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З редакторського столу...



Коли православні християни чують слово "навернення" то вони звичайно вважають, що мова йде про людей, які знайшли Православну Церкву після років перебування поза нею, серед неправославного суспільства. Проте, як православних християн, нас усіх покликано до навернення, а саме до позитивної зміни нас самих, і зросту в Ісусі Христі.

Досить часто ми знаходимо себе, або іншими словами нам приходить жити в суспільстві в якому панує "культ смерті"; і з цим тяжко не погоджуватися, коли подумаємо про молодь, яка готова завдати болю один одному, а то і вбити своїх же однолітків.

Чи нам треба мінятися? Чи ми є людьми, що потребують навернення?

Безперечно, що так. Навернення не приходить легко, і часто приносить біль. Шлях з Ісусом – це шлях до Хреста. Дійсна радість християнства і істина християнського життя, істина того, що Христос Воскрес лежить по той бік Голгофи. Якщо ми бажаємо, щоб американське життя і наша Церква відновилися, ми мусимо знайти в собі відвагу змінитись, іти всі разом з Ісусом Христом не лише тоді, коли це вигідно і радісно, але, що важливіше тоді, коли це не вигідно і боляче. Таким шляхом навернення мусять іти православні християни Америки.

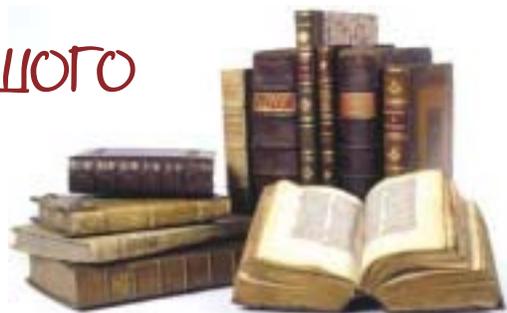
Коментуючи майже десятирічну трагічну подію в Колорадо, де загинули десятки студентів школи від рук своїх однокласників, один із провідних теологів Західного суспільства підкреслив: "Ми часом, говорячи про наше суспільство стверджуємо, що воно мусить змінитися. Але суспільство може змінитися лише тоді, коли наші родини зміняться. А наші родини зміняться тоді коли ми, як особистості, в наших серцях зазнаємо навернення до ненасильства, до любові". Ці слова особливо вагомі для українського православного суспільства. Дуже часто кожен з нас оминає своє особисте навернення, щоб іти шляхом разом з Ісусом Христом. Ми хочемо, щоб наші установи та організації швиденько направили якусь ситуацію. Ми очікуємо, щоб владики якимись "чарами" загоїли рани, що вже віддавна розділяють наше суспільство, ніби це можна зробити за одну мить. Ми очікуємо, що відділ праці з молоддю Консисторії раптом поверне до церков декілька поколінь втраченої молоді. В багатьох випадках ми просимо наших настоятелів бути до певної міри батьками наших дітей. Ми чекаємо, що Українська Православна Ліга і церковні табори прищеплять нашій молоді християнські чесноти, ніби-то це можна зробити під час річної конвенції чи на таборі. Таке відношення батьків якраз і псує Церкву, і підливає олії на вогонь культу смерті, що ми його сьогодні спостерігаємо в нашому оточенні.

В дійсності ж ані культуру теперішнього суспільства, ані нашу Церкву неможливо відновити без того, ([Закінчення на ст. 12](#))

(On the cover - St. Vladimir Ukrainian Orthodox Church in in Smithmill, Pennsylvania.

На обкладинці - парафіяльна церква святого рівноапостольного князя Володимира у Смісміл, Пенсильванія).

ПОРА СТЕРТИ ПОРОХ З НАШОГО ПРАВОСЛАВ'Я



Петро С. Гасіакос мол.

Кому з нас не приходило на думку, що *"...ті інші християнські угруповання не рахуються."* Признаюся, що така думка приходила мені в голову, але я не знав, що з нею робити. Щось воно було не так. Та ж у очах Христа зараховується кожен, хто чує Його слово і живе відповідно Його Святих слів. Вживаючи аналогію св.Павла (I до Тимофія), що життя християнина є, "як змагання", ми можемо сказати, що Православ'я дає нам потрібні ресурси для того, щоб брати участь у тих змаганнях. Однак це не означає, що ми використовуємо всі ті ресурси. Ось, так би мовити, притча, яка пояснить, що я маю на увазі:

У одного православного хлопчини віддавна була в підвалі полиця з книжками – ресурсами. Був там Старий Заповіт-Септуагінта, був грецький переклад Нового Заповіту з додатковими примітками, декілька православних молитовників, писання Отців Церкви включно з Філокалією св.Іоана Золотоустого, велика збірка ікон, повний курс вказівок вивчення церковної музики включно із звукозаписами на первісних тасьмах, компактний диск із всіма проповідями одного відомого проповідника, збірка чоток, сім книг – одна про кожне Таїнство, та кадильниця з ладаном, яку ніколи не запалювали. Хлопець відвідував у неділі церкву, але він справді багато не читав, крім стихів з Біблії, що їх проходили в недільній школі.

Поруч жив його сусід, батьки якого ніколи не ходили до церкви. Але молодий хлопець зв'язався з молодечею неденомінаційною групою, де він отримав Біблію в сучасному перекладі, що її часто вживають православні. Хлопець постійно сидів і читав її та молився. Він не знав ніяких молитов, то ж складав їх сам, або повторював молитву Господню, подану у Святому Письмі. Це його задовольняло і його радість із цього новознайденого духовного життя постійно зростала.

Одного разу він, відвідуючи свого православного сусіда, побачив у підвалі полицю з книжками і почав розпитувати про них свого приятеля. Той відповів: "Це – православні релігійні книги, що я їх пам'ятаю ще з дитинства. Здається, що моя хрещена мати мені їх подарувала при хрестинах."



Сусідній хлопець підійшов до полиці, взяв у руки вуглину, тоді запалив ладан і поклав його на вугілля. Православний хлопчина поволі підійшов до нього, і вперше почав розглядати і перелистовувати книги.

"Тут їх так багато, що я не знаю звідки й починати" сказав він.

"Ось, бери мою Біблію, яку мені дали друзі в молодечій групі. Я її вже прочитав. З неї добре починати. А я тим-часом перегляну те, що в тебе на полиці."

І так православний хлопець почав читати сучасний переклад Біблії, а його сусід обтер порошок з ікон і переглядав книги, що досі стояли забуті. Тоді він спитав: "А скажи мені знов, хто ти є?" "Я - православний християнин" - відповів той - "а ти?" спитав він в свою чергу. Його гість, стоячи серед хмари ладану, з-поза величезної книги в шкіряній оправі відповів: "Я просто..." А тоді додав:

"В тебе на полиці дуже гарні книги. Чи не міг би я часом позичити якусь із них?"

Закінчуючи цю історію хочу вам пригадати, що в Православ'ї –повнота Христа.

Бути православним означає бути взірцевим християнином, послідовником Христа. Я навіть сказав би, що тих "інших християн" треба вважати не за противників, а за учасників того самого "змагання", що й ми. Використовуймо повністю багатство ресурсів нашої віри без того, щоб зневажливо дивитись на тих, що змагаються поруч з нами.

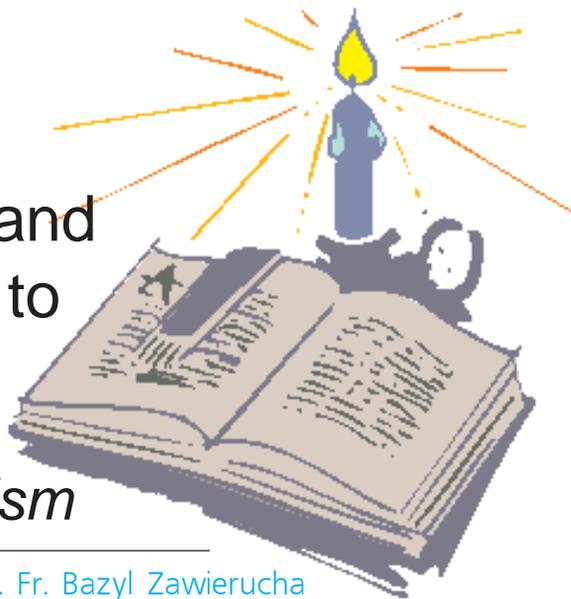
І не будьмо розчаровані, якщо наші сусіди не проявлятимуть зацікавлення Православ'ям, або якщо вони взагалі не є християнами. Як сказав раз один старий, мудрий священик: "Не пробуй робити те, що робить Святий Дух. Молися лише за те, щоб твоє серце було настільки смиренне, щоб пізнати нагоду допомогти в Божій праці, якщо колись така нагода трапиться.

Отже, коли навіть лише один сусід знайде нас відвідати, нехай порошок буде стертий з наших книг, ікони розвішені, а ладан запалений. Купаймося ж в Христовій любові, щоб замість ховати світло нашої віри, його було видно всьому світові.

Religious Thought Compared and Contrasted to Orthodoxy

Protestantism

by Rev. Fr. Bazyl Zawierucha



Today, in what has been labeled by many as the post-Christian era, we find mankind offering allegiance to dozens of religions and “ersatz” religions: Communism, nationalism, scientism, secularism, hedonism, sentimentalism, cultism. These philosophies often directly contradict the Christian way of life and struggle for the hearts and minds of the twentieth century man by depicting the Christian camp as a besieged outpost in an aggressively hostile world.

To minimize the real differences between the Orthodox and Protestant interpretations of the gospel and church would be dishonest. Nevertheless, compared to the chasm between believers and unbelievers, between Christian and non-Christian, the differences which separate Orthodox and Protestant may seem relatively slight. We all share a spiritual view which looks beyond material things to spiritual values, we all remind ourselves to live for eternity as well as for time. We share a belief in God and a loyalty to the person of Jesus Christ. The Ten Commandments serve as our rule of conduct and acknowledge that fallen man cannot attain his own salvation, but needs a Savior. Orthodox and Protestant honor and read essentially the same Bible and pray the same Lord's prayer. The feasts of Christmas and Easter and the writings of the Fathers of the Church form a common heritage.

As we examine the basic differences between Orthodoxy and Protestantism, we should keep in mind the distinction between fundamental and accidental differences. The latter are products of church discipline, historical development and cultural adaptations. Fundamental differences touch the core of the Christian Faith, dogmas which God has revealed to mankind in His Son through the operation of the Holy Spirit within the Church.

The first problem any Orthodox encounters when dealing with Protestantism is the bewildering variety of denominations within “broad” Protestantism. The Church can never be a “denomination” or a “confession”. Her “being” is not determined by accidental historical events or situations but THE event of Christ's Death and Resurrection, and by the COMING Kingdom. This is why absolute Truth can only be found within the apostolic faith (because the Apostles witnessed the Resurrection), and in expectation of the fulfillment of all time. Orthodoxy encourages its faithful to transcend the present world by accepting the acts of God, both past and forthcoming. Orthodoxy looks beyond the practical, beyond history, geography and culture.

Protestantism is essentially an open movement whose “raison d’etre” was and is to remain open, to be continually attentive to the Word of God, and to reform itself in accordance with the Divine Will. Therefore, the Reformation cannot be considered as a single event, chronologically limited to the Sixteenth Century. It would be inaccurate to judge the Reformation only on the basis of what Luther or Calvin said. One must look more fully at what was the Reformers essential claim, and what Protestantism, as a whole, later became.

Luther's main intention was to go back to the New Testament, to revive the sense of the God of the Bible, the Living God, the Creator and the Sovereign. In His eyes, the Western Church had become corrupted by the distribution of cheap and human “means of salvation” through the selling of indulgences which would provide automatic individual graces. To this Luther opposed the absolute powerlessness of fallen man and the Power of the Gospel.

It is precisely to this powerlessness that the Gospel gives an answer. Man cannot save himself; another One saves him. That is why man has to BELIEVE in this Other One. The reaction of Luther to the Western Church was initially posited on the idea of salvation without anything other than the direct power of God's Love and the human faith which receives this grace: without any meritorious “works” which would be unable to add anything to Christ's saving gift; without all those magical acts, often bought for money and allegedly providing graces.

Although Orthodox and Protestants attach great importance to the Fall, they disagree on the consequences of that fall. Luther concluded that man's nature is depraved and inclined only to evil. Man is a sinner in whatever he does, and all his actions are disgusting to God. Salvation is a free gift of God which man cannot merit. All is grace, pure grace.

In Orthodox teaching, the fall of man consisted in man's preference to compete with God, to be His equal instead of participating in His Gifts. As a result, he abandoned his own destiny, and became enslaved to the, power of DEATH. There is no question in the theology of the Fathers of the Church of an inherited guilt transmitted to the human race through the sin of Adam. What is inherited by the entire human nature is slavery to death and corruption. Instead of the Western idea of inherited guilt - the Fathers spoke of a personal power of death and corruption, that of the Devil, from which Christ came to liberate man, "trampling down Death by death."

Orthodoxy is in agreement; with Protestant theology that in Christ, man is given justification. But, a central pillar of Orthodox teaching is that man is also restored into the fellowship of God and the participation in the divine life: Since God Himself has become Man, one is allowed to say with Irenaeus and Athanasius, that man is becoming God. This "deification" of man preserves God's absolute transcendence and freedom: He GIVES us His own Life and man participates in that which is given to him.

Protestant concern for always affirming the unique sovereignty of God is met here. However, their refusal to admit any human virtuous participation in the act of salvation is simply out of place. There is no question in Orthodoxy of "adding" human, acts to those of God. The whole question is one of the original human destiny, which is to be WITH and IN God. This original destiny has been restored in Christ, the New Adam. He was perfectly God in His Divine Nature and Will, and perfectly Man in His human nature and will. What He is by nature we become by grace.

Luther soon understood that the Roman Church would never accept his theological views, but at the same time he had to confront Protestant extremists, the Anabaptists, who denied any authority in religion and appealed to visions and revelations. Unwilling to allow these fanatics to overthrow all religious authority, Luther claimed the supreme religious authority to be found not in the Church, but only in the Bible. Protestantism dethroned the Church and set up the Bible as the sole rule of faith. Only what the Apostles had committed to writing would be binding on Christians. Oral tradition, which had been handed down throughout the Church from apostolic times, was denied. Protestantism became the religion of the book par excellence.

Orthodoxy stresses that Christ's redemptive act has been completed once and for all, that nothing can be added to it, and that there is no other way of benefiting from but by hearing the word of God proclaimed by the "witnesses". The Church is called "apostolic" by reference to these witnesses. Anyone familiar with Orthodox liturgical life, knows, of the open and solemn veneration of the Bible which the rites require. This veneration means more than the solemn reading of biblical passages and the daily singing of hymns. It means the veneration of Holy Scripture, in particular the Gospel, as a book.

Hence, the incensing and kissing of the Gospel Book, the procession in which the Holy Book has the place of honor and represents Christ Himself revealed in His Word. The only possible purpose of this liturgical veneration of scripture is to suggest to the faithful that it contains the very Truth of Revelation.

Notwithstanding the above reverence given to scripture in Orthodoxy, there cannot be any question about the "second source" of Revelation - Holy Tradition. From its outset the Church had to define the "canon", the limits of true Revelation in inspired writings. In order to exercise this judgment it needed a criterion external to scripture. This criterion is the guidance of the Holy Spirit, through Whom the Incarnation was realized and Who abides both with Christ Himself and His Body the Church.

Although Scripture contained the entirety of apostolic witness, it is not, however, a verbal entirety. The Word of Life is not a theological encyclopedia which has only to be opened at the right page for the desired information to be found, exhaustively treated. Essential Christian truths, such as the doctrine of the sacraments, not treated directly by the inspired authors; are considered by them as self-evident. Jesus' pronouncements upon the Bread of Heaven, or "water springing up unto eternal life" cannot be easily understood if one ignores the fact that Christians in the First Century practiced baptism and performed the Eucharist. This makes it quite clear that scripture, while complete in itself, presupposes Tradition as an environment in which it becomes understandable and meaningful. Tradition is the sacramental continuity of the communion of saints this continuity is absolute, organic, and infallible. It is the One, Holy, Catholic and Apostolic Church itself.

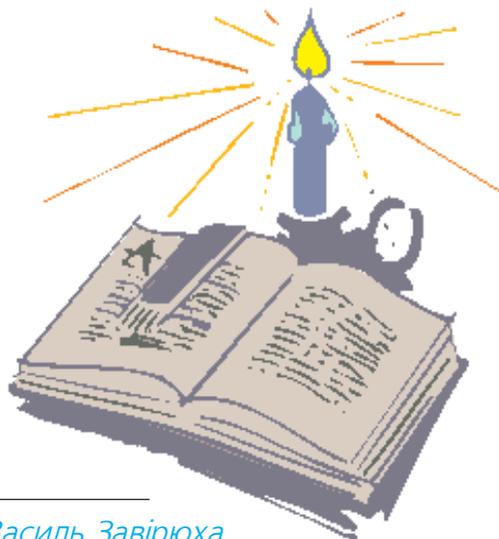
Luther's new religion erected the Bible as the sole rule of faith while vilifying the Church which had compiled, translated, and preserved the Bible through the ages. Not only was the Bible the sole rule of faith, the source of all that was needed for salvation, but the individual Christian now had the right, the duty, to interpret the Bible for himself. The spectacle of hundreds of churches and sects in this country alone gives testimony to the fruits of this disastrous principle of private interpretation.

Apparently Luther believed that once the layman was encouraged to read the Bible, fortified by the principles of the Reformation, he would come to the same interpretations as his fellow Christians. Religious history since the Reformation disproves this theory. Most Protestant communions sooner or later imposed on their constituencies official interpretations of the Bible which only the most intrepid would dispute.

Most Protestants refuse to recognize the Church as a divine institution with authority to teach. They see the Church as a fellowship of believers in Jesus Christ with access to the Word of God in the scriptures. Orthodox hold that the message of salvation comes to the individual

(Continued on page 9)

Релігійні думки в порівнянні і протиставленні Православ'ю



о. прот. Василь Завірюха

*"А тепер застаються віра, надія, любов — оці три.
А найбільша між ними — любов. (1 Кор. 13:13)*

Основні розбіжності між Православ'ям і Протестантизмом

У сучасну добу, що її все частіше називають "після-християнською", людство приймає замість релігії різні філософії та "ізми", як комунізм, націоналізм, науко-ізм, секуляризм, гедонізм, сентименталізм, культизм і т.д. Ці філософії, що часто просто суперечать християнському способу життя, привертають собі серце і розум людей XXI-го століття тим, що змальовують християнський табір, як обложеною фортецю серед ворожого світу.

Нечесно було б зменшувати різницю в інтерпретації Святого Письма поміж православним і протестантським толкуванням. Однак, беручи під увагу пропасть, що існує між віруючими і невіруючими, себто між християнами і нехристиянами, різниця, що розділяє православних від протестантів може здаватися відносно незначною. Ми всі поділяємо духовний погляд на справи, цінимо вартості духовні понад матеріальні, ми всі нагадуємо собі, щоб жити не лише для сучасного, але і для вічності. Ми всі віруємо в Бога і віддані особі Ісуса Христа. Десять Заповідей Божих служать дороговказом щодо нашої поведінки, і ми всі погоджуємось, що упавша людина не може сама осягнути спасіння, а потребує Спасителя. І православні, і протестанти користуються тою самою Біблією, моляться тією самою молитвою "Отче наш". Свята Різдва Христового й Великодня та писання Отців Церкви є нашою спільною спадщиною.

Розглядаючи, однак, основні різниці між православ'ям і протестантизмом ми мусимо пам'ятати, що існують різниці фундаментальні і випадкові. Останні є продуктами церковної дисципліни, історичних подій та

культурального засвоєння. Але фундаментальні розбіжності торкаються самого ядра християнської віри, догматів, котрі Бог виявив людству Своїм Сином через Святого Духа.

Найбільшою проблемою з якою православна людина зустрічається коли має до діла з протестантизмом, є приголошуюча кількість деномінацій у "широкому" протестантизмі. Церква ніколи не може бути "деномінацією" або "конфесією". Вона була встановлена не випадковими історичними подіями чи ситуаціями, а ПОДІЄЮ Христової смерті і Його Воскресіння та МАЙБУТНІМ ЦАРСТВОМ НЕБЕСНИМ. Ось чому Правду можна знайти лише в апостольській вірі (бо ж апостоли були свідками Воскресіння), та в очікуванні повноти всього часу. Православ'я заохочує своїх вірних перевищувати межі сучасного світу, приймаючи діла Божі, як минулі, так і майбутні. Православ'я дивиться поза практичність, поза історію, географію і культуру.

Натомість протестантизм є відкритим рухом, причиною до існування якого було і є - залишатися "відкритим", постійно уважно сприймати Слово Боже і мінятися (реформуватися) згідно з Божественною Волею. Тому Реформацію не можна вважати за одноразову подію, хронологічно обмежену до XVI-го століття. Було б неточним судити Реформацію лише на основі сказаного Лютером чи Кальвіном. Треба повністю розглянути, що було невід'ємною ціллю Протестантизму, і яким Протестантизм, як такий, пізніше став.

Головною ціллю Лютера було повернення до Святого Письма, відновлення біблійної уяви Бога, Живого Бога, Творця і Царя. В його очах Західна Церква стала коруптованою роздаванням дешевого і людського "способу спасіння" продажом індульгенцій, які мали автоматично уділяти особисте прощення гріхів. На противагу цьому Лютер поставив безпомічність упавшої людини і силу Святого Письма.

Бо якраз на цю людську безпомічність Святе Письмо дає відповідь. Людина не може сама спастися, Інший мусить її спасти. Тому людина мусить вірити в Того Іншого. Відношення Лютера до Західної Церкви було спочатку основане на ідеї спасіння нічим іншим, як прямою силою Божої Любові і віри людини, яка отримує цю ласку без ніяких похвальних діл, що всеодно нічого не могли б додати до Христового Дару спасіння; без магічних дій, часто купованих за гроші від ніби-то авторитетних уділяючих ласку місць.

Хоч і православ'я, і протестантизм придають велику вагу упадкові (людини), вони не погоджуються

щодо наслідків того падіння. Лютер прийшов до висновку, що людська природа обмежена, і склонна лише до зла. Людина є грішником у всьому, що вона робить, і всі її діла противні Богові. Спасіння є добровільний Божий Дар, якого людина не може заслужити. Все це ласка, чиста ласка.

У православній науці падіння людини полягало в тому, що вона забажала змагатися з Богом, бути Йому рівною, а не приймати Його дари. Вкінці людина відійшла від свого призначення і стала рабом СМЕРТІ. В богослов'ї Святих Отців Церкви не сказано нічого про успадковану вину, передану людству через гріх Адама. Успадковано всім людством, однак, є підданість смерті і корупції. Замість західної думки про успадковану вину, Святі Отці говорили про особисту силу смерті і корупції, себто сили диявола, від яких Христос прийшов визволити людей "подолавши смертю смерть".

Православ'я згоджується з протестантським богослов'ям щодо того, що у Христі людина отримує оправдання. Але центральним стовпом православного вчення є те, що людину повернено до спілкування з Богом і до участі в божественному житті. Тому, що Бог Сам став людиною, можна сказати разом з Іринеем і Афанасієм, що людина стає Богом. Це "обожествлення" людини зберігає, однак, абсолютну зверхність і свободу: Він дає нам Своє життя, а людина бере участь у тому, що їй дано.

Це задовольняє постійне турбування протестантів затвердженням унікальної Божої суверенності. Але те, що вони відмовляються признати добродійні заслуги людини у її власному спасінні, вже зовсім не на місці. У Православ'ї нема мови про "додавання" людських діл до діл Божих. Ціле питання полягає в первісному призначенні людини – бути з Богом, і у Бозі. Це первісне призначення було повернене людині Христом - Новим Адамом. Він був досконало Богом по Своїй божественній природі, і досконало людиною по Своїй людській природі і волі. Тим, чим Він є по природі, ми станемо з Милості Божої.

Лютер добре розумів, що Римо-католицька Церква ніколи не прийме його богословські погляди, але водночас він мусів протиставитися протестантським екстремістам- Анабаптистам, які заперечували всякий авторитет релігії, а зосереджувалися на "видіннях" і "об'явленнях". Лютер не бажав дозволити тим фанатикам повалити всякий релігійний авторитет. І от він почав твердити, що найвищим релігійним авторитетом є не Церква, а Біблія. Протестантизм скинув Церкву з престолу, і поставив на її місце Біблію, як одинокого панівника віри. Лише те, що апостоли записали має бути зобов'язуючим для християн. Всі усні традиції, що передавалися в Церкві від апостольських часів, заперечувалися. Протестантизм став релігією книги, в повному значенні того виразу.

Православ'я підкреслює, що дію визволення Христос dokonав раз і на завжди, що до цього не можна нічого додавати, і що немає іншого способу користати з цього, як слухати Слово Боже, подане "свідками".

Церква називається апостольською, і це відноситься до даних свідків. Усі, хто ознайомлений з православним літургійним життям знає про відкрите і урочисте вшанування Св. Євангелія, яке вимагається православними обрядами. Це вшанування означає більше, ніж урочисте читання біблійних стихів, і щоденні піснеспіви. Воно означає вшанування Святого Письма, особливо Св. Євангелія, як книги.

Тому й кадження і цілування Євангелія, хресні ходи, на яких Євангеліє має почесне місце, так, як воно представляє Самого Христа, Який об'явив Себе через Своє Слово. І одиноким можливим поясненням цього літургійного вшанування Святого Письма є те, щоб переконати вірних, що в ньому існує Правда Об'явлення.

Не дивлячись на всю пошану, що її православ'я віддає Святому Письму, не можна заперечити і другого джерела Об'явлень, а саме Святої Традиції. Із самого

Усі, хто ознайомлений з православним літургійним життям знає про відкрите і урочисте вшанування Св. Євангелія, яке вимагається православними обрядами. Це вшанування означає більше, ніж урочисте читання біблійних стихів, і щоденні піснеспіви.

початку Церква мусіла визначати "канони", себто границі дійсних Об'явлень у богословських писаннях. Для того, щоб це розсуджувати, Церква потребувала якесь мірило крім Святого Письма. Цим критерієм є керування Святого Духа, через Якого здійснилося втілення Ісуса Христа, і Який перебуває у Самому Христі в Його Тілі - Церкві.

Хоч у Святому Письмі є цілість апостольських свідчень, проте там немає цілості усно переданого. Слово Життя не є богословською енциклопедією, яку треба лише відкрити на певній сторінці, щоб отримати бажану інформацію, вичерпно подану. Необхідні християнські правила такі, як доктрина про Таїнства не записані були авторами Євангелія, бо вони вважали її за samozрозумілу. Сказане Ісусом про "Хліб небесний", або "воду з джерела вічного життя" не можна повністю зрозуміти, якщо не брати під увагу той факт, що християни першого століття практикували хрещення, і заготовляли Євхаристію. Це роз'яснює, що Святе Письмо, хоч воно само по собі завершене, проте його автори вважали, що Традиція обставин зробить його більше зрозумілим і знаменним. Традиція є сакраментальним переємством громади святих. Це переємство є абсолютним, органічним і непомільним так, як і Церква (Одна, Свята, Соборна і Апостольська).

Нова лютеранська релігія зробила Біблію одиноким правилом віри, але водночас ганьблячи

(Закінчення на ст. 12)

SEMINARIES:

WHAT WERE AND ARE THEY FOR?

by *Heiromonk Gregory*



PART III

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

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

Alumni of seminaries often emphasize how much theology they had learned by talking to each other. This is not a negative judgment upon the faculty; who also often join in the "out of school" discussions. The fact is that lectures can only go so far, discussion in smaller or larger groups based on informed reading is the way that most adults learn, and people over 18 are adults. My lectures to the Institute of Orthodox Christian Studies in Cambridge have been circulated widely on tapes, but recordings cannot supply the informal talks which the original audience had with each other and with me then. For those who were not there, only a part of the total experience is accessible.

As those who have left home to go to college and/or seminary will know, one of the most important features of residential Higher Education is the chance to spark off one another. Another vital part of that experience is going to be access to library facilities. How do you read round a topic if you cannot afford the books or they are out of print, and you cannot reach a specialist theological library?

Correspondence courses give sections from major works – but this is no substitute to reading the whole book. It is perfectly possible to compile passages from the books of the late Fr John Meyendorff, but that is not the same as following the whole of his argument through one or more of his books.

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

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

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

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.

Differences Between Orthodoxy and Protestantism (Continued from page 5)

through the Church which enjoys protection error which no individual Christian can claim.

The traditional Christian sacraments were included on the Reformers insistence upon scripture as the only source of Revelation and their denunciation of good works. Luther reasoned that only two sacraments were enjoined by Christ: Baptism and the Lord's Supper. Chrismation (Confirmation), Confession, Holy Orders, Matrimony, and Holy Unction were denied any sacramental meaning, but were often retained as ceremonies of their churches.

Protestants differ among themselves on belief in the real Presence in the Eucharist. Lutherans, for example, believe in the Real Presence but propose that the bread and wine coexist with the body and blood of Christ in the elements. Calvinists speak of receiving Christ in a spiritual and heavenly manner. The Methodists, Baptists and

Mennonites consider the Lord's Supper a simple memorial service. Anglicans encompass a variety of views from Real Presence to memorial service, and the Quakers and Salvationists have no communion service.

Fr. John Meyendorff writes in *"Catholicity and the Church"*: "it is at this point that the reasons for the Orthodox objections against any form of intercommunion between yet divided churches becomes apparent in such intercommunion there is an unavoidable lack of true, mutual commitment to catholic unity, and a peculiar reduction of the sacramental reality to either a mechanistic act of bestowing grace, or to pietism. The Orthodox in their rejection of intercommunion are often accused of stubborn confessionalism. It would be more fair to recognize in their attitude on this particular point an authentic concern for true catholic unity and a reluctance to accept substitutes for it."

What's Up?



Drawing the World into Your Net

by Dr. Christofidis

It seems to be very important for young people today to draw the attention of others onto their web pages, blogs, and “personal” Internet space. But do we as Christians recognize the call to draw others into the Christian faith?

Are teens really thinking about this calling? Are you prepared for this responsibility as a young Christian?

I continue to see pairs of young Mormon men walk house to house as they fulfill their mission for their church. Jehovah Witnesses still come to my house at least twice a year (not yet enlightened to Orthodoxy, much to my dismay!).

What do our young people need in order to become so interested in promoting their faith? What truly do teens need?

In working with so many troubled teenagers over the last 15 years, I confidently say that overall and most importantly, teens are looking for attention guidance, and approval. Most definitely, they seek these things from their parents and peers.

However, in seeking it, they often try to draw it through negative and harmful behaviors.

A dangerous explosion of teens spending too much time on the Internet, watching TV, and gaming is leaving some lagging behind in basic social skills and creativity.

Often unsupervised, much time is taken viewing violent, provocative

images without being able to understand what lasting effect it can have on one's development.

Early exposure to material that is unfit for even adults can lead to an increase in anxiety symptoms for teens.

Thus there can be an interruption in the normal developmental processes, as teens must then deal with the added emotional consequences of their behavior.

At present, studies show that teens are more self-centered than is normal for their developmental age.

It is typical for teenagers to be more self-absorbed and begin to exercise their maturing brain as they explore their world and how it may satisfy their curiosity.

With most teens spending the majority of their waking hours away from the influences of their parents and the Church, many certainly are not being prepared to be fishers of men and women for Christ.

We are called to draw people into Christ's holy net as understood in the Troparion for the Holy Feast of Pentecost: “Blessed are You, Christ our God, Who has revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them You have fished the universe Lover of Humanity, glory to You.”

With Pentecost, we are reminded about our Church's beginnings as the Holy Spirit came down upon the

Apostles to guide them in their mission to preach the Good News. The Church continues this mission and prepares her members to be “fishers” of men and women in today's world.

However, what we are seeing instead is a generation of teens being drawn into the “worldly” net of hedonism (pursuit or devotion to pleasure).

Just look at the changes in your own parish. It is more likely that the teens in your church participate in public school-based extra curricular activities before church-based programs.

Let's consider the numbers of teens and young adults participating in church services and even programs.

What I hear from my seminary schoolmates who are now parish priests is not very encouraging.

The numbers of active young participants are very low compared to the actual number of families that are registered stewards of their parishes.

Ask your own priest how many more young people are registered in the office than are actually attending the services and programs!

Remember, though, that the Church is not focused on generating numbers, but on generating the faithful. The Church is looking for each of us to be no different than the Apostles.

Isn't it ironic that during the time of Holy Pentecost, the disciples of

What's Up?

(continued from the previous page)

Christ were seen as acting out? They were in defiance of the Jewish leaders in order to draw people's attention.

Today our culture has put us in a similar position. Instead of the threat of imprisonment and death as Peter and Paul faced, all of us face the challenge of a different martyrdom for Christ, a psychological martyrdom.

Instead of suffering a physical death for witnessing faith in Christ, we face a different sort of death: The rejection of our own culture, colleagues, peers, friends and even family.

This easily happens when we stand up for the morals and values espoused by our Orthodox Christian faith.

Here are simple examples to think about: Do you hesitate to do your cross and pray at the lunch table when you are eating with non-Orthodox friends? Do you witness Christ to people around you, whether or not you use words?

When will we stop feeling intimidated by our "modern" culture? When will we defend what we believe is the true faith and true life in Christ?

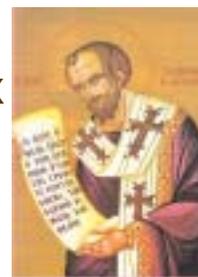
How many of us really are prepared and willing to proclaim our love and faith in Jesus Christ to our neighbor?

I pray Christ gives us all what we need - the strength and wisdom to be fishers of men and women - true missionaries in our own neighborhoods.

(Dr. Christofidis is a graduate of Hellenic College and holds a Ph.D. in Counseling Psychology. He founded the Orthodox Christian Counseling Institute in Chicago in 2004, where he sees families, couples, teens and individuals for outpatient psychotherapy. In addition, he has led Family Synaxis weekend retreat workshops in the Metropolis of Chicago where he and his family attend St. Demetrios Church.)

A Conversation With the Eucharistic Father of the Orthodox Church ~ St. John Chrysostom

prepared by V. Rev. Frank Estocin



Q: *What are your thoughts concerning the Mystical (Last) Supper and the Liturgy?*

A: Even now, that same supper at which Christ reclined, is celebrated. There is no difference between one and the other. One cannot say that one is celebrated by a man and that the other was celebrated by Christ. In truth, Christ is the celebrant of our Liturgy, just as He was the celebrant of the Mystical Supper.

Q: *How are we to view the priest who distributes the Eucharist to us?*

A: This requires profound spiritual insight. When you approach the priest who communes you, bear in mind that it is Christ Who extends His hand to you. Here, I would like to make a comparison between the act of Baptism and Holy Communion. In Baptism it is not the priest who baptizes you. On the contrary, it is God Who invisibly holds your head. So it is with Holy Communion. It is God Who extends His hand to you.

Q: *The Eucharistic Liturgy is central to our way of life. Can you give me some insight as to how to approach this most sublime Mystery?*

A: If you really want to honor the sacrifice, the Eucharistic Liturgy, then offer your soul, for which the sacrifice is offered. In offering your soul, make sure that it is unblemished; as pure as gold, replete with righteous works. You see, if your soul is unclean, then what benefit will you gain by offering gold, silver or donations of any kind? Cleanse your soul first. Offerings are needed and appreciated, but be spiritually wise enough to put things in their proper perspective. Purity of soul and righteous works give honor to the sacrifice, and are more precious in the sight of God, than any material donations.

Q: *Your homilies reflect a profound love for the Church and the Eucharist. What in your opinion is the mission of the Eucharistic Church?*

A: Simply put, to communicate to others the love of Christ. You see, the Church which Christ established is not a business. It was not established for the purpose of swimming in gold and forging silver. It is the solemn gathering of angels, of God's people. The Mystical Supper was not celebrated in a cathedral. It was celebrated in very simple surroundings and Christ did not give to His disciples and Apostles His Body and Blood from a golden cup. Nevertheless, at the Mystical Supper, the simplicity of the Upper Room and the vessels used were most precious and evoked profound reverence, because everything there was filled with the Holy Spirit.

We spoke of honoring the Sacrifice. Let me give you some examples. Do you want to honor the body of the Eucharistic Christ? Then do not turn away from Christ when you see Him naked. You can adorn the Holy Table with silk and brocade, but of what benefit is this when Christ is left outside of the Church to endure cold and nakedness? Of what benefit are golden vessels when Christ endures hunger? Of what benefit are golden chalices when Christ is deprived of a cup of water? Altar coverings have their place, but what is the benefit when Christ does not even have that which is necessary to cover Himself? Yes, it is important to adorn God's temple, but do not overlook your brother - Christ, Who is in need, for that temple, his or her body, is more precious and sublime than any material building. You see, the true mission of the Eucharistic Church is to care for one who is in need - the other Christ. Buildings may burn and be destroyed, and the thieves may steal altar vessels, cloths and anything they deem valuable. But that kindness which you do for your fellow human being, for one who is in need, cannot be destroyed, not even by the Devil himself.

[The above is based on St. John Chrysostom's homily on the Gospel of St. Matthew]

(Закінчення із ст. 7)



Церкву, яка на протязі віків укладала, перекладала і переховала Біблію, яка стала не тільки одиноким правилом, але й одиноким джерелом потрібним для спасіння. Але обов'язком кожного християнина було, самому читати та інтерпретувати її. Наявність в Америці сотень "церков" і сект є плодами цього згубного принципу приватного толкування Біблії.

Лютер мабуть сподівався, що коли свіські люди, підкріплені принципами Реформації, почнуть читати Біблію, то вони дійдуть до тих самих висновків, що й інші християни. Історія релігії після Реформації, абсолютно спростовує цю теорію. Більшість протестантських громад (угруповань) скорше чи пізніше нав'язували своїм вірним свої офіційні переконування, з якими мало хто не погоджувався.

Більшість протестантів не визнають, що Церква є Божественною установою, і має авторитет повчати. Для них Церква — це просто товариство тих, що вірують у Ісуса Христа, і мають доступ до Слова Божого, що у Святому Письмі. Православні вважають, що вірні отримують Вістку про спасіння через Церкву, яка забезпечена від помилок, а цього не може сказати окремий християнин.

Традиційні християнські таїнства виключено на настоювання реформованих, що Святе Письмо є одиноким

джерелом і відкинення ними "добрих дій". Лютер переконував, що Христос уживав лише два Таїнства, а саме хрещення і Тайну Вечерю (Євхаристію). Інші обряди такі, як Миропомазання, Св. Сповідь, Рукоположення в сан духовний, Вінчання і Єлеопомазання він не визнавав, як таїнства, але їх часто затримувалося, як церковні церемонії.

Різні протестантські угруповання різняться поміж собою у своїх віруваннях щодо дійсної присутності Христа у Євхаристії. Лютерани, наприклад, вірять у таку присутність, але твердять, що хліб і вино співіснують з Тілом і Кров'ю Христовими. Кальвіністи кажуть, що вони приймають Христа суто духовним і небесним способом. Методисти, Баптисти й Меноніти вважають Причастя за просту поминальну службу. Англіканці мають широкий діапазон поглядів на цю справу, від Дійсної Присутності до поминальної служби. А Квакери і Салваціоністи зовсім не причащаються.

У своїй книзі "Соборність і Церква" о. Іван Маєндорф пише таке: "...і якраз на цьому місці стає ясным, чому православні є проти спільного причащення з іншими необ'єднаними "церквами". В таких спільних Причастях існує брак дійсного, взаємного приречення ідеї соборності, а є зведення сакраментальної реальності або до механічної дії благословляння, або до пієтету. Часто православних осуджують за їхню відмову спільно причащатися, називаючи це впертим конфесіоналізмом. Більше правильним було б визнати їх відношення щодо цієї справи, за дійсне стремління до правдивої соборної Церкви і небажання прийняти підставку".

(Закінчення із ст. 2)

щоб ми самі перше не пройшли шляхом навернення. Відповідальність за збудування культу життя і оживлення православних громад несемо ми самі. Якщо нам ця справа дорога, ми мусимо читати Біблію і вчення Отців Церкви, навіть якщо ми того раніше не робили. Якщо ми хочемо мати здорові парафії, нам треба відкласти всяку парафіяльну політику, нам треба молитись та брати більшу участь у літургійному житті Церкви. Якщо ми бажаємо доброго проводу, то нам треба поважати і шанувати священство, а не трактувати їх з родинами так, ніби-то вони незадовільні наймити. Якщо ми хочемо зміни, нам треба ставити приклад, часто приймати Святі



Таїнства, а Святу Сповідь трактувати, як спосіб до зросту в Ісусі Христі.

Не досить говорити про суспільство чи наші громади. Треба говорити про нас самих! Відповідаючи на заклик до дійсного православного християнського навернення, нам перш за все треба подумати про наше власне життя, виправити наші власні моральні недомагання. Майбутнє Православної громади зовсім не запевнене. Нам справді треба говорити про себе самих, бо інакше ми можемо втратити все, чим Господь поблагословив нас. Без сумніву, культ смерті продовжуватиме існувати. Але водночас, якщо ми відгукнулись на заклик до навернення й зросту в Ісусі Христі, ми наповнимся надією, а надія найкраща зброя проти культу, який так мало має пошани до дару життя.

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CONVERTS

CORNER

Telling the Story

by Dr. Gabriel Jay Rochelle

We have spent almost two months on the road and in residence in the western United States for a variety of reasons. One thing that became abundantly clear was that the moment you tell someone you are Orthodox several scenarios may ensue.

The usual response was "What's an Orthodox?" which makes it clear that they have no idea what you are talking about. My short answer is that this is the Christian Church before it broke into Roman Catholicism and Protestantism. This usually draws a blank because the western United States is overwhelmingly Protestant and that is the rod by which all else is

measured. Catholicism is the major "ethnic" option; that usually means Hispanic or Irish people. Even those churches; Lutheran, Anglican; where people might receive a non-Roman approach to the catholic faith often tilt toward Protestantism, the majority culture. In this milieu it is an uphill battle to explain Orthodoxy! People don't like to sit for the history lessons this question elicits.

Knowledge about Christianity in our culture is limited, almost entirely, to people's experience. Most people only experience Orthodoxy, if at all, as "Greek" or "Russian." When I say that I am an American Orthodox Christian people want to force me into an ethnic mold, and it is hard for them to accept my rejection of that limitation.

Experience becomes the criterion for judgment, thus anything outside those bounds is difficult to comprehend and is automatically relegated to second place. The notion that one form of Christianity, on historic grounds, is more genuine than another is exceedingly hard for

Americans to swallow.

The other usual response is "Why would anyone do that?" which is the defensive response. People become defensive when they hear that you have *converted* from one form of faith to another. Conversion obviously means that you consider what you have become better than what you were. Otherwise, why would you have changed? But this response is easier to answer because folks will listen to why you converted. In America everyone is apparently interested in everybody's personal business.

My personal problem with the conversion question is that I fear I can never give a comprehensive enough answer for all the reasons I know in my heart and mind. But I'm working on a short list . . . about which, more later.

For the meantime, remember that you may be the only definition anyone will ever know for "an Orthodox," so live your life accordingly.

Fr Gabriel Rochelle is attached to Assumption of the Blessed Virgin parish, Northampton PA.

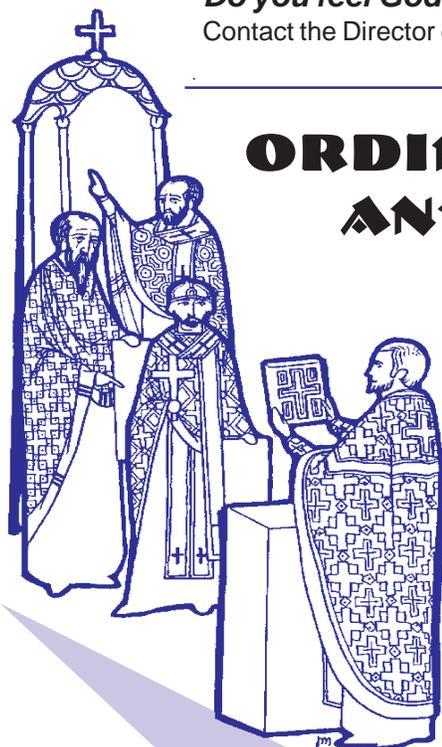
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ORDINATION ANNIVERSARIES



Archbishop Antony	Consecrated Bishop	October 06, 1985
V. Rev. Taras Naumenko		October 01, 1995
Rev. Fr. Vsevelod Shemetylo		October 14, 1961
V. Rev. Bogdan Kalynyuk		October 14, 1989
Rt. Rev. Archimandrite Lev		October 16, 1994
Fr. Dn. Anthony Szwez		October 19, 2003
V. Rev. Richard Hawrish		October 30, 1982

OCTOBER

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

Why No Cremation? by Fr. Harry Linsinbigler

“Father, I think it is silly that the Church doesn’t allow for cremation. I think it should move into the 21st Century. Why do we still keep on holding on to such archaic precepts?”

The short answer is this (for I cannot say it any better than Scripture already says it): Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him. For the temple of God is holy, which temple you are . . . Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Cor. 3.16-17; 6.19)

But a longer explanation seems needed in today’s world, since we are constantly told “it is my body, I can do what I want with it.” The question is, can you really? Obviously we cannot jump off a roof and land on an innocent person standing below. It may be our body, but we cannot do “anything we want with it.” But first, I will relate to you the following. In my son’s school some of the boys in the lunch room were “branding” themselves by cutting themselves with knives. My son inquired as to why it is wrong. I said “Just like we would never desecrate a church, harm it or destroy it, we must not desecrate, harm or destroy our bodies either.” A light bulb went on, and he replied, “Oh, I didn’t think of that, that makes a lot of sense. You should remind people more often that our bodies are temples of the Holy Spirit, Daddy. It is an easy thing to forget if you are not reminded.”

That being said, here is the rest of “the long answer,” beginning with the addressing of certain misconceptions about cremation:

Misconception #1: “Even if the body is cremated, God can raise it, so we should allow for cremation.” It is true that God can raise a cremated body and, in fact, we know that every single body that has been burned unintentionally or cremated intentionally will be raised from the dead. As members of the Holy Catholic and Apostolic Church of Christ and adherents of the Orthodox Faith, we are reminded on every Soul Saturday by our Lord in the Gospels that “the hour is coming in which all who are in the graves will hear His voice and come forth: Those who have done good, to the Resurrection of life, and those who have done evil, to the resurrection of condemnation” (Jn. 5.28-29). There is no doubt that the bodies of all not only can but will be resurrected by the Almighty God. In fact, 2 Cor. 5:1 states “for we know that if your earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven”. Certainly God will raise everyone. He

promises that! That is not the issue, and thus, misconception #1 is in thinking, as many do, that “God’s ability to raise ashes” has anything to do with the practice regarding cremation. God’s abilities are not an issue. Our responsibilities, however, are an issue.

Misconception #2: That a funeral cannot be done for a body that has been burned. This is not true. Many a funeral have been done for a body (particularly, for instance, in the case of soldiers), that have been burned. The problem lay with one who has intentionally had his or her body cremated. If someone was burned alive in a building by accident (for example, Orthodox firefighters who have died rescuing people, or someone who was trapped in a burning building, etc.), a funeral rite would be appropriate. In any case in which it is not the will of the one who died, but the will of another that has determined the cremation, there may be a full burial. One instance in which a full funeral is completely appropriate is the case of those who depart this life in the Orthodox Church of Japan, where cremation is the law and it is not allowed to bury loved ones as the Lord commanded. A second example would be where one of the faithful does not leave instructions as to how he is to be buried (perhaps assuming that they will bury them because they are Orthodox), and someone else determines that the body will be cremated.

Misconception #3: That the Church’s rules are “archaic” and “not well thought out” and that the Church should come “into the modern age.” Quite the contrary, most scholars who become familiar with Orthodox Doctrine are quite impressed at how well thought out everything is with regard to transcending “contemporary-isms” and “modernisms” of theology, and in this case thanatology (the theology of death). That is to say, the Church, at least on an official level (even if almost completely failing at pragmatic implementation, expression and education in the 20th century because of a shift to focusing on individual nationalistic interests), is very careful about absolutizing things that are relative and changeable, and also (again, at least on an official level), is careful about relativizing the absolute. I am here to tell you as one who has exhaustively studied the most difficult matters of church doctrine, that almost all of the things that the Church teaches and defines and makes “rules” for have a good reason behind them. However, over the past 80 years or so we have had very few people who even knew the official teaching of the Church on certain matters (let alone were able to articulate it), due to Communist oppression, Turkish aggression, the burning of

official service books and oppression of all institutions of education. It took much in-depth study to discover this. Just because up until now no one has been able to give you a good reason as to why the Church upholds something (be it priest, grandmother, etc.), does not mean that there isn't one or several very good reasons behind what the Church teaches. And there are good answers. Let us first take a look at what burning bodies symbolize.

What cremation symbolizes: In Scripture the burning body (with the exception of martyrdom, cf. 1 Cor. 13.3), clearly symbolizes condemnation. You see, our bodies belong to us. But once we become Christians, they also belong to God. Thus, cremation is an extension of this principle. Now with regard to burning we read "and anyone not found written in the Book of Life was cast into the lake of fire" (Rv. 20.10) and again "Then

He will say to those on the left hand 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'" (Mt. 25.41). And yet again, even more expressly the Lord states "as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His Kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the Kingdom of their Father. He who has ears to hear, let him hear!" (Matt. 13.40-42).



(In Part 2, we will examine exactly what cremation accomplishes from our perspective as Christians, and what it ultimately means to those of us who are ever seeking to grow deeper in our Orthodox Faith)

I Am the Light of the World

In the days gone by, people thought a lot more about light than we do. We flip the switch and the light fills the room. Back then the light marked the end and start of days. When the sun went down the day ended; when it rose a new day began.

Light allowed the normal routines of life to continue. Darkness prevented it. Darkness needed to be confronted and overcome to keep life going, so man invented all sorts of contrivances to bring light to the dark places.

Oil lamps were the first. They were small bowls filled with oil and a wick. They were used in the early Orthodox churches for worship in the evening. As the churches grew bigger, the people created larger bowls of oil with bigger wicks to throw off even more light.

For the early Church Fathers, light always meant more than the physical illumination of a space. That's why the use of light in the Church has a liturgical dimension. Take the Paschal Candle for example. We raise it high to proclaim that Christ, the Light of the World, has

resurrected. Then the entire church is illuminated from the light of the Paschal Candle showing that the True Light that illuminates the Church must be Christ.

Or consider that our first action on entering the church is to light a candle. This, too, reminds us that Christ is the Light of the World.

Other examples include the vigil lamps that burn in front of the icons. This practice reaches back into the Old Testament where it was customary to use lamps fueled by olive oil in the sanctuary.

In the Book of Leviticus we read: The Lord said to Moses, 'Command the people of Israel to bring you pure oil from beaten olives to the lamp, that a light may be kept burning continually. Outside the veil of the testimony in the tent of meeting, Aaron shall keep it in order from evening till morning before the Lord continually; it shall be a statute forever throughout your generations. He shall keep the lamps before the Lord continually' (24:1).

The burning of oil lamp found on the altar is a sign of God's continued presence in the Church. Here we find a



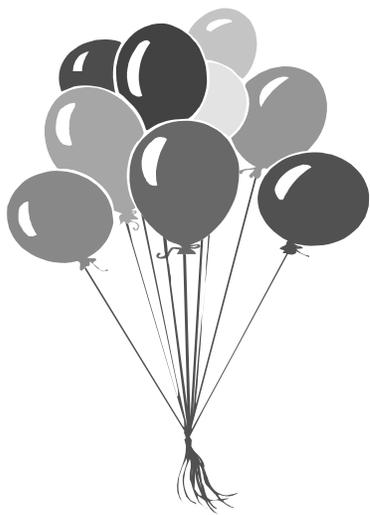
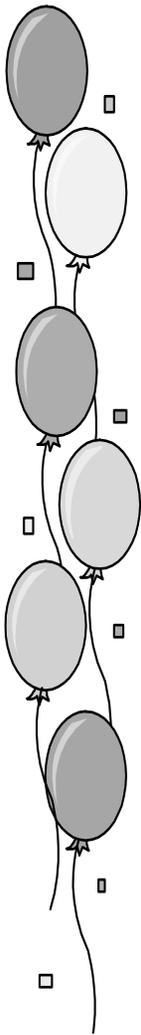
deeper lesson. As the oil is consumed, light is created. Is that not a perfect symbol for Jesus Christ? In order for Christ to give light to the world, He had to sacrifice Himself.

My beloved in Christ, when we light that candle in the darkened narthex, a little bit of light comes to life. As we say our prayers we remind ourselves that the Light of Jesus Christ must overcome the darkness of life. Man cannot live in darkness. We cannot live without Jesus Christ.

As we see the vigil lamps burning on the altar or before icons, we must remind ourselves of the sacrifice of Christ. Light is around us. Never overlook the power of light.

Light is not simply something that allows us to read a book. It is a substance without which we cannot live and therefore, the perfect symbol of the God without Whom we cannot live.

By D.G.



St. Mary 2 Fun F

by Dobrodiyka S

Many people in the community and the surrounding area wait for the Annual St. Mary Ukrainian Food and Fun Festival because of its popularity. But this year the celebration was especially memorable because this year St. Mary Church in McKees Rocks, PA is celebrating the 100th Anniversary of its founding. Thus, this year the theme for the festival was "100 Years of Serving Christ and Community."

Festivities started on Thursday, July, 27, with a Moleben to Jesus Christ asking for His blessings on our endeavors. Thousands of people came from as far away as Ohio and New York to enjoy our culture, foods and traditions. The foods were delicious thanks to all of our parishioners and volunteers that worked so diligently to make this year's festival even better than previous ones.

Children played games, won many prizes, enjoyed the carnival rides and



were entertained by "Clueless the Clown". At the same time, adults had the opportunity to try their luck with games of chance. Every day there was live entertainment by Ukrainian and American performers, while beautiful Ukrainian items were available for purchase.

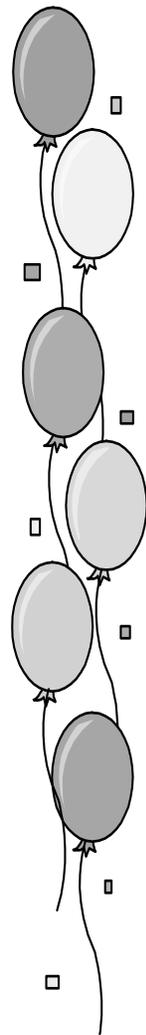
On Friday, there was an outstanding parade with many organizations such as the United States Marine Corps Honor Guard Burial, fire companies and ambulances, the county sheriff, several local police forces, the Blue Knights (a motorcycle club consisting of police officers), the shrine clowns and motor corps, antique cars, the Kyiv Ukrainian Dance Ensemble from Carnegie, a "kozak" on horse back, and local and state politicians that came to show respect and honor our 100th Anniversary. Our beautiful Ukrainian "Pysanka" and Three Bar Cross was majestically riding in the parade as the symbol of our Religious and Ukrainian heritage, and V. Rev. Fr. Timothy Tomson with his family greeted all people from a beautiful horse drawn "Kozak" white and red carriage.

After the parade, the Kyiv dance



2006 Food and Festival

vitlana Tomson



group performed and delighted everyone who watched them.

This year's celebration also had a special touch - remembering and thanking all Veterans of the United States of America for the opportunity to openly celebrate and practice our faith and ethnic heritage in this great country. At 7:30 p.m., Fr. Timothy requested that all activities at the festival cease. St. Mary's bells cried its memorial tone as Fr. Timothy Tomson assisted by Fr. Peter Natishin began a *Panahyda* in honor of all veterans that gave their lives for the freedom that we enjoy in this great country. The United States Marine Corps Honor Guard Burial Detail stood as an Honor guard, and at the end of the *Panahyda*, the Marines played Taps and gave a 21-gun salute. It was a very honorable and touching service. Many people thanked the Honor Guard for their presence, and the Marines were amazed that all activities stopped during the service to show our respect and appreciation to veterans.

On Saturday night, as a show of appreciation to the community of McKees Rocks and the surrounding area

for its love and support for the last 100 years, a fabulous 25 minute fireworks display by the Zambelli Fireworks Corporation was given as St. Mary's gift to the community. The fireworks display brought back a sense of community pride to the thousands of people who witnessed them. Many people living in this community commented that our festival is just awesome and brought back many good memories from their childhood and a sense of community pride.

I bow my head to all that worked so hard to proclaim our faith, our culture and our traditions, and especially to Fr. Tim Tomson for his leadership. Our theme of "100 Years of Serving Christ and Community" accomplished exactly that which it set out to accomplish for the Glory of Christ and community!





Tradition: The Seventh Council by V. Rev. Dennis Kristof

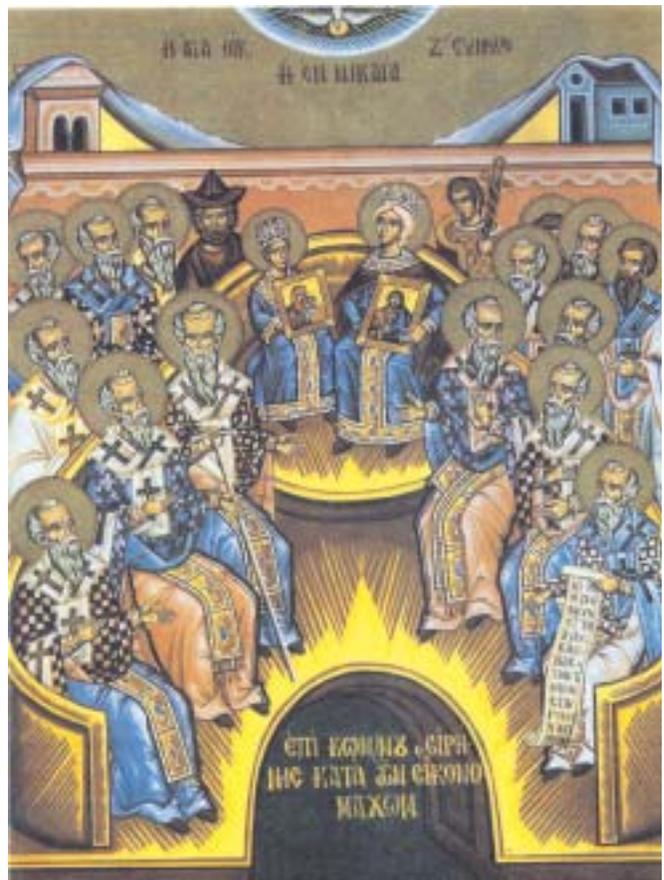
The Seventh Ecumenical Council was held in Nicea September 24 - October 23, 787. It was the Second Ecumenical Council held in the city of Nicea and is also known as the Second Council of Nicea.

In the Eighth Century an outburst of heated controversy concerning the sacred images, the holy icons broke out: Were they Orthodox, or were they idolatry which is forbidden by the Ten Commandments? The conflict crystallized in 730 A.D. when Byzantine Emperor Leo III order the destruction of icons. This action met with great opposition especially from the monastic community. This controversy raged through the succeeding decades. When Empress-Regent Irene who favored the veneration of the holy icons acceded to the Byzantine throne an Ecumenical Council was called to judge what the Orthodox teaching regarding the holy images should be. Patriarch Paul VI of Constantinople and his successor Tarasios requested that the Council be convoked to settle this raging controversy.

The Seventh Council did not merely declare that using the holy images was acceptable. Rather, they went so far as to declare that refusal to use the holy icons and to venerate the holy images is a denial of the incarnation of the Word of God, Jesus Christ! The Council went on to solemnly define that the veneration of images is quintessentially Orthodox. The veneration of images is addressed to the persons they represent, whether it is an image of Christ or of the saints, those who are sanctified.

A further distinction was made between worship or adoration (*latreia*) which is due to God alone, and veneration (*proskunesis*), which is reserved to the holy images, the Holy Gospel Book, and the cross. This important distinction is not always maintained in current English translations. Many Orthodox Churches chant that they “fall down in worship” before the Holy Cross on feasts of the Holy and Life-Giving Cross. The Holy Cross is venerated, never worshiped.

The seventh session of the Council held on October 13 formally pronounced this decree. This is why the Church still reserves the Sunday between October 11-17 for the commemoration of the Holy Fathers who participated in the Seventh Ecumenical Council. The Council makes it abundantly clear that veneration of the holy images, the Holy Gospel Book, and the Holy Cross is not merely a matter of discipline or taste. It is a matter of doctrine at a foundational level. The veneration of the holy images is a reaffirmation of our faith in the Incarnation. The invisible Son and Word of God did indeed become a visible human being capable of being perceived by our human senses, particularly the senses of sight and touch. Refusal to venerate the holy images is a denial of the Incarnation. The Church goes so far as to say that one who denies the



incarnation in such a fashion cannot even be considered a Christian, a believer in our Lord, God and Savior Jesus Christ Who became human so that humans could become God through grace, could share in the Divine Life of the Creator. Thus, it is much more than a matter of “to each his own,” that one can choose to venerate icons or not. Christians are required to venerate the holy images.

This Holy Council settled the controversy theologically, but only postponed the hostilities between those who venerated the icons (Iconodules), and those who destroyed the icons (iconoclasts). In 815 A.D. the Icon-Breakers (Iconoclasts) resumed their campaign against the holy icons.

The issue regarding the orthodoxy of the holy images was not ultimately settled until 842 AD with the accession of Empress Theodora to the Byzantine throne. This event we celebrate on the First Sunday of the Great Fast. However, this October commemoration celebrates the council which established a theological basis and definition of why we Orthodox Christians can and MUST venerate the holy images of Christ, His Holy Mother, and all the holy ones, the saints.

ДУХИ

І ПРИВІДИ

Настала осінь, діти повернулися до школи. Дні робляться коротшими, в повітрі відчувається осіння свіжість. Зближаються осінні свята і кожна крамниця переповнена вже давно речами, пов'язаними з ними.

Мене найбільш непокоїть т.зв. "Головін" (Halloween). Чи ви помітили, що це "свято" набирає кожного року більших пропорцій. Костюми робляться з кожним роком огиднішими, а декорації більш складними, і це все появляється в крамницях вже в серпні та забирає місце, що могло бути використане на шкільні потреби.

Хати обмотуються штучним павутинням, а на травниках перед ними з'являються білі "пам'ятники" і валяються "труп" без голів. Ці всі декорації бувають освітлені, і навіть можуть мати звукові ефекти.

Може на цьому місці доречі буде подумати над цим "святом" з православної точки зору. Багато православних християн не бере участі у дійствах цього дня. Я розумію їх і належно ціную таке відношення. Однак у нашій хаті ми рішили кинути християнське світло на ці "святкування".

Я вважаю, що ми допомагаємо нашим дітям виростати православними християнами в Америці тим, що показуємо їм, як вони можуть брати участь у цьому суто американському святі, не зрікаючися того, хто вони і чим вони є. Це суспільство забрало в нас Різдво, виповнивши його гномами і сніговиками, а наш Великдень пошуками крашанок і зайчиками. То чому ж ми не можемо взяти Головін, і повернути йому його первісний зміст? (Може ми могли б це зробити і з Різдвом, і з Великоднем). Наш приклад може щонайменше привернути до нас увагу. Що в нашій родині вже сталося.

Найтяжчим завданням є рішення про костюми. Наш дім дотримується правила, що не можна представляти з себе негативних постатей, таких, як чорти, відьми, вампір Дракула і т.д. Але знайти щось іншого в крамницях тепер дуже тяжко. Минулого року я сама зробила своїм дітям "крейонові" костюми. І ви знаєте що? Учителі і сусіди та друзі звернули на них увагу. Огидні, страшні постаті стали буденними, а творчі костюми видаються.

Котрогось року ми пояснили нашим дітям, що в давнину, у латинській Церкві цей день був навечір'ям Дня Всіх Святих. То ж мій син рішив одягнутися зя свого небесного покровителя. Для цього він мусів раніш довідатись докладно про цього святого, щоб зібрати відповідні доповнення до костюма. Це вийшло йому на добре, бо так, як ніхто не мав поняття за кого він переодягнений, він мусів вкінці дати своїм співкласникам



і учителям коротку лекцію про життя св. Дам'яна, з яким він ознайомився під час своїх "дослідів". Чи ж це не була для нього прекрасна нагода, якої він, властиво, і не шукав.

Дальшою проблемою є перегрузка різними прикрасами для хати. Колись я вішала незначні прикраси на вікна, але потім ми рішили, що гарбузяний лихтар (Jack-o-lantern) вистачає. Діти радо вирізують і творять веселе обличчя з гарбуза, і це досить для того, щоб вони відчувалися частиною цього дня. Нехай інші видають гроші на світла і підстилки до ніг.

Ходячи від хати до хати ми завжди оминаємо доми прикрашені страшними й огидними декораціями, а їх, цих домів, дуже багато. На мою думку це доказує нашим дітям, що ми переконані в тому, що ми їх навчаємо.

Мене завжди інтригувало те, що з деяких отих "прикрашених" домів хтось вигукував: "Гей, ви сюди і не зайшли!" Очевидно, вони гордяться своїми гротескними декораціями. Я їм завжди відповідала: "Ми до таких страшних домів не заходимо", і це їх дивувало. Одного разу ми почули: як один господар казав сусідові: "Може ми і справді занадто лякаємо малих дітей!" Це була ще одна нагода дати таким людям подумати, що можна й інакше підходити до справи, і я була дуже задоволена.

Підрісши, наші діти навчились брати участь у Головін без того, щоб підлягати впливам доквілля. Коли ми їдемо по якійсь вулиці в перед-головінський тиждень, вони показують одне одному хати, в які вони не заходили б.

Старші з них вже розуміють, який цей день для декого макабрний, але вони не розуміють чому це декому імпонує. Навіть деякі телевізійні програми їх вражають, і вони самі міняють канал.

До певної міри, Головін являється добрим відзеркаленням того, що робиться з американським суспільством. Дітей погружають у негативні уяви, а потім дивуються, чому в світі існує стільки зла. Як православні батьки, дідуся й бабусі ми можемо показати своїм дітям, що в наших домівках це не толерується. Зло не можна прославляти. І немає кращої нагоди це продемонструвати, як на Головін.



Чи ми, як християни, пізнаємо заклик, притягати інших до християнської віри?

Виглядає, що сьогоднішній молоді надзвичайно важливо привернути увагу інших до своїх сторінок на вебсайті, BLOGS та їхнього "особистого" місця на інтернеті.

Але чи ми, як християни, пізнаємо заклик, притягати інших до християнської віри?

Чи підлітки справді думають про цей поклик? Чи ви, як молоді християни приготувані до цієї відповідальності?

До моєї хати ще далі приходять молоді мормони, обходячи всі хати у своїй місійній праці для своєї Церкви. Свідки Єгови приходять до моєї хати щонайменше два рази в рік (*і на превеликий мій жаль досі не просвітилися Православ'ям*).

Чого нашим підліткам потрібно, щоб зацікавитися поширенням своєї віри? Чого підліткам справді потрібно?

На протязі останніх 15 років я працював з багатьма підлітками, які мали психологічні проблеми, і я можу з певністю сказати, що назагал і найважливіше – вони шукають уваги, проводу і одобрення. Перш за все вони прагнуть їх отримати від своїх батьків та від ровесників.

Але, в своїх пошуках цього, вони часто пробують привернути увагу до себе своєю негативною поведінкою. Завдяки необмеженому часу, який вони проводять на інтернеті, оглядаючи телебачення і за електронними іграми, вони часто опиняються без основних суспільних норм і без творчості.

Часто без нагляду дорослих, вони захоплюються жорстокими і провокативними образами, не розуміючи, який тривалий ефект це буде мати на їхній розвиток.

Те, що вони виставлені за скоро матеріялам, які не надаються навіть для дорослих, може викликати у підлітків симптоми тривоги. Це призводить до перервання нормального процесу їх розвитку, бо вони змушені давати собі раду з емоційними наслідками своєї поведінки.

Недавні досліді вказують на те, що сучасні підлітки є більше зосереджені на собі, ніж рахується нормальним для цієї стадії їхнього розвитку.

Типічним для підлітків є бути заглибленими в себе і починати вправляти свій дозріваючий мозок, пізнаючи оточуючий їх світ і його можливості задовольнити їхню цікавість. Тому, що більшість підлітків проводить велику частину дня далеко від впливів своїх батьків і від церкви, багато з них не є підготованими до того, щоб стати "рибалками" чоловіків і жінок для Христа.

Нас покликано притягати людей у Христову святую сіль, як сказано в Тропарі на П'ятидесятницю: "Благословенний Ти, Христе боже наш, що рибалок премудрими показав, пославши їм Духа Святого. І ними увесь світ уловив, Чоловіколюбче, слава Тобі!"

П'ятидесятниця нагадує нам про початки нашої Церкви, коли Святий Дух зійшов на апостолів і керував

ними у їхній місії проповідувати Добру Новину. Церква продовжує цю місію і підготовляє своїх членів ставати "рибалками" чоловіків і жінок у сьогоднішньому світі.

Однак замість того, ми бачимо, як наші підлітки ловляться в світській ситі гедонізму (*шуканню і відданню себе приємностям*).

Подивіться лише, як змінилась ваша парафія! Правдоподібно є, що підлітки парафії більше заангажовані у діяльностях влаштованих їх школою, ніж у церковних програмах.

Подумаймо скільки підлітків і молодих дорослих бере участь у відправах та інших церковних програмах. Те, що мені розказують мої колеги по семінарії, які зараз є священиками, також не вказує на ніщо добре. Число молодих активних у парафії учасників є дуже мале в порівнянні з числом родин, що є членами церкви.

Запитайте свого власного отця-настоятеля скільки молодих людей зареєстровані, а скільки з них справді беруть участь у Богослужіннях та інших програмах.

Пам'ятайте, однак, що Церква не зосереджується на тому, щоб було більше число на списках, а на тому, щоб було більше людей у церкві. Церква вважає кожного з нас за апостола.

Чи ж це не дивно, що у час П'ятидесятниці на Христових учнів дивилися, як на революціонерів. Вони ж противилися тогочасним провідникам, щоб звернути на себе увагу.

Сьогодні ми опинились у подібній ситуації. Лише замість ув'язнення і смерті, як було з святыми Петром і Павлом, ми стаємо віч-на-віч з інакшим мучеництвом за Христа, а саме психологічним мучеництвом.

Замість потерпіти фізичну смерть за ісповідання віри Христової, ми дивимося в очі інакшій "смерті", а саме відкиненню нашим оточенням, нашими співробітниками, нашими ровесниками, друзями, ба, навіть членами родини.

Це може легко трапитись, якщо ми відстоюватимемо мораль і цінності, прийняті християнською Православною Церквою.

Ось вам декілька прикладів для роздумування: *Чи ви вагаєтесь перехреститися і помолитися перед спільним полуденком з котримсь неправославним приятелем? Чи ви засвідчуєте Христа перед оточуючими вас людьми, словесно або й без слів?*

Коли ми перестанемо чути незручно у сучасному "модерному" оточенні? Коли ми почнемо боронити те, що ми переконані є правдивою вірою і правдивим життям у Христі? Скільки з нас справді готові й охочі проголосувати любов і віру в Ісуса Христа нашим сусідам?

Я молюся за те, щоб Христос подав нам те, що нам потрібно – силу і мудрість – для того, щоб стати рибалками чоловіків і жінок, дійсними місіонерами у наших спільнотах.

80th Anniversary

80th Anniversary

St. John the Baptist Church in Sharon, PA celebrated its 80th Anniversary on Saturday, August 26 with a Divine Liturgy of Thanksgiving celebrated by His Beatitude, Metropolitan Constantine.

This was followed by a social hour and then a dinner consisting of barbecued beef, chicken and pastry in the parish hall.

Clergy concelebrating with His Beatitude were Frs. Andrew Gall, pastor, Dennis Kristof of St. Nicholas Pro-Cathedral, Lakewood, OH and Penn-Ohio Dean, Timothy Tomson of St. Mary Church in McKees Rocks, PA, Charles Baxter of SS. Peter and Paul in Youngstown, OH, Taras Maximtsiv of St. Michael Church in Hammond, IN and former pastor of St. John's, Stephen Repa of SS. Peter and Paul Church in Carnegie, PA, and Daniel Rohan, St. Mark Antiochian Church in Youngstown, OH.



Metropolitan Constantine and Fr. Andrew Gall with the visiting clergy and parish altar servers.



Metropolitan Constantine was the main celebrant at the Divine Liturgy.



Metropolitan Constantine greets the guests during the Kissing of the Cross.

As a tribute to the 80th Anniversary, the parish had the chalice, cross, tabernacle and other liturgical items.

Like many of the older parishes in our Church, St. John's was founded as a Ukrainian Greek Catholic Parish in 1926 on Clark Street in Sharon. Though it experienced significant growth, the parish had to close during the Great Depression when it was unable to pay its bills.

The parish was reestablished in 1935 as a Ukrainian Orthodox Parish when the Clark Street property was repurchased.

First Confession



St. Demetrios Church, Carteret, NJ

Front Row: Nicholas Hyrcuna, Subdeacon; Christopher Drony, Stephanie Palyha, Julian Korduba and Vitaly Pacej, altar server. Back Row: Denise Spoganetz, Sunday School Teacher; Ptoropresbyter Taras Chubenko, pastor; John David Balazs, subdeacon.



SS. Peter and Paul Church, Palos Hills, IL
Krysten Beck, Lauren Mulac, Lana Klipfel, Fr. Taras Naumenko, Mathew Rehr and Alex Hryn, with care packets from the Senior UOL Chapter and the parish.

St. Demetrios Church, Carteret, NJ (no photo)
Alissa Clayton, a graduate of JFK Memorial High School, will attend Monmouth University and study psychology. Kimberly Deli, a graduate of Carteret High School, will attend Middlesex County College and study business administration. Natalia Hlushko, a graduate of Colonia High School, will attend Monclair State University and study family and child studies. KellyAnne Meka, a graduate of Spotswood High School, will attend Marist College.

Youth Complete Their Missionary Work in Ukraine and Charlottesville, VA



The UOC of the USA continued its vital ministry of providing missionary opportunities for teenagers and young adults with the completion of the 2006 trips. The trips organized by the UOC Offices of Youth and Young Adult Ministry and Mission and Christian Charity are growing in participants, productivity, and Christian outreach.

The College/Young Adult Mission Teams to Ukraine consisted of 17 team members and team leaders. They left on August 4th to aid special needs orphanages in the cities of Znamyanka and Zaluchya, Ukraine. The Children of Chernobyl Relief and Development Fund is the UOC partner in this endeavor. The 17 missionaries were divided between the two orphanages and spent some of their time with repairs of the orphanages buildings, feeding the children, remodeling of rooms in the orphanages, teaching children locomotor skills through various activities, and providing religious services on a daily basis to the children and workers of the orphanages. The Team arrived back in South Bound Brook on August 19th, 2006.



Lay Team Leader Lisa Prytula of St. Volodymyr Cathedral, Chicago, IL states of the trip, "Since 2002, the Ukrainian Orthodox Church of the USA has sent college students to share the abundant love of Christ. The needs seem overwhelming at times but that is what the disciples thought as they set out to minister to His people. As I review this year's mission trip, I see how God has blessed and grown this ministry, multiplying the gifts of its members and volunteers."

The High School Student Mission Trip to aid St. Nicholas Mission in Charlottesville, VA took place from August 6 – 13th. Four young women, from around the USA devoted a week of their lives in helping this growing mission church establish a new home. ST. Nicholas Mission recently purchased a 4,500 sq. ft. facility to transform into a place of worship and parish community life. The Team worked on various projects such as: remodeling of two rooms, staining of parish icon screen, planning and conducting a Vacation Church School program, and design and construction of outdoor prayer shrine and meditation area.

Team Member Lara Haluszczak states of her trip, "It was all so good. One of my favorite moments was at the beginning of Divine Liturgy. The first response of the choir was to be sung and I found myself surrounded by strong, prayerful voices of every member of the mission. It was like nothing I had ever experienced before. I not only heard their response but felt it!"



The Ukrainian Orthodox Church hopes to nurture these trips in years to come and continue providing young people with the opportunity to reach out to their fellow man. The UOC humbly asks that you keep these programs in you prayers as they continue to develop and bring Christ to those they visit.



World Cupola 2006



On August 6, in Bloomingdale, IL the parishes of SS. Peter and Paul of Palos Park and St. Andrew's held a friendly soccer match. The idea for such event came up during World Cup 2006 which was held in Germany. Parishioners of both churches were very excited.

The sponsor of this event was Self-reliance

Ukrainian Federal Credit Union of Chicago. The president of the Credit Union, Mr. Bohdan Watral, announced that the winning team-parish would receive \$1000 as a prize.

SS. Peter and Paul team had a good mix of players ranging from ages 15-50. Out of 14 players four were girls. The first half ended 0-2. In the second

half the Palos Park team, under guidance of coach of Greg Mulac, tied the score to 2-2. The Palos team eventually won 4-3 winning its first World Cupola.

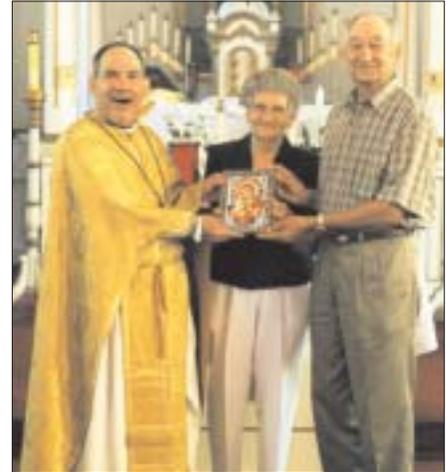
SS. Peter and Paul

parish was presented with a beautiful handmade trophy and a check for \$1000. It is hoped that this will become a yearly tradition for Chicagoland parishes.

Anniversary Gift

On Sunday, July 2 following Divine Liturgy, Fr. Paul Bigelow, rector of SS. Peter and Paul Orthodox Church in El-mora (Bakerton) PA blessed the icon of the Mother Of God and presented it to Metro and Shirley Mazurak on the occasion

of their 49th wedding anniversary. Metro and Shirley were married June 29, 1957 at SS. Peter and Paul when Fr. Alex Zaryk was the rector.



Update on Right to Life Issues in America

More Women Die From RU-486

In a Public Health Advisory released on March 17, the Food and Drug Administration (FDA), reported two more deaths from women who took the abortion drug RU-486, bringing the number of American women known to have died from the drug to six. There have also been adverse effects from the drug, including 42 cases of hemorrhage requiring blood transfusion, and 66 cases of infection including 7 cases of septic shock. Seventeen women had undiagnosed ectopic pregnancies before taking the drug, one of whom died. At least 513 women required surgery, with 235 of the surgeries deemed emergency. Despite these statistics, the FDA still has not pulled RU-486 from the market.

Abortion Ban Signed into Law in South Dakota

South Dakota Governor Mike Rounds has signed into law the first abortion ban in the United States since the 1973 *Roe V. Wade* decision. The law passed with strong bipartisan support in both houses, makes abortion a felony in the state, punishable by up to five years imprisonment. The only exception is for cases where the life of the mother is in danger.

The governor acknowledged that the law, scheduled to take effect in July, is likely to be challenged in court, but

added: "I want to emphasize that whatever the courts decide, South Dakotans will continue to care about both the unborn child and mother. If we are pro-life, we must recognize the need to take care of women who are faced with a difficult pregnancy. Regardless of the circumstances surrounding the pregnancy, we cannot protect the innocent child, unless we protect and care for the mother. We must help the mother to see the value of the gift that is the child and nurture the mother for her own sake and for the sake of her child.

Ohio Now Allows for "Wrongful Birth" Claims

In a 4 - 3 decision, the Ohio Supreme Court ruled on March 3 that parents can sue a doctor for failing to detect a condition in their unborn child that would have led them to seek an abortion. The case was brought by a Kentucky couple who sued a Cincinnati obstetrics practice and hospital that failed to diagnose a genetic disorder in their child, now a severely disabled 8-year-old. The court allowed awards in such lawsuits for costs associated with the pregnancy and birth of the child, but did not allow damages for pain and suffering or repayment of the costs of raising a disabled child. Ohio has now joined a handful of other states that allow certain "wrongful birth" claims.

Vacation Church School Camp a Great Success

A successful Church School camp for 2006 was conducted for 20 children at SS. Peter and Paul Parish in Palos Hills, IL. Fr. Taras provided spiritual guidance and enthusiasm for all the projects and began each day by serving a Moleben. The children participated by reading the responses.

After services the younger children did lessons on the ABC's of Orthodoxy, while the others focused on the Miracles of Christ. The children

for this project was overwhelming and was the biggest hit of camp.

Each child then painted a clay flowerpot for planting flowers on Friday. The day ended on Thursday with a water balloon toss and outdoor fun.

On Friday, crafts included making and decorating crosses and also putting together an icon of choice in a beautiful frame or making a hanging with the scripture verse: "For God so loved the world, that He gave His Only Begotten Son." Each child also planted a flower.

Dr. Gayle Woloschak prepared some questions and answers for a team challenge. The challenge ended in a tie



colored the icons that went along with each miracle and the younger ones colored the pictures that represented a letter of the alphabet. This was followed by a craft project.

On Thursday, the children decorated their own foam visor with inspirational words and pictures. Each morning and afternoon, the UOL and the Bertucci family provided a snack and drink. On Thursday, since it was wet outside, indoor games were set up in the hall. Everyone also watched a video called *The ABC's of Orthodoxy*. It presented some beautiful icons and hymns depicting all the letters of the alphabet.

In the afternoon, Fr. Taras gathered the children in the kitchen for an explanation of how to make Prospora. Each child then got to make his/her own. The enthusiasm

between the two teams. Next was story and puzzle time. The day ended with each child choosing a square on the sidewalk outside the hall and creating something on it that had to do with church. Some children made beautiful angels while older ones created a huge image of the church. Veronica Koranda even created St. Veronica on her square. Many participants stayed for the family picnic, sponsored by the UOL. What a success that was with water balloons, a picata, ice cream, face painting, and just plain fun! The parish will definitely have Church School Camp again next year.

The teachers this year



were Janet Milton, Faith Neswick, Lilly Naprata and Pani Dobrodiyka Laura Naumenko. The UOL provided some financial support. Dennis Koranda and Markian Masur participated in the camp and also helped out with many activities, including filling all the water balloons.



Over 150 Youth Participate in Camping Programs



2006 Diocesan Church School Camp

The UOC of the USA Camping Programs (UOCCP) completed the 2006 season with over 150 participants. The UOCCP encompasses three programs: Diocesan Church School Camp (DCSC), Teenage Conference (TC) and Mommy & Me/Daddy & Me Camp (MMDM). All programs take place at All Saints Ukrainian Orthodox Church Camp in the beautiful woodland hills of Western Pennsylvania.

The encampments developed by the Office of Youth & Young Adult Ministry had the theme: "Pray Without Ceasing". Each encampment studied the words of St. Paul given to the Thessalonians and developed their programming to help campers begin to live his advise. The encampments provide full, well-rounded experiences for children aged 4 to 18. Each camp is designed to meet the needs of the age group for which it was developed.

Highlights of this year's programs included: Construction of the River Walk Prayer Trail, Diaper Drive for Orphanages in Ukraine, Commemoration of the Chornobyl Disaster 20th Anniversary, Ukie Olympics, religious instruction through classes and lectures, construction of Semilandrons (tools to call to prayer), evening fellowship activities, sports, swimming, and a visit to Holy Transfiguration Monastery.

DCSC celebrated its 30th Anniversary with a special celebration mid-encampment. Former campers, staff and guests gathered to honor Protopresbyter William Diakiw, founder of DCSC. Both DCSC and TC are two-week programs and MMDM is a five-day program for children and parents.

Office of Youth & Young Adult Ministry Director, Natalie Kapeluck Nixon states of this year's programs, "This is the best and

strongest year we have ever witnessed. Our staff was outstanding and the campers were a pleasure to be with. All those attending could not have asked for a better, more prayer-filled experience. Those who do not attend as campers or staff are missing out on a life changing experience."

The UOCCP hopes to continue their efforts in providing quality programming for the youth of the Holy Ukrainian Orthodox Church, all Orthodox Christians and guests. Additional information can be obtained by calling 412-488-9664, emailing uocoyouth@aol.com or at the UOC website at www.uocofusa.org. Donations to ensure that these programs continue are always needed.



Teenage Conference 2006

The prayer of many being answered for all...

Generations of campers, staff, volunteers, and visitors have worshipped and prayed at All Saints Camp in the hope of one day having a worthy temple in which to offer their prayers. Through the grace of God, the camp chapel is very close to a reality.

Everyone coming into camp this summer rejoiced at the sight of the nearly-completed edifice, constructed through the generosity of our anonymous benefactors.

Our attention and energy must now focus on what we have been blessed to be given as our responsibility in this endeavor: furnishing the interior with the iconography and appointments to inspire the prayerful offerings of all who enter.



The Ukrainian Orthodox League has taken on the mission of fundraising for this project. Understanding that this chapel will be a spiritual home to visitors from around the country, we are looking to you, the faithful, to be a part of this undertaking.

Look to this space for regular updates on our progress, and for specific ways you can help.

For additional information, or to make a donation, contact

Debra Burgan
973-340-7586
deburgan@aol.com

Diane Senedak
330-792-6699
dkssenny@aol.com

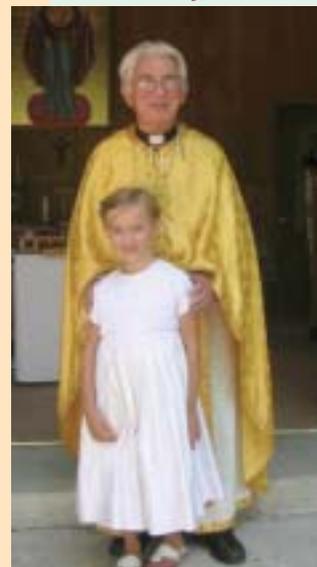


Український
осінній фестиваль
22 жовтня 2006 року
Сазм Бавнд Брук,
Н. Дж.

Sponsored by
United Ukrainian Orthodox Sisterhoods

Ukrainian Fall Festival
October 22, 2006
South Bound Brook, NJ

First Confessions

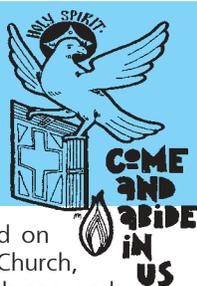


St.
Volodymyr
Mission
Kerhonkson, NY

Pastor -
Fr. Yuri
Bazylevsky
and
Victoria
McMeekin

Holy Baptism...

As of 09/11/2006



Abrego, Creed baptized and chrismated on April 22, 2006, in Holy Mother of God Church, Dover, FL child of Maximo Clodomiro Abrego and Sierrah Sabra Duarte' de Abrego. Sponsor: Daniel Rodriguez. Celebrated by Fr. Harry Linsinbigler.

Abrego, Sierrah chrismated on April 22, 2006, in Holy Mother of God Church, Dover, FL. Sponsors: Wilma Rodriguez. Celebrated by Fr. Harry Linsinbigler.

Abrego, Brieya baptized and chrismated on April 22, 2006, in Holy Mother of God Church, Dover, FL child of Maximo Clodomiro Abrego and Sierrah Sabra Duarte' de Abrego. Sponsor: Carrie Linsinbigler. Celebrated by Fr. Harry Linsinbigler.

Adams, Duda Alexis baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of John Adams and Gina Adams. Sponsors: John Williams and Diana Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Catherine Georgia baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of Mark Adams and Duda Williams. Sponsors: David Williams and Nena Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Lola Nicole baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of John Adams and Gina Adams. Sponsors: John Williams and Diana Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Johnny George baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of John Adams and Gina Adams. Sponsors: John Williams and Diana Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Rachel Apple baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of Mark Adams and Duda Williams. Sponsors: David Williams and Nena Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Barbara Apricot baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of Mark Adams and Duda Williams. Sponsors: David Williams and Nena Williams. Celebrated by Fr. Vasile Sauciu.

Adams, Blancy John baptized and chrismated on April 16, 2006, in St. Vladimir Church, Los Angeles, CA child of John Adams and Barbara Adams. Sponsors: John Williams and Diana Williams. Celebrated by Fr. Vasile Sauciu.

Anderson, Daniel Scott baptized and chrismated on August 5, 2006, in Saint Mary Holy Protection Church, Allentown, PA child of Scott Anderson and Mary Jo Andreas. Sponsors: Mark Andreas and Laura Andreas. Celebrated by Fr. Myron Oryhon.

Baird, Leann Tracey baptized and chrismated on August 12, 2006, in St. Andrew U O Memorial Church, So Bound Brook, NJ child of Michael Carlton Baird and Erin Lee Jenkins. Sponsors: William Johnson and Sondra Zelehoski & Tracey Horan. Celebrated by Fr. Jurij Sivko.

Baird, Makenna Elisabeth baptized and chrismated on August 12, 2006, in St. Andrew U O Memorial Church, So Bound Brook, NJ child of Michael Carlton Baird and Erin Lee Jenkins. Sponsors: William Johnson and Sondra Zelehoski & Tracey Horan. Celebrated by Fr. Jurij Sivko.

Burducea, Alexander Matei baptized and chrismated on June 25, 2006, in St. Andrew Church, Silver Spring, MD child of

Radu S. Burducea and Carmen Samarghitan. Sponsors: Daniel O'Neill and Daniela O'Neill. Celebrated by Fr. Volodymyr Steliac & V. Rev. M. Samarghitan.

Griffin, Nicholas baptized and chrismated on August 26, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Hansel Lee Griffin and Patricia Griffin. Sponsors: Petro Rudy and Nina Rudy. Celebrated by Fr. John Nakonachny.

Guzman, Ariana Veronika baptized and chrismated on July 29, 2006, in St. Sofia G O Church, Los Angeles, CA child of Michael Edward Guzman and Julie Sawelenko. Sponsors: Raymond Thkomas McKigney and Cristine Nicole Marshall. Celebrated by Fr. Vasil Shtelen.

Henderson, Anastasia baptized and chrismated on August 24, 2006, in Three Hierarchs Church, Lincoln, NE child of Brian Henderson and Olga Jhuravlova. Sponsors: Valentina Borodako and Inessa Douthit. Celebrated by Fr. Nicholas Klodnicki.

Henderson, Melvin Alexi baptized and chrismated on August 24, 2006, in Three Hierarchs Church, Lincoln, NE child of Brian Henderson and Olga Jhuravlova. Sponsors: Inessa Douthit and Valentina Borodako. Celebrated by Fr. Nicholas Klodnicki.

Hodak, Blake Robert baptized and chrismated on July 9, 2006, in St. John Church, Dixonville, PA child of Aaron Hodak and Tanya Wissinger. Sponsors: Jason Hodak and Lori Miller. Celebrated by Fr. George Hnatko.

Hodak, Brayden Joseph baptized and chrismated on July 9, 2006, in St. John Church, Dixonville, PA child of Aaron Hodak and Tanya Wissinger. Sponsors: Jason Hodak and Lori Miller. Celebrated by Fr. George Hnatko.

Iassonova, Diliara Rashidovna baptized and chrismated on July 15, 2006, in Three Hierarchs Church, Lincoln, NE 69508 child of Rashid Valiulin and Svetlana Terletskaya. Sponsors: Igor Kovalenko and Oksana Kovalenko. Celebrated by Fr. Nicholas Klodnicki.

Joyce, Anna Mary baptized and chrismated on September 2, 2006, in St. Nicholas Church, Lakewood, OH child of William Joyce and Natalia Joyce. Sponsors: Audrey Kovrigin and Natalia Kelly. Celebrated by Fr. Dennis Kristof.

Kelly, Chandler Nschan Hambarzumian baptized and chrismated on July 9, 2006, in St. Michael Church, San Francisco, CA child of Michael Kelly and Nina Hambarzumian. Sponsors: James Saco and Tamara Kane. Celebrated by Fr. Alexis Limonzenko.

Kelman, Alexia Silvina baptized and chrismated on January 14, 2006, in St. Vladimir Church, Los Angeles, CA child of Ward Stewart Kelman and Milorava Mari. Sponsors: Bagrat Mazyan and Margarita Agababyan. Celebrated by Fr. Vasile Sauciu.

Kikta, Daniel baptized and chrismated on February 4, 2006, in St. George Church, Yardville, NJ child of Oleg Kikta and Iryna Androshchuk. Sponsors: Greg Gesinski and Tatayna Toderuyk. Celebrated by V. Rev. Petro Levko.

Kovalenko, Maxim Igorevych baptized and chrismated on July 15, 2006, in Three Hierarchs Church, Lincoln, NE 69508 child of Igor Kovalenko and Oksana Basha. Sponsors: Alexander Kurkalov and Diliara Issanova. Celebrated by Fr. Nicholas Klodnicki.

Marley, Jr., Lawrence Jean chrismated on September 2, 2006, in St. Vladimir Church, Ambridge, PA child of Lawrence Marley and Janice Moselein. Sponsor: James Ramaley. Celebrated by Fr. Michael Kochis.

Matta, Dominic baptized and chrismated on July 9, 2006, in St. John the Baptist Church, Johnson City, NY child of Paul Matta and 'Julianne Rucky. Sponsors: Mark Matta and Colleen Rucky. Celebrated by Fr. Zinoviy Zharsky.

Miller, Alissa baptized and chrismated on August 20, 2006, in St. Michael & St. George Church, Minneapolis, MN child of Chad Miller and Rosanne Schetina. Sponsors: Kenneth Schetina and Kristen Schetina. Celebrated by Fr. Evhen Kumka.

O'Malley, Alexia baptized and chrismated on August 6, 2006, in St. Michael Church, Pinellas Park, kFL child of Kevin O'Malley and Marina Greenwood. Sponsors: Igor Stepanenco and Larisa Corier. Celebrated by Fr. Michael Petlak.

Oman, Alana Rose baptized and chrismated on June 17, 2006, in St. Vladimir Church, Philadelphia, PA child of Mark Ronald Oman and Jennifer A. Wolfinger. Sponsors: Andrew Rizzaardi and Mary Rizzardi. Celebrated by Fr. Frank Estocin.

Romaniuk, Julianna Elizabeth baptized and chrismated on July 23, 2006, in St. Andrew Church, Los Angeles, CA child of Peter Romaniuk, and Johanna Louise Stratton. Sponsors: William Hannan and Mary Hannan. Celebrated by Fr. Vasil Shtelen.

Sampson, Matthew Ryan baptized and chrismated on August 13, 2006, in St. Nicholas Church, Monessen, PA child of David Paul Sampson and Nancy Elaine Druashy. Sponsors: Daniel Stephen McNulty and Jordan L. Gladys. Celebrated by Fr. Roman Yatskiiv.

Sauciur, Alexandra baptized and chrismated on May 15, 2005, in St. Vladimir Church, Los Angeles, CA child of Vasile Sauciur and Svitlana Myronyk. Sponsors: Hieromonk Daniel Zelinsky and Marica Sauciur. Celebrated by His Eminence Archbishop Antony.

Savytska, Alina-Anna baptized and chrismated on April 23, 2006, in St. Michael Church, Baltimore, MD child of Petro Savytsky and Oksana Tsybulska. Sponsors: Andriy Savytsky and Kinga Adomowicz. Celebrated by Fr. Vasil Kryshtompol.

Sendeha, Antony Vasyi baptized and chrismated on June 24, 2006, in St. George Church, Yardville, NJ child of Vasyi O. Sendeha and Olena P. Levko. Sponsors: Hieromonk Daniel Zelinsky and Hanna Levko. Celebrated by His Eminence Archbishop Antony.

Tkachenko, Alexandra baptized and chrismated on July 29, 2006, in St. Mary Dormition Church, Jones, OK child of Vladimir Tkachenko and Lyudmyla Chernova. Sponsors: Alexander Nizkoshapka and Oksana Mc Cord. Celebrated by Archimandrite Raphael (Moore).

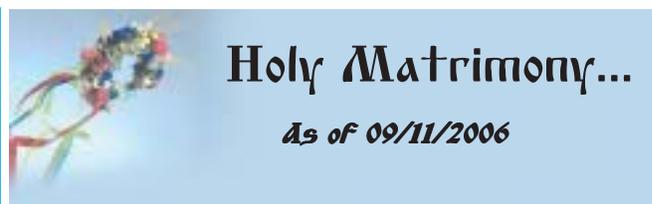
Tolmochow, Jeremy Sergei baptized and chrismated on July 8, 2006, in St. Andrew Church, Los Angeles, CA child of Sergei Vladimir Tolmochow and Lordes Fell. Sponsors: Monte Wright and Natalie Ann Tymoshenko. Celebrated by Fr. Vasil Shtelen.

Voronin, Elizabeth baptized and chrismated on March 18, 2006, in St. Michael Church, Baltimore, MD child of Ihor Voronin and Tetyana Voronina. Sponsors: Pavel Smirnov and Vira Kozak. Celebrated by Fr. Vasil Kryshtompol.

Warren, Elliot - Elias Owen baptized and chrismated on July 30, 2006, in Saint Mary Holy Protection Church, Allentown, PA child of Gary Warren and Michelle Bodnar. Sponsors: Matt Warren, Joseph Schrantz and Jen Cierrell, Anita Schrantz. Celebrated by Fr. Myron Oryhon.

Warrington, Anthony Elusha baptized and chrismated on June 11, 2006, in St. George Church, Yardville, NJ child of Chris Bennett Warrington and Nataliya Kontsevych. Sponsors: Gerald N. Tomlinson and Donna C. Marshall. Celebrated by V. Rev. Petro Levko.

Zeidel, Anthony baptized and chrismated on May 20, 2006, in St. George Church, Yardville, NJ child of Vladimir Zeidel and Angelika Bakei. Sponsors: Oleg Chaykovskyy and kElena Ushakova. Celebrated by V. Rev. Petro Levko.



Michael E. Douthit and **Jouravleva Inessa Iourievna Borodako Owen** in Three Hierarchs Parish, Lincoln, NE, on August 12, 2006, witnessed by Lyabov Tolmson and Alan Douthit Celebrant: Fr. Nicholas Klodnicki

Vitalii Hontarenko and **Danette Marie Haugh** in St. Katherine Parish, Arden Hills, MN, on August 5, 2006, witnessed by Roman Deshitsu and Mariana Desbitsa Celebrant: Fr. Peter Siwko

Volodymyr Leonchuk and **Irina Kozatchok** in St. Andrew Parish, Silver Spring, MD, on July 8, 2006, witnessed by Andrew Sorokowski and Oksana Sorokowski Celebrant: Fr. Volodymyr Steliac

Michael Stevem Sayre and **Nancy Jean Plowman** in St. Mary Protection Parish, Allentown, PA, on August 12, 2006, witnessed by Richard Rosko and Carolyn Rosko Celebrant: Fr. Myron Oryhon, Fr. Gabriel Rochelle & Fr. Theodore Mikovich

Joseph W. Scabarozi and **Nicole M. Drahovsky** in Holy Trinity Parish, Tranton, NJ, on May 13, 2006, witnessed by Rebecca Calvani and John Scabarozi Celebrant: Fr. Ivan Lymar

Stephen Sereda and **Desiree King** in St. Vladimir Cathedral Parish, Parma, OH, on July 15, 2006, witnessed by Heather Eden and Andrew Sereda Celebrant: Fr. John Nakonachny



Bedekovich, Joseph James of Aliquippa, PA on July 25, 2006, at age of 81, funeral July 27, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

Cherepko, Michael of Export, PA on August 29, 2006, at age of 88, funeral September 1, 2006 officiating clergy Fr. Robert Popichak of Holy Ghost Parish Slickville, PA.

Chomey, Michael of Allentown, PA on July 26, 2006, at age of 89, funeral July 31, 2006 officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish Allentown, PA.

Darkoch, Peter of Huffman, TX on July 20, 2006, at age of 95, funeral July 24, 2006 officiating clergy Fr. Tim Tomson of St. Mary Parish McKees Rocks, PA.

Dmytrenko, Peter kT. of Marshfield, MA on July 15, 2006, at age of 83, funeral July 18, 2006 officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish Boston, MA.

Dubina, Lydia of Cheltenham, PA on July 19, 2006, at age of 94, funeral July 23, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Dumich, Olga of Stering, VA on August 10, 2006, at age of 86, funeral August 14, 2006 officiating clergy Fr. Tim Tomson of St. Mary Parish McKees Rocks, PA.

Hawrylko, Wasyl of Hamilton, NJ on June 13, 2006, at age of 84, funeral June 19, 2006 officiating clergy Fr. Petro Levko of St. George Parish Yardville, NJ.

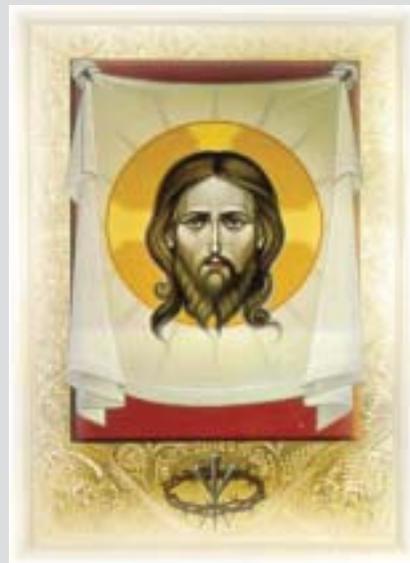
Kislawski, Irene of Highland, IN on June 12, 2006, at age of 78, funeral June 15, 2006 officiating clergy Fr. Paul Martin of St. Michael Pro-Cathedral Parish Hammond, IN.

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

Editorial Note: Due to a computer malfunction, we did not include in our last issue a list of clergy who reposed in the Lord in the month of September. Please, accept our sincerest apologies.

СЕРПЕНЬ - ВЕРЕСЕНЬ

21st 1953 - PROTOPRIEST LEON KUSHNIR
3rd 1954 - PROTOPRIEST MYCHAJLO KASHUBA
27th 1960 - REV. TIMOTHY MACAR
24th 1966 - REV. MYKOLA RYBACHUK
30th 1969 - PROTOPRIEST WOLODYMYR LEWYTYZKYJ
23rd 1971 - PROTOPRIEST ANANIJ MIROSHCENKO
23rd 1972 - REV. MICHAEL KRAWCZUK
12th 1974 - PROTOPRIEST DAMIAN OLGIN
18th 1974 - PROTOPRIEST ANTONY STANGRY
21st 1983 - PROTODEACON MICHAEL OLHOVY
2nd 1984 - PROTOPRESBYTER MICHAEL YAROSH
14th 1986 - PROTOPRIEST ANDRIJ KIST
24th 1988 - REV. IHOR ZBOTANIW
10th 1990 - ARCHIMANDRITE ADAM BURHAM
27th 1991 - PROTOPRESBYTER NICHOLAS FEDOROVICH



**Вічна пам'ять!
Меморі Етерна!**



Asleep in the Lord...

Kostyun, Mary of Lutz, FL on August 13, 2006, at age of 87, funeral August 21, 2006 officiating clergy Fr. Zinovy Zharsky of St. John the Baptist Parish Johnson City, NY.

Kot, Helen of Blaine, MN on August 16, 2006, at age of 80, funeral August 21, 2006 officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish Minneapolis, MN.

Kovach, Mary Sawruk of Emmaus, PA on August 18, 2006, at age of 79, funeral August 23, 2006 officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish Allentown, PA.

Kovar, Alex of Toms River, NJ on July 6, 2006, at age of 80, funeral July 11, 2006 officiating clergy Fr. Petro Levko of St. George Parish Yardville, NJ.

Malinchak, Walter A. of Monessen, PA on April 15, 2006, at age of 76, funeral April 18, 2006 officiating clergy Fr. Peter Natishan of St. Nicholas Parish Monessen, PA.

Malinchak, Mary of Little Falls, NY on June 20, 2006, at age of 90, funeral June 25, 2006 officiating clergy Fr. Mykhaylo Hontaruk of St. Mary Parish Herkimer, NY.

Marinich, Eugenia of So. Plainfield, NJ on July 17, 2006, at age of 70, funeral July 20, 2006 officiating clergy Fr. Raymond E. Sundland of Nativity of the Blessed Virgin Parish So. Plainfield, NJ.

Onishenko, Irene of Nanuet, NY on June 11, 2006, at age of 84, funeral June 17, 2006 officiating clergy Fr. Petro Levko of St. George Parish Yardville, NJ.

Parfejewicz, John of Cleveland, OH on August 31, 2006, at age of 81, funeral Sept. 2, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parma, OH.

Parfejewicz, Nikolai of Cleveland, OH on July 22, 2006, at age of 70, funeral July 25, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

Paskewich, John E. of Newington, CT on July 1, 2006, at age of 87, funeral July 5, 2006 officiating clergy Fr. Roman Trynoha of St. Mary Parish New Britain, CT.

Selemba, John J. of Belle Vernon, PA on July 14, 2006, at age of 76, funeral July 18, 2006 officiating clergy Fr. Michael Kochis of St. Nicholas Parish Monessen, PA.

Shapoval, Eugenia of Norristown, PA on August 6, 2006, at age of 93, funeral August 11, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Sharyk, Russell M. on July 25, 2006, at age of 90, funeral July 28, 2006 officiating clergy Fr. Raymond E. Sundland of Nativity of the Blessed Virgin Parish So. Plainfield, NJ.

Sochan, Maria of Rochester, NY on July 15, 2006, at age of 84, funeral July 19, 2006 officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish Rochester, NY.

Stepanchak, Helen of McKees Rocks, PA on July 21, 2006, at age of 77, funeral July 24, 2006 officiating clergy Fr. Tim Tomson of St. Mary Parish McKees Rocks, PA.

Temnick, Ivan of Philadelphia, PA on August 10, 2006, at age of 88, funeral August 14, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Vitiuk, Ihor of Philadelphia, on August 3, 2006, at age of 30, funeral August 7, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

Warcholak, Sophia of Superior, WI on July 26, 2006, at age of 89, funeral July 31, 2006 officiating clergy Fr. Tim Tomson of St. Mary Parish McKees Rocks, PA.

Winchessan, John of Allentown, PA on July 6, 2006, at age of 89, funeral July 11, 2006 officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish Allentown, PA.

Wolucka, Stenley of Munster, IN on July 15, 2006, at age of 84, funeral July 22, 2006 officiating clergy Fr. Taras Maximtsev of St. Michael Pro-Cathedral Parish Hammond, IN.

Zaisly, Alexander of Jenkintown, PA on July 30, 2006, at age of 88, funeral August 4, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

FOCUS

St. Vladimir Church
Smithmill, PA

OUR COVER...

By Jerry Anderson

Parish Priest: Fr. Paul Bigelow

On Church Street in Janesville, Pennsylvania sits a beautiful little white church that has been there for eighty-four years. It has a majestic domed bell tower with the three bar Orthodox Cross resting on top. Once inside you see a magnificent chandelier suspended from a high rounded blue ceiling. At the front of the church are beautifully painted icons of the faith that tell the story of Jesus Christ. The altar sits in a round room to remind us that God is all around. The choir sits in the balcony at the rear of the church and on Sunday morning when the choir sings it's a joyous thing to hear. This is how we see the church today. This church and its' members have seen a lot of history since the beginning and have endured through out the years.

In the early 1900's immigrants from Eastern Europe and the Western Ukraine established one of the earliest landmarks of Janesville. The Ukrainian Orthodox Church of Janesville was founded in 1917 and in 1919 ground was broken for an Orthodox Church of the Eastern (Byzantine) Rite to be built. After two years of hard work the building was constructed and on Sunday, May 7, 1921 the church of St. Vladimir stood completed in its now familiar place towering over the town of Janesville. The Reverend Father Leo Wesilowsky dedicated the church and celebrated the first Divine Liturgy.

In 1950 the parishioners purchased 23 acres of land to be used as the church picnic grounds. In 1954 the parish members undertook the task of building a parish rectory. Then on May 7, 1961 the church itself was completely remolded. His Excellency Right Reverend Bohdan, the late Bishop of the Ukrainian Orthodox Church, rededicated the renovated church in June of 1962. In 1966 the task was to build the church assembly hall. In June 27, 1971, the church celebrated its 50th year anniversary. The Most Reverend Bishop Mark celebrated Divine Liturgy and a banquet was held in the church hall. The church looks forward to celebrating its 100th year anniversary.

Today, our parishioners are descendents of the original founders. Even though the congregation is small the church flourishes. The members of St Vladimir Church are very dedicated. Once a month there is a covered dish banquet to celebrate the birthdays of the members, everyone is welcome. They also find it in their hearts to give to those who are less fortunate than themselves. The members are involved in collecting food, clothing and supplies and other necessities for those in need.

St. Vladimir Sisterhood, a women's organization of the church, is the glue that cements the church. The members keep the church going by taking care of every thing from candles to fundraisers and many other things. The church property consists of a beautiful church, social hall,



parish rectory and the church cemetery in Bulah. The church has had several priests that have served the parish over the years and they have all helped to make the church what it is today. Our current Pastor, the Reverend Father Paul Bigelow, is a very friendly, kind and caring priest.

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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.

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