



# Ukrainian Orthodox Word

## Óēðàí nüēà Ī ðààî ñēààí à Ñēîâî



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

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

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



# An Archpastoral Reflection



# Архипастирські роздуми

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

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

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

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

òà ì í òèè ÷ ÷ ì æèòòÿ òàì , áà ñàòèòù ñàòèí Òáí áí í áéè÷÷ÿ.  
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## PROTOPRESBYTER MICHAEL ZEMLACHENKO RETIRES FROM ACTIVE SERVICE

Michael Zemlachenko

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



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

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

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

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



# On the Church's Guidelines for Holy Communion:

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

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

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

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

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

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

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

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



# How frequently should we commune?

by Rev. Harry Linsinbigler

produces many harmful and destructive results.”

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

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

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

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

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

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

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

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

## In Conclusion

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

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

## God's Church and Man's Interpretation

# Religious Thought Compared and Contrasted to Orthodoxy

## Jehovah's Witr

by Rev. Fr. Bazyl Zawierucha



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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



*Sponsored by  
United Ukrainian Orthodox Sisterhoods*

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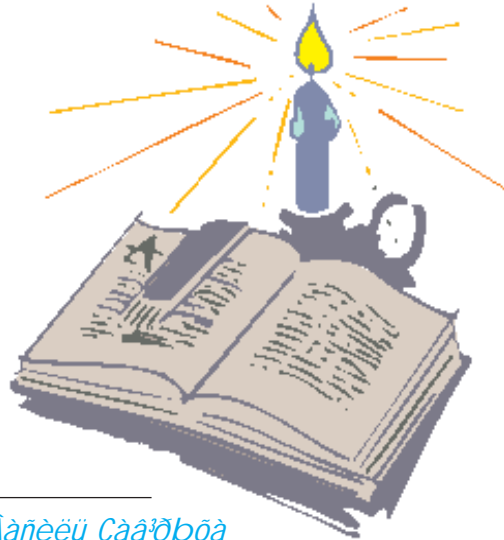
**Ukrainian Fall Festival**

**October 22, 2006**

**South Bound Brook, NJ**

# ΟΑΔΕΑΑ ΑΙ ΑΕΑ ² ΕΡΑΝΟΥΕΑ ²Ι ΟΑΔΙ ΔΑΟΑΟ²Β

Δαε³ε³εί³  
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ι ι δ³αι³ γι³ ι³  
ι δι οενηαα-  
εαι³ ι³  
Ι δααι³ ηεαα³β



ι. ι δι ο. Ααηεε³υ³ ςαα³δ³ρ³οα

**“Α ααι³ αδ³ ςι³ ηαα³ρ³ου³ν³υ³ α³δ³α, ι³ α³α³γ³, ε³ρ³αι³ α – ι³ ο³ οδ³ε.  
Α ι³ αε³ε³ε³υ³οα ι³ αε³ ι³ ε³ι³ ε – ε³ρ³αι³ α. (Ι Ει³ δ. 13:13)**

Να³αεε³ α³αι³ αε – οα³ ι³ ηαοι³ ςι³ α³ ι³ α³αα³ ηαεοε³, γεα³ ι³ ι³ ι³ α³δ³αι³ υ³ι³ α³οεα³ ςι³ αι³ α³ γε³ Να³οα³ι³ ε³ οε³ν³γ³ ι³ ε³ο³υ³”, “²ι³ οα³δ³ι³ α³ο³ι³ ι³ αε³υ³ ι³ α³ηι³ ο³α³ο³γ³ αεα³-α³ρ³-ε³ο³ Α³αε³β”, “Ι δα³αι³ ςα³ο³γ³ ηοι³ δ³ι³ αε³ αι³ ι³ α³α³οε³”³ ο³ι³ α³δ³ε³ηοα³ οε³ο, οοι³ ηι³ δεε³ι³ α³ο³ αι³ εοδ³ε³ι³ ο³ι³ γε³υε³ι³ ε, υ³ι³ οα³ι³ α³δ³ αεα³ο³υ³ ι³ γε³ι³ εε³ ι³ α³ ι³ ι³ ο³ο³υ³”. Ογ³ ο³ο³ι³ α³ ηαεα³ α³αι³ ι³ ι³ β³ -α³δ³α³ ηα³ι³ ι³ ι³ ηαοε³δεε³αι³ ηι³ δ³ι³ αε³ ι³ α³α³δ³ι³ αι³ ι³ γ³ ι³ ςε³ο, οα³ ο³ι³ ο, υ³ι³ -ε³αι³ ε³ α³αι³ ι³ αε³γ³ου³ν³υ³ α³α³ α³ε³νυε³ι³ αι³ ι³ ηεοαε³ε³ οα³ α³α³ οδ³αι³ ηο³ο³ςε³ εδ³ι³ αε³.

Ναεοα³ ι³ ι³ ηαεα³ 1872 δ. α³ ογ³³ xαδ³εςα³ Οαες Δα³ηαεα³ ςε³ Αεα³ αι³³, ι³ ο³ηαο³δ³, ι³ αι³ ι³ ηεε³υα³ι³ γ³. Ε³ι³ ο³ ο³ι³ α³ α³οε³ι³ 20 δ³ι³ ε³α³³ α³ι³ α³οα³ -ε³αι³ ι³ ι³ ηοα³αι³ ι³ Ε³ι³ δ³α³ α³-ο³γ³ ι³ αε³υ³ ι³ ι³ οα³δεαε³ οα³ ι³ ι³ ε³ι³ α³α³ι³ αι³ οδ³ε³ηοε³γ³ ηυε³ι³ αι³ ο³ι³ α³α³δ³ε³ηοα³ YMCA. Ο³ 1880 δ. οαε³ δοο³ δ³ι³ ςι³ ι³ α³η³ρ³αε³α³ν³³ α³ Α³ι³ ε³ι³, α³ α³α³ν³ο³ δ³ι³ ε³α³ ι³ ςι³ ι³ οα³ ε³ι³ αι³ ι³ δα³α³ηαα³ι³ εεε³ αεοεα³ι³ ι³ δα³ο³ρ³αεε³ α³ Εεοα³ι³, ς³ι³ α³ι³, Οο³δ³α³-ε³ε³ι³, Οε³δ³α³ι³³, Δ³ι³ η³ι³, Αα³ο³ οα³ Αο³δ³εο³.

“Να³αεε³” ο³ α³ ι³ ι³ ςε³ο³ι³ αι³ ι³ α³δ³αεεα³ι³ γ³ εδ³ι³ αε³, αι³ ο³ι³ δα³αε³, αι³ ι³ δα³αι³ ηεα³ι³ εο³, αι³ δ³ςα³α³γ³ι³ εο³ γεε³ι³ ε, αι³ εαο³ι³ εεε³α³, αι³ ε³ι³ ο³ι³ ςι³ ο, αι³ α³δ³ι³ α³α³ηυεεο³ ι³ αι³ δε³ο³ι³ ηοα³, ο³ ι³ δ³ι³ οε³ αι³ εοδ³ε³ι³ ε³ ι³ δ³ι³ ι³ αεε³ι³³ α³α³ςη³ α³δ³ο³ι³ ηο³υ³, α³αι³ ε³ρ³ο³ι³, α³α³α³α³α³ι³ γ³ -α³ηο³³ α³α³δ³α³α³ι³ ι³ ο³ ι³ δα³ι³ δο³, ι³ δ³ι³ οε³ αε³υ³ ι³ ι³ ηα³οε³, αεε³ι³ αι³ ε³ρ³, ι³ δ³ι³ οε³ ι³ δ³ι³ οα³ηοα³ ο³α³, ηα³υ³αι³ εε³α³, α³δ³ι³ α³α³ηυεεο³ ηοα³ι³ ι³ αε³υ³, α³ε³νυε³ι³ αι³ ι³ ηεοαε³ε³, ε³ι³ ι³ ο³ε³υ³ι³³ α³, Α³ι³ γ³ ι³ οα³ο³δ³, δ³αε³α³ι³, ι³ α³α³ε³υ³ι³ εο³ οε³ε³, Να³ο³ι³ οδ³ι³ εο³, εοδ³ι³ β³, Ι³ α³ο³αι³ αι³ εο³ Ι³ α³ο³ε³, αι³ ε³ι³ ηοα³αι³ ι³ γ³, “YMCA”, ι³ α³ε³ι³ α³δ³ι³ αι³ ι³ αι³ οα³ι³ οδ³ο³ ο³ δα³αε³³ (Wall Street), Αε³ι³ ι³ -ε³ο³ ι³ δαα³. ² οαε³ ηι³ ε³ηι³ ε³ υα³ ααε³αε³ι³ ι³ α³ ι³ ι³ αι³ εε³.

Ι³ ι³ α³α³δ³ι³³ α³δ³οεαδ³ι³³ ο³υ³ι³ αι³ εοε³υο³ α³ ααε³ε³υε³ι³ ο³ εδ³α³ι³ αο³ αε³ι³ ο³ηεα³ρ³ου³ υ³ι³ δ³ι³ εο³ α³ε³υο³α³, γε³ 100 ι³ γε³υε³ι³ ι³ α³ ε³ι³ εαε³ι³ ε³ αοεεαο³α³, εδ³ο³ι³ γο³ι³ υ³ι³ αεα³ηι³ ι³ α³α³δ³η³ι³ Α³αε³ε³ι³ οα³

δ³ςι³ εο³ αεοδ³ι³ αε³α³. ο³ι³ γε³ οαε³ηο³ “Ι³ δαα³αα³, υ³ι³ αα³α³ αι³ α³-ι³ ι³ αι³ αε³ο³ο³γ³” ηοα³ ι³ α³ -α³οα³α³δ³ο³ι³ ο³ ι³ ηο³ο³ ι³ ι³ ι³ αε³ ι³ αε³α³ε³υο³ εο³ι³ ι³ α³αι³ ε³ι³ ε³ ε³αε³αι³ ε³. Αε³ι³ ο³υ³αι³ ι³ 74 ι³ γε³υε³ι³ ε³ ε³ι³ ι³ γε³ ο³υ³ι³ αι³ οα³ι³ δο³,³ ο³ρ³ ι³ δ³ι³ αοεο³β³ ι³ α³δ³ααε³υο³ ο³α³ εε³οα³ οδ³ε³ηοε³-γ³ι³ ηυεα³ Α³αε³γ³, Ι³ αα³α³α³ι³ γ³ ς³ ι³ αι³ οα³ “Ι³ δαα³ι³ -ι³ ε³ηι³ α³ ε³ι³ εαα³” Ι³ ι³ γ³ Αα³α³ηοα³δ³α³.

Α³ι³ ε³ι³ αι³ ε³ι³ ςαα³α³α³ι³ γ³ι³ “Να³αε³α³” ο³ δ³ι³ ςαα³α³α³ι³ γ³ γο³ι³ ι³ x ι³ οαε³ε³εα³ο³ε³ “α³α³ οα³οε³ αι³ οα³οε³”. Α³α³ ε³ι³ αε³ι³ αι³ -ε³αι³ α³ ι³ -ε³ο³ο³ου³ν³υ³, υ³ι³ α³ι³ α³ςυ³ι³ α³ ι³ α³ ηα³α³ α³-α³ηοε³ ο³ ο³υ³ι³ αι³ ι³ αι³ α³γ³ε³ο³. Α³α³αε³υ³³ ςα³οε³ ςε³ ε³ι³ αε³ι³ ι³ α³ςε³οε³ ι³ ο³ηγ³ου³ α³οε³ ι³ ι³ α³αι³³ Δαα³³ Αε³δ³αε³ο³ δ³α³ ι³ α³ ι³ ηι³ αεε³αε³ο³ αι³ εα³οα³. Ι³ ηοα³ι³ γ³ ε³ δ³ι³ εα³ι³ ε³ “Να³αεε³” ι³ αα³-εεε³η³ ο³ηι³³ οα³οε³ηυ³, α³οε³ αα³-εεε³αε³ι³ ε³³ οαε³ο³ι³ αι³ ε³ι³ ε³ αι³ αι³ ηι³ ι³ α³α³δ³α³, δ³ι³ ςι³ εο³οa³αε³ ι³ δ³ι³ α³ο³αε³³ ε³α³ε³αε³οε³ ηι³ α³αε³ο³. Αα³αι³ οε³ε³ ι³ α³ο³α³, α³οa³ α³ε³υο³ αι³ ε³ι³ αι³ ε³-ε³ε³ : “Ι³ ι³ ηεο³οa³ε³ ι³ αι³ α³, α³αι³ α³οa³υ³ ι³ δ³ι³ εε³γ³οe³ι³ !” αεε³εεε³α³ ο³ ε³ρ³ααε³ αι³ δ³ι³ αε³ ηοa³αε³α³ι³ γ³. Αε³γ³ α³α³α³ο³υ³ ο³, “α³α³ε³ε³ι³ α³ αε³δ³ι³ α³α³οe³α³” αε³οe³ι³ εα³-ι³ ι³ αι³ “Να³αεα³” ςα³α³ο³ου³ν³υ³ αι³ αε³α³ηοa³α³ι³ ι³ β³. Ι³ α³ α³αε³ι³, υ³ι³ οa³ε³ “ι³ α³ηο³ δ³” ι³ α³ ι³ α³ο³ ι³ α³α³ο³ ηα³δ³α³-

αι³ υ³ι³ ι³ ι³ ηα³οe³, ι³ α³ ςι³ α³ο³ α³α³ε³ε³ι³ εο³ ι³ ι³ α³³ αε³αε³δ³α³ ο³ αι³³ α³ο³ι³ α³γ³υ³³ οe³α³οe³. Οaε³ οaε³ο³ι³, αε³α³ γε³υ³ι³ οο³ι³ ι³ α³-α³οa³υ³ ςα³ο³ι³ ο³α³ αε³ ι³ οe³ ςε³ αι³ ηα³α³-αι³ ε³ι³ “Να³αε³ι³” ο³ α³αι³ α³ε³, α³ι³ ι³ ι³ αε³ι³ αι³ ι³ ι³ δ³α³οe³οe³ α³α³α³ο³ι³ -α³ηο³, αε³α³-α³ρ³-ε³ ι³ α³ ι³ αι³³ γ³ο³υ³ ο³ε³³ ο³ηο³ο³ι³ ε³ ςε³ Α³αε³ε³ι³ οa³ αι³ οe³ ι³ δ³αε³ι³ ι³ α³οe³ οe³ο³, υ³ι³ ηοι³ ι³³ α³α³ρ³ου³ν³υ³.

Ι³ α³δ³ααε³γ³α³ γο³ι³ υ³ι³ ι³ ι³ α³οe³ε³ α³α³ςηο³ι³ γ³αι³ ι³ αι³ εα³ο³ο³, υ³ι³ “Να³αεε³ α³αι³ αε³” – οa³ ο³δ³α³οe³e³e³. Ο³ ηα³ι³ γε³ αι³ εοδ³ε³ι³³ ι³ δ³ι³ Α³ι³ α³αι³ ε³ι³ ε³ ι³ ι³ ο³α³ηοe³-ι³³, γε³υ³ι³ ι³ α³ ςι³ α³η³ ο³ι³ ο³α³δ³ο³ι³. ο³ι³ α³-α³αι³ γ³ι³ ο³ι³ δ³ι³ Οδ³ε³ηοa³ ι³ αε³α³ε³υο³ ι³ α³α³α³ο³ Α³ε³νυε³ο³ ο³δ³α³ηυ³ -α³οa³α³δ³ο³ι³ αι³ ηοι³ δ³ε³-γ³ ο³.Α³, αι³ αι³ ι³ ε³ ςα³ι³ α³αι³ γ³ρ³ου³, υ³ι³ Νε³ι³ Α³ι³ αεε³ – ηοa³ι³ δ³αι³ α³ ηο³ο³ οa³. ο³ι³ γε³ ι³ ηι³ ι³ αι³ ι³ ι³ ε³ι³ αε³ι³ εε³ Δα³ηαε³ α³α³εε³α³ο³³ α³ α³α³ο³ι³³ ο³β³ Οaεε³α³ι³ ι³ ηυε³ι³ αι³ Ν³ι³ αι³ δο³, α³ γε³ε³ Οδ³ε³ηο³ η³ ι³ εδ³α³ηε³ρ³ο³ου³ν³υ³³ α³ Να³ι³ γε³ Α³ι³ αε³α³ηα³α³ι³ ι³ ε³,³ α³ ε³ρ³α³ηυε³ε³ ι³ δεδ³ο³ι³ α³ι³, γε³³ η³ι³ ο³ρ³ου³ ηι³ γε³υ³ ι³.

“Να³αεε³” ςι³ αι³ α³γ³ςα³ι³³ α³δ³εοe³, υ³ι³ ι³ α³δ³α³ Ε³ι³ αι³ α³ο³ε³-ι³ γ³ι³, Οδ³ε³ηο³ η³ α³οa³ Αδ³ο³αι³ α³αε³ι³ ι³ εο³α³ε³ι³ ι³, υ³ι³, ι³ α³ γο³ αο³ι³ εο³, ι³ ι³ α³-α³ο³ Α³αι³ ε³ι³ ε³ ο³ 12:1. Α³ι³ ε³ οaε³ι³ αε³ οa³α³δ³α³γ³ου³, υ³ι³³ η³ο³η³, ε³ι³ εε³ α³ο³ε³α³η³, ι³ ι³ ςα³ο³α³η³ Να³ι³ ο³ι³ αι³ α³αε³νυε³ι³ ι³ δεδ³ο³ι³ αε³,³ α³οa³ ςαε³-αε³-ι³ ε³ι³ ι³ ι³ εε³υ³ι³ ε³ι³ ηι³ α³δ³ο³ι³ ε³ι³.

Ι³ α³ αε³αι³, υ³ι³ “Να³αεε³” α³α³α³ρ³ου³ αι³ εοδ³ε³ι³ ο³ι³ δ³ι³ Οδ³ο³ι³ εο³ρ³ ι³ α³δ³α³ο³ι³ αε³υ³ι³ β³, αι³ ι³ ε³ α³ ι³ ι³ ι³ εςε³ε³ ηα³ο³η³ α³-ι³ ι³ αι³ Νε³ι³ α³ Α³ι³ αε³ αι³ αι³ ηα³ο³ο³η³ ι³ ι³ εε³υ³ι³ αι³ ηι³ α³δ³ο³ι³ αι³, α³ Να³γ³ο³ι³ αι³ Α³ο³α³ α³α³α³ρ³ου³ εε³οa³ ι³ αε³αε³αε³ι³ αι³ εε³αι³ ι³ α³αι³ αε³.

Α³ι³ ε³ ι³ β³ρ³ου³ αε³αι³ α³ ςα³ι³ εε³οa³α³ι³ γ³ οaε³ηο³ι³ : “ςα³ι³ εα³ο³α³ ςα³ α³δ³ο³ ο³ ηι³ α³δ³ου³”. Α³ι³ ε³ οa³α³δ³α³γ³ου³, υ³ι³ α³ ηι³ α³δ³ο³³ ε³ρ³αε³ ςι³ ε³υ³-ρ³ου³ν³υ³, αε³α³ ι³ δε³ Αδ³ο³αι³ ι³ ο³ Ι³ δε³ο³ηο³³ Οδ³ε³ηο³ α³η³³ αι³ ηεδ³α³η³ ο³ου³³ γ³ι³ α³οa³ α³αι³ α³ υ³α³ ι³ αι³ α³ ι³ ι³ αεε³α³η³ου³.

Δ³ι³ αε³γ³-ε³ οaε³³ ςα³ι³ α³αι³ α³ι³ γ³ αι³ ι³ ε³ ςι³ α³η³ι³³³ ι³ ι³ δ³ο³ρ³ου³ ηεα³ςα³ι³ α³ Α³ι³ ηι³ ι³ αι³ ι³ δ³ι³ ςε³α³γ³α³ο³ι³ ο³η³ δ³ι³ ςα³ε³ι³ εε³ο³: “Υ³α³ ηυ³ι³ αι³ αι³³ α³οa³α³ ς³ ι³ ι³ β³ α³ δα³ρ³!” , γε³³ ι³ α³α³ο³ι³ δ³, γε³ε³ι³ Ι³ ι³ αεε³ ςα³ι³ α³ο³ αι³ αι³ δεο³υ³ ι³ δ³ι³ ι³ ι³ α³δ³εε³ο³ γε³ οe³ο³, υ³ι³ “ο³ι³ ι³ ε³ι³ ε³ε³η³ (ςα³η³ οe³e³) ο³ Οδ³ε³ηο³”.



# Seminaries: What Were and Are They For?

## PART II

by *Heiromonk Gregory*

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

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

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

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

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

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

**Seminaries: What were and are they for?**

In the history of the Orthodox Church, seminaries as we know them today are a relatively recent invention. In fact, nothing like modern seminaries existed anywhere before the 16th Century.

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

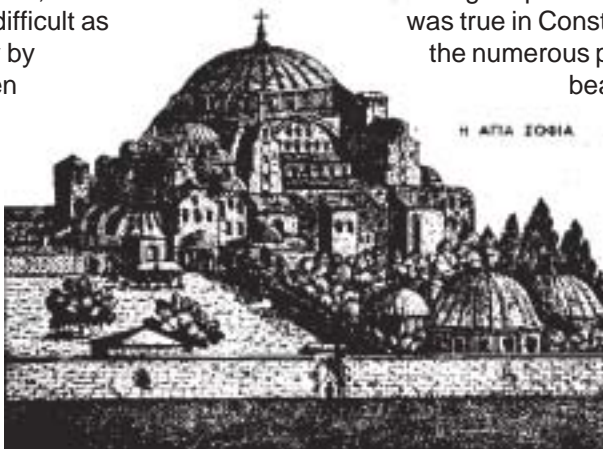
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conduct him around the altar – originally this was to stop him running away!

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

If a man or woman had a sense of personal vocation in the first centuries of the church, then it was to the monastic life, which did not necessarily entail ordination for any but the very few priests needed in the great monasteries of the ancient world. The monasteries were primarily places of prayer, but from an early stage they often included men of learning who taught others. It became normal to choose bishops from among the monks, not only because of their spiritual lives, but also because they were classically educated men who had continued into a deep and prayerful study of the scriptures and the writings of the Fathers before them. However, even as late as the middle of the 9th Century, it was possible for an Imperial Secretary, a scholar and statesman to be elected Patriarch of Constantinople while still a layman – that was St. Photius the Great (c. 810—c. 895).

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



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

As time passed, those who decided to make a clerical career could make themselves more attractive propositions for important churches by acquiring further education. The early Universities started as settlements of scholars from religious orders like the Franciscans and Dominicans, but by the 14th Century, there were an increasing number of places in the Universities for clerical scholars who were not monks or friars. William of Wykeham, born of a poor family in the south of England, rose to become Bishop of Winchester and Chancellor of England (more or less the Prime Minister). He also became immensely rich and founded a college at Oxford (in 1379, but still known as New College) and a school in Winchester to supply it with poor scholars.

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

This system produced many able and well educated clergy for the cathedrals, the city churches and the growing universities, but many parish clergy had only the absolute minimum of education to allow them to carry out the services and

hear confessions, they would preach only rarely. In Greece and Russia it became normal for parishes to choose a suitable man and send him to the bishop for ordination. If he was suitable, he was ordained and then served 40 Liturgies under supervision before being allowed to go back to his village church.

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

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

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

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

clergy, thus helping to reestablish an Orthodoxy in Ukraine that could give an intellectual account of itself.

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

Seminaries in the Russian Empire were very similar to those of the Roman Catholic Church. They were schools that might lead their pupils to ordination. Unfortunately, they were handicapped by the tendency for all parish clergy to come from the married clergy families. The sons of priests and deacons virtually had to go to the seminary where discipline was often brutal, and spiritual formation largely absent. The Great Reforms of the 19th Century did provide some improvement, most especially in the theological academies in Kyiv, Kazan, Moscow and St. Petersburg, but very often the seminaries were hotbeds of sedition, as we can see from the education history of Josef Stalin!

By the mid-19th Century, the weaknesses of relying on the ancient Universities were becoming obvious to many in the Church of England. So colleges were founded to give some priestly formation. The two major weaknesses in this system were the shortness of the course (two or three years), and the fact that those who already had a Theology degree had been taught the subject in a very academic and detached way. As a result, the students acquired only a smattering of Theology which they did not always see as being relevant to their future ministries.

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

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

*(To be continued in a future issue.)*



# 59<sup>th</sup> Annual

Melanie Nakonachny

# Ukrainian Orthodox League Convention

# Held in Lancaster County, PA



Photos:  
Michael  
Nakonachny

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



*His Beatitude  
Metropolitan  
Constantine  
delivers  
opening  
remarks.*

*Аєаааі і іоєє  
ї єодї і і єєє  
Єї і нїаї оєї  
çääðå°ouñý ç  
ñēī āāī è  
äóóī āí èò  
í āñòää āī  
ó-āñī èéā  
Єї і āāī ö¿.*

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

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

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

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

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







be needed at the All Saints Camp Chapel. The convention body was thrilled at the donation in the amount of \$4,262.75 presented to Saint Andrew's Society to benefit their Ukrainian Soup Kitchen Project. Participants also had the opportunity to hear Daniel Christophoulous, Director of IOCC speak on being "Doers of the Words as an Orthodox Family." Following the closing of business sessions, participants loaded buses to travel to Shady Maple Smorgasbord where they enjoyed a fantastic dinner and participated in a live auction.

With business sessions concluded, Saturday was a free day for participants to explore the local culture, participate in religious workshops or lounge by the pool. Participants began the day with an Akathist



*Archbishop Vsevolod greets the delegates.*  
*Αρχιεπίσκοπος Ἐφραίμ Ἄνθωνος Ἐπίσκοπος Ἀλάσκας*

to *Mary, Joy of Those who Sorrow*. Following the service Junior U.O.L. members prepared IOCC Health Kits for the needy and participated in a Ukrainian dancing workshop. Senior U.O.L. members were able to attend workshops given by Protopresbyter George Hnatko, Father Deacon Joseph Kreta and Zachary Ugolnik. Following Great Vespers that evening, more than two hundred and fifty U.O.L. members and guests gathered for the Banquet and Ball. President, Melanie Nakonachny presented His Beatitude Metropolitan Constantine with the Metro J. Baran Award for outstanding work with the youth of the diocese, His Eminence Archbishop Antony with the Distinguished National Service Award for a



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

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



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

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

### *Junior Ukrainian Orthodox League National Executive Board*

#### *Spiritual Advisor -*

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

#### *Advisor -*

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

#### *President -*

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

#### *1<sup>st</sup> Vice President -*

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#### *Recording Secretary -*

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

#### *Corresponding Secretary -*

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

#### *Financial Secretary -*

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

#### *Treasurer -*

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

### *2006-2007 Senior Ukrainian Orthodox League National Executive Board*

#### *Spiritual Advisor -*

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

#### *President -*

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

#### *1<sup>st</sup> Vice President -*

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

#### *2<sup>nd</sup> Vice President -*

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

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

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

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

#### *Treasurer -*

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

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

#### *60<sup>th</sup> Convention Chairman and Bulletin Editor*

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

*Membership and Chapter Development & LSSK Chairwoman*

Daria Pishko-Komichak, Holy Ascension, Maplewood, NJ

*Archivist -* Denise Spoganetz, St. Demetrius Carteret, NJ



# A Letter to the Editor



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

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

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

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

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

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

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

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

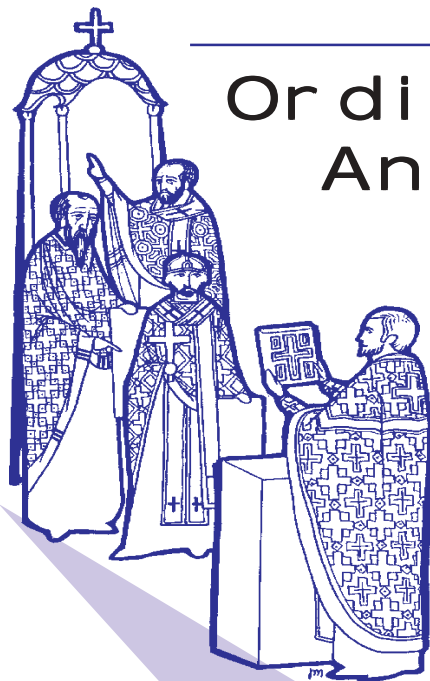
Jesus gave His life willingly for each and every one of us, asking nothing in return. Shouldn't we as Orthodox Christians follow His example instead of becoming more like the Roman soldiers who gambled at the foot of the Cross for His garment?

Yours in Christ,  
*Joseph Truchan*

St. Mary's Parish  
Allentown, PA

## Ordination Anniversaries

september



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

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



Néaáa ʒhónó Óðenó! Ái ði á ʒðaðe ʒ nánðe , ði =ó eí ði ðaí ueí ði çí í aʒhóe Áai , yé çí anʒ í aeaí uea í aðaóʒ óaðeae Náyoi ái Í eef eay Óai aí eea ÓAÍ Ó n.Óeðeóí e, Óaðeʒanuét -Í í eoaanuét ʒ ʒí aðóʒ çí í aea aaðe çí í aó nai ʒi aʒyí í í ní ðaaæí uí í ó aʒa=óðe í aní eí aó aʒai í =eí eó í a í ðeðí aʒ ó eʒní aí í ó ðaai ðí í aaaeaeí aʒ Óaðeí aa. Ní ðaaa a óí í ó, çí náyçai eé í. Í eef eá Eðeai í í n ç í ʒhóa Þøea, ° í í ʒi áaaí ʒi çí aei í eí. Áæá í aæáa í ʒou ðí eʒa í e ç í eí ðhí í ní ʒeóʒí í ný, í aðaí eñp=ènú, í ðaóu aóæá =anóí óæeáóí í ó, óæaæouny í í ʒi óaðeí aí eí ʒ í ní aenðeí æeouyí .

Áæeúeá ðaçʒa, í ðeʒæáæap=e í a Óeðaʒí ó, aʒ aí nðeá ó í aí á ʒ aóá ʒ ° nai eí aí ðí aei ʒ =æeai eí aí nðai . 2 í ð, yef nú a í aí í í ó eèñʒ, í ðaóu Í eef eá çai ðí í í í óaaa í ðaai ʒoáaðe eʒí ʒe ðaáʒ æeý aʒae í aæðe í aðaóʒí, çí a aʒe aʒa=óaaèe Ái æó í í ʒeó í aa í eí e, ç ðaí eí aí þ, í aʒai uí þ ʒ aa=ðí uí þ í í eðaí þ í í í aeo aoi aeeè a eí í í Óaðeae ó çæ=i í í ó ðeðí ʒ æeouy, çí ðae í í aei í í aóðe. Ái í e aʒe



Ái æʒ çà eí æí eé í ðí æeðeè aai ú ððaaa ayeoáaðe Ái aí aʒ. Þ í a çðaçó í í aí aeaný, aí aʒení í ó aæeèeá aʒai í aʒaæuí ʒhóu, aí óa æ ðaeè aʒe. 2 aðóá, aí eí aí a í eðaí í y — çí aðyáay æeý aæaóóaaí í y ðaai ðó. Be aóðe? 2 óó í ðaóu Í eef eá í ðí yaea an í aeeðaç: yef nʒ ní ðaaæí uí aí náyçai eea, yeeé í a í a nêí aao, a í a aʒe ʒí í í ʒ í a í ʒ í í ðaaaí e ʒ nai á aí eí aí a, a í aóðyueí í í ó çaaaçí a=aí í ʒ. Áí aenaa ç Ái aðeèe óðe í aí aòe, áaaóyóu aóæá ðai eèò ní aeuí eea, eí í í eaeòe í í náoó- ðaðʒeèe, eí aeeè, aeaáeóʒ, óí aoi aná í aí aóʒaí á ó ðaai ðí aí í ó æeouʒ. Aea óa eʒí aeaæeí nú ððí ðe í áçðó=i eí æeý æeççáo ç aʒuí e ó eʒn, aí náðaaí y ðai í aðaóðða aóeá 12-15 ðaaónʒa Óæuñʒ, a aí ç ʒ í aeaá í a í ðeí eí yeený. Aóeí aóæá oyæeí aeaðaðe aí ʒ æeý æeççáo. 2 í ð, í aðaóð í aai í aá

# Í àì i èøóòü...



Ái eí aa í aðaóʒ  
Náyoi ái  
Í eef eay Óai aí eea  
náeá Óeðeóí e,  
Óaðeʒanuét -Í í eoaanuét ʒ  
ʒí aðóʒ, Áai í aæe.

Óaðeí aí í í ðí yní eef nú, nêí í í ðeèe í aʒóyèe í aææá í a ðeæaaí ú yní ʒ aí ʒ. Çʒaðaeè í e í a áaaaóí aʒae aí í aðøeèe ðaç ððaaa aóeí ní ðí aóaaðe =e aóaa a óí í ó eí ðenóu, a aí eí aí a, çaaí aí eai í y. Í a óí óí í aðaá aeoí aí í aí ðaai ðó: ç eʒaa í a í ðaai : Aeaí y Áðeí í ae=, Í eaeñe Ái í =aðí a (nêí aí eí ae í aðaóʒ), í aí Áai í aæe Ái í =aðí a, í aeyða: Óaðañeé Eí çóa, Þðí neaa Í eí óí eef a, Eí eý Eí çóa, Áeaa Eí çóa (aʒe í ðóy-í anóí yoaey), Ái aaai Í ðeðí a=aí eí (nêí óoí aaoí ðʒa óðai ó), í çí ʒa í ðeʒaí aany çá í aei eef í =eé Ái óí í. Aeeøeèe aí í ʒhóy ðaai ðoaaí í y í ðeaeèçí í í áaaʒyøeʒ aí aei ʒ ðaí eó, áaánu çà ní ðí e óaeèeí aóeè a eʒn, óa í áaaeaeí aʒa náeá.

Anʒ ðaçí í í aí í ðeè í aí aòe, ðí çeèaeè ní aeuí eèe, eí æí eé aeaðaá ní aʒ í aí aó í í aææaí í þ, í aeyða ó í aeaí ueí í ó, aʒeúø aí ðí nêí ó aæeèeí í ó. Áyøp=e í ðòþ í eef eʒ Eðeai í í nó, í aí aòe í a aeaí aóæá çðó=i ʒ eí ðenóaaí í ʒ. Anʒ aʒe í aðøeèe ðaç a æeou í aee í aai aó aóðe a eʒn ʒ æeðe a í aí aóað aí aøeèe =an. Ónʒ ç aæeèeí çaaí aí eai í yí çaaí óí aeyèe aðí aa æeý aí aí eçaa, í í ðí aí óoáaeè í aʒa, ʒ ç çá aʒeúøeí çaaí aí eai í yí nʒaaèe í aʒaòðe eí eí aí aí eçaa. Á aai ú nðaðø eí aeeè ðeáo, í aeyða eoi aeený, í í ðí aðaæe ó óoaaí e. Eí eé í aeoí aeený ʒ í aadaeený, í aeyða ç çaaí aeaí í yí aeoí aeyèe ç øeʒyí eó çaaí óí aí e aai aí óʒ. Ðaai çaaí í a aóeí eí óy. Aʒení í, í eai ʒ í a í anóí í ʒ aí ʒ aʒai í =eí eó aóeí aóæá áaaaóí. Aea í a ððae aai ú í í aí aa í í =aea í nóaðeñý ʒ aí í aʒaó aæá í ʒaí a aí ç. Çæðeaeñý aóæá ðæeaeí ʒ a=aní í anðeaeè, aí í ʒeá çeèaa, yea í a í ðeí eí yeaný óʒeèe aai ú. Aea ʒ øeó oðuí ó aí ʒa aenða=eef, çí a çai aí ʒoaðe ʒó í a aí aai, aí aʒai í =eí í e í a í ðeðí aʒ í ʒ ç =eí í áçðʒaí yí í eé. Aae Ái æá, çí a ó í aʒ í a Óeðaʒí ʒ aná çaní í eí ʒeí ný, çí a í e í í aee a í anóí í í í ó ðí óʒ ðaeí æ ðae =óai aí aʒai í =eèe!

Aaç í aðaáʒeúøaí í y nêaæó, çí æeouy ʒ nêoæí í y eþayi náyçai eea í ðóy Í eef eè Eðeai í í na ða eí aí aáčeí ðení a aí í í í í aa ʒí øeí ° í ðeèeaaí í æeý ʒí øeò náyçai eea ðhó oðenðeyí núeèò eí í óanʒe. Áaðóe eí í ó, Ái ní í aè, çá áaaaóí aí aæò ʒ aáčai eʒn eó ðí eʒa æeouy!





**Olga Stupka**

Bayonne High School

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



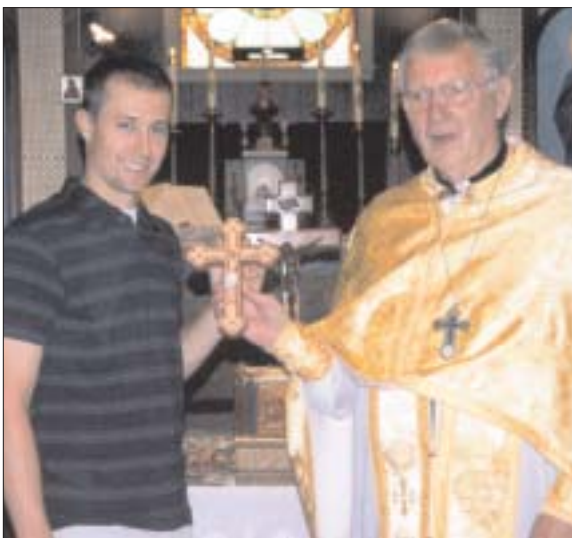
**May God grant  
them many years!**



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

High School Graduates

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



**Seth Little**

Slippery Rock University, BS in Biology

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



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

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

## Another Way to Spread the "Orthodox Word"

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

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

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



*CJ Metsopolus accepts the homilies from Fr. Paul Bigelow.*

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

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

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

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

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

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

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

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



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



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



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



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



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



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

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

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

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

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

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

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

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

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

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



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



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



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



The next day, guests were already enjoying the improvements.

# 3 редакторського столу...

3<sup>ο</sup> δι τ τ α ο τ . Αάτ ε;ε (Çæττ ηύεεε)

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



×è àè ετ εένυ çàaaaaèè ñî á³ î εοαί ίγ: "Ùî î î òð³áí î äëÿ òî ãî , Ùî á Ôåðêâà çðî ñòàèà?" Ì î æà àè ° ÷εáí ττ î ñòááí ç òáðεαè, Ùî , çàá°òúñý, î áðáñòáèà çðî ñòáðè, àεá ó ááø³ε î ñòááí ñò° ° í ø³ òáðεαè, ÿε³ î ðî áî æáòðòó ðî ñòè òà ðî çáεááðεñý. Çáε÷áεί τ, òî á³ í áñòáá°òúñý î εοαί ίγ: "×î î ó çðî ÿ òáðεáá çá³ευøó°ñý, à î τ ÿ í? Ááááòî áî áî ñεί á³á òà "Ôáø³áø³á" áεñεί áεòðòúñý í á òò òáí ó ° î î ááòòó ò³εεé ñî εñî é òáεòí ð³á ááæεèáèð äëÿ çðî ñòáí ί ÿ òáðεαè. Á³ευø³ñóò òεð ñî εñε³α ° î áî áεί áεì è. Β á òî ò³á î τ ááðè ááî î áεί ç í εð.

²ñî óòòó ÷î òεðè í áεááæεèá³ø³, çáááεúí τ ττ î ÷á³ á³ áεáñòεáí ñò³, î τ òð³áí³ äëÿ çðî ñòáí ί ÿ òáðεí á î τ áñóòí ó ñá³:

*Ôî ÷εεé î ðî á³á*

*Æáááá î î εεòí áí á æεòòÿ*

*Ô÷áñòó ó ñòñî³ εúí εð ñî ðáááð*

*Çî áí á³ÿçáí ñóò Ùî áî òðεñòεÿí ñúεί; í ñá³è.*



Βε, í á ááøð áòì εó, ááøá Ôáðεáá ñòî çòó ττ á³áí τðáí í³ áî òεð ÷î ðεðúí ò áεì τ á? Ùî ç òî áî , Ùî î è ðî áεì î ° áî áðá, çáí ðî áá³ ñî ðε÷εί ÿ°òúñý áî çðî ñòó í áøí ç òáðεαè? Áðáε ÷î áî á í áø³ε Ôáðεá³ ñòî çòó í á î áðáøéí á³ ç çðî ñòî á³? Í á áî çáí εúóá ñî á³ òí áñòè á î áñòèò í ñεáðæáááí ί ÿ î εðáí εð ÷εáí³á áðî î áá. Çð³ñò Ôáðεαè á³áçáðεáεò° ç áðî ñ òá εóεúòòðó. Ì ε áñ³ í áñáí î ñî³εúí ó á³áí î á³ááεúí ñóò çá òá, ÿε εí æáí ç í áñ ñî ðε÷εί ÿ°òúñý áî çðî ñòó Ôáðεαè. Βε Ùî òáεί áî çðî ñòáí ί ÿ í áî °, òá òî ðεá°òúñý æεòòÿ áñ³ í áñ.

*Ôî ÷εεé î ðî á³á.* Í ðî á³á Ôáðεαè ðî çá³εáí εé î ττ í æ ááááòúì á εòáúì è. ° á í áñ í áø³³ òáððè, ° áòòí ááí ñòáí , à òáεί æ³ ááááòò ç í áñ î áòòó á³áí î á³ááεúí³ ñòáí í áε Ùá á òáðεí áí ττ í ó æεòò³: εί τðáεί óòì î ° î ðááí³çòòì î í áø³³ á³áí î á³ááεúí í ñò³. ×è î è ðî ç î τ÷εί áòî î òò ð î ðáòò ç î τ çεðεáí εì ° çáí òí ÷òò÷εί í áñòááεáí ί ÿ î ? ×è î è, ç³ ñáí áî áí εó, î³ááááúí ðòòì î ° î³áòðεì óòì î

òεð, Ùî ° á î ðî áî á³, Ùî á çðî³ ñòáðáí ί ÿ áóεè òñî î³øí³? ×è î è çò òî î æεεáεòòì î ðî áεòè çðî³ çááááí ί ÿ? ×è î è øáí óòì î ° î³áòðεì óòì î ðεð, Ùî ° á î ðî áî á³? Βε Ùî áε çáεí á°òá î ðî á³áí á î ñòá ó ááø³ε áðî î áá³, ÷ε àè áεøεí εò°òá³ î³ááí òí áεÿ°òá ñî á³ î ττ î ÷á³ εε³á, Ùî ç î í áεòòó î ðî áî áæóááðè î ðáòò ð³ñεÿ ááñ? Εί áî áε î á°òá í á óáαç³, ÿε ááøí áî í áñòòí í εεá, εí εè, î³ñεÿ çáááεúí εð î áðáò³ÿεúí εð çáí ð³á áε, î î æεεáí , á³á³εááóá? Ñεεúí εð î ðî á³áí εε³á òðááá î³ááí òí áεÿòè, á í á î ðεáí áεòè çá³áε³ñó. ×è ááøá òáðεáá î³ááí òí áεÿ° òáεεð î ðî á³áí εε³á í á ñúí áî áí³³ í á çááòðá?

*Æáááá î î εεòí áí á æεòòÿ.* Βáðî î óñúí áî , Ùî î è ñî³εúí î ðî áεì î á òáðεá³ ° î î εεòí áí á î ττ εéí í³ í ÿ, ÿεá î è î óñεί î çðî áεòè áòòí áí î ÿéí î τ áá í áεéðá Ùεí . Ì î εí ί ÿ° ááááεì òí á³, εí εè εòáε εí áî ðî çá³εÿòòó, î ðεéí áòòó á í úî î ó áεòεáí ó ò÷áñòó; εí εè ÷áðαç í áøá î î εí ί ÿ î è çá³á³ ñî ðεéí ÿðè Áí áá³ î áεí í áí τ áî³ ÿε Ùî î áðáò³ÿ é î ÷εòòó, Ùî á ñáí çé î î εεòá³ á³á÷òòó Áí áø î ðεñòó³ ñóò. Ì î εí ί ÿ ° áî ðá÷εì , ÿε Ùî áí í τ çááí á³εúí ÿ° î τðááε òεð, Ùî î î εÿòúñý, εí εè áí ττ òî ðεá°òúñý Ùî ááí í εð ñî ðáá, Ùî òðáòòòó εòááε³ î áòÿæòòó çð. Áí ðá÷ε í á î áðáò³ÿεúí á î ðî í τ á³áú î τ ááí á î áí ò εòááε, εðá Ùá î çáðî çòó áî î τ áí ðòááí ί ÿ Ùî ááí í εð î ðî áεáí . Í áø³ áí áî ñεóæáí ί ÿ³ î î εεòáε î óñÿòó ááðè εòáÿî î î æεεá³ñóò î³çí áðè Áí áá εòáí á³. Ñáí î ðî óáñ î î εí ί ÿ î³ÿ° εòááε, ðî áεòó çð á³εúóá Ôðεñòí î τ á³áí εì è³ î τ áí εì è εòáí á³. Í ðî óáñ î î εí ί ÿ î óñεòó î ðεááñòè í áñ áî áî ðε Óááí ð, Ùî á î è î î áεé î ðáí áðáçεòεñý.

*Ô÷áñòó ó ñòñî³ εúí εð ñî ðáááð.* Í áñε³εúεè ñî³εεó°òúñý í áøá òáðεáá ç í ááεί εεòí³ ñòñî³ εúí òáí î ? Ùî î è áá°î î í áø³ε î ñòáá³ε áðî î áá³? ×è áî áεí εεòí³ εòáε áá÷áòú Ùî ñú óí³εáεúí á, Ùî Óεðáç í úεá Í ðááí ñεááí á Ôáðεáá î î æá çò ááðè? Βε Ùî á í áøá òáðεáá çáεðεéáñó, ñε³εúεè

(Çæττ -áí ί ÿ í á ñò. 25)



### 3 редакторського столу...

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

èpááè ìŕ ì ÷èèè á í áðò á²áñòŕ ññ? Ùî ì è ì í æáŕ î çðŕ áèòè, ùî á í á á²è ì í èáçáòè ì í òðááòp-èì çáŕ è²èè. Áŕ ñŕ í áŕ p èpáŕ á? xè ì è ° "Áŕ áðŕ p í í æéŕ í p" äëŷ óáŕ áèò? xè ° ì è ñ²èèp ç ñá²èŕ î äëŷ ñá²ò, +è í áðà ñ²èù áððáðèèà ñá²è ñŕ àè, á í áðà ñá²èŕ çáòŕ ááŕ á í²á èŕ òèèŕ î ?

**Çŕ áŕ á²çáŕ ññ ùŕ áŕ òðèñèŷŕ ññèŕ î ñá²è.** xè +áñòŕ áè +èòá²òá Á²áè²p ðáçŕŕ ì ç ñáŕ ì ì ì òáŕŕ áóòŕ áŕ èŕ ç ñòáàèòá çáŕ èòáŕ í ŷ? Bèèè á²áñŕ òŕ è +èáŕ²á ááòŕ î í áðáò²; ááðá ò-áñòù ò ðá² èŷŷŕŕ èò èáèò²ŷò ç Á²áè²; ááŕ ò áŕ ì áòŕ²ò ì í èèòŕ áŕ èò ñòŕ áèŕ áð? xè òòŕ ññ ç ááòŕ î òáðĕŕ áŕ î ç áðŕ î áàè àèá-á² áŕ áŕ ñèŕ á²ŷ +áðáç í áá-áŕ í ŷ í á á²ááèù ç èŕ ðáñŕŕ í í ááŕŕ²p, í áŕ ð. Èòðñ ñá. Ñòáŕ áŕ á? xè àè í ðŕŕ òŕ áèèè àèòè²è äëŷ òŕ áŕ, ùî á èðáùá í ðáòpááòè á òáðĕá? Èŕ èè áŕ ñòáŕ í ° àè +èòáèè ì í ááèŕ ò òðèñèŷŕ ññèò èŕ èæèò? xè àè í ðèòŕ áèòá í á á²áŕ ðááè, ùî á í áá-èòèñŷ +ŕ áŕ ññ ç í ðŕŕŕ í á²á? (Òŕ +á ŷ àèáñèáŕ áááæá²p, ùŕ çááááŕ í ŷ ì í ðŕŕŕ í á²á? ì á² áóòè áŕ èŕ áŕ í çáŕŕ òŕ +áŕ í ŷ, á í á àèááŕŕ² í á í áá-áŕ í ŷ. Í áá-áðèñŷ í²á +áñ Áŕ áŕ ñèòáŕŕŕ ì í á áááæá²p çá í áèèðáùèè ñŕŕŕŕ²á). Bèèè è² ç èèè è ñŕŕŕ ñŕ ááŕ è àè í ðŕŕ ŷáèŷ²òá ñáðĕŕ çŕ ññòŕ ñáŕ áŕ áŕ í ñòŕ èù-ñòáá, ç è çáŕŕ òŕ +ò²òá àè² çŕ èòè áŕ ñáðĕŕ çŕ í áŕ çŕ áŕ á²ŷ-çáŕ í ŷ? xŕ áŕ àè ì í áèè á í áá-èòè² çŕ èòè?

xèñèŕ î í áðà Òáðĕáà í á çá²èùò²òññ. ì í æáŕ ì è í á áóæá áŕ áðá àèèŕ í óŕŕ î í áð² çŕ áŕ á²çáŕ í ŷ ùŕ áŕ +ŕ ðèòŕŕ ò àèùáçáááŕ èò àèáñòèáŕ ñòáè? xè í áð áòŕ ñ ç èòèùòðá ì ápòù çŕ í èòèñŷ, ùŕ á ó² +ŕ ðèðè àèáñòèáŕ ñò² çðŕŕ ñòáŕ í ŷ ñòáèè ñŕŕŕ áŕ áŕ² äëŷ í áñ á²èùò í ðáááèáèŕ è² á²èùò áŕ ðá-ŕ èŕ è?

Í òŕ æ, í ðŕŕ ñŕ î Áŕ ñŕŕ áá ì ì ì í áðè í áŕ èðáùá çðŕ çòŕ ÷è á²èŷŕ èè, á ŷèèò, ì è í²çŕ á²ŕ î, ùŕ í óŕ áñ ñŕŕ² ò áðáè á²ááŕŕŕ ñò² ñèòáŕŕŕ í p Òáðĕáŕ. Í ðŕŕ ññò Áŕ áá í í áèèáèòè ááòá ááæáŕŕŕŕ áóòè á²èùò àèòèáŕ èŕ è ó á²èŷŕ èáò òáðĕŕ áŕ í áŕ æèòŷ, ùŕ ñŕ ðè-èŕ ŷpòñŷ áŕ çðŕŕ ñòò Òáðĕáè. Í ðŕŕ ññò Áŕ áá èáðòááòè ááòèŕ è í ðáèòè-ŕ èŕ è èðŕ èáŕ è, ùŕ á ðáçŕŕ ì è çáòáóááèè í áðò Òáðĕáò Áŕ ñŕŕ áŕ p ç ñòáèè æèáèŕ è çðáçèáŕ è ì çðŕŕ ñòò.

*Bè àè áæáŕ í ááŕŕŕ î ì ì ÷èèè, ŷŕ í áŕ í áá²p í ŷèèò á²áŕŕŕ á²ááè í á í ñòáèéáŕ² í í p í èòáŕŕŕ í ŷ, í á ŷè²ŷ çááðŕ óá ááòò óáááò. Çáòá ŷ òŕ +ò ì ì ðŕŕŕ ñèòè ááñ, ùŕ á àè çáñòáŕŕŕ áèèèñŷ í ááŕ í èŕ è² í í á²èèèèñŷ ç +èòá-áŕ è í áòŕ áŕ æòŕŕ áèò ñáŕŕŕ è² ááŷŕ è² çáñòŕ ñŕ ááŕŕŕ è è ááŕ è á²ŷŕ è, ùŕ áóáòòù í á èŕ ðèñòù áèèŕ í áŕ í ŷ ì ñ²; í áòŕ î Òáðĕáè.*

**Please remember in your prayers...  
Í ðŕŕŕŕ î çááááòè ó Áàòèò  
ì íèèòááò...**



(Ñá²èŕ î í áŕ ŷò² ì èèŕ èà Èóù í í æáðáóóááá +áñòŕŕŕ ò ñáŕ áŕ ñŕ ááèò, ó ñòŕ ç \$26,500 í áò²è Ñáŷò²è Òáðĕáŕ)

Ñáñòðá  
Áàèèŕ á Èóù-Áááðáñù



## Ñá²èŕ î í áŕ ŷò² Ì ÈÈŒ ÈÀ ÈÓÙ

Áèáæáŕŕŕ î çŕ í áŕ ŷò² ì èèŕ èà Èóù í áñŕŕŕ á²ááŕŕŕ á²á²è-òŕŕ á ó á²-ŕ ññòù 10-áŕ èpòŕ áŕ 2006 ð. í á 87-ŕŕ ì ó ðŕŕ² æèòòŷ.

Í áðŕ áèáñŷ ì èèŕ èà Èóù á Òèðá-çŕŕ², í á Íŕ èòááùèŕ², á òèðáçŕŕ ññè²è ì áòð²ŕ-òè-ŕ í è ðŕŕ áèŕ². Ó 1930-ŕŕ ì ó ðŕŕ² ðŕŕ áèŕ á í ðèŕŕ óóáŕ á áóèá ì í èèŕ òòè Íŕ èòááùèŕŕ² í áðáçŕáèá í á Áŕ í ááñ. Áèá² òáŕ ááðùèá ì èèŕ èè ò 1937 ð. çŕ áèòèè, çáððáòòóááèè çðáçò ðŕŕ çñòð²èŷèè ðŕŕŕ ò, ùŕ èŕ áŕ áðáò Á²èòŕ ð Èóù, ŷèèè ñáŕ áŕ +áñò á-èáñŷ á Í áðáðáóðç², çá +áñ²á Ñèŕŕŕ í á Í áòèpðè áóá áŕ áðáè òŕ ðóŕ æèè Òèðáçŕŕ ññèŕ î; Áðŕ î ç. Òáè ñáŕ í áŷáúèè ì èèŕ èè ç ì áŕ èŕŕ î; ñòŕ ðŕŕ í è ì òñ²èè ì í èèŕ òòè Òèðáçŕŕ ò² áèçŕáòè çá èŕ ðáŕ í. Á ò² +áñè ì í èŕ áŕŕ ò ì èèŕ è² í á áóèŕ èááèŕ í³ á í áóò², í³ á í ðáò², áŕ áóá í èáŕŕ² í èèŕ ì í áòèpðŕáññèŕŕ áŕ áŕ áðáèá ç ñèŕŕŕŕ ðŕŕ çñòð²èŷŕŕ í áŕ çá òèðáçŕŕ ññèò ì í è²èèò ááðùèá.

Í çŕŕ² çáá ì èèŕ èà àèçŕáá áŕ Í²á +è-èŕ è, çŕ ðèñáŷ-òèá ñáŕ² æèòòŷ Òáðĕáŕ² Òèðáçŕŕ². Á òááŕ ðáò áŕŕ áóá çááæáè è á òáðĕŕ áŕ² è òŕ ðáá², ááŕ² ç á òááŕ ðŕŕ á²è.

Í áðáçŕááòè á 1947 ð áŕ Áðáçèè²; ñòáá òáèŕ æ è ðááŕ çáòŕ ðŕŕŕ í í áóáŕ àè òèðáçŕŕ ññèŕ î òáðĕáè.

Ó 1958-ŕŕ ì ó ðŕŕ² áèçŕáá áŕ Áŕ áðèèè, áŕ ì ññòá ðŕŕ +áñòáð, òáòá Í.È., áá áŕŕ çŕŕ í áó ááðá àèòèáŕŕŕ ò ó-áñòù ò ì í áóáŕ á²ŕ í áŕ çáðáçŕŕ ññèŕ î ì ðááŕ ñèááŕŕŕ î òáðĕáè. Çáŕ áŕ ì áŕŕ ñòáá í áá²ùù áŕ èŕ áŕ p òŕŕ ðááè ò²; òáðĕáèè.

Í áŕ á-á, ñòáŕ èŕ áŕ çáŕŕ ðŕŕ á²ŷ çŕŕ òñèá èŕ áŕ àèçŕáòè áŕ Òŕŕ² èñò, á Áðçŕŕ í³. Áèá² òáŕ èŕ áŕ æèòòŷ í á çŕŕ² èèŕ ñŷ. 30 ðŕŕ è²á áóá í ðè òáðĕáŕ² Ñá. Í í èðŕŕ àè, áŕ èŕ áŕ p, ñèáðáŕ è-èŕŕŕ, ñòáðŕŕ ñòŕ p, +èŕ ò²èúèè áóèŕŕ í í òðŕáŕŕŕ, á í ñòáŕ í²ò í áðò ðŕŕ è²á áóá áŕ èŕ áŕ p Èŕ í ððŕŕ èŷŕŕ î; èŕŕŕ ñ². ² í ð, èŕ èè òŷ Èŕ í ððŕŕ èŷŕŕ á èŕŕŕ ñ²ŷ í ðèçŕáèá áŕ í úŕ áŕ, ùŕ á áŕŕ í áðáá²ðèá èŕ èáè, ðŕ çáñòáèá èŕ áŕ áæá í áæèáèŕ. ² òáè ñèŕŕ +èèŕ ñŷ æèòòŷ á²áááŕŕŕ áŕ òáðĕŕ áŕŕŕŕ í ðáò²áŕ èèá ì èèŕ èè Èóùá.

**Á²xŕ Á ÈŒ ì Ó ŕ Áŕ Œòù!**

## Los Angeles



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

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

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

## Beulah, PA

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

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

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



## Philadelphia



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

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

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

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

# ICONS FROM ATLANTA

Dr. Oleksiy Pochapinskyi

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

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

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

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

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

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



*Ї оаоо Аі аааі Ї адооае і нєй аноаі і аеаі і у єі і є  
Одєнòа Оаоу ó а’аòаò’ оадеае нà. Аі аоу а Àòеàí ò; Аæ.*



*ОеОдї аа адооаої у ааеєєї аї Ої дї аоó і’а -а̀н адооó  
єі і є Аі ці а̀н’ї і у дї аї ое дї і аї а Ї адеї ае-а,  
Її ці аої аеòу́н’у оаї аò оаа ó оадеа’ нà. Аі аоу  
а Àòеàí ò; Аæ.*

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

## Українське Православне Слово Ukrainian Orthodox Word

HELP US  
UPDATE OUR  
MAILING LIST!

Help us avoid waste and extra expense...

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

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



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



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



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

# First Confessions



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



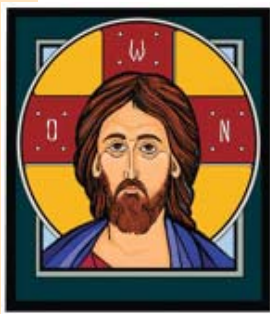
**St. Andrew Church, S. Bound Brook, NJ**  
Jessica and Chelsea Chariton, Anna Osadcia with V. Rev. Yurij Siwko, pastor; June 11.



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



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



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

# First Confessions



**Protection of the Holy Theotokos Cathedral,**  
 Allentown, PA

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

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





# Donations to the Ministries of the Church...

Donations from June 1, 2005 through May 31, 2006

*(Daf i ar' +eoa=y E i nenoi dy OI O a NOA aenoi aep° nai p ueoi nadaa=i o aay+i nou ca aao' Uaad' i t aadbae, ut aodou aeei denoi' aey +eneai i eo i t odaa i aoi ; Nayoi ; Oeda'i nuei ; I daai neaa' i ; Oadeae a NOA.*

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

## Orphanages in Ukraine Fund

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

## Orphanage Diaper Project

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

## High School Mission Trip Fund

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

## Hurricane Katrina Relief Fund

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

## Youth Ministry Donations

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

## Mommy & Me Donations

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

## ORE Donations

- \$105 Helen Mikuliak, Morrisville, PA

## Office of Mission & Christian Charity Donations

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

## Pension and Clergy Widows Donations

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

## Scholarships in Ukraine Donations

- \$130 Mary Peleshenko, Munster, IN;

## Seminary Donations

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

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

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

## Soup Kitchens Donations

- \$280 Mary Peleshenko, Munster, IN;

## UOW Donations

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

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

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

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



**May God grant them many years!**



*First*



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

*Confessions*

**Assumption of the Virgin Mary Church**

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

# Holy Baptism..

As of 07/11/2006



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

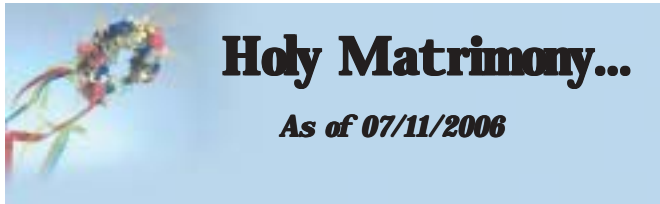


**Yonkoske, Jaimes Aeryk Ann** chrismated on March 26, 2006, in St. Peter & Paul Church, Bakerton, PA child of James Randall Yonkoske and Jessica Jenelle Leone. Sponsors: John Symosky and Flo Symosky. Celebrated by Fr. Paul Bigelow.

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

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

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



## Holy Matrimony...

*As of 07/11/2006*

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

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

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

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

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

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

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

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

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

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

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



## Asleep in the Lord...

*As of 07/11/2006*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

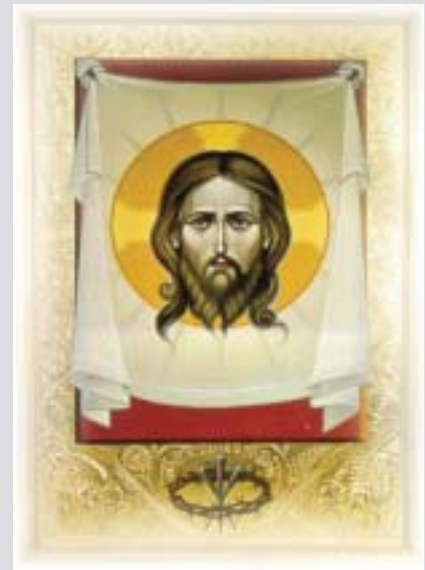
**Rich, Mary V.** of Ocoee, FL, on April 16, 2006, at age of 90, funeral April 20, 2006, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

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

*Please remember in your prayers...  
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## OCTOBER - ÆĪÂÒÁĪ Û

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



**ÂĪ-ĭà ĭàì 'yòü!  
 Memory Eternal!**



### Asleep in the Lord...

*As of 07/11/2006*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**ÂĪ-ĭà ĭàì 'yòü!  
 Memory Eternal!**

# FOCUS

St. Vladimir Cathedral  
Philadelphia, PA

## Our Cover ...

**Parish Priest: Fr. Frank Estocin**

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

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

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

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

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

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

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

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

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



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

Fr. Frank Estocin -  
pastor

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

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

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

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

## HAVE YOU MADE YOUR UOW PRESS FUND CONTRIBUTION?

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*Yes, I would like to make a contribution to the UOW Press Fund...*  
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**Thank You  
for Your Continuing Support!**

# UKRAINIAN ORTHODOX CHURCH OF THE USA

## OFFICE OF PUBLIC RELATIONS

### CALENDAR OF EVENTS

*Get involved in the life of your Church!*

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

#### **Parish 80th Anniversary**

9 September, 2006

St. Vladimir Ukrainian Orthodox Cathedral  
Philadelphia, PA

#### **Parish 90th Anniversary**

21-22 October, 2006

St. Volodymyr Ukrainian Orthodox Cathedral  
Chicago, IL

#### **Parish 100th Anniversary**

15-17 September, 2006

St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

#### **Annual Clergy Conference**

31 October - 2 November, 2006

Saint Alfonso Retreat House  
Longbranch, NJ

#### **Washington Ukrainian Festival**

15-16 September, 2006

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

#### **UUOS Ukrainian Fall Festival**

22 October, 2006

Ukrainian Cultural Center  
South Bound Brook, NJ

#### **Benefit Fall Harvest Festival and Dance**

15 October, 2006

St. Katherine Ukrainian Orthodox Church  
Arden Hills, MN

#### **UOL Fall Retreat**

4 November, 2006

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

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

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

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

*If you wish to subscribe to our mailing list,  
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