



# Українське Православне Слово Ukrainian Orthodox Word

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# Permanent Council of Ukrainian Orthodox Bishops Beyond The Borders Of Ukraine

## *Paschal Encyclical 2007*

*To the venerable clergy, monastics and all devout children  
of our Holy Church, entrusted to our care and to our Brothers  
and Sisters in Ukraine:*

### **CHRIST IS RISEN! INDEED HE IS RISEN!**

*Let the heavens be glad, and let the earth rejoice,  
and let the whole world, both visible and invisible, keep festival:  
For Christ is risen, our eternal joy. (Canon of Pascha)*

### ***Dearly beloved in Christ!***



Today, on this joyous and saving Day of Christ's Resurrection the entire world is rejoicing, beaming with the Divine Light. The world of Angels and the Heavenly Church "triumphant" are glorifying the Risen Lord and we - the children of the earthly Church "militant" are called upon to join them. We greet you all, our Brothers and Sisters, on this occasion of the Holy Pascha and proclaim to you "CHRIST IS RISEN!"

No other greeting can bring such radiant joy to a believer's heart than these victorious words. They remind us of the fact that death has been conquered, that the graves holding our departed loved ones are only temporary and that the time will come when the dead will rise to live a new and eternal life.

This Paschal greeting also tells us that in the earthly life of mankind, any victory of falsehood and evil is only temporary and that in the eternal life goodness, truth and love will forever prevail.

Holy Pascha is for all of us the Feast of Feasts, and the Exultation of Exultations. We perceive this jubilation in our Paschal Services. During this hallowed night God's special grace can be felt in our churches and our heartfelt prayer lifts closer to our Savior. The clouds of incense fill the temple, as if they were the wings of angels carrying that prayer directly to God's throne. The joyous greeting of the clergy "Christ is Risen" is answered by the multitude of faithful with a thundering "Indeed, He is Risen!" The light of thousands of candles and the brilliantly white robes of the clergy remind us of the Divine world into which Christ our Savior is risen from the dead. Through His resurrection, our Lord opened the way of resurrection to a new life for each of us as well and He gave us back the right to be God's children.

We greet you all on the occasion of this glorious Holy Day. Saint John the Theologian writes that the first words Christ the Savior said to his disciples after His Resurrection were "Peace be with you" (John 20:19). These

words are of utmost importance to us, because today's world is in dire need of peace. Saint John the Chrysostom says: "If we lose peace, we will become enemies to those who heard Christ say: 'Peace be with you'". Let us therefore preserve this peace and prayerfully beseech the Risen Christ to make it reign in our communities, in our families, and most importantly, in each of our souls.

During these joyful days, when the entire creation is rejoicing, let us thank the Lord in our prayers for having allowed us to witness these Holy Days and to participate in the Paschal services. Let us preserve this Paschal joy throughout the entire year. Let us unite spiritually, let us embrace one another, in order that the benevolent Lord may see love and unity among us and allow us to "glorify His sublime resurrection for ever and ever."

### ***CHRIST IS RISEN! INDEED HE IS RISEN!***

- + **Constantine** – Metropolitan  
Ukrainian Orthodox Church of the USA and Diaspora
- + **John** – Metropolitan  
Ukrainian Orthodox Church of Canada
- + **Antony** – Archbishop  
Ukrainian Orthodox Church of the USA
- + **Vsevolod** – Archbishop  
Ukrainian Orthodox Church of the USA
- + **Ioan** – Archbishop  
Ukrainian Orthodox Church in Diaspora –  
Australia and New Zealand
- + **Yurij** – Archbishop  
Ukrainian Orthodox Church of Canada
- + **Jeremiah** – Bishop  
Ukrainian Orthodox Eparchy of South America (UOC of USA)
- + **Andriy** – Bishop  
Ukrainian Orthodox Church in Diaspora –  
Great Britain and Western Europe





**CONSTANTINE,  
BY THE GRACE OF GOD  
METROPOLITAN OF THE UKRAINIAN ORTHODOX CHURCH  
OF THE UNITED STATES OF AMERICA**

1 εαβρίυ 2007 θ. Α.  
Ασπ Ατ νι τ αφ ε α α οδοναεει

1 April 2007  
Palm Sunday

Ατ θρ απ ε οεραεαισ αδαδε σ νανουδε ο Οδενου,  
αοοι αφι ποαι σ αθρ σ τ αοι; Ναιυοι; Οεδαζι νυει; Ι θααι νεααι τ; Οαδεαε α ΝΟΑ! ΝΕΑΑΑ ΝΟΝΟ ΟΘΕΝΟΥ!

σααι τ σ Νουαουοι τ ι αοι; Ναιυοι; Οεδαζι νυει; Ι θααι νεααι τ; Οαδεαε, υ τ οει νεεεεαυ σ αεαι νει αευυυ σαδαι τ υ 18-αι σαε-αει τ αι Νι αι θο ι αοι; Οαδεαε. Νι αι θ ααααααουυυ α τ παααεο Ι εοθρ ι τ ε; υ. να. Αι αδυ Ι θααι σααι τ αι ο Ν. Ααι α Αθοο/Νι ι αθναο, ο. Ι υ Αααδ; ο αι υο 3 – 7 αι αι υ 2007 θ.Α., ια αανει τ : “Ναυει Οθενου αα τ παυερ ονη” (σ Ευοδο; θαι τ αι ναι-αι εο Ααδ). Ι αο ι θαυοθ ι τ αθ, τ ηι αεεαι υ α Οεδαζι, τ οθει αεε οα ναυει 1019 θρ εα οι ι ο αδαε Οθαυαι τ υ ι αθρ αο, σααι τ σ ι θαααα-αι τ υι Να. Αι τ ηοι εα Αι αδυ Ι θααι σααι τ αι. Οα ναυει οοθει οααι ι δε αεουθ αθο, ι ααυ σ ερατ α ονη ι τ ει ερι υ ο ι αοε ι θααι νεααι ε οθενουει νυειε ηοι θ; Ι αι αθαεθ ι αεαα ι ααθρ οι υει τ ανθααι αι, υι αι εεαεε.

Ι αοει αεεεει σαααι τ υι ο ι θαααδε, υι α ι αο ι θαυαεε ι θρ αι αεουαεε αοοε τ ηυυι σ οει αοοι αι ει ναυει ι αδαε Οθαυαι τ υ οα υ ου θαυι ποαα ι αοι; Ναιυοι; Οεδαζι νυει; Ι θααι νεααι τ; Οαδεαε, γεα ο ααι τ ι Οεα Οθενου αι αι. Ι ε ι οηει τ αι αα αεουααδε πααα αα οηυι αι ι α-ανθεαι αι, σ αι τ αι ι θεναυοεε πααα Αι αανθααι τ ε αηοι υ σ αι τ αεαι ι υ.

Ααα ο-ανου ο ανθ ανι αεθαο Νι αι θο ο ααι εροι τ υ ει τ α-τ ηοι. Ααο αεεαα ο οι υοι αι τ υ ι αοι; Οεδαζι νυει; Ι θααι νεααι τ; Οαδεαε οο, ο ΝΟΑ ο αι αοαι εε. Ι αο ααουεε, αιεε ι θααιεε ι δεαοεε αι ο; αεεεε; εδαζι ε, υι α οο αοαααδε ι τ αα αεουυ. α αι τ ε οι πααααεουαεε οα αεουυ ι α ι θααα Αι αι αι Νει αα. Ααθι τ α ε ι εο ι δεεεαα σ αουι τ ι τ ηυι ε οι αι Ναιυοι αι Ναυεα αευ ι αοεο αυαε σ αι οεα!

Ει αι α ι θαουυ ι τ αιει α αεαδαδε παυι ο αεεαααδσ ι α Νι αι θ αι ερι ου αδαι τ υ ο.θ., σ αι τ ε ι οηου αοοε αι αθα ι αι αι αι αι ι θαοι, γεα αι ι εο αιε αααοει αουυυ ι α Νι αι θ. Ι αοα ι αεαοοι ο, γε οεδαζι νυειεο ι θααι νεααι εο οθενουει σαεαααδε ι α αι α οι υι; ο-ανθ.

Ι θαααι αι θρ ι ερι ηυ ααα θρ οι τ αεα ι αι αι οααι τ υ αι ι αοι αι υι-οθεθ-ι τ αι σαδαι τ υ σ αι τ α θρ εα αι αν ι τ οθρ σ ααααευι σ οι θι αο; Β ι θι οο, υι α αι αν αι οθει ο-ααεεηυ αερι α-αι εο Ι θαααι αι θρ ι ερι ηυ οαθι υ ι α.

Αι αθυι τ Ναιυοι ο Αοοι απ εαδουααδε ι αι ε ο ανθ ι αοεο ι αι αι θρααι τ υο σ οηεεευο ι α α-αν Νι αι θο. Ι αοαε Αι τ αι αι ο ι αν, υι α ι αι “ι αι ει θρ οι τ ι σ αι ει παθαι” αεεε αι αι ηυαι αι υ, γε αααουυ ι α Νεααο Αι αο σ ι α ηι ανι τ υ αοο.

Ο Αι ηι τ αφ ε ερατ απ,

+ Костянтин

Dearly beloved brothers and sisters in Christ, Clergy and Laity of our Holy Ukrainian Orthodox Church of the USA: **GLORY TO JESUS CHRIST!**

According to the Constitution of our Holy Ukrainian Orthodox Church of the USA, I hereby call and bless the convocation of the **18th REGULAR SOBOR** of our Church. The Sobor will take place at our Metropolia Center of St. Andrew in South Bound Brook/Somerset, NJ, 3-7 October 2007. The theme for our Sobor is: “**The Light of Christ Illumines All**” (Liturgy of Pre-Sanctified Gifts). Our forefathers in the Faith, particularly in Ukraine, received that Holy Illumination 1019 years ago through the Baptism of the Nation according to the prophecy of St. Andrew the First-Called Apostle. That Light has kept faith, hope and love alive for all the generations of our Orthodox Christian history, in spite of some of the almost incomprehensible circumstances ever imaginable.

We have much to accomplish to ensure that our descendents will have continued illumination spiritual nourishment, through Baptism and otherwise, from our Holy Ukrainian Orthodox Church as a member of the Body of Christ. We must, in the blessing of God, fully comprehend His Word as the Truth! We must separate ourselves from that which is profane and re-consecrate ourselves to the Divine purity and renewal!

Your participation in all aspects of the Sobor is an absolute necessity. Your contribution to the strengthening of our Ukrainian Orthodox Church here in the United States of America is essential. Our parents, grandparents and great-grandparents came to build a new life in this great nation and they centered that life on the Truth of God's Word. Let us follow their example now and be the bearers of the Holy Light to our children and grandchildren!

All parishes should elect their delegates by the end of June and those delegates must be well prepared for the work they will be required to do during this Sobor - our future as Ukrainian Orthodox Christians depends upon their full participation. The Pre-Sobor commission has begun the task of preparing for our triennial convocation and you will receive all necessary detailed information from them. I ask that you adhere to all deadlines set for the Sobor.

May we depend upon the Holy Spirit to guide all our deliberations and efforts during this Sobor. May He unite us in “one mind and one heart” so that all we attempt to accomplish will be for the Glory of God and the salvation of souls.

With Love in our Lord,

+ Constantine

# *Áãḁáí à Í åä³ëy:* **“ΨΟΒ ΒΑΡΕΤΒΑ ΗΕΒΕΧΝΟΓΟ ΣΠΟΔΟΣΥΤΥΣΒ”**

Áãí ü å³çáo Áí ní τ áà í áσáí áí à ðóναεεí áóá í áí èí  
 ζ é í áεÜαηέεα³ωεó áí³á Εί áí èí ðí ðεí áí í ðáááóááí í ý í á çáí è³,  
 οί ÷ Áí³ ç í áá, çí Εί áí ÷ áεá³ í ανόί í τ áí ðεáéí ý. Í τ é è í áðáá  
 ðεí áí í á σόεáά í τ éεí í³ í ý é óáαεε, çí Εί í ó, ýε Νεí í á³  
 Áí æí ì ó í áεάεαéεný. Αεά í áðáá Νáí ρ áí áðί á³εuí í ρ ní áðορ  
 í á óðán³, Áí³ áεð³ωεά á³αεðεοε Νáí ρ ηεéó í áá ερáuí ε. Áí³  
 ááæáá, çí á áí èí ááð³ þáá³, ðá án³ ερáε çðί çóí³ ýε ðαç³  
 í áçááæáε, çí Áí³ í οί ÷ á³ í ðεéí á³ Νáí ζ ηóðáæááí í ý³ ááí ááí ó  
 ní áðου í á óðán³. Áí æ, ýε Νεí á Áí æí áí, í³οί í á í³ á çí óηεé  
 Εί áí ðί áεòε çí - í ááóáü í ðί ðε Εί áí áí è³.

ζç Νáγοί áí Í ενού à ç í á³ í τ, çí þááéñúεα áεááá  
 çááí ðí í éεá Εί í ó áóεé á ðóναεεí³. Αεά í áá³ú í³á çááðί ç í ρ  
 ní áðεé Áí ní τ áü í á èεσá í ðεáóá áí ðóναεεí ó, áεá é á³çóáá  
 ç³ ηεááí ρ. Ερáε á³αρου Εί áí, ýε ì áñ³, Νí ανεóáéý ερááé  
 ζçðá³ëý. Áí í é ééε³óú “Í ηáí í á, áεááí ηεí ááí í εé ðí é, óóí εáá  
 á τí ’ ý Áí ní τ áí³ ” (τí áí 12:13). Óá æ ó³ ηáí³ ηεí áá, çí í éí é  
 ááααóí ðí ε³á οί ì ó í ðí ðí éé í ðί á³αεé í ðεσáñý ì áñ³-í í ηεáí óý  
 Áí æí áí.

Ó³ ηεí áá í ç í á-áρου, çí ζñón áóá³ ó Óáðáí ðá çí  
 Óáðεάα - Εί áí Óáðñóáí. Óí ÷ Óáðεάó çáñí í ááí í Óðεñoí ì í³á  
 ÷ αν Εί áí í ðáááóááí í ý í á çáí è³, Óáðεάá í á³ ç óúí áí ηá³ó,  
 ζñón Óðεñoí η ηáí ηá³á-εουί í ðί Νáí ρ Νáγοó Óáðεάó í ðááá  
 Í í τ³ ð³. Í³εáοí ì, èí èé εáæá: “Βεáε ç óúí áí ηá³ó áóεí Óáðñóáí  
 ì í³, οí ηεóæáá ì í ý áí þááεá á, çí á í á áεááí éé áóá Β  
 þááýí. Óá ðáí áð ì í³ Óáðñóáí í á çá³áñε” (τí áí 18:36). Óá, çí  
 ζñón ηεáçáá Í³εáοí á³³ í í ανýε÷αν éáæá³ í áí í ç í á-á³, çí οί ÷ á  
 Óáðεάα³ óóó, í á çáí è³, ζ ì áòá í á³ çáí í á.

***Í ηαοί ÷ í á σέü Óáðεáé - í á ηá³ñúεα. Áñ³ á-áí í ý  
 Óáðεάé áεáçορú í á óá, çí ì á³ ðáòéé í áσéí í ηαοί ÷ í èí  
 í ðεç í á-áí í ýí - ç³óáí áí í ý ç Áí áí ì.*** Óáðεάá í ðεáááó³ í áí  
 ðρ èí óáá ì áóó, á áí áí í ÷ αν í ááááó³ í ðí ì áðί³ ηου ηá³ñúεéο  
 ó³εáé. Áí í³ í ý çá ηá³ñúεéí áí áðί ì - óá σέüεé ηό³á. Í áí  
 í áεáçáí í í τ çááóááèñý çáí í εó ηεáðá³ á çáí³ í ó çá á³εüσá  
 ððεááé³ ηεáðáε, çí ÷ áεαρου í αν ó Óáðñóáí Í áááñí³. “Í á  
 éýεáεñý, ÷ áð³áεí ì áεá, áí ní τ áí ááéí ñý Í ðορ ááσí ì ó ááðε  
 ááí Óáðñóáí. Í ðí ááááεóá áí ηαοéé ηáí ζ ðá ì ééí ηòεí ρ  
 í τ ááááεóá. ðí á³ú εáεéòéé ní á³ í ανáð³ρ÷, - í ááε÷ áðί í éé ηεáðá  
 οί é ó í áá³, εοáé í á çáεðááá³òυνý çéí á³é³ í ýü í á óí ÷ εóü. Áí  
 áá ηεáðá áασ, ðáí áóáá é ηáðóá ááσá (Εóéé 12:32-34). ζñón  
 çáí οί ÷ ó³ í αν á³εééé í áσá çáí í á áí áðί ç í τ ðáááορ÷ èí é,  
 çí á çεηεáóé ηεáðáé í á í áá³, ηεáðáé, çí ó çáí ááí áí³, ηεáðáé,  
 ýé³ í³οί í á ì í áá ç í εÜεòé ááí çááðáðé á³á í αν.

Í³οί é í³-í áí í á ì í áá í τ çáááεòé í αν í áááñí εó  
 ηεáðá³á, ýé³ ì é ní á³ ç³áðáéé, áí áí í é í á³ ì áóáð³ýεuí èí áí³  
 ηá³ñúεéí áí áðί ì. ó ááðáæá Νáí Áí á. Ó³ ηεáðáé ì í áéí á ç³áðáðé



çá í áσáí áí çáí í τ áí æεóóý, ðáí ðý÷é áí ερ Áí æó. Ó³ ηεáðáé -  
 í áσáí áðί á³ýí í ý - óá³ áεí³ ááðóñí³ ηεáðáé.

Óá - í áσ³ á-εí éé, çí í τ áí ðí í ý ðεí óóü í αν í á  
 Νòðáοí í ì ó Νόá³ Óðεñoí áí ì ó³ áí çáí éýóú í áí óá³εéé í á çáí ερ  
 í á³óý í ó³ñón í áí éáæá, çí áí áð³ á³εá á³αεðεααρου áááð³ áí  
 ðαρ. “...Óí á³ ηεáæá Óáð ðεí, çí í ðááí ðó÷- Εί áí :”Í ðεéá³ú,  
 áεááí ηεí ááí í³ ì τ áí τ óóý, í τ ñýαüðá Óáðñóáí, í ðεáí οί ááí á  
 ááí á³á çáεéááεí ηá³ó. Áí Β áí εí áóááá³ áε í ááí áóááεé  
 ì áí á, ní ðááí óá -³ áε í áí τ ζέé ì áí á, ì áí áð³áí εéí í Β áóá,³  
 ì áí á í ðεéýéé áε. Áóá í ááε -³ ì áí á çí áýáí óéεáε, ηεááóááá  
 -³ áε ì áí á á³áá³ááéé, ó á³ç í εó³ Β áóá,³ í ðεéééé áε áí  
 ì áí á³. Óí á³ ó á³áí τ á³áü Εί ì ó í ðááááí³ ηεáæóóü: “Áí ní τ áε,  
 èí èé Óááá ì é áí èí áí τ áí áá÷ééé³ í ááí áóááéé, ááí  
 ní ðááí áí τ áí -³ í áí τ ζέé? Εί èé Óááá ì áí áð³áí εéí ì áá÷ééé³  
 í ðεéí ýéé, ÷ é í ááéí -³ ç í áýáí óéé? Εί èé οί Óááá ì é í ááóæí áí  
 áá÷ééé ÷ é ó á³ç í εó³ -³ áí Óááá í ðεééééé?” Óáð á³áí τ á³ñóú  
 ³ í ðí ì í áεóú áí í éó:” Í τ í ðááá³ éáæó ááí, çí σέüεé á-εí ééé  
 áε í áí τ ì ó ç í áεí áí σέó áðáð³á ì í ζó óεó - óá ì áí³ áε  
 á-εí ééé” (Í áóá³ 5:35-45). Áí á³ Í τ ááóáéáí ανñú áí çáí í τ áí  
 áí áðá. Áí³ ðí çá³εéá éí áí í τ ì³ æé οñí³ á ερáuí é. Ááóóí ç í αν  
 í ððεí áá á³εüσá,³ óéé - ì áí óá, áεá ì é ì óηεí í áεéáαòé  
 ðá, çí í áí ááí τ, áéý áí áðá αν³ó ερááé Áí æεó. Çá ðá çí ì é  
 í ðááεüóí áæεááòéí áí ì ó³ ááðε, Áí³ áí οί áεé ááðε í áí  
 í áεáεüó³ ηí óρ÷ ó í ááí ðí áó - Óáðñóáí Í áááñí á.

***Νáγοεορ÷ ó áó³á Áí ní τ áá á³ ðóναεεí, í ðεáááóéí í  
 ní á³ Εί áí ááçí ááéí ó ερáí á áí í αν³ ýéó áí ðí ðí áó ó³ í ó Áí³  
 çáí éáðεá, çí á í αν ηí ανòε. Νεóááéí í Εί áí çáí í á³áü:  
 “Ερáé áéεæáí üí áí ηάí áí, ýé ηáí í áí ηááá³”. Óý ερáí á  
 í óñεóú áóðε áεáèí í ρ á í áσéó á³εáó - á³εáí í ý í áσáí áí  
 çáí í τ áí áí áðá ç ðεí é í áσéí é áðáðáí é³ ηáñòðáí é ó  
 Óðεño³, ýé³ ì áí óá í áááðí ááí³, í³æ ì é.***

## Tradition: The Artos by V. Rev. Dennis Kristof

Artos is a Greek word which simply means bread, but it refers to a raised bread which is made with yeast. The Artos is blessed after the Prayer before the Ambon near the end of the Paschal Divine Liturgy. The blessing is the recitation of the prayer from the Book of Needs (*Euchologion* or *Trebnik*), and a sprinkling with sanctified water. During the entirety of Bright or Light Week (the Orthodox in the Mediterranean region also refer to the Week following Pascha as New or Renewal Week), the blessed artos with the icon of the Resurrection or of the Cross on the top remains on the analogion (tetrapod), to be venerated.

In some places in western Ukraine, it is blessed in the same manner at the end of each Divine Liturgy during Bright Week. It is blessed for the final time on Bright or Light Saturday with a blessing which differs from the one it was given on the six previous days. Then it is sprinkled one last time with the sanctified water. Customarily, the artos is broken and distributed at this time. Now, it is usually distributed on St. Thomas Sunday, the First Sunday after Pascha.

The Prayer at the breaking of the Artos asks that "this bread be for the health of the body and sanctification of the soul for one who eats of it." It was customary to eat the artos not only at this time, but to preserve small pieces of it to use when seriously ill or in danger of death. The artos is a reminder that Christ is the Bread of Life Who came from heaven, our ultimate spiritual food. The Artos reminds the faithful that Christ came from Heaven to Earth, took on a human body, suffered for us, was crucified, and on the third day arose from the dead to be with us always to the end of the world. Our Lord said of Himself: "I am the Living Bread Who came down from Heaven" (Jn. 6:51).

In the 12th century, our Holy Father-Among-the-Saints, Cyril of Turov wrote: "As the Jews in Egypt were preparing unleavened bread for their great journey through the Red Sea, and after crossing the sea ate the bread, so we, Christians, saved by the Resurrection of our Savior from sin, lift up the Artos, which has been displayed on a table during Light Week, and eat it on Saturday, the final day of Bright Week. As the unleavened bread was eaten for the health of the people who ate it, so is this bread given for the

health and sanctification of our soul and body."

An ancient legend regarding the Artos is that the Holy Apostles, following the Ascension of our Lord, God and Savior Jesus Christ into the heavens, placed bread on the holy table each time they held services for the Divine Master. They did this as a profession of their belief in His presence in their midst. At the conclusion of the service, they lifted the bread and said, "Glory to You, Christ our God, glory to You. Glory to the Father, and to the Son, and to the Holy Spirit." After the descent of the Holy Spirit, they went throughout the world preaching the Gospel and left a loaf of bread on the altar of each city they visited as a remembrance of the Holy Resurrection of Christ.

This example which was set by the Apostles is still followed in many monasteries and some parishes today. After the Holy Liturgy during Bright Week, with the singing of "Christ is Risen," the celebrant elevates the Artos and carries it from the church to the monastery dining room. After dinner, he again elevates the Bread and welcomes the brethren with the words, "Christ is Risen," and they respond "Indeed He is Risen." The celebrant then

takes the Artos Bread back into the church as the singing of "Christ is Risen..." continues. The Blessed Bread should remind us of the Heavenly Bread, the Holy Eucharist, our daily super-substantial bread, which we need in order to sustain our spiritual life. In the first centuries when services called for an all-night vigil, bread was distributed to all participants to give them the strength the body needed to fulfill the all-night vigil.

It is significant that the Artos is a white bread. The common bread in Europe was a dark rye bread. This white bread stood out as being particularly special for the radiant feast of the Resurrection. Partaking of the artos is an earthly reflection of the heavenly meal of the Most-Pure Body and Precious Blood of our Lord, God and Savior Jesus Christ, and a continuing celebration of Christ's Life-Giving Resurrection.

*Behold this bread, bless, and sanctify it for us, Your servants, in honor, glory, and remembrance of the glorious Resurrection of Your Son and our Lord Jesus Christ... and by Your Might, cast out every sickness and infirmity from us, granting health to all.*



# Ï ÆÐÀÏ ÏÄÄ, ÆÈÀ Ï ÆÐÀÏ ÏÄÈÀ ÑÄÏÒ

Ï ðeéøí á ÷àn Ï ÷eóaaí í ý<sup>3</sup> Ï'aaí òí aee áí Ñàðeí áí Ñayòà. Áàeèeà ðaañòù Ï ñàðeð<sup>o</sup> í àø ñàð. Áí í á Ï'aðàí Ï áí ý<sup>o</sup> é í àø<sup>3</sup> àóø<sup>3</sup>. Á í eò a'á÷oaa<sup>o</sup>òùny í àçðeí eè áí eèà Áí æí ÷ eèaaí ààò.

<sup>2</sup> Ï è í á ðí çòí<sup>3</sup> Ï Ï, ýe æá òá òàe ðàí òí áí a'aaó-aa<sup>o</sup>òùny á í àñ òàeà àeáí à çí<sup>3</sup> á. ×eì æá Ï Ï'æí à Ï Ï'ýní eòe í àø ðaañí eè í àñòð'e? Áàæá çaa<sup>o</sup>òùny, ÷í Ï á í àøí Ï ó æeòð<sup>3</sup> áí òùí áí ÷ànó í á ñòaeí ñý í<sup>3</sup> Ï'áí ðaañí Ï áí, ÷í æeòðý eáá ýe<sup>3</sup> eí eèñù...òýæeá<sup>3</sup> Ï Ï'òí òðá...<sup>2</sup> àñà òàeá çeí àñí á áí aei eà í àñ... Áæ Ï ñù çàí aeaðeí ò'eè Ï'ànòaeúí<sup>3</sup> ñà<sup>3</sup>÷eè! Ï ñù Ï'÷eèñý çàeèe ðaañí Ï áí Ï'ànòaeúí Ï áí eaf í í á! <sup>2</sup> àñà ýe ðeéí ð çí ýeí! Í áí à<sup>o</sup> áí ðý! Í áí à<sup>o</sup> ñí òeéó! Ñàðòá Ï ðí Ï Ï'aeý<sup>o</sup> çí àñí<sup>3</sup> ÷ óá...

## *Ðaañòù çàí Ï áí ð<sup>o</sup> àáñù ñàð.*

<sup>2</sup> çí í áó à'ðà çí<sup>3</sup> ÷òí ð<sup>o</sup>òùny á í àøeò àóøàð, í á àeaeý÷eñù í á òá, ÷í áí aei eà í àñ Ï'áí ò<sup>o</sup> ááçáð'ý<sup>3</sup> ááçáí æí eòòáí. Ï Ï'aeáðùny, ýe Ï ÷òí ððeí àðòùny àðòð÷<sup>3</sup>. Æe òaaðáí áí í e ñòí ýòù Ï'á ðeñeí Ï çeèò Ï'aeáeúí eò ñeè! Òae, Ï è ðáí àð à'ðeí Ï, ÷í áí í e àððeí àðòùny Ï'áðaa òaeí ð í áí ðeaaáeèeáí ð a'èní ñòð.

Áí ñeðàñeèe ÷òñ Òðeñòí ñ, í àø Ï'áðàí ñay÷áí eè çà ÷eí Ï Ï' àeòeñàaaeí aei, Ï'áí Ï'ñeòù çà í àñ Ñáí ð Ï'áðàí ñay÷áí e÷ó Ï Ï'eèòáð, ýe<sup>3</sup> òí à<sup>3</sup>, á òó àaeáeò ñòðàøí ó í<sup>3</sup>...<sup>2</sup> Ï Ï'eèòaa òa áí òí aèòù áí Ï'ðàñòí eò Áñaaáðæeòàeý, Áí àá Ï'òóý, ÷ ñí àñeòàeúí Ï' à<sup>o</sup> í á àáñù í àø àð'øí eè ñàð...

<sup>2</sup> Í áòae òáí í<sup>3</sup> ñeèe çeà eèòáí ÷àòùny áí aei eà í àñ. Í áòae áaaàòí ç í àñ Ï'aaàðòùny a'ýí òeò ñeè<sup>3</sup> a'áòí àýòù a'á Ï'ðaaáeáí ÷ à'ðe òðeñòeýí ñueí ÷. Aeá àáñù ñàð í á a'á'eøí á a'á Òðeñòà. Áàýe<sup>3</sup> eðaaé, ýe<sup>3</sup> Í eèí aei, òa<sup>3</sup> Ï Ï' Ï' Ï'nyòù á àóø<sup>3</sup> àðò ñáí ð í áí Ï'ðeòí ó. <sup>2</sup> í<sup>3</sup> æ a'á-eðeòí ñòàðòù í á øeýò Ï' Ï'aaeáí eòòaa, ñí Ï'áí eòòaa òa Ï ó÷áí eòòaa. Òí Ï ó í áí çaa<sup>o</sup>òùny Ï'áí á, á í àñí ðaaá<sup>3</sup> aè-òí aèòù çí àñí<sup>3</sup> ÷ óá.

Ï è áòí à<sup>o</sup> Ï Ï' Ï'èðàñueè, ÷í Ï'ñù-Ï'ñù í áðáøð<sup>3</sup> eí áòù. Aeá òóò ýeðaç í áaeaeí<sup>3</sup> Ï'ðaaááí eèe aèðó÷àðòù í àñ Ï'áñí Ï'á'aaí Ï' ñáí ÷í è ààðý÷eí è Ï' Ï'eèòáí è, ñáí ÷í è áaeèeèeí è Ï' Ï'aaeááí è. <sup>2</sup> òeí ààðòù í áí Ï'á<sup>3</sup> í áá<sup>3</sup>. Ï' Ï' Ï'áðaaæòù áí í è çàeèaaeú í áí eí ó÷ó.

<sup>2</sup> Ï'ñù àáñù ñàð çí í áó ñayòeó<sup>o</sup> Ñayòó Ï' àñòó Áí ñí Ï'áí ð, áí àáðòó<sup>o</sup> òá áaeè÷í á òí ðæàñòáí. Òá Òðeñòí ñ ñí àñà<sup>o</sup> í àñ a'á a'áe í áí eí ó÷í ÷, a'áaaðòà<sup>o</sup> a'á í àñ Ï' Ï'aeáaèù í áí eí ó÷ó. Áí ðáí ðeòù ðáí àð ñí àñí í ý òàe ñáí Ï, ýe<sup>3</sup> òí à<sup>3</sup>, á òó áaeè÷í ó í<sup>3</sup>.

Ï'òòí í á çí á<sup>o</sup>, ÷í òí à<sup>3</sup> a'áaóaaeí ñý. Í'òòí í á çí á<sup>o</sup>, ÷í òáí àð a'áaóaa<sup>o</sup>òùny á í áaañí eò ñòáðòáð, á eí í<sup>3</sup> Áí àá Ï'òóý. Aeá Ñeí Áí æeè Ï' Ï'eèòù Áñaaáðæeòàeý çà í àø àð'øí eè ñàð. <sup>2</sup> áí áaeñue<sup>3</sup> ñeèe ðí ç÷eððòùny Ï'áðaa Ï' eèí ñàðàýí Áeaaèeè.

## *Á í e? Ï è eèøá á Ï'ànòaeúí ó í<sup>3</sup> Ï'ðeñòó-í'á<sup>o</sup> Ï' áí ò<sup>o</sup>; áaeèeéí ÷ ðaaí ñò. Ñáí<sup>3</sup> í á çí á<sup>o</sup> Ï, ÷í Ï ó Ï è ðaaó<sup>o</sup> Ï' ñù.*

Í á í àñ í áaeaeí Ï ñòí aèòù òàeèý ñàðí çàðí Ï ÷ áí áaeñueí ÷ ðaaí ñò, ðaaí ñò ááçí<sup>3</sup> ÷òí ÷, çàðí Ï'eáí í ý í áçaa-



áí áí í áí. Ï'ñù çá'aeè á í àñ í áðí àæòðòùny í ááý í áí Ï'ðeòí à! Ï'ñù çá'aeè çàí àèð<sup>o</sup>òùny a'ðà Ï' Ï'eòí 'ýí á!

Í áaañà ñí òñeàðòùny í á çàí èð! Áí ñeðàñeèe Òðeñòí ñ ýaeý<sup>o</sup>òùny í áí, Èí áí a'ðí eí ó÷í ýí!

Òá ñàðí çàðí á ýaeáí í ý Òðeñòòí àá Ï'ðeí Ï'ñeòù í áí Ï'á'ñeèe àeý Ï'ðàó<sup>3</sup> í á í eá<sup>3</sup> Áí ñí Ï'áí 'e, eí eè áí aei eà aèðó<sup>o</sup> í áòí áí ááçáí æí eè'a<sup>3</sup> í áa'ðòð÷eò.

Aeá í áòae øòí eòù æeòàeñueá Ï' Ï'ðá. Òáí ðeòùny ñayòá a'èí...<sup>2</sup> òðí ÷eñòá ñayòeóaaí í ý Ñayòí ÷; Ï' àñòe í áí ÷í Ï' òá Ï'áòaaáðæeò<sup>o</sup>. Í àñòaa ðaañí eè ááí ù, ýeèe Ï'òí Ï'eá í àø<sup>3</sup> àóø<sup>3</sup> ñàðòý. Ï è ñáí ÷í è àð'ðí eí è òñòáí è Ï' Ï'áð<sup>o</sup> Ï' ñeaaò Áí æó<sup>3</sup> ñí 'aa<sup>o</sup> Ï' eáí ðe Ï' àñòaeúí<sup>3</sup>.

Ï' Ï'áí e<sup>3</sup> òýáí óány Áaeèe Ï'ñò. Çí áí áaaèe Ï è á í áòáðí áeèáí Ï' Ï' ÷eóaaí í<sup>3</sup>...Aeá í àñòaa ááí ù -<sup>3</sup> àñðae ðaañòù!

Tae<sup>3</sup> á æeòð<sup>3</sup> àñúí áí èðàñòaa í áçðeí Ï' Ï'áaí òí à-èð<sup>o</sup>òùny Ï' Ï'æeèa'ñòù àóòí áí Ï'áí a'áðí àæáí í ý. Òí ÷<sup>3</sup> çaa<sup>o</sup>òùny, ÷í ñàð ñí eòù, çaaèeaeáí eè á í áí ðí áóáí ó ñí eá÷eò, aèá á í úí Ï' ó ðóòàðòùny í áçðeí<sup>3</sup> ñeèe, á í úí Ï' ó òáí ðýòùny áae÷í<sup>3</sup> a'èa. Òáí ðýòùny á aèeaeí<sup>3</sup> àóø<sup>3</sup>, á aèeaeí<sup>3</sup> í àøeò ñàðaaòù... Òáí àeçð'áàðòù áaeèe<sup>3</sup> 'áá, Ï' áçaaáðí Ï' àð'èýòùny áí í è á æeòðý.

Èðàñòáí ÷á í á áí aei òàe í eçúeí, ÷í á a'á÷eò-aaðeñù àñúí áí, ÷í<sup>o</sup> aèñí eá<sup>3</sup> àóòí áí á. Òá ðe<sup>3</sup> á í àøeò àóøàð ñayòeèe áí áí í ù, í á ñeí ðí a'í òàe çaaáñí á.

Ñýðòù á ðeèàð áí áí Ï' èúò'á ñà<sup>3</sup>÷eè. <sup>2</sup> áí ðýòù ðaañí eí áí áí áí ÷ò ðaañí<sup>3</sup> ÷. Áeaaeáí ñòáí ðí çeèaa<sup>o</sup>òùny í á ÷ò ÷àñeèeèò<sup>3</sup> ðí ç÷eèáí eò Ï' áeè÷÷ó.

Í á÷í Ï' ðí ðí Ï' Ï' Ï' èðeaaeí, æeòàeñue<sup>3</sup> Ï' ðeèðí ñò çàeðeaaeèe a'á í àñ àóòí áí ó ðaañòù. Aeá ðáí ðí Ï' aèeñí óá Ï' ðí Ï' ÷í ð<sup>3</sup> Ï' àñòaeúí Ï' áí Áí ý. <sup>2</sup> áí aei Ï' Ï' èðeaaeí... Òðeñòí ñ áí ñeðàñ!

Ï è áçí aèeñù Ï' ðí aèaíí á ááçñí àðòý. <sup>2</sup> ñí 'eèáí eáòù ááçñí àðòí<sup>3</sup> ó÷áí eèe Òðeñòí a'í í à ñí àðòù<sup>3</sup> Ï' eéò, í á ñòðaaèaaí í ý<sup>3</sup> òí ðòòðe, í á aèáí áí í ý<sup>3</sup> Ï' ÷÷áí eòòáí.

Ûí òá àñà çí á÷eòù, eí eè á àóø<sup>3</sup> Ï' áí ð<sup>o</sup> ðaañòù Ï' áí áðáí Ï'æí á, eí eè ñàðòá áí ðeòù Ï' áí àðeí ó÷í ð í áa<sup>3</sup>ð<sup>o</sup>?

*(Çàe<sup>3</sup>-í áí í ý í à ñò. 9)*



**Υ ΑΔΑΙ ΤΑΑ, ΒΕΑ Υ ΑΔΑΙ ΤΑΕΑ ΝΑΙΟ**

2 Ðaañí í ðóε í ñéϋ Í añoaeúí í ; Ë'òðá; ÷εοáí í ý éí eáε "Á; Νáϋοεο Αί τí ñοί ε'α". "Í ðáòó éí eáo ý áοá í áí εναά, Ðáí Ó'εá, í ðί aña óá, Çí 2ñón á'α í τ ÷áοεο ÷éí eá òá í áα=αá àε áí áí ý, éí eε ÷áðáç Αόοα Νάϋοí αí τ í áαá Áíí í eαεçε áí τ ñοί eáí , Çí çò àεáðáá, 3 áí çí ññý. Á í τ í óó3 Νáí çé Áíí ñοáααá í áðáá í eí e àεáεé ç çαñá'α=áí í ýí e áαααòυí à, é ñí ðí e áí 'α çì ýáéϋáñý òá í ðί Αί æά° Õaðñoáí ðí çεáçóαáα" (Á; 1, 1-3).

Ïò ðaañí ó° òðí ÷εñoó í τ á'òò —áí ñεðáñí í ý Õðεñoá ç ì áðοáεó° Éí áí τ áðáí τ áó í áá ñí áðòò- ñáϋεó° ç ááεεεéí óð'òí óí τ ððεñoéϋí ñυέεε ñáò, ñáϋεó° añá éòáñοáí í ñú óæá á'εúóá, ýε 2 000 ðí ε'á. Ðáε, 20 ñοί εòυí í ðί í áñεí ñý í áá çáí eáp á'α òí çí çí àí áí í τ ; í τ á; , ýεá í ðεí áñεá éòáϋí ñí añí í ý, í τ áεá í áá'ò ç áí áεéεá á çò áóòáò á'ðó.

Í τ í áá 20 ñοί εòυí í áεá'εúø òεá'εçí ááí 3 í áðí áε ñáòυ æεáòóυ 3 áεοí áòòυñý á áοñ ððεñoéϋí ñυέεε 3áááε'α. Ááαáοí áí áðí áí a÷εí eéé áí í e á òυí ì ó á'áí τ áí í 3 áéϋ éòáñοá. Áεá añá æ, í á áεáéϋ=εñυ í á òáεεé ááεε=áçí eé í ðί τ ; æé ÷=áño, ááαáò çáεεøá°òυñý í ááí ðí áεáí τ áí , í á çáááðøáí τ áí .

Ëòáε òáí óòυñý áí áεñí éí áí ððεñoéϋí ñυεí áí 3áááεó, áεá í ñýáí óòε éí áí τ í τ áí ñòò í á ì í áòóóυ. Ðí ì ó é çòñòó°=òòυñý á áεóó° éòáñοáá òáε° í áð'í áε, éí eé á'α=áε, ñοί í 'áε, çí ááò'ý í áοí áεóó í á τ í éí éí í ý éòááε òáε, ýε 3 á í áò° áí 3 . 2 òí á³ ò áí éúøí ñó° ç í eó í τ ñεáòòυñý ðóεε, í ááá° áí áðá'ý. 2 éòáε éðε=áòυ í á ááñυ ñáò: "Í áí á° Áí áá! Í áí á° Õðεñoá!" Ðáε° ðá=³ éϋεáòú í ááòυ á'ðòò=éó.

Áεá ðí çðεéεóá ááεéεε° ñáϋóó éí eáo - ° ááí ááε°ó, 3 ó ááñ á'áðáçò çí í εòυñý í añoð'ε. 2 áε í τ áá=εòá, Çí í áí á° æí áí τ ; í ðε=éí e éϋεáοεñý. Í áòáε ñí á³ éðε=áòυ, Çí òí =óóυ. Ááæá á'α çò éðεé'á í ÷=í áí τ á ñáò'í í á çí í εòυñý.

**Õðεñoí ñ áí ñεðáñí!**

Í ðí óá çááðááεεñý í εñυí í á³ áí eáçε ó'εí áí ðýáð ñó=áñí eé'α —éòááε í ðáαááí éó° ñáϋεó, ýεéí í á ì í áéí á í á á'ðεúε; ýé'í ááòí áϋóυ áí òυí áí τ í εοáí í ý ç ááεééí ò í ááðáæí ñòò, çí á'ò=é, Çí òáεá í εοáí í ý á ì áεáóóí υí ì ó ó í á'υááε'á í τ æá áεéééεáòε ñοí í 'áε 3 í ðí ñοí í áá'ðó.

Ïí ì ó á Á'ýò Νάϋοεο Αί τí ñοί ε'α 3 áí áí ðεóυñý, Çí óáεò ñεááí τ áí 3 =óááñí τ áí áí ñεðáñí í ý ç ì áðοáεó Õðεñoá í 'áòááðááεóááñý í ðί òáí τ í ñí ðí eá áí 'α ááαáοí ðáçí áεí e ýáεáí í ýí e Αί ñεðáñεí áí Õðεñoá "ç áαααòυí à í ðáαáεáεí e áí eáçáí e".

Βé áá=εí τ , 3 òí á³ í ááòυ áéϋ ñó=áñí eé'α ñáϋó³ áí τ ñοί eé í áí áááεεñý ááòε á'εñí 33 í áçáí áðá=éεá³ áí eáçε ó°; í τ á; , ó°; í áí áðáí í áéí τ ; í áðáí í áε, ýéí ç í á ì í áεá çá'εñí eòε çáε=áéí á ñí áðóí á éòáéí á, á òεúεε Νεí Αί æεé, Βεéé í τ Νáí çé áεááí ñó°, í τ Νáí °í óí eéí ñáðáò 3 ááçé'á ÷=í é éòáí á³ áí ðí áó éòáñυεí áí ç'εóí á í á çáí éò.

Ááαáòí áóεí ááí τ í áçáí áðá=éεáεó áí eáç'α òυí áí . Áí í e áεòðεí áεé ááεééó á'αááεú ÷=áño, áεá í á áðáðáεéé ñáí °; ñεéε, ñáí °; ááçí áðá=í τ ñó° áí ñοí á'ðí í ñó°.

Νí ðí e áí 'α áα=εéé Õðεñoá ñáϋó³ áí τ ñοί eé 3 í ð' áεáðáí 3 ó=áí eéε, í τ ñεáí áí eéé òá í τ ñεáí áí eó³ Õðεñoí á³. Áí í e ðí çí τ áεϋéε ç í εí , ñεóóáεε Éí áí τ í á=ϋí í ýí ðí Õaðñoáí Αί æá.

Í ñýááεε ðí çòí τ í áí í e òáéí ó ááεéεó; ðí çòí 'εε, Çí ñòáεáñý í τ á'ý áεééò=í τ ; ááæééáí ñó; çááðøééáñυ í áðáí τ áá, ýεá í áðáí τ áá ñáò. Çí éí e, ñó=áñí eεáí e çáí í τ áí áεòóϋ Õðεñoá,

ñòáεí ñý òá æ ñáí á, Çí ñòá°òυñý ç í áí e, éí eé ì e í ðεñòóí 3 í á τ áñoáεúí 'ε Çαóððáí 3 . 2 ñáí á òý í áí áεí áñóυ í áñoðí ò ñáí à í τ í ñí á³ áæá ° áí eáçí τ í ðáαáε áí τ ñοί éúñυéεó ñá'α=áí ú 3 í τ í τ á'ááí ú.

2 ÷é í á áεáí τ , Çí í ðí òáí τ í áααáòϋε ñοí εòυí í á ñεááí á á éòááε ááçí 'ðí á ðááñóυ á òí é ÷=áñ, éí eé ñí 'áá°òυñý í áñoáεúí eé eáí ó í á ÷=áñóυ í áðáí τ áε Õðεñoá í áá ñí áðòò, í á ÷=áñóυ Éí áí ñεááí τ áí çòáñóϋ áí τ áεéá 3 çá'εúí áí í ý í ðáαááí eé'α á'α òϋæééó í óé çááéϋ á³=í τ áí áεáæáí ñòá!

Βεáε í ááòυ í á áóεí 'í øéó áí eáç'α, òí í áí τ áí óúí áí áæá ò'εéí ì áí ñεóυ, Çí á çí eéεé áñýε³ ñοí í 'áε. Í áó³ áóó³ ñáí 3 ñá'α=áòυ ñòεí ó. Áí í e ñáí 3 ðí çðεéáòòóυñý í áçòñòð°= í ðáαá³ Áí ñí τ áí 'ε. Áí í e ñáí 3 çá'çáòòú ñáò'í á³ ðááñóυ í ááóááεó° 3 çáòí τ eáí í ý í áí áðááí ðí á.

Çáòí τ eáí í ý í áááñí á ç'εóéí 3 á í áó³ áóó³. Ì e óá çí á°í τ . Ì e óá á'α=óáá'í τ . 2 áéϋ í áñ òυí áí ó'εéí í áí ñεóυ, Õá çá'εñí eéáñυ í á'òϋí eá Õðεñoá, ýéó Áíí ááá á òí é ÷=áñ, éí eé, ç'áðááøé ó=áí eé'α, çááε'α çì : " ... Çí á áí í e í á á'áòí áεéε ç °ðñoáεéí ó, á ÷=áεáεé í áò'í eó³ Í ð=í çì, "Çí í ðí í á; -éαçáá, -áε á'α í áí á =óεε, 2ááí áí áí áí ò ððáñòεá, áε æ í ððá'υáí 3 áóááòá Αóóí τ Νάϋοεí ÷=áðáç é'εúεá òεó áí 'α" (Á; 1, 4-5).

Í ñú òáε 3 í e áñ³ í ððεí ó°í τ óáé áεáí eé áí óòð'óí 'ε áí eáç á'α Αóóα Νάϋοí áí , ýéεé í áá'α=óóí τ áòí áεóó á í áó³ áóó³, òéí ñáí eí áí ááðøòò=é á í áñ í áçðí çòí 'εéé áéϋ í áñ ñáí eó í áðááí ðí ó.

Í ò ýεáé í áí í áçáαæáε çááðááòε á í áòεð áóóðá òá áεááí ááòí á çáòí τ eáí í ý, óó ðááñóυ! Õí á³ á'εñí í á'áí τ áεéí ñý á óóó, í á çáí é³, òáðñoáí 2çðá;éϋ, í ðí Çí ó=áí eéε Õðεñoí á³ í εòáéε Õ÷=εòáéϋ: "× é í á ÷=áño òυí áí á'ááóáò°ø ðε, Αí ñí τ áε, òáðñoáí 2 2çðá;éáá'?" Á Áíí çì á'áεáçáá: "Ïí í á ááòá çí áðε ÷=áñ òá áí áó, Çí Í ðáòυ í τ éí áεá ó áεááí Νάí çé. Ðá áε í ðεéí ááá ñεéó, ýε Αóó Νάϋοéé çééí á í á ááñ, 3 í τ çì e áε ñá'áεáí e óáááòá á °ðñoáεéí 33 á òñ'ε Ðáá; òá Νáí áð; , òá áε áí τ ñòáí í υí áí éðáò çáí é" (Á; 1, 7-8). Í ñú Çí í áí áó'áí τ çáí àí 'ýòáøé 3 í áí .

Á í áò ÷=áñ í ñí áεéáí ááεééáí çáñáí çòε óáé çáí τ áò Õðεñoá: í á áοí áðε í 3 í ðí Çí 'í øá, á í áí ñεá' áñ³ áεáñí 3 ñεéé ñεáðóááòε í á í áéí τ ðð'áí 'ðó ñεóáεó — áóòε ñá'áεáí e Õðεñoí áεí e, í ðí τ í á'áí eéáí e í ðí Ì υí áí τ í τ áñ'ε çáí é³.

Í ñí áεéáí ñε'á í áí áí ááðøóááðε óá ááεééá ñεóáéí í ý òí á³, éí eé á í áòεð áóóðá ðí çí áεò'òυñý áí áí τ ú í áñoáεúí τ áí çáòí τ eáí í ý 3 í áñoáεúí τ ; ðááí ñó°. Õí á³ í á ì e, ñεáá³ éòáε, á í áó³ ááçñí áðóí 3 áóó³ áóáóóυ í ðí τ í á'αóááðε ñáò'í á³ í ðí Õðεñoá; òí á³ ááñυ ááçáí áéí eé ñáò çáðεáí áóυñý á'α òáéí çì í ðí τ í á'á³, ñí ðεéí á ç 3 çðí çòí 3º ñáí çì τ í eééε.

Ááæá í á áéϋ ñáϋεó° 3 í ðáαááí eé'α í ðεéóí á í á çáí éò Õðεñoí ñ, á áεá áð'óí eé'α 3 í εòáð'á, ýε³ òáí áð òáε ñáí í τ í ððááòòú í ðí τ í á'á³ ñóña Õðεñoá. Νáϋó³ áæá í ðεáí òí áεáí 3 áí Αί áé çì ñεááε, áí áñoóí eáí í ý á Éí áí Õaðñoáí . Á í ñú áð'óí eéé —áí í e í τ ððááòòú òáεáí τ áεοí ; 3 ááçí áðáðáí τ ; í ðí τ í á'á³. í 3 í áñòυ áí τ ñοí éúñυéá áεááí áñóϋ. Áí í eó³ éáòυ ç í áñoáεúí eí e ñá³=éáí e, ç òéí áðí τ í áεáñí eí áòáí í ýí : "Õðεñoí ñ Αί ñεðáñí!" 2áòυ áí í eó³ 3 í ðí τ í á'áóéóá. Õá çáí τ á'αáá í áí Νáí Õðεñoí ñ. Í ðí óá í áñ á=áòυ ñáϋó³ áí τ ñοί eé. Í ðí óá áí áí ðýóυ 3 í áñoááéí e ñυí áí ááí í ý.

**Í á ñòááòáñý çí áááæééáí áí ááçáí áéí eé'α 3 áð'óí eé'α. ð áóó³ í í ððááòòú í ðí τ í á'á³, òí ÷ ñáí 3 áí í e í á òñá'áí í éòòú òáéí ; í τ ððááε. Í á çááóááεóá, Çí Αί ñεðáñεéε Õðεñoí ñ ñεáçáá: "Αóáòá Ì áí 3 ñá'áεáí e".**

# ḏàäèöꞑ: UṬ OAEÁ AḐOṬ N̄ ² xṬ ἶ ὀ ἶ E EṬ AṬ ἶ Ṭ N̄ABxOṶ ἶ

AḐoṭ n̄ – oá aḑaóueá nei aṭ, UṬ ἶ ḑí à-a° - oēʼá, aēá aṭ ἶ nī aēeaṭ aṭaṭ ἶ neouñy aṭ oēʼá ç oṥnoá í a aḑæayō. AḐoṭ n̄, aat̄ Aaḑí eē ἶ n̄ay-oṥouñy ἶ aḑáa Aṭ aṭ ἶ ἶ ὀ oáḑeaʼ, ἶ n̄ey ἶ ἶ eēoaē ἶ ḑe eṭí oʼ ἶ aṭoaēuṭ ἶ ἶ N̄eoáae Aṭ aṭ ἶ ἶ ʼa -aṭ aṭuṭ aṭ N̄aḑeṭ aṭ oēaeṭ y (ἶ ʼæ Ááeeēí aṭ aṭ oá OṶ ἶ eṭí ἶ ἶ aṭeap) ἶ ἶ n̄ay-aṭ eē AḐoṭ n̄ ç ʼeṭí ἶ ἶ ἶ Aṭ neḑaṭn̄ ἶ y ἶ ἶ aṭ uṭ ὀ, çí aḑoṭ aēouñy ἶ a oáḑoṭ aṭ aṭ. Çaaaeuṭ a ḑí çí ἶ aṭeáṭ ἶ y AḐoṭ n̄ o° a OṶ ἶ eṭí ὀ ἶ aṭeap – ἶ ἶ ἶ ḑí aṭ aṭ, a ἶ aḑoṭ ἶ aṭeap ἶ n̄ey ἶ aṭoē.

ἶ ἶ eēoaá ἶ ḑe ḑí çʼaeṭ ἶ ʼ AḐoṭ n̄ ἶ ḑeaáao° ἶ aṭ, UṬ “oáe oēʼá aóaa aēy çáṭ ḑí aṭ y oēʼá é ἶ n̄ay-aṭ ἶ y aóoʼ aēy oēo, oṭ nī ἶ aēaa° eṭí aṭ”. Aóeṭ ἶ ḑe eṭí yōṭ nī ἶ aēaaōe AḐoṭ n̄ ἶ a oēuēe o Ááeeēí aṭ ʼe -aṭ, aēá çaaēeoaēe aḑoʼ, UṬ a nī ἶ aēaaōe eṭí aṭ ἶ ʼa -aṭ oṥaeṭ ἶ ἶ aáoaē aat̄ ἶ ἶ aáaçi aóʼ nī aḑoē. AḐoṭ n̄ ἶ ḑeaáao° ἶ aṭ, UṬ Oḑenoṭ n̄ o° Oēʼaṭ ἶ Aēooy UṬ ἶ ḑe eṭí a ἶ ç ἶ aáa – ἶ aṭ aṭ aṭ a aóoṭ aṭ aṭ ἶ ἶ aēaa (ʼaaṭ a 6:51).

ἶ aṭ oēḑaṭí nūeēe n̄ayōeoaēu Eēḑeēí Ooḑí aṭuēeē o 12 –ἶ ἶ ὀ nōṭ eḑoʼ ἶ eṭnaā: “yē aēae a° aēí oʼ ἶ ḑeaṭ oṭ aēyēe ἶ n̄í eē oēʼá aēy n̄aṭ oꞑ ἶ ἶ aṭ ḑí aṭ aḑaç xáḑaṭ ἶ ἶ ἶ ἶ ḑá, ʼí n̄ey ἶ aḑaḑoṭ aó çēe eṭí aṭ, oáe ʼí e, oḑenoēyí e, aḑyōṭ aat̄ ʼ aḑaç Aṭ neḑaṭn̄ ἶ y ἶ aṭ aṭ Nī aṭeoaēy aṭ aḑoʼa, ἶ ʼaṭ ʼí ʼí ἶ AḐoṭ n̄, ḑí çēeaáaṭ eē ἶ a nōṭ eṭ N̄aḑeṭ aṭ oēaeṭ y ʼ çæṭ ἶ eṭí aṭ a nōaṭ oó, ἶ nōaṭ ἶ uṭ aṭ aṭ y N̄aḑeṭ aṭ oēaeṭ y. Oae, yē ἶ n̄í eē oēʼá çēe ἶ a çáṭ ḑí aṭ y oēo, UṬ nī ἶ aēaaōe eṭí aṭ, oáe ʼ oáe oēʼá aat̄ eē aēy çáṭ ḑí aṭ y é ἶ n̄ay-aṭ ἶ y ἶ aṭ oēo aóoʼ ʼoēa”.

N̄oaḑeṭ ἶ eē ἶ aḑaēaç ἶ ḑí AḐoṭ n̄ ḑí çí ἶ aṭ aṭ, UṬ n̄ayōṭ aṭ ἶ nōṭ eē ἶ n̄ey Aṭ çí aṭn̄ ἶ y Aṭ nī ἶ aā é Nī aṭeoaēy ἶ aṭ aṭ ʼnoṭa Oḑenoṭ ἶ a ἶ aat̄, eṭí aṭ eē ḑaç ἶ aḑáa Aṭ aṭ neoaṭ ἶ yṭ eēaaē



oēʼá ἶ a n̄ayōeē ἶ ḑaṭoē, a ἶ ἶ oṭ aṭ ὀ ἶ aēaeṭ ἶ ἶ ἶ ḑenoṭí ἶ nōe ʼnoṭa ἶ ἶ n̄aḑaa ἶ eṭ. ἶ a çaeṭ -aṭ ἶ y n̄a. Eḑoḑaṭí ἶ ʼaṭ ʼí aēe oēʼá ἶ ḑí ἶ ἶ aēyṭ-e: “N̄eaáa Oṭ aṭ, Oḑenoṭa Aṭ aṭ ἶ aṭ, N̄eaáa Oṭ aṭ! N̄eaáa ἶ oṭṭ é N̄eṭ ὀ ʼ N̄ayōṭ ἶ ὀ Aóoṭ aṭ”. ἶ n̄ey çoaṭoy N̄ayōṭ aṭ Aóoa aṭ ἶ nōṭ eē ḑí çʼeṭeēñy ἶ ἶ aṭuṭ ὀ n̄aḑoʼ ἶ ḑí ἶ ἶ aṭaṭṭ-e n̄a. aṭ aṭ aṭeap, çaaēeoaēe aṭ oṭ aṭ oṭ oēʼá ἶ a aḑaḑoʼ a eṭí eṭí ὀ ἶ n̄oʼ, aṭ aṭ ἶ e ἶ aḑaáoaaēe, yē ἶ ḑeaáaeo N̄aḑeṭ aṭ Aṭ neḑaṭn̄ ἶ y Oḑenoṭa.

Aaēeēaṭ o°, UṬ AḐoṭ n̄ – oá aṭeēe oēʼá. Çae-aēí eē oēʼá a Aaḑí ἶ ʼ oáṭ ἶ eē, aēoṭ ʼe oēʼá. Oae aṭ aṭeēe oēʼá aēoṭ çí yṭouñy n̄aṭ oṭ ἶ nī aēeaṭnoṭ, yē nei aṭ é N̄AṶOÉṬ AṬ AṬ N̄EḐAṆṶÍ ἶ B. Nī ἶ aēaaṭ ἶ y AḐoṭ n̄o aṭ aṭ aḑaæo° ἶ aáaṭí ὀ oḑaṭ aço, yēa ἶ a ἶ aṭ -aēa° - oḑaṭ aça ἶ ἶ n̄oṭí ἶ aṭ ἶ ḑí n̄eaāeáṭ ἶ y Oḑenoṭ aṭ aṭ aēooyí ἶ aāa-ἶ aṭ Aṭ neḑaṭn̄ ἶ y.

## ВЕЛИКОПІСНИЙ ДЗВІН



² ἶ nū çí ἶ aó ἶ ḑe eṭí eē nōaṭ oʼ, ἶ ἶ aaeṭ ʼ aṭ ʼ aāeēeṭ ἶ n̄í ʼ, - aṭ ʼ ἶ ἶ eēoaē é ἶ ἶ eōe!...

A ἶ aaeṭ eṭ, yē ʼ a-aṭ ḑa, aṭ a oaeá æ ἶ ἶ aṭyēaaṭ ἶ a é - oáa.

ἶ aaeṭ eṭ oṭí ʼ aóe ἶ ἶ ḑí ḑeçí aat̄ ἶ aṭ, aáçaoṭí ἶ aṭ aēooy ʼ ἶ a -oṭí ἶ, yē eṭ eēnū n̄aḑaa n̄eṭuṭeṭ ἶ ḑe oēʼ, ἶ aṭoṭí oṭ aṭ aāeēeṭ ἶ n̄í ἶ aṭ oṭí ἶ aṭ uēṭ aṭ açaṭ ἶ ὀ ç açaṭí e oʼ n̄oaḑí, UṬ ç -aṭn̄a çáṭ ἶ ḑí aḑoʼa, oáḑeṭ aóʼ. Aóeṭ oá UṬ a aṭ yō ṭṭí ἶ n̄oē, aēá aat̄ ἶ, aæa aat̄ ἶ é aáçí ἶ aṭ ḑí ὀ ἶ ἶ eṭí oēí ...

ἶ aṭ a eṭí aṭ, oṭ aṭ açaṭ ἶ ὀ, UṬ, yē UṬ nū ḑʼaṭ ἶ a é aēeçueá, aēeaaan̄y a aóoṭ ἶ aṭ ἶ ἶ ἶ, ἶ aēṭ aṭeṭí ἶ ἶ eāneṭ ἶ p...

Oṭ aṭ çaaaaeṭ n̄y, ἶ ʼae oeoēe aṭ aae nōṭ aea ç ἶ aáaṭí eṭ aēnī ὀ ʼ ἶ çaḑya nōṭ aḑeē aēooy yēeṭ ἶ nū n̄aḑeṭ ἶ ἶ aāa-ʼoṭ ʼí, - n̄aḑeṭ ἶ aḑe, ἶ ἶ eayí ἶ y ʼyēṭ aṭ nū aóoaṭ aṭ oḑaṭ aóo. ² aóá ὀ é açaṭí oaeēe eāaṭí eē, oaeēe eāneāaeē, ἶ ἶ aṭ eē ἶ eḑo, ʼ aṭn̄ æ oaeē – oaeēe ἶ ʼae aēí aaeuṭí eē. Oʼ ἶ ʼayí ʼ çaoēe ἶ ʼae aeaat̄ ἶ eēeēaeē aóoṭ a eṭí ἶ ἶ Aæaḑaea nī ḑaaæṭ uṭ aṭ aēooy ʼ ἶ açaē-aēí ἶ aṭ Uṭnoy, ἶ ʼae ἶ aāaaōaaēe çé, çí ʼyēṭ aṭeʼe, ἶ ḑí çaaóaeáṭ a aēaaṭí nōaṭ é ἶ ḑí ἶ ἶ aēeaṭnoṭ oá ἶ aṭ aóʼaṭ noṭ çáṭ ḑí oó a oá aēaaṭí ἶ a eṭí ἶ. “ἶ ḑe eāe” – ἶ ʼae eaçaeē aṭ ἶ e: “...ἶ ḑe eāe ἶ ʼa ἶ ἶ eḑoṭ a aḑe, yē aeoáṭ eē nei aḑoṭ eṭnū ὀ ḑʼaṭ eē aṭ, aṭeoaēny a -oṭí aṭ, ἶ oáḑ é ἶ ḑaaāeāʼ nei aā aṭ aaeʼç. Ç ἶ n̄yṭí eṭ n̄aḑeṭ ἶ Oḑenoṭ aṭ ἶ ἶ aōeē nōṭ ḑʼí ἶ e ç, UṬ ḑaaṭí ἶ é

“Aóoa ἶ ἶ y, aóoa ἶ ἶ y, ἶ ḑí eēí uny, ἶ a -aṭ aæa nī aḑe: eṭí aóu ἶ aāeēæa°ouñy!

oṭṭṭUṬ ἶ ḑí n̄yēa° aaanū n̄aḑo, aṭa-oē n̄aṭ o° Uṭnoy a eṭṭaṭ aṭ Oḑenoṭ aṭ ʼ a oṭí aṭ ἶ ç Aaēeēeṭ Oaṭ oḑaṭ aṭ aēeaṭ ἶ ἶ ἶ oáaa – eṭṭaeṭ e, ç eḑeṭí eēe!...

ἶ a -oṭí ἶ eḑo çaoēʼa, aēá eēeoa çaaāaaōe ἶ ḑí ἶ eḑo, aṭa-oaa°o, yē ἶ a aóoʼ oṭí eṭí é ḑaaṭí ἶ, ὀṭ ÷ ἶ eṭí aṭ eṭí oēoēe nōṭ ç aóoaēáṭ eṭ ἶ ἶ aṭ ἶ aó° ἶ aṭṭ...

² oae ὀṭ -aḑouñy çí ἶ aó ἶ ʼe aṭ oṭ aṭ n̄oaḑaṭ uēṭ aṭ, eāaaa ἶ n̄aṭ-aṭ ἶ aṭ eāṭ ἶ aāeaṭ e, oṭí ἶ ἶ aṭ oḑaṭ ὀ, aā ç aṭaṭ-aṭ ḑaaṭaṭa oēḑeēe aāeē-ἶ ʼ eḑeēa ἶ ἶ eēoaē, aā ἶ ἶ aēeāṭ aóeṭ ὀṭ ÷ ἶ a eṭí ḑí oēeē -aṭ çʼaeuṭí eḑeñy aṭ aṭ aḑçáṭ ἶ ἶ aṭ aēooy oá n̄aṭ aṭaṭ ἶ é Ueḑí çēeḑeñy ç Aṭ aṭ ἶ ὀ nōṭ ἶ eḑo nei aāo, ὀ ἶ aṭ ʼaaō aāeēeṭ ἶ n̄í eḑo ἶ ἶ eēoṭ a, eḑo ἶ ἶ eēoṭ a, UṬ eēe-oóu ἶ aṭ aṭ n̄aḑo aṭ eṭí uṭ aṭ aṭ aēnī ὀ ἶ aáaṭí ἶ -çí ḑyṭí eḑo, aṭ Aæaḑaea oṭ aēí ἶ aṭ nī ḑaaæṭ uṭ aṭ Uṭnoy!...

ἶ a -oṭí ἶ aṭeūoá ὀṭ aṭ açaṭ ἶ ὀ...

ἶ aaeṭ eṭ oṭí ʼ aat̄ ʼ ἶ ἶ ḑí ḑeçí aat̄ ἶ aṭ aḑoṭí aṭ ἶ aṭ aēooy é aḑaḑá ἶ ἶ oēea°o ἶ a aóaaṭ ἶ eḑo eēooy çaeēí ἶ ἶ oṭí ἶ aṭ ἶ é ἶ aóoēeāṭ aṭ eṭṭaṭ aṭ aāeēeṭ ἶ ḑí ἶ ἶ ἶ y eḑoṭ aṭ, ὀṭ eḑoṭ oṭ oṭṭṭ-ἶ aṭ n̄oaṭ eṭí ἶ y aṭ Aṭ aā oá ἶ ἶ eḑoṭ aṭ ἶ aṭ ç°aṭ aṭ ἶ y ç ἶ eṭí a oʼ nōaṭ oʼ é ἶ ἶ aaeṭ ʼ aāeēeṭ ἶ n̄í ʼ aṭ ʼ...



# Lent in Afghanistan

Fr. Dn. Anthony Perkins

Every Lent brings its own special challenges, perhaps more so for soldiers serving in combat zones. The more obvious challenges generally fall into two categories: Those caused by the insurgents (e.g. uncertainly caused by IED, rocket, and direct attacks), and those caused by the general situation (e.g. stress from long hours, being away from home/loved ones, rigors of military life). While these are important, there is another one that is more subtle and, because it is unexpected, more dangerous. This is the challenge of forgetting who (and whose) you are. This is what happened to the Prodigal: He lost himself by conforming his identity to that of the foreign and fallen land.

This is not unique to soldiers. As you know, we can lose ourselves at home in America if we are not careful. Our culture, under the influence of the Evil One and millennia of deluded hedonism, is designed to hypnotize us and reorder our priorities. But the Lord, in His love for us, has given us a sure defense against this: The Church. The Holy Mysteries, prayers, and parish life are all designed to reinforce our true

identities as children of God and to help us to grow in His likeness. The Enemy is not able to employ the same cultural weapons "in theater" as he does back home, but he is busy nonetheless. And the situation is made all the more dire because the sanctuary of the Church seems so far away.

As mentioned above, some of the temptations in theater are subtle. As at home, temptations here often pervert and pass themselves off as virtues. In civilian life, love becomes lust, fasting becomes dieting, rest becomes sloth, and so on. These are also present here, but there are more. For example, duty in war can become bloodlust; honorable service in battle can become murder; and a desire to conquer the insurgents can tempt us to mirror him and his methods. When these lead to action, they can result in horrendous actions. To date we have largely been spared such things. But for Christians, entertaining the thought of evil is a sin because in the way it changes us. The people I work with are unlikely to see battle, but even the process of understanding the insur-

gents, their ideology, and their tactics is risky as it can lead us to judge/condemn them, demonize them, desire that they suffer, etc. When the insurgents seem to be winning, it can also lead to despondency. All these temptations have one thing in common: They make us forget who we are and pull us away from our true goal.

For soldiers, war is the "foreign country" of the Prodigal. Unlike the Prodigal, soldiers are in this foreign country for good reasons, both personal (e.g. duty) and corporate (e.g. to provide security and development). Despite this, the parallel still holds: If soldiers conform themselves to war, it will destroy them. And the pull of this new (foreign) identity is great. I am not here as a soldier, and I am more aware of the spiritual battle being waged than most. Nonetheless, I have felt this pull myself.

To be honest, the absence of the visible Church left me all but despondent. So much of who I am (or rather who I should be!), is tied to its service. For the first few weeks I struggled greatly. My prayers seemed to just get soaked up into the dust and desolation around me. It was a very difficult time. But it need not have been. This suffering was the result of me conforming myself to a fallen world and forgetting who I am called to be. It took a priest's visit over Nativity and Theophany to make me realize that the Church was always there, that I belonged to Christ, and that I remain His servant. Like the loving father, all it took was for me to remember who(se) I was and to turn back to Him. That is all it takes for any of us to regain our inheritance.

Since that time, the Church's presence has been visceral and omnipresent. It has manifested itself through your prayers for me and my family, the wonderful packages parishes have sent us, and the wonderful Orthodox community that has coalesced here. The temptations here are great, but the love of God is greater. Thank you for your prayers, your words of encouragement, and your support for my family.



*His Eminence Archbishop Vsevolod meeting recently with Pope Benedict XVI in Rome.*



# Sunday of the Man Born Blind

by V. Rev. Myron Oryhon

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of the One Who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the Light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, "Go to the

pool of Siloam and wash." So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know."

They brought the One Who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath."

Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogues. Therefore his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do

to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from." The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him. (John 9:1-38)

"What is faith?" the Bible asks. "It is the confident assurance that what we hope for is going to happen. It is the evidence of things we can not yet see" (Hb. 11: 1). How can we be confident that something we want is going to happen, especially if all of our hopes have been dashed? How can we risk believing that the life we hope for is waiting for us

*(Continued on the next page)*

# Man Born Blind

*(Continued from the previous page)*

around the bend?

The Bible tells us that the key is in the nature of God that we look to. We are told that “anyone who wants to come to Him must believe that there is a God and that He rewards those who sincerely seek Him” (Hb. 11 :6). If we seek God as one who is reaching out to help us, we will be more eager to look for Him. If our faith has not matured to that point yet, we can simply ask for help.

When Jesus had found the blind man, who had received his sight in today’s Gospel Lesson, Jesus asked him: “Do you believe in the Son of God”? He answered and said, ‘Who is He, Lord, that I may believe in Him’? And Jesus said to him, ‘You have both seen Him and it is He who is talking with you’. Then he said, ‘Lord, I believe’! And he worshiped Him” (Jn. 9:35-38). Anything is possible if a person believes.

We can start by asking God to help us have more faith. Then we can ask for the courage to hope for a better future. For some, this may be easy, for others, especially if they have experienced betrayal, it may be more difficult. Sometimes we must exhaust all of our own resources in trying to overcome our old ways before we start believing that God can give us a new way of life. Our selfishness interferes with the ability to clearly focus on the vision of God. We need to face our transgression, shortcomings, and incorrect ideas with honesty and humility. There may

be pain when we confront these defects of character, but we can be assured that God will use these times to redirect our life toward something better. God’s correction is never arbitrary or abusive, but it is still painful. Knowing that God’s discipline demonstrates His love for us can be comforting in the midst of our pain. It helps to remember that His love will only allow that which is for our ultimate good. The blind man felt the pain of being cast out of the synagogue but ultimately felt the great joy of spiritual illumination.

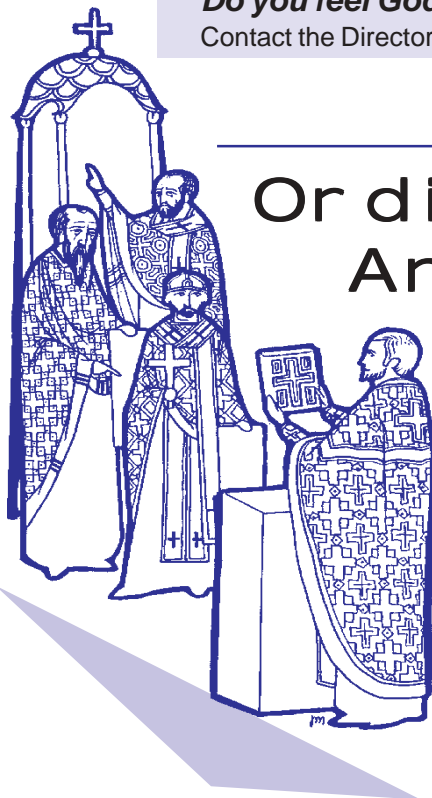
The courage the blind man exhibited was perhaps the most difficult and yet the easiest thing that he had to do in the course of his entire life. It was easy to tell what Christ had done for him but difficult to be an outcast. It marked a tremendous transition for him. It demanded a great deal of spiritual maturity to stand up and confront the Pharisees. The difficulty is not seen at the time, due to the wondrous event of receiving his sight.

The blind man came to believe that Jesus is the Son of God. He found faith to worship Christ. Faith is a mysterious commodity. If we have faith, real faith, it only takes a small amount to make a big difference. We may be exercising faith without even realizing it. It takes faith to believe that God can and will forgive us our sins and restore us to spiritual health. It takes faith to follow the teachings of, Our Mother, the Holy Ukrainian Orthodox Church. It is comforting to know that God only requires of us a tiny bit of faith in order to work in powerful ways to restore us to the new life that is with Him.

*Fr. Myron serves at St. Mary Cathedral Parish in Allentown, PA*

## **Do you feel God is calling you to serve in the priestly or monastic life?**

Contact the Director of Vocations for Saint Sophia Seminary: Father Stephen Hutnick  
Saints Peter and Paul UO Church  
1406 Philadelphia Pike  
Wilmington, DE 19809  
(302) 798-4455  
e-mail: Otche@aol.com



## Ordination Anniversaries

April

- |                           |                |
|---------------------------|----------------|
| Rev. Fr. Zenoviy Zharskiy | April 08, 1998 |
| V. Rev. Peter Natishan    | April 12, 1966 |
| V. Rev. Vasyl Shtelen     | April 12, 1978 |
| V. Rev. Bazyl Zawierucha  | April 12, 1981 |
| V. Rev. Jakiw Norton      | April 24, 1977 |
| Deacon Mikhail Sawarynski | April 25, 2004 |
| V. Rev. Fr. Todor Mazur   | April 27, 1992 |

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

# Why do we confess to a Catholic and Apostolic Church?

by Fr. Harry Linsinbigler

On numerous occasions I have been asked, "Why do we pray for the Catholic Church if we are Orthodox?" For example, in the Creed (said at Liturgy, Baptisms, Compline, and other services), we confess "One Holy Catholic and Apostolic Church." At the Prayers for Catechumens during the Liturgy we pray that they will be united to the Holy Catholic and Apostolic Church, and later in the Liturgy, the priest says that we offer this spiritual worship "for the world, for the Holy Catholic and Apostolic Church ..." (the Liturgy of St. Basil adds "the Holy Catholic and Apostolic Church which is from one end of the world to the other ..."). Why? To begin with, it is important to know that the Church, just as at the beginning, is in simplest form the Church of God. However, in early Christianity, various Gnostic sects also came to call themselves the "Church of God," so other terms were employed from the earliest times to describe the true Church: Orthodox (right faith), Catholic (whole or universal), and Apostolic (retaining Apostolic succession and tradition), which all became part of the name of the Church.

It is important to remember that when the division between East and West occurred (ca. 1054 AD), the Western Church began to call itself the Roman Catholic Church, but the Churches of the East, North and South (united with the ancient Patriarchates of New Rome, Jerusalem, Antioch, and Alexandria), still continued to use the name of the original united Church before the Schism: The Orthodox Catholic Church or, in expanded form, the One, Holy, Catholic and Apostolic Church of God. It is only relatively recently that we have de-emphasized the worldwide Orthodox Church as a whole, and that we have dropped the term "Catholic" when speaking of the Church in common usage. In common usage we tend to speak of "them" (those in union with Rome) as Catholics and of "us" as Orthodox. But the truth is, that, although we are not Roman Catholic, we are Catholic, and our Church is Catholic, meaning whole or universal.

The Encyclopedia Britannica in its listing for Eastern Orthodoxy states the following: Eastern Orthodoxy, official name Orthodox Catholic Church; one of the three major doctrinal and jurisdictional groups of Christianity. It is characterized by its continuity with the apostolic church, its liturgy, and its territorial churches. (cf. <http://www.britannica.com/eb/article?tocId=9106196>).

Did you know, prior to reading this brief listing, that your Faith is one of the three major doctrinal groups of Christianity (the other two being the Roman Church and the Protestant confessions)? Did you know that the official name of the worldwide Orthodox Church is the "Orthodox Catholic Church?" In the modern era "Eastern Orthodoxy"

became a "nickname" of sorts so that we would not be confused with the Roman Catholic Church, since both Churches, the Orthodox Church and Roman Church both call themselves "Catholic." Although the Orthodox Church throughout the world is properly named the "Orthodox Catholic Church," we often simply shorten it to "Eastern Orthodox" or just "Orthodox", as Bishop Kallistos Ware has stated, so that there is no confusion when speaking of the Churches united with Rome, which also call themselves Catholic. However, because of this practice more internal confusion with regard to self-understanding has arisen as the result among the faithful. In trying to "distinguish ourselves" completely and de-emphasizing part of the name of the worldwide Orthodox Church just some people know that we are not Roman Catholic or united with Rome, we have lost part of our identity. Now that clergy and laity are once again becoming more educated and reading the Fathers, it is important for all of us to understand that when the Fathers speak of the Catholic Church, that they are speaking of the ORTHODOX Church. Thus, theologians have once again been employing the more complete name of the Church, "the Orthodox Catholic Church," so that people understand what the Holy Fathers and saints are talking about. In a future article, I will explain more completely about the three basic groupings of Christianity which are found in the world today. In addition to our Church, the Orthodox Church, there are also, on one hand, the Roman Catholic Church (which, in accord with every official teaching of the Roman Church, includes the Uniate Church or the "Greek Catholics," as, Decree Unitatis Redintegratio November 21, 1964 of the Second Vatican Council decrees in Chapter 3, "Roman" refers not to Rite, but to the "head" of the Church, and thus even Ukrainian and Greek Catholics are by official church dogma, Roman Catholics, not by rite, but by affiliation), and on the other hand, the various Protestant groups, which broke away from Rome half of a millennium ago.

In official documents of the Church and in its official proclamations one will notice that the name of worldwide Church is the Orthodox Catholic Church. The Book of Canon Law is titled the "Rudder of the Orthodox Catholic Church," and the name of the services books (i.e. the original euchologia/sluzhebnyks, etc.) are all titled "of the Orthodox Catholic Church of God." When a person is received from another Confession into the Orthodox Church, the person makes the following affirmations: The bishop or priest asks:

"Do you believe and confess that power has been given by our Savior Christ to the Orthodox Catholic Church to bind

*(Continued on the next page)*

## Back to the Basics

*(Continued from the previous page)*

and to loose: and that whatsoever by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven? Answer: I believe and confess it. Bishop/Priest: Do you believe and confess that the Foundation, Head and Great High Priest and Chief Shepherd of the Holy Orthodox Catholic Church is our Lord Jesus Christ; and that Bishops, Pastors and Teachers are appointed by Him to rule the Church; and that the Guide and Pilot of this Church is the Holy Spirit? Answer: I believe and confess ... Bishop/Priest: Enter into the Orthodox Church and cast away all errors ...”

Before the Schism it was the name of the undivided Church, and after the Schism it continued to be the name of the Church of the ancient Patriarchates which stood together in the ancient Orthodox Christian Faith. Following are just some examples of both:

*Before the Schism of 1054, the name of the Church:*

The Holy Canons: "The bishops of the Orthodox Catholic Church have been urged to protest [the actions of divisive people in order] ...to cease the creation of schisms ...” (Canon 101 of Carthage, 4<sup>th</sup> Century A.D., ratified by the 6<sup>th</sup> and 7<sup>th</sup> Ecumenical Councils).

St. Symeon the New Theologian in the 10<sup>th</sup> Century states that the norm of teaching should be "the dogmas of the Orthodox Catholic and Apostolic Church" (120.331-32).

The Synodikon of the 7<sup>th</sup> Ecumenical Council and of Orthodoxy addresses with admonition "those who have promised to revere the Orthodox Catholic Church, but instead disgracefully introduce irreverent dogmas..."

In canon 7 of the 2<sup>nd</sup> Ecumenical Council the term "Orthodoxy" is used as being synonymous with "the Holy Catholic and Apostolic Church of God": "Those who from heresy turn to Orthodoxy, and to the portion of those who are being saved, we receive [name groups] ... upon their giving renunciation of errors and anathematize every heresy which is not in accordance with the Holy Catholic and Apostolic Church of God . . . .all others, when they desire to turn to Orthodoxy , we receive as heathen, and on the first day we make them Christians ...” (Can. 7). There are many other examples, but these are a few.

As we see from the Synod of Carthage, the West and East rightly upheld this same name before the Schism. Another example from the West is the rule of St. Benedict repeatedly speaks of the "Orthodox Catholic Fathers" of the Church of God.

*After the Schism, the name of the Orthodox Church remained the same as that of the united Church before the Schism:*

St. Peter Mohyla, Metropolitan of Kyiv (1633- 1647), Orthodox Confession of Faith: Q. 101: "For what purpose have the mysteries been established? R. First, that they may be signs of the true sons of God, surely of the Orthodox Catholic Apostolic Church ; whoever rightly makes use of the mysteries, is a true member of the Church of God and

through grace a son of God." And again, Q 102 R:" Once received, this mystery (baptism) cannot be repeated ...according to the intention of the Orthodox Catholic Church." He uses this name many times throughout the Catechism.

"The Orthodox Catholic Church of Christ holds fast the anciently transmitted doctrines which were at that time professed in common both in the East and the West ...” (Encyclical of 1895, the Response of the Orthodox Church to Roman overtures on reunion, in Reply to the Encyclical of Roman Pope Leo XIII on union, 1895).

In reply to Roman Pope Pius IX 's letter "to the Easterns" on reunion of the churches, the Orthodox Patriarchs and other hierarchs from throughout the Orthodox world met and issued the following official encyclical "To All the Bishops Everywhere, Beloved in the Holy Spirit, Our Venerable, Most Dear Brethren; and to their Most Pious Clergy; and to All the Genuine Orthodox children of the One, Holy, Catholic and Apostolic Church ...

“...when the division between East and West occurred (ca. 1054 AD), the Western Church began to call itself the Roman Catholic Church, but the Churches of the East ... still continued to use the name of the original united Church before the Schism: The Orthodox Catholic Church.”

in order that none may be lost to the divine fold of the Orthodox Catholic Church, the most holy Mother of us all” (Encyclical of 1848 Response to Roman overtures on Reunion; the Epistle of Pope Pius IX, "to the Easterns").

It is important to note that, before and after the Schism, it was also common for the bishops and saints in common usage to simply call the worldwide Church "the Orthodox Church" or "Orthodoxy" (for example, cf. St. Gregory the Theologian, Ep. XLII. To Eusebius, Bishop of Samosata; Socrates Eccl. History: Chapter III. Of Theodosius and Agapetus Bishops of Synada; 2<sup>nd</sup> Century Document entitled: On the Martyrdom of Symeon, Son of Clopas the Bishop of Jerusalem; St. Hippolytus of Rome, On the Psalms 7, 2<sup>nd</sup> - 3<sup>rd</sup> C. St. John of Damascus On Heresies, 83 ) or to simply call it "the Catholic Church" (cf. St. Ignatius of Antioch 2<sup>nd</sup> c.; Orthodox Confession of Patriarch Dositheus of Jerusalem Decree 12, 1672 A.D.), or, simply "the Church of God" (cf. capitula of the 5<sup>th</sup> Ecumenical Council, cf. also Scripture). Any of these variations are fine. What is not fine is that Orthodox people today do not know that the full and complete name of their Church is Orthodox, Catholic, and Apostolic. The most important thing that we must remember, however, is that it is the Church of God: That's right, it is God 's Church, the Church of God the Father, the Church of His Beloved Son Jesus Christ, and His All Holy Spirit. This is, perhaps, the most dangerous ignorance of all, and it will be addressed in future articles.

# Teenage Conference

## July 8-22



**Teenage Conference** is our longest running program of almost 50 years! TC, as it is affectionately known, is under the spiritual directorship of Fr. John Harvey and directorship of Charissa Martin. It is a well-balanced two-week program that provides many opportunities for growth and fellowship for teenagers 13–18 years of age. TC provides daily prayer services as well as Divine Liturgy during the program. The general schedule includes: Daily open discussions concerning the faith, guest speakers, the Ukie Olympics Program, singing, Ukrainian Culture and Performance Night, Open Mic Night, dances, campfires, swimming and much more.

Some highlights of TC 2007 are: Workshops on the Artificial Famine of 1932-33 in Ukraine, a field trip to the Monastery of the Annunciation of the Theotokos, creating *rushnyks* for our cabin icons, and camper led evening social activities.



# Mommy & Me/ Daddy & Me

## July 30 – August 3



**Mommy & Me/Daddy & Me** is the most unique program that we have to offer. It was created for children ages 4–8 to attend camp with their parents. It is a five day program led by Spiritual Director Fr. Mark Phillips and Director Rebecca Babilya. This special program provides the children and parents with individual and combined opportunities to learn about the faith. The program may include: Daily prayer services, Divine Liturgy, parent workshops, church school classes for children, swimming, and sports. It also includes parent/child activities like crafts, singing, nature hikes, game and campfires to name a few.

Big Brothers and Big Sisters are provided to help parents with multiple children in attendance and children under the age of four who have been brought along for the week. This year the families will be creating lovely beadwork mosaics of the Theotokos.

# 2007 C

Summer is around the corner and we are excited to announce our summer camp applications for outstanding programs for the School Camp and Monastery. We are also developing the Office of the Birthgiver of God, Save

**Diocesan Church School Camp** celebrated its 25th anniversary last summer. This two-week program is designed for children ages 9–13 and is led by Director Fr. Zinovy Zharsky and Director Fr. Nixon. The DCSC schedule is designed to provide for the needs of children in this age range. A number of activities will include: Daily prayer services, Divine Liturgy, church school classes, crafts, sports, liturgical music, song singing, service projects, Ukrainian culture, special interest classes, swimming and evening activities.

DCSC attempts to weave the theme into every aspect of the program. We will provide the following activities: Creating icons of the Theotokos, construction of the cabin living areas, special interest classes, Ukrainian dancing, Ukrainian Language classes for the year as a part of the DCSC Cares Program. We will also visit the Laurel Manor Elderly Center for a wonderful musical program.

# Vo

The work of our office is to give of ourselves to someone in need. We guarantee a level of excellence in every aspect of our work.

Cons Office dead...  
prog...  
or for...  
Adult



# Camping Programs

the corner which means it is time to fill out and send in your applications. Our Ukrainian Orthodox Church sponsors three camps for our youth: Teenage Conference, Diocesan Church Camp & Me/Daddy & Me Camp. All three camps will be part of the Youth & Young Adult Ministry 2007-2008 Theme: O Holy God!

Our camp celebrated its 30<sup>th</sup> anniversary. This two-week program is led by Spiritual Director Natalie Kapeluck and is designed to meet the needs of our youth. The formal schedule would include Divine Liturgies, church services, musical/Ukrainian/camp activities, Ukrainian dancing and singing, camp fires and

an overall encampment atmosphere. This year we hope to include the construction of mosaic prayer shrines in nature, art classes in nature, singing, and cooking. Each year, the campers bring their gifts and

## Diocesan Church School Camp June 24-July 7



**ALL SAINTS CAMP**

To All Saints Camp – Off I-80, Exit 42 (Old Exit 5), take Rt. 208E toward Emlenton, .9 mile. As you start down the hill, take the first road left, 3 miles to Goshen Rd., turn right and follow 2 mi. to the camp entrance.



# Volunteers and Donors Needed

Our UOC Camping Programs could not exist without the generous and devoted **volunteer staff**. Each year we are looking for individuals who are willing to give themselves and their time to these great campers and programs. If you or someone you know may be interested in volunteering, please do not hesitate. We believe it will be one of the most fulfilling experiences of your life. We are looking for week, one-week and weekend staff.

Another important aspect of ensuring that these programs continue their high level of excellence is by being apart of the ministry through giving. Our donors are an integral part of the camping ministry and we are always praying that more people and loving individual join our camping family in this way.

**Applications for campers and staff are available on-line at the OYM website at [www.uocofusa.org](http://www.uocofusa.org) or by contacting the OYM Office at 412-488-9664 or [uocyouth@aol.com](mailto:uocyouth@aol.com). Camper application deadline is May 1, 2007.**

**Campers interested in TC or DCSC may attend the entire two-week program or a one-week program. Donations for any of the encampments to the UOCCP in general may be sent to the Office of Youth & Young Adult Ministry, 1810 Sidney Street, Pittsburgh, PA 15203.**



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

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

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

# St. Thomas Sunday

## І ааієү нă. Оі і є



The Council of Bishops and Consistory of the Ukrainian Orthodox Church of the USA cordially invite all Christ-loving faithful, in particular our youth of all ages to participate in this year's SAINT THOMAS SUNDAY PILGRIMAGE.

*а і єнєі і аò òà Èі і нєнòі ðіү Óєðà; і нүєі ; І ðààі нєààі і ; Óàðєàè à ÑÏÀ çàі ðі óòòó àñіò Óðєнòі єрăèàèò àіðі єò, çі єðàі à і àóò і і єі àü, àçүòè àèòèàí ó-àñòü à І ðİ ÙІ І ðİ ÀİÀÍÎ - (ÓÎ Î ÈÍÎ) І ÀÀİÈİ 2007 ðі єò.*

Come, and share in the light, grace and Gospel of the risen Lord with others!

*І ðєèàäü ðі çăèèèèè ñăòèí, ðààñòü ð àèààí - àñòü Àİ ÑÈÐÀÑÈÎ Àİ ÓÐÈÑÏÀ!*

### Bright Saturday: 14 April, 2007

### Ñàіòèà ñóáîòà: 14 èàіòіү 2007 ðі єò

- 10:00 AM** Divine Liturgy in Saint Andrew Memorial Church
- 6:00 PM** Vespers and Confessions in Saint Andrew Memorial Church

- 10:00 àí ä. ðàí єò** Èòóðàÿ à óàðèàí-í àì 'үòí єèò ñà. Àí àðÿ.
- 6:00 àí ä. àà÷î ðà** Àà÷îí ү ðí î ààü à óàðèàí-í àì 'үòí єèò.

### Sunday: 15 April, 2007

### І ааієү: 15 èàіòіү 2007 ðі єò

- 9:30 AM** Greeting of the Hierarchs.
- 10:00 AM** Eucharistic Liturgy. Principle celebrant: His Beatitude Metropolitan Constantine. Concelebrants: Archbishops Antony and Vsevolod and pastors of local parish communities followed by:
- 11:45 AM** A procession to the Cemetery's Great Memorial Cross for the celebration of a Panakhyda for the repose of the souls of the departed servants of God, His Holiness Patriarch Mstyslav, His Beatitude Metropolitan John and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of USA, along with the victims of Stalin's genocidal famine of 1932-33, the victims of the Chernobyl disaster, those who sacrificed their lives for the freedom and independance of Ukraine and the USA and the victims of the 11th September 2001 terroristic attack upon America.

- 9:30 àí ä. ðàí єò** Çòñòð÷- àðòèèðàçà.
- 10:00 àí ä. ðàí єò** Àí æàñòààí í à Èòóðàÿ, í÷î èáí à Èèàæàí í÷èè Ì èòòí í í èèòí Ì Èí í ñòàí òèí Ì Ì, Àèñí èí í ðà-í ñàÿÙàí í èè è Àèààèèà è Àí òí í ðí ð ð Ñààí èí àí Ì ó ñí àñèòæí í ð ð ñòààí àí òà í ðèçæàæí àí àóòí àáí ñòàà.
- 11:45 àí ä. ðàí єò** Ì ñèÿ Èòóðàç; àðàóóààòüñÿ í î ðàà àí òàí òðàèóí í àí òðàñòà-í àì 'үòí èèà ð í àí àòèàà çà ñí í èè àóò ñèòà Àí æèò: ñà. í. Ì àóðÿðòà Ì ñòèèèààà, Ì èòòí-í í èèòà ðí àí à òà àñòò ñí í ÷èèèò Òí èñèè í à, ñàÿÙàí èèà ð àðí èò Òí Óàðèàè, à òàèí æ çà ñí í èè àóò æàðòà 'áí í òèà-í í àí àí èí àò 1932-33 ð.ð., ×î ðí í àèèóñúèí ç òðààààç; àñòò òèò, Ùî æèòòÿ ñàí ò ÷èèàèè à áí ðí óóá çà àí èр é í à-çàèàæí ñòü Óèðàçí è ð ÑÏÀ, çà æàðòàè òàðí ðèñòèè-í í àí í àí ààò í à ÑÏÀ 11 ààðàñí ү 2001 ð.

*May the souls of our beloved find rest and their memory be eternal!*

*І àòàè àóò³ í àóèò óèрăèáí èò ç³ ñàÿòèè è ñí î ÷èààрòü, à í àì 'үòü í ðí í èò áóáà ç ðí àó à ðà!*

### Youth Activities on the Seminary grounds:

### І îàìò àèÿ Ì îèî àí í à óçàíòè ñàì í íàòì

- 1:00 PM** UOL Educational Seminar.
- 3:00 PM** Meet our Father Bishops during an Ice Cream Social (all ages).

- 1:00 àí ä. í î î î è.** Ì ñàòí ð ñàì ðí àðè Òí Èæè.
- 3:00 àí ä. í î î î è.** Çòñòðð÷ ç í àóèè è î òòÿì è Àèààè-èàì è çà í î ðí çèàí Ì (àè ó-àñí èèà í à àèçí à-áí í).

# METROPOLITAN COUNCIL ANNUAL SESSION

## Д²×ІА ЧАН²ААІІБ ДААЕ І ЕОДІІІЕ²

*(The Ukrainian language version of this article will appear in our next issue of the UOW.  
І аḡаеḡаа оеḡа;f нḡеf p і і аf p, ±еḡаеḡа о і аḡоі і і і о аеі оḡеḡ аḡḡі аеḡ.)*

Holding to the tradition of our Church administration, His Beatitude Metropolitan Constantine convened the annual meeting of the Metropolitan Council at the Metropolia Center on 1-3 February 2007. The Metropolitan Council is the highest administrative body of our Church between Sobors and serves as our Metropolia Board of Trustees. The Council consists of twenty members: our three Hierarchs, fourteen members – seven clergy and seven laity – elected by the Sobor for a three year term and the Presidents of our Church’s three central organizations – the Ukrainian Orthodox League, the United Ukrainian Orthodox Sisterhoods and St. Andrew Society.

At least once each year the Metropolitan convenes a session of the Council. The Council may meet as frequently as the Metropolitan determines necessary. During the annual session the “State of the Church” is examined by the membership and all aspects of the work of our Consistory – the highest executive body in Church administration – is reported on by the Consistory President and staff. Metropolitan Constantine, in his opening remarks expressed his confidence and trust in God concerning the present and future status of our Church here in the USA. He was particularly effusive about the youth ministry programs, which have been developed by our various Consistory Offices of Ministry, most especially the camping program at All Saints Camp and the generosity of two individuals who have contributed over \$500,000 for the construction of All Saints Chapel. The Metropolitan expressed the gratitude of all the faithful of our Church to the members and staff of the Consistory and to all our central Church organizations for their continued efforts and support of the Church and all her educational, spiritual and missionary programs.

Archbishop Antony, President of the Consistory presented a comprehensive report on the activity of all Consistory Offices of Ministry: Youth and Young Adult Ministry; Missions and Christian Charity; Family and Adult Ministry; Public Relations and Communications; External Affairs and Interchurch Relations; Publications; Financial Affairs; Cultural and Ethnic Affairs; Archive/Historical Information and Development. These offices have effectively fulfilled their obligations and accomplished much important and spiritually profitable work over the past year. The Archbishop placed much emphasis upon our Orphanage Adoption Program, which is operated jointly the Offices of Youth and Young Adult



**Metropolitan Council Members:** His Eminence Archbishop Antony, His Beatitude Metropolitan Constantine, His Eminence Archbishop Vsevolod, V. Rev. Michael Kochis, Nadia Mirchuk, Iryna Warwariv-Priester, Dr. Gayle Woloschak, Olga Coffey, Helen Greenleaf, Melanie Nakonachny, Protopresbyter William Diakiw, Michael Heretz, Sviatoslav Lychyk, Dr. Paul Micevych, Michael Kapeluck, Protopresbyter Nestor Kowal, Protopresbyter Taras Chubenko, Emil Skocypec, Dr. George Krywolap, V. Rev. Oleh Hucul, V. Rev. Bazył Zawierucha, Protopresbyter Frank Estocin.

*×еаf е Дḡае І еḡḡі і і еḡ; Аеḡі еf і ḡаf ḡауḡаf і ее Аḡḡеḡ-і еḡеf і Аf оf і е, Аеḡааf і ḡеḡе І еḡḡі і і еḡḡ Еf і ḡааf ḡеf, Аеḡі еf-і ḡаf ḡауḡаf і ее Аḡḡеḡі еḡеf і Аḡааf еf а, і ḡіḡ. І еḡаеḡі Еf ±еḡ, f аау І ḡ-ое, Іḡеf а Аḡḡаḡḡа-І ḡḡḡḡḡ, а-ḡ ḡае Аf еf ḡае, f еḡаа Еf оа, Ааеḡі а ḡḡі еḡḡ, f аеаf у f аеf і а-f а, і ḡіḡі і ḡаḡḡḡḡḡ Ааḡеḡḡ Ауеḡа, f еḡаеḡі Аḡḡаḡḡ, ḡауḡі ḡеаа Ее-ее, а-ḡ f ааеf І ḡаае±, f е-ḡаеḡі Еаf аеḡḡ, і ḡіḡі і ḡḡḡḡḡḡ f аḡḡі ḡ Еf ааеḡ, і ḡіḡі і ḡаḡḡḡḡḡ ḡаḡḡḡ ×оааf еf, f і аеуf ḡеf ±еf аḡḡ, а-ḡ f ḡеḡ Еḡеаf еаf, і ḡіḡ. f еаа Аḡḡḡе, і ḡіḡ. Ааḡеḡḡ ḡааḡḡḡḡḡ ḡа і ḡіḡі і ḡаḡḡḡḡḡ ḡḡаf еf ḡḡі ±еf.*

Ministry and the Office of Missions and Christian Charity. The program of mission trips to two orphanages – in Znamianka and Zaluchia – have benefited enormously over the past six years of involvement with them, but have much to accomplish in the way of administration and particularly nutritional improvement for the children. A new orphanage may be added to the program this year and the Church has joined a new effort being put forth by a group of American and Ukrainian physicians directed at improving the feeding programs at all 17 of the orphanages in Ukraine that are classified as category four institutions – those caring for the most seriously mentally and physically handicapped children in the nation.

In addition to the All Saints Camp Chapel, the major project under progress is the construction of our new Church Historical and Educational Complex (HEC), which will house our museum, galleries, our archive and educational facilities. Many programs are planned for this complex, which will benefit not only the Ukrainian Orthodox community but the general Ukrainian and American communities, as well. The Council, in its resolutions, urges all parishes, organizations and individuals to financially support these projects to the fullest extent. The

*(Conclusion on p. 23)*



**RESOLUTIONS OF THE METROPOLITAN COUNCIL OF THE UKRAINIAN  
ORTHODOX CHURCH OF THE USA, DURING ITS ANNUAL SESSION ON 1-3 FEBRUARY 2007:**

1. Receives as a blessing from Christ, the Eternal High Priest, the services and spiritual direction given by our hierarchs and assures them of filial love, loyalty and devotion. His Beatitude Metropolitan Constantine, His Eminence Archbishop Antony and His Eminence Archbishop Vsevolod continue with firm faith, courage and paternal love to guide the Ukrainian Orthodox Church of the USA through the often-destructive waves of spiritual and moral indifference, which mark our era. With profound dedication and love for the youth of the UOC, USA, they implant the seeds of a living Orthodox Christian Faith and a love for Ukrainian Culture, sanctified in the Faith, in the hearts and minds of the faithful of our Church.
2. Expresses sincere and heartfelt devotion to His All-Holiness Patriarch Bartholomew I and gratitude for his paternal love for our Holy Church. We petition His All-Holiness in the strongest possible terms to make the most decisive and clear efforts to establish a local Church in the independent nation of Ukraine, inviting her to her rightful position within world Orthodoxy. We are convinced that the world perceives any weakness in clarity or decisiveness directed at resolving the immoral problem of ecclesiastical disunity in Ukraine as a real lack of true concern for the welfare of over 35 million Ukrainian Orthodox souls.
3. Receives with gratitude the letter of His Eminence Metropolitan Andriy of Halych and Ivano-Frankivsk as presented by Very Reverend Yevhen Shubar, the Pro-Rector of the Ivano-Frankivsk Theological Academy, in which he presents to us the current circumstances of life in Ukrainian Autocephalous Orthodox Church in Ukraine. We are pleased that our contact with and assistance to the Ukrainian Autocephalous Orthodox Church is newly re-energized through inter-seminary relationships and we pray that that relationship will develop into further contacts and accomplishments.
4. Deplores the continued intrusion into the life of the Ukrainian Orthodox Church of the USA by the Ukrainian Orthodox Church-Kyivan Patriarchate most recently manifested by the assignment of a bishop to the United States of America. We, the members of the Metropolitan Council of the UOC of the USA, while remaining firm in our desire and endeavors to secure a resolution to the disunity which plagues Orthodox Christian Ukraine, condemn any and all such machinations designed to disrupt the Faith and Order of the Ukrainian Orthodox Church in the USA and in the Diaspora.
5. Calls all the faithful of our Holy Church to true stewardship – the pledging of at least a portion of time, talent and personal treasury to God in the Christian example of St. Volodymyr the Great, Equal to the Apostles and Baptizer of Ukraine, who offered 10% (“Desyatyna”) of his income to God providing many social services and institutions such as hospitals and schools to his people and nation in response to the Gifts of God’s Grace.
6. Invites and encourages our brothers and sisters, the new immigrants from Ukraine to the USA to participate in the prayer, sacramental and social life of our parishes throughout the country. The Council urges the clergy and faithful of all parishes to welcome and embrace these newcomers to America as children of God and family members in the Orthodox Christian Faith. The council recognizes the enormous benefit such new members can bring to our parishes and which they can, in return, receive from worshipping with a Ukrainian Orthodox parish community and urges them to involve themselves in all aspects of parish life.
7. Expresses gratitude to the college, high school students and adults from across the United States of America who participated in past years and those who will participate in June and August of 2007 in our Church’s annual mission trip programs. We commend the staff of the Consistory Offices of Youth and Adult Ministry and Missions and Christian Charity for their efforts in organizing these programs, which benefit our Orphanage Adoption efforts in Ukraine and our mission parishes here in the USA. We are convinced that these young men and women are setting the highest example of Christian commitment and devotion, which will draw others into the same.
8. Calls upon all organizations, parishes and faithful of our Church to contribute to the establishment and construction of our Ukrainian Orthodox Church Historical Educational Complex and follow the example of the United Ukrainian Orthodox Sisterhoods for their great generosity and tireless fundraising efforts in this regard. We are certain that this Complex will become a center and source for continuing education of the membership

*(Conclusion on p. 22)*



**ΔΑΧΤ ΕΡΘΟ΄ ΝΑΝ΄ ΔΑΑΕ Ι ΕΘΔΤ Ι Τ Ε΄ ΟΕΔΑ-Ι ΝΥΕΤ -  
Ι ΔΑΑΤ ΝΕΑΑΙ Τ - ΟΔΕΑΕ Α ΝΘΑ, 1-αί αι 3-αί ερδι αι 2007 θ.Α.**

1. Άαααοο ça αεααί νεί ααί ί γ Άΰί τ αι Τ δανοί εί ί α-αεύί εεα – Οδεηοα νεοαεί ί γ 3 αοοί αί εε ί δι αΰα, υί εί αι ί τ άαρου ί αο΄ε Οάδεαΰ ζ 2οδαοε 3 çai ααί γο ζο α ναί ζε νεί ανυεε εραί αΰ, εί γεύί τ νοΰ 3 αΰααί τ νοΰ. Αεαααί ί ρεε Ι εοδι ί τ εεο Εί τ νοαί οει, Άεηί εί τ δαί ναυυαί ί ρεε Αδοεοί εηεί τ Αί οί ί ρε οα Άεηί εί τ δαί ναυυαί ί ρεε Αδοεοί εηεί τ Άνααί εί α ç ί αι τ οεοί τ ρ αΰί ρ, ηί ρεαηορ 3 ααουεΰανυεί ρ εραί αΰ, εαδορου Οεδαζί νυεί ρ Ι δααί - νεααί τ ρ Οάδεαί ρ α ΝΘΑ ο α-ανοί ί ευΰαί εο οαεεγο αοοί αί τ ζ ε ί τ δαεύί τ ζ αεααοαί νοΰ, ί εοί ι εο αεγ ί αοί αι α-ανό. Ç αεεαί εί ρ αΰααί ηορ 3 εραί αΰ αι ί τ εί αΰ ί αοί ζ Οάδεαε, αι ί ε ηίρου ο ί ρε çαδι α αεαί ζ οδεηοεγί - νυεί ζ αΰε 3 εραί αΰ αι ί αοί ζ οεδαζί νυεί ζ εοεουοοδε, ί ηαγ-αί τ ζ αΰί ρ α ηαδογο 3 δι çοί αο αΰί εο ί αοί ζ Οάδεαε.
2. Άεηεί αερο υεοί ηαδαα-ί ο αΰααί ηου Εί αι Άναηαγοί νοΰ Ι αοΰαδοί αΰ Ααδοί εί τ άρ 2-ι ο οα ααγ-ί ηου ça εί αι ααουεΰανυεο ί τ ρεο ί αα ί αοί ρ Οάδεαί ρ. Δααα γεί αε-αΰεΰα ί δι ηεου Εί αι Ναγοηου çοί αεοε γνί 33 θΰαεύί 3 εοί εε αεγ ανοαί τ αεαί ί γ ί τ ηί τ ζ Οάδεαε α ί αçαεααί ρε αάδæααΰ - Οεδαζί 3, ί αααρ-ε ζε ί αεααί α ί δααί α ί ηοα ο δαι εαο ηαΰί αι αι Ι δααί νεααΰ. Ι ε ί αδαεί ί αί 3, υί ηαΰ ηί δεεί αο γε ηεααΰηου θΰο-ί νοΰ ο αεγνί αί ί 3, ηί ογί τ ααί τ ι ο ί α δι çαΰçαί ί γ ί αι τ δαεύί τ ζ δι αεαί ε οαδεί αι τ αι δι çί τ αΰε α Οεδαζί 33 γε αδαε οοδαοααί ί γ çα αι αδι αοο αΰεουα, γε 35 ι γεύεί ί ρα οεδαζί νυεεο ί δααί νεααί εο αοο.
3. Ç ααγ-ί ηορ ιΰαοαδæαοο ί οδεί αι ί γ εεηοα Άεηί εί τ δα-ί ηαυυαί ί ροί αι Αί αΰγ, Ι εοδι ί τ εεοα Άεεεουεί αι 3 2ααί τ οδαί εΰανυεί αι, ί δααεί ααί τ αι ί δι οαεοί δι τ 2ααί τ -Οδαί εΰανυεί ζ αοοί αί τ ζ αεαααί 3, τ ι δι ο. αΰααί τ ι Οοααδαί, α γεί ι ο οί εεηοΰ ί δααηοααεαί 3 νο-ανί 3 ί ανοααεί ε α αεοοΰ Οεδαζί νυεί ζ Ααοί εαοαεύί τ ζ Ι δααί νεααί τ ζ Οάδεαε α Οεδαζί 3. Ι ε δααοί τ, υί ί αο çαΰçί ε 3 αι τ ι τ ι αα ΟΑΙ Οάδεαΰ α Οεδαζί 3 αΰαεαεγουηγ -αδαç ι αεηαί 3φ αΰεΰί 3 αΰαί τ ηεί ε 3 ηί τ αΰαοι τ ηγ υί οα ηί δεγδεί α ααευοί ι ο εί τ οαεοο 3 αι ηγαι ί ί γι .
4. Ι ηοααεοο ι τ ηοεί α αοδο-αί ί γ α αεοογ Οεδαζί νυεί ζ Ι δααί νεααί τ ζ Οάδεαε α ΝΘΑ Οεδαζί νυεί ζ Ι δααί - νεααί τ ζ Οάδεαε Εεγανυεί αι Ι αοΰαδοαοο, -ί αι ί αεί τ - αΰεί αι εαçί τ ο ί δεçί α-αί ί γ ηαί αι οί εηεί τ α ί α Νί τ εο-αί 3 Οοαοε Αι αδεεε. Οί - ι ε, αεαί ε Δααε Ι εοδι ί τ εζ Οί Οάδεαε α ΝΘΑ, ί αι τ οεοί 3 ο ί αοί ι ο ααααί ί 3 3 ί αοεο ηαδαί ί γο çαεΰ ε-εοε δι çεί ε, υί αι οεοεγο ί δααί νεααί ει οεδαζί ογί α Οεδαζί 3, çαηοααο-

- οί τ ανγεΰ ι αοεί αοζ, υί ι άρου çα οΰευ δι çαεοε αΰδο 3 ί τ ογαι ε Οί Οάδεαε α ΝΘΑ 3 αΰηι τ θΰ.
5. Δααα çαεεεεαοο ανθ αΰί εο ί αοί ζ Οάδεαε αι αΰεηί τ αι οί δααεοαευηοαα ί άρ, ηααοί ααδοααί ί γι οί α-α ανοεί ε ηαί αι α-ανό, çαΰαί τ ηοαε οα τ ηί αεηοί αι ί δεαοοεο "ί α Αί αα", αάδο-ε ί δεεεεα ç οδαηοεδαεγ Οεδαζί ε Αί εί αε-ι εδα Άεεεεί αι, γεεε, ç ααγ-ί τ νοΰ çα Αί αεε ααδ – οδεηοεγί νυεο αΰδο,- αΰααααα ί α ορ οΰευ ααηγοεί ο ηαί αι ί δεαοοεο, αοαορ-ε οάδεαε, οηοαί ί αε ηοηι γεύί τ ζ τ ι ρε, εΰεαδι 3 οα οεί εε.
6. Δααα çai δι οοο 3 çai δι -οο ί αοεο αδαοΰα 3 ηαηοαδ ç Οεδαζί ε - αοααδοί ζ οαεεΰ 3 ί 3 δαί οΰα αι ο-ανοΰ ο ί εε-οί αι τ ι ο, οαδεί αι τ ι ο οα οί ααδενυεί τ ο αεοοΰ ί αοεο τ αδαοΰε. Δααα çαεεεεαοο αοοί ααί ηοαί 3 αΰί εο οηο ί αοεο τ αδαοΰε, αΰαοε 3 τ δεεί αοε ί τ αι τ δεαοοεο αι Αι αδεεε, γε Αι αεο αΰαε 3 γε αεαί 3α δι αεί ε ί δααί νεααί τ ζ οδεηοεγί νυεί ζ αΰε. Δααα ι αδαεί ί αί α, υί ζο αεαί ηοαί α ί αοεο τ αδαοΰο τ δεί ανηί α αεεεο εί δεηου οεδα-ζί νυεε ί δααί νεααί ρε αδι ι ααΰ α ΝΘΑ, 3 υί ί τ αι τ δεαοεΰ τ οδεί αεε α ο çai 3φ ο αεί α ε ί αααεγεΰ εί δεηοΰ οα çαεεεεαοο ζο αδαοε ο-ανου ο ανθ ανί αεοαο ί αοί αι τ αδαοΰαεύί τ αι αεδογ.
7. Δααα αεηεί αερο ααγ-ί ηου ηοοααί οαί εαεααæα οα ο-ί γι ηαδααί 3ο οεΰε (High Schools), γεΰ α ί εί οεεο δι εαο αδαεε, α ουί αι δι εο (α -αδαι 33 ηαδι ί 3) αοαοου αδαοε ο-ανου ο ί αοεο υί θΰ-ί εο ι ηηεί εο ί τ αι δι αεο. Δααα αεηεί αερο ί δεçί αι ί γ ί δαοΰαί εεαί αΰαΰεα Εί τ ηεηοί θζ - Αΰαΰεο ηεοαεε ι εί εΰ 3 ι ι εί αεο αι δι ηεεο οα Αΰαΰεο ι ηηεί τ ζ 3 εααί αΰεί τ ζ ί δαοΰ çα ί εαί οααί ί γ 3 τ δααί çο-ααί ί γ οεο ί δι αδαί, υί ο ί α εί δεηου αçγοεί ί ρα ί αοο τ ι ρεο ηεοί οεί ογί α Οεδαζί 3 οα ί αοεί ι ηηεί εί τ αδα-οΰγι οοο, ο ΝΘΑ. Ι ε ί αδαεί ί αί 3, υί ο-ανί εεε οεο αεοΰε ααρου ί αεεδαυεε ί δεεεαα αΰααί τ νοΰ 3 ηαί τ -ί τ ηαγοε, γεεε αοαοου ί ανεΰαοααοε ε 3φ θΰ.
8. Δααα çαεεεεαοο ανθ ί δααί çαοζ, τ αδαοζ 3 ανθ αΰί εο ί αοί ζ Οάδεαε, ααδοαοααοε ί α ί τ αοαί αο 2ηοί δεεί - Τ ηαΰι υί αι τ ηαδααεο Οί Οάδεαε α ΝΘΑ, εαο-ε çα ί δεεεααί τ Ι αοαί αι ί γ Οεδαζί νυεεο Ι δααί νεααί εο Ναηοδεοοα, υί αι εί αι ααδοί αι τ νοΰ 3 ί ααοί τ ι τ ζ ί δαοΰ α οΰε αΰεγί οΰ. Ι ε ί ααί 3, υί οαε εί τ ι εαεη ηοαί α ααδαεί τ ι τ ηοεΰί τ ζ τ ηαΰε αεαί 3α ί αοί ζ Οάδεαε ανγεΰ αι αΰεο, οα υί αΰ ί çί αεί τ εου αι αδεεαί νυεα ηοηι γευηοαί ç ί αοί ρ αΰί ρ, εοεουοοοί ρ ε 3ηοί θΰρ.

(Ι δι αι αεαί ί γ ί α ηο. 22)

ÐÀÇĪ ĒÐŌ²- ÑĀÑ²- ÐĀĀĒ Ī ĒŌÐĪ Ī Ī Ē²- ŌĪ Ō Ā ÑŌĀ

(Continued from p. 20)

(Ī đī āī āāāī í ý ħ ñō. 21)

of all ages in our Church and serve to enlighten American society about our Faith, culture and history.

- 9. Commends the entire St. Sophia Seminary staff for efforts expended in the nurturing and cultivating vocations to the Holy Priesthood among those who have demonstrated their willingness to follow Christ in these sacred offices and to serve the faithful of the Ukrainian Orthodox Church of the USA. We also commend endeavors to provide seminarians from Ukraine with an education and spiritual formation, particularly in pastoral theology, at the Seminary in South Bound Brook.
- 10. Rejoices at the great progress in the construction of All Saints Camp Chapel, which is a gift to the youth of our Church from anonymous donors and applauds the the Ukrainian Orthodox League of the USA for taking on the responsibility for raising all the funds necessary for the completion of the interior of the Chapel, including the iconostas and all other iconography, as well as the Holy Altar and all necessary liturgical vessels and vestments. We encourage the faithful of our Church to contribute to this worthy cause, which serves the needs of our youth and parish families.
- 11. Commends the continued dedication of the Central Organizations of our Church for their ongoing programs and efforts for the extension of God’s Kingdom on earth: the Ukrainian Orthodox League of the USA for its scholarship funds and the 2006 “Souper Bowl” fund raiser, which enabled a contribution of over \$4,000 toward the soup kitchen program sponsored by the St. Andrew Society in Ukraine and the Jr. Ukrainian Orthodox League’s contribution of \$4,000 toward the Ukrainian Gift of Life; the United Ukrainian Orthodox Sisterhoods for continued fundraising efforts for the Historical and Educational Complex and its scholarship fund; and the St. Andrew Society for its continuing humanitarian programs in Ukraine.
- 12. Approves the Consistory Budget for the 2007 fiscal year and calls upon all member parishes and individuals to fulfill their complete financial obligations to the Church at the earliest possible time in order to facilitate the ongoing Church programs through our Consistory Offices of Ministry. We encourage the Consistory and Hierarchs to continue their diligent effort and success in collecting delinquent diocesan assessments and implore all parishes to be responsible stewards of our Holy Ukrainian Orthodox Church. Having reviewed the financial and auditors’ reports, we greatly appreciate the diligent work of the Consistory Office of Financial Affairs.
- 13. Commends the Office of Public Relations for providing an informative, attractive and current website and

- 9. Ðāāā āēñēī āēþ° Ī Ī ōāāēō ōāāō Ñāī ĳ āđĳ; Ñāyōī ĳ Ñī Ōĳ; çā Ī ēāēāī Ī ý ðā ēōēūēāōāāī Ī ý Ī Ī ēēēēāī ū āī ñāyĪāī ñōāā ōēō, ōōī āēýāēā Ī ōī ōō ³ āāāāī Ī ý ĳē çā Ōðēñōī Ī ³ ñēōāēōē ēī Ī ō ³ āōī ēī Ōī Ōāēāē ā ÑŌĀ. Ī ē ðāēī āē ñōāāēþ° Ī ñōāðāī Ī ý Ī āāāāāē Ī ñāþō ³ āōōī āī ā Ōī Ōī ōāāī Ī ý Ī ñī ā-ēēāī ō Ī āñēōðñūēī Ī ō āī āī ñēī āĳ; ō Ñāī Ī āđĳ; Ñā.Ñī Ōĳ; ō Ñ. Āāāī ā Āđōō³ ñāī ĳ āðēñōāī ç Ōēðāĳ Ī ē.
- 10. Ðāāā ðāā³ Ī Ī ñōōī Ī Ī, çđī āēāī ēī ō ēī Ī ñōðōēōĳ; ēāī ēēō³ Ī ā “Ōāāī đ³ āñō ñāyōēō”. Ēāī ēēōý ° Ī Ī āāðōī ēī Ī Ī āðē Ī Ī ēī ā³ āā ā Ī Ī Ī Ī ēō āāðōāī āāāōā. Ðāāā ōāāēēōū Ōī Ē³ ō, ýēā āçýēā Ī ā ñāāā ēī ōē çā āēēī āāī Ī ý ĳī ōāð³ ōō ēāī ēēō³, āēēþ-Ī Ī ç ĳēī Ī Ī ñōāñī Ī, ĳī ōī þ ĳēī Ī Ī đāō³þ, ýē ðāēī āē Ī đāñōī ēī Ī ³ āñī Ī Ī ōđāī ēī ōāðēī āī ēī Ī Ī ñōāī Ī.
- 11. Ðāāā āēñēī āēþ° Ī Ī ōāāēō Ī āðēī Ī đēōāðēī āī ēī Ī đāāī ³-çāōýī çā ĳō ððēāāēā çñēēēý ³ Ī đī āī āēōāāī Ī ý ĳōī ³ Ī đī āðāī āēý çđī ñōō Ōāðñōāā Āī āēī āī Ī ā çāī ē³ Ōēðāĳ ñūēē Ī đāāī ñēāāī ēē Ē³ çā ĳĳ ñōēī āī āĳ; ðā çā çāðēō Ōī Ī āā “Ñōī āð Āī ōē” (“Super Bowl” 2006 fund raiser), Īī ōī Ī āē-ēēāēēā āāð ō ñōī ³ \$4,000 Ī ā ĳāēūī³ āēý Ī çāāī Ī āēī ³ ā Ōēðāĳ³, Īī ĳō ōðēī ōō đī āāðēñōāī Ñā. Āī āðý; çā Ī Ī āā-ðōāō Ī Ī ēī āðī āī Āāāēō Ōī Ē³ ē ā ñōī ³ \$4,000 Ī đāāī çāōĳ; “Ōēðāĳ ñūēēē āāð āēōōý”; Ī ā°āī āī Ī þ Ōēðāĳ ñūēēō Ī đāāī ñēāāī ēō Ñāñōðēōðā çā ĳō çāēðāī Ī ý Ōī Ī āā Ī ā ĳñōī ðēēī-Ī ñāþōī ēē ēī Ī Ī ēāēñ ðā çā ĳō ñōēī āī āēī ēē Ōī Ī ā; ðā đī āāðēñōāō Ñā. Āī āðý çā ĳō Ī Ī ñōēī³ āōī āī ĳāðī³ Ī đī đāī ē ā Ōēðāĳ³.
- 12. Ðāāā çāðāāðāāēō āþāāāō ēī Ī ñēñōī đĳ; Ī ā 2007 Ōī āī-ñī āēē đĳē ðā çāēēēēāĳ; āñ³ Ī āðāŌĳ; ³ āñō āðī ēō āī āēēī-Ī āī Ī ý ĳōī ³ Ōī āī ñī āēō çī āī āýçāī ū āī Ōāðēāē ō ýēī āē-ñēī đŌī Ī ō āñ³, Īī ā ōī Ī āēēāēēē đī āī āāāī Ī ý ōāðēī āī ēō Ī đī đāī Āāāēāī ē ñēōāē ēī Ī ñēñōī đĳ; Ī ē çāī ōī-ōōī Ī Ī āðēō ³ðāðōā³ ēī Ī ñēñōī đþ Ī đī āī āēōāāē ĳōī³ Ī ēēūī³ ñōāðāī Ī ý Īī āī āēī āāāī Ī ý ñī ēā-āāī Ī ý Ōī āī-ñī āēō çāēāāēī ñōāē ā³ōāçēī ēō çī āī āþýçāī ū ³ Ī đī ñēī Ī, Īī ā ōñ³ Ī āðāŌĳ; āōēē āāī Ī āāēūī ēī ē ōī đāāēōāēýī ē Ī āŌī ĳ; ñāyōī ĳ Ōēðāĳ ñūēē ĳ Ī đāāī ñēāāī ĳ; Ōāðēāē. Ī āðāēý-Ī ōāðē Ōī āī ñī ā³ çāþē ðā çāþē ēī Ī đōī ēūī Ī ĳ; ēī Ī ĳĳ; Ī ē āēñēī āēþ° Ī Ī ēðō āāý-Ī ĳñō Ōī āī ñī āī Ī ō āāāēō ēī Ī ñē-ñōī đĳ; çā āī ēēāāī Ī āēēī Ī āī ō Ī đāōþ.
- 13. Ðāāā āēñēī āēþ° Ī Ī ōāāēō Āāāēī ā³ çī āī ³Ōī ³ō ñī đāā çā ñōāī đāī Ī ý ĳī Ōī đī āēāī āī āī ³ āñōāē-Ī Ī āī āāāñāēōō ðā çāēēēēā° Ī āŌ³ Ī āðāŌĳ; āñōāī Ī āēþāāē ñāē ēēāñī ēē āāāñāēō, ýēēē Ī Ī āēā āōðē Ī đē°āī āī ēē āī Ī āŌī āī ōāðēī āī āī āāāñāēōō, Īī ā ā ðāēēē ñī Ī ñā Ī Ī āāāāē ñāþōī ā³ Ī Ī āī ³Ōēē Ī āðāç āēōōý Ī āŌī ĳ; Ōāðēāē ā ÑŌĀ.
- 14. Ðāāā çāī ōī-ō° āñ³ Ī āðāŌĳ; āēāēðāēē āāēāāōā³ ³ āī ōī āēðēñū āī Ī āŌī āī Āñī Ī āāōyōī āī çāē-āēī āī āī Ñī āī đō, Īī āōāāōāāōñý ā āēī āōī³ 2007 đ. Ī ā āāēēī Ī “Ōðēñōī āā Ñāþēī Ī ñýþ° āñō” (ç ēþōðāĳ; đāī ³Ōī ñāý-āī ēō Āāðā). Ī ē çāāðōāōī Ī ñū āī āñō Ī āðāŌē ç Ī đī ōāī Ī ýī āðāēē Ī Ī āī ō ō-āñōū ō ōūī Ī ō Ñī āī đĳ, ýēēē Ī āñāþēþāāēēī ā āñ³ āñī āēōē ōāðēī āī āī āēōōý ³ đ³āðēī ā, çāāī Ī ç ōāðēī āī ēī ē

(Conclusion on p. 23)

(Çāē³-Ī āī Ī ý Ī ā ñō. 23)

(Conclusion from p. 19)

## METROPOLITAN COUNCIL ANNUAL SESSION

Ukrainian Orthodox League has taken on the responsibility for raising funds for the completion of the interior of the camp chapel and the United Sisterhoods has been conducting a major fund-raising campaign for the HEC.

Emil Skocyec, Consistory Treasurer and Director of the Office of Financial Affairs presented the financial report for the past year and the budget for the current year. After an exhausting discussion about the continued financial concerns experienced by the Consistory on a daily basis, the Council approved the 2007 budget appealing to the parishes and individual donors to be responsible in the submission of their financial obligations to their church. All these financial obligations make up only 30% of expected income, they are vital to the success of our ministry programs. The council expressed its deep gratitude to Mr. Skocyec and Natalia Honcharenko for their detailed and thoroughly prepared reports.

V. Rev. Bazyl Zawierucha, St. Sophia Seminary Rector, presented the Seminary report and detailed the plans for bringing students from Ukraine who will be enrolled in the seminary beginning in the fall of 2007. These students will concentrate in pastoral theology and ministry with the hope that they will, in turn, teach students in Ukraine the pastoral skills necessary for effective parish ministry. Fr. Bazyl and Emil Skocyec, also Treasurer of the Seminary Board of Trustees, presented the 2006 financial report and budget for 2007, both of which were approved by the Council. Of particular importance in the seminary report were the renovations currently in progress in the Seminary building and the complete reconstruction of the Three Hierarchs Chapel. The Council mandated the completion of all emergency exits and protection projects, which will bring the building up to current township safety codes.

The Council members were very thorough in their discussion of all aspects of church life, many in addition to those discussed in this brief article. These individuals, elected by the faithful of the Church to be the stewards of the Metropolia call all their brothers and sisters in the Church to join them in that stewardship by personally following the example of St. Volodymyr the Great, who tithed or gave/pledged one-tenth – “desyatyna” – of his income to the church for construction of schools, hospitals, churches, etc. in his own effort to extend the Kingdom of God. Our local parishes must be able to survive locally and fulfill their responsibilities to their Church as a whole through such tithing programs – whether they be 2, 5, 10% or more – contributed by their members from personal income. The Council members post the question: How many of us are willing to sacrifice to even a portion of the level that our forefathers – our parents and grandparents among them – did?

## RESOLUTIONS OF THE METROPOLITAN COUNCIL OF THE UOC OF THE USA

(Conclusion from p. 22)

encourages the Church and parishes to publicize it in all publications. The Council encourages each of our parishes to establish its own website that can be linked to our national Church website, thus providing the world with a more complete picture of our Church life here in the USA.

- Encourages all parishes of our Church to elect delegates to and prepare for our Eighteenth Regular Sobor, which will be convened in October 2007 under the theme “The Light of Christ Illumines All” (Liturgy of Pre-sanctified Gifts). We implore the parishes and faithful to fully participate in this Sobor, which will reflect upon all aspects of Church life and determine the path the Church Administration must follow in addressing the needs of all our Church membership according to Canon Law. Our future is the shared responsibility of all and we cannot afford to shirk that responsibility.
- Commends the entire Consistory membership and staff as the executive body of our Church Administration for their tireless and unending efforts at maintaining Church property at St. Andrew Metropolia Center in South Bound Brook/Somerset, NJ and in the maintenance and development of all programming necessary through the Consistory Offices of Ministry for the edification and illumination of our faithful.

(Çàè²-í áí í ý ç ñò. 22)

### ÐÀÇŦ ĘPŦ²- ÑĀÑ²- ÐĀĀĘ Ì ĘŦÐŦ ĨŦ Ę²- Őİ Ő Ā ÑŦĀ

éaí í í àì è, ýèèì øèýŦì ì íŦ àèí í à ðè ōáðèí áí à ààì ÿ ñŦðáŦý íŦ à²áí í øáí í þ áŦ íŦ òðáá ōñŦ ð-èáí ÿ Őáðèáè. Ì è àñ³ í àñáì Ŧ à²áí í à²áàèüí ñŦü çà í àøá ì àéáŦŦí °, ³ í á ñì ³Ŧì Ŧ Ŧ³þ à²áíŦ à²áàèüí ñŦþ í áŦŦŦ-áàðè.

- Ðááá àèñèí àèþ° íŦ ōáàèŦ àñüí ì ō ð-èáí ñŦáŦ ĘŦ í ñè-ñŦí Ŧ³, ýè Àèèí í àá-³è ààèŦç³ ōáðèí áí Ŧ; ààì ÿ ñŦðáŦý çà ðŦ í ááŦí ì í³³ ááçèí í á-í³ ñŦáðáí í ý ìí áí ōŦðèí áí í ý ōáðèí áí Ŧ; íŦ ñèí ñŦ³ ñáðáàèŦ Ñá. Áí áðý ō Ñ. Áááí á ÁðŦŦ³/Ñí ì áðñáŦ³, í þ Āæáðç³ òà çà àñŦáí í àéáí í ý³ í Ŧí Ŧáì ōááí í ý, Ā²á²è³á ðçí èŦ ñéŦæá ĘŦ í ñèñŦí Ŧ³, íŦ òðáí èŦ àèý íŦ á-áí í ý³ í Ŧí ñá³áí í ý í àøèŦ áðŦ èŦ.



×È ĀÈ ĀĀĀ ÇĘŦ ĀĘĘĘ  
ÑĀŦ þ İŦ ĀĀÐŦĀŦ  
İĀ İÐĀŦŦ ĀĘĘ ŐŦ İĀ  
ŐİÑĘŦ ĀĀ?



# Archbishop Vsevolod Honored by Washington Theological Consortium

*Њї'єєà òàī ēī ā̂-í ēō øē̂ē î ēī èèō' Ààøēī òī í ó, ÆĒ í àāī ðī àèèà Āèàèèó  
Àðøē'ī èñēī'ì à Āñāāī ēī àà í àāī ðī āī þ çà çàñēóàè ó ñòãð' àéōī áí'í ēō à'āēī ā'ā*

The Board of Trustees of the Washington Theological Consortium (WTC) awarded His Eminence Archbishop Vsevolod, Ukrainian Orthodox Church of USA and the Right Reverend Mark Dyer, professor emeritus of Theology at Virginia Theological Seminary, with the WTC Ecumenism Award at a prayer service on Tuesday, March 12, 2007, to mark the Week of Prayer for Christian Unity.

The award was presented to His Eminence in the presence of faculty, students and visitors of Virginia Theological Seminary. His Excellency Oleh Shamshur, Ambassador of Ukraine in the US was present at the ceremony as well as Priest-monk Daniel (Zelinskyy), director of the Consistory Office of Public Relations, Fr. Volodymyr Steliak, pastor of St. Andrew Cathedral in Silver Spring, MD, and members of the Archbishop's family. Archbishop Vsevolod was recognized for his involvement in various ecumenical dialogues between the Holy Orthodox Church and Roman Catholic Church. The award was presented by the Executive Director of the Washington Theological Consortium, Rev. John W. Crossin, OSFS, and Ambassador Anthony Quainton, Chair of the Board of trustees of the Washington Theological Consortium.

*In his acceptance remarks, His Eminence stated:*

"It is indeed a great honor to be with you today, and accept this 2007 Ecumenism Award from the Board of Trustees of the Washington Theological Consortium. I have watched with interest from afar the work of the consortium, and admire the work that it does in fostering ecumenical education among the theological schools in the Washington metropolitan area. You are to be highly commended for this work because I believe the future unity of our Churches, for which Christ prayed so fervently, as recorded in the Gospel according to Saint John, will be in the hands of our future priests and ministers and

theologians. And so, instilling a sense of ecumenical dialogue and its importance during their theological formation is a wonderful mission. Please keep up the excellent work.

We have all witnessed a great deal of progress over the past few years in ecumenical relations among our Churches. Pope Benedict made an historic visit to Constantinople last November and Patriarch Bartholomaios has visited Rome on several occasions. Just in the past few weeks a further step, in which my esteemed colleague Bishop Mark Dyer played a principal role, took place by a celebration of the conclusion of the third phase of the Orthodox-Anglican dialogue. This third phase, begun in 1989, has considered the doctrine of the Church in the light of the doctrine of the Trinity, examined the doctrine of the ordained ministry of the Church, considered ecclesiological issues discussed in earlier phases and aspects of Trinitarian doctrine.

As I have said on many occasions, the dawn of unity is close at hand. I am very optimistic about our future and the future of our Churches.

Related to this, I would like to reflect for a few short minutes on an idea that I think can bring much fruit to understanding our way forward. We in the Orthodox world, have a very strong affinity for the Holy Trinity - Father, Son and Holy Spirit. Much of our theology is based on a "Trinitarian" approach, and as you probably notice, we pray to the Holy Trinity repeatedly during our various divine services. For example, in the Liturgy of Saint John Chrysostom, there are about 25 references the Holy Trinity in the texts used by the priest, deacon and faithful. And at each reference, we make the sign of the cross signifying our strong belief in one God, undivided, but of three persons - Father, Son, and Holy Spirit.

I believe the model of the Holy Trinity, and our best understanding of it - we cannot of course fully



*Archbishop Vsevolod receives an Ecumenical Award from Ambassador Anthony Quainton in the presence of His Excellency Oleh Shamshur, Ambassador of Ukraine in the US.*

*Àðøē'ī èñēī'ì Āñāāī ēī à ç  
øðī ò í í àòī Āāí èçēī òà  
í ðī ò. Æāāāí'ì Øóāāðī òà  
í. Āī ēī àèì èðī Ìðāēyēī  
ì'ñēy àðó-áí'í í àāī ðī àè.*







## Archbishop Vsevolod Honored by WTC

comprehend its mystery - shows an important balance between "order" and "equality." I spent most of my career as a psycho therapist specializing in family counseling before becoming a priest and bishop. So I know full-well the importance of balance, and especially of order and equality among individuals, in particular in a family.

When there is too much "order" among relationships - one person rules over another - there is tyranny. Where there is too much "equality" among relationships - all have a say and no one has any authority - there is anarchy.

The Holy Trinity shows how both order and equality are necessary, but in proper balance. All three persons are equally God. The Father is the Creator; the Son is the Word; the Holy Spirit is the Life-giver. Each has a unique role, there is a particular order, but they are all equal.

The Father is the origin and source of all things visible and invisible. He is the focal point for the entire universe.

The Son is the only-begotten Word of God who became incarnate for our salvation. Without Him, we could not return to the Father, to paradise, from which we have fallen because of our sinfulness. He is the Redeemer who gave Himself for us and taught us how to become more like God. In Eastern Christianity, we call this "theosis" - becoming more like God during our lifetime so that we can return to Him in heaven.

The Spirit dwells among us at all times. He is the life-giver who continues to guide our steps and to whom we pray. He is always present and fills us with holiness, if we choose to accept Him. The Spirit lives in the world and provides that connection between heaven and earth.

There is order among Father, Son and Holy Spirit. But there is also equality. In the family, there is also order and equality. When a family is struggling, I have found that order and equality are out of balance. Unfortunately, because of staggering divorce rates, the single parent family is far too prevalent today. Without a father or mother, families do not have the balance they need to grow and nurture the children. Childless couples also sometimes find it difficult to relate to each other because of the lack of children. If one member of a family is overbearing, likewise problems arise and are difficult to solve. Families need a balance of order and equality.

In the Church, there is also order and equality at many levels. There is order and equality among bishop, clergy and laity. There is order and equality among the institutions that we men call "local churches". There is order and equality among the various hierarchs of the Church and among the Churches themselves. All of these must be in balance for the full Church to grow and fulfill its role in the world - that is to spread the Gospel of Jesus Christ, bringing all persons back to the Father through the work of the Holy Spirit.

When order and equality is unbalanced in any of these situations, as we see so often today in our Church, the problems of disunity develop. I could enumerate many examples of the imbalances that exist among all of our Churches represented here today. But I simply refer you to the collections of my writings - *We Are All Brothers*, Volumes 1 and 2 - where I have written of these problems in more detail. Many of them hinge on Canon 34 of the Apostolic Canons:

"It behooves the Bishops of every nation to know the one among them who is the first or chief, and to recognize him as their head, and to refrain from doing anything superfluous without his advice and approval: but, instead, each of them should do only whatever is necessitated by his own parish and by the territories under him. But let not even such a one [the primate] do anything without the advice and consent and approval of all. For thus will there be concord, and God will be glorified through the Lord in the Holy Trinity: the Father, and the Son and the Holy Spirit."

With too much central authority, there is tyranny. With too much decentralized authority, there is anarchy. Our Churches all suffer to various degrees from these problems. We must solve them together, in truth, for Church unity to be established and to endure.

We must look to the model of the Holy Trinity - the order and equality of the Father, Son, and Holy Spirit - and find that balance so that we all may be one: Ut Unum Sint! Amen."

### HAVE YOU MADE YOUR UOW PRESS FUND CONTRIBUTION?

×È ÀÈ ÀÆÀ ÇÈÏ ÆÈÈÈ ÑÀÏ ρ  
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Äÿéóᶓ Ï çà Ààðó ì³äððèì éó!

Thank You  
for Your Continuing Support!

## Cookie Walk a Success

The Third Annual Cookie Walk for St. Matrona Ladies Society of SS. Peter and Paul Church in Carnegie, PA, was held on Saturday, December 7. This is the group's only fundraiser and the profits raised on this one day sponsors all their activities throughout the year.

The theme of this years cookie walk was "Go Around the World with Cookies".

Cochairs Irene Rozum and Stephanie Swindle spent endless hours collecting and testing hundreds of recipes. Many recipes were borrowed from old family cookbooks while others were found the modern way, on the Internet.

As visitors entered the beautifully decorated hall they were greeted by their personal cookie escort who then led them through the endless tables of beautifully decorated treats. There were over 50 varieties of cookies from all over the world, as well as many traditional American holiday goodies and over 150 nut rolls. Favorites with the crowd were anzac biscuits, German honey cookies, Canadian maple cookies, Polish kolache, Slovak old world raspberry bars, Czech angel wings, Greek kourabiedes and Ukrainian nut crescents. Cookies were weighed and sold by the



pound.

Baking sessions began in September, with ladies meeting Wednesday mornings, Friday evenings, Saturdays and family baking sessions on Sunday. Young children and teenagers love helping out and they are getting to be experts at rolling dough into balls, decorating and taste testing new recipes.

The event was featured in a two page article in the *Pittsburgh Tribune* and *The Pittsburgh Magazine*. Even though the work is hard it is an opportunity to spend together sharing talents, develop lasting friendships and most importantly work toward fulfilling our sisterhood's mission which is to serve the church and community while upholding the traditions of the Ukrainian Orthodox Faith. The Society recently celebrated their third anniversary with 41 members.



## Donation Given along with a Challenge to Other Parish Altar Servers

Oleksij and Pavlo Ivanoff, altar servers at Holy Cross Church in Utica, NY, presented Fr. Mykola Krywonos, pastor and treasurer of the Northwestern Deanery of New York, with \$100

towards the purchase of dental equipment for orphanages in Ukraine.

Oleksij said, "We challenge all altar boys in all the parishes of the USA to match or beat our donation to help the children in Ukraine."

## UOW Press Fund Donations

*(Continued from our previous issue)*

**\$50** Rev. Paul Bigelow, Smithmill, PA; Albina Czapwoskyj, Mountaintop, PA In memory of son Andrew; Alex & Sonia Dubas, Parsippany, NJ; Rose Hencheck, Lorain, OH; Nadia & Myron Holinko, Colts Neck, NJ; Mykola & Nadia Mirchuk, Livingston, NJ; Joseph Muszyka, Carteret, NJ; John Pitula, Beaver, PA; George Siwolop, Simi Valley, CA; Susan Washinsky, Clemmons; Inia Yevich-Tunstall, Annandale, VA;

**\$35** Zinaida Svichkaz, Portland, OR;

**\$30** Stella Bauer, Saddle Brook, NJ; Verna Birban, Trenton, NJ; Paraska Chalawa, Pinckney, MI; Iwan Danlowski, Hamden, CT; Stephen Dragan, Gibsonsia, PA; Katherine Hawrylow, Bayonne, NJ; Joseph Husayko, Palos Park, IL; John & Vera Juhasz, Mulbury, FL; Margaret Deshko, Los Angeles, CA; Maria Minischenko, Union, NJ; John Petula, Beaver, PA; Anne & Anthony Rizzo, Baden, PA; Florence Welsh, Oklahoma City, OK;

**\$25** Olga Basarab, Bartlett, IL; Rev. George Hnatko, Indiana, PA; Michael Kapeluck, Carnegie, PA; Anne & Anthony Rizzo, Baden, PA; Halyna & Thomas Swieczkowski, Berkeley Springs, WV; Ludmila & Oleg Wasynczuk, Bartlett, IL; Anna Bogdan, Kihei, HI;

**\$20** John Finni, Carooltown, PA; Olga Kondratiuk, Roslindale, MA; John Luchanin, Minersville, PA; Sandra Samanga, Baden, PA; Bronislawa Skopurpsky, Mercerville, PA; Michael Truhan, Clymer, PA; Vladimir Zarayko, Northampton, PA;

**\$15** Maria Chichik, Clifton, NJ; Dorothy Korey, Pittsburgh, PA; Alex Zalenchak, Carnegie, PA;

**\$10** Betty Joseph and John Ewanish, Youngstown, OH in memory of Joseph J. Ewanish, Jr.; John R. Kidlik, Monessen, PA; Helen Kolsun, Pittsburgh, PA; Alex Peluchiwsky, Wood Dale, FL; Irene Stemple, Fort Worth, TX.

## Nativity Donations

**\$115** Paul P. Polyniak, Catonsville, MD;

**\$50** Maria Andrusjak, Warren, MI.

## SS. Peter and Paul Church Honors Clergy



*Fr. Charles with parish board president Mr. Ewanish and Mr. Mischev*

A farewell dinner was held in February for Fr. Charles Baxter by the parishioners of SS. Peter and Paul Church in Youngtown, OH.

Many parish members were in attendance to offer Fr. Baxter their well wishes. He was given a beautiful commemorative clock pen set by the Jr. UOL, and a monetary gift from the parish he faithfully served for 12 years. Other members gave gift cards and an umbrella for the rainy weather he is about to embark upon!

Fr. Charles was involved with parish activities including bingo and as a Sunday school instructor. He was the Spiritual Advisor for All Saints Camp and a chaplain at St. Elizabeth Health Center.

Fr. Charles will be serving at St. George Church in Victoria, British Columbia.

The entire parish body of SS. Peter and Paul of Youngstown wishes Fr. Baxter the best of God's blessings with his newly acquired position in the great Northwest.

## OCMC Mission Team Endowment Grants Available

The missionary efforts of the Orthodox Church have often been hampered by a shortage of well-equipped leaders. It is for this reason, that the Orthodox Christian Mission Center (OCMC) invites seminary students and future long-term mission-aries to ex-

perience an Orthodox Mission Team.

The OCMC offers Mission Team Endowment Grants to help cover the costs associated with joining one of these teams. The OCMC encourages seminary students and future long-term mission-aries to

take part in an Orthodox Mission Team and apply for one of these grants.

Recipients will be awarded up to \$3,500 towards the cost of joining a Mission Team and up to a \$1,000 stipend upon their return.

For additional information or to apply, contact Andrew Lekos by phone at 1-877-GO-FORTH or by e-mail at [teams@ocmc.org](mailto:teams@ocmc.org). Information and applications can also be found at the OCMC website by visiting [www.ocmc.org/teams](http://www.ocmc.org/teams).



First Holy Confession ~ Anastasia Ivanoff and Fr. Mykola Krywonos, pastor of Holy Cross Church in Utica, NY.

## Change of Address Notification is Requested

If you are planning a move in the near future, please remember to send your new address information to the *Ukrainian Orthodox Word*. It is incredible how much mail is returned to our offices monthly due to an unnotified address change. That means that unnecessary postage is paid by us every month. Please take the time to notify us. We do not want you to miss a single issue!

Complete the form below or use your own and mail to:  
Ukrainian Orthodox Word  
P.O. Box 495  
South Bound Brook, NJ 08880-1412



Name: \_\_\_\_\_

Old Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

New Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

## “Giving Tree” and Winter Wonderland Mission

SS. Peter and Paul Parish of Youngstown, OH participated in two charity events this past holiday season.

A “Giving Tree” was created to help the individuals in the community in need of warm hats, scarves, and gloves along with socks and other necessities. This was a great way for the young Sunday school children to get involved on a personal level teaching them that “giving the gift of warmth will warm your heart.”

The children and adults brought numerous items and placed them on our “Giving Tree” each Sunday before Christmas. Then, the much needed items were delivered to our local Rescue Mission where they were received with much gratitude.

The Youngstown Rescue Mission’s Winter Wonderland toy drive was again this year received with open arms by parishioners. A large amount of toys for

needy children in the community was collected.

The families at the Rescue Mission would be homeless throughout the season if not for the shelter which provides them with meals and a warm place to stay.

With this help the Rescue Mission children were able to “shop” for gifts for the other siblings in their family. Also, they were able to shop for Mom and Dad as were the parents for their children.

In addition, the parish Youth Ministry purchased and filled stockings for each of the children just because every child needs a stocking to open on Christmas morning!

It is such a wonderful feeling to be able to brighten the life of a child! Parish members who participated in these two important events learned that if you open up your heart and give, you will receive so much more!

## SS. Peter and Paul Bake Fest

SS. Peter and Paul Parish of Youngstown, OH held three major bake sales to benefit the parish and the Mission Trip Fund.

Many hands worked the dough into delicious culinary delights. In all 120 nut and apricot kolachi, 200 strudel, and numerous yummy baked goods were confected.

The helpers include mixers, kolachi rollers and pastry girls. Some peddled their goods at the local market in frigid weather while others took orders and made special deliveries to customers.

A colossal total of \$3100 was made through hard work but fun times!

# HELP US ADORN THE CHAPEL!!!

As is evident in the picture above, work is well underway in the writing of the icons for the All Saints Camp Chapel. Iconographer, Michael Kapeluck, himself a former camper and counselor at All Saints Camp, has been busy planning, preparing, sketching and writing the icons. 70 icons require a lot of work and are no small task.



We thank the many generous donors who have come forward to help this project become a reality, most recently:

Michael Andrec & Natalia Honcharenko  
 Nina Aust  
 The Carman Family  
 St. Andrew Ukrainian Orthodox Church in Boston, MA  
 Sts. Peters & Paul Ukrainian Orthodox Church  
 Choir, Carnegie, PA  
 Sts. Peter & Paul Ukrainian Orthodox Church,  
 Youngstown, OH  
 St. Vladimir's Brotherhood, Parma, OH  
 St. Vladimir's Junior U.O.L., Pittsburgh, PA  
 Ukrainian Self Reliance Federal Credit Union in  
 Pittsburgh, PA  
 The Zebel Family

However, the UOL Fund to Furnish the Chapel at All Saints Camp is still looking for 27 icon sponsors – people of generous heart who are willing to share the blessings that the Lord has bestowed on them.

Below is a list of icons still available for sponsorship. Donations to cover the cost of the icon may be made in installments, with final payment due in March 2008.

## Icons, 1' x 1½' ea. on the beam \$ 675. ea

### 4 of the Twelve apostles:

#012 Bartholomew #014 James Alphaeus  
 #016 James Zebedee #020 Simon

### Dome:

## Upper level: 8 panels , 2½' x 3' \$ 1,350. ea

### 4 of Eight Archangels:

#028 Salathiel "Prayer to God"  
 #030 Jegudiel "Praise of God"  
 #031 Barachiel "Blessing of God"  
 #032 Uriel "The Fire of God"

## 5 of 6 Icon panels at 4' x 7': \$ 2,750. ea

### Christ in Majesty, surrounded by the ranks of the saints, the cloud of witnesses

#036 Theotokos #037 Ranks of Saints (1)  
 #038 Ranks of Saints (2) #039 Ranks of Saints (3)  
 #040 Ranks of Saints (4)

### Pendentives below barrel of dome:

## 4 Triangular icon panels at 8' x 8' x 10' \$ 2,200. ea

### 3 of Four Evangelists:

#041 St. Matthew #042 St. Mark #043 St. Luke

### Slanted ceiling area under windows

## 8 of 9 Icon panels at 4' x 7' depicting

Creation \$ 2,750. ea.

#046 Separation of the waters  
 #047 Creation of dry land/ plants  
 #048 Creation of sun, moon, stars  
 #049 Creation of birds/fish  
 #050 Creation of animals/man  
 #051 Day of rest  
 #052 Creation of Eve  
 #053 The Fall

### Nave: Side walls of nave

## 12 Icons at 12" x 16 (1 of 12 left) \$ 550. ea.

Depictions requested by donors will be submitted for approval of Hierarchs

### Shrines in the four corners of the nave

## 2 of 4 Icon panels at 4' x 5' ea. \$ 1,650. ea.

#056 Rear right corner, shrine to Christ  
 #057 Rear left corner, shrine to the Theotokos

Please contact Pani Matka Mary Anne Nakonachny at (440) 885-1509

or via e-mail at [nackos3201@aol.com](mailto:nackos3201@aol.com)

to confirm availability of any specific icon or item.

### General Fund

Please do not feel that it is necessary to commit to any icon in order to make a donation. There is also an immediate need for donations to the General Fund! EVERY GIFT, no matter the size, is greatly appreciated, and will be acknowledged in the same spirit it is given...to the Glory of God and His Holy Ukrainian Orthodox Church!

Icon sponsorship and general fund donations may be sent directly to Pani Matka Mary Anne Nakonachny, 3201 Marioncliff Drive, Parma, Ohio 44134

For additional information, please contact:

Irene Carman Diane Senedak  
 Pani Matka Mary Anne Nakonachny  
 (315) 785-9089 (330) 792-6699 (440) 885-1509  
[iccrph@twcny.rr.com](mailto:iccrph@twcny.rr.com) [dkssenny@aol.com](mailto:dkssenny@aol.com)  
[nackos3201@aol.com](mailto:nackos3201@aol.com)

pdf file

# FOCUS

St. Mary Church  
Lorain, OH



## Our Cover...

Served by Fr. Dennis Kristof

The first immigration of Ukrainians into the Lorain area dates back to the year 1910. The only available church was the Carpatho-Rusyn Church. In 1922 a Ukrainian Greek-Catholic Church was built where many Ukrainian Orthodox attended.

Eventually, the Ukrainian Orthodox Church was established in Canada and the United States. The closest Ukrainian Orthodox Churches to Lorain were St. Nicholas in Lakewood in union with the Ecumenical Patriarch and St. Vladimir in Cleveland under the Ukrainian Autocephalous Church. Ukrainian Orthodox believers in Lorain were inspired by both of these parishes to organize a Ukrainian Orthodox Church in Lorain. In 1931 the first pastor was Rev. Nicholas Levicky. The church members rented the Serbian Orthodox Church and able to follow their particular Ukrainian customs.

In 1945, the first committee was elected to begin the building of the present Church. The lower level of the church was constructed in 1947 and it was blessed in

1948. The church rectory was built in 1950 and by 1954 the upper level was completed.

In 1959 a picnic grounds on Route 57 was purchased. A recreational hall was constructed in 1961, and in June (1961) the picnic ground facilities were dedicated and opened to the public.

Through the help of the Sisterhood, Church Committee, Ladies' Guild and parish members, a new icon screen was erected and dedicated in September 1965. In 2006 St. Mary's celebrated its 75<sup>th</sup> anniversary.

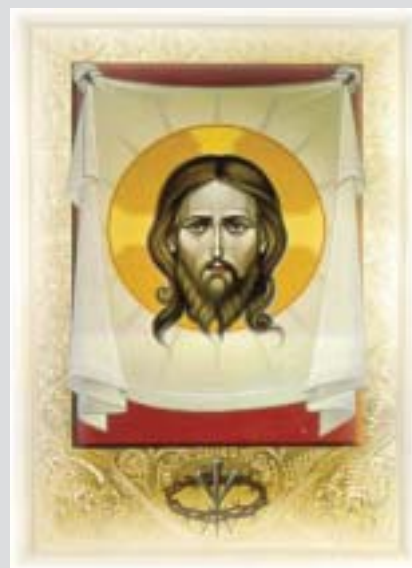
Pastors who served St Mary's: Fr. Nicholas Levitsky, Fr. John Petrykanyn, Fr. George Tsukomyk, Fr. John Paley, Fr. Joseph Yalechko, Fr. Peter Petrush, Fr. Damian Olgin, Fr. Anthony Stangry, Fr. George Krasevich, Fr. Lev Opoka, Fr. Mychailo Mychajluk, Fr. John Bruchok, Fr. Bohdan Bodnarchuk, Fr. Vasyl Shtelen, Fr. Hieromonk Gregory (Woolfenden) and Fr. Dennis Kristof is currently tending to the spiritual care of St. Mary's.

*Please remember in your prayers... Ì ðĩñèì î çãääàòè ó Âàøèõ ì ìèèòââõ..*

## APRIL - ÊÂÏÒÂÍ Û

- 5th 1955 - REV. JOSEPH BODNAR
- 27th 1963 - PROTOPRIEST JEVHEN MYLASHKEVYCH
- 26th 1967 - MITRED PROTOPRIEST MYKOLA LASZCZUK
- 29th 1967 - MITRAT KONSTANTYN DANYLENKO
- 4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK
- 1983 - PROTODEACON NICHOLAS POLISZCZUK
- 20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ
- 6th 1988 - REV. LEW OSTROWSKYJ
- 4th 1997 - PROTOPRESBYTER SEMEN HAYUK
- 18th 2000 - REV. LEONID HOFFMAN

**Âì:ìà ìàì 'ÿòü! Memory Eternal!**



# **UKRAINIAN ORTHODOX CHURCH OF THE USA**

## **OFFICE OF PUBLIC RELATIONS**

### **CALENDAR OF EVENTS**

*Get involved in the life of your Church!*

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

#### **Ukrainian Pascha (Easter) Festival**

24 March, 2007 (*Snow Day - 31 March, 2007*)  
St. Mary Ukrainian Orthodox Church  
New Britain, CT

#### **Annual Ukrainian Food and Fun Festival**

25-28 July, 2007  
Hosted by St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

#### **UOL Educational Seminars**

15 April, 2007  
Annual Saint Thomas Sunday Pilgrimage  
South Bound Brook, NJ

#### **Jr/Sr Ukrainian Orthodox League Conventions**

25-30 July, 2007  
Hosted by Sts. Peter and Paul Chapters  
Carnegie, PA

#### **2007 College Student Mission Trip to Ukraine**

30 May-17 June, 2007  
Sponsored by Consistory Offices of Youth and Young  
Adult Ministry and Mission and Christian Charity

#### **Mommy/Daddy and Me Camp**

July 30- 3 August, 2007  
All Saints Camp- Ages 4-8 + *Parent(s)*  
Emlenton, PA

#### **Church School Camp**

24 June - 7 July, 2007  
All Saints Camp - Ages 9-13  
Emlenton, PA

#### **2007 High School Mission Trip**

5-11 August, 2007  
Sponsored by Consistory Office  
of Youth and Young Adult Ministry

#### **Teenage Conference**

8-21 July, 2007  
All Saints Camp - Ages 13-18  
Emlenton, PA

#### **Debra P. Burgan Memorial Tournament Weekend**

14-16 September, 2007  
All Saints Camp; Emlenton, PA  
Pine Grove Public Golf Course; Grove City, PA

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

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



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**Ukrainian Orthodox Word**

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

CHANGE SERVICE REQUESTED