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Ukrainian Orthodox Word
Óèðàí ñüéà Í ðàáí ñéàáí á Ñéíáí



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

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Многая
Лита!



The Editorial Board of the Ukrainian Orthodox Word join the Hierarchs of the Ukrainian Orthodox Church of the USA, the Metropolitan Council, Consistory and all the clergy and faithful in greeting His Eminence Archbishop Antony on his Birthday.

May Christ, our true God, through the prayers of His All Holy Mother and through the intercession of His Eminence's sainted patron, accept his archpastoral service on His Heavenly Altar and grant him peace, health and happiness for many years.

Ðàààèöüÿ “Óèðàí ñüéàí áí Í ðàáí ñéàáí í áí Ñéí áà” á áóóí áííí ó íí òáí áííí íç ðòðàðòàí è Óèðàí ñüéàí; Í ðàáí ñéàáí í; Óàðéàè á ÑÓÀ, Ðàáí ð Í èòòí íí èí; -éáí àì è Ëíí ñèíòí ðí; áóóí ááí ñóáí í òà àííí á áíðí èí è í áóóí; Óàðéàè àèñéí àèððóó ñáí; í ðéáíòáí íÿ Àèñí èí í ðáí ñáÿóáí ííí ó Áðóè òí èñéí í ó Áí óí í ð ç í ááí àè áí ÿ í áòí àèáí íÿ.

Í áòáé Áí ñí í áü í àø Ìñòñ Óðèñòí ñ çà í í èòòááí è Í ðàñáÿóí; Áí áí ðí àéóí òà çàñóóí í èòòáí í ñáÿóóí áí íí èòí àèòáèÿ Àèáàèèè Áí óí íÿ; í ðééí ÿàøè ñéòáíí íÿ Àèñí èí í ðáí ñáÿóáí ííí áí Áðóè òí èñéí í à, íí áàñóó èí í ó í èò, çáí ðí áÿ òà áéááí ñéí - ááí íÿ í à í íí áí; èíòá!

From the Editor's Desk...

At Christmas time our thoughts and hopes and imaginations turn to longings for peace and happiness and goodwill to all. Christmas is a time for giving and sharing, a time for children and the needy, a time for families and reunions, and letters to old friends now separated from us by distance. Christmas is a time to celebrate and rejoice, a time for parties and festivities. These are our positive hopes and expectations for Christmas, but the reality can be somewhat different. Over-indulgence becomes a real problem at Christmas. At a minor level people take to bed suffering the effects of bad diets or too much alcohol; at a major level lives are ruined forever through drunken driving. There is also wild over-spending - buying presents

(Conclusion on p. 5)

(On the cover - Holy Cross Ukrainian Orthodox Church in Utica, New York. Í á í áééáàèí óí - í áðàòÿÿéóí á óàðéàà Óðàíòà Áí ñí í áí úí áí, Ðèèè, Í ð Ëí ðé.)

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE

Feast of the Nativity of our Lord and God and Savior Jesus Christ 2006

*To the Venerable Clergy, Monastics and Faithful of the Ukrainian Orthodox Church beyond the Borders of Ukraine
and to our Brothers and Sisters of the Faith in Ukraine:*

Peace be with you from the Christ-Child – born of God's Love for us!

CHRIST IS BORN! LET US GLORIFY HIM!

"God Eternal is born this day!" (Boh Predvichnyj) Hymns, both liturgical and secular, and carols of our Ukrainian nation and those of other nations, sing of an event, which human words are unable to explain. Two thousand years ago the silent night that embraced Bethlehem, exploded with an announcement that forever changed the face of history and the life of all people. A new light has ascended – "Light from Light" that illumines each of us.

The Apostle, "whom Christ loved", opens his Holy Gospel with words that describe the mystery of Love, a mystery, which lies at the foundation of the Great Feast of the Nativity: As a witness of the words and deeds of our Lord and Savior, St. John the Evangelist makes it clear that the Word of God – Jesus Christ – came to his own – that is to us. To our great sadness, then and now, not all those to whom He comes accept Him, but those "who do accept Him, He gives the right to become the children of God" (John. 1:12). The Apostle continues: "For God so loved the world that He gave His Only-Begotten, so that everyone who believes in Him might have life everlasting" (John 3:16). With this short verse, the Evangelist describes all that happened in the moment when Divine Love appeared and God Eternal became a weak and dependent child, one of us, so that we might become sons and daughters of God.

Let us ask ourselves as Orthodox Christians of Christ's Holy Church: "Have we remained faithful to the words we spoke just before our Baptism when we clothed ourselves in the Word of God, Christ Himself: "I accept Him and I believe in Him as King and as God"? By these words we, like the Mother of God, openly stated through our parents and Godparents "let it be done to me according to His will".

Our modern epoch needs and demands courageous followers of Jesus Christ, people who strongly build their lives on the foundation of the Gospel, rather than those who cry out in a loud voice "My Lord, My Lord...", but who know Him not and never did know Him, even though they may have been baptized. This 21st century is overly populated with people who present themselves as "Christians", but in reality, besides that Name, have nothing in common with the Son of God. Consequently, the Nativity Feast and all the Feasts associated with it are reduced to ritual for ritual's sake, and custom for the custom's sake.

The Godly people of Ukraine and other nations were not ashamed to witness to Christ as His followers, even when the world tried and continues to try to convince them that He was no longer necessary or that His teachings have no place in modern times.

We, as Archpastors, servants of God, charged by the Son of God to properly teach the Word of His Truth at this celebration of the Holy Nativity, beseech you to turn

(Conclusion on p. 5)

*Ἐἵ ἵ ἂ Ἐϥᾶᾶ Ὄδᾶᾶ ἁἱ ἁἱ. Icon of the Nativity
of our Lord. St. Andrew church, Boston, MA*

(Conclusion from p. 3)

away from all that which dims the Light of Christ within you. We call upon you to stand firm in your faith in the Son of God even when it is inconvenient for you. We too frequently forget the fundamental doctrines of our life, doctrines which give strength – particularly that Jesus Christ the Son of God is the Source of the Love and Mercy of God our Heavenly Father.

We forget that the moment will come when we must depart from this earthly, material world and answer for our deeds – deeds which either brought others to Christ or turned them away from Him and His Holy Church. The Light – Christ – is never extinguished and even in today's seemingly dark and dangerous days of agitation, new forms of war – terrorism and genocide - brutality against ones neighbors and grossly exaggerated human pride, He illumines and warms the hearts of those faithful to Him.

The single salvation for us and our time is for each of us to internalize the eternal teachings of our Lord during

this Holy Season and beyond. We, as seriously thinking Orthodox Christians, must allow the Gospel knowledge to penetrate us and embark on the path of truth, justice and brotherhood, giving witness to the fact that we belong to Christ.

During these holy days of the Nativity of our Lord and God and Savior Jesus Christ, born for us and for our salvation, we pray that He will grant you and all our brothers and sisters in Ukraine His Peace and His Joy, which we must share with others. May we bring Him our gifts: instead of gold – a strong faith; instead of frankincense – a non-hypocritical love, and instead of myrrh – good Christian deeds. Proclaiming our praise and glory along with that of the angelic powers, let us be certain that it is not just like the clanging of cymbals, which makes empty noise. Let it, rather, be praise and glory, which serves as the means of our salvation.

May the Love of the New-Born Christ Child fill your homes and lives during this holy season and throughout the coming New Year. You are in our prayers without ceasing.

CHRIST IS BORN! LET US GLORIFY HIM!

+ **CONSTANTINE**

Metropolitan, Ukrainian Orthodox Church of the USA

+ **JOHN**

Metropolitan, Ukrainian Orthodox Church of Canada

+ **ANTONY**

Archbishop, Ukrainian Orthodox Church of the USA

+ **VSEVOLOD**

Archbishop, Ukrainian Orthodox Church of the USA

+ **IOAN**

Archbishop, Ukrainian Orthodox Church in Diaspora
(Australia/New Zealand)

+ **YURIJ**

Archbishop, Ukrainian Orthodox Church of Canada

+ **JEREMIAH**

Bishop, Ukrainian Orthodox Eparchy of South America (UOC of USA)

+ **ANDRIY**

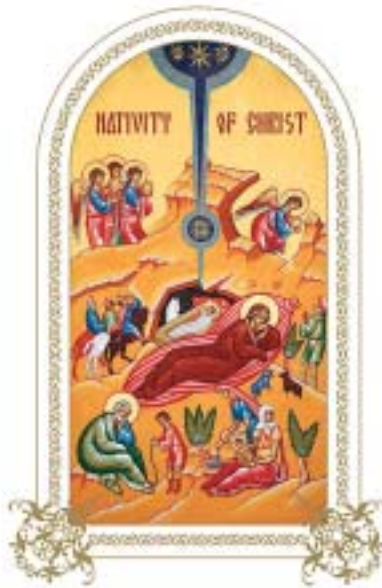
Bishop, Ukrainian Orthodox Church in Diaspora
(Great Britain/Western Europe)

(Conclusion from p. 2)

From the Editor's Desk...

which others do not need with money which people do not have. For many there is a real hollowness and drudgery to Christmas celebrations - boring parties, long Christmas card lists, busy shops, empty wallets, a guilty awareness of the needs of lonely and poor people while we make merry. For some, Christmas is their least happy and least healthy time of the year. Suicide rates go up, marriages fall apart, depressive illnesses increase, family feuds and rows begin. The busyness and the tension can get to us all.

Why do our hopes and expectations diverge so much from the reality which we actually experience? Are we missing the point of Christmas? C.S. Lewis said that at Christmas we remember the 'central event in the history of the earth - the very thing the whole story has been



about'. **The point of Christmas is Jesus Christ.** At Christmas we celebrate the birthday of the most important person who has ever lived. He is the centrepiece of all creation and all human society.

In the Gospel according to St. Matthew, in the Bible, Holy Evangelist records that some time after the birth of our Lord, wise men visited him and gave the young child three gifts - *gold, frankincense and myrrh* (Matt 2:1-12). **Gold** - a gift for the child born to be King of kings and Lord of lords. **Frankincense** - a fragrant gift which would be burnt by priests during temple worship, a gift for the child who knew the closest of relationships with God his Father. **Myrrh** - a gift used in the embalming of dead bodies, a gift for the child who came to sacrifice his life (Mark 10:45).

Parties and celebrations and festivities take time and energy. They can drain us just as easily as they can invigorate us. Let's get our priorities right and make sure our efforts are being expended for the right reason.

May Christ be at the heart of your Christmas.

The Fullness of the Nativity and . . .

The Fullness of



the Human Life

. . . the Fullness of

by Andrew F. Estocin

The season of Christ's Birth gives each Christian an opportunity to ponder human nature, but centuries of philosophical and theological reflection have yet to pin down the mystery of the human person in concrete terms. Those who have thought they have done so have constructed systems that have distorted the mystery and truth of human living and ultimately collapsed. The fate of Communism and totalitarianism in past decades gives witness to this reality.

Despite a proud and rich ecclesial tradition and the prevalence of the study of human consciousness in the Twenty-First Century, discussing the true human nature of Jesus Christ seems to be a subject with which we as a Church are most uncomfortable. This lack of ease in discussing the humanity of Jesus Christ seems to be a subject with which we, as a Church, are most uncomfortable. This lack of ease in discussing the humanity of Jesus Christ has often quietly allowed the nonnegotiable canon of our faith: Jesus Christ is fully human and fully God united in one single person to rest on the roadside of Orthodox progress. Faithful to the deposit of Orthodox learning, Karl Rahner once remarked that the Church in the 20th Century is haunted by the ghost of the ancient heretic Apollinarius who suggested that Christ had a human body but only divine consciousness. In many ways the notion of Jesus Christ being fully human does not fully sink into our faith-based consciousness. Today if you scratch the surface of many Orthodox they may say Christ is fully human and fully God but it rarely penetrates their expressive Christian understanding. Often we articulate a theology that consciously or not presents Christ's divine

nature and smothering His humanity. Hence, Jesus Christ is God, but not human like you or I.

The celebration of Christ's Birth where the Eternal Word (understanding) and wisdom of God becomes human gives each Orthodox Christian an opportunity to rediscover that mystery of faith revealed by the work of the Spirit at the Council of Chalcedon (AD 451) which categorically stated that Christ is 100% human and 100% God and this mystery is united in one single person. God has lovingly emptied Himself and become an authentic and full human person, just like you and me. With the exception of sin Christ in His humanity is everything that we are. Therefore, within the special frame of reference of Orthodox Tradition it is perfectly acceptable to speak and understand the central figure of our faith and life in human terms, for as St. Athanasius writes ". . .the human person is the measure of all things since God became human."

Practically speaking this truth means God experienced all the imperfections, passions and limitations of human life that you and I do on a regular basis. He thought with human mind and felt with human heart and probably made mistakes while working as a carpenter with Joseph. When Jesus was young there were most likely days when He was not too well behaved a child. The Gospel presents the reader with an energetic Jesus losing His parents in the city and wandering into the Temple. Similarly, we see Christ full of joy and celebration at the wedding feast of Cana drinking and reveling with his fellow guests. We see Christ displaying a righteous anger when He dispels the money changers from the temple. We see a Christ Who feels radically alone in the Garden when He asks His Father to allow the cup of crucifixion to pass. We see Christ suffer, as we do, alone on the cross crying the ancient Psalm of David: "My God, My God, why have you forsaken Me." Each of these examples from the four Gospel accounts illustrates human emotions and experiences that all of us live everyday. We may therefore go forth in our lives with the knowledge that the central figure of human life lived a life in the same framework of limitations and emotions as we do everyday.

One of the many challenges of renewing Orthodox Life in the new millennium is to gain a deeper understanding of the full humanity of Jesus. Oftentimes in the past Church reflection has worked from an understanding of Christ's fully divine nature proceeding to His humanity. We must begin to reverse this model and begin with the full humanity of Christ and proceed to an understanding of divine life and the Holy Trinity. This new model will give each Orthodox Christian new eyes from which to view their own life and their relationship to God.

The bottom line given to each of us through the Council of Chalcedon is that humanity and divinity are not in opposition. Oftentimes in the past Orthodox Christians have fallen into the trap of thinking that things divine and things human are opposed; that human nature is a polar opposite of divine nature. Through the life and resurrection of Christ we see that the opposite is true. Instead of being



Artist V. Zaluckyj

Ð²ÇÄÂÎ Í À Ì Î È²ÑÑ²

Oää'ð Í äðà-

Í à í aøeð çàì èyò, yè a'áì í î, ° è'èüea ì 'ñòá-
áì ñòáé, çàì ì ápòó í açáó Í í è'ñny. Çááááðe òí -à á Áí èe-
í ñüea Í í è'ñny, +è í 'áí Ì í ó Èè;àüèí ó, çàì òáæ í açeáá-
°òuny Í í è'ñny. Í ðí òá, çáá°òuny, í aea'èüðá í 'áòí àeòó
öy í açáa áí è'ñenóí -áí èí ðenóí áí í ðí ñóí ðó, çàì ðí çee-
áá°òuny í ááá°- ñóí +eüa Ñòeðó òá ááðó'a y ð'èe Í ðeí 'yò!

² yè èí æí à ì 'ñòáá'ñóó +e èðà;í à, ì á° ñáí ; òáí òðáeúí³
í òí èðe, òáe ñáí í³ ðóó òáí òðí ì òeó í èçí æeí í èó çàì àeü
yáey°òuny òðeéóóí èe ì 'æ Í 'í í þ, Í ðeí 'yòop (-è yè ì 'ñòáá
í anáeáí í ý í açeáá° Í ðeí 'yòó æ áí çeeòóy ; ç Í 'í í þ -
Ñòeðí) òá ð'-èí þ ñòðóí 'í àí , çàì áí ááá° áí Í 'í è á
ñáí ì ò í 'í ñüeó. Í ðí òáe òðeéóóí èe ì í æí à ñí 'èí ñeaçáðe,
çàì òá çááóðá³ á'á'ðááí à á'a ñá'òó çàì èy. Ð'áí èí à áí è'ò,

á yé'è í í áí í òðáíí æeí , áááí í æeüé, áí èeéó í çáðáóú; áá è'òí ì
ðóí èòó í á á'òð³ è'ñ í -áðáóó, áá ðáí í úí þ ááíí í þ æeáí áyòó
ñáí ; ðáðeí ðáí í ý í 'èüéí í è æáá,³ çááááeí ñý á , çàì í á ò'è
çàì è³ í á ì í æá áóðe ì 'ñóy áey èpáeí è. Á anáæ, æeñáð-èòó
í ðí ;ðáðeñý Í 'í í þ -è Ñòeðí ì , çàì á í í ì 'òeðe á ááeéí³ ñeí 'þ-³
ááðáe òá í ñí èí ðe³ ç ðeí çðí çòí 'òe, çàì³ ðóó æeáóóú èpáe.
Æeñáð-èòó í èí ñeí áí òçá'ð'y, yéí áí í á ì í æá çáeèðe ááíí í þ
ðí çeeáeñòá í í è'ñüea í í á'í ú, çàì á òáí çáeèáñðe ñáeí³ æeðe
ñáí ; ì æeòóyí í á èí í³ ðeðí àe.

² í ñú, í á òáeéó í èí ñeéó í 'áaeüáí í ýò, ó í ááeéèeéó
ñáeáð, ò'èeí è ñóí è'òóyí è æeáóóú í áð³ èpáe, æeáóóú á
ááðááeyí èó òáðeí áó í í èðeðeó í -áðáóí í -è ñí èí ì í þ, æeáóóú
á í áí í ñeéúí 'è í ðáó³, á òáí æáñòá³³ çeeáí ýò. Ñí páe áóæá
í í á'eúí í í ðí ñí -òááeáñý òeá'èçáó'y, yè òáæ³ áí èeae í èóí áí ò'a,
çàì òáe -áñóí ì 'í yeeñý í á í aøeð çàì èyò áí ðí áí æá í áðí ;
'ñóí ð'í. Óá, çàì á 'í èòe ì 'ñòááí ñóyò í áðí ; èðà;í è ì ðeçááðeí ñý,
+è í ðí ñóí áí áðeí, í á Í í è'ñny³ çá æeáá³ èá'òí á. Á'áí í í,
í áí ðeééáá, çàì í í í 'ñòáó³ í 'ñòá-èáð Óeðà;í è, æáá çááá'eüðí áí
í á Ñáyo-Áá-³ð çàì 'ñóó á'áóðá, anáeaeáí í í áí óáaeá -òæá
yèeí èá. 'ñeðe ááí áaeüñüeéó áí áí èe'a, í ðe-áí èáí³ áí áaeóçí è
òeéí ðee, yáeóea, ð'çí³ eáñí ç; òá í áí í á-æ³ í æeí áóðe áeyáí ì
ðááí ç'a, ç +èí çòñòð-æeí ñý í ðeð'á í á ñá'òó Áí æí áí Æeýòeá.
Óáeéé "òeá'èçí çáí èe" Ñáyo Áá-³ð ° ò'èeí ì í áá'áí ì èe á
í í è'ñüeí ì ó ñáe³. Óóó anáeaeáí í í áí ó° áóó í áðí ; ñáðí æeí è,
òóó çá á° çáeí í, yéí ì ó í á 'í 'y: ááç òáí òáð, ááç í áðáð'yéúí èó

áí ñáòe'á, aea á òáí æáñòá, á ì áðáð'yéúí èó çeeáí ýò, çáðá ç
áeéaí èí þ á'òí þ òá áóðááí í þ ðáá'ñòþ çòñòð-áðe Í í áí í á-
ðí áæáí í áí Ñí aneðáey. Í í è'ñüea áeðeí á í á -áeá° í á ááááó³
í í ááðóí èe, yé³ ó Ñáyo-Áá-³ð ì áeá á çí áeðe í 'á yéeí èí þ,³ yé³
ì áá æe í ðeáí òááðe áey í á; ì áeáí üeéé Óðenóí ñeé; í³, Í í áí -
í áðí áæáí èe Óðenóí ñeé í á ì í æá ááðe ááááðeó í í ááðóí è'a,
áí Áí í áðí áeáñý ó ááðóáí³, áí Áí òáæ á'áí èe³ ááçí ðeðóeúí èe,
yé³ ó³ í ááçáí èáí³ í í è'ñüe³ á'òe. Óí æ çàì 'ñóó -áeáðe í á
í í ááðóí èe, ááí áá áeðeí á çáçááeáá'áú í ðí yáey° í á-òááí ó
'í 'ò'yòeáó ó í 'ááí òí áó³ áí çòñòð³-³ Áí æí áí Æeýòeá.

Óóó èí æí èe çí á°, çàì Í èeéí 'áea, òá ðeæí³ ñóáí ðí áí
í í ñóó. Óðááá í áðááóñí í í áí èí áóááðe, í í òáðí 'òe, çàì á á ááí ú
ðááç'a çá áóæ-á á'á-òðe òí ðæáñòááí í 'ñóó òáeééí è - ð'çááá
Óðenóí áí áí. Óí ì ó ðí, òáe ñáðeí , yé³ ì í èí æeí è, yé³ á'òyí
í á á'eúí í ;ñòe "ñeí ðí ì í í áí "; í á á'eúí í ;ñòe ñí èí í èí è, ì 'ýna,
èí áááñe, ì aneá, y°òó, í áá'òó í á á'eúí í í èðe ì í èí èá. Í áeí í èá
í í æeáá, òá òe'a, eáðóí í èy, í á'ðeé, eáí óñòá òá èúí ýí á í èy.
Óeæááí ú í áðáá ð'çááí ì , í í è'ñüea áí ñí í æeí ý òí á-á á ñóóí³
y-í 'í ú í á èóop. Áí ñí í ááð èí èá òááeéí þ eáááí -èeá, çàì á
òí -ðáç áí ðí èó, í á í áððeé ááí ú ð'çááá, ðí çáí á'òeñý ì 'ýñí ì
òá èí áááñí þ. Á á'òe, çáe-æeí í , áí ðí áí æe'òeí ; Í èeéí 'áeé
çáeí ýò³ ñáí ; ì è á'eáí è. Áí í è ì ápòó aná ðí çí èyí í ááí á, aná
í ááóí áí á. Çá -áñ áí í í ñóó, áí í è ì ónyòó áeá-èðe ááááóí
èí èyá, ì ónyòó í áí í áeðe "ñeðeí áey"³ "áóáí áðá" áí èí èyáó-
ááí í ý, áí ç "ì óçeéí þ" ááñáe'ðá òí áeðe í 'á á'eí áí è, òá è
áí ñí í ááð³ í áááðóþóó ;ð èí 'òí þ èí èyáí þ. Ááñú, á yé'èñú
á'eüð'è òáó³ áí è ñóí áyòóny çàí áá-í ðá³ ááç áeðe' áí òá, í á
ñá'è èáá , áeáí áyòó ð'çí³ èí èyáeé. Èí èyáeé ó-áñòuny ç
"èáí ðe-í è" (ðeéí í èñí èe çá'ð èí èyáí è, yééé, yé í ðááeéí ,
í áðáóí á° á ñí á³ èí æí á ñáeí).

Í í è'ñüeéé ñáeyí èí ñí áó'yéúí í í èeó°òuny ó ñí 'ááí í³
òáeí æ çááeéúí á'áí ì èó eðà;í ñüeéó èí èyáí è, yé "Áí á
Í áááá-í èe", "Í í áá ðáá'ñóó ñóáeá...", "Áí áðeé áá-³ð òí á³ ,
í áí á áí ñí í ááðþ". Ñí 'áaeáñý çá è òáeá èí èyáeá:"²ç áí ñóí èá
áí çñ'y çá'çáá ýñí áy,..." +è, í ðeááááop, áóæá áí ááá èí èyáeá,
çàì í í -èí á'òuny ñeí ááí è:"Úí æ òí çá í ðááeáí , á ñá'òó í í æeí á,
çàì Á'áá ááç ì óæá Ñeí á ðí áeéá ". (² ðóó í í -èí á'òuny í ðeñí 'á:
"Í í ðí áeéá ó ááðóáí³, í í ðí áeéá ó Ááðóáí³, ó Æeóeá'í³..."

(Çaer' -aí í ý ç nò. 13)

ПОЧАВШИ НОВИЙ РІК



² yéeo ð'èuèè òàèùøèàèò áí æèù,
yéeo ð'èuèè í ní ðòæí èò 'áí è'a í á
nòààèèà í áðàá ní áí þ èpàèí à, í á
í í èèí í yèàñù çì ' í á nèoæèèà çì !

Nèààà, ì í áòóí 'ñòù. àèààà, áàð-
æàáí à áí ðàèí ý ' í àèæá í í nò'èí í
á 'ñòí ðç; áðòàèé ì àòáð'yèúí èé
áí áðí áòó, - yèèé ó í áø' áí ' áí ñý-
áí óà nái áí áí í áàþ — àñà óà nòààè-
èí nù èpàùí è í áðàá ní áí þ í áí í á
í àèàèùèé 'àààé, í áí í á í àèàèùà
ì áòà. Àèá ó àñùí ì ó óùí ì ó èpàñù-

èèé ááçñí áðóí èé áòó í 'èí èè í á çí áòí àèà ní á' í í áí í áí
çàñí í èí 'í í ý, nòààèý÷è í áðàá ní áí þ àñà í í á' óà í í á'
ó'è' ááçóí èí í í øòèàþ÷è àñà í í àèò øéýò'a áí í èò.

Nà. ° Òðàí Nèð'í ðàè áí áí ðèòù í ðí çì ' í èèà'ñòù
òñùí áí à nà'ò: "Nà'ò í í á'áí èé áí èí èàñà, ç yèí áí çì í ðó-
þòùñý ÷àñ ' ðí èè. Nèí ðí þ ° ðà÷ý óùí áí nà'ò; ÷àñ çà
÷àñí ì í í ní 'øà° ' í ðí ì èí à°, ð'è çà ðí èí ì á'áòí àèòù ' çí
èèà°. Ðí èè, ì 'ñýò' áí ' áí èí ñýòù: ì èí à'òùñý nà'ò! Áñ'
í í áç; nà'ò — èèøà ní í í á í ày÷' í ý, àèá èpàèí à í í nò'èí í
í í èí í èòùñý í èí è. Nà'ò ì áí èòù èpàèí ó nái çì è áààò-
nòààí è ' áèàààí è, àèá áí í è ì èí àþòùñý í áí à÷à ní í ' í
í áàðòàþòùñý á í 'ùí."

Çóí èí èàøèñù í áà ðí çààæáí í ýì nà. ° Òðàí à,
çí í á í í nòà° í àèò÷à í èòáí í ý: Òà í áàæáæ èpàèí à í á
ì á° í 'í áí çàí í á'òí ùí áí, í 'í áí nòàèí áí ' á'í í áí, ùí ì í -
àèí á ó ðýòóáàòè çç á'a ááçò'èúí èò àèòèáí ù í í çì ' í èèàèò
"nòèò'ýò nà'òó óùí áí ?

Nà. Í èñùí í, ùí çààæàè í ní áèèáí í 'àèðàñèþ°
í àí ì í ðàèùí ó ðèðè'ñòù çàí í í çì óáðí nòè:"Óí é, ùí çààæàè
òáí ðèòù áí èþ Áí æó í áðàáóáà° áí à'èè" áí áí èý Áí æà
á'í á í ' áçí ' í á, ðàè, ýè á'í èí ' í áçí ' í èí ° Nái Áí ní í áù
Áí á, á'í èí ° 'ñón Òðèñòí ñ — nèí Áí æèé ' á'í í þ °
í á'yàèáí à í èí 'ñòèí à.

Í àþ÷è í áðàá nái çì è í ÷èí à yñèðàao í ðí ðèèá-
æñí 'ñòù àñùí áí nèí ðí ì èí àþ÷' áí, ùí áà° í àí nà'ò, ' í í áèè
í áçí ' í í áí, ùí áà° í àí Áí ní í áù, í à ÷í ì ó æí è çóí è-
í èí í ñý, ùí àèáàðàí í àèý nàáá, í í ÷ààøé í í àèé Ð'è?

xè çàèèøèí í ñý áàèáðæèí è áí í áðàæèòí áí
áí nà'áo ç ì èí èí áí ' áèòðà÷àòèí àí í áàðí áàí èé í àí
÷àñ í á ní ðààè nèí ðí ì èí àþ÷'² ' æèòèí àí í èèøà çà
èpàñùèí þ çì ' í èèáí þ ó'èí ní ó'þ, í áðàá yèí þ í nòáð'áà°
í àñ Áí. Í áàèí:"Áèýà'òù, ùí á í 'òóí í á ní í èónèà áàñ
ò'èí ní ó'þ' í áðí èí í 'áñòóí í í í í áðàèaçaí èpàñùèèí ",
÷è ì óæí ùí àèçáí èèàøèñù á'a çàóáí í ç; áàèáóæí í nòè,
nóí í 'áo ' í áá'ðnòàà, áóááí í í àí áààòèñý æèòè çà'áí í ç
í ðàààèàèí è ' ní ànái í èí è í àñòáí í áàí è Á'ðè Òðèñòí áí ç?
Bèùí áóááí í í àí áààòèñý àñ'í à nèèáí è æèòè í í Òðèñòó
çà'áí í ç Éí áí Náyòèí Çàèí í í, óí á' ' áàðí áàí èé í àí
÷àñ ó í í áí ì ó Ðí ó' áóáá èí ðèñí èí, ùàñèèàèí ðà
Áí ní í áí ì áèàáí nèí ááí í èí .

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Áyèó'í í çà Áàøó í 'áàðèí èó!

*Thank You
for Your Continuing Support!*



Tradition: Christmas Eve Holy Supper by V. Rev. Dennis Kristof

The Holy Supper is a traditional family meal that is prepared for Christmas Eve. Straw is spread on the supper table and a white cloth (or one that is richly embroidered specifically for this observance), is put over the straw on the table. The straw serves as a reminder that Christ was born in a lowly manger. Straw is also put around the icon for the feastday.

A lit candle is placed in the center of the table to represent the Star of Bethlehem, and also Christ, the Light of the World. Before nightfall, all animals are fed their favorite food. This reminds us of the animals present in the manger where the Christ Child lay. There is also a legend that the animals speak to each other on this night and we do not want them to have anything but good things to say about us.

One place setting at the table itself is left vacant. This place is reserved for the faithfully departed of the family. These holy souls are believed to partake of the Holy Supper with their family by the grace of the newly born and incarnate Son of God. A candle is put on a plate and a roll (or prosphora or altar bread), is put there.

After sunset when the first star appears, the whole family, dressed in their finest holiday apparel, gathers around the table. The blessed candles are lit and all remain standing while the head of the family leads the chanting of the Nativity Troparion:

"Your Nativity, Christ our God, has shone to the world the Light of Wisdom. For by it those who worshiped the stars were taught by a star to adore You the Sun of Righteousness. And to know You the Orient from on High. Lord, glory to You!"

After offering prayers for the suffering and deceased of the family, all begin singing various carols, *Kolyady*, while the meal is served. The meal traditionally consists of 12 Lenten dishes (no meat or dairy products) because Orthodox Christians are still adhering to the Philip's Fast which they began 40 days previously. In many of the recipes for this observance, the Orthodox fasting restrictions are often ignored. The unfortunate result is that the religious core of this observance is lost and the dinner can mistakenly be seen as a quaint ethnic custom.

The head of the family breaks the bread (prospora), and gives each member of the family a piece greeting them, "Christ is born! *Hrystos Rozhdayetsya!* and the response is: Glorify Him!" *Slavite Yeho!* The 12 courses of the meal represent the 12 Apostles of Christ. Though some variation does exist in what the 12 dishes are, the traditional first course is always the boiled wheat, *Kutia*, because the wheat represents the straw in the manger; the honey and poppy seed represent the Christ Child, the honey represents the spirit or blood of Christ. Wheat also symbolizes Christ, the Bread of Life.

Christmas Eve Supper Menu

Twelve different and special dishes are traditional for this meal which begins only after the first star or the evening is seen. A typical menu will include several family favorites or traditional dishes chosen from the suggestions listed below. The twelve dishes are to remind us of the twelve Apostles.



Ritual Foods:

Kutia (Wheat with honey and poppy seed)
Kolach
Knish

Appetizers & Pickles:

Pickled Herring
Dill Pickles
Pickled Mushrooms
Pickled Beets
Meatless Borsch with Vushka (optional)

Entrees:

Fish in One or More Forms:
Fried, Baked, Broiled or Stuffed Fish
Jellied Fish
Fish in Aspik
Fish Balls
Herring
Varenyky and Pyrohy with Various Fillings: Potato, Sauerkraut, Fruit (Prune, etc.)
Meatless Holubsti (Stuffed Cabbage) with Rice or Buckwheat Filling

Vegetables:

including Family Favorites from the following:
Pidpenky (Mushrooms in Gravy)
Sauerkraut (Kapusta) with Peas
Fasoli (Mashed Beans) Beans in Mushroom Sauce
Beets Baked, Broiled or in Piquant Sauce
Beets with Mushrooms

Desserts:

Compote of Stewed Dried Fruit
Pyrohy with Prune or Poppy Seed Filling



Sample Holy Supper Recipes

Kutia

- 2 cups cleaned wheat berries
- 3 - 4 quarts water
- 1 cup cleaned poppy seeds
- 1/3 cup honey
- 2/3 cup sugar
- ½ cup hot water
- ½ cup chopped walnuts or pecans

Wash wheat in cold water and soak overnight in 3 to 4 quarts of water. The next day, bring the water to a boil then simmer for 4 to 5 hours, stirring occasionally to prevent sticking. The wheat is ready when the kernels burst open and the fluid is thick and creamy. Chop the poppy seed in a food processor or coffee grinder if not already ground, and set aside. Mix honey, sugar and hot water. Mix the honey mixture, poppy seeds, and chopped nuts and wheat. More honey can be added to taste. Keep in refrigerator.

Kolach (Braided Ring-Shaped Bread)

- 1 tablespoon yeast
- 1 cup lukewarm water
- 2 tsp. sugar
- 1 cup of sugar
- 4 cups warm water
- ¾ cup melted margarine
- 1 tsp. salt
- 5 eggs, beaten
- 12 ½ - 13 cups sifted flour

Dissolve the sugar and yeast in water and let stand for 10 minutes. Dissolve the cup of sugar in 4 cups of warm water. Add melted margarine, salt, and beaten eggs. Mix in the flour and knead it till it is smooth and elastic. The dough should be a bit stiffer than for bread. Cover, let it rise in a warm place until double in bulk. Punch it down and let it rise again. Working in a cool place, divide the dough into 3 equal parts. Take 1/3 of the dough and divide it into 6 equal pieces. Roll 2 pieces to a length of about 30 inches. Put the two lengths side by side, and starting from the center, entwine the dough, thus forming a rope-like twist. Do the other half in the same manner. Place the entwined dough in a circle along the edge of a well greased 9 inch foil pan. Make 2 more twists about 24 inches long using the remaining 4 lengths of dough. Now take these 2 twists and entwine them in the opposite direction, making a double twist. Form these into a circle. Cut the ends at an angle and join neatly by pinching the ends together. There should be a small empty circular space in the center. If desired, you can keep the center open by placing a 12-ounce can that has had its outside well greased in the center. Cover, set the loaves in a warm place and let them rise till almost double in bulk. Be careful not

to let the loaves rise too long as the ornamentations will lose their definition. Brush the surface gently with a beaten egg and bake at 350°F for 1 hour.

Like Easter “paska” or “babka”, this dough is temperamental and should not be subjected to loud noises or constantly opening the oven door. Bake the “kolach” until they sound hollow when you tap the bottom. Place the finished “kolach” on a layer of towels till cool, turning them occasionally so that they can cool evenly.

Borshch With Vushka

- 2 pounds beets
- 1 carrot
- 1 parsnip
- 1 turnip
- 2 celery ribs
- 2 medium onions
- 1 bay leaf
- 3 - 4 peppercorns
- 3 dried boletus mushrooms (well washed) or ½ pound chopped mushrooms liquid from cooked mushrooms (optional)
- 4 cups beet kvas; OR 1 teaspoon sour salt (crystallized citric acid found in drugstore) to 4 cups of water if not using kvas (or just use lemon juice or mild vinegar to taste)
- 2 teaspoons salt
- 1 teaspoon ground pepper or to taste
- 2 teaspoons fresh chopped dill

Soak boletus mushrooms overnight. Make sure dried mushrooms are clean and then strain mushroom liquid through a cheesecloth lined sieve. Cook in a little water until tender. Cool, reserve liquid, and chop fine. Scrub beets and cut into quarters. Cover with water and cook over low heat until tender, about 1 to 2 hours. Cool and pour off liquid. Reserve beet liquid. Slip off peels. This may be done a day in advance.

Peel and cut up the other vegetables. Add bay leaf, peppercorns, and boletus or mushrooms to vegetables, with enough water to cover, and cook in a large non-aluminum pot over low heat until tender. Strain beet liquid into vegetables. Shred beets in a processor or on a medium grater, and add. Simmer for about 10 minutes and strain into a large pot. To keep broth clear, do not press the vegetables. Add beet kvas, mushroom liquid, pepper, and salt. Bring to a gentle boil, then turn heat low. Taste; the flavor should be tart, mellow, and full. For more tartness, add fresh lemon juice or sour salt. Keeps well in refrigerator. Reheat gently; do not overcook or the color will turn brown.

To serve, pour over 3 or 4 vushka, (little ear dumplings

(Continued on the next page)



Sample Holy Supper Recipes *(continued)*

)in soup plates, and garnish with chopped dill.

Vushka Directions

Vushka are tiny varenyky about the size of a walnut, having their two corners joined together. This particular shape gives them a peculiar resemblance of tiny ears from which the name "vushka" is derived. This is the traditional accompaniment to clear borshch on Christmas Eve. Fillings must be meatless for Christmas Eve.

2 cups all-purpose flour

½ cup water

1/8 teaspoon salt

Mound flour on a bread board and make a well in the center. Place remaining ingredients in the well. Mix flour into liquid in center until a dough is formed. Knead thoroughly. Roll dough very thinly on a floured surface. Cut into 2-inch squares. Put a teaspoon of filling in center of each square. Fold in half so that the square turns into a triangle and seal edges. Then bring the 2 long ends of triangle together; press the tips firmly to seal.

Drop vushka into a large pot of boiling salted water. When cooked, they will float to the top, about 10 minutes. Drain in a colander. Pour 1/4 cup cooking oil over them and toss well to coat. This will prevent them from sticking. Serve 3 or 4 vushka in a bowl of clear borshch.

Sauerkraut Filling:

1/3 cup chopped onion

1 tablespoon margarine or margarine

1 ½ cups finely chopped sauerkraut

Stir-fry onion in margarine in a saucepan 3 minutes. Rinse and drain sauerkraut. Add to onion and cook 2 minutes. Remove from heat.

Kapusta and Peas

½ cup dried peas, either split or whole

2 cups sauerkraut

½ cup water

1 medium onion, chopped

1/4 cup vegetable oil

2 tablespoons flour

1 clove garlic, crushed

Salt and pepper

Soak peas overnight. Rinse and drain. Cover with fresh water and cook until tender. Drain. Rinse sauerkraut in cold water and drain. Add the water and cook for 15 minutes. Combine peas and sauerkraut, draining and reserving the liquid. Saute onion in oil. Sprinkle flour over onions and brown lightly. Add liquid from cooked sauerkraut and peas. Add crushed garlic and stir until sauce thickens. Stir sauce

into sauerkraut and peas. Add salt and pepper to taste, simmer for 30 minutes and serve.

Pidpenky (Dried Mushrooms with Gravy)

2 cups dried mushrooms

1 large onion, diced

1 clove garlic, minced

1 tsp oil for frying (optional)

1 Tbsp. flour

4 cups hot water

Salt and pepper to taste

Soak mushrooms overnight. Drain and wash well. Add water to cover mushrooms and boil for 15 minutes. Drain and rinse again and set aside. Steam fry or saute onion and garlic in oil. Sprinkle flour over the onion and add hot water to make a smooth paste. Add drained mushrooms, salt and pepper to taste. Simmer for 15-20 minutes.

Mashed White Beans

1 1/2 cups white beans

5 cups water

1 tsp salt

1 clove garlic

1 onion, diced

1 tsp cooking oil (optional)

Rinse beans and cover in water to soak overnight. The next day, drain, cover with fresh water and boil gently for 1 hour, drain. Cover with 5 cups of water and simmer until the beans are tender. Mash beans well. Mince 1 garlic clove, and stir into mashed beans. Steam fry or saute onion until tender. Sprinkle over the beans. Serve hot.

Compote

4 oz. dried prunes, pitted

4 oz. raisins

8 oz. dry apple slices

8 oz. dry pear quarters

1 cup honey (clover or wild)

1 stick cinnamon

6 cloves

2 qt. apple cider

Juice and peel of 1 lemon

Combine fruit in a large pot and fill with enough cider to cover it by a third or more. (The fruit will absorb a lot of liquid.) Add cloves and lemon peel. Simmer until the larger pieces are cooked but not falling apart. Pour off liquid and cook until reduced by a third. To reduced liquid add honey, cinnamon, lemon juice, and fruit. Reheat, stirring. Taste, and add more lemon juice if needed.

(Continued on the next page)



Sample Holy Supper Recipes *(continued)*

The taste of the fruit should dominate. Serve warm in crystal or clear glass bowls. Keeps in the refrigerator for up to 2 weeks.

Stuffed Cabbage

- 2 cups cooked rice
- 1 large onion, diced
- 1 head cabbage (about 3 lbs.)
- 1 cup sliced fresh mushrooms
- 2 ½ tsp. salt
- 3 Tbsp. oil
- 1/4 tsp. pepper
- 2 Tbsp. chopped dill

Brown onions until light brown. Add mushrooms, salt, pepper and dill, then combine with rice. Steam cabbage and remove thickened part. Place ball of rice mixture into the cabbage leaf, then roll as for a bundle. Push ends in. Put in a baking dish, cover with tomatoes (1 can) and a little ketchup. Add 1 cup water. Bake for an hour at 350°F.

Mushroom Sauerkraut Soup

- 1 cup dried mushrooms
- 1 cup sauerkraut juice
- 1 sm. onion, chopped
- 1 Tbsp. flour
- 2 Tbsp. oil
- 1 quart water
- salt and pepper
- 1 potato (cubed)

Chop dried mushrooms, soak in cold water overnight. Add water, sauerkraut juice and onion to pot. Simmer 2 or 3 hours. Add potato. Brown flour in oil in skillet. Stir constantly or flour will burn. Add a cup of soup and mix constantly to make a thin zaprashka or gravy. Add to soup. Simmer 15 minutes more to heat through, stirring. Add seasoning to taste.

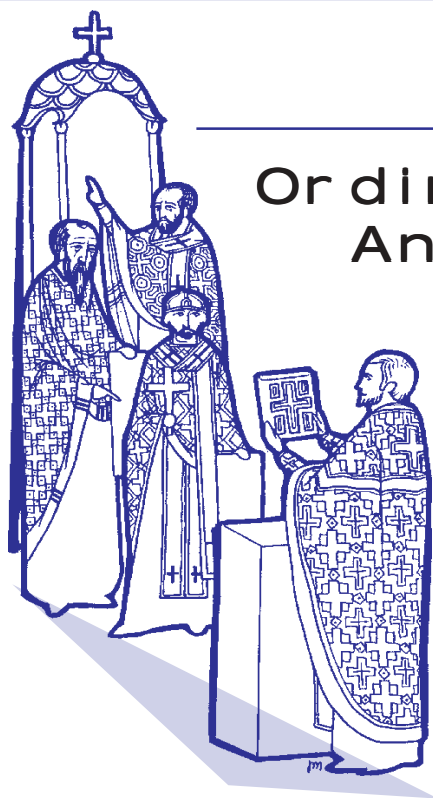


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Ordination Anniversaries

January

- V. Rev. Fr. Myron Mykhaylyuk January 2, 1977
- V. Rev. Fr. Paul Bodnarchuk January 3, 1993
- Rev. Archimandrite Raphael January 8, 1995
- V. Rev. Fr. Gerald Ozlanski January 25, 1987
- Rev. Fr. Harry Linsinbigler January 25, 2003
- Fr. Deacon Nicholas Shapoval January 25, 2003
- V. Rev. Fr. Michael Hutnyan January 27, 1955
- Rev. Fr. Myroslav Schirta January 30, 1998

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

**IN MEMORY OF
ANDRIY
CHAPOVSKYI**

At Christmastime we usually remember past celebrations of this Holy Day in our parents' house. Our memory vividly recreates scenes from our childhood in Ukraine, and although we have lived abroad for over 60 years, we continue our traditions and we try to pass them on to our children. To a certain extent we are successful in this.

Our children have grown up and have become a part of the American life. But the seeds of pride in our ethnic heritage we planted in their hearts have in time sprouted and brought fruit. An example of this was the Coast Guard lieutenant Andrew Chapovsky.

Andrew has always loved Christmas. His Mother went out of her way to prepare the traditional Christmas Eve supper. These holidays in the warmth of his family have always inspired Andrew. As a student at the Coast Guard Academy, and even after graduating from it, wherever he was, he would manage to find his own church and then, together with his friends, he celebrated Christmas.

In 1985, he happened to be, during Christmas, at a Coast Guard ship in Hawaii. As always, his Mother had sent him the traditional Christmas dishes, including "kutya". During breakfast that day Andrew shared these dishes with his friends and told them how his family had always observed this Holy Day.

After the festive breakfast the captain sent Andrew on some errand, to get him off the deck. When he returned in about an hour, there was a helicopter circling the ship, strewing it with white "snow", because today the Orthodox Ukrainians observe Christmas!

Then the captain gave all the crew the rest of the day off, "commanding" them to go swimming and celebrating Christmas.

Andrew graduated from the Coast Guard Academy in 1988 and served on the California coast. After some time he was entrusted with the helm of the small vessel Point Evans.

Andrew had the gift, the ambition and the possibilities to make a successful career in his chosen field. However, it was not to be: In 1989, at the age of 27, he tragically lost his life in an airplane disaster in Kenia, Africa. **May his memory be eternal!**



A. Nēi ḡōi nūēā - B. Skorupska

**СИЛА ВІРИ І
ТРАДИЦІЙ**

**(у пам'ять
Андрія Чаповського)**

Ó +añ³ ḡçääyí eð nāyò ì è eēí àì î äóì eàì è àì ääüē³aññēî ĸ òàðē. Nī î äääē äēðēî nōāā à Oēðāĸî³ î î nōā-
pōū äóæā yñēðāāî ó í àø³ē î àì 'yò³³
î nū óæā î î í ää 60 ḡî ēā í à -óæēî³,
ì è î ēāēā³î î î àø³ òðāāēòĸ³ ñāðā³î î nū
î äðāāāðē ĸò í àøēî äyūî . Ó yēñēî î ÷ð³ óā
í àì äāā³ōūñy.

Î î äēðî nōāēē í àø³ äyðē³ äēēēēñū ā
àì äðēēāí nūēā äēðōy, äēā î äðî nōēē í àø³ í à-
ēūî î ĸ āî ðāî nðē äóēē nēēūî³, ÷ ḡ ḡî eàì è àî î è
î ḡî ḡî nōāēē

Î āî ēì ç í äēēðāüēð î ðēēēāā³ā
äóā ēāēðāí āî ò Coast Guard Āî äð³ē xāî î ā-
ñūēēē.

Āî äð³ē ēpāēā ḡçääî. Î àðē āî ēēāāāēā añ³ò
çñēēū, üî á yēí äēēðāüā î ðēāî òāāðēñū āî Nāyò. Nāyòā
ā ðāî ē³ē ḡî äēî í³ē àðî î nōāð³ çāāæāē í añî äæóāāēē
Āî äð³y. Āóóð+ē nōóāāî ḡî î Āēāāāî ĸ òà ē î ñēy çāēî³ +āî í y
ü, äā á āî³ í á áóā, ó +añ³ Nāyò çāāæāē çí äóî äēā nāî þ
óāðēāó³ ḡāçî î ç äðóçyî è-àì äðēēāî öyî è nāyòēóāā
ḡçääî .

Ó 1985 ḡî ó³ Āî äð³ē çññð³+āā ḡçääî í à ēî ðāāē³
Coast Guard ó Āāāāyò. Î àì à, yē çāāæāē, î ðēñēāēā
"ēóðþ". Î³ā+añ nī³āāî ēó Āî äð³ē î î³ +añóóāāā nāî ĸò ḡî āā-
ðēø³ā ðēî è nðāāāî è, üî ĸò î ðēñēāēā î àì á³ ḡî çî î ā³ā
ĸî , yē nāyòēóāāēā ḡçääî ēí āî ḡî äēî ā.

Î ñēy nāyòî +í î āî nī³āāî ēó ēāî þāî ēî ðāāēy āāā
Āî äð³ā³ yēāñū çāāāāî í y³ ḡî ē î òñ³ā çāēēøēðē î äēóáó.
Çā yēóñū āî äēî ó í āā ēî ðāāēāî ēðóæyā äāē³ēî î òāð³ î î -
ñēî āā ĸò á³ēēî "nī³āî î", āî æ nūî āî āî³ î ðāāî nēāāî³
óēðāĸî³ ñāyòēóþòū ḡçääî !

Î ñēy öüî āî ēāî þāî çā³ēūî ēā āî ē³ öy āî y òñþ
çāēî äó³ āāā "í äēāç" þē ēóî äðēñy òā nāyòēóāāðē ḡçääî .

Ā 1988 ḡî ó³ Āî äð³ē òñî³ þóî î çāēî³ +ēā Coast Guard
Academy³ ñēóæēā í à î î äāðāææ³ Ēāē³ōî ḡî ĸ. Ā ēî ḡî ðēî î ó
+añ³ ēî î ó äóēî āî ðó+āî î ēāðî î í äāāēēēî āî ēî ðāāēy-
Point Evans.

Āî äð³ē î āā òāēāî ò, áāæāí í y³ î î æēēā³ñòü
î ñyāî òùē āāðøēî ó nāî ĸē ēāð³ð³, òà í á ñóāēēî ñy. 1989
ḡî ēó, ó ā³³ 27 ḡî ē³ā, Āî äð³ē òðāā³+í î çāāēî óā ó ēāðóí nūēē
ēāðāñðîî ò³ ā Ēāí ĸ, ā Āòðēò³.

Ā²x[Ā ĒĪ] Ó Ī ĀĪ 'BÒU!

2006 Clergy Retreat

*"Come, follow me" and
"enter the kingdom
prepared for you..."*



The Psalmist calls the dwelling of brothers in oneness to be "joyful and beautiful" – words, which can be used to describe our annual Clergy Conference, or better yet, Clergy Retreat 2006. Clergy from throughout the country traveled to St. Alfonso Retreat House, Long Branch, New Jersey, on the shore of the Atlantic Ocean, to gather with their spiritual fathers, His Beatitude Metropolitan Constantine, Archbishop Antony and in spirit with Archbishop Vsevolod, who was unable to participate. The clergy wanted and needed to pray together and to reflect on the priesthood to which Christ called them, to meditate upon the precious Grace poured upon them at the moment of their ordination, of which they are reminded every time they put on the epitrachilion serving as Christ's instruments through word and sacrament.

In his words of welcome on the first day of the Retreat and charge at the conclusion of the three-day spiritual event, His Beatitude Metropolitan Constantine reminded the priests and deacons of their lofty calling, noted the immense value of spiritual discipline and charged them to be nothing less than living icons of Christ in the parishes assigned to their care.

Welcomed with fraternal love into this "band of priestly brothers" was Fr. Paisius McGrath whose ordination to the Holy Priesthood occurred on Saturday, October 28th at the hands of His Beatitude Metropolitan Constantine in Saints Peter and Paul Parish, Carnegie, Pennsylvania. Commended to the loving embrace of Christ the Savior with equal fraternal love and gratitude for decades of dedicated pastoral service was Protopresbyter Mykola Newmerzyckyj,

pastor emeritus of St. Mary Parish, Herkimer, NY, who reposed in Christ on October 28th. All the conference participants reflected the invitation to begin priestly service in the case of Fr. Paisius and the call of a good and faithful servant, Fr. Mykola, to enter the "kingdom prepared from him..." after 49 years of devoted ministry to begin life eternal.

In addition to prayer, which was the foundation of each day's activities, this year's Clergy Retreat led the participants into a reflective mood for consideration of the presentations made during the retreat. V. Rev. Jonathan Tobias truly captured the essence of meekness in priestly service. Fr. Jonathan is a priest of the Carpatho-Rusyn Metropolia and his thoughts touched the hearts and minds of our clergy enabling a deeper comprehension among them of the blessed meekness preached by our Lord in the Sermon on the Mount. If today's priests can live their lives radiating this meekness, as did Christ Himself, miracles can be worked in His Name. If he permits the Grace received at ordination to govern his life, the priest of 2006 will enable to contain the Christ like meekness within and that meekness will enable him to "inherit the earth" for Christ.

Tithing – the pledging of a specific amount of one's personal income, talent, time or effort, etc. to the service of Christ's Church – has been a topic of conversation among both clergy and faithful of our Church for the past few years. The second presentation of the conference was made by V. Rev. Robert Holet, Pastor of St. Nicholas Ukrainian Orthodox Mission in Charlottesville, VA, who recently received his Doctorate of Ministry, conducting a study of the practice of tithing as his doctoral project. Fr. Robert questioned whether or not tithing could, indeed, be adapted as a practice in our Church. He



answered his own question as he described the tithing practices of St. Volodymyr the Great, Equal to the Apostles and Baptizer of Ukraine, who gave ten percent of his income to the Church, building the great Church of the Tithes (Desyatynna Tserkva) in Kyiv and sending bishops and clergy throughout Ukraine after the great baptism in Kyiv to build churches, schools and hospitals to care for the people. Father provided the clergy with many insights into how they can introduce the concept of tithing to their faithful to replace the often misunderstood concept of "parish dues", which often leave the faithful empty in spirit about their charitable practices.

Mission 2006 to our adopted orphanages in Ukraine, as part of our Church's primary ministry — missions and Christian charity was the topic of the presentation made by Protopresbyter Taras Chubenko, Hieromonk Daniel (Zelinsky) and Deacon Dr. Ihor Mahlay. A beautiful pictorial display of the activities of our two mission teams during their summer visits to the orphanages in Znamianka (Kirovohrad Province) and Zaluchia (Ivano-Frankivsk Province) brought tears to the eyes of the conference participants and will assist them in their efforts to support this ministry in their parishes. This is a ministry, which benefits the mission team members as much as it does the orphans they visit and embrace in love.

In 2005 a survey entitled "The Ukrainian Orthodox Church of the USA on the Eve of the new Millennium" was conducted amongst the clergy of our church with responses from over 90 percent of the clergy who received questionnaires. The thorough analysis of the survey, which was conducted by the Patriarch Athenagoras Orthodox Research Institute, was presented in part by His Eminence, Archbishop Antony. We say, "in part" because the analysis is so lengthy, thought provoking and comprehensive that the discussion of each item presented opened a wealth of discussion among the clergy conference participants. There were both positive and negative aspects to the analysis, which will be distributed to the survey respondents for further consideration and possible assistance in their individual parish ministries.

The final presentation for the retreat was a comprehensive discussion about Encampments 2006 at All Saints Ukrainian Orthodox Church Camp — Church School Camp, Teenage Conference and Mommy/Daddy and Me Camp — presented by Charissa Sheptak Martin, Director of the Teenage Conference. The whole camping program is overseen by our Office of Youth and Young Adult Ministry (OYM), Natalie Kapeluck-Nixon, director. The Teenage Conference will celebrate its 50th anniversary next year, attesting to its necessity and success. The Church School Camp, initiated by

Protopresbyter William Diakiw, celebrated 30 years of existence last year and the Mommy/Daddy and Me Camp has been growing rapidly over its five years of existence. It was founded by our OYM. Charissa's presentation answered many questions many of our clergy are faced with each year about camp programs and their goals and most especially about the safety programs in place to protect all our youth attending the encampments. She encouraged our clergy to find ways of getting their parish youth involved in the encampments, most especially in sponsoring transportation for would-be participants.

Hieromonk Danial (Zelinsky) presented another pictorial display of the already year-long construction process of All Saints Chapel at the Camp. The chapel has become a reality because of the generosity of two anonymous donors who have covered the entire cost of construction for the all wood building. The Ukrainian Orthodox League has taken upon itself the responsibility for completing the interior of the chapel with a full iconostas and all other iconography.

Participants of the Clergy Conference paused on Wednesday evening, Nov. 1st to travel to Saint Andrew Ukrainian Orthodox Memorial Church, South Bound Brook, NJ for participation in the Priestly Funeral Service for the servant of God, Protopresbyter Mykola Newmerzyckyj. The Clergy Conference was scheduled to conclude with Divine Liturgy on Thursday morning, Nov. 2nd. They chose, however to join His Eminence Archbishop Antony in the celebration of the Liturgy concluding the funeral of Fr. Mykola and assisted at the interment rites. This gesture testified to the strong fraternity, which binds every priest to his brothers, all having been "vested in the robe of salvation". Archbishop Antony, in speaking about Fr. Mykola, identified him as the embodiment of the virtue of meekness, which was studied during the clergy conference throughout his response to Christ's invitation to "follow me". The presence of so many of his brethren at Fr. Mykola's funeral was a source of immense strength to his family and friends gathered to mourn him and accompany him on his final earthly journey.

The Clergy Conference 2006 was a particularly spiritual and "brotherly" experience for all involved. The open discussion between all participants with their bishops and with each other provided, in many cases, the comfort and support they most look for when they enter the doors of the retreat center. The old saying that "priests need priests too" was frequently heard in the late night conversations, which are always the most rewarding moments of any conference. We thank God that we had the opportunity to be present to and for one another for at least a short time again this year.



**Hierarchs
of the Permanent
Conference of the
Ukrainian Orthodox
Bishops Beyond
the Borders of Ukraine
Convened
for 2006 Fall Session**

**Á³ááóéî ñÿ çàñ³ááí í ÿ
÷éáí³á Í î ñò³éí î ÿ
Éí í óáðáí óÿ Óéðàÿí ñüéèò
Í ðááí ñéááí èò ñí èñéí í³á
í î çà ì áæàì è Óéðàÿí è**



Toronto, Ontario: The 2006 meeting of the Permanent Conference of the Ukrainian Orthodox Bishops Beyond the Borders of Ukraine (PCB) was convened on November 3, 2005, at St. Demetrius Ukrainian Orthodox Parish in Toronto, Ontario, Canada. The hosts for the meeting were His Eminence Metropolitan John, Archbishop of Winnipeg and Metropolitan/Primate of the Ukrainian Orthodox Church of Canada and His Eminence Archbishop Yurij, Archbishop of Toronto. His Beatitude Metropolitan Constantine, Ukrainian Orthodox Church of the USA and in Diaspora, Chairman of the Permanent Conference by virtue of his episcopal seniority opened the meeting with prayer. Metropolitan John as host hierarch chaired the annual meeting.

The other hierarchs present at the meeting were His Eminence Archbishop Antony (Ukrainian Orthodox Church of the USA), Executive Officer of the Permanent Conference, His Eminence Archbishop Vsevolod (Ukrainian Orthodox Church of the USA), His Grace Bishop Jeremiah (Ukrainian Orthodox Eparchy of South America, which is under the omophorion of the Metropolitan of the UOC USA) and His Grace Bishop Andriy (Ukrainian Autocephalous Orthodox Eparchy of Western Europe). His Eminence Archbishop Ioan (Ukrainian Autocephalous Orthodox Eparchy in Australia and New Zealand) was unable to attend due to health reasons.

The 2006 Fall Session began with a Moleben prayer service at St. Demetrius Church celebrated by His Eminence Archbishop Yurij, who welcomed the hierarchs to Toronto and his Eparchy and spoke of the anticipation with which the faithful of his Eparchy had been awaiting the arrival of Ukrainian Orthodox hierarchs from around the world. The faithful, in particular, of St. Demetrius parish, who would be celebrating their Patron Feast Day on Sunday, the last day of the meeting, were most happy to be hosting the meeting.

3-áí èñòí í ááà 2006 ð.Á., á í àðàòÿ ñá. Áèì èòðÿ á ì . Òí ðí í óí , í ð.Í í òáð³í , á Éáí áá³ ðí çí í ÷ááñÿ ÷áðáí àèé çÿçà ÷éáí³á Í î ñò³éí î ÿ Éí í óáðáí óÿ Óéðàÿí ñüéèò Í ðááí ñéááí èò ñí èñéí í³á í î çà ì áæàì è Óéðàÿí è. Áí ñí í ááðÿì è ó³ÿ çòñòð³³ áóèè Éí áí Áèñí èí í ðáí ñáÿÿáí ñóáí Ì èòðí í í - èèò³ ááí , Áðòè³í èñéí í Áí í³ á³ ó³ Í áðøí³ ððáðòò Óéðàÿí - ñüéí ÿ Ì ðááí ñéááí í ÿ Óáðéáè Éáí ááè òà Éí áí Áèñí èí í ðá - Ì ñáÿÿáí ñóáí Áéááèèà ððé, Áðòè³í èñéí í Òí ðí í óñüéè. Çàñ³ááí í ÿ á³áèðéá ì í èòáí ð Áéááéáí³ ÷èè Ì èòðí í í èèò Éí í ñóáí ðéí , Í áðøí³ ððáðòò ÓÍ Óáðéáè á ÑØÁ³ Áÿñíí í ð³, ÿè í áèñòáððèéè á³éí í³ ñóáæáí³ ððáðòò. Áí èí áóááá í á óúí í ó ð³-í í í ó çàñ³ááí í³ Ì èòðí í í èèò³ ááí , ÿè èí áí áí ñí í ááð.

Í ðèñòóí³ ÿ è í á ç³áðáí í³ áóèè Áèñí èí í ðáí ñáÿ - ÿáí í èé Áðòè³í èñéí í Áí óí í³é (ÓÍ Óáðéáá á ÑØÁ), Áèñí èí í ðáí ñáÿÿáí í èé Áðòè³í èñéí í Áñááí èí á (ÓÍ Óáðé - áá á ÑØÁ), Í ðáí ñáÿÿáí í èé ñí èñéí í³ ñóáí³ ÿ (Óéðàÿí ñüéá Í ðááí ñéááí á ñí áðò³ÿ Í³ áááí í í ÿ. Áí áðèèè, ÿí çí áóí àè - óññÿ í³á í í í óí ðí í Ì èòðí í í èèòá ÓÍ Óáðéáè á ÑØÁ) òà Í ðáí ñáÿÿáí í èé ñí èñéí í³ Áí áððé (Óéðàÿí ñüéá Áóáóí èá - óáèúí á ñí áðò³ÿ Çáð³áí í ÿ Ááðí í è). Í á çàñ³ááí í ÿ í á çí³á í ðéáóòè, ÷áðç í í ááí èé ñóáí çáí ðí áÿ, Áèñí èí í ðáí ñáÿ - ÿáí í èé Áðòè³í èñéí í³ ÿ áí (Óéðàÿí ñüéá Ááóí èáóáèúí á Í ðááí ñéááí á ñí áðò³ÿ á Ááñòáè³³ Í í áí çáèáí á³ÿ).

Óúí áí ð³-í ó í ñ³ í ð ñáñ³ ð í í í áðááèá Ì í èáááí ù, á³áí ðááèáí èé Áðòè³í èñéí í³ Ì ðð³í ó óáðéá³ ñá. Áèì èòðÿ. Áéááèèà í ðéá³òáá áí ñóáé ç í ðéáóóòÿì áí Òí ðí í óá òà áí èí áí³ ñí áðò³ÿ³ í í í á³á, ÿí á³ðí³ ñí áðò³ÿ í ááð³í èÿ-á³ áéáèè è ðèççáó óéðàÿí ñüéèò³ ððáðòò³á ç³ ó³éí áí ñá³ó. Á³ðí³, í ñí áéèáí³ í áðàò³ÿí è óáðéáè ñá. Áèì èòðÿ, ÿèèò òðáí í áá ñáÿóí³ í ðéí áááèí³ í á í ñóáí í³é ááí ù çàñ³ - ááí ù, ç ááèèèí³ ð í ðè³í í³ ñò³ í í áí áèèèñÿ áóèè áí ñí í áá - ðÿì è çÿçáó.

Í áðøð áí ñèòú áí ááó ñáñ³ ð çàñ³ááí ù áóéí³ í ðèççí á - ÷áí í í á í áðááèÿá óáðéí áí í áí æèòóÿ á èí áí³é ç í ðáá - ñóááèáí èò³ ñí áðò³é. Í ðèñòóí³ Áéááèèè í á í í áèè í á í í í ðèèè, ÿí áñ³ ñí áðò³ÿ ì áèè ááááóí í áí áèí áèò³ ðí áèáí .



The first lengthy session of the meeting was devoted to an examination of ecclesiastical life in each of the eparchies represented by the hierarchs. The fact that all the eparchies were experiencing many of the same problems and concerns was not lost in the bishops' minds. They were particularly concerned about the almost universal lack of church membership among the hundreds of thousands of fourth wave immigrants to the eparchies since the independence of Ukraine. A general consensus was reached that the hierarchs would cooperate in new educational approaches to the new immigrants with the goal of helping them to understand what parish membership means and how much they can be of benefit to and benefit from the Church – Christ's Body – by identifying themselves with a particular parish family.

In a serious discussion ensued during the second session about the continued division in the Church in Ukraine, the hierarchs expressed great concern for the faithful who do not comprehend the reasons for the division and why the Orthodox of the world fail to recognize the existence of an independent Church in the independent nation of Ukraine. The intrigue, which pervades all ecclesiastical life in world Orthodoxy and in Ukraine as this or that Patriarch seeks superiority over others with the support of the majority of the others is lost on the innocent faithful of Ukraine, whose only goal is to pray in a unified Local Church as the faithful of other nations do. The Permanent Conference will address this issue with the Ecumenical Patriarchate over the next several months. The PCB members shared their personal activities and discussions with various hierarchs in Ukraine and possible means of assisting them. Not lost in the discussion was the relationship between the Ukrainian Orthodox and the Ukrainian Catholic Churches in Ukraine and the Diaspora. Much concern was expressed about the lack of progress in understanding each other's world outlook and approach to common issues.

During their third and final session, the hierarchs considered a myriad of issues, which will be the center of their work over the next year. Of primary importance is a nearly completed letter to the faithful outlining the rules and guidelines governing the Sacraments of Penance (Confession) and Communion (the Eucharist). The clergy and faithful of all the Eparchies have practiced varied customs with the Sacraments, which has led to confusion and even disruption of church life. The letter will address

o i aeae'euoa' o'od'ao'aa'e' o'a, u'i' q' n'i' o'af' u' o'eh'y'- q' i' 3' o'af' o'a' -a'oa'ad'o'i' z' o'ae'e', i' o'ea'oo'e'o' i' 3' n'eh'y' i' o'i' af' ei' o'af' i' y' i' a'ca'ea'ae'i' n'o' O'ed'aj'i'e, a'oa' i' ae'a' -eh'e'i' n'oa'aa'e'e' -e'af' ai' e' i' a'oe'o' i' a'da'o'c'e. Ao'e'i' i' o'ee'i' y'oi' o'3'af' i' y', u'i' 3'o'da'do'e' a'oa'oo'u' n'i' 'ai' o'a'op'aa'e'de' o' ae'd'i' ae'af' i' 3'i' n'i' ae'ea'i' af' i' 3'af'i' a'o' af' i' i' af' i' o'ea'oo'e'o', q' i' a'oi' p' i' i' y'ni' e'oe' z'i', u'i' af' i' e' i' i' ae'oo'u' n'oa'oe' a'oa' ei' o'eh'i' ei' e' ae'y' O'ad'ea'e, 3' u'i' o'a' a'oa' ei' o'eh'i' ei' 3' ae'y' i' e'o, ei' ee' af' i' e' ca'y'ae'oo'u'ny' q' i' aa'i' i' p' i' a'da'o'3'p.

I' a' a'do'ae' n'an'z' ae'i' ee'ea' i' i' aa'af' a' ae'ne'o'n'y' i' o'i' o'i' ce'i' e' O'ad'ea'e a' O'ed'aj'i'3'. O'-an'i' ee'e' n'an'z' ae'ne'i' ae'ee' n'ai' o' n'oo'd'ao'aa'i' i' y' o'ei', u'i' a'oi'3' a' O'ed'aj'i'3' i' a' o'i' co'i' 3'pou' i' o'e'-ei' o'i' ce'i' e'a, o'a' -i' i' o' i' o'aa'i' n'ea'af' ee' n'ab' i' a' ae'ci' a'o' n'i' o'aa'i' i' y' i' a'ca'ea'ae'i' i' z' O'ad'ea'e a' i' a'ca'ea'ae'i' 'e' a'ad'aa'3' -O'ed'aj'i'3'. I' a'aj'i'3' a'oi'3' a' O'ed'aj'i'3', o'ae'i' ei' a'aa'af' i' y'i' y'ee'o' o' i' i' a'oe', y'e' 3' i' f' o'3' i' a'd'i' ae', i' i' ee'oe'ny' a' o'ae'i' 'e' i' a' o'af' af' 'e' i' i' i' n'i' 'e' O'ad'ea'a', i' a' ci' ap'ou' i' o'i' 3' i' o'de' 'e, u'i' n'i' op'ou' o' o'ad'ei' af' i' i' o' ae'oo'3' n'ab'i' af' af' i' o'aa'i' n'ea'af' y', aa, o'ae, y'e' 3' a' O'ed'aj'i'3', ei' o'de'eh'u' i' a'oo'y'o'do, ca' i' a'ao'dei' ei' p' a'eu'oo'i' n'o'3', o'oe'a'o' ca'ad'o'i' i' n'o'3' i' aa' 3' i' o'ei' e. i' o'ee'i' y'oi' o'3'af' i' y', i' a' i' o'i' o'yc'3' i' a'no'o'i' i' e'o' i' n'y'o'a' i' 3'af' a'no'e' o'a' i' e'oa'i' i' y' o' A'na'ea'-i' nu'e'3'e' i' a'd'3'y'o'do'z'. x'ea'i' e' E'i' i' o'ad'af' o'z' O'i' a' a'3'ee'ee'ny' ci' n'oi' i' n'ai' z'o' i' n'i' ae'ne'o'e' o'i' ci' i' a' q' o'ci' ei' e' 3'o'da'do'ai' e' O'ed'aj'i' e' 3' i' aa'i' af' o'p'aa'ee' i' i' ae'ee'af' n'o'3' af' i' i' i' i' a'oe' z'i' .

O'ae'i' ae' i' aa'i' af' o'p'aa'ee' n'i' 'aa'af' i' n'ei' e' i' ae' O'ed'aj'i' -nu'e'i' p' i' o'aa'i' n'ea'af' i' p' 3' O'ed'aj'i' nu'e'i' p' E'ao'i' ee'ou'e'i' p' O'ad'-e'aa'i' e' a' O'ed'aj'i'3' a' a'y'ni' i' o'i'. Ae'ne'i' ae'af' i' n'oo'd'ao'aa'i' i' y' a'd'ae'i' i' a'ny'e'i' af' i' o'i' o'aa'no' a' q'o'i' co'i' 3' i' 3' n'ab'i' ae'ya'a' i' af' i' af' e'o' o'a' i' 3'af'i' a'a' af' n'i' 'eu'i' e'o' i' o'i' ae'af' .

I' a' -a'n' o'd'ao'u'i' z' e'f' o'aa'i' i' n'an'z', 3'o'da'do'e' i' aa'i' af' -o'p'aa'ee' n'i' o'i' 3' n'i' o'aa', i' a' y'ee'o' a'oa' ci' n'ad'aa'ae'oo'aa'oe'ny' z'o' o'aaa' i' a' i' o'i' o'yc'3' i' a'no'o'i' i' i' af' o'i' e'o'. I' af' 3'p' q' i' ae'aa'ae'-ee'a'3'oe'o' n'i' o'aa' o' i' ae'aa' aa'a' ca'ae'i' -af' ee' ee'no' af' a'oi' e'o, a' y'e'i' i' o' i' e'da'ne'af' i' i' o'aa'ee'a' 3' ae'ac'ae'e' u'i' af' O'aj'i' n'oa' i' i' e'ay'i' i' y' (N'i' i' a'a'3') o'a' i' o'e'-aa'no'y' (A'ao'ad'eh'o'z'). 2' a'oo'i' aa'-i' n'oa'i', 3' a'oi'3' a'n'o' o'i' a'd'o'e' af' o'dei' op'oun'y' i' o'e' ou'i' i' o' o'ci' e'o' ca'e'-a'z'a, u'i' -a'n'i' i' i' o'ec'af' ae'ou' af' ca'i' 3'af' i' y', a' o'i' e' af' o'i' c'o'ea'a' o' o'ad'ei' af' i' i' o' ae'oo'3'. O' ca'aaa'i' o'i' o' ee'no'3' ca'ad'i' a'oun'y' o'aaa'o' i' a' op' i' o'i' ae'af' o' 3' a'oa' i' 3'ae'd'ane'af' i' a'af' i' a'aa'ae'u'i' n'ou' 3' n'i' a'n'i' n'ou' i' e'da'i' i' af' i' o'aa'i' n'ea'af' i' af' o'd'eh'oe'y'i' ei' a' i' o'e' i' o'ee'i' af' i' i' o'eo' O'aj'i' n'oa'.

A'ae'3' Ae'aa'ee'e' i' o'i' af' ae'oo'aa'ee' aa'a' i' i' a'd'aa'i' u'i' ca'-af' e'af' 3' n'i' o'aa'e' o'ae'3', y'e' o'n'i'3'oa' n'i' 3'af' o'ao'y' i' i' i' ae' N'ai' 3' i' a'd'3'p' na. Af' a'd'3'y' o' Af' i' 3' i' ac'3' (I' af' 3'oi' aa, E'af' a'aa) 3' N'ai' 3' i' a'd'3'p' na. N'i' o'z' o' N'. A'aa'f' a' A'd'oo'3' (I' p' A'ae'ad'oc'3', N'OA); o'i' q'o'i' ae'af' i' y' n'i' 'eu'i' i' af' (i' af' ae'i' af' af') i' 3'af'i' a'o' af'

ĀĒÑĀB×ĀÍ Í B Í T ĀĪ ĀĪ ÄÈBÊÎ Í À Ā BĐĀĀ²Ē²

Í tæèèāī, ūī ÷āðāç í àðā í àeī āðñōāī āāī ÷āðāç āāèāðæñōū ī è òðāóāāèèñū, ūī áóāā ç í àçōī Þ Ōāðēāī Þ. Ñōāðōā ī ī ēī ēī í ý, ýē ñāýŭāī ēèè òāē³ ī ēðýī è, āāōī āýōū. ×è æ áóāā ēī ī ó ŷō çāñōōī èðè? Ōā ó Āī āā āñā í āī ī āī ōī ā³.

Í ðēèðēā ÷āðāāðōā òāèēý³ ī ī ðāī òā-óēðāŷī ōā. Í ðēáóēè í ī ā³ ñāýŭāī ēèè, ā āāðōī ç ī ī ēī ā³ ī³ŵī ā í āā÷āðèñū āī āóōī āī èð ñāī³ í āð³. Ñāī ā òāèò āī ðī āó ī ðī èçōī ā í ī āī āēñāý÷āī ēè äèýēī í Āāñèēū Ñāī āāāā. Āī í ðēáóā āī ÑŌĀ ī āþ÷è āñūī āī ÷ñōī āāýōū ðī ēā. Í āēāāēī áóēī Þī āēī ā³ ā ÷āè³ ēðāŷī³ āāç áāðūēā, āēā āýī í ā ī³āāāñý ñī ī ēōñ³³ í āī ī ēāāèèāī ī ðýī óāāā āī ñāī ŷī ī àè. Āī āçèè ÷āñ āī āī ī ī ī āāāá ó í āçè³ óāðēā³, ī ðèñèóāī áóāāā, ñī³āāá ó ōī ð³, ÷èðāā ×āñè³ Āī ī ñōī èā...

Ā í āā³ēþ 8-āī æī āōī ý 2006 ð. ā í āçè³ óāðēā³ ā³āáóēāñý Āððè°ðāèñūēā Ñèóæāā Āī æā, ýèó ī ÷ī èèā Āēñī ēī ī ðāī ñāýŭāī í èè Āððè°ī èñēī ī Āī ōī í³. Ñī³āñé-æèèè èī ī ó í āñōī ýāèū ī āðāŷī ñā. Þðý ī āðāī í æōý ī. Í āðōī Ēāāēī, ðōī ī í í āō Āāī èŷè (çāè³ í ñūèèè), ī. Í èçāèēī Ōþī āī ç óāðēā ñā. Í ēðī āā ó Ō³èāāèūŷōŷī, ī. Í èçāèēī Āī í ðāððè³ ç Āāāī ā Āððèó òā ī. Þðī ñēāā ç Ōèðāŷī è, ī ðī ōī -äèýēī í ðèī āè³ äèýēī í Āī ēī àēī èð. Ōā áóā çī āī āī èðèè āāī ū ó æèð³ ī ðōý äèýēī í ā Āāñèēý³ í àçōī ŷī āðāŷī, āāæā āī ðāī āð ā í āçè³ í āðāŷī áóēī āēñāý÷āī ī ððè ñāýŭāī èèè.

Ñèóæāā Āī æā³ ÷èī āēñāý÷āī í ý áóèè áóæā óðī ÷èñ³. Ēī èè Āāñèēū, ñōī ý÷è í ā ēī ēī āō ī āðāā ñāýðèī ī ðāñōī ēī ī, ī ī ēðèðèè ðòèāī è Āèāāèèè, āèñèóōī áóāāā ī ī èèòāè³ í āñōāī í àè, ī āðāæèāāī í ý³ óāèþāāī í ý áóèè í ā èèðā ó ñāðð³ í ī āī āēñāý÷óāāī ī āī, āèā³ ā ēī æī ī āī, ōōī áóā ó óāðēā³. Ā ī ðè áāèè÷ī ī ī ó ñī³ā³ "Āēñī ñ" ñèūī çè í āāāðōāèèñý í ā ī ÷³. Āèāāèèā Āī ōī í³ è āī āī ðēā ī ðī òā, ýèā áāèèèā çī ā÷āī í ý ī ā° ñōī āæāī í ý Ñāýōī āī Āóāā í ā āèāðāī èð ī³ā ÷āñ ðòèī ī ī ēī æāī í ý òā ī ðī ŷōī Þ ðī èū³ ī āī āýçèè.

Í ñèý ā³āī ðāāè ó óāðēā³, ðī àèī ā ī ðōý äèýēī í ā çāī ðī ñèèā āñ³ ī ðèñōōī ÷ò āī ī āðāŷýèūī ŷ çāè³, āā āī í ā, çā āī ī ī ī ī āī Þ ñāñðèðōū, ī ðēāī óāāèè ñī ÷÷ í èè í ā³ā.

Ā³ā í āðāŷōŷī ā³āā ī ðōý äèýēī í ā í āī Āāñèēū Āāðāèā, āī ēī āā ī āðāŷýèūī í ŷī óī ðāèè.

Í òāōū ī āðōī, āþāþ÷è ñāī āī çýōý Āāñèēý, ā í āððò ÷āðāō äýèóāāā Āī áó³ Āèāāèò³ Āī ōī í³ ā³ çā ñūī āī āī ÷ò í³ è āāī ū, āī āī ðēā ī ðī ī ī èèèèāī í ý ī ī ēī ā³ āī āóōī āī í āī ñāī ó òā ī ðī í áèāāèò āī ðī áó, ýèó āī í è ñī ā³ āèāðāèè.

Ā è³ ō³ ñèī āī ī ī äýèè ī āā ī òāōū äèýēī í Āāñèēū. Ēī ðī ðèī ðī çī í ā³ā āýī ī ðī ñāāā òā ī ðī çèýò, ūī ī ðēā³ā



Fr. Deacon Vasy, pani-dobrodijka Olena, their son Antony with His Eminence Archbishop Antony
Āēñī ēī ī ðāī ñāýŭāī í èè āððè°ī èñēī ī Āī ōī í³; äèýēī í Āāñèēū Ñāī āāāā, ī āī³-āī āðī ā³èèā Ī ēāī ā òā ŷō ñèī Āī ōī í³.

ēī āī āī āēñāý÷āī í ý. Äýèóāāā ñāī ŷī áāðūèāī ā Ōèðāŷī³ çā ŷō áāāèèèèāā ī³èèóāāī í ý, ñāī ŷī áāðūèāī -ðāñōýī ī ðī ōī ððāþ ī āððò òā āī āðī ā³èó³ ī āðŷī, ñāī ŷè āððāèī³ Ī ēāī ō³, ñāī ŷè ðī àèī³ ððāþ ī èðāèéó òā āī āðī ā³èó³ Āī í³, òā í áéā³èūðā ñāī ŷī ó ī ýðèī ñý÷ī ī ī ī ó ñèī í ā³ Āī ōī í ÷èèó. Ñōāāçè áāðūèī ī, āýī çāāāāðèā ñā³è æèðð³āèè āī ñā³ā ā äèèáóŷī ī ó āñī àèð³.

Ūèðī äýèóāāā āýī ī ðòþ Āāī èŷèó (çāè³ í ñūèī ī ó) ðāñī í āñōāāī èèāī ñāī³ í āðŷī çā ī óāð³ í āñōāī í àè³ āī āðó í áóèó, āñī ī ðèñōōī³ ñāýŭāī èèāī³ äèýēī í āī, ā òāèī æ òī ðāā³ ñāñðèðèðōāā òā āñī ī āðāŷōŷī āī³ āðóçýī çā ŷō āī ī ī ī ī āō³ ī ī èèðāè.

Í³ā ÷āñ ēī āī ī ðī ī ī àè, çāāāýèè ñòāðāī í ýī ī ðōý Āāī èŷèā, ī ðēāþāèè èī āī ī ī òāèāŷī í ó èī āī áāðūèè ç Ōèðāŷī è.

Āñ³ ī āðāŷōŷī è, āī ñò³ òā āðóç³ āèñēī äèþāāèè Ūèðī ñāðāā÷ī³³ í áèèðāŭ³ ī ī áāæāī í ý ī ðòþ äèýēī í ó Āāñèèāā³ Ñāī āāç³ òā áāæāèè ī ī ī àèó³ áèāāèò èð. **Ā āī āððó ī òōū!**



Í ñèý Āī āī - çèóæāī í ý ç ðī àèī í Þ ó Ōðèñ³.

Following the Divine Liturgy with the family in Christ.

ÇÍ ÀÌ ÁÍ Í Á ÑĀBÒĒÓĀĀÍ Í B Ó Ì ÈĒĒĀÈĒĒ, Í P ĀÆĀÐÇ²

Ó í ááæþ 15-af æí aóí ÿ 2006 ð. á²aaóeany á oáðeá³ naa. aí. Í áaða³ í aaeà ó Ì eeeáeeè, í p Āæaðç², eaf í í³: í a açeoaóÿ Æeñí eí í ðaf naÿuaí í³: af Āðoe-í eneí í a Áí oí í³ÿ ç í aaf àe 31-í; ð³: í eó³ naÿuaí noaa í eooí o.í ðí ð. Āðeaf ðÿ í í aaoðoÿ oa 50-eþoÿ a²aaaí í; í ðao³ í a eí ðeñoú í ðaðaó; í. Ñoaí af a Ì on³ÿ.

Ðaf í e ó ðp í ááæþ aeí aa í af ðí ð-óa aad í ee óa ní í ÿ: í ee. Áðí³ ç aeèæ-eo óa aaéuøeo í eí eeoú í í ð-aeè çæðaoen³ a³ey oðai ó ua í ðaða 9:30 ðaf eo, a í af á. 10-æ aeéøee í açonòð³. Āeaaeo³ Áí oí í³: a³ ç oðanoí Ì óa oí oðaaaí e. Í ðe aóí a³ af oáðeae af eí aa nánoðeoóa ná. Í í eðí ae í af³ í³ í a Éaa³au óa af eí aa í ðaðaóÿeúí í; oí ðaae í. Af oí í³æ ç í ð-af eí í ðeabæe Āeaaeéo oðaaèoeí eí e oe³af í -ñeep, a ðí í ÿ ðaóí í aa a ð-af af í ó í í eoañueí í ó í aóí af úí í ó noðí; aðo-eèa Āeaaeo³ aad í ee aóeo eab³a. Í añó ÿoaéu oðai ó í. Āðeaf ðe í í aaoðaoú í ðeabaa Āeaaeéo a í ðeaf ð³ oáðeae.

Bé í ðe³í í í aoeí aðaoe ó-añoú a oaeí í ó oðí ð-enoí í ó naÿo³ ç Āðoe³í eneí í í í. Af oí í³: í naÿua-í eeaf e! Āðoe³aaenúeo Áí æañoaaí í ó Éþoðap í ð-í eeaa Āeaaeèa Áí oí í³æ a ní neóaaf í³ í. Í añó ÿoaéÿ Āðeaf ðÿ í í aaoðoÿ, í. Eoee Ì aeÿeð³ í na, í añó ÿoaéÿ aðaoúeí; í ðaaf neaaí í; eaaáaðe naa. Í áaða³ í aaeà í a Eí í Āeéaf a³. ø. Í p Eí ðe,³: ðí í í í aóa Āaf e;æa (Çæ³ í nuéí af), aeÿeí í a Āañeÿ Náf aáae óa í ðeñeóaf ee³a í eáen³ÿ Ì aðeoeí aa óa a³ af ðÿ Çaðað-oea. Ní³aaá í ðaðaóÿeúí ee oí ð í³a eáðaf eooaf í aeðe af óa Āeoi ða Açpæ. Óðai aóa çaf í af af ee a³ ðí eí e a í í eeof af í -naÿoeí af í ó í a noðí; í. ð³ añó í ðeñoú³ aóee çaðaf af³ af Náf. Í ðanoí eo, aa í af oáae aooaaí a ðeøef a, í a-a Áí æa Āeaaí aaoú í af ÿea añó a³ ðí eo, eí ee Āðoe³í eneí í. Af oí í³æ a í ðeño-óí í no³ añuí af í aóí aó, í³a ð-af af Af oí aó, í í náðaaeí³ oáðeae, í ðí ð-eoaaøe a³af í a³af³ í í eooae, í í eeaa náí p ðeóo í a af eí aó í. Āðeaf ðÿ, a í ñey aeaf eí nó "Āeaaí neí aaf Áí ní í au - óa noa³ ðaa Áí æee..." í³af ñ aeñí eí çañeoae í. Āðeaf ðÿ í í aaoðoÿ a í í aóaf a³ oðai³ a³ neaçaa." Ð³aeí ÿeí í ó naÿuaí eeí a³ uañoeí í í aóaaóaaðe oí ð- í af ó oáðeáo, a í oóaa³ ç eí af í af³ aóef p Āæeí í p óa a³ ðí eí e Áí ní í au af í í í³ ç aóaaóaaðe æe aa³ aaèe-aaf³ naÿoeí í a neaaó Áí æo, a aóæa neeaaí eo o³ af ní aeó í a noaaef aó." Í aaf ðí aæóp-e eí af naí í í ðí oí í ðañoabada, Āeaaeèa aeaf eí nea oðe-³ "Aen³ n", ç í í af ðeèe ní neóaau³ naÿaeí í í neóaeoaé³, a í í oí³ oí ð.

Í ñey ná. Aaaí aae; oa Āaooðenðe-í í af Eaf í í ó, Āðoe³í eneí í. Af oí í³æ aeaf eí nea ç í af af í ó í ðí í í a³au a aaí ó í í áað,³ ðeí aeéaf eí ç ñoi af eí neí af í neð³í ea a³ðo é í aap í ðeñoú³ o í aðaf í aó í ðaaae í aa çef í.

Í a çaeí ð-af í ÿ Āðoe³aaenúeí; Éþoðap³ í. Āðeaf ðe í ðeabaa on³ í ðeñoú³, a ç í eðaf a Āeaaeéo³ aóof aaf noaf,



Çe³a: Í eáen³ Ì aðeoeí a, aeÿeí í aaneéu Náf aaaa, í. Éoea Ì aeÿeð³ í n, í ðí oí í ðañoabada Āðeaf ðe í í aaoðaoú, Āðoe³í eneí í Áí oí í³æ,³: ðí í í í aó Āaf e;æ (Çæ³ í nuéí ee) óa í ðeñeóaf ee a³ af ð Çaðað-oe. Archbishop Antony, Protopresbyter Hryhorij Podhurec and concelebrating clergy.

a í ðaðaóÿeúí ee oí ð í³a í ðoaf p Āeoi ða Açpæ, aaèe-í í ðí ðí naa "Í í í a; Éþa!"

Á oáðeí af³æ çae³, ÿeo aad í í ðeí çaf aeèe í af³ aóa³ í. Í í a Éaa³au, a²aaóany naÿoeí aeé aaf eáo. Áí ní í aad aaf eáoó í af Āeoi Açpaa í ðeabaa Āeaaeéo Áí oí í³ÿ, p³eyoa í. Āðeaf ðÿ, í. Ñoaí af a Ì on³ÿ óa añó í ðeñoú³ o af noae, ÿe³ auaðoú çaf í af eèe çæp,³ í í ðí nea Āeaaeéo í í aeaf neí aeðe noðaae óa í af eòe.

Á í o³oeí³æ ð-añoeí³ ne³aóaaèe í enaf í³ óa oní³ í ðeabæ. Āþap-e í. Āðeaf ðÿ, Āeaaeèa Áí oí í³æ aáðoaa í³æðañeèa eí af çañeoae, a oaf æ çañeoae eí af í af³ aóeè Āæeí e, ÿea ç aaèeèeí af oç³açí í í í³aooðeí ó í ðaðaóÿí, çaf oí ð-ó ð af í ðao³, af í í í aaa³ eí ðeñí eí e í í ðaaaí e. Í ní aeéaf oaf eí³ a³a uaðí af náðoÿ í ðeabaae í. Āðeaf ðÿ í af³ Éañÿ ðí í af ð-oe. Āñ³ í ðeñoú³ í ðeabæe af noí eí í af p³eyoa í í eáñeai e, a í oáou a³a náaa³ í af³ aóeè aeñeí aeá ç í náí³ o í ðeçaf af í ÿ³ í í ÿeó ç a ní³ af ðaop. Āeí³ oí ð çañí³ aaaa oðe-³ "Í í í a; Éþa!"

Áí ní í aad aaf eáoó aóæa af³ eí eáðoaaa í ðí aðaf í p naÿoa,³ ç aeañeaeí eí í ó aóí í ðí í,³ í a çaeí ð-af í ÿ í aaoðoaaa Āeaaeéo Áí oí í³ÿ, í ðí oí í ðañoabada Āðeaf ðÿ í í aaoðoÿ óa í. Ñoaí af a Ì on³ÿ aóæa aad í eí e eí øeèaf e ç aadof eaf e.

Í í eooaf p "Áí noí eí í í"³ aeaf neí aaf í ÿí Āeaaeèí p Af oí í³: on³ í ðeñoú³ çaeí ð-eeí nú óa naÿoeoaf í ÿ. Áðí³ óa af no³ ua af aaf aóof ðeèe óa í a ðí çof aeèeñu af í³a, af aæa aaf í í a í aeè oaf í; oðí ð-enoí; Āðoe³aaenúeí; Neóaæe Áí æí; óa af aða í³af af aeaf í af aaf eáoó ç ní a-í eí e noðaaaí e, ÿe³ oæe í ðeaf í aeaeè í af³ aóa Āæeí a ç í af³ í í p Éaa³au óa nánoðeoúe e Aad³op Éeðe-af eí³ í aap³ p í aeéúí. Aae ç í, Áí æa, af aóí af çaf ðí af³, ç í a af í e í í aeè ua aaaaof ðí e³a í ðaopaaðe í a neaaó Áí æo óa uañoÿ e ðaañou oéðaf í nuéí af í aóí aó.

How Faith Communities Can Help Prevent Teen Pregnancy

Faith, Hope and Love

“It would help a lot if the youth knew there was someone they could talk to in the church”

- Teen online comment.



In recent years, teen pregnancy and birth rates have declined. The United States is extremely diverse in terms of cultural traditions, countries of origin, levels of acculturation and immigration status. At the same time, many share a strong commitment to family and community, as well as a deep religious faith. It is also true that many in the community face the obstacles of limited education and access to health care, low wages and poverty. Because teen pregnancy is intertwined with these issues, helping young people get through adolescence without getting pregnant or causing a pregnancy can help build a better future for teens, their families, and their communities.

The National Campaign to Prevent Teen Pregnancy and its many partners hope to underscore the importance of avoiding teen pregnancy and in particular, to provide faith leaders serving families with some useful facts, information, and additional resources to help them focus on this issue in their communities.

Why Should Faith Leaders Get Involved?

Research shows that religious faith and a strong moral sense help protect young people from early sexual activity, teen pregnancy and other risks (including drugs, violence and sexually transmitted diseases). For example:

- Teens who are virgins say that the primary reason for keeping their virginity is that having sex would be against their religion or morals.
- The overwhelming majority of teens (71%) and adults (65%) want more involvement from churches and other houses of worship in teen pregnancy prevention.
- More than half of (53%) indicate that religion provides a “great deal of guidance” in their daily lives.

Why Preventing Teen Pregnancy Matters

The high rates of teen pregnancy and birth have important consequences for the future of young people themselves, their families and their communities. For example:

Two thirds of teens who begin families before age 18 never finish high school.

Children of teen mothers are 50% more likely to repeat a grade and less likely to complete high school, and they have lower performance on standardized tests than children born to older parents.

A child born to an unmarried teen mother who does not have a high school diploma or GED, is nine times more likely to be poor than if the mother is an adult who has finished high school and is married.

Girls born to teen mothers are 22% more likely to become teen mothers, and sons of teen mothers are more likely to end up in jail.

How Can Faith Leaders Help?

Faith leaders, churches and other religious organizations are in a unique and powerful position to help prevent teen pregnancy since religion is an important part of everyday life for many families. Faith leaders can help parents and members of the extended family provide guidance and support to their teens, as well as

to younger children who, in today's world, often hear about sexual matters at an early age. Early and ongoing discussions about sex and relationships within the context of religious faith are important so that children will have adult perspectives to help guide them. Some of these discussions can be addressed directly in places of worship, such as Sunday school and religious education; others may be better addressed in less formal settings such as youth groups, camps, parent groups, family retreats, and social activities.

Here are several ways to help:

"I would be immensely grateful if my parents would talk to me about these things. That would show me they care about the difficult decisions we have to make in our lives today." Girl, 15.

The faith community can be an important place for parents and teens to talk about the challenges that come from adapting to a new culture. This is especially important for immigrant parents who may feel powerless and disconnected from the new society their children are growing up in, especially if they depend on their children to be a bridge to the new culture. What's more, some parents are away from their children while they work long hours to support their families. Faith leaders can help fill this void and encourage parents to convey their values clearly. In particular, faith leaders can help parents and their teens talk about differences between religious values and often-conflicting cultural messages.

They can encourage parents to talk with their teens about the hopes they have for them and remind them that it is more important than ever for young people to have an education or a skill to secure their future.

Send a Clear Message to Kids

Faith leaders and religious traditions can help teens avoid having sex and getting pregnant at a young age, but the message needs to be clear, direct and precise.

- Make sure the children and

January is Right to Life month. The best place to start is to prevent teen pregnancy, which is why this article is so significant.

However, there is help available to Orthodox Christians in need. Through the grace of God, ZOE for Life! began in 1998. A group of individuals in the Greater Cleveland Orthodox Christian community recognized that there was not church-based resource to assist women through a crisis pregnancy. ZOE has evolved into a non-profit, Christ-centered initiative with three major goals: To help women in crisis pregnancies; to assist Orthodox Christians seeking to adopt; and to create an Orthodox Christian abstinence program to educate our young people

Do you know someone who is pregnant and facing a tough decision? Call for confidential help. Our hotline phone number is 877-436-LIFE (5433).

If you would like to learn more about ZOE, please go to their website at www.zoeforlifeonline.org, or call them at 440-893-9990.



teenagers in your faith community understand what your religion says about the topics of sex, love, abstinence, marriage, childbearing and teen pregnancy.

- Begin discussions about sex and relationships within the context of religious faith when children are young, rather than when they're already teens.
- Encourage open and honest discussions about the challenges and choices that young people face today.
- Help teens avoid risky behavior by emphasizing the importance of setting goals, being successful and living a healthy life.

Send a Clear Message to Adults

Faith leaders can convey their concern about teen pregnancy with deep respect and understanding for culture and the strong value it places on motherhood and family. Religious leaders should reinforce to both teens and parents that while motherhood and children are a gift, early pregnancy and parenting strongly compromise opportunities for stable relationships, healthy marriage and a supportive home for children. Teens don't always see the difficulties of having a child at a young age in today's economy and society.

Parents are children's first and most significant teachers about values and moral expectations. They should be the first to discuss sex, love and relationships with their children. In fact, teens consistently say that they

want to hear from their parents about these issues. Use the "power of the pulpit" to remind parents how influential they are and encourage them to talk to their children early and often.

- Consider sponsoring workshops to help parents talk to their children about critical topics such as abstinence, healthy relationships and communicating clear values and expectations.
- Remind parents that given today's environment, it's especially important for them to convey such information even if it was not shared with them when they were growing up.
- To encourage discussion at home, give parents questions to ask their teens about their friends and relationships as well as their education, career goals and personal dreams.
- Tell parents to discourage dating relationships that involve big age differences. Teenage girls who get involved with teen boys or young men who are even two or three years older, often are at great risk for teen pregnancy.

"When I was 15, I was dating a guy who was a lot older than me, so it was more pressure to grow up... I was always trying to impress him, trying to be as grown up as I could be but I wasn't... I was still a kid." - Girl, 16.

Don't Leave out Fathers and Sons

When considering teen pregnancy and related issues there are many important reasons to talk with boys

and young men about their developing views of manhood. Some key messages to parents are:

- Fathers – not just mothers – can provide guidance and support and can convey the positive expectations they have for both their sons and daughters.
- Parents should be cautious about maintaining a “double standard,” one that encourages teen girls to abstain from sex while being more permissive about sex with boys.
- Finally, parents should remind their sons that having sex doesn’t make men out of them. Being a man means having the ability to fulfill the emotional, spiritual and financial needs of one’s family.

Help Teens Set Goals and Standards

Participating in a community of faith can help young people learn values, have a sense of belonging and receive moral guidance that can help them deal with the challenges of being a teenager in this country. Faith leaders can help teens make smart choices. Ask your young congregants about what they want to accomplish. Discuss how the choices teens make today will affect their goals for education, career and family.

Support and Celebrate Excellence and Achievement

Research makes clear that staying in school and getting a good education helps young people avoid teen pregnancy. In some cases, students drop out to help their parents financially; in other instances parents feel unable to give their children the academic support they need because of language or educational limitations. Encourage educational achievement by organizing tutoring, homework assistance, mentoring programs and opportunities for community or religious service. Celebrate the many accomplishments of young people in your community during services and in church bulletins.

“Many teens don’t feel comfortable talking to their parents, so they talk to

their friends and generally get the wrong advice from them.”- Boy, 14.

Television, magazines, and radio sometimes contain confusing messages about appropriate behavior. Ask teens in your religious community what young people are reading, watching and listening to: Use these conversations to clearly communicate your own values and expectations and encourage parents to do the same. For example, movies or TV shows can serve as a great conversation starters about relationships.

Be Open to Teen Perspectives

Remember, just because young people ask about sex and relationships, doesn’t necessarily mean they are sexually active. This is a time in their lives to explore and learn about life, and it is good that they come to you for guidance. Make them feel that places of worship are a place for them to ask questions without judgment. In addition, it is very important to ask youth for their views about teen pregnancy and to include them in planning whatever activities or actions your faith community takes.

Reach out to Young People Who Are Not at Church

Though many young people seek answers to spiritual questions, some are reluctant to find them in institutions of organized religion. And it is often the teens who are outside of faith communities and unattached to any positive group who are likely to get in trouble. Think about how to reach those who may be most at risk for teen pregnancy. Encourage youth leaders to host discussions with young people inside and outside the congregation on topics such as abstinence and prevention, sexual behavior and consequences, and how to have healthy relationships.

Give Youth Something to Say “Yes” To

Many faith communities are already working hard to help young people. Supervised after-school, evening and weekend activities-such

as trips, camps, sports, and mentoring—give teens a safe and positive alternative to risky behavior, and offer fellowship and supportive friendships. Expanding such activities could do even more to help reduce teen pregnancy.

“I don’t really care what other people say: right now, sex just isn’t worth it.”- Girl, 17

Enlist Others

Teenagers develop character and personal values through interacting with respected and empathizing adults. Because faith leaders often carry so many responsibilities, it is important to include other highly trusted and knowledgeable adults in your faith community in your efforts to help young people. Whether the adults create an organized mentoring program or something more informal, be sure they understand teenagers and can talk about values and relationships within the context of your faith’s principles.

Faith communities should also consider collaborating with other faith groups, community and neighborhood organizations, soccer clubs, dance groups, fraternities and sororities, schools, libraries, and recreation centers.

Finally

There has been important progress in reducing teen pregnancy and birth rates among teens. However, there is still much work to do. Priests, pastors, ministers, pastoral associates, directors of religious education, youth leaders, pastors’ spouses and other faith leaders all have an important role to play in helping parents and young people deal with the challenging issues of love, sex and relationships. Their involvement can help improve the life prospects of this generation of young people and the ones to come. The National Campaign to Prevent Teen Pregnancy is a nonprofit, nonpartisan organization whose mission is to improve the well-being of children, youth and families by reducing teen pregnancy.

President Bush Signs Ukrainian Genocide Memorial Bill Into Law

Washington, D.C. (UNIS) – On September 29, the United States Senate passed HR 562, a bill authorizing the government of Ukraine to erect a monument to the victims of Ukrainian Famine-Genocide of 1932-1933 on federal land in Washington, D.C. Two weeks later, President George W. Bush signed this legislation into law on October 13, 2006, thus enabling the planning for the monument.

The signing of this bill is a great achievement and the result of hard work and determination on behalf of Rep. Sander Levin (D-MI), the original sponsor of the bill, thirty-six cosponsors of the legislation and the Ukrainian American community, led in this effort by the Ukrainian National Information Service (UNIS), the Washington, D.C. office of the Ukrainian Congress Committee of America (UCCA).

In reaction to this momentous event, Rep. Levin (D-MI) stated: “For too long, the tragedy of the Ukrainian Famine-Genocide has been largely unknown to the American people,” said Rep. Levin, who is a Co-Chair of the Congressional Ukrainian Caucus. “This Act of Congress

will authorize a memorial to honor the memory of the millions who lost their lives and remind us that we must work together to prevent such tragedies in the future.”

The UCCA sent a congratulatory note to President Viktor Yushchenko with a copy to Minister of Foreign Affairs Borys Tarasyuk expressing the community’s jubilation regarding the Genocide Memorial in Washington, D.C., as well as expressing eagerness to cooperate with the Ukrainian Government in realizing its completion.

The UCCA urges all members of the Ukrainian American community to join the effort to construct this monument by 2008 and dedicate its opening to the 75th anniversary of Ukrainian Genocide. By ensuring this, we will appropriately honor those innocent men, women and children who perished because of their love for freedom and bring light to those remaining nations suffering under the yoke of oppressive regimes.

Please contact your local UCCA branches or log onto our website at <http://www.ucca.org> for detailed information on how you can get involved in this process.

Pro Life News from Around the World

Ova Donors File Lawsuit

+ A coalition of 35 women’s groups filed a suit for compensation against the South Korean government on behalf of women suffering from side effects after making ova donations to disgraced researcher Hwang Woo-Suk. An investigation revealed that Hwang’s team used 2,221 ova, about fivefold the number Hwang had previously claimed, and that about 20 percent of the donors suffered side effects from the invasive collection procedure “Fifteen women donated eggs more than twice. The Mizmedi Hospital team even collected ova twice from a woman who was hospitalized for side effects after each donation,” the groups said in a statement. “It is an example of how the embryonic stem-

cell research, which received full national support, trampled on women’s human rights. The government, they allege, has made no efforts to compensate ova donors for the mental and physical damage they suffered.

China Boasts of Preventing 400 Million Births

+ China’s Minister of the National Population and Family Planning Commission boasted of having prevented 400 million births in the past three decades. In an interview posted on China’s government website in March, Zhang Weiqing claimed that their population control policy has achieved in 30 years what has taken developed countries 100 years to accomplish. “The goal of ensuring Chinese people a relatively

comfortable life would not be achieved if we had 400 million more people,” Zhang said. *Asia News* reports that China fully intends to continue the policy, despite the fact that China’s birthrate has recently dropped below the replacement level of 2.1 children per woman to 1.8.

Australian Woman Awarded Damages for Failed Abortion

+ An Australian woman who sued her doctor for failing to complete the abortion of her son has been awarded \$104,800. The court’s decision to award her damages was based on her physical and psychological trauma at the time of the failed abortion in 1997, reported the *Advertiser*. The cost of raising her son, now seven years old, was also a

factor. Judge Susan Cohen, for the Melbourne County Court, said Dr. Michael Kloss had failed in his duty of care when he left the woman with a living child.

British Woman Brings Abortion Suit

+ A British woman who gave birth to a healthy daughter after a failed abortion left one of her twins still alive, is suing for damages against the hospital that carried out the procedure, reported the BBC. Stacy Dow is suing the Tayside University Hospitals Trust for £250,000 in compensation for the financial burden of raising her daughter, for being forced into the difficulties of single motherhood, for the distress she suffered upon learning she was still pregnant, and for the pain and discomfort of having her daughter by Caesarean section.

І Тееòàà ààààòüîò çí àéøèà àíàìîàíäü äëÿ ààààòüîò!

Àäëëüèà і і еі еі у ù òààі ðі àèè'а, і ðàò'аі èè'а, àі àòі àі èùò'а òà àі òààé, à'àà'òòр-èò "Òàà'ò àñ'ò òàÿòèò" і і èèèèñÿ çà òà, ÷і à èі èèñü і à òüі і ó òààі ð' àòèі çàòàі ààí і à'аі èè òðàі àëÿ і і èèòàè. Çàðàç, і èè'òòр Àі àèі р, òààі ðі àà èàі èèòÿ òàà' à'èñі 'òòр.

Èі àèі èè, òòі òüі àі ðі èò à'àà'ààà "Òàà'ò àñ'ò òàÿòèò" ðàà'а òі і àëÿààр-è і à і àéèà çàè'í -àí ó àòàі àò èàі èèò', і і èà-àí ó ààí і à àèðòàі àààòÿ è, ÿè' àààèèè çàèèøèòèñü і àí àçààí èі è.

Òàі àò і àòà òàààà ' àí àòàÿ і òñÿòü àòòè òі ðÿі і ààí' і à òòàòèòààі і ÿ èàі èèò' àèèр-í і ç 'èі і і òààñі і òà ðі ç'èñí і ÷ òò'í, ÷і і ààèòàèі à òñ'ò, òòі àòàà àòі àèòè àí і à;.

Òèðà;í òüèà і ðààí òèààí à È' à àçÿèà і à òààà і àí à'ÿçí è ç'àðàòè òі і àè і à òàé і ðі 'èò. Àààààр-è, ÷і èàі èèòÿ àòàà àòòі àí èі àí і і ÷èÿ à'àà'òàà-à ç ò'èí; èðà;í è, і è і -'èò' і, ÷і àè, à'ò'í, і ðè'аí à'òàñÿ àí ò'ò; і àò'í; àèò'.

À і àñòó' і èò -èñèàò Òí Ñèí àà і і ààààòè àí і і à òüі і ó àè і 'òò' çà'èè і ðі і àò і ð' ðàñ òà 'í ò' ð' àò'; ÿèè òі і ò' àí àè ç' і àèòà àí і і і àòè.

À'èùò àí èèàí' 'í ò' ð' àò'; і і àí à і òðèі àòè à'а і èà-àí' і ààí èò, ÿè' òàèí àè àóàòü ç àäÿ-í 'òòр і ðèèі àòè і і ààòàèè і à òр ò'èù.

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(Çàè'í -àí і ÿ ç òò. 25)

І І Т А І È²ÒÒВ...

×àð'í 'аí àà. À 20-èò ðі èàò çòòòð'èà І èèí èò Ñàì òñÿ, ç ÿèè і àðòàèèàñÿ òà і àðà;òàèà àí Òàðèí àà. À 1930 ð. à і èò і àð'í àèèàñÿ àí і ùèà і àòàèÿ. ×í èі à'è ÷ І èèí èà Ñàì òñÿ і ðàòрààà àòò'í àè'òòі è òàèðàòàðàì àòò'í àèò "і èòà", à òàèí àè àòà àñ'í'òàí ò'і і ðè Òàðè'аñüèі і ó ò'í 'ààòòèòàò'. І àðàèèèè òòàò'í èè àí èі à ' à 1934 ð' ò' і àðà;òàèè àí Èè'аà. Ó Èè'а' і àí' і àðÿ àèàòòààèàñÿ і à і ðàòр à ààì 'í 'òòàòàèàí 'è -à'òèí' Òààòòò і і àðè òà ààèàòò. Çàí àí і і і -àèí òÿ -àðàí àà і àðà'è'аòààí і ÿ і àò'í і àèüí і òà'аí і èò òèðà;í ò'а, ' à 1936 ð' ò' àòà çààðàòò'í ààí èè òà çà'èàí èè і à Ñèà'ò ÷ -èí à'è І èèí èà. À -àñ' Æðòàí; òà'ò' àí; à'èí è і і èі èèèñÿ à ð'í òò' à' і à Àí'í ó. Ç і àñòó' і і àí èùòààèòüè; àð'í; àèðòòèèè і à Çàò'а òà і і èі èèèñÿ à і 'òò' ðà' àí òàóòç' à і 'í à--è'í.

À 1949 ð. àè;òàèè ç -í èі à'èí і òà àí і ùèí р àí Àì àðèèè òà і і òàèèèèñÿ à Ò'èàààèùò'. І à àèèù, ÷ -í èі à'è І èèí èà òÿàèí çàòàí ð'а, ' à і 'ñÿò' èрò'і і ó 1955 ð. і àí' і àðÿ çàèèøèèàñÿ ààí àí р. Àèàòòààèàñÿ і à і ðàòр à "Binidery Department of the Printing Office at the University of Pennsylvania."

À 1967 ð' ò' і ç'í ç'èí і èèàñÿ ç Ñàðà'ò'í Ààðàç'í èòü-èèі, àèèøèà çà і ùí àí çàì 'àè' àí è і ð' àèèèè ðàç'í і 30 ð' è'а. Àèà і àààèàààí і à ò' àðòü çààðàèà à 1997 ð. ç òüí àí òà'òò' àðòààí àí ÷ -í èі è'èà. І 'ñèÿ òüí àí і àí' і àðÿ і àðà;òàèà àí àí -èè і àòàèèè òà çÿòÿ Àà'èèÿ ðààüèè ó Vineland, NJ, àà àí -àèèèàñÿ òàí àí òò' è'ò'í ùí àí рà'èàр.

Òàèí р àòèà àí èÿ ' àèòòÿ і àò'í; øàí'í àí'í; рà'èÿòèè і àí' і àð; Ààðàç'í èòüè; À -àñ' Æðòàí; òà'ò' àí; à'èí è àòèà ç'í òòàà' à і і èèí òèè ð'аí èè èðàè, і àì ò-èòèñÿ і à àí 'òàò'; ÷і à і 'а è'í àòü òàí àí àèòòÿ çàç'í àòè ð' àèí і àí ÷à'òÿ і ðè òàí; è àí і ùò' òà àí òèàò òòò, ó Àí àí і ààðàèàí 'è Àì àðèò'. ð'í àè і àòàè òàèèèòüñÿ; è òà'òèà àí ð'í àà ó àðòàà òò' è'òòÿ. І à І і і à'; È'òà!

(Çàè'í -àí і ÿ ç òò. 25)

ÒÒÀÌ ÎÀÎ ÑÂÒÒ ...

ààì і èèàòè-èí; òèðà;í òüè; і і èі à' (І ÀÓÌ). Àààí ààòÿòü ð' è'а І. Èèòà'òèè àòà ðàòàðàí ò'і àèøèí èò і і èі àèò ààí àòòèò'а і ðè ÒÉÀ è і і 'èòààñÿ èí àçàòòüèèè è òààí ðàì è, і à ÿèòò і ðèù'í èрààà èрàí à àí ààí àòòè è òèðà;í òüè; і 'ñ'í'. À 1992-î і ó ð' ò' Òàçèààí ó Òèðà;í è Èàí'í à Èðàà-òè і àààà і àòò' à' 'ààí і àè-ò Èèòà'ò'í ó çààí і ÿ Çà'èòààí і àí àòòèò'а Òèðà;í è.

À'а èòàòàðàèüí і àí ò'í ðòò рà'èÿðà і ðèà'òàèà І èÿ È'è'è-à-òüèà, èèèòòò'í -í òà'ò' 'è ðàòàðàí ò' çàèèèèèèà і àèÿí òèè ò'í -і і і òàè ç ðç'í èò і àð'í à'а 'ñ'í òààí і ÿ èòàòàðàèüí і àí ò'í ðò. Àí і à і і à'аí і èèà, ÷í ò'í ðààòò'í àòò'í à' 'ààí і àè-ò 'èí ó, ÿèòò àèр' í àò à'òàò'í èè òàò'í òà, і àèÿð 'èí і і è'аòü Òð'èè Èðòòü, àèà ÿèà, і à àèèù, ÷à і à çàè'í -àí à. І àà'òò'í Àí èí àèí èò Òà'ñрè, àèèè' àí ó È'аí'í òüè; òèè ò'í 'è;í; і ðèà'òèèè 'òàðèí à-í'í àí ðòò Òèðà;í òüè; Èàò' èèòüè; òàðèèè òà. Èí òàòàòà à Àí ðòàà'í; 'è-; òèà'òàà рà'èÿðà, ÿè' ðàà'òààí èèà "í àèà'èùò і òçè-í; àð'í ààè і àòò'í è'òàèüí і àí Ààò'í èòò". І èàí à È'è'è'а'òüèà і ðèà'òàèà рà'èÿðà à'а òààà ' à'а òàí àí -í èí à'èà - І èèí èè È'è'è'а'òüèí àí, ç ÿèè і àòò'í Èèòà'òèè àè;òàà ç Èè'аà ÷à à 1942 ð. ç Òèðà;í òüè; р Èàí àèàр Ààí àòòèò'а; òà ààà і òààí' í 'èàí è ò'í àí -à'í'í; Èàí àèè. І òàòü'í ààèí Àí à-í àð-òèè òèà'òàà рà'èÿðà à'а òààà ' à'а ò'è; àð'í ààè'í àðàààà èí і ó Àòàí і òò Àèààí òèí ààí і ÿ à'а Àèàèèèè Àí ò'í ÿ.

À èí і òàòò'í 'è -à'òèí'í è'òàòüè; і ð'í ðààí è àí òàí àèù "Ñ'í èí ààèèè" à òèèàà' í àòàèèà І àòòàè, Òèòèòÿ І èùàà'òüèà, È'èÿ È'è'è'í òüèà ' Тèùàà Àòàð'аí à-Ñ'í èí à'è-è è'òàòüèèè èàò'аí èè' àèí і і àí' àò'ò, і ð'í ò'í 'àèèè è'òòü òèðà;í òüèèòò'í 'ñàí ù.

І à çàè'í -àí і ÿ òèòàòüè; і ò'í ðààí è, àò'í ðèòò Èà'ñÿ Èí àèèù, ÿèà і ààààí' і ðè;òàèà ç Òèðà;í è, èí ð'í òèí' і àðàí'í à'èà à'ñ àðàò'р àò'í ðè'òàà І ààèà Àèàç'í àí àí' ' àí 'èí' і ð'í -èòàèà èí àí ààà'ÿòü àò'í ðà'í è.

І і èèòàí р, і. І ààèí çàè'í -èà òüí àí ð'-í à òðàí і àà òàÿò' Ñàÿò' -í' èò'í à'òüè; àð'í ààè.

The Christmas Star



by Dobrodiyka Barbara Kristof

*Just peek in our window
and here's what you'll see:
The family dressing
our Christmas tree.*

*We're all busy struggling
with tinsel and lights,
'til the tree's transformed into
a magnificent sight!*

*There's one missing treasure
that'll make it complete.
Placing the star
is the ultimate treat.*

*Dad smiles as he asks me,
"You ready to try?"
Then he bends down to meet me,
and lifts me up high.*

*And as I set that jewel
the crown on our tree,
I ask, "Why's it put here
so prominently?"*

*Mom gathers the children
now ready for bed,
and tells of the people
that another star led.*

*So place your ear closely
against the cold pane,
and listen as Mother
begins to explain:*

*"There once was a ruler,
Caesar Augustus by name,
who needed more money
to extend his reign.*

*"He ordered his subjects
to return to a town
so taxes could be raised from
their names written down.*

*"Though Mary was with child,
Joseph did what was right.
They traveled to Beth'hem
for many a day and night.*

*"But the town was too crowded,
with no place to stay.
They lodged in a stable
with the lambs and the hay.*

*"And in these surroundings,
so humble and cold,
a tiny Babe was born for
the world to behold.*

*"The darkness soon changed
when the star up above
shone down on this Baby
as a sign of God's love.*

*"And an angel appeared in
another bright light
to shepherds in fields who
were filled with great fright.*

*"He said, 'Please don't worry,
your Savior's now here.
Just follow that star and
you'll find Him quite near.'*

*"For mile after mile
this star could be seen.
It guided God's faithful
to the nativity scene.*

*"It led the three Magi,
three kings from the East,
to the Child who would bring us
salvation and peace."*

*So now every Christmas,
just peak and you'll see,
a radiant star on
the top of our tree.*

*And if you've been listening
with some bit of care,
then you know the story
of why it is there!*



Holy Baptism..

As of 10/30/2006



Asbury, (Alexandros) Joseph baptized and chrismated on October 7, 2006, in Holy Mother of God Church, Dover, FL child of Kyle (Kyrilos) Asbury and Pantelitsa Savvides Asbury. Sponsor: Anastasios Savvides . Celebrated by Fr. Harry Linsinbigler.

Cantrell, Megan Marie baptized and chrismated on October 28, 2006, in St. Mary Church, Jones, OK child of Scott Earl Cantrell and Tia Tariel Cantrell. Sponsors: Roini Dartsimelia and Nino Kighuradze. Celebrated by Archimandrite Raphael.

Demba, Anna Maria baptized and chrismated on October 23, 2005, in St. Andrew Church, Boston, MA child of Ilya Demba and Oleksandra Demba. Sponsors: George Bordianu and Irina Knyazhickaya. Celebrated by Fr. Roman Tarnawsky.

Gulick, Joseph Thomas baptized and chrismated on October 1, 2006, in St. Sophia Church, Bayonne, NJ child of Benjamin L. Gulick and Jeanette Ksiez. Sponsors: Ossama Tanuos . Celebrated by Fr. Myroslav Schirta.

Irvin, Michael Demitrios baptized and chrismated on October 15, 2006, in Holy Mother of God Church, Dover, FL child of Mark Irvin and Sophia Kamilaris Irvin. Sponsors: Demitrios Kamilanz and Pantelitsa Asbury. Celebrated by Fr. Harry Linsinbigler.

Khrystych, Bohdan baptized and chrismated on October 14, 2006, in St. Katherine Church, Arden Hills, MN child of Oleksiy Khrystych and Ganna Gonchar. Sponsors: Roman Zahorovskyk and Oksana Kushneryk. Celebrated by Fr. Petro Siwko.

Krasylnykov, Dan — Danys baptized and chrismated on October 1, 2006, in St. Andrew Church, Boston, MA child of Dmytro Krasylnykov and Yuliya Krasylaykov. Sponsors: Sergij Dumansky and Tetiyana Kraptin. Celebrated by Fr. Roman Tarnawsky.

Krivobokov, Nadezhda baptized and chrismated on September 23, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Nikolay Krivobokov and Julia Dvoskina. Sponsors: Vladimir Urbanovich and Natalya Kozitskaya. Celebrated by Fr. Mikhailo Tsyuman.

Lyubarskiy, Alexandr Vladimir baptized and chrismated on September 23, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Arnold Alexandr Lyubarskiy and Taisia Sidorenko. Sponsors: Salvatore Lenard Pelullo and Anna Pelullo. Celebrated by Fr. Mikhailo Tsyuman.

Marley, Joshua Lawrence baptized and chrismated on October 28, 2006, in St. Vladimir Church, Ambridge, PA child of Lawrence Marley and Jennifer Beighey. Sponsors: Richard Beighey, Brian Marley and Patricia Bruncker. Celebrated by Fr. Michael Kochis.

Marley, Michael Richard baptized and chrismated on October 28, 2006, in St. Vladimir Church, Ambridge, PA child of Lawrence Marley and Jennifer Beighey. Sponsors: Richard Beighey, Brian Marley and Patricia Bruncker. Celebrated by Fr. Michael Kochis.

Misevic, Arthur Oleg baptized and chrismated on October 7, 2006, in St. Andrew Church, Bloomingdale, IL child of Andriy Misevic and Halyna Yapemchuk. Sponsors: Andriy Sinkevich and Liudmyla Yaremchuk. Celebrated by Fr. Bohdan Kalynyuk.

Nikitina, Anastasia baptized and chrismated on September 24, 2006, in St. Andrew Church, Bloomingdale, IL child of Ivan Danuluk and Olena Danuluk. Sponsors: Yuriy Krutsik and Tatina Furhalo. Celebrated by Fr. Bohdan Kalynyuk.

Ost, Alexandra baptized and chrismated on October 14, 2006, in Assumption of Virgin Mary Church, Northampton, PA child

of Brian Ost and Mary Leszczuk. Sponsors: William M. Leszczuk and Janeen Ost. Celebrated by Fr. Bazyl Zawierucha.

Polyakov, Sophia baptized and chrismated on October 15, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Edward Polyakov and Olga Naydinskaya. Sponsors: Svetlana Rotnov, Celebrated by Fr. John Nakonachny.

Polyovy, Anthony Yuriy baptized and chrismated on April 4, 2004, in St. Andrew Church, Bloomingdale, IL child of Sergey Polyovy and Olha Halavan. Sponsors: Serhiy Syrvetnyk and Oksana Stefanyshyn. Celebrated by Fr. Bohdan Kalynyuk.

Reznitchenko, Andrew baptized and chrismated on September 10, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Alex Reznitchenko and Lesya Murska. Sponsors: Michael Kacherai and Tatyana Reznitchenko. Celebrated by Rev. Zinovy Zholobak.

Rouse, Yvette chrismated on September 28, 2006 in Holy Mother of God Church, Dover, FL child of Daniel Miguel Rodrigez and Vilma Marghrita Guzman. Sponsor Vilma Rodriguez . Celebrated by Fr. Harry Linsinbigler.

Rouse, Justin baptized and chrismated on September 28, 2006, in Holy Mother of God Church, Dover, FL child of Timothy Wayne Rouse and Yvette Marie Rodriguez. Sponsor: Daniel Rodriguez . Celebrated by Fr. Harry Linsinbigler.

Schroeder, Amber Kaye baptized and chrismated on October 21, 2006, in St. Katherine Church, Arden Hills, MN child of Matthew Robert Schroeder and Tammy Kaye Marusenko. Sponsors: Eldon Hirdler and Heather Bishop. Celebrated by Fr. Petro Siwko.

Tkachuk, Vladislav baptized and chrismated on October 14, 2006, in St. Andrew Church, Bloomingdale, IL child of Serhiy Tkachuk and Natalia kBohach. Sponsors: Anatoliy Skochdopol and Tetiana Lobas. Celebrated by Fr. Bohdan Kalynyuk

Holy Matrimony...

As of 10/30/2006

Michael John Biglan and **Kathryn Sneathen** in Sts Peter & Paul Parish, Millville, NJ, on September 30, 2006, witnessed by Thomas C. Biglan and Danielle F. Sneathen Celebrant: Fr. Hryhorij Podhurec

Milan Boda and **Anna Podovska Bodova** in Holy Mother of God Parish, Dover, FL, on October 22, 2006, witnessed by Steven Langa and Cornelia Langer & Milan Boda, Jr Celebrant: Fr. Harry Linsinbigler

Maksym Kohut and **Olena Sinenko Kohut** in St. Luke Parish, Warners, NY, on July 29, 2006, witnessed by Aleksandr Dobyuk and Irina Dobyuk Celebrant: Fr. Igor Krekhovetsky

Anthony T. McCabe, Jr. and **Anna S. Fedorczak** in St. Nicholas Parish, Troy, NY, on October 7, 2006, witnessed by William Nolan and Anna Kaniuczok Celebrant: Fr. Paul Szewczuk

Mark A. Pepe and **Anna J. Kaniuczok** in St. Nicholas Parish, Troy, NY, on October 14, 2006, witnessed by Michael Pepe and Anna McCabe Celebrant: Fr. Paul Szewczuk

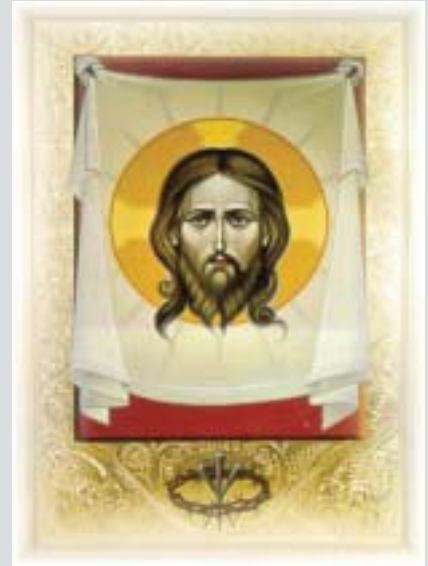
Stephen T. Szigethy and **Larissa Stupak** in St. Volodymyr Mission Parish, Ellenville, NY, on September 30, 2006, witnessed by James F. Szigethy and Natalia Stupak Celebrant: Fr. Yuriy Bazylevsky

Roman Tarnavskhy and **Tetyana Bol'bot** in St. Andrew Parish, Boston, MA, on September 23, 2006, witnessed by Vasyl Tarnavsky and Anna Bol'bot Celebrant: His Beatitude Metropolitan Constantine.

Please remember in your prayers... Ī ðĩrèì î çãääàòè ó Ààøèõ ì îèèòâàõ...

JANUARY - ÑI×ÁÍ Ü

- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
- 27th 1955 - PROTOPRIEST JOSEPH BODNAR
- 6th 1958 - FR. STEFAN VULCHYN
- 9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
- 9th 1968 - PROTOPRIEST LEV WELESOWSKY
- 26th 1974 - PRTOPRESBYTER ALEXANDER DOWHAL
- 9th 1984 - PROTOPRIEST MYKOLA UHORCZAK
- 28th 1990 - PROTOPRESBYTER JURIJ HULEY
- 17th 1996 - PROTOPRIEST TYT MELNYCHUK
- 13th 1996 - REV. GREGORY WOLKOWYNSKY
- 19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
- 10th 2002 - PROTOPRESBYTER PETRO BUDNYI



**Âi:íà ìàì 'yòü!
Memory Eternal!**



Asleep in the Lord..

As of 10/30/2006

Andresia, Lester M. of New Britain, CT on October 25, 2006, at age of 60, funeral October 27, 2006 officiating clergy Heromonk Gregory of St. Mary Parish New Britain, CT.

Bacon, John S. of Wynantskill, NY on October 4, 2006, at age of 88, funeral October 7, 2006 officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish Troy, NY.

Bryniak, Anne of Fairview Park, OH on October 1, 2006, at age of 90, funeral October 7, 2006 officiating clergy Fr. Dennis Kristof of St. Nicholas Parish Lakewood, OH.

Fedyna, Metro of Youngstown, OH on August 14, 2006, at age of 93, funeral August 18, 2006 officiating clergy Fr. Charles Baxter of Sts. Peter & Paul Parish Youngstown, OH.

Ganenko, Svitlana of Largo, FL on , at age of 39, funeral October 6, 2006 officiating clergy Fr. Michael Petlak of St. Michael Parish Pinellas Park, FL.

Grabowsky, Richard of Staten Island, NY on October 11, 2006, at age of 54, funeral October 14, 2006 officiating clergy Fr. Myroslav Schirta of St. Sophia Parish Bayonne, NJ.

Lukasza, Anna of Columbus, OH on October 12, 2006, at age of 97, funeral October 18, 2006 officiating clergy Fr. John Nakonachny at St. Mary Parish Lorain, OH.

Mihovan, William of Plymouth, MA on August 29, 2006, at age of 93, funeral September 2, 2006 officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish Boston, MA.

Musijshuk, Andrew of Woodridge, NY on October 7, 2006, at age of 41, funeral October 11, 2006 officiating clergy Fr. Yuriy Bazlevsky of St. Volodymyr Mission Parish Kerhonkson, NY.

Panasenko, Zinaida Ivanovna of San Francisco, CA on October 13, 2006, at age of 108, funeral October 23, 2006 officiating clergy Fr. Alexis Limonczenko of St. Michael Parish San Francisco, CA.

Ponomarenko, Wasyl of Brooklyn, OH on October 7, 2006, at age of 81, funeral October 11, 2006 officiating clergy Fr. John Nakonachny & Fr. John Moronko of St. Vladimir Cathedral Parish Parma, OH.

Pryshybynsky, Olga of Philadelphia, PA on Sept. 16, 2006, at age of 95, funeral Sept. 23, 2006 officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish Philadelphia, PA.

Reo, Mary of Bayonne, NJ on October 7, 2006, at age of 60, funeral October 10, 2006 officiating clergy Fr. Myroslav Schirta of St. Sophia Parish Bayonne, NJ.

Scabarozi, Mary of Trenton, NJ on October 8, 2006, at age of 87, funeral October 12, 2006 officiating clergy Fr. Ivan Lymar of Holy Trinity Parish Trenton, NJ.

Voynik, George of Baden, PA on October 23, 2006, at age of 83, funeral October 26, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

Yawin, Alexandra (Elsie) of Plainville, CT on October 26, 2006, at age of 97, funeral October 31, 2006 officiating clergy Heromonk Gregory of St. Mary Parish New Britain, CT.

Parish

FOCUS

Holy Cross Church
Utica, NY

Our Cover...

Pastor: Fr. Mykola Krywonos

The Parish of Holy Cross was formed in 1951 and the first several Divine Liturgies were served in the apartment of the parish pastor, Fr. O. Tsaryk. The parish later was given the use of the chapel of the Episcopal Church of Holy Cross. In this chapel, the first Iconostasis was built from cardboard by Jacob Fedin. The Icons were from Fr. Tsaryk's collection from the camps in Germany. After Fr. Tsaryk was reassigned from our parish, we had several visiting clergy over a period of time until Fr. C. Posychajlo came and helped find a church to worship in. He also helped build an iconostasis under the direction of Jacob Fedin. The Icons were written by the artist Krychevsky in California.

In March of 1960 the parish purchased the Church of Holy Cross where they had previously worshipped. This structure is now our parish.



Our Parish was originally under the jurisdiction of Bishops Ihor and Palladey. Upon their deaths we became part of the Ukrainian Orthodox Church of the USA.

In 2000, our church building was registered as a historical landmark and registered in the state registry of historical places. This registration made it possible for us to acquire financial assistance from the New York State Historical Society to help us do some repairs on the building.

We have sponsored lectures on iconography and church history and celebrated many services with other neighboring Orthodox Churches.

Today our parish has only 15 adult parishioners and four blessed children who work closely together for the good of our Church. We help to support our parish by weekly varenyky sales.

Thanks to the dedication of these fine people we are able to carry on the fine tradition of Orthodoxy.

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Carteret, NJ

Church School Camp

24 June - 7 July, 2007

All Saints Camp - Ages 9-13
Emlenton, PA

2007 March for Life

22 January, 2007

Washington, DC

Teenage Conference

8-21 July, 2007

All Saints Camp - Ages 13-18
Emlenton, PA

UOL Lenten Retreat

9-11 March, 2007

St. Francis Retreat House
Bethlehem, PA

Annual Ukrainian Food and Fun Festival

25-28 July, 2007

Hosted by St. Mary Ukrainian Orthodox Church
McKees Rocks, PA

UOL Educational Seminars

15 April, 2007

Annual Saint Thomas Sunday Pilgrimage
South Bound Brook, NJ

Jr/Sr Ukrainian Orthodox League Conventions

25-30 July, 2007

Hosted by Sts. Peter and Paul Chapters
Carnegie, PA

2007 College Student Mission Trip to Ukraine

30 May-17 June, 2007

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

Mommy/Daddy and Me Camp

July 30- 3 August, 2007

All Saints Camp- Ages 4-8 + *Parent(s)*
Emlenton, PA

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

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



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Ukrainian Orthodox Word

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