

How to Communicate with Us

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FAX: 011-7-4232-26-9616	
E-mail: myron@catholic.marine.su	- 8 -
Phone: 011-7-4232-26-9614	
011-7-4232-22-4292	- 9 -
Money cannot be sent directly to Russia. Donations of money should be sent to:	- 10 -
Vladivostok Mission	- 11 -
225 Cordova Street	
Anchorage AK 99501 USA	- 12 -
Letters without donations can be sent to:	- 13 -
Most Holy Mother of God Catholic Parish	
Volodarskovo 22	- 14 -
690001 Vladivostok RUSSIA	- 15 -
Packages of donated items (not money or checks) should have the contents listed on the outside, marked "Humanitarian Aid", and sent to:	- 16 -
Vladivostok Mission	
Mahoney Exports, Inc	
400 Valley Dr	
Brisbane CA 94005 USA	

Issue Number Twelve, October 1, 1995

Vladivostok Mission
225 Cordova Street
Anchorage AK 99501

Vladivostok Mission
Nativity of our Lord Parish
324 Prior Ave South
St Paul MN 55105-1617

Address Correction Requested

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- 2 -

- 3 -

- 4 -

Living in Vladivostok

(From *Vladivostok News*, September 19, 1995)

"Vladivostok's population is getting older. In the first six months of this year the Primorsky Krai registry office recorded 2,818 births and 4,116 deaths. As for marriage, statistics show the institution is on shaky ground in Vladivostok. In the first six months of this year 1,914 couples registered to get married but 1,631 applied for divorce."

Cost of Living

What's the cost of living in Russia for Russians? The Primorsky Committee of Government Statistics reports the following for January, 1995:

Minimum Cost of Living:	148,000 rubles/month	\$31
Average Pensioner's Income:	174,100 rubles/month	\$37
Average Income in Primorsky Krai:	138,232 rubles/month**	\$29
Average Russian Income:	257,000 rubles/month	\$55
Average Working Person's Income:	290,600 rubles/month	\$62

**This means that some families depend upon the already low pension of their elderly in order to survive.

What kinds of food do people buy?

	Monthly need per person	Actual in May	% change since 1 year ago
Bread and grain starches:	9.3 kg	12.0 kg	+53.9%
Potatoes	8.8 kg	9.8 kg	+11.4%
Vegetables	12.2 kg	5.3 kg	+15.3%
Fresh Fruits and Berries	6.7 kg	1.4 kg	-62.1%
Sugar	2.1 kg	1.9 kg	+26.7%
Meat	7.0 kg	4.0 kg	-6.9%
Fish	2.6 kg	1.3 kg	0%
Dairy Products	31.7 kg	15.3 kg	-12%
Eggs	23 kg	16 kg	0%
Oils and Fats	0.9 kg	0.6 kg	-25%

From the July 22, 1995, issue of *Vladivostok*, chief city newspaper.

[Conclusion: Russians are eating a lot more bread and sugar than formerly, and a lot less fresh fruits and oils. The trend is away from nourishing but costly foods and toward cheaper and less nourishing foods. Also, most Russians are now undernourished, eating far less than the minimum amount of nutritious foods, like vegetables, meats, and dairy products.--ed]

All About CARITAS

by Rev Myron Effing, C.J.D.

In this issue of the newsletter, we are highlighting the work of CARITAS in Vladivostok. CARITAS is the international aid organization similar to Catholic Charities and Catholic Relief Services. CARITAS, whose name means "love", has had an opportunity to begin working in Russia only in the last four years after the Catholic Church was restored through the efforts of Pope John Paul II and President Gorbachov.

CARITAS usually has an office and volunteers in every parish in the countries where it is active. Vladivostok, since it is a center for six parishes, has a regional office, too, called "CARITAS Primorye" (Primorye being the state where most of the six parishes are located.) The director of CARITAS Primorye is Mrs Anastacia Potopenko, the first person of Russian nationality to join our parish.

In addition to the parish-based programs, CARITAS Primorye has developed the following programs: 1. MedPunkt, a joint program with the teachers' college, which helps the medical staff of the college's clinic to work with older people who are in need of medical services; 2. MedProgram, which is a service in conjunction with the regional polyclinic, serving people who, because of age or illness, are confined to their homes; 3. The Social Program, serving any emergency request (like Popov Island, prisons, hospitals, and the recent earthquake emergency on Sakhalin Island where a whole city was destroyed), and helping feed and clothe those who can't live on the meager government pension. CARITAS Primorye also searches for donations of money and goods for the support of all of CARITAS.

Most CARITAS workers are volunteers who work without pay or for very little pay. Inside our parish, CARITAS is especially working with our elderly parishioners who need help, such as finding medicines, transporting people to doctors or for official documents, bringing them to church, and helping them purchase heavy items, like potatoes or flour: Remember that in Russia, most people don't have cars. This wonderful example of love and volunteer help for our elderly also has an effect on their children and grandchildren, that they see the faith in action, even though many aren't believers (yet!)

The City of Vladivostok has a contract with a restaurant called "Svetlana". There the poor and hungry can eat dinner if they have a token for that purpose from the city. We cooperate with Svetlana to provide medical check-ups there for these people, and to distribute used clothing, if the clients are poorly clothed for the weather. If we receive donations of bulk foods, like flour or sugar, we trade these foods at Svetlana for tokens for dinner, which we can also give to the poor of our parish, or to anyone who comes to us for help.

Where does the support of CARITAS come from? Partly from our

donors in America who provide clothing, food, and money for charity. The majority of the support for CARITAS for three years has come from Catholic Relief Services, the American overseas aid organization. Some has come from CARITAS Japan, CARITAS Germany, and CARITAS Austria. Major donations of food and equipment have also come from local and foreign businessmen.

During this difficult time for our city and for Russia in general, CARITAS is a sign of hope to our people, Catholics and non-Catholics alike. If you'd like to help, find the proper addresses located here in the newsletter where it says, "How To Communicate With Us".

The CARITAS Medical Program in Vladivostok

by Sister Jean Reimer, O.P.
Grand Rapids, Michigan

When I received confirmation of my plans to spend six weeks with the Most Holy Mother of God Parish in Vladivostok, Fr Myron wrote that there was a CARITAS Medical Program to the elderly as part of the pastoral work. As a nurse I envisioned accompanying the health-care personnel in a clinic setting. Without the Russian language I knew my contribution would be quite limited.

To my surprise and delight I found out at my initial orientation that I would be accompanying two young graduate nurses in a home health-care program. The Medical Program of CARITAS as I experienced it during four weeks of service in Vladivostok is headed by a physician, Dr Larissa Birukova. She is a pulmonary surgeon (out of work prior to coming on with CARITAS as is the case with many Russian physicians). A grant from Catholic Relief Services to CARITAS made it possible to initiate the Medical Program eight months ago. It consists of three areas of service: The first is a social welfare service which includes the home health-care; meals on wheels two times a week to the homebound and elderly without families; medical visits by a physician (Dr Birukova); and provision for medicines and supplies as needed and available.

The second area of service is a hospice program presently only in the planning stages. This concept is new to the health care system of Russia. Training is being done in Moscow, and CARITAS hopes to send someone for training in August '95. The third area of Service is a disaster relief program. It was providential to be able to respond to the many needs arising from the earthquake on Sakhalin Island in late May.

I participated principally in the home health-care area of service but was privileged to accompany the nurses and Dr Birukova on hospital visits to the victims of the earthquake. Currently referrals for the home health-care program come principally from the public health clinics in two health-care districts. There are four such districts in Vladivostok with a population of 800,000. We met at one of the clinics each morning that we did our visits, to receive and review our referral list with the medical director. Then we took the trolley to the appropriate apartment building or housing unit, climbed the many flights of stairs, looking for the people we wanted to visit. (I was told by one of the nurses that Russian people call elevators "flying coffins" so only occasionally and reluctantly did I use an elevator!)

In addition to the health assessment done by the nurses there was an inquiry as to the socio-economic situation and the environmental surroundings like sanitation. Monthly pensions reported in our visiting varied between \$40 a month to \$100. Needless to say the lower the pension the greater the need. Generally the pension would

I was amazed at the willingness of the elderly to open their doors to strangers, not only Russian strangers but an *Amerikanka*. We wore identification badges, presented ourselves as agents of the Frunzhensky Clinic and the CARITAS Medical Program. All were acquainted with the Clinic since they had been treated either at the Clinic or at one of the district hospitals within the past two or three years. Many did not know about the CARITAS Program so we explained it as an outreach of the Catholic Church of Vladivostok (this too is a new reality since the Catholic Church building was only returned in January '94 even though the parishioners had been gathering about two years earlier). Many people in response to the mention of the Catholic Church would say they were Christian or were baptized, meaning they were Russian Orthodox, others that they had heard or read about the Program and were so happy someone had come to their home.

Each visiting day there would be a special situation and the Gospel mandate of seeking out the lost sheep would be fulfilled: a woman with large open ulcers on both legs being cared for by an ailing husband; a man severely contracted after a stroke; a very dehydrated elderly woman cared for (!?) by a nephew who told us he was also protecting the apartment from relatives eager to inherit the housing unit; a senile woman with extreme paranoia refusing to buy food, believing people were trying to harm her, who received meals from our program and over the weeks expressed an eagerness to see us. It was obvious to me how many of the older people had sold off household items to stretch their small pension---furniture, dishes, crystal, jewelry. I had the sense that some of the elderly were "moving out" of their apartment. Many of the people had pets, a cat or a dog; most had someone who looked in on them, usually a neighbor.

Many people were in no immediate need of Health-Care services but welcomed someone to visit with. Even though I could not understand the details of the conversations one of the nurses did interpret for me as needed, so I felt a part of our visiting. Tears and welcome smiles, embraces, kisses from the elderly expressed for me our common bondedness as people, and our common response to life situations, like illness in the family, death of a spouse, being alone with "no one". It was told me that housing is so acute here that the elderly feel the relatives are just waiting for the elderly person to die so that someone may move in. Likewise the Medical Director said initially our visiting caused some concern among relatives thinking we might be trying to acquire apartments through our Home Health-Care Program!

be spent on food (The nurses said "older people don't need clothes".)--bread, potatoes, rice or some grain, a little butter occasionally, even more occasionally a piece of fruit or a vegetable, a little cheese or sausage. Sometimes it is bread and tea! The Meal Program, even though only delivered twice a week, helped

supplement the meager pension.

Visits to the hospitals left me grateful for our American system of health care even with all our problems. Equipment, furniture including hospital beds, sanitation techniques, etc., are obsolete and inadequate. On the contrary the level of nursing and medical caring I found to be exceptionally good, including patients caring for other patients. (My Russian friends at the parish felt some of the caring was because Russians knew they were being watched by the world because of the earthquake. I believe what I saw was authentic compassion!)

In conclusion I am impressed that a fledgling Catholic parish in Far East Russia, in a diocese twice the size of the whole USA, has a social gospel outreach program. As Dr Birukova explained to me, the local government, especially the Social Services and Health Department, is excited about the CARITAS Program, believing it to be a model for each of the health care districts and a prototype for public health nurse or mobile home health-care team. *Caritas Christi urget nos.*

Home Visiting with CARITAS Nurses

by Douglas Campbell
Catholic Relief Services, Vladivostok

In March, I spent several hours accompanying the visiting nurses of the CARITAS MedProgram in Vladivostok. They were delivering foods to the poor whom they had visited once already. They were also making first contacts with potentially needy people who had been recommended to them.

The first two women we visited lived in appalling conditions. They were both pensioners, with no relatives, both very sick, and completely destitute. They never leave their apartments, but receive food once or twice a month from the Department of Health. Neither of them has water in her apartment; one is completely without plumbing facilities, living in a 6' by 6' room with her cat. It is clear that these women are not able to take care of themselves.

The people with whom we were meeting for the first time seemed very suspicious, and reluctant to agree to more visits. But once they were a bit more relaxed, they seemed to discuss their needs and circumstances with us fairly openly. Not all were homebound, but could go out to buy food on their own, or lived with a close relative who could. They all had fairly serious medical conditions, and all required quite a bit of medicine. Two are invalids, unable to get medicines themselves. All receive a 50% discount on their prescriptions, but there are some instances where local pharmacies are unable to provide certain medicines. One woman couldn't afford Vitamin C; another, a diabetic, couldn't get or afford insulin.

I sensed a general fatalism in the people we visited. Even though

they need help, they fear intrusion into their lives, and seem afraid of going to the doctor. Then, too, the high cost of food and medicine discourages them. I suspect that a lot of people don't answer the door out of fear: they just double-bolt the door and hope whoever's there will go away.

Bringing food to these really destitute people is important for their physical survival, and it eases the loneliness and isolation of those without relatives. But could we find volunteers other than nurses to do this? It would free up the nurses for more urgent medical needs, thereby broadening our coverage and outreach to accommodate the thousands in need of this vital service.

The Work of CARITAS on Popov Island

by Father Myron Effing, C.J.D.

Gennady Fateyevich appeared at the CARITAS office in Vladivostok a year ago to ask whether CARITAS would be able to help his people, the 2,000 residents of Popov Island--He is their mayor. The Island is a two hour boat ride from Vladivostok, and therefore somewhat isolated. There is only one boat per day, which leaves the Island in the morning and returns in the evening. But the result is that a person from Vladivostok who wants to go to the island must travel there in the evening, spend a night, a day and another night, and return to the mainland on the third day: so there are few visitors to the Island.

The residents of the island were sent there from all over the Soviet Union when the government opened a fish-canning factory. Most of the residents are far from their historical roots and from other members of their families. Due to economic troubles, the factory was closed, and the residents of the Island have no visible means of support. The mayor was able to get the factory running again, to can fish for the residents, so that there would be something to eat.

The island has a small 20-bed hospital and one doctor. It also has a public school, with good teachers, but a poor budget. It also sports the most beautiful beach in our region, and plenty of clean water and air. The mayor told me that last year 3% of the Island population died. This is because with the factory crippled, most of the younger people moved away. The remaining residents are mostly elderly people, often on pensions. They can't sell their apartments and move because there is no market for apartments on Popov--nobody is planning to move there.

The mayor is looking for ways to develop the island and its possibilities. Tourism is one hope, since there is a beautiful beach and scenic spots on the Island. CARITAS promised to see how it could help the Island.

The first step was to recruit volunteer doctors to go to Popov to serve one day free of charge. The Island had long ago not seen any specialists: dentists, optometrists, children's specialists. Now, thanks to volunteer Russian doctors, every month a specialist visits the Island. I was able to visit Popov Island, and see the work first hand.

The day I went an optometrist volunteered to go. He received 40 patients that day, and wrote their prescriptions, promising that he would arrange to send the eyeglasses to them free of charge. It had been years since some of these patients had an eye exam. Now they would be able to read again.

I spoke to the patients in the waiting room about their life on Popov. Several elderly women told me--with tears in their eyes--"I have no place to go!"

CARITAS has also sent to the residents boxes of clothing to the residents, provided by our benefactors in Little Rock Air Force Base, and St Jude's Parish, Jacksonville, Arkansas, and Nativity Parish in St Paul, Minnesota. We have also provided medicines and religious literature, and are looking for additional ways to help.

As far as we know, there are no Catholics on the Island. The mayor said that he would like to provide a chapel where any priest or minister can come to hold services. We can't possibly go there, even once a month, until we have more priests in Vladivostok.

The mayor is really an impressive guy--forward looking and scientific, and very much in love with his people and concerned for them. He is the first organic gardener I've met in Russia, and his mini-greenhouse and garden methods are being adopted all over the Island. With his own hands he is building a new home, combining the best energy saving techniques with very inexpensive building methods.

I advised the mayor that I thought a mushroom industry could be developed on the island, since there are under ground rooms on the island leftover from the War, and waste heat is available from the Island electric generator. A market is very near: Vladivostok and Japan. Subterranean agriculture would also not threaten the beaches, which could be developed for tourism.

In exchange for our help, Mayor Fateyevich offered to help in whatever way he could with any activities we might plan on Popov. Perhaps we can receive some canned fish for distribution to our poor.

There is very little for the children in our parishes to do, since we are so busy with six parishes, and we have no sisters to help us with the children. I wanted to have a Children's retreat every summer since we first came to Vladivostok. I asked the Mayor if we could hold our children's camp on Popov, making use of the beautiful beach. He promised to help in whatever way he could.

Our First Summer Camp for Kids!

by Valerie Walatka

The first parish summer camp for our children was held the second week of August on Popov Island, a two hour ferry ride from Vladivostok. About 27 children between the ages of eight and seventeen enjoyed seven days of activities and fun, including sports, games, prayer, singing, swimming in the ocean, hikes, skits and competitions. Several days of good weather enabled participants to take advantage of the island's natural beauty: fresh air, green woods, and a large, very clean beach. When the camp was over, most of the kids said they would have liked it to go on for a full month!

The camp was held at Popov Island's school. No shower facilities were available at the school, and the sole water tap in the building occasionally went dry. The electricity was also turned off at regularly scheduled times each day. But Russian children are used to such conditions, so they didn't mind or complain. When the weather was bad they were happy playing games indoors or playing volleyball in the school gym. All the participants slept on classroom floors on mattresses rented from the Popov fish cannery.

The school cooks prepared three delicious meals and a snack each day, besides washing all of the dishes. Meals were served in the school cafeteria. Everyone was satisfied with the food, which often included fresh seafood and homemade baked goods.

Why hadn't we done a camp before? Because our Russian staff weren't sure how to do a religious camp and resisted the idea! So we waited until we had help: The Office to Aid the Church in Eastern Europe of the American Catholic Bishops provided a grant to pay for the expenses of our Russian staff (You probably donated to this collection in America--thanks!). About 15 young Catholic Japanese men and women from the Diocese of Yokohama volunteered to serve as counselors at the camp. A few spoke Russian, but the majority used English to communicate with the children and the Russian staff members. The children enjoyed practicing their English, and they even learned some words and a hymn to Mary in Japanese. The Japanese gave lessons in origami, a special art done by folding colored paper, and taught the children a game played with a special origami ball.

Accompanying the Japanese were two priests from CARITAS Japan. One night Fathers Taka and Ghandi cooked a Japanese dinner for everyone. Fr Taka also served as lifeguard at the beach, and Fr Ghandi said mass for the children.

Sister Maria, a Franciscan sister from Poland, now working in the The highlight of the camp for most of the children was their final night on Popov. After a 30-minute hike through the woods and along the ocean shore, they ate a shish-kabob dinner around a campfire. Not far from the site was a large, natural cave in the rock along the ocean shore, which the children and adults explored with

Yokohama Diocese, came along as the expert on how to do children's retreats. Sister Maria, who speaks good Russian, organized morning and evening prayers, led singing with the guitar, and gave religious instruction. She did such a wonderful job with the prayer that the children didn't want it to end, and often remained seated until one of the counselors would stand up and say, "Time to eat!"

The Director of the camp was Yuri Belozyorov, a member of the Vladivostok parish evangelization department. He was amazed at how, with God's help, the details of the camp came together so perfectly. The mayor of Popov Island was wonderfully cooperative. The Russian Navy helped by transporting the children's belongings the two miles from the seaport to the school. An electrical engineer from the fish cannery arranged for special electrical service to the school building for the two hours before each meal, enabling the cooks to prepare their meals on schedule. And the cooks made arrangements to purchase seafood from their fishermen friends, thus saving the church both time and money.

Also helping with organization of the camp was Valery Ovsyannikov from Transfiguration of Jesus Parish in Khabarovsk, an expert in Karate, who runs his own Karate camp every summer. Dividing the entire camp into four teams, he taught and refereed a thousand-year-old type of Russian baseball called "laptah." A tournament held the last two days of the camp brought "The Red Birds" to victory with "The Lazy Cabbage Rolls" coming in second. The "Trolley Rabbits" and "Little Maria" were very disappointed. (A "trolley rabbit" is a person who doesn't pay his trolley fare when he rides.) Valery gave every ball player on each of the four teams a pin for participating in the tournament.

Fr Myron arrived on Popov Island at the end of the week, and concelebrated Mass with Fr Taka the last day of camp. Fr Myron chose the Gospel from Matthew, "Let the little children come to me and do not prevent them; for the Kingdom of Heaven belongs to such as these." Marina Zamoshina, a camper from St John's Parish in Bolshoy Kamen, played the parts of the Mass and hymns on an electric keyboard for all to sing. Afterward, the children were proud to perform for their pastor creative skits they had practiced in their Catechism sessions.

Before the conclusion of Mass, Fr Myron invited each of the children forward for an individual blessing, and Fr Taka gave his blessing to each person in Japanese. After Mass the Japanese presented gifts to each of the children and each of the Russian counselors as a token of their appreciation for the experience.

great interest. Everyone laughed and sang around the fire until late in the evening. Many wanted to stay there the whole night, and might have done so if the firewood had lasted. Around 11 pm they headed back to the school in the pitch dark in two groups, with just one flashlight per group. The children didn't complain, though; they

formed a line holding hands and sang songs the whole way.

Some of the children were not believers, but already one formerly atheist parent mentioned that she wants to learn more about the faith! (You may recall that our friend Janez Sever in an earlier newsletter mentioned that he thought faith would come to Russia principally through the children!) How we would like to work more with children! How to do it?! We need sisters! Sister Maria, who came from Japan for the retreat told me she would like to work in Vladivostok. She is of Polish ancestry, so speaking Russian is easy for her. Will it finally happen that we will have sisters in Vladivostok? Pray for us, and please don't forget our financial needs. Working more with the children will need money we don't now have. Our retreat staff had a meeting to collect our experiences and to do some long range planning for the next Children's Camp--next summer.

Dear Reader,

In this issue of Sunrise we are especially showing you the wonderful works of charity that we can accomplish with your help in the Far East of Russia. It is right and just that we do this charitable work, but it is even important for the Gospel that we do it! That is because of the suspicion of Catholics that we often find among Russians, many of whom have read violently anti-Catholic literature, or who were prompted by poorly informed Orthodox priests to think that Catholics are something terrible. Many people were taught by the Communists that the purpose of religion is so that the clergy can steal from the people. Our works of charity show that all these accusations are false.

Things are never simple here. Thank you for helping us to develop the Church again in this part of Russia where the people were so long without priests and the sacraments. Our work here is so huge that we simply have to increase the available funds for our work. Our daily expenses keep going up, not only because prices in Russia are increasing (gasoline was recently \$4.20 per gallon due to shortage), but also because our work is always expanding--Russia is huge, and there are more parishes, and more and more people asking for help as the economic situation continues to worsen for the poor and elderly.

Recently an elderly parishioner came to give me 100,000 rubles (\$20). She said that she just received her pension, and she wants me to save the 100,000 rubles for her so that she will have enough money to pay for her funeral when she dies! With 15% per month inflation, she can't save anything. What she wants me to do (unsaid) is to spend the rubles, but record their value in dollars, so that when she dies, I should return to her family the dollars, hoping there will be something with which to buy a casket and pay for a cemetery plot. She is very poor. We help her with medicines, and sometimes food--she loves American peanut butter! (Got any to send her?)

We depend upon your support and prayers to keep us safe and going. Also we depend upon the intercession of the Most Holy Mother of God, our patroness and protector.

Can you remember us in your will? Can you please ask your friends to support us? God bless you.

We were completely without money for two weeks, probably because somebody at one of the Russian banks was making free use of it, claiming that it had gotten lost! Our Russian employees only had to wait a week for pay. It is very common here that Russians have to wait for two to four months to receive their pay! (Of course, inflation means that when they do receive it, it is worth only a fraction of what they earned--but who can force government companies to pay their employees? When you hear a lot about the "mafia" working in Russia, be aware that some of that "mafia" is just private companies trying to deal with a corrupt system, not just the criminal element, although there is that, too!)

God bless you. Yours truly,

Rev Myron Effing, C.J.D., Pastor

New Parish in Nakhodka: Our Lady of the Pacific

by Rev Myron Effing, C.J.D.

In January I had the first mass for our new parish in Nakhodka. We advertised in the newspapers. I was surprised that 26 people came to mass, and 15 of them were already Catholic! One lady, Gelia, was in her 70's. She had been baptised Catholic as a baby by her parents in Latvia, and then moved with her family to Tomsk, Russia, where she remembers the day when both the Catholic and the Orthodox priest were executed together. She made her first confession and her first communion at our mass, and rapidly became everybody's favorite parishioner! She is happy to show everyone her prayerbook which she saved from her childhood and from which she has prayed every day during all these years!

The large turn-out for the first mass tells me that there are many Catholics yet to be found in the Nakhodka region. We need a priest for Nakhodka! Where to find him? Pray for vocations!

The name that I selected for the new parish of Nakhodka is "Our Lady of the Pacific", because Nakhodka is a port city on the Pacific Ocean, and she is the patroness of all who work on the Pacific Ocean. The image of Mary for this devotion is Our Lady of Guam, a statue from the Spanish galleon "Concepcion" which sank off the coast of Guam three centuries ago. The wooden statue of the Immaculate Conception floated ashore, where it remains to this day in the Cathedral in Agana, Guam. We have a statue of Our Lady of Guam donated to us by the staff of Ms Madelein Bordallo, a member of the Guam Legislature.

The parish of Nakhodka is rapidly organizing itself under Leila Abbasovna, the trustee I appointed. It is already officially incorporated and has its official seal. CARITAS has already completed its first project there: A list of children who have invalid parents or alcoholic parents was gotten from the police, and CARITAS invited these children for a day of rest on the beach and a barbecue--an innovative idea which worked out very successfully, was a hit with the kids, and which cost very little.

The Nakhodka mayor's office called us recently to suggest we quickly choose a piece of land in the city for the future church before the best land is gone! We looked at several sites, and are anxious to proceed with something. So far we only can rent a one-room apartment for storing mass equipment, and so that I can sleep there when I am in the city. Who can help build our church?

The highlight of our year came when Bishop Werth came with me to Nakhodka for the first baptisms and confirmations in the parish.

We had been having classes every month, and on September 5, Bishop Werth baptised three people and confirmed five. The first baptism was of five-year-old Arcenty Sergeevich. To celebrate the very first baptism in the parish, we gave him a golden crucifix, which had been sent by one of our American benefactors.

The word "Nakhodka" in Russian is similar to the word "Eureka" in Greek--"I have found it!" Pray that, like the woman in the Gospel who searched for a coin until she found it, many people will find the Lord and His Church in Nakhodka.

Notes

by Rev Myron Effing, C.J.D.

We are repairing our heating system, and trying to stop the leakage of air from the building so that it can be warmer. The 70 year old window frames and a single thickness of glass without glazing compound make for a cold combination in our 40 below coldest days of winter. We are installing three furnaces, one a gift from Nativity Parish in St Paul, Minnesota; the others, gifts from you, our benefactors. Had we planned to continue using city heat we would have had to replace the 150 meters of hot water pipes under the street and then repair the street at a total cost of \$20,000. We decided instead to buy boilers and install them, for a cost of about \$11,000, and buy our own fuel oil. We hope it is a good decision.

Recently I had the funeral of a businessman who was killed in a car accident in Moscow. The body was flown back to Vladivostok for burial. The man was baptised in the Ukraine in childhood, but had never been to our parish. This is the third funeral I've had of people accidentally killed who turned out to be Catholic, but who hadn't been to church since I have been here. Statistically, it means that there are still many Catholics in Vladivostok who still haven't come home to church. They were so many years without the church that their life patterns are already set. Maybe God will use these tragic deaths to bring their families back to us.

Ivan was a ten year old boy with Hodgkin's disease. The Russian doctors could not treat the disease, although they tried. They thought he should go to America. In spite of our many friends in Washington, Arkansas, and California who tried to help, we weren't able to find a hospital in America in time to take him. Several American organizations offered to take him free, but we weren't able to complete arrangements before his death. Ivan was Orthodox, baptised as a baby. His parents asked me to bless his grave.

We are still looking for a Catholic church in America which is closing and which would be able to give us their church fixtures: windows, bells, pipe organ, statues, altars, etc. It is the only way we will be able to afford to restore our church. If you hear of the availability of such church goods, please let me know.