

ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

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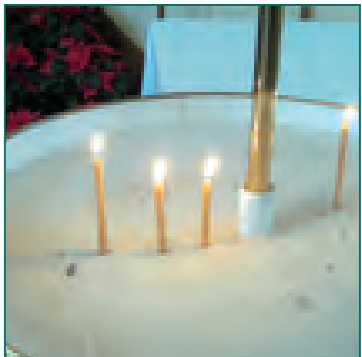


Стрітєння Господнє

■ На 40-ий день після народження Ісуса Христа Марія та Йосиф виконали закон, про який йдеться у Старому Завіті і який постановляв, що на 40-ий день після народження хлопчика, а на 80-ий після народження дівчинки кожна мати мала принести до дверей святині однорічне ягня на цілопальну жертву, як знак визнання над собою найвищої Божої влади і подяки, а голуба—як жертву за гріхи. Після цього жінка вважалась очищеною. Цей же закон приписував, що первородного сина треба було принести до святині та пожертвувати Богу.

Ця подія описується у Євангелії. Як сказано, у той час збулась передбачена Богом зустріч Христа з праведним Симеоном. Ось як описує нам той день св. євангелист Лука: "Йому (Симеонові) було відкрито Святим Духом, що не бачитиме смерті перш, ніж побачить Христа Господа. Він прийшов Духом у храм. І як батьки вносили дитя Ісуса, щоб учинити над ним за законним звичаєм, він узяв його на руки, благословив Бога й мовив: "Нині відпускаєш раба Твого, Владико, за словом Твоїм, з миром бо бачили очі мої спасіння Твоє, яке Ти приготував перед лицем усіх народів, світло на просвітлення язичників і славу народу Твого Ізраїля". (Лк.2, 26-32) Стрітєння Господнє за Юліанським календарем відзначаємо 15 лютого (за Григоріанським—2 лютого). На празник Стрітєння, за традицією, вірні посвячують в церкві свічки, які несуть до своїх домів як символ світла і очищення.

Празник Стрітєння Господнього входить до дванадцяти найбільших церковних свят. Урочисто його почали відзначати з кінця V ст., хоча згадки про його святкування у Єрусалимі датовані уже другою половиною IV ст. Першу згадку про святкування празника подає паломник у своєму щоденнику, де називає його "40 днів після Богоявлення". Його святкування описує так: "Сороковий день після Богоявлення святкується дійсно з найбільшою урочистістю. Цього дня йде процесія до храму Воскресення, де всі збираються на Літургію. Правиться за приписаним



порядком з найбільшою урочистістю, наче на Пасху. Усі священники проповідують і також єпископ. Усі вони пояснюють текст Євангелія, де говориться, що 40 днів Йосиф і Марія принесли Господа до храму" (Гл. 26). 3 Єрусалима празник поширився на увесь Схід, але лише в VI ст. за імператора Юстиніана (527-565) він набирає особливого значення. Імператор наказав святкувати Стрітєння Господнє як великий празник і відзначати його на території всієї імперії.



The Meeting of the Lord

■ The Meeting of the Lord is commemorated on February 15 according to the Julian calendar. This Feast Day is one of the Twelve Major Feast Days of the Orthodox calendar. This Feast Day commemorates the event described in the Gospels when, on the 40th day after the birth of Jesus Christ, His mother Mary and Joseph brought Jesus to the temple. They were fulfilling the Old Testament Law, according to which, on the 40th day after the birth of a boy or the 80th day after the birth of a girl, the mother must bring to the doors of the temple a lamb to sacrifice as a symbol of recognition of God's power and as a sign of gratitude, and a dove as a sacrifice for sins. After this, she was regarded as pure. This law also held that that eldest son be brought to the temple and dedicated to God.

At that time, by God's Will, the righteous Simeon met Christ. St. Luke writes of this meeting, "And it was revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: "Lord, now You are letting your servant depart in peace, for my eyes have seen Your salvation which You have prepared before the face of all peoples; A light to bring revelation to the Gentiles, and the glory of Your people Israel." (Lk 2, 26-32)

According to Tradition, candles are blessed in Church on the Feast Day of the Meeting of the Lord. In Ukrainian tradition the faithful bring bundles of candles brightly decorated that are placed on a common table for blessing. Following the Divine Liturgy on this day, the candles are blessed and the faithful take them home as symbols of light and purification.

The Meeting of the Lord began to be commemorated around the end of the 5th C, although there is evidence that it has been celebrated in Jerusalem a century before. One of the first references to its commemoration is from the diary writings of a pilgrim about the 40th day after the Theophany, "The fortieth day after the Theophany is celebrated with the greatest solemnity. On this day there is a procession to the Church of the Resurrection where everyone gathers for the Liturgy which is served with the solemnity of the Paschal service. All the priests as well as the bishop give a homily, each explaining the text from the Gospel about the 40th day when Joseph and Mary brought Jesus to the temple. The celebration of this feast day spread from Jerusalem all over the East. It only took on special significance in the 6th C when Emperor Justinian (527-565) declared the Meeting of the Lord a Major feast day and decreed that it be celebrated throughout his empire.

—www.risu.org.ua



Koliada at the Consistory

■ WINNIPEG, MB—Ukrainian bilingual school students from the Ralph Brown School in Winnipeg, Manitoba visited the Consistory Office Jan. 17, 2013. The students eagerly participated in the annual tradition of caroling during the Christmas season. At the Consistory Office, the students had the oppor-

tunity to meet His Eminence Metropolitan Yuriy, Chancellor Rt. Rev. Protopresbyter Victor Lakusta and Consistory Office staff to extend their greetings for Christmas and the New Year. Under the direction of Dobr. Olha Harkava, the students enthusiastically sang a selection of carols that included familiar



His Eminence, Metropolitan Yuriy and Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta with the children caroling from Ralph Brown School in Winnipeg, Manitoba.

classics as well those heard less often in Canadian contexts. The students, representing grades 5-7, braved the cold temperatures to take part, some for the first time, while the veterans eagerly looked forward to another year of caroling. Following the caroling, His Eminence Metropolitan Yuriy addressed the students, thanking them for coming and sharing memories of caroling in his youth. He concluded with a blessing and presented each student with an icon card. His Eminence then hosted the students, parent chaperones and teachers to well-earned treats.

■ ВІННІПЕГ, МБ—17 січня 2013 р.Б. школярі з англійсько-української двомовної школи Ralph Brown у Вінніпегу, Манітоба колядували в Консисторії Української Православної Церкви в Канаді. Під керівництвом вчителя музики і співу добр. Ольги Гаркавої діти проколядували з ентузіазмом вибрані колядки, прощедрували, і закінчили віншуванням. Присутні були Його Високопреосвященство Митрополит Юрій, Канцлер протопресвітер Віктор Лакуста та працівники Консисторії. Після колядування Митрополит Юрій вітав колядників і їх благословив, бажаючи їм Божої помочі та успіхів у Новому році.

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■ **WINNIPEG, MB**—The annual Metropolitan New Year's Levee was held Jan. 13, 2013 at the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba. The event began with Vespers led by Very Rev. Mitred Archpriest Gregory Mielnik, Very Rev. Archpriest Roman Bozyk, Dean of Theology, St. Andrew's College and presided over by His Eminence Metropolitan Yuriy. Deacon Robert Hladiuk served and Sub-deacon Yakiv Mielnik assisted at the Altar. Rt. Rev. Protopresbyter Dr. Stephan Jarmus was present in the Altar. At the conclusion of the Vespers, His Eminence anointed the clergy and faithful with Holy Oil before everyone proceeded to the church hall for a reception and program.

This evening was attended by parishioners from Holy Trinity Cathedral, faithful visiting from other Winnipeg parishes and surrounding areas, clergy from other Winnipeg parishes as well as clergy emeritus Rt. Rev. Protopresbyter Dr. Stephan Jarmus and Rt. Rev. Proto-

presbyter Fr. Wolodymyr Sluzar. Also, attending the evening was His Eminence Metropolitan Lawrence accompanied by faithful from the Ukrainian Greek Catholic Church.

Everyone attending had an opportunity to receive personal greetings from His Eminence, who blessed each guest and presented them with a beautiful icon card depicting the Theophany. The program, led by Fr. Gregory, included representatives from a variety of UOCC institutions and organizations extending festive New Year's greetings and God's blessings for good health to His Eminence.

Some of these included: Fr. Gregory and Holy Trinity Cathedral, Metropolitan Lawrence, St. Andrew's College, the Centre for Ukrainian Canadian Studies, Provincial Executive of UWAC, Ukrainian Canadian Women's Committee, TYC, and the Order of St. Andrew. To complete the evening, the guests enjoyed a reception buffet while listening to selections from the O. Koshetz choir.

Новорічна зустріч з Митрополитом Юрієм

■ **ВІННІПЕГ, МБ.**—Річна Новорічна зустріч з Митрополитом відбулася 13 січня 2013 в Митрополичій Катедрі Пресвятої Тройці у Вінніпегу, Манітоба. Вечір розпочався з Вечірнею, яка відбулася о 5-ій годині пополудні. Вечірню відслужив митр. прот. Григорій Мельник, благочинний катедри, в співслуженні з протоієреєм Романом Божином, Деканом Богословського факультету Колегії Св. Андрея за очолюванням Високопреосвященнішого Митрополита Юрія. Служили дякон Роберт Гладюк і іподиякон Яків Мельник, присутним у вітварі був протопресвітер д-р Степан Ярмусь. Після завершення Вечірні вірні приймали елеопомазання від Його Високопреосвященства. Тоді всі присутні були запрошені до церковної аудиторії на гостинне прийняття та художню програму. Заповнили аудиторію гості, місцеве духовенство а також священнослужителі-емерити протопресвітер д-р Степан Ярмусь і протопресвітер Володимир Слюзар і парафіяни православних церков м. Вінніпегу. Також був почесний гість від Української Католицької Церкви Митрополит Лаврентій разом з деякими свої-

ми парафіянами.

Гостей зустрічав Митрополит Юрій, отже всі підходили до нього за благословенням і одночасно висловлювали йому свої побажання Божого благословення та успіхів у праці в Божому Винограднику—Святій Українській Православній Церкві в Канаді. Кожному з них Владика не тільки уділив благословенням, але й дав на згадку іконку Св. Богоявлення. Після того згідно програми, господарем якої був о. Григорій Мельник, перейшли до привітів і побажання доброго здоров'я Його Високопреосвященству від о. Григорія Мельника та катедри, від Митрополита Лаврентія, та від таких складових організації УПЦК, як Колегії Св. Андрея, Центру українських канадських студій при Університеті Манітоби, Провінційної Екзекутиви Союзу Українок Канади, Комітету Українок Канади, ТУС, Ордену Св. Андрія. На закінчення гостинної гутірки, гості смакували приготовлену смачну перекуску, а також насолоджувалися співом хору ім. О. Кошиця.

На Многії Літа, Владико!



ВІСНИК THE HERALD • LE MESSENGER •

ВІСНИК
випускається щомісячно
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ"
для УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ
ЦЕРКВИ в КАНАДІ
з благословення
Його Високопреосвященства ЮРІЯ,
АРХІЄПІСКОПА ВІННІПЕГУ
І СЕРЕДНЬОЇ ЄПАРХІЇ,
МИТРОПОЛИТА КАНАДИ,
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
ПРАВОСЛАВНОЇ ЦЕРКВИ в КАНАДІ

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—Ecclesia Publishing Corporation

The Ukrainian Orthodox Church of Canada enters a historic year in 2013, marking 95 years since its founding, by the Will of God. At the same time, Ukrainian Orthodox across Canada also will be commemorating in 2013 the 1025th anniversary of the Baptism of Ukraine. These two momentous occasions in the spiritual heritage of the UOCC become a time for reflection on the efforts and sufferings of our ancestors in the hope for our spiritual benefit. Throughout this historic year, the Visnyk /The Herald will present regular features on the historical development and background of the UOCC as well as features related to the Baptism of Ukraine.

■ The Ukrainian Orthodox Church of Canada, called the Ukrainian Greek-Orthodox Church of Canada until 1990, has experienced a 95 year history in Canada which included the transfer of the religious tradition from Ukraine to Canada, four waves of immigration, five generations of Ukrainian Canadians and the integration of non-Ukrainians into the Ukrainian Orthodox religious tradition through intermarriage and conversion. This was all accomplished through the tremendous love and sacrifice, unbending hope and the strong, dedicated faith of each generation of the church membership. The UOCC has had an eventful 95-year history, celebrating numerous glorious events, as well as experiencing difficult challenges. However, the unity of the Church always prevailed through the collective action of the Metropolitan, Bishops, priests, Church administration—the Consistory Board—and the lay membership.

Bishops, priests, Church administration—the Consistory Board—and the lay membership.

Snapshot of the UOCC Today

The Ukrainian Orthodox Church of Canada faces an enormous geographic challenge. It encompasses 207 congregations organized into about 60 parishes or parish districts in three eparchies spread over 6 provinces of Canada. There are 62 active priests, 21 retired priests and 7 deacons. There is one female monastic. The Hierarchs include 1 Metropolitan, 2 bishops, and 1 Metropolitan-Emeritus. The UOCC is headquartered in Winnipeg. The Primate of the Church is the presiding Metropolitan who bears the title—"Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada."

The Eastern Eparchy is based in Toronto, Ontario and the Western Eparchy is based in Edmonton, Alberta. The Central Administration of the Church is located at the Consistory Building in Winnipeg. The Church has published a monthly newspaper, *Visnyk /The Herald* since 1924, and the annual *Ridna Nyva* almanac. The Consistory operates the Consistory Church Goods Supply, which supplies liturgical items, books and icons. The UOCC also has a theological College, St. Andrew's College in Winnipeg located on the campus of the University of Manitoba.

The UOCC is in communion with the world family of Orthodox Churches and is under the omophorion of the Ecumenical Patriarchate of Constanti-



Holy Trinity Metropolitan Cathedral in Winnipeg, MB.

nople. The UOCC follows the unbroken, 2000-year old historic Tradition and teachings of Christianity as well as the 1000-year old tradition of Orthodoxy in Ukraine, which was founded in 988. The UOCC, in unity with all canonical Orthodox Christian Churches, believes itself to be part of the One, Holy, Catholic and Apostolic Church founded by Jesus Christ and proclaiming the same authentic apostolic faith that was originally preached at the Pentecost.

The Church has as its foundation Holy Tradition which is the continued presence and inspiration of the Holy Spirit, witnessed to and manifested in the Holy Bible, as well as in the writings of the Fathers of the Church, lives of the saints, the decrees of the ecumenical councils, the liturgical tradition, holy images, and sacred canons. The Bible, which is composed of the divinely-inspired books written by the prophets, apostles and saints, is the central and most authoritative source of Holy Tradition. It is not to be interpreted by personal or private opinion, but depends on the trustworthy consensus of the entire Church, especially the writings of the Holy Fathers. The Orthodox Church encourages and places great emphasis on the continual study of all these sources of Holy Tradition.

Orthodoxy Arrives in Ukraine

The earliest record of Christianity in Ukraine refers to the tradition surrounding St. Andrew the First-Called Apostle. According to pious tradition, St. Andrew in his latter years, crossed Asia Minor and the Black Sea to the mouth of the Dniro River, and traveled up the river to the present site of Kyiv. It is here that he prophesied that a major city with many churches and a strong Christian presence would be built. This narrative and the apostolic

foundation on Ukrainian soil have played a major role in the psyche of the Ukrainian Orthodox people.

Ukrainian Orthodoxy with the conversion of its Slavic population has its origin in the second half of the 10th C. Grand Prince St. Volodymyr the Great (956-1015) accepted the Orthodox faith for his Kyivan-Rus' state from the Byzantine Empire, the leading European Empire at that time, in 988. As such, the Patriarchate of Constantinople became the Mother Church of Ukraine. The baptism of Rus'-Ukraine in 988 was foreshadowed by the conversion of St. Volodymyr's grandmother, St. Olha (890-969), the first state ruler to accept Christianity. From 988 to 1240, the Ukrainian Orthodox Church was organized as the Kyivan Metropolia, headed by a Metropolitan who centralized the spiritual and organizational life of the Church. This Church was an autonomous ecclesiastical body within the jurisdiction of the Patriarchate of Constantinople.

In the first half of the 11th C, the second great leader, Grand Prince Yaroslav the Wise, greatly promoted Orthodoxy. He saw the establishment of the St. Sophia Cathedral and other churches as well as the Kyiv Monastery of the Caves. These two institutions have played a tremendous role in the 1025-year history of Ukrainian Orthodoxy. Famous saints besides St. Olha and St. Volodymyr of this period include: St. Anthony and St. Theodosius—the founders of monasticism at the Kyiv Monastery of the Caves, St. Boris and St. Hlib—the passion bearers and first martyrs of Ukraine, and St. Ilarion—the first Ukrainian Metropolitan of Kyiv.

—Excerpts taken from Dr. Roman Yereniuk's work: A Short Historical Outline of the Ukrainian Orthodox Church of Canada (UOCC)

1025-річчя хрещення Київської Русі святкуватимуть на державному рівні



КИЇВ, УКРАЇНА—Святкування 1025-річчя хрещення Київської Русі в Україні пройде на найвищому рівні за участю голів Церков інших держав. "Прийняття християнства перетворило Русь на могутню і впливову державу, підняло її міжнародний авторитет. Київська Русь стала одним з найбільших центрів християнства і осередків Православ'я на європейському континенті та одним з учасників формування європейської християнської цивілізації",—зазначив голова адміністрації президента Сергій Льовочкін, висловивши переконання, що широке святкування цієї визначної дати посилить гуманітарні та міжлюдські зв'язки України із сусідніми державами. Кабінет міністрів зобов'язаний активізувати роботу центральних та місцевих органів виконавчої влади з підготовки та відзначення в Україні 1025-річчя хрещення Київської Русі. Про це йдеться в Указі Президента України від 21 січня 2013 року № 34/2003, "Питання організації та проведення заходів щодо відзначення в Україні 1025-річчя хрещення Київської Русі", яке відзначатиметься в липні 2013 року, повідомляє Інститут релігійної свободи. Пропонується передбачити додаткові заходи щодо збереження об'єктів культурної спадщини, пов'язаних із християнством, а також широке залучення громадськості до реалізації плану урочистих заходів. На останок Міністерство закордонних справ України зобов'язано вжити заходів щодо залучення до участі в урочистостях представників іноземних держав, у тому числі дипломатичного корпусу.

—www.irs.in.ua

State Celebration for 1025 Anniversary of Baptism of Ukraine

KYIV, UKRAINE—The 1025th anniversary of the Baptism of Ukraine will be celebrated nationwide at the state level in July 2013. A presidential decree from Jan. 21, 2013 has instructed the Cabinet to organize the event and invite the participation of Church leaders and diplomats worldwide. Historic sites related to the anniversary will be upgraded and the anniversary will be marked in towns and cities across the country.

The Purpose of Trials

"My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

(James 1: 2-4)

Trials, the world's oppression takes place by God's permission. The issue is not trials but our response to them. Properly received, trials reveal where our hearts are. They are food for faith, which must grow or die. The godly reaction to trials is joy and perseverance. Though unkind circumstances are from the evil one, to get angry at circumstances is to get angry at God, who permits them.

—The Orthodox Study Bible



ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 8 січня 2013 року, на 81-му році життя спочив у Бозі

Бл. п. Митрофорний Протоієрей Мирослав Крищук Rt. Rev. Mitred Archpriest Meroslaw Kryschuk of Blessed Memory

■ **Вінніпег, МБ.**—З глибоким сумом Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 8 січня 2013, на 81-му році земного життя спочив у Бозі раб Божий митрофорний протоієрей Мирослав Крищук.

Отець Мирослав народився у місті Федора, Альберта, в 1931 році. Після закінчення Колегії Святого Андрія у Вінніпегу, Манітоба, о. Мирослав понад 55 років служив у Господньому Винограднику—Святій Українській Православній Церкві в Канаді. Він був висвячений в сан диякона у 1957 році, а в наступному році був рукоположений в пресвітери. Його пастирська праця проходила в парафіяльних округах провінції Альберта. За багаторічну самовіддану працю на добро і спасіння українського народу, проводом Церкви він був нагороджений численними священничими нагородами включно з митрою, в тому числі Митрополічою грамотою (Митр. Василій). Останніми роками він був на емеритурі і як священник-емерит був приписаний до Собору Святого Андрія в Едмонтоні, Альберта.

Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття добродійці Надії з родиною. Ми молимося, щоб Господь утішив їх в цей час гіркої розлуки.

Оплакувати відхід о. Мирослава залишилися: його вірна дружина і помічниця на церковному полі, добр. Надія, дочка Анна-Марія з мужем Романом Кошаричі (Калгарі), син Йосиф-Мирослав з дружиною Арлін (Федора), троє онуків: Лариса, Тетяна і Емма, сестра Філія з мужем Герб Гилл (Федора), швагер Михайло Доблянко (Едмонтон) і численні племінники й племінниці з їх родинами.

Перед ним закінчили свій земний життєвий шлях дочка Наталя-Савеля, батьки Йосиф і Анна, брат, Федір і сестри Єлизавета Кінджерська і Стелла (Стефанія) Доблянко.

Його Високопреосвященство, Митрополит Юрій, благословляє нашому духовенству і вірним молитовне згадувати новопреставленого раба Божого о. Мирослава у своїх молитвах та під час Св. Літургій, і молитися за добробут його родини.

Панахида була відслужена 14 січня в Соборі Св. Андрія в Едмонтоні. Чин Похорону священника у співслуженні з місцевим духовенством очолив Преосвященніший Іларіон, Єпископ Едмонтону і Західної Єпархії. Тлінні останки новопреставленого митрофорного протоієрея покладено на цвинтарі Св. Івана у Федора, Альберта—15 січня 2013 р.Б.

Сам Господи, упокой душу спочилого раба Твого Мирослава, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилому рабу Твоєму і сотвори йому вічну пам'ять.

Вічна Йому Пам'ять!

—Відділ комунікацій Української Православної Церкви в Канаді



■ **Winnipeg, MB.**—It is with a profound depth of sadness and prayer that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that the servant of God Rt. Rev. Mitred Archpriest Meroslaw Kyrshuk fell asleep in the Lord on Jan. 8, 2013 at the age of 81 years.

Fr. Meroslaw was born in Fedorah, Alberta in 1931. A graduate of St. Andrew's College in Winnipeg, Manitoba, Fr. Meroslaw served the Lord in the vineyard of the Ukrainian Orthodox Church for over 55 years. He was ordained into the diaconate in 1957 and the following year into the priesthood where his pastoral work took him to parochial districts throughout Alberta. He received numerous clergy awards for his long-time, dedicated service,

including a Metropolitan's Hramota from Metropolitan Wasyl. Most recently, he was pastor emeritus at St. Andrew's Sobor in Edmonton, Alberta.

The Office of the Consistory and the faithful of the entire Ukrainian Orthodox Church of Canada express their deepest sympathies to Dobrodiyka Nadia, their children and all of their family. We pray that the Lord will bring them comfort in this time of sadness.

Fr. Meroslaw leaves to pray for his eternal memory his loving wife, Dobrodiyka Nadia, daughter, Anna-Marie (Marusia) (Roman) Koszarycz of Calgary; son, Joe (Arlene) of Fedorah; three grandchildren, Larisa, Tatiana and Emma; sister, Phyllis (Herb) Hills of Fedorah; brother-in-law, Mike Doblanko of Edmonton and numerous nieces and nephews with their families. Departing this earthly life before him were daughter, Natalia Kryschuk; parents, Joe and Annie Kryschuk; brother, Fred and sisters, Elizabeth (Andy) Kinjerski and Stella Doblanko.

With the Blessing of His Eminence, Metropolitan Yuriy, our clergy and faithful are asked to remember the newly-reposed servant in Christ, †Fr. Meroslaw in your prayers and liturgical commemorations, and to pray for the well-being of his beloved family.

The *Panakhida* of the Funeral Rite was held Monday, January 14, 2013 at 7:00 p.m., and the Hierarchical Funeral Rite, led by His Grace Bishop Ilarion, was held Tuesday, January 15, 2013 at 10:00 a.m. Both took place at St. Andrew's Sobor in Edmonton, Alberta with UOCC clergy concelebrating. Interment followed at the St. John's Ukrainian Orthodox Church cemetery in Fedorah, Alberta.

O Lord, give rest to the soul of your departed servant, Fr. Meroslaw, in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow. May our merciful Lord and Saviour, Jesus Christ, grant eternal rest to his soul.

Memory Eternal!

—Office of Communications, Ukrainian Orthodox Church of Canada

On the visitation by UOCC Hierarchs to the Ecumenical Patriarchate of Constantinople

■ **WINNIPEG, MB.**—His Eminence, Metropolitan Yuriy, along with His Grace, Bishop Ilarion and His Grace, Bishop Andriy will be travelling to the Ecumenical Patriarchate of Constantinople from February 7 to February 10, 2013 at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew I. His Eminence and their Graces are expected to attend audiences with His All-Holiness as well as with the Committee for Inter-Orthodox Affairs to discuss issues relating to the Ukrainian Orthodox Church of Canada as well as ecclesiastical issues of mutual commonality within the omophorion of the Holy Mother Church.

The Hierarchs of the UOCC look forward with great joy to this opportunity for discussions with His All-Holiness as well as to convey the deep affection and Christian love of the faithful of the Ukrainian Orthodox Church of Canada for His All-Holiness. Metropo-

litan Yuriy, Bishop Ilarion and Bishop Andriy will be accompanied by a delegation, including Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta, members of the Presidium and members of the Inter-Church Relations Committee of the UOCC, as an advisory body to His Eminence.

We ask the faithful of the UOCC for their prayers that our Lord grant wisdom to those participating in this audience and may the All-Holy Theotokos and St. Michael, the Archangel of God, protect all those travelling.

May the All-merciful God bless this visitation so that these consultations will be directed towards the Glory of God and for the spiritual benefit of all of the faithful of the Ukrainian Orthodox Church of Canada.

—Office of Communications of the Ukrainian Orthodox Church of Canada

Priestly Ordination of Fr. Deacon Chad Pawlyshyn



CALGARY, AB.—Fr. Deacon Chad Pawlyshyn was ordained to the priesthood by His Grace Bishop Ilarion. The Hierarchical Divine Liturgy was celebrated on Jan. 20, 2013 at the Ukrainian Orthodox Church of St. Vladimir in Calgary, AB.

2013—Year of Global Solidarity

The Ecumenical Patriarchate of Constantinople declared 2013 to be the Year of Global Solidarity. Its purpose is to draw the attention of Orthodox Christians and all persons and governments of good will to "make every conscious effort—as individuals and nations—for the reduction of the inhumane consequences created by the vast inequalities as well as the recognition by all people of the rights of the weakest among us in order that everyone may enjoy the essential goods necessary for human life," states His All-Holiness Ecumenical Patriarch Bartholomew in his Nativity Message. This call is intended, as His All-Holiness states, to "sensitize sufficient hearts among humankind regarding the immense and extensive problem of poverty and the need to assume the necessary measures to comfort the hungry and misfortunate." By means of such global solidarity, love and peace on earth can be achieved, the kind spoken about by our Lord and Saviour Jesus Christ and his Disciples.

Throughout this Year of Global Solidarity, the Visnyk/The Herald will present features surrounding this theme. We begin with Fr. George Morelli's writings on Seeing the Good in Others. Fr. George is both a priest in the Antiochian Church as well as a clinical psychologist. He connects global and social issues to the state of our inner spiritual and psychological life. Jesus Christ Himself, His Disciples and the many saints who followed stress that change in our external world begins with changing our inner life—how we think and act in the world, to truly place God first above all else. Fr. George leaves us with much to contemplate about including our role in global solidarity and our Christian responsibilities.

■ Seeing the Good in Others

How many of us when we first meet some new person immediately find something about them to be critical about? Alternatively, we can look at the major news stories in the media over the last few months of 2012 and focus on the overwhelming brokenness graphically depicted: war, super-storms, school massacres and mass killings, to say the least. However, we do have an alternative. We could try to see the good that is imbedded within the bad. We can see that through all this tragedy some have been encouraging others to remain affirming of hope, fostering optimism

and healing, and, most importantly, inspiring others by their own good actions. We have to see that inspiring others is one of the greatest good deeds we can do for those around us.

Doing good for others is certainly not unknown among the world's religions. Buddhist tradition teaches, "Therefore, do thy duty as prescribed; for duty-bound action is superior to inaction... Actions normally fetter the human being but not when they are performed as acts of sacrifice." (Bhagavadgita, 3: 8-9). The words of Gandhi are very meaningful on helping us to focus on the good: "When I despair, I remember that all through history the way of truth and love have always won. There have been tyrants and murderers, and for a time, they can seem invincible, but in the end, they always fall. Think of it—always."

How can we bring about both seeing the good that others do and, in turn, reflecting such good in our own lives, and thus animating more good actions by those around us? St. Isaac of Syria tells us it must be a synergy involving reliance on, i.e., trust and confidence in, God united with our own good efforts. He asks: "Do you believe that God provides for His creatures, and is able to do all things? Let suitable labour, therefore, follow on your faith, and then He will hear you. Think not to grasp the winds of your fist, that is, faith without works." One way of doing this is to practice in our own lives the good we see and admire in others. This cannot be done, however, if we focus on the mistakes others make or the evils they have done. A great psycho-spiritual help here is to follow the counsel of Jesus Himself: "...first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the splinter out of thy brother's eye." (Mt 7:5) May I add that Jesus' words can be extended—realizing that all of us fall short in some way will enable us to see more clearly the good others are doing or mean to do. To do this would be to cultivate in ourselves the virtue of mercy. St. Isaac describes this virtue, "Mercy, on the other hand, is sorrow and pity stirred up by goodness, and it compassionately inclines a man in the direction of all."

—Fr. George Morelli,
www.antiochian.org

"Peace I leave with you; My peace I give to you; not as the world gives do I give to you." (Jn 14: 27)

"This is My commandment that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends." (Jn 15:12,13)

—from Jesus Christ's last address to His Disciples

About 100 Million Christians Persecuted around the World

About 100 million Christians are persecuted around the world, with conditions worsening for them most rapidly in Syria and Ethiopia, according to an annual report by a group supporting oppressed Christians worldwide. Open Doors, a non-denominational Christian group, listed North Korea, Saudi Arabia and Afghanistan as the three toughest countries for Christians last year. They topped the 50-country ranking for 2011 as well. Syria jumped from 36th to 11th place on the list as its Christian minority has increasingly become a target for radical Islamist fighters, the report said. Ethiopia, which is two-thirds Christian, shot up from 38th to 15th place in the ranking due to a "complex mix of persecution dynamics" including attacks by radical Islamists and reprisals by traditional Christians against new Protestant movements. Mali came from no listing for 2011 to 7th place because restrictions imposed in the north of the country not only brought harsh punishments for the Muslim majority but also drove out the tiny Christian minority, it said. "There are over 65 countries where Christians are persecuted," said the report released by Open Doors, which now works in more than

Metropolitan John X Selected as the 158th Greek Orthodox Patriarch of Antioch and All The East



WINNIPEG, MB—On behalf of His Eminence Metropolitan Yuriy, His Grace Bishop Ilarion, His Grace Bishop Andriy, the clergy, the monastics and the faithful of the Ukrainian Orthodox Church of Canada, the Office of Communications of the Ukrainian Orthodox Church of Canada expresses its immense joy at the selection of Metropolitan John X as the 158th Greek Orthodox Patriarch of Antioch and All The East on December 17, 2012 in Beirut. We join our sister Orthodox Churches in congratulating Patriarch John X and wishing him God's blessings as he assumes this most important position by God's Holy Grace. We greet the Holy Synod, Hierarchs, the reverend clergy, the monastics and the faithful of the Greek Orthodox Church of Antioch and All The

East with the selection of Patriarch John X.

The election of Patriarch John X comes at a critical time for the Antiochian Orthodox faithful in this turbulent period of history for Syria and the region. By God's Holy Will, the fervent prayers of the Holy Synod and the faithful were heard with the selection of Metropolitan John, who possesses so many of those qualities necessary in our complex world of today, from English language fluency to diplomatic talents to compassion in pastoral care of the faithful. Esteemed throughout the world as an academic, theologian and, foremost, as a monastic, who has helped to revive monastic life in Syria and Lebanon, Patriarch John has shown himself to be a true servant of God by his humanitarian and youth works and endeavours for dialogue and conciliation.

We fervently pray for the health and well-being of His All-Holiness Patriarch John X. We pray that the Holy Spirit may grant him wisdom, patience and strength in this important service to the Lord. We pray for the intercession of the Most Holy Theotokos and all the Saints, especially of St. Peter and St. Paul, founders of the See of Antioch. May the Lord God grant Patriarch John X many years of fruitful work in the vineyard of the Greek Orthodox Church of Antioch and All The East.

Axios! Truly he is worthy!

Многая літа! God grant him many years!

—Office of Communications, Ukrainian Orthodox Church of Canada,

Християнство залишається найпопулярнішою релігією у світі

Більшість жителів Землі—майже 6 мільярдів людей—є послідовниками якогось релігійного вчення. До такого висновку дійшли експерти американського Pew Research Centre. Вивчивши дані переписів населення і соціопитування у більш ніж 200 країнах світу, експерти з'ясували, що християнство, як і раніше, залишається найпопулярнішою релігією. Християнами вважають себе 2,2 мільярда чоловік. На другому місці—мусульмани. Цю релігію сповідують 1,6 мільярда віруючих. До індуїстів зараховують себе близько мільярда людей, до буддистів—500 мільйонів.

—www.unian.ua

Christianity Most Popular Religion

Most people in the world, almost 6 billion, are followers of some type of religious teachings, according to the results of a global study conducted by Pew Research Centre in the USA. Their study included over 200 countries and used census data as well as survey research. The researchers concluded that Christianity, as in the past, has the most adherents with over 2 billion, followed by Islam with 1.6 billion, Hindu with almost 1 billion and Buddhism with 500 million.

60 countries. "An estimated 100 million Christians worldwide are persecuted," the US-based group said in the report. All but one of the 50 countries in the list—Colombia, which ranked 46th—were in Africa, Asia or the Middle East.

Christianity is the largest and most widely spread faith in the world, with 2.2 billion followers or 32% of the world population, according to a report by the Washington-based Pew Forum on Religion and Public Life. It faces restrictions and hostility in 111 countries around the world, another Pew report said. "In recent years, we've been hearing that Christianity is the most persecuted religion in the world—that sounds right to us," said Open Doors France director Michel Varton at a presentation of the report in Strasbourg. Open Doors, which documents cases of persecution of Christians, said its report was based on official studies, news reports and field reports and questionnaires filled out by its staff workers around the world. North Korea has kept its number one ranking for the past 11 years because it is illegal simply to be a Christian there, it said. Open Doors estimates that up to 70,000 North Koreans have been sent to labour camps for their faith. The report said second-placed Saudi Arabia, which bans public practice of any faith but Islam, has a growing Christian population because of its migrant workers and some converts it says converted after watching Christian satellite television.

—Reprinted from Thomson/Reuters; www.newsmax.com

The Sacrament of Holy Communion

In the Holy Orthodox Church today there are seven Sacraments, which are also called Mysteries. The Sacraments are important in our spiritual life because, as Fr. Thomas Fitzgerald states, they disclose and reveal God to us, they affect our personal relationship with God and others and through them, the Holy Spirit works to lead us to Christ. The Visnyk /The Herald presents a series on the Sacraments for the spiritual benefit of the faithful. Previously, we have presented materials about the Sacraments of Baptism, Chrismation, Marriage, and Confession.

The next Sacrament to be featured is the Sacrament of Holy Communion, or the Holy Eucharist. In this Sacrament sanctified bread and wine are transfigured into the Body and Blood of Christ during the Divine Liturgy. The Body and Blood of Christ are God's greatest gift to humans that He gives with unconditional love so that He may live in us and we in Him. Metropolitan Ilarion of Blessed Memory, the most prolific theologian of the UOCC, has written extensively on the Sacraments and their practices in the Church. We reproduce here his work on Holy Communion written especially for the faithful.

The Greatest Sacrament

The greatest sacrament, the Sacrament of Sacraments, is Holy Communion, or as it is also called, the Holy Eucharist. In this great Sacrament, each individual person, having first cleansed himself through the Sacrament of Confession, receives, in the appearance of bread and wine, the very Body and Blood of our Lord Jesus Christ. Through this act, each person draws nearer to the Lord and becomes His son or His daughter. One should take Holy Communion frequently, but no less than once a year, usually during the great Lent, or preferably during every Lenten period.

Venerable Father of the IV century, Hegumen Appolos, instructs, "He who shuns Holy Communion, he also shuns God." This is the teaching of the Orthodox Church. It is through Holy Communion that all Christians are united in one Body into One Holy Universal and Apostolic Church whose Head is its Founder, our Lord Jesus Christ. Regarding Holy Communion, our Lord declared: "He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him—hath eternal life;

and I will raise him up at the last day." (Jn 6:56, 54) Blessed is he who bears this in mind, the greatest of Sacraments, and partakes often of the Holy Communion. Those who are to receive Holy Communion offer humble prayers and especially heed the Holy Liturgy. When a deacon or a priest announces, "With fear of God and with faith and love, draw near!" those who are to receive Holy Communion prepare themselves to do so.

Preparations

The prayer preceding Holy Communion, "I believe, O Lord, and I confess..." which is read aloud by the priest standing within the Royal Doors is repeated by those waiting to receive Holy Communion. At the end of the prayer, the communicant kneels and bows low, making the sign of the cross, stands, and devoutly ascends the Solea. Before receiving the Holy Communion as we approach the Chalice, we cross our hands upon our chest, right hand over left, as a token of our humility. We do not cross ourselves or make low bows again, because we did so already. The Canon 101 of the VI Universal Sobor held in 692 instructs, "He who wishes to receive Holy Communion during Liturgy, let him cross his hands upon his chest and in this posture receive Holy Communion." We receive Holy Communion from the priest who stands within the Royal Doors or in front of them. We receive the Holy Sacrament while standing, that is, we do not kneel when the Holy Communion is administered. The Fathers of the VI Universal Sobor 692 by Canon 101, have established, "Man, having been created in the image of God, the Holy Apostle clearly identifies him as the Body of Christ and the Temple of God. Thus, Man has been placed above all other living creatures and, through suffering on the Cross, has been vouchsafed the gift of heaven. He who eats and drinks of the Body and Blood of Christ is continually transmuted into a state of eternal life, sanctifying his body and soul by Holy Communion. He who would partake of the Holy Communion during the Divine Liturgy, and through it unite with Christ, let him draw near and accept the Communion of Christ's Grace."

When a communicant approaches the Holy Chalice, he/she announces his /her name—it will be repeated by the



Children at St. Mary the Protectress Cathedral in Winnipeg, MB line up to receive Holy Communion from Rev. Fr. Alexander Harkavyi.

priest—and opens his/her mouth. On receiving the Holy Communion, he /she swallows it, minding that nothing of it should remain in the mouth. He /she presents his/her lips so that the priest may wipe them. Then, he/she kisses the bottom rim of the Chalice, as if it were the Rib of Christ—he/she does not kiss the priest's hand, and humbly retires, having bowed and made the sign of the cross. Kneeling and bowing to the ground after receiving the Holy Communion is not acceptable because, through the symbolic unity with Christ upon receiving the Holy Communion, one has from that moment become the son or daughter of God.

After receiving the Holy Communion the communicant is offered *proskphora* and warm water to rinse down the elements of Holy Communion. When the priest announces: "...always now and ever, and unto ages of ages," the communicant approaches the Solea and bows his head as the Chalice is momentarily placed upon his bowed head. The communicant stands during this ceremony, because he has already become the son, or she the daughter of God.

The procedure in the Ukrainian *Trebnik* dated 1647 concerning Holy Communion is given as follows: "When the deacon appears within the Royal Doors and announces, 'With fear of God...' the priest takes the Chalice from him and, placing himself within the Royal Doors, holds the Chalice in both hands. Then the communicant

approaches closer and repeats after the priests, the prayer. 'I believe O Lord, and I confess...' At the end of the prayer, the communicant comes forward in great humility and in awe of God, moved emotionally even to tears, and bows to the ground from a kneeling posture, and on arising crosses his hands on his chest. The clergy in attendance holds the large covering under the Chalice and places it under the communicant's chin, who then, opening his/her mouth and looking upward, receives the Holy Eucharist from the priest. The communicant, if heavily moustached, must take care not to dip his moustache into the Sacrament—the Blood of Christ. After administering the Holy Sacrament, the priest wipes the communicant's lips, after which the communicant reverently kisses the bottom edge of the Chalice and, bowing low, retires in his/her spirit praising and thanking the Lord for the great blessing and grace that he/she has received." We still practice this ancient Church procedure.

The Practice

Children from infancy up to 7 years of age partake of the Holy Communion without prior Confession, but all others necessarily do so after Confession. A mother who brings her child to receive Holy Communion holds the child with its head resting on her right arm, the body in a horizontal position. The child is not required to partake of the warm water.

(continued on p.7)



Preparation of the Holy Eucharist.



Chancellor Rt. Rev. Protopresbyter Fr. Victor Lakusta administering Holy Communion.

Preparing for Holy Communion

Our *Dobryi Pastyr/The Good Shepherd* prayer book, starting on p. 207, contains the *Rite of Preparation of Holy Communion*. These preparations are part of our personal prayer practice. The *Vira/Faith* prayer book contains prayers on p. 42. This *Rite of Preparation* includes a set of prayers before Communion, Psalms as well as the *Canon to our Lord Jesus Christ* and *Canon to the Theotokos*. There is also a prayer of thanksgiving following Holy Communion found on p. 341 of the prayer book. Orthodox Saints remind us in their teachings that it is not in the number or length of prayers, but the sincerity and intention behind them. Only with a contrite and pure heart and honesty when approaching the Lord will we receive God's grace and blessings and the full benefits of Communion with the Lord. The extensive preparations remind us of the importance of this Sacrament and the seriousness needed to approach the Presence of the Lord.

—This page is prepared in conjunction with the Office of Missions and Education and the Christian Education and Heritage Committee of the UOCC—

The Sacrament of Holy Communion

(continued from p.6)

When the communicants are administered the Holy Communion, the congregation should remain standing. After receiving Holy Communion the communicant should attentively listen to, or himself/herself read through, the *Thanksgiving Prayers* that follow the Sacrament. The communicant should pass the rest of the day in joyous reverence and humility. Among the Orthodox, since the earliest times, it is accepted that the communicant, after receiving Holy Communion, must abstain from spitting on that day. On the day of receiving Holy Communion, the communicants do not kneel and do not make low reverences because they have become the sons and daughters of God. An ancient custom in Ukraine practiced still is to dress oneself in one's finest clothes, as for a most memorable Holy Day, on the day of re-

ceiving Holy Communion. On this day through the Grace of our Lord, we unite with Christ by partaking of the Holy Communion. Therefore, the receiving of the Holy Eucharist is our paschal day, our own Holy Day. We should, therefore, extend sincerest greetings to our fellow brothers and sisters in Christ on the occasion of this great and solemn event—the receiving of the Holy Eucharist. Having received the Holy Communion, we must endeavour to live virtuously and piously henceforth, as becomes the sons and daughters of God. On no account should we allow our soul to sink into an abyss of corruption. Let us be mindful to partake of the Holy Communion frequently so that we are always united with our Lord.

—Metropolitan Ilarion
(1983). How to Behave in God's Temple. Ecclesia: Winnipeg, MB

Леся Українка

Горить моє серце, його запалила
Гаряча іскра палкого жалю.
Чому ж я не плачу? Рясними сльозами
Чому я страшного вогню не заллю?

Душа моя плаче, душа моя рветься,
Та сльози не ринуть потоком буйним,
Мені до очей не доходять ті сльози,
Бо сушить їх туга вогнем запальним.

Хотіла б я вийти у чистеє поле,
Припасти лицем до сирій землі
І так заридати, щоб зорі почули,
Щоб люди вжахнулись на сльози мої.

1893

Ukrainka, Lesia

born February 25, 1871 in Zvyahel, Volhynia,
and died August 1, 1913 in Surami, Georgia.



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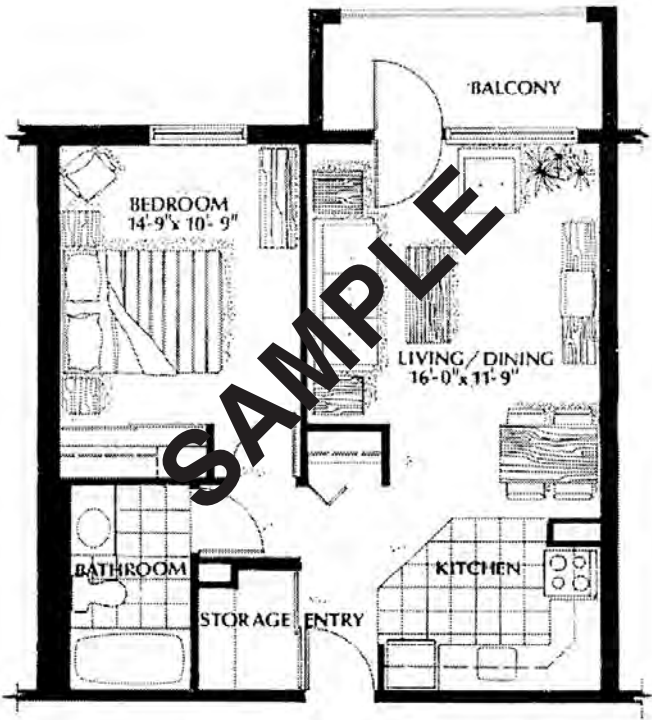
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We thank the faithful for their continued generous support for the flourishing of the Ukrainian Orthodox Church of Canada.



Шануємо нащадків наших піонерів – Івана та Єлисавету Прокіпчуків

■ Предки дорбе знаних членів Української Православної Церкви Канади, Іван і Єлисавета Прокіпчуки, усі походили з Галичини й приїхали до Канади в 1890-их роках. Іванова родина поселилася в південній Манітобі в околиці Стюартберн, а родина Єлисавети близько Давфін. Стюартберн—це перше місце українського поселення в Манітобі, а третє в Канаді. Сюди приїхали українці із Західної України особливо з Галичини та Буковини тому, що ці провінції були в той час під владою Австрії-Мадярщини. Тут не було їм землі. Заохотив їх поїхати до Канади д-р Йосиф Олесків, де він у 1895-му році дізнався про "вільні землі", які там роздавали—кожному по 160 акрів.

Бабуся й дідусь по батькові Івана, Ілія Прокіпчук та його дружина Марія з чотверма дітьми, походили із села Устій Єпископське, Борщівського району. Вони прибули до Стюартберну на весні 1896-го року. Бабуся й дідусь по матері походили з села Синків у районі Заліщики. Хоч дід помер, його родина—найстарший син Іван з дружиною Марією та з наймолодшою сесричкою Агафією разом з бабусяю приїхали до Стюартберну в липні того року. Батько Івана, Михайло—найстарший син із

десятеро дітей Івана та Марії.

Батьки Іванової Мами, Іван Колдубський і Катерина Яремій, народилися в селі Горошова на Дністерській ріці в Борщівському районі. Вони прибули до Стюартберну в 1899-му р. Мама Івана, Марія, була найстаршою донькою із шестерих дітей. Марія одружилася з Михайлом у 1920-му році й молода пара купила чвертину землі, менш родючою, близько міста Вайти, Манітоби. Наш дорогий фундатор та меценат Фондації Української Православної Церкви Канади, Іван Прокіпчук, народився там 1924-го року. Він ходив до школи в Вайта, але 1942-го року перебрався до Вінніпегу, щоб закінчити вищу школу та щоб учитися в Вінніпезькій Педагогічній Колегії.

Покійна дружина Івана Прокіпчука, Єлисавета, походила з роду Фісичів. Родина Фісичів приїхала до Канади із села Березів Нижні в Косівському районі під Горами Карпатами. Тридцять шестеро родин з цього району вирішило поїхати до Канади, включаючи Фісичів—тато, мама й восьмеро дітей. На весні 1897-го року вони приїхали до Манітоби, де вибрали собі землі близько Давфін, які були чорними й по-



Леона Бриджес і Іван Прокіпчук.

криті лісами та недалеко гір Райдинг. Ці гори нагдували їм Карпати.

Мама Єлисавети, Анна Фісич, перебралася до Вінніпегу 1925-го року, шукаючи праці. Вона стала членкою Українського Народного Дому, де познайомилася з молодим Пилипом Олійником, нащадком поселенців Вінніпегу, які походили з міста Перемішлів у Гусятинському районі. Одружилися 1929-го року й мешкали весь вік у північному Вінніпегу.

Іван Прокіпчук мешкає сьогодні в Вінніпегу, де він далі бере участь в українському громадському житті та слідкує за працею улюблених ним українських православних установ. Дякуємо йому за його щедрість, за щирі поради та бажаємо йому ще многих літ прожити!

Щастя Вам Боже, пане Іване!

—Леона Фарина Бриджес,
бувши Голова Фондації УПЦК

Profile on Pioneers: John and Elizabeth Prokipchuk

■ What was life like for the Ukrainian pioneer settlers of the Stuartburn area? These Halychany (Galicians) and Bukovynians had been serfs on the farms of rich landowners under the Austro-Hungarian Empire. The Ukrainian families had travelled by train from Western Ukraine to Hamburg, Germany, where they boarded a steamship to cross the Atlantic, landing in Quebec in July 1896. Three days later they arrived by train in Winnipeg, Manitoba. They

left by train on Aug. 11, 1896 for Dominion City, and then by wagon to Stuartburn. Most families chose homesteads in Township 2, Range 6, east of the first meridian. Many settlers had spent all their meagre savings on transportation to Canada and on food. Some families had no money left to buy provisions for winter or warm clothes. They were offered a loan by federal immigration officials, who were subsequently surprised at the speed and dili-

gence with which the Ukrainians paid them back in a few years' time.

The pioneers' first concern was to quickly build shelters to get them through the first winter. Once these shelters were built, the men left to help with the harvest on well-established farms and they earned some money for the winter ahead. Meanwhile, the women tended the children and chinked their "homes" to better insulate them. Within a few years of settling an area, Ukrainian pioneers erected better houses, schools, libraries and churches. They valued family, education, spirituality and hard work.

John and Elizabeth Prokipchuk are direct descendants of such hardy pioneers. They honoured the values of these early Canadian settlers and John continues to do so. Elizabeth, called Betty, fell asleep in the Lord in 1993. John is a founding member and annual benefactor of the Ukrainian Orthodox Church of Canada Foundation. He also supports the Shevchenko Foundation, Oseredok Museum Foundation, the Ukrainian Museum of Canada and the Winnipeg Foundation among other good causes. His generosity is only exceeded by his modesty.

After graduating from Teachers' College, John taught in Manitoba schools for eight years. His monthly salary after eight years was \$148 per month. John decided to enrol in a course of General Accounting and joined the Canadian

National Railroad's Regional Controller's Department when he graduated. Shortly thereafter, John married Betty. In 1962 he was transferred to Edmonton where he served for many years as Budget Assistant for the Mountain Region. Meanwhile, Betty was busy acquiring a Home Economics Degree in Dietetics from the University of Manitoba (1951). She worked for some ten years at Winnipeg General Hospital as a dietician.

Aside from their professional lives, the Prokipchuks were members of Senior CYMK in Winnipeg and sang with Holy Trinity Cathedral Choir from 1951-1962. Upon moving to Edmonton, they became active members of St. John's Cathedral Parish for the next 30 years. Betty was a member of the Ukrainian Women's Association of Canada, serving as secretary of the National Executive when it was located in Edmonton. She was also an executive member of the Ukrainian Museum of Canada, Alberta Branch, and a member of St. John's Cathedral Choir. John became a member of the Order of St. Andrew. In 1995 he moved back to Winnipeg, joining the Holy Trinity Cathedral Brotherhood, of which he is now an honorary member.

It is people like John and Betty Prokipchuk who have treasured and developed the legacy of Canada's Ukrainian pioneer settlers. Would there were many more such Ukrainian Canadians!

—Leona Bridges,
Past President of the UOCC Foundation

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—Editor

On the Sunday of the Publican and the Pharisee (February 24)

"God be merciful to me, a sinner"
—The Publican's Prayer

The Pharisee and the Publican

Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself: 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice in a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Lk 18:9-14)

"God, I thank You that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector." It is strange to think that, according to the Lord's parable, we hear in this Gospel (Lk 18:10-14) these proud words are part of a prayer. The Second Person of the Most Holy Trinity, our Lord, God and Saviour, Jesus Christ, has heard billions of prayers since the creation of human beings. No prayers are strange to Him. He has heard similar ones many, many times. He knows very well the illusions that people build and strive to maintain. How common it is for people to compare themselves to others and congratulate themselves for not being as bad as they are.

Yet, this is an illusion since we cannot really know what is in other people's hearts and minds, and most of their words and deeds remain unknown to

us. The Lord alone knows all these things. Yet, we continue to judge and compare.

This illusion is truly very dangerous to us. How can we become the very best that we can be if we are always trying to persuade ourselves with all our might that we are fine just as we are—in fact better than most? We can never grow if we insist on remaining at our present level of knowledge, or ability, or awareness or morality. If we do not grow, then we deteriorate. This is the inescapable law of life in this universe. Stagnation is not tolerated. In the spiritual and moral sense, we can keep on growing to become saints, or we shall degenerate to become monsters.

To be honest, from time to time, we can find traces of both of these within ourselves. It is true: we can indeed be kind, compassionate, forgiving and loving. We can also be cruel, thoughtless, cold and brutal. Each one of us has this within us to a greater or lesser degree. The Pharisee's error was that he wanted to see only the good things in himself. He wanted to see bad things only in other people, not in himself. So, he persuaded himself that they were not there—that only he was good, and only others were bad.

The tax collector, on the other hand, was open to seeing the dark things within himself. He did not try to make alibis for himself by pointing out how much worse other people were. He simply asked God to be merciful to him. His prayer was humble and realistic: "God be merciful to me a sinner." It is a good prayer! It is the kind that opens the door to God's treasury of Grace—His ceaseless help which makes us grow.

Can we learn to pray like that? We can if we want. Or, we can go on living the boring, fantasy life of the Pharisee. It is hard keeping up an illusion. It is easier to live in reality.

—Rt. Rev. Mitred Archbishop
Dr. Ihor Kutash

Неділя про Митаря і Фарисея

"Боже, будь милостивий до мене грішного!"

Митаря і фарисея

Сказав також і до деяких, які були упевнені в собі, що вони праведні, а інших принижували, таку притчу. "Два чоловіки прийшли до храму помолитися: один фарисей, а другий митар. Фарисей, ставши, так про себе молився: 'Боже! Дякую Тобі, що я не такий, як інші люди, грабіжники, неправедні, перелюбники, або як цей митар. Пощу двічі на тиждень, даю десятину з усього, що надбаю.' А митар, стоячи віддалік, не смів навіть очей звести на небо; але б'ючи себе в груди, говорив: 'Боже, будь милостивий до мене грішного!' Кажу вам, що цей пішов до дому свого виправданішого, ніж той: бо всякий, хто підноситься, принижений буде, а хто принижує себе, піднесеться" (Лк 18:9-14).

"Дякую, Боже, Тобі, що я не такий, як інші люди: грабіжники, неправедні, перелюбники, або як цей митар". Як дивно, що згідно з Притчею Господньою, яку чуємо в цій Євангелії (Лк 18:9-14), ці горді слова були частиною молитви! Друга Особа Пресвятої Тройці, Господь, Бог і Спас наш, Ісус Христос, уже чув мільярди молитов від коли створив людей. Жодна молитва Йому не нова. Він же чув багато подібних дуже, а дуже часто. Він добре знає ті ілюзії, яких люди творять і намагаються затримувати. Як же це звичайно людям порівнювати себе до інших і потішати себе, що вони не такі вже злі. Та це—ілюзія, бо ж насправді ми не можемо знати, що саме діється в серцях та думках інших людей, і більшість їхніх слів та діл нам невідомі. Тільки Господь Сам знає все. А ми все ж таки продовжуємо судити й порівнювати себе до інших нам. Ця ілюзія насправді дуже небез-

печна для нас. Як же можемо ми стати найкращими, що тільки можемо, якщо ми всією силою намагаємось переконати себе, що ми й так досить добрі—і навіть кращі від більшості інших? Ми ніколи не будемо зростати, якщо будемо задовольнятися теперішнім станом знання чи здібності чи чуйності чи моральності. А якщо не будемо зростати, то будемо замирати. Оце незмінний закон життя у вселенній. Стагнації вона не терпить. Ми можемо зростати на Святих духовно та морально, або будемо згіршуватися і ставати потворами.

Якщо ми чесні самі з собою, то признаємось у тому, що ми можемо бачити в собі дещо одного й другого. Це правда, що ми можемо бути ласкавими, співчутливими, прощаючими та люблячими людьми. Але ми також можемо бути жорстокими, нечутливими, холодними та брутальними. Кожен з нас має це в собі до більшої чи меншої міри. Помилка Фарисея полягала в тому, що він хотів бачити тільки добрі речі в собі. Він хотів бачити недобрі справи в інших, а ніколи не в собі. Отож і переконав себе у цьому, що їх у ньому немає, що він тільки добрий, а то другі—злі.

Натомість митар був готовий побачити темні справи в собі. Він не намагався оправдувати себе, вказуючи на те, наскільки гірші від нього інші люди. Він просто просив Бога бути милостивим до нього. Його молитва була смиренна і реальна: "Боже, помилуй мене грішного". Це—добра молитва! Вона така, що відкриває двері до Божої скарбниці Благодаті, до Його помочі, яка невинно сприяє нашому зростанню.

Чи можемо ми навчитися саме так молитися? Так, можемо, якщо схочемо! Або можемо ми далі жити нудним життям фантазій, подібного до життя цього Фарисея. Як це важко триматися ілюзії! Наскільки простіше жити реально.

—митр. прот. д-р Ігор Кутаїш

St. Gregory Palamas: Discourse on the Publican and the Pharisee

"The two were different not only in their manner and way of praying but also in their type of prayer, for there are two kinds. Prayer is not only a matter of entreaty but also of thanksgiving. Of those who pray, one goes up to the Temple of God praising and thanking God for what he has received from him. Another asks for what he has not yet received, including, in the case of those of us who sin all the time, remission of sins. When we piously promise to offer something to God, that is not called prayer but a vow, as shown by the one who said, 'Vow, and pay unto the Lord your God' (Ps. 76: 11), and the other who said, 'Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.' (Eccles. 5:4)

"However, these two kinds of prayer can both be unprofitable for the unwary. Faith and contrition make prayer and supplication for the remission of sins effective, once evil deeds have been renounced, but despair and hardness of heart make it ineffectual. Thanksgiving for the benefits received from God is made acceptable by humility and not looking down on those who lack them. It is rendered unacceptable, however, by being conceited, as if those benefits resulted from our own efforts and knowledge, and by condemning those who have not received them. The Pharisee's behaviour and words prove he was afflicted with both these diseases. He went up to the Temple to give thanks, not to make supplication and, like a wretched fool, mingled conceit and condemnation of others with his thanksgiving. For he stood and prayed thus with himself: 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers.' (Luke 18:11)

"Instead of the attitude of a servant, the Pharisee's stance displays shameless self-exaltation, the opposite of that other man who, in his humility, did not dare to lift up his eyes to heaven. It stands to reason that the Pharisee prayed to himself, for his prayer did not ascend to God, although it did not escape the notice of Him Who sits upon the Cherubim and observes the lowest depths of the abyss. When he said 'I thank thee' he did not go on to say, 'because in Thy mercy Thou didst freely deliver me, weak and unable to fight as I am, from the snares of the

devil." For he is spiritually courageous who manages to take refuge in repentance when caught in the snares of the enemy and fallen into the nets of sin. The circumstances of our lives are directed by a higher providence and often, with little or no effort on our part, by God's help we have stayed out of reach of many great passions, delivered by His sympathy for our weakness. We should acknowledge the gift and humble ourselves before the Giver, not be conceited.

"The unseen patron of evil is full of evil ingenuity. Right at the beginning he can drag away, by means of hopelessness and lack of faith, the foundations of virtue already laid in the soul. Again, by means of indifference and laziness, he can make an attempt on the walls of virtue's house just when they are being built up. Or he can bring down the roof of good works after its construction, by means of pride and madness. But stand firm, do not be alarmed, for a diligent man is even more ingenious in good things, and virtue has superior forces to deploy against evil. It has at its disposal supplies and support in battle from Him Who is all-powerful, Who in His goodness strengthens all lovers of virtue. So not only can virtue remain unshaken by the various wicked devices prepared by the enemy, but it can also lift up and restore those fallen into the depths of evil, and easily lead them to God by repentance and humility.

"Why does humility lead up to the heights of righteousness, whereas self-conceit leads down to the depths of sin? Because anybody who thinks he is something great, even before God, is rightly abandoned by God, as one who thinks that he does not need His help. Anybody who despises himself, on the other hand, and relies on mercy from above, wins God's sympathy, help and grace."

—St. Gregory Palamas. (2009). *The Homilies*. Mount Thabor Publishing.



The Global Legacy of Metropolitan Ilarion



Painting of Metropolitan Ilarion inside Kamianets Podilsky University.

Over the past two decades there has been a major revival in interest in Metropolitan Ilarion's accomplishments as one of the foremost Ukrainian leaders of the 20th C. This interest comes from Ukraine as well as Canada where a series of key anniversaries were marked in 1997, 2007, 2012 as well as other annual commemorations. During the anniversary year of 2012 the *Visnyk/The Herald* dedicated a part of each issue throughout the year to a variety of articles about the accomplishments of this most important figure whose contributions to building a solid foundation for the Ukrainian Orthodox Church of Canada have a lasting impact today.

In Ukraine

In Ukraine major initiatives were started to honour Metropolitan Ilarion, among which the following are important:

- **Kamianets Podilsky:** The Ivan Ohienko National University in Kamianets Podilsky was renamed after him in 2008 thanks to the major endeavors of Dr. Yevheniya Sokhatska. Metropolitan Ilarion initiated this uni-

versity in 1919, and in honour of this achievement, the university set up two large busts of Metropolitan Ilarion, a huge portrait in the academic lounge, three text statements of his important quotes and images as the first president of the university. This university has dedicated a Department of *Ohienko-znavstvo/Ohienkovedstvo*, or Ohienko Studies, calls for presentations and papers about him, and publishes the journal, *Іван Огієнко і Сучасна Наука та Освіта*, or *Ivan Ohienko and Contemporary Scholarship and Education*. To date, 9 volumes of the journal have appeared and some 400 articles have been published. Notably, Ukrainian Canadians have participated in the journal with articles authored by Rt. Rev. Dr. S. Jarmus, Rt. Rev. Dr. O. Krawchenko, Dr. Roman Yereniuk and Very Rev. Bohdan Demczuk.

- **Lviv, Ukraine:** A street in Lviv was named Ivan Ohienko—вулиця Івана Огієнка. It is in the centre located close to the Opera Theater and connects to the major artery, Horodotska Street, or вулиця Городецька.

- **Vynnyky, Ukraine:** A bust of Metropolitan Ilarion was unveiled recently in the town that was home to his reposed wife, Dobro Dominika.

- **Brusyliv, Ukraine:** This is the birth town of Metropolitan Ilarion. The idea of a museum dedicated to him is being discussed.

- **Kyiv:** A major international conference was held at the Kyiv National Aviation University organized by Dr. Iryna Tiurmenko in 2006. The proceedings were published soon after the conference.

- **In Ukraine,** extensive scholarship about Metropolitan Ilarion has been produced by Dr. Yevheniya Sokhatska (Kamianets Podilsky); Dr. Vitaliy Kolodniy (Kyiv), who has organized several conferences in Ukraine; Dr. Dmytro Stepovyy (Kyiv); Dr. Mykola Tymoshyk (Kyiv), who has republished several works by Metropolitan Ilarion in Ukraine; Dr. Iryna Tiurmentko (Kyiv); Very Rev. Dr. Yuriy Mytsyk (Kyiv); Dr. Volodymyr Rozhko (Lutsk) and Dr. Yuliya Zayachuk (Lviv), who has written on his approach to educational pedagogy.

- **In Poland,** substantial research about Metropolitan Ilarion has been carried out, especially his theological contributions by Dr. Hryhoriy Kuprianyovych (Lublin).

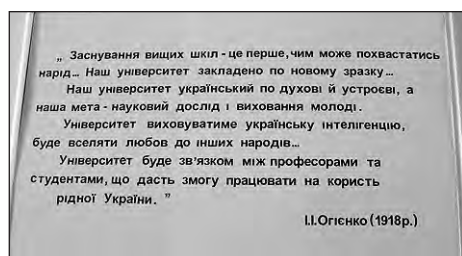
In Canada

Likewise, in Canada Metropolitan Ilarion has been honoured by the following events and accomplishments:

- **Winnipeg:** A bust of Metropolitan Ilarion was created by artist Leo Mol (Molodozhanyin) in the 1970's and one such bust is housed at St. Andrew's College in Winnipeg.



Memorial plaque at St. Mary the Protectress Sobor, Winnipeg, MB.



Memorial plaque at the university in Ukraine.



The Ivan Ohienko National University in Kamianets Podilsky in Ukraine.

- **Winnipeg:** St. Andrew's College in Winnipeg initiated a special fund in the 1990's called the *Metropolitan Ilarion Chair of Ukrainian Orthodox Studies*. This fund continues to collect donations to eventually fund a professorship. The College also houses the Metropolitan Ilarion Library and Collection of Rare Manuscripts and Books, while the Consistory of the UOCC houses the Metropolitan Ilarion Archives. The College has organized two major conferences with the assistance of the UOCC. The conferences focused on the legacy of Metropolitan Ilarion in 1992, producing 9 papers, and 13 papers in 2007. The proceedings of both conferences were published in the journal *Vira i Kultura*, vol. IX and XV.

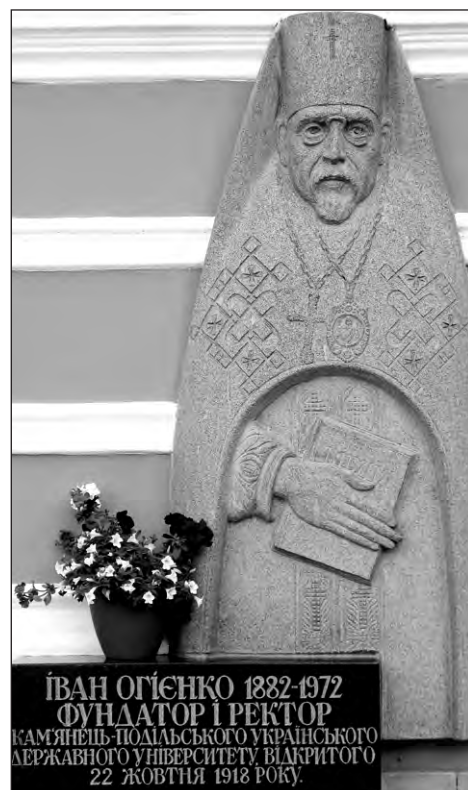
- **Saskatoon:** The Ilarion Residence, dedicated in 1978, a residence for seniors in Saskatoon, is named after the Metropolitan. A large statue of Metropolitan Ilarion by sculptor Bill Epp, dedicated in 1988, is located in front of the residence building.

- **Winnipeg:** St. Mary the Protectress Sobor has created in 2002 a Metropolitan Ilarion Study Centre for commemorating his memory and works. Also, a dedicated memorial plaque with his image is located in the entrance to the Sobor parish.

- **Toronto:** A conference was held in the Eastern Eparchy in 1997 to commemorate the 25 anniversary of his repose.

- **Montreal:** Very Rev. Archpriest Volodymyr Kouchnir has produced a CD of music set to the poetry by Metropolitan Ilarion. He collaborated with a team of composers and singers in Ukraine and Canada, including composer Oksana Senkiw of Montreal, and arranger Oleh Shak of Kyiv. Fr. Volodymyr Kouchnir was producer. The official launch of the CD was in Montreal on Sept. 30, 2012.

- **In Canada** various professors and



Bas-relief of Prof. Ivan Ohienko outside the University entrance.

graduates of St. Andrew's College have carried out extensive work on the legacy of Metropolitan Ilarion, including: Rt. Rev. Dr. Oleh Krawchenko, Rt. Rev. Dr. Stephan Jarmus, Dr. Roman Yereniuk, Very Rev. Timofiy Minenko of blessed memory and Very Rev. Bohdan Demczuk.

These recent acknowledgements of Metropolitan Ilarion are a most fitting recognition of his legacy as an outstanding religious and lay leader in Ukraine and in the Ukrainian Canadian community in the 20th C. His lifelong logo was, "To serve God is to serve the people." He truly followed his own "testament" believing faithfully that in serving his people—*narod*—in the various and diverse ways during his difficult road in life, he was also serving and honouring the Triune God.

—Dr. Roman Yereniuk

Notice to Contributors

The *Visnyk / The Herald* greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs that best represent the event(s) in the written text. Due to space limitations, we ask contributors to prioritize (number in order of importance), and limit the number of photos being sent (max. 6).

Please note that the *Visnyk / The Herald* reserves the right to edit materials and select photographs that best reflect the mission of *Visnyk / The Herald*.

For further inquiries, please call the Editorial Office or email visnyk@uocc.ca



Shevchenko Foundation is pleased to announce the following Scholarships & Bursaries for the 2013-2014 available to Canadian students of Ukrainian descent. The deadline for scholarship applications for the upcoming academic year is May 15, 2013. Students are asked to go to our website www.shevchenkofoundation.com to access the application form.

MYKOLA & IVANNA SUPRUN FUND

This scholarship is for a Ukrainian-Canadian post-secondary student pursuing research on Ukraine and Ukrainian Canadian themes: specifically the Holodomor and themes related to Ukrainian Sobornist and the 20th century liberation movement. Funding may include travel to Ukraine.

WASYL, TELA, DARKA & LYDIA KARABIN FAMILY FUND

This scholarship is awarded to a Ukrainian-Canadian student who achieves academic excellence and is pursuing post-secondary studies leading to a Bachelor degree. Applicant must be a full time student attending an accredited Canadian University or college in Canada and has completed at least one year of full-time academic studies in one of the following: Music, Ukrainian Language/Literature; Ukrainian History or Ukrainian Art. Applicant must have a minimum of a 3.0 GPA.

DR. YAREMA GREGORY KELEBAY SCHOLARSHIP FUND

This scholarship is awarded to a full time undergraduate student enrolled in Ukrainian Studies in an accredited Canadian university or college.

STEPHEN & OLGA KUZYK EDUCATION BURSARY

This bursary is for a Canadian citizen of Ukrainian heritage enrolled in a Canadian University as a Doctoral candidate in the field of Education.



Молитва за здоров'я Помолімося за Ваших близьких...

Щодня, у Вінніпезі в каплиці Святого Іларіона Консисторії Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консисторії. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос по-

чув наші молитви за їх здоров'я та спасіння.

"Ще молимося Тобі, Господу Богу нашому, вислухай нас грішних, і помилуй рабів Твоїх (імена), охорони їх від усякої журби, лиха, гніву, небезпеки та недолі, недуг душевних і тілесних, подай їм здоров'я і довгий вік. Промовмо всі: Господи, вислухай нас і помилуй".

"Ще молимося, Господу Богу нашому, щоб уздоровив рабів Своїх (імена) від слабості їх і від недуги і, піднявши з постелі, дав їм здоров'я душевне і тілесне. Промовмо всі: Господи, вислухай нас і помилуй".

Якщо ви бажаєте, щоб ми молилися за здоров'я вашої сім'ї або ваших друзів, будь ласка, вишліть нам список імен.

Prayers for Well-being

Let us pray for your loved ones.....

Each weekday morning, Morning Prayers are served at the St. Ilarion Chapel at the Consistory Office in Winnipeg, Manitoba led by the Chancellor of the Ukrainian Orthodox Church of Canada with the participation of all Consistory staff. During these prayers for well-being, a list of names is read so that our Lord and Saviour Jesus Christ would hear our prayers and grant health and salvation to these individuals.

"Again we pray unto You, O Lord our God, hear the prayer of us sinners, and have mercy upon Your servants (names), protect them from all affliction, evil, wrath, danger and need, from spiritual and physical illnesses, and grant them health and long life: we beseech You, hear us and have mercy."

"Again we pray unto You, O Lord our God, that You will grant unto Your servants (names) healing from their illnesses and from every sickness and, raising them from their beds, give them health of soul and body: we beseech You, hear us and have mercy."

If you would like the names of you or your family and friends to be read for general well-being or for healing of the sick, please forward your names.

Mail: Consistory Office, 9 St. John's Ave., Winnipeg, MB, R2W1G8
E-mail: visnyk@uocc.ca or consistory@uocc.ca



PASCHAL (EASTER) GREETINGS



Don't miss your chance to place your
Paschal (Easter) Greeting in the Paschal Edition of
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Deadline: Monday, March 8, 2013

To support our Church newspaper, we encourage all our parishes, parish districts, community organizations and local businesses to place a greeting in *Visnyk / The Herald*.

The Paschal Greetings rates and sizes are as follows:

- **Full Page:** 14 1/2" H x 10" W
(B/W) \$500.00 + \$25.00 (GST) = \$525.00
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- **Half Page:** 7 1/8" H x 10" W or 14 1/2" H x 4 7/8" W
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- **Quarter Page:** 7 1/8" H x 4 7/8" W
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Please note: If you are sending camera ready files, please use JPG or TIF formats with high resolution 300-500 dpt.

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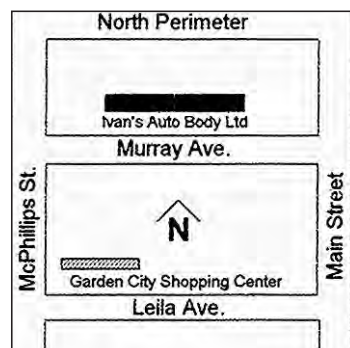
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Св. Максим Сповідник

"Коли демони бачать, що ми нехтуємо справами цього світу, щоб не піддаватися ненависті до людей через них і відпадати від любові, то вони спонукують наклеп проти нас, надіючись, що ми не зможемо перенести цю обиду і станемо ненавидіти тих, що нас лихословлять."

—Св. Максим Сповідник, Чотириста Глав про Любов, четверта сотня, №87

На 3-го лютого за григоріанським календарем (відповідає 21-му січня за юліанським) припадає пам'ять героя Віри, Св. Максима Сповідника. Він переніс наклепи, муки та вигнання через його непохитну оборону спасенної істини, що в Господі Ісусові Христові, Друга Особа Пресвятої Тройці, Бог Син, насправді і повністю став Людиною, і в той сам час Він завжди—Бог.

Народився Максим у Константинополі близько 580 р.Б. Своєю освітою, талантом та чеснотним життям він досягнув місце першого секретаря і дорадника імператора Іраклія. Та богословські переконання Максима спонукали його покинути цей престижний пост, бо ж не міг він сприйняти навчання Монотелітів (грецьке слово "телема" означає "воля"), які твердили, що у Втіленому Господі Ісусі—лише одна, Божественна воля.

У наші дні, коли так поширений світогляд релятивізму, може дивним звучати, що на цю тему була така суперечка. Та Християнський Схід вів перед у розмовах про те, як відповісти на запит, якого поставив Христос Своїм Учням: "А ви за кого Мене маєте?" (Матвія 16:15). Перший Вселенський Собор, що відбувся в Нікеї 325 р. рішуче відповів, що наш Господь, будучи Людиною, є разом з тим "Бог істинний від Бога істинного". Четвертий же, що відбувся в Халкидоні в р. 451, підтвердив цю істину проголошуючи, що в нашому Госпо-

ді—дві природи, Божественна і людська, і в них немає "ані змішання, ані зміни, ані поділу, ані розділення".

Тому що було багато таких, що вважали, що таке проголошення принижує Божество Господнє, то були спроби знайти компроміс. У 638 р. імператор Іраклій і Патріарх Сергій Константинопольський видали декрет, що всі мають прийняти, що в Господі є тільки одна воля у двох природах. Цим вони думали примирити тих, що рішуче сповідували, що в Ісусі тільки одна богородська природа.

Але Максим був переконаний, що твердити, що в Христі лише одна, Божественна, воля, це те ж саме, що твердити, що Він не справді Людина, що Його Божество перемагає чи поглинає Його людськість. А якщо так, то немає справжнього Боготвілення, і розділення поміж Богом і Його людськими дітьми, що наступило внаслідок їхнього гріхопадіння, залишається в силі. Небо і земля далі розділені, а не поєднані в Дитяткові Вифлеємському.

Отож Максим покинув свій пост і став монахом у монастирі Хрисопольському в Скутерах (сьогодні це Ускудар у Туреччині). Потім він намагався знайти притулок у західній частині Імперії, тому що Патріархат Римський рішуче відкидав Монотелітство. А по дорозі він проповідував проти цієї ересі в північній Африці та в Криті.

Максим повернувся до Константинополя декілька років пізніше,

щоб провести прилюдний диспут з новим Патріархом Піром. Внаслідок того Пір прийняв Православне навчання. Та справа тим не вирішилась, бо ж новий імператор Констант II, далі стояв при рішенню швидко закрити конфлікт видачею едикту, разом з наступним Патріархом, Павлом, забороняючи далі дискутувати над тим, чи в Христі одна чи дві волі. Якщо б цей едикт був успішним, то була б це перемога релятивізму, мовляв ця справа—не важлива. Віруй, як хочеш, а тільки мовчи про це.

Та Св. Максим знову звернувся до Римської Церкви, до Папи Мартини, переглянути це питання на Соборі. Лятеранський Собор, що відбувся в 649 р., з учасниками-представниками та єпископами від Заходу і Сходу, рішуче засудив Монотелітство. За це імператор видав наказ арештувати і Св. Мартину і Св. Максима. Св. Мартину засудили без переслухання, але він помер перед тим, як могли його забрати до Константинополя зустріти свою долю. А 656 р., у тюрмі в Константинополі, відрізали язик Св. Максима, щоб він не міг більше проповідувати, і праву руку, щоб не міг писати.

Св. Максим Сповідник помер 3 роки пізніше і стали відбуватися чуда на його могилі в Скемарумі в Скитії. Скоро по цьому його прославили в лику Святих. Залишив він спадок писань з рішучим навчанням



про істинне Боготвілення Господа, яким люди, співдіючи з Його Благодаттю, можуть досягнути вдосконалення в обожненню, для чого ми й створені. Великі Вчителі Св. Симеон Новий Богослов та Св. Григорій Палама продовжували працю цього великого Вчителя та Сповідника.

Нехай молитви Св. Максима утверджують і нас у Вірі Православній, щоб і ми могли наслідувати його приклад терпеливості в стражданнях, як і любові до Господа та до тих, які нас переслідують. Амінь.

—мисл. прот. д-р Ігор Куташи

St. Maximus the Confessor

"When the demons see us disdaining the things of the world in order through them not to hate men and fall away from love, they then incite slanders against us, hoping that, unable to bear the hurt, we will come to hate those who slander us."

—St. Maximus the Confessor, *Four Hundred Chapters on Love*, Fourth Century #87

On Feb. 3 on the Gregorian calendar, or January 21 according to the Julian calendar, we celebrate the memory of a hero of the Faith, St. Maximus the Confessor. He suffered slander, torture and exile for his unswerving defense of the saving truth that in the Lord Jesus Christ, the Second Person of the Trinity, God the Son, truly and fully became human while always remaining divine. Maximus was born in Constantinople around 580. His education, talent and virtuous life gained him the position of first secretary and advisor to the Emperor Heraclius. His theological convictions led Maximus to resign from this prestigious position, however, as he could not accept the doctrine of Monothelitism—from the Greek word *thelema* meaning "will"—which held that in the incarnate Lord, Jesus, there was only one divine will.

In our days of relativism it seems strange that there should have been a controversy about this. The Christian East, however, was at the forefront of debate over the question Jesus put to His Disciples: "Who do you say I am?" (Mt. 16:15). The First Ecumenical Council held in Nicea in 325 gave the decisive response that our Lord is fully human and, at the same time, "true God of true God." The Fourth, held in Chalcedon in 451, confirmed this, proclaiming that in our Lord are two natures, the divine and the human, "without confusion, change, division, or sep-

aration." Because it seemed to many that this proclamation dishonoured the Lord's divinity, a compromise was sought. In 638, Emperor Heraclius and Patriarch Sergius of Constantinople issued an edict that everyone must accept that, in the Lord, there is but one will in the two natures. This was seen as a way of pacifying those who insisted on confessing one divine-human nature in Jesus.

Maximus, however, was convinced that, to say that there is but one will in Christ, was the same as saying that He is not truly human, and that His divinity overpowers or swallows up His humanity. Then, if that is the case, there is no true Incarnation and the division between God and His human children brought about by their sin remains in place. Heaven and earth remain separate instead of being united in the Babe of Bethlehem.

So, Maximus resigned from his post and became a monk in the Chrysopolis monastery in Scutari, which is now Uskudar in Turkey. He then sought refuge in the western part of the Empire, since the Patriarchate of Rome had taken a decisive position against Monothelitism. Along the way, he preached against this heresy in North Africa and Crete. Maximus returned to Constantinople some years later to hold a public debate with the new Patriarch, Pyrrhus. As a result Pyrrhus accepted the Orthodox teaching.

(continued on p.13)

Maximus the Confessor

The extreme importance of St. Maximus the Confessor (580-662) for the Orthodox spiritual tradition is indicated by the fact that no other writer is assigned so much space in the Philokalia. He played a leading role in opposing the heresies of Monoenergism and Monothelitism. In his numerous writings St. Maximus discusses almost all aspects of Christian truth, including the interpretation of Scripture, the doctrine of the incarnation, ascetic practice, and the Divine Liturgy. He insists upon the close link between dogma and prayer.

Here are some selections from St. Maximus' 400 Texts on Love from the Philokalia:

"Love is a holy state of the soul, disposing it to value knowledge of God above all created things. We cannot attain lasting possession of such love while we are still attached to anything worldly."

"Dispassion engenders love, hope in God engenders dispassion and patience and forbearance engender hope in God; these in turn are the product of complete self-control, which itself springs from fear in God. Fear in God is the result of faith in God."

"If you distract your intellect from its love for God and concentrate it, not on God, but on some sensible object, you thereby show that you value the body more than the soul and the things made by God more than God Himself."

"If we detect any trace of hatred in our hearts against any man whatsoever for committing any fault, we are utterly estranged from love for God, since love for God absolutely precludes us from hating any man."

"Do not listen gleefully to gossip at your neighbour's expense or chatter to a person who lies finding fault. Otherwise you will fall away from divine love and find yourself cut off from eternal life."

"The state of love may be recognized in the giving of money, and still more in the giving of spiritual counsel and in looking after people in their physical needs."

—The Philokalia, Vol.2

Early Ukrainian-Canadian Cemeteries: Part 1

Many of the first Ukrainian pioneers settling in the Prairie provinces had an immediate need to bury the dead. The first significant wave of Ukrainian emigration to Canada commenced in 1896. The following year, records indicate that Fr. Nestor Dmytriw, an itinerant priest from the USA, consecrated Ukrainian cemeteries in places like Mink River and Valley River, in Manitoba as well as Edna-Star in Alberta. These and many other new cemeteries soon became the sites of the first Ukrainian churches in Canada. It is fitting for the church and the cemetery to be on the same lot of land because those who have fallen asleep in the Lord perpetually remain members of the Universal Church.

Practical Needs

Perhaps, the saddest case of an immediate need to bury family members happened near Paterson Lake Manitoba, in 1899. A group of Bukovynian settlers disembarked from a train at the end of the rail line in order to travel to their new homesteads. Scarlet fever broke out among the group and they had to be quarantined in tents for two weeks. Forty children plus two adults succumbed to the disease. There was no choice but to bury them in a mass grave in what was actually a wilderness. The survivors carried on as soon as the quarantine was lifted. Here, 42 Ukrainian immigrants were consigned to the Prairie soil before they even had a chance to see their new homesteads. Given the harsh conditions of climate and utter isolation under which the first Ukrainian homesteaders lived, the question is not so much why did so many die, but rather, how was it possible that so many of them actually survived? Yet, survive they did and their tenacity and endurance forms part of the legacy of our Ukrainian heritage.

For Ukrainians, cemeteries are not merely a place to deposit the reposed, nor are they desolate land like the Biblical potter's field. Rather, the cemetery is a sacred space where reposed loved ones rest until the Second Coming of Christ. The cemetery has both spiritual and cultural significance for Ukrainians that grow out of the religious and cultural practices of honouring ancestors. According to practi-

ce, Ukrainians bring food to the graves of their loved ones for the blessing of graves, generally an annual event in most parishes. After the graves are blessed, parishioners take the food to the local hall for a common meal, or, in some parishes, food is consumed right at the cemetery as at a picnic. In a sense, it can represent the sharing of a meal with our deceased loved ones. In Ukrainian spirituality the cemetery is never a spooky place to be avoided. Rather, it is part of the landscape, as much a part of life as it is a part of death. Ukrainian cemeteries are not just for the reposed, but are prayerful meeting places. They become a type of bridge between the living and the reposed in what Professor John Lehr termed "fields of remembrance for the living."

New Ties

Pioneer cemeteries forged an emotional link to Canada for those who came from the Ukrainian homelands because their loved ones were now part of that new soil. In Ukrainian tradition, there is a strong connection to land and soil. The cemeteries also became a gathering place through which the pioneers found a new sense of community. This sense of community, in an odd way, also manifested itself in that ethnically and religiously exclusive cemeteries demonstrated distinctness of the Ukrainian settlers from other Prairie peoples.

Perhaps that emotional link was strongest for parents who had to bury their children. Pioneer cemeteries always seem to have more than their fair share of children's graves. For example, in her book *Mamornitz Revisited*, Dr. Jennie Dutchak writes that the Dormition of the Mother of God cemetery in Mamornitz, Sask., contains over 200 interments since 1910. She adds, "There was also a high rate of infant mortality in the community during the first two decades of settlement as a result of such infectious diseases as scarlet fever, diphtheria, whooping cough and smallpox. Between 1916 and 1945, there are over forty recorded child deaths."

The Wooden Cross

Given the need to build some rudimentary shelter, clear the land, and plant crops under inhospitable circumstances, it is not surprising that the first



The inscription is not legible on this wooden cross in St. Demetrius Cemetery 2 miles south of Gardenton, MB.

graves of the Ukrainian cemeteries were marked primarily with wooden crosses. Wooden crosses deteriorated with the harsh weather conditions or even were burned in grass fires. In her book, *Storied Landscapes: Ethno-Religious Identity and the Canadian Prairies*, Dr. Frances Swyripa displays an archival photo of a Ukrainian cemetery from 1908 in which every grave marker appears to be a wooden cross.

In time, the families of the reposed might replace the wooden cross on a grave with a more permanent marker. However, many Ukrainian cemeteries across Canada contain unmarked graves. For example, in the parish cemetery of Holy Ascension in Hadashville, Man., parishioners had the forethought to erect a monument that contains scores of names of those buried in the cemetery for whom no grave marker exists. Sometimes, only a slight hollow in the earth is all that is left to indicate a burial site.

While it may have taken a while for Ukrainian-Canadians to change from wooden crosses to concrete ones, it seems reasonably clear that the designs



A country cemetery near Chernivtsi, Ukraine. Photo: K. Warchow

for grave markers in Canada were based on cemeteries found in the Ukrainian homelands. Compare the photograph of a Bukovynian cemetery near Chernivtsi with the cemetery in east-central Saskatchewan and one immediately sees a consistency in style of the grave markers.

Over half of Ukrainian immigrants prior to 1914 were illiterate. This is indicated by frequent spelling variations on grave markers. In some instances, the inscriptions appear to be a combination of Ukrainian dialectal variations and Old Church Slavonic. Differences between the Halychyna and Bukovyna dialects compared to the modern Ukrainian literary language can be observed at times. Inscriptions may even contain both Cyrillic and Latin letters. In time, English on grave markers has become an increasingly common practice. In addition to birth and death dates, early grave markers frequently have information identifying the village from where the reposed emigrated.

—S. Demchinsky

All photos: by S. Demchinsky

Sterling Demchinsky is co-chair of the Rural Issues Committee and the Heritage Subcommittee at the UOCC. If you wish to volunteer for committee work please contact Sterling by email at sterdem@sympatico.ca.

Part 2 continues with an in-depth examination of the grave-markers and will include all foot note references.

St. Maximus the Confessor...

(continued from p.12)

The matter did not end there as the new Emperor, Constans II, was still determined to put a quick end to the controversy. He did so by issuing an edict, together with the next Patriarch, Paul, forbidding further discussion of one or two wills in Christ. This would have been a victory for relativism, implying as it did that the matter was not important. St. Maximus once more turned to the Church of Rome, to Pope Martin, to examine the question at a Council. The Lateran Council, held in 649, attended by bishops and representatives from the West and the East, decisively condemned Monothelitism. As a result, the Emperor had both St. Martin and St. Maximus arrested.

St. Martin was condemned without a trial and died before he could be sent to Constantinople. In 656 St. Max-

imus' tongue was cut out in a prison in Constantinople so he could no longer preach, and his right hand was chopped off so that he could no longer write. He died three years later and miracles began to take place at his grave in Skemarm in Scythia. He was canonized soon after, leaving a legacy of writings firmly teaching the real Incarnation of the Lord by which humans may, by co-operating with His Grace, attain the perfection for which they are created. The great Teachers, St. Simeon the New Theologian and St. Gregory Palamas continued the work of this great Teacher and Confessor.

May his prayers confirm us in the Orthodox Faith so that we may follow his example of suffering and unyielding love of the Lord—as well as of those who persecute us. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Cremation

The Orthodox Church, mindful that the human being is fashioned in the image and likeness of God and is the Temple of the Holy Spirit, considers burial or entombment to be the most appropriate and acceptable manner of interring mortal remains. The Church maintains this time-honoured and sacred tradition as practiced in the Old Testament, the New Testament and the early Church Faith communities. Though the Orthodox Church does not and cannot sanction cremation as the norm, She is mindful that most instances of cremation are not at present connected with religious motives. Pastors are obliged to make this teaching known to those entrusted to their spiritual care. Unless otherwise determined by the Eparchial Bishop, the celebration of the Orthodox Christian Funeral Rite must take place in the presence of an intact body with the remains interred or entombed in a sealed grave as befits the dignity of the deceased following the example of the burial of our Lord and Saviour Jesus Christ.

—Ridna Nyva 2013

Кремація

Православна Церква, пам'ятаючи, що людина створена "на образ і подобу Божу", а тіло людське є храмом Святого Духа, вважає поховання у гробі за найбільш відповідний спосіб поховання тлінних останків. Церква дотримується тої, одобреної часом, Святої Традиції, яку практикували за часів Старого, а потім Нового Завітів і якої дотримувалися громади Ранньої Церкви. Хоч Православна Церква не може і не санкціонує кремацію як норму, вона розуміє, що в більшості випадків кремація не пов'язана з релігійними мотивами. Настоятелям обов'язково треба довести це до відома довірених їм ній духовній опіці. Наслідуючи приклад погребіння Господа Ісуса Христа, Чин Православного Поховання мусить бути відправлений в присутності непошкодженого тіла, а тлінні останки мусять бути поховані в запечатаній труні, як того вимагає гідність спочилого, хіба що правлячий архиєрей єпархії дав дозвіл на інший спосіб.

—Рідна Нова 2013

Свято Св. Апостола Андрія Первозванного в Торонто, ОН і День Ангела Преосвященнішого Андрія, Єпископа Східної Єпархії УПЦК

ТОРОНТО, ОН—13-го грудня наша Свята Українська Православна Церква молитовно святкує пам'ять Св. Ап. Андрія Первозванного—основоположника нашої Церкви в Україні і того Апостола, який проповідував Євангеліє Христове на теренах майбутньої Київської Русі—нашої Батьківщини України. Перебуваючи на Київських пагорбах, він прорік, що "На цих горах засяє Благодать Божа, тут буде велике місто, і Господь воздвигне, багато Церков". Як знамення того, що на цьому місці люди будуть поклонятися і молитися Богу в Святій Трійці Єдиному, Св. Апостол Андрій поставив Хрест Господ-

ній. Не випадково Київ пізніше став центром християнства і столицею для слов'янських народів. З берегів Дніпра Православна віра розповсюдилася по всій Київській Русі. Наші предки називали Київ другим Єрусалимом, центром духовного життя.

Саме в цей день 13 грудня духовенство і вірні нашої Східної Єпархії з великою радістю вітали свого Архипастиря—Преосвященнішого Єпископа Андрія з Днем Ангела. Святкове богослужіння в Катедрі Св. Володимира очолив Єпископ Андрій в співслужінні духовенства Східної Єпархії. По закінченні Св. Літургії духовенство і багатовчисельна паства продовжили урочисте святкування Дня



Єпископ Андрій з духовенством і парафіянами в Катедрі Св. Володимира.



Єпископ Андрій з духовенством в Катедрі Св. Володимира.

Ангела Владики спільним обідом в Церковній залі із слідуючими привітаннями від духовенства і мирян: "Ваше Преосвященство дорогий Владико Андрію! Не без промислу Божого, Господь наш Ісус Христос, вісім років тому, 13-го грудня 2005 року поклав на вас тягар єпископського служіння. За вченням Православної Церкви ми віримо і знаємо, що кожну людину на служіння обирає Сам Бог, а не ми самі себе робимо ченцями, дияконами, чи священниками. Не зважаючи на Ваш вік після закінчення Духовної Академії ви отримали ступінь Кандидата Богословсь-

ких наук захистивши дисертацію на тему: *Історико-літургичний дослід чинів хіротесії та хіротонії в Православній Церкві*. Дивлячись на Ваш життєвий шлях усі ми духовенство і миряни Східної Єпархії УПЦК бачимо ваше віддане служіння Церкві Христовій і українській громаді. Ми цінуємо Вашу працю і мудрість спрямовану на розбудову нашої Східної Єпархії. Проповідь, яка лунає із ваших уст веде всіх нас до Царства Божого, до пізнання Бога і виконання Святих Заповідей.

(продовження на стор.16)

Парафія Св. Андрія Первозванного в Торонті, ОН відзначила храмове свято

"... Андрію, Андрію, конопельки сію" (з народної творчості)

ТОРОНТО, ОН—16 грудня ц.р. парафіяни та гості церкви Св. Андрія Первозванного відзначили своє храмове свято. Біля ста вірних були зачаровані Архирейською Божественною Літургією очолюваною Його Преосвященством—Владикою Андрієм, Єпископом Східної Єпархії УПЦК в Канаді та отцями о. протопр. Юрій Красевич, о. протопр. Микола Сідорський, о. Юрій Гемблій, о. д-р. Ярослав Буціора з Катедрі Св. Володимира в Торонті, о. диякон Борис Мельник, о. протопр. Юрій Гнатів настоятель церкви Св. Апостола Андрія Первозванного в Торонті.

Тепло і щиро вітали Владику настоятель церкви протопр. о. Юрій, голова управи Вероніка Сергійчук, діточки та прихожани. Велично, молитовно доповнював Службу церковний хор під диригентурою Віри Мартиненко. У своїй проповіді Владика Андрій згадав прадавню історію України, просвітницьке навчання і пророцтво Ап. Андрія про заснування міста Києва.

Після Літургії, свято продовжувалося у святково-прибраній цер-

ковній залі. Смачним обідом почастували присутніх сестриці Євгенія Пісецька та Світлана Мала. Вступне слово мала голова управи В. Сергійчук. Вона привітала довголітнього парафіянина, активного члена управи і громади, співака хору, Перта Цехоша з 90-літнім ювілеєм. Добр. Соня Мельник майстерно виконала екібану з 90 квіток для ювілята, та заспівали багатоліття.

Спеціальною хоровою програмою радував присутніх хор "Надія". Вони майстерно виконали декілька чарівних українських пісень, закінчивши виступ "Козацьким маршем". Акомпанувала Оксана Шайдук. Проводила програму чарівна Юля Якимець.

На закінчення о. Юрій подякував усіх присутніх за участь у святі голові управи, хорів, сестрицям, отцям і Владиці Андрію. У заключному слові Владика Андрій провів екскурс в історію релігії—як протягом багатьох віків православна церква зазнала переслідувань, як знищував священників комуністичний режим, як жорстоко був розп'ятий за віру Христову Ап. Андрій Первозваний. Владика закликав усіх вірних до злагоди і взаєморозуміння.

—Управа св. Андрія Первозванного



Громада Св. Андрія Первозванного вітає Владику Андрія.



Владика Андрій очолює Архирейську Божественну Літургію.

St. Mary the Protectress (*Pokrova*) Sobor, Winnipeg, MB Hosts Commemorative CD Concert

WINNIPEG, MB—A special commemoration of Metropolitan Ilarion of Blessed Memory was held at the St. Mary the Protectress Cathedral in Winnipeg, Manitoba on Dec. 2, 2012. Metropolitan Ilarion has special meaning for the Pokrova Sobor parish as it was this parish that invited him to Canada. Firstly, a Divine Liturgy, presided over by Metropolitan Yuriy, was celebrated, followed by a *Panakhida* for the blessed memory of Metropolitan Ilarion. Rev. Fr. Alexander Harkaviy was joined in celebration by Chancellor of the UOCC, Rt. Rev. Protopresbyter Fr. Victor Lakusta, Dean of St. Andrew's College, Very Rev. Archpriest Fr. Roman Bozyk, and Very Rev. Archpriest Volodymyr Kouchnir from Montreal, QC. This was followed by a reception and a special program.

Achievements Explained

After the *Panakhida*, His Eminence Metropolitan Yuriy in an address to the faithful described some of Metropolitan Ilarion's contributions and his importance to the Ukrainian Orthodox Church of Canada as its first Metropolitan. After a delicious reception lunch prepared by the parish members, Fr. Alexander opened the program by welcoming everyone to this special event. Fr. Roman Bozyk introduced the guest speaker, St. Andrew's College professor, Dr. Roman Yereniuk, and his research on Metropolitan Ilarion. Dr. Yereniuk,

who is also Acting Director of the Centre for Ukrainian Canadian Studies at the University of Manitoba, spoke about Metropolitan Ilarion's achievements as a professor, statesman and religious figure. He explained Metropolitan Ilarion's importance to the development of early Ukrainian statehood as the Education Minister, and his efforts to found the University of Kamianets-Podilsk. In 2008 this university in Ukraine was renamed in his honour to the Ivan Ohienko (Metropolitan Ilarion) National University and recently opened a Chair of Ohienko Studies.

He described Professor Ohienko's "scholarship on the run." Metropolitan Ilarion moved from place to place during these unstable times in Europe and Ukraine—all the while translating the Bible and completing other works. In his Church life, he rose from bishop, archbishop and metropolitan. Dr. Yereniuk noted that when Metropolitan Ilarion came to Canada, there were few liturgical books. He then set about systematizing liturgical service books, and can be credited for those in use today. He was also a writer and wrote poetry. Dr. Yereniuk described for the gathering the fascinating story of how Metropolitan Ilarion arrived in Canada—the cross-European train trips, the short haul flights across the ocean, via the US, and delayed flights to finally arrived in Winnipeg in the middle of the night. What may seem incredible to us today, as Dr. Yereniuk related the memoirs of one parishioner present on this occasion, the faithful of Pokrova waited over half a day to greet their Hierarch. After arriving in the middle of the night, true to his character, Metropolitan Ilarion did not go to his residence to rest, but instead opted to meet the parishioners waiting at the Cathedral. He was overwhelmed when he was met by 200 people. According to the memoir, a *Moleben'* was served and the atmosphere was festive, as if at Pascha. Dr. Yereniuk also shared some personal memories, being a former student of the reposed Metropolitan. He concluded by listing the various ways that Ukraine and the Diaspora have honoured Metropolitan Ilarion. (see p. 10)



Performing a trio.



(Left to right) Concert performers: Fr. Volodymyr Kouchnir, Ivan Gutych, Olya Onyshchenko, Oksana Senkiw—all of Montreal, QC.



(Left to right) Vasyl Balan, Olya Onyshchenko, Fr. Alexander Harkaviy, Fr. Volodymyr Kouchnir, Metropolitan Yuriy, Chancellor Rt. Rev. Protopresbyter Victor Lakusta, Oksana Senkiw, Ivan Gutych, Dr. Roman Yereniuk.

Concert Presentation

The rest of the program was dedicated to a concert presentation of the CD of Metropolitan Ilarion's poetry set to music performed by the special guests from Montreal. Very Rev. Archpriest Volodymyr Kouchnir produced this CD, *Служити Богу—Служити народу*, (To Serve the People is to Serve God) collaborating with com-

poser Oksana Senkiw of Montreal and arranger Oleh Shak of Kyiv. The official launch of the CD was in Montreal on Sept. 30, 2012. Before the performance at Pokrova Sobor, Fr. Volodymyr explained how this project got started.

(continued on p.16)



Congregation of Pokrova Sobor hold candles during Panakhida memorial for the Holodomor.

Pokrova Sobor Marks Holodomor



His Eminence Metropolitan Yuriy (centre) with some survivors of the Holodomor from Pokrova Sobor in Winnipeg, MB and guest speakers, Holodomor researchers from Ukraine Dr. Lesya Onyshko and Dr. Stanislaw Kulchytskyi.

Свято Св. Апостола Андрія Первозванного в Торонто...

(продовження зі стор.14)

В цей святковий день, ми щиро просимо Милосердного Бога, щоб послав Вам міцного здоров'я і духовної сили. Нехай Ангел Божий, посланий на допомогу Вашому Преосвященству, буде постійним супутником у Вашому нелегкому і відповідальному архипастирському служінні. Нехай Ваша мудрість і розважливість і надалі буде спрямована на розбудову нашої Єпархії в

Східній Канаді".

Вітаючи Єпископа Андрія з Днем Ангела будемо твердо триматися нашої Православної віри—тієї віри яку проповідували Святі Апостоли і Святі отці, яку прийняв і охривив наш нарід Святий князь Київський Володимир. Пам'ятаймо, що ця віра спасительна і веде до духовного і вічного життя.

На Многії і Благії Літа Владико!

—Духовенство і миряни
Східньої Єпархії УПЦК



St. Mary the Protectress (Pokrova) Sobor in Winnipeg, MB ...

(continued from p.15)

The idea arose after Fr. Volodymyr had been reading some of Metropolitan Ilarion's melodious poetry and reflected on how it could be put to music so that these poems would live on in music as well.

Fr. Volodymyr described these as deeply meaningful, spiritual pieces, almost as though he were singing a prayer not a poem. Poetry was a way for Metropolitan Ilarion to form that intimate connection with God, and this mood was felt deeply by the audience.

The CD music concert was artistically presented. Olya Onyshchenko in-

troduced each song with a lyrical recitation that described key events and periods of Metropolitan Ilarion's life and works, setting the stage for each musical selection that followed. The musical selections from the CD were performed by Fr. Volodymyr Kouchnir, Dean of the St. Sophie Cathedral in Montreal, together with Oksana Senkiw, composer and singer, and Ivan Gutych, director of the *Vidlunnya* choir in Montreal. Each singer brought a technical perfection, calming presence and warmth that matched the tone of each selection. The music itself was composed in modern style, employing classical Bukovynian folkloric elements,

such as the bright sounds of the sopilka, that reflected the Ukrainian spirit conveyed in the words of the poetry. Listening to the entire presentation, the audience heard the life story and literary works of Metropolitan Ilarion set to music. In this concert the audience experienced the intersection of his literary talent, strong faith and inner emotions.

In conclusion, Fr. Volodymyr thanked Pokrova parish for hosting this event.

"I am sure that all of you here today will return to your homes taking with you the warmth of these prayers and songs written by Metropolitan Ilarion." This concert touched everyone in the parish hall profoundly. Through music, as Fr. Alexander explained, we could glimpse the intimate, personal side of the Metropolitan Ilarion. Fr. Volodymyr hoped to take this project across the country to tour other centres.



(Left to right) Vasyl Balan, Ivan Gutych, Fr. Alexander Harkavyj, Fr. Volodymyr Kouchnir, Metropolitan Yuri, Oksana Senkiw, Olya Onyshchenko, Dr. Roman Yereniuk.



Lessons from History

For those today who did not know Metropolitan Ilarion or live through his times, it can be difficult to appreciate his significance in our modern daily lives. Societal changes in Canada have seen a shift from honouring the wisdom of elders and Church figures to lionizing the potential of youth, where modern heroes are sports stars and pop singers rather than experienced cultural and social activists. In this light, what is the take home message from this CD project for those generations coming after Metropolitan Ilarion? Firstly, we owe a great deal to Metropolitan Ilarion for the shape of our Church life in Canada today. From the prayer books parishioners use every Sunday, to the service books used by the clergy, to the Bible we read daily in our native Ukrainian language—he laid the foundation for systematizing liturgical practice and developing clergy in Canada.

Secondly, in addition to the many pamphlets, books and lectures on Orthodox Tradition and practices, Metropolitan Ilarion is important for the great volume of innovative and quality work completed in other fields. He left a legacy of academic work in linguistics, literature and history. It may be difficult to understand in our day of instant internet information and easy access to an independent Ukraine, but in the early 1900s when Metropolitan Ilarion, then Prof. Ivan Ohienko, joined the Ukrainian government the picture was much different. Today's Ukraine was split geographically among various empires. There was no geographical nation, no sense of nationhood or Ukrainian identity, no Ukrainian education system or standardization in the language. The work he started as a cabinet minister in the early 1900s became reality 100 years later. The picture for Ukrainians in Canada pre-WWII was equally difficult. The Diaspora was in an information vacuum, cut off from their homeland by political events, books were expensive and specialists were few. The mass media rarely reported on Ukrainian events and the community relied on community newspapers and letters from back home. In Church life, clergy and cantors in the early years relied on an arbitrary collection of liturgical materials, such as those brought from Bukovyna, from the US, and

home-made translations from other jurisdictions. Metropolitan Ilarion saw a great need to develop appropriate Ukrainian language liturgical materials and he undertook this work himself. The liturgical materials used and produced today in the UOCC are built on his foundation.

Thirdly, he also established the groundwork for clergy training. He had high expectations of his students. His disciplined and careful adherence to practices traditional to Ukrainian Orthodoxy has ensured the UOCC has withstood the forces eroding spiritual life that we encounter today—assimilation, secularization, and non-Orthodox influences, among others. He instilled a generation of clergy that continue his values of servitude to the people to reflect their service to God.

Finally, Metropolitan Ilarion was beloved by the faithful because he filled a gap in Ukrainian Orthodox education in the UOCC. In the Ukrainian lands at the turn of the 20th C education was a luxury and religious education followed oral tradition. The faithful received teachings from clergy, from visiting the many nearby monasteries, and from daily support from elders in the community. This form of education was not possible in Canada, increasingly reliant on written tradition, and Metropolitan Ilarion produced numerous writings explaining Orthodox practice and beliefs for the faithful. Most importantly, he serves as a lasting example to the faithful today of what can be accomplished with one's God-given talents and by following God's Will. He was highly productive and his work ethic leaves many of us embarrassed. Many of his writings were done—not from a comfortable office, but "on the run": He translated the Bible while fleeing the political turmoil in Ukraine, and he prepared countless writings while traveling on visitations to parishes. He accounted for every moment of his God-given days. Metropolitan Ilarion was also a visionary directing his work not only to those in his time, but to future generations. If we feel removed from the saints from other times and places, here is someone from our time in our country, who is an example of what it means to serve others and to dedicate every waking moment to the glory of God.

Bursaries Awarded to GTA Students

■ **TORONTO, ON**—The Fellowship of Sts. Cyril and Methodios awarded bursaries to 25 students representing Ukrainian Orthodox Church of Canada parishes in the Greater Toronto Area at a dinner in Toronto, ON on Sept. 20, 2012. The students are: Stephan Baklarian, Business and Society; Andriy Balaban, Business Administration; Yuri Balaban, History; Emily Bayrachny, Political Science and European History; Janina Evans, HR Management; Larissa Evans, Drama and Education in Society; Ivanna Franko, Business Administration; Kalyna Franko, Psychology and Linguistics; Lara Franko, International Development; Tamara Hluchaniuk, History; Martin Kaminskyj, Accounting and Marketing; Dmytro Khakhula, Criminology and History; Christina Kowalenko, Community Development; Larysa Kowalenko, Arts and Science; Michael Lukaczyn, Aerospace Engineering; Mark MacIntyre, Arts and Business; Natalie

Mishchenko, Commerce and HR Management; Olesya Petrenko, Medicine, Pediatrics; Olesya Rutkay, GIS-Cartographic Specialist; Tamara Spinatsch, Journalism and Media Management; Katherine Stadnyk, BA English-Teacher; Katherine Tymochenko, Environmental Studies-Governance; Nicholas Wesolowski, Corporate Taxation; Katherine Zajac, BSc Animal Biology; and Mary Zajac, Criminal Justice and Public Policy. The 2012 bursary recipients represent 4 parishes in the GTA, including St. Anne's Scarborough, St. Demetrius Sobor, Long Branch, St. Vladimir Sobor Hamilton and St. Volodymyr Cathedral, Toronto.

In addition to providing financial support through the bursaries, a dinner is held to show the students that they are part of the Ukrainian Orthodox Church community which cares about their success both inside and outside of the classroom. His Grace Bishop Andriy attended the dinner



(L to R) Fr. J. Buciora, Fr. B. Sencio, Bishop Andriy, Fr. W. Makarenko with bursary recipients.



ORH / SCM Fellowship

along with the Toronto Cathedral parish priests, Rt. Rev. Protopresbyter Bohdan Sencio and Very Rev. Archpriest Dr. Jaroslaw S. Buciora. The parish also welcomed Rt. Rev. Mitred Archpriest Fr. Wasyl Makarenko of St. Vladimir in Hamilton. Because many of the students study at universities outside of Toronto, the parish was pleased that 13 students were able to attend, receive their bursaries, and share a little bit about their fields of study. The event opened with a prayer led by Rt. Rev. Protopresbyter Bohdan Sencio. The delicious dinner was fol-

lowed by the presentation program. The tournament sponsors were acknowledged for their support of the bursary fundraising program. His Grace Bishop Andriy presented the bursaries to the students or family members representing those students unable to attend. Bishop Andriy wished the students God's blessings, success and all the best. The evening closed with a prayer led by Fr. Jaroslaw. The total number of bursaries provided by the Fellowship since the inception of the program in 1998 now exceeds two hundred.

Expressions in Art

■ **TORONTO, ON**—The Expressions in Art committee of St. Volodymyr Cathedral in Toronto held its 24th anniversary Art Show and Sale at the St. Volodymyr Cultural Centre in Oakville, Ontario on Nov. 2-4, 2012. There were 52 artists who exhibited and sold their art work at this annual event.

Opening night attracted hundreds of people from the Greater Toronto Area. Katherine Sametz entertained everyone with a piano musical interlude. V. Rev. Fr. Dr. Jaroslaw Buciora opened the show with a prayer and blessings. The committee was honoured to have as Platinum sponsors the Ukrainian Credit Union and JCT Management Inc. (Temerty Foundation). Gold sponsors were Troyanda Catering, as well as Victor Lishchyna, Walter Kuplowsky and Eugene Zalucky from the law firm of Mitchell, Bardyn & Zalucky, LLP. Silver sponsors were Buduchnist C.U., Turner and Porter, R & A Juchymenko, Meest, and Dr. Sulyma. Gala supporters were William Hunt, Bosley R.E., Irene's Flowers, Kantor, West End Pharmacy, Village Winemaker, Domar Travel, Arka Shoes, Karpaty Travel, Baby Point Lounge, Fresh & Tasty, Lingeman's IDA Pharmacy, Starsky Fine Foods, Pharmasave-Bloor West, Tabosh restaurant, Mr. Lube-Oakville, Natalie's Kitchen, State Farm Insurance, George McFarlane, Art of Pysanky, Multiculture Bevco-UkraFine Beverages, Future Bakery, Canadiana Restaurant, Sipco, Rock of Europe Inc., Superstore-Oakville, and Metro-Oakville. The committee thanks all of their sponsors for their generosity and sup-

port.

The Expressions in Art committee consisted of these hardworking individuals: Tammy Koszarny, Nadia Hunt, Ludmyla Reszytniak, Annie Mishchenko, Ludmila Lavrenyk, Olga Adamec, Lesia Tymochenko, Maria Shapka, Raya Shadursky and chair Olya Janschula. The volunteers for the Friday opening night were: Kathy Podopryhora, Anisya Borowik, Kathy Matkowsky, Irene Sotnyk, Vera Melnyk, Maria Zdaniw and Oksana Shevchenko.

The committee extends its sincere appreciation to the many individuals who assisted and participated to make this event a success. The committee applauds its gentlemen volunteers for security, wine pouring and packing, including Valentyn Lavrenuk, Nick Mishchenko, Dennis Hunt, Victor Koszarny, Vince Adamec, Mike Wowk, and Eugene Shapka. The committee extends its appreciation to Ihor Prociuk for design and print of the sponsors' booklet, to Lee Janschula, the photographer who made a DVD of highlights, and to Jurij Klufas from KON-TAKT for TV coverage. The committee thanks the volunteers for the Friday opening night. The committee thanked Ted Opitz, MP for Etobicoke Centre, for attending. In addition, a special thank you was given to St. Volodymyr Cultural Centre and its president Peter Bayrachny for hosting the show, Oksana Boutchma administrator, Valya and Volodymyr, the wonderful caretaking staff. As well, a very special thank goes to Anna Romaniuk and her staff of Troyanda Catering which provided the wonderful trays of hors d'oeuvres as a



contribution to our fundraiser.

The Expressions in Art committee reached its goal of \$100,000 in seven years for the Chapel Building Fund 2011. This year's fundraising donation will also go to the beautification of the Chapel—tetrapod, alter and icons. The committee extends its heartfelt appreciation to everyone who made this goal possible.

The 25th special edition *Expressions in Art Show and Sale* will be coming up on Nov. 1-3, 2013. The committee looks forward to seeing everyone there.

—**Olya Janschula**, chair of the Expressions in Art Committee and member of the Chapel Fundraising Committee 2012, St. Volodymyr Cathedral, Toronto, ON

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Vision to Reality: 40th Anniversary Commemoration of Ilarion Residence

■ **SASKATOON, SK**—The Provincial Biennial Convention of the Ukrainian Self-Reliance League (CYC) was held in Saskatoon, Saskatchewan, Oct. 26-29, 2012. The Friday evening program was hosted by the Saskatoon TYC Branch. This event was celebrated at the Ilarion Residence with 150 people in attendance. The evening began with an Invocation by Very Rev. Archpriest Fr. Taras Makowsky. Branch president Rod Antonichuk offered welcoming greetings and background information. The Convention was privileged to have The Honourable Ken Krawetz, Deputy Premier of Saskatchewan, as guest speaker. Minister Krawetz acknowledged the valuable contribution of Ukrainians to the well-being and development of the province of Saskatchewan. He also congratulated the TYC Steppe Branch for their foresight in recognizing the need for such a senior's residence and initiating the framework for this project. Forty years ago the Saskatoon TYC Steppe Branch recognized the need for a senior citizens residence. With unanimous approval, the TYC membership assumed the responsi-



The Honourable Ken Krawetz,
Deputy Premier of Saskatchewan.

bility of forming the necessary committees to ensure the successful completion of the project.

A commemorative plaque was unveiled by TYC President Rod Antonichuk and by the chair of the Board of Ilarion Residence Tom Plishka. The inscription on the plaque reads: "In recognition of the Ukrainian Self-Reliance Association (TYC) Steppe Branch of Saskatoon, for their vision, commitment



Blessing of Plaque: Very Reverend Taras Makowski,
Archbishop John, Reverend Fr. Roman Kocur.

and support in the establishment of a Ukrainian Orthodox Senior Complex. This project was initiated April 15, 1972. It culminated in the official opening and dedication of the ILARION RESIDENCE, June 24, 1978. Dated in Saskatoon, this 26th day of October 2012." A social evening continued with a reception.

—Program Planning Committee: Ernie Stefanuk, Stan Klopoushak, Robert Chayka

Хор Дніпро вшанував Лисенка

■ **ЕДМОНТОН, АБ**—Скарби Лисенка—дуже відповідний вибір на перший концерт хору "Дніпро" з новим диригентом Іриною Шмігельською, бо цього року припадає 170-річчя з дня народження Миколи Лисенка, та 100-річчя від його упокоєння. Концерт відбувся в суботу 6-го жовтня 2012 р. о 7:30 год. ввечера у First Presbyterian Church в Едмонтоні. Творив Лисенко в різних галузях музики. Ці жанри, так гарно вичислені золотим пером на афіші й на обкладинці програмки,—праця Ксені Мариняк. Під час концерту точки успішно чергувалися жанрами й різноманітністю: повний хор, солісти, квартети, малі ансамблі, сценки з опер. Фортепіановий супровід Ірини Тарнавської прекрасно зливався зі співом, а ведучий Роман Британ цікаво розповів у двох мовах про життя і творчість Лисенка. (Джерело—"Світ Миколи Лисенка" Філенко/Булат, Едмонтон 2001).

Почався концерт духовною музикою, молитвою *Боже Великий, Єдиний* (1885 р.) слова О. Кониського. Хоч церковних творів Лисенка не багато, але їх співають до нині. Слудувала історична пісня для мішаного хору *Ясне сонце в небі сяє* (1883 р. з *"Слово о полку Ігоревім"*)—переклад М. Максимовича. У своїй музичній праці Лисенко черпає з народної творчості. Багато з цього сам науково збирав і опрацьовував. Він мав глибоке розуміння стилю й власних рис української народної пісні і залишив нам понад 500 обробок народних пісень з фортепіаном чи без. Дві пісні *Зелений барвіночку* і *Пливе човен жартівливо* виконала *Дніпрова Хвиля*—Сузанна Романюк, Оксана Тарнавська, Наталя Онищук, Дарця Басараб-Ролланд, Ксеня Мариняк. Пісню *Верховино, світку ти наш* виконав, із достосованими словами, жіночий хор, дир. Мирослава Загарія.

Другою дуже важливою ділянкою творчості Лисенка було музичне опрацювання *Кобзаря*. Він вповні відчував ідейні принципи Шевченка, і з усіх українських композиторів, Лисенко написав найбільше музики на слова Шевченка—понад 80. Незважаючи на Валуєвський указ

1876 р., що забороняв усе друкування українською мовою, Лисенко далі збуджував національну свідомість народу музикою і хорами, за що царська влада його безнастанно переслідувала. Дійсно, в музиці Лисенко був тим, чим Шевченко був у слові і прозі. Згодом, Лисенко почав працювати над творами великої форми—кантатами. У цьому жанрі він знайшов відповідну форму для оспівування величних патріотичних образів Шевченка. Публіка почула одну з найкращих композицій Лисенка, кантату *Радуйся ниво неpolitая* (1883 р.)—текст Т. Шевченка *Ісає*, глава 35 (1859 р.). П'ять частин кантати відповідають розділам поеми:

I. *Радуйся, ниво неpolitая*—деклямував Степан Мельниченко,

II. *І процвітаєш, позеленієш*—квартет: Лілея Волянська, Наталя Онищук, Роман Коновалець, Богдан Криницький.

III. *І спочинуть невольничі, утомлені руки*—сопрано сольо Лілея Волянська і жіночий хор,

IV. *Тоді як Господи, святая на землю правда прилетить*—деклямував Степан Мельниченко.

V. *Оживуть степи, озера*—урочистий фінал, мішаний хор.

Заслуги Лисенка в ділянці хорової музики великі. Він перший на Україні організував національні професійні капелі і гастролював з ними по країні. Навчив як треба творити і виконувати пісню до слів Шевченка і різних інших поетів. Хорову пісню *Сон* (1905 р.)—слова О. Маковея виконали Наталя Онищук, Дарця Басараб-Ролланд, Ксеня Мариняк, Роман Коновалець, Іван Гук, Тарас Кічма, Еміліян Грох, дир. Мирослава Загарія. Тоді цілий хор заспівав *Широка, висока калино моя*—слова Т. Шевченка з поеми *В казематі* розділ V (1847 р.). Лисенко перший український композитор, хто написав твори для струнних і духових дерев'яних інструментів з фортепіаном і без. Всі інші його інструментальні твори для фортепіано сольо. Не дивно—Лисенко сам піяніст. Але через дуже тяжкі політичні умови, обмежив свою творчість до вокальної музики. Гості струнного квартету,



Хор "Дніпро" під час свого концерту.

під керівництвом Анни Козак, члени *Edmonton Symphony Orchestra*, у двох часах під час концерту заграли Тріо для двох скрипок (три частини)—Анна Козак, Еріх Бухман, Мартина Смажаль, і Квартет для двох скрипок, альту і віолончелі (I частина)—Анна Козак, Еріх Бухман, Мартіна Смажаль, Джулі Амундсен.

Микола Лисенко є творцем української національної опери у різних жанрах. Найвищим досягненням в історичному жанрі це—*Тарас Бульба* (1880-1890 рр.) лібрет. М. Садовського. Мотиви й інтонації дум та історичних пісень передають характер епохи визвольної боротьби українського народу проти польської шляхти. Першу пісню *Гей, літа орел* (пісня Тараса з II-ї дії) заспівав баритон сольо Богдан Криницький. Другу пісню *За світ встали козаченьки* (хор до увертюри опери)—обр. В. Колесника для мішаного хору. *Енеїда* (1910 р.) лібр. М. Садовського за твором І. Котляревського, це сатирична опера в якій різко висміюються державні порядки в Україні за царизму. *Вальс Венери* з II-ї дії виконала сопрано сольо Мирослава Загарія. *Різдвяна ніч* (1872-77 рр.)—лібр. М. Старицького за повістю М. Гоголя. У цій коміко-ліричній опері змальовані фантастичні пригоди у різдвяну ніч на селі близько Полтави. У цій опері багато етнографічного матеріалу і Лисенко також використав церковні співи для дяка. Квартет з IV-ї дії виконали у строях, на різдвяно декорованій сцені—Солюха: Сузанна Романюк, дяк: Іван

Гук, Чуб: Еміліян Грох, голова: Богдан Криницький.

Лисенко перший увів в українську і світову музику діточі опери. Ці три опери, усі на лібр. Дніпрові Чайки, розважані майже в цілості на дитяче виконання. Треба зазначити, що ці діточі опери донині залишаються майже самотніми в українській музиці. *Пан Коцький* (1891 р.) вимагає старших дітей з добрим слухом. Ці "старші діти", що грали у строях ролі зайця та інших звірів з II-ї дії були—Заяць: Юлія Дитиняк. Ведмідь: Еміліян Грох, Вовк: Богдан Криницький, Кабан: Роман Коновалець. Останній виступ концерту це уривок фантастичної дитячої опери *Зима й весна* (1893 р.). До хорової пісні *Весна іде*, Сузанна Романюк як Весна у вінку з кошиком з квітами, всюди садила квіти до музики, що відтворювала звуки природи. А інструментальне тло дитячих опер, лише фортепіано. Закінчився концерт фінальним хором, що співав бадьору пісню *А вже весна, а вже красна!*

Неможливо показати всю велич Лисенка за дві години. Але те, що публіка чула і бачила, приймала гримками оплесками захоплення. Ірина Шмігельська підбрала дійсно взірцеві перлини, щоб гідно представити обсяг музичної творчості Лисенка. Вибір весни накінєць напевно не мав нічого спільного з погодою в Едмонтоні, бо тут вів сніг третій день після концерту. Можна уявити, що це символ розквіту нового творчого напрямку праці хору.

Щасти Вам Боже!

Але матиме світло життя

Володимир Рожко кандидат церковно-історичних наук, викладач Волинської Православної Богословської Академії, історик-архівіст, дійсний член ІДВ у Вінніпезі і його представник в Україні, почесний професор Східноєвропейського національного університету ім. Лесі України

Я світло для світу. Хто йде вслід за Мною, не буде ходити в темряві той, але матиме світло життя. (Ів. 8:22)

Воскові свічки в Божих храмах історичної Волині засвітили ще учні Св. братів Кирила і Мефодія в IX ст., щоб вони освітлювали наші святині і обігрівали душі вірних вірою, надією і любов'ю, щоб ми мали Його вічне світло життя.

Ісус Христос—світло для світу, а з часу появи Його Слова на історичній Волині світло Спасителя вже впродовж віків для православних волинян світить глибиною віри, обігрівая душі вірних¹.

Символом світла життя, що Його дарує Господь з доби християнізації нашої землі для наших далеких предків, як і для нас, залишається світло воскових свічок, які впродовж тисячоліття запалювали в храмах Божих вірні за народжених, одружених, померлих, несли їх до святинь, як свою офіру Богові².

Воскова свічка з сивої давнини, як і наш час, залишається нашою офірою Богові, бо віск, за словами відомого філософа-теолога Сергія Булгакова: «Приношений і запалюваний нами, як речовина, на якій легко відбиваються предмети, він знаменує печатку чи знамення хреста, що покладено на на хрещенням і єлеопомазанням; як речовина м'яка і легкомісима, показує нашу готовність до розкайняння в гріхах і послуху; як зібраний з благоуханних квітів, віск означає благодать Святого Духа, як згоряючий від вогню, знаменує наше опалення (очищення Божественним вогнем нашого ества); і, на кінець, як джерело вогню, безперервно ним підтриманого, віск означає поєднання і нерозривність взаємної любові і миру між людьми»³.

Використання з вищесказаним значенням запалювання воскових свічок в храмах Божих заповідано нам стародавньою Вселенською Православною Церквою, освячено віковими церковними звичаями і приписувалося кожній святині діючими церковними уставами, тому ніяке інше освітлення в храмах Божих, окрім восковими свічками, не могло мати такого символічного значення.

Віск, воскова свічка на теренах історичної Волині «як прообраз сонця, життєдайної сили землі, а тим і людини, відомі були задовго до християнізації наших предків, тобто в поганські часи». І віск, з якого «сукали свічки, вважався продуктом сонця, продуктом і поживою богів, насамперед бога Сонця, тих великих сил неба, що такі великі благодаті посилали людям на землю»⁴.

Однак сила вогню і світла воскової свічки в Божих храмах в добу християнізації наших предків IX-X ст., набирали цілком іншого значення—християнського, а сам процес сукання воскової свічки і вона сама, вже виготовлена, становила складову частину українського Православного церковного життя.

—Плекання бджіл,—писав автор,—давнє господарське заняття волинян. Викачування меду з вощини, як

особливого продукту, створеного ними, змусило звернути їх власників і на інший продукт: саму вощину, з якої і розпочали плавати віск⁵.

Це робили, як ми зазначили вище, ще наші пращури в поганські часи, і, наші князі, обкладаючи підданих даниною, не забували про віск, який був складовою її частиною.

Віск був не лише предметом данини, але й товаром, який дуже охоче купували іноземні купці, а наші вивозили його до Царгороду і Риму, та інших міст Західної Європи⁶.

Ще в сиву давнину люди звернули увагу на плавлення воску і виготовлення з нього свічок, ними освітлювали свої житлові приміщення, княжі, боярські терени, проте, починаючи з другої половини IX ст. на історичній Волині їх використовували в перших Божих храмах: печерних монастирських храмах, дерев'яних, мурованих церквах для освітлення святинь, в процесі самої свята Літургії.

Особливо плавлення воску стало невід'ємною складовою частиною господарської діяльності монастирів.

—Плавлення воску з вощини та сукання свічок, як тоді називали процес їх виготовлення в народі,—писав автор цієї наукової розвідки,—було передбачено планами монастирського господарства. Воскові свічки освітлювали монастирські церкви, келії ченців, використовувалися під час служб Божих.

Свічки були різні за розмірами, мистецтвом виготовлення, за призначенням і використанням. В народі існував звичай самим сукати свічки з воску, як для своїх власних потреб, для офіри Богові в храми, то при монастирях, великих храмах, переважно кафедральних, виготовляли воскові свічки ченці, народні умільці, як їх називали—свічкари. Під час їх виготовлення ченці, свічкари старалися зробити свічку якомога більш мистецьку, вкладали в цей процес не лише свої вміння, навички, а й мистецьку часточку своєї душі, власне, виготовлення воскових свічок майстрами поступово ставав творчим процесом, і про це ми можемо судити з відомих нам пізніх взірців XV-XVI ст., які збереглися в храмах Волинського Полісся⁸.

До Першої світової війни в трьох церквах містечка Степань—Святої Тройці, 1523 р., Преображення Господнього, 1749 р. Св. Миколая, 1775 р. знаходилися трьохпудові воскові свічки, звані цеховими, тобто їх офірували цехові ремісничі братства, виготовляли з воску певних природних кольорів і відтінків, зовні прикрашали їх візерунками біблійної, народної тематики, мережили їх рослинними орнаментами, обвивали кольоровими стрічками, барвінком інше.

Виготовляли ці свічки з місцевого воску, до якого додавали смоли ялин, сосен в певних пропорціях. В Степані уміння сукати воскові свічки постало ще у княжу добу і горіли вони в перших місцевих храмах Божих під час Божественних Літургій, чину хрещення, вінчання, похоро-



Свічки з фондів рівненського краєзнавчого музею

рону степанських князів, дружинників, білого, чорного духовенства, простих вірних спочилих в Бозі.

В історичних джерелах про степанські трьохпудові, висотою до 2м., товщиною 25-26 см. в діаметрі знаходимо такі думки:

—Під час Служби Божої горіли тут в Миколаївській і Троїцькій церквах трьохпудові свічі, так звані цехові, які ведуть початок ще з середньовіччя.

Щорічно їх підсукували та засвічували тільки в урочисті свята. В Миколаївській церкві їх перше було шість. Одну з них перед Першою світовою війною забрали до музею, а дві других у війну було перероблено на офірки. Тут, як і в Троїцькій церкві, є по дві, і вони стоять за кліросами коло стіни⁹.

Під час Служб Божий, особливо по великих святах, храмових празниках степанські братчики і сестриці тримали також в руках величезні свічки, та тримали не так, як усюди в церквах, а держали їх в руках за нижній кінець, так що в церкві не наче стояли дерева, а зверху над головами богомольців світили вогні свічок, наче зорі, і все це при світлі величезних огнів цехових свічок створювало неповторну благодатну атмосферу.

Саме ці частково збережені цехові свічки-велетні з степанських церков, дають нам можливість запізнати давній процес їх виготовлення, використання.

Ченці в монастирях, народні умільці-свічкари виготовляли свічки з високоякісного воску різних при-

родних кольорів і відтінків, їх поверхню прикрашали різноколірними нитками, стрічками, а до певних релігійних свят (Стрітіння Господнє, Воскресіння Господнє, Маковія) — пасмами льону, конопель, листями чистих рослин, особливо барвінку. Часто свічкари воскові свічки розфарбовували природними фарбами (буряковим соком) в однотонні кольори радості, смутку, барвами веселки. Останні, як правило були виготовлені до свят Воскресіння, Вознесіння Христового, в той же час над покійником завжди горіли свічки, виготовлені з темних кольорів воску, або ж відфарбовані у колір суму¹⁰.

Про мистецьке оформлення воскових свічок майстрами, які їх виготовляли, знаходимо підтвердження в історичних джерелах. Це свічки з тих же степанських храмів:

—Перед цеховими іконами в церкві на п'єдесталах стояли оригінальні за своєю величиною і прикрасами воскові свічки, які тут називали «великими цеховими». Висота їх сягала 2 м. 65 см., ширина внизу до 72 см. біля верху свічка звужувалася і мала вигляд усіченого конуса¹¹.

Цехові свічки в Степані виготовляли з високоякісного воску, з невеликими додатками смоли хвойних дерев, інших пахучих речовин, гнотою служила, як правило, конопляна, пізніше льняна мотузка. Завдяки своєму складу воску та додатків, під час горіння воскові свічки тріскотіли та розкидали в усі боки дрібненькі, як пилини воскові бризки.

(далі буде)

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God's Sixth Commandment: Thou Shalt Not Kill



Not too long ago in December, just before Christmas there was a terrible tragedy in a school in Connecticut in the USA. People all over the world were sadden-

ed and shocked to hear the news that a gunman had killed a classroom of children and teachers. Let us all pray for those bereaved parents who lost these beautiful children. At the same time, let us hug our own children a little tighter.

The question on everyone's mind is: What would possess anyone to do such a monstrous deed? Life is a gift from God. This gift was given to the first people created and to all of us. Read about this creation in Genesis when God breathed into Adam the "breath of life, and man became a living being." (See sidebar) This being was created in the image of God, but through the ages this image has been tarnished because of SIN.

God has given us the freedom of choice and sometimes we make bad decisions.

Of course, you have not killed anyone, but ask yourself if in your heart you have not been cruel to anyone. We hear the word *bullying* so often now and many times with tragic results. Bullying is when someone scares another person on purpose and that person has a hard time defending themselves. Punching, shoving, spreading bad rumours, name-calling, teasing—this happens every day in schools, playgrounds, malls and even places of work. This is done in person, but more and more this is also done using cell phones and the internet by texting and on Facebook. Bullying is wrong. If you see it being done, be a good Christian and try to stop it.

SIN always brings trouble. This Bible story from Genesis 4:1-17 gives us an example: The first people that God created, Adam and Eve had two sons. They named the first son Cain and the next one Abel. When Cain grew up he became a farmer. He grew things from the ground and fruit on the trees. When Abel got older, he became a shepherd and took care of sheep. In Biblical times people brought gifts to sacrifice before God and thank Him for all the good things He had done for them. Cain brought some of the things he had grown like wheat and fruit. Abel brought a baby lamb and thanked God and told Him how much he loved Him.



Dobrodiyka Jane

But Cain did not love God. When he prayed, he was not really thankful for the gifts that he had been given. God saw what was in Cain's heart and knew that Cain did not really love Him. So, God was not pleased with Cain's gift and that made Cain angry and jealous of his brother. The more Cain thought about it, the angrier he got. He began to hate his brother and was cruel to him. One day, he planned a terrible thing. He invited Abel into the fields, picked up a rock and killed his brother. He hoped nobody had seen what he had done and he ran away from there. God knew the terrible thing Cain had done. He said, "Because you have spilled your brother's blood into the ground, I will not allow you to grow crops anymore. You will have to wander in faraway places, for you may no longer live here. You will never find rest, nor will you ever be happy again." Because of this evil thing that Cain had done, Adam and Eve lost both sons and Cain lost his family and the love of God. Since God created every person, their judgment is in His hands, not ours.

Ancestral Sin

In the Old Testament account of creation, God created mankind and established a place for him called Paradise. He also gave him a commandment regarding the tree of the knowledge of good and evil: "And the Lord God commanded Adam, saying, 'You may eat food from every tree in the garden; from the tree of knowledge of good and evil, you may not eat; for in whatever day you eat from it, you shall die by death'" (Gn 2:16, 17). In that Adam and Eve did not physically die the day they ate from the tree, the words "you shall die" indicate a spiritual death through separation from God.

Ancestral sin is the disobedience of Adam to God's commandment regarding the tree of the knowledge of good and evil. Adam willingly disobeyed this commandment and diverted himself, or fell, from God's path to perfection, thus separating himself from His creator, the Source of life.

What are the Consequences of the Fall?

1. This Fall of Adam caused mankind to become subject to mortality. While this is often seen mainly as a punishment, or penalty, the emphasis concerning God's judgments on Adam and Eve at the Fall is best understood in terms of His mercy. So, for example, concerning man's mortality (Gn 3:19), St. Gregory the Theologian states, "Yet here too he provides a benefit—namely death, which cuts off sin, so that evil may not be everlasting. Thus His punishment is changed into a mercy."

2. We who are of Adam's race are not guilty because of Adam's sin, but because of our own sin. However, because all of mankind fell away from the grace of God through Adam's disobedience, man now has a propensity, a disposition, an inclination towards sin, because just as death entered the world through sin, now sin enters through fear of death.

3. Mankind's strong propensity to commit sin reveals that in the Fall, the image of God in man (Gn 1:26, 27) is also fallen. However, the ancient Fathers emphasize that the divine image in man has not been totally corrupted or obliterated. Human nature remains inherently good after the Fall; mankind is not totally depraved. People are still capable of doing good, although bondage to death and influences of the devil can dull their perception of what is good and lead them into all kinds of evil.

4. Adam's Fall not only brought mortality and sin into the world, but also sweat, toil, hunger, thirst, weariness, sorrow, pain, suffering, sickness, tribulations, and tears.

5. Even after the Fall, the intellectual, desiring and incensive (forceful or driving) aspects of the soul are natural and therefore neutral. They can be used in a good way, or in a bad, harmful way. For instance, desire is very good when one directs it towards God. But when desire is out of control, one may use it in very inappropriate ways, such as becoming gluttonous or desiring another person's spouse. The classic analogy is that these powers of the soul are like iron, which can be made into a plow to help grow food, or into a sword to be used to kill someone.

Christ, by His Death and Resurrection, conquered the devil and death, freeing mankind from the fear of death (Heb. 2:14-15) and making possible a more complete communion between God and man than was ever possible before. This communion allows people to become "partakers of the divine nature" (2 Pt 1:4), to transcend death and ultimately, all the consequences of the Fall.

—The Orthodox Study Bible

The Creation:

"Then God said, 'Let Us make man in Our image, according to Our likeness. Let them have dominion over the fish of the sea, over the birds of heaven, over the cattle, and over all the earth, and over every creeping thing that moves on earth.' So God made man; in the image of God He made him; male and female He made them. Then God blessed them..." (Genesis 1: 26-29)

"This is the book of the genesis of heaven and earth when they were made, in the day the Lord God made heaven and earth, before any plant of the field was on earth, and before any herb of the field sprang up. For God had not sent rain on the earth, and there was no man to till the ground; but a fountain came up from the ground and watered the whole face of the earth. Then God formed man out of dust from the ground, and breathed in his face the breath of life; and man became a living soul." (Genesis 2:4-8)

—The Orthodox Study Bible

Deadline for Submissions

■ March issue 2013

— Deadline: February 8, 2013



St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі

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— This page is submitted by the St. Andrew's College Administration and Board of Directors.

Patronal Feast Day at St. Andrew's College

■ WINNIPEG, MB—St. Andrew's College celebrated its Khram, the Feast Day of St. Andrew on Dec. 9, 2012. Metropolitan Yuriy, who presided at the Divine Liturgy, was greeted at the doors to the Chapel. Students of the College presented a bouquet of roses and St. Andrew's College Board chair, Dr. Denis Hlinka, greeted His Eminence with the traditional *kolach* and salt. St. Andrew's College faculty, staff, students, as well as guests from other parishes in Winnipeg and across Canada attended the Divine Liturgy and program. Also present were parishioners from Holy Cross Mission parish, which shares the Chapel facilities each Sunday.

The Divine Liturgy was celebrated at the St. Andrew's College Chapel led by Rt. Rev. Protopresbyter Fr. Victor Lakusta, Chancellor of the UOCC, concelebrating with Very Rev. Arch-

priest Fr. Roman Bozyk, Chaplain of St. Andrew's College, Rev. Fr. Evan Maxiuk, pastor of Holy Cross Mission, and Very Rev. Archpriest Fr. Taras Udod. The choir was led by the cantor from St. Mary the Protectress Sobor in Winnipeg, Volodymyr Senchuk, and was assisted by Vera Senchuk. Joining in the choir were St. Andrew's College Theology students, and parishioners visiting from other parishes.

With this Feast Day coming at the beginning of the Nativity Fast period, the readings from the Gospels and the homily reflected preparations for the Nativity. The Gospel was read by Fr. Victor Lakusta, and Fr. Roman Bozyk gave a thoughtful homily on the social responsibility of sin and the importance of individual repentance. He compared preparations for the Lord's coming in the Old Testament with our own preparations during the Christmas Fast. After the completion of the Liturgy, members of the Order of St. Andrew formed an honour guard with flags and candles as a *Panakhida* was served in memory of reposed past students and faculty of St. Andrew's College.

After the veneration of the cross, the guests, including St. Andrew's College board members, students, faculty, staff and other visitors, proceeded to the dining hall for a delicious meal and program. Bearing flags, members of the Order of St. Andrew led a procession of the entry of honoured head table guests, led by His Eminence Metropolitan Yuriy. At this time, the gathering was joined by clergy from sister parishes in Winnipeg who came to

share the joy of this Feast Day. Fr. Roman Bozyk, Dean of Theology at St. Andrew's College, opened the program, welcoming everyone and introducing the program speakers. Dr. Denis Hlinka greeted the gathering from St. Andrew's College Board of Directors.

Metropolitan Yuriy extended greeting to St. Andrew's College and spoke on the importance of St. Andrew for our spiritual heritage, "Andrew, the First-called Apostle stepped on the soil of our ancestors... his feet stood on the hills of Kyiv. He put a cross in the ground. He blessed this land and spoke of the future, and said that on this spot there will be built many, many churches and this prophecy has come true. The churches that stand in Kyiv have outlasted the various attacks upon our people. God's Church survives. God's Church flourishes."

The guest speaker was Dobr. Dr. Sonia Udod, whose presentation on academia and faith gave food for thought on the influence of our Orthodox faith in broader contexts. The program also included a special presentation for Dobr. Halia Teterenko, who was retiring from her many years as library assistant at the College. Dobr. Genia Bozyk introduced Dobr. Halia and spoke of the example she sets for others through her deep faith and good works. Dobr. Genia noted, "Dobr. Halia is one of the finest people I know. She is always ready to share no matter who asks. Whether it is convenient or inconvenient, she always lends a helping hand. Dobr. Halia is a fine example of a Christian because she truly lives her faith—humbly, faithfully, quietly." Following the closing prayer, the board of directors held their annual meeting.



Guest speaker at the program, Dobr. Dr. Sonia Udod.



Greeting of His Eminence Metropolitan Yuriy at the Chapel of St. Andrew's College.



Very Rev. Archpriest Fr. Roman Bozyk delivers the homily.



Chancellor, Rt. Rev. Protopresbyter Fr. Victor Lakusta reads the Gospel.



Divine Liturgy at the Chapel of St. Andrew's College.



(Left to Right) Fr. Roman Bozyk, Dr. Denis Hlinka, Dobr. Halia Teterenko.

Каїн і Авель

Найстарші сина Адама й Єви називалися Каїн й Авель. Каїн працював на рілі, а Авель пас вівці. Авель був добрий, а Каїн злий. Одного разу, обидва принесли Богові жертву—Каїн з плодів землі, а Авель із своїх найкращих овець. Бог зглянувся на жертву Авеля, а нещирої жертви Каїна не прийняв. Каїн із заздрощів розгнівався на Авеля. Господь Бог напівмив Каїну "...Чому ти розлютився? Стримай свій гнів." Але Каїн не хотів слухати Бога. Після того сказав він одного разу до Авеля "...Ходім у поле". А коли вони вийшли у поле, кинувся Каїн на Авеля і вбив його. Тоді сказав Бог до Каїна ".....Що ти зробив? Кров твого брата кличе із землі до мене. Будеш проклятий, ніколи не будеш мати спокою і без перестанку будеш волочитися по землі". Коли гордість, заздрість або гнів стануть закрадатися до наших сердець, зразу пригадаймо собі Каїна і Авеля. До убивства привели Каїна три головні гріхи—гордість, заздрість і гнів.

The Importance of Sunday

The North American Orthodox-Catholic Theological Consultation took place in October 2012 at Saint Paul's College, Washington, D.C. The meeting focused on a concern affecting all Christian faiths in our increasingly secularized world in the West—the diminishing importance of Sunday as the Lord's Day. Representatives of Orthodox Churches in North America participated in these consultations and shared in this concern about the Lord's Day. The following statement reprinted below by the North American Orthodox-Catholic Theological Consultation was the result of these meetings. This statement raises a number of hard questions for us: How do you spend your Sundays? How much time do you dedicate to the worship of God? The points raised in this statement are worthy of our deeper consideration.

■ Recovering the theological significance of Sunday is fundamental to rebalancing our lives. As Orthodox and Catholics, we share a theological view of Sunday and so our purpose in this statement is four-fold: to offer a caring response to what is not just a human, but also a theological question; to add a little more volume to the growing chorus of Christian voices trying to be heard in the din of our non-stop work life; to offer brief reflections in hopes of drawing attention to the fuller expositions elsewhere; and to reinforce the ecumenical consensus by speaking as Orthodox and Catholics with one voice.

For Christians, Sunday, the Lord's Day, is a special day consecrated to the service and worship of God. It is a unique Christian festival. It is "the day the Lord has made" (Ps 117 (118):24). Its nature is holy and joyful. Sunday is the day on which we believe God acted decisively to liberate the world from the tyranny of sin, death, and corruption through the Holy Resurrection of Jesus.

The primacy of Sunday is affirmed by the liturgical practice of the early church. St. Justin the Martyr writing around 150 AD notes that "it is on Sunday that we assemble because Sunday is the first day, the day on which God transformed darkness and matter and created the world and the day that Jesus Christ rose from the dead (First Apology, 67)." Sunday has always had a privileged position in the life of the Church as a day of worship and celebration. On Sunday the Church assembles to realize her eschatological fullness in the Eucharist by which the Kingdom and the endless Day of the Lord are revealed in time. It is the perpetual first day of the new creation, a day of rejoicing. It is a day for community, feasting and family gatherings.

As we look at our fellow Christians and our society, we observe that everyone is short of time and stressed. One reason is that many of us have forgotten the meaning of Sunday and with it, the practices that regularly renewed our relationships and lives. More and more Christian leaders see the effects of a 24/7 work life and ask "Where is the time of rest?" As members of the North American Orthodox-Catholic Theological Consultation, gathered October 25-27, 2012, we add our combined voice to their call.

Our purpose here is not to replace or replicate their message; it is to under-

score and point to it. Anyone who looks at the 1998 Apostolic Letter *Dies Domini* (The Lord's Day) of Pope John Paul II and its cascade of patristic quotations will see there is already a feast of food for thought on the meaning of Sunday. Anyone who reads the recent book *Sunday, Sabbath, and the Weekend* (2010, Edward O'Flaherty, ed.) will see there is also strong ecumenical consensus on the need to recover the meaning of Sunday—not just for our souls, but for our bodies, our hearts, and our minds as well.

Sadly, Sunday has become less of a day of worship and family and more like an ordinary work day. Shopping, sports, and work squeeze out the chance for a day of worship or rest in the Christian sense. By abandoning Sunday worship we lose out on the regenerative powers that flow out of the liturgical assembly. And when Sunday becomes detached from its theological significance, it becomes just part of a weekend and people can lose the chance to see transcendent meaning for themselves and their lives (The Lord's Day, 4).

Sunday is more than just the first day of the week. In our faith we see how it is the ultimate day of new beginnings: "It is Easter which returns week by week, celebrating Christ's victory over sin and death, the fulfillment in him of the first creation and the dawn of 'the new creation' (cf. 2 Cor 5:17). It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to 'the last day', when Christ will come in glory (cf. Acts 1:11; 1 Th 4:13-17) and all things will be made new (cf. Rev 21:5. The Lord's Day, 1)."

Sunday even unlocks the mystery of time itself, for "...in commemorating the day of Christ's Resurrection not just once a year but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads (The Lord's Day, 2)." The Lord's Day is the day after the last day of the week and so it symbolizes eternity as well: what St. Augustine calls "a peace with no evening (Confessions 13:50)." St. Basil the Great in his Treatise on the Holy Spirit writes, "Sunday seems to be an image of the age to come... This day foreshadows the state which is to follow the present age: a day without sunset, nightfall or successor, an age which does not grow old or come to an end (On the Holy Spirit 26:77)."

The apostolic letter of Pope John Paul II calls it a day of joy, rest, and solidarity. Joy there is, because the disciples are always glad to see the Master. God scripturally established a day of rest as a gift to us, and rest there must be for every human person. Rest is built into our nature and also withdraws us "...from the sometimes excessively demanding cycle of earthly tasks in order to renew [our] awareness that everything is the work of God. There is a risk that the prodigious power over creation which God gives to man can lead him to forget that God is the Creator upon whom everything depends. It is all the more urgent to recognize this dependence in our own time, when science and technology



EDMONTON, AB - His Grace Bishop Ilarion, Chaplain for Youth of the UOCC, at the Great Blessing of the Water on the Feast of the Theophany of our Lord and Saviour Jesus Christ at St. John's Cathedral in Edmonton, AB.

have so incredibly increased the power which man exercises through his work. Finally, it should not be forgotten that even in our own day work is very oppressive for many people, either because of miserable working conditions and long hours — especially in the poorer regions of the world — or because of the persistence in economically more developed societies of too many cases of injustice and exploitation of man by man (The Lord's Day, 65, 66)."

As members of the Consultation, we strongly urge both clergy and laity to work cooperatively within their communities to stress the importance of Sunday for worship and family. Foremost, we call for all to render thanks to God and render love towards one another —and be willing to reserve time to do both—and avail ourselves of the riches of the Lord's Day. Appropriate authorities can be approached to sche-

dule sports activities after 12 noon in order to give young athletes and their family the opportunity to worship on Sunday morning. We call for our children to live in a timescape that respects the God-given rhythm of the week.

"Yes, let us open our time to Christ, that He may cast light upon it and give it direction. He is the One who knows the secret of time and the secret of eternity, and He gives us 'His day' as an ever new gift of His love. The rediscovery of this day is a grace which we must implore, not only so that we may live the demands of faith to the full, but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human (The Lord's Day, 7)."

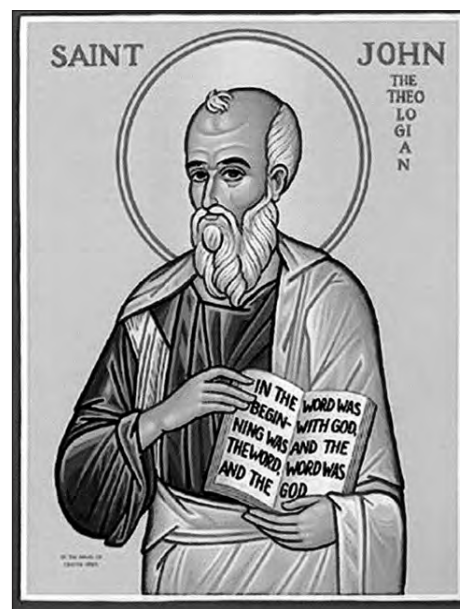
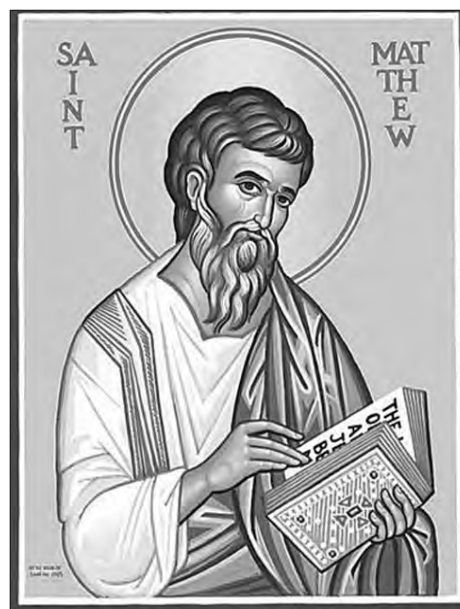
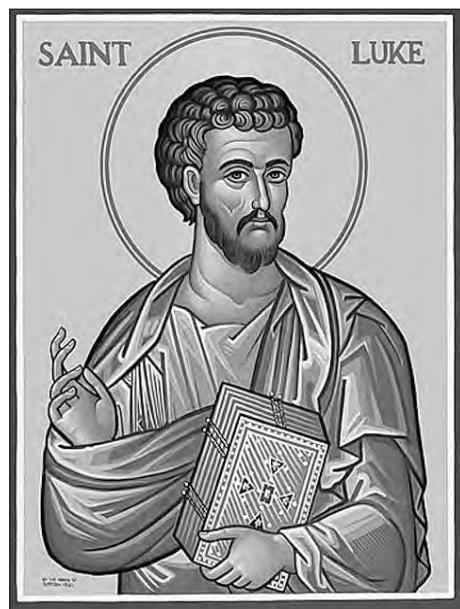
—www.assemblyofbishops.org

Theophany at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB



His Eminence Metropolitan Yuriy reads the prayers before the Great Sanctification of the Water during Theophany Vespers at Holy Trinity Cathedral, Winnipeg, MB.

Images of the Evangelists



■ The Four Evangelists are prominent in many icons in our Ukrainian Orthodox churches. Notably, these icons include the particular symbols associated with how each Evangelist begins writing their respective Gospel. The symbols—the angel, lion, ox and eagle are grounded in the Bible, and represent qualities of God and are symbols of Christ Himself—love, strength, wisdom and justice. The angel symbolizes love, the lion means strength, the ox denotes wisdom and the eagle signifies justice. In Christianity there are many meanings for these symbols. According to one interpretation, these elements are symbols of Christ Himself during various phases of His life: an angel as an infant; a sacrificial ox, or calf, in death; a powerful lion at the Resurrection; and an eagle at the Ascension.

There are also many interpretations of the symbols of the Evangelists, pointing to the different responsibilities of the Evangelists. According to one popular interpretation, the attribution of animals for particular Evangelists is related to the beginning of their particular Gospel. For example, the beginning

of the Gospel of St. Matthew explains the ancestry of Christ. Thus, the icons next to St. Matthew depict an angel who brought the *Good News* to His mother Mary. The Gospel of St. Mark starts with St. John the Baptist foretelling the coming of Jesus. Thus, a lion can be seen next to St. Mark in the icons because the Good News of St. John in the desert before Jesus Christ's coming is like the powerful voice of a "lion roaring in the wilderness," as in St. John the Baptist's sermon in the desert. At the beginning of the Gospel of St. Luke, the priest Zachariah, the father of John the Baptist, offers a sacrifice. Thus, the ox next to Luke in icons signifies an ancient symbol of sacrifice. The Gospel of St. John, unlike the others, contains many generalizations. The Evangelist-Apostle begins with an introduction about the Word of God. The eagle is depicted next to St. John in icons because he, like a sharp-eyed eagle, observed those things that the other Evangelists did not.

—St. George's UOC parish Bulletin,
St. Catharines, ON.

■ Зображення Євангелістів можемо бачити на іконах в церквах, причому кожен із них супроводжується певними символами, пов'язаними із тим, чим починається написане ним Євангеліє. Ангел, лев, віл і орел, опираючись на Біблію, це є якості Бога, символами Самого Христа—любов, сила, мудрість і справедливість. Ангел—любов; Лев—сила; Віл—мудрість; орел—справедливість. В християнстві існують різні пояснення цих символів. Згідно одного із тлумачень це є символи Самого Христа в різних фазах Його життя: при народженні Він дитина, як Ангел; при смерті—жертвний, як віл (теля); при воскресінні—лев; при вознесінні—орел.

Стосовно ж символіки Євангелістів—тут також є різні тлумачення цих символів, а звідси і різні їх відповідалності євангелістам. Так одне із розповсюджених трактувань стверджує, що атрибуція живих істот того чи іншого євангеліста пов'язана з початком розповідей відповідного Євангелія. Наприклад, Євангеліє від Матвія на початку розповідає про родовід Христа, тому на хри-

стіянських іконах поруч з Матвієм зображують Ангела, який приніс радісну звістку Його Матері Марії.

Євангеліє від Марка розпочинається відразу з проголошення Івана Хрестителя про прихід Ісуса і на іконах поруч з Марком зображують Лева, бо Блага Вість (*Добра Новина*) Івана у пустелі перед приходом Ісуса Христа нагадує потужний голос "Лева ревучого в пустині" (проповідь І. Хрестителя в пустині). На початку Євангелія від Луки священик Захарія, батько Івана Хрестителя, робить жертвоприношення, тому на християнських іконах поруч з Лукою зображається вола, як давний символ жертвоприношення.

Євангеліє від Івана на відміну від попередніх містить багато узагальнень. Євангеліст-апостол розпочинає розповідь вступом про Слово Боже, яке споконвіку було, тому на християнських іконах поруч з Іваном зображують орла, бо він, як і той зі своїм гострим зором, побачив те, чого не спостерегли інші євангелісти.

—З Церковного Листка парафії
Св. Юрія в Ст. Кетеринс



Ікона Пресвятої Богородиці "Нерушима Стіна" "Оранта"

Всенародна заступниця, до неї завжди моляться про захист від ворогів і зла.

The icon of the Most Holy Theotokos, called Oranta or Immovable Wall, can be found in the main Altar area of the St. Sophia Cathedral in Kyiv, Ukraine. It is a mosaic against a gold stone background that takes up much of the east wall. The Most Holy Mother of God is depicted with her arms stretched upward. This miraculous icon has remained undamaged for over 9 centuries, giving it the name "The Im-

movable Wall." *The Invincible Intercessor has given her blessed assistance to the Ukrainian lands during some of the most difficult times.*

Молитва

І Ти, Владичице, не даремно іменована Непорушною стіною, стань для тих, всіх, що ворогують проти мене і що замишляють капості творити мені, воістину якоюсь перешкодою і непорушною стіною, що захищає мене від всякого зла і тяжких обставин.

Амінь.



Temptations

"Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire is conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death." (James 1:12-15)

James has discussed outward trials. He now turns to inward temptations, which deceive us and lead us into sin. God tries us, but He never tempts us. We are to rejoice even in temptations. They reveal whether or not we are prepared for heaven. The immediate origin of temptation is our own sinful passions, which the devil energizes. Temptation begins with desires or lusts, then progresses to being conceived, a fixation on or delight in sinful desires, and ends as birth to sin, a consent to or acting out of sinful desires. We fall to temptation because we allow ourselves to do so. Neither God nor circumstances force us to yield.

—The Orthodox Study Bible



August 1, 1924–December 11, 2012

■ Anne Serray, beloved wife of the late Nicholas Serray, fell asleep in the Lord on Dec. 11, 2012 at the Ituna Pioneer Health Centre. Anne was born on Aug.

Anne Serray (1924-2012) In Memoriam

1, 1924 in the Parkerview District, and on Sept. 27, 1947 was united in marriage to Nick Serray. She worked for many years outside the home in the restaurant industry and loved her work and the people she worked with there.

Anne loved the Lord, and as long as her health permitted, she served as a devoted member of the Ukrainian Orthodox Church in Yorkton and was a long-time member of the Ukrainian Women's Association. She was happy doing whatever she could for the church and spent many hours in the auditorium making varenyky. She also baked *kolachi* for the funeral homes. Because she was a perfectionist, she would bake a few batches so that she

could find 3 perfect ones. Nothing left her house unless it met her standards. She showed the same perfection in the kitchen. It was really tough to take over any part of a meal preparation without her eagle eye watching you and making sure that you were doing it her way. There was always a huge feast prepared when the "kids" were home. Anne loved her family. She constantly sacrificed much so her family would have the best that she could possibly provide.

She will be sadly missed by her five children: Andrew (Claudia) of Winnipeg, Kathy Moldowan of Yorkton, Gloria (Doug Ingham) of Yorkton, John (Ann) of Marysville, B.C., Dan (Lisa) of Yorkton, and her grandchildren Barry Moldowan of San Jose, USA, Darren Moldowan (Glenda) of Edmonton, Kristi (Brett) Deneiko of Edmonton, Alyn and Juliana Serray of Yorkton, Anna Muller of Edmonton, Larissa Klymkiw of Winnipeg, and her great-grandchildren Erika Moldowan and Addeysen Deneiko. We will miss you "Mom", "Mamma" and "Baba", but what great memories we have to cherish!

Anne was predeceased by her husband, Nicholas Serray, her parents, John and Mary Stadnyk, her brothers Steve, Peter, John, Matt, Mike and Alex, and

her son-in-law, Orest Moldowan. She leaves to mourn her children, grandchildren, great grandchildren and her sisters Katie Kwasnitza of Yorkton, Effie Yurkowski of Winnipeg, Dora Parawinchak of Ontario and her brothers Bill (Janette) of Kelowna and George (Lena) of Regina.

Panakhida prayer services were held Wednesday, Dec. 19, 2012 at 7:00 p.m. at the Holy Transfiguration Ukrainian Orthodox Church in Yorkton. The Funeral Service was held on Thursday, Dec. 20, 2012 at 10:00 a.m. at the Holy Transfiguration Ukrainian Orthodox Church in Yorkton led by Very Rev. Archpriest Mel Slashinsky. Interment followed at the St. Elias (Parkerview) parish cemetery with John Serray serving as cross-bearer, Barry Moldowan, Darren Moldowan, Kristi Deneiko, Dan Serray, Doug Ingham and Ted Stadnyk serving as the casket-bearers. Arrangements were entrusted to Bailey's Funeral Home.

Memorials in memory of Anne may be made to the St. Elias Cemetery Fund, Box 263, Sheho, Sask., S0A 3T0, as gifts of remembrance.

Вічна Пам'ять!
Memory Eternal!

Бл. п. Олексія та Марії Макаренко Бл. п. Ольги Демчук У річницю упокоєння



■ У річницю відходу у Вічність наших улюблених батьків: у десяту мами, баби і прабаби Марії (†10 березня 2003) та у другу батька, діда і прадіда Олексія (†1 березня 2011) Макаренків та першої річницю упокоєння в Бозі нашої дорогої сестри, хресної мами і дружини добр. Ольги Демчук (†28 лютого 2012)—як нев'янучий вінок на їхні могили складаємо пожертву в сумі 150 дол. на «Вісник».

Нехай пам'ять про цих жертвених працівників у Божому Винограднику буде вічною.

Спить з Богом!

—родини оо. Макаренків, Демчука та Буцьори

Dear Readers,

It is our desire at the *Visnyk* that memorial announcements sent in by our readers appropriately honour their departed loved ones. To this end, we request that announcements do not exceed **900 words**.

We also request that, when submitting an announcement with a picture, you send us an actual photograph. Please do not send pictures from newspaper clippings, computer print outs or photocopies, as these take a great deal of time to prepare for publication and rarely render a good image when printed in the paper. High resolution digital pictures are also acceptable.

Photographs will be sent back only upon request and if accompanied with a self-addressed stamped envelope. Thank you.

— Editor

MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.

Visnyk / The Herald 9 St. John's Avenue, Winnipeg, MB R2W 1G8 or e-mail to: **Valentyna Dmytrenko—finance2@uocc.ca**

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі у лютому місяці.

Митрополит Андрей (Григорій Метюк)	† 02.02.1985
Архієпископ Олександр (Новицький)	† 12.02.1970
Архієпископ Іов (Скакальський)	† 18.02.1974
Протоієрей Юрій Пелешук	† 12.02.1952
Протоієрей Тимофій-Андрій Горбай	† 17.02.1969
Протоієрей Іван Пестун	† 12.02.1970
Протопресвітер д-р Дмитро Стратійчук	† 20.02.1973
Протопресвітер д-р Петро Самець	† 06.02.1985
Протоієрей Тарас Славченко	† 18.02.1985
Протоієрей Микола Овчаренко	† 25.02.1986
Протоієрей Євген Левицький	† 21.02.1990
Протопресвітер Павло Шадурський	† 09.02.1998
Протопресвітер д-р Іван Стус	† 12.02.2004

Добродійкам, що спочили в Бозі у лютому місяці.

Добр. Марія Магас	† 01.02.1975
Добр. Наталія Гліцька	† 27.02.1984
Добр. Олена Гикава	† 03.02.1994
Добр. Ольга Шкрумеда	† 07.02.2004
Добр. Ольга Філь	† 27.02.2009

Шановні Читачі! Будемо щиро вдячні, якщо, завваживши помилку чи пропуск в цій колонії, повідомите нас.

Memory Eternal!

"Memory Eternal!" to all UOCC clergy who fell asleep in the Lord this month.

Metropolitan Andrey (Metiuk)	† 02.02.1985
Archbishop Alexander (Novitsky)	† 12.02.1970
Archbishop Iov (Skakalsky)	† 18.02.1974
Archpriest Yuriy Peleshuk	† 12.02.1952
Archpriest Tymofy Horbay	† 17.02.1969
Archpriest Ivan Pestun	† 12.02.1970
Protopresbyter Dr. Dmytro Stratychuk	† 20.02.1973
Protopresbyter Dr. Peter Sametz	† 06.02.1985
Archpriest Taras Slavchenko	† 18.02.1985
Archpriest Mykola Owcharenko	† 25.02.1986
Archpriest Eugene Levitsky	† 21.02.1990
Archpriest Pawlo Shadursky	† 09.02.1998
Protopresbyter Dr. Ivan Stus	† 12.02.2004

"Memory Eternal!" to all UOCC Dobrodiys who fell asleep in the Lord this month.

Dobr. Maria Magas	† 01.02.1975
Dobr. Natalia Gliitsky	† 27.02.1984
Dobr. Olena Hykaway	† 03.02.1994
Dobr. Ol'ha Skrumeda	† 07.02.2004
Dobr. Ol'ha Fil'	† 27.02.2009

Dear Readers! If there are errors or omissions in this column, please let us know. Thank You.



Helen Mary Raycheba, C.M. (1912-2013) In Memoriam



May 4, 1912 - January 9, 2013

■ **Helen Mary Raycheba**—cherished mother, grandmother, and great-grandmother, valued friend, gifted teacher, and admired community volunteer—fell asleep in the Lord Jan. 9, 2013 at the Ukrainian Canadian Care Centre in Toronto, Ontario at the age of 100 years and 8 months.

Helen was born May 4, 1912 near Vanguard, Saskatchewan and grew up the eldest of eight children in hardscrabble circumstances on a prairie farm. After completing Grade 11, she attended Normal School, the Teachers' College, in Moose Jaw, Sask. By age 18, she was teaching grades 1 to 9 in one-room schools in south-western Saskatchewan. She continued teaching throughout the Dirty Thirties until 1938 when she was forced to resign because she married. It was in Prelate, Sask. that Helen began her volunteer work in

earnest. She was president and secretary of the Prelate Home and School Association, the Mental Health Association of the Swift Current Medical Unit, and the Music Festival Association. She also served as Worthy Matron of the Harmony Chapter of the Order of the Eastern Star in nearby Sceptre, Sask.

After moving to Edmonton in 1959, Helen's life changed again. She returned to school both as a student at the University of Alberta and as an elementary teacher for the Edmonton Public School Board. She loved teaching, especially the Grade 5 class at Windsor Park Public School, and was heart-broken when forced to retire in 1977 because she had reached mandatory retirement age. However, Helen also discovered new volunteer vistas in Edmonton. She joined the Amnesty International Group and was Urgent Action Co-ordinator for seven years. She considered membership in Amnesty International as most important and continued to support it all her life.

Helen was passionate about social and political justice as well as human rights and the environment. She prepared and presented briefs on Human Rights and Pornography before the Human Rights Commission in Calgary in 1983; to the Canadian Senate Hearings on the Drug Patent Bill C-22 in Edmonton in 1987; and on Bovine Growth Hormone (BST) before the Toronto Board of Health in 1994. For 16 years, she wrote a column on social,

political, and environmental issues for the English section of the Ukrainian Women's Association of Canada (UWAC) magazine, *Promin'*. She was a lifetime member of the Ukrainian Orthodox Church of Canada and of the UWAC. She held various posts on the national executive of UWAC for 24 years. In 1992, she moved to Toronto where she continued her community work in various organizations, such as the Knyahyna Ol'ha Branch of UWAC, The Council of Women, and Canadian Pensioners Concerned. She supported many organizations financially. Among them were Women's Legal Education and Action Fund (LEAF), Sierra Legal Defence Fund, the Ukrainian Museum of Canada, St. Vladimir Institute, Civil Liberties Commission, the International Commission of Inquiry into the 1932-1933 Famine in Ukraine, Ukrainian Canadian Congress, and Children of Chernobyl Fund.

Although intrinsically modest, Helen was thrilled to be recognized with a variety of honours and awards because each one meant she could bring attention to the causes about which she felt so strongly. The most important was being invested as a Member of the Order of Canada in October 1993. There were many others: In June 1992, she received a City of Edmonton Citation for volunteer efforts and the Alberta Achievement Award for community service. In September 2002, she received the Ontario Senior Achievement Award for com-

munity service after the age of 65. In March 2003, she was presented with the Queen's Golden Jubilee Medal. Her last award came on May 4, 2012, her 100th birthday, when she was presented with the Queen's Diamond Jubilee Medal and a congratulatory letter from Her Majesty Queen Elizabeth II.

Helen is much missed by her children: Sylvia Shortliffe and Ilona Scott of Ottawa; Marion E. Raycheba and John M.T. Raycheba, Ph.D., of Toronto; her sons-in-law J. Paul Scott of Ottawa and Frank J. O'Hara of Toronto; her grandchildren Newton and Sharon, Scott and Shari, and Jason and Catherine, all of Ottawa, and Colin of Dublin, Ohio; and her great-grandchildren Matthew, Alexander, and Sarah, all of Ottawa. She is also survived by one brother, Stanley A. Harper, and his wife Doris, of Willow Street, Pennsylvania, and many nieces and nephews.

At Helen's request, a private family committal service was held on Jan. 11, 2013. Arrangements were made by The Simple Alternative. Interment was at York Cemetery, Toronto. The Rt. Reverend Bohdan Sencio served.

Donations in Helen's memory are appreciated. She would approve of St. Volodymyr Cathedral, 404 Bathurst Street, Toronto ON M5T 2S6, or Ukrainian Canadian Care Centre, 60 Richview Road, Toronto ON M9A 5E4, or the charity of your choice.

Вічна Пам'ять!
Memory Eternal!



May 29, 1920 - January 2, 2013

He goes before us yet, in our hearts, he has not gone.

■ **Fred Maluta** fell asleep in the Lord on Jan. 2, 2013. Fred was a true gentle man—an honorable husband, loving father and patient grandfather who lived a wonderfully long, full life with integrity, compassion, care and respect, and lived it in gratitude everyday of his life. He will be missed, always loved and never forgotten.

Fred was born in Postup, Manitoba, the only son of William and Minnie Maluta, and educated in the Shortdale School District. In 1941 Fred enlisted in the Royal Canadian Armed Forces—

Postal Corp and served in Canada, The Netherlands and England. After returning to Canada following the end of WWII, he took over the family business—the General Store in Shortdale, MB. Within a short time, he met the love of his life, Rose, who he married in August 1947 in Roblin, MB. In January 1949, Fred and Rose moved to Flin Flon where they established their own family grocery and meats business—Maluta's Cash & Save. There, Fred played an integral role as a founding member of St. George's Ukrainian Orthodox Church (1953) and served as parish president for many years. He was also very active in the community as a member of the Royal Canadian Legion, Flin Flon Chamber of Commerce, Kinsmen and Order of Odd-fellows and was an early supporter of St. Andrew's College of Winnipeg, MB.

During their years in Flin Flon, Fred and Rose raised their two daughters. Retiring in 1973 Fred and Rose spent the next 20 years wintering in Llano Grande Lake Park, Texas and summering at their lake-front cottage on Big Island Lake just outside of Flin Flon. During this time, Fred and Rose trav-

eled the world, made many friends and experienced great joy in hosting many of them on fishing excursions in Northern Manitoba. In the fall of 1994 Fred and Rose gave up their warm winters to move to Calgary, Alberta in order to be close to their growing grandchildren, but continued to summer at their beloved cottage. They reveled in the joy of their grandchildren's annual summer vacations with them. Fred was an avid fisherman and loved to take his many guests on daily fishing excursions on the various lakes of Northern Manitoba and Saskatchewan. However, nothing brought him greater joy than to take his grandchildren fishing. Included in the highlights of his fishing career was receiving his Manitoba Master Angler's status for landing a 26 lb lake trout in 1967 and taking his grandson on a West-coast salmon fishing trip in 2004.

In Calgary Fred continued his service to the Royal Canadian Legion by actively participating in the annual Poppy Fund drive, honouring his Lifetime Membership status with over 70 years of service. Fred was also a very active member of St. Vladimir's Ukrainian Orthodox Congregation and

Golden Agers' club. He was instrumental in establishing the Order of St Andrew-Calgary Chapter and continued to serve the Ukrainian Orthodox Church of Canada in various capacities including as an honorary elder. Fred lived his life in service—to his fellow man, to his community, to his Church and to God.

Fred leaves behind his loving wife of 65 years, Rose, daughters Alicia and Marcia, grandchildren Adam and Emma Bolt, sisters Olga (Boychuk) and Stella (Lelyk), 5 nephews, 3 nieces and their families. He was predeceased by sister Mary (Tyduk). The *Panakhida* prayers were held on Wednesday, Jan. 9, 2013 at 7:00 p.m. at St Vladimir's Ukrainian Orthodox Church in Calgary, Alberta. The Funeral Rite was held on Jan. 10, 2013 at 10:00 a.m. at St. Vladimir's church, followed by interment at Eden Brook Memorial Gardens.

Donations in memory of Fred may be made to the Heart and Stroke Foundation of Canada or St. Andrew's College Foundation, 29 Dysart Rd, Winnipeg, MB R3T 2M7.

Вічна Пам'ять!
Memory Eternal!

Notice to Contributors

The Visnyk / The Herald greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs of a resolution of **300 dpi** or higher. In addition, the photograph dimensions should be sized for **12.5 cm (5 in) width (two columns wide)**. In addition, photographs should be saved in **JPG** or **TIFF** formats.

2013 Wall Calendar Orders Still Available

Still available are 2013 Wall Calendars.

This beautiful calendar has an icon for each month and a list of Saints and readings for each day.

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9 St. John's Ave., Winnipeg, MB R2W 1G8

Toll free tel: 1-800-804-6040

email: churchgoods@uocc.ca

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON
Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053
Sunday - 3 10:00 a.m. - Liturgy - **Brandon**
Sunday - 10 10:00 a.m. - Liturgy - **Portage la Prairie**
Sunday - 17 10:00 a.m. - Liturgy - **Brandon**
Sunday - 24 10:00 a.m. - Liturgy - **Portage la Prairie**

WINNIPEG, HOLY CROSS MISSION (ST. ANDREW'S COLLEGE CHAPEL)
Priest-in-Charge: Rev. Fr. Evan Maximiuk Tel: (204) 474-2812
Sunday - 10:00 a.m. - Liturgy (*service in English*)
3, 10, 17, 24
Saturday - 5:00 p.m. - Vespers
2, 9, 16, 23

WINNIPEG, ALL SAINTS
Priest: Rev. Fr. Bill Wasyliw Tel: (204) 261-0361
Every Saturday 4:30 p.m. - Great Vespers (*service in English*)
Sundays:
1st, 3rd 10:00 a.m. - Liturgy (*service in English*)
2nd & 4th 10:00 a.m. - Liturgy (*service in Ukrainian/English*)
Tuesdays: 1st, 3rd 7:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing (*service in English*)
week day
Holy Days 10:00 a.m. - Liturgy (*service in Ukrainian*)

ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN
Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704
Sunday - 3 10:00 a.m. - Liturgy - **Dauphin**
Sunday - 10 10:00 a.m. - Liturgy - **Dauphin**
Friday - 15 10:00 a.m. - Liturgy - **Pine River**
Sunday - 17 10:00 a.m. - Liturgy - **Dauphin**
Sunday - 24 10:00 a.m. - Liturgy - **Dauphin**

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS
Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177
Sunday - 3 10:00 a.m. - Liturgy - **Rosburn**
Sunday - 10 10:00 a.m. - Liturgy - **Roblin**

VITA PARISH DISTRICT
Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297
Sunday - 3 9:30 a.m. - Confession; 10:00 a.m. - Liturgy - **Rosa**
Sunday - 10 9:30 a.m. - Confession; 10:00 a.m. - Liturgy - **Sirko**
2:00 p.m. - Obidnytsia - **Vita Shady Oaks Lodge**
Wednesday - 13 2:00 p.m. - Obidnytsia - **Vita Personal Care Home**
Sunday - 17 9:30 a.m. - Confession; 10:00 a.m. - Liturgy - **Tolstoi**
Sunday - 24 9:30 a.m. - Confession; 10:00 a.m. - Liturgy - **Vita**
Soup and lunch; Parish Meeting - **Vita Hall**

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434
Sunday - 10 9:30 a.m. - Liturgy - **Fort Frances**
Sunday - 24 9:30 a.m. - Liturgy - **Fort Frances**

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT
Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133
Saturday - 2 6:30 p.m. - Great Vespers - **Canora**
Sunday - 3 10:00 a.m. - Liturgy - **Canora**
Monday - 4 10:45 a.m. - Moleben' - **Gateway Lodge**
Thursday - 7 2:30 p.m. - Moleben' - **Norquay PCH**
Saturday - 9 6:30 p.m. - Great Vespers - **Canora**
Sunday - 10 10:00 a.m. - Liturgy - **Swan River**
Tuesday - 12 10:00 a.m. - Liturgy - **Hudson Bay**
Friday - 15 10:00 a.m. - Liturgy - **Kamsack**

Secular Employment for Clergy of the UOCC

1. In all matters clergy of the UOCC are to conduct themselves in accordance with the Holy Canons, the directives of the Hierarchs of the UOCC ("Архирейські Послання") and the Statute and By-laws of the UOCC.

2. Under normal circumstances, it is expected that a priest will engage in full-time ministry, and will not be engaging in secular employment.

3. In the case of clerics who, for whatever good reason (meagerness of parish stipend, small size of parish, missionary status, lack of parish assignment, etc.), are forced to seek secular employment, they may engage in such employment according to the following guidelines:

a) They must inform the Primate of the UOCC in writing of their need to engage in secular employment, and the specific employment they are seeking.

b) They must receive the written

blessing of the Primate of the UOCC prior to engaging in such employment.

c) Any change in status (change of job, change of employer, etc.) must be communicated to the Primate of the UOCC in a timely fashion.

4. It is understood that clerics of the UOCC will not engage in any type of employment not in keeping with the clerical state, nor any which could not be blessed by their Primate.

5. The policy regarding clerics holding business interests is the same, *mutatis mutandis*, as that regarding secular employment. In both cases it must be absolutely clear that in all business dealings honesty, integrity, and respect for all civil and governmental laws and regulations must be manifested.

—Policy 16,
Policies and Procedures Manual,
Ukrainian Orthodox Church of Canada

Friday - 15 1:30 p.m. - Moleben' - **Eaglestone Lodge**
2:30 p.m. - Moleben' - **Kamsack Nursing Home**
Saturday - 16 6:30 p.m. - Great Vespers - **Canora**
Sunday - 17 10:00 a.m. - Liturgy - **Canora**
Priest's vacation

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA
Priest: V. Rev. Fr. Slawomir Lomaskiewicz Tel: (306) 205-6478
5:00 p.m. - Vespers - **Chapel Selo**
9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
5:00 p.m. - Vespers - **Chapel Selo**
9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
9:30 a.m. - Matins; Liturgy - **Chapel Selo**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
9:30 a.m. - Matins; Liturgy - **Chapel Selo**
5:00 p.m. - Vespers - **Chapel Selo**
9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
3:00 p.m. - Obidnytsia - **St. Volodymyr, Moose Jaw**
10:00 a.m. - Obidnytsia - **Parkside C.H.**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
10:00 a.m. - Matins; Liturgy - **St. Michael's, Candiac**
5:00 p.m. - Vespers - **Chapel Selo**
9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
3:00 p.m. - Obidnytsia - **Weyburn Funeral Hall**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**

FOAM LAKE-ITUNA-WADENA PARISH DISTRICT
Priest: V. Rev. Archpriest Peter Wasylenko Tel: (306) 272-4978
10:00 a.m. - Liturgy - **Foam Lake**
10:00 a.m. - Liturgy - **Ituna**
10:00 a.m. - Liturgy - **Wadena**
10:00 a.m. - Liturgy - **Melville**
10:00 a.m. - Liturgy - **Wynyard**

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT
Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510
10:00 a.m. - Liturgy - **Wakaw**
10:00 a.m. - Liturgy - **Cudworth**
10:00 a.m. - Liturgy - **Codette**
Priest's vacation

NORTH BATTLEFORD PARISH DISTRICT
Priest: Rev. Fr. Taras Udod Tel: (306) 445-3280
10:00 a.m. - Liturgy - **North Battleford**

YORKTON DISTRICT PARISH
Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998
10:00 a.m. - Liturgy - **Yorkton**
Blessing of homes: Calder/Toporiwtzi/Stornoway
Blessing of homes: Sheho-Theodore
10:00 a.m. - Liturgy - **Yorkton**
Blessing of homes: on call
10:30 a.m. - Moleben' - **Yorkton Nursing Home**
10:00 a.m. - Liturgy - **Yorkton**
10:00 a.m. - Liturgy - **Sheho Town**
10:00 a.m. - Liturgy - **Yorkton**

WESTERN EPARCHY–ALBERTA

VEGREVILLE PARISH DISTRICT
Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078
10:00 a.m. - Liturgy - **Vegreville**
10:30 a.m. - Moleben'; Blessing rooms - **Century Park Care Home**
2:00 p.m. - Moleben'; Blessing rooms - **Heritage House**
10:15 a.m. - Moleben'; Blessing rooms - **Homestead Lodge**
10:00 a.m. - Liturgy - **Camrose**
10:30 a.m. - Moleben'; Blessing rooms - **St. Michael's Manor**
9:30 a.m. - Liturgy - **Vegreville**
10:30 a.m. - Liturgy (Mission Service) - **Lloydminster**
10:00 a.m. - Liturgy - **Vegreville**
6:30 p.m. - Great Vespers - **Lloydminster**
10:30 a.m. - Liturgy - **Lloydminster**
10:30 a.m. - Moleben' - **Vegreville Care CTR**

TWO HILLS PARISH DISTRICT
Priest: Rev. Fr. Wasyl Sapiha Tel: (780) 475-5765
10:00 a.m. - Liturgy - **Mamaesti**
10:30 a.m. - Liturgy - **Two Hills Lodge**
1:15 p.m. - Moleben' - **Two Hills Extended Care Home**
10:00 a.m. - Liturgy - **Myrnam**
10:00 a.m. - Liturgy - **Two Hills**

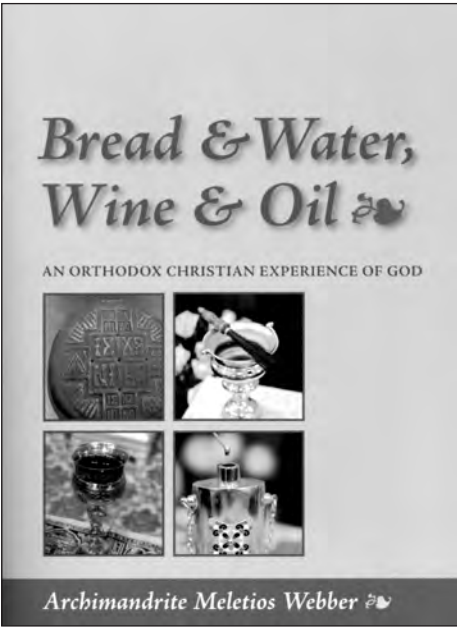
KELOWNA-VERNON PARISH DISTRICT
Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak Tel: (250) 868-3816 (205) 864-6650
10:00 a.m. - Liturgy - **Kelowna**
10:00 a.m. - Liturgy - **Vernon**
10:00 a.m. - Liturgy - **Kelowna**
10:00 a.m. - Liturgy - **Vernon**

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Peter Haugen Tel: (250) 667-5293
4:00 p.m. - Great Vespers - **Parksville**
10:00 a.m. - Liturgy - **Parksville**
4:00 p.m. - Great Vespers - **Victoria**
10:00 a.m. - Liturgy - **Victoria**
4:00 p.m. - Great Vespers - **Parksville**
10:00 a.m. - Liturgy - **Parksville**
4:00 p.m. - Great Vespers - **Victoria**
10:00 a.m. - Liturgy - **Victoria**

Bread & Water, Wine & Oil
by Fr. Meletios Webber

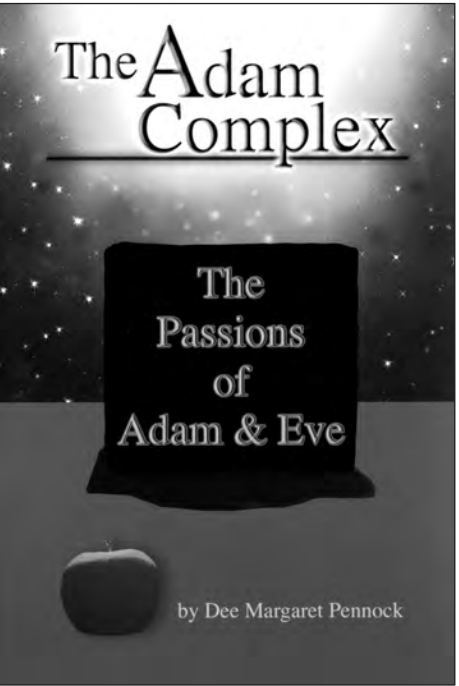
■ Webber, Fr. Meletios. (2007). *Bread & Water, Wine & Oil: An Orthodox Christian Experience of God*. Chesterton, IN: Conciliar Press.

Worry, despair, insecurity, fear of death... these are our daily companions, and even though we attempt to ignore them or try to crowd them out, they are there, waiting for us in our quieter moments. It is precisely where we hurt most that the experience of the Orthodox Church has much to offer. The remedy is not any simple admonitions to fight the good fight, cheer up, or think positively. Rather, the Orthodox method is to change the way we look at the human person—starting with ourselves. Orthodoxy shows us how to “be transformed by the renewing of our mind”—a process that is aided by participation in the tradition of ascetic practices and Mysteries of the Church. In this unique and accessible book, the author first explores the role of mystery in the Christian life, then walks the reader through the seven major Mysteries, or Sacraments, of the Orthodox Church, showing the way to a richer, fuller life in Christ. This 194-page book is divided into 2 parts.



The first half consists of 7 chapters on such topics ranging from prayer to a relationship with God, icons and sacred places. Part two covers the Sacraments, focusing on the symbols and their meaning. Written in an easy-reading style, this book is for anyone seeking to deepen their knowledge about Orthodoxy and how its symbols can bring meaning to our lives.
\$24.95

The Adam Complex by Dee Margaret Pennock



■ Pennock, Dee Margaret. (2004). *The Adam Complex: The Passions of Adam and Eve*. Minneapolis, MN: Light & Life Pub Co.

In this time of extreme confusion and social turmoil, the forces of this fallen world are pulling us in many different directions. It is therefore very useful to focus on what we need to move closer to God, and to find help

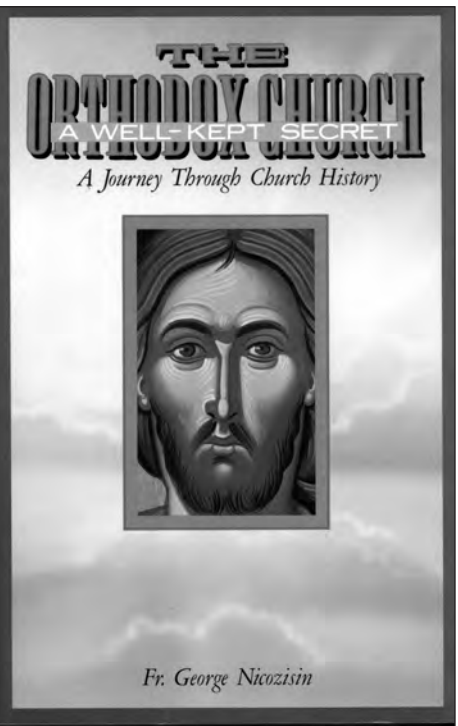
in handling the obstacles that lie before us. The author's new book provides just this help. Especially useful for people who sense that something is wrong in the world and in their lives but find themselves unable to identify their causes. From 20 centuries of Holy counselors comes this book on the analyses of emotional problems erupting out of the passions inherited from Adam and Eve: Depression, suicidal impulses, enslavement by idols, identity confusion, conflict between conscious and unconscious desires, anger, lust, vain reasoning, and self love. One reviewer comments that the work is, for the most part, “brilliant” in particular with regard to the passions. This will be of great value to the average reader, to the pastor, and to the psychologist. Such a presentation is vital in understanding the Orthodox way of life and spiritual life in general. Furthermore, this work is richly traditional, with its numerous explicit references to the Holy Fathers. This makes the text invaluable, especially to seminary students, professors and scholars. This short book, only 96 pages, divided into 12 chapters covers topics from depression to resisting belief in God.
\$18.95

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The Orthodox Church by Fr. George Nicozisin



■ Nicozisin, Fr. George. (1997). *The Orthodox Church: The Well-Kept Secret, A Journey Through Church History*.

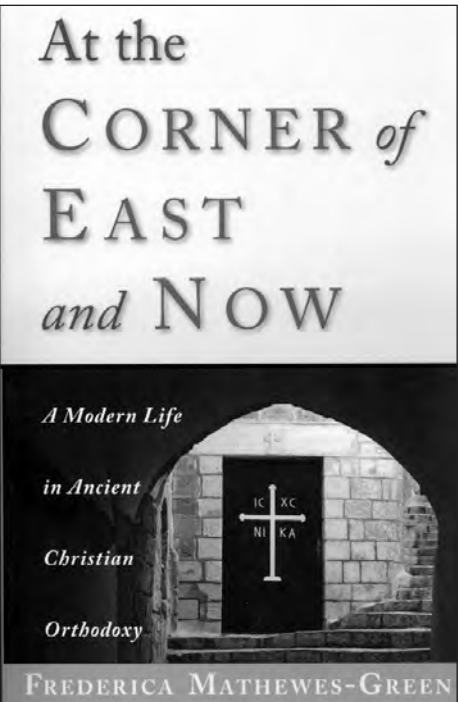
Minneapolis, MN: Light & Life Pub Co.

In a time when people are trying to renew sound religious values, here is an opportunity to discover what has been until now a well-kept secret—the Orthodox Church! This fast-moving book with 176 pages quickly reveals the salient teachings and unveils the essence of Orthodox Christianity. Basic doctrinal similarities and differences between the Orthodox Church and the Roman Catholic, as well as the main line Protestant Reformation Churches are detailed. The easy-reading book is designed for four groups of people: (a) For Orthodox Christians seeking an identity with a Church that dates back to Christ; (b) For potential converts interested in learning more about the Orthodox Church; (c) For those who are curious and want to be exposed to another side of history; and (d) For teenagers in Sunday Church School and adult Christian education. This historical jet trip through 2,000 years is a book you will want to read.
\$36.95

At the Corner of East and Now
by Frederica Mathewes-Green

■ Mathewes-Green, Frederica. (1999). *At the Corner of East and Now: A Modern Life in Ancient Christian Orthodoxy*. Ben Lomond, CA: Conciliar Press.

The author takes us through a typical Divine Liturgy in her little parish of Holy Cross in Baltimore, setting of her previous book *Facing East*. Interspersed with reflections on the Liturgy and the Orthodox faith are accounts of adventures around the country. In all the places she visits and all the people she meets, Frederica finds insights about faith, American life, and what it means to be human, and she shares these insights with with, pathos, and folksy friendliness. This book contains 17 chapters divided in a way to take readers through each part of the Liturgy with the author's reflections. Perhaps most interesting for newcomers to Orthodoxy is the appendix with tips on what to expect at an Orthodox Church



and the meaning of these elements.
\$25.00

Ordination anniversaries:
Bishops, Priests, Deacons

FEBRUARY

Hnatiw, Rt. Rev. Protopresbyter Peter	—February 17, 1963
Osyczenko, V. Rev. Archpriest Fedir	—February 01, 1970
Samsin, Rev. Fr. Michael	—February 28, 1988

May God Grant them Many, Blessed Years! На Многії Літа!

PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
2013	Mar. 18	May 5	Mar. 31	June 13	June 23	July 1
2014	Mar. 3	April 20	Mar. 20	May 29	June 8	June 16
2015	Feb. 23	April 12	April 5	May 21	May 31	June 8
2016	Mar. 14	May 1	Mar. 27	June 9	June 19	June 27
2017	Feb. 27	April 16	April 16	May 25	June 4	June 12

ПАСХАЛІЯ

Рік	Початок Велико́го посту	Православна Пасха	Латинська Пасха	Вознесення	Троїця	Початок Петрівки
2013	18 березня	5 травня	31 березня	13 червня	23 червня	1 липня
2014	3 березня	20 квітня	20 квітня	29 травня	8 червня	16 червня
2015	23 лютого	12 квітня	5 квітня	21 травня	31 травня	8 червня
2016	14 березня	1 травня	27 березня	9 червня	19 червня	27 червня
2017	27 лютого	16 квітня	16 квітня	25 травня	4 червня	12 червня

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MLA for Point Douglas

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