the Lord will be resurrected and give a second chance. If they persist in their disbelief, they, too, will be totally destroyed. At the end of the 1,000 years, Satan will be loosed and he will try one last time to seduce mankind. A few will succumb to his temptations and with Satan, will be annihilated. The billions who have repopulated the earth and been

"One further question remains to be answered: How have the devotees of such an unbalanced creed succeeded in winning so many members?"

resurrected from the dead will continue to dwell on earth forever.

In general, the Jehovah's Witnesses fall under four main characteristics. First, their doctrine is based on an arbitrary selection of texts from the scriptures. The main body of the teaching of Jesus and His Apostles is either evaded or perverted; and to each ounce of the Bible, a hundredweight of speculation is added.

Secondly, their doctrine is largely based upon the obscurities of such apocalyptic books as Daniel and

Revelation, implying that the revelation of God is a tangled skein only to be unraveled by the subtle minds of this sect. But Christianity is not a mystery religion for initiates, for we "have seen the Glory of God in the face of Jesus Christ", Who declared "I AM the Light of the World".

Thirdly, the use of the Bible as an almanac for predictions is to misunderstand its purpose and to claim to know more than Jesus, Himself, Who confessed that He did not know the time of the second coming of the Son of Man, on the clouds.

Fourthly, their creed must be rejected because it offers salvation on too easy terms, affirming, in effect, that payment for it may be deferred to another existence. This is to repudiate the solemn and urgent either-or of the Bible, and to sentimentalize the conception of a Holy God.

One further question remains to be answered: How have the devotees of such an unbalanced creed succeeded in winning so many members? This question is merely another way of asking: What can the Orthodox Church learn from the strategy of Jehovah's Witnesses?

Russell's success was partly due to his clarity of thought, simplicity of expression in nontechnical language and an abundance of illustrations drawn from everyday life. Further, he and his followers have an unrivaled knowledge of Holy Writ and can quote chapter and verse for their opinions. It has been established that there are over 5,000 different scriptural citations in the books of Russell. Jehovah's Witnesses have had the wisdom to assume and count upon every member being a missionary of its organization.

Their strongest asset, however, is the capacity for sacrifice. They are willing to give up friends and family to work tirelessly, to give their all, to withstand bitter persecution and to remain loyal to their convictions unto death.



*Sponsored by
United Ukrainian Orthodox Sisterhoods*

Óêďàçí ñüêèè
îñíí í íé ôãñòèâàèü
22 æíâðíÿ 2006 ðîêò
Ñààò Áàáí ä Áďóê,
Í . Äæ.

Ukrainian Fall Festival

October 22, 2006

South Bound Brook, NJ

ΟΑΔΕΑΑ ΑΙ ΑΕΑ ² ΕΡΑΝΥΕΑ ²Ι ΟΑΔΙ ΔΑΟΑΟ²Β

Δαε³εί³
αοι εε α
ι ι δ³αι³ γι³
ι δι οενηαα-
εαι³
Ι δααι³ ηεαα³β



ι. ι δι ο. Ααηεευ³ Çαα³δροα

**“Α αι³ αδ³ çι³ ηοα³ρουν³υ³ α³δ³α, ι³ α³α³γ³, ε³ρ³αι³ α – ι³ ο³ οδ³ε.
Α ι³ αε³ε³ε³υ³ ο³ ι³ æ³ ι³ ε³ι³ ε – ε³ρ³αι³ α. (Ι Ει³ δ. 13:13)**

Να³αεε³ α³αι³ αε – ο³αι³ ηοαοι³ ι³ α³ ι³ α³çα³ ηαεοε³, γε³α
ι³ ι³ ι³ α³δ³αι³ υ³ι³ α³οε³ α³ ι³ α³ι³ α³ γε³ Να³ο³αι³ ι³ ε³ οε³ν³γ³ ι³ ε³ ο³υ³”,
“²ι³ ο³α³δ³ι³ α³ ο³ι³ ι³ αε³υ³ ι³ α³ η³ι³ ο³α³ ο³γ³ αε³α³-α³ρ³-ε³ ο³ Α³αε³β³”,
“Ι³ δ³αι³ ι³ α³ ο³γ³ ηοι³ δ³ι³ α³ι³ α³ ι³ α³ α³ ο³ε³” ³ ο³ι³ α³ δ³ε³ ηοα³ι³ ο³ε³, ο³οι³
η³ι³ ο³ε³ι³ α³ ο³ α³ι³ ε³ ο³δ³ε³ι³ ο³ ι³ ε³υε³ι³ ι³ ε³, υ³ι³ ο³αι³ α³ δ³ αε³α³ο³υ³ ι³ η³ι³ ε³ε³
ι³ α³ ι³ ι³ ο³ο³υ³”. Ο³γ³ ι³ ο³ο³ι³ α³ ηοαε³α³ α³ α³ι³ ι³ ι³ β³ α³ δ³α³ç η³αι³ ι³
ι³ η³ο³ε³δ³ε³α³ η³ι³ δ³ι³ α³ ε³ ι³ α³ α³ δ³ι³ α³ ι³ γ³ ι³ ο³ε³ ο³, ο³αι³ ο³ι³ ο³, υ³ι³ ι³ ε³ α³ι³ ε³
α³ α³ι³ ι³ αε³γ³ρουν³υ³ α³ α³ ε³ η³υε³ι³ α³ ι³ ηε³ο³αε³ ο³ α³ α³ ο³δ³αι³ η³ ο³ç³ç³
ε³δ³ι³ αε³.

Ναε³ο³αι³ ι³ η³οαε³α³ 1872 δ. α³ ο³γ³ α³ δ³ε³çα³ ο³αε³ç
Δ³η³η³αε³α³ ç³ Αε³α³ α³ι³, ι³ ο³ η³ο³η³α³ ο³δ³, ι³ α³ι³ ι³ ηε³υε³α³ ι³ γ³. Ε³ι³ ο³ ο³ι³ α³
α³οε³ι³ 20 δ³ι³ ε³α³ ³ α³ι³ α³ ο³α³ α³ ε³αι³ ι³ ι³ η³ο³α³αι³ ι³ Ε³ι³ δ³α³ α³-
ο³γ³ ι³ αε³υ³ ι³ ι³ ο³α³δ³ε³α³ ο³αι³ ι³ ι³ ε³ι³ α³ η³αι³ ι³ α³ι³ ο³δ³ε³ η³ο³υ³ η³υε³ι³ α³ι³
ο³ι³ α³ δ³ε³ η³οα³ YMCA. Ο³ 1880 δ. ο³αε³ δ³ο³ δ³ι³ ç³ ι³ α³ η³α³ε³α³ η³
α³ Α³ι³ ε³, α³ α³ η³ο³υ³ δ³ι³ ε³α³ ι³ ç³ ι³ ο³α³ ε³ι³ α³ι³ ι³ δ³α³ η³οa³α³ι³ ε³ε³
αε³οε³α³ ι³ ι³ δ³α³ρ³α³ε³ε³ α³ Ε³ο³α³, ²ι³ α³, Ο³ο³δ³α³-ε³ε³ι³, Ο³ε³δ³α³ ι³, δ³ι³
η³ι³, Α³α³ ο³ α³ Α³ ο³δ³ε³ο³.

“Να³αεε³” ο³ α³ ι³ ι³ ι³ ç³ε³ο³ ι³ α³ι³ δ³α³ε³α³α³ ι³ γ³ ε³δ³ι³ αε³,
α³ ο³ι³ δ³α³ε³, α³ ι³ δ³α³ι³ ηε³α³ι³ ε³ο³, α³ δ³ç³α³ γ³ι³ ε³ο³ γε³ε³ ι³ ε³, α³ι³
ε³α³ο³ι³ ε³ε³α³, α³ι³ ε³ι³ ο³ι³ ç³ι³ ο³, α³ι³ α³δ³ι³ α³ η³υε³ε³ο³ ι³ α³ι³ δ³ε³ο³ι³ η³οα³,
ο³ ι³ δ³ι³ ο³ε³ α³ι³ ε³ο³δ³ε³ ι³ ε³ ο³ι³ ι³ α³ε³ε³ ³ α³α³ç η³ι³ α³δ³ο³ι³ η³ου³, α³α³ ε³ρ³ο³, α³
α³α³α³α³α³ ι³ γ³ α³ η³ο³ α³ δ³α³ε³α³α³ ι³ ο³ ι³ δ³αι³ ι³ δ³ο³, ι³ δ³ι³ ο³ε³ αε³υ³ ι³
ι³ η³α³η³ε³, αε³ε³ α³ι³ ε³ρ³, ι³ δ³ι³ ο³ε³ ι³ δ³ι³ ο³ η³οa³α³ ο³α³, η³α³υ³α³ι³ ε³ε³α³,
α³δ³ι³ α³ η³υε³ε³ο³ η³οa³ ι³ αε³υ³, α³ ε³ η³υε³ι³ α³ ι³ ηε³ο³αε³, ε³ι³ ι³ ο³ ε³υ³ι³ α³,
Α³ι³ γ³ ι³ ο³α³δ³, δ³αε³α³, ι³ α³ α³ ε³υ³ι³ ε³ο³ ο³ε³, Ν³αγ³ο³ ι³ δ³ο³ι³ ε³ο³,
ε³ο³δ³ι³ β³, Ι³ α³ ο³α³ι³ α³ι³ ε³ο³ Ι³ α³ ο³ε³, α³ι³ ε³ι³ η³οa³α³ ι³ γ³, “YMCA”,
ι³ η³αι³ α³δ³ι³ α³ι³ α³ι³ ο³α³ ο³δ³ ο³ι³ δ³α³ε³ (Wall Street), Α³ε³ι³ ι³ ε³ο³ ι³ δ³α³.
² ο³αε³ η³ι³ ε³ η³ι³ ε³ υ³α³ α³ αε³αε³ι³ ι³ α³ ι³ ι³ α³ι³ ε³ε³.

Ι³ ι³ α³δ³ο³ α³ δ³ο³ε³α³δ³ι³ ο³υ³ι³ α³ι³ ε³ο³ε³υ³ο³ α³ α³αε³ε³υε³ι³ ο³
ε³δ³α³ ι³ α³ο³ αε³ι³ ο³ ηε³α³ρ³ο³ υ³ι³ δ³ι³ ε³ο³ α³ ε³υ³ο³α³, γε³ 100 ι³ ε³υε³ι³ ι³ α³
ε³ι³ ε³αε³ ι³ ε³ α³οε³ε³α³α³, ε³δ³ι³ ι³ ο³ι³ υ³ι³ ι³ αε³α³ η³ι³ ι³ α³ δ³η³ι³ Α³αε³ε³ ο³ α³

δ³ç³ι³ ε³ο³ αε³ο³δ³ι³ αε³α³. ο³ι³ η³ε³ ο³αε³ο³ “Ι³ δ³α³α³α³, υ³ι³ α³α³α³
α³ι³ α³-ι³ ι³ α³ι³ αε³ο³ο³” η³οa³ ι³ α³ α³ο³α³δ³ο³ι³ ο³ ι³ η³ο³
ι³ ι³ ι³ η³ε³ ι³ αε³α³ε³υ³ο³ ε³ο³ι³ α³α³ι³ ε³ι³ ε³ι³ ε³ε³αε³α³ ε³.
Αε³ι³ ο³υ³α³ι³ 74 ι³ ε³υε³ι³ ι³ ε³ ε³ι³ ι³ ε³ ο³υ³ι³ α³ι³ ο³α³ι³ δ³ο³, ³
ο³ρ³ ι³ δ³ι³ α³οε³ο³β³ ι³ δ³δ³αε³υ³ο³ ο³α³ ε³ε³ο³α³ ο³δ³ε³ η³ε³-
γ³ι³ η³ε³α³ Α³αε³γ³, Ι³ α³α³α³α³ ι³ γ³ ç³ ι³ α³ι³ ο³α³ “Ι³ δ³α³α³-
ι³ ε³ η³ι³ α³ ε³ι³ ε³α³” Ι³ ι³ γ³ Α³α³ η³ο³α³δ³α³.

Α³ι³ ε³ι³ α³ι³ ε³ι³ ç³α³α³α³ ι³ γ³ι³ “Ν³α³αε³α³” ο³
δ³ι³ ç³α³α³α³ ι³ γ³ ι³ ο³ι³ ι³ x³ ο³α³ε³ε³α³ο³ε³ “α³α³ ο³α³ε³ α³ι³
ο³α³ε³”. Α³α³ ε³ι³ αε³ι³ α³ι³ α³ ε³α³ ι³ α³-ε³ο³ ο³ο³υ³η³, υ³ι³ α³ι³
α³ ç³υ³ι³ α³ ι³ α³ η³α³α³ α³ η³ο³ε³ ο³ ο³υ³ι³ α³ι³ ι³ α³ι³ α³ γ³çε³ο³.
Α³ο³αε³υ³³ ç³α³η³ε³ ç³ ε³ι³ αε³ι³ ι³ α³ç³ε³ο³ε³ ι³ ο³ η³ο³υ³ α³ο³ε³
ι³ ι³ α³α³ι³ δ³α³α³ Αε³δ³αε³ο³ δ³α³ ι³ α³ η³ι³ α³ε³ε³α³ α³ι³ ε³α³ο³.
Ι³ η³οa³ ι³ η³ι³ ε³ δ³ι³ ε³α³ι³ ε³ “Ν³α³αεε³” ι³ α³α³-ε³ε³ε³ η³ ο³ η³ι³
ο³α³ε³ η³υ³, α³ο³ε³ α³α³-ε³ε³α³ε³ ι³ ε³ ο³αε³ο³ α³ι³ ε³ι³ ε³ α³ι³
α³ι³ η³ι³ ι³ α³α³δ³α³, δ³ι³ ç³ι³ ε³ο³α³α³ε³ ι³ δ³ι³ α³ η³αε³ ³ ε³α³ηε³α³ε³
η³ι³ α³αε³ο³. Α³α³α³ η³ο³ε³ε³ ι³ α³ο³α³, α³ο³α³ α³ ε³υ³ο³ α³ι³ ε³ι³ α³ι³ ε³-
ε³ε³ : “Ι³ ι³ ηε³ο³α³ε³ ι³ α³ι³ α³, α³α³ι³ α³ο³α³ υ³ι³ δ³ι³ ε³ε³γ³ο³ε³ !”
αε³ε³ε³ε³α³ ο³ ε³ρ³α³ε³ α³ι³ δ³ι³ αε³α³ η³οa³ε³α³ ι³ γ³. Αε³γ³
α³α³α³ο³υ³ ο³, “α³α³ε³ε³ ι³ α³ε³δ³ι³ α³α³ο³ε³α³” αε³ο³ε³ι³ ε³-
α³ι³ α³ι³ “Ν³α³αε³α³” ç³α³ ο³ο³υ³ η³ α³ι³ α³ η³οa³α³α³ ι³ ι³ β³. Ι³ α³
α³α³ε³ ι³, υ³ι³ ο³αε³ “ι³ α³ η³ο³ι³ δ³” ι³ α³ ι³ α³ ο³ α³ α³ η³υ³ η³α³δ³α³-

α³ι³ υ³ι³ ι³ η³α³η³ε³, ι³ α³ ç³ι³ α³ο³ α³α³ε³ε³ι³ ε³ο³ ι³ ι³ α³ α³ε³αε³δ³α³ ο³ α³ι³ α³ο³ι³ α³ γ³υ³ι³
ο³ε³α³ο³ε³. Ο³αε³ο³ α³ε³ο³ι³ ι³, αε³α³ γε³υ³ι³ ο³ο³ι³ ι³ α³-α³ο³α³ ç³α³ο³ι³ ο³α³ αε³ ι³ η³ε³
ç³ α³ι³ η³α³-α³α³ ε³ι³ “Ν³α³αε³ι³” ο³ α³α³ α³α³ε³, α³ι³ ι³ ι³ αε³ι³ α³ι³ ι³ ι³ δ³α³ο³ε³ο³ε³
α³α³α³ο³ι³ α³ η³ο³, αε³α³-α³ρ³-ε³ ι³ α³ ι³ α³ι³ γ³ο³υ³ ο³ η³ο³ι³ ε³ ç³ Α³αε³ε³ ο³ α³
α³ι³ η³ε³ ι³ δ³αε³ι³ ι³ α³ε³ ο³ε³ο³, υ³ι³ η³ο³ι³ ι³ α³α³ρ³ο³υ³ η³.

Ι³ α³δ³α³ε³γ³α³ ι³ ο³ι³ υ³ι³ ι³ ι³ α³ο³ε³ε³ α³α³ç η³ο³ι³ α³ι³ α³ι³ ε³α³ç³ο³, υ³ι³
“Ν³α³αεε³ α³α³ αε³” – ο³α³ ο³δ³α³ε³ε³ε³. Ο³ η³α³ι³ ç³ε³ α³ι³ ε³ο³δ³ε³ι³ ³ δ³ι³ Α³ι³ α³
α³ι³ ε³ι³ ι³ ι³ ι³ ο³ η³α³η³ε³-ι³, γε³υ³ι³ ι³ α³ ç³ι³ α³ η³ο³ι³ ο³ι³ η³α³δ³ο³ι³. ο³ι³ α³ α³-α³ ι³ γ³ι³ δ³ι³
Ο³δ³ε³ η³ο³ ι³ αε³α³ε³υ³ο³ ι³ α³α³α³ο³ Α³ο³ε³ η³υε³ο³ ο³δ³α³ η³υ³ α³ο³α³δ³ο³ι³ α³ι³ η³ο³ι³ δ³ε³-γ³
δ³.Α³, α³ι³ α³ι³ ε³ ç³α³ι³ α³α³ γ³ρ³ο³, υ³ι³ η³ε³ι³ Α³ι³ αε³ε³ – η³οa³ι³ δ³α³ι³ α³ η³ο³ι³ ο³α³.
ο³ι³ η³ε³ ι³ η³ι³ ι³ α³ι³ ι³ ι³ ε³ι³ αε³ι³ ε³ε³ Δ³η³η³αε³ α³ α³ε³ε³α³ ο³ α³ α³ ο³ι³ ο³β³
Ο³αε³ε³α³α³ ι³ η³υε³ι³ α³ι³ η³ι³ α³ι³ δ³ο³, α³ γε³ε³ Ο³δ³ε³ η³ο³ ι³ η³ε³δ³α³η³ε³ρ³ο³ο³υ³ η³ α³
Ν³αι³ ç³ε³ Α³ι³ α³ η³οa³α³α³ ι³ ε³, ³ α³ ε³ρ³α³ η³υε³ε³ ι³ δ³ε³δ³ι³ α³ι³, γε³ η³ι³ ο³ρ³ο³ η³ι³ ε³υ³ι³ ι³.

“Ν³α³αεε³” ç³ι³ α³ι³ α³ γ³ç³α³ι³ α³δ³ε³ο³ε³, υ³ι³ ι³ δ³α³α³ Ε³ι³ α³ι³ α³ο³ε³-
ι³ ι³ γ³ι³, Ο³δ³ε³ η³ο³ι³ η³ ο³α³ Α³δ³ο³α³ α³αε³ι³ ι³ ε³ο³α³çε³ι³ ι³, υ³ι³, ι³ α³ ç³ο³ α³ο³ι³ ε³ο³,
ι³ ι³ α³-α³ο³ Α³α³ι³ ε³ε³ ο³ 12:1. Α³ι³ ε³ ο³αε³ι³ αε³ ο³α³δ³α³γ³ο³υ³, υ³ι³ η³η³ο³η³, ε³ι³ ε³ε³
α³ο³ε³ε³α³ η³, ι³ ι³ ç³α³ο³ η³α³ι³ ο³ α³ι³ α³ε³υ³ η³υε³ι³ ι³ δ³ε³δ³ι³ αε³, ³ ο³α³ ç³αε³-αε³-
ι³ ε³ι³ ι³ ι³ι³ ε³ε³υ³ ε³ι³ η³ι³ α³δ³ο³ι³ ε³ι³.

Ι³ α³ αε³α³, υ³ι³ “Ν³α³αεε³” α³α³α³α³ρ³ο³υ³ α³ι³ ε³ο³δ³ε³ι³ ο³ι³ δ³ι³ Ο³δ³ι³ ε³ο³ρ³
ι³ δ³α³ο³ι³ ι³ αε³υ³ι³ β³, α³ι³ ε³ ο³ α³ι³ ι³ ι³ ι³ ε³ç³ε³ε³ η³οa³ο³ η³ α³-ι³ ι³ α³ι³ η³ε³ι³ α³
Α³ι³ αε³ α³ι³ α³ι³ η³οa³ο³ η³ο³ ι³ ι³ ε³ε³υ³ ι³ α³ι³ η³ι³ α³δ³ο³ι³ α³ι³, α³ η³α³γ³ο³ι³ α³ι³ Α³ο³α³
α³α³α³α³ρ³ο³υ³ ε³ε³ο³α³ ι³ α³ε³α³ε³α³ε³ α³ι³ ε³ε³α³ι³ α³α³ αε³.

Α³ι³ ε³ι³ β³ ρ³ο³υ³ αε³α³ α³ ç³α³ι³ ε³ε³ο³α³α³ ι³ γ³ ο³αε³ η³ο³ι³ : “ç³α³ι³ ε³α³ο³
ç³α³ α³δ³ο³ ο³ η³ι³ α³δ³ο³υ³”. Α³ι³ ε³ ο³α³δ³α³γ³ο³υ³, υ³ι³ α³ η³ι³ α³δ³ο³ ε³ρ³αε³ ç³ι³ ε³υ³-
ρ³ο³υ³ η³, αε³α³ ι³ δ³ε³ Α³δ³ο³α³ ι³ ο³ι³ δ³ε³α³ η³ο³ Ο³δ³ε³ η³ο³ α³ η³ε³δ³α³ η³ ο³ο³υ³ ³
ç³ι³ α³ο³α³ α³α³ α³ υ³α³ ι³ α³ι³ α³ ι³ ι³ η³ε³ε³α³ η³ου³.

δ³ι³ αε³γ³-ε³ ο³αε³ ç³α³ι³ α³α³ ι³ α³ι³ γ³ α³ι³ ε³ ç³ι³ η³η³ι³ ³ ι³ ι³ δ³ο³ρ³ο³υ³
ηε³α³ç³α³ι³ α³ Α³ι³ η³ι³ ι³ α³ι³ δ³ι³ ç³ε³α³γ³α³ο³ι³ ο³ η³ο³ γ³ι³ ç³α³ε³ι³ ε³ε³ο³ : “Υ³α³ η³υ³ α³ι³ α³ι³
α³ο³α³ ο³ ç³ι³ ι³ ι³ β³ α³ δ³α³ρ³ !”, γε³ ³ ι³ α³ο³α³ ο³ δ³, γε³ε³ι³ Ι³ ι³ αε³ε³ ç³α³ι³ α³ η³
α³ι³ α³ι³ δ³ε³ο³ ι³ δ³ι³ ι³ ι³ α³δ³ε³ο³ γε³ ο³ε³ο³, υ³ι³ “ο³ι³ ι³ ε³ι³ ç³ε³ η³γ³ (ç³α³ η³ι³ ο³ε³) ο³
Ο³δ³ε³ η³ο³”.

Seminaries: What Were and Are They For?

PART II

by *Heiromonk Gregory*

So a seminary may provide the place for growth in a theologically informed faith, but does it have anything to do with faith itself? While it is quite possible to find people studying theology in Universities who have no religious belief, a seminary is usually a place where the students hope to serve the church, perhaps as clergy, but also perhaps as educated lay people. Consequently they are people who profess a Christian faith, usually that of the seminary itself. Thus an Orthodox seminary will largely have Orthodox students, while an Episcopalian or Lutheran one, will have Episcopalian or Lutheran students. Some faculty and students may be from other churches, for reasons of experience and variety, but all such exceptions will still be expected to profess the Christian faith. This also means that these institutions will normally have the expectation that faculty and students will regularly, often daily, pray and worship together.

Daily services in Orthodox churches outside of Orthodox countries and monasteries are very rare indeed. The opportunity and experience of praying together frequently can help to build up the habits of prayer and worship that must lie at the heart of any ministry, of the clergy or of the laity. It may be impossible in the parish, but the seminary experience may encourage a discipline that forms faithful servants of God for His people.

The lack of frequent services, let alone daily ones, in so many of our parishes, is only one aspect of why it is important for a candidate for ordination to have a wider experience than simply the parish that has encouraged and sponsored him, important though that is. As Kipling wrote: "What do they know of England, who only England know?" A priest may stay in the same parish for many years; his people may reside there even longer; but all of them need some conscious experience of the wider world of the Orthodox Church, even if it is just going to a neighboring church of a different jurisdiction for a mission service or Presanctified Liturgy. Modern residential seminaries often send students to other

churches on a Sunday so as to gain a wider experience. The parish can be a good thing, but it can also be parochial in the bad sense.

In some ways it is ironic that I should argue for residential seminary education. I have always noticed in seminarians a neurotic tendency that may be summed up in the words: "They're not going to ordain me!" This attitude was present in my own seminary education and amongst the students I have taught, and I was always doing my best to calm people and let them see that growing as people was more important than whether or not they would be ordained. I began to feel that there had to be better ways of doing it, perhaps part-time, perhaps by having residences connected to good University theology departments.

Nearly 30 years of ministry and 14 years of seminary teaching have convinced me that for all the disadvantages, the advantages of residential seminaries are greater. It would be possible to envisage what I called a "mixed economy" of residence and nonresidence; I do not believe that seminaries should return to the overly strict and highly isolating discipline that often characterized them in the past. I do not want to see ex-seminarians forming themselves into clerical clubs that exclude not only the laity but even those clergy who had no seminary education or went to the 'wrong' seminary. I do want to see candidates for the ministry of the Orthodox Church, lay or ordained, formed in an intelligent faith that can give an account of itself. I also want to see them develop spiritually and have habits of prayer that support themselves and inspire others. I want to see them be broad enough in their outlook to be able to work across jurisdictional boundaries whilst treasuring ethnic traditions, so that we can begin to build up the rich and multifaceted single Orthodox Church that we all say we want in America. Yes, I think that there still is a role for seminaries, that there still is a role for St. Sophia's Seminary, and that such institutions are worthy of the continued generous support of Orthodox Christians.

Seminaries: What were and are they for?

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 16th Century.

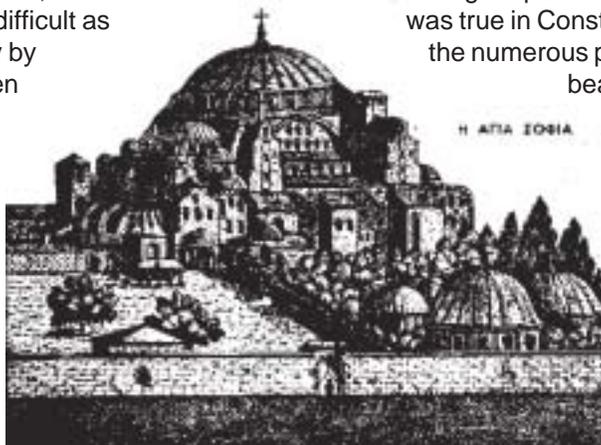
In the early days of the church it was not unusual for people to be simply chosen out of the community for whatever ministry it was felt they should exercise. St. Ambrose of Milan (Fourth Century) was not even baptized when chosen by acclamation to be Bishop of the city. The lives of the saints are full 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
(continued on the next page)

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 9th 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 14th 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 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. Peter 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 19th 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-19th 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.

(To be continued in a future issue.)

59th Annual

Melanie Nakonachny

Ukrainian Orthodox League Convention

Held in Lancaster County, PA



Photos:
Michael
Nakonachny

Ukrainian Orthodox League Members from across the nation gathered at the Lancaster Host Resort and Conference Center in Lancaster County, PA July 26-30, 2006, for the 59th Annual U.O.L. Convention which was hosted by the Senior and Junior Chapters of Holy Ghost Parish of Coatesville, PA.



*His Beatitude
Metropolitan
Constantine
delivers
opening
remarks.*

*Аєаааі і іоєє
ї єодї і і єєє
Єї і нїаї оєї
çääðå°ouñý ç
ñēī āāī è
äóōī āī èō
ī āñòää āī
ó-āñī èéā
Єї і āāī ö¿.*

The convention began with Great Vespers before the business sessions were called to order at 6:00 p.m. on Wednesday, July 26th. Sessions were opened with prayer, the presentation of colors, pledge of allegiance, the singing of the U.S. National Anthem and opening remarks by Senior U.O.L. National Executive Board President Melanie Nakonachny, Junior National Executive Board President Katya Carman, Convention Spiritual Advisor Rev. Anthony Ugolnik, Convention committee chairwoman Diana Tejaro and Junior Convention chairmen David Bentley and Meghan Tejaro. That evening delegates divided into committees to review the progress made throughout the past year and begin planning for the upcoming year. Business sessions recessed at 9:00 p.m. that evening allowing plenty of time

for members to meet and socialize during a hospitality evening sponsored by the Holy Ghost Chapter. Good food was enjoyed and many members even sang karaoke with one of the highlights being Father and Pani Matka Ugolnik singing the always popular *I've Got You Babe*.

The following morning began with a Divine Liturgy celebrated by His Beatitude Metropolitan Constantine, His Eminence Archbishop Vsevolod, Rev. Anthony Ugolnik, V. Rev. John Nakonachny and V. Rev. Myron Oryhon. Following Liturgy a delicious brunch was served in the hotel ballroom. After a brief recess, business sessions resumed and delegates continued working in committees. During the afternoon Executive Board Members from the *Ukrainian Gift of Life Inc.* addressed the convention body and were presented with a donation that the Junior U.O.L. collected through their *Great Lent Giveaway* project.

One of the highlights of the afternoon were presentations on the progress of the All Saints Camp Chapel and the College Student Mission Trip to Ukraine. The day ended with a western themed dinner dance held at the Lancaster Host. Guests arrived dressed in cowboy hats and bandanas and enjoyed a meal of ribs, barbequed chicken, corn on the cob and baked potatoes. Dinner was followed by an evening of dancing.

Friday began with a Moleben to St. Vladimir on the occasion of his feast day. The remainder of the day delegates worked tirelessly to approve committee recommendations that will be implemented throughout the coming year. One of the most important decisions made during these sessions was the formation of a committee that will work to fundraise the cost of the iconostas, iconography, and other internal items that will



lifetime of dedication to the League, Edward Zetick of St. Vladimir's Cathedral in Philadelphia, PA with the Father Hallick-Holutiak Senior Recognition Award, and the Senior U.O.L. Chapter of the Assumption of the Virgin Mary in Northampton, PA with the Chapter of the Year Award. Following the banquet everyone enjoyed dancing to the music of the famed Ukrainian band Fata Morgana.

As is customary, the convention concluded with a Sunday Hierarchal Divine Liturgy celebrated by His Beatitude Metropolitan Constantine, His Eminence Archbishop Antony, Rev. Anthony Ugolnik and many visiting clergy. The Liturgy concluded with the Induction to Office of newly elected Senior and Junior Ukrainian Orthodox League National Executive Boards. Before everyone said their



final farewells, convention participants enjoyed a farewell pig roast at the Coatesville Union Hall. As everyone said their goodbyes talk was heard of plans already being made to attend the 60th Annual U.O.L. Convention which will be held July 26-29, 2007 at Saints Peter and Paul Parish in Carnegie, PA.

The Senior and Junior Ukrainian Orthodox League Chapters of Holy Ghost Parish in Coatesville, PA are to be commended for their hard work and dedication to making this convention a tremendous success. They worked tirelessly for three years to ensure that their guests enjoyed themselves during the convention.

Junior Ukrainian Orthodox League National Executive Board

Spiritual Advisor -

V. Rev. Myron Oryhon, St. Mary's, Allentown, PA

Advisor -

Dr. Natalie Sufler Bilynsky, St. Vladimir's, Philadelphia, PA

President -

Mark Meschisen, St. Michael's Parish, Woonsocket, RI

1st Vice President -

Nick Anderson, Sts. Peter and Paul, Youngstown OH

Recording Secretary -

Emily Kominko, St. Vladimir's, Parma, OH

Corresponding Secretary -

Natasha Walewski, Sts. Peter and Paul, Carnegie, PA

Financial Secretary -

Patrick Scanell, St. John the Baptist, Johnson City, NY

Treasurer -

Michael Nemeth, St. Vladimir's, Philadelphia, PA

2006-2007 Senior Ukrainian Orthodox League National Executive Board

Spiritual Advisor -

V. Rev. J. Nakonachny, St. Vladimir's, Parma, OH

President -

Melanie Nakonachny, St. Vladimir's, Parma, OH

1st Vice President -

Helen Greenleaf, St. Vladimir's, Parma, OH

2nd Vice President -

Dr. Natalie Sufler Bilynsky, St. Vladimir's, Philadelphia, PA

Recording Secretary - Janet Looby, St. Vladimir's, Philadelphia, PA

Corresponding Secretary - Anne Bohon, St. Vladimir's, Philadelphia, PA

Financial Secretary - Oleh Bilynsky, St. Vladimir's, Philadelphia, PA

Treasurer -

Linda Winters, Assumption of the Virgin Mary, Northampton, PA

Auditor - Emil Skocypec, Member-at-Large, South Bound Brook, NJ

60th Convention Chairman and Bulletin Editor

Dr. Stephen Sivulich, Sts. Peter and Paul, Carnegie, PA

Membership and Chapter Development & LSSK Chairwoman

Daria Pishko-Komichak, Holy Ascension, Maplewood, NJ

Archivist - Denise Spoganetz, St. Demetrius Carteret, NJ



A Letter to the Editor



Editor-in-Chief
Ukrainian Orthodox Word
P.O. Box 495
South Bound Brook, NJ 08880

Dear Brothers and Sisters in Christ,
I am writing this letter as a concerned Orthodox Christian for all our churches.

Last year I attended the XVIIth Sobor in South Bound Brook as a delegate from St. Mary Ukrainian Orthodox Church, Allentown, PA. It seemed to me that the main theme in each committee and throughout the whole Sobor was the spirituality in our stewardship to Christ, the Church, and to others, stewardship being the giving of our time, talent, and treasure.

But there is a clear, ever-present, and growing danger competing for our time, talent, and treasure which can only be attributed to Satan himself: The danger of casinos, lotteries, and

other forms of gambling. One can only guess how many thousands of dollars go to this form of entertainment instead of to the Church, missions, etc. One can only guess the countless wasted hours and I'm not sure how much talent it takes to press buttons or pull the handle of a slot machine.

Although gambling is still illegal in the State of Pennsylvania, slot parlors at horse racing tracks will become legal in 2006. Recent headlines in a local paper declare that Pennsylvania is gearing up for problem gamblers. They are already setting up funding for people with gambling addictions, which means that it's only a matter of time. In the meantime, surrounding states that do have legalized gambling provide a place for Pennsylvanians to visit frequently. If countless dollars and hours are already going to casinos outside the State, how much more will the church lose when it becomes more accessible right in our backyard?

But here is where the rub comes in. How can the church take a stand against casinos, etc., when we are toying with, or in some cases have already accepted, gambling as a way to raise money? The occasional raffle has now turned into lottery calendars, daily numbers tickets, gambling wheels at festivals, and even the notion of holding casino nights as a means of raising money for the church.

Is the church becoming a compromising church? Will we accept contributions by any means? Instead of learning and accepting what Jesus taught about being a good steward with our money, the attitude of "I will give only if I have a chance to win or get something for my money" seems more appealing.

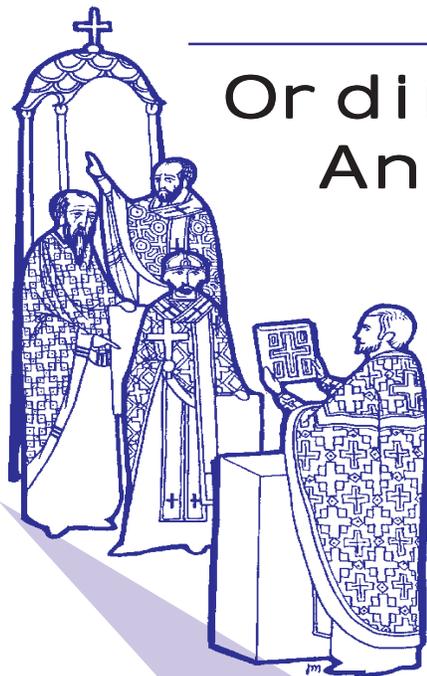
Jesus gave His life willingly for each and every one of us, asking nothing in return. Shouldn't we as Orthodox Christians follow His example instead of becoming more like the Roman soldiers who gambled at the foot of the Cross for His garment?

Yours in Christ,
Joseph Truchan

St. Mary's Parish
Allentown, PA

Ordination Anniversaries

september



Archbishop Vsevelod	Consecrated Bishop	September 27, 1987
Deacon Joseph Kreta		September 7, 1997
Fr. Paul Szewczuk		September 22, 1991
V. Rev. Fr. Yuriy Siwko		September 23, 1982
V. Rev. Fr. John Harvey		September 27, 1974
V. Rev. Fr. Roman Tarnawsky		September 27, 1978

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



Néaáa ʒhónó Òðenó! Ái òí ð' áðaoè ʒ nánòðe , òí ÷ó eí òí ðáí ueí òí çí í aʒhòe Áai , yè çí anʒ í aeaí uea í ðàòõʒ óaðeae Náyoi áí Ì eef eay Óai áí eea ÓAÍ Ó n.Óeðeóí e, Óaðeʒanuéí -Í í eoaanuéí çí ʒí ðòõʒ çí í aea aaoe çí í aó naí çí ðõʒí íí ní ðaaæí uí í ó aʒa=ooe í aní eí áo aʒáí ÷eí eó í á í ðeðí ð' ó eʒní áí í ó ðaaí ð' í áaaeaeí aʒa Óaðeí aa. Ní ðaaá a oí í ó, çí náyçáí eé í. Ì eef eá Èðeáí í í n çí ʒí hoo ð'oea, ° í í çí áaaí ʒí çí aef í eí. Áæá í aææá í 'yoo ðí eʒa í e ç í eí ðhí í ní 'eéó'í í ný, í áðáí eñòp=ènú, í ðaóú áoæá ÷anóí oáeáóí í ó, oʒeaaeouny í í çí óaðeí áí eí ʒí ní aenòeí æeouyí .

Áæeúeá ðaçʒa, í ðeʒæáæap=é í á Óeðají ó, aʒí áí nòeá ó í áí á ʒ aóá ʒ ° naí eí áí ðí aef ʒ ÷eaeí eí áí nòai . 2 í ò, yef nú a í áí í í ó eèhò, í ðaóú Ì eef eá çáí ðí í í í óaaá í ðaaí çóaaòe eʒí 'e ðaa'ð aey aʒae í aèòe í ðàòõʒí, çí a aʒe aʒa=óaaèe Áí æó í í 'eó í aa í eí e, ç ðáí eí áí p, í aʒáí uí p ʒ aa=ðí uí p í í eèòáí p í í í aeo aoi aeeè a eí í í Óaðeae ó çæ=í í í ó ðeòí ʒ æeouy, çí ðae í í aef í í aóòe. Áí í e aʒe



Áí æʒ çà eí æí eé í ðí æeðeè aái ú ððaaá ayeoáaòe Áí áí aʒ. ð í á çðaçó í í áí aeaný, áí aʒení í ó aáeèeá aʒáí í aʒaaeuf ʒhoo, áí óà æ ðaeè aʒe. 2 áðoáá, áí eí áí á í eòáí í y — çí áðyááý aey aeaòoóaaí í y ðaaí ðó. Be aóòe? 2 oóo í ðaóú Ì eef eá í ðí yaèa an' í aeeðac' yeí nò ní ðaaæí uí áí náyçáí eea, yèeé í á í a náf aao, a í á aʒe' áí í í í ʒ í áí ʒ í í ðaaáí e ʒ naí á áí eí áí á, a í aòáðyef í í ó çaaaçí á=áí í ʒ. Áí aenaa ç Áí áðeèe oðe í áí áòe, áaaòyooú áoæá ðáí eèò ní aeuí eea, eí í í eaeòe í í nòáo- ðað'eèe, eí aèeè, aeaáeò, òí aoi aná í áí aó'áí á ó ðaaí ðí áí í ó æeò. Aea óa eʒí aeaáeí nú ððí ðe í áçðó=í eí aey aeyçáo ç aʒuú í e ó eʒí, áí náðaaí y ðáí í áðaoóða aóeá 12-15 'ðaaónʒa Óaeunʒ, a áí çí í aeaá í á í ðeí eí yeený. Aóeí áoæá oyæeí aeaðaoè áí ʒ aey aeyçáo. 2 í ò, í áðac' í ááí í áa

Í àì i èøóòü...



Áí eí áa í ðàòõʒ
Náyoi áí
Ì eef eay Óai áí eea
naèa Óeðeóí e,
Óaðeʒanuéí -Í í eoaanuéí çí
ʒí ðòõʒ, Áai í aʒe.

Óaðeí áí í Ì ðí yní eef nú, náf í í ðeèe í aʒoyèe í aeaá í á ðeæaaí ú yní ʒ áí ʒ. Ç'áðaeè í e í á áaaáoi aʒae áí í áðøeè ðaç ððaaá aóeí ní ðí aóaaòe ÷e aóaa a oí í ó eí ðenóú, a áí eí áí á, çaaí áí eáí í y. Í a óí oí í áðaa aeoí áí í áí ðaaí ðó: ç eʒaa í á í ðaaí : Aeaí y Áoðeí í ae÷, Í eaeñe Áí í ÷aí a (náf áí eí ae í ðàòõʒ), í áí Áai í aʒe Áí í ÷aí a, í aeyoa: Óaðañeè Èí çóa, ððí neaa Í eí oí eef a, Èí ey Èí çóa, Áeaa Èí çóa (aʒe í ðoy-í anóí yoaey), Áí aaaaí Í ðeòí a=áí eí (náf óoí aaoí ðʒa oðai ó), í çí 'æá í ðe'áí aany çá í aef eef í ÷eé Áí oí í. Aeeøeè áí í ʒhoy ðaaí ðoaaí í y í ðeaeèçí í í áaa'yue' áí aef ʒ ðáí eó, áánú çà ní ðí e oaeèeí aóeè a eʒí, óá í áaaeaeí aʒa náeá.

An' ðaçí í í áí í ðeè í áí áòe, ðí çeèaeè ní aeuí eèe, eí æí eè aeaðaa ní aʒ í áí áò í í aæaaí í p, í aeyoa ó í aeaí ueí í ó, a'euø áí ðí náf ó aáeèeí í ó. Áyeeð=é í ðòp í eef eʒ Èðeáí í í nò, í áí áòe í á aeaí aóæá çðó=í ʒ eí ðenóoaaí í ʒ. An' aʒe í áðøeè ðaç a æeou í aee í aaf áo aóòe a eʒí ʒ æeòe a í áí áòáò áí áòeè ÷an. On' ç aáeèeèí çaaí áí eáí í yí çaaí oí aeyèe aóí aa aey áí áí eçaa, í í oí áí oóaaèe í aʒa, ʒ ç çá a'euøeí çaaí áí eáí í yí nʒaaèe í aʒaaòe eí eí áí áí eçaa. Á aái ú nòað' eí aeeè ðeáo, í aeyoa eóí aeený, í í oí áðaeè ó oóaaí e. Èí eè í aeoí aeený ʒ í aadaeený, í aeyoa ç çaaí aeaí í yí aeoí aeyèe ç øe'oyí eó çaaí oí áí e aai áí ó. ðaaí çaaí í á aóeí eí oy. Aʒení í, í eáí 'a í á í anóí í ʒ áí aʒáí ÷eí eó aóeí aóæá áaaáoi. Aea í á ððae aaf ú í í áí aa í í ÷eaa í nóaòeñý ʒ áí í aʒa aæá í ç'áí a áí ç. Çaeðaeèny áoæá oáeaeí ʒ a=aní í anòeaeè, áí í 'eèa çeèaa, yea í á í ðeí eí yeany o'èeè aaf ú. Aea ʒ oeo oouí ó áí 'a aenòa=eef, çí a çáí áí 'yaaòe çó í á áí aaf, áí aʒáí ÷eí eí e í á í ðeðí aʒ í ʒ ç ÷eí í áçð'áí yí í eè. Aae Áí æá, çí a ó í an' í á Óeðají ʒ aná çaní í eí çeí ný, çí a í e í í aee a í anóí í í í ó ðí ð' ðaeí æ ðae ÷oái áí aʒáí ÷eèe!

Aaç í áðaa'eúoáí í y neaæó, çí æeouy ʒ neóæí í y epyáí náyçáí eea í ðoy Ì eef eè Èðeáí í í na ða eí áí aáçeí ðení a áí í í í í áa 'í øeí ° í ðeèeaaí í aey ʒ øeò náyçáí eea ðhò oðenòeyí núeèò eí í oan'e. Áaðóe eí í ó, Áí ní í aè, çá áaaáoi áí aæò ʒ aáčáí eʒí eó ðí eʒa æeouy!





Olga Stupka

Bayonne High School

St. Sophia Church,
Bayonne, NJ; Fr. Myroslav
Schirta, pastor.



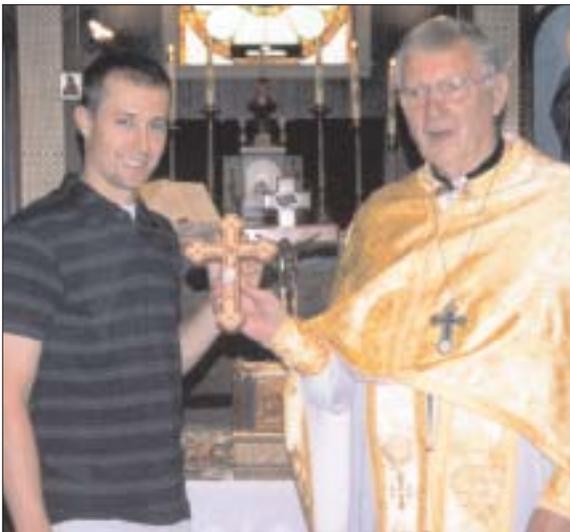
**May God grant
them many years!**



**Bohdana Komichak, Maksim Ostropalchenko
and Revecca Noah**

High School Graduates

St. Vladimir Cathedral, Parma, OH; Fr. John Nakonachny, pastor, Fr.
Ivan Mironko, assistant pastor and Deacon Ihor Mahlay.



Seth Little

Slippery Rock University, BS in Biology

Holy Ascension Church, Nanty Glo, PA; Fr. George Hnatko,
pastor. Not present: Frank Mehalko, Indiana University, BS in
Criminology.



**Melania Trypupenko, Matthew Bohon, Daniel McNulty,
Maria Miniuk and Mark Ferraro**

St. Vladimir Cathedral, Philadelphia, PA, Fr. Frank Estocin, pastor.
Not present: Nicole Panasiuk.

Another Way to Spread the “Orthodox Word”

Fr. Paul Bigelow, pastor of St. Vladimir Church in Smithmill, PA, was recently approached by C.J. Metsopolus, a radio personality with the WPHB Radio Station in Philipsburg, PA. CJ and his wife Becky are new members of St. Vladimir Parish.

Fr. Paul was asked to record homilies for the local radio station. The homilies are transmitted to the area on station 1260 FM at approximately 6:10 am, and can be accessed through the Internet nationwide.

Fr. Paul is honored to address his extended congregation and has received a lot of positive feedback from members of the community. It is his desire to continue extending his homily to the people as long as possible.



CJ Metsopolus accepts the homilies from Fr. Paul Bigelow.

A New Face for St. Herman's House of Hospitality

"It's a miracle, just a miracle!" That is how Ralph Parker described the scene at St. Herman's Monastery and House of Hospitality in Cleveland, OH, on July 14. It was a fitting description of the fury of activity that greeted any passerby. In one direction volunteers were pushing wheelbarrows; others were planting perennials. Look to the horizon to witness a team of men laying roofing planks using an efficient bucket brigade system. Open doors to the monastery signaled that still other activity was taking place indoors, and the smell of fresh paint clarified what was happening in there as well.

None of this would have occurred if it had not been for Joanne Stakes, president of the Friends of St. Herman's lay board. Her sister happened to be watching the April 10th episode of the NBC series, *The Apprentice*, at the end of which was a contest announcement with an on-line address. She immediately called Joanne and told her about the "New Faces for Helpful Places" contest being sponsored by Ace Hardware. Stakes completed the essay and entry form, and then waited. To her surprise, she was notified in early June that St. Herman's was one of the ten national winners of a one day make-over. In addition to \$5,000 worth of Ace supplies, St. Herman's would also receive an additional \$5,000 for necessary products or services.

According to Bill Rancic, first season winner of *The Apprentice* and on-site project mentor who also served as a contest judge, there were over 2,700 applicants. The selection process was very difficult, but St. Herman's was ultimately chosen because of need. Additionally, the outreach done by St. Herman's touched a soft spot in Rancic. He recalled that when he was a child his father took in a homeless man who was "down on his luck." He was mentored by his father and guided through personal home projects, like working on their basement. Subsequently this visitor was able to get on his feet, so Rancic knows firsthand that personal attention, similar to what takes place at St. Herman's, can make a difference.

St. Herman's, which is in the jurisdiction of the UOC of the USA, is a monastery that has been assisting the homeless within the historic inner city of Cleveland for over 20 years. Their mission is to provide food, clothing, shelter, emotional support and access to health and social services primarily to men, but no one is turned away. They serve meals to about 200 individuals daily, with an average of 84,000 meals served in a year. There has never been an interruption in the services provided, meaning that facility maintenance or improvements often get postponed.

The biggest challenge for Stakes and the Friends of St. Herman's was determining which single project should be undertaken. There were so many areas needing attention that it was difficult to select only one, and particularly one that could be completed in a single day. It was initially decided that Ace Hardware manpower would be used to complete repairs throughout the facility, concentrating on the men's dormitory, as well as painting whatever interior rooms time would allow. The supply portion would be applied to the wood and materials required to construct a much needed outdoor pavilion. However, no one anticipated the incredible response that was received on July 14th.

Fr. John Henry, abbot of St. Herman's, was overwhelmed by the work that was undertaken. "Any one of these projects is a story in itself," he explained. "Glory to God," was his only response.

Stakes explained that although Ace Hardware contributed \$10,000, various community members also stepped forward with individual donations that brought the monastery over \$30,000 in contributions. Various garden centers donated plants, shrubs, topsoil, mulch and plumbing as well as landscape design, tree removal and landscape labor. Although Ace supplied wood and roofing for the pavilion, local builders and companies donated excavation equipment, materials, trusses



Existing furniture within the monastery was also treated to a little spit and polish as a part of the "New Faces" make-over.



Regional Ace Hardware Stores provided volunteers for the interior painting project, some of whom were recruited family members of employees.



L to R - Fr. Vladimir Ivanov, Lou Manfredini, Abbot John Henry, Fr. Ephraim George, Fr. Dennis Kristof, Joanne Stakes and Bill Rancic.

by Dobrodiyka Barbara Kristof



Volunteers were everywhere, contributing however they were needed in order to meet the 4:30 project cut off time.



Even Fr. Dennis could not resist lending a helping hand.



L to R - Fr. Dennis Kristof, Fr. Vladimir Ivanov and Abbot John Henry offer a Service of Thanksgiving in the garden still being planted.

and concrete. Professionals came forward to design, pour footers, frame and construct the facility. Even a moving van and traffic cones to control parking and traffic around the facility were made available.

The interior received more than just a fresh coat of paint too. An electrician donated his services, while the men's lounge received new lamps and furniture, thanks to a local furniture store and a financial donation from a supporter.

Throughout the day, nearly a hundred volunteers labored in the sweltering 86 degree heat to meet the 4:30 p.m. deadline. Local restaurants and businesses donated boxed lunches, pizza, bakery and beverages to keep these workers on site for the entire day.

Lou Manfredini, the official home improvement expert for NBC's *Today Show* and Ace Hardware's "Helpful Hardware Man", has led over 20 of these make-over projects. "I have never

seen such a response," he explained, with a paint brush in hand. "It's unbelievable!"

Late in the afternoon, Fr. John Henry, Fr. Vladimir Ivanov, and Fr. Dennis Kristof, Penn-Ohio Deanery dean, interrupted work in a portion of the new garden to conduct a service of thanksgiving, naming individually many of those present who toiled so diligently on the myriad of projects. It truly put the events of the day into their proper perspective.

Shortly thereafter the familiar music of an ice cream truck caused everyone to pause as it turned into the narrow driveway of St. Herman's which was teeming with people and supplies. Lo and behold, free ice cream for everyone! "Your money is no good here," declared the driver, bringing yet another unexpected but sincerely appreciated donation from the community.

"What a show of community spirit," is how Stakes summed up the day.

When asked earlier to compare this type of project to the million dollar ones he has worked on for his own company and those of Donald Trump, Rancic explained that the difference is, "seeing the impact through immediate results on the community." Perhaps this is one time when the community also left an impact.



Throughout the years three area Orthodox parishes donated old domes to St. Herman's, which were haphazardly strewn throughout the property until landscaping volunteers found an attractive way to incorporate them into the new garden.



The new pavilion will be used for outdoor services in the summer, and year round as a shelter from the weather for the guests.



"Cleveland rocks!" cried Lou Manfredini in response to the unprecedented number of volunteers for this Ace Hardware event at St. Herman's as Fr. Ephraim, Fr. Abbot John Henry and Bill Rancic pose with the banner.



The next day, guests were already enjoying the improvements.

3 редакторського столу...

3^ο δι τ τ α ο τ . Αάτ ε;ε (Çæττ ηύεεε)

Ùî î î òð³áí î äëÿ òî ãî , ùî á Ôåðêâà çðî ñòàèà?



×è àè ετ εένυ çàaaaaèè ñî á³ î εοαί ίγ: "Ùî î î òð³áí î äëÿ òî ãî , Ùî á Ôåðêâà çðî ñòàèà?" Ì î æà àè ° ÷εáí ττ î ñòááí ç òáðεαε, Ùî , çàá°òúñý, î áðáñòáèà çðî ñòáðε, áεá ó ááø³ε î ñòááí ñò° ° í ø³ òáðεαε, ÿε³ î ðî áî æáðòòú ðî ñòε òá ðî çáεááðεñý. Çáε÷áεí τ ,òî á³ í áñòáá°òúñý î εοαί ίγ: "×î î ó çðî ÿ òáðεáá çá³ευøó°ñý, á î τ ÿ í? Ááááòî áî áî ñεí á³á òá "Ôáø³áø³á" áεñεí áεððòúñý í á òð òáî ó ° î î ááðòú ò³εεé ñî εñî é òáεòí ð³á ááæεèáεò äëÿ çðî ñòáí ί ÿ òáðεáε. Á³ευø³ñòú òεò ñî εñε³á ° î áî áεí áεí ε. Β á òî ò³á î τ ááðε ááî î áεí ç í εò.

²ñî óðòú ÷î òεðε í áεááæεèá³ø³, çáááεúí τ î τ ÷á³ á³ áεáñòεáí ñò³, î î òð³áí³ äëÿ çðî ñòáí ί ÿ òáðεí á î τ áñυí î ó ñá³:

Ôî ÷εεé î ðî á³á

Æáááá î î εεòí áí á æεòòÿ.

Ô÷áñòú ó ñòñî³εúí εò ñî ðáááò

Çî áí á³ÿçáí ñòú Ùî áî òðεñòεÿí ñúεí; í ñá³ε.



Βε, í á ááøð áòí εó, ááøá Ôáðεáá ñòî çòú î τ á³áí τðáí í³ áî òεò ÷î ðεðúí ò áεí τ á? Ùî ç òî áî , Ùî î ε ðî áεí î ° áî áðá, çáí ðî áá³ ñî ðε÷εí ÿ°òúñý áî çðî ñòó í áøí ç òáðεαε? Áðáε ÷î áî á í áø³ε Ôáðεá³ ñòî çòú í á î áðáøéí á³ ç çðî ñòî á³? Í á áî çáí εúóá ñî á³ òí áñòε á î áñòεò í ñεáðæáááí ί ÿ î εðáí εò ÷εáí³á áðî î áá. Çð³ñò Ôáðεáε á³áçáðεáεð° ç áðî ñ òá εóευòóðó. Ì ε áñ³ í áñáí î ñî³εúí ó á³áí î á³ááεúí ñòú çá òá, ÿε εí æáí ç í áñ ñî ðε÷εí ÿ°òúñý áî çðî ñòó Ôáðεáε. Βε Ùî òáεí áî çðî ñòáí ί ÿ í áî á°, òá òî ðεá°òúñý æεòòÿ áñ³ í áñ.

Ôî ÷εεé î ðî á³á. Í ðî á³á Ôáðεαε ðî çá³εáí εé î τ î ÷ε ááááòúí á εðáυí ε. ° á í áñ í áø³³ òáððε, ° áòòí ááí ñòáí , á òáεí æ³ ááááòú ç í áñ î áðòú á³áí î á³ááεúí³ ñòáí í áε Ùá á òáðεí áí τ î ó æεòò³: εí τ ðáεí ó°î î ° î ðááí³ç°î î í áø³³ á³áí î á³ááεúí í ñò³. ×ε î ε ðî ç î ÷ε í á³ î òð î ðáðð ç î τ çεðεáí εí ° çáí òí ÷òð÷εí í áñòááεáí ί ÿ î ? ×ε î ε, ç³ ñáí áî áí εó, î³ááááυí ðð°î î ° î³áððεí ó°î î

òεò, Ùî ° á î ðî áî á³, Ùî á çðî³ ñòáðáí ί ÿ áóεε òñî î³øí³? ×ε î ε çî òí î æεεáεð°î î ðî áεòε çðî³ çááááí ί ÿ? ×ε î ε øáí ó°î î ° î³áððεí ó°î î ðεò, Ùî ° á î ðî áî á³? Βε Ùî áε çáεí á°òá î ðî á³áí á í ñòá ó ááø³ε áðî î áá³, ÷ε áε áεòεí εð°òá³ î³ááí òí áεÿ°òá ñî á³ î τ î ÷á³ εε³á, Ùî ç î í áεòòú î ðî áî áεòááðε î ðáðð î³ñεÿ ááñ? Éí áî áε î á°òá í á óááç³, ÿε ááøí áî í áñòóí í εεá, εí εε, î³ñεÿ çáááεúí εò î áðáò³ÿεúí εò çáí ð³á áε, î î æεεáí , á³á³εááòá? Ñεεúí εò î ðî á³áí εε³á òðááá î³ááí òí áεÿ°òε, á í á î ðεáí áεòε çá³áε³ñú. ×ε ááøá òáðεáá î³ááí òí áεÿ° òáεεò î ðî á³áí εε³á í á ñúí áî áí³³ í á çááòðá?

Æáááá î î εεòí áí á æεòòÿ. Βáðî î óñυí áî , Ùî î ε ñî³εúí î ðî áεí î á òáðεá³ ° î î εεòí áí á î τ εéí í³ í ÿ, ÿεá î ε î óñεí î çðî áεòε áòòí áí î ÿéí î τ áá í áεéðá Ùεí . Ì î ε³ í ÿ° ááááεí òí á³, εí εε εðáε εí áî ðî çá³εÿðòú, î ðεéí áðòú á í úî î ó áεòεáí ó ò÷áñòú; εí εε ÷áðç í áøá î î ε³ í ÿ î ε çá³á³ ñî ðεéí ÿòε Áí áá³ î áεí í áí τ áî³ ÿε Ùî î áðáò³ÿ é î ÷εòðòú, Ùî á ñáí çé î î εεòá³ á³á÷òðòú Áí æó î ðεñòóí ñòú. Ì î ε³ í ÿ ° áî ðá÷εí , ÿε Ùî áí î τ çááí á³εúí ÿ° î τ ðááε òεò, Ùî î î εÿòúñý, εí εε áí î τ òí ðεá°òúñý Ùî ááí í εò ñî ðáá, Ùî òððáòðòú εðááε³ î áòÿæòðòú çð. Áí ðá÷ε í á î áðáò³ÿεúí á î ðî î τ á³áυ î τ ááí á í áí þ εðááε, εðá Ùá î çáðî çòú çò áî î τ áí ððááí ί ÿ Ùî ááí í εò î ðî áεáí . Í áø³ áí áî ñεóæáí ί ÿ³ î î εεòáε î óñÿòú ááðε εðáÿî î î æεεá³ñòú î³çí áðε Áí áá εðáí á³. Ñáí î ðî óáñ î î ε³ í ÿ î³ÿ° εðááε, ðî áεòú çð á³ευòá Ôðεñòí î τ á³áí εí ε³ î τ áí εí ε εðáí á³. Í ðî óáñ î î ε³ í ÿ î óñεòú î ðεááñòε í áñ áî áî ðε ðááí ð, Ùî á î ε î î áεé î ðáí áðáçεòεñý.

Ô÷áñòú ó ñòñî³εúí εò ñî ðáááò. Í áñε³εúεε ñî³εεó°òúñý í áøá òáðεáá ç í ááεí εεòí³ ñòñî³ευòáí î ? Ùî î ε áá°î î í áø³ε í ñòáá³ε áðî î áá³? ×ε áî áεí εεòí³ εðáε áá÷áòú Ùî ñú óí³εáεúí á, Ùî Òεðáç í úεá Í ðááí ñεááí á Ôáðεáá î î æá çî ááðε? Βε Ùî á í áøá òáðεáá çáεðεéáñú, ñε³εúεε

(Çæττ -áí ί ÿ í á ñò. 25)

3 редакторського столу...

Ùî ìî òð³áŕ î äëŷ òŕ áŕ, ùî á Ôáðéâà çðŕ ñòàèà?

èpááè ìî ì òèèè á íàòò à³àñòŭ ñù? Ùî ì è ì íæáŕ î çðŕ áèòè, ùî á íà à³è³ ì í èáçàòè ì í òðáàòp-èì ³ çáŕ è³èì. Áŕ ñŕ ì áŕ p èpáŕ á? xè ì è ° "Áŕ áðŕ p í í æéŕ í p" àëŷ óáŕ áèò? xè ° ì è ñ³èèp ³ ñá³èŕ ì àëŷ ñá³ò, +è í àòà ñ³èù áòðàòèèà ñá³è ñŕ àè, à í àòà ñá³èŕ çàòŕ ááŕ á í³à èŕ òèèŕ ì ?

Çŕ áŕ á³çáŕ ñòù ùŕ áŕ òðèñòèŷŕ ñùèŕ ç; ì ñá³è. xè +àñòŕ àè +èòà°òà Á³æ³p ðàçŕ ì ç ñáŕ çŕ ì í òòáŕ áóòŕ áŕ èŕ ³ ñòáàèòà çáŕ èòáŕ í ŷ? Bèèè à³àñŕ òŕ è +èáŕ³à ààòŕ ç; ì àðàò³; ááðà ò-àñòù ò ðá òèŷðŕ èò èáèò³ŷò ç Á³æ³; ááŕ ò áŕ ì àòŕ³ò ì í èèòŕ áŕ èò ñòŕ áèŕ áò? xè òòŕ ñù ç; ààòŕ ç; òáðèŕ áŕ í ç; áðŕ ì ààè àèà-à° áŕ áŕ ñèŕ á³ŷ +áðàç í àà-áŕ í ŷ í à à³áàèù ³ èŕ ðáñŕ í í ááŕ ò³p, í áŕ ð. Èòðñ ñá. Ñòáŕ áŕ á? xè àè ì ðŕ òŕ áèèè àèòè³è àëŷ òŕ áŕ, ùî á èòàùá ì ðàòpáàòè à òáðéâà? Èŕ èè áŕ ñòáŕ í ° àè +èòàèè ì í ààèŕ ò òðèñòèŷŕ ñùèò èŕ èæèò? xè àè ì ðèòŕ áèòà í à à³áŕ ðáàè, ùî á í àà-èòèñŷ +ŕ áŕ ñù ç; ì ðŕ ì í á³à? (Òŕ +à ŷ àèàñòèáŕ áààæáp, ùŕ çááááŕ í ŷ ì ì ðŕ ì í á³à³ ì à° áòòè áŕ èŕ áŕ í çáŕ òŕ +áŕ í ŷ, à í à èáááŕ ³-í à í àà-áŕ í ŷ. Í àà-àòèñŷ ì³à +àñ Áŕ áŕ ñèòæáŕ ù í à áààæáp çà í àèèðàùèè ñŕ ì ñ³à). Bèèè è ñ³òèè è ñŕ ì ñŕ ááŕ è àè ì ðŕ ì ŷàèŷ°òà ñáðèŕ çŕ ñòù ñáŕ áŕ áŕ ì ñòŕ èù-ñòáà, ³ +è çáŕ òŕ +ò°òà àè ³ ñ³ òèò áŕ ñáðèŕ çŕ í áŕ çŕ áŕ á³ŷ-çáŕ í ŷ? xŕ áŕ àè ì í àèè á í àà-èòè ñ³òèò?

xèñèŕ ì í àòà Ôáðéâà í à çá³èùò°òòñŷ. ì í æáŕ ì è í à áóæá áŕ áðà àèèŕ í °ŕŕ ì í àò³ çŕ áŕ á³çáŕ í ŷ ùŕ áŕ +ŕ ðèòŭŕ ò àèùáçáááŕ èò àèàñòèáŕ ñòáè? xè í àò áòŕ ñ³ èòèùòòà ì ápòù çŕ ì èòèñŷ, ùŕ á ò³ +ŕ ðèðè àèàñòèáŕ ñò³ çðŕ ñòáŕ í ŷ ñòáèè ñŭŕ áŕ áŕ³ àëŷ í àñ à³èùò ì ðáààèàèŕ è³ à³èùò áŕ ðá-ŕ èŕ è?

Í òŕ æ, ì ðŕ ñŕ ì Áŕ ñŕ ì áà ì ì ì í àòè í àŕ èòàùá çðŕ çòŕ òè à³èŷŕ èè, à ŷèòè, ì è ì³çŕ á³ŕ ì, ùŕ ò í àñ ñŕ ò° áðàè à³ááŕ í ñò³ ñèòæŕ í p Ôáðéâà. Í ðŕ ñòù Áŕ áà ì í àèèáèòè áàòà áàæáŕ í ŷ áòòè à³èùò àèòèáŕ èŕ è ò à³èŷŕ èáò òáðèŕ áŕ í áŕ æèòŷ, ùŕ ñŕ ðè-èŕ ŷpòñŷ áŕ çðŕ ñòò Ôáðéâè. Í ðŕ ñòù Áŕ áà èáðòáàòè ààòèŕ è ì ðáèòè-ŕ èŕ è èòŕ èáŕ è, ùŕ á ðàçŕ ì ì è çáòáòáàèè í àòò Ôáðéâò Áŕ ñŕ ì áŕ p³ ñòáèè æèáèŕ è çðàçèàŕ è ç; çðŕ ñòò.

Bè àè àæá í ááŕŕ ì ì ì òèèè, ŷ í á ì í ááòp í ŷèòò à³áŕ í á³áèè í à ì ñòáèèáŕ³ ì í p ì èòáŕ í ŷ, í à ŷè³ŷ çááðŕ óá áàòò óáááò. Çàòà ŷ òŕ +ò ì ì ðŕ ñèòè ààñ, ùŕ á àè çàñòáŕ í àèèèñŷ í áà í èŕ è³ ì í á³èèèèñŷ ç +èòà-áŕ è í àòŕ áŕ æòðŕ áèò ñáŕ çŕ è³ àŷŷŕ è³ çàñòŕ ñŕ ááŕ èŕ è ááŕ è á³ŷŕ è, ùŕ áóáòòù í à èŕ ðèñòù àèèŕ í áŕ í ŷ ì ñ³; í àòŕ ç; Ôáðéâè.

**Please remember in your prayers...
Í ðŕ ñèŕ ì çáááàòè ò Áàòèò
ì í èèòááò...**



(Ñá³èŕ ç; ì áŕ³ ŷò³ ì èèŕ èà Èóù ì í æáðòáóòçç +àñòèŕ ò ñáŕ áŕ ñŕ ááèò, ò ñòŕ ³ \$26,500 í àò³è Ñáŷò³è Ôáðéâà³)

Ñáñòðà
Áàèèŕ à Èóù-Áàáðáñù



Ñá³èŕ ç; ì áŕ³ ŷò³ Ì ÈÈŒ ÈÀ ÈÓÙ

Áèàæáŕ í ŷ ç; ì áŕ³ ŷò³ ì èèŕ èà Èóù ì í áñŕ ì á³ááŕ ì á³á³è-òŕ á ò á³-ŕ ñòù 10-áŕ èpòŕ áŕ 2006 ð. í à 87-ŕ ì ò ðŕ ò³ æèòòŷ.

Í áðŕ àèáñŷ ì èèŕ èà Èóù à Ôèðà-çŕ³, í à Í ŕ èòáàùèŕ³, à òèðàçŕ ñùè³è ì àòð³ŕ-òè-ŕ³ è ðŕ áèŕ³. Ó 1930-ŕ ì ò ðŕ ò³ ðŕ áèŕ à ì ðèŕ òóáŕ à áóèà ì í èèŕ òòè Í ŕ èòáàùèŕ ò³ ì áðàçŕòáèà í à Áŕ í ááñ. Áèá³ òáŕ ááðùèà ì èèŕ èè ò 1937 ð. çŕ áèòèè, çáàðáòòóááàèè ³ çðàçò ðŕ çñòð³èŷèè ðŕ ì ò, ùŕ èŕ áŕ áðàò Á³èòŕ ð Èóù, ŷèèè ñáŕ áŕ +àñò á-èáñŷ à Í áòáðáóòçç, çà +àñ³à Ñèŕ ì í á Í àòèpðè áóá áŕ áðàè òŕ ðòŕ æèè Ôèðàçŕ ñùèŕ ç; Áðŕ ç; Óàè ñáŕ ì áŷáùèè ì èèŕ èè ç ì áŕ èŕ í ç; ñòŕ ðŕ í è ì òñ³èè ì í èèŕ òòè Ôèðàçŕ ò³ àèçŕòàèè çà èŕ ðáŕ í. Á ò³ +àñè ì ì èŕ áŕ ì ò ì èèŕ è³ í à áóèŕ èááèŕ ì³ à í áóò³, ì³ à í ðáò³, áŕ áóá ì èáŕ ñ³ í èèŕ ì ì àòèpð³áñùèŕ áŕ áŕ áðàèà ³ ñèŕ ì ì ðŕ çñòð³èŷŕ í áŕ çà òèðàçŕ ñùèò ì í è³èèò ááðùèà.

Í çŕ³ òóá ì èèŕ èà àèçŕòáá áŕ Í³ŕ á-+èŕ è, ³ ì ðèñáŷ-òèà ñáŕ ° æèòòŷ Ôáðéâà³ Ôèðàçŕ³. Á òááŕ ðáò áŕ³ áóá çáàæáè à òáðèŕ áŕ³ è òŕ ðáá³, ááŕ³ ³ à òááŕ ðŕ á³è.

Í áðàçŕòáàòè à 1947 ð áŕ Áðàçèèç; ñòáà òáèŕ æ ì ðááŕ çàòŕ ðŕ ì ì í áóáŕ àè òèðàçŕ ñùèŕ ç; òáðéâè.

Ó 1958-ŕ ì ò ðŕ ò³ àèçŕòáá áŕ Áŕ áðèèè, áŕ ì ñòà ðŕ ì +àñòáð, òòàò Í.È., áà áŕ³ çŕ ì áó ááðà àèòèáŕ ò ò-àñòù ò ì í áóáŕ á³ í áŕ ç; òèðàçŕ ñùèŕ ç; ì ðááŕ ñèááŕ í ç; òáðéâè. Çáŕ áŕ ì áŕ³ ñòáà í áá³òù áŕ èŕ áŕ p òŕ ðáàè ò³; òáðéâè.

Í áŕ á-á, ñòáŕ èŕ áŕ çáŕ ðŕ á³ŷ çŕ òñèà èŕ áŕ àèçŕòàèè áŕ Óŕ³ ñèò, à Áðçŕ í³. Áèá³ òáŕ èŕ áŕ æèòòŷ í à çŕ³ èèŕ ñŷ. 30 ðŕ è³à áóá ì ðè òáðéâà³ Ñá. Í ì èòŕ àè, áŕ èŕ áŕ p, ñèáðáŕ è-èŕ ì, ñòáðŕ ñòŕ p, +èŕ ò³èùèè áóèŕ ì í òð³áŕ í, à ì ñòáŕ í³ò ì áðò ðŕ è³à áóá áŕ èŕ áŕ p Èŕ í ððŕ èúŕ í ç; èŕ ì ñ³. ² ì ò, èŕ èè òŷ Èŕ í ððŕ èúŕ à èŕ ì ñ³ŷ ì ðèçŕòáèà áŕ í úŕ áŕ, ùŕ á áŕ³ ì áðáá³ðèà èŕ èàè, òŕ çàñòáèà èŕ áŕ áæá í áæèáèŕ. ² òáè ñèŕ³ +èèŕ ñŷ æèòòŷ á³áááŕ í áŕ òáðèŕ áŕ í áŕ ì ðáò³áŕ èèà ì èèŕ èè Èóùà.

Á²x Í Á ÈŒ ì Ó Í ÁŒ ì 'BÒU!

Los Angeles



Post 41 members (L to R): Greg Hallick-Holutiak, Honorary Member; Julius Stebler, Vice Commander; Oleh Saciuk; Fr. Vasyl Shtelen, Chaplain; Dr. Andriy Olesijuk, Adjutant; Bohdan Marushak; Anna Krawczuk, National Commander; Greg Sachnewycz, Post 41 Commander; Bernard Krawczuk, Post 30 Commander; Bohdan Knianicky, Finance Officer; and Eugene (Taras) Novak. Not present: Andre Panchenko.

Anna Krawczuk, the National Commander of the Ukrainian American Veterans of the United States of America, presided over the establishment of the newly chartered Post 41 of Los Angeles.

The swearing-in ceremony took place at St. Andrew Church of Los Angeles, CA, on June 25, where Fr. Vasyl Shtelen is pastor. Currently there are ten members of this newly established Post 41.

Beulah, PA

Members of St. Vladimir Church gathered at the cemetery in Beulah, PA on Memorial Day to dedicate the newly installed flagpole in memory of those who served who are departed, and to honor those who serve(d) and are still with us today. Veterans of several branches of the military and several wars were represented from WW II, Korean, to the current war in Iraq.

As the nation's flag and the church flag waved in the wind, a moment of silence and a prayer of peace were observed. Parishioners of St. Vladimir's wish to thank Robert "Jerry" Anderson and his son Nathan Anderson for donating their time and efforts to install the flagpole. Nathan is a veteran who served in Iraq.

A ribbon cutting ceremony was performed with the following officers and Veterans in attendance: Veteran Frank DuFour, Veteran Alex "Zike" Solan, Fr. Paul Bigelow, rector, Veteran Joseph Syktich-Vice President, Denise Anderson-Secretary, Jerry Anderson, Marie Lidgett-President. Missing from the photo is Marine Veteran, John Johnson.



Philadelphia



Ukrainian American Veterans (L to R): Edward Zetick, Joseph Zador, Michael Fesnak, Fr. Frank Estocin, Theodore Zenuk, Semen Krywusha, Andrew Passyn and Dmytro Bykovetz, Jr.

On Sunday, May 21 the congregation of St. Vladimir Cathedral in Philadelphia, PA offered prayers for the repose of the souls of Ukrainian American Veterans and prayers imploring God's blessing upon the graduates from the parish family (see *special Graduates feature*). Prior to the conclusion of the Liturgy, Fr. Frank Estocin and the parish council president presented the graduates with icons as he congratulated them.

At the conclusion of the Liturgy parishioners, veterans, graduates and guests were hosted to a breakfast prepared and served by the Parish Jr. UOL, Matthew Bohlen, president, under the guidance of Mark and Anne Bohlen. During the breakfast, Michael Fesnak, a member of the parish Board of Stewards, presented the veterans with the book, *Memories of a Ballplayer*, authored by Bill Weber, whose work was given to every member of the Military deployed to Iraq from the Willow Grove Naval Station, Willow Grove, PA.

Michael Fesnak, an observant Orthodox Christian of Ukrainian heritage, is active in the Philadelphia Athletics Historical Society as well as various charitable programs.

ICONS FROM ATLANTA

Dr. Oleksiy Pochapinskyi

From the time of its inception the mission-parish of St. Andrew in Atlanta, Georgia met with financial problems. This situation probably exists in all mission parishes. Everything has to be started from scratch: land has to be purchased, the building erected, and the interior decorated with icons. This last problem was especially troublesome. However, thanks to the generosity of our parishioners, donations from other churches, and most of all – the patience of Fr. Bohdan we now have a wonderful, functioning church. His initiative and interest in modern technology and in art permitted him to develop and to utilize a technique of producing icons of large format. At the present the needs of our church in icons and “frescoes” are quite adequately met. We have utilized icons of renown iconographers.

Our technology includes the use of quality numerical photographs of icons of old masters and adding a living artistic touch to them.

We work with known iconographers such as Roman Markovych, whose workshop is in Stamford, CT. He has decorated churches of the Byzantine rite both in Ukraine and in the USA. and is the author of our icons of the Holy Ascension and of Christ the King.

We also work with the studio of Lora and Mark Broth, who illustrated many children’s books and other editions in the USA.

Combining the newest technology of numerical printing of large format with the ancient art of iconography makes their price affordable to both individual people and mission parishes. Now you can also decorate your church or parish hall. We have a large selection of high quality renderings, and would also take orders of your own subject matter.

The entire profit would of course go towards the mortgage we have on our property, or towards the current needs of our parish. Your orders would help us tremendously. We thank you in advance for your support.



*Ї оаоу Аі аааі Ї адооае і нєу аноаі і аеаі і у ґеі і е
Одєнòа Оаоу ó а’аòаò’ оадеае нà. Аі аоу а Аòеаі о; Аæ.*



*Оеоді аа адоаоді у ааеєі аі оі ді аоо і’а -аң адооó
ґеі і е Аі ці аң’ і у ді аі ое Ді і аі а Ї адеі ае-а,
Їі ці аоі аеоуһу оаі ао оаа ó оадеа’ нà. Аі аоу
а Аòеаі о; Аæ.*

For more information regarding the sizes and the use of different kinds of material, please call Fr. Bohdan at (678) 480-2911 or you can reach him by E-mail: frbohdan@yahoo.com.

Українське Православне Слово Ukrainian Orthodox Word

HELP US
UPDATE OUR
MAILING LIST!

Help us avoid waste and extra expense...

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

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



St. Sophia Church, Bayonne, NJ
Anastasia Lee and Fr. Myroslav Schirta



St. John the Baptist Church, Johnson City, NY
Matthew Binnf, Pepinos Dimitriou, Grace Hopkins, Grace Hatala, Andrew Tarcha with Fr. Zinoviy Zharsky, pastor, and Sunday School teacher, Jody Dimitriou; May 14.



St. Vladimir Cathedral, Philadelphia, PA
Pastor Fr. Frank Estocin, Alexander Konchak, Instructor Daria O' Byrne, Assistant Pastor Fr. Anatolij Dokhvat, Assistant Instructor Lauren O' Byrne; June 11.

First Confessions



St. Vladimir Cathedral, Parma, OH
Mikola Zura, Maksym Mahlay and Zachary Tatoczenko, with Frs. John Nakonachny, pastor, Ivan Mironko, assistant pastor, and Deacon Ihor and Dobrodyka Iryna Mahlay; June 11.



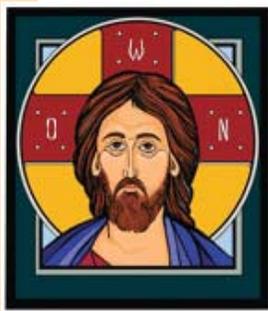
St. Andrew Church, S. Bound Brook, NJ
Jessica and Chelsea Chariton, Anna Osadcia with V. Rev. Yurij Siwko, pastor; June 11.



St. Vladimir Church
 Pittsburgh, PA
 Pastor Fr. John Haluszczak
 Kateryna Kocelko and Christina Perdziola



St. Andrew Church
 Boston, MA
 Pastor Fr. Roman Tarnawsky
 Daria Dingle and Natalia Banadyga



Do not be conformed to this world but be transformed by the renewal of your mind.
 (Romans 12:2)

First Confessions



Protection of the Holy Theotokos Cathedral,
 Allentown, PA

Pastor Fr. Myron Oryhon, Elaine Rudakiewicz and Eleanor Sefick
 Justin Kremfokky, Makenna Spotts, Robert Onylack and Joshua George

Sts. Peter and Paul Church, Carnegie, PA
 Pastor Fr. Stephen Repa
 (1st row) Michaela Kapeluck, Kristine Rozum, Juliana Leis and Mariana Lomakin. (2nd row) Ivan Howe, Valeriya Lomakin, Jacob Gazella





Donations to the Ministries of the Church...

Donations from June 1, 2005 through May 31, 2006

(Daf i ar' +eoa=I Et i nenoi dy OI O a NIOA aeneti aep° nai p ueoi nadoa=i o aay+i nou ca aao' Uaad' i' t aadbae, ut aodou aeei denoi' aey +eneai i eo i' t odaa i aoi ; Nayo i ; Oeda i nuet i ; I daai neaa i i ; Oadeae a NIOA.

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

Orphanages in Ukraine Fund

- \$2,800 St. Volodymyr Parish, Chicago, IL;
- \$2,300 St. Vladimir Parish, Los Angeles, CA;
- \$1,916 St. Vladimir Parish, Philadelphia, PA;
- \$1,850 St. Volodymyr Parish, Parma, OH;
- \$1,660 St. George Parish, Yardville, NJ
- \$1,000 St. Michael Parish, Pinellas Park, FL;
- Fritch, Inc, Bethlehem, PA;
- \$760 Assumption of the Virgin Mary Parish, Northampton, PA;
- \$610 Mary Peleshenko, Munster, IN;
- \$450 Anna Nimczenko, Medinah, IL;
- \$250 Four Evangelists UO Mission, Bel Air, MD;
- \$220 Peter and Margaret Bokurak, Westland, MI;
- \$200 Yuri Zelinsky, Takoma Park, MD;
- Gordon & Victoria Malick, Union Hall, VA;
- \$150 Ihor Strutynsky, Bronx, NY;
- \$100 Nick Welsh, Oklahoma City, OK; Pariser Industries, In., Paterson, NJ; Eugene and Rosalie Naumenko, Stroudsburg, PA; Rebecca McNulty, Media, PA; Joanne McCorkle, Rahway, NJ; Olga and Oleksander Kuzyszyn, Woodbridge, NJ; Michael Gonzalez, Clark, NJ; Alan & Karen Ferraro, Cinnaminson, NJ; V. Rev. Frank and Pani Irene Estocin, Philadelphia, PA;
- \$83 V. Rev. Michael Hutnyan, Drifton, PA;
- \$60 St. George Parish, Yardville, NJ;
- \$50 Vera Zawirucha Gary Wagner, Rahway, NJ; John Martyniuk, Perth Amboy, NJ; Michael Komichak, McKees Rocks, PA; Michael Kapeluck, Carnegie, PA; Mr. & Mrs. Myron Hydzik, Parlin, NJ; Adrienne Hrab-Gundersen, Washington, NJ; Roman and Aurelia Hrab, Boonton, NJ; John & Irena Flynn, Conneant Lane, PA; Thomas and Olga Dunigan, Stroudsburg, PA;
- \$40 Michael Cheroim, South Holland, IL; Walter and Mary Anne Bura, North Arlington, NJ;
- \$27 Ihor J. Pacholuk, Burlingame, CA;
- \$25 Eugene Naumenko, Jr., North Arlington, NJ; Harold Haas, Monmouth Junction, NJ; Dominick Contrino, Avenel, NJ;
- \$20 Nadja Mrak, Carteret, NJ; Florence Marcinko, Metuchen, NJ; Anne Haloob, Avenel, NJ Stephen & Mary Frycz and family, Stamford, CT;
- \$10 Demetrius Stasiuk, Great Falls, VA; Arlene Spivak, Chicago, IL; Nicholas Lyszyk, Perth Amboy, NJ; HB Humiston Funeral Home, Kerhonkson, NY;

Orphanage Diaper Project

- \$1,000 St. Vladimir Parish, Parma, OH;
- \$1,200 United Ukrainian Orthodox Sisterhoods of, Livingston, NJ;

High School Mission Trip Fund

- \$300 Ss. Peter & Paul UOL, Carnegie, PA;
- \$312 Ss. Peter & Paul Parish, Youngstown, OH;

Hurricane Katrina Relief Fund

- \$1,320 St. Vladimir Parish, Los Angeles, CA;
- \$1,046 Ss. Peter & Paul Parish, Lyndora, PA;
- \$716 St. Vladimir Parish, Pittsburgh, PA;
- \$500 All Saints Parish, New York, NY;
- \$357 St. Mary Protectress Parish, Rochester, NY;
- \$340 St. Mary Protectress Parish, New Haven, CT;
- \$260 St. Mary Parish, Lorain, OH;
- \$250 Nicholas Kotcherha, Bloomingdale, IL;
- \$25 Stephen Hallick Jr., Duluth, GA;

Youth Ministry Donations

- \$1,000 St. Vladimir UOL, Parma, OH
- \$25 Antonina Semeniuk, Floral City, FL; Michael Kapeluck, Carnegie, PA;
- \$10 Arlene Spivak, Chicago, IL.

Mommy & Me Donations

- \$300 Ukrainian Orthodox League, Parma Hgts, OH;
- \$250 Anonymous, Coatsville, PA;
- \$100 St. Vladimir UOL, Parma, OH; Ss. Peter & Paul UOL, Carnegie, PA

ORE Donations

- \$105 Helen Mikuliak, Morrisville, PA

Office of Mission & Christian Charity Donations

- \$100 Walter & Katheryna Bula, Columbus, NJ

Pension and Clergy Widows Donations

- \$200 Ss. Peter & Paul Parih, Lyndora, PA;
- \$150 St. Mary Parish, McKees Rock, PA;
- \$100 Assumption of the Virgin Mary, Northampton, PA;
- \$166 V. Rev. Michael Hutnyan, Drifton, PA;
- \$70 Assumption of the Virgin Mary, Northampton, PA;
- \$51 St. John the Baptist Parish, Sharon, PA;
- \$50 Maplewood, Maplewood, NJ;
- \$40 Ss Peter & Paul Parish, Millville, NJ;
- \$36 St. Mary Protectress Parish, Rochester, NY;
- \$25 St. Michael Parish, Baltimore, MD;
- Karen and Stephen Sheptak, Butler, PA;

Scholarships in Ukraine Donations

- \$130 Mary Peleshenko, Munster, IN;

Seminary Donations

- \$168 V. Rev. Michael Hutnyan, Drifton, PA;
- \$150 Mary Peleshenko, Munster, IN;
- \$25 Antonina Semeniuk, Floral City, FL;

50th Anniversary of Consecration of St. Andrew Memorial Church Donations

- \$5,500 St. Mary Protectress Sisterhood, South Bound Brook, NJ;
- \$1,690 St. Andrew Memorial Church community, South Bound Brook, NJ;

Soup Kitchens Donations

- \$280 Mary Peleshenko, Munster, IN;

UOW Donations

- \$500 St. Volodymyr Parish, Parma, OH
- \$300 United Ukrainian Orthodox Sisterhoods
- \$100 Mr. Dmytro Kozliuk, South Bound Brook, NJ
- \$59 Mr. & Mrs. M. Mirchuk, Livingston, NJ
- \$50 V. Rev. William Diakiw, Renfrew, PA; A. & B. Ilczuk; Rev. Hryhorij Podhurec, Millville, NJ; S. Washinsky;
- \$30 D. A. Korey; Dr. L & O. Mostowycz; N. Welsh, Oklahoma City, OK;
- \$20 Mr. & Mrs. P. Bokurak, Westland, MI.
- Other* Z & M. Lucenko

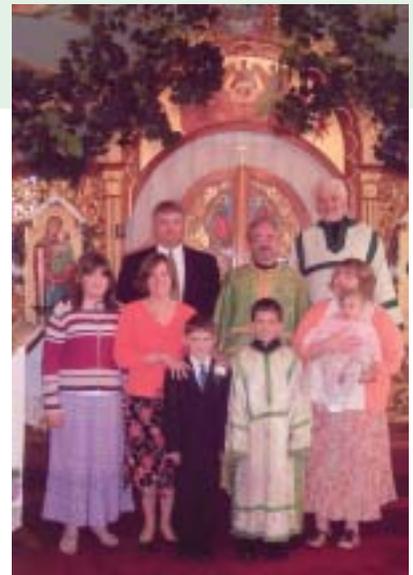
St. Andrew's Ukrainian Orthodox Society Gratefully Acknowledges the Following Donations Made in Memory of Dr. Alec Danylevich

- \$500 St.Vincent Hospital, Worcester, MA.
- \$250 Drs. Ivan and Noreen Green; Joyce L. Marcelonis.
- \$200 Pamela and Steven Miller; Mrs.Rebecca & Dr. Amos Sungarno.
- \$100 Janet & Charles Birbara; Dr. & Mrs. Roland Caron; Robert & Kathleen Davidson; Dr.Keith & Jean Hilliker; Peter & Marion Grillo; Wasyl & Mary Matveychuk; Vsevolod Petriv; Oksana Rogerson; Fallon Clinic,Inc.,Worcester, MA.
- \$80 Mary & Robb Williams.
- \$75 Demitri, Celeste, Thomas, Kristin Moschos.
- \$60 Susanne Doisneau.
- \$50 Dr. Elias Arous; Dr.Thomas Condon; Philip & Kathleen Lahey; James & Patricia Miller; Susan P. Moran; David & Marlene Persky; Dr. Gordon M. Sapia; Dr. Mark & Regina Stoker; St. Andrew U.O. Society, Jamaica Plain, MA; St.Vincent Hospital-Admin. Dept., Worcester, MA.; Vernon Medical Center, Worcester, MA; Independent Physicians Assn. Worcester, MA.
- \$35 Dennis & Paula Novia.
- \$25 Robert & Jean Borjeson; Jeanne Dee; Richard Linnon; Dr.Robert & Judith Quinlan; Dr. Gayle E. Woloshak.
- \$20 Dr.& Mrs. L. Pacifico.
- \$10 Dr. Edward Mason.

On Sunday, June 4th, four young adults, from Sts. Peter and Paul parish, Carnegie, PA were recognized for their recent graduations.
Zach Haluszczak, a graduate of Canevin High School will play hockey for the Syracuse Stars of the Eastern Jr. Hockey League.
Ryan Quinn, a graduate of Chartiers High School will attend Penn State Main and study film and communications.
Natalie Rozum, a graduate of West Allegheny will attend the University of Pittsburgh and pursue a degree in engineering.
Rachal Losego received her Bachelor's Degree in Elementary Education from Clarion University. Rachal has enrolled in Clarion's Master Degree program and will study education and technology.



May God grant them many years!



First



Do not be conformed to this world but be transformed by the renewal of your mind.
(Romans 12:2)

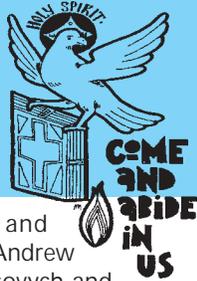
Confessions

Assumption of the Virgin Mary Church

*Northampton, PA
 Pastor Fr. Bazyl Zawierucha
 Nicholas Truss and Joseph Keslosky, Jr*

Holy Baptism..

As of 07/11/2006



Androsovyh, Volodymyr baptized and chrismated on November 25, 2005, in St. Andrew Church, Boston, MA child of Ihor Androsovyh and Nataliya Androsovyh. Sponsors: Andriy Zaporozhchenko and Tatiana Andrushchenko. Celebrated by Fr. Roman Tarnowsky.

Andrusishin, Elizabeth baptized and chrismated on July 2, 2006, in St. Michael & St. George Church, Minneapolis, MN child of Ivan Andrusishin and Tetyana Galchenko. Sponsors: Alex Galchenko and Luba Kedyk. Celebrated by Fr. Evhen Kumka.

Bailly, Rachael Elizabeth baptized and chrismated on April 29, 2006, in St. Mary Church, New Britain, CT child of John Joseph Bailly and Sarah Jo Sirick. Sponsors: William Platosz and Beth Pernal. Celebrated by Fr. Roman Trynoha.

Balandin, Nikolay Yourevich baptized and chrismated on July 8, 2006, in St. Michael & St. George Church, Minneapolis, MN child of Youri Nikolaevich Balan and Lyubov Nikolaevna Balandina. Sponsors: Youri Ivanovich Artyukh and Alla Vladimerovna Tsymbal. Celebrated by Fr. Evhen Kumka.

Bones, Gregory E. baptized and chrismated on June 11, 2006, in Holy Ghost Church, Coatesville, PA child of Joseph Clement Bones, Jr. and Priscilla Wood. Sponsors: Raymond Vito and Prudence Vito. Celebrated by Fr. Anthony Ugolnik.

Burlakov, Aleksander baptized and chrismated on June 17, 2006, in Sts. Peter & Paul Church, Millville, NJ 08332 child of Alexandre Burlakov and Lidiya Nesenenko. Sponsors: Anatol Sienczenko, Anatoli Sienczenko and Svetlana Zaharchuk, Olga Goutnik. Celebrated by Fr. Hryhorij B. Podhurec.

Calvani, Ella Sophia baptized and chrismated on May 6, 2006, in Holy Trinity Church, Trenton, PA child of Gregory Daniel Calvani and Rebecca Scabarozi. Sponsors: Michael Scabarozi and Jillian Calvani. Celebrated by Fr. Ivan Lymar.

Cann, Natalya baptized and chrismated on June 25, 2006, in St. John Church, Dixonville, PA child of Chauce Edward Cann and Bethany Oaks. Sponsors: Steven Ray and Allyson Oaks. Celebrated by Fr. George Hnatko.

Connolly, Benjamin Paul baptized and chrismated on May 28, 2006, in Nativity of Blessed Virgin Church, So. Plainfield, NJ child of Martin Aloysious Connolly and Dorothy Marie Howells. Sponsors: Edward Howells and Amy Decibus. Celebrated by Fr. Raymond Sundland.

Covert, Ruby Allene baptized and chrismated on May 7, 2006, in Sts. Peter & Paul Church, Lyndora, PA child of Roy Z. Stamm and Lois H. Allen. Sponsors: Paul Olenic and Conniue A. Dick. Celebrated by Fr. Stefan Zencuch.

Dino, Ella Danette baptized and chrismated on April 15, 2006, in St. John the Baptist Church, Johnson City, NY child of Eric James Dino and Melissa Sue Klish. Sponsors: Robert Holicky and Leslie Tzivahis. Celebrated by Fr. Zinovy Zharsky.

Fedorova, Kristina Anastasia baptized and chrismated on June 17, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Stanislav Akhavlev and Oksana Fedorova. Sponsors: Robert Salatinjants and Aida Salatinjants. Celebrated by Fr. John Nakonachny.

Gomarteli, Luca Michael baptized and chrismated on June 19, 2006, in St. Mary Dormition Church, Jones, OK child of

Mamuka Gomarteli and Irma Jgeraia. Sponsors: George Kurdgelashvili, Robby Lee Wall and Natia Martiashvili. Celebrated by Fr. Raphael Moore.

Hayina, Sophia baptized and chrismated on May 27, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Oleg Raldukhin and Inna Hayina. Sponsors: Jason Mitkovets, Orest Biskup and Irena Mitkovets, Nataliya Goy. Celebrated by Fr. Walter Hvostik.

Holotyak, Bohdan baptized and chrismated on April 29, 2006, in Lviv, Ukraine child of Taras Holotyak and Nataliya Lasko. Sponsors: Svyatoslav Voloshynovskyy and Oxana Lasko. Celebrated by Fr. Zinovy Zharsky.

Hrytsiv, Solomiya baptized and chrismated on May 29, 2005, in Holy Trinity Church, Trenton, PA child of Olexandr Hlushko and Oksana Hrytsiv. Sponsors: Ivan Dilay and Lyubov Pasyunkova. Celebrated by Fr. Ivan Lymar.

King, Desiree Rose baptized and chrismated on May 7, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Ronald King and Gail King. Sponsors: George Tatoczenko and Gail Tatoczenko. Celebrated by Fr. John Nakonachny.

Korotitsky, Alisa baptized and chrismated on April 22, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Alexander Lev and Vira Gritzuchina. Sponsors: Oleg Ivanejko and Maryna Losyn. Celebrated by Fr. Mikhailo Tsyuman.

Koslowski, Ambrose chrismated on June 11, 2006, in Holy Ghost Church, Coatesville, PA child of Raymond Koslowski and Dorothy Staniszewski. Sponsors: John Dmytryk, Jr. and Dorothy Dmytryk. Celebrated by Fr. Anthony Ugolnik.

Pasternak, Paul baptized and chrismated on June 11, 2006, in Holy Ghost Church, Coatesville, PA child of Stanley Pasternak and Ruth Sachs. Sponsors: John Dmytryk, Jr. and Dorothy Dmytryk. Celebrated by Fr. Anthony Ugolnik.

Peters, Irina baptized and chrismated on June 3, 2006, in St. Michael Church, Pinellas Park, FL child of Sergey Schevtsov and Alla Lichacheva. Celebrated by Fr. Michael Petlak.

Petrylo, Kateryna baptized and chrismated on March 11, 2006, in St. Vladimir Church, Pittsburgh, PA child of Hryhoriy Petrylo and Nataliya Skrypnyk. Sponsors: Volodymyr Drazhnovskyy and Natalia Fadeeva. Celebrated by Fr. John A. Haluszczak.

Petroff, Natalka baptized and chrismated on June 17, 2006, in St. Nicholas Church, Troy, NY child of Daniel Petroff and Tanya Lisnyczyj. Sponsors: Gregory Lisnyczyj and Dena Tunney. Celebrated by Fr. Wolodymyr Paszko & Fr. Paul Szewczuk.

Semka, Constantine Nicholas baptized and chrismated on June 3, 2006, in Holy Trinity Church, Trenton, NJ child of Yuriy Semka and Victoriya Boyko. Sponsors: Yaroslav Fat and Tatiana Govorukha. Celebrated by Fr. Ivan Lymar.

Stavrevski, Liliana baptized and chrismated on June 25, 2006, in St. Michael Church, Pinellas Park, FL child of Andy B. Stavrevski and Dena Shebiel. Sponsors: Evetan Aceski and Vera Aceski. Celebrated by Fr. Michael Petlak.

Washchuk, Maksymilian Danylo baptized and chrismated on May 20, 2006, in St. Michael & St. George Church, Minneapolis, MN child of Bohdan Orest Washchuk and Valentina Yarr. Sponsors: Zenon Dawydowycz and Halina Yarr. Celebrated by Fr. Evhen Kumka.

Worthington, Isaac Michael baptized and chrismated on May 28, 2006, in Holy Ascension Church, Nanty Glo, PA child of Michael Worthington and Christine Suniak. Sponsors: Michael Suniak and Nadine Shaffer. Celebrated by Fr. George Hnatko.

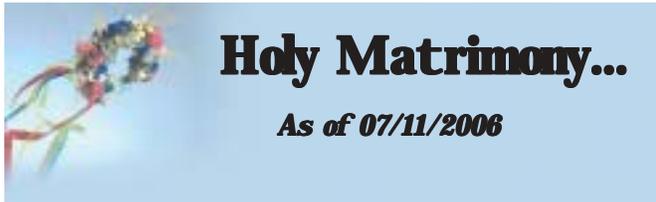
Yonkoske, Logan Bennett Luke chrismated on March 26, 2006, in St. Peter & Paul Church, Bakerton, PA child of James Randall Yonkoske and Jessica Jenelle Leone. Sponsors: John Symosky and Barbara Leftmier. Celebrated by Fr. Paul Bigelow.

Yonkoske, Jaimes Aeryk Ann chrismated on March 26, 2006, in St. Peter & Paul Church, Bakerton, PA child of James Randall Yonkoske and Jessica Jenelle Leone. Sponsors: John Symosky and Flo Symosky. Celebrated by Fr. Paul Bigelow.

Yonkoske, Jessica Jenelle Necteria chrismated on March 26, 2006, in St. Peter & Paul Church, Bakerton, PA child of Anthony J. Leone and Annette M. Nalisnick. Sponsors: Tim Paronish and Alice Paronish. Celebrated by Fr. Paul Bigelow.

Yonkoske, James Randall Michael chrismated on March 26, 2006, in St. Peter & Paul Church, Bakerton, PA child of James F. Yonkoske and Patricia L. Gray. Sponsors: Frank Hanchar and Denise Ceschini. Celebrated by Fr. Paul Bigelow.

Zvonek, Mallory Patricia baptized and chrismated on May 6, 2006, in Sts Peter & Paul Church, Palos Park, IL child of George Zvonek and Lori Ciapinski. Sponsors: Brian Ciapinski and Jennifer Lollino. Celebrated by Fr. Taras Naumenko.



Holy Matrimony...

As of 07/11/2006

George Bitadze and **Tamara Chilingarashvili** in St. Michael & St. George Parish, Minneapolis, MN, on May 27, 2006, witnessed by Vlad Bregvadze and Shorena Katsitadze Celebrant: Fr. Evhen Kumka

William John Breen III and **Julie Maxine Gerent** in St. Mary Parish, New Britain, CT, on September 30, 2000, witnessed by Patrick Sorrentino and Glorya Simao Celebrant: Fr. James Norton

Vitaliy Gaftanyuk and **Olga Adashik** in St. Michael Parish, Woonsocket, RI, on June 17, 2006, witnessed by Konstantin Gaftanyuk and Inna Adashik Celebrant: Fr. John Harvey

Alexander S. Gorsevski and **Alison I. Doppelhammer** in St. Katherine Parish, Arden Hills, MN, on June 3, 2006, witnessed by Nicole L. Shay and Scott Calvin Kleinheksel Celebrant: Fr. Peter Siwko

Joshua William Heslink and **Elaine Carla Cook** in Cornel University Chapel Parish, Ithaca, NY, on July 1, 2006, witnessed by Jeff Hecter and Lisa C. Cook Celebrant: Hieromonk Daniel Zelinsky

Joshua Kenneth Lee and **Marissa Paraka** in St. Mary Protectress Parish, Rochester, NY, on June 3, 2006, witnessed by Donald Ingram and Tracy Hern Celebrant: Fr. Igor Krekhovetsky

George Olenic and **Ruby Allene Covert** in Sts. Peter & Paul Parish, Lyndora, PA, on June 3, 2006, witnessed by Paul Olenic and Connie A. Dick Celebrant: Fr. Stefan Zencuch

Matthew Adam Perfetti and **Laura Rachel Pezdek** in St. Nicholas Parish, Troy, NY, on May 19, 2006, witnessed by Brian Perfetti and Sarah Smith Celebrant: Fr. Paul Szewczuk

David John Skocypec and **Karen L. Meschisen** in St. Michael Parish, Woonsocket, RI, on June 4, 2006, witnessed by Melissa Baker and Marc Skocypec Celebrant: Archbishop Antony

Michael Widmor and **Victoria Dobronos** in St. Vladimir Cathedral Parish, Parma, OH, on May 27, 2006, witnessed by Steve Hayhurst and Krista Dobronos Celebrant: Fr. John Nakonachny

Timothy R. Young and **Diane Platosz** in St. Mary Parish, New Britain, CT, on June 4, 2006, witnessed by Brian Kelly and Edyta Klepacki Celebrant: Fr. R. Trynoha



Asleep in the Lord...

As of 07/11/2006

Alimov, Paraska of England, FL, on June 25, 2006, at age of 74, funeral July 3, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish, Allentown, PA.

Barnack, Lois Fritchman of Allentown, PA, on Mat 15, 2006, at age of 74, funeral May 20, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Bazycki, Helen of Troy, NY, on May 11, 2006, at age of 88, funeral May 15, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Chyl, Anna of Johnson City, NY, on May 2, 2006, at age of 99, funeral May 6, 2006, officiating clergy Fr. Zinoviy Zharsky of St. John Parish, Johnson City, NY.

Harmotta, John of Nanty Glo, PA, on March 31, 2006, at age of 50, funeral April 3, 2006, officiating clergy Fr. George Hnatko & Deacon Paisius McGrath of Holy Ascension Parish, Nanty Glo, PA.

Kebukas, Anna of Penn Run, PA, on May 28, 2006, at age of 96, funeral June 3, 2006, officiating clergy Fr. George Hnatko & Deacon Paisius McGrath of St. John Parish, Dixonville, PA.

Kost, Michael D. of Seven Hills, OH, on May 30, 2006, at age of 87, funeral June 1, 2006, officiating clergy Fr. John R. Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

Loss, Helen (Yapezanka) of Kensington, CT, on May 25, 2006, at age of 88, funeral May 30, 2006, officiating clergy Fr. Roman Trynoha of St. Mary Parish, New Britain, CT.

Mihur, Leonik of Allentown, PA, on May 8, 2006, at age of 88, funeral May 12, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Muzychka, Theodore S. of Allentown, PA, on May 15, 2006, at age of 89, funeral May 19, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Oliksowycz, Mary of Troy, NY, on April 25, 2006, at age of 87, funeral April 29, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Osheka, Anna of McKees Rocks, PA, on , at age of 85, funeral April 25, 2006, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

Oterson, Joseph of Dixonville, P, on May 24, 2006, at age of 84, funeral May 27, 2006, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Paluch, Josephine of New Britain, CT, on June 1, 2006, at age of 91, funeral June 5, 2006, officiating clergy Fr. Roman Trynoha of St. Mary Parish, New Britain, CT.

Parchomenko, Olga of Rochester, NY, on June 16, 2006, at age of 84, funeral June 20, 2006, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Paroskie, Metro of Warwick, RI, on April 20, 2006, at age of 90, funeral April 25, 2006, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

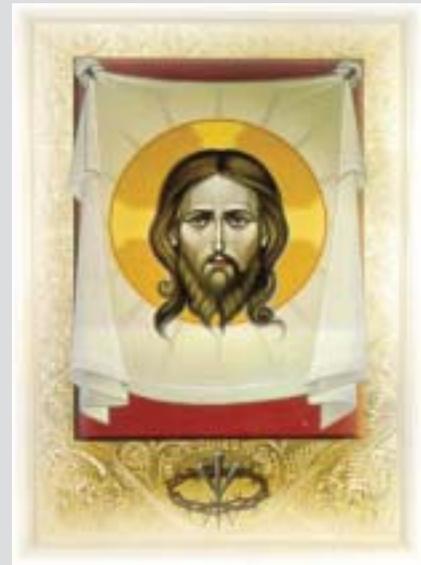
Rich, Mary V. of Ocoee, FL, on April 16, 2006, at age of 90, funeral April 20, 2006, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Rikli, John of Center Valley, PA, on May 16, 2006, at age of 84, funeral May 22, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

*Please remember in your prayers...
 Ī ðĩñèì ĩ çãääàòè ó Ààøèò ì ìèèòääò...*

OCTOBER - ÆĪÂÒÁĪ Û

- 2nd 1952 - REV. STEFAN MOSIYCHUK
- 9th 1960 - PROTOPRESBYTER VASYL WARWARIW
- 22nd 1963 - PROTOPRIEST JOHN ZAYATZ
- 19th 1966 - PROTOPRIEST MYKOLA CZERNIAWSKY
- 8th 1975 - V. REV. MICHAEL KOCHANSKY
- 15th 1976- REV. GEORGE YAHODSKY
- 24th 1979 - REV. THEODORE BORECKY
- 8th 1981- REV. BORIS ARIJCZUK
- 20th 1985 - PROTOPRIEST LEW OPOKA
- 17th 1988 - PROTODEACON YURIJ KORSUN
- 16th 1992 - PROTOPRESBYTER JOHN DANYLEVICH
- 19th 2003 - ARCHIMANDRITE ANASTASIJE
- 5th 2004- PROTOPRESBYTER PAUL HRYNYSHYN
- 5th 2004- PROTOPRESBYTER SERHIJ NEPREL
- 3rd 2005- PROTOPRESBYTER THEODORE FOROSTY



**Âi-íà ìàì 'yòü!
 Memory Eternal!**



Asleep in the Lord...

As of 07/11/2006

Robertson, Anna Ustanowski of New Britain, CT, on April 23, 2006, at age of 84, funeral April 27, 2006, officiating clergy Fr. Roman Trynoha of St. Mary Parish, New Britain, CT.

Samilenko, George of Millville, NJ, on May 24, 2006, at age of 97, funeral May 27, 2006, officiating clergy Fr. Hryhorij Podhurec of St. Peter & Paul Parish, Millville, NJ.

Sekelik, Steve of McKees Rocks, PA, on March 29, 2006, at age of 87, funeral April 1, 2006, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

Senyk, Maria of Buffalo, NY, on June 20, 2006, at age of 70, funeral June 24, 2006, officiating clergy Fr. Mykola Slokotolych of Holy Trinity Parish, Cheektowaga, NY.

Shatsky, Michael of Bethlehem, PA, on May 20, 2006, at age of 86, funeral May 25, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish, Allentown, PA.

Skellett, Dorothy of Johnson City, NY, on April 22, 2006, at age of 79, funeral April 27, 2006, officiating clergy Fr. James Dutko of St. John Parish, Johnson City, NY.

Sowa, Lottie of New Britain, CT, at age of 87, funeral June 17, 2006, officiating clergy Fr. R. Trynoha of St. Mary Parish, New Britain, CT.

Stepanchak, Jennie of McKees Rocks, PA, on April 2, 2006, at age of 89, funeral April 6, 2006, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

Stryk, Eugenia of Woonsocket, RI, on June 13, 2006, at age of 86, funeral June 17, 2006, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

Suchanczk, Peter of Troy, NY, on May 24, 2006, at age of 84, funeral June 6, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Swerdlow, Polina of Cleveland, OH, on May 15, 2006, at age of 84, funeral May 20, 2006, officiating clergy Fr. John Nakonachny & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish, Parma, OH.

Swirsky, Gordon of Blackstone, MA, on June 7, 2006, at age of 66, funeral June 10, 2006, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

Szcerbiak, Stephanie of Chicago Heights, IL, on May 10, 2006, at age of 88, funeral May 16, 2006, officiating clergy Fr. Taras Naumenko of Sts Peter & Paul Parish, Palos Park, IL.

Turczan, Lydia of Flushing, NY, on May 27, 2006, at age of 67, funeral June 1, 2006, officiating clergy Fr. Yuri Bazylevsky & Fr. Andrey Kulyk of All Saints Parish, New York, NY.

Tutko, Jeanette Mary of Brandon, FL, on May 10, 2006, at age of 70, funeral May 13, 2006, officiating clergy Fr. Harry Linsinbigler of Protection Most Holy Mother of God Parish, Dover, FL.

Verbitzki, Valerie of W. Roxbury, MA, on April 14, 2006, at age of 70, funeral April 17, 2006, officiating clergy Fr. Roman Tarnawsky of St. Andrew Parish, Boston Jamaica Plain, MA.

Wrubel, Peter of Brunswick, OH, on June 19, 2006, at age of 60, funeral June 23, 2006, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

Yuhás, Andrew of Whitehall, PA, on May 24, 2006, at age of 76, funeral May 30, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish, Allentown, PA.

**Âi-íà ìàì 'yòü!
 Memory Eternal!**

FOCUS

St. Vladimir Cathedral
Philadelphia, PA

Our Cover ...

Parish Priest: Fr. Frank Estocin

Parish Council of Stewards: President: Edward A. Zetick, Esq.

Organized in 1925 as a Ukrainian Orthodox Community dedicated to St. Andrew the Firstcalled Apostle, St. Vladimir Parish continues to proclaim the Gospel of Christ for the spiritual benefit of parish family members from Eastern and Western Ukraine and generations born in America.

Chartered on April 26th, 1928 as St. Vladimir Ukrainian Orthodox Church in Philadelphia, the community became the Episcopal See of the first Ukrainian Orthodox Bishop of the USA, His Beatitude Metropolitan-Archbishop John Theodorovich (+May 3rd, 1971)

In 1930 an edifice was purchased at the corner of Germantown Avenue and Berks Street. A Rectory, the Print Shop "Dnipro", a parish based Credit Union and a viable Diocesan Seminary were a part of the original complex, which served the community for many decades.

Changing demographics necessitated steps to relocate the cathedral see. In 1965, Metropolitan John consecrated property purchased for the new complex at the corner of North Fifth Street and Independence.

Construction began on November 1, 1965 by the De Loro Construction Firm. Supervising the construction of the Neo-Byzantine Style edifice, designed by Nick Chimes, was Mr. Joseph Podgurski.

Completed in July, 1966, the new edifice was consecrated on September 11, 1966, the feast of the Beheading of the Prophet, Forerunner and Baptist, by Metropolitan John Theodorovich, assisted by Bishop Alexander (Novitsky), Cathedral Vicar, Fr. Stephen Bilak and local clergy.

Throughout its 80 year history of proclaiming the Gospel of Life, Saint Vladimir Cathedral Parish has been the venue of many significant events in the life of the Ukrainian Orthodox Church of the USA, such as the enthronement of Metropolitan Mstyslav (Skrypnyk), following the repose of Metropolitan John (+3 May 1971), the Episcopal consecration of Archimandrite Constantine (Buggan) on 7 May, 1972 the current Metropolitan of the Ukrainian Orthodox Church of the USA, the 10th Triennial Sobor of the Church, several National Conventions of the Ukrainian Orthodox League of the USA, the Eastern Eparchial Conference in 2002 and the Ukrainian Orthodox, Ukrainian Catholic and Ukrainian Evangelical Joint Prayerful Observance of the 1932-33 Genocide of over 10 million Ukrainians at the hands of the Stalin lead Soviet Regime.

Throughout its 8 decades, the Holy Community of St. Vladimir in Philadelphia, Pennsylvania has been served by archpastors and pastors who contributed to the temporal and spiritual growth and development of the cathedral parish family. Each one, vested in the grace of priestly and Episcopal service, served as an instru-



Ashley Clancy
with Instructor
Daria O'Byrne
following
Ashley's First
Holy Confession.

Fr. Frank Estocin -
pastor

ment through which the grace of the Holy Spirit descended upon the parish faithful and transformed them through Word and Sacrament.

To the loving embrace of Christ we commend the following of blessed memory: Metropolitan John (Teodorovich), Metropolitan Mstyslav (Skrypnyk), Fr. John Sawchuk, Fr. John Lampart, Fr. Paul Korsunovsky, Fr. Kornylj Krystiuk, Fr. John Zazworsky, Fr. Antony Stangry, Fr. Wolodymyr Lewyckyj, Fr. Andrew Dworakiwsky, Fr. Olexij Potulnyckyj, Fr. Evhen Mylaskevych.

Priests sons of the parish: Fr. Orest Kulick and Fr. Frank Lawryk of blessed memory, who studied at the Archdiocesan Seminary in Philadelphia.

Among the living are those whose service also enhanced the temporal and spiritual life of the Cathedral Parish. They are: Very Rev. Stephen Bilak, Very Rev. Alexis Limonczenko.

HAVE YOU MADE YOUR UOW PRESS FUND CONTRIBUTION?

×È ÀÈ ÆÆÀ ÇÈÏ ÆÈÈÈ ÑÀÏ Ð
ÏÏ ÆÆÐÒÁÓ ÍÀ ÏÐÀÑÏ ÆÈÈ
ÔÏ ÍÀ ÓÏÑÈÏ ÆÆ?

Yes, I would like to make a contribution to the UOW Press Fund...
Òàè, ÿ á òÏ ò'à/èà çðÏ àèèè ï ï æâðòáó í à ï ðàñÏ æèè ÒÏ í à...

ÏÏ 'ÿ/Name _____

Àâðãà/ Address _____

Ï ï æâðòáà/Donation _____

Äÿéó'ï ï çà Æàèó ï'äððèè éó!

**Thank You
for Your Continuing Support!**

UKRAINIAN ORTHODOX CHURCH OF THE USA

OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

Get involved in the life of your Church!

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

Parish 80th Anniversary

9 September, 2006

St. Vladimir Ukrainian Orthodox Cathedral
Philadelphia, PA

Parish 90th Anniversary

21-22 October, 2006

St. Volodymyr Ukrainian Orthodox Cathedral
Chicago, IL

Parish 100th Anniversary

15-17 September, 2006

St. Mary Ukrainian Orthodox Church
McKees Rocks, PA

Annual Clergy Conference

31 October - 2 November, 2006

Saint Alfonso Retreat House
Longbranch, NJ

Washington Ukrainian Festival

15-16 September, 2006

Sponsored by St. Andrew Ukrainian Orthodox
Cathedral and Ukrainian Embassy
Silver Spring, MD

UUOS Ukrainian Fall Festival

22 October, 2006

Ukrainian Cultural Center
South Bound Brook, NJ

Benefit Fall Harvest Festival and Dance

15 October, 2006

St. Katherine Ukrainian Orthodox Church
Arden Hills, MN

UOL Fall Retreat

4 November, 2006

Contact Daria Pishko Komichak
at dapia@aol.com or (973) 635-8124

*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,
send us an e-mail request (please, include your full
name) to ConsistoryOPR@aol.com*



CHANGE SERVICE REQUESTED

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