

ВІСНИК the HERALD

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• LE MESSENGER •

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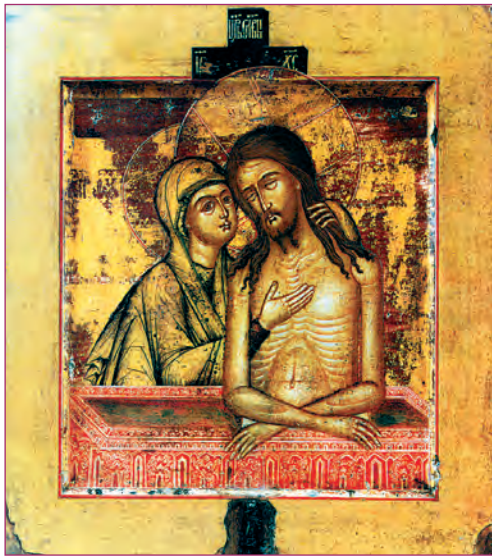
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Великий Піст • Great Lent begins March 18, 2013

See our Great Lent features
pp. 1-7, 20

UOCC Delegation to the Ecumenical Patriarchate

■ **ISTANBUL, TURKEY**—His Eminence, Metropolitan Yuriy, together with His Grace Bishop Ilarion and His Grace Bishop Andriy, led a delegation from the Ukrainian Orthodox Church of Canada to the Ecumenical Patriarchate of Constantinople from February 7 to February 10, 2013 at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew I.

(See p. 14 for full story)

Високопреосвященніший Митрополит Юрій відвідав Константинопольський Патріархат разом з Єпископом Іларіоном і Єпископом Андрієм на чолі делегації Української Православної Церкви в Канаді 7-10 лютого 2013 року на запрошення Його Все-Святості Вселенського Патріарха Варфоломея I.

(Див. стор. 14)



Photo: N. Manginas

March 2013—The Month of Priestly Calling Березень—Місяць священичого покликання

Dear Brothers and Sisters in Christ!

■ "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." (Rm 8:28)

This historic 95th anniversary year of the Ukrainian Orthodox Church of Canada provides an opportunity to reflect on our pioneer ancestors who were called by the Lord to build churches and to spread His Good News in an unheard of foreign land. For generations, they continued to hear God's call to transmit Christ's message and the Teachings of the Holy Orthodox Church to succeeding generations by developing parish life and encouraging their youth to become priests. And, thus, today, we, the children of these ancestors, find ourselves reaping the bounties of God's blessings of those first immigrants who struggled and suffered and used all of their God-given skills to fulfill this calling in service to the Holy Church. In contrast to today's ever-troubled world, afflicted by war, repression, poverty, and economic and ecological crises, the Lord has willed us to live and serve Him in a place with freedom, respect for human dignity, and immense bounty. This time of the Great Fast provides an opportunity to reflect on living a life in Christ under such conditions and on our responsibilities to use these gifts wisely for the salvation of all.

God has created us out of love, and each has been blessed with a unique set of gifts and a special calling. For over 100 years in this land, Our Lord and Saviour has called many good and pious clergy to serve in Our Church. We fervently pray that those of a new generation of clergy in our Church life who are so called to hear God's voice will respond to this sacred call and take up the challenges posed by our

modern age. Our theological institution—St. Andrew's College can assist qualified candidates to prepare for priestly service so that they may serve for the Glory of God and the salvation of all. The priesthood is a great calling that must be accepted with humility and in all seriousness. As Christ submitted his human will to God's Divine Will, priesthood calls us to obedience and servitude to His Holy Church. Pastoral ministry is the forefront of the Church's outreach ministry where every priest must work in the vineyard of the Lord to bring those not on Christ's Path back to the fellowship of His Holy Church in full spirituality and practice of the Word of God through His Holy Ukrainian Orthodox Church.

—† Yuriy, Metropolitan

Дорогі Брати і Сестри у Христі!

■ "І знаємо, що тим, хто любить Бога, хто покликаний Його настановою, усе допомагає на добре". (Рим. 8:28)

Цей історичний Ювілей 95-ліття існування Української Православної Церкви в Канаді дає нагоду згадати наших предків-піонерів, які були покликані Господом, щоб будувати церкви і сіяти Його Добру Вістку в нечуваній далекій чужині. Протягом поколінь вони постійно прислухалися до Божого покликання передавати Христову вістку й Вчення Святої Православної Церкви наступним поколінням шляхом розвитку парафіяльного життя та заохочення їх молоді до священичого служіння. І, таким чином, ми—діти цих предків, на сьогоднішній день поминаємо дари Божого благословення цих перших іммігрантів, які боролися з труднощами, страждали та використовували всі свої Богом дані здібності-таланти, щоб виконати це покликання

служіння Святій Церкві. На відміну від неспокійного світу сьогодні, де панують війни, репресії, злиденність, економічні та екологічні кризи, Господь зволив нам жити і служити Йому в цьому місці, де є свобода, пошана до людської гідності, і багатство. Великий Піст також дає можливість роздумувати про наше життя у Христі в таких умовах і про наші обов'язки мудрого користування цими дарами задля нашого спасіння.

Бог сотворив нас із любові, і кожного з нас благословив унікальними дарами і особливим покликанням. Понад 100 років нашого перебування на цій благословенній канадській землі, Господь і Спаситель наш покликав до служіння в Його Церкві багато доброго і побожного духовенства. Ревно молимося, щоб і нове покоління священнослужителів в нашій Церкві, які покликанні почути голос Божий і відгукнутися на це священне покликання в сучасному світі з усіма його проблемами. Наша богословська школа, Колегія Св. Андрея, може допомогти наділим певними властивостями кандидатам підготуватися до священичого служіння, щоб вони могли служити на Славу Богові та спасіння нашого народу. Духівництво—це велике покликання, яке має бути прийняте зі смиренням і всією глибокодумністю. Як Христос підкорив Свою людську волю Святій Божій Волі, так і священнослужіння закликає нас до послуху й служіння Його Святій Церкві. Пастирське служіння—одне з найпередніших служінь в Церкві, де кожен священик повинен наполегливо працювати у Господньому Винограднику, щоб знову приводити тих, котрі не йдуть Дорогою Христа, до Його Святої Церкви в



повній духовості та діянні Божого Слова почерез Його Святу Українську Православну Церкву.

—† ЮРІЙ, Митрополит

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The Spiritual Rewards of Pascha and Beyond

Just like an athlete does not start a long race without warming up muscles, stretching and preparation, so too do Orthodox Christians stretch their "spiritual muscles" during the Great Fast which begins March 18, 2013. Over a significant amount of time in the calendar, each Sunday's theme focuses on one aspect of our spiritual struggle and each week is dedicated to a particular figure that inspires us to continue our spiritual work. These weeks help us to prepare our entire being—soul, mind, heart and body—to greet the glorious Resurrection of our Lord and Saviour Jesus Christ, to mark His Ascension, and culmination of His teachings in the Pentecost. This article summarizes the spiritual lessons that we may gain from the Great Fast on the journey to Pascha and beyond in our spiritual life.

Preparatory Weeks

Several weeks of preparation precede the Great Fast. The Holy Church, in its great wisdom, lays out step-by-step what any one of us—whatever sins we may have and however far we may be from Church life—need to prepare to greet the Resurrection of the Lord. It shows us the tools and psychological mechanisms to employ, and the spiritual stance to adopt during the Great Fast and beyond to successfully become worthy of God's gifts and to achieve salvation. With every week, the Holy Church provides encouragement and reminders through the special services, prescribed Bible readings, experiences of the Saints and guides for personal prayer practices.

Jesus Himself instructs us on how to start to prepare for the Fast. We must begin with strong faith. The Sunday before the four preparatory weeks before the Great Lent, told of the Canaanite woman, who asked Jesus to heal her daughter (Mt 15:21-29). Her response to Jesus testing her faith emphasizes the theme of needing to cultivate a strong faith in God and assuming an attitude of humility to be worthy of the Lord's heavenly gifts. Thus,

before even starting the Great Fast, we are prompted to spend some time examining our souls and the depth of our faith. What is strong faith? This parable of the Canaanite woman provides a measuring stick for us. Would we have crumbled under the spiritual test of the Apostles and Christ? If so, we should not be discouraged because the Lord also teaches us how to achieve this faith. The Holy Church in the upcoming weeks of the Fast guides us one step at a time.

The Church teaches that Christian virtues are our spiritual tools (*See sidebar, p.3*). This parable also introduces us to the virtue of humility, which is the key to receiving God's healing and loving grace (*See p.6*). This virtue is so important in our spiritual life and as the foundation of our relationship with God that over the next two months the Church draws our attention to cultivating humility. This theme of humility is repeated each week as we approach Pascha. The Sunday of the Publican and the Pharisee starts the pre-Lenten preparation period with the theme of sincere repentance (Lk 18:9-14). While the Publican opened his heart to God, the Pharisee paid only lip service. There are two themes to draw from this week, again, humility, but also begins the theme of true repentance. This is necessary in order to receive God's forgiveness. As the weeks unfold, the Church provides several examples of how we should repent—the spiritual attitude, which virtues to engage, even what to say. In the Parable of the Prodigal Son, the son cries out "I have foolishly run away, O Father, from your glory; I have squandered in evil deeds the riches you entrusted to me; therefore I offer you the words of the Prodigal Son: I have sinned before you... take me now repentant and make me as one of your hired servants." (Lk 15: 11-31) And we are shown numerous examples of the lost—the Publican, the Prodigal Son—those who followed the whims of their own will

thinking their choices would lead to more fun and enjoyment, but were instead led away from the Father.

Meatfare Sunday brings us to a crossroads and tests our free will. The Church foreshadows Christ's Second Coming and we can choose to enter Paradise and be with our Lord forever in Eternity, or to be left out, content with a few years of fun on earth before eternal death. During this Sunday, Christ Himself tells us what we need to do to follow Him: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Mt 25:35-37) On the final Sunday before the Great Fast, Forgiveness Sunday, or Cheesefare Sunday, the

Holy Church shows us through the story of Adam and Eve's expulsion from Paradise the dramatic consequences of not following God's Commandments and letting our own will trump God's Will. The point is also to repent and ask forgiveness of God. These weeks are designed to orient our whole being as we begin the spiritual work of the Great Fast. We examine the very fundamentals of our soul—our belief in God and our commitment to Him and the choice to exercise our free will and follow the Lord. We are also given the tools for this task—humility, repentance, fasting and open-heartedness towards our Father in heaven.

These weeks of preparation draw our attention to our spiritual weaknesses to work on during the Great Fast. We now embark on the Great Fast

When Should Children Begin to Fast?

"Take possession of your stomach, before it takes possession of you."
—St. John Climacus

How early should children begin fasting? According to the teaching of the ancient Fathers, a healthy child begins to fast at around age three. Along with the need to observe whatever degree of fasting, parents must also take care to prevent their children from forming a habit of overeating, or eating too often outside of the times established for taking food, i.e., eating between meals. St. Theophan the Recluse gives parents advice about this: "A child should eat in such a way that while developing and fortifying the body and giving it health, he/she does not foment flesh-pleasing in the soul. Regardless of how young your child is, he/she must begin from the earliest years to stabilize the flesh, which leans toward coarse matter, and accustom it to self control, so that in both the childhood and teenage years and beyond, he/she can easily and freely control this need." When children grow and their personality and inclinations become clearer, parents become tactful about the norms of fasting. They must not, for example, forbid them sweets against their will, or make the fast days so strict with regard to food quality and quantity as to exceed the norms of the Church's rule of fasting. Ailing or frail children can naturally be given dispensations, or even be freed from fasting.

Young adults should also not be forced into a strict observation of all the norms of fasting if they are overburdened by them. Such forced fasting will not bring benefit to their souls, and could even harden them against it. The whole meaning of fasting lies in voluntary self-restraint and placing limits on yourself. Therefore, children should be taught to fast from an early age, so that the norms of fasting will not prove burdensome to them when they are young adults.

—www.pravoslavie.ru



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with a final preparation, the Church's poignant Forgiveness Vespers. This service begins with the Prayer of St. Ephraim the Syrian (*See sidebar below*) reminding us of the most fundamental human weaknesses and providing the spiritual tools to overcome them with the Lord's help. On this evening, we lay our souls bare before God and others to ask forgiveness for our sins, having appropriately repented during the previous weeks. At this service the hierarchs, clergy and faithful offer each other the kiss of peace and ask forgiveness of each other.

The first week of the Great Fast calls upon all of our spiritual, psychological and physical reserves. Physically and spiritually taxing, the Canon of St Andrew is served the first four days of the week, setting the tone for the coming weeks to challenge ourselves and to humbly submit ourselves to God's Will. These are demanding services, requiring our full being to participate, to do prostrations, to sing in response and to open our hearts. There are a number of special services, the Liturgy of the Pre-Sanctified Gifts is served on Wednesdays and Fridays of each week. This is a more solemn Liturgy which still provides the faithful an opportunity to part-take of the Sacrament of Communion. We have also curtailed our diets, and by doing so aided our self-discipline.

Each of the Sundays of Lent have their own theme beginning with the

Sunday of Orthodoxy that establishes the Faith of the Church through the veneration of icons. We are reminded right at the beginning of the Fast that we are not struggling alone in this world, but continue the Holy Tradition handed down from the Apostles shared by all Orthodox Christians around the world. We are never alone as Christ is always among us. The following weeks are dedicated to exemplary figures in the Church who are defenders of the faith and who are examples to emulate during the Fast. St. Gregory Palamas in his *Book of Homilies* and St. John Climacus in his *Ladder of Divine Ascent* have left a treasure of timeless writings on God's Mysteries and how we can come closer to God. St. Mary of Egypt illustrates how even the greatest sinners can be saved through fasting, prayer, repentance and forgiveness. She provides a vivid example of hope and the depth of forgiveness of our Lord. In her youth St. Mary led a far from pious life, but she escaped to the desert and spent the remainder of her life in seclusion and prayer.

Halfway through, to provide encouragement and the promise of eternal Kingdom, during the Sunday of the Cross we venerate the Holy Cross as a sign of victory over death. Finally, having completed the Great Fast on Lazarus Saturday, we focus on commemorating Christ's last days in this earthly world during Passion Week. Prayer, humility, forgiveness, and a heart dedi-

cated to and filled with love for God. This is how we must enter this final week. From Christ's entrance into Jerusalem on Palm Sunday to His Crucifixion, on each day the Holy Church holds special services which reinforce the purpose of our spiritual work during the Great Fast. This is a key week. Our Lord left us with some important information about our future. It is during this week that Christ establishes the Sacrament of Holy Communion as a way to share His love, unity and healing. "And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body which is given for you: do this in remembrance of Me.'" (Lk 22: 19) "Likewise, he also took the cup after supper saying, 'This cup is the new covenant of My blood which is shed for you.'" (Lk 22: 20) He left instructions with his Disciples on how to live to achieve salvation and life eternal. "A new commandment I give to you, that you also love one another. By this all will know that you are My Disciples, if you love one another." (Jn 13:34-36)

In the weeks following the glorious Resurrection of the Lord, we greet each other with *Christ is Risen!* This is a constant reminder of the purpose of the Crucifixion and Resurrection—that Christ conquered death so that we may have eternal life. It is difficult to understand the true nature of what this means, but one thing is clear. Having struggled for weeks to change our heart and mind, we cannot go back to our old ways before the Fast. St. Theophan the Recluse in his book *The Path to Salvation* provides some advice on what to do next. "The battle is over. Thank the Lord for delivering you from de-

feat, but do not abandon yourself to immoderate joy of salvation, do not allow yourself to grow careless, do not slacken your zeal. The enemy often pretends to be defeated so that when you have abandoned yourself to a feeling of safety, an unexpected fall will more easily overtake you. Therefore do not put down your battle arms and do not forget your preventative rules. Always be a vigorous and vigilant warrior. Better sit and count your spoils; look over the whole process of battle – its beginning, duration and finally what put an end to it. ... This in the final analysis is how spiritual wisdom and ascetical experience are acquired." St. Theophan is really advising us to keep up our good work—to continue praying, to repent with a humble heart and to seek God's forgiveness for our sins. "Do not tell anyone of the victory—that would greatly irritate the enemy and make you lose your strength. Vainglory, which would be impossible to escape in this case, would open the doors of your spiritual fortress, and after gaining a victory over one enemy you would then have to do battle with a whole mob. If you are overcome, humble yourself; but do not run away from God, and do not be stubborn. Hurry to soften your heart and bring it to repentance. It is impossible not to fall, but we can and should arise after falling. ... Our Lord is like a mother who leads her child by the hand and does not abandon him, even if he often trips and falls."

—Compiled from materials written by the Greek Orthodox Metropolis of Toronto, www.gometropolis.org

Молитва Єфрема Сиріна

Молитва Єфрема Сиріна—покаянна молитва, яку промовляємо під час Великого Посту. Ця молитва читається двічі в кінці кожної великопосної служби від понеділка до п'ятниці—по суботах і неділях вона не читається. При першому читанні цієї молитви після кожного прохання кладеться доземний уклін. Потім 12 разів до себе читається молитва: "Боже, очисти мене, грішного"—з поясними поклонами. Потім знову читається вся молитва, після якої кладеться один земний уклін.

Молитва Святого Єфрема
Господа і Владико життя мого.
дух лінивства, безнадійности, владолюбства
й марнослів'я не дай мені (доземний поклін).
Дух же доброчесности, смиренномудрости,
терпіння й любови даруй мені, рабу Твоєму (доземний поклін).
Так, Господи Царю, даруй мені бачити провини мої
і не осуджувати брата мого,
бо Ти благословен еси на віки віків. Амінь, (доземний поклін).
(Після цього 12 малих поклонів, молячись:)
Боже, будь милостивий до мене грішного (грішної).
Боже, очисти мої гріхи і помилуй мене.
Без числа нагрішив (нагрішила) я, Господи, прости мені.

The Great Fast Prayer of St. Ephrem the Syrian

This is a prayer of repentance by one the great spiritual teachers, St. Ephraim the Syrian, which is said during the Great Fast. This prayer is read twice at the end of each Great Fast service Monday through Friday, but not on Saturdays and Sundays. At the first reading, a full prostration follows each petition. Then, we make 12 small prostrations, bowing from the waist, saying: "O God, be merciful to me, a sinner." The entire prayer is repeated making one final prostration at the end.

The Lenten Prayer of St. Ephrem the Syrian
O Lord and Master of my life!
Take from me the spirit of sloth, faint-heartedness,
lust of power, and idle talk. (full prostration)
But give rather the spirit of chastity, humility,
patience, and love to Thy servant. (full prostration)
Yea, O Lord and King! Grant me to see my own errors
and not to judge my brother;
For Thou art blessed unto ages of ages. Amen (full prostration)
(After this 12 small prostrations, bending from the waist, are done, saying)
O Lord, be merciful to me, a sinner. (small prostration)
O God, cleanse my sins and forgive me a sinner, (small prostration)
I have sinned without count, forgive me, O Lord. (small prostration)

Молитва на початок Великого Посту

Господи Боже наш, надіє християн всіх країв землі і тих, хто сьогодні перебуває далеко від дому. Ти призначив святі дні посту в часи Старого Заповіту через пророків Твоїх, і в Новому—через Апостолів і Євангелістів. Сподоби ж усіх нас у чистоті час посту провести, віру тверду зберегти і Заповіді Твої виконувати на протязі усіх днів життя нашого. Благаємо Тебе, Владико Милосердний: пристав до нас Ангела Твого, щоб охороняв нас немічних у всіх ділах наших і допомагав нам, щоб ми були слухняними й погоджували найперше Тобі, та щоб сподобилися гідно причаститися Святих Твоїх Тайн.

Прийми, Господи, поклони наші і дотримування посту, слуг Твоїх (імена), і всім нам подай благословення через Христа Ісуса, Господа нашого, з яким благословенням є Ти, з Пресвятим, Милосердним і Животворним Твоїм Духом, сьогодні, і повсякчас, і на віки вічні. Амінь.

Про чесноти

Святі отці-аскети вчать, що, коли хочеш перемогти пристрасть, треба замінити її на відповідну доброчесність. Чесноти ще називаються "плодами Святого Духа"; ці якості розуму і серця повинні мати всі люди, щоб воістину стати образом і подобою Божою. Усвідомлюємо ми чи ні, але все добре, прекрасне й істинне в людині існує у ній тільки від Бога і завдяки Богу, бо "всьяке добре діяння і всякий досконалий дар сходять зверху, від Отця світів..." (Як 1:17)

Преподобний Єфрем Сирійський: "Дбаймо лише про спасіння душі, бо це єдине конечне (Лк 10:42). Щоправда, тіло також вимагає нашої турботи, але не багато, бо ж душа вища за все."

Старець Никодим Святогорець: "Для здобуття чеснот треба мати велику й мужню душу і волю—не слабеньку та мляву, а рішучу й сильну, правильно завбачуючи многоту перепон і важких трудів та готуючись усе це взяти й перенести."

Авва Зосима: "Для кожної чесноти слід докласти і труду, і часу, а також необхідно щиро її прагнути, особливо ж потрібним є сприяння Бога. Бо коли Господь не допомагатиме нашому доброму устремлінню, то буде наш труд нещасним. А сприяння Господа потребує наших молитов, бо лише ними привертаємо ми Божу поміч нам на заступництво. Якщо занедбаємо молитву, то як тоді Господь зглянеться над нашими трудами?"

—hram.lviv.ua

The Sacrament of Holy Unction

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 the Sacraments of Baptism, Chrismation, Marriage, Confession and Communion. The next to be featured is the Sacrament of Holy Unction, called Maslosoboruvannya or Yeleosvyachennya in Ukrainian. In this Sacrament, oil is sanctified and individuals are anointed with this Holy Oil through which the Grace of God heals the body and soul of the recipients.

Healing of Soul and Body

The purpose of the Sacrament of Holy Unction is for the continuous healing of our body and soul for our salvation. According to the Teachings of the Holy Orthodox Church, Holy Unction heals spiritual and bodily weaknesses which arise from sin. This is a sacrament for all of us because we, as sinners, all suffer from some type of physical or spiritual weakness. Like Holy Confession and Holy Communion, this Sacrament can be received more than once.

This Sacrament has its roots in the time of Christ and the Apostles, first taking the form of the laying of hands. Jesus is often recorded as healing through touch, "Then Jesus put out His hand and touched him, saying, 'I am willing; be cleansed.' Immediately his leprosy was cleansed." (Mt 8:3) References to the origin of Holy Unction in the laying of hands can be found in one of the final prayers of this Sacrament when the Gospel Book is placed on the heads of the recipients to signify the Lord's hand placed on the head of the sick. However, during the apostolic period the laying of hands for healing was replaced by the anointing of oil. As God's healing power is bestowed through creation, so oil is a vehicle of God's mercy and healing in the Church. The Gospel of St. Mark notes the Apostles were sent by Jesus Christ "and anointed with oil many who were sick, and healed them." (Mk 6:13)

Oil, particularly olive oil, was valuable and popular for many uses in ancient times—as a food item, for use in oil lamps, and for medicinal and cos-

metic purposes. The Holy Apostles also used oil to anoint the sick, praying for their healing. St. James writes, "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of the faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven." (Jm 5:14-15) Anointing the sick with oil has not only medicinal value but sacramental value as well, states *The Orthodox Study Bible*. Prayer is combined with olive oil—not only the primary medicine of ancient times, but also a symbol of the Holy Spirit in the Church—in a single sacrament that effects a healing for the whole person. *The Orthodox Study Bible* identifies the elements of this sacrament of healing as: (1) the priest; (2) the prayer of the faith that will save, connected with (3) the work of Christ Himself. For the Lord will raise us up, and (4) the Holy Spirit, manifested in the oil; and (5) confession of sins just prior to the anointing with oil, which explains why James writes "if he has committed sins, he will be forgiven."

Although oil is used for anointing, as St. James makes clear, it is not the oil *per se* that has the power to heal, but it is God's Grace in response to prayer. Notably, the healing prayers that are part of this Sacrament begin by asking for forgiveness of sins. According to Apostle James, this Sacrament leads to the healing of the body and forgiveness of sins. Thus, Holy Unction seeks not only the healing of the physical body, but the forgiveness of sins because most illnesses are the result of sin, which is spiritual sickness. Moreover, the Church Fathers teach that Holy Unction speaks of a complete forgiveness and healing of the individual. They refer to forgiveness of what is sometimes called "forgotten sin"—the unconscious sin which we do not understand as sin and which can accumulate and be the cause of spiritual and physical weakness. Thus, forgiveness is essential to healing. Leading Orthodox author Fr. Alexander Schmemmann describes this healing process, "The genuine healing of a person has to do with—not a temporary renewal of physical health, but in change, a genuine shift of one's understanding of sickness, suffering and death. The purpose of the Sacrament is for a change in the very understanding, of the very acceptance of the suffering and illness, in the understanding of it as a gift of suffering of Christ, manifest by Him in victory."

In daily life we are used to a Western, medicalized view of healing that understands it as the improvement of a physical illness. However, in Orthodox healing involves the whole person—body and soul, and is the mechanism for salvation. According to *The Orthodox Study Bible*, salvation deals with the whole person, for each human being is a unity, body and soul. At the same time, it must be understood that Holy Unction does not guarantee healing—that depends on God's Will. Physical healing depends upon the healing of the soul. This requires repentance and forgiveness of sins combined with a



firm commitment to amend one's life following God's Commandments. Hence, Holy Unction has a double purpose—for healing and for forgiveness.

Symbolic Seven

In the Orthodox Church, following the practice of Christ and the Apostles, Holy Unction has been granted to those who are ill, but about a thousand years ago, it came into practice to serve it for all of the faithful on Holy Wednesday of the Passion Week. Holy Wednesday commemorates the anointing of Jesus' feet with myrrh oil (Mk 14:3-5). We hear this in one of the readings on this day: "The harlot mingled precious oil of myrrh with her tears and poured it on Thy most pure feet, as she kissed them; and straightway Thou hast proclaimed her justified. To us also grant forgiveness, O Lord who hast suffered for our sake, and save us." (*Canticle 9 Tone 1*) Today, *Maslosoboruvannya* is an extremely popular Sacrament in Ukraine. It is served throughout Great Lent as well as during Passion Week. For practical reasons, churches and monasteries serve this Sacrament on several occasions because they cannot accommodate at one time the thousands of people who wish to receive this Sacrament.

Metropolitan Petro Mohyla details the Office of this Sacrament in his *Great Kyivan Trebnyk* of 1646. This Sacrament is called *soboruvannya* in Ukrainian, meaning "a gathering" because, according to the Apostles, it should be carried out by a "gathering" of seven priests. In practice, there is often only one priest available to serve this Sacrament. The number seven is a key symbol in the Orthodox Church that means "fulfillment". To begin, the clergy first prepare the oil. The Holy Oil used in this Sacrament differs from that used during other anointings. Here, olive oil is mixed with red wine and sanctified. It is then poured into 7 small cups used for anointing. *The Great Kyivan Trebnyk* stipulates that seven candles be placed in a dish filled with grains of wheat. While this is still practiced, one also sees today intricate metalwork stands with holders for the seven candles attached to a plate to hold the cups of oil. Each candle is to be lit before a Gospel reading.

Before receiving Holy Unction, the faithful must attend the Divine Liturgy this day and participate in two other integral Sacraments—Holy Confession and Holy Communion. Then, each of the clergy and faithful stand holding

lighted candles throughout the Sacrament. The clergy conduct readings from the middle of the church before the *ambon*. In Ukraine where there are no benches in churches, the faithful form a semi-circle around them down the sides and back of the church. The Sacrament itself is made up of seven sets of petitions, prayers, Epistle and Gospel readings with themes of repentance, healing, the need for faith, suffering and mercy. Each of the seven priests completes a set of readings and then takes one of the cups of oil and proceeds from person to person anointing them while the next set of readings takes place by another priest. Thus, the faithful are anointed seven times.

The priest says this prayer of healing and forgiveness of sins for each individual person while anointing them: "O Holy Father, Physician of our soul and body, You sent your Only-Begotten Son, our Lord and Saviour Jesus Christ, and He heals every infirmity and saves us from death. Heal also servant of God (name) from bodily and spiritual weakness and fill him/her with Christ's healing Grace, through the prayers of our All-Pure Lady, the Most Holy Theotokos and Ever-Virgin Mary, by the intercession of the Honourable Bodiless Powers of Heaven, through the powers of the precious and Live-giving Cross, of the Honourable, Glorious Prophet, Forerunner and Baptist John, the Holy, Glorious and All-Praised Apostles; the Holy, Glorious and Victorious Martyrs, our Venerable and Holy Fathers, our Holy Healer Unmercenaries Cosmas and Damian, Kir and John, Panteleimon and Ermoliy, Sampson and Diomid, Photius, and Anikita, the Holy and Righteous Ancestors of God, Joachim and Anna, and all of the Saints. For You are the Fountain of healing, O Christ our God, and unto You do we send up glory, together with the Father Who is without beginning, and Your Most-Holy, Good and Life-Giving Spirit, now and ever, unto the ages of ages." It is notable that, just as in Holy Confession and Holy Communion, the baptismal name of each person is stated during this Sacrament. God's healing is granted to each specific individual.

A recipient is anointed, just as they are upon Holy Chrismation, on seven spiritually significant spots which are also the pathways to experiencing the world. Metropolitan Petro Mohyla lists these as the forehead, eyes, ears, lips, hands, nose, and the heart. The forehead is the seat of the mind, while the eyes, ears, lips, hands and nose are the



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The Low Road of Humility

"He that is down need fear no fall, he that is low, no pride, he that is humble ever shall have God to be his guide"

—John Bunyan

In the name of the Father, the Son, and the Holy Spirit

Glory Be To Jesus Christ!

"All of you be submissive to one another and be clothed with humility for God resists the proud, but gives grace to the humble. Therefore humble yourself under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:5-6)

Peter, the fisherman who wrote this Scripture, is constantly asking his readers to "remember." It was he who confidently asked to come to Jesus as the Lord walked on water and then after taking a few steps, Peter noticed the waves and sank in fear. It was also Peter who declared Jesus as the Christ, and then only a few minutes later protested to Jesus for talking about His death. It was Peter who proudly boasted in his willingness to go to prison or to die for Jesus, only hours later to deny knowing Jesus three times. (Mt 14:29-33, 16:21-27; Lk 22:33-34)

At last, by God's grace, Peter learned to walk the low road of humility. Peter learned about humility and it changed him to become a humble person. Likewise, we as Christians, my dear brothers and sisters in Christ, must also learn this lesson in humility.

According to 1 Peter 5:5-6, all believers are first and foremost to be submissive to one another. Contrary to what many think, submission is not a human curse. No, it is a divine, holy calling from God to all Christians, male and female, single and married. All believers are to be submissive to one another. We do not get to pick and choose to whom we will and will not humbly submit. We are to gladly submit to government leaders as an authority, to a boss at work, to the leaders in our church, and if we are married to our husbands and wives. No, this submission is not one-sided.

We have to regularly visit our closet to select our spiritual wardrobe to make sure we are clothed with humility. This is a choice we make willingly and happily because of our desire to follow God with all our hearts and obey His commands.

Correct theology is vital to every aspect of God with full force and living out His plan. If we do not know the character of God, how can we live according to His rule? For instance, in our thinking, we are not as bad as the next person. Therefore, God will understand if we sow a few wild oats, put ourselves first a few times, indulge in something not so holy just a time or two. However, we are dangerously wrong and will be judged for all our actions. (Rm 14:10-13)

Here are four facts about God, four qualities of His revealed nature that give us information about Him and direction about our quest for a life of humility:

1) *God resists the proud.* It actually means that God arranges Himself against the arrogant, pompous or proud person. He is watching and looking for the prized virtue of humility and submission in all of us. When He sees something He does not like or notices that something vital is missing, He will work in our lives until that certain area of all our lives is perfected. My dear brothers and sisters in Christ, do you want to do battle with Christ? Do you want to do battle with God in this area? If you let your life remain in pride, and in rebellious thinking that you know better than Him. I warn you—beware! We will lose. A good example of this is in Ezekiel, Chapter 28, the pride of satan, who is referred to as one of the anointed cherubs. Satan's sin of pride meant that he wanted to exalt himself, but God stopped satan's attempt and cast him out of the heavens, to the ground. God sets Himself actively against any proud person, even an angelic being.

2) *God gives grace to the humble.* God tells us to be submissive and humble.

That is our role and our decision. When we follow God in obedience, He watches over our lives, pouring out His grace, so we can deal with any and every situation we face. Humility is our choice, we can choose to be humble or we can choose to raise ourselves above others and exhibit pride. In either case, we will reap the results of our decision—pride and resistance from God, or humility and grace from God.

3) *God requires submission.* Jesus gave us an important principle when He taught "No one can serve two masters, for either he will hate the one and love the other, or else he will be loyal to the one and despise the other." (Mt 6:24) Pride and humility are separate masters. Pride is sin and follows the path of satan. While humility, God's plan and desire for us, follows God's path. 1 Peter 5:6 says, "Humble yourselves under the mighty hand of God." This is not a suggestion. If we are His children, our Heavenly Father asks for our submission and humility. This is not a bad thing. God never asks anything of us that is evil, or that is not for our best. Submission and humility are our loving responses to a living God, Who is gracious and almighty.

4) *God exalts the humble.* Exalt means to praise something highly. Raising the rank or power in Jesus is the ultimate example of humility. He is also the greatest example of God's exaltation of the humble, as revealed in Philippians 2:9-10, "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus, every knee should bow, of those in Heaven and of those on earth." Just as the Father exalted Jesus, so He desires to raise up His obedient children. Jesus stated this saying, "He who humbles himself will be exalted" (Lk 14:11). When can we expect this to take place? Peter has the answer, "In due time." (1 Peter 5:6). In other words, when our humility is great enough to withstand the pride of our



Reverend
Fr. Deacon
Robert Hladiuk
Holy Trinity
Metropolitan
Cathedral

exaltation.

So, if we want praise, position, power or popularity, we might have a very long wait. Instead, spend our hearts and energy humbly serving God, His people and mankind. When it is time and when we are ready, God will do the rest. He will do the lifting up, the exalting, the honouring and the delivering in His timing when He chooses and when He deems best. He will take care of everything.

All that we think we have given up, or sacrificed, or put up with, or taken, or been deprived of, or suffered unrighteously, He will take glorious care of in due time. He will lift us up, make things right, and make the truth known. He delights in declaring free from blame His humble and obedient servants in justifying His righteous followers.

So, wait, my dear brothers and sisters in Christ. Genuine humility enables us to be patient. Why? Because we are content. If you deeply think about it, we really do not need immediate rewards. What if the rewards never come in this life-time? Regardless of what takes place or does not take place here on earth, exaltation beyond measure will be waiting for us in the next life when we join with Jesus for eternity. (Eph 6:7-8 and Col 3:23-24) If we desire to follow God with all our hearts, and I know you do, then move forward on the path to humility. Humility is the harder road, maybe the hardest road, but it is the right road. It is God's Road. May God give all of us His grace as we travel down this road together.

In the name of the Father, the Son and the Holy Spirit.

Glory Be To Jesus Christ! Amen.

Дорогою смирення

"Тому, хто внизу не страши ніякі падіння, хто підлий—той не має гордості, а хто смиренний, той завжди матиме Бога своїм охоронцем"

—Джон Банян

В ім'я Отця, і Сина, і Святого Духа

Слава Ісусу Христу!

"У Першому Посланні Ап. Петра (5:5-6) говориться: "Всі майте покору один до одного, бо Бог противиться гордим, а смиренним дає благо-

дать! Тож покоріться під міцну Божу руку, щоб Він вас Свого часу повищив".

Петро, рибалка, який написав ці слова постійно пригадує своїм читачам "пам'ятайте". Це був він, хто з впевненістю попросив Ісуса, підійти до Нього, коли Господь ішов по воді, а тоді, зробивши кілька кроків назустріч, Петро поглянув на хвилі, засумнівався і зі страху почав тонути. Він (Петро) це той, який заявив, що Ісус є Христос, а через кілька

хвилин по тому заперечував Ісусові, коли Він говорив про Його смерть. Це був Петро, який з гордістю заявляв про свою готовність піти у в'язницю або померти за Ісуса, і лише через кілька годин три рази заперечував, кажучи що не знає Ісуса (Мт 14:29-33; 16:21-27; Лк 22:33-34).

Але з милості Божої, Петро навчився ходити дорогою смирення. Ап. Петро взяв що таке смирення і воно допомогло йому стати смиренною людиною. Так само й ми, як християни, мої дорогі брати і сестри у Христі, повинні також вчитися цієї смиренності.

Згідно зі словами Першого Послання Петра (5:5-6), всі віруючі, перш за все, мають бути покірними один до одного (мають коритися один одному). Всупереч тому, багато хто думає, що покора це проклинання. Ні, це не проклин. Покора це є божественний, святий Божий заклик до всіх християн, чоловіків і жінок, самотніх і одружених. Всі віруючі повинні бути покірними один до одного. Нам не дано вибирати, кому ми маємо покорятися.

Ми спокійно підкоряємось членам уряду, як владі, керівникам у праці, проводові нашої Церкви, і якщо ми в шлюбі, то нашим чоловікам і дружинам. Але ця покора не є одностороння.

Ми повинні регулярно відкривати нашу шафу для одягу, щоб вибрати собі духовний одяг, щоб впевнитися, що одягнені у смиренність. І цей вибір ми робимо охоче і радісно, тому що бажаємо слідувати Божові всім серцем своїм і покорятися Його заповідям.

Правильна теологія є життєва повноцінно важлива для кожного Божого аспекту і виконання Його заповіді. Якщо ми не знаємо природи Бога, то як можемо жити згідно Його заповідей? Візьмімо, наприклад, наше мислення. Якщо ми не такі вже й погані, як хтось інший, якщо ми інколи посіємо лише кілька зерен дикого вівса тут і там, поставимо себе вище когось кілька разів, тільки раз чи два займемося якимсь не таким вже й святим ділом,—то Бог зрозуміє нас.

(продовження на стор.7)

The Sacrament of Holy Unction...

instruments of the five senses. The heart is where evil thoughts and passions arise, and for practical purposes is anointed symbolically on the collar bone. After the final anointing, several prayers follow to complete this Sacrament. During one of these prayers the priest takes the Gospel Book, which is supported by the other priests, and places it on the heads of the faithful and reads a final prayer. The Gospel Book

symbolizes Christ Himself placing his hand on those receiving Holy Unction. At the completion of this Sacrament, one of the priests gives a homily and the faithful venerate the Cross before departing quietly for their homes.

—The Orthodox Study Bible; www.mgarsky-monastery.org; www.risu.org; Tainstva Pravoslavnoi Tserkvy; Great Lent: Journey to Pascha; The Lenten Triodion

Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
березень 2013

Преподобний Олексій Римський, Чоловік Божий

"Помирай з радістю. Помирай з упевненістю. Помирай із вдячністю. Помирай, щоб жити."

—о. Майкл К. Марш, роздумуючи над ученням Майстера Екгарта, натхненника "Олексіанської духовності"

На 30-го березня за григоріанським календарем (17-го за юліанським) ми святкуємо пам'ять Святого, який жив на перехресті 4-го і 5-го століть, та який своїм життям, об'єднує Християнський Схід і Захід. Він—Святий, якого життя на перший (а мабуть і на другий і третій) погляд, досить імовірно, був би зовсім не привабливим навіть для багатьох з нас, що уважаємо себе Християнами.

Проте, Св. Олексій (по-грецькому *Алексіос*, що означає *оборонець*)—єдиний Святий з незвичною назвою "Чоловік Божий". Передання говорить, що він був уродженцем Риму, сином сенатора Євфиміана і його дружини Аглаї. Його соціальний статус повинен був запевнити йому вигідне й щасливе життя в римському суспільстві. До того ж батько його був щедрим послідовником Христа, який користав своїм багатством, щоб годувати бідних, вдів і сиріт. Олексія одружили з красивою і чеснотою нареченою. І в першу шлюбну ніч він віддав своїй дружині свій перстень (символ влади) і свій пояс (символ його сили) зі словами: "Збережи це, улюблена, і нехай Господь буде з нами, доки Його Благодать дасть нам щось краще". А тоді потайки відплив у Месопотамію у місто Едессу (нині Шанлиурфа в Туреччині), де він продав усе, що тільки мав, роздав гроші вбогим і протягом сімнадцяти років жив біля Церкви Пресвятої Богородиці, як жебрак, користаючи милостиню дану йому набувати собі хліба та води, а решта віддавав бідним. Св. Причастя приймав він кожної неділі (це було зовсім нормальним для Християн того часу).

Його батьки шукали свого сина протягом багатьох років. Його дружина також переїхала до них і вони його оплакували й надіялись на якусь звістку про нього. Одного разу слуги їхні прибули і в Едессу, але не пізнали там сина свого господаря в блідому, виснаженому жебракові, який пробував постійно біля Церкви. Вони навіть дали йому милостиню, яку він прийняв зі смиренням і радістю, не виявляючи себе їм. В один прекрасний день паламар Церкви почув

голос Богородиці: "Введи в мій Храм того Чоловіка Божого, гідного Царства Небесного. Молитва його сходить до Бога, як кадило запашне, і Дух Святий спочиває на ньому". Коли йому було об'явлено, що той "Чоловік Божий" був цей же жебрак, то він таким і представив його віруючим, а вони зустрічали Олексія з похвалами й захопленням.

Побоюючись такого визнання, Олексій знову втік. Він хотів поплисти в Таре, у батьківщину Апостола Павла, слова якого надихнули його на це життя самовідречення. Та в Господа були інші плани для Свого відданого слуги. Буря загнала корабель в Італію і Олексій відчув тяготу до дому свого батька в Римі. Його знову ж там не пізнали, але благодійний Сенатор Євфиміан дозволив йому проживати під сходами та наказав, щоб його годували їжею зі свого столу.

І таким чином Олексій прожив ще сімнадцять років, невизнаний у домі свого батька, де міг чути розмови улюблених батьків і дружини, переносючи й радісно приймаючи зневагу, а бувало й зловживання від слуг їхніх. У день коли він заснув у Господі, Єпископ Риму, Святитель Інокентій, почув голос у кінці Літургії: "У п'ятницю вранці. Чоловік Божий виходить від тіла; нехай помолиться він за місто, щоб ви зісталися без турбот". Коли Папа помолвився за поміч визначити цього таємничого "Чоловіка Божого", то йому сказано, що він повинен піти до дому сенатора Євфиміана. Здивований батько Олексія дозволив обшук свого дому, і знайшли тіло Св. Олексія під сходами. Обличчя його сяло, і в руках тримав він листа ним написаного, в якому він нарешті виявив себе, висловив свою любов до батьків і дружини, і попросив у них прощення.

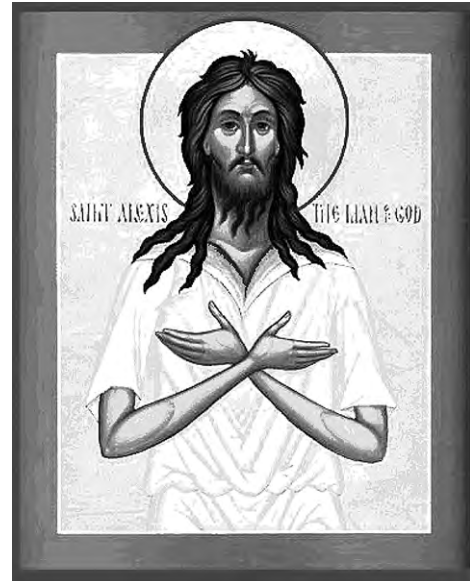
Їхню скорботу пом'якнула розрада з приводу того, що нарешті знайшли того, який, як вони побоювалися, був назавжди втрачений для них, а також що відчули святість, яку Божою Благодаттю осягнув їхній син і муж. Бо ж чудеса зцілення і потік мира витікали зі Святих Мощей, які тепер були передані для поклоніння віруючими. У Римі була присвячена

Церква Св. Боніфатію та йому, а його релікварій знаходиться у Великій Лаврі на Афоні, звідки недавно був привезений для поклоніння у Ново-спаському монастирі в Москві.

Святий—особливо популярний серед Християн в Україні, Росії та Білорусі, про що свідчить популярність його імені. Він також захопив уяву Християн на Заході, які поминають його 17-го липня. Зокрема, він став джерелом натхнення для "Олексіан", чину Католицької Церкви, якого заснувала чернеча братія у Німеччині та Бельгії в 13-ому столітті. Вони просили хліба і таким чином стали відомі, як "Брот-бегарди" або просто "Келійники" (бо ж жили вони в монастирських келіях). Саме вони дбали про жертви страшної епідемії чуми в 14-ому столітті в Європі. У 15-ому столітті вони вибрали Преподобного Олексія своїм офіційним Покровителем, і це ж його іменем вони й зветься до нині в своїй роботі по догляду за хворими і страждаючими.

Вони також були натхненниками Майстера Екгарта, німецького Домініканського містика 13-го і 14-го століть (відомий сучасний Православний богослов, Єпископ Каллістос Вер, вивчав його праці), який писав: "Сім'я Бога—в нас. Там де розумний і працьовитий фермер, воно буде розвиватися і виростати до Бога, Якого воно є насінням; і, відповідно, плодом його буде Божественна природа. Насіння груші перетворюються на груші, горіха насіння—в горіхові дерева, а Божественне насіння—у Бога". Для того, щоб насіння зросло воно має перше померти й бути посадженим у землю, як і писав Апостол Павло (Кор 15:36).

Преподобний Олексій, чий приклад безстрастності дійсно має мінімальну привабливість для більшості з нас (його можуть наслідувати лише ті нечисленні особи, які на подібне життя покликані), вирішив померти



ще будучи живим. Ми можемо собі лише уявляти той біль, який він напевно був відчував, коли слухав вирази скорботи й жалоби своїх батьків та дружини, а при цьому ж завжди мав змогу переіменити їхню печаль на радість, та все ж таки стримував себе, щоб нарешті прийшла ще більша радість, тобто радість повного, досконалого, вічного спілкування усіх з Господом у майбутньому віці, який уже став світати.

О. Майкл К. Марш, священник Єпископальної Єпархії Західного Техасу, пишучи про виклик ставати незв'язаним зі світом, щоб світ спасати, закликає: "Помирай з радістю. Помирай з упевненістю. Помирай із вдячністю. Помирай, щоб жити". Ось сенс Посту перед Святом Великодня, Світлого Воскресіння Господнього, так зворушливо виявлений прикладом життя Преподобного Олексія, Чоловіка Божого (відгомін його чуємо дещо у пісні Бітламістика Джорджа Гаррісона, *Art of Dying / Мистецтво помирання*): підібрати Хрест Господній і жити тут і тепер життям Царства Божого, помирати, щоб жити.

—мистр. прот. д-р Ігор Куташи

St. Alexis of Rome, the Man of God

"Die with joy. Die with confidence. Die with thanksgiving. Die in order to live."

—Fr. Michael K. Marsh, meditating on the teaching of Meister Eckhart, inspiration of Alexian Spirituality

On March 30, or March 17 on the Julian Calendar, we celebrate a Saint who lived during the turn of the 4th to 5th C, and who unites the Christian East and West with his life. He is a Saint whose life at first glance—and perhaps a second and third, would quite likely be most unattractive even for many of us professing to be Christians.

In Greek *Alexios* means *defender*. In Ukrainian it is *Oleksiy*, and the Latin form is *Alexius*. St. Alexis is the only Saint with the unusual title "the Man of God." Tradition tells us that he was a native of Rome, the son of the senator, Euphimianus, and his wife, Aglais. His social rank ought to have assured him a comfortable and happy life in Roman society. Moreover, his father was a generous follower of Christ, who used his

wealth to feed the poor, the widows and the orphans. Alexis was married to a beautiful and virtuous bride. On the wedding night he gave his bride his ring, a symbol of authority, and his belt, a symbol of his strength, saying, "Keep these things, Beloved, and may the Lord be with us until His grace provides us with something better." Then, he sailed away secretly to Mesopotamia to the city of Edessa, called Sanliurfa in modern Turkey, where he sold everything he owned, distributed the money to the poor, and lived as a beggar for 17 years beside the Church of the Theotokos. He used the alms given him to get bread and water for himself and gave the rest to the poor. He received the Eucharist each Sunday, which was normal for Christians of his day.

(continued on p.7)

Молитва до прп. Олексія, чоловіка Божого

О, великий Христовий угоднику, святий чоловіче Божий Олексію, що душею на небесах біля Престолу Господнього перебуваєш, а на землі, даною тобі Богом благодаттю, різні чудеса здійснюєш! Зглянься милостиво на людей, які біля ікони твоєї з сокрушенням сердець моляться і просять у тебе допомоги та заступництва. Простягни молитовно до Господа Бога чесні руки твої і виблагай нам у Нього прощення гріхів наших вільних і невольних: тим, що від хвороб страждають, зцілення; тим, що спокуси терплять, заступництво; тим, що у скорботі перебувають,—заспокоєння; тим, що бідують,—швидку допомогу, а всім, що шанують тебе—мирний та християнський кінець життя і добру відповідь на Страшному Суді Христовому. О, угоднику Божий, не посором надії нашої, яку на тебе після Бога та Владики покладаємо, але будь нашим помічником і покровителем для спасіння. Щоб твоїми молитвами, отримавши благодать та милість від Господа, ми прославляли чоловіколюбність Отця і Сина, і Святого Духа, в Тройці славимого і поклоняємого Бога, і твоє святе заступництво, нині, і повсякчас, і на віки віків. Амінь.

Дорогою смирення...

(продовження зі стор.5)

Але таке думання неправильне, воно шкідливе, бо ми вкінці кінців станемо "перед Судним Престолом Божим" і відповідатимемо за всі наші вчинки (Рим.14:10-13).

Нам відкриті чотири факти про Бога, чотири якості Його природи, з яких довідуємося про Нього та про напрямки як нам жити в смиренності:

1. *Бог гордим протистояє.* Це фактично означає, що Сам Бог є проти зарозумілої, пихатої і гордої людини. Він гордим протистояє, Він спостерігає і шукає цінну чесноту смирення і покорі в кожному з нас. І коли Він бачить щось таке, чого не любить у нас, або зауважує, що щось важливе відсутнє в нас, Він працюватиме над нами до тих пір, аж поки та ділянка нашого життя не направиється і не стане бездоганною. Мої дорогі брати і сестри у Христі, чи ми хочемо боротися з Христом? Чи ми хочемо боротися з Богом у цій ділянці, думаючи, що ми мудріші?

Якщо так, то залишаймося бути гордими, і думаймо собі, що знаємо краще, ніж Він. Але застерігаю вас—будьмо обережні!—бо програємо. Добрим прикладом цього є книга пророка Єзекіїля, 28-й розділ, про гордість сатани, який був "помазаний Херувим". Гріх гордині сатани означає, що він хотів возвеличити себе. Але Бог зупинив спробу сатани і скинув його з небес на землю. Бог виступає проти будь-якої гордої

людини,—навіть ангела.

2. *Бог дає благодать смиренним.* Бог хоче, щоб ми були покірними і смиренними. Це наша роль і наше рішення. Коли ми слідуємо Богові в послуші. Він наглядає за нашим життям, виливаючи на нас Свою щедрі благодать, так що ми можемо впоратися з будь-якою і кожною ситуацією, з якою стикаємося в нашому повсякденному житті. Смирення—це наш вибір, ми можемо вибрати чи бути скромними, чи підняти себе вище інших і показати свою гординю. У кожному разі, ми будемо пожинати результати наших рішень: якщо виберемо гординю—пожнемо протистояння від Бога, а якщо смиренність—матимемо благодать від Бога.

3. *Бог хоче від нас покорі.* Ісус, коли навчав,—дав нам важливе правило: "Ніхто двом панам служити не може,—бо або одного зненавидить, а другого буде любити, або буде триматись одного, а другого знехтує". (Мт. 6:24) Гордість і смирення є окремими двома панамі. Гордість є гріх, і йде по шляху сатани. У той час як смиренність,—це Божий план і наше бажання слідувати за Богом. Перше Послання Петра 5:6 говорить: "Покоріться під міцну Божу руку". І це не пропозиція. Якщо ми Його діти, наш Небесний Отець вимагає нашої покорі і смиренності. А це непогано. Бог ніколи не вимагає від нас нічого, що є погане, що є злого, тобто те, що нам не на користь. Покора і смиренність—це наша любляча від-

повідь Богу Живому, Який Всемилолюбивий і Всемогутній.

4. *Бог звеличує смиренних.* Що звеличення означає? Означає дуже високо хвалити когось, звеличувати. Повищення рівня сили або влади в Ісусі є ультимативним прикладом смирення і Він також є найбільшим прикладом піднесення Божого смирення як подано в Флп. 2:9-10, "Тому й Бог повищив Його, та дав Йому Ім'я, яке вище над кожне ім'я, щоб перед Ісусовим Ім'ям вклонялося кожне коліно небесних і земних, і підземних". Так само, як Отець Небесний повищив Ісуса, так Він бажає, повищити Його послужних дітей. Ісус підтверджував: "Хто бо підноситься—буде впокорений, а хто впокоряється, той піднесеться". (Лк. 14:11) Коли можемо очікувати, що це станеться? Ап. Петро на це відповідає: "У свій час". (1 Петра 5:6) Іншими словами, це станеться тоді, коли наше смирення досягне висоти, щоб вистояти проти гордості нашого піднесення.

Таким чином, якщо ми хочемо похвали, посади, становища, влади або популярності, то може прийдеється дуже довго чекати. Тому не чекаймо, а замість того, витрачаймо наш розум і енергію на смиренне служіння Богові, своєму народові і всьому людству ("Служити народові—то служити Богові"—Митр. Іларіон). Коли прийде час і коли ми будемо готові, тоді Бог зробить все необхідне. Він піднесе, повищить, вшанує, подасть. Та все це буде не на наш час, а на Його час, бо Він знає, коли

краще для нас, Він подбає про все.

Всім тим, що думаємо, що ми в чомусь собі відмовили, або пожертвували, або змирилися з чимсь, або прийняли що так мусить бути, або були позбавлені чогось, або постраждали несправедливо,—Він заопікується, але в Свій час. Він піднесе нас, зробить все правильним й істинно відомою. Він задоволений визнанням, що Його скромні і слухняні слуги вільні від провини,—Його праведні послідовники. Тож чекаймо, мої дорогі брати і сестри у Христі.

Справжня смиренність допомагає нам бути терплячими. Чому? Тому що ми задоволені. Це дійсно так, бо якщо глибоко вдуматися, ми не потребуємо негайної нагороди. А що станеться, якщо нагорода ніколи не прийде до нас за нашого життя? Ну і що! Нічого страшного не станеться! Незалежно від того, що стається або не стається тут, на землі, піднесення понад усякий вимір чекатиме нас у наступному житті, коли будемо царювати з Ісусом у вічності (Еф. 6:7-8; Кол. 3:23-24).

Якщо хочемо слідувати за Господом всім серцем, і я вірю, що ви це робите, то рухаймося вперед по шляху до смирення. Дорога смирення—це важка дорога, може й найважча з усіх, але за те—правильна дорога. Це Божа Дорога! Нехай Бог пошле усім нам Свою благодать у нашому спільному паломництві по цій Божій дорозі.

*В ім'я Отця, і Сина,
і Святого Духа.
Слава Ісусу Христу! Амінь!*

St. Alexis of Rome, the Man of God...

(continued from p.6)

Over the years his parents searched for their son. His wife moved in with them and they mourned and hoped for some news of him. One day, their servants travelled to Edessa, but did not recognize their master's son in the pale, emaciated beggar who was continually beside the Church. They even gave him alms which he received with humility and joy without revealing his identity to them. One day, the Church's sacristan heard the voice of the Theotokos, "Bring into My Church that Man of God, worthy of the Kingdom of Heaven. His prayer rises up to God like fragrant incense, and the Holy Spirit rests upon him." Upon being shown that the "Man of God" was the beggar, he did indeed introduce him as such to the faithful who greeted Alexis with praise and admiration.

Fearful of this acclaim, Alexis fled once more. He wanted to go to Tarsus, the birthplace of the Apostle Paul, whose words had inspired his life of renunciation. However, the Lord had different plans for His devoted servant. A storm drove the ship to Italy and Alexis felt drawn to his father's home in Rome. Again, he was unrecognized there, but the charitable Senator Euphimiianus gave him permission to live under a staircase and ordered that he be fed with food from his table.

Thus, Alexis lived for another 17

years, unrecognized in his father's home, within earshot of the conversation of his beloved parents and wife, patiently and joyfully enduring the disdain, and at times abuse, of their servants.

On the day of his falling asleep in the Lord, the Bishop of Rome, St. Innocent, heard a Voice at the end of the Liturgy: "On Friday morning the Man of God comes forth from the body; have him pray for the city, that you may remain untroubled." When the Pope prayed for help in identifying this mysterious "Man of God", he was told that he must go to the house of Senator Euphimiianus. Alexis' astonished father allowed the search of his home and the body of St. Alexis was found under the stairs. His face shone and in his hands he held a letter he had written, finally identifying himself, expressing his love for his parents and wife and asking for their forgiveness.

Their mourning was tempered by the consolation of finally finding the one they had feared to be lost forever and experiencing the holiness their son and husband had attained by God's grace. For miracles of healing and a stream of myrrh flowed from the Holy Relics, which were now offered for the veneration of the faithful. A Church has been dedicated to St. Boniface and himself in Rome and his Reliquary is to be found in the Great Lavra on Mount Athos, whence it recently was brought for veneration in the Novo-

spaskiy Monastery in Moscow.

The Saint has been especially popular among Christians of Ukraine, Russia and Belarus, as evidenced by the popularity of his name. He also captured the imagination of Christians of the West who celebrate him on July 17. In particular, he became the inspiration for the *Alexians*, a community of the Catholic Church founded by monastic brothers in Germany and Belgium in the 13th C whose members begged for bread and thus became known as "*Brot-Beghards*" or simply "*Cellites*" because they lived in monastic cells. It was they who cared for the victims of the terrible Black Plague of 14th C Europe. In the 15th C they chose St. Alexis as their official Patron Saint and it is by his name that they are known to this day in their work of caring for the sick and suffering.

They have also been inspired by Meister Eckhart, a German Dominican mystic of the 13th-14th C who wrote: "The seed of God is in us. Given an intelligent and hard-working farmer, it will thrive and grow up to God, Whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God-seed into God." In order for seeds to grow they must first die and be planted in the earth, as St. Paul described it (I Cor 15:36). The prominent contemporary Orthodox theologian, Bishop Kallistos Ware, studied Eck-

hart's works.

St. Alexis, whose example of detachment is indeed of minimal attraction to most of us, chose to die while yet alive. His example can only be followed by the few who are called to it. We can only imagine the pain he must have felt on hearing the expressions of sorrow and mourning of his parents and wife, while being continually in a position to change their sorrow into joy, and yet restraining himself in order that the greater joy might at last arrive—the joy of full, perfect, eternal communion of all with and in the Lord in the Age to come, which has already dawned.

Fr. Michael K. Marsh, an Episcopal Priest of the Diocese of West Texas, writing on the call to detachment in the world for the world's salvation, says, "Die with joy. Die with confidence. Die with thanksgiving. Die in order to live" Here is the meaning of the Fast before the Feast of Pascha, the Lord's Bright Resurrection, heartbreakingly embodied by the example of St. Alexis the Man of God—and echoed somewhat also by the mystical Beatle, George Harrison, in his song *Art of Dying*—to take up the Cross of the Lord and live here and now the life of the Kingdom, to die in order to live.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

The Office of the Consistory has sent out to parishes and clergy a package of materials which contained the Newsletter from the Consistory, the Annual Congregation Report among other informational forms.

■ We would like to draw attention to the following items:

1. **Annual Congregation Reports:** The 2013 Annual Congregation Report form is included in the package. Please note that, in accordance with UOCC policies and procedures, these reports are required to be completed annually by every congregation of the UOCC, and submitted to the Office of the Consistory **no later than March 31st of the New Year**. It is imperative that these reports be accurately completed and dutifully submitted with the corrected levy list and levy payment. It is required that the reports are signed by the parish priest, president and secretary of the parish, attesting to its accuracy. **A copy of the report is to be submitted to your Eparchial Bishop.**

2. **Levy Payments:** The levy payment for 2013 is set at **\$81.00 per individual member**. The levy increase is based on two resolutions adopted at the 22nd SOBOR of the UOCC held in July 2010. Resolution #18 was applicable to membership levies to the Consistory, while Resolution #11 dealt with membership levies for the Theology Program at St. Andrew's College.

• Based on the adoption of Resolutions #18 and #11, the UOCC levy schedule is as follows:

Year 2011	Levy \$73.00 per individual member (\$65.00 + \$3.00 (UOCC) + \$5.00 (SAC))
Year 2012	Levy \$77.00 per individual member (\$73.00 + \$3.00 + \$1.00)
Year 2013	Levy \$81.00 per individual member (\$77.00 + \$3.00 + \$1.00)
Year 2014	Levy \$85.00 per individual member (\$81.00 + \$3.00 + \$1.00)
Year 2015	Levy \$89.00 per individual member (\$85.00 + \$3.00 + \$1.00)

• **Levy Assessments for each parish/congregation are based on the number of registered members each parish had as of December 31st in the year prior.** The levy assessment sent to you is based on the number of members your parish/congregation had registered with the Office of the Consistory in the previous year. Once we receive your Annual Congregation Report, adjustment will be made to the levy assessment of the current year, if deemed necessary. **Please note, levy assessment is NOT BASED on your membership roll as it stands in the current year, 2013, but on the number of members your parish had registered as of December 31st, 2012.** Unfortunately, there are still some parishes/congregations that do not keep to this standard.

• **How is your levy payment allocated?** Of this year's levy (\$81.00), \$7.00 will be allocated to St. Andrew's College, leaving a balance of \$74.00 of which \$12.00 will be apportioned towards publishing of the *Visnyk*, leaving a balance of **\$62.00** per individual members for Consistory administration and its ministry.

We would greatly appreciate receiving your completed "**Annual Congregation Report**", along with the updated "Levy List" and assessed "Levy Payment" by March 31st, 2013. Those parishes/congregations that are not in a financial position to submit full payment for their assessed levies, we suggest that you consider paying either monthly or quarterly. Post-dated cheques are accepted. If you have any questions or wish to discuss your levy assessment, please contact Valentyna Dmytrenko (887-586-3093, Ext. 223).

3. **Your Parish Levy List:** Enclosed with the newsletter is a **Parish's/Congregation's Levy List for 2013** which provides the names and addresses of your membership as registered with the Consistory in the previous year. Please review this list, make any necessary corrections, additions or deletions **directly to this list and return to the Office of the Consistory** either by post, fax (204-582-5241) or email: finance2@uocc.ca. **DO NOT SEND YOUR OWN MEMBERSHIP LIST!**

The **Levy List** also serves as the *Visnyk/Herald* subscription list. Therefore, it is important to ensure that your membership information (names and addresses) are correct so that delivery of the *Visnyk/Herald* will not be interrupted. We urge you to report any changes to your membership roll during the course of the year; again, to ensure uninterrupted delivery of the *Visnyk/Herald*. We would also like to suggest that you submit the names and addresses of any new members who may join your parish during the course of this current year, so that they may receive the *Visnyk/Herald*, complimentary of the UOCC. Submitting the names of new members will not alter your levy assessment of 2013, they will be included in next year's (2014) levy assessment.

4. **Visnyk/Herald:** Our Church publication, the *Visnyk/Herald*, is published monthly since 1924 providing our readers with exclusive news coverage of UOCC events. Next year (2014), we will be celebrating 90 years of *Visnyk/Herald* publishing. The subscriber list currently is under review. There are a number of subscribers for whom we do not receive subscription fees due to some parishes not

paying their levy assessments or due to parishes being disbanded and closed, and these will be discontinued. To continue to receive the *Visnyk/Herald* after Jan. 1, 2013, these subscribers may take out a membership at one of our parishes or subscribe directly to the Consistory. It is for this reason that we ask you to carefully review the attached levy list and send in the assessed payment so that no one of your membership is deprived of receiving the *Visnyk/Herald*.

To offset publication costs, Ecclesia Publication Corporation approved **new subscription rates for non-members** of the UOCC, effective Jan. 1, 2013. The new subscription rates are for the following categories: Non-UOCC members \$50.00 + GST per annum; Institutional: \$75.00 + GST; USA subscribers: \$75.00 (USD); Foreign subscribers (all other countries): \$80.00 (USD); Individual copies: \$4.00 + postage + GST. *All registered UOCC members who pay annual membership, receive a subscription to the Visnyk/Herald as part of the parish levy paid to the Consistory.*

5. **New Member Incentive Program:** We are continuing the program as mandated at SOBOR 2005 and again in 2010. The objective of the program is to encourage new members to join our parish communities, to worship with its faithful, and, as a parish family, to seek the grace of God and salvation in His Glorious Kingdom.

How does this program work?

➤ Enroll a new member, expecting no membership dues to be paid to the parish for a period of two years.

➤ The member is then registered with the UOCC as a moratorium member for two years, and the parish is not assessed a levy for that member for that time period.

➤ The Ecclesia Publishing Corporation then sends a complimentary subscription for the *Visnyk/Herald* to that member for the term of moratorium.

Those parishes wishing to participate in the "New Member Incentive Program" must advise the Office of the Consistory of their intent, and provide the names of the members to be registered in the "Incentive Program." This program does not apply to transferring members from another Ukrainian Orthodox Parish. If additional information is required, please contact Valentyna Dmytrenko (877-586-3093, ext. 227) or Chancellor, Fr. Victor Lakusta (877-586-3093, ext. 223).

6. **KOLIADA 2013—Christmas Appeal:** The Annual Christmas Appeal—"KOLIADA 2013" was conducted. As of January 25, \$11,274.97 was received. We express our most sincere thank you to all donors for their generous support of our Consistory operations and ministry. At the same time, we encourage others to send in their donations. The Consistory has limited revenue sources. Therefore, your donations are greatly appreciated. Your generous donations help us carry out our SOBOR mandates and ministries, and to witness our faith. The names of the living and deceased that you submitted with your donations are being commemorated at Divine Liturgies celebrated, either in the Consistory Chapel, or at the Metropolitan Cathedral in Winnipeg.

7. **Paschal (Easter) Greetings:** Annually, in support of our monthly periodical, *The Visnyk/Herald*, we invite our UOCC parishes, parochial districts, organizations, and businesses to place a **Paschal Greeting** in our Easter Edition. This year's Easter edition will be the May issue. **Deadline for submission is April 8th, 2013.**

8. **PYSANKA 2013—Paschal Appeal:** Once again we will be appealing to the generosity of our faithful to support our Church's mission efforts by making a tax-deductible donation to the Ukrainian Orthodox Church of Canada. In the April issue of the *Visnyk/Herald* you will find a **Pysanka 2013 Donation Envelope** for your donation. With your donation you can submit a request for prayers for health and salvation or for the eternally reposed loved ones, whose names will be offered during Divine Liturgies celebrated. We thank you in advance for your donation.

9. **Easter Service Schedules in the Visnyk:** Whereas Orthodox Easter falls on Sunday, May 5, we will publish a special Pre-Easter Supplement in the April issue of the *Visnyk/Herald* whereby all Easter Service schedules will be included. Please submit your schedules by March 7 for publication in the April issue so that parishioners and visitors may know when to attend Lenten and Paschal services at your parish.

10. **2013 Almanac, Ridna Nyva, and Wall Calendars:** The wall calendars ordered by parishes have been sent out. If anyone requires additional wall calendars, they may be purchased from our Consistory Church Goods. Our Church Almanac for 2013 is being shipped now to all who had pre-ordered. If you did not pre-order, please contact the Consistory Church Goods to order your copies.

11. **Audited Financial Statement for 2012:** The UOCC Audited Consolidated Statement for 2012 was distributed with the newsletter package. For questions or to request this Statement, please contact Henry Kuzia: 1-877-586-3093 (ext. 225).

12. **Research Form - Data on closed parishes or parish status in question:** A **Research Form** was distributed in the newsletter package. The information requested is very vital for our parish record keeping. If this applies to your parish, we would appreciate that you complete and return this form to the Consistory Office to the attention of Fr. Victor Lakusta, Chancellor (877-586-3093, ext. 223), chancellor@uocc.ca.

We encourage an open line of communication between the Consistory and the UOCC parishes and their faithful. It is very essential for developing good relationships. Not only is it the wish of the Consistory to share information with the faithful of the Ukrainian Orthodox community as a whole, but the community to share with its sister parishes and faithful news and information from their respective communities (parishes). Therefore, we encourage your parish to share through various media available to us news and information from your respective parish community. We encourage you to develop a line of inter-communication between sister parishes; all for the purpose of positive interaction, which jointly can lead to growth and development of our beloved UKRAINIAN ORTHODOX CHURCH OF CANADA.

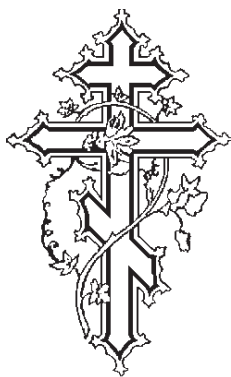
Dear Readers,

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



ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 31 січня 2013 року, на 89-му році життя спочив у Бозі

Бл. п. Протоієрей Михайло Сокирка Very Rev. Archpriest Michael Sokyrrka of Blessed Memory (1924-2013)

■ **Вінніпег, МБ.**—Відділ комунікацій Української Православної Церкви в Канаді з глибоким сумом повідомляє, що 31 січня 2013 р. на 89-му році земного життя спочив у Бозі раб Божий протоієрей Михайло Сокирка.

Панахида відбулася у четвер, 6 лютого 2013 року в Українській Православній Церкві Покрови Пресвятої Богородиці в Парквилл, Б. К. Божественна Літургія і закінчення Чину Похорону священика—в п'ятницю, 7 лютого 2013 року також в церкві Покрови Пресвятої Богородиці, де співслужили митр. прот. Микола Равлюк, оо. Михайло Поздик, Роман Цаплан, Степан Сліпко і Петро Іоган. Тлінні останки покладено на цвинтарі в Парквилл, Б.К.

Отець Михайло народився в 1924 році в Стюартбурн, Манітоба. Богословську освіту здобув у Колегії Св. Андрія у Вінніпегу, а світську—в Манітобському Університеті у Вінніпегу. Отець Михайло служив у Господньому Винограднику—Українській Православній Церкві в Канаді протягом 43 років.

Він був висвячений на диякона у 1970 році і в тому ж році рукоположений в пресвітери. Його пастирська діяльність проходила по парафіях Західної Канади. За свою самовіддану пастирську працю він отримав численні священичі нагороди, в тому числі Митрополиту *Грамату* від Митрополита Василя. У 2002 році він відійшов від активної пастирської діяльності і був приписаний до Української Православної Церкви Покрови Пресвятої Богородиці в Парквилл, на острові Ванкувер, Б.К.

Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття добр. Катерині, їх дітям з їх родинами і посиляють свої молитви до Господа, щоб подав їм полегшення в цей час гіркої розлуки.

З благословення Його Високопреосвященства, Митрополита Юрія, просимо наше духовенство і віруючих згадувати новопреставленого раба Божого *† прот. Михайла* в своїх молитвах та під час Св. Літургій, а також молитися за благополуччя його родини.

Сам Господи, упокой душу спочилого раба Твого Михайла, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успішні 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 Very Rev. Archpriest Michael Sokyrrka fell asleep in the Lord on Jan. 31, 2013 at the age of 89.

The Funeral Rite was held on Thursday, February 6, 2013 at St. Mary the Protectress Ukrainian Orthodox Church in Parksville, B.C. A Divine Liturgy and the completion of the Funeral Rite was celebrated by Rt. Rev. Mitred Archpriest Nicholas Rauliuk, assisted by Rev. Fr. Mykhaylo Pozdyk, Rev. Fr. Roman Tsaplan, Rev. Stephen Slipko and parish priest Peter Haugen on Friday, February 7, 2013 at St. Mary the Protectress church in Parksville. Interment

followed at the Yates Cemetery.

Fr. Michael was born in Stuartburn, Manitoba in 1924. He took his studies at St. Andrew's College and the University of Manitoba in Winnipeg, Manitoba. Fr. Michael served the Lord in the vineyard of the Ukrainian Orthodox Church for 43 years. He was ordained into the diaconate in 1970 and the same year into the priesthood. His pastoral work took him to parochial districts across Western Canada. He received numerous clergy awards for his long-time, dedicated service, including a Metropolitan's *Hramota* from Metropolitan Wasyly. He retired from active pastoral work in 2002. Most recently, he has been attached to the St. Mary the Protectress parish on Vancouver Island in B.C.

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

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

O Lord, give rest to the soul of your departed servant, Fr. Michael, 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

Week of Prayer for Christian Unity

WINNIPEG, MB—An ecumenical celebration, Festival of Prayer: Week of Prayer for Christian Unity, was held in Winnipeg the week of Jan. 20-27, 2013. Throughout the week Christians and all interested people were invited to join a week of prayer for unity and to experience the different traditions of Christian spirituality. On each day of the week a service was held in churches throughout Winnipeg. In addition, an ecumenical choir was formed to participate in these various services.



This photo is taken on Jan. 20, 2013 on the evening of the Opening of the Week of Prayer for Christian Unity in Winnipeg, Manitoba.

Photo: James Buchok, Director of Communications for the R.C. Archdiocese of Winnipeg



The Orthodox Tradition was represented this year by the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral where Great Vespers were served on Jan. 26, 2013. Very Rev. Archpriest Roman Bozyk speaking at the Vespers. Photos: Subdeacon Yakiv Mielnik.



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 the 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. This time, we feature The Human Condition by Rev. Dr. Emmanuel Clapsis. Fr. Emmanuel is the Archbishop Iakovos Professor of Theology at Holy Cross Greek Orthodox School of Theology in the USA.

■ The Human Condition

Humanity, in Orthodox tradition, depends for its existence upon God's gracious love. The fullness of being human can only be experienced in a communion of love with God and the "others" who mediate God's gracious presence in the world. The flourishing of human life as communion presupposes freedom. Freedom is a gift of God to humanity that defines and shapes human beings as being in God's image. "Man," writes St. Cyril, "from the origins of creation, received control over his desires and would freely follow the inclinations of his choice, for the Deity, whose image he is, is free." Human

persons, because they are free, have a potential to transcend the limitations of their nature and experience the fullness of their humanity in opening their existence to God and to others. They are responsible for the nature and the quality of the relationships that they are crafting in encounter the other(s). Their life can be understood as a dynamic process of becoming, fully experienced through being relationship icons of God.

Human beings live their lives in the midst of a reflexive and complex relationship between transcendence and finiteness, human freedom and limitations. On the one hand, human beings are free to transcend the present moment, backwards in memory or forward in hope. They are free to transcend themselves as they reflect upon who they are and what they want to become. They are free to transcend their environment by changing it to suit their purposes. On the other hand, human beings are limited, conditioned and restricted by bad housing conditions, broken families, unemployment, advertising, the media and their own idiosyncratic complexes and genes. Death stands as an unavoidable boundary to all possibilities of life, a constant marker of human finiteness. In the tension between transcendence and finiteness, freedom and limitations, possibilities and actualities, human beings tend to become anxious. In their anxiety most of the time they fail to hold the balance between the two poles of their existence, and they tip over to one side at the expense of the other. Either they ignore their limits and posture as gods, or they give away their freedom and succumb like animals to the worldly forces that squeeze and determine them.

The tension between transcendence and finiteness and the anxieties that it generates, along with its potential imbalances, do not fully exhaust the possibilities of living the fullness of human life. Human life flourishes by its enhancement through the active

and all pervasive presence of God's presence in the world. For Orthodoxy, life is shaped not only by natural forces and human actions, but also through the active presence of God in it through Christ and the Holy Spirit. It identifies the origins of all human alienation in the separation of humanity from God. Refusing to live with God through Christ is the root cause of all sin. What enables human beings to cope with the anxieties and the adversities of life is their trusting relationship with God. Human ideologies or deeds in themselves cannot sustain life in the midst of adversities, suffering and pain. Such an attitude or pattern of life is idolatrous. In the words of St. Paul, those who adhere to such a pattern of life "exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator." (Rom. 1:25) The result is that the good things of the world that ought to be our tools become our masters. If we must have something because it has become our final concern, it has enslaved us. Thus, idols acquire a power over us that can only be called demonic.

Whatever becomes an obstacle or ruptures a human being's communion with God and interrupts the process of attaining the fullness of their personhood is evil. The Bible portrays a diversity of forces, such as sin, death, the law, satan, demons and principalities and powers, that endanger our relationship with God and put at risk the quality of human life. As long as we live in the present world, human beings will be subject to corruptibility and death. In the human quest to overcome death and corruptibility at its various stages and manifestations sin becomes an inevitable reality in the created world. "Having become mortal," writes Theodore of Cyrus, "[Adam and Eve] conceived mortal children, and mortal beings are necessarily subject to passions and fears, to pleasures and sorrows, to anger and hatred."

The conviction that there is something deeply wrong within human beings appears again and again in the New Testament. Jesus comes as the divine physician to cure sinners of their

sickness (Mk. 2:17). Through sin people become "heartless" (Rom. 1:31), closed in upon themselves and thus incapable of love. Jesus declares how evil emerges from a wicked heart: "From within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within." (Mk. 7:21-23) The fact that men and women are oppressed, contaminated and inwardly wounded should not be exaggerated to the point of alleging complete lack of freedom, total corruption and utter egocentrism. Evil spoils and damages but never totally destroys the divine image in man. What was free, pure and good in the divine creation can never be completely erased.

The Church, continuing with the expectations and hopes of the people of Israel, believes that only the direct and personal intervention of God can save humanity and the world from mortality and from all oppressive and annihilating forces. God, because of His loving nature, grants through His incarnate Word and the Holy Spirit, the fullness of life as salvation from all deadly forces and realities. Yet, what God offers in His love for all creation needs to be freely received by His people. St. John Chrysostom rightly points out that salvation, the fullness of life, comes "neither from God's love alone, nor just from human virtues, but from both together." If salvation were from God's love alone, then all would be saved; if it were from human virtue alone, there would have been no need for the incarnation. Making the right choices and living a virtuous life are not enough for human beings to attain the fullness of life. They need to be in communion with God. However, living with God presupposes that they live a virtuous life by exercising their freedom. Being with God implies that authentic human beings participate in, and communicate in their lives, the love of God for all human beings and the world at large.

—Rev. Dr. Emmanuel Clapsis;
www.goarch.org

Prime Minister Stephen Harper Announces Office of Religious Freedom

■ VAUGHAN, ON—Prime Minister Stephen Harper announced the establishment of the Office of Religious Freedom within the Department of Foreign Affairs and International Trade, which will be dedicated to promoting freedom of religion or belief around the world, the PMO Press Office announced Feb. 19, 2013. The Prime Minister also announced the appointment of Dr. Andrew Bennett as Ambassador to the Office. "Around the world, violations of religious freedom are widespread and they are increasing," said the Prime Minister. According to Prime Minister Harper, the Office will promote freedom of religion or belief as a Canadian foreign policy priority. In his remarks after the announcement, Prime Minister Harper stated, "In Iran, Baha'is and Christians face harassment, imprisonment, and, in some cases, death. In Pakistan, Ahmadiyya Muslims, Shiites Muslims,

Christians, Sikhs, and Hindus are vulnerable to persecution and violence. In China, Christians who worship outside government-approved boundaries are driven underground and their leaders are arrested and detained... Elsewhere we watch in horror as sanctuaries are destroyed and believers are attacked and in some cases slaughtered, Shia Muslim pilgrims in Iraq, Coptic Christian adherents in Egypt, Christians at worship in Nigeria, the list, appallingly, goes on and on. In the face of these injustices and atrocities, Canada will not be silent.... Without fear or favour, Canada defends human rights around the world."

Specifically, the Office will focus on advocacy, analysis, policy development and programming relating to: protecting and advocating on behalf of religious minorities under threat; opposing religious hatred and intolerance; and, promoting Canadian values of

pluralism and tolerance abroad. Activities will be centred on countries or situations where there is evidence of egregious violations of the right to freedom of religion, violations that could include violence, hatred and systemic discrimination. The Office will be operated by a team of five employees.

Dr. Bennett is a public servant and academic with an extensive educational background in history, political science, and religious studies. He is completing a theology degree in Eastern

Christian Studies at the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa. He is also a religious leader in his capacity as Subdeacon and Cantor with both the Holy Cross Eastern Catholic Chaplaincy and St. John the Baptist Ukrainian-Catholic Shrine, both in Ottawa, and as Vice-President and Chairman of the Metropolitan Andrey Sheptytsky Institute Foundation.

—PMO Press Office

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.

75-ліття Української Православної Церкви Св. Володимира, 1938-2013 Судбурі, Онтаріо,

В Судбурі є три Православних Церкви: Українська, Сербська і Грецька. Ми є одинока Українська Православна Парафія у Північному Онтаріо. Найближче від нас це Торонто—400км. Православним українцям, котрі в пошуках праці прибули до Судбурі в 30-тих роках минулого ХХ століття з Західної Канади (Саскатун, Ріджайна), прийшлося поборювати багато перешкод від місцевих співбратів-українців, які були під сильним впливом безбожної комуністичної пропаганди.

В 1938 р. відбулося перше Богослуження в українській мові і Громада негайно приєдналася до Української Греко-Православної Церкви в Вінніпегу. В 1948, а в пізніших роках, парафія збільшилася завдяки новій еміграції, яка прибула з Західної Європи після Другої світової війни. Спільними силами почали будувати верхню частину храму (до тепер Богослужіння відбувалися в "бейсменті"). В 1954 р. церква була освячена.

В парафії було дуже активне релігійне та громадсько-культурне життя: сильний, добре zorganizований хор, українська та недільна школа, оркестр струнних інструментів, школа українських танців, СУМК. Організовували концерти. Велику допомогу церкві приносило жіноцтво. В 60-тих роках, деякі парафіяни почали від'їжджати із Судбурі до: Ст. Кетринс, Ватерлю, Оша-

ви, Грімсбі та інших міст Канади. На новому місці батьки та діти, маючи великий досвід праці в Судбурі, активно включилися в церковне життя. Нині вже їхні внуки продовжують свою працю в нашій церкві.

Місце в церкві ніколи не буває пустим. Почали приїжджати нові люди і церква набирала все більше сили. Наша церковна спільнота зростала і ще довгі роки була тут повнота церковного життя. Старші, діти і молодь завжди дорожили своєю Святиною і віддано працювали для Слави Богові у Христовому Винограднику. Однаково ж, час проходив і не обминув нас.

На сьогодні лишилося нас невелике число. Ми дуже віддано разом працюємо і стараємося всіма силами зберегти наше насліддя, дорожимо нашою Святою Церквою.

Рік Божий 2013—це рік Діамантового Ювілею—75-ліття нашої парафії. Наша ціль—зустрітися всім разом ("ритрит") на Ювілеї, хто посадив Дерево Батьківської Віри в Судбурі, поділитися спогадами, принести молитви за покійних тружеників, яких покликав Господь, а нам просити Божого благословення, а спільна молитва буде духовною поживою і зміцнить нас у вірі, щоб ми тут були не тільки сьогодні та завтра, але ще на довгі роки... в майбутньому. Святкуймо ж всі разом цей великий і неповторний Ювілей. Так допоможи нам всім Боже!

75-ліття Парафії Св. Володимира Судбурі, Онтаріо (1938-2013)



Дорогі Брати і Сестри!

Запрошуємо Вас на наше Ювілейне Святкування до Судбурі, Он., на: **21 липня 2013 (Неділя).**

9:30 год. ранку - Ювілейна Архиєрейська Св. Літургія, яку очолить Преосвященніший Андрій, Єпископ Східної Єпархії.

- Програма слідує.

Плянуємо видати **"Пропамятку Книжку"**. Якщо маєте фотографії чи інші матеріали з життя Парафії, просимо вислати їх нам до 1-го квітня, 2013.

Будемо дуже вдячні за співпрацю та за Ваші пожертви на видання **"Книжки"**.

***Про Вашу участь в Святкуванні просимо повідомити до 1-го червня 2013. Подайте нам свою адресу і ми вишлемо Вам запрошення.**

За інформацією звертайтеся:

Taras Martyn; (tel): (705) 688-0314; e-mail: twmartyn@unitz.ca

75th Anniversary of St. Volodymyr UOC Sudbury, Ontario, 1938-2013

Dear Brothers and Sisters in Christ!

St. Volodymyr Parish in Sudbury, Ontario cordially invites all to its

75th Anniversary celebration on July 21, 2013 (Sunday).

9:30 a.m. - Hierarchical Divine Liturgy, visitation by His Grace Bishop Andriy, Bishop of the Eastern Eparchy.

- Program to follow.

To commemorate this occasion, St. Volodymyr's parish is compiling a memorial book on the parish's history. Anyone who wishes to contribute photographs and materials about parish life is asked to forward them to the parish by **April 1, 2013** so that they can be included in the book.

We are grateful for your cooperation and for your generous donations towards the publishing of this memorial book.

***If you plan to attend, please reply by June 1, 2013. The parish will contact you with the details. For more information, contact:**

Taras Martyn; (tel): (705) 688-0314; e-mail: twmartyn@unitz.ca

75th Anniversary of St. Volodymyr Parish of the Ukrainian Orthodox Church of Canada, 1938-2013, Sudbury, Ontario

Sudbury, Ontario has three Orthodox Church jurisdictions—the Ukrainian, Serbian and Greek Churches. St. Volodymyr is the only Ukrainian Orthodox Church of Canada parish in Northern Ontario. The closest parish is in Toronto 400 km away. In the 1930s Uk-

rainian Orthodox people from places in Western Canada like Regina and Saskatoon came to Sudbury in search of work. They had to overcome many challenges from the local Ukrainian community who had been strongly influenced at that time by the atheist communist propaganda.

In 1938 the Ukrainian Orthodox community held its first Divine Liturgy in their native Ukrainian language. They also immediately joined, as it was then called, the Ukrainian Greek Orthodox Church of Canada headquartered in Winnipeg, Manitoba. In 1948 and throughout the later years, the parish grew as new immigrants arrived from Western Europe after WWII. With the new influx of parishioners, the parish was able to complete the construction of the church and have the new building consecrated in 1954. Up to this time, Divine Liturgies were served in the basement.

The parish led an active spiritual and cultural life. It had a well-organized, robust choir, a Ukrainian school and a Sunday School, an orchestra, a Ukrainian dance school and a branch of the national youth organization, CYMK. The parish put on many concerts with its abundance of resources. In the 1960s demographic shifts in Canada saw some families from the parish moving away to places like St. Catharines, Waterloo, Oshawa, Grimsby and other locations in Canada. In their new homes, St. Volodymyr's former parishioners contributed their experience and became active members in their new parishes. Today, the descendants of these parishioners continue their service to the Ukrainian Ortho-

dox Church of Canada.

St. Volodymyr's parish always attracted a large congregation. The parish grew stronger as new members continuously joined, creating a strong parish community life. Parishioners of all ages, from elders to youth, valued their church and cared for it, diligently working for the glory of God in the vineyard of the Lord. Today, with the passage of time, the congregation may be smaller, but their work is just as dedicated. They make great efforts to preserve their heritage and our Holy Church.

In 2013 St. Volodymyr's parish celebrates its 75th anniversary. It plans to celebrate this memorable Jubilee occasion with everyone. The parish calls on all those who have planted the tree of their faith of their fathers in Sudbury to share their memories, to bring their prayers for the reposed servants of God of the parish whom the Lord called to service, and to ask for God's blessings for St. Volodymyr's parishioners. Our common prayer will be a spiritual sustenance to strengthen our faith so that St. Volodymyr's parish will thrive not only for today, but for long into the future. Let us celebrate this great anniversary together. May God support all of us in this endeavour!

MOVING???

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

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50th Anniversary of All Saints Parish, Camrose, Alberta: Commemorating the Past, Celebrating the Present and Planning the Future

CAMROSE, AB—A cool brisk wind was blowing the morning of Sunday, Oct. 21, 2012 but the warmth of fellowship for the 50th Anniversary of All Saints Ukrainian Orthodox Church parish in Camrose, Alberta made for a very successful commemoration of the past, celebration of the present and looking toward the future.

The morning began with six Sunday School students spreading flower petals on the steps of the church as His Grace Bishop Ilarion entered the church. He was greeted by parish president Zenovia Lazariuk, Sunday School student River Kelly, parish priest Rev. Fr. Michael Maranchuk and past parish priest Rt. Rev. Mitred Archpriest Mykola Sawchenko. More than 80 people attended the Divine Liturgy, which included founding members, honoured members, visitors and dignitaries.

Upon the completion of the Divine Liturgy everyone gathered on the front steps for a group picture. The two founding members, Nick and Steve Nikiforuk, and long-time honoured members, Alex and Kay Salahub, Lena Radomsky, and Marie Wenarchuk, planted 3 trees, which were blessed by His Grace Bishop Ilarion. The parish president unveiled a bench with a plaque commemorating the event.

Everyone then gathered in the church basement for the anniversary meal and program. After Bishop Ilarion blessed

the food, everyone enjoyed a delicious hot luncheon and commemoration cake served by the Camrose Girl Guides. The program began with addresses by His Grace Bishop Ilarion and parish priest Fr. Michael Maranchuk, followed by greetings from priests who served the parish in the past, including Rt. Rev. Mitred Archpriest Fr. Mykola Sawchenko, Rev. Fr. Benny Ambroise, and Rev. Fr. Eugene Maximiuk. Parochial district president Robert Semotiuk brought greetings from the Vegreville Parochial District.

MLA Vern Olson representing Westaskiwin-Camrose sent greetings from the Legislative Assembly of Alberta and a plaque to commemorate the 50th Anniversary. It reads: "By promoting values of compassion, love, and goodwill, this church and its members have strengthened the fabric of this corner of Alberta, leading individuals to find common ground and come together in worship, in celebration, and during tough times, in solace."

His Grace Bishop Ilarion, with the assistance of Fr. Michael, presented certificates to the founding members—brothers, Nick and Steve Nikiforuk, and long-term members—Alex and Kay Salahub, Lena Radomsky, and Marie Wenarchuk. The congregation sang *Многая Лита/Многая літа* for Steve Nikiforuk who turned 90 years young on this Sunday of celebration, Oct. 21, 2012. His Grace Bishop Ilarion present-



Greeting of His Grace Bishop Ilarion by parish president Zenovia Lazariuk and Sunday School student River Kelly.

ed a 50th Anniversary *Hramota* (Трапима) certificate to the All Saints parish of Camrose. The Camrose parish executive—president Zenovia Lazariuk, vice-president Shawna Biletski, secretary Marie Wenarchuk and treasurer Phyllis Horne accepted the *Hramota* on behalf of the parish.

Then, parish president Zenovia Lazariuk presented a power-point presentation on the history of the church, which covered a variety of topics about the parish including: the beginnings of building the church; a place of worship and a place of friendship; numerous

events—bingos, raffles, varenyky suppers, Christmas craft sales, bake sales; honouring the past and present membership; looking toward the future; and finding hope in our Sunday school children. Treasurer Phyllis Horne presented Fr. Michael, Dobr. Avis Maranchuk and parish president Zenovia Lazariuk with bouquets of flowers for all of their support in organizing the event.

Afterwards, a draw was held for the 50th anniversary quilt and gift card tree. The celebration ended with fellowship, sharing of stories and laughter.



Anniversary photo of all those who attended.



(Right to left) Founding members: Nick Nikiforuk, Steve Nikiforuk; long-time members, Lena Radomsky, Marie Wenarchuk, Kay Salahub, Alex Salahub. They planted 3 kalyna-cranberry trees in honour of the 50th Anniversary.



Bishop Ilarion (right) and Fr. Michael Maranchuk (left) present a 50th Anniversary Certificate to the All Saints parish executive: (left to right) vice president Shawna Biletski, secretary Marie Wenarchuk, treasurer Phyllis Horne and president Zenovia Lazariuk.



Lena Radomsky receiving long-time member Certificate from Bishop Ilarion and Fr. Maranchuk.



(Left to right) Fr. M. Maranchuk, Steve Nikiforuk, Nick Nikiforuk and Bishop Ilarion cutting the anniversary cake.

"A Foundation of Faith"



What is the UOCCF?

Created in 2002, the Ukrainian Orthodox Church of Canada Foundation provides financial support for projects and programs that will promote cultural and educational activities within the Ukrainian Orthodox Church of Canada, such as missions and outreach projects, development of resource materials, projects to fulfill infrastructural needs and/or church growth.

To donate, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home

page **"Donate now through CanadaHelps.org"**. Or mail your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. The Foundation encourages planned giving and donations from parishes and their affiliated organizations. Tax receipts will be issued and all donors will be acknowledged annually.

For further information contact: **1-877-586-3093** or foundation@uoccf.ca.

Що таке ФУПЦК?

Створена 2002-го року, Фундація Української Православної Церкви Канади дає фінансову підтримку проектам та програмам, котрі сприяють культурно-освітній діяльності в Українській Православній Церкві в Канаді, наприклад, місійні та обнімаючі проекти, розвиток ресурсів, проекти щодо виповнення основних потреб і/або розвиток Церкви.

Щоб зложити свій дар Фундації, просимо заглянути на нашу нову інтернетську сторінку: <http://www.uoccf.ca> і торкніть іконку **"Donate now through CanadaHelps.org"**. Або вишліть свій чек на адресу: UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. Фундація радо приймає попередньо пляновані пожертви та пожертви від парафій та від їхніх зв'язкових організацій. Фундація дасть посвідчення для приходового податку.

За дальшою інформацією, просимо вдатися: **1-877-586-3093** або foundation@uoccf.ca.

St. Nicholas Ensemble...



St. Nicholas Mandolin Ensemble, Edmonton, AB. Rev. Fr. Michael Kopchuk back row second from right.



Conductor Lawrence Pshyk sings a solo. Mary Anne Pshyk (back right) later delivers Ukrainian Christmas greetings.

See story on p.16

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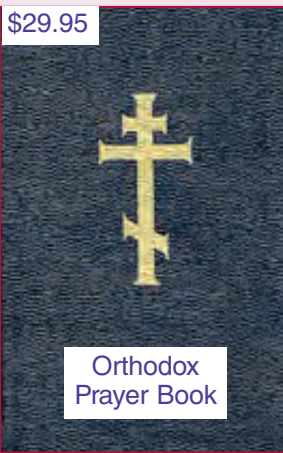
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STANBUL, TURKEY—His Eminence Metropolitan Yuriy, along with His Grace Bishop Ilarion and His Grace Bishop Andriy, led a delegation from the Ukrainian Orthodox Church of Canada to the Ecumenical Patriarchate of Constantinople from Feb. 7-10, 2013. This visit to Istanbul, Turkey followed an invitation from His All-Holiness Ecumenical Patriarch Bartholomew I to His Eminence. The purpose of the visitation was to meet with His All-Holiness and the Committee for Inter-Orthodox Affairs of the Ecumenical Patriarchate to discuss issues of common interest, including the UOCC's mission and inter-Orthodox relations. Following the visitation, the delegation commented that the discussions were very open and fruitful, paving the way for future development of bilateral relations.

Preparations

In the spirit of open dialogue characteristic of the Patriarchate, His All-Holiness invited His Eminence to submit agenda items for the discussions. As a result, His Eminence established a broader advisory body to prepare for these meetings and to travel to Istanbul. In addition to His Eminence, the Eparchial Bishops and UOCC Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, the UOCC delegation included representatives of the Presidium, Very Rev. Taras Udod, Victor Hetmanczuk and Dr. Peter Kondra, members of the UOCC's Inter-Church Relations Committee, Rt. Rev. Dr. Ihor Kutash, chair, and Yaroslav Lozowchuk, and Danylo Bilak, who is a resource contact in Ukraine. Delegation member Vasyl Balan could not attend for health reasons. The Consistory Board, Presidium, and Inter-Church Relations Committee were all consulted during the planning process. The delegation also secured financing for the visit which was covered by donations and other sources of outside funding. The delegation proposed three areas for consideration that were addressed during the visit: relations with the Ecumenical Patriarchate; the UOCC mission in Canada; and current issues in Ukraine.

Arrival and Day One

The delegation was greeted late in the afternoon at Istanbul's Ataturk airport by Patriarchal Archdeacon Maximos, Metropolitan Athenagoras of Kydaniai, Dean of the Patriarchal Cathedral of St. George, Archimandrite Vissarion and by Ukrainian Consul Gen-

eral in Istanbul Bohdan Yaremenko. Later that evening, the delegation enjoyed a splendid supper hosted by Metropolitan Athenagoras and Archimandrite Vissarion.

Meetings, History and Day Two

The next day, the delegation had the great honour of attending an audience with His All-Holiness Ecumenical Patriarch Bartholomew I and members of the Committee for Inter-Orthodox Affairs. His All-Holiness greeted the delegation and spoke on many topics, demonstrating sensitivity to the UOCC, and addressing efforts towards unity and cooperation between Orthodox worldwide. He also recalled his 2008 visit to Kyiv for the 1020th anniversary of the Baptism of Ukraine. His All-Holiness emphasized that the Ecumenical Patriarchate has not forsaken the Ukrainian people in their struggle for a united Ukrainian Orthodox Church, and continues to seek a solution to the issues facing the Ukrainian people.

His Eminence Metropolitan Yuriy extended greetings to His All-Holiness on behalf of the Ukrainian Orthodox Church of Canada and presented a variety of gifts, including the CD of Metropolitan Ilarion's poetry set to music, decoratively carved candle-sticks by master craftsman Wasyl Stratyckuk of Regina, the CD of Paschal Matins by the Ivano-Frankivsk Cathedral Choir and a Ukrainian translation of *The Orthodox Way* by Metropolitan Kallistos (Ware). His Eminence made a special presentation of the statue called Bitter Memories of Childhood in commemoration of the 80th anniversary of the 1932-1933 Genocide-Holodomor in Ukraine by sculptor Petro Drozdovsky of Kyiv, Ukraine. The original of this statute is located outdoors at the entrance to the National Holodomor Memorial Museum complex in Kyiv, Ukraine. His Eminence explained the meaning of this statue which symbolizes the lost childhood and suffering of millions of children who were innocent victims of the tragic consequences of the Genocide of 1932-1933. Metropolitan Yuriy took this opportunity to speak to the Ecumenical Patriarch about the Holodomor during which 10 million lives were lost and about the widespread destruction of the Ukrainian Orthodox Church during this period. His Eminence also put forth the request that His All-Holiness consider holding a memorial service at the Ecumenical Patriarchate on the fourth Sa-



His All-Holiness Ecumenical Patriarch Bartholomew I greets His Eminence Metropolitan Yuriy.

Photo: N. Manginas

turday of November 2013 that would coincide with official memorial services being held simultaneously in Ukraine and in Ukrainian communities throughout the world. The Patriarch accepted the gifts and expressed condolences to the Ukrainian nation. After this session, His All-Holiness hosted a luncheon for the delegation in the Patriarchal refectory.

The delegation later held a frank meeting and discussion with the Committee for Inter-Orthodox Affairs, which included renowned theologian Metropolitan John (Zizioulas) of Pergamon, who led the committee, Metropolitan Meliton (Karras) of Philadelphia and Metropolitan Emmanuel (Adamakis) of France, Archimandrite Bartholomew (Samaras), Chief Secretary of the Holy and Sacred Synod, and Rev. Dn. Nephon Tsimalis, Secretary for the Committee. Metropolitan Sotirios of Toronto, Patriarchal Exarch of Canada,

also participated. The delegation emerged from this meeting encouraged and heartened by the exchange of information on the UOCC's relationship with the Ecumenical Patriarchate. This included the desire of the UOCC to actively support the Ecumenical Patriarch's vision for Orthodoxy in the 21st century by advocating action regarding the environment, sustainability, human rights, human trafficking and economic disparities, among other matters of interest and concern to the UOCC and the Ecumenical Patriarchate.

Although the day was filled with meetings and consultations, the delegation had an opportunity to view some historical wonders of the world to appreciate the ancient Christian heritage sites located in Istanbul. The delegation visited the magnificent Hagia Sophia Cathedral and the Cistern of Justinian. The cistern is an extraordi-



His Eminence presented to His All-Holiness carved candle-sticks by master craftsman Wasyl Stratyckuk of Regina, Sk.

Photo: N. Manginas



The UOCC delegation (left) meets with the Ecumenical Patriarch (centre) and members of the Committee for Inter-Orthodox Affairs (right).

Photo: N. Manginas



Members of the Committee for Inter-Orthodox Affairs. UOCC delegation member, Victor Hetmanczuk (far right).

Photo: N. Manginas



His Eminence presented the statue called *Bitter Memories of Childhood* in commemoration of the 80th anniversary of the 1932-1933 Holodomor in Ukraine.
Photo: N. Manginas

nary 1500-year old subterranean water reservoir. Hagia Sophia, which means *Holy Wisdom* in Greek, has been a spiritual beacon throughout its 1600-year history—from the Byzantine and Ottoman Empires to modern Turkey. It has been a church, mosque and now a museum. Ukrainians have a special connection to this glorious Cathedral. St. Olha Equal-to-the-Apostles was baptized in Hagia Sophia in 945. She ruled the Kyiv-Rus' Empire and was grandmother to mighty Prince Volodymyr, who brought Orthodox Christianity to the Ukrainian people. It was a poignant moment for the delegation to see the Baptismal Font, the place where St. Olha first came to follow Christ. The St. Sophia Cathedral in Kyiv was also constructed as a copy of Hagia Sophia.

That evening, Abbot of the Baloukli Monastery, Metropolitan Gennadios of Sasima, together with Metropolitan John of Pergamon, invited the delegation to the Sacred Patriarchal and Stavropegic Monastery of Baloukli where the relics of many of the Ecumenical Patriarchs repose. Prior to dinner, the delegation had an opportunity to view the richly decorated church with its gilded ceiling, fine walls of paintings and icons, and the underground shrine of the Zoodochos Pege, or Life-giving Fountain, which is a spring flowing with holy water.

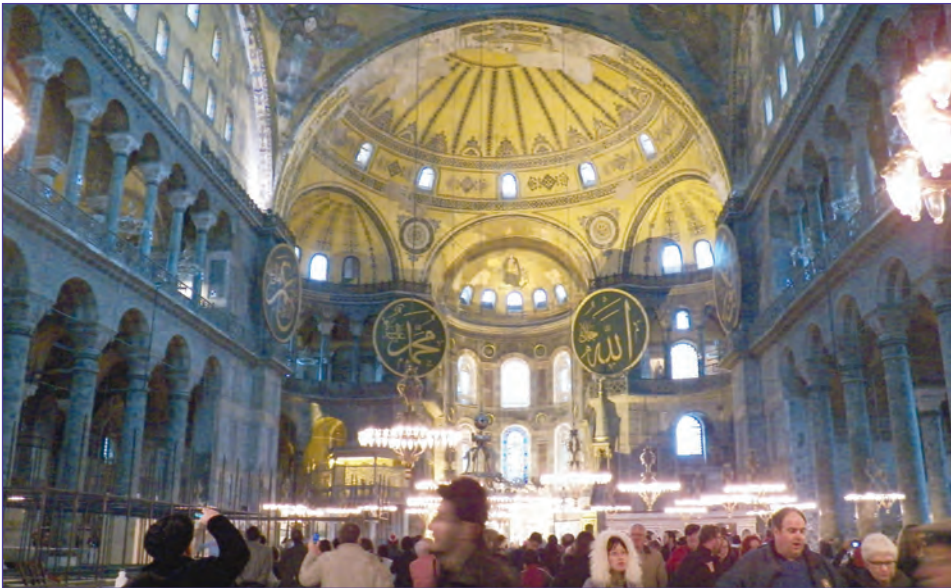
A Trip Back in Time and Day Three

The final day of meetings began with discussions with the Committee for Inter-Orthodox Affairs taking place in an atmosphere of respect and mutual love. These predominately focused on issues relating to the Churches of Uk-

raine, promoting Church unity and humanitarian, educational and cultural support and initiatives for Ukraine. The Patriarchal representatives reiterated the Mother Church's love and concern for the unity of the Church in Ukraine. Discussions also touched on the celebrations of the 1025th anniversary of the Baptism of Ukraine this July. The delegation also had a final audience with the Ecumenical Patriarch, where His All-Holiness thanked the delegation for showing concern and love for the Mother Church, as well as for dedication to the Ukrainian Orthodox Church both in Canada and in Ukraine. He and the members of the Inter-Orthodox Affairs Committee expressed the Mother Church's love for Ukraine and constant support of the Ukrainian people. There was a further exchange of gifts between His All-Holiness and the delegation, at which time Metropolitan Yuriy expressed mutual gratitude and appreciation for the visitation.



The Zoodochos Pege, or Life-giving Fountain at the Baloukli monastery.



The UOCC delegation visited the magnificent Hagia Sophia Cathedral in Istanbul, Turkey.
Photo: N. Manginas



The meeting of the UOCC delegation and the Committee for Inter-Orthodox Affairs.
Photo: N. Manginas

Accompanied by Very Rev. Deacon Joachim Billis, Deputy Secretary of the Holy and Sacred Synod, the delegation departed to visit Halki, the nearby island, home to the Patriarchal Theological School and monastery. Until 1971 when it was closed for political reasons, all of the Ecumenical Patriarchs were trained at Halki, including Ecumenical Patriarch Bartholomew.

This was a trip back in time to a place of no modern conveniences. It was accessible by boat and, once on the island, by a horse-drawn buggy. Metropolitan Elpidophoros of Bursa, abbot of the monastery and the school's rector, hosted the UOCC guests, taking them on a tour of the classrooms, its famous library of rare books, as well as holding discussions. Metropolitan Elpidophoros has taken a keen interest in Orthodoxy in Ukraine and has participated actively in these matters. The delegation then attended Vespers in the chapel followed by the evening meal.

Conclusion and the Future

The delegation positively assessed this visit. According to the delegation, all of the discussions took place in an atmosphere of mutual respect and openness. Although the issues put forth by the UOCC were complex and challenging, the delegation collaborated on a mutually satisfactory resolution of some issues and agreement on an approach for resolving the remainder. The delegation left Istanbul on Feb. 10, 2013 most grateful to the Lord for this opportunity to serve the UOCC. It was the great wish that these consultations would benefit the UOCC and its faithful and bring glory to God.

**Further reports on the delegation's meetings at the Ecumenical Patriarchate will be published in the next issues.*



The boat ride to Halki Island.



The horse and buggy ride to Halki Theology School.



The delegation visited the Patriarchal Theological School on the island of Halki with its library of valuable books.
Photo: N. Manginas

Передріздвяний Базар 2012

ТОРОНТО, ОН—Як щороку Союз Українок Канади, відділ св. кн. Ольги провів свій передріздвяний базар—16 грудня 2012 р. Базар—це велика спільна праця багатьох членок відділу. Вже довгий час перед тим Господарчий Комітет на чолі з п. Олею Адамець приготував вареники, солодке, тістечка, а передовсім різноманітні страви, щоб було чим частувати гостей. На базарі можна було купити багато дечого, не тільки поїсти, купити додому вареники, голубці, печиво, але також багато речей, а зокрема гарні намиста, коралі, декоративні нашійники, а також елегантні торбинки. Можна також було винайняти стіл і багато "підприємців" з того скористали.

Думаю, що багато присутніх че-

кало на розіграшку, котру вже традиційно переводить Голова Базарового Комітету. Вітаємо щасливців, котрі виграли гарні призи, а п. М. Калимін, член собору св. Димитрія виграв чудовий кошик, повен різноманітних, ласощів. Дякуємо нашим спонсорам, завдяки котрим ми мали змогу "збагатити" наші виграші. На закінчення базару була розіграшка—Bingo. Присутні брали участь, зокрема діти. Вони також найбільше тишилися з виграних гарних призов. Вели цю гру п. Надя Гункевич і д-р Лелія Судима.

Щира подяка усім, котрі причинились до проведення цього успішного базару, а головне велика подяка усім, хто прийшов, щось купував, грав в лотерею, бінго. А найбільша подяка п. Олі Янжулі і Тамарі Ко-



шарній—співголовам Базарового Комітету, котрі ще далеко перед тим добряче натрудилися, але їх труд увінчався гарним успіхом.

Запрошуємо усіх на наш перед-

великодній базар—28 квітня 2013 р. Буде ще більше всього, ще більш цікаво і смачного.

—Євгенія Мельничук

Christmas Eve at the Chateau Louis Conference Centre

EDMONTON, AB—The St. Nicholas Mandolin Ensemble put on three performances on the evening of Jan. 6, 2013 at the Chateau Louis Conference Centre in Edmonton, Alberta. The St. Nicholas Mandolin Ensemble once again continued a 15 year tradition of performances on Christmas Eve. The performances were heartily enjoyed by all who attended, adding warmth and creating a festive spirit for the evening. The performances consisted of the en-

semble playing 10 Ukrainian Christmas carols and one Ukrainian Theophany carol. They also played two carols from other traditions. For one of these, conductor Lawrence Pshyk sang a solo. Later in the program, Mary-Anne Pshyk delivered the traditional Ukrainian Christmas greeting.

The program was divided into two parts that lasted over 45 minutes. The first part of the program was concluded with everyone singing the carol Si-

lent Night. The second part of the program was performed by a quartet from AXIOS choir. The four performers then became a quintet when Lawrence Pshyk, the Mandolin Ensemble conductor, joined them as an additional singer. They sang four Ukrainian carols and followed with a recitation of the traditional Ukrainian Christmas greeting. The ensemble first performed in the main ballroom. The second performance was in the Saint Michael's

Room. The third performance was held in the main ballroom, but to a different sitting of attendees than previously.

Everyone who attended enjoyed an enchanting evening. This was due in large part to the immense musical talents of the St. Nicholas Mandolin Ensemble's conductor, Lawrence Pshyk. He arranged the music in 6 parts which were blended together in perfect harmony.

—Dobr. Iris Kopchuk
See photos on p.15



Союз Українців Самостійників у Канаді
Ukrainian Self-Reliance League of Canada
58th National Convention Arrangements Committee
1240 Temperance Street, Saskatoon, SK S7N 0P1 Email: usrlconvention2013@gmail.com Phone: 306-374-7675

Ukrainian Self-Reliance League of Canada (USRL/CYC)

Biennial National Convention
August 21 to August 25th, 2013
Delta Bessborough Hotel,
Saskatoon, Saskatchewan



This convention's theme "Embracing Change" will provide a platform to discuss challenges and opportunities facing the USRL and to formulate plans for the future. The Convention provides a forum for the USRL's member organizations. The member organizations of the USRL are: the Ukrainian Self-Reliance Association (TYC) (men), the Ukrainian Women's Association of Canada (CYK) (women), the Canadian Ukrainian Youth Association—Ukrainian Orthodox Youth (CYMK-UOY); the St. John Fraternal Society have fostered the use and development of Ukrainian language, culture and the Orthodox Faith in Canada. The SUS Foundation endowment fund provides financial support. USRL/CYC's institutional members, the Ukrainian Museum of Canada, the student residences /cultural centres, namely; the St. Petro Mohyla Institute in Saskatoon, St. John's Institute in Edmonton and St. Vladimir Institute in Toronto.

The League will mark the 85th anniversary of its founding in 1927. This will be complimented by the 75th anniversary of the men's component, the Ukrainian Self-Reliance Association.

For more information contact:
Al Kachkowski 306-374-7675

The Feast Day of the Meeting of the Lord Celebrated at the Consistory Chapel

WINNIPEG, MB—The Feast Day of the Meeting of the Lord was celebrated at the St. Ilarion Chapel at the Office of the Consistory on Feb. 15, 2013. Chancellor of the UOCC, Rt. Rev. Protobishop Victor Lakusta led the Divine Liturgy attended by Consistory staff. Following the Liturgy Fr. Victor blessed candles which were distributed to Consistory staff.

During the Koliada-Christmas Appeal as well as throughout the year, the

faithful have had an opportunity to send in the names of their relatives and loved ones to be commemorated at Divine Liturgy Services. Thus, during the Divine Liturgy on this Feast Day, Fr. Victor Lakusta commemorated all of these names that were sent in for the well-being of the living and for the salvation of the reposed of these names. We sincerely thank all those who have supported the Koliada-Christmas Appeal with their generous donations.



Rt. Rev. Protobishop Victor Lakusta commemorates the names of the living and reposed sent in to the Consistory at the Divine Liturgy in the Consistory Chapel.

Концерт коляд і щедрівок

■ У неділю 27-го січня 2013 р. в Українській Православній Катедрі Св. Івана відбувся концерт коляд і щедрівок зорганізований Українським Музичним Товариством Альберти. Цьогорічний концерт, за рахунком 34-ий,—перший і найдовший проект музичного товариства, який з'єднує разом в одну співучу родину різні едмонтонські хори, колективи, ансамблі.

Серед великого багатства народної пісні важливе і цінне місце посідають обрядові пісні, з яких коляди і щедрівки є одні з найчисленніших. Микола Лисенко, який ще за своїх студентських років зацікавився народною піснею, докладно її простудіювавши, її ладотональність, структуру, виконання, підніс жанр обробки народної музики на професійний рівень, заклав науковий підхід до опрацювання музичного фольклору на Україні. Здається нема такого композитора на Україні, який не пробував би свій творчий талант в обробці народної пісні, в тому числі коляди і щедрівки. Наші класики—К. Стеценко, М. Леонтович, О. Кошиць, М. Гайворонський присвятили багато своєї творчості колядам і щедрівкам, кожний по своєму підходячи до відкриття змісту пісні музикою.

Коляди і щедрівки приваблювали Стеценка своєю глибокою поетичністю, різноманітністю мистецьких образів, що є неначе дзеркало старовинного життя, побуту та звичаїв народу. Блискучих успіхів в жанрі обробок народних пісень здобув М. Леонтович, в кожній пісні він шукав глибоку ідею пісні і тоді, різними музичними формами, представляв головний зміст слухачам. М. Гайворонський любився в старовинних обрядових піснях і про коляди і щедрівки сам писав до П. Маценка "прецікаві тексти й мелодії, а старина-старина аж сяє своєю красою та силою". Хоча коляди й щедрівки прийшли до нас з давніх часів, але дуже свіжо і яскраво почуваються серед нас в 21-му ст. Багато сучасних композиторів і піснярів зацікавлені тими старинними піснями і талановито вбирають їх в нову музичну одежу, що надає їм нових і цікавих зображень.

Концерт відкрито спільним співом учасників і слухачів коляди-молитви "Бог Предвічний". Відтак Лю-

ба Бойко-Белл, голова Українського Товариства Альберти, привітала всіх присутніх, в тому числі Преосвященного Владику Іларіона, Єпископа Едмонтону та Західної Єпархії УПЦ, Преосвященного Владику Давида Української Католицької Церкви і спікера Альбертської Легіслатури дост. Євгена Звоздецького. Наступним привітав усіх присутніх господар катедри Владика Іларіон, висловив подяку УМТА за організування концерту і підкреслив важливість коляд в українських звичаях і традиції.

Господарі катедри—збірний Український Православний хор (катедра Св. Івана, собор Св. Андрея, парафія Св. Антонія), диригент Леся Чумер, заспівав три коляди—могутню "Ах, смикнули янголи" (муз. К. Стеценка), дві веселі коляди "Радість нам Бог носив" (муз. Д. Січинського) і "Нині разом співаючи" (муз. К. Стеценка/В. Безкоровайного).

Завжди дуже приємною появою є діти, і тут вони загостили до нас з "Різдвяним вертепом", з колядою і зіркою. Зайшли маленькі пастушки зі звірятками. Свята Родина з маленьким Ісусиком, прилетіли янголи, прибули три царі, всі вони в відповідних костюмах створили живу картину вертепу. А три старші дівчинки коло мікрофону, Меланія Антошко, Марічка Овчаренко і розповідачка Гануся Куць, прекрасно вели цілу програму розповіді і співу коляд до яких прилучувалися всі малі учасники вертепу. Цей дуже гарний вертеп приготував Дитячий хор при Українській католицькій катедрі Св. Йосафата, муз. диригент сестра Емануїла Харишин, СНДМ, текст/інструктор сестра Міріам Голуб, СНДМ, керівник Каця Антошко.

Слідкувала новостворена вокальна формація "Аколада", диригент Галина Лазурко, яка виконала дві коляди цікаві своєю гармонією обробки сучасних композиторів, а це—"Пречистая Діва Сина породила" (обр. В. Якимця) і "Землю юдейську" (обр. С. Стельмашука).

Збірний хор "Дніпро" під диригентством Ірини Шмігельської, який цього року буде відзначати 60 літ своєї творчої музичної діяльності, порадував публіку старовинною щедрівкою "Із-за горочки" (обр. М. Гайворонського), та ілюстраційною



Хор "Дніпро".

щедрівкою (сценічна різдвяна гра) "Коза" (в обдарованій обр. М. Леонтовича). Хор володіє гарним хором, зрівноваженим звуком.

Після відспівання спільної коляди "Небо і земля" виступив чоловічий хор "Аксіос", диригент Борис Дерів, який виконав "Діва днесь" (муз. Д. Бортнянського) і "З нами Бог" (муз. Б. Дерова). На зміну змішаним хорам, було цікаво почути однорідний хор, який володіє добрим голосовим матеріалом.

Хор парафії Св. Юрія Переможця, диригент Ірина Тарнавська, грімко виконав коляду "З нами Бог" (муз. С. А. Дехтярьова), солодким співом "Ангели в небі пісню співають" (муз. В. Файнера), і майстерно голосами імітуючи дзвони коляди "Ой, у Єрусалимі рано задзвонили" (муз. Я. Яциневича). Хор гарно зіспіваний з добрим ансамблем голосів.

Хор "Верховина" при Спільці української молоді, диригент Наміша Глусь, виконав "На Йорданській річці" (муз. К. Стеценка), "Нова радість стала" (обр. К. Стеценка) і цікаву гармонізацію гурту "Джершень", "Три славні царі". Слідував хор при парафії Св. Василя Великого, диригент Єлисавета Лісова-Андерсон, який виконав "Бог Предвічний" (обр. А. Гнатишина), "На Рождество" (муз. М. Гайворонського) і вперше почути пісню з Богоявлення в обр. А. Гнатишина "До Св. Василя Великого". Хор співає впевнено і вповній дисципліні. При кінці хор заспівав присутнім їхнє новорічне вітання.

На закінчення програми виступив досить чисельний, в гарних стилізованих українських костюмах,

народний хор "Вітер", диригент Леся Погорецька. Хор з великим ентузіазмом проспівав три щедрівки в цікавій обробці сучасних композиторів, "Щедрик, щедрик, щедрівочка", "Небо ясні зірки вкрили"—(обі в обр. О. Стадника) і дуже приємну щедрівку "Во Вифлеємі зоря сяє".

Ведучою програми концерту була Лілія Пантелюк, яка з великим почуттям читала різдвянні поезії, котрі майстерно підготувала і впорядкувала Галина Котович, невтомна довголітня секретарка нашого товариства.

Парох катедри о. Стефан Семютюк теплими словами подякував всім присутнім, які заповнили катедру "по береги". Голова товариства Люба Бойко-Белл теж подякувала всім присутнім і особливо виконавцям за їх прекрасний спів. Вона теж сердечно подякувала Західній Єпархії Української Православної Церкви, які приготували і запросили всіх присутніх на перекуску після концерту. Спільною колядою "Во Вифлеємі" закінчилася ця дуже успішна імпреза. Кількість присутніх і виконавців засвідчує популярність такого концерту та велику любов і пошану до української коляди і щедрівок.

До зустрічі в наступному році!

—Марія Дитиняк, членка УМТА

* 3 нагоди цього концерту у притворі катедри відбулася збірка добровільних датків на проект "Orphanage Project in Ukraine care of the Western Eparchy" (допомога сиротинцям в Україні), про який розповів коротенько о. Корнель Зубрицький під час програми. Зібрано \$3,806.



Збірний український православний хор.

УВАГА!

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Оплата за пошук і видачу копії метрики про Хрещення чи Вінчання становить \$30.00.

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• DONATIONS TO CONSISTORY FUNDS January 2012 – December, 2012

ECCLESIA DONATIONS
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OCTOBER, 2012
\$12,637.75
• Estate of Anne Krawetz, Edmonton, AB (\$49,192.13)

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OCTOBER, 2012
\$20.00
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\$134.00
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\$100.00
• Ron Cherceo, Stony Mountain, MB (\$100.00)

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JUNE, 2012
\$61.92
• Isabelle Darcovich, Edmonton, AB (\$19,805.90)

OCTOBER, 2012
\$31,594.38
• Estate of Anne Krawetz, Edmonton, AB (\$49,192.13)
\$200.00
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$3,818.87)
• Victoria Weldrick, Hamilton, ON (\$200.00)
\$132.13
• Anonymous, Winnipeg, MB (\$479.13)
\$40.00
• Jane Moroz, Winnipeg, MB (\$90.00)
\$20.00
• Russell J. & Eleanor Nykolaishyn, Roblin, MB (\$30.00)

NOVEMBER, 2012
\$1,000.00
• Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$39,124.89)
\$600.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$26,280.00)
\$200.00
• Ukrainian Orthodox Men's Association Steppe Club, Saskatoon, SK (\$10,500.00)

DECEMBER, 2012
\$400.00
• Oleg Holowaty, Toronto, ON (\$400.00)
\$300.00
• Allan & Soula Pasichnyk, Kamloops, BC (\$9,070.00)
\$61.92
• Isabelle Darcovich, Edmonton, AB (\$19,805.90)
\$50.00
• Maurice & Dianne Labelle, Winnipeg, MB (\$5,140.85)

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OCTOBER, 2012
\$200.00
• St. Andrew's Ukrainian Orthodox Sobor Parish, Edmonton, AB (\$4,825.31)

EASTER APPEAL

JANUARY, 2012
\$50.00
• Nadia Sas, Edmonton, AB (\$50.00)
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\$300.00
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\$605.00
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FEBRUARY, 2012
\$100.00
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\$1,000.00
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\$50.00
• Maurice & Dianne Labelle, Winnipeg, MB (\$5,140.85)
• Andrew & Claudia Serray, Winnipeg, MB

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\$500.00
• Jennie & Nestor Ortynsky, Canora, SK (\$6,350.00)
\$400.00
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\$300.00
• Marion Glasko, St. Catharines, ON (\$300.00)
• Oktowian & Olha Nosijewich, Toronto, ON (\$1,258.00)
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\$200.00
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• Alex & Pauline Lysak, Edmonton, AB (\$7,316.79)
\$125.00
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\$100.00
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• Jessie Korpress, Prince Albert, SK (\$225.00)
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• Nadia Maciuk, St. Michael, AB (\$3,645.00)
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\$75.00
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\$30.00
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• Elizabeth Zoochkan, Winnipeg, MB (\$809.00)
\$20.00
• Michail Chalecky, Prince Albert, SK (\$25.00)
• anonymous, Winnipeg, MB (\$75.00)
• Victor & Sophie Medwid, Dryden, ON (\$355.00)
• Nadia Schulha, Delta, BC (\$325.00)
• Estate of Nick Krelaty, Winnipeg, MB (\$500.00)

METROPOLITAN RESIDENCE FUND

DECEMBER, 2012
\$50.00
• Nadeya Bodnar, Edmonton, AB (\$5,495.00)

MISSION FUND

APRIL, 2012
\$50.00
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\$200.00
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\$100.00
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\$50.00
• Terry & Vera Labach, Saskatoon, SK (\$1,750.00)

DECEMBER, 2012
\$120.00
• Andrew & Claudia Serray, Winnipeg, MB
\$100.00
• Halyna Sydorenko, Toronto, ON (\$100.00)
\$26.25
• Ben Hladun, Prince Albert, SK (\$255.50)
• Estate of Kateryna Sydorenko (deceased), Toronto, ON (\$339.00)

ST. MICHAEL'S HISTORICAL UOC - GARDENTON

JUNE, 2012
\$25.00
• Bonnie & Dr. Michael Burdz, Winnipeg, MB (\$95.00)
• Victor Lahoda, Etobicoke, ON (\$185.00)
• Ben Pawluk, Guelph, ON (\$25.00)
• Tatiana Willumsen, Okotoks, AB (\$25.00)

SEPTEMBER, 2012
\$200.00
• Alex & Margaret Kindraka, Stoney Creek, ON (\$700.00)

OCTOBER, 2012
\$2,240.00
• Donald & Diane Machnee, St. Andrews, MB (\$2,240.00)

NOVEMBER, 2012
\$100.00
• William Cole, Winnipeg, MB (\$100.00)
• Jean & Manuel D. Tanchak, Kanata, ON (\$300.00)
• John Cole, Winnipeg, MB (\$200.00)

DECEMBER, 2012
\$500.00
• Estate of Nick Krelaty, Winnipeg, MB (\$500.00)
• Maurice & Victoria Lakusta, Winnipeg, MB (\$550.00)
\$100.00
• Karen Christiuk, Dufrost, MB (\$300.00)
• Peter & Mary Maruschak, Winnipeg, MB (\$2,970.00)
• Sylvia Ostryzniuk, Winnipeg, MB (\$3,450.00)
• Iris & Blair Smith, Red Deer County, AB (\$100.00)
\$50.00
• Olga Holowasz, St. Catharines, ON (\$100.00)

UOCC FOUNDATION
FOUNDATION
- GENERAL ENDOWMENT FUND

OCTOBER, 2012
\$1,000.00
• Ukrainian Self-Reliance Association, Edmonton, AB (\$13,850.00)
\$100.00
• Lawrence & Elsie Serediak, Edmonton, AB (\$100.00)

NOVEMBER, 2012
\$35.00
• UOC of St. Michael, Edmonton, AB (\$3,079.87)

DECEMBER, 2012
\$200.00
• Rt. Rev. Fr. Nicholas & Jeannette D. Rauliuk, Edmonton, AB (\$1,882.50)
\$100.00
• Edwin & Leona Bridges, Edmonton, AB (\$455.00)
\$50.00
• Nadeya Bodnar, Edmonton, AB (\$5,495.00)

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

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 Українки

(продовження з минулого числа)

—Опріч великої цехової, у кожному цеху були свічки і менших розмірів. Частина їх зберігалася в храмах, а частина—в цехового майстра. Під час похорону когось із братчиків в похоронній процесії брали участь братчики даного цеху, а при смерті визначних осіб містечка—вже всі цехи йшли за небіжчиком зі своїми свічками... Під час чину похорону, який здійснював священик, горіли в руках братчиків і сестриць воскові свічки.¹²

В день цехового празнику відбувалася в парафіяльну храмі урочиста Літургія, під час якої братчики цеху з двоохаршинними (1,5 м.) свічками розташовувалися в святині двома рядами від дверей до іконостасу. По закінченні Літургії служився Молебень або Акафіст цеховому святому, а по тому під звуки церковних дзвонів із запаленими свічками вірні тричі обходили навколо своєї святині.

Подібні цехові воскові свічки були в храмах інших волинських міст: Луцька, Володимира, Берестя, Холма, Крем'янця, Острога, Збаража, Дубна, Почаєва і т.д. однак найбільш збережені і описані в історичних джерелах саме воскові свічки Божих храмів літописного княжого граду над Горинню-Степана. Лише рештки степанських цехових свічок з церкви св. Миколая, св. Тройці зберігаються нині у фондах Рівненського обласного краєзнавчого музею, які потребують невідкладної реставрації.¹³

Мистецтво виготовлення (сукання) воскових свічок пройшло довгий шлях свого вдосконалення від своїх витоків до фабричних конвеєрів.

На початку свічки виготовляли вручну, відомим і дотепер способом. М'який віск розкачували по рівній поверхні, надаючи йому округлої циліндричної форми, закладали в їх видовжену середину гніт з ниток, мотузок, виготовлених з волокнистих рослин, відповідно прикрашали поверхню свічки за-

лежно від її призначення.

Не лише на воскових свічках-ветлях під час їх сукання і підсукування братчиками і сестрицями залишали їх свічкарі біблійні, народні сюжети, геометричні і рослинні орнаменти, а й в домашніх умовах виготовляли свічки більшого і меншого розміру, але з певними прикрасами, кольорами, залежно від призначення.

—На воскових свічках з різних кольорів і відтінків воску (віск буває зеленуватого, жовтого, бурого, білого, темного і інших кольорів) відкладалися руками майстрів-свічкарів, простими людьми, які сукали свічки, певні орнаменти, сюжети.¹⁴

Виготовлені в домашніх примітивних умовах воскові свічки також прикрашали різнокольоровими паперовими стрічками, тканинними нитками, а на поверхню наносили способом наклеювання листя барвінку, пелюстка польових квітів, орнаменти гострим предметом, тобто своєрідна різьба по воску. Ці прикраси воскових свічок залежали від певних традицій даного регіону. Слід наголосити, що більшість воскових свічок ще з княжої доби на історичній Волині виготовляли під замовлення, враховуючи запити і смаки замовників.

Знайдені в різних регіонах автором давні воскові свічки були сукані з чистого воску без домішок інших речовин і його чистоту було легко визначити таким способом:

—Чистий віск,—читаємо в історичних джерелах,—при переламуванні дає раковистий і правильний злом, при обробці він більш еластичний і тягучий, при давленні між пальцями видає завжди запах меду, навіть при терті об папір залишає особливий ніжний шар, при терті об нитку видає особливий скрип, не виділяючи при тому легких частинок зі свого складу, витягнутий в проволочку чистий віск еластичний і твердий, не ламається, горить жовтватим полум'ям і не стікає.¹⁵

Попит на воскові свічки заста-

вили їх виробників вдосконалювати засоби їх виробництва, зокрема від ручного одиночного сукання, до більш чисельнішого одноразового їх виробництва. Тому ще в княжу добу на історичній Волині з'явилися перші примітивні прилади для відливання одноразово кілька, а пізніше і кілька десятків свічок з розплавленого воску.

Нещодавно виявлені і досліджені автором прилади для відливання воскових свічок в Стракліві біля Дубно, с. Воротнів на Луччині дають нам підставу стверджувати, що вони в XVI-XVIII ст. широко застосовувалися на теренах історичної Волині для одночасного відливання з розплавленого воску по кілька десятків свічок і не лише при монастирях, кафедральних храмах, як це було в княжу добу, а й при парафіяльних святинях.

Знайденим приладдям при монастирському храмі Різдва Пресвятої Богородиці в с. Страклів одночасно можна було відливати 25 воскових свічок висотою до 58 см., товщиною від 2 до 3 см. в діаметрі. На цьому приладі можна було відливати і більш товщі воскові свічки, але вже за кількістю менше, тобто шнурок, який служив для майбутньої свічки за гнота, зачіплювався внизу на металевому обручі не за кожен гачок, а через один, два, або й кілька, залежало від того, якої товщини ми хочемо мати свічку.¹⁶

Свічки-ветлі з храмів літописного містечка Степань виготовлялися способом нарощування на спеціальному, спочатку дерев'яному, а пізніше металевому циліндричному пристрої, в який заливався розплавлений віск і по мірі його охолодження і застигання, пристрій підіймався, а до затверділої воскової маси додавалися нові порції розплавленого воску. Гніт натягувався по середині циліндра. У фондах Рівненського обласного краєзнавчого музею знаходиться ряд воскових свічок, і серед них цехові свічки-ве-

летні з храмів Степана, набагато менші за розмірами з церкви с. Листвин на Дубенщині. Одна з недопалених свічок тут була відлита в особливий циліндричний формі і нагадує кручені шишки для весільного короваю. Її діаметр—6,2 см., висота—12,5 см.¹⁷

Тут також зберігається так звана шарова свічка. Її висота—77 см., діаметр—3,5 см. Ця свічка сукана руками свічкаря в кілька шарів і при тому різних кольорів воску. Кожний подовжній шар нарощений (накачаний) на попередній відрізняється кольором, тут бачимо в перерізі темнозелений, білий, жовтий, коричневий шари, які по товщині майже однакові.¹⁸ Гнотом для цієї свічки є звичайна конопляна мотузка, до речі, дуже погано засукана, тим самим, така свічка мала служити в храмах недовгий період, хоча її висота могла б свідчити протилежне.

Ще кілька свічок-недогарків невідомого походження з фондів Рівненського обласного краєзнавчого музею мали високу якість воску і методом качання належать до примітивних виробів, виготовлених малодосвідченими сільськими свічкарями. Такі свічки при потребі виготовлялися в кожному селі ще в 50-60-х роках XX ст., однак віск для їх виготовлення був без будь-яких домішок.

Збережені по церквах, монастирях, музеях, в приватних осіб давні воскові свічки мусимо не лише старанно оберігати і вивчати, виготовлені, на превеликий жаль безіменними для нас свічкарями, мали своє призначення в храмах, «як ефірність Богові», вони залишаються для нас взірцем тої ефірності наших пращів, високими і неповторними зразками нашої духовної, церковної спадщини, залишаються високим свідченням віри нашого святого українського Православ'я, причетності людини до Божого світла, вираженням тепла, полум'ям нашої любові до Бога, пречистої Богородиці, до святих праведників нашої землі.

Використані джерела:

12. Там само. - С. 757.
13. Рівненський обласний краєзнавчий музей.
14. Рожко В. *Воскові свічки в Божих храмах історичної Волині*. - Волинь. Рівне, 2005. - Ч. 19. - С. 18.15. ВЄВ. - Крем'янець, 1887. - 4.1. - С. 42.
16. Рожко В. А *Отець твій віддасть тобі явно*. - Рукопис.
17. Рівненський обласний краєзнавчий музей.
18. Там само.

Queen Elizabeth II Diamond Jubilee Medal Recipients



■ WINNIPEG, MB—The Queen Elizabeth II Diamond Jubilee Medal was presented to two deserving recipients, **Dr. Orest Cap** and **Ms. Sophia Kachor**, by the Ukrainian Canadian Congress during a special awards ceremony in Winnipeg on Feb. 8, 2013. The UCC National and the UCC Manitoba Provincial Council jointly hosted a reception at the Ukrainian Cultural and Educational Centre *Oseredok* to recognize the outstanding achievements of two members of Manitoba's Ukrainian Canadian community.

Dr. Orest Cap is a professor of Technology Education and director of the Imperial Oil Academy, Faculty of Education at the University of Manitoba. Dr. Cap has been actively involved with Ukrainian Canadian Social Services

for many years on the local, national and international level. He was honoured for his instrumental work in establishing the Chernihiv State Teacher Innovation Award Project at Hohol State University in Nizhen, Ukraine and at Chernihiv State Pedagogical University of Chernihiv, Ukraine, where he helped to establish a successful social services network that assists physically and mentally challenged individuals from Chernihiv who were affected by the Chornobyl disaster.

Sophia Kachor is the executive director and Chief of Collections of *Oseredok* in Winnipeg. She is a dedicated life-long community volunteer, active in many Ukrainian organizations and institutions. She has been involved with Ukrainian Youth Association

Plast for many years on the local, national and international levels.

The Queen Elizabeth II Diamond Jubilee Medal was newly created to mark the 2012 celebrations of Her Majesty Queen Elizabeth II's 60th anniversary of accession to the Throne. The Diamond Jubilee Medal is a tangible way for Canada to honour Her Majesty for her service to this country. It also honours the contributions and achievements of Canadians across all of society who have made a significant contribution to Canada and to its regions, or an outstanding achievement abroad that brings great credit to Canada. During the year of celebrations in 2012, 60,000 Canadians were recognized.

—UCC National Press Office



Lead us Not into Temptation



These are very familiar words. We say them every day when we pray, and so, we should think about what it is that we are praying for. From the time we are born throughout the rest of our lives, we will be put through many tests. There will be many decisions to be made and often they may not be good ones.

TEMPTATION is the desire to do something which is appealing—but we know that perhaps we should not do. For toddlers it could be as simple as jumping into a puddle of water or touch-

ing a hot object when told not to. Teens face challenges from peer pressure every day—smoking, drinking alcohol, doing drugs, cheating on exams, skipping classes, the list goes on and on. Adults may fall prey to gambling, watching porn movies, driving too fast, investing their money into bad schemes, etc.

Satan tempts everyone. The first people were tempted by him to eat the forbidden fruit in the Garden of Eden. As a result, God punished them and they were driven out of that beautiful place.

Even Jesus went through the ordeal of being tempted by Satan. You can find this story in your Bibles in Matthew 4:1-11.

After Jesus was baptized by John the Baptist, the Spirit of God led Him into the wilderness. There he fasted for forty days. He was probably very tired and hungry when Satan came to Him. Knowing that Jesus was hungry, Satan said to Him "If you are God's Son, you can change these stones into bread." But Jesus answered, "Man shall not live by bread alone." He refused to obey Satan's command.

Then, Satan showed Jesus a beautiful temple reaching high into the sky. He said, "You are God's son. Why don't you jump down? God will not let you get

hurt, and the people will think you are a great hero." But Jesus told him that it is not right to tempt God. Finally, Satan led Jesus up to the top of a high mountain. There, he showed Jesus all the kingdoms of the world." If you bow down and worship me, I will give you all these things," he said. But Jesus said, "Go away from me Satan. Hear the Law of God. Thou shalt worship the Lord thy God; and only Him shalt thou serve."

No matter how much Jesus was tempted, He did not lose His self-control. Self-control is not easy. The world around us is our wilderness. It took Jesus a lot of courage to ward off temptation and He was sinless. It is much



Dobrodiyka Jane

more difficult for us, but much prayer, faith and courage will help us to make the right decisions. Jesus will help us if we ask Him.



The desert of Israel.

Jesus' Triumph Over Temptation

To be tempted is to be tested in fundamental areas of faith. As in *The Gospel of Mark*, the Spirit leads, or "throws," Jesus into the wilderness after His Baptism to be tested to struggle with the devil. We who are baptized in Christ need not be defeated by temptations because we too are aided by the Holy Spirit. The wilderness is the battleground, an image of the world, both the dwelling place of demons and a source of divine tranquility and victory.

Jesus reverses Israel's falling to temptation in the wilderness. The Israelites were tested 40 years in the wilderness and proved disobedient and disloyal. God humbled them by first letting them go hungry, then feeding them with manna to help them learn to be dependent on Him (Dt 8:2-5). Here, Jesus is tested with hunger for forty days, but He does not sin. His answers to Satan are from Deuteronomy, and all call for loyalty to God.

Jesus fasted to overcome temptation, giving us an example of our own power and limitations in the face of temptation. The hunger of His flesh does not control Him; rather, He controls His flesh. Our Lord's fast of 40 days is the foundation of the Church's forty-day Lenten fast before Holy Week and of the fast before Christmas.

The devil challenges Christ's relationship to the Father. "If You are the Son of God" calls into question the Father's declaration at Christ's Baptism (Mt 3:17). The devil wants Jesus to act independently and to detach Himself from the will of the Father. In His divine nature, Christ shares one will with the Father and the Holy Spirit; He can do nothing of Himself (Jn 5:30), apart from the Father. But in His humanity He possesses free will and at all times must choose to remain obedient to the divine will of the Father. By rejecting the first temptation, Jesus rejects an earthly kingdom and shows us not to pursue earthly comfort in the "food that perishes" (Jn 6:27). While Adam disregarded the divine word in order to pursue the passions of the body (Gn 3), the New Adam—Christ—conquers all temptation by the divine word, giving human nature the power to conquer Satan. Trials and temptations come on their own; we should never intentionally expose ourselves to danger in order to test or prove God's protection. To do so is to tempt the Lord.

—*The Orthodox Study Bible*

Диявол спокушус Ісуса Христа

■ Після хрещення Ісуса Христа у річці Йордані, Він пішов в пустиню де перебував сорок днів і сорок ночей у молитвах і в пості. Тоді диявол три рази спокушав Його, обіцяючи Йому славу й багатства землі. Ісус Христос відкинув усі спокуси, а за третім разом сказав до диявола: "Геть від Мене, сатано! Лише Богові треба поклонятися і Йому одному служити." Тоді відступив диявол від Христа, і Христос розпочав учительську працю.

До гріху спокушує нас головню злий дух, лихі люди й наші злі нахили. Щоби побороти спокуси, треба стерегтися їх і молитися.

ANNOUNCEMENT St. Petro Mohyla Institute Annual General Meeting (AGM)

Saturday, March 23, 2013
at 4:00 p.m.

St. Petro Mohyla Institute
1240 Temperance Street, Saskatoon, Saskatchewan.

We look forward to your attendance at the AGM.

RSVP by email to Mohyla Institute Administration
director@mohyla.ca or by telephone (306) 653-1944



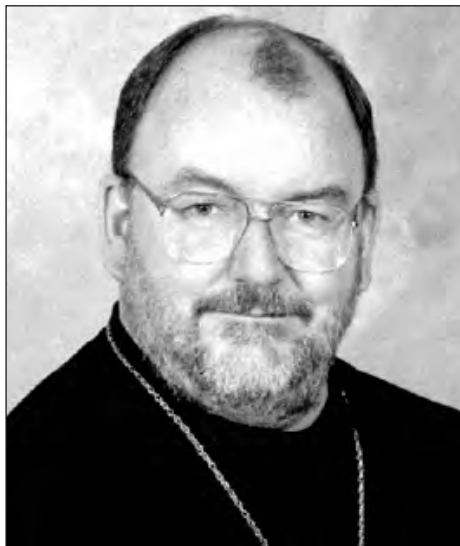
St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі

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29 DYSART ROAD, WINNIPEG, MANITOBA R3T 2M7 TEL: (204) 474-8895 FAX: (204) 474-7624



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

Березень - Місяць Покликань • March Month of Vocations



V. Rev. Fr. Roman Bozyk, Dean of Theology

■ Сказав Господь Бог Наш Ісус Христос: "Я—Пастир Добрий! Пастир Добрий кладе життя власне за вівці" (Ів. 10:11). Христос Добрий Пастир і Архипастир шукає душпастирів-священиків, щоб продовжувати Його святу місію. "Пасіть стадо Боже, що у вас, наглядайте не з примусу але добровільно по-Божому... не пануйте над насліддям Божим але будьте для стада за взір." (І Пет. 5:2,3).

The Ukrainian Orthodox Church of Canada has declared March to be the Month of Vocations and support of St. Andrew's College in Winnipeg.

St. Andrew's College, the Theological School of our Church is ready and able to educate, train and prepare good candidates for ordination in our Church. We need everyone in our Church to help find suitable students and to convince the candidates to listen to God's call.

Our Lord and Saviour Jesus Christ said: "I am the Good Shepherd. The Good Shepherd lays down His life for the sheep". (John 10:11)

Christ, the True Shepherd and Archpastor, calls each of us to follow Him and some of us to be pastoral leaders—priests in His Holy Church. "Tend the flock of God that is your charge, not by constraint but willingly... not as domineering but being examples to the flock." (I Pet. 5:2, 3)

Search your hearts and see if you are being called to become one of those good leaders and examples, to the flock, of a Christ-centered life.

Come and study at St. Andrew's College in Winnipeg to prepare for a fulfilling and rewarding life of service

to God and His people.

For more information and applications, please contact St. Andrew's College.

Усіх зацікавлених у навчанні на Богословському Факультеті Колегії

Святого Андрея, прошу звертатися до Колегії за інформацією та аплікаціями.

We look forward to seeing you in September 2013 at the beginning of the new academic year.

The preparation of good candidates for ordination and the many good works of St. Andrew's College would not be possible without the generous support of our donors. Please remember the College at this time and throughout the year. May God bless you and keep you now and forever.

Підготовка відповідних кандидатів до висвяти була б неможливою без щедрої підтримки наших жертводавців. Будь-ласка, пам'ятайте про Колегію тепер та протягом року. Заздегідь Вам дякуємо.

Residence Applications

We are now accepting St. Andrew's College Residence applications for the 2013-2014 academic year. Any students who wish to book a room are urged to contact the Residence Supervisor, Genia Bozyk, as soon as possible at (204) 474-8895 or email st_andrews@umanitoba.ca

Accommodations will be assigned on a first-come, first-served basis with preference given to returning students. The final decision of admission to the Residence is at the discretion of the St. Andrew's College Administration.

THEOLOGY PROGRAMS AT ST. ANDREW'S COLLEGE

Are you—or someone you know—interested in Theology courses?
St. Andrew's College offers four programs of study through our Faculty of Theology

Bachelor of Theology (B.Th.)

—four-year program, three years of Theology courses, one year of Humanities courses.

Diploma in Theology (Dip.Th.)

—two-year program for mature students, special permission is required.

Certificate in Theology (Cert.Th.)

—one-year program for laity, can be part-time

Master of Divinity (M.Div.)

—one-year program after completion of B.A. and B.Th. degrees.

Anyone wishing a copy of the St. Andrew's College 2012 Annual Report please contact:

Кожен, хто бажає отримати копію 2012 річного звіту Колегії Св. Андрея, просимо звертатись за адресою:

St. Andrew's College 29 Dysart Road, Winnipeg, MB R3T 2M7
Ph: (204) 474-8895 FAX: (204) 474-7624
email: st_andrews@umanitoba.ca

St. Andrew's College Student Council EXECUTIVE 2012-2013

President	- Melanie Drozdowsky
Vice President	- Marta Teslyuk
Secretary	- Alexandra Maranchuk
Treasurer	- Pavlo Tverdokhlib
UMSU Representative	- Brittany Turchyn
Social Director/Programmer	- Natalie Solomko
Sports Director	- Ivan Savyak
08 Representative	- Yakiv Mielnik
Female Residents' Representative	- Natalie Solomko
Male Residents' Representative	- Nicholas Kapeluch
Theology Students' Association Representative	- Matthew Solomko
Administration Representative	- Dobr. Genia Bozyk
Chaplain	- Fr. Roman Bozyk



Left to right. Front Row: V. Rev. Roman Bozyk, His Eminence METROPOLITAN YURIJ, Dr. Roman Yereniuk.

Middle Row: V. Rev. Alexander Harkavyi, Bohdan Statkevych, Matthew Solomko, Natalie Solomko, Rt. Rev. Dr. Oleh Krawchenko.

Back Row: Rt. Rev. Dr. Ihor Kutash, Yakiv Mielnik, Ivan Savyak.



Left to right. Front Row: Alexandra Maranchuk, Natalie Solomko, Marta Teslyuk.

2nd Row: Dobr. Genia Bozyk, Nicholas Kapeluch, Brittany Turchyn, Melanie Drozdowsky, 3rd Row: V. Rev. Fr. Roman Bozyk, Matthew Solomko, Pavlo Tverdokhlib, Ivan Savyak, Yakiv Mielnik.

St. Nicholas Day Celebrated at St. Michael's Heritage Church, Winnipeg, MB

■ WINNIPEG, MB.—St. Michael's Ukrainian Orthodox Heritage Church in Winnipeg, Manitoba celebrated St. Nicholas Day on Sunday, Dec. 9, 2012. After the Divine Liturgy, Rt. Rev. Protopresbyter Fr. Dr. Oleg Krawchenko blessed the lunch and a St. Nicholas program followed. Four children of the parish, Alexander Mayba, Mykola Kruk, Danylo Kruk and Halyna Kruk under the direction of Lesia Kruk performed

several items in Ukrainian—St. Nicholas songs, action songs, verses and readings. St. Nicholas was welcomed to the program by the children singing the traditional *O, хто хто, Миколая любить* (*Who loves St. Nicholas*). Then, St. Nicholas addressed the children and the audience. He enjoyed the concert performance and then distributed gift bags to all of the children present. The program was very well received.



(Left to right) St. Nicholas, Mykola Kruk, Alexander Mayba, Halyna Kruk, Danylo Kruk.

Khram at St. Michael's Ukrainian Orthodox Heritage Church, Winnipeg, MB

■ WINNIPEG, MB.—St. Michael's Feast Day, or *Khram*, was celebrated on Sunday, Nov. 18, 2012 at the St. Michael's Ukrainian Orthodox Heritage Church in Winnipeg, Manitoba. At this time, the parish honoured the children of its members, congratulating them and presenting them with scholarships. The youth who were recognized had attended a variety of camps and credit courses, including: *Plast* Ukrainian summer camp in July-August 2012, Ukrainian language credit courses, and Ukrainian Orthodox religious credit courses during the 2012 school year. The parish also recognized students who graduated from Grade 12 and from university or college. In total, the parish recognized 9 students. St. Michael's

is very proud of its students and their achievements. The parish encourages them to continue with their Ukrainian and academic studies.

Plast Ukrainian Summer Camp:

Alexander Mayba, Mykola Kruk, Danylo Kruk, Halyna Kruk, Marysa Fosty, Julian Fosty.

Ukrainian Studies:

Andrew Mayba, Level 20; Julia Mayba, Kyiv-Mohyla Academy 5-week Ukrainian Summer Program.

Graduates:

Mark Shawarsky, University of Manitoba, Education and Pharmacy Graduate; Stefanie Ladanchuk, University of Manitoba, BA (English).



(First row left to right) Mykola Kruk, Alexander Mayba, Danylo Kruk, Halyna Kruk, Stefanie Ladanchuk

(Second row left to right) Helen Mayba, parish executive president, Marysa Fosty, Julia Mayba, Julian Fosty, Andrew Mayba, Mark Shawarsky.



Ukrainian Orthodox Camp Kolomayka

July 28th to August 11th, 2013

Abbotsford, BC

Ages 7 to 15

Ukrainian Language Classes

Study of the Ukrainian Orthodox Faith

Cultural Arts and Crafts

Sports, Games, and Great Food

Qualified, Experienced, and Fun Councilors

Space is Limited

Registration Deadline is June 30th, 2013

Email: kolomayka@yahoo.ca

Phone 604-576-1746 or 778-292-0239



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UKRAINIAN ORTHODOX CHURCH
OF CANADA

GREEN GROVE

Зелений Гай

UKRAINIAN ORTHODOX YOUTH CAMP
(ON WAKAW LAKE, SASKATCHEWAN)

SUMMER CAMP FOR CHILDREN AGES 7 - 13

JULY 7 - 21, 2013

ACTIVITIES INCLUDE: Ukrainian Orthodox religion
and Ukrainian language studies,
crafts, singing, dancing, sports and much more.

Application forms for campers and employment
available from our website: www.greengrovecamp.ca



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 почув 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



Тарас Григорович Шевченко

ЗАПОВІТ

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Україні милій,
Щоб лани широкополі,
І Дніпро, і кручі
Було видно, було чути,
Як реве ревучий.
Як понесе з України
У синєє море
Кров ворожу... отойді я
І лани, і гори —
Все покину і полину
До самого Бога
Молитися... а до того
Я не знаю Бога.
Поховайте та вставайте,
Кайдани порвіте
І вражою злою кров'ю
Волю окропіте.
І мене в сем'ї великій,
В сем'ї вольній, новій,
Не забудьте пом'янути
Незлим тихим словом.

25 декабря 1845,
в Переяславі



Тарас Григорович Шевченко

Дата народження: 9 березня 1814 р.

Місце народження: с. Моринці,
Черкаська область, Україна

Дата смерті: 10 березня 1861 р.

Місце смерті: м. Петербург

Рід діяльності: художник, поет
Magnum opus: «Кобзар»

Deadline for Submissions

■ April issue 2013

— Deadline: March 8, 2013

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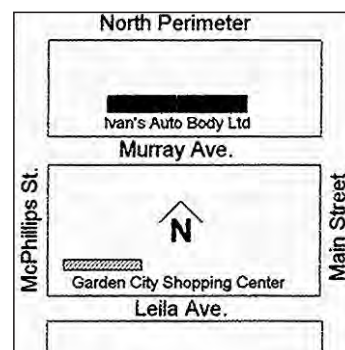
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Shevchenko Foundation is pleased to announce the following Scholarships & Bursaries for 2013-2014 available to Canadian students of Ukrainian descent. The deadline for scholarship applications for the upcoming academic year is **May 15, 2013**. Students 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 students 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.

Pioneer Profile

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.

Founding Families: The Ukrainian Connection

■ **Fort Frances, ON**—From late January until the latter part of April 2012, the Fort Frances Ukrainian community, in conjunction with the Fort Frances Museum and Cultural Centre, presented the *Ukrainian Connection* as part of its *Founding Families* exhibit. Displayed in the main gallery, this exhibit chronicled the history of Ukrainian immigrants who left hardship and oppression in their homelands to come to Fort Frances and area to forge a new life. Although not without difficulty, these pioneers persevered. They built homes, educated their young, and became contributing members of their adopted country and very often leaders in their

community. Through stories, photographs and colourful displays depicting the traditions of their heritage and culture, the exhibit came together with the help of many volunteers. To coincide with the exhibit, the ladies held a *pysanka* workshop and an open house featuring their famous breads of the Easter season—*paska* and *babka*. All their hard work paid off. The exhibition and related events were very well received in the community and brought in many visitors to the museum. To commemorate the Ukrainian presence in Fort Frances history, a number of traditional pieces will remain on display as part of the museum's permanent collection.

A Look Back at St. George's Ukrainian Orthodox Church

St. George's Ukrainian Orthodox Church and its faithful make up part of this historical pioneer legacy in Fort Frances, Ontario. The faithful of St. George's emigrated primarily from the regions of Bukovyna, Halychyna and Volhynia in Western Ukraine. Many first headed for the West, to the farming areas of Manitoba and Saskatchewan. Later, starting in the 1920s, they resettled in Fort Frances. With almost 200 Ukrainian Orthodox families in the Fort Frances area, there was huge demand to organize their religious life.

In 1925 a group of faithful formed to facilitate bringing in clergy to serve Divine Liturgies. Like most congregations in their early days of church life, the first services were held, first, in the

local town hall and, later, in the Prosvita hall until 1947 when the church was completed. Very Rev. Semen Sawchuk, one of the founders and influential leaders of the UOCC, celebrated the memorable first service in the local town hall. Until the manse was built in 1948, eight different priests served the congregation, coming in from other surrounding districts. Fr. Michael Yurkiwsky was the first resident priest, taking up residence in the new manse and serving in the newly-constructed church.

By 1938 a congregation was organized with 25 people signed up as members. The next year in 1939 the membership was large enough to have its first official executive with Magdary Nastiuk as the first president. The land for the church was donated by Mr. and Mrs. Thomas Rapko in memory of their son William who was killed in WWII. In 1945, at the time of the donation, the lot was valued at \$300. With the land in place, a building committee was formed in January 1945 and that summer, building committee member Joseph Plichta and his team of horses Barney and Pride began excavating the church basement. Before winter of 1946 the walls and roof were completed and the interior was completed the next year.

The parish can only speculate why the founders chose St. George as their Patron Saint, hypothesizing that there were several prominent founders and parish members called Yuriy and there were few other churches by this name in the area. There are many highlights



1953. His Eminence Metropolitan Ilarion's visit to St. George's in Fort Frances, Ontario. Altar boys: left: Billy Andrussco, Orest Mihichuk. Right: Roger Dolyny, Jerry Parsons.

from parish life in Fort Frances. As women began to play larger administrative roles by the 1970s, Sadie Kowalchuk became the first female member of the parish executive in 1977. The parish also hosted the visitations of several prominent figures in the Church. There were visitations by Archbishop Mstyslaw (Skrypnyk) in 1949, Metropolitan Ilarion (Ohienko) in 1953, and Metropolitan Wasyl (Fedak) in 1982. Most recently, Metropolitan John (Stinka) made a visitation in 2007 for the 60th anniversary celebration of the parish. Over the years, the St. George's congregation has maintained the church and undertook repairs when needed.

—Information provided by
St. George's UOC, Fort Frances, ON

Enthronement of His Eminence Metropolitan Antony

■ **SILVER SPRING, USA**—His Eminence Metropolitan Antony was enthroned on Jan. 26, 2013, as the 4th Metropolitan of the Ukrainian Orthodox Church of the USA at the St. Andrew the First Called Cathedral in Silver Spring, Maryland, USA. The Enthronement services were attended by over 500 faithful and about 70 clergy. Many visitors from various Orthodox and Catholic jurisdictions attended.

The Enthronement liturgical services began the previous evening of Jan. 25, 2013 with an All-Night Vigil served by Rev. Fr. Anthony Perkins accompanied by the choir of Holy Archangel church in Woonsocket, RI. The next day, His Eminence Metropolitan Yuriy and His Grace Bishop Andriy, representing the Ukrainian Orthodox Church of Canada, participated in a procession of hierarchs from the parish residence to the cathedral that also included: His Eminence Archbishop Demetrios, Exarch of the Ecumenical

Patriarch and Archbishop of the Greek Orthodox Archdiocese of America; His Grace Bishop Daniel, president of the Consistory and Bishop of the Western Eparchy of the Ukrainian Orthodox Church of the USA; His Grace Bishop Pankraty of the Greek Orthodox Metropolis of Mexico; His Grace Bishop Nicholas of the Antiochian Orthodox Christian Archdiocese; His Eminence Archbishop Nathaniel of the Romanian Episcopate of the Orthodox Church in America; His Grace Bishop Melchizedek, His Grace Bishop Michael, His Grace Bishop Irene of the Orthodox Church in America. Bishops from the Roman Catholic, Byzantine Catholic and Ukrainian Catholic churches also were in attendance.

His Eminence Metropolitan Yuriy delivered a bilingual homily in Ukrainian and English. He reflected upon the sacred vocation of a bishop in the life of the Church and stressed the importance of spiritual fatherhood in the life

of parish communities under the spiritual care of Metropolitan Antony.

At the conclusion of the Divine Liturgy, responses to which were chanted by St. Andrew's choir under the leadership of Hryhoriy Oliynyk, Metropolitan-elect Antony was led to the Ambo of the cathedral and the results of the Extraordinary Sobor of the Ukrainian Orthodox Church of the USA were pronounced by the Consistory president, Bishop Daniel, who prayerfully exclaimed Axios, to which the congregation in unison responded Axios. Metropolitan Yuriy and Bishop Daniel formally vested the new Metropolitan in the blue mantia of the Metropolitan. A white klobuk, a symbol of purity, was presented to the newly-enthroned Metropolitan by Bishop Daniel. Finally, His Eminence Archbishop Demetrios handed Metropolitan Antony the pastoral staff, signifying his pastoral and disciplinary responsibilities. Archbishop Demetrios also presented Metropolitan Antony with a letter from His All-Holiness Ecumenical Patriarch Bartholomew I. The newly appointed Metropolitan Antony spoke, expressing his hope to continue the remarkable work of his predecessors, especially Metropolitan Constantine of blessed memory, as well as to preserve and maintain Ukrainian Orthodox traditions and cultural heritage.

Later, the Consistory of the UOC of the USA hosted a reception and banquet. Metropolitan Antony received greetings and numerous ecclesiastical gifts from the visiting Hierarchs of the Orthodox and Catholic Churches, Archons of the Ecumenical Throne, Ambassador of Ukraine to the USA, His Excellency Oleksander Motsyk, representatives of the Church's main



organizations—Sr. and Jr. Ukrainian Orthodox League, United Ukrainian Orthodox Sisterhoods, St. Andrew Society, as well as Ukrainian community leaders. To conclude the banquet, Bishop Daniel reflected upon the faithful journey of Metropolitan Antony and the personal impact that His Eminence had on his own formation as a priest. He also formally presented His Eminence Metropolitan Antony as the newly-installed Primate of the UOC of the USA. The following day on Sunday, Jan. 27, 2013, Metropolitan Antony, together with Bishop Daniel and clergy, celebrated his first Divine Liturgy as Metropolitan of the UOC of the USA.

—www.uocofusa.org

Axios! Truly he is worthy!
Многая літа!
God grant him many years!

—Office of Communications,
Ukrainian Orthodox Church of Canada,



Iris Bugera (nee Fedorchuk) (1938-2012) In Memoriam

September 11, 1938-November 28, 2012

Peacefully, after a brief illness, Iris fell asleep in the Lord on November 28, 2012 at Grace Hospital in Winnipeg, MB.

She leaves to cherish her memory, her husband Maurice J. Bugera of 51 years, son Daniel (Brandi Kropfmuller) of Calgary, daughter Patricia (Bill Krawchuk) of Winnipeg and two granddaughters Maura Bugera and Maya Krawchuk. She is also survived by one brother Maurice (Iva) Fedorchuk of Saskatoon, sister-in-law Alice Fedorchuk of Kelowna as well as many cousins, nieces and nephews. Iris was predeceased by her parents Dmytro and Lekeria Fedorchuk, brothers Walter and Carl and two sisters Olga Meleschak and Margaret Danyluk.

Iris was born in Insinger, Saskatchewan on September 11, 1938. She grew

up in Saskatchewan, completing her schooling in Insinger, Sheho and Foam Lake. After graduating from high school, she moved to Winnipeg where she completed a secretarial course and proceeded to work for the Canadian Wheat Board for nine years.

Iris met her husband, Maurice, in Winnipeg and they married in May of 1961. Always a loving and devoted mother—she returned to work only after both her children were enrolled in school and was employed at the Ukrainian Fraternal Society of Canada as an administrative secretary, retiring in 1997.

The Orthodox faith and her Ukrainian heritage were important cornerstones throughout her life. She was an active member at the Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity where she served on a variety of committees including Sunday

School, Social and Outreach. She enjoyed singing and was a member of the church choir for many years. During her youth she was active in Ukrainian drama and choir under the direction of the late Bishop Boris Yakovkevich.

Iris was a long-standing member of the Ukrainian Women's Association Lesia Ukrainka Branch and was instrumental in organizing Ukrainian Nursery School for Tiny Tots (Sadochok). Always interested in her children's activities, she served as an advisor to both Jr and Sr CYMK, the Canadian Ukrainian Youth Association, as well as a board member of the Veselka Ukrainian Orthodox Summer Camp and the Rozmai Ukrainian Dance Ensemble.

Iris loved her family and her friends unconditionally. She will be remembered for her delicious cooking and baking which she made look so effortless. She will be in our hearts forever.

The *Panakhida* was served at 7:00



p.m., Sunday, Dec. 2, 2012 and the Funeral Rite was held at 10:00 a.m. Monday, Dec. 3, 2012 at the Ukrainian Orthodox Metropolitan Cathedral with Very Reverend Archpriest Gregory Mielnik officiating. Interment followed at Glen Eden Memorial Gardens. Cropp Funeral Home was in care of arrangements.

Вічна пам'ять! Memory Eternal!



2 червня 1960 - 20 січня 2013

Бл. п. Тарас Токар (1960-2013)

З невимовним жалем повідомляємо рідних, друзів і всю українську громаду, що у неділю 20 січня 2013 р. в місті Гамільтон, Онт., у молодому віці на 52 році життя спочив у Бозі наш дорогий і незабутний син, чоловік, тато і дядько бл. п. Тарас Володимирович Токар, народжений 2 червня 1960 року в м. Ніагара Фаллс, Онт. У свій час відвідував, крім середньої школи, українську школу і був членом молодіжної організації ОДУМ. Любив спорт: гокей, теніс, гольф, рибальство. Працював на фабриці Форд в м. Овквилл, Он.

Тлінні останки поховані на цвинтарі "Лундіс Лейн" в м. Ніагара Фаллс, Онт., разом з його любимим братом Леонідом, який упокоївся теж в молодому віці 30 липня 1986 р. Залишилися прибиті горем: дружина Трайсі в Гамілтоні, Он., батько Володимир, в Ніагара Фаллс, Онт., дочка

Тара-Линн, Ніагара Фаллс, Онт., брат Володимир з родиною, Ніагара-ан-де-Лейк, Он., сестри Надія з чоловіком Петром і родиною, Гамільтон, Он., Марія з сином Майклом, Гамільтон, Он., і дальша родина в Канаді й в Україні.

Вічна йому пам'ять!

Виправлення помилки:

У списку покійних добродійок нашої Церкви в 2-му числі *Вісника* (за місяць лютий ц.р.) було пропущено ім'я добр. Олі Демчук, яка упокоїлася 28 лютого 2012 р. Нище подаємо це повідомлення.

—Редактор

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Вічна Пам'ять!

Добродійкам, що спочили в Бозі в лютому місяці.

Добр. Оля Демчук

† 28. 02. 2012

Memory Eternal!

To all UOCC Dobrodiyskas who fell asleep in the Lord this month.

Dobr. Olya Demczuk

† 28. 02. 2012

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CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
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)	
<i>Priest-in-Charge: Rev. Fr. Evan Maximiuk Tel: (204) 474-2812</i>	
Sunday - 3, 10, 17, 24, 31	10:00 a.m. - Liturgy (<i>service in English</i>)
Saturday - 2, 9, 16, 23, 30	5:00 p.m. - Vespers
WINNIPEG, ALL SAINTS	
<i>Priest: Rev. Fr. Bill Wasyliw Tel: (204) 261-0361</i>	
Every Saturday	4:30 p.m. - Great Vespers (<i>service in English</i>)
Sundays:	
1st, 3rd & 5th	10:00 a.m. - Liturgy (<i>service in English</i>)
2nd, 4th	10:00 a.m. - Liturgy (<i>service in Ukrainian/English</i>)
Tuesdays: 1st, 3rd	7:00 p.m. - Akaphist to the Mother of God ‘Healer of cancer’ with anointing (<i>service in English</i>)
week day	
Holy Days	10:00 a.m. - Liturgy (<i>service in Ukrainian</i>)
ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>	
Sunday - 3	10:00 a.m. - Liturgy - Dauphin
Thursday - 7	10:00 a.m. - Liturgy - G.P. Care Home 2:30 p.m. - Obidnytsia - PCH
Sunday - 10	10:00 a.m. - Liturgy - Dauphin
Sunday - 17	10:00 a.m. - Liturgy - Dauphin
Monday - 18	7:00 p.m. - Canon of St. Andrew - Dauphin
Saturday - 23	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Chapel
Sunday - 24	10:00 a.m. - Liturgy - Dauphin
Thursday - 28	2:30 p.m. - Obidnytsia - St. Paul’s
Saturday - 30	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Ethelbert
Sunday - 31	10:00 a.m. - Liturgy - Dauphin
ROBLIN-ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Sunday - 3	10:00 a.m. - Liturgy - Roblin
Sunday - 10	10:00 a.m. - Liturgy - Rossburn
VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i> <i>Schedule not available at publication time</i>	

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>	
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	
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>	
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 - Hudson Bay
Saturday - 16	6:30 p.m. - Great Vespers - Canora
Sunday - 17	10:00 a.m. - Liturgy - Canora
Friday - 22	1:30 p.m. - Moleben’ - Eaglestone Lodge 2:30 p.m. - Moleben’ - Kamsack Nursing Home
Saturday - 23	10:00 a.m. - Liturgy - Kamsack 6:30 p.m. - Great Vespers - Canora
Sunday - 24	10:00 a.m. - Liturgy - Swan River 5:00 p.m. - Great Vespers - Yorkton
Saturday - 30	10:00 a.m. - Liturgy - Canora 6:30 p.m. - Great Vespers - Canora
Sunday - 31	10:00 a.m. - Liturgy - Mazeppa 5:00 p.m. - Passia - Canora
DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: V. Rev. Fr. Slawomir Lomaszkiewicz Tel: (306) 205-6478</i> <i>Priest’s vacation</i>	
Mar. 2-9	5:00 p.m. - Vespers - Chapel Selo
Saturday - 9	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
Sunday - 10	6:15 p.m. - Akaphist - Descent of the Holy Spirit
Wednesday - 13	5:00 p.m. - Vespers - Chapel Selo
Saturday - 16	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
Sunday - 17	3:00 p.m. - Obidnytsia - St. Volodymyr, Moose Jaw 5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit
Monday - 18	5:00 a.m. - Canon of St. Andrew - Chapel Selo
Tuesday - 19	5:00 a.m. - Canon of St. Andrew - Chapel Selo
Wednesday - 20	10:00 a.m. - Obidnytsia - Parkside C.H. 5:00 p.m. - Canon of St. Andrew - Descent of the Holy Spirit
Thursday - 21	5:00 a.m. - Canon of St. Andrew - Chapel Selo
Saturday - 23	10:00 a.m. - Matins; Liturgy - St. Michael’s, Candiac 5:00 p.m. - Vespers - Chapel Selo
Sunday - 24	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia - Weyburn Funeral Hall 5:00 p.m. - Vespers - UOCC
Wednesday - 27	6:15 p.m. - Liturgy - Descent of the Holy Spirit
Saturday - 30	5:00 p.m. - Vespers - Chapel Selo
Sunday - 31	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit 5:00 p.m. - Passia - UOCC
FOAM LAKE-ITUNA-WADENA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Peter Wasylenko Tel: (306) 272-4978</i>	
Sunday - 3	10:00 a.m. - Liturgy - Foam Lake
Sunday - 10	10:00 a.m. - Liturgy - Ituna
Sunday - 17	10:00 a.m. - Liturgy - Melville
Sunday - 24	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Foam Lake 5:00 p.m. - Sunday of Orthodoxy - Yorkton

Saturday - 30	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Ituna
Sunday - 31	9:00 a.m. - Confession; 10:00 a.m. - Liturgy - Wadena 5:00 p.m. - Passia - Canora
MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 3	10:00 a.m. - Liturgy - Melfort
Sunday - 10	10:00 a.m. - Liturgy - Nipawin
Sunday - 17	10:00 a.m. - Liturgy - Lepine
Sunday - 24	10:00 a.m. - Liturgy - Melfort 5:00 p.m. - Sunday of Orthodoxy Vespers - Saskatoon, Holy Trinity Romanian Orthodox Church
Friday -29	10:00 a.m. - Liturgy - Saskatoon, Holy Trinity Cathedral <i>Missionary District-Hovinnya: Confession for clergy, families, faithful</i>
Sunday - 31	10:00 a.m. - Liturgy - Codette
NORTH BATTLEFORD PARISH DISTRICT	
<i>Priest: Rev. Fr. Taras Udod Tel: (306) 445-3280</i> <i>Schedule not available at publication time</i>	
YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
Sunday - 3	10:00 a.m. - Liturgy - Yorkton
Sunday - 10	10:00 a.m. - Liturgy - Yorkton
Thursday - 14	10:30 a.m. - Moleben’ - Yorkton Nursing Home
Sunday - 17	10:00 a.m. - Liturgy - Yorkton
Monday - 18	6:00 p.m. - Canon of St. Andrew - Yorkton
Thursday - 21	2:00 p.m. - Moleben’ - Theodore Nursing Home
Saturday - 23	10:00 a.m. - Confession; Liturgy - Calder 7:00 p.m. - Confession - Yorkton
Sunday - 24	10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service - Yorkton
Wednesday - 27	10:00 a.m. - Liturgy - Yorkton
Saturday - 30	10:00 a.m. - Liturgy - Yorkton 7:00 p.m. - Confession - Yorkton
Sunday - 31	10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service - Canora

WESTERN EPARCHY–ALBERTA

VEGREVILLE PARISH DISTRICT	
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078</i>	
Saturday - 2	6:30 p.m. - Great Vespers - Vegreville
Sunday - 3	10:00 a.m. - Liturgy (English) - Vegreville
Wednesday - 6	10:30 a.m. - Moleben’ - Century Park Care Home 3:00 p.m. - Moleben’ - Heritage House
Thursday - 7	10:15 a.m. - Moleben’ - Homestead Lodge
Sunday - 10	10:00 a.m. - Liturgy - Vegreville 2:30 p.m. - Obidnytsia - Camrose
Sunday - 17	10:30 a.m. - Liturgy - Lloydminster 6:00 p.m. - Forgiveness Vespers - Vegreville
Monday - 18	6:00 p.m. - Canon of St. Andrew - Vegreville
Tuesday - 19	6:00 p.m. - Canon of St. Andrew - Vegreville
Wednesday - 20	6:30 p.m. - Canon of St. Andrew - Lloydminster
Thursday - 21	6:00 p.m. - Canon of St. Andrew - Vegreville
Sunday - 24	10:00 a.m. - Liturgy - Vegreville 5:00 p.m. - Sunday of Orthodoxy - Vegreville
Wednesday - 27	9:30 a.m. - Confession; Moleben’ - Vegreville Care Centre
Saturday - 30	9:30 a.m. - Confession; Moleben’ - Heritage House
Sunday - 31	10:30 a.m. - Liturgy - Lloydminster 5:00 p.m. - Passia - Edwan
TWO HILLS PARISH DISTRICT	
<i>Priest: Rev. Fr. Wasyl Sapiha Tel: (780) 475-5765</i>	
Sunday - 3	10:00 a.m. - Liturgy - Two Hills
Sunday - 10	10:00 a.m. - Liturgy - Mamaesti
Thursday - 14	1:15 p.m. - Moleben’ - Two Hills Extended Care Home
Sunday - 17	10:00 a.m. - Liturgy - Two Hills
Sunday - 24	10:00 a.m. - Confession; Liturgy - Myrnam 5:00 p.m. - Passia - Vegreville
Sunday - 31	10:00 a.m. - Confession; Liturgy - Szypenitz 5:00 p.m. - Passia (Mission Service) - Smoky Lake
KELOWNA-VERNON PARISH DISTRICT	
<i>Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak Tel: (250) 868-3816 (205) 864-6650</i>	
Sunday - 3	10:00 a.m. - Liturgy - Kelowna
Sunday - 10	10:00 a.m. - Liturgy - Vernon
Sunday - 17	10:00 a.m. - Liturgy - Kelowna
Sunday - 24	10:00 a.m. - Liturgy - Vernon
VANCOUVER ISLAND PARISH DISTRICT	
<i>Priest: Rev. Fr. Peter Haugen Tel: (250) 667-5293</i>	
Saturday - 2	4:00 p.m. - Great Vespers - Parksville
Sunday - 3	10:00 a.m. - Liturgy - Parksville
Sunday - 10	10:00 a.m. - Liturgy - Victoria
Saturday - 16	4:00 p.m. - Great Vespers - Parksville
Sunday - 17	10:00 a.m. - Liturgy - Parksville
Saturday - 23	4:00 p.m. - Great Vespers - Victoria
Sunday - 24	10:00 a.m. - Liturgy - Victoria
Saturday - 30	4:00 p.m. - Great Vespers - Victoria
Sunday - 31	10:00 a.m. - Liturgy - Victoria

AN INVITATION

A TRIBUTE TO AN ARTIST

The Ukrainian Museum of Canada Manitoba Branch Presents

A SHOWING AND SALE OF PAINTINGS

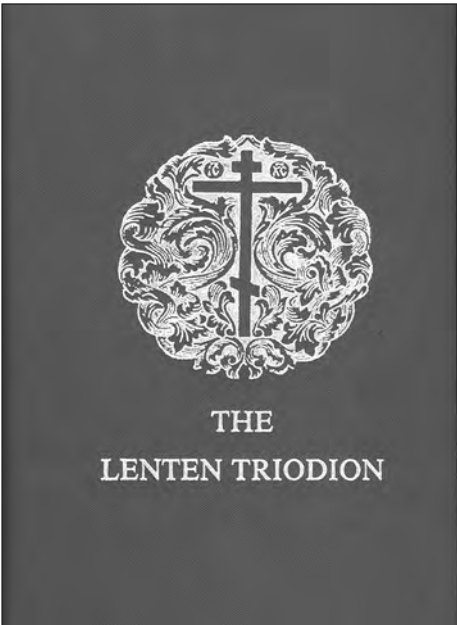
by the late ANN ODAISKY on Sunday, March 17, 2013 from 12:30-3:00 p.m.,
Holy Trinity Ukrainian Orthodox Cathedral, 1175 Main Street, Winnipeg

Ann Odaisky was actively involved in the Ukrainian Orthodox community for over 60 years. She was a seamstress at the Consistory of the UOCC where she made vestments for Bishops, clergy and altar servers. Her immaculate craftsmanship can be found in churches across Canada and abroad. Through the years, she also painted an amazing wealth of art pieces which will be shown at this exhibit. We are grateful to her daughters Janice and Debby for presenting the display.

The Lenten Triodion

■ Mother Mary, Archimandrite Kallistos Ware (Trans). (2002). *The Lenten Triodion*. South Canaan, PA: St. Tikhon Seminary Press.

This volume is the second in the series *The Service Books of the Orthodox Church*. It is a sequel to *The Festal Menaion*. This book was originally printed in 1978. This work is a translation into English from the original Greek by Mother Mary and Archimandrite Kallistos Ware, who is now Metropolitan. This 699-page volume contains a selection of materials making up two-thirds of the complete works of the Lenten Triodion available in the Greek and Slavic languages. The volume contains an introductory chapter on the meaning of the Great Fast as well as an explanation of the structure of the Lenten Offices, providing the faithful with a greater appreciation of the texts provided. The book also contains the full texts for All Sundays of the Triodion, the Saturday of the Dead, the first week of the Great Fast, Thurs-



day of the fifth week, Saturday of the fifth week, Lazarus Saturday and the complete Holy Week. This valuable work is aimed at English speakers who do not have access to the full texts of the original Greek and Slavic works.
\$49.95

The Typikon Decoded: An Explanation of Byzantine Liturgical Practice

by Archimandrite Job Getcha

■ Archimandrite Job Getcha. (2012). *The Typikon Decoded: An Explanation of Byzantine Liturgical Practice*. Yonkers, NY: St. Vladimir Seminary Press.

The Byzantine liturgy, with its beauty, its richness, and its depth, intrigues, inspires, and fascinates a great number of today's Christians, and yet it remains for many almost inaccessible if not incomprehensible. The Typikon, the liturgical book that contains the order of the liturgical celebration, is complex, whence the necessity of "decoding" it both for recent converts and for "cradle" Orthodox Christians desiring to deepen their liturgical observance. This "decoding" is the goal of this 313-page book. This explanation of Byzantine liturgical practice, the first of its kind in English, includes an extensive bibliography and comprehensive glossary. Developed from courses given at the Institut Saint-Serge in Paris, it covers the celebration of the offices throughout the Byzantine liturgical year. The organization and composition of the liturgical offices are first situated in the context of their historical develop-



ment, and then are analyzed in detail from a practical point of view. This book is recommended for English-language readers who wish to better understand the liturgical offices celebrated through year.
\$29.95

Ordination anniversaries: Bishops, Priests, Deacons

MARCH

Anhel, Very Rev. Archpriest Petro	— March 05, 1995
Krochak, Very Rev. Fr. Taras	— March 07, 1982
Kutash, Rt. Rev. Mitred Archpriest Dr. Ihor	— March 23, 1969
Leheniuk, Rt. Rev. Protopresbyter Fedir	— March 08, 1953
Melnyk, Rt. Rev. Protopresbyter John	— March 15, 1982
Palamarchuk, Very Rev. Archpriest Alexandre	— March 13, 1983
Sluzar, Rt. Rev. Protopresbyter Wolodymyr	— March 29, 1953

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

THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the **Koliada-Christmas Appeal** with their generous donations and by placing **Nativity Greetings**. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC. May God bless you for these good works.

—Editor

ЦЕРКОВНИЙ КАЛЕНДАР – БЕРЕЗЕНЬ –

1. Пт. Мчч. Памфила, Валента, Павла...	17. Нд. Сиропусна, прощення, гл. 8
2. Сб. Вмч. Теодора Тирона, прп. Маріяمني	18. Пн. ПОЧ. ВЕЛИКОГО ПОСТУ.
3. Нд. Про блудного сина. Свт. Лева, гл. 6	Мч. Конона
4. Пн. Апп. Архипа, Филимона, мц. Алфії	19. Вт. Мчч. 42 в Аморей: Костянтина, Аетія...
5. Вт. Прп. Лева, прп. Агафона	20. Ср. 7 сщмчч. в Херсонесі, прп. Павла
6. Ср. Прп. Тимофія, свт. Євстахія	21. Чт. Прп. Теофілакта, ап. Єрма
7. Чт. Мч. Маврикія, прп. Афанасія	22. Пт. 40 мчч. Севастійських, св. Кесарія
8. Пт. Сщмч. Полікарпа, прп. Олександра	23. Сб. Вмч. Теодора, мчч. Віктора, Галини
9. Сб. Поминальна, прп. Еразма	24. Нд. 1-а В.П. Торжество Православ'я, гл. 1
10. Нд. М'ясопусна. Свт. Тарасія, гл. 7	25. Пн. Прп. Теофана, свт. Григорія
11. Пн. Свт. Порфирія, мч. Севастіяна	26. Вт. Мч. Олександра, мц. Христини
12. Вт. Прп. Прокопія, прп. Фалалея	27. Ср. Прп. Венедикта, свт. Теогноста
13. Ср. Прп. Василя, прп. Касіяна	28. Чт. Мч. Агапія, сщмч. Олександра
14. Чт. Прмц. Євдокії, мц. Антоніни	29. Пт. Мчч. Савина, Юліяна, сщмч. Трофима
15. Пт. Сщмч. Теодота (Богдана)	30. Сб. Прп. Олексія, мч. Марина
16. Сб. Мчч. Євтропія, Клеоника й Василіска	31. Нд. 2-а В.П. Свт. Григорія Палами, гл. 2

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	April 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 Великого посту	Православна Пасха	Латинська Пасха	Вознесення	Тройця	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

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в березні місяці.

Митрополит Іларіон (Іван Огієнко)	† 29. 03. 1972
Архієпископ Борис (Яковкевич)	† 24. 03. 1984
Архієпископ Миколай (Дебрин)	† 30. 03. 1981
Протоієрей Петро Архангельський	† 24. 03. 1959
Протоієрей Михайло Фляк	† 12. 03. 1992
Митрофорний протоієрей Іван Гикавий	† 17. 03. 1992
Протоієрей Степан Греділь	† 11. 03. 1996
Диякон Василь Романюк	† 29. 03. 1999
Протопресвітер Степан-Святослав Сасс	† 23. 03. 2001
Ієромонах Ілля (Фургаль)	† 23. 03. 2007

Добродійкам, що спочили в Бозі в березні місяці.

Добр. Євгенія Тарновецька	† 10. 03. 1946
Добр. Галина Костюк	† 03. 03. 1975
Добр. Леонія Слюзар	† 10. 03. 1978
Добр. Михайлина Горгіца	† 09. 03. 1982
Добр. Анна Дмитрів	† 20. 03. 1991
Добр. Марія Керніцька	† 23. 03. 2005
Добр. Консатнтина Ярмусь	† 29. 03. 2006

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

Memory Eternal!

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

Metropolitan Ilarion (Ohienko)	† 09.03. 1972
Archbishop Boris (Yakowkewich)	† 24.03. 1984
Archbishop Mykolay (Debryn)	† 30.03. 1981
Archpriest Peter Archangelsky	† 24.03. 1959
Archpriest Mykhailo Flak	† 12.03. 1992
Mitred Archpriest Ivan Hykaway	† 17.03. 1992
Archpriest Stephan Hredil	† 11.03. 1996
Deacon Vasyi Romaniuk	† 29.03. 1999
Protopresbyter Stephan Sass	† 23.03. 2001
Hieromonk Ilia (Furgal)	† 23.03. 2007

“Memory Eternal!” to all UOCC Dobrodiykas who fell asleep in the Lord this month.

Dobr. Evhenia Tarnowetskij	† 10. 03. 1946
Dobr. Halyha Kostiuk	† 03. 03. 1975
Dobr. Leonia Sluzar	† 10. 03. 1978
Dobr. Mykhalyna Gorgitza	† 09. 03. 1982
Dobr. Anna Dmytriw	† 20. 03. 1991
Dobr. Maria Kernisky	† 23. 03. 2005
Dobr. Constance Jarmus	† 29. 03. 2006

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

PASCHAL (EASTER) GREETINGS

Don't miss your chance to place your
Paschal (Easter) Greeting in the Paschal Edition of
Visnyk / The Herald.

Deadline: **Monday, April 5, 2013**

To support our Church newspaper, we encourage all our parishes,
parish districts, community organizations and local businesses
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Kevin Chief

MLA for Point Douglas

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