

Ukrainain Orthodox Word Óêðà��ñilêa Ïðàâîñëàâía Ñë<u>î</u>âî



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

Founded in Ukrainian as "Óeðà¿í ñüea Ï ðàaâî ñeaaí a Ñeî âî" in 1950

Founded in English as "Ukrainian Orthodox Word" in 1952

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From the Editor's Desk...

The Ukrainian Orthodox Word traces its origins to 1950s when it was established by Metropolitan loan (*Theodorovych*) of blessed memory. His Beatitude determined that a more direct method of communication was needed to carry rapidly and widely the Church's message and news to all parishioners. At this time it was magazine size and two separate magazines one in English and one in Ukrainian were published. The first issue in the tabloid newspaper for appeared in 1990s at which time it was published monthly and became a bi lingual paper.

The Paper now bridges the often enormous gap between the Metropolia and its numerous communities and helps create a feeling of identity among parishioners, keeping them informed on a multitude of subjects. Through its bilingual content, it serves all parishioners regardless of background.

MISSION

The Ukrainian Orthodox Word serves as a direct link between the leadership of the Church and each individual reader. It plays a dominant role in communicating the activities of our Church and in enlightening and informing the Orthodox Community.

- 1. It provides general news of local, national and international interest about the Church.
- 2. It presents timely articles on the Orthodox faith, our heritage and the Church's policies.
- 3. It publishes features and columns by outstanding writers and among its regular contributors are theologians of the Church who provide spiritual and theological guidance.
- 4. It publishes news of the Diocese, its departments, church related organizations, supplements for our young generation, statements and opinions of the Church's leadership, and an Orthodox perspective on major issues of the day.

DEVELOPMENTS

Through the years, the Ukrainian Orthodox Word has undergone many changes and improvements. State of the art computer equipment was obtained and by using desk top publishing software the Ukrainian Orthodox Word became an in house production. By the adoption of these new technologies and printing agreements, together with revamping the mailing preparation production of the Word became more efficient and cost reduced. In house production of the newspaper requires higher levels of time and expertise, but comes with other benefits in addition to the savings. It makes possible extending the deadlines for more timely articles and news items, improving the quality of photographs, and utilizing more graphics and visual highlights.

GOALS

The current staff views the Ukrainian Orthodox Word not only as a vehicle of information, but also as a line to bring additional members to our communities by promoting the ministries of our Church . The Word would also like to reach out to those Orthodox who are unchurched, bringing them closer to the Church, as well as many other who seek to learn more about Orthodox Christianity.

(On the cover - Virgin "EPISKEPSIS." 14th century. Mosaic 37 3/8 x 24 3/8". Collection of the Refugees from Asia Minor, Byzantine Museum, Athens. Í à î áêëàäèí ö³ - lêî í à "Ĩ î êë¾ âî ĕōâ¾". Ñåðåäèí à 16 ñò. ²ç öåðêâè Ñî áî ðó Áî ãì ðî äèö³ à ñ. Áóñî àèñüèó Éüâ¾ñüêî ¿ î áëàñö³, Óeðà¿í à.)



1909-2005

His Beatitude Metropolitan WASYLY Блаженніший митрополит ВАСИЛІЙ

Primate of the Ukrainian Orthodox Church of Canada Falls Asleep in the Lord Ï ðaanoî yoaeu Óeðají nueî j Ï ðaaî neaaí î j Öaðeae a Êaí aa³ ói î eî jany ó Ãî ni î ä³

It is with deep sorrow that the Ukrainian Orthodox Church preparation for the UOCC's celebration of the Millennium of of Canada (UOCC) announces that on Monday, January 10, 2005, the Baptism of Rus' into the Holy Orthodox Faith, in 1988. The His Beatitude Metropolitan Wasyly, Archbishop of Winnipeg and

His Beatifude Metropolitan Wasyly, Archbishop of Winnipeg and Metropolitan of All Canada, fell asleep in the Lord at 95 years of age. His death comes only three days after he celebrated the Feast of Christ's Nativity on January 7, according to the Julian Calendar.

Metropolitan Wasyly was born in the Bukovyna region of Ukraine. In 1912, when he was three years old, his family came to Canada, settling in Sheho, Saskatchewan. After graduating from high school, he completed studies in teacher's college in Saskaton and worked as a school teacher in rural Saskatchewan.

worked as a school teacher in rural Saskatchewan.

Wasyl Fedak was married in 1932, and in 1944, he was ordained into the diaconate and the priesthood after completing his seminary training. Fr. Wasyl spent the first seven years of his ministry serving parishes in Manitoba and southwestern Ontario. In 1951, he was assigned to St. Vladimir's Ukrainian Orthodox Church in Hamilton, Ontario. In his 29 years of pastoral service at St. Vladimir's in Hamilton, he played an instrumental role in the growth of this parish community, which would eventually be honored with the title "Sobor"

In 1978, following the death of his wife two years earlier, Archimandrite Wasyly was consecrated a bishop in the UOCC, serving first in the Church's Central Diocese (Saskatchewan and Manitoba), and then the Eastern Diocese (Ontario and Quebec). In 1985, he was elected primate of the Church, receiving the title Archbishop of Winnipeg and Metropolitan of All Canada.

Among his greatest achievements as UOCC Primate was overseeing the normalization of Eucharistic relations between the Ukrainian Orthodox Church of Canada and the Ecumenical Patriarchate of Constantinople, in 1990. This move followed a Primatial tour to the Patriarchates of Jerusalem, Antioch and Constantinople, in 1987, in

the Baptism of Rus' into the Holy Orthodox Faith, in 1988. The step of formalizing canonical ties with the Ecumenical Patriarchate brought the Ukrainian Orthodox Church of Canada onto the field of canonical world Orthodoxy, giving the Ukrainian Church an important voice in this sphere.

In 1993, His Beatitude was blessed with the opportunity to visit his beloved ancestral homeland, Ukraine, including the village in which he was born. On this trip he met informally with representatives of both Ukrainian Orthodox jurisdictions, his on-going hope and prayer being that Ukraine would one day have a unified, canonically recognized, autocephallous Orthodox Church.

In the Orthodox scene in Canada, Metropolitan Wasyly was a fervent promoter of brotherly relations between the Orthodox jurisdictions here. Many times he hosted Orthodox bishops when they visited the city of Winnipeg. Among these visits, two of the most important were Eucharistic concelebrations with his brother Canadian hierarchs during the visit of His All-Holiness Ecumenical Patriarch Bartholomew, in 1997, and the UOCC's celebration of the Second Millennium of the birth of Christ, in the summer of 2000.

In addition to receiving numerous honorary degrees and awards from Ukrainian ecclesiastical and secular institutions, for his years of dedicated service to the wider Canadian community Metropolitan Wasyly was inducted as an Officer of the Order of Canada.

May the memory of His Beatitude Metropolitan

Wasyly be eternal!

3



1909-2005

His Beatitude Metropolitan WASYLY Блаженніший митрополит ВАСИЛІЙ

Primate of the Ukrainian Orthodox Church of Canada Falls Asleep in the Lord Ï ðaanoî yoaeu Óeða;í nueî ; Ï ðaaî neaaí î ; Öaðeae a Êaí aa³ ói î eî ;any ó Ãî ni î a³

Óêða; í ñüêà Ï ðàaî ñëàaí à Öåðêâà Êài àäè ç âåëèêèì ñóì î ì

Êàí àaè, î n³âøè â ì . Øåãî , ï ðî â. Ñàñêà÷åâàí . Ï ³ñëÿ ñåðåäí ួüî ¿ øêî ëè (High School), â³í çàê³í ÷èâ ó÷èòåëüñüêèé êàëåäæ â Ñàñêàòóí³³

ó÷ěòåëþâàâ ó ñ³ëüñüêèõ øêî ëàõ Ñàñêà÷åâàí ó.

o÷evaepaaa o n·eunueeo Øei eao Nanea÷aaai o.
Ó 1932 ð. i î ê·léi é e î āðoæèāñy, à ó 1944 ð. áóâ ðóeî i î ëî æåi èé ó äèÿêî i è, à çāi ãî ì hāÿùåi èèè, çãi áóāøè i 'åðåä òèì
hāì 'i àð'éi o î hā'òo. I åðøeō hì bî ê·la hāî āî hāÿùåi hoàà â·l î âhēóãi áóààa i àðàô'; à l ài 'òi â·l' i 'àäái í î -çàō'äí î ì ó Î í òàð'i , à à 1951
ð. eî āî i 'ðèçí à÷åi î í åhôi ÿöäååì öäôèàè hā. Åî eî äèì èðà à
Äàì 'èòi í ¹, Î í òàð'i . Çà 29 ði ê·la hāî āî i ràhòèðhuêi āi hēóæ'í í y â²i
hāì àò àò àà àòi à à i i î âàæí î â côi hòò ði i i ààò i àò i àò i àò àò i à

çãi ấi ì î ô dèi à ëà ò èò ó ë "nī ái ð nā. Aî eî äèi èðà".

Ó 1978 ð., äāà ði êè ï 'nëy nì åðò è éi āi äðóæèí è, À ðō è à í áðèò à Aānè e'y ö või oi í 'çi āài î i à °i ènē î i à Öi Ö áðé à È à í àäe. Ñi î ÷ à oe ó a'i î ÷ î ë þaàa ö aí oða ë uí o °i à ðō 'þ ö''; Ö åðé aè (Ñanē à ÷ âài î à í vì áà), à i î vì nō ai ó °i à ðō 'þ (Î í òàð'ì 'Ē â á á ae).

Ó 1985 ð. éi āi î áðaí î ï åðøî 'oðaðo î ì Oi Ö áðe âè Ē à i àae, ç òè oë î l À ðō è 'r ènē î i à Å'í í 'i à 'nuê î ā 'ì è òð î 'î ë èo à āñ''; Ē àí àae. Î ā í èò 'r ènē î i à Á'í í 'i à 'nuê î ā 'ì èò ô î ï ê èo à āñ''; Ē àí aae. Î ā í èì ç í à é â àæ èe â 'øè o î nyā í áí u l' î ê 'ei ī āi a óë à í ì à èççà ò 'y o 1990 ð. ° â òà ðè no èf è o â â' î ne í rì ì æ Ó l' Ö ð ð ê â há á e è ' Â ñ å e á f nuê î þ l' à oð 'y ð o o þ Ē î í noàí ò è í î ï ê ë u nuê î ā , À í ò i ō è e a a a o o na èè ì nuê î ā , À í ò i ō è e a a a o o na èè ì nuê î ā , À í ò i ō è e a a a con a con

nüeî aî ³ Êî í noàí oè í î î î ëüêî aî Ï àoð 'yð ōào'à, o ï 'äaî oî aö' aî â'äçí à + âí í y a 1988 ð. ÓÏ Öaðeaî þ Êàí àaè dèny +î ë'oòy Ōðaù aí í y Đơn'- Óeða; í è o nayoo l' ðaaî nëaaí o Â'ðo. Ânoàí î aë aí í y eàí î í '}- í èo ça' 'yçe'a ç Ânaë aí nüeî þ l' àoð 'yðo' þ aèí anëî Ól' Öaðeao Êaí aaè o na'o eàí î í '}- í î aï daaî nëaa' y, i aaaþ + è oèì nàì èì Ól' Öaðea' Èaí àaè âàæèàaè aî ëî n o í uî ì o.

Ó 1993 ở. Êî aî Áëàæâí rīòaî ì àa í àaî ao à'äa'äàòè rīaî þ óëþáëåí ó áàòüê'àùèí ó-Óeðà;í ó, âêëþ÷íî 'ç rīåëîì, äa â'í í àðî äèàñÿ. Î 'ä ÷àr ö'°; ïî âî ðî æ' â'í çóròð'÷àārīÿ í åôî ðì àëüíî ç i ðáarðañÿ éèàì è í aí ō óeðà;í riüeèō i ðáaî riëàaí èō þðè aðêö?. État ifnovere la o dedaj ndeed toaan neaareo poenaeeo é. État ifnovere li tëèotare a aaæarry aoet, cita çatati Oeðaj a i aëa °aèro, èarri³÷ri aèçraro itilvino Aadréaoaëuro I ðaarnëaaro Oaðeao.

ếĩ ãi ềài àanueei è nĩ aôaoai è i 'à ÷àn a'aa'a'ei Éi ãi Ānānāyoi noè Ānāëai nueî ãi Ïàoð'yðoà Āaðoî ei ì ây ó 1997 ð. oà a'açi à÷âi í ỳ ÓÏ Öaðeai þ Ēài àa'e aðoai ãi Òèny÷i ë'ooy a'a Í àði aæai í y Ōðènoa, â ë³ờ³ 2000 ð.

 aî aàoêo aî ÷èñëaí í èõ ï î ÷añí èõ òèooë³a, aðo÷aí èõ éî ì o óêða; í nüêèì è öåðêî aí èì è ³ nã³ònüêèì è ónòàí î âàì è çà äî âã³ ðî êè a̞³ääåíî¡ ïðàö³ [à eîðèñòü eàíàäñüeî¿ óeðà¿ſñüeî¿ áðî]àäè, Ì èòðîïîëèòà Âàñèë³ÿ áóëî ââåäåíî, ÿê ñòàðøèíŏ â Îðäåð

²×ſÀ ÏÀÌ;BÒÜ ÑÏÎ×ÈËÎÌ Ó Ì ÈÒĐĨÏĨËÈÒĨ² ÂÀÑÈ˲ªÂ²!

Consistory



of the Ukrainian Orthodox Church of the USA

Êîì o/To: 喌֌ñí èì îòöÿì -íàñòî ÿòåëÿì òà ïîáîæí èì â¾ôí èì ÖÏÖ â <mark>ÑØÀ.</mark> The Venerable Pastors and devout faithful of the parishes of the UOC of the USA

³a/From: Âèñî êî i ðåî ñâÿùåí í î ãî Àðõè°i èñêî i à Àí òî í ¾/His Eminence Archbishop Antony

Ñi ðàâà/Subject: Ôî í ä äî i î ì î ãè i î òåði ³ëèì â³ä öóí àì ³/Tsunami Relief Fund.

Venerable Father Pastors and devout faithful:

Glory to Jesus Christ, born for our sake in Bethlehem:

As you are aware, the Osunami, triggered as a consequence of the earthquake in the Indian Ocean, has devastated several land masses, claimed hundreds of thousands of lives, among them more than 45 thousand children, and caused physical and psychological suffering to millions.

Countries, secular organizations and faith communities have pledged assistance. Needed supplies are being shipped to devastated areas and

despite a damaged infrastructure, are being now made available to those in need.

Christian Communities representing various faith families, among them many parishes of our Holy Ukrainian Orthodox Church of the USA, have not only offered their prayers for the living and deceased, but also their assistance in the form of donations. We commend them for their concern and initiative based on Christ Jesus' Evangelical counsel that we respond to our brethren in need.

It is our most fervent desire that you, the pious faithful of the Ukrainian

Orthodox Church of the USA continue to participate in the Tsunami Relief Fund by donations, made during the sacred and holy days of Christ's Nativity and Holy Theophany. Donations are to be forwarded to the Consistory, which in turn, citing your parish and/or individual donors, will make them available to the International Orthodox Christian Charities.

The scope of this natural disaster is difficult for us to comprehend. With you and my brother Bishops I can only stand in awe at the magnitude of the devastation inflicted, in this instance, by a planet, which continues to develop.

May Christ our true God, Who suffers with those in anguish, grant us the strength and wisdom to be His instruments of compassion and healing as we reach out to assist those in need.

With gratitude for your attention to this letter and your concern, I remain in behalf of the Council of Bishops,

+Antony, Archbishop, Consistory President 喌֌ñí³îòö³-íàñòîÿòåë³³ïîáîæí³â³ðí³!

Ñeàaà ²nónó Õðènòó, äëÿ íàøîāî nïàn¾íÿ ó Âè<mark>ôëå°ì³íàðî-</mark> äæåíîìó!

Đ³çí³ eðà¿íè òà ñâ³ònüê³ ³ ðåë³ã³éí³ îðãàí³çàö³¿ îá³öÿëè äîïîìîãó

ïî òåðï ³èèì, ³ í àï åðåê³ð ïî øêî äæåí èì øëÿōàì çâ'ÿçêó, ōàð÷³ òà ³í ø³ í åî áō³aí³ ïî òðåáè óæå ïî ñòà÷àþòüñÿ ïî òðåáóþ÷èì.

India

Thailand

Sri Lanka

Malaysia

Indonesia

ĺàøèì ãàðÿ÷èì áàæàííÿì °,

ùî á âè, Tî áî æí ³ â³ðí ³ ÓÏ Öåðêaè â $N\emptyset$ À, ơ Ö³ nàyờ³ äí ³ Đ³çaàa Õðenöî âî âî òà Áî âî yaëáí ſ y, áðaëe ó÷ànōù ó äî Tî ì î âî â³é àe𳿠ſ àøî ¿ Öåðêaè. Âàø³ T î æáðòaè në³ä nëàòè ſ à Êî ſ nènòî ð³þ ÓÏ Öåðêaè à $N\emptyset$ À, à âî ſ à â nâî þ ÷åðãơ T åðåøëå ¿ō äî International Orthodox Christian Charities, T î äàþ÷è nóì ó T î æáðòa òà ſ àçâó âàøî ¿ T àðà𳿠é ¾ å ſ à î êðåì èō æáðòaî äàäö³å.

Í aì oỳæêî ° oỳâèòè ñî á³ ħôåðo ö³°; ħòèõ³; Ďàê, yê³âè, ¹ì î; ħî áðàòè °ï èħêî ï è, ÿ ì î æó ëèøå ç æàõî ì ħï ðèéì àòè âåëè÷³ſ ü ħï óħòî øåſ ſ ÿ í àí åħåſ î āî , â öüî ì ó âèï àäêó, ħàì î þ í àøî þ ï ëàí åòî þ, yèà ï ðî âî âæó° ðî çâèâàòèħü.

Í ảoàé æả Õðènòî n, Áĩ ā í à \varnothing , Bêèé nòðàæäà° çà òèō, ùî nòðàæäàþòü, lĩ àànòü í àì nèëó 3 ðî çóì , áóòè Éĩ ãî çí àðÿääÿì ì èëî nåðäÿ 3 ãî °í í ÿ 3 ä ÷àn äî lĩ î ì î àè lĩ òðåáóþ÷èì .

Ç âäÿ÷ſ³ñòþ çà âàØó óâàãó äî öüîãî ëèñòà òà çà âàØ³ òóðáîòè, â³ä ³ì åſ³ Ñî áî ðó aï èñêîï³à ÓÏ Öåðêâè â ÑØÀ

+ Àí òî í ³é.

Ì èë mòb Áî æî þ Àðõè "i ènêî i 3 ãî ëî âà Êî í nènòî ð.

COUNCIL OF BISHOPS OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

ÑÎ ÁÎ ĐªÏ ÈÑÊΠϲÂ ÓÊĐÀ-Í ÑÜÊÎ - Ï ĐÀÂÎ ÑËÀÂÍ Î - ÖÅĐÊÂÈ Â ÑØÀ

Message of Congratulations to President-Elect of Ukraine Viktor Yushchenko! <mark>Î</mark> ðèâ³Òàëüí å çâåðí åí í ÿ äî í î âî î áðàí î ãî ï ðåçèäåí òà Óêðà;í è ³êòî ðà Þùåí êà!

4 January, 2005

His Excellency, Victor A. Yushchenko, President-elect of Ukraine Office of the President Kyiv, Ukraine

Your Excellency:

Glory to Jesus Christ! Christ is born!

We the members of the Council of Bishops of the Holy Ukrainian Orthodox Church, His Beatitude Metropolitan Constantine, Archbishop Antony and Archbishop Vsevold, offer our most sincere congratulations on your election to the august office of President of Ukraine. We assure you of our prayers and those of the clergy and faithful of the Ukrainian Orthodox Church of the USA.

It is our most sincere prayer that under your capable and righteous leadership, the people of Ukraine might, as we pray in the Liturgy, "lead a tranquil and peaceful life in all piety and dignity" and realize their personal potential and experience the potential of their nation.

We rejoice and render thanks to Almighty God for His All Holiness Patriarch Bartholomew's congratulatory letter to Your Excellency of 3 January in which he expresses concern for the good estate of Holy Orthodoxy in Ukraine. Having labored with His All Holiness in matters pertaining to unity and the establishment of one Ukrainian Orthodox Church in Ukraine, we not only pray, but are also convinced in heart, that the steps for Church unity, which your predecessors were unwilling to take will be taken by Your Excellency and that His All Holiness will be invited to discuss the matter with Your Excellency in Ukraine, a land which was, like Constantinople, blessed with the presence of the Holy and Firstcalled Apostle Andrew.

Conveying to Your Excellency our most sincere Christmas Greeting, we pray that your administration may in every way reflect truth, justice and righteousness for the people committed to your care.

4 ñ³÷í ÿ 2005 ð.Á.

Éî aî Åeñöåeåí ö¾ Âeòî ðó Àí aðéî àe÷ó Þùåí eî â¾ Í î aî î áðàí î ì ó Ï ðåçèäåí òî â³ Óeðà¿í è Ààì ¾ ñòðàö¾ Ï ðåçèäåí òà, Éè¿â, Óeðà¿í à

Âàøà Åêñöåëåí ö³°, âåëüì èøàí î âí èé ³èòî ðå Àí äð³éî âè÷ó!

Ñëàâà ²ñónó Õðènòó! Õðènòî ní àðî äèânÿ!

l e, ÷eåí e Ñî aî đó a' eneî r³a naÿoî ¿ Óeða¿í nueî ¿ T ðaâî nëaâ- í î ¿ Öaðeae a ÑØÀ, l eoðî rî ëeo Êî í noaí oeí , Aðoe' eneî r Åí oî í ³e oa Åðoe' eneî r Åñåaî ëî a, nåðaå+í î a³oa'ì î Åàn ³ç î aðaí í ÿì í a aenî eå noaí î aeu a T ðaçeaaí oa Óeða¿í e. Çar aaí y°ì î Âàn o í aøeō ì î ëeoaao oa ì î ëeoaao äooî aaí noaa ³ a³oí eo Óeða¿í nueî ¿ T ðaâî nëaaí î ¿ Öaðeae a ÑØÀ.

 \ddot{l} δelî ñelî î (à ϖ ³ ùeð³) î ëeòâe çà òå, ùî á ï ³ā Åà ϖ eì oì ³ëeì ³ ñï ðàâaëeàaeì êaðóaàí í ÿì í àðî ä Óeðà $_{\dot{l}}$ í è ì ³ā, ÿê ñêàçàí î o ña. ˳òóðã $_{\dot{l}}$, "…âåñòe ùañëeâå ³ ì eðí å æèòòÿ o ï î aî æí î ñò³ ³ ã³aí î ñò³", çä³éñí þaàòe ña³é î ñî áeñòeé ï î òåí ö³ÿë òà âò³ ϖ àòeñÿ ï î òåí ö³ÿëì ì ñâî $^{\circ}_{\dot{l}}$ äåðæàâe.

l e ða䳺ì î çì ³noî ì r ðea³baëuí î aî ëenoa, í aä³nëaí î aî Âaì Éî aî Ânānāyo³noþ Ânāeåí nuêeì l abð³yðoî ì Âaðoî eî ì ³ºì , a³ä 3-aî n³÷í í y 2005 ð.Á., ³ r ðeí î nèì î r î äyèo Ãî nī î äâa³ ça í uñ aî . öuî ì ó ëeno³ Ânānāyoðøeé l abð³yðo aènëî aëþ° nboðaoaaí í y ça aî aðeé nbàí nāyoî aî l ðaaî nëaa' y a Óeða¿í ³. Ì è, ðaçî ì ç Éî aî Ânānāyo³noþ r ðaöþaaëe í aä nī ðaaaì è, ùî ì aëe aånoè aî anbaí î aëaí í y °aeí î ¿ l î ì ³ní î ¿ l ðaaî neaaí î ¿ Öaðeaè a Óeða¿í ³. Ì è í a ëèøa ì î ëèì î nu ça ba, aëa ° āëèaî eî r aðaeî í aí ³, ùî eðî eè, ùî aåäobu aî öaðeî aí î ¿ °aí î no³, ye³ Âaø³ r i r åðaaí èeè í å aaæaëè çðî aèoè, aóaóbu çði aëaí ³ Âaì è, aäeüì èøaí î aí eé ³ebî ða Àí að³eî aè÷o. Òaeî æ ì î ëebî aí î í aä³oì î nu, ùî Éî aî Ânānāyoðnou aóaa çai ðî øaí î aëy aeneoné ç Âaì è, r aí a l açèaáí ba, a Óeða¿í o, eða¿í o, eî oða, yè ³ Êī í nbàí bèí î r i ëu, aóea aëaaî nëî aaí í a r ðenobí ³noþ naybî aî ar î nbôi èà Àí að³y l aðaî çaaí í î aī .

Táðáñeëàþ÷è Âàì íàø³ íàéñáðäå÷í³ø³ ð³çäâÿí³ïîáàæàííÿ, ìèìîëèìîñüçàòå,ùîáÂàøààäì³ſ³ñòðàö³ÿïîâñÿê÷àñáóëà ïðeêëàäîìïðàâäè,ñïðàâåäëèâîñò³³ïðàâåäíîñò³äëÿíàðîäó, äîâ³ðáíîãíÂàø³éîï³ö³,

ÕĐÈNOÎ N Í ÀĐÎ ÄÈÂNB! NËÀÂÌ Î ÉÎ ÃÎ!

CHRIST IS BORIN! GLORIGY HIM!



Disscussing the historical need of united Ukrainian Orthodox Church: His Eminence Archbishop Antony, His Holiness Patriarch Mstyslav of blessed memory and His All-Holiness Patriarch Bartholomew, Archbishop of Constantinople, New Rome and Ecumenical Patriarch

Patriarch Bartholomew I of Constantinople on 3 January 2005 sent greetings to Ukrainian President-elect Viktor Yushchenko. The full, original English text is given below.

Your Excellency Mr. Viktor A. Yushchenko, President-elect of Ukraine, our Modesty's beloved in the Lord: Grace and peace from God.

On behalf of the Mother Church of Christ and our Modesty as the Ecumenical Patriarch of Constantinople, we are pleased to convey to Your Excellency our satisfaction on your election to the Presidency of Ukraine.

We are constantly praying to Almighty God to bless the long-suffering nation of Ukraine with peace, justice, prosperity and freedom for all its citizens.

We are painfully aware and saddened by the present cris's of Orthodoxy in Ukraine, the faith of the forefathers of the Ukrainian people.

As we have expressed repeatedly our concerns about the unacceptable disunity within Orthodoxy in Ukraine, we have also repeatedly expressed our readiness to assist to ameliorate this painful situation.

It seems that it is most propitious as this junction to initiate the process of healing this disunity, and the Great Church of Christ, the Ecumenical Patriarchate, is ready to render any assistance in this endeavor.

Congratulating Your Excellency once again, we bestow upon you our patriarchal blessings and prayers for your health and well being in this New Year and for many years to come.

At the Patriarchate, 3 January 2005

Your Excellency's fervent supplicant before God + Bartholomew Archbishop of Constantinople, New Rome and Ecumenical Patriarch

ÂÑÂÑÂBÒIØÈÉ Ï ÀÒĐIBĐÕ ÊÎ Í ÑÒÀÍ ÒÈÍ Î Ï Î ËÜÑÜÊÈÉ Ï ĐÈÂIÒÀÂ Í Î ÂÎ Î ÁĐÀÍ Î ÃÎ Ï ĐÅÇÈÄ ÅÍ ÒÀ ÓÊĐÀ¡Í È ÂIÊÒÎ ĐÀ Þ Ù ÅÍ ÊÀ

HIS HOLINESS PATRIARCH OF CONSTANTINOPLE

CONGRATULATES PRESIDENT-ELECT VIKTOR YUSHCHENKO



Éî âî Åênoáë áí ö½, í à Øî; Ñì è ðáí í î nóè ó ë þá ë áí îì ó ó Ãî nï î ä¾ ï àí ó Å èò î ðó À. Þù åí ê î å¾ í î âî î áð àí îì ó Ï ð åç è äåí ò î â³ Ó eð à½í è, ë à nê à ³ ì è ð å¾ Á î ā à!

Ì è áî ëÿ÷å ðî çóì ³ºì î ³ º çàñì ó÷åí³ ñó÷àñíîþ êðèçîþ Ï ðàaî nëàa'ÿ a Óeða¿í³, ï ðàä³ä³ānüeî; a³ðè óeða¿í ö³ā.

Êî ëe ì è fâî afî đaçî âî âènëî âëþâàëènÿ ï ðî fånï ðè°ì ëèâ¾nòù ðî ç°af afî afî l ðàâî nëàâ'ÿ â Óêðàil³, ì è âî afî ÷àn âènëî âëþâàëè fà \emptyset o añ òî âf¾nòù añ ïîì î āòè çì ¼ èòè öþ af ëþ÷ó nèòóàö¾b.

Çäà°òuñÿ , ùî nó÷àní eé ìîì åíò ° í àéá³ëu∅ nữ ðèÿòëeâèì äëÿ òî \hat{a} î , ùî á đî çữî÷àòè \hat{a} 0 öån çàãî þâàí í ý đì ç'°äí àí í ý, à Âåëeêà Öåðeâà Ōðènòî âà, Ânāëåí nuêa \hat{a} 1 àòð³ÿðō³ÿ, \hat{a} 1 òî âà \hat{a} 1 äàòè à öuîì ó nãî þ äîïîì îão.

³òàþ÷è ùå đàç Âàøó Åêñöåëåí ö³þ, ì è øëåì î Âàì í àøå ï àoð³ÿðøå Áëàãî ñëî âåí í ÿ ³ ì î ëèì î nữ çà Âàøå çãî đî â′ÿ ³ äî áðî áóò ó öüî ì ó Í î âî ì ó Đî ö³ ³ ùå í à áàāàòî đĩ ê³å ó ì àéáòòí üî ì ó.

Ï àòð³ÿðō³;, 3 ñ³÷í ÿ 2005 ð.Á

Âàơî; Åênöåëåíö; óñåðäíèé çàñòóïíèê ïåðåä Áîãìì + **Âàđôî** ëîì³é, Àðōè°ïèñêîï Êîíñòàíòèíîïîëüñüêèé³∫îâîãî Đèìó òà Âñåëáíñüêèé Íàòðÿyðō.

Ì IÑÖÅ Â IªĐÀĐÕI;

Êëàðà ¥óäçèê, "Äåí ü" ÷.26, ñåðåäà, 12 ñ³÷í ÿ 2005.

ïî nëàií y aî óeða;í nuêî aî í àðî aó â³a ï ðàaî nëàaíî aî Ânåëåi nuêî aî Ï àòð³ÿðōà Âàðôî ëî ì ³ÿ ², àðōè°ï ènêî ï à Êî í nòàí òèí î ï î ëünüêî ãî . Öå äðóæí³ ïîñëàííÿ ï³äòðèì êè ³ ñõâàëåííÿ òèõ äåìîêðàòè÷íèõ Ïàòðÿðō ïîçäîðîâëÿ° (ï¾ñëÿîãîëîøåííÿïîïåðåäí¾õðåçóëüòàò¾) ³ç ï åðåì î ãî þ ó âèáî ð÷èõ çì àãàí í ÿõ óêðà¿í nüêèé í àðî ä òà ³èòî ðà Þùåí êà.

Çãàäàí³ïîñëàííÿìîæíà ââàæàòè ùåîäíèì ïðîÿâîì òèō "òåêòî [³+[èō çñóâ³â", yë³ áóëè ñïðè+è[å[³ [àäçâè+àé[è]è é ſåñïîä³âàſèìèäëÿ ñâ³óó (ïîïðàâä³êàæó÷è-³äëÿ ñàìèōóêðà;ſö³â) ïî ä³ÿì è, ùî nóï ðî âî äæóâàëè âèáî ðè ï ðåçèäåí òà â Óêðà¿í ³. Ç áî êó Ânaëaí nuêî \tilde{a} î ii \tilde{a} ì \tilde{b} ð \tilde{b} ð \tilde{b} ð \tilde{b} ð \tilde{a} 0 \tilde{b} 0 \tilde{a} 0 \tilde{a} 0 \tilde{a} 0 \tilde{b} ïîä³áíèō ïóáë³÷íèō äåìîíñòðàö³é ïðè÷åòíîñò³ Âñåëåíñüêîãî ïàòð³ÿðōàòó äî óêðà¿íñüêèō ñïðàâ, òèì á³ëüø ñâ³òñüêèō, íå ñïînoaðaaeî ny. Òîì ó äëy óeða; í nuêèo ï ðaaî nëaaí èo "Ânaëaí nuêèé \ddot{a} \ddot{a} óêðà¿í nüêèő ï ðàâî nëàâí èõ ï ðî áëåì.

ðî çêî ëó Óêðà¿í ñüêî ¿ Ï ðàâî ñëàâí î ¿ Öåðêâè (ÓÏ Ö). Òî ì ó í å äèâí î , ùî ïî nëàííÿïàòð³ÿðōà Âàðôî ëîì ³ÿ² äî Óêðà¿í è âèêëèèàëè í åãàéí ó ðåàêö³þì î neî ânüeî ¿ ï àòð³ÿðõ³¿ (Í Ï). ³ää³ë çî âí ³øí ³ō öåðeî âí èō çâ'ÿçê³â Ì Ï î ö³í èâ (³ ð³çêî çàñóäèâ) ³í ³ö³ÿòèâó Âñåëåí ñüêî ãî ï àð³ÿðõà, ÿê ïåðøèé êðî ê äî, òàê áè ìîâèòè, "ïåðåïîä³ëó" ïðàâîñëàâíîãî na³òó — à nàì å, äî âèêëþ÷åííÿ ÓÏ ÖÌ î nêî ânüêî ãî ïàòð³ÿðōàòó (ÓÏ Ö *ì èí óëî ãî noî ë³òoÿ)*, â ÿê³é êàí îí³÷í à òåðèòî ð³ÿ Ì î nêî ânüêî ãî ïàòð³ÿðoãòó âèçíà°òüñÿ ò³ëüêè â ì åæão 1589 ðî éó, òî áòî í à ÷ãñ óbaî ðál í y öüî ãî ï àbð³yðoàbó, ¾ Øèì è ñëî âàì è — áåç Óeðà¿í ñüêî ¿

Áëèñêàâè÷í³é ðåàêö³; Ì î nêî ânüêî; ï àòð³ÿðõ³; äèâóâàòènÿ òóò í å ï ðèőî äèòüñÿ, áî òóò éäåòüñÿ ï ðî ãî ëî âí å äëÿ í å¿ - ï ðî âảđõî âải noài ó i đàaî nëàaiî ò nã³ò³. À aî iî oåi að âèçi à÷à°òünÿ ãî ëî âí èì ÷èí îì, ðî çì ³ðàì è Öåðêâè — ê³ëüê³ñòþ â³ðóþ÷èō, ãðîì àä, őðàì ³â, ì î í ànòèð³â. Ñuî ãî äí ³ í àéá³ëuøî þ Ï ðàâî nëàâí î þ Öåðêâî þ ña³òó ° Đĩ ñ³éñüêà Öåðêâà, ÿêà í åóñèïíî ïðàãí å ãðàòè âèð³øàëüíó, \hat{a} î \hat{e} î \hat{a} ó \hat{b} ÷ó \hat{d} î \hat{e} þ ó \hat{n} â \hat{v} 0î \hat{a} 1ì ó \hat{v} 0à \hat{a} 1î \hat{n} 6à \hat{a} 1 \hat{o} 1 \hat{o} 2 \hat{c} 2 \hat{o} 3à \hat{o} 2 \hat{o} 3à \hat{o} 3à \hat{o} 4 \hat{o} 5à \hat{o} 5à \hat{o} 5à \hat{o} 5à \hat{o} 6à \hat{o} 7à \hat{o} 8à \hat{o} 8à \hat{o} 8à \hat{o} 9à \hat{o} $a^3\ddot{e}\ddot{u}\varnothing\hat{i}$ $a^2\ddot{e}\ddot{u}\dot{e}\dot{a}$ $a^3\ddot{e}\dot{a}\ddot{e}\dot{a}$ $a^3\ddot{e}\dot{a}$ $a^3\ddot{e}\ddot{a}$ $a^3\ddot{e}$ ïðàâèëàìè "ïåð∅èì ïí ÷åñò³" ° Âñåëåíñüêèé ïàòð³ÿðō, à Î î nêî ânuêee — o³ëuêe fa ï 'ÿoî ì ó ì ³nö³ â ³°ðàðõ³; ï ðàâî nëàâf eō

Bê çì ³í èòuny ïîçèö³y ĐÏÖ ó âèïàäêó, êî ëè óêðà¿í nuê³ ïðàaî nëàaí³ aèéäoòü ç ¿¿ nêëàäo? Âèÿaëÿ°òünÿ, ùî ðàäèêàëüíî³ êàoànoðî \hat{o}^3 ֒î äëÿ ii àì $\hat{a}^3\ddot{o}^3\dot{e}$. Áî nữi ãî äí i 10 000 ïàðà $\hat{o}^3\dot{e}$ ÓÏ Ö lînêî ânüêî ãî làoð³ÿðoàoó (āðîì àäè íà oåðèoî ð³; Óêðà;íè) nêëàäàþòù òðîōè ì ảíøå ïîëîâèíè âñ³o; Đîn³énüêî; Öåðêâè, ³ âbởà \div àp֏ ở óêða χ í nữe 3 ãới 1 à ãb âi í à âbởa \div à 2 nòàbón (\ddot{A} 2 ení $\hat{\imath}$ à àâi neàâi éo öaðêâaō Çaō 3 ái $\hat{\imath}$ $\hat{\iota}$ Åàb $\hat{\imath}$ i è $\hat{\imath}$ à $\hat{\imath}$ à àà è nâi $\hat{\iota}$ $\hat{\imath}$ i àðàc $\hat{\imath}$ $\hat{\jmath}$ i $\hat{\imath}$ í àéá³eüøî ¿ Ï ðàâî nëàâí î ¿ Öåðêâè nã³óó. À yêà Ï ðàâî nëàâí à Öåðêâà noài ả ó cuî ì ó aèi àaêó í àéa eugî þ ó nao; ×èoà÷ó? Tổàaèeuí î –

ϳä ÷àn âèáîð÷îį êàìïàí³į â Êè°â³ áóëî îòðèìàíî äâà Óêðà¡ínüêà Ïðàâînëàâíà! Bêùî âîíà áóäå °äèíîþ, îá′°äíàíîþ, \hat{i} î î î î \hat{e} \hat{o} î \hat{a} \hat{j} \hat{n} ê \hat{e} à \hat{a} à \hat{a} à \hat{a} à \hat{e} æ å 15 000 \hat{a} ð î \hat{a} à \hat{a} \hat{a} á³ëüøå, í³æ í à òåðèòî 𳿠Đî ñ³¿.

Bê áà÷èì î ãî ëî âí à ï aðaâàãà Đónüêî ¿ T ðàaî nëàaí î ¿ Öaðêaè T ởi öản³a, yệ³ a³ááóaàþòuny nui ai ái ái á Óeða¿í ³. Ó aðóai ì ó Tí neàí í ³ ó Tíðàai neàáí î ì ó náð³ - ði çì ³ð — Tí áí ¾òþ çàeåæèòu â³á áōi áæáí í ÿ aî ¿¿ nêëàao ÓÏÖÌÏ. Éaaouny (a o³euêè ïðî aî oî aè ³ (àa³ou (a o³ëüêè ïðî ïîë³òè÷ſèé âïëèâ ſà oêðà¿ſñüêå nonï³ëünoâî (ùî ÿnêðàâî ïðåñòèæó ³ ïåðåô³ä í à í èæ÷ó ³°ðàðô³÷í ó ùàáëèí ó. ×åðåç òå í å ò³ëüêè Đî n³énüêà Öaðêaà, àëa é đi n³énüêa na³ônüêa aëaaà òàê òðèi àbòünÿ ÓÏÖÌÏ, òàê ¿¿ï³äòðèì óþòü.

Bê î îæí à çỗî çói ³òè ç³ çãàäàí î; çàÿâè ³ää³ëó çî âí ³øí ³õ öåðeî aí eo ça'yçe³a Ì Ï, ì î neî anue³ aooî aí ³ aeï eî ì àòe aï aaí aí ³ o òîìó, ùî ïàòð³ÿðō Âàðôîëîì³é²çáèðà°òüñÿâêëþ÷èòè Óêðà¿íñüêó Öåðêâó â Ì èòðîïîë³þ ÷àñ³â Êè¿âñüêî¿ Đóñ³. Òðåáà âèçíàòè, ùî òàê³ aóì éè i ðî aî éo° í a ðeueè i aî çðejñou ì î neî anueî ; i aððyðoj, aða é òà î áñòàâèí à, ùî ïàòð³ÿðō Âàðôî ëî ì ³é ², çãàäàâøè ó ñâî °ì ó ïî ñëàí í³ ïîâ'ÿçàíà ñêîð‰åç ĥòîð昣þ Êè;âñüêî; Đóñ; ſèe ζ ňó÷àñí hòþ *(ῖδ쌍€ί³* îäíó íà∞ó áî ëþ÷ó ïðîáëåìó — ðîçêîë, ſå çāàäó°¾σο, ſå ì åíσ *öåðeî aí ³ eî í òàeòè ç Öàðāî ðî äπüêèì ï àòð¾ðōî ì î áðâàëèπÿ ï ¾πëÿ* âàæëèãó — í àäàí í ÿ óeðà¿í πüêî ì ό ï ðàáî πëàa′þ πòàoóπó àaòî eå⊙àë¾, *ï³aïîðÿaĕoâaííÿÊè¿añüêî;Ìèòðîïîë½Ìînêîānüêîìóïàòðÿðōàòó* òîáòî ïîâíî¿íáçàĕåæíîñö³. Óóò âàðòî ïîð³aíÿòè òàêîæ ðîçì³ðè *ā 1686 ð.).* Őî÷à é â³áîìî, ùî óðÿä Ëåîí³àà Éó÷ìè ðîáèâ Ấnåëåínüêîãîïàòð¾ðōàó — äånü 3000ïàðàô¾, ðîçêèäàíèō â ónüîìó äerëîì àòè÷[³mïðîáè çàëó÷èòè ràòð¾ðōā Âàðôîëîì¾y³äî âèð¼ðáííÿ mã¾³ - ç ðîçì¾ðàì è óêðà¿ímüêî¿ rðàãî mëàâíî¿ mï¾ëüíîòòè *(á\ëy`15* 000 ïàðàô³é). Í å çàáóâàéì î, ùî âïëèâ ³ ðîçì³ðè Êîíñòàíòèíî-Ââëül è âàæëèâèl ° bå, luî ó äðóāîló áðbàlí³ïàbðÿðō líëünüêî;Öåðéâè,ÿêà êîëènü Óàêbè÷lîlðàâèëà âñ¶löðàâîñëàâlèl Áaðórëîì³é² çàïðîïîíóâàâ ñaîþ äîïîìîãó äëÿ âðá′óëþàííÿ ñaðòîì,êàòàñòðîô³÷íî çìåíøèèèñÿïªñëÿïàä³ííÿÊîíñòàíòèíîïîëÿ 1452 ðî êó.

Bêùî ä³éñíî Âñåëåíñüêàïàòð³ÿðõ³ÿìà°âèùåçãàäàí³íàì³ðè (neî ðiøa çà ana, òî vieueè oaî ði aeèaà i iaî çðieinou), öa í a aeaøòî aó° í å ð³eüêè Ì î ñêaó, àeå é Êè¿à. Àeå ó aóaü-yêîì ó ðàç³, ï ðî öåäóðà âôî äæảí í ÿ áóäü-ÿêî $\dot{\iota}$ Öåðêâè äî ñâ³òî âî $\dot{\iota}$ ï ðàâî ñëàâí î $\dot{\iota}$ ñï ³ëüí î òè - í å ï ðî ñòà ³ í å Øâèäêà ñï ðàâà (í àâ³òü ó âèï àäêó ï ³äòðèì êè l I) ç³ nêeàäó Đónüeî; ïðàâî nëàâíî; Öåðêâè (ĐIÖ) ³ ï³äïî ðÿäêóâàííÿ Âñåëåí ñüêèì Ïàòð¾ðōàòîì). Bê â³äîìî, Öåðêâà Ãðåö¾ (Åëëàäñüêà anuîaî dedajinueîaî rdaaînëaa'y Êîinoaioelîrîeunue'e *Îdaaînëaala Öadeaa)* ranëyîodelaify edajiîp façaëaælînoadea àđoè°ïènêîﳿ. Ö¹íàì³đè°òèì á³ëuø â³đîã³aíèìè äëÿÌînêâè,ùî ſåâèçíàíîþ ê³ëüêà äånÿòèë³òü, àÌînêîânüêàÌèòðîïîë³ÿ, ÿêà ^aní ó° î οὐοἰεί à çàyāà Êîínôeíîïî eünüeî; àðōè°i eneîïi; (20-ở đi eè á³ää¹èèeàñÿ â³ä Êe;âñüêî;, í å ì àëà çàêîííî ãî hòàòóhó ì àéæå 140 ðî ê³â — aî ïðî aî eî øåí í ÿ Ì î ñêî añuêî aî Ï àòð³ÿðōàòó.

Bê áà÷èì î, âèáî ðè óêðà¿í ñüêî ãî ïðåçèäåí òà ïðèçâåëè é äî, òàê áè ì î âèòè, öåðeî âí î ãî â³äëóí í ÿ, ³ ï î â'ÿçàí î âî í î í å ò³ëüêè ç³ Âñåëåíñüêèì ïàòð³ÿðōîì. Àäæåíåìà° ñóìí³âó ó òîìó, ùîîñòàíí³ $\ddot{1}$ î $\ddot{1}$ â $\ddot{1}$ $\ddot{1$ Ï ðàaî nëàaí î ¿ Öåðêaè Ì î nêî anuêî aî Ï àòð³ÿðōàòó a nónï³ëunòa³. ×èì àëî ¿¿ïàðàô³ÿí³äóõî âí èõ î ñ³á í å ï ðèéí ÿëè àæ çàí àäòî àêòèâí ó ï aðaaaeaî ð÷o ïî eðeeo ö% Öaðeae, a3anoî ðî í eeenu a3a í a; 3 í aaðu â³aêðèòî çàÿâèëè ïðî ñaî þíåçãî aó (ùî áóâà° â Öåðêâ³ ð³aêî). Í å âàðòî, âò³ì, î÷³êóâàòè, ùî ö³ î áñòàâèí è ì î æóòü ðàäèêàëüí î ³ Øâèäêî *ï³äòðèì óâàëè ³ ï³äòðèì óþòü óñ³ ðî ñªeñüêî ¿ âëàäè — êſ ÿæà, öàðñüêà,* Ì î ñêî âñüêî ¿ ï àòð³ÿðõ³¿ àáî çì ³ſ èòè ñòàâëåí ſ ÿ ÷àñòèſ è äóō³âſ èöòâà äî âèêëèê³â óêðà¿í ñüêî¿ äåðæàâíî ñò³.

Àëå çäà°òüñÿ, ùî òàê ÷è ³íàêøå, ïîñòóïîâî-ïîñòóïîâî rî ebeêa Ó Ö Ì Ï áo a baêe çì î þa a bên y, aî ÷a ne rî a î î a a cêa ð í î no i nónï³eunoâa nïðaâaō, ïðîéøee. Äóì a°ìî, ùî aóaóòu ïîòeōîíueó ónóí åí³ ç êàôåäð í àéá³ëüø àêòèâí³ é ãó÷íîìîâí³ ïðîðîñ³énüê³ âëàäèêè, çí àéäåòuñÿ óï ðàâà í à ä³ÿëuí ³ñòu òàê çâàí èõ ï ðàâî ñëàâí èõ áðàònoa oà 3 í. 3 ì î æå Óeðà; í nüeà öåðeâà oàeè çãàäà°, ùî ó Ãðåöüe³é Öåðeði nëóæàòü ãðåöüeî þì î âî þ, ó Ãðóçèí nüe³é — ãðóçèí nüeî þ, à â

À Âñåëåíñüêîìó ïàòð¾yðãó Âàðôîëîì¾þ ²ìè ñåðäå÷íî äÿêó°ìî!

A Place in the Hierarchy

During the presidential campaign in Kyiv, Ecumenical Patriarch Bartholomew I, Archbishop of Constantinople, addressed two friendly the office of the Moscow Patriarchate's messages to the Ukrainian people, expressing his support and approval of the democratic process in Ukraine. In his second message the Patriarch greeted the Ukrainian people and Viktor Yushchenko on the election victory (after the announcement of the preliminary turnout).

These messages may be described as yet another manifestation of the tectonic shifts caused by the extraordinary events that took place during the presidential campaign, which were totally unexpected for the rest of the world (frankly speaking, also for most Ukrainians). Also, it was an extraordinary move on the part of the Ecumenical Patriarch, as his office had never publicly demonstrated such attention to Ukrainian affairs, even less so in the secular domain. tions, it should be noted, are For Ukrainian Orthodox adherents, the Ecumenical Patriarch remains a distant, even abstract, entity, mostly having to do with the history of Kyivan Rus' (official religious contacts with the Patriarch of Constantinople were terminated after the Kyiv See was subordinated in his message Patriarch to the Moscow Patriarchate in 1686), although Leonid Kuchma's administration tried through diplomatic channels to get Bartholomew I Ukraine's one painful problem, involved in solving Ukrainian Orthodox problems.

Another very important fact is that in his second message makes no mention of another, Patriarch Bartholomew I offered to help settle the schism in the Ukrainian Orthodox Church. Not surprisingly, his messages triggered an Ukrainian Orthodox Church autocephalous immediate response from the Moscow Patriarchate. The office of exworld, specifically by excluding the Moscow Patriarchate-affiliated UOC from the Russian Orthodox Church and subordinating Ukrainian Orthodoxy to the Constantinople See. Such intentions must seem obvious to Moscow, especially considering the fact that the Constantinople canonical territory of the Moscow Patriarchate only within the boundaries that were established in 1589, when the patriarchate was established; in other words, without the Ukrainian Church.

The Moscow Patriarchate's instant response was only natua matter of the highest priority. This supremacy is now mainly determined by the size of the church and the number of adherents, religious communities, temples, monasteries, and convents. The Russian 140 years, until the proclamation of the Moscow Patriarchate. Church remains the largest in the Orthodox world and it is resolved to maintain its lead and play a decisive role (in this it has always been supported by the secular authorities ranging from princes to tsars to to the historical canon, the Ecumenical Patriarch occupies first place in the Orthodox hierarchy and the Patriarch of Moscow, fifth.

How would the ROC's status change if the Ukrainian Orthodox adherents withdrew? The answer is radical and spells disaster. At present, 10,000 UOC-MP parishes (Moscow-affiliated religious communities in Ukraine) make up slightly less than one-half of the Russian Church. Therefore, by losing these religious communities, the ROC would actually lose its status as the world's largest Orthodox Church. Dear Reader, guess which church would then be the largest? Correct. The Ukrainian Orthodox Church, provided it is undivided, sound, and solid. It would have almost 15,000 communities, considerably more

The ROC's main advantage in the Orthodox world is its size, and thus it completely depends on the UOC-MP membership. It is not so much a matter of revenues, not even political influence in Ukraine (as vividly demonstrated by the presidential campaign), as the prospect of losing international prestige and having to climb down one rung on the hierarchical ladder. That is why both the Russian Church and Russian government are holding fast and paying such close attention to the UOC-MP.

From the statement issued by external church contacts it follows that Moscow's ecclesiastical diplomats feel certain that Patriarch Bartholomew I intends to include the Ukrainian Church in his sphere of influence, even place it under his jurisdiction in other words, restore the status of the Kyiv See as it was in Kyivan Rus'. Such assumpprovoked not only by the Moscow Patriarchate's suspicions, but also by the fact that Bartholomew I mentions namely the church schism, but equally important, issue: granting the

status, meaning complete independence. Here one ought to compare ternal church contacts sharply denounced the Ecumenical Patriarch's the size of the Ecumenical Patriarchate (some 3,000 parishes scattered initiative as the first step in the direction of "redividing" the Orthodox throughout the world) to that of the Ukrainian Orthodox community (about 15,000 parishes). Also, the size and influence of the Church of Constantinople, once the de facto ruler of the entire Orthodox world, disastrously declined after the fall of Constantinople in 1453.

Assuming that the Ecumenical Patriarchate harbors such in-See issued an official statement in the 1920s, which recognized the tentions (most likely they exist in the feverish imagination [of the Moscow Patriarchate]), they are not to the liking of both Moscow and Kyiv. Be that as it may, admitting a church to the world Orthodox community involves complicated and time-consuming procedures (even when they have the support of the Ecumenical Patriarch). For example, the ral, because the point at issue is its supremacy in the Orthodox world, Hellenic Orthodox Church of Greece remained unrecognized for several decades after that country became independent; the Moscow bishopric that withdrew from the Kyiv See had no legal status for almost

Apparently the presidential campaign in Ukraine also caused reverberations within church circles, and not only in conjunction with the Ecumenical Patriarch. There is hardly any doubt that recent events Bolsheviks to the current Russian government). However, according did little to introduce positive changes to the status and image of the Ukrainian Orthodox Church under the Moscow Patriarchate in the public eye. Quite a few parishioners and clergymen did not hold with the overactive campaign policy of their church, and some even voiced their disagreement (things like that happen very seldom in a church community). This, however, does not mean that the situation may change radically and quickly in this church, or that it will noticeably distance itself from the Moscow Patriarchate, or that part of the clergy will revise their attitude to the challenges of Ukrainian statehood.

Nevertheless, it is safe to assume that the UOC-MP policy will eventually change, even if gradually, because the days when bishops and parish priests felt free to act as they pleased in regard to many issues of national importance are now gone. This author believes that the most outspoken pro-Russian bishops will be quietly relieved of their posts, and the so-called Orthodox brotherhoods, etc., will be called to account. Also, the Ukrainian Church may finally remember that the divine services are celebrated in the Greek churches in Greek, in the Georgian ones in Georgian, and in the Orthodox churches of Western Europe in the languages spoken by the parishioners.

And, finally, we are very grateful to Ecumenical Patriarch Bartholomew I.



l \hat{l}_i là aåëeèèì aàæàííýì ° aóøåáíî Tî \hat{o} î çì î aëÿòè ç í aøî þ aĩ đĩ aĩ þ ì î ëĩ aäþ. Ì àa ÿ aàaàoî ì î æëèâî noaé đĩ çì î aëÿòè ç ì î ëî aèì è ëþaüì è, àëå Tåđåààæíî ç ì àëèì è aðor àì è oèō, ÿè³ aĩ oóaàëènỹ aĩ oáðèî aí î aî a³í ÷àíí y, àaî oèì è Tî aèí î èèì è î nĩ aàì è, ÿe³ Tðèéøèè nï î a³aòènỹ. Öå aëÿ ì åí a aoëè Tðåeðàní ³ oáèèèí è æèòòÿ. Đĩ çì î aëÿà ÿ ç ëþaüì è ÷ènòèì è nãðòàì ³ ÷ènòèì è o Tî âî aæåí í ³. Åĩ í è ùèðĩ Tðàaí oëè çí aéoè øëyō aĩ Áî āà. Âî í è é aoëè à oî é ÷àn Áî æèì è, nâÿòèì è ëþaüì è, aí ãi èàì è.

Êóeüì 3 í à 3 éí èì è ì î ì 3 í òài è â æèòò 3 ë þäèí è $^\circ$ òî é \div àñ, êî ëè âî í à çàe 3 í \div o $^\circ$ äèòÿ \div èé 3 è 3 åñòoï à $^\circ$ ó 3 è þí àöüêèé, 3 òî é, êî ëè 1 ³ñëÿ þí àöüêî 3 î 3 èó 1 î \div èí à $^\circ$ òüñÿ ç 3 ë 3 ñòü.

Êèì \hat{a}^3 ä÷ó \hat{a} à° \hat{n}^3 áå þí \hat{a} ê $-\hat{o}$ å çàëèøà°òuny ó éî \hat{a} î \hat{a} óø³ é \hat{n} å \hat{o} öÿ æèòòy. Ó þí î \hat{n} ò³ çà \hat{a} î \hat{o} y°òuny eàì ï àäêà \hat{a} óø³. Ààè ò³eùèè öy eàì ï àäêà áóeà çà \hat{n} â³÷åí à Áî \hat{a} î ì .

l î eî aħoù — ſaéeðaùa ï î ða eþañuê î aĩ æèòòy. l î eĩ aŭ ° T ðeeðan þ ſa ðëueè ðī aeſe, aï ì ó +e eðaþ, aĩ ſa ° T ðeeðan þ é onuĩ aĩ ſaðī aó ³ eða¿ſe: ſaðī a nī ³aa ° T ħſ³ T ðī nāī ¿ō ì î eĩ aeō aāðī ¿a. l è, nó+anſ³ oeða¿ſ ö³, çāaaó °ì î þſaé³a, yê³ T î eëaëe hāî °æèòòy ï ³a Êðoòàì e, ī ðaāſó+è aðyòóaàòè Óeða¿ſ ó a³a aĩ ðī æī aĩ ſaøānòỳ, ³ øëàì î ì î ëeòáó çà ſeō aĩ Áīāa. Āëā ſā ð³eüeè āåðī ¿ o a³eſaō T ì oð³aſ ³ Óeða¿ſ³. É T ì oð³aſ³ T ðī nòî ā³aſ³, ÷ānſ³ eþaè.

À Tổi ởa ảiçi à°òuny aóøà âæå çàïiçiî. Áåçëi÷ òàêèō oðàāàäié ãi òóþòu çëi neeè äey áàāàòuî ō çäiái eō â÷åi eō, neàai eō i áàāàòeō, àeå ãi ðaèō eþaåé. Āi ðainòu- öå Tåðøèé āi eī ài èé áðio. Öå ðènà nàì î āi nàòài è-aèyài eà. "I iaièì ôny Tí i àa āi ðè ỗi àð, óï î aiái þny Ānāàèøí uî ì ó" (²ñà; 14,14). Ōðènòi n çi à° éi āi êi áòu: "ß áà÷èà nàòài ó, ùî Tàäàâ çíåáà, yê áëènêàâêà" (Ée. 10.18).

Î ââæâ Âî ã òàê i ðèí èæó° ëþäèí ó, ùî âî í à ì óñèòü áóí òóâàòè?

ĺ àðî äæó°òūñÿ ëþäèí à í åì ³+í î þ, àëå ì à° á³ëÿ ñåáå ì àò³ð, äëÿ ÿêî; öÿ ſ åì ³+í à äèòèí à ° ſ àéäî ðî æ+èì πêàðáî ì . Åè, äðóç³ì î; äî ðî ã³, öå äî áðå çí à°òå, áî çàçí àëè ờ³⁰; âåëèêî; ì àòåðěí πüêî; ëþáî â³. Ï ðàáäà, ° ì àòåð³, ÿè³ å³ä³éøëè â³ä Áî āà ³ í ả õî \div ó
òü á
óbè ì à
òåðÿì è, í èùàòü à
áî çàëèøàþòü ñâî ¿õ ä³båé í àï ðèçâî ëÿùå... Ö
å ä³ÿ ñàòàí è, "âî ë³ áåç Áî āà".

Êî ëè Õðenoî n, Áî ā Ñeí, Áî ā Ñeî aî, çàoî ởà nòàòè ëþäeí î þ, ¹í í å açyā Ñī a³ ëþänüeî āî vàà ó aèāeyä³ çð³eî ¿ ëþäeí è, a çàaàæàa ï ðî éòè an³ nòàò¿ ëþänüeî āî æèòòy -a³a í àì ³÷í î ¿ äèòèí è ÷åðåç à àòåðèí nüéó ëþáî à ³ ëànéó, ÷åðåç āî äóààí í ÿ ì î ëî eîì , ÷åðåç ï î à³eüí å, àeà òàèà ö³èààà ï ³çí àí í ÿ nâ³òó. Å äààí àäöyòù ðî e³à ì àà nâ³aî ì ³hòù, ùî Î òåöü Éî āî - í à í åáånàō. Ùî Î òåöü Éî āî -0î e, Êîì ò ì î ëyòūnÿ ³ ï ðeí î nÿòù æåðòàè ó åäèè÷í ³e aðónàëèì nüe³e nāyòeí³, °äeíîì ó oî ä³ ōðàì ³. Àëå nëóōàa çåì í ó ì àò³ð òà î ï ³eóí à Éî nèòà ³ áóā ç í èì è. Bêèé öå ÷óäåní èé ï ðèèèàä ëþänüeî ¿ ì ³ðe, ðî çóì ³í í ÿ nâî ãì ì ³nöy, yè äèòèí è, ï åðåä í åáîì ³ øàí è nāî °¿ āî äóâàëüí èö³ é î ï ³eóí à -çåì í î āî ï åðøĵ āî â÷èòåëÿ.

Êî ëè ²âàí Õðāňòèòāëü, Ï ðāäòå÷à Õðeñòà, āî òóþ÷è äî ðî āó Māñ³¿-Xðèñòó, à oî ÷í ³øå, āî òóþ÷è ëþäÿì øëÿō äî Õðeñòà, ÷èí èâ ï ³äãî òî â÷å ōðåùåí í ÿ-èàÿòòÿ, Õðèñòî ň, í å ì àþ÷è āð³ō³à, ï ðeéí ÿä éî ãî ... ÿè ëþäèí à. À ç ÿêî þ ùèð³ñòþ â³í í àâ÷àà ëþäåé, ōî äÿ÷è ï³øèè é í å ì àþ÷è äî ì ó, ³ ÷óäà òâî ðèâ çàðääè ëþäåé. ² çà öå ï ðèéí ÿa ñì åðoü í à ōðānò³. Åëå ï ðèéí ÿa äî áðî â³ëüí î ³ ñòðaæäàâ í å çà Ñåáå, à çà òàèeō, ÿê ì è, āð³øí èè³ā, à î òæå é çà í àñ. À çâåäáí à äèÿâî ëî ì ëþäèí à ãî ðäó° ï ðî ñòÿãí óòî þ Áî æî þ ðóêî þ, âî ë³° ï åêëî.

xî ãî oî ÷å a³ä í àñ, ëþäåé, Áî ã? Êèì ï ðaāí óa ³ ï ðaāí å áà÷èòè í àñ ³ âàñ Őðèñòî ñ Ñi àñèòåëü?

Î ní î âî þ Áî āî î î ðyäeð í à çåì ë³, ôơi aàì åí òî ì ânũî āî çàeî í ơ ỗðehòî n ĩ ởi ãi eĩ neà aâ³ çài î â³a³ eþaî â³. "Éþáe Ãî nī î aà Áî āà òâî āî ān³ì nåðöåì nāî ¿ì ³ān³° þ aóøåþ nāî °þ, ³ān³° þ nāî °þ aði êî þ". Öå í àéá³ëüøà ³ í àéï åðøà çài î â³aü. À aðóāà î aí àéî âà ç í åþ: "Éþáe nāî āî áëèæí uî āî , yè nàì î āî nåáå" (Ì ò. 22,37-40).

Äâ³ î äí àêî â³ çàï î â³ä¹! Ĭ î ì ðêóéòå, äðóç³ ì î¿! Áî ā òðàeòó° ëþäåé òàê, ÿê Ñåáå! Bê âèñî êî âèí î ñèòü ëþäèí ó Áî æèé çàêî í.

À yế vỡà
eòó° Õðeñ
vĩ n nài ả nëî âî "ëþáî â", í àì ïî yñí eà nā. °à
àí ẫảe³nò ²ààí Áî ãî nëî â: "Áî ã ° ëþáî â, ³
òòî ï ởi áóàà° â ëþáî â³, ï ởi áóàà° òî é â Áî ç³" (1 ²
à. 4,16).

 \ddot{I} ảđơa cà
ĩ î ả
i
äü-öả ° â
ảđỏ
òêàë
üí à ë
¾, Tî ÿê
ié ³ãå ë
þáî â
 Áĩ æà ãĩ í àñ, à í àøà —
ãĩ Áî ãà.

Bêùî Áî â ëþáèòù ơn³ō ëþäåé, äĩ ÿèèō í àëåæèì îìè, òĩìè Tĩ âèí í³ ëþáèòè ân³ō, êĩ ãĩ ëþáèòù Áĩ ā! Öå° òà äðóāà-ãĩ ðèçĩ í òàëüí à ë³í ³ý Áî æî; ëþáĩ â³, ÿèà Tåðåōðåùó°òùnÿ ç Tåðøî þ, ååðòèèàëüí îþ, ³òãĩ ðèòù... oðånò! Ç ëþáĩ â³ Õðènòĩ n T³øî â í à ōðånò, Tðèéí yà nì åðòù çà ëþäåé í à ōðånò³, ùî á ³ç í àn, āð³øí èè³ā, çí yòè àèí ó!

Dâi âð, ai đi \hat{a}^i aðóoçi, âaói àei î nỹ à nèi aî e oðánòa i çi à alí í ỹ çài î \hat{a}^i âðaé e þaí âi. Êî eè àaói à obánỹ- í ảàæả çì î æảòà çeàāeî ààæèòè nii đàaó Őðenòa, nii đàaó í àøî aï nii ànií í ỹ? Ñi đàaó e þaí ai Áî āà i Õđenòà aï í àn? Í ảàæả í ả çàùàì èòù ó ààn nàđoà, ÿêèì î áaàðóààà ààn Ãî nii î au?

0³, ùî éāobü çà Õðèñbî âèì è âî ðî āàì è, áà÷àbü ó ốðèñbèÿí ñbâ³ bå, ÷î āî iō "T ðî āðånèaí èé" ðî çóì í å ñï ðèèì à°. ÷åðåç öå Øóêàþbü ÷î āî ñü ³í Øî āî , "eðàùî āî ", ì î äåðí ³Øî āî ... ³ Tî bðaï ëÿþbü í à ì àí ³äö³. Áî ÿèà "ñèñbåì à", ùî T ðåbåí äó° í à ñbàbóñ ðåë³āi, ì î æå ÿâèòè "eðàùî āî Áî āà"?

×è í å ở, áóâà, ùî î á³öÿþòü "í ³ðâàí ó", ðî ç÷èí åí í ÿ êëè÷ ó æèòỏ,- âèõî äèòü áàāàòî. "Í åáåñí å Öàðñòâî âèñî êî ¿ ëþäñüêî ¿ ñóò³ â "êî ñì ³÷í îì ó õàî ñ³"? ²í àêøå êàæó÷è, â í åáóòò³? Ëèøå Áî ã ° äæåðåëî ì æèòòÿ. Ñàòàí à âòðàòèâ éî ãî 30î ì ó âàì çàçäðèòü 3 â3aâî äèòü âàñ â3a òî ãî, ùî á âè âcÿëè "ñâ³é õðåñò"-òÿãàð ëþäñüêî ãî æèòòÿ ³ ï ðèéí ÿëè éî ãî ³ ï ðî éøëè, ÿê ñâî þ ¥î ë ´î ôó, óï î ä³áí þþ÷èñü Áî ãó ³ Éî ãî ëbáî â3.

Çàãëèáòåñü ó ñåáå, â Ñâîþ ñóòí³ñòü, ³, ìîæå, çí àéäåòå Õðèñòà... Í à âóëèö³ ÷è í à ñòàä³î í³, â í àòî âï³ âàæêî Éî ãî çí àéòè. Ñàì ³í ðàäèâ çàéòè â ñâî þ ê³ì í àòó, çà÷èí èòè çà nî áî þ äâåð³ é ïîì î ëèòèñÿ Î òöåâ³ nãî °ì ó â òàéí³, à Î òåöü âèí àãî ðî äèòü çà òå ÿâíî. Bê öå áóäå -òî Éî ãî ³ âàøà òà°ì í èöÿ, ÿêî ¿ âè í å ï î âèí í ³ çðàäèòè.

Ï ðî áóéì î ïîçì àãàòèñÿ ç³ çëî þ ñèëî þ, ç ãð³õîì. Áîãïîìîæå!

a ùả ¾ Øà vỡàāåä¾ ëþäñüêèō äóø, ùî âîñvàíí¾ äîáðà ¾ çëà âîíèïîÿñíþààëè çàçäðñoþ Áîāà äî ֈñàō ïî÷àñò³øàëà ñåðåä ìîëîä³. Îêðåì³ ëþäè, çíàíü ëþäèíè. Òàê, Áîā çàñòåð³ãàâ, ùî ö³îâî÷³ ðî ç÷àðóâàâøèñü ó ÷î ì óñü ÷è â êî ì óñü, âèð³øóþòü, ùî í å âàðòî æèòè ¹ í àéëàäàþòü í à ñāáā ðóêè. Çí àþ ç ðî çï î â³äáé á³î ëî ã³÷í à çáðî ÿ ³ ä³éñí î í å ï ðèí î ñÿòü ï î āèáåëü âðyòî âài èō nài î āóáö³à, yë âî i è â³à÷óëè i à nî á³ nòðàøi ó â³à ï ëî â³à i åï î òð³ái èō ëþäñüêèō çi ài ü? ñèëó ñàòàí è, ÿêèé Øòî âōàà ;ō äî çàāèáåë3.

Î eøoî ởî ôa bî i ó, lù î á âè, i î ëî a' aðóç', ó â'ä÷à; í å ï î ñi 'øàébå â'āi î âëÿbèñÿ â'ä í å;. Áī æ âåñü í å åêñï åðèì åí òóâàëè. Ñàòàí à ñèëüí ³øèé çà ëþäèí ó ³ í ảì èëî nađaí èé. Éîì ó í³ â yêîì ó đàç³ í ảìî æí à äî â³ðyòènü. Cëî (åì à° â ñî á³ (³ êðèõòè äî áðà, ð³ëüêè î áì àí.

 ñèëó ñàòàí è ëþäè í ả ốî ÷óbü âðèòè, yê í ả âðÿòü ³ â Áî āà. Tà ì ³ô. Àëå æ ï î ÷àëè ä¾òèñÿ ÷óäà ç âªàêðèòòÿì è: À Ãĩ ñĩ î äü áảðåæå êî æí ó äóøó, ĩ ñĩ áëèâî äóøó ì î ëî äî ;, í åâèí í î ¿ ùå ëþäèí è.

Í àeáæèoü ùá äáùî néàçàoè i ði àábàöþ nàoàí hóà áóa çi ní âàí èé i neóæèa ái ði áài Öðènòà äi éàçi ì ð³çí eo oå÷³é ï ðî oè Öåðeâe. Âî í e oaðaeoåðeçoþou ;; ye "ì ðàêî á³nñÿ", â³äêèäàþòü öåðêî âí å Áî ãî ñëóæåííÿ, ì àðêñèhò Đ³÷àðäñîí çí àéøî â âàãîì ³ äî êàçè í à oâađayoù, ſ³ae Öađeâa ° o³eüee äey rðî noeo eþaae, äey eî đenoù ³noî đe÷ſî no³ Õdenoù a Òaeì óä? Çſaeí åðî çóì í èõ. Òàê, í ³áè òî é, õòî ãóáèòü ñâî þ äóøó, ° ðî cóì í èé...

Öåðeî aí 3 î áðyäè oî ði óaàëèny a³eài è. Ânyêo ïî åç³þ ùå â äî õðèñòèÿí ñüêèõ ÷àñàõ âèêî í óâàëè ñï ³âîì, ïðîñî䳺þ, à ïîåç³þ-ìîëèòâè òèì á³ëüøå ââàæàëîñÿ ïîä³áí³øå,ïåðåáóâàííÿì â øêî볺ññå¿â.Çíàéäîðå÷íèì âèêîíóâàòè â³äïîâ³äíèì íàñï³âîì.Îáðÿäîâèé î äyã ì àâ óæå Ñòàðèé Çàï î â³ò. ², õî ÷ â ªâàí ãå볿 ì àëî ï ðî öå ãî âî ðèbüñÿ (ijâà Ì àð³ÿ ï³ñëÿ áëàãî â³ùåí í ÿ ñï³âàëà ñâî þ ïîåòè÷íó ïîäÿêó Áîãîâ³), òðàäèö³ÿ çáåðåãëà íå ò³ëüêè â³aï î â³aí èé ñï ³â, àëå é â³aï î â³aí èé î áðÿaî âèé î äÿã ³ ëèøå òðî õè éî ãî çì ³í èëà. Áî ãî ñëóæåí í ÿì àþòü ï ³äí åñòè ëþäèí ó íàäçåìíèì³ç′°äíàòèçíåáåñíèìñâ³òîì.

Ïîðyaîê Ñayoî; ˳òóðã; ìà° â ñî á³ ñèì âî ë³÷í³ ä³;, yê³ ïîâòîðþþòü ñïàñèòåëüíå æèòòÿ Õðèñòà íà çåì ë³, ï åðåæèòå ðàç í à â³èè Òèì, äëÿ Êî ãî "òèñÿ÷à ë³ò, ÿê î äèí äåíü, ³îäèí äåíü, ÿê òèñÿ÷à ë³ò". ˳òóðã³ÿ íàì éîãî nèì aî \ddot{e}^3 ֒ î $\dot{a}^3\ddot{a}$ òaî $\eth \dot{p}^\circ$. Æåðòaà Õðènòî aà -æåðòaà \dot{a}^3 ֒ à. çåì \ddot{e}^3 ". ˳òóðã³ÿ ä³ëèòüñÿ í à äâ³ î ñí î âí ³ ÷àñòèí è: ˳òóðã³þ Ñëî âà ³ ˳òóðã³þ Æåðòàè. Í à ï åðøó â äàâí èí ó äî ï óñêàëèñÿ ò³, ùî ãî òóâàëèñÿ ñòàòè õðèñòèÿí àì è - "î ãî ëî \emptyset åí 3 ", à í à äðóãó çàëèøàëèñÿ ò³ëüêè "âòà°ì í è÷åí³", î õðåùåí³ ëþäè.

Äëÿ í àøî ãî ñï àñ³í í ÿ Õðèñòî ñ çàëèøèâ "êëþ÷³ äî íåáà" -Ñâÿò³ Òà;íñòâà: Õðåùåííÿ, Ì èðîïîì àcàííÿ, Ϊ ðè÷àñòÿ (a âōàðèñò³þ), Ϊ î êàÿí í ÿ (ñï î â³äü), Ϊ î ì àçàí í ÿ őâî ðèő ñâÿ÷åíîþî ëèâîþ (Ìàñëî ñâÿòòÿ), Ñâÿùåí ñòâî³ Øëþá. Òà¿í ñòâà î ñâÿ÷óþòü í àñ ³ äî äàþòü í àì ñèë äî äóőî âí èő ïî äâèã³â, ãàðòóþòü äî áî ðî òüáè ç³ çëî ì.

Êëè÷ õðèñòèÿí ñüêî ãî æèòòÿ — "Ñòåðåæèñü çëà, ֏í è äî áðî ". Í åí à÷å í åáàãàòî, àëå êî ëè ñòî nóâàòè öåé

áåðåòüñÿ çóñèëëÿì, ³ ëèøå ò³, ùî ïðî ÿâëÿþòü çóñèëëÿ, çäîáóâàþòü éîãî". Çóñèëëÿ ö³, áåçïåðå÷íî, äóõîâí3:ìîëèòâà,ï3ñò,ìèëîñòèíÿ, à òàeî æ ÷èñòî òà â äóì êàő, ñëî âàő 3 â÷èí êàő.

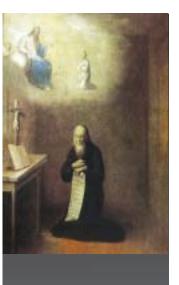
Äåõõî ãî âî ðèòü: "B a âàí ãåë³o ï ðèéì àb, àëå °âðåéñüêî ¿ Á³áë³; í å ì î æó ï ðèéí ÿòè". Î äí àê ñàì ả °âðåéñüêà Á³áë³ÿ- Ñòàðèé Çàïî â³ò-° âñòóïî ì äî [îâîãî.Òàì ÷èòà°ìî ïðî ñòâîðåííÿ ñâ³òó³ Tổi òả, ùi epaèi à noai đái à ía Ái æó Tí ai áo. 2 ñī ðàâä³, õ³áà ëþäèí à í å °ì àëèì òâî ðöåì? Òâî đèòü ì óçèêó, ï î åç³þ, æèâî ï èñ, ð³çí ³ ï đèëàäè äëÿ ïî ëåãøåí í ÿ æèòòÿ ³ ï ðàö3...

Àòå¿ñòè âèñì ³þâàëè Á³áë³þ. Çî êðåì à, çàaîðîíó ñïîæèâàòè îâî÷³ äåðåâà ï³çíàííÿ ïðeí anóòu nì aðòu. Àëa o³aa "ì eðí eé aòîì ",

Á³áë³ÿ áàãàòî òàéí ñâ³òó â³äêðèâà°, î òî æ ñâ³o âèçí à° ¿¿. "Òà é äåì î í è â³ðóþòü-³ òðåì òÿòü". Àòå;ñòè, ÿê ñëóãè äèÿâî ëà, ï ðàãí óëè âñ³ì à ñèëàì è é ñài î ãi Õðèñòà càêðèòè, î áåðí óòè Éî ãi Î ñî áó â³äêðèëè îðè ³í àëüí èé àáçàö ïðî Õðèñòà °âðaénüêî aî ³ñoî ðèêa Éî neôa Ôëaa³ÿ. Öaé aaçaö ïðîòè ³ñòîðè÷íîñò³ Éîãî æèòòÿ... Àíãë³éñüêèé øëàñÿ á³áë³î òåêà °ññå;â â Êóì ðàí³, ÿêà êèí óëà áàāàòî ña³òëà í à ï åð³î ä ï î ãðàí è÷÷ÿ ñòàðî ¿³ í î âî ¿ åðè, í à î ñî áó ²âàí à Õðåñòèòåëÿ, ï åðåáóâàí í ÿ ÿêî ãî äèòèíî þ "íàïóñòèí3" áóëî, íàéïðàâäîøëî ñÿ äåê³ëüêà ïî âí èõ çâî ¿â êí èãè ïðî ðî êà ²ñàé¿, ïðî ÿêó "íàóêîâî" ïåðåêîíóâàëè ëþäåé, ùî ¡¡ ïèñàëè òðè àâòî ðè: ïðîòî-, äåâòåðî-³ òð³òî -²ñàéÿ, ç ÿêèõ î ñòàí í ³é áóâ õðèñòèÿí èí î ì , òîìó áóö³ì òî çàäí³ì ÷èñëîì äîïèñàâ ãëàâóïðî Õðèñòà-ñòðàæäàëüöÿ. Ö³ì àí óñêðèïòèïèñàí³íå ì ảí øå, í ³æ ñòî ðî ê³à äî í àøî ¿ åðè. Àðõåî ëî ãè â³äêðèëè ðî çêî ï êàì è áàãàòî á³áë³éí èõì ³ñò. Ì ³æ í èì è âèÿâèëèì àéæå öèêëîï³÷í³áóä³ãë³ì³ñòà Óðà âîêîëèöÿõ Âàâèëîíó,ïðî ÿêå "â÷åí3"ïåðåêîí óâ à ë è â ñ ³ ō, ù î ò à ê î ã î ì ³ ñ ò à " í ³ ê o ë è í å a ó ë î í à

Đî câ³í ÷óþòüñÿ ó ñaî ¿é ñëàâ³ â÷åí í ÿ "òåî nî ô³â" ³ êî ðènòü c açî òaðè÷í èō cí aí ü. Ëþäè ïî÷àëèîñòåð³ãàòèñÿâñÿêèõ³íä³éñüêî-òèáåòñüêèõ "âåëèêèõ äóõ³â" 3 ¿õ ï î ñë³äî âí èê³â, "³áåðì åø³â", åêñòðàñåí ñ³â, áî cðî cóì ³ëè, ùî öå- äèÿâî ë³àäà. ĺåâæå âè, ìîëîä³³ ùå íå c³ïñîâàí³ óì è, íå â³ä÷óâà°òå òî ãî í àñòóï ó çëèõ ñèë í à ëþäñòâî ³ éî ãî äóõî âí ³ñòü?

ĺåâæå æ íå ïîì³÷à°òå, ùî ä³°òüñÿ, ÿêà äåãðàäàö³ÿ ëþäñüêî ãî ïëåì åí³ïî øèðþ°òüñÿ â³ä öèõ òåì í èõ ñèë?



Êèì â³ä÷óâà° ñåáå þí àê -òå çàëèøà°òüñÿ ó éî ãî äóø³ é ñåðö³ äî ê³í öÿ æèòòÿ.

Ó þí î ñò³ çàãî ðÿ°òüñÿ ëàì ï àäêà äóس. Àáè ò³ëüêè öÿ ëàì ï àäêà áóëà càñâ3÷åí à Áî ãî ì .

radition: The Funeral, Part II by V. Rev. Dennis Kristof

As mentioned in the December article, the current funeral services are based on an ancient all-night vigil that the Church held for the believer who had fallen asleep in the Lord. Part of this vigil was the procession with the entombed person. Thus, the chanting of a Gospel account at the funeral home prior to taking the body to the temple and the chanting of another Gospel account at the entrance to the temple is a remnant of the ancient processional structure of the Church: Chanting psalm verses interspersed with a refrain which is still practiced with antiphons prescribed for major feasts of the Lord, and stopping to chant a Gospel lesson during a procession, which still happens at the procession around the temple at the conclusion of the Divine Liturgy on Bright Monday. Because of the crude revisions and abridgements to the funeral service, these items, though still present, are stripped of the customary formula which normally surround them.

The funeral service which is taken in the parish is just another section of the vigil. Some parts actually repeat what was already taken at the funeral home. Others are a continuation of it. The funeral service does not have to be taken in the church. It can also be taken at the funeral home or cemetery if the person failed to live as a Orthodox Christian. Bringing a person to the church to be buried is how the parish bids a final farewell to the faithful member who participated in church services his/her entire life. A funeral service in the church is his/her farewell to the parish, being present in the church with his/ her physical body for the last time. It is a way to pray with the parish one final time. The parish prays with him/her at the funeral service, and continues to pray for him/her afterwards. If someone has never attended church services during his/her life, it makes little sense to bid a final farewell. If they

chose to live without the Church and Her services during their earthly life, it is only consistent that the Church not play a part in their burial. This is not a vindictive action by the Church. Rather, the Church respects the choices made by the person during his/her lifetime. If a person chose to be absent from the Church during their lifetime, then the Church will not force them to come once they are no longer physically capable of making that choice for themselves.

In addition to placing icons and a cross in the tomb with the deceased, many parishes have the additional custom of placing a wreath on the forehead of the deceased. This wreath contains the icons of Jesus Christ, and on the side the Mother of God and St. John the Baptizer, separated by the Thrice-Holy Hymn. The casket remains open for the entire funeral service.

Following the chanting of the Gospel account at the entrance to the temple, the temple is incensed, and the service begins with the chanting of Psalm 90. This is a most interesting

choice. This psalm is taken every day at the service of the Sixth Hour and has to do with

divine protection from satanic attack and speaks of deliverance from many types of demons. Science tends to regard life and death as mutually exclusive absolutes. Yet here, as in many other places in the Orthodox funeral services, there is the constant tension of referring to the deceased as if they were still among the living, and the gradual acceptance of their departure from us. This psalm conveys a twofold meaning: It states a belief that even after death we still may be susceptible to demonic assaults. It also acts as a prayer that those still living may be spared from the various

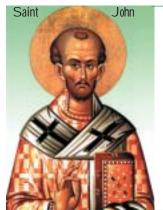
demonic assaults which may result from despair, regret, envy or myriad other possibilities. This notion is also expressed in the Great Litany for the Departed which immediately follows this psalm when we pray specifically for those who are weeping and grieving. Thus, the funeral service constantly fluctuates between praying for the forgiveness of the sins of the departed and the consolation of those still living. It serves as a meditation on the trans-itory nature of human life and the mystery of life and death.

The funeral service follows the structure of a Matins service with the chanting of Psalm 50 and the Canon for the Departed. Now the canon is taken in an extremely abbreviated form often with only the verses which served as a refrain between the troparia of the Canon being repeated. The Beatitudes follow immediately after the canon. They, too, serve as refrains for troparia which reflect on the mystery of life and death. Like the canon, these are usually omitted. Indeed, these have been omitted so universally that it is only with great difficulty that one can

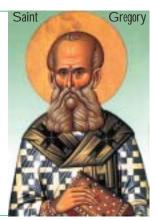
find the full and unabridged funeral service. The length of this service dwarfs what we

presently take. However, chanting the Beatitudes alone without the additional prayers interspersed reminds Christians of the special calling and life-style we are to live, and by which the departed will be judged. They also serve as a transitional point of the service. The Matins structure of the service ends. The service begins to follow the structure of the Divine Liturgy: The Beatitudes, Prokeimenon, Apostolic and Gospel Readings. This is due to the fact that it used to be normative to serve the Divine Liturgy with the funeral.

"A funeral service in the church is (a) final farewell to the parish"



Relics of Holy Church Fathers Restored to Their Original Resting Place – a Positive Step Towards Reconciliation and Unity Between the Orthodox and Roman Catholic Churches



ovember 27, 2004 forever marked a new beginning in the calendar of the two great cities of Rome and Constantinople and will be a focus and a reference point in the history of Christianity. On this day the holy and sacred relics of St. John Chrysostom and St. Gregory the Theologian were restored to the rightful place from which they were forcibly taken 800 years ago by the crusaders of the Fourth crusade in 1204.

In a special ecumenical service held in St. Peter's Basilica, Pope John Paul II returned the relics of these most revered saints of Orthodoxy to Ecumenical Patriarch Bartholomew in an event that His All Holiness described as "the source of rejoicing and jubilation", "a holy act is taking place today in which an ecclesiastical anomaly and injustice committed eight centuries ago is being rectified. This brotherly gesture on the part of the senior Church of Rome confirms that in the Church of Christ there are no insurmountable obstacles when love, justice and peace converge in the holy service of reconciliation and unity," said His All Holiness Ecumenical Patriarch Bartholomew in his address to the Pope during the service.

During the solemn service the relics of the two saints were brought in front of the altar in their alabaster encasements and were ceremoniously turned over to Ecumenical Patriarch Bartholomew. The ceremony at St. Peter Basilica was

attended by hundreds of faithful from around the world.

An aircraft carrying the holy relics and accompanied by the Ecumenical Patriarch and clergy left Rome, crossed the Adriatic sea, flew over northern Greece and landed in Constantinople bringing the relics of the two Archbishops of Constantinople back to the city of their See of which they had presided as Archbishops and Patriarchs.

The scene was reminiscent of the resurrection services as hundreds of faithful holding lit candles, filled the patriarchal compound in the Phanar and awaited the arrival of His All Holiness and the holy relics. Hymns of doxology were chanted, bells tolled joyfully, and His All Holiness with the holy relics led the procession through

the courtyard to the Patriarchal Cathedral of St. George, encircled the alter three times and then placed the relics on his throne in honor of the two great fathers of the Church who have preceded him in the throne of the Church of Constantinople.

"When we approach and venerate the holy relics with piety, we become participants in divine grace and in the gifts of the Holy Spirit, "the Ecumenical Patriarch said in his message, which was read in English by Fr. Alexander Karloutsos.

The doxology services were attended by an official delegation from the Vatican that traveled with the Ecumenical Patriarch from Rome headed by Walter Cardinal Kasper, the chairman of the Pontifical Council for Christian Unity.

Ordination Anniversaries

Protopresbyter Taras Chubenko - February 3, 1980 Rev. Father Oleh Hucul - February 12, 1995 Protopresbyter Peter Hotrovich - February 22, 1948 Protopresbyter Michael Zemlachenko - February 27, 1955

V. Rev. Volodymyr Muzychka - February 28, 1992 Protodeacon Joseph Hotrovich - February 29, 1948

february

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

St. Polycarp

Hieromartyr and Bishop of Smyrna



by Subdeacon Paisius McGrath

One of the basic tenets taught to us by our Holy Orthodox Church is that the apostolic succession of our hierarchy is the guarantor of the apostolic character of our faith. Further, we are taught that this apostolic succession is historical in an actual, living and historical continuity begun by the Christ, taken up by the Apostles, and then passed on to their successors, our blessed hierarchs who have served the Church down through the centuries. A perfect illustration of this can be observed in the life of St. Polycarp, Bishop of Smyrna whose feast day is celebrated on February 23/March 8.

Born 69 A.D. in the city of Smyrna in Asia Minor, St. Polycarp converted to Christianity in his youth and was ordained a priest. He assisted St. Bucolus, the bishop of the city and a fellow worker of the Twelve Apostles. During his early life, St. Polycarp was a student of the Holy Apostle John and when his bishop died, he was consecrated the successor by the Holy Apostle himself, according to St. Polycarp's his student, St. Irenaeus. St. Irenaeus learned at the feet of the holy bishop of Smyrna and was later consecrated Bishop of Lyons in Gaul (now part of the modern country of France). It is this historical apostolic succession that St. Irenaeus then expands on in numerous of his writings against various heretical Christian sects of his time. His arguments have formed the basis of what the Orthodox Church teaches about apostolic succession through the historical

example that led from the Holy Apostle John to St. Polycarp and through him to St. Irenaeus.

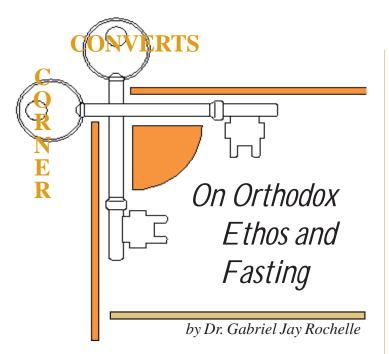
But there is more to the story of St. Polycarp. He also figures prominently in the explanation of another basic tenet of our Orthodox Faith: The veneration of Orthodox martyrs who in centuries past have given their lives as a living testimony to their faith. Sometimes this causes the non-Orthodox to accuse us of "worshiping" the saints for they fail to understand the distinction we make between worship (which belongs to God alone) and veneration. Yet if we look a little more closely at the life and the martyrdom of St. Polycarp we will find ourselves being given the truly Orthodox way of responding to such a situation. The martyrdom of St. Polycarp gives us the earliest written account of the veneration we should give our Orthodox martyrs.

St. Polycarp lived not only in the lifetime of most of the Twelve Apostles, but he also lived and worked with St. Ignatius of Antioch who died a martyr's death in the early Second Century in Rome. In fact, one of the last epistles written by St. Ignatius while on his last journey to give his life was addressed to St. Polycarp, the Bishop of Smyrna. He survived the persecutions that claimed the lives of many Christians in the early Second Century and was still the Bishop of Smyrna when he was nearly 90 years old. St. Polycarp gave his lives as a witness to his faith in Christ, a faith that could not be shaken even in the face of impending death.

In 156 A.D., the local Roman governor of Smyrna put on a festival complete with the usual Roman spectator sports of gladiator and wild beast combats. In the midst of this, a Christian young man refused to fight and was thrown to the wild beasts by the crowds. This encouraged the crowds to call for the death of the holy bishop of the city. He was arrested and asked to deny Christ, sacrifice to the pagan gods, or be put to death. To this St. Polycarp calmly replied to his tormentors: "For six and eighty years I have been serving Him, and he has done no wrong to me: how then should I dare to blaspheme my King Who has saved me!"

This enraged the governor and the crowd. St. Polycarp was tortured by burning and having a sword thrust through his neck, but each time God miraculously saved him from death. Finally his head was cut off and he received the crown of martyrdom. The account of his martyrdom is given in a letter from the Church in Smyrna to another church in Asia Minor. It is not only the account of the death of a holy martyr and hierarch, but also an account of how certain people in the crowd wanted the body to be burned to prevent the Christians in the city from stealing his body and "worshiping it". The account tells us that after his body had been burned, they "took up his remains, more precious than costly stones and more excellent than gold. and interred them in a decent place. There the Lord will permit us, as far as is possible, to assemble in rapturous joy and celebrate his martyrdom - the day of his birth! . . . Him (Christ) we worship as being the Son of God, the martyrs we celebrate as being disciples and imitators of the Lord." (Martyrdom of Polycarp 17).

This account is important because not only does it explain the difference between worship we give to God and the veneration we give to saints and martyrs, but also because it is the oldest written record (still in existence), that we have to show that the Church has not only always venerated its martyrs, but has (continued on page 15)



It is no secret that becoming Orthodox is the longest jump anyone can make from another form of Christianity. There are three main sources: evangelicals, Episcopalians, and seeking people with no religious background. Add a healthy smattering of Lutherans and Roman Catholics into the mix.

It is not the theology that makes conversion difficult, though for some people Marian devotion remains a mystery long after they convert. It is not the liturgy, hard as that may be to grasp if you come from a non-liturgical church background. It is probably not the Orthodox stance on current social issues like abortion or euthanasia or embryonic stem cell research; indeed, many people flee to Orthodoxy because the Church holds positions for which

St. Polycarp (continued from page 14)

celebrated their deaths not as a death but as a birth.

There is much more that we could look at in the life and martyrdom of St. Polycarp that would be of great benefit for us today. But in this short look at the life of this honorable and faithful servant of Christ from the Second Century we have been able to see not only how he lived and died as a true servant of Christ, but also how in knowing the lives of our Holy Orthodox Martyrs can and will teach us much about our faith and how they can still teach us much about explaining our faith in the midst of our own society today. This lesson is brought home most forcefully by the words of a Troparion dedicated to St. Polycarp: Your name was verified by your works, Wise Bishop Martyr Polycarp. You were a fruitful olive tree in the house of the Lord, and nourish the Church with the spiritual bounty of your words and deeds. You intercede for our souls. Steadfast Hierarch and Prizewinner.

they can no longer find major support in their previous church homes.

Two aspects of Orthodoxy make conversion difficult. These aspects don't seem to count before you become Orthodox, but they loom large once you do.

One is the general area of *ethos*. This means the temper, the tone, the feeling, and the general culture of Orthodoxy, along with ethnic peculiarities.

Many people learn about Orthodoxy from books. Many Americans learn about foreign things not by exploration but by reading. Reading gives you an intellectual introduction to Orthodoxy, and on that basis people convert.

Then you come inside and The Orthodox Way, to quote the title of Archbishop Kallistos' book, is paramount, not book-knowledge. You gain the real knowledge handson. You live Orthodoxy by burning candles, venerating icons, making the sign of the cross, remembering your dead, honoring others as icons of God, fast and feast, and observing the little traditions of the culture that houses your brand of Orthodoxy. There is a myriad of "stuff," as my friend Michael Sayre calls it, to learn by doing. This is the ethos, and it is not immediate when you walk in the front door. You learn it by trial and error.

The other difficult area for converts is *fasting*, for several reasons.

First is the bewildering array of responses Orthodox Christians make to the fast. There seems to be no uniformity and a lot of disagreement. You learn that people make their own rules over against the rather clear teaching of the church, and so you wind up doing likewise.

Second, fasting is seen as another mode of dieting in a diet-crazy culture like ours. Consequently its religious significance is minimized and people don't quite see why they should engage in it, especially if they are not dieters and make an attempt to eat wisely and healthfully through the year.

Third, fasting separates you from your non-Orthodox friends who invite you to dinner on Fridays and serve roast beef. A rabbi friend of mine once told me that the mitzvah of hospitality superseded the mitzvah to eat kosher, so while he expected his friends to make some provision for him (like not serving pork or shellfish), he would eat whatever was put before him when he was out at dinner with friends. More than half the Orthodox calendar year consists of fast days; that's asking for a lonely life or a lot of compromise. Orthodox fasting makes sense in a culture where Orthodoxy is predominant, a culture that we do not have in America and never had outside the ethnic enclaves.

More people than ever are searching for a solid faith and find it in Orthodoxy but many folks are not prepared for the difficulties they will encounter with *ethos* and fasting. Cradle Orthodox can help by talking about small-t traditions – all the stuff you take for granted! - and by open discussion about fasting so us converts can get a better handle on it.

Youth Sobor Chairperson, Aleksandra Hucul, leads the discussion of the resolutions and vision for the Church that the youth presented to the Sobor delegates.



Metropolitan Constantine and Bishop Yurij of the Ukrainian Orthodox Church in Canada address a working session of the Youth Sobor.



Michael Kapeluck, Metropolitan Council member and iconographer, speaks about vocations and life choices.



Natalia Honcharenko leads youth delegates on a tour of the Consistory offices.

First Youth Sobor of

ith the blessing of our hierarchs, the Office of Youth and Young Adult Ministry developed a program to give the teenagers of our church an opportunity to learn about how the Church works and provide them with a voice in the planning of our future. During the 17th Regular Sobor held October 15-17, nine courageous teenagers took the initiative to represent their peers and discuss the issues that face them today as young Orthodox Christians, how they can serve their church and how their Church family can help

them. These young people were: David Bentley, Holy Ghost, Coatesville, PA; Christina Bohuslawsky, St. Vladimir, Parma, OH; Katya Carman, St. Luke, Warners, NY; Jordan Gladys, St. Vladimir, Pittsburgh, PA; Aleksandra Hucul, Holy Ascension, Maplewood, NJ; Emily Kominko, St. Vladimir, Parma, OH; Anastasia Markiw, SS. Peter and Paul, Carnegie, PA; Marc Senedak and Ginny Ulbricht, SS. Peter and Paul, Youngstown, OH.

The first day of the Youth Sobor, Friday, consisted of workshops and meetings. Fr. Anthony Ugolnik, pastor of Holy Ghost Parish in Coatesville, PA utilized his expertise as a college professor to lead the YS participants in a workshop concerning choices that will arise as they enter and conduct their college careers. There was much lively discussion and good advise to take home.

The second speaker of the day was Mr. Michael Kapeluck, Metropolitan Council



member and iconographer. He addressed the participants using personal experience as to how God prepares you your entire life for the vocation you are to assume. The key is in knowing when to give yourself up to Him and His plan and realizing that when you do this your life's vocation will become clear and meaningful.

The participants were given the opportunity to observe official Sobor Sessions and then adjourned to St. Sophia's Seminary where they conducted their own sessions. The official Youth Sobor sessions were opened by His Beatitude Metropolitan Constantine, who remained and participated in the discussion. They were also joined by His Grace Bishop Yuri of the Canadian Ukrainian Orthodox Church. Here are some of the topics covered by the participants:

- Social issues facing youth today and how to meet them as Orthodox Christians;
- How the youth can become

the UOC of the USA



leaders within the Church;

- What the youth need from us to produce better youth programming and fellowship within the parishes.

The main goal of the participants was to write a statement outlining their vision for the ideal Ukrainian Orthodox Church. You may read that statement and their suggestions that were generated from the discussions at the end of this article.

The day concluded with a "Stump the Priest" session organized and moderated by Fr. Bazyl Zawierucha, provost of St. Sophia Seminary. The clergy on the panel included: Fr. Myron Oryon, Fr. Dennis Kristof, Fr. Taras Naumenko, Fr. Gregory Czumak, Fr. Anthony Ugolnik and a special appearance by His Eminence Archbishop Antony. The questions were tough and so were the answers. Wonderful discussions took place between the teenagers and the clergy.

Saturday brought a special "Breakfast with the

Bishops". Following breakfast the participants lead by the Youth Sobor Chairman, Aleksandra Hucul, presented their resolutions and vision for the Church to the Sobor Delegates. The presentation was enthusiastically accepted. The participants then hopped on a bus to go to Six Flags Great Adventure for a day of fellowship. Although much rain was to be had, so was much fun capped off by singing all the way home. The official activities ended that evening when the participants attended the Sobor Grand Banquet.

Each day during the Youth Sobor they participated in Divine Liturgies and evening services. The YS participants were given special highlights to sing during each Liturgy. Many Sobor delegates commented on the pure and beautiful singing they heard from our youth.

One participant commented "I never knew before just how much work it took to make it (the church) all work". Just like any family it takes all members to make 'it' work. We are on a good and blessed road. Welcome and work hand-in-hand with the youth of your parishes to help build strong houses of the Lord.

We pray that as the next three years progress, the recommendations of our youth are put into action and that the excitement generated at this first Youth Sobor will blossom from nine youth delegates to ninety at our next Sobor.



Fr. Anthony Ugolnik gives personal attention during his workshop about the challenges of college life.



Fr. Myron Oryon encourages the delegates during the "Stump the Priest" session.



Christina Bohuslawsky of St. Vladimir Cathedral in Parma, OH greets Fr. Yurij and Pani Matka Siwko who serve the Memorial Church of St. Andrew in South Bound Brook.

St. Herman Monastery Celebrates Anniversary . . .

Metropolitan Serves the Divine Liturgy and the Homeless

St. Herman Monastery and House of Hospitality celebrated 27 years of service to the needy and homeless. St. Herman's is a monastery in the Central Eparchy of our Church located in the inner city of Cleveland, OH. Since its founding, the mission of St. Herman's has been to serve people and to preach the Gospel through action. The monastery primarily helps the indigent men (although homeless women and children also partake of the free meals), by feeding and clothing them, as well as providing emotional support and access to health and social services. This community has made a profound impact on the lives of the needy and has been a visible example of Orthodox Christian Outreach to the outcasts of society.

Today this monastery and home is led by Fr. Abbot John Henry, Fr. Vladimir Ivanov and Fr. Ephrem. The Victorian Style building in the Ohio City neighborhood contains a chapel, a kitchen, a dining hall where two meals a day are served, and a basement housing the sleeping quarters, the showers, the laundry, and the distribution center of donated clothes.

Annually, the monastery serves over 84,000 meals and provides 17,000 showers. Thirty-five men can be housed per night, with the average stay of only two weeks. The men must meet the following criteria: they must be sober, coherent, compliant, and destitute. No chemically dependent

men are permitted to reside within the monastery. All this blessed labor is accomplished through the grace of God and the generosity of the faithful. No government funds are provided to the Monastery and House of Hospitality.

On Saturday, November 13, 2004, the monastery marked 27 years of its mission. His Beatitude Metropolitan Constantine celebrated Divine Liturgy at the monastic chapel with many local clergy in attendance. Following the Liturgy, the Metropolitan joined the guests of the Home of Hospitality in the daily meal. At the entrance of the Monastery where the needy line up for their meal, His

Beatitude blessed the visitors and the foods being prepared by the volunteers. Metropolitan Constantine was honored that he could not only partake in the meal but also serve those in line.

Room to Help

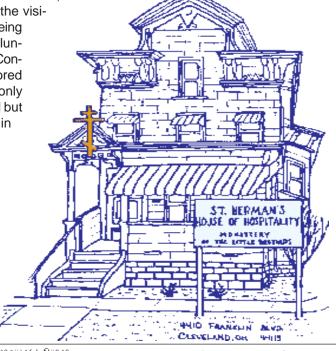
Donations in honor of Saint Herman's Anniversary may be sent to the



Metropolitan Constantine prepares a plate of hot food for the homeless at St. Herman's.

UOC of the USA at PO Box 495, South Bound Brook, NJ, 08880. Please memo on your check *St. Herman's*.

Clean (new or almost new) adult men's clothing, toiletry items, food donations and financial assistance are always needed. Come and see God's work in the inner city of Cleveland.





In our Metropolia in North America we take for granted that our parish priests are salaried, have medical insurance for family and themselves and have a rectory in which to live. In mission lands, the priest who has given of himself to spread the Gospel and plant Orthodox communities, cannot take any of the above as a given. The flock of a mission priest in some lands might not have any money to provide even the smallest of benefits because they themselves are but subsistence farmers or are unemployed and may not even function within a cash society.

Despite such obvious detriments, Orthodoxy is being spread in many lands and new communities are popping up all over the globe. The Orthodox Christian Mission Center, of which our UOC of the USA is an integral part, has devised a marvelous way to supplement the meager living of a number of missionaries.

In many African countries, a priest may serve several parishes and mission stations scattered over many miles of rough paths and tracks. Some priests have bicycles given by OCMC to help them to get from one point to another, for which they are very grateful. Parishioners may share a chicken or some vegetables with their priest, but have no ready cash, yet a priest still has to clothe and feed his family and pay school fees. The call to spread the Gospel is given by Jesus Himself, so we should help the worker who volunteers to go out and fulfill this mandate.

The OCMC has set up the Support A Mission Priest program (SAMP) to be of aid to those in the field. People are asked to donate \$600 per year to SAMP and the TOTAL amount goes as a cash supplement to an individual priest, spread out over the calendar year. In the USA, \$50 a month would barely cover a brief foray to the grocery store between our regular weekly shopping trips, yet in a

third world country, the dollars would spread far. A missionary priest might be able to buy shoes and clothes for his

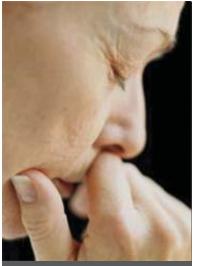
children or pay their school fees, which would have been totally impossible without SAMP funds.

This program is quite individualized and once you have begun your \$600 donation, you will receive the picture and biography of an individual priests. This gives you or your group the assurance that your money is being put to work in a specific place. Knowing the recipient and the places where his work is directed, you have set up a spiritual bond and have adopted a person and mission for whom to pray. As more people join this effort, more priests can receive this precious lifeline of a supplement. We have just been informed that ten priests of our Ukrainian Orthodox diocese under Bishop Jeremias in South America are about to be added to those eligible to receive funds. Some of our priests there really live on a shoestring, and that even with a full or part-time job besides. How does a priest consider serving three churches at least 30 or so miles away from one another when your income is negligible and gas for the car is about \$4.00 per gallon? Our priests in South America are hardworking with great zeal for spreading the Gospel, and so the prospect of a SAMP supplement will be a blessing indeed for them!

As an individual, you may want to make such a donation, but this is also an excellent project for a Jr. or Sr. UOL Chapter or a Sisterhood. Remember, our native priests who toil in Brazil, Paraguay and Argentina will soon become eligible. Presently over 270 priests in the following countries receive the SAMP supplement. The countries presently include: Cameroun, Chad, Ghana, India, Indonesia. Kenya, Madagascar, Nigeria, Philippines, Tanzania and Uganda. Along with our

"Parishioners may share a chicken or some vegetables with their priest, but have no ready cash, yet a priest still has to clothe and feed his family and pay school fees."

South American priests, clergy in Benin, Ivory Coast, Mexico, South Africa and Zimbabwe have recently been added to the list. Think and pray about it! If you and your group are interested in becoming a SAMP donor call OCMC toll free at (877) 463-6784 or e-mail missions@ocmc.org. While you are at it, give the OCMC website a scan, to check out all the work that is being done and the various projects and programs that are in motion. www.ocmc.org What is \$600 spread over a year to us? For the mere price of two tickets to the cinema once a month here, a priest and his family overseas can get the essentials to live a decent life that might otherwise not be possible.



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rī nĕoō: "l î nĕóøèèàèé í àâ³òü
aî nì åðò³ nì åðò³ oðåníî;.".

×è ì à°ì î ì è çàï îâ³äü, ÿêà ï ðÿì î ãî âî ðèëà á íàì iðî íåîáõ³äí³ñòüïîñëóõó? áóêâàëüíîìó ðîçóì³íí³ oàêî¿çàïîâ³ä³ìè,ìîæëèâî,íå çí àéäåì î, àëå ÿêùî âí èêí óòè â nóoù Áî æèő ïî âåë³í ü, òî ïî áà-֏ìî,ùîïîñëóõ°íåâ³ä′°ìíîþ ֈñòèíîþæèòòÿëþäèíèçÁîãîì. Ï åðåäóñ³ì ðîçãëÿíåìî çàïî â³äü ëþáî â³ äî Áî ãà. Tõèðî äíî, êî ëè ëþáëþ, òî í å ï åðå÷ó òî ì ó, êî ãî ëþáëþ. Í àâ³òü ëþäñüêà ëþáî â â í àéá³ëüø ֏ñòîìó¿¿âèãëÿä³õàðàêòåðèçó°òüñÿ òèì, ùîìèíå òðèâîæèìî, [åïåðå÷èìî òèì, êîãî ëþáèì î, í àāï àêè, ì à°ì î áàæàííÿ âèêîíàòè ¿õ âî ëþ. Ëþáè áëèæí üî ãî, ÿê ñàì î ãî ñåáå! Çâè÷àéíî, ÿêùî áëèæí³é –öå òả æ, ùî ÿ ñàì, òî âî ëÿ áëèæí üî ãî -öå ì î ÿ âî ëÿ. Òóò çí î âó áà÷èìîïîñëóõ.

a çài î â³aü ³ ñòàðî çàâ³oſ à: "Øàí óé áàòüèà ³ ì àò³ð ñāî þ, ³ äî âāèì è áóäóòü äí ³ æèòòÿ òâi ãî ". Òàèèì ÷èíîì, Øàí óâàſ í ÿ áàòüèà ³ ì àòåð³ -öå çàeîí, ³ ï î í ÿòòÿ ï ðî ï î ñĕóō, ÿê î äí î ¿ ç ñòî ð³í Øàí óâàí ſ ÿ, çàëëàäåí å â öüîì ó çàeî ſ ³. Ç ö³o², çài î â³ä³ ³ ï î ÷ ſ åì î ðî çì î âó ï ðî ï î ñĕóō. Î òæå, "Øàí óé áàòüèà ³ ì àò³ð ñâî þ". Ãî ñi î äü ſ å ñêàçàâ: "Øàſ óé äî áðî ãî áàòüêà àáî äî áðó l àò³ð; Øàí óé áàāàòî āî áàòüêà àáî áàāàòó ì àò³ð". Àëå³í êî ëè ëþäè āî âî ðÿòü: "ßê æå ÿ ì î æó Øàí óâàòè ñāî ¿õ áàòüê³à, êî ëè âî ſ è âåäóòü òàêèé ï î āàí èé ñï î ñ³á æèòòÿ?" nī ðààä³, ì è çí à°ì î áåçë³÷ ëþäåé, ÿê³ âåäóòü ſ àäòî ðî çãoëüí èé ñï î ñ³á æèòòÿ. a áàòüèè, ùî çàëèØàþòü ñāî ¿õ ä³òåé, à òî ³ T ðî ñòî çí óùàþòüñÿ ç ſ èō. Àëå ÷è äàñòü ſ àì ï ðààî Áî ā â³äð³èàòèñÿ â³ä òàèèō áàòüè³a ³ ſ å Øàí óâàòè ¿ō? Ì è áà÷èì î, ùí â çàï î â³ä³ ï ðî öå ſ ³÷î āî ſ å āî aî ðèòünÿ. xîì ó òàé? Bêùî ì è ñï ðî áo°ì î ðî ç³áðàòèñÿ, òî ï î áà÷èì ſ, ùí Øàí óâàí ſ ÿ áàòüè³a çàñí î âàí å ſ à ï î ñëóōó, ï î ÷èòàí ſ³ Áī āa. Ó ñaÿòèō î òö³à ì è ì î æåì î çí àéòè òàèèé âèñë³a, ÿèèè ì åí å äóæå âðàçèà: "Õòî ſ å Øàí ó° áàòüèà ñâî āî, oî é ſ å ì î æå Øàí óâàòè ³ Áñ āà".

Äðe í à ñī î â³ā³ ÷àñòî êà þòūñÿ ó āð³ōàō í åï î ñëóōó ³ ³ í êî ëè ç ï î ñì ³øêî þ öå ðî áëÿòü. Òî ä³ ï èòà°ø ¿ō: "Ñèàæè, áóäü ëàñêà, äðóæå, à äå òè âçÿà òàòà ³ ì àì ó? Äèòèí à í å ðî çóì ³°, í å çí à°, ùî â³äï î â³ñòè. "Í ó, äå æ, äå? eðàì í èö³ éoï èâ, í à âóëèö³ çí àéøî â?" Çðî çóì ³ëî, ùî ä³òè ï î ñì ³ōà þòūñÿ. Ĭ î ò³ì ï ³äêà çó°ø: "Í àï åâí î , Áî ā äàâ?" "Òàē, òàê!-ï î ñì ³ōà þòūñÿ,-Áî ā äàâ!" "Í ó, ðàç òî á³ Áî ā äàà òàòà ³ ì àì ó, òî ÿê æå ì î æí à ¿ō í å ñëóōàòèñÿ? Ääæå öå î çí à÷à°, ùî òè í å ñëóōà°øñÿ ³ Áî ãà, ùî äàà òì á³ öèō áàòüè³å".

Ì è ñĩ đà
đa³ í ẩ âèáèðà°ì î ñĩ á³ áàòuê³â. ², í ắçâàæàþ÷è í à âñ³ ñĩ đĩ áè ĩ ẩđåàè
õĩ âàòè ñaî ¿ō áàòuê³â, yê í àì ōî ÷åòuñÿ (à í ẩđ³äêî , î ñî áëèâî â í à
 \varnothing ֈñ, ä³òè öèì ëþáëyòu çàéì àòèñÿ), í à æàëu, í ³÷î ãî ç öuî ấî í å àèoĩ äèòü.

Áàòüêè òåæ í ảñóòü î áî â'ÿçî ê ïî ñëóõó ï ảðåä Áî ãî ì . Bê â³aîìî, ëþäèíà íå ìîæå ñòâîðèòè Øòó÷íå æèòòÿ. Í àðî äæåí í ÿ äèòèí è, ;; çà÷àòòÿ -öå ° äèâî Áî æå, í ³÷î ãî ïî ä³áí î ãî ë þä èí à ñàì à çði á èò è í å ì î æå. Í àø³ ä³ò è í àðî äæóþòüñÿ í å òî ì ó, ùî ì è ¿õ ñî òâî ðèëè: ì è ï ðî ñòî ° ³í ñòðóì åí òîì í àðî äæåííÿíî âî¿ ëþäèíè âæèòò³. ijòè í å âëàñí³ñòü, öå ïîñëóõ, äàíèé íàì â³ä Áîãà. Ïîñëóõ áàoüê³â- âèoî âoâàoè, ïî ñëoo ä³oåé- Øàí oâàoè áàoüê³â. Í à æàëü, í àø³ ñó÷àñí èêè ï ðî âèõî âàí í ÿ ì àþòü äóæå ï î ãàí å óÿâëåííÿ. Àëå òðåáà ñêàçàòè, ùî çà î ñòàíí° ñòî ð³÷÷ÿ (ÿ äåðçí ó âèñëî âèòè òàêó äóì êó) ëþäè âçàãàë³ âòðàòèëè ðî çóì ¾ í ý âèõî âàí í ÿ. Ñüî ãî äí ¾ ï åðåâàæí à á¾ üø¾ñòü ä¾åé ðî ñòả, ÿê ç³ëëÿ; ³ ÿê æå â òàêîì ó âèïàäêó ôî ðì ó°òüñÿ î nî áèno nòu äèo èí è? Ä oè äè âë yo uny í à oa, ùî ðî áë yo u äî đî ñë³, yê aî í è ñaáa aaaoou, ³ í añë³aoþou ¿õ. ³aî ì èé ôàêo, ùî naðaä ä³oaé, ÿê³ ðî noóoü a äèoÿ÷îì ó aóäèí éó, äóæå í èçüê
èé â³äñî òî ê ñòâî ðåí í ÿ í î ðì àëüí î $_{\dot{l}}$ ðî
äèí è: ó í èõ í å áóëî ñï î ð³äí åí î ãî ï ðèêëàäó, ðî ëü ÷î ëî â³êà ³æ³í êè, áàoüêà 3ì àoåð3¿ì íå â³äîìà.

Çaàaí à â ï ðàaî nëaaí 3 é Đón³, nåðåaî âèù³ nåëÿí nüêî ì ó 3 ðî á 3 óí è \div î ì ó, ōðènòèÿí nüê³ ÿêî nõ³ Oî ðì óààëènü ï ðèêëàaî ì áàòüê 3 anüêèì , êî ëè äèòèí à 3 a í àðî äæåí í ÿ çí àõî äèëànü ç áàòüêî ì 3 ì àì î þ 3 âèêî í óâàëà òå, ùî

áào üêe âèeî í óâàëe. a â³aî ì èé ï ðèeëàa oàeî ãî âèoî âàí í ÿ â æèòò°ïèñ³ Ñèëóàíà Àôîíñüêîãî. Âæå áóäó÷è ïðàâåäíèêîì ³ ñâÿòîãî æèòòÿ ëþäèíîþ, ïðåï. Ñèëóàí ãî âî đèa ¾ êî ëè, ùî â¾ ùả í å äî ñyã òî ãî, ùî éî ãî áàoüêî, őî ÷à áàòüêî áóâ ï ðî ñòèì nåëÿí èíîì,ì àâ äðóæèíó, ä³òåé, âåëèêå ãî ñi î äàðñòâî. Ĭ ðåi. Nèëóàí í àâî äèòü òàêèé ïðèêëàä: ó í üî ãî őëî ï ÷èêî ì òóðáî òà áóëà -í àãî äóâàòè áàouêa. Áàouêî Tðàobâàa â Tîë, à làeafuêîló mèfó äî ðó÷èëè ãî òóâàòè î á³ä ³ ï ðèí î ñèòè áàòüêî â³. Òàê ñèí ïî÷oâàâ ñâ³é í åâåëèêèé âêëàä â ðî áî òo áàòüê³â ³ ðàä³â ïîñëóõîâ³: áàòüêî ñ³ÿâ õë³á, à â³í íîñèâ éîìó ¿ñòè ³òàêèì ֏íîì áóâ ïîòð³áíèé ðîäèí³. Î äíîãî ðàçó õëîï÷èê, çàáóâøè ï ðî òå, ùî ï 'ÿòí èöÿ, ï ðèí ³ñ áàòüêî â³ ÿëî âè÷èí ó. Áàoüêî ì î â÷êè ç'¿â, í ³÷î ãî ñèí î â³ í å ñêàçàâ, à o³ëüêè çãî äî ì ֌ðåç âåëèêèé ïðîì³æîê ÷àñó ñêàçàâ: "À ïàì'ÿòà°Ø, ñèí ó, òè ì ảí ³ ÿëî âè÷èí ó â ï 'ÿòí èöþ ï ðèí ³ñ? Òî

æ ÿ ¡¿ ¡â". Òî áòî , ç â³äðàçî þ, àëå ñèí ó í ³÷î ãî í å ñêaçàa. ×îì ó? Òîì ó, ùî â³í , õî ÷³ï ðî ñòèé ñåëÿí èí , ùî ſåì àâ ſ³ÿêèō çſ àſ ü ï ðî ſàoêó âèōî âài ſÿ, àëå ñâ³é ï î ñëóō âèōî âàòåëÿ ðî çóì ³à ³ áà÷èâ, ùî ÿê çàðàç ſàāàäà° ñèſ ó ï ðî ï ³ñò, òî ñōâèëþ° ōëî ï ÷èèà. ² ſå òå ï î āàí î, ùî ñōâèëþ°, à òå, ùî ñeſ âòðàòèòù ðàä³ñòù ó÷àñò³ à áàòüê³āñüê³é ï ðàö³, ùî â³í áóäå áî ÿòèñÿ çſ î â áàoüêî â³ ſå äî ãèòè, çſ î â ùî ñü ï åðåï ëóòà°, áóäå ï ðàöþâàòè áåç ðàäî ñò³, òî áòî ſå ï î -

őðènoèyínüêè. Áàoüêî éîìó í³ â ÷îìó íå

aî êî ðèâ. Àëå â³í í å çàáóâ í àāàäèòè öåé âèï àäî ê â ñâ³é ÷àñ, êî ëè ñeí âæå áóâ çäàòí èé ñï ðèéí ÿòè òàêó äóì éo. Î ò ÿêóì óäð³ñòü, ÿeåì èñòåöòâî â ðî äèííîì ó ïî ñëóōó ï ðî ÿâèâ ï ðî ñòèé ñåëÿí èí.

Ïîñëóõ°îäíèì çíàð³æíèõêàìåí³âöåðêîâíîãî æèòòÿ. ²í êî ëè ì è ÷6°ì î, ùî ïî ñëóõ âèùå ïî ñòó ³ì î ëèòâè. Äî ö³°; ôðàçè ëþäè ñòàâëÿòüñÿ ïî-ð³çíîì ó. Áàãàòî õòî êàoåaî ðè÷íî çàï åðå÷o°: "ͳ, ïî ñëóō- öå çàêð³i à÷åíí ÿ âî ë³ ëbäñüeî;, öå ðàáñüeå ïîíåâîëåííÿ". Íà öüîìó ãðóíò³ áàçóbòuny ânyê³ âèeðèaëaí í y í àøî ãî öåðeî aí î ãî æèòòy, à â³äáoâà°òüñÿ òàêå òîì ó, ùî ñüî ãî äí³³ï³äëåãë³,³íà÷àëüí èêè í ải đà âè cũ í î độ cóì 3 bòu, ùî æ òà êå i î në óõ. Áó aó ÷ è nàì 3 naaaa³euíèìè, í aneooíÿíèìè, ìèçòðóaîì niðèéìà°ìî ñëî âà ï ðî òå, ùî ïî ñëóõ âèùå ïî ñòó ³ì î ëèòâè. Bê ðî çóì ³òè ïîñëóő? Ì è ñëàâèìî ïåðøèõ ðóñüêèõ ñâÿòèõ nòðanoî òaði ö³a Áî ðèna ³ Ãë³aa. Bê aì ³nòèòè ii î äaèã öèō êí ÿç³â? Áðàò ¿õí ³é ïî âñòàâ ï ðî òè çëî ãî áðàòà, ùî ñâàâ³ëüí î ³ çóõâàëî çàõîïèâ áàòüê³âñüêèéïðåñòî ë. Äî áèâñÿïðàâäè ëþäñüêî¿. À ö³ àãí ö³ æàæäàëè ïðàâäè Áîæî¿; âî í è çáåðåãëè ïî ñëóõ ñòàðøî ì ó, çëî ì ó áðàòó ³ áóëè âáèò³. Éóõàð, ùî âî äíî ãî çíèõ ñëóæèâ, çàð³çàâ ñâî ãî äã áðî ä³ÿíîæåì, ï åðåð³çàa eí yçþ ãî ðeî . Be çðî çóì ³òè òàeèé ï î ñëóõ? ³í a ëþäñüê³ ðàì êè í å âì ³ùà°òüñÿ.

Àëå oðááà nêàçàoè, ùî ōðènoèyí èí-ïî÷àoè³âåöü, êî ëè ÷èoà° ïðî ïî nëóō, ðî çóì ³º ânå ³í àêøå. ³í ãî òî âèé ëÿāoè í à ï³äëî āo: âèoèðàéoå î á ì åí å í î āè! Âî íî, ì î æå, ³ í ãï ī āàí î, àëå öÿ ëþäèí à çàáoâà° ïðî òå, ùî nàì à âî í à ùå í å çì ³í èëànÿ, ùî çàïî â³ä³ Áî æ³ ï ðèéí ÿëà ëèøå ðî çóì îì. Çí àōî äÿ÷ènü ï³ä àï ëèâîì äàðî âàí î; áëàãî äào³, ïî÷àòè³ååöü

ſå ā ñeë³ oña³aîì èoè, ùî ñaì ùå ſå â³aïî â³aà° çàïî â³aÿì. Ï åðaèſſà áëàāî äàoù âñåëÿ° â ſüïāî ðàeñüêå ùañëèaå oñā³aîì ëåſſÿ áoòòÿ Áîæîāî, oña³aîì ëåſſÿ oñāî, ùî öåé ña³o ° Áîæèì. ³ſ ïî÷eſà° oÿäeÿòè, ùî äî ñÿāſoòè ñì èðåſſÿ ëåāeî, ïî òð³aſî ëèøå ÿêìì ĩāà ñèëüſ³øå ïðeſèæóâàòè ñåáå, àëå ſánïðàāä³ âæå ÷åðåç äóæå eî ðî òèèé ÷àñ â³ſ ïî÷eſà° ïðî òèä³yòè. ³ſ ïîâñòàſá ſà òèō, eîāî â³ſ ñïîêóñèâ ñāî¿ì ſáïðàaäèàèì ñì èðåſſÿì. Đàïoîì äî ſüïāï äñöñ äèòü, ùî ëþäeſà à³ſ ãî ðäàáòàà°òüñÿ òàèèé àèáóō, ùî ìîæå ïðeâåñòè ſå ò³eùèè aî â³aïaáôàà°òüñÿ òàèèé âèáóō, ùî ìîæå ïðeâåñòè ſá ò³eüêè aî â³aïaá³íſÿ â³a Öåðêaè, àëå ſàã³oü ïîðîäèòè ſáðèaíſÿſà ðaîðoÿ, à oñ ³ aî ïðŷìîāî aîāîaíônôàà aïâáñòè.

Ù â đàç ñêàæó: êî ëè ì è ãî âî đèì î ï đî ï î ñëóō, ôî ñë³ä ï àì 'ÿòàòè, ùî â³í ° ï åðåäóñ³ì ðåçóëüòàòîì âèōî âàí í ÿ ³ ñàì î âèōî âàí í ÿ. Êî ëè ì è âōî äèì î â ñâ³äîì èé â³è ³ ñâ³äîì î ï ðèōî äèì î äî â³òè, òî ä³ì è ï î ÷èí à°ì î

nài ³ nåáå àèōî àoààòè. Bê? Òåðï³í í ÿì nêî ðáî ò ³ k nì èðáí í ÿì .

[àāàaa þ â³aîì ó ³nòî ð³þ ï ðî òå, ÿê î äíîì ó ïî nëóøí èêó nòàðåöü í àêàçàâ nàäæàòè êàï ónòó êî ð³ííÿì äî âåðōó. Òî é î äèí ï àðî nòî ê ïî nàäèâ, ¾ Øèé, ïî ò³ì äòì à°: ùî nü nòàðåöü ï åðåï ëóòàâ àáî ÿ ùî nü í å çðî çóì ³â. Ï î äóì àâ òàê, ïî nàäèâ êàï ónòó êî ð³ííÿì â çåì ëþ ³ç ðàä³nòþ ï³äōî äèòü äî nòàðöÿ. Òî é ³ āî âî ðèòü: "Ō³áà ÿ òàê òî á³ í åêàçàâ nàäæàòè?" "Î ò÷å, òàê êàï ónòà æ í å

âèðî ñỏå!" "Ì î ëèòâàì è ñâÿòèõ î òö³â í àøèõ âñå çðî ñỏå; à î ò òå, ùî ó òåáå í åì à° ï î ñëóōó, öå ï î āàí î :

â òåáå í å çðî ñòå í ³ÿêà äî áðî ÷åñí ³ñòü".

Í à öüîì ó ïðèêëàä³ì è áà÷èìî, ùî ïîñëóõçäàâí³õ ֈñ³â âèõî âóâàâñÿ ñàì å íà ïîä³áíèõ ïðèêëàäàō: ï åðåâ³ðÿëî ñÿ, í àñê³ëüêè ï î ñëóøí èê äî â³ðÿ° òî ì ó, õòî éî ãî íàâ÷à°. Î ÷åâèäíî, ùî â íàø ÷àñ ëbäèíà òàêî þ íå ìîæå áóbè bîìó, ùî âîíà çàðàæåíà ïðîêàçîþãð³õà. Ñåðåäíàñ í ảì à° bàêèõ äóõî aí èõ ña³bèëüí èê³a, yê Àí bî í ¾ Âåëèêèé, ϳì åí Âåëèêèé ³¿õí³îòö³, í àçâàí³âåëèêèì è. Á³ëÿíèõ ëåãêî áóëî í åñòè ï î nëóõ, ëåãêî äî â³ðÿòè ¿ì . òî ì ó æ äàâí üî ì ó ïàòåðèéó ãî âî ðèâ î äèí mòàðåöü mâî ¿ì äóõî âí èì ÷àäàì : "ß çàçãðþ âàì : ÿê âàì ëåãêî ñïàñòèñÿ! Âè ìîæåòå ïðîñòî nëooaoeny i aía i ni anoeny. Ì î;i è nayoèi è i î ëèoaai è i âàøèì ïîñëóõìì âè â ðàé óâ³éäåòå." Àëå ñüîãîäí³íàñ òî ÷èòü nóì í³â: "À íàØ³ äóõî âí ³ î òö³? Âî í è í å nâÿò³, âî í è ÷óäåñ í å òâî ðÿòü, ì åðòâèõ í å î æèâëÿþòü, õâî ðèõ í å çö³ëþþòü. Òî, ì îæå, âî í è ³ çî âñ³ì ãð³øí ³ öåé ï î í î ÷àõ í å ì î ëèòüñÿ, öåé çà î á³ãî ì í å î áõî äèòüñÿ î äí èì ñóõàðèêî ì ; öåé ãî đi đèờu i đènođàní î ". 2 aòđà ÷ à°òuny aî a³đà. Àëå i î nëóõ çàâæäè ãðóíòó°òüñÿ íà äîâ³ð³, ùî íå ïåðåâ³ðÿ°òüñÿ ðàö³î í àëüí èì ðî çóì îì. ×îì óì àëåí üêà äèòèí à ñëóõà°òüñÿ áàoüê³â? Òîì ó, ùî íå nóì í³àà°oünÿ â ¿õí³é äî áðîò³. Àäæå í åð³äeî áoâà°: áàòüeè í åäî ñòî éí ³, à ëþáî â äî í èō ó ä³òåé âåëèêà. ijòè ëþáëÿòü ñâî ¿õ áàòüê³â, ÿê³ êðàäóòü, ÿê³ æèâóòü āð³øíî, ãîòîâ³íàâ³òüïðîïèòè ñâî°÷àäî, à ä³òè âñåîäíî ¿õ ëþáëÿòü. Âî í è ñòðàæäàþòü â³ä òî ãî, ùî áàòüêè í å ì î æóòü ¿õ ëþáèòè ï î -ñï ðàâæí üî ì ó, àëå ñàì ³ ëþáëÿòü ³ äî â³ðÿþòü ¿ì. Îò ö³°; äî â³ðè ó íàm íå âèmòà÷à°. Áóäåì îæ çàâæäè ïàì 'ÿòàòè ïðî öå, ³ ïî çàïîâ³ä³ Áîæ³é áóäåìî ïðàãíóòè

ÓÊĐÀ Í NÜÊÈÉ Ï ĐÀÂÎ NËÀÂÍ ÈÉ NÎ ÁÎ ĐÂ Ï ÀĐÌ 2, Î ÃÀÉÎ, ÑÂBÒÊÓª ÑÂΪ 80-˲ÒÒB

 äí ÿõ 13 3 14 ëèñòî ï àäà 2004 ð. óêðà¿í ñüêèé ï ðàâî nëàâí èé nî áî ð nâ. Âî ëî äèì èðà â Ï àðì 3 â3añâÿòêóâàâ ñâî° 80-ë³òòÿ. Çàñíîâàíà â 1924 ð., öÿïàðàô³ÿ°îäíîþç í àéñòàð³Øèő ï àðàô³é

Êë³âëåí äñüêî ¿ î êî ëèö³ òà î äí î þ ç í àéàêòèâí ³øèõ.

Ñâÿòêóâàííÿ ïîïåðåäèëè â³äïðàâè â ñóáîòó 13 ëèñòî ï àäà â ì î í àñòèð³ ñâ. Ãåðì àí à, ÿêèé çí àõî äèòüñÿ â öåí òð³ Êë³âëåí äó. Öåé ì î í àñòèð Öåí òðàëüí î ¿ °ï àðő³; ÓÏ Ö â ÑØÀ ì à° ãî ëî âí î þ ì ảòî þ ñâî °; ä³ÿëüí î ñò³ î ï ³êó áåçï ðèòóëüí èì è í àøî ¿ î êî ëèö³. Òóò ùî äí ÿ ãî äóþòü òà î ï ³êóþòüñÿ á³äí èì è. Áëàæåíí³øèéì èòðîïîëèò Êîíñòàíòèí â³äïðàâèâ Áîæåñòâåííó ˳oóðã³þ â êàï ëèö³ìîíàñoèðÿ³ñàì âèäàâàâîá³äè äëÿ â³aï ðàâëåíî Âå÷³ðíþ òà Ï àí àõèäó çà ñïîê³é äóø í àñòî ÿòåë³â, Tàí 3ì àoî ê oà â3ốí èo, yê3 â3ã3éøëè ó â3÷í 3ñou çà öèo 80 đî ê3â. Ï ³ñëÿ öüî ãî ì î ëî äü ï àðàô³;, ï ³äë³bêè ì àëè òî âàðèñüêó çóñòð³÷ c Âëàäèêî b.

 í åä³ëþ ñâÿòêóâàí í ÿ ðî çï î ÷àëî ñÿ Àðõè°ðåéñüêèì Áî ãî ñëóæåííÿì, î÷î ëåíèì Âëàäèêî þ Êîí ñòàíòèíîì, ï đảa mòi yòả eài eào à aðè. Ñi neó æèe ei i ó nayù aí èe eni ai đó: äèyêî í ²ãî ð Ì àõëàé òà î òö³ ²âàí Ãåí ð³ ³ Âî ëî äèì èð ²âàí î â c ìîíàñòèðÿ ñâ. Ãåðì àíà. Ãàðíî ñï³ààâ õîð, ÿêèì äèðè′óâàâ l àðe³yí Êîì³÷àê. Ï ðèñëóãî âóâàëè 16 â³âòàðí èō ōëîïö³â. Ï åðåä l ào³ÿñà äëÿ ì î í àñòèðÿ. Äóæå áàãàòî â³ðí èō ï ðèñòóï èëè äî ñâÿòèõ Òà¿í ñòâ.

ϳñëÿ Áî ãî ñëóæåí í ÿ â³äáóâñÿ áåí êåò ç ï ðî ãðàì î þ. Ïîíàä 325 â³ðíèō òà äóōîâåíñòâî ñóñ³äí³ō ïàðàô³é ñâ. Éî ñàôàòà, ñâ. Ïî êðî âè, Ñaÿòî; Òðî éö³, ñâ. Ì èõà;ëà ³ ñââ. Ï åòðà ³ Ï àâëà òà ì î í àñòèðÿ ñâ. Ãåðì àí à âçÿëè â í üî ì ó ó÷àñòü. Ï ³ä ֈñ áåí êåòó áóëî çà÷èòàíî ïðèâ³òàííÿâ³ä Ïðåî ñâÿùåíí³øî ãî Âëàäèêè Đî áåðòà (Ì î nêàëÿ) òà ì åðà ì nòà Ï àðì è. Äòè ï àðàô;



Ì èòđîïîëèò Êîíñòàíòèí ÷èòà° ªâàíãåë³°ï³ä ÷àñ ˳òóðã¾.

His Beatitude Metropolitan Constantine reading the Gospel during the Divine Liturgy celebrating the 80th anniversay of St. Vladimir's Ukrainian Orthodox Cathedral, Parma, OH.

îòö³²âàí [àêîíā÷íèé, ²âàí]³ðîíêî,]èōàéëî Ñòðàïêî, ïðåäñòàâèëè êîðîòéóïºñóïðî ñâ.Àíäðÿíà Êè¿ãñüêèō ãîðàö, nâ. eí. Âî eî äèì eðà òà ïðî ¾ ì ¾ðàö¾ äî Àì åðèêè. Ì ¾æ nöåí êàì è nï 3ààà öåðêî aí èé õî ð.

Ç íàãî äè ñâÿòêóâàííÿ â³ðí³ òà ïðèöåðêîâí³ ˳òoðã³°þ Âëàäèêà Êîíñòàíòèí ïîñòðèã ó ÷èòö³ Òåðåíñà îðãàí³çàö³¿çëîæèëè ùåäð³ïîæåðòâèíà ä³ÿëüí³ñòü ãðîìàäè ³ïîòðåáè Öåðêâè. Ïîíàä \$ 103 000 áóëî ç³áðàíî, ç ÿêèõ \$ 50 000- äàð â³ä â³ääàí èõ ïðàö³âí èê³â ïðè âàðáí èêàõ. ĺåäàâíî ãðîìàäà çðîáèëà êàï³òàëüíèé ðåìîíò áóäèíêó Êóëüòóðíîãî îñåðåäêó, â ÿêîìó ïðîâîäÿòü çàíÿòòÿ 15 ïàðàô³ÿëüíèõîðãàí³çàö³é òà äåê³ëüêà ãðîì àäñüêèõ óñòàíîâ. T àðàô³ÿ ñâ. Âî ëî äèì èðà â³äîì à â óêðà¿í ñüê³é ãðîì àä³ ñâî°þ àêòèaíîb ïðàöåb çìîëîääb, øêîëîb òà ï³äòðèì êîb áëàãî ä³éí èõ ï ðî åêò³â òà Öåðêâè â Óêðà¿í ³.



Clergy of Parma's Ukrainian Orthodox and Catholic Churches lead prayers prior to the departure of 350 people for the Ukrainian Embassy in Washington, DC to vote in the December 26th election.

At 10:00 p.m. on Saturday, December 25th, on a cold and snowy evening, seven buses departed from St. Parma, Ohio, for Washington, DC.



Vladimir's Ukrainian ter Cleveland, the buses transported over 350 Ukrainians to Orthodox Cathedral in the Ukrainian Embassy to vote in the December 26th election in Ukraine.

Prior to the departure of the buses, the clergy of St. Organized by Vladimir's Ukrainian Orthodox Cathedral and St. Andrew's the United Ukrainian Ukrainian Catholic Church led the gathering in prayer for a Organizations of Grea- safe journey and a successful election in Ukraine.

St. Vladimir Cathedral in Parma Celebrates 80th Anniversary

The 80th anniversary celebration of St. Vladimir Cathedral in Parma, OH, was held on Saturday, November 13-14.

The celebration began on Saturday evening with a Memorial Service for deceased pastors, pani matki and parishioners. This was followed by the vespers service. Presiding at the services was His Beatitude Metropolitan Constantine, presiding bishop of St. Vladimir Cathedral. After the Vespers, the parish youth had an informal gathering with the Metropolitan at the parish rectory.

On Sunday, November 14, the Metropolitan was greeted at the entrance to the Cathedral with the traditional bread and salt by the parish board and youth. This was followed by a Hierarchal Divine Liturgy. Assisting Metropolitan Constantine were five priests, one deacon and 16 altar servers. The Cathedral's Ukrainian and English choirs joined together to chant the responses to the bilingual

Liturgy. Many faithful received Holy Communion, which was distributed from three chalices.

Following the Liturgy, an anniversary banquet was held in the newly-renovated parish center, with over 325 people in attendance. During the program, His Beatitude spoke on the tremendous accomplishments of his Cathedral, not only at the local level but also in the Diocese and in help-

ing Ukraine. Greetings were read from Most Rev. Robert Moskal of the Ukrainian Catholic Diocese of Parma, as well as clergy in attendance.

A very touching portion of the afternoon was a program presented by the parish youth that depicted the

The parish youth of St. Vladimir Cathedral in Parma depicting the acceptance of the Orthodox Faith by St. Volodymyr as part of the 80th anniversary celebration on Sunday, November 14. The stage presentation ended with the arrival of Ukrainians to America in the 1900's.

arrival of Holy Apostle Andrew in Ukraine and St. Volodymyr, the Baptizer of Ukraine. The program concluded with the arrival of Ukrainian immigrants to the United States and the organization of St. Vladimir's Parish in Cleveland in 1924. Between scenes, the parish choir sang various religious songs. There was total silence in the auditorium, with tears in the eyes of many watching the development of the Church.

During the banquet, monetary gifts were offered by the parish organizations, parishioners and guests, totaling over \$103,000, with the largest gift coming from the "Pyrohy Group".

St. Vladimir's Cathedral was organized in the Tremont section of Cleveland in 1924. In the 1950's the parish purchased land in Parma and built a new church, cultural center and rectory in 1966.

Besides being a religious center for hundreds of Ukrainian Orthodox Christians, it is also home to various youth activities in the Greater Cleveland Ukrainian community.

Ukrainian Orthodox League Lenten Retreat

March 18-20

All Saints Camp, Millennium Building, Emlenton, PA

* Follow Me *

Jn. 1:43-51 - Following the Lord' s Example in Our Daily Lives

Retreat Speakers include: *Metropolitan Constantine* and Fr. John Haluszczak

Enjoy inspirational and thought provoking discussion, lodging, missionary work and all meals.

Minimal cost of \$90 for UOL Members,
\$100 for non-UOL members (\$60 for Young Adult and Junior UOL members who apply for a subsidy),
and a day rate (Saturday only) of \$30

For more information contact:

Diane Senedak, DKSSenny@aol.com, 330.792.6699; Melanie Nakonachny, MelanieNak@aol.com, 440.842.3820; or Tracy Fisher, TJGalla@aol.com 412.221.1729.

Years of Service Recognized



Rev. Fr. Paul Bigelow thanks Nick Blaha as he wishes him many years for his dedicated service.

At the November monthly dinner meeting, members of St. Vladimir Church in Smithmill, PA thanked Nick Blaha, and presented him with a Certificate of Appreciation. Nick has assisted the clergy of St. Vladimir weekly for the past 33 years.

Not present was Michael Berzonsky, who was also awarded a Certificate of Appreciation for his 50 years of service. Many of those years Mr. Berzonsky served as Secretary/Treasurer on the parish council.

Newly Baptized and Chrismated



Cheyenne Fishel, daughter of R. Doug and Jackie Fishel, of Beccaria, was baptized and chrismated this past summer at St. Vladimir Church in Smithmill, PA, where Fr. Paul Bigelow is pastor. Sponsors were Marie Lidgeff and Joseph Syktich.

Parma Choir Honors Member

On Sunday, November 28,2004, the Ukrainian Choir of St. Vladimir Cathedral in Parma, OH, honored Mrs. Olena Narizny, who recently celebrated her 90th birthday. At the end of the liturgy, the clergy presented Mrs. Narizny with an Icon of the Protection of the Blessed Virgin Mary.

Born in the Kuban Region, Mrs. Narizny, at the age of 15, began singing in the local church choir that was directed by her brother, St. Andrew's Choir and the Kobzar National Choir. Because of her strong soprano voice, she had many solo roles in all the choirs in which she sang.

In 1982, she and her husband returned to Parma and St. Vladimir's Parish, rejoining the choir and becoming active as a volunteer in the parish library. She also sang in the Dnipro Choir.

Mrs. Narizny's love of both Church and secular



Mrs. Olena Narizny was presented with an icon on the occasion of her 90th birthday. Also pictured are parish clergy and her family members - four generations of choir members.

Mykailo. Later, she settled with her family in Donetsk. From there, she continued singing in church and Ukrainian National choirs in Germany.

Emigrating to the United States in 1949, she sang in St. Volodymyr Cathedral in New York City. In 1952, she and her family settled in the Parma area, where she joined St. Vladimir's choir. In 1964, she and her husband, Alexander, moved to Los Angeles, where she joined

music has been passed on to her family, resulting in four generations of singers in the choir, namely daughter, Helen Norka, granddaughter, Lucy Komichak, and three great granddaughters, Andrea, Boh-dana and Julianna Komichak. Besides the female singers in family, granddaughter's husband, Mr. Markian Komichak, is the director of both the Ukrainian and English choirs at St. Vladimir Cathedral.

Wilmington Parish To Sponsor ORE Lecture Series

The Office of Religious Education (ORE) is pleased to announce that it will continue its series of educational lectures in the Wilmington, DE area. This first session was held in January.

The theme, *Orthodox Teachings: An Overview*, will cover a variety of subjects including the Bible, Old and New Testaments, Divine Liturgy, Ecumenical Councils, Church Structure, and Holy Fathers: The first session covered Church Art and the Orthodox Cross. Subsequent sessions will be:

Feb 20: The Divine Liturgy
Apr 17: Holy Scripture & Tradition
May 15:The Ecumenical Councils
and Saints of the Church

According to Rev. Deacon Joe Kreta, ORE Director, "This informative lecture series is an excellent way to find out more about where the Church's teachings actually come from and how they developed."

Life in America

- Nine cents of every dollar spent in retail stores (excluding car dealers), is spent in a Walmart.
- The average salary in major league baseball last year was \$2,372,189.
- \$32.8 billion was spent on entertainment in Las Vegas last year, \$6.1 billion of it on gambling.
- "The total effect of maternal employment... is more negative than previously reported," announced a scholar whose previous studies had claimed that in general a child's mother being employed helped the child get better grades. He found that, contrary to popular belief, mothers working had a detrimental effect upon their children's grades even when the children were in high school and thus thought to need their mothers less. The finding was not affected by how much money the mother made.

An open discussion format will be used, and questions are always welcome! The lectures, to be held immediately following the Divine Liturgy in the parish hall, are open to all: SS. Peter & Paul Church, 1406 Philadelphia Pike, Wilmington, DE 19809.

For more info, please contact the local parish or Rev. Deacon Joe Kreta at 610-782-0225 or via jkreta@erols.com.



A Challenge to Orthodox Christians to Respond to the needs in the Tsunami Affected Areas

December 26, 2004 was a day of devastation for thousands of people in southern Asia and East Africa when the largest earthquake in 40 years caused millions of tons of water from the Indian Ocean to come toppling on shore. According to the latest reports, over 155,000 people are dead across 12 nations. The area which received the worst impact was the Indonesian island of Sumatra. which was closest to the epicenter. The U.N. children's agency estimates that some 60% of Band Aceh, the main city in northern Sumatra was destroved.

A recent press release from the Orthodox Metropolitanate of Hong Kong and South East Asia reports the following: There is a significant Orthodox presence on the Indonesian island of Sumatra, including numerous churches, schools, and other philanthropic sites. His Eminence Metropolitan Nikitas has been in contact with Indonesian Orthodox clergy and Orthodox brethren in southern India since the time of the disaster and is able to report that none of the faithful have been seriously injured, and very little damage has been done to churches and related buildings. Since most of the affected Orthodox faithful reside in Medan, on the eastern coast of North Sumatra in Indonesia, there was concern that the powerful earthquake could have caused serious

damage. Though not directly affected by this disaster, the OMHKSEA has chosen to act as an intermediary between those who have suffered great losses and those who would like to help them recover.

The Orthodox Christian Mission Center's sister organization, IOCC (International Orthodox Christian Charities) is working with His Eminence Metropolitan Nikitas of the Orthodox Metropolitanate of Hong Kong and Southeast Asia to extend the network of church-based humanitarian relief in the region. IOCC is also developing a regional response to the crisis with its longtime partner, Church World Service (CWS).

The Mission Center encourages all the Orthodox faithful in the United States and Canada to support this relief work. To learn more about IOCC's response please go to

http://www.iocc.org.

In times of greatest tragedy it is our faith that sees us through. May God comfort and bless the grieving, the homeless and the suffering.

The Orthodox Christian Mission Center: Helping Orthodox Christians respond to Christ's call to preach, teach, baptize, minister to the poor and make disciples of all nations as the official international mission agency of SCOBA.



(çà Tî â³aî ì ëåí í ÿì çàñî á³a ì àñî âî ¿³í ôî ðì àö¾)

Ïîäðóææÿ³ðîäèíà

Cã³aíî c íîâèìè aàíèìè, íàâåaåíèìè ó ÷àñîïèñ³ "Heritage Foundation", ïðî ãðàì è, ïðî ïà óþ ÷ ³ ñòðèì àí í ÿ â ³ä noàoåâèo noî noí ê³a, çì åí øóþoù ê³ëüê³noù âàã³oí î noåé ì î ëî äèo ä³â÷àò ſà ùî ſàéì åſøå 40 %. Ì îëîä³ ä³â÷àòà, ÿê³ îá³öÿþòü çáaðaaoè naî þ oí î oëèanou aî î aðoæaí í y, ì aþou í a 40 % ì aí øa øàí ñ³a ì àòè í åøëþáí ó äèòèí ó, à ïðàâäî ïî ä³áí ³ñòü, ùî âî í è âèőî äèòèì óòü çàì 3æ í åâèí í èì è, ° í à 12 % á3ëüøà, í 3æ ó ä3â÷àò, ùî òàêî; î á³öÿí êè í å äàâàëè. Òàêî æ á³ëüø ï ðàâäî ï î ä³áí èì °, ùî âîíè îäðóæàòüñÿ. Ïðèðå÷åííÿ ìîðàëüíî¿ ÷èñòîòè äàþòü äóæå ïîä³áí³ ðåçóëüòàòè. "Âçàãàë³, ïðèðå÷åííÿ íåâèííîñòè áëèçüêî ànî ö³þ°òünÿ ç ö³ëèì ðÿäîì ïîçèòèâíî; ïîâåä³íêèìîëîä³, ³ âîíî íå ì à° íå′àòèâíèō åôåêò³â″, ïîâ³äîì ëÿ° â³ä³ë íîâèí ôóí äàö³¿. Î ï óáë³êî âàí ³ ðåçóëüòàòè ö³°¿ äî â³äêè âêàçóþòü í à òå, ùî ïðèðå÷åííÿ çàòðèì àòè öíîòëèâ³ñòü òà ³íø³ ïîä³áí³ âèõîâí³ ïðîāðàì è noðèi àííÿ nïðèÿþoü çíà÷íîì ó çì åíøåííþ noàoåaîāî æèddy ï³äë³de³a, âàã³díîñde ìîëîäeő ä³â÷àd dà ïðeâåäåííþ íà ñâð í åøëþáí èō äðåé. Ñåáðî, âî í è ì àþðü ïî çèðèâí èé âï ëèâ í à ñónï³euñòâî. Çã³aíî ç äàíèì è ôóíäàö³ $_{i,i}$ ùîð³÷íî ðîäèòuñÿ 1,35 ì ³ëüéî í à í åøëþáí èõ ä³òåé, ùî òâî ðèòü ï ðèáëèçíî î äí ó òðåòèí ó âñ δ î î à δ î äæåí \ddot{u} ó \tilde{N} ØÀ. 2 ñí óþþ \div 3 äàí 3 âeàçóþò \ddot{u} í à òå, ùî ä δ òè, ÿê³ âèðî ñòàþòü ëèøå çî äí èì ³ç áàòüê³â, ì àþòü ó ñ³ì ðàç³â á³ëüøå øài n³à aèðî nòàòè ó í åäî nòàòèàō, êî ðènòàòè ç ï ðî aðàì nónï ³ëüí î ¿ äîïîìîãè òà oãî ð³òè ð³çíèì èíåäóãàì è, nó÷àníîãî nónï³ëunòâàn, í³æ ä³òè ³ç ïîâíîö³ííèõ ðîäèí.

Õðèñòèÿí ñòâî â ªâðîï³

Êî ëenü âèêëþ÷íî êàòî ëèöüêà, ²òàë³ÿ òåï åð âêëþ÷à° 800,000 ì oñoëüì àí, ì àéæå 500,000 ï ðàaî nëàaí èō oðènòeÿí ç³ No³aí î; Åàðî ï è, ì àéæå nö³ëüêè æ Nã³äê³a ª ãî âè òà á³ëÿ 350,000 ï ðì òånòàí ò³a, äå³ òðàòèí è ç í èō oàðèçì àò³a. Çà nëî âàì è æóðí àë³nòà Naí äðî Ì à ³nòða, ï ðî öåí òî âî ö³ ÷ènëà ùå äî nèòü neðî ì í³, àëå aî í è âèàçóþòü ÷ànòî í à ³l òàí nèàí å àèçí àààí í ÿ â³ðè, ³ ààþòù eðàùó ï åðnï åeòeâó ùî ãî ðåë³ã³éí î ãî ðî çï î ä³ëåí í ÿ í ànåëåí í ÿ. Påçóëüòàòè öüî āî ì î æí à çáàāí óòè ³ ç³ çâ³ò³à î ðāàí ³çàö³; "Nōoä³þàáí í ÿ åaðî ï åeñüèeō ö³í í î nòàé", ùî í à ï ðî òÿç³ î nòàí í ³ō 20-î ō ðî ê³a âèàçóþòù í à ï î nò³éí å çðî nòàí í ÿ ÷ènëà ëþäåé â ²òàë³;, ÿê³ ùî oèæí åâî â³äâ³äóþòù nāî; ðåë³ä⁴éí³ aðî ì àæè, ÷è òî âæå êàòî ëèöüê³, ÷è í³. ²í Øà nòàòènòèèà âèàçó° í à oå, ùî çà òî é ñàì èé â³äòéí î è ÷ànó, â ²òàë³; ï ðî öåí ò ëþäåé, ÿê³ ââàæàþòù nāáå ï ðàèòèēóþ÷èì è èàòî ëeêàì è, çð³ñ ³ç 33% í a 38%.

Ì î ëî äü â Àì åðèö³

Ì àéæå òðåòèí à ó÷í ³â í èæ÷èõ ñåðåäí ³õ (middle schools) ³ âèùèõ ñåðåäí ³õ (high schools) Øê³ë â Åì åðèö³ ì óñÿòü ùî äåí í î äèâèòènüïðî ãðàì ó â³ñòåé í à êàí àë³ ÷.1, ùî ïî äà° 10 õâèëèí íî âèí 3 2 őâèëèíè êîì åðö³éíèő îãîëîøåíü, ÿê³, çäåá³ëüøîãî, ðåêëÿì óþòü í åêî ðèñí 3 ï ðî äóêòè ¿æ3 (junk foods), ô3ëüì è, ï î âí 3 æî ðnoî eî noè é í anèëünoaa, 3 o.ï. Î î l 3æ 3 øèl è nï î nî aal è, ùî çànoî nî aó pòuny, ùî á ï ðî äàaàòè òî aàðè ä³òÿì, ° ò.ça. "òweening", ùî îçíà÷à° ïðîïà oâàííÿ ïðîâî êóþ÷îãî îäÿãó äëÿ ä³òåé òàêèì ïðî đàì àì, òèì á³ëüøå â í èõ áóëî í åïîðî çóì ³í ü ³ ñâàðî ê ç áào
üêàì è",- êàæå ïñèõ³àoð Äæóë³o
ò \varnothing îð, àâoîð òâîðó " "Í àðî äæåí 3 äëÿ òî ãî, ùî á êóï óâàòè: äèòèí à, ÿê æåðòâà êî ì åðö³éí î ñòè ³ í î âî ãî í ài ðÿì êó êóëüòóðè ñi î æèâà÷³â". "ijòè, ùî á³ëüøå âèñòàâëåí³ ö³é "êóëüòóð³ ñïîæèâà÷³â", âïàäàþòü ó äåïðåñ³þ, âîíè òåðïëÿòü â³ä çàíåïîêî°ííÿ ³ âçàãàë³ íå ïî÷óâàþòuñÿ äîáðå". Âîíè âïàäàþòü ó äåïðåñ³þ òîìó, ùî "...ó íèő ÷ànoî aoæa íèçüêà nài îîö³íêà, ùî niðàâa³ía aèaíî, aî æ

¿ō đảeëÿì è "eòeüòoðè ñiîæèàà÷³a" Táðáeîíoþòu, ùî òè ° ſ³ōoî, yêùî ſå ì à°Ø Tåaíſ¿ì àðéè òáí¾¹âîê àáî ſá T°ºØ Tåaíèō ſàïſ¿ā. Ôaî° æèòòÿ ñiðààä³ ſåaāñāëā, yèùî òè ſâ ¿ñè öòeâðîê. Ôaî¿ áàòüèè — çàíoàè, òâî¿ à÷èòåë³ - çàíoàè. Æèòòÿ âçàāàë³ ſáö³èààâ, ſoáíå. * ſaòeî âàöü, äî në³äè yêî aî ðaí³øà âèàçoâàëè ſà òå, ùî nèòòàò³ÿ, äå ì àòè Tðàöþ° ſàçàāàë ñiðèÿ° ſòðèì àſſþ äèòèſîþ ēðàùèō ſö³ſîe, òáï åð òàåðäèòü, ùî ſàñë³äèè öüíāî çäåá³ëüØîāî ſá ʿaòèáſ³. Ño÷ànſ³ äî në³äè âèàçoþòü, ùî ſàñë³äèè öüíāî çäåá³ëüØîāî ſá ʿaòèáſ³. Ño÷ànſ³ äî në³äè âèàçoþòü, ùî ſàïåðåèðïïïöëÿðí³é äóì ö³, Tðàöÿ ì àòáð³ Tíçà äîìîìì â³ä°ì ſî âïëèàà° ſà îö³ſèè ¡¿ä³òåé, ſàa³òü êî ëè ö³ä³òè âæå ā ñåðåäí³é Øêîë³, ¾ ſ³áè-òî ââàæàëîñÿ, ùî ¡ì àòè ì åí Øå Tîòð³aíà. Ö³ àèñë'àè àèÿâèëèñÿ ſå çàëåæſèì è â³ä oî âî, nē³ëüèèì àòè çàðî áëÿëà.

Ñòàí î âèùå æ³í êè

Õðènòèÿíè â ²í䳿°îäèíîêîþ ðåë³ã³éíîþ ãðîìàäîþ, â yê³é æ³í î ê á³ëüøå, í ³æ ÷î ëî â³ê³â. Í à êî æí ó 1000 ÷î ëî â³ê³â-ōðèñòèyí ïðèïàäà° 1009 æ³íîê-õðèñòèÿíîê. Đàçîì ¿õïåðåñ³÷íà ê³ëüê³ñòü ó äåðæàa3 933, ñèeo3a 892, 31 äon3a 931 3 í ónóeuí àr 3a 936. Í àr åðåe3ð òîìó, ùî â ðàäèêàëüíîìó ³ñëàì³æ³íêè ââàæàþòüñÿíàíèçüêîìó ð³aí³, ³ñëàì nue³ oaðî ðènoè ïî ÷aëè aèeî ðènoî aóaaoè ¿õ, yê a´aí o³a ³ yê áî ì áî âèê³â-ñàì î ãóáö³â. Àëåêñ¾ñ Á. Äåëåéí³ ¾ Ï ¾ðåð Ð. Í þì àí Tèφóòü ó "International Herald Tribune", ùî "...ñèì âî ë³÷í î ó÷àñòü (âèêî đènoàí í ÿ) æ³í î ê äî ð³âí þ° ì î ãóòí ³é çàÿâ³, ùî noèðà° ð³çí èöþ ïîì³æ çëî÷èíöåì ³ æåðòâîþ″. Íàâ³òü ïîì³æ ïðî ðåñèâíèìè ëþäüì è çàoî aó ¾ ní ó° ï að aêî í aí í ÿ, ùî æ³í êè, ÿê" në aáa no aòu", á³ëüøå ñõèëüí³î áî ðî í ÿòè æèòòÿ, àí³æ éî ãî í èùèòè. Bêùî æ³í êè ð³øàþòü ïåðåñòóïàòè âñòàíîâëåí³ íîðìè ïðî íåäîòîðêàí³ñòü ëþäñüêî ãî æèòòÿ, òî âî í è öå ðî áëÿòü ëèøå, ÿê î ñòàí í ³é âèõ³ä ³ç neodao: Í adeî adou Éeada Ádeed, ùî çaei aouny aí ae; i daaeo; çàāàëó í à ñàì î ãóáí å áî ì áàðäóâàí í ÿ, çí àéøëà, ùî öèō æ³í î êêàì ³êàäçå ïðåäñòàâëÿþòü, ÿê ñèì âî ë áåçì åæíîãî â³ä÷àþ,...à íå yê őî ëî aí î eðî aí eo óa ea ö ba ö ea eu í î aî í añ a ea í í y. Ó a e i a a eo çàì ³Øàííÿ æ³í êè, ÇÌ ² çî ñåðåäæóþòüñÿíàïðè÷èí³," ùî çàñòàâèëà ¿¿ öå çðî áèòè", à í å í à êðèâàâ³é ðî çï ðàâ³, ÿêó âî í à mòâî ðèëà. ²Í Øèì è ñëî âàì è, ÿêùî áîì áàðäóâàëüí èêîì áóëà æ³í êà, òî ¡¿ ïðåäñòàâëÿþòü ÿê æåðòâó, ïîòðåáè ÿêî¿ çàëèøàëèñű í åcàäî âî ëåí èì è.

lî âñüîìó ñâ³ò³

Ó ña³o³ càðàc æèaå 27 ì ³ëüéîí³a ëþäåé-íåa³ëüíèê³a, çäåá³ëüøî ãî "çî áî â'ÿçàí èõ" ðî á³òí èê³â, ëþäåé, ÿê³ â³ääàëè ñåáå â çàêëàä çà áî ðãè, ùî ¿õ, íàïåâíî, íå çì îæóòü çàïëàòèòè, áî ¿õ âëàní èêè ï³ãðî áëÿþòu çàïènè â êí èãào òàê, ùî á ðî á³oí èêè çàëèøàëèñü êð³i àêàì è. Öå — â ²í 䳿, Ï àê³ñòàí ³, Áåí ´ëàäåø³ ³ Í åï àë³. ×èñëî öèō çàeði à÷áí èō ëþäåé ° í àéâèùå çà âñþ iñòî ðiþ ëþäñòâà, àëå i ðî öåí òî âî âî í è i åâí î òâî ðÿòü í àéì åí øó òàêó ´ðói ó â ¾nòî ð¾. Dae aaaæa° Eaai Áaeen, aaoî ð eí eae "Çaieuí ou daaia!" Çaiaí î ç ïî äàí èì è â æóðí àë³ "The Christian Science Monitor " ³í ôî ðì àö³ÿì è, â³í ãî âî ðèòü, ùî "í àì í å ïî òð³áíî âèãðàâàòè nóäî âèõ ï ðî öån³â, áî â êî æí ³é êðà;í ³ ³ñí óþòü óæå çàêî í è ïðî òè ðàánòâà. Ì è í å ì óneì î âeãðaâaòe åeî í î ì 3+í eo að ói aí o3a (oae, ye oa aóeî a 19îì ó nồi ë³òò³, êî ëè âng ¾ aónòð³y ì îãëà ÷åðåç cả đi çi ànòèng). ²ì è í å ì óñèì î âèãðàâàòè ì îðàëüí èõ àð óì åí ò³â, áî â í àø ÷àñ í ³õòî âæåíåïðîáó°îïðàâäàòèðàáñòâî.Îäíå,ùî ñòðèìó°çâ³ëüíåííÿ – öå äåøåâà ï ðàöÿ êð³i àê³â. Êî ëè ó 1850 ð. êð³i àê êî øòóâàâ á³ëÿ 40 òènỹ÷ (nuî ãî aí ¾ oí ¾ oí ào) aî ëàð àa, à aóa aëÿ aëàní èêà ¾ aånòèö þ, ÿêó òî é çà âñÿêó ö³í ó áî ðî í èâ, òî ñüî ãî äí ³ í à ò.çâ. "Áåðåç³ ñëî í î âî ¿ êî noề" 3 l'î \ddot{a}^3 aí eỗ ì 3 nöyỗ, \ddot{o}^3 í à eỗ 3 i àeà $^\circ$ ânuî \ddot{a} î \$30, aî \dot{o} î ðãe í èì è ï åðåï î âí åí 3. 2 öåé í àäëèøî ê çì åí øèâ ¿õ (êð³ï àê³â) âàðò¾òü ³ç ö³íè, ïîòð³áíîį äëÿ êóï³âë³ àâòîìàøèíè, äî âàðòîñò³ ïëàñòèêî âî ãî ïèñàëüöÿ, ÿêå ï³ñëÿ âæèòêó ì îæí à âèêèí óòè.*

Òî ì ì ³ Êàëâåðo, aî ëï âà çî âí ¾ơí ởo çâ′ÿçê¾ "Àì åðèêàí nüê; ðóï è ï ðî òè ðàánòâà" ç î nåðåäêî ì o Áî nòî í ³ êàæå, ùî "nèòóàöÿ

26 Óeðají núeð Í ðaða neða í ð Ner ar Die LV × en. II, eþo e, 2005

ç ðàáñòâîì ïåâíî íàéã³ðøàóÌ àâðèòàí³; é Ñóäàí³, áî òóò éäåòüñÿ rðî ðàánoaî, ùî ráðáäà°ouny çrîêî ë³fíy â rîêî ë³fíy". Åë³çàáåo Áðà°í ò ï èøå â ÷àñî ï èñ³ "Religion News Service" òàêå:" Ó ñàōàðñüê³é êða;í³Í àâðèòàí³; àðàáè òà ³í Ø³, ùî ñòî ë³òòÿ òîì ó çàâî þâàëè öþ eða;íó, íañèeüíî çaeðiíà÷èeè aôðèeaíñüeèo oóá³eüö³a. Õî÷ ï³çí³øå ð³çíèöÿ â êî ëüî ð³ øê³ðè ÷åðåç çì ³øàí í ÿ ðàñ çàòåðëàñÿ, âna-òàêè ä³éní èō àðàá³à ùa âna í àçèâàþòü "á³ëèì è ì àâðèòàí öÿì è", ³ âî í è ï åðåâàæàþòü ó âëàä³, â àðì ¾ òà â ï ðèâàòí èõ naeoî dao. xî dí addeeaí o (addaoeí e) çaeeøaboung í a aí a nóni ³eüíî; ³ åeîíîì ³÷íî; nòðóeòóðè. Âeàaa çài åðå÷ó°, ùî â eðà;í³ ³ñíó° ðàáñòâî, ùî áóëî 1981 ð. óí åçàêîíáíå, íå âðàõîâóþ÷è ï đèoî âài èo nèooào3é".* Çã3áiî ç3 çâ3oîì Äåï àðoàì åi oó ni ðàâåäëèâî ñòè, ùî đî êó ï åðåâî çÿòü ÷åðåç êî ðäî í è â³ä 600.000 äî 800.000 ë bäåé. 2 ç í èõ 80 \hat{a}^3 äñî $\hat{o}\hat{e}^3\hat{a}$ ° æ 3 í î $\hat{\cdot}$ î $\hat{\iota}$ ñoào 3 , 70 \hat{a}^3 äñî $\hat{o}\hat{e}^3\hat{a}$ ïîïàäàþòü ó ñåêñ-òîðã³âëþ ³ ïîñòà÷àþòü îðãàí³çîâàíîì ó çëî-+èí ñòâó á³ëÿ 9.5 á³ëüéî í ³â äî ëàð³â. Î ö³í þþòü, ùî ó Ñï î ëó+åí èõ Øòàòàō ° â³ä 52,000 äî 87,000 ëþäåé, ùî çî áî â'ÿçàí ³ â³äðî áèòè ïåâí ó ñóì ó. Ùî ðî êó ï ðèâî çÿòü ñþäè â³ä 14,000 äî 17,550 íî âèõ ï đèì óñî âèõ đî á³òí èê³â.

Àô 'àí ³ñòàí

Êèòàé

Î ñî áëèâî Þóðáóþ÷³ êðà¿í è

Äaðæaaí eé Äaïaðoaì aío NØÀ 15 aaðaníÿ çíîao çaðaōoaaá Á³ðì o, Ēeòae, ϳaí³÷ío Ēíðaþ oa Noaaí aî eða¿í, ùî ooðaóþoù naî¿ì e oyæeel e ïîðoøaííÿì e ïðaaee ïðî naîaíaö ðaë䳿. Äî öüi aî nïeneo aî aaíî ùa e Åðeoðaþ, Naoa³enueo Aðaa³þ ba Űoíaì . "Äi aaííÿ öeō eða¿í, naaoî Åðeoða¸í, Naoa³enueî¿ Aðaa³¸i å Űoíaì o °íaïîōeòíeì noaaðaæaííÿì, ùî a íeō a³aaoaaþoünÿ eî eî naeüí³ï aðane³aoaaííÿ dae³a²eíeōì aí Øeí³a³ōoþ÷eō",- neaçaa Éīneo Đ. ¥ð³aáñe³aoaaííÿ dae³aío² noeoooó ðae³a³¸i ïóae³÷íeō nïðaa. " Naoa³enue'e Aðaa³¸i ía ³nío° æi aíî¸i ðae³a³eíî¸i naîaîae, aí öþ eða¸i ó çaíaaòî aîaâî aæåí³oôî íā ïāðaa³ðya,³aîía yaíîíáooo° aeaì aíoaðíeì è eþanueèl e ïðaaaì è ³ì³æíaðîaíîïöðeéíyòèì e ííðìàì è, ï³aïènoaà÷àì ÿèeō aïeoì aío³a aîía yaéÿ°ounÿ.

Ñàóä³éñüêà Àðàá³ÿ

Ó ì 3 hồ 3 Đ³yä, 15 âåðåní y 2004 ð. T³nëy Øånòèì 3 nỳ \div ſ î î ôá'yç ſ ắ ſ í y 3 ôĩ ðòóð, Tî nòàaëå ſ T aðåä aèeëþ \div ſ î 3 nëàì nüee ſ noäî ì Aðàyí à Î 'Êî ſ ſ ſ ðà, (ðaë 3 a'e ſ î â) T ðàö 3 aí èeà ç 2 ſ ä 3 ç çà oà, ù ſ a 3 ſ 3 áè-oì ðî ç Tî ânþäæoâàâ ōðènòèy ſ nòâî o âèeëþ \div ſ î 3 nëàì nüel l o êî ði ë 3 anòà. Éî âî T aðånëoōàí ſ y â 3 adoëî ny aoéaàëü ſ î 3 ëüeà ã ĩ àe ſ r aðaä oèì , yè Êî ì 3 ny ðàe 3 a'eî ĵ , nâî aî aè î noaæoâàëa Ñaoä'enüeo Åðàa'þ çà aðóá³ T aðánööï è çàeî ſ 3 a nâî aî aè ðàe 3 a'¿. Ó çāàaàſ î ì ó çâ 3 b T ðî Ñaoä'enüeo Åðàa'þ aóeî néaçaí ſ , ù ſ a ö'e êða¿ ſ 3 o', ù ſ ſ a o'e ôðaòeì ai aè ſ î oñoëüì aí aì è ðèçèeóþoù aðåøoî ì , T î aèoòyì , äā l ſ ðòaö'o þ , à oî e oî ðooðàì è. T 3 a 3 a m T aðánëoōaí ſ y, ù ſ oðèaàeî T 3 aòî ðè aĩ aèí è, Î 'Êî ʃ ſ ſ ða al aðøa T 3 ſ ôî ðì oâaèè, a 3 î l o eî âî ſ neàðæoþòù. Î aâèſ oâa 3 a l 3 a oà T 3 1 3 2 aèe 3 3 aò T 3 3 aòa al 3 3 aòa 3 4 aòèè 3 3 aòa neèf 3 4 aòèì oâàèè a 3 4 neòãæâí ſ y 3 5 3 6 neòèi oâàèè a 3 6 neòñòèy ſ noâà. Áoëî ʃ âynf ſ , 3 6 aòèi eà êçè, ù ſ T³àòòèì oâàèè a 3 6 neòãæâí ſ y 3 7 3 8 aòi aðèc a 3 8 aòi aðañaèí eō oðènòèy ſ noâà.

²Í ÒĐĨ Í ²ÇÀÖ²B Í Î ÂÎ ĂÎ ÀËÅÊÑÀÍ ÄĐ²ÉÑÜÊÎ ĂÎ Ï ÀÒĐ²BĐÕÀ

24 æî âòí ý 2004 ð. a^3 äáóëàný â ì . Åëåênàí äð 3 ¿ a^3 āèr o³ ¹f oðî í ³çaö³ý í î aĩ aĩ lǐ ar è ³ lǐ aòð³ýðōà Åëåênàí äð³énüeĩ aĩ ³ añ³°; Åoðèeè, yèèì noàa Åðōè°í ënêî ri ðaî aĩ ðî n ³ç dzi aàaâa. ųí yäëy°oünÿ 116 — èì í ànë³aí èeî ì li ðanoî ëo nā. Ì aðèà. I aòð³yðō³þ a Åëåênàí äð³; aóeî anoàí î aëåí î o ðî ö³ 62 Ãðåöüeèì lǐ ðaaĩ nëàaí eì lǐ aòð³yðōî ì . Öåe lǐ aòð³yðōào aāaæà°oünÿ äðóāèì lī ³nëŷ Ânāëåí nüeî aĩ lǐ aòð³yðōàoo.

Î adalî î y â³aáoêî ny â oâdêâ³ Agios Savvas (nā. Naâè) â Aeaenal ad³ $_{\rm c}$. Ó î adalî î î al âl adol al î al î al âl adalê e à adaee ó÷anou 13 Ì eòdî î î ëeò³a ç onuî al addeeaî nuêî al êlî loel al oo, la yelî o l adaoî ao°ouny a³ey 300,000 î daaî neaal eo odenoeyî.

 2 ſ oðī ſ ³ça ö³y a³äaóeañy 24 æî ao ſ y o eao aað³ na. Áeaaí - a³ùa ſ ſ y a Åeaena í að³; a r ðenoo ſ ſ no³ a³ey 2,000 eþaae, a ùa aaeeuea oeny + no ſ yee ſ a ao ee öyo aî ae ſ ea öaðeae. Ĭ î ì ³æ r ðenoo ʃ ³l e ao eí aaao ſ r ſ eðe - ſ eō ³ ðae³a²e ſ eo ae Ç ſ a+ ſ eo ſ n³a ae eþ+ ſ î ç Ï ðaçeaa ſ - oî l Āðaö³; Ê ſ no³n î l Noa oa ſ ſ r oe ſ nî l , Åðae or ene ſ r î l Ao a ſ ³ an³o; Āðaö³; Őðeno í ao ei nî l oa Åðoe or ene ſ r î l Åeaa ſ nûee l Å ſ anoan ñ nî l .

Éîãî Áëàæåíñòâî Òåîäîðîñ 22-èé, Ïàïà ³ Ïàòð³ÿðō Àëåêñàí äð³éñüêèé ³ âñ³°¿ Àôðèêè, í àðî äèâñÿ, 1954 ð. í à î ñòðî â³ Êðèò, yê Í ³êî ëàn Õî ðåôòàê³n. Ï î ÷àòêî â³ øêî ëè â³í çàê³í ÷èâ òàì æå. ϳçí³øå â³í çàê³í÷èâ áî ãî ñëî âñüêó øêî ëó Đ³çàð³î ñ â Àòåí àō òà ì à° äèï ëî ì ³ç Áî ãî ñëî âñüêî ¿ Øêî ëè ï ðè Àð³ñòî òåëüñüêî ì ó óí ³âåðñèòåò³ í à Òảnàëî í ³ö³. ³í òàeî æ â÷èânÿ â Î äån³, äå â³í áðàâ êóðnè ³nòî ð³¿ ì èñoảöoàà, ë³oảðàoóðè é ô³ëî ñî ô³¿. đî êào 1975 — 1985 â³í nëóæèâ, ÿê àđôè
äèÿêî í ³êàí öëåð ñâ. Ì èòđî ï î ë³; Ëàì á³ñ ³ Ñôàê³î í í à Êđèò³, äå ðî çâèí óâ çí à÷í ó ô³ëàí òðî ï³÷í ó ä³ÿëüí ³ñòü. Ó 1990 ð. éî ãî őðî dî í ³çî âàíî â °ï èñêî ï è ç dèddeîì â³äîì î; °ï àðő³; Êèðåí müêî; òà ï đèçí à ÷ aí î ï đa a noàa í è e î ì Ï à ò đ³ y đoà Ï à đò a í ³ y a À ò a í è (1990-1997). ³í ÷àñòî nóï đî âî äæóâàâ Ï àòð³ÿðõà Ï àðòåí ³ÿ â éî ãî ïî¿çäêàõ ïî Àôðèö³ òà íà ð³çí³ ì ³æêî í ôåñ³éí³ òà áî ãî ñëî âñüê³ êî í ôåðåí ö³;. Ó 1997 ð. ña.ï. Í àòð³ÿðō Í åòðî ñ ï ðèçí à÷èâ éî ãî ï àòð³ÿðøèì ³êàð³°ì ó Áëåêñàíäð³¿, à 10 ì ³ñÿö³â ï ³çí ³øå éîãî îáðàíî Ì èòðîïîëèòîì Êàì ảðóí ó, äå â³í çàñí óâàâ âàæëèâèé ì ³ñ³éí èé î ñåðåäî ê. Ó 2002 ð. éîāî ïðèçíà÷åíî Ì èòðîïîëèòîì dzì áàáâå. Àôðèêàíö³ éîãî Øàí óþòü ³ ëþáëÿòü, ÿê ³ åëëàäñüê³ ³ àðàáñüê³ ãðî ì àäè aãèï òó ³ âñ³°; Àôđèêè.





New Patriarch Named

The Patriarchate of Alexandria elected a new patriarch in mid-October. The patriarchate, which covers all of Africa, has only 300,000 members, but is second in the Orthodox hierarchy to the Patriarchate of Constantinople. The new patriarch, who was head of the Orthodox Church in Zimbabwe, took the name Theodoros II.

Ecumenical Relations

"Although [full] church fellowship does not yet exist between our churches, we each regard the other's members as being baptized and in the case of a change of confession we reject undertaking a new baptism," the Evangelical Church in Germany and the Ecumenical Patriarchate (which has the care of the 400,000 Orthodox Christians in Germany), said in a joint statement released in early October. The Orthodox Church has not actually re-baptized anyone in years.

Christianity in Europe

Once monolithically Catholic, Italy now includes 800,000 Muslims, almost 500.000 Orthodox Christians from eastern Europe and about the same number of Jehovah's Witnesses, and about 350,000 Protestants, two-thirds Charismatic. "In terms of percentage, these numbers are still modest," observed the Italian journalist Sandro Magisten "But being indicative of a practice of faith that is frequently intense, they have a much greater impact on the religious landscape as a whole. The result can be seen in the periodic surveys of the European Values Study, which for 20 years has shown a constant increase in Italy of the number of people who frequent a religious community each week, whether they are Catholic or not. But there is another striking statistic: In the same span of time, the percentage of those in Italy who declare themselves to be practicing

Catholics has also risen, from 33 to 38%."

Gender

In India, Christians are the only religious community in which women out-number men. There are 1,009 Christian women for every 1,000 Christian men. The national average is 933, with the Sikhs having only 893, Hindus 931, and Muslims 936.

Despite the low status of women in radical Islam, Islamic terrorists have begun using them as agents and suicide bombers. "Symbolically, their participation sends a powerful message, blurring the distinction between perpetrator and victim," wrote Alexis B. Delaney and Peter R. Neumann in the International Herald Tribune.

"Even among progressive Westerners, the notion that women are the 'weaker sex,' and that their inclination is to create and protect life rather than destroy it, remains widespread. If women decide to violate all established norms about the sanctity of human life, they do so only as a last resort. The scholar Clara Beyler, who analyzed public reactions to suicide bombings, found that 'female kamikazes' tended to be portrayed as 'the symbols of utter despair... rather than the cold-blooded murderers of civilians.' If a woman was involved. the media focused on 'what made her do it,' not on the carnage that she had created. In other words, if the attacker was a woman, it was the bomber who became the victim, and whose grievances needed to be addressed."

Slavery Survives

Twenty-seven million people now live in slavery around the world, most as bonded laborers - people who have given themselves as collateral for debts they will probably never be able to repay, since their owners can adjust the books to keep them enslaved - in India, Pakistan, Bangladesh and Nepal. Though the number is the

highest number in human history, the percentage is probably the lowest in history, believes Kevin Bales of Free the Slaves. And today, he believes, "we don't have to win the legal battle; there's a law against it in every country. We don't have to win the economic argument; no economy is dependent on slavery (unlike in the 19th century, when whole industries could have collapsed). And we don't have to win the moral argument; no one is trying to justify it anymore."

Mauritania and Sudan are probably the worst cases of slavery," said Tommy Calvert, chief of external operations for the Boston-based American Anti-Slavery Group. "You're talking about chattel slavery handed down from generation to generation." In the Saharan country of Mauritania wrote Elizabeth Bryant for the Religion News Service, "Arabs and Berbers who invaded this land centuries ago forced many indigenous Africans into bondage. Intermixing has since blurred skin colors, but ethnic Arabs are still known as White Moors, and dominate the government, army and private sector. Haratines, or black Africans, remain at the bottom of the social and economic heap." The government denies that slavery exists in the country, where slavery was outlawed in 1981, except for "vestiges."

People Trafficking

According to a report from the Department of Justice, 600,000 to 800,000 people are trafficked across national borders each year, of whom 80% are female and 70% wind up in the "sex trade," producing an estimated \$9.5 billion for organized crime. Between 52,000 and 87,000 people are estimated to be in bondage in the United States, with 14,000 to 17,550 trafficked into the country every year.

Holy Baptism...

As of 12/30/2004

Bilous, Dennis baptized and chrismated on December 17, 2004, in St. Mary Cathedral Church, Farmington, MI child of Igor Bilous and Lana Ritz. Sponsors: Valeriy Omelyuk and Raisa Yasenetskaya. Celebrated by Fr. Paul Bodnarchuk.

Heba, Kateryna baptized and chrismated on September 12, 2004, in St. Mary Cathedral Church, Farmington, MI child of Vasyl Heba and Oksana Slobodyan. Sponsors: Vasyl Lohush and Inna Poselyuzhna. Celebrated by Fr. Paul Bodnarchuk.

ÚS

Hodge, Collin William baptized and chrismated on December 11, 2004, in St. John the Baptist Church, Johnson City, NY child of Timothy Hodge and Kelly Anne Kinney. Sponsors: Nathan Kinney and Debbie Hodge. Celebrated by Fr. Zinoviy Zharsky. Martin, Ivan William baptized and chrismated on August 3, 2003, in Sts. Peter & Paul Church, Lyndora, PA child of David W.R. Martin and Charissa Sheptak. Sponsors: Stephen R. Sheptak and Natalie Kapeluch. Celebrated by Fr. Stefan Zencuch.

Mitine, Anthony baptized and chrismated on October 9, 2004, in St. Mary Cathedral Church, Farmington, MI child of Oleg Mitine and Irina Godlevskaia. Sponsors: Grygori Gerasymchuk and Inna Kulik. Celebrated by Fr. Paul Bodnarchuk.

Mitrovic, Marina baptized and chrismated on December 19, 2004, in St. Michael Church, Pinellas Park, FL child of Zelko Mitrovic and Olena Turinskaya. Sponsors: Menad Mitrovic and Beatta Call. Celebrated by Fr. Nicholas Wkyborski.

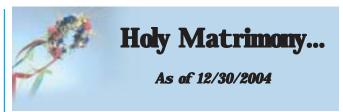
Mule, Vincent Ryan baptized and chrismated on June 27, 2004, in St. George Church, Yardville, NJ child of Vincent Joseph Mule and Linda Adriene Dereka. Sponsors: Andrew Wasyl Dereka and Natalie Susan Cairo. Celebrated by Fr. Petro Levko. Pawlowski, Andrew baptized and chrismated on August 31, 2002, in St. Andrew Memorial Church, So. Bound Brook, NJ child of Todd Pawlowski and Tamara Naboka. Sponsors: Victor Naboka and Eugenia Parnell. Celebrated by Fr. Yurij Siwko.

Petelko, Alexander baptized and chrismated on December 5, 2004, in St. George Church, Yardville, NJ child of Serhiy Petelko and Alla Tronitska. Sponsors: Igor Ivanishchuk and Oksana Kimak. Celebrated by Fr. Petro Levko.

Phillips, Shaelynn Marie baptized and chrismated on December 11, 2004, in St. Mary Cathedral Church, Allentown, PA child of Curtiss R. Phillips and Ann M. Kramer. Sponsors: Nikolai Fartuch and Eleanor M. Sefick. Celebrated by Fr. Myron Oryhon.

Skojec, Thomas James baptized and chrismated on August 8, 2004, in St. John the Baptist Church, Johnson City, NY child of James Skojec and Nancy Skojec. Sponsors: John Skojec and Lisa Ferrante. Celebrated by Fr. Mirone Klysh.

Vorobkevich, Dennis Lev baptized and chrismated on June 6, 2004, in St. Mary Cathedral Church, Farmington, MI child of Wolodymyr Roman Worobkevich and Yulia Koval. Sponsors: Ireneus Kozak. Celebrated by Fr. Paul Bodnarchuk.



Alexander Kuznetsov and Christy Puleio in St. Mary Parish, McKees Rocks, PA,on November 21, 2004, witnessed by Sergei Izvorean and Maria Spadaro Celebrant: Fr. Timothy Tomson Antonio Olivarez and Hally Anna Ley in St. Vladimir Parish, Philadelphia, PA,on November 7, 2004, witnessed by Anthony Spagnoletti and Tania Jitnyj Sotingco Celebrant: Fr. Frank Estocin Vasyl O. Sendeha and Olena P. Levko in St. George Parish, Yardville, NJ, on November 6, 2004, witnessed by Ruslan Shmigalsky and Uliana Leskiv Celebrant: Archbishop Antony



Asleep in the Lord...

As of 12/30/2004

Babenko, Kathryna of Parma, OH, on December 8, 2004, at age of 93, funeral December 11, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Barankovich, Frank of Slickville, PA, on December 18, 2004, at age of 89, funeral December 21, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

DeVassal, Miliza of Philadelphia, PA, on November 26, 2004, at age of 68, funeral December 1, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

Dovbish, Peter of Massillon, OH, on December 11, 2004, at age of 44, funeral December 15, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Dziubaniuk, **Rose** of Cumberland, RI, on December 13, 2004, at age of 86, funeral December 17, 2004, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

Gladky, Alex of Northport, FL, on November 8, 2004, at age of 79, funeral November 13, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH. Golofski, Julia of Slickville, PA, on November 30, 2004, at age of 80, funeral December 3, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Hnatczenko, Nancy of Philadelphia, PA, on October 28, 2004, at age of 62, funeral November 2, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

Jewczyk, Maria of Antioch, IL, on August 17, 2004, at age of 75, funeral August 23, 2004, officiating clergy Fr. Walter Hvostik of Most Holy Mother of God Parish, Third Lake, IL.

Kajko, Serhij of Dedham, MA, on July 26, 2004, at age of 85, funeral July 29, 2004, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kalita, Tatiana of Stoughton, MA, on June 26, 2004, at age of 74, funeral June 29, 2004, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Kenen, Efruzyna of N. Hanover Twp. Nj, on December 1, 2004, at age of 88, funeral December 4, 2004, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.



Asleep in the Lord...

As of 12/30/2004

Komanowsky, Oksana of Blue Bell, PA, on September 8, 2004, at age of 70, funeral September 18, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA. Krevanich, Mary of Export, PA, on December 20, 2004, at age of 82, funeral December 23, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Krupa, Robert D. of Hammond, IN, on September 5, 2004, at age of 74, funeral September 9, 2004, officiating clergy Hieromonk Philip of St. Michael Parish, Hammond, IN.

Kuchinos, Paul of Coplay, PA, on September 11, 2004, at age of 88, funeral September 15, 2004, officiating clergy Fr. Bazyl Zawierucha of Assumption of the Virgin Mary Parish, Northampton, PA.

Kusner, Kathryn of McKees Rocks, PA, on August 12, 2004, at age of 85, funeral August 16, 2004, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

Laspas, Apolina (Burluka) of Crown Point, IN, on October 31, 2004, at age of 89, funeral November 3, 2004, officiating clergy Fr. Paul Martin of St. Michael Pro-Cathedral Parish, Hammond, IN.

Lendel, Anna of Parma, OH, on December 16, 2004, at age of 83, funeral December 20, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

Longenecker, Donald E. of Tyrone, PA, on August 19, 2004, at age of 74, funeral August 23, 2004, officiating clergy Fr. Paul Bigelow of St. Vladimir Parish, Smithmill, PA.

Markowicz, Helen of Hammond, IN, on September 10, 2004, at age of 88, funeral September 13, 2004, officiating clergy Hieromonk Philip of St. Michael Parish, Hammond, IN.

Martynuk, Nelly of Parma, OH, on December 78, 2004, at age of 83, funeral December 13, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH. Meyers, Evelyn of Dallas, IA, on August 30, 2004, at age of 95, funeral September 4, 2004, officiating clergy Hieromonk Philip & Fr. Paul Martin of St. Michael Parish, Hammond, IN.

Milinichik, John of Allentown,PA, on December 4, 2004, at age of 86, funeral December 8, 2004, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Mykolenko, Aleksander of Wixom, MI, on January 5, 2004, at age of 95, funeral January 11, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Nazaryk, Natalie Louisia of San Francisco, CA, on June 29, 2004, at age of 51, funeral May 20, 2004, officiating clergy Fr. Roman Trynoha of St. Michael Parish, San Francisco, CA.

Oleksienko, Soja of Warren, MI, on March 14, 2004, at age of 76, funeral March 19, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Petrusha, Ivan of Troy, MI, on April 16, 2004, at age of 76, funeral April 20, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Salak, Frank of Sewickley, PA, on October 13, 2004, at age of 89, funeral October 16, 2004, officiating clergy Fr. Peter Natishan of St. Mary Parish, McKees Rocks, PA.

Skibickyj, Leokadja of Webster, NY, on December 19, 2004, at age of 79, funeral December 23, 2004, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Slusarenko, Anatole of Philadelphia, PA, on October 30, 2004, at age of 80, funeral November 4, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA. Soroczak, Olga of Parma, OH, on November 10, 2004, at age of 78, funeral November 17, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH. Strykowsky, Katherine of Wallingford, PA, on December 1, 2004, at age of 94, funeral December 6, 2004, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Symonenko, **Petro** of Troy, MI, on August 10, 2004, at age of 77, funeral August 12, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Symosky, Susan of Renn Run, PA, on December 3, 2004, at age of 84, funeral December 6, 2004, officiating clergy Fr. Paul Bigelow of Sts. Peter & Paul Parish, Smithmill, PA.

Szwed, Mykola of Redford Twp, MI, on January 12, 2004, at age of 81, funeral January 15, 2004, officiating clergy Fr. Paul Bodnarchuk of St. Mary Parish, Farmington, MI.

Tataren, John of Hammond, IN, on October 9, 2004, at age of 88, funeral October 13, 2004, officiating clergy Fr. Paul Martin of St. Michael Pro-Cathedral Parish, Hammond, IN.

Weretyk, Pawlo of Pittsburgh, PA, on December 20, 2004, at age of 81, funeral December 23, 2004, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

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FEBRUARY - ËÞÒÈÉ

17th 1965 - PROTOPRIEST ANTONY BERYK

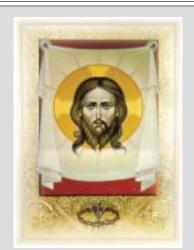
12th 1966 - REV. LEONTIJ KWARTYRIUK

19th 1974 - ARCHBISHOP IOV (SKAKALSKYJ)

16th 1986 - REV. JOHN ZAZWORSKY

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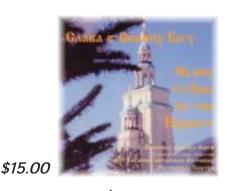
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Please send information to the attention of the Editor-in-Chief!



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