

ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

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Вітаємо всіх читачів Вісника з Днем Канади! Canada Day Greetings to all our readers!

Again we pray for our God-loving and God-protected country of Canada, its government, Armed Forces and all of our pious people; that the Lord God help and aid them in all things and protect them from every enemy and adversary.

—The Litany of Fervent Supplication



Ще молимося за Боголюбивий і Богом бережений край наш, Канаду, за уряд, військо і увесь побожний народ наш, щоб Господь Бог допомагав їм у всьому та охороняв їх від усякого ворога і супротивника.

—Потрійна Єктенія

Послання Постійної Конференції Українських Православних Єпископів поза межами України, з нагоди 1025-ліття Хрещення Київської Русі-України



Хрещення людей в ріці Дніпро в Києві в 988 р. Із архіву Консисторії УПЦК.

Боголюбивим пастирям, чесному чернецтву, та всім вірним дітям
Української Православної Церкви в Діаспорі і в Україні.

"Величаємо тебе, святий рівноапостольний
великий княже Володимире,
і шануємо святу пам'ять твою, бо ти ідолів знищив
і всю землю нашу святим хрещенням просвітив".

Високопреподобні і преподобні отці! Дорогі брати і сестри!

■ З ласки Божої цього року ми урочисто відзначаємо величну подію в житті українського народу, яка містить в собі глибинний зміст духовного та історичного покликання наших нащадків. Такою історичною подією є відзначення 1025-ліття Хрещення Київської Русі-України.

Коли ми заглибимось в історію минулого, то зможемо побачити, що християнська віра не була чимось новим і чужим для нашого українського народу. Бо вже в першому столітті нашої ери, Євангеліє Христове було проповідане в наших землях святим апостолом Андреем Первозванним. Перебуваючи на Київських горах, апостол прорік: "На цих горах засяє благодать Божя, тут буде велике місто, і Господь воздвигне багато церков". Не випадково Київ пізніше став центром християнства серед східних слов'ян.

[продовження на стор.4](#)

Patriarchal Delegation to the Czech Republic and Slovakia: Commemorating the 1150th Anniversary of the Arrival of Sts. Cyril and Methodius



Hierarchical Divine Liturgy at Mikulčice, Czech Republic.

■ PRAGUE, CZ—His Eminence Metropolitan Yuriy accompanied the official delegation of the Ecumenical Patriarchate of Constantinople to the Czech Republic and Slovakia on May 23-27, 2013. At the invitation of the Autocephalous Orthodox Church of the Czech Lands and Slovakia, His All-Holiness Ecumenical Patriarch Bartholomew I led a Patriarchal delegation to commemorate the 1150th anniversary of the arrival in Moravia of the great missionary brothers from Thessalonica, St. Cyril and St. Methodius, the Apostle-Illuminators of the Slavs. His All-Holiness invited His Eminence Metropolitan Yuriy to join the Patriarchal delegation, which also included Metropolitan Chrysostomos of Myra as well as Grand Archdeacon Maximos and Archimandrite Ambrose from the Ecumenical Patriarchate.

The commemorations of Sts. Cyril and Methodius' arrival in the year 853 for missionary work was organized as a religious and cultural event marked at the highest state level in both the Czech Republic and Slovakia, including the participation of the Orthodox Church, other faiths, cultural groups and state officials. The highlights of these commemorations were two Patriarchal Divine Liturgies—one held in the Czech Republic and one in Slovakia.

Prague

The Patriarchal delegation began the commemorative celebrations in Prague on May 23 with a Doxology at the Sts. Cyril and Methodius Cathedral, followed by a meeting with representatives of the Ecumenical Council of Churches. Ecumenical Patriarch Bartholomew and the delegation members also visited the Roman Catholic Archbishop's Residence in Prague.

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Patriarchal... (continued from p.1)

They were welcomed by Cardinal Dominik Duka, Cardinal Miloslav Vlk and other representatives of the Roman Catholic Church in the Czech Republic. According to Czech media reports, this meeting was viewed as a great symbol of the spirit of ecumenism given that Sts. Cyril and Methodius are viewed by the Eastern and Western Churches as bringing the Christian mission to the Czech lands. After a private stop at the chapel for an Orthodox prayer service, the assembly had a luncheon where His All-Holiness gave a short speech and the two sides exchanged gifts.

The remainder of the day was taken up with meeting state officials and diplomatic representatives. First, the delegation met Chair of the Czech Senate

Milan Štěch, who holds the second highest ranking post in the state, reported the Czech daily *Fragmenty*. "We are very pleased to commemorate with you the anniversary of the arrival of the missionaries. The people of our country recognize that the arrival of the missionaries was and still is one of the cornerstones of our culture, education and lifestyle," Senate Chair Štěch stated in his welcoming speech to the delegation. He also noted that the Senate was actively involved in putting together the celebration. In turn, His All-Holiness gave a blessing to the Czech nation for its continued development and prosperity. This was also an opportunity for the Senate Chair and the Ecumenical Patriarch to discuss some of the most pressing global issues, such as the plight of Christians in the Middle East. The

Patriarch expressed his concern over the situation in Syria, where a reported 400,000 Christians have fled the unrest, while the remainder lives in fear. "We have to deal with these problems with dialogue, not guns and violence," the Patriarch of Constantinople stated. The delegation concluded their visitation to Prague by meeting the Ambassadors of Turkey and Greece.

Brno

That evening the Patriarchal delegation left for Brno where official meetings continued that evening and the next day. In Brno, His Eminence Metropolitan Yuriy had an opportunity to meet with Bishop Paisij of Poland. They discussed various issues of common interest. During an official luncheon they met representatives from the Orthodox Church as well as Bishop of Brno Vojtěch Cikrle of the Roman Catholic Church. The next day on Friday, May 24, Metropolitan Yuriy joined the delegation for the meetings with South Moravian Region officials. Deputy Governor Stanislav Juránek took the delegation on a tour of important historic Christian sites.

For another high point of this day that was a special treat for the entire city, Patriarch Bartholomew presided over a service at the St. Václav Church that launched Brno's annual Night of Churches and delivered a homily. To commemorate the occasion of His All-Holiness' visitation, representatives of the Orthodox Church in Brno presented a large green *pysanka* to His All-Holiness as a symbol of appreciation for his care for the environment. The Patriarchal delegation departed at this time, but the evening program contin-



Chair of the Senate of the Czech Republic Milan Štěch meets Ecumenical Patriarch Bartholomew and the Delegation.

ued with an All-night Vigil and Akaphist to the Miracle-working icon of the Most Holy Theotokos.

This is the fifth year that the Diocese of Brno has held the Night of Churches. Over the course of this evening, churches remained open for the faithful and visitors. Their parishioners hosted a variety of events such as theatre, performances, concerts and guided tours. This is the largest ecumenical event held in the Czech Republic with over 2000 churches participating this year. The Diocese reported that attendance was up 25,000 this year with 121,000 people visiting the various churches.

Mikulčice

The following day on May 25 the delegation headed for Mikulčice, the heart of old Moravia, to the historic site where Sts. Cyril and Methodius conducted their missionary work.

(continued on p.3)



The Patriarchal Delegation meets government officials in Prague. Metropolitan Yuriy centre right.



З ДНЕМ АНГЕЛА, ВЛАДИКО! GREETINGS ON YOUR PATRON SAINT'S DAY

■ З нагоди свята Св. Івана Хрестителя—7-го липня сердечно вітаємо Його Високопреосвященство, Митрополита-Емерита Івана.

Бажаємо кріпкого здоров'я, обильних Божих ласк та щедрот.

На Многії Ліма! Is polla eti Despota!

■ We greet His Eminence Metropolitan-Emeritus John, who celebrates his Patron Saint's Day, St. John the Baptist, on July 7.

We wish Metropolitan John, God's precious blessings, God's peace and health.

May God grant you many blessed years!

ВІСНИК THE HERALD

• LE MESSENGER •

ВІСНИК

випускається щомісячно
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ
ЦЕРКВИ В КАНАДІ

з благословення
Його Високопреосвященства ЮРІЯ,
АРХІЄПІСКОПА ВІННІПЕГУ
І СЕРЕДНЬОЇ ЄПАРХІЇ,
МИТРОПОЛИТА КАНАДИ,
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

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Metropolitan Yuriy in Prague.

(continued from p.2)

His Eminence Metropolitan Yuriy concelebrated the Patriarchal Divine Liturgy with the Ecumenical Patriarch and Orthodox hierarchs and clergy from surrounding countries (see photo p.1). The service, celebrated in Greek and most of the Slavic languages in honour of the two saints, was broadcast live on Czech state television. Despite the rain, an estimated 2000 faithful attended the outdoor Liturgy to commemorate this historic event of the arrival of Sts. Cyril and Methodius in Greater Moravia from Thessalonica, reported *The Prague Monitor*. "We are grateful for this legacy," stated Simeon, Orthodox Archbishop of Olomouc-Brno, in his homily. His All-Holiness also gave a homily, warmly greeting the faithful and explaining the missionary travels of the two saints and the connection

between the Patriarchate of Constantinople and the Orthodox Church of the Czech Lands and Slovakia.

Every year pilgrimages are made to Mikulčice to remember the two saint-brothers who created a special writing system for the Slavic people and translated foundational Christian texts into the Slavonic language. Today, there only stands the outline of the foundation of the once-grand church. The main celebrations marking Sts. Cyril and Methodius's arrival are held annually in Velehrad in Southern Moravia on July 5, the historic arrival date of the two Thessalonian brothers, which is a national holiday, according to the Czech News Agency.

Slovakia

That afternoon the Patriarchal delegation departed for Slovakia, where an official reception ceremony was held at the border to greet them.

Prešov and Košice

The delegation arrived at the Holy Metropolitanate of Prešov and proceeded the short distance in procession to be greeted at the Cathedral with the traditional bread and salt. Metropolitan Yuriy joined the Ecumenical Patriarch Bartholomew in celebrating the Divine Liturgy at the St. Aleksander Nevsky Cathedral in Prešov, where His All-Holiness gave the homily. His All-Holiness focused on the purpose of Saints Cyril and Methodius' coming to this region of Moravia as envoys of the Church of Constantinople and stressed that they should aim to inspire every Orthodox Christian, reported the regional newspaper *Korzar*. After the Patriarchal Liturgy, the delegation again walked in procession to the Holy Metropolitanate offices and, later, Metropolitan Rastislav of Prešov and Slovakia



Ecumenical Patriarch Bartholomew receives the highest state award from the President of Slovakia.

hosted the delegation to a luncheon.

Later that day, the delegation also travelled to Košice, where a *Moleben'* was served at the St. John the Merciful Cathedral, the seat of the Holy Metropolitanate of Mihalovce and Košice. His All-Holiness and the delegation met with local officials, including the Mayor of Košice who hosted an official dinner for his guests.

Bratislava

Following these meetings in Košice, the Patriarchal Delegation headed to Bratislava for a Doxology at the St. Rastislav Cathedral on May 27. This service was followed by diplomatic meetings with state dignitaries and church officials. The delegation met with President of Slovakia Ivan Gašparovič and Prime Minister Robert Fico. According to the presidential press service, President Gašparovič stressed the importance of this visitation taking place during the 1150th anniversary of the arrival of Sts. Cyril and Methodius. The president also noted that Sts. Cyril and Methodius are so important to the foundations of the country, they are even referenced in the *Preamble* to Slovakia's Constitution. President Gašparovič also presented His All-Holiness with the highest state award, the *Order of the White Double Cross II* for outstanding personal contributions to the understanding between peoples, global efforts for religious awareness and broadening the long-standing relationship between Slovakia and the Ecumenical Patriarchate over the centuries, reported the Slovakian presidential press service. The President stated of His All-Holiness, "We want to express our admiration and thank you for your commitment and support for an open ecumenism."

The delegation then proceeded to meet with Prime Minister Robert Fico. The Slovak Government's Press Office stated in its press release May 27 that the talks focused on the theme of the 1150th anniversary of the arrival of Sts. Cyril and Methodius as well as on the cooperation of the various churches

and their role in surmounting the crisis in Europe. His All-Holiness also met with the Chair of the National Council Paul Paškom, representatives of the Conference of Bishops of Slovakia and members of the Ecumenical Council of Churches in the Slovak Republic as well as with diplomatic representatives from the Greek, Cyprus and Turkish embassies, reported the website of the Orthodox Church in the Slovak Republic.

Unique Opportunity

The Orthodox Church in the Czech Republic and in Slovakia is administratively under the Autocephalous Orthodox Church of the Czech Lands and Slovakia. The Czech Republic has a population of 10.5 million with about 30,000 Orthodox faithful. Slovakia has a population of approximately 5 million with about 50,000 Orthodox faithful. Ecumenical Patriarch Bartholomew previously has visited the region. He led a delegation to the Czech Republic in June 1998, meeting the late dissident, writer and Czechoslovakian President Vaclav Havel.

This was an important opportunity for the Ukrainian Orthodox Church of Canada to have their Primate be included in the official delegation of the Ecumenical Patriarchate and participate in state level commemorations to other countries. Metropolitan Yuriy had an opportunity to meet His All-Holiness one-on-one for further discussions on internal matters of the UOCC and on Orthodoxy in Ukraine. This was also an occasion to meet Orthodox hierarchs from the Slavic countries, such as the Czech Republic, Slovakia, Bulgaria and Poland, to discuss issues common to the Slavic Orthodox world and regional issues such as Orthodoxy in Ukraine. During meetings with representatives of the Catholic Church and the Czech and Slovak governments, His Eminence was able to take part in discussions of global importance, for example, the plight of Christians in the Middle East and the moral and social impacts of the global economic crisis.

*All photos: N. Manginas



Metropolitan Yuriy gives a blessing during the Divine Liturgy in Prešov, Slovakia.



Bread and salt greeting in Košice, Slovakia.



Greeting the Hierarchs in Prague, Czech Republic.

Послання... (продовження зі стор.1)

З берегів Дніпра православна віра розповсюдилась по всій Київській Русі. З історичних джерел ми знаємо, що вже за часів князя Ігоря православна віра ширилась на теренах наших земель, і вже в той час християни побудували в Києві свою церкву Св. Пророка Ілії.

Велику роль в розповсюдженні християнства відіграла Свята Рівноапостольна Княгиня Ольга. Вона перша християнка на великокняжому престолі Києва і перша просвітителька й учителька християнської віри в Київській Русі-Україні. Її хрещення у Константинополі, створило широкий шлях до християнізації нашої держави. Немає сумніву, що Княгиня Ольга, ставши християнкою, хотіла, щоб і її народ прийняв Христову віру, однак вона не наважилась приступити до загального хрещення своїх підданих. Але своїм особистим прикладом християнського життя, високим моральним авторитетом і мудрістю Св. Ольга сприяла тому, щоб християнство поширювалось на землях Святої Русі. Це сильно вплинуло на народ та на її внука Князя Володимира. Ставши володарем Київської Держави Св. Володимир Великий відзначався як жорстокий войовничий управитель. Але вдиляючись в розвиток інших християнських держав, він поступово змінював свої поганські погляди на християнські. Свята Православна Церква порівнює князя Володимира з Апостолом Павлом "...щоб пізнати Православну віру, знайшов ти неоцінену перлину—Христа, що обрав тебе, як другого Павла, і змив у святій купелі сліпоту душевну і тілесну..." Саме благодать Божа, а не щось інше, спонукала Рівноапостольного Князя Володимира привести свій народ до правдивого Бога. В обговоренні, яку віру прийняти, літописець записав—, "що наших предків особливо вразила краса і величність віри Православної". Посли Св. Володимира так були вражені величністю богослуження в соборі Св. Софії в Константинополі, "що не знали, чи вони на небі, чи на землі, але відчували, що тут Бог з людьми перебуває".

Наближався день хрещення Володимира Великого. Коли Князь увійшов у купіль і Єпископ Михаїл охрестив його, то з очей Володимира впала темрява і він прозрів та радісно закликав: "Нині пізнав я правдивого Бога! Справді великий Бог християнський!". Охрестившись у віру Православну, він сам пильно дбав про поширення християнства у своїй державі... Також

за прикладом Князя Володимира Великого в 988 році було хрещенно всіх мешканців Києва. Про це свідчить Митрополит Київський Іларіон: "Він наказав по всій своїй землі хреститися в ім'я Отця, і Сина, і Святого Духа, щоб усі стали християнами і ні один чоловік не противився його повелінню".

Православна Церква називає Святого Князя Володимира рівноапостольним. А це означає, що у своїй ревності і в проповідуванні Христового Євангелія він рівнявся святим апостолам.

Дорогі брати і сестри!

Тримаймося і ми Святої Православної віри, яку передав нам Св. Володимир Великий. "Пам'ятайте наставників ваших, котрі проповідували вам слово Боже, і наслідуйте віру їх" (Євр 13:7). Нехай за молитвами нашого Просвітителя Святого Князя Володимира Великого Всемиловитий Господь зміцнює нас у Святій Вірі Православній, допоможе нам подолати всі життєві труднощі, щоб ми могли бути достойними і вірними дітьми своєї рідної Української Православної Церкви і рідної України. Завдяки його мудрому провидінню, Україна з вірою в Христа пройшла через усі віки. З тією ж вірою Україна перемаже усі незгоди і запишеться нескореною і вірною прикладу свого великого апостола і Хрестителя Святого Князя Володимира, бо він наш апостол, він наш хреститель, він славний Божий наш обновитель".

Святий Рівноапостольний і Великий Князю Володимире—Хрестителю Русі-України, моли Бога за нас грішних і за весь Український народ на рідній землі і у Діаспорі перебуваючий.

З архипастирським благословенням,

- † **ЮРІЙ**, Митрополит Української Православної Церкви в Канаді
- † **АНТОНІЙ**, Митрополит Української Православної Церкви в США
Місцєблюститель Української Православної Церкви в Діаспорі
- † **ІОАН**, Архієпископ Української Православної Церкви в Діаспорі
- † **ЄРЕМІЯ**, Архієпископ Української Православної Єпархії Бразилії та Південної Америки
- † **ІЛАРІОН**, Єпископ Української Православної Церкви в Канаді
- † **АНДРІЙ**, Єпископ Української Православної Церкви в Канаді
- † **ДАНИІЛ**, Єпископ Української Православної Церкви в США

Encyclical of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine on the occasion of the 1025th Anniversary of the Baptism of Kyivan Rus'-Ukraine

To the God-beloved Pastors, Venerable Monastics, and all of the Faithful Children of the Ukrainian Orthodox Church in the Diaspora and Ukraine,

"We magnify You Holy Equal-to-the-Apostles Great-prince Volodymyr,
and we venerate Your holy memory, for You destroyed the idols
and enlightened our whole land through Holy Baptism."

Rt. Reverend, V. Reverend, and Reverend Fathers! Dearest Brothers and Sisters!

■ By the Grace of God, this year we solemnly commemorate a majestic event in the life of the Ukrainian people, which bears within itself a deep spiritual and historic meaning for future generations. This historic event is the celebration of the 1025th anniversary of the Baptism of Kyivan Rus'-Ukraine.

A comprehensive study of history demonstrates that the Christian Faith was not something new or foreign for our Ukrainian people. For already, during the first century of the Christian era, our Lord's Gospel was preached in our land by the Holy Apostle Andrew the First-called. The Apostle prophesied on the hills of Kyiv: "Upon these hills the Grace of God will shine forth, here will be a great city, and the Lord will raise up many Churches." Not coincidentally, Kyiv later became the centre of Christianity for the Eastern Slavs.

From the banks of the Dnipro River, the Orthodox Faith spread throughout all of Kyivan Rus'. We know from historical sources that, already during the time of the Great-prince Ihor, the Orthodox Faith had spread to the various territories of our homeland and, by that time, Christians had built the Church of the Holy Prophet Elias in Kyiv.

The Holy Equal-to-the-Apostles Great-princess Olha played a great role in spreading Christianity. She was the first Christian on the Great-princely throne of Kyiv, and the first enlightener and teacher of the Christian Faith in Kyivan Rus'-Ukraine. Her baptism in Constantinople opened the door for the Christianization of Kyivan-Rus'. Without doubt, Great-princess Olha, having become a Christian, desired that her people receive the Christian Faith, but, in any case, did not proceed with the general baptism of her subjects. By her personal example of Christian life, her great moral authority and her wisdom, St. Olha contributed to the spread of Christianity throughout the lands of Holy Rus'. This greatly influenced the people of Kyivan Rus' and her grandson, the Great-prince Volodymyr.

Having become the ruler of the Kyivan state, St. Volodymyr the Great showed himself to be a terrifying military leader. Being intrigued, however, by the development of other Christian states, he gradually exchanged his pagan views for Christian ones. The Holy Orthodox Church equates Prince Volodymyr with the Apostle Paul "...in order to learn the Orthodox Faith, he found the priceless pearl—Christ, Who chose him as a second Paul and cleansed in the Holy Font both his spiritual and physical blindness." It was the Grace of God Himself, and nothing else, that motivated Holy Equal-to-the-Apostles Great-prince Volodymyr to lead his people to the True God. The chronicler, in his discussion of what faith to receive, wrote, "That our forefathers were especially impressed by the beauty and majesty of the Orthodox Faith." The ambassadors of St. Volodymyr were so impressed by the majesty of the Holy

Services at the Cathedral of St. Sophia in Constantinople, "That they did not know if they were in heaven, or on earth, but felt that there God dwelt with men."

The day of the baptism of Volodymyr the Great drew near. When the Great-prince went into the font and Bishop Mikhail baptized him, darkness fell from the eyes of Volodymyr, he gained his sight and joyously exclaimed: "Today, I have come to know the True God! Truly, the Christian God is Great!" Having been baptized in the Orthodox Faith, he then took a diligent interest in spreading Christianity throughout his kingdom. Likewise, after the example of Great-prince Volodymyr in 988 A.D., all the inhabitants of Kyiv were baptized. Metropolitan Ilarion of Kyiv witnesses to this: "He ordered that all in his land be baptized in the name of the Father, and of the Son and of the Holy Spirit, that all would become Christians, and not one man opposed his will."

The Orthodox Church calls the Holy Prince Volodymyr "Equal-to-the-Apostles." This means that he was like the Holy Apostles in his zealous dissemination of the Christian Gospel.

Dear Brothers and Sisters!

Let us also treasure the Holy Orthodox Faith which has been passed down to us by St. Volodymyr the Great. "Remember those who rule over you, who have spoken the word of God to you, whose faith follow" (Heb 13:7). May our All-merciful Lord, through the prayers of our Enlightener, the Holy Great-prince Volodymyr the Great, strengthen us in the Holy Orthodox Faith, help us overcome all the trials of life, so that we would be worthy and faithful children of our native Ukrainian Orthodox Church and our ancestral homeland of Ukraine. Thanks to God's providence, Ukraine has maintained its Christian Faith through the centuries. With this Faith, Ukraine will overcome all obstacles and remain unvanquished and faithful, according to the example of its great Apostle and Baptizer, the Holy Great-prince Volodymyr, "For he is our Apostle, he is our baptist, he is our glorious and Godly renewer."

Holy Equal-to-the-Apostles Great-prince Volodymyr, Baptizer of Kyivan Rus'-Ukraine! Pray to God for us sinners, and for the entire Ukrainian nation on native soil and throughout the Diaspora!

With Archpastoral Blessings,

- † **YURIJ**, Metropolitan, Ukrainian Orthodox Church of Canada
- † **ANTONY**, Metropolitan, Ukrainian Orthodox Church of the USA
Locum Tenens Ukrainian Orthodox Church in the Diaspora
- † **IOAN**, Archbishop, Ukrainian Orthodox Church in the Diaspora
- † **JEREMIAH**, Archbishop, Ukrainian Orthodox Eparchy of Brazil and South America
- † **ILARION**, Bishop, Ukrainian Orthodox Church of Canada
- † **ANDRIY**, Bishop, Ukrainian Orthodox Church of Canada
- † **DANIEL**, Bishop, Ukrainian Orthodox Church of the USA

The Baptism of the People of Kyiv

■ The most magnificent period of ancient Ukrainian history was approaching: the baptism of the Ukrainian nation itself, the moment of the fulfillment of the dreams of Prince Volodymyr's latter years. Volodymyr had now openly, in the Christian custom, married the Greek Empress; he had openly become a Christian. This brought the end to a certain era in the life of the prince, who had, for a long time, considered baptizing his nation and who had, for a long time, hesitated to openly change the faith of his nation. The marriage to Anna served to encourage the prince and Volodymyr began to hasten with the baptism of his empire.

Our Chronicle describes the baptism of the Ukrainian nation in this way: "After marrying Anna in Korsun, Volodymyr took the Empress, and Anastasius, and the priests of Korsun as well as the relics of St. Clement and his disciple Phoebus, and paintings and books for consecration. He erected a church in Korsun, on the mound, where in the centre of the city the earth that was stolen from the embankment had been heaped up: this church stands to the present day. He took two bronze idols with him and four bronze horses, which even now stand behind the Church of the Holy Virgin, and which uninformed people describe as marble. As a wedding gift for the Empress, Volodymyr gave Korsun over to the Greeks again and then he returned to Kyiv.

"Upon his arrival in Kyiv he immediately commanded that the idols be thrown down, some chopped to pieces, others burned; and he commanded that Perun be tied to a horse's tail and dragged through Borysiv to the river; he appointed 12 men to shove pegs into him. He did this not to offend the sensitive wood, but to violate the demon in repayment for having so deceived the people. Great art Thou, oh Lord, and wondrous art Thy deeds! Yesterday the people revered him and today they jeer him. While Perun was dragged along the stream to the Dni-pro the nonbelievers wept for him, sin-

ce they had not yet been baptized. Having dragged him up to the spot, they threw Perun into the Dni-pro. Volodymyr had commanded: 'If Perun should adhere anywhere to the bank, drive him away, until he passes the rapids; then leave him.' The men did as they were commanded. When they let him loose and he passed the rapids the wind cast him onto the shore; from that time on that spot has been called 'Perun's Shore.'

"And after this, Volodymyr sent his heralds throughout the entire city proclaiming: 'Whosoever does not come early in the morn to the river—be he rich or poor, elder or worker—he shall become disgusting to me.' Upon hearing this, the people joyfully gathered, rejoicing and saying: 'If this (baptism) was not a good thing, then the Prince and the boyars would not have accepted it. In the morning, Volodymyr arrived at the Dni-pro with the priests of the Empress and with priests from Kherson, and a countless multitude arrived; they went into the water and stood, some to their necks in water, others to their chests, and the young off the bank, others were holding children in their arms; while the baptized ones strolled along the banks. And the priests read prayers. And there was joy in heaven and on earth over so many saved souls. While the devil groaned and complained: 'Woe is me, for they are driving me out of here! I wanted to settle here, because there was no apostolic preaching in this land, they knew not God here; I was happy with their service, since they served me; and now I am conquered by the ignorant and not by the apostles, or martyrs; I will no longer reign in these lands!'

"After the people were baptized they returned to their homes. And Volodymyr was glad that he and his people had come to know God. Looking up to heaven, he prayed: 'Oh, God, who hast created heaven and earth! Look down upon Thy new people and grant them to know Thee as the true God, as have the other Christian lands come to know Thee, also. Strengthen their faith,

so that it be true and unfaltering. Help me, too, oh, Lord, against my enemies, so that, in relying upon Thee and in Thy might, I may overcome their trickery.' Having spoken this, Volodymyr ordered wood to be cut and churches erected in the cities in the places where the idols stood. And he constructed the Church of St. Basil on the hill where the idol Perun and the other idols had stood, where both Prince and commoner had offered their sacrifices."

That is the way the Chronicle describes it. As we see, the Chronicle imagines the baptism of the people of Kyiv in too simple a manner. The Prince commanded and the people complied. The truth of the matter is that all of this was accomplished not quite as easily, or speedily, as the chronicler imagines. One must consider that in Korsun, after the marriage of Volodymyr and Anna, or before this, a number of boyars had also been baptized. Some of them may have been baptized even before, together with Volodymyr. The Chronicle itself states this in regard to the Kyivans speaking about the baptism: 'If this were not good, the Prince and his boyars would not have accepted it.' Thus, the boyars had accepted baptism earlier than the common people.

After his wedding, Volodymyr acquired the necessary clergymen and returned to Kyiv. Here, of course, he did not, immediately, begin to baptize his people. First, it was necessary to properly prepare them and this was not an easy task. One must consider that the preparation of the people extended for quite a long time.

One cannot believe that the people abandoned their ancestral faith so easily; and the chronicler exaggerates, in vain, to convince us that the people accepted baptism with joy. Volodymyr returned from his campaign on Korsun as a glorious conqueror, at the helm of a loyal army; he arrived with a wife, a Greek Empress; he had become the relative of the most highly powerful emperor of the world, the Emperor of Greece. Prince Volodymyr's authority



was raised to an unprecedented height, and that is why the prince dared to set his heavy hand on the old faith of his subjects, dared to touch the national shrine. A part of the nation, the least resistant, obeyed the prince and accepted baptism; but a significant part would not heed this decree and refused to be baptized. In a big city, of course, it was not so easy to hide from the baptism, nor was it easy to hide from the punishment of a powerful prince, yet the baptism of the Kyivans could not have been accomplished quite as peacefully as the chronicler imagines more than two hundred years after the fact.

This is how the baptism of the people of Kyiv was accomplished. Nevertheless, baptizing the Kyivans did not yet mean baptizing the Ukrainian land. Volodymyr's empire was very large, and, thus, a tremendous amount of work had to be done in order to baptize the entire Ukrainian nation; this was a task for more than one generation of people.

—Excerpt from:
Metropolitan Ilarion (Ohienko). (1986).
The Ukrainian Orthodox Church.

*Note: The author's original text has been reproduced here. Some spellings have been changed.

Blessing of the Hierarchs
of the Ukrainian Orthodox Church of Canada
On the occasion of the 1025th Anniversary of the Baptism
of Kyivan Rus'-Ukraine

To the Reverend Clergy and to Honoured Executives of Parishes
of the Ukrainian Orthodox Church of Canada!

Glory to Jesus Christ!

The jubilee celebration of the 1025th Anniversary of the Baptism of Kyivan Rus'-Ukraine takes place this year in 2013. Traditionally, this anniversary is commemorated during the month of August.

In Ukraine this jubilee commemoration shall be taking place on the Feast Day of St. Volodymyr on July 28, 2013. Therefore, because we wish to join with our brothers and sisters in Christ in our ancestral land, we bless the following:

- a) On Sunday, July 28, 2013 there shall be served in the parishes of the Ukrainian Orthodox Church of Canada following the Divine Liturgy the *Moleben'*, which was prepared for the 1000th Anniversary of the Baptism of Kyivan Rus'-Ukraine, and now shall be adapted for the 1025th anniversary. The text can be located on the website of the UOCC (www.uocc.ca);
- b) The Encyclical on the occasion of this anniversary from the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine shall be read prior to celebrating the *Moleben'*;
- c) By the end of this 2013th year, this anniversary shall be commemorated at the Eparchial and parish levels with appropriate celebratory programs to be held in parishes and parish districts.

With Archpastoral Blessings,
† YURIJ, Metropolitan
† ILARION, Bishop
† ANDRIY, Bishop

Благословення Єпископату
Української Православної Церкви в Канаді
з нагоди 1025-ліття Хрещення Київської Русі-України

Всечесні Отці,
Хвальні Управи парафій Української Православної Церкви в Канаді!

Слава Ісусу Христу!

У цьому 2013-му році Б. припадає ювілей 1025-ліття Хрещення Київської Русі-України. Це свято традиційно відзначається в місяці серпні.

Через те, що в Україні ці святкування відбудуться в день св. Володимира, 28-го липня, ми бажаємо долучитися до наших братів й сестер на рідних землях, і тому благословляємо наступне:

- a) В неділю 28-го липня 2013 р. Б. після Св. Літургії у парафіях Української Православної Церкви в Канаді відслужити Молебень, який був підготовлений до 1000-ліття Хрещення Київської Русі-України, а тепер пристосований до 1025-ліття. Текст можна знайти на веб-сторінці УПЦК (www.uocc.ca);
- b) Перед Молебнем прочитати Послання до цього свята від Постійної Конференції Українських Православних Єпископів поза межами України;
- в) До кінця цього року відзначити це свято на єпархіяльному і парафіяльному рівнях з відповідною програмою у своїх громадах та округах.

З архипастирським благословенням,
† ЮРІЙ, Митрополит
† ІЛАРІОН, Єпископ
† АНДРІЙ, Єпископ

21-го червня 2013 р. Б.

June 21, 2013

Про Монашество

Монашество є душею і серцем Христового Тіла, тобто Церкви. Не існує Православна Церква без монашества.

Визначення. За Св. Василієм Великим, монах—це добрий християнин. *Ліствиця* преподобного Іоана Синаїта визначає: “Монахом є той, хто будучи зодягнутим у матеріальне і тлінне тіло, наслідуює життя і стан безплотних. Монахом є той, хто дотримується тільки Божих слів та заповідей повсякчас і на всякому місці, і у всякій справі... Монахом є той, у кого тіло очищене, чисті уста і розум просвічений”¹.

Мета монашества та ж, що і у кожної людини. Перша, звичайно—обоження. У своїй книзі *Обоження людини—ціль людського життя* це досконало описує Митрополит Іларіон (Огієнко): “Віруюча людина мусить бути найтісніше зв’язана зо своїм Богом, і в цьому ціль її життя й її будучини... Обоження людини буває реальне—це Преображення душі впливом божественної сили; це фактичне приєднання до Божества, це ступеневе одухотворення духової істоти, а границя цього—істотно-фізичне поєднання душі з Богом”².

Мета монашества—також розбудова і зміцнення Церкви, тобто Христового Тіла на землі. Кожен християнин у першу чергу дбає про домашню Церкву, тобто сім’ю. А монах сім’єю має Церкву, повинен дбати тільки про Неї. І всіма силами: молитвою, працею своїх рук, працею свого розуму.

Обіти. При вступі до монашої спільноти, тобто монастиря, монах дає три основні обіцянки служіння Богові й Церкві: **чистоти, нестяжання і послуху**.

Про значимість чистоти, дівства гарно говорить Митрополит Іларіон (Огієнко):

“Спасатися і спасати інших легше неодруженому, бо сім’я зв’язує людину з багатьма клопатами. Апостол Павло про це виразно заповів: «Нежонатий про речі Господні клопочеться, як догодити Господеві, а жонатий про речі життєві клопочеться—як догодити жінці» (1 Кор. 7:32, 33). Чистота, дівство очищує розум від помислів лукавих і привільнює людину до Ангела”³.

Друге, що обіцяє монах—нестяжання, тобто не збирати собі статків, не гнатися за марнотами світу. Завдяки цій обітниці монах стає вільним щиро працювати Богові і Церкві. Бо “подібно, як хвилі не покидають моря, так грошолобця не покидають гнів і клопоти”, говорить Св. Іоан Ліствичник.⁴

Третє, послух монашій спільноті і Церкві, має метою убити в людині гордість й самолюбство. Ніхто більшої любови не має над ту, як хто свою душу поклав би за своїх ближніх (Ів. 15:13), а це означає зректися себе самого, не турбуватися про власні бажання.

Молитва. Монашество вважають стовпом і опорою Церкви. Це твердження завдячуємо першому обов’язковій монаха—молитві. Преподобний Силуан Афонський зазначає: “Монах—молитвеник за увесь світ... Світська людина мало молиться, а монах постійно”⁵. В уставі монашого життя Св. Феодор

Студит зобов’язує розділити добу на три рівні частини: 8 годин—на обов’язкову спільну молитву, 8—на спільну працю, 8—особистий час.

Молитва без посту не досконала (Мт 17:21), у них обидвох ті ж самі результати—осягнення Духа Святого. А Духа Святого бачимо у Його плодах, це віра, надія, любов, мудрість, дар слова, прозоріння та ін. (1 Кор. 12).

Праця—дуже важлива для монашого життя. “Праця, особливо фізична не дає тілові панувати над духом... монах працює з молитвою і радістю, бо праця—основа всякого життя”⁶, як це пише Митрополит Іларіон.

Монашество готує для Церкви **кадри добрі**, віддані Церкві, котрі постійно перебувають перед лицем Господнім, у єдності з Богом через молитву, працю, через усю свою діяльність. Монахи виробили звичку жити щиро для Бога, не дбати про свій егоїзм, не думати про свої інтереси. Цих позитивних звичок вони самі хотіли і роками, з трудом, виробляли у монастирі. Безпристрасність до “свого”—основне завдання, що його повинен зреалізувати монах.

Значною є й **добродійна діяльність монашества**. Милостинню обов’язково приписує монастирям Устав. Милостинею є духовна і матеріальна підтримка (їжа, одяг, кошти). Отримані пожертви монастирі роздають тим, хто має потребу: сиротам, вдовам, бідним, хворим. Традиційно монахи опікуються дітьми-сиротами. Більшість монастирів на Україні, як і інде, безпосередньо виховують, вирощують сиріт. Велика кількість православних монастирів опікуються особами старшого віку. Суміжною діяльністю активності монастирів є безпосередня допомога хворим.

Безмірним є **внесок монашества до освіти і науки** і в історичному вимірі, і актуально. Митрополит Іларіон вказує: “Як Церква високої освіти, Українська Православна Церква несла освіту й своїм вірним, рано поставила школи й провадила їх. ... й монастирі одні провадили всі школи...”⁷ Становлення і розвиток писемності, освіти і науки європейської нації завдячують в першу чергу монастирям. Освічені монахи-українці не лише закладали і провадили школи, початкові та університети. Вони писали книги світські, наукові (як Нестор-літописець), церковні.

У монастирях завжди процвітали **мистецтва і мистецькі ремесла**. Монастирі плекають мистецтва іконопису, золотощиття, різьбярства, золотництва, пошиття риз, вишивання та ін.

Монастирі були і залишаються **осередками національної духовної культури**.

Монастирі—оазиси духовності. У них змучений клопатами і проблемами сучасного світу християнин може знайти пристань, щоб духовно відпочити і набрати нових сил у Бозі, щоб зміцнений він міг з успіхом поборювати проблеми життя і продовжувати свою дорогу єднання з Богом, тобто обоження.

Як бачимо, уся діяльність монаха спланована на потреби Церкви, він завжди має для неї час. За словами Митрополита Іларіона, “Ма-

настирі переповнені горливими Божими слугами, які все життя своє віддавали на службу Вірі, віддавали з силою і завзяттям неофітів”⁸.

1. Преподобного отця нашого Іоана, ігумена Синайської гори, Ліствиця.—Jordanville, Holy Trinity Monastery, 1963, с.2-3.
2. Митрополит Іларіон, Обоження людини—ціль людського життя: Богословська студія.—Вінніпег, 1954, с.5, 57.
3. Іван Огієнко (Митрополит Іларіон). Українське Монашество. —Київ: Наша культура і наука, 2002, с.52.
4. Преподобного отця нашого Іоана, ігумена Синайської гори, Ліствиця.—Jordanville, Holy Trinity Monastery, 1963, с. 133.
5. Старець Силуан. Життя і поучення.—Мінськ: Православна община, 1991, с. 366-367.
6. Іван Огієнко (Митрополит Іларіон). Українське Монашество. —Київ: Наша культура і наука, 2002, с. 53.
7. Там само, с. 31, 33.
8. Там само, с. 10.

Проект створення монастиря Української Православної Церкви Канади

Вже більше ніж 20 років Українська Православна Церква Канади намагається "завершити формування своєї церковної структури через заснування та утворення офіційних монаших спільнот" (Резолюція 22-го Собору УПЦК).

20-ий та 22-ий Собори Церкви прийняли **резольюції** про "заснування чоловічого та жіночого монастирів в Українській Православній Церкві в Канаді", "оскільки завжди ще з ранніх віків Християнства монастирі були головним джерелом богословського знання та духовного проводу Церкви; і оскільки наявність монаших спільнот є ознакою духовної зрілості Церкви." (Резолюція 20-го Собору УПЦК)

У своєму детальному огляді резолюцій, прийнятих Соборами УПЦК і Консисторією з 1995, Резолюційний комітет виділяє, як одну із найбільш пріоритетних—резолюцію УПЦК про розвиток монастирів.

Минулий рік був визначним з того огляду, що були зроблені кроки в напрямку до виконання цієї резолюції. Було сформовано **Комітет по створенню монастиря** і він мав своє перше засідання. На сьогодні це діючий комітет Консисторії УПЦК, який складається з 12 членів, включно з єпископатом, головою якого є Його Високопреосвященство Митрополит Юрій.

Комітет буде розширювати кількість своїх членів і закликає представників із Західних провінцій УПЦК долучитися до його праці.

Комітет по створенню монастиря засідав тричі, збирається по потребі, нерідше ніж поквартально, засідання можуть використовувати зв’язок через телеконференції, електронну пошту.

Мета роботи Комітету—визначення способів та ресурсів для заснування принаймні одного монастиря в Канаді до 2014 року. Ще одного цілком Комітету є пропагування цінності монашества в УПЦК.

Утворено підкомітет, який працює над укладанням **Letters Patent**, документа, на основі якого буде зареєстрований майбутній монастир УПЦК. Особливу подяку висловлюємо панові Гетьманчукові, який взявся за приготування цього важливого для майбутніх монастирів УПЦК документу. На базі діючих канадських юридичних документів щодо безприбуткових корпорацій та на основі порівняльного аналізу подібних корпорацій він готує основний текст **Letters Patent**. По закінченні його праці над документом, Letters Patent буде переданий юристові для довершення, опісля буде представлений управі Церкві для одобрення.

Комітет працюватиме над пошуком потенційного **місця для монастиря**, в міській чи сільському типу місцевості. У 2011 р. члени Комітету розглядали можливий варіант у рекреаційній Ніагарській зоні. У 2009 р. досліджувалися варіанти у районі Торонто. На сьогодні реальної власності, яка могла б використовуватися під монастир, немає.

Запрошуємо вірних УПЦК допомогти в пошуку місця для монастиря. Просимо подавати Ваші ідеї та пропозиції до комітету. Будемо особливо вдячні за Ваші грошові пожертви на придбання власності та за земельні пожертви на цю важливу духовну справу.

Уже сформований монастир УПЦК буде спільнотою, яка сама себе забезпечує. Допоки спільнота не утворена, комітет займається пошуком фондів для її започаткування. УПЦК створило рахунок (*designated trust account*), на який можна збирати фонди для проекту.

Комітет буде вдячний за всі Ваші ідеї щодо коштів, фондів на справу монастиря.

Так само, Ваші пожертвування грошові чи в іншій формі будуть великою підтримкою проекту. Традиційно, засновники та добродійні монастирів дістають величезну молитовну поміч, не тільки сучасно, але й на довгі віки.

УПЦК бачить монастир як місце молитви монашої спільноти, а також як місце **духовного відпочинку** для своїх членів, як жінок, так і чоловіків.

На разі, УПЦК ще не має монастиря як місця для духовного відновлення. Однак, з огляду на присутність монахині в УПЦК, можна запрошувати сестру Даниїлу провести духовні презентації чи заняття для членів Ваших громад.

Закликаємо всіх вірних УПЦК допомагати, як можете, праці комітету, щоб врешті виконати так довго очікуване сподівання Української Православної Церкви в Канаді. Хай Ваша співпраця осягне щедre Боже благословення.

—Сестра Даниїла в імені Комітету по створенню монастиря

Monasticism

Monasticism is the heart and soul of Christ's Body, that is, the Church. It is a fundamental part of the foundation of the Christian Church. Today there is no Orthodox Church without monastics.

Definition. According to St. Basil the Great, a monastic is defined as a good Christian. St. John Climacus, the eminent Orthodox theologian, in his *Ladder of Divine Ascent*, writes, "Monasticism is an angelic order and state achieved in an earthly and soiled body. A monk is one who follows only the commands of God, always and everywhere... A monk is one who keeps his body in chastity, his mouth pure and his mind illuminated."¹

The **aim of monasticism** is the same as for all of humankind. The ultimate aim is *theosis*. Metropolitan Ilarion (Ohienko) explains this perfectly in his book, *Theosis of Man—the Aim of Human Life*. A Christian must be most closely connected with God and this is the purpose of one's life and future. *Theosis* for humans is real. It is the transfiguration of the soul under the influence of divine power. In reality, it is our union with the Divine, it is a gradual spiritualization of a spiritual being and, at the highest level, it involves a complete and real spiritual unity of the soul with God.²

Another aim of monasticism is to strengthen and build the Church, which is Christ's Body on earth. It is the duty of every Christian to care about their "home church," that is, one's family. The monk's family is the Church, and their duty is to care for the Church with all their strength: by prayer, through the work of one's hands and one's intellect.

Monastic Rules. When a person joins a monastic community, i. e., a monastery, they embrace three basic obediences in their service to God and the Church: chastity, non-acquisitiveness and obedience.

Metropolitan Ilarion (Ohienko) well expresses the rule of **chastity**: "It is easier for an unmarried person to save oneself and others because family binds a man with numerous cares of life. The spiritual value of chastity is explained clearly by Apostle Paul: 'An unmarried man is concerned about the Lord's affairs—how he can please the Lord. But a married man is concerned about the affairs of this world – how he can please his wife' (1 Cor 7:32-33). Chastity purifies the mind from evil thoughts and makes man equal to the angels."³

The rule of **non-acquisitiveness** means not to gather goods for oneself, not to look for the vanities of this world and not to seek money. "As waves never leave the sea, so anger and cares never leave the money-loving man," says St. John Climacus.⁴ Accepting this discipline allows a monk freedom to sincerely work for God and the Church. The third rule, **obedience** to the monastic community and the Church, is intended to kill pride and selfishness in a person. No greater love for God and humans can be shown by a person than to deny oneself and be prepared to lay down one's life for friends (Jn 15:13) Obedience means to willingly submit to God through the spiritual father/mother.

Prayer. Monasticism is considered to be a pillar and foundation of the Church because the first task of a mo-

nastic is to pray. Speaking about monastic prayer, St. Silouan of Athos states, "A monk prays for the whole world... Lay people pray less, however, a monk prays always. Due to the monks, prayer never stops, and it is useful for the whole world because the world is maintained by prayer..."⁵ St. Theodore the Studite in his *Rule of Monastic Life* divides the 24-hour day into three equal parts: 8 hours for common prayer, 8 hours for common work and 8 hours for personal time.

Prayer is not perfect without fasting (Mt 17:21). Both have one aim which is to attain the Holy Spirit. The Holy Spirit is seen in His gifts, such as love, hope, faith, gift of knowledge and others (1 Cor 12).

Work is very important for monastics. Metropolitan Ilarion (Ohienko) says: "Work, especially physical, brings to the spirit victory over the body... A monk works with prayer and joy, because work is the foundation of every life."⁶

Monasticism provides the Church with **good personnel**, good clergy who are devoted to the Church, who, in the name of the Church, seek to place themselves before God's face by means of prayer and good works. Monastics seek to live sincerely for God, not to seek their own interests or satisfy their own egos. During their lives in the monastery, often with many challenges and temptations, monastics strive to achieve these things. Indifference to the self is a central goal for a monastic.

Charitable activity for monks is obligatory as prescribed by the Orthodox Monastic Rule. Almsgiving means spiritual and material support. Monasteries distribute the donations of money, foods and clothes that they receive from benefactors to those who are in need: orphans, widows, less fortunate and the infirm. Traditionally, monastics take care of orphans. Today, many of the monastic communities in Ukraine raise these children of poverty. Likewise, many Orthodox monasteries care for the elderly. Ministering to the sick and infirm is part of monastic activity. The contribution of monasticism to **education and science** is enormous both historically and currently. Metropolitan Ilarion (Ohienko) remarks: "Being the Church of high education, the Ukrainian Orthodox Church had brought education to its faithful very early by founding schools ... and monasteries were the only ones to maintain all the schools..."⁷ Many European nations are owing the development of the language, education and sciences to monastic communities. Educated Ukrainian monastics founded and led schools, both primary and universities. They wrote secular, scientific and ecclesiastical books.

As well, **culture, arts and artistic handicrafts** flourished in monasteries. Monasteries developed icon writing, gilding, carving, sewing, embroidery and other arts. Monasteries in every time and in every continent became **centres of the national and spiritual culture**. Monasteries are oases of spirituality. A Christian overwhelmed by the problems of modern life can find in the monastery a spiritual retreat where they can gain new strength in order to face the challenges of life and continue their own journey of *Theosis*-Union with God.

As evident from the above, monastics give all their time to the Church. Their whole life is focused on the needs of the Church. According to Metropolitan

Ilarion (Ohienko), "Monasteries are filled with ardent servants of God who have given the whole of their life for service to the Faith..."⁸

1.4. Saint John Climacus. (1991). *The Ladder of Divine Ascent*, Boston, Massachusetts: Holy Transfiguration Monastery, p. 4; 133.

2. Митрополит Іларіон, *Обожнення людини—ціль людського життя: Богословська студія*.—Вінніпег, 1954, с.5, 57.

3.6.7.8. Іван Огієнко (Митрополит Іларіон). *Українське Монашество*.—Київ: Наша культура і наука, 2002, с. 52, 31-33, 10.

5. Старець Силуан. *Життя і поучення*.—Мінськ: Православна община, 1991, с. 366-367.

The Project to Establish a Monastery within the Ukrainian Orthodox Church of Canada

For more than 20 years the Ukrainian Orthodox Church of Canada has made efforts "to complete its ecclesiastical structure through the initiation and formation for formal monastic communities" (UOCC 22nd Sobor resolution). The 20th and 22nd Sobors adopted resolutions for "the founding of both men's and women's monasteries for the Ukrainian Orthodox Church of Canada, preceded by the Preamble, "whereas monasteries have been a major source of theological insight and spiritual guidance in the Church since the earliest days of Christianity; and whereas the presence of monastic communities is a mark of the spiritual maturity of a Church" (UOCC 20th Sobor resolution).

In the detailed outline of resolutions adopted by Sobors and the Consistory Board since 1995, the Resolutions Committee emphasized the development of monasteries as one of the UOCC's highest priorities. This past year marked the first important steps towards the implementation of these resolutions. The Monastery Committee held its first meeting in February 2012. At present, the Monastery Committee is a standing committee of the Consistory Board of the Ukrainian Orthodox Church of Canada consisting of 12 members of the UOCC, including the episcopate. Its Chair is Metropolitan Yuriy. The Committee is looking to increase its members by including Ukrainian Orthodox representation in the Western provinces.

The Monastery Committee has met three times and intends to meet as required, but not less than quarterly, making use of email, teleconferences and face-to-face meetings. The mandate of the committee includes the identification of the issues and resources required to establish at least one monastery in Canada by 2014. Another goal of the committee is to raise the awareness of the faithful of the value of Orthodox monasticism in the UOCC. A Letters Patent subcommittee is working on creating a template to be used for future UOCC monastery registration with the government. Special appreciation for this work should go to Victor Hetmanczuk, who has undertaken this task, which is of great importance for establishing future UOCC monasteries. He has conducted extensive research on current legislation concerning non-profit corporations and provided comparative studies of similar institutions in Canada. He has also compiled a draft of Letters Patent to be submitted to a lawyer for completion and to be approved by the Church's governing bodies.

The committee will work on identifying properties that have potential to become locations for the monastery—in both rural and urban settings. In 2011 the committee members explored an option to purchase a property in the Niagara escarpment zone. Previously, in 2009 a property was considered in the Greater Toronto Area. At present, there is no substantial proposal regarding a property to be used for the monastery. We invite the faithful of the UOCC to provide assistance with this mandate. Please submit your ideas and proposals to the Committee. It would be especially appreciated that our faithful consider monetary donations or donations of property for this important spiritual endeavour.

The committee intends to identify funding opportunities that would promote the self-sufficiency of the monastery. The UOCC has already established a designated trust account to collect funds intended for the founding of the UOCC monastery. The Committee welcomes your ideas on the project's funding options. Your monetary donation or other forms of support would be greatly appreciated. Traditionally, the monastery's benefactors are graciously mentioned in all of the monastery's prayers for the living and for the deceased over many centuries.

The UOCC monastery is seen as a place of prayer for the monastic community and a place serving to provide a spiritual retreat space for both men and women of the UOCC. It would be a place for individual and communal prayer and spiritual renewal. Although the UOCC has not yet acquired a site for monastery retreats, there is a monastic presence in the UOCC. Therefore, spiritual presentations and workshop opportunities are available. Parishes are encouraged to invite Sister Danyila to deliver the spiritual presentations for their members.

We call upon the UOCC members to facilitate in any way possible the work of the committee and fulfill a long-awaited aspiration of the Ukrainian Orthodox Church of Canada. Your help will be greatly appreciated. May God bless you!

—Sister Danyila on behalf of the Monastery Committee

Deadline for Submissions

■ August 2013 issue — *Deadline: July 8, 2013*

Leaders as Spiritual Trustees

"Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. 'Quick, get up!' he said, and the chains fell off Peter's wrists."

(Acts 12:7)

Orthodox Christian leaders who trust in God are leaders worthy of trust—they are spiritual trustees. This is one lesson we can learn from thoughtful reflection on the scriptural account of St. Peter's miraculous escape from imprisonment (Acts 12). It was trust—faith in God—that let Peter await his liberation in simple confidence. Trust delivered Moses and his fellow Israelites from the pursuing Egyptians at the Red Sea. Trust sustained Joseph while he languished in Pharaoh's prison. Trust gave young David victory over Goliath and made possible an answer to Jonah's prayer from the belly of the whale. It was this same trust in God that emboldened the Apostle Peter's faith before the Sanhedrin and finally unlocked the iron gate of his unjust captivity.

The detailed story of St. Peter's chained imprisonment is described in the 12th chapter of the Book of Acts. King Herod Agrippa, the grandson of Herod the Great, was fearful of the early Christian community. In fact, he murdered James, the brother of John the Evangelist, and imprisoned Peter. Agrippa was so terrified of Peter's influence that he had him shackled between two heavy chains and guarded by a garrison of "four quaternions of soldiers"—16 men (Acts 12:4-6). Miraculously, on the night prior to his execution, an angel was sent by God to release Peter from his harsh confinement.

It is significant that St. Luke, the writer of the Book of Acts, informs us that St. Peter's escape took place "while

prayer was being offered on his behalf by the Church without ceasing" (Acts 12:5). It is also amazing that, while most would have been wide awake—tossing and turning, worrying about their situation—Peter was so confident that God would heed the prayers of his friends, that his rescuing angel had difficulty waking him from a sound sleep (Acts 12:7)!

Holy Tradition indicates that the chains that miraculously fell from Peter's wrists were gathered and secretly venerated during the first three centuries. The members of the early Christian community rightly believed that, like the clothing, aprons, handkerchiefs and shadows of the Apostles, the chains of St. Peter would likewise have extraordinary healing powers (Acts 19:11-12). Beginning in the 4th C, these and other chains from similar imprisonments were venerated during special Feast Days in Jerusalem, Constantinople and Rome, as they had become grace-filled symbols of early Christian trusteeship. The Orthodox Church celebrates an annual feast known as the Veneration of the Chains of St. Peter (Jan. 16). It is trust in God that continues to give these holy chains the power to extend the grace of God to others! This ancient commemoration provides a valuable opportunity for Orthodox Church leaders to examine the spiritual condition of their own pastoral and administrative trusteeship.

Trust is the highest form of human motivation. According to the vast majority of experts in management and organizational theory, the ability to generate trust is one of the most important characteristics of an effective leader. Two main drivers help leaders elicit trust: (a) their unwavering ability to realize what is promised, and (b) their benevolent lack of opportunistic

or egoistic goals. Unfortunately, corporate and religious scandals, terrorist threats, office politics and broken relationships show how seldom we see such selfless trusteeship in families, religion, business and politics. In his most recent book *The Speed of Trust* (2006), Stephen M. Covey, the son of the bestselling business author Stephen R. Covey, suggests that the beauty of trust lies in its ability to ease worry and create opportunities. According to Covey, low levels of trust—of confidence—create an unseen danger in life and business. A lack of trust generates hidden agendas and guarded communication, thereby slowing or paralyzing effective decision-making by leaders. A lack of trust stymies innovation and productivity.

Trustees, on the other hand, should be leaders who engender confidence, and produce creativity because their posture fuels collaboration, loyalty, and timely results. Such trusteeship is a function of character and competence, and most leadership experts divide it into five categories: (a) self-trust, (b) relational trust, (c) organizational trust, (d) market trust, and (e) societal trust. Sacred Scripture and the writings of the Holy Church Fathers would add another important domain to the list—spiritual trust, as confidence and reliance in God. "In thee, my God, have I trusted," the Psalmist writes, "let me not be put to shame; let not mine enemies triumph over me" (Ps 25:2). It was spiritual trust and confidence in God's sovereignty that let St. Peter sleep, knowing that God was in control and would save him.

Peter was not the only apostolic trustee to bear the weight of his leadership responsibility. The double chains of despondency and distress were acutely experienced by all of Jesus' disciples prior to His violent passion. In Chapter 14 of the Gospel of Saint John (see sidebar), Jesus provides comfort and consolation to them by describing an important therapy: "Let not your hearts be troubled," he asserts, "trust in God, and trust also in me" (Jn 14:1). In what has often been described as one of the most consoling sermons ever preached, Jesus suggests that trust in God should be understood by leaders throughout the ages as a supernatural remedy for fear and anxiety. Trust makes sense only if it is directed to one deserving of confidence! People today have experienced their share of misplaced loyalties and broken trusts. Consequently, many have learned the hard way that only in God can one put one's unqualified confidence. Trust in God is particularly important for Christian leaders, who daily meet people who are alarmed or dismayed by various things. Spiritual consolation, however, is not a "let go, let God" attitude. Rather, mature Orthodox Christian leaders should break the chains of such distress with God-inspired wisdom and creativity, counseling others to persevere.

According to St. John Chrysostom, two miracles are associated with Peter's escape from prison. The first is the unlocking of the chains that bound him to his cell. The second is the miraculous self-opening of the iron-gate to the city as he was being led by his rescuing angel (Acts 12:9-10). Chrysostom warns leaders not to trust in human reason alone: "When human reason trusts in itself, it substitutes the strangest absurdities for the highest divine concepts." He calls his hearers to the heroic holiness that character-



ized his own life by urging them to see personal problems and crises in the Church as calls to prayer, penance, and unwavering trust in God.

Like Chrysostom, St. Basil the Great also extolled the scriptural virtue of trusting in God. "Trust is a most praiseworthy virtue that requires absolute faith in God and total surrender," he wrote. For Basil and other Church Fathers, trust in divine providence is a gift. According to Basil, "God rescues us from dangers beyond all human expectation." He suggests that God allows us to experience troubles, "so that we might not trust ourselves but in God." The story of St. Peter's imprisonment by King Agrippa includes four interrelated elements: (a) the two chains, (b) the four quaternions of guards, (c) the rescuing angel, and (d) the locked city gate. A careful comparison of these four elements, patristic exegetical wisdom, and contemporary theories of leadership, suggests significant correlations. Peter's two chains may be seen as the negative, paralyzing impact of excessive worry and fear on a Christian leader, and the four quaternions of guards (16) can represent the numerous enemies of trust (Acts 12:4). Leading examples of such antagonists might be doubt, distraction, discouragement and division. Finally, the vision of a leader's future creativity may easily be associated with the "gate to the city" (Acts 12:10). The gate's self-opening, however, would not be a direct consequence of professional knowledge or expertise, but rather the trusting leader's confident obedience to God!

Throughout Christian history, those who were imprisoned for their faith in God oftentimes were less bound than their captors. Examples include the midnight jailhouse psalm-fest of Paul and Silas (Acts 16:25), the incident of Paul's final ship-wreck (Acts 27), and Peter's Spirit-filled defense before the rulers, temple guards and Sadducees (Acts 4:8-13). Spiritual trust, faith in the person of Christ, is the rock upon which the very Church is founded and against which the very gates of hell will never prevail (Mt 16:18). Difficulties cannot overwhelm a trust-filled leader! On the contrary, the quaternions of doubt, distraction, discouragement and division can actually become catalysts for increased faith. While scoundrels may appear to surround and shackle us, spiritual trust liberates faithful trustees for creative responses. A larger palette of possibilities emerges as the dynamic colors of trust are courageously blended in ways never before imagined.

(continued on p.9)

The Way to the Father: Gospel of John 14:1

For "Let not your heart be troubled; you believe in God; believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know." Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on, you know Him and have seen Him." Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it." (John 14:1)

The way we reach the Father is forever established in the Person and work of the Son. The Son is he truth because He is the unique revelation of the Father. Christ is the life who became Man so we might have life, and as he is our life, not even death can hinder us from coming to Him. Only in Christ can one come to know the Father, for only in Christ is the way of all truth and all life found. Our response to Christ determines our relationship with the Father. If we reject Christ then we will never find the Father, but if we believe in Christ and follow Him, then we ourselves will become "children of God," living eternally in the love of the Father." (Jn 1:12) To pray in Christ's name does not simply mean to attach the phrase "in Jesus' name we pray" to the end of prayers. Rather, to pray in His name means to pray according to His will. Just as an emissary of a king can only be said to be speaking in the king's name if he says what the king would want him to say, so also we can only be said to be praying in the name of Christ when we pray according to what He wants. The purpose here is not to get God to do our will, but for us to learn to pray properly, according to God's will (Mt 6:10).

—The Orthodox Study Bible

Сяюча краса Святих The Radiant Beauty of the Saints

Охтирська Ікона Божої Матері

Цю чудотворну Ікону знайшов у селі Охтирці 2-го липня 1739 р. (відповідає 15-му липня на григоріянському календарі), о. Данило Васильович Полянський. Часом його прізвище подають як Васильєв з огляду на його ім'я по-батькові. Сьогодні село Охтирка—в Сумській області з населенням понад 50,000 людей. В той час, о. Данило був косив сіно і побачив у високій траві ікону, яка сяяла небесним світлом. Він покинув косу і впав перед нею в молитві.

Тоді взяв її додому і там вона пробула 3 роки. Однієї ночі йому приснилася Божа Матір, яка дорікала йому, що він не чистить її Ікону. Отож, він устав, обтер пиліку і помив її. Скоро йому знову приснився сон, в якому він бачив себе, як він іде до річки Ворскло, щоб вилити води з миття Ікони і знову йому Матір Божа каже не виливати її, бо ж вона може зцілювати людей. Перша сцілилася дочка о. Данила від великої гарячки. Наступили й інші чудесні сцілення і священник вирішив, що треба Ікону понести до храму. Замовив іконописця відновити Ікону і

той теж завважив, що вода якою мив ікону вздоровила його сина. Стали багато людей приходити молитися перед Іконою про вздоровлення від різних недуг і було багато чуд.

Однак знаходження Ікони принесло й багато переслідувань для о. Данила і його родини. Його арештували й оскаржили, що він зловживає пожертви, які дарують прихожани для Ікони. Вийшло, що замість того, щоб їх висилати до Консисторії Білгородської Єпархії, він вживав їх, щоб відновлювати й утримувати дерев'яну церкву, якої він був парохом. Зняли його з родиною від парафії, і він скоро десь зник, а появився через півтора року в храмі під час Утрени, де впав перед Іконою з гарячою молитвою. Виявилось, що він був відбук у паломництво до Єрусалиму, надіючись тільки на Бога про поміч, і то вже в досить похилому віці.

Аж у 1750 р.Б. його остаточно звільнили від усіх оскаржень і навіть покликали його зустрітись з імператрицею Єлисаветою, та він важко захворів по дорозі і упокоївся в м. Твері. Досліди були виявили, що Ікона—дійсно чудотворна і по-

"Свята Ікона знайдена!"

будували прекрасний Собор у честь Покрови Пресвятої Богородиці на місці її знайдення. Архітектором був Варфоломій Растреллі—той же самий, що запроєктував чудовий Андріївський Собор у Києві. Ікону вкрали в 1905 р. і служили Молебень до Матері Божої, щоб вона допомогла віднайти свою Ікону. І під час моління почули радісний оклик: "Святу Ікону знайдено!" Розбійники були зняли дорогоцінну ризу її, а саму Ікону були залишили в одному з будинків біля Собору. Нову, ще кращу ризу зробили для Ікони, та вона знову зникли в роки революції, 1917-1920 рр., й її теперішнє місце перебування невідоме. Сама Ікона—надзвичайна. На ній видно довге волосся Матері Божої, а вона зложила свої руки в молитві, не типове для православних Ікон, і дивиться на маленьке Розп'яття. Кажуть, що це пов'язане з видінням, якого вона мала про Страсті Христові ще перед її Благовіщенням від Архангела Гавриїла. У цьому ж світі радість нерозривно пов'язана зі стражданням, яке—коли його переносимо терпеливо, смиренно та з вірою, остаточно при-



водить і до вічної перемоги радості! Нехай через заступництво Божої Матері знайдемо й ми силу переносити всі труднощі в своєму житті і знайдемо радість свідомості в тому, що ми належимо Тому, Хто так нас полюбив, що все перетерпів ради нас. Амінь

—митр. прот. д-р Ігор Куташи

Icon of the Most Holy Theotokos of Okhtyrka

"The Holy Icon has been found!"

This miracle-working icon was found in the village of Okhtyrka on July 2, 1739, or July 15 on the Gregorian Calendar, by a priest, Fr. Danylo Vasylyovych Polyansky. Today, Okhtyrka is a city in Sumy Oblast of Ukraine with a population of over 50,000. Fr. Danylo, whose surname is sometimes given as Vasilyov due to his patronymic, was cutting hay and noticed an icon in the tall grass shining with celestial brilliance. He dropped the scythe and knelt before it in prayer. Then, he took it into his home where it remained for three years.

One night, he had a dream in which he heard the Mother of God reproaching him for not cleaning her icon. He got up, dusted and washed it. Soon, he had another dream in which he saw himself going to the river Vorskla to pour out the water from the washing of the icon and, again, the Mother of God visited him and told him not to pour it out because it could heal people. Fr.

Danylo's daughter was the first to be healed from malaria. Other healings followed and the priest decided that the best place for the icon was the Church. An iconographer was commissioned to restore the icon and he too found that the water from the washing of it healed his son of fever. After this, many people started to come and pray before the icon and many miracles followed. However, the finding of the icon also brought a wave of persecution to Fr. Danylo and his family. He was arrested and accused of misappropriating donations given by worshippers. It turns out that he did not send the money to the Consistory of the Bilhorod Eparchy but, instead, used it to repair and maintain the wooden church where he was the pastor. He and his family were removed and he soon disappeared for a year and half. When he re-appeared in the village, it was again to fall to his knees in prayer before the icon at Matins. He had been on a pilgrimage to Jerusalem, rely-

ing solely upon God for help—and he was quite elderly at the time.

It was not until 1750 that he was finally cleared of all accusations and even summoned to see the Empress Elizabeth. He became gravely ill along the way and died in the city of Tver. Official investigations had shown that the icon was indeed miracle-working and a splendid Cathedral in honour of the Protection of the Mother of God (Svyata Pokrova) was built on the spot where the icon had been found. The architect was Bartolomeo Rastrelli, the same talented man who designed the lovely St. Andrew Sobor in Kyiv. The Icon was stolen in 1905 and a *Moleben'* was served asking the Mother of God for help in recovering her Icon. During the prayers, a joyous shout rang out: "The Holy Icon has been found!" It turned out that the thieves had removed the valuable jewel-encrusted covering (*ryza*) of the icon and left it behind in one of the buildings near the

Cathedral. A new, even more splendid, covering was ordered, but the Icon again disappeared during the years of the Russian Revolution, 1917-1920, and its current whereabouts are unknown. The icon is unusual for one can see the long hair of the Mother of God who folds her hands in prayer and contemplates a crucifix. It is said to be linked with a vision of the Passion of her Son that Mary had, even before the Annunciation to her by Archangel Gabriel. In this world, joy is inextricably linked with suffering, which, patiently, humbly and faithfully borne, leads to the eternal victory of joy.

Through the intercessions of the Mother of God, may we all find strength to endure the hardships of our lives and find the joy of belonging to the One Who so loved us that He endured all things for us. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Leaders... (continued from p.8)

In hindsight, it is the difficulties, the confrontation with negative realities, that can actually give birth to the novel and unique!

"The reason why the devil plunges us into thoughts of despair," writes Chrysostom, "is to cut off hope which is towards God, the safe anchor, the foundation of our life, the guide of the way which leads to heaven, and the salvation of perishing souls." Without spiritual trust, Christian leaders are most susceptible to this type of despair. Trusting God, continues Chrysostom, "is like a strong cord suspended from the heavens that supports our souls, gradually drawing towards that world on high those who cling firmly to it, lifting them above the tempest of the evils of this life." If anyone becomes enervated, Chrysostom counsels, "he should not let go of this sacred anchor, otherwise he will straightway

fall down and suffocate, having entered into the abyss of wickedness." The Church Fathers were wise in asserting a difference between chains and anchors. While chains bind and hinder escape, anchors prevent drifting and provide much-needed stability. Leaders should avoid the chains of addictive habits, stale knowledge, and self-defeating emotions, but firmly anchor themselves to prayer and to godly wisdom. According to St. Paul, we are to be "rooted in Him, and established in the Faith that we have been taught" (Col 2:5). In the final analysis, it is in Christ "that all treasures of wisdom and knowledge are hid" (Col 2:3).

There will always be Agrippas and their minions that seek to shackle the creative vision of faithful Orthodox Christian leadership. Paralyzed between the twin chains of worry and insecurity, some will tragically feel that they can do little but stare anxiously at the closed gate. The mature trustees,

however, will rely on prayer, and the wisdom of God to protect them from such treacherous imprisonment. A young pastor was unable to sleep. Night after night, after tossing and turning in bed, he would rise from bed and sit by the fireplace, worrying about the condition of his parish and the debilitating problems of his parishioners. Late one evening, however, he was frightened by a gentle nudge on his shoulder. He turned to see Jesus standing beside him. "You can go to bed now," Jesus insisted, "you do not have to worry any more—it's My turn to take over!"

The story's message is clear. Orthodox Christian leaders are called to provide trustworthy custody over their flocks. We must do so, however, by humbly entrusting our pastoral and administrative burdens to the wise and loving sovereignty of God. Yes, while diligence and excellence is a leader's responsibility, our trustworthiness is anchored in our own confidence in God.

We must firmly believe that the grace of the Holy Trinity can and does unshackle the chains of those who trust Him!

Christ delineated the nature of spiritual trust by insisting that He was "the Way, the Truth, and the Life" (Jn 14:6-7). In union with Christ, Orthodox Christian leaders may experience: (a) perfect fellowship, (b) eternal wisdom, and (c) unrestricted physical, intellectual and spiritual development. In fact, Jesus assures faithful Christian trustees that, by abiding in such a holy relationship, they will be able to produce "even greater works" than His own earthly ministry (Jn 14:12-13)!

—Rev. Dr. Frank Marangos, D.Min., Ed.D.

Dean of the Archdiocesan Cathedral of the Holy Trinity, New York City, and Adjunct Professor at Saint John's University (New York).

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**Постанови Єпископату
Української Православної Церкви в Канаді
Від 28-го листопада 2012 р. Б., Вінніпег, Манітоба**

Єпископат УПЦК постановив:

1. Коли священнослужитель Української Православної Церкви в Канаді виїжджає поза межами єпархії в котрій він служить, то повинен повідомити свого єпархіального єпископа і одержити на це благословення, а коли виїжджає поза межами Канади, він повинен повідомити свого єпархіального єпископа і митрополита і отримати на це благословення.

2. До Дня Св. Пасхи 2013 р.Б. Єпископат УПЦК нагородив священнослужителів нашої Церкви слідуючими нагородами:

• Юрія Гнатива	- 2-им Хрестом з оздобами
• Олега Кравченка	- 2-им Хрестом з оздобами
• Віктора Лакусту	- 2-им Хрестом з оздобами
• Тараса Крочака	- Митрою
• Володимира Макаренка	- Митрою
• Григорія Мельника	- Митрою
• Василя Сапігу	- саном протоієрейства
• Василя Федіва	- палицею
• Петра Говгена	- набедреником

З архипастирським благословенням,

† **ЮРІЙ**, Митрополит,
† **ІЛАРІОН**, Єпископ,
† **АНДРІЙ**, Єпископ

**Resolutions of the Episcopate
of the Ukrainian Orthodox Church of Canada
From November 28, 2012, Winnipeg, Manitoba**

The Episcopate of the UOCC resolved:

1. When a clergy member of the Ukrainian Orthodox Church of Canada travels outside the borders of the Eparchy in which he serves, then he must inform his Eparchial Bishop and receive a blessing to do so, and when travelling outside the borders of Canada, he must inform his Eparchial Bishop and Metropolitan and receive a blessing to do so;

2. In commemoration of the Feast Day of Holy Pascha 2013, the Episcopate of the UOCC awarded clergy of the UOCC with the following awards:

• George Hnatiw	- Second Jeweled Cross
• Oleg Krawchenko	- Second Jeweled Cross
• Victor Lakusta	- Second Jeweled Cross
• Taras Krochak	- Mitred Archpriest
• Volodymyr Makarenko	- Mitred Archpriest
• Gregory Mielnik	- Mitred Archpriest
• Wasyl Sapiha	- the rank of Very Reverend
• Vasyl Fediv	- Palytsia
• Peter Haugen	- Nabedrenik

With Archpastoral Blessings,

† **YURIJ**, Metropolitan
† **ILARION**, Bishop
† **ANDRIY**, Bishop

**Постанови Єпископату
Української Православної Церкви в Канаді
від 5-го червня 2013 р. Б., Едмонтон, Альберта**

Єпископат УПЦК постановив:

1. В зв'язку з святкуванням ювілею 1025-го ліття Хрещення Київської Русі-України звернутися з посланням від Постійної Конференції Українських Православних Єпископів поза межами України до всіх Православ Св. Володимира призначити Молебень з нагоди цього ювілею після Св. Літургії;

2. З нагоди 95-ліття Української Православної Церкви в Канаді звернутися з посланням від Єпископату УПЦК до всіх вірних УПЦК;

3. Єпископ Іларіон представляється УПЦК під час відзначення інтернованих під час 1-ої Світової Війни в Бенфф, Альберта 20-го червня 2013 р.Б.;

4. На звернення КУК-у до УПЦК, Єпископат призначить священника від Східної Єпархії до Ради КУК;

5. З нагоди 25-ліття священства Єпископат нагородив Ізидора Ворончака черговою нагородою—палицею.

З архипастирським благословенням,

† **ЮРІЙ**, Митрополит
† **ІЛАРІОН**, Єпископ
† **АНДРІЙ**, Єпископ

**Resolutions of the Episcopate
of the Ukrainian Orthodox Church of Canada
From June 5, 2013, Edmonton, Alberta**

The Episcopate of the UOCC resolved:

1. On the occasion of the celebration of the 1025th anniversary of the Baptism of Kyivan Rus'-Ukraine, to address with an Encyclical from the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine all Orthodox faithful in the Diaspora and in Ukraine, and to instruct that a *Moleben'* be served after the Divine Liturgy on this occasion of this celebration on July 28, 2013;

2. On the occasion of the 95th anniversary of the Ukrainian Orthodox Church in Canada to address all of the faithful of the UOCC with an Epistle from the Episcopate of the UOCC;

3. Bishop Ilarion shall be the designated representative of the UOCC during the commemoration of the internment of Ukrainians during the First World War in Banff, Alberta on June 20, 2013;

4. At the request of the Ukrainian Canadian Committee to the UOCC, the Episcopate shall appoint a priest from the Eastern Eparchy to the UCC board;

5. On the occasion of the 25th year of priesthood, the Episcopate awards Isadore Woronchak the clergy award of Palytsia.

With Archpastoral Blessings,

† **YURIJ**, Metropolitan
† **ILARION**, Bishop
† **ANDRIY**, Bishop

Orthodox News

Central Eparchy Clergy Retreat

■ **YORKTON, SK**—The Central Eparchy Clergy Retreat was held June 18-19, 2013 in Yorkton, Sask. at the Holy Transfiguration Ukrainian Orthodox Church. It commenced on June 18 with a *Moleben'* celebrated by His Eminence Metropolitan Yuriy and assisted by Chancellor, Rt. Rev. Protopresbyter Victor Lakusta and Very Rev. Roman Kocur. The clergy then assembled to hear the main address given by His Eminence Metropolitan Antony, Metropolitan of the Ukrainian Orthodox Church of the USA, who spoke on "Secular Influences in the Life of Holy Orthodoxy." The clergy present were both informed and moved by His Eminence's words.

Metropolitan Antony emphasized in his presentation that many so-called positive improvements in contemporary life actually carry many foreseeable or unforeseen negative outcomes.

He gave the example of the Internet that has improved access to information and communication, but it can lead to an overwhelming amount of unreliable information and, thus, does not actually lead to better understanding much less to wisdom or Salvation.

As Metropolitan Antony stressed, the Orthodox understanding of a life-long journey to *Theosis* has been replaced by an endless search for entertainment and superficial news. The constant use of smart phones has made it possible to maintain a semblance of contact with many people, but can keep people from relating more deeply to those around them and, thus, has led many to a feeling of loneliness and despair. The Holy Orthodox Church calls us to total Communion with Christ the Lord, reminded the Primate of the UOC of the USA. Thus, he added that we must constantly strive to come clos-

er to Christ, to truly communicate with our brothers and sisters in Christ and not to spend our precious days searching for that which is superficial or even harmful. "All is vanity and striving after the wind." (Ecc 1:14) According to Metropolitan Antony, the clergy must be healers and bring peace and healing to the parishes and to the parishioners. This healing must begin from the clergy. If we wish to see changes or "improvements" in those around us, we must make them in ourselves first. Metropolitan Anthony stated more than once, "As goes the priest so goes the parish."

That evening, on June 18, under the choral direction of His Eminence Metropolitan Yuriy, the clergy practiced singing hymns for clergy funerals. The next day, on June 19, a Hierarchical Divine Liturgy was celebrated by His Eminence Metropolitan Yuriy, assisted by Rt. Rev. Protopresbyter Victor Lakusta and Very Rev. Archpriest Roman Bozyk at the Holy Transfiguration Ukrainian Orthodox Church in Yorkton. The Clergy Retreat concluded with a delicious lunch served by members of the Yorkton parish, after which clergy

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Metropolitan Anthony addresses UOCC clergy

departed to their home parishes.

—with contributions from
Very Rev. Archpriest Roman Bozyk

12th Annual Orthodox Women's Retreat



■ **CALGARY, AB**—Entheos Retreat Centre, located 20 kilometers west of Calgary in the foothills of the Rocky Mountains, was the tranquil and scenic backdrop for the 12th annual Orthodox Women's Retreat held Sept. 14-16, 2012. As nurturers and caregivers, women often do not have or consciously do not make the time to "set aside all cares of life" and to look after one's own needs. This retreat weekend provided the opportunity for fellowship with our sisters in Christ and enabled all the participants to nourish their souls, minds and bodies. 80 women gathered to worship, learn and share in each others' lives. The majority came from various locales in Alberta, but some travelled from British Columbia, Saskatchewan and even as far away as Toronto. The clergy of Calgary's Orthodox community served the various liturgical worship services and were available to hear confessions.

The theme of the retreat was *The Spiritual and Psychological Perspective of Depression and Anxiety*. The guest speaker was Dr. Joseph Hadeed from Portland, Oregon, the first male to ever address the women's retreat. Dr. Hadeed received his Ph.D. in clinical psychology from the California School of Professional Psychology in Los Angeles in 1984 and has since been in private practice. He attends St. George Antiochian Orthodox Church, where he has served as chair of the parish council for

many years.

Depression is one of the most significant public health problems in our era. It has become commonplace in Western and developed countries. Statistics show that one out of three women will have an episode of depression during their lifetime, but many are too embarrassed to seek treatment, believing that depression is a personal weakness. However, Dr. Hadeed emphasized that depression is a condition, like heart disease or diabetes, and stressed the importance of seeking professional help when necessary. The Church Fathers have written about depression, seeing it as a "spiritual microbe affecting the heart of the soul." St. John Cassian notes that our major struggle is against the demon of gloom, which darkens the soul completely and leaves it paralyzed. The Church Fathers warn us that if we attempt to pursue a life of virtue, we will encounter this demon.

Dr. Hadeed touched on various ways to deal with depression, including medication and psychotherapy, but he focussed on self-help, providing very practical coping strategies as well as spiritual medicine. We must turn to Christ, the Physician and Healer of our souls and bodies. Christ offers rest, peace, love, joy, faith, prayer, grace and hope. In the words of St. John Chrysostom, "Hope offers rest and relief. Hope is surrounded by God's mercy. He who has hope kills listlessness and depres-

sion." Christ gives us the Church as a hospital for healing and priests as spiritual therapists. We should participate in the healing power of the Holy Mysteries—Confession, Communion and Holy Unction.

A similar format was followed on the subject of anxiety. According to the Church Fathers, anxiety stems from placing too much value on the cares of the world. We must give things up to God and know that He is in control. Peace should reign in our hearts. This is achieved through prayer, contemplation and the practice of slowing down. A lack of stillness takes away the ability for mindfulness and creates a state of internal fragmentation. Presbyter Myra Reinheimer introduced the concept of three minutes of silence, which was observed at different times throughout the weekend. There was also a quiet hour during which many of the participants enjoyed the retreat centre's grounds in prayer and silence, freeing the mind from clutter and problems. "Be still, and know that I am God." (Ps 45 (46))

Dr. Hadeed concluded by stressing the need for sharing and open communication and for increased cooperation between theologians and mental health professionals. Hardships are real and can lead to depression. However, if we face these challenges in the way of our Orthodox faith and use every spiritual medicine the Church has to offer,

we can mitigate their effect on our lives.

Each participant received an icon of the Theotokos from Lebanon, a memento of a spiritually nourishing and uplifting weekend. Many thanks to retreat organizers Joan Popowich, Myra Reinheimer, and Ghada Ziadeh for their dedication and the countless hours spent in coordinating another successful gathering of Orthodox women.

May God bestow His bountiful blessings upon you as you continue this special ministry! We look forward to the next retreat.

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Phil 4:6-7)

—Elaine Holowach-Amiot,
St. Vladimir's Ukrainian
Orthodox Congregation

**13th Annual
Orthodox Women's Retreat**
Sept. 27-29, 2013

Entheos Retreat Centre,
20 km West of Calgary

For information, please contact:

Joan Popowich
jpopowichdv@xplornet.com
tel: 403-932-7724

Registration forms available:
www.stvlads.com

Orthodox News

Christian presence in the Middle East Conference

■ **BEIRUT, LEBANON**—The World Council of Churches (WCC) conference, *Christian Presence and Witness in the Middle East*, was held May 21-25, 2013 at the Notre-Dame du Mont Monastery in Beirut, Lebanon. The conference was organized by the WCC and the Middle East Council of Churches and brought together 150 participants from 34 countries in the Middle East and throughout the world, representing churches as well as regional and international ecumenical organizations.

Fr. Jaroslaw Buciora, the UOCC's representative to the Canadian Coun-

cil of Churches, was given a blessing by Metropolitan Yuriy to attend the conference as a representative of the Canadian Council of Churches. The conference aimed to help strengthen the Christian presence and witness in the Middle East for the benefit of unity, justice and peace for all in this crucial region, in times of significant changes for the whole region.

Following the 4 days of discussions, the WCC conference issued a joint statement calling on the churches and ecumenical actors to commit themselves to support one another in prayers and actions to support Chris-

tian presence and witness in the Middle East. According to the WCC press release, the statement acknowledged the deep-rooted history of Christian presence in the region, efforts for peace in the Israel-Palestine conflict, political solutions towards conflict in Syria, and political stability in Egypt, Tunisia and Libya, calling the churches to act in unity to address challenges posed by unprecedented political, cultural and historical convulsions in the region. The statement called the churches to "continue to be involved in the building of democratic civil societies, based on the rule of law, social justice and respect for human rights, including religious freedom."

At the conference, another statement was released expressing concern over the recent kidnapping of two Syr-

ian Orthodox Metropolitans near Aleppo, Syria in April. To date, the Bishops have still not been released.

Prior to the conference, the Canadian Council of Churches, representing 24 churches and 85% of Christians in Canada, sent a letter on May 17, 2013 to Prime Minister Steven Harper voicing concerns about the crisis in the Middle East. The council noted the humanitarian tragedy unfolding and threats to Christians, churches and church leaders in the region. It urged the Government of Canada to respond to this human rights crisis in the region. The UOCC is also a signatory of this letter.

—World Council of Churches
press statement, June 4, 2013;
Canadian Council of Churches.

Wealth and Poverty in Christian Tradition

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. Throughout this Year of Global Solidarity, the *Visnyk/The Herald* presents articles surrounding this theme. This time, we feature an excerpt from **Wealth and Poverty in Christian Tradition** by Rev. Dr. Emmanuel Clapsis, professor at Holy Cross Greek Orthodox School of Theology. Fr. Emmanuel challenges our attitudes to wealth and poverty and draws attention to the Orthodox response to possessions.

Wealth and Poverty in Christian Tradition

Wealth and poverty are elements of social stratification that substantively contribute to people's definition and experience of the "good life." Wealth is a multivalent concept loaded with multiple ideologically complex meanings. It evokes difficult to disengage attitudes of prosperity, power, social status, security and personal success. It decisively contributes to people's assumption of self-worth. Poverty on the other hand is a concept that refers to "pronounced deprivation in well being." In simple terms, to be poor is to be hungry, homeless, sick, illiterate, voiceless, powerless and generally unprotected from adverse and potentially oppressive and unjust social realities. Poverty is a global problem of huge proportions with explosive social consequences for peace and stability. According to the World Bank, of the world's 6 billion people, 2.8 billion live on less than \$2 a day, and 1.2 billion on less than \$1 a day. Generally, wealth and poverty are asymmetrical social realities that reflect unjust distribution of material resources, knowledge and power in local and worldwide scale. Wealth and poverty are inextricable notions measuring particular standards of living in diverse societies. For instance, someone is wealthy compared to other(s) in particular social setting(s). It takes, for example, much less to be rich in Ethiopia than in Manhattan. The notions of wealth and poverty, even if they are understood from a strictly economic perspective, are often loaded with value-loaded connotations. To be wealthy is often identified with power and happiness. In the same way, to be poor is identified with powerlessness and unhappiness. These qualitative aspects creep into our language even when we are consciously aware that there are some people who are voluntary poor but seem to be happy, people who are involuntary poor who claim to be content, and people who have lots of money and wealth who desire to commit suicide. We must also remember the relativity of these notions since there are different degrees of wealth and poverty: "wealthy, affluent, and opulent" and "deprived, needy, destitute."

In Christian tradition wealth and poverty are mostly embodied notions. The Church in its Biblical and patristic tradition addresses rich people, who often in their avarice have accumulated excessive wealth at the expense of the poor, and also poor people, who in their destitute are homeless, starving, sick, illiterate and suffering. Her discourse is rather contextual, responding or commenting on concrete social conditions, urging God's people to be charitable to one another as a faithful expression of their communion with God.

My presentation leaves behind the conventional approach that seeks to delineate in the Christian tradition clear and unambiguous statements about wealth and poverty for the purpose of checking whether Christian attitudes and behaviour are consonant with these moral precepts. The fullness of the Christian tradition compels us to acknowledge that, in Scripture, as well as in the patristic tradition, we have multiple contextually conditioned statements about wealth and poverty that cannot provide us with clear, concise and unequivocal understanding of the value and the proper use of material possessions. Thus, for the proper understanding of the Christian teachings on wealth and poverty, we need to step back from these notions and find out whether they fit into a larger view—a view and way of life that does not put wealth at the centre, but instead uses wealth as one resource to foster 'good life.'

The Anthropological Matrix of Possessions

In Christian tradition, human beings are portrayed as symbolic creatures whose attitudes and convictions are expressed in the language of the body. The human body is a symbolic manifestation of human existence. It externalizes the inner emotional state and attitudes of a human being and, at the same time, it affects what it signifies. Human identity is partly crafted in the tensive and reflexive relationship of being and having. It is in the continuum of being and having that human identity dynamically evolves as it relates to God, the world and other communities of people. Christian anthropology, while it views human beings as somatic/spiritual entities, also recognizes that human identity is crafted in a wider context of social symbols, a context that provides a system of communication and meaning that structures and rationalizes life in the world.

Wealth and poverty can be conceived as symbolic extensions of the human body in the world. What we do with wealth and how we cope with poverty reveals and, at the same time, shapes the particularity of our human identity. The way that human beings use, own, acquire and dispense material resources symbolizes, expresses and, at the same time, influences people's notion of a good life. People may confess faith in God through the creeds of the Church but who they are in relation to God is revealed in what they love the most and in what they worship (serve). In this context possessions, and the value that people attribute to them, reveal their ultimate and passionate attachments either to God or to the world.

Faith and Idolatry

Human beings have received from God, the ultimate source and ground of existence, the gift of life. The Biblical witness insists that the gift and the goal of human existence in the world can only be understood, experienced and appreciated if we ground our lives upon the unshakeable foundation of faith in God's creative, sustaining, redeeming and saving grace. The response of faith in God's benevolent presence in the life of the world should have a primacy over all other relationships that people develop either with other human beings, communities of people or the creation at large. If we do not have the right relationship with God, the rest of the relationships that we have in the world are distorted. If the truth about the origins, the worth and the destination of human life in the world is not grasped accurately, then the significance and the meaning of life in the world are also perverted. The tragedy of the human condition is reflected in the substitution of the primacy of the faith and trust in God with the adoration of idols, created beings or entities that are valued as of utmost significance for a good life in the world.

How is it possible for human beings to substitute the primacy of their relationship with God with elements or beings of the created world? What is the Biblical meaning of idolatry? In the book of Wisdom, it is written that the minds of idolaters have been seduced by the beauty of creation, although the shape of the world should have led them to the knowledge of the Creator (13:5). In the Epistle to the Romans, St. Paul attributes idolatry to a human choice not to acknowledge the claim of the creator upon his creatures. St. Paul sees the perverted relations between men and women and the hostile attitude and actions of people toward one another as stemming from this basic darkening of the mind, which comes when people "exchange the truth about God for a lie, worshipped, and served the creature rather than the Creator." (Rom 1:25).

Faith in God breeds freedom. As people whose life ultimately depends on God's grace, we are free to use material creation without being possessed by it. Jesus, in the parable of the rich man (Lk 12:15-21), explicitly and emphatically rejects the identification of good life with an "abundance of possessions." The rich man in the story is not a fool because he is rich; he is a fool because he identifies his very existence with the security he thinks comes from having grain stored in barns. However, this in no way suggests that things themselves are either illusory or evil, or, for that matter, the use of any part of, is wicked (Gen 1:31; Wisd 1:14).

Nor is wealth a wicked thing in itself. St. John Chrysostom makes abundantly clear that what is morally wrong is not wealth itself but its misuse. He states: "I am often reproached for continually attacking the rich. Yes, because the rich are continually attacking the poor. But those I attack are not the rich as such, only those who misuse their wealth. I point out constantly that those I accuse are not the rich but the rapacious. Wealth is one thing, covetousness another. Learn to distinguish." Generally, wealth is good (Ecc 13: 24)

as long as it does not result from the oppression of the needy (Prov 10:2; 11:16-18; 14; 31) or become a false source of security or hope (Ps 33:16; 49:6-8). In Wisdom, we also find the perception that wealth and poverty are each in their fashion a testing of faith from God.

Job did not get his wealth by oppression (31:13-22), nor did he confuse his great wealth with the true centre of his being (Job 31:24-28). This refutes the haste and misguided judgment that the suffering of the poor, the needy and the sick is generally a punishment from God and the wealth and prosperity of the rich is a blessing, a reward for virtue. Gregory of Nazianzus with strong language denounces such a belief. He stated: "There are some even among our own people, a thing that makes one weep, who, far from helping or having compassion on these poor sick, will reproach them bitterly, insult them, make up empty, foolish speculations about them... And they have the audacity to go further, and to say: 'their affliction is from God; and our good health comes from God'..."

Identification of Christ with the Poor

Our unity and communion with God is primarily an act of faith realized by the work of God's Spirit. This communion is sustained, nourished, and actualized in history through the hearing and proclaiming of God's word; the celebration of the Holy Eucharist; and a life of active compassion and care towards the poor and the needy. These three sacramental modes of being in communion with God, as interdependent notions, cannot be separated from one another without distorting the ethos and the identity of the Christian Church. Gregory of Nyssa reminds the rich that they must recognize the true identity of the poor and acknowledge their special dignity and role in the Christian community.

What I am suggesting is that, in Christian tradition, we have three distinct but equally important and inseparable sacramental ways of being in communion in God: the Word of God, the Divine Liturgy, and the mystery of the poor brethren. These three ways of communicating with God, through the work of the Holy Spirit in their inseparable unity, shape the ethos of the Christian Church. Whenever one of these constitutive aspects of the Christian ethos is not adequately acknowledged and emphasized in its importance, the life and the witness of the Christian Church suffers.

These three distinct but inseparable manners of being in communion with God provide to those who have accepted Christ as their Lord and Saviour the symbolic world of meaning that gives structure, meaning and a sense of direction to the web of relationships by which they live and experience their humanity.

—Rev. Dr. Emmanuel Clapsis

*Since only part of this important work can be printed here, and footnotes and references could not be printed due to space limitations, we encourage readers to read the full article with references at: www.iocc.org/orthodoxdiakonia/content/revclapsis.pdf

Before there was a UOCC Part 1: Early Struggles (1896–1911)

In 2013, we celebrate the 95th anniversary of the founding of the Ukrainian Orthodox Church of Canada. This is the first of a two-part article that examines the state of Orthodox Christianity in Canada before 1918.

When the first Ukrainian immigrants arrived in Canada, they found their new homesteads in a bush-country wilderness. They quickly learned that their religious lives were in a wilderness as well. The immigrants from Bukovyna found no Bukovynian-style Orthodox Church in Canada and the immigrants from Halychyna found no Greek Catholic Church either. Initially, their only choice was to hold prayer services in one of their homes, where they would sing parts of the Liturgy in the absence of clergy.¹



Russian priests served Uspenska Church, near Canora, SK in 1902.

The Metropolitan of the Bukovynian Orthodox Church in Chernivtsi did not send priests to Canada because he respected the jurisdictional claim of the Russian Orthodox Church in North America. He advised the immigrants to seek out Russian priests. The Russian Orthodox Mission was subsidized by the tsarist regime. It was not only eager to provide priests for Bukovynians, it was also eager to proselytize among the Byzantine Rite Catholics as well. In particular, a charismatic priest Arsenii Chekhovtsev had fruitful results among Ukrainians across the prairies and founded 27 Russian Orthodox parishes in Manitoba alone.²

As many as 80% of Ukrainians were Greek Catholic on arrival in Canada, but Greek Catholics found themselves under the jurisdiction of the Roman Catholic Church. Archbishop Adélar Langevin, the senior prelate in the prairies, first thought Ukrainians could be Latinized "prudently and gradually." However, this was one of the errors in judgement made by the Roman Catholic hierarchy that led to large numbers of Greek Catholics turning to the Orthodox Church. Another judgemental error was that Roman Catholic bishops in the USA convinced the Vatican to forbid married priests from going to North America. Since married secular priests made up 97% of the Greek Catholic priesthood, the pool of potential missionaries to Canada was extremely small. Additionally, many immigrants did want to be ministered by celibate monastics.³

The Roman Catholic hierarchy requested Greek Catholic parishes to incorporate parish property into the Roman Catholic diocese, while the Russian Orthodox Mission did not require this. Many of the Russian priests could speak Ukrainian, since a large part of the territory of what is modern Ukraine today was under the Russian Empire at that time. The Russians used Church Slavonic as the liturgical language and Ukrainians were used to this. Since the mission was subsidised, the Russian priests charged little for their services.⁴

Almost immediately religious turmoil broke out in many Greek Catholic parishes. In some instances, whole parishes went over to the Russian Orthodox Mission. In other instances, raucous factions split the congregations and lawsuits ensued.⁵ Archbishop Langevin realized it was imperative to obtain Greek Catholic priests but he was still opposed to married clergy. In 1902 the first three permanently assigned Greek Catholic monastic priests—along with one brother and four nuns—arrived in Canada. However, there were already tens of thousands of Ukrainians in Canada by that time.

Langevin then sought francophone Latin Rite priests to transfer to the Greek Rite in order to minister to Ukrainians.⁶

Given the shortage of priests, Ukrainians were subject to various groups competing for the pastoral care of their souls. In 1903 Stephan Ustvolosky came to Winnipeg with forged documents alleging him to be "Metropolitan Seraphim." He ordained any man who would give him \$25.00 and shortly established parishes across the prairies with a flock of as many as 60,000 members. His church was ephemeral and the charlatan Seraphim was deposed by an internal coup led by some of the better-educated of his clergy.⁷

These better-educated people established the "Independent Greek Church," but it was not independent because the Presbyterian Church funded it. It also was misleading to call it "Greek" because the whole point of the church was to convert Greek, that is Byzantine-Rite, Catholic and Greek Orthodox Ukrainians to Protestantism. The "Independent Greek Church" was very popular up until about 1907, but it became less popular as services became more Protestant in nature. The Presbyterian Church kept applying pressure to change the services to remove all vestiges of the Eastern Rite. However, it did not get the desired results. Most parish-



St. Mary's United Church, located south of Canora, SK, is one of the few Protestant churches resulting from the so-called "Independent Greek Church".

es eventually returned to their Catholic or Orthodox roots and only a tiny number became Protestant.⁸

Only about 20% of Ukrainians moving to Canada before 1914 settled in urban settings and the largest number of these located in Winnipeg.⁹ The first Orthodox parish outside of the Prairie Provinces was founded in Montreal in 1907. During the first 15 years of settlement in Canada, few Ukrainians received the pastoral care that they were accustomed to in their homelands. From 1896 to 1911, many suffered from poverty, isolation and religious deprivation. However, as the saying goes, 'what did not kill them made them stronger.' There were to be better days ahead and increasing options to grow a spiritual life in a new land.

—Sterling Demchinsky, co-chair of the Heritage Subcommittee
Contact: sterdem@sympatico.ca

All photos: S. Demchinsky

1. Yereniuk, p. 192.
2. Yereniuk, p. 192; Yuzyk, pp. 34-35; Martynowych, p. 187.
3. Martynowych, pp. 156, 163-164, 169, 182-185.
4. Martynowych, p. 186.
5. Martynowych, pp. 186-187 & 194-195; Yereniuk, pp. 194-196.
6. Martynowych, pp. 195-196.
7. Martynowych, pp. 190-191; Yereniuk, pp. 199-200; Yuzyk, pp. 48-49.
8. Martynowych, pp. 192-193; Yereniuk, pp. 200-202; Yuzyk, pp. 48-52.
9. Balan, p. 67.

The Secret of Contentment:

"Not that I speak in regard to need, for I have learned in whatever state I am, to be content. I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me." (Phil 4:11-13)

—The Orthodox Study Bible

Повчання про молитву – On Prayer

■ "Молитва—це велика зброя, невичерпний скарб, багатство, що ніколи не зміліє, супокійне пристановище, несхитний затишок і корінь незліченних благ; і джерело, і матір молитва: вона могутніша за саму царську владу. Молитвою ж я називаю не будь-яку, не недбалу і розсіяну, а полум'яну й многотрудну, що виходить зі зболеної душі й глибоко зосередженого ума. Лишень така молитва сходить до неба. Під молитвою ж розумію не те, що на устах, а те, що виходить із глибини серця. Без співдії Святого Духа людина не може належно провадити Божественної бесіди, тому насамперед треба молитися, щоб Його благодать перебувала з нами й сходила на наш молитовний труд.

—Св. Іоан Золотоустий

■ Prayer is a great weapon, treasure, wealth that never fades. It is a refuge

and comfort that is the source of countless benefits, and is the origin. It is more powerful than the power of a king. I do not call just anything prayer, not the sloppy and the distracted ones—but the fervent and formidable prayer that comes with an aching soul and deeply concentrated mind. Only such prayer rises to heaven. By prayer, I understand it is not what is on the lips, but what comes out of the depths of the heart. Without the Holy Spirit participating, one cannot properly conduct a Divine conversation. Therefore, firstly, one needs to pray that His grace would enter in us and dwell in us during our prayer.

—St. John Chrysostom

■ Молитва—скерованість усіх душевних сил до Бога, свою цілковиту присутність у Його присутності. Це є найбільший дарунок, який лише може зробити Бог людині. Це під-

носить людину над її власною природою та робить її рівною з ангелами. Щоб людина справді могла молитися, вона мусить позбутися усякого розсіяння та спрямувати свою увагу на Бога. Ціль молитви—у спогляданні, у поєднанні з Богом на найглибшому рівні душі. Бог живе у безпристрасній частині душі. Тому ціллю молитви і є звільнення від будь-яких пристрастей як передумова молитви без розсіяння. Ісусова молитва подає надію, що Ісус Христос перебуває у нас. Він жив не лише колись у далекому минулому, а живе й тепер. Так Ісусова молитва допомагає постійно жити у зустрічі з Ісусом та живитися з цього зв'язку.

—Св. Євагрій

■ Prayer is the directing of all of our spiritual strength towards God and being fully present in His presence. This is the greatest gift for a person

that only God can make. It elevates a person above human nature, making one equal to the angels. For a person to truly pray, all distraction needs to be eliminated and one must direct their attention to God. The purpose of prayer is in contemplation and union with God at the deepest level of the soul. God exists in a dispassionate part of the soul. Therefore, the aim of prayer is liberation from all passions as a prerequisite for prayer without diversions. The Jesus Prayer gives us hope that Jesus Christ is in us. He not only lived some time in the distant past, but is living now. Thus, the Jesus Prayer assists us to continuously live in a union with Jesus and to receive life from this connection.

—St. Evagrius

■ "If the time or conditions are not right for you to practice prayer, then, as much as possible during all activities, try to retain in yourself the spirit of prayer.

—Schema monk Agapius

Chancellor Rt. Rev. Protopresbyter Victor Lakusta Receives Clergy Award

EDMONTON, AB—Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the UOCC, was awarded the Second Jeweled Cross by His Eminence Metropolitan Yuriy on June 9, 2013 during a Hierarchical Divine Liturgy in Edmonton, Alberta. The Chancellor was dignified with this high clergy award for his distinguished service in the Ukrainian Orthodox Church of Canada. The magnificent Hierarchical Divine Liturgy was concelebrated by His Eminence Metropolitan Yuriy, Bishop Ilarion, Bishop of Edmonton and the Western Eparchy, Bishop Andriy, Bishop of the Eastern Eparchy, clergy of the St. John the Baptist Cathedral in Edmonton and visiting clergy, Protodeacon Gary Boychuk, Deacon Anton Lakusta and numerous young Altar servers. The responses were beautifully sung by the St. John Cathedral Choir. This Liturgy followed the conclusion of the three day Spring Meeting of the Consistory Board, whose members were on hand to congratulate Fr. Victor for his dedicated pastoral work.

During the Small Entrance, following the Third Antiphon, Protodeacon Gary Boychuk, carrying the Gospels, led the procession of clergy before the three Hierarchs, who stood before the Iconostasis under the dome. Rt. Rev. Mitred Archbishop Stephan Semotiuk, Dean of the Cathedral, and Very Rev. Archbishop Roman Bozyk, Dean of Theology at St. Andrew's College, presented Fr. Victor Lakusta as recipient of the award to His Eminence. Then, His Eminence placed the Second Jeweled Cross on the Chancellor, saying, "Rt. Rev. Protopresbyter Victor Lakusta is awarded the Second Jeweled Cross for service to the Ukrainian Orthodox Church of Canada." He then exclaimed, "Axios! Axios! Axios!" which means

in Greek, "he is worthy". In Orthodox Church tradition, this expresses recognition of a priest's worthiness to receive the award. The Divine Liturgy resumed after Fr. Victor was greeted and congratulated by each Hierarch and serving clergy.

With this award, Fr. Victor has now been dignified with all of the clergy awards in the UOCC. Over 46 years of priestly service, he has received 10 different clergy awards from 5 different Metropolitans. His first award, the Metropolitan's Jubilee Certificate came soon after his ordination into the priesthood, and in recent years he was awarded the Mitred Archbishop by the Council of Bishops of the UOCC, Protopresbyter—the highest rank of priesthood, and now the Second Jeweled Cross. A student of Metropolitan Ilarion of Blessed Memory, Fr. Victor continues the pastoral practices of service to the people, care of the Holy Orthodox Church and diligent work ethic instilled in him during his training under the UOCC's most eminent theologian, scholar and hierarch. Fr. Victor's award is richly deserved. He has also accumulated a wealth of pastoral experience, serving in a variety of parishes across the Western provinces from small parishes and diverse parochial districts to newly-formed Mission parishes and large, established Cathedrals. He also has considerable experience in the administration of the UOCC as Administrator of the Western Diocese of the UOCC as well as serving on 5 different Consistory Boards from 1980 to the present. These experiences have served him well in his current position as Chancellor to provide a keen understanding of the variety of issues impacting parish life in the UOCC across the country.

Многії літа! Axios!

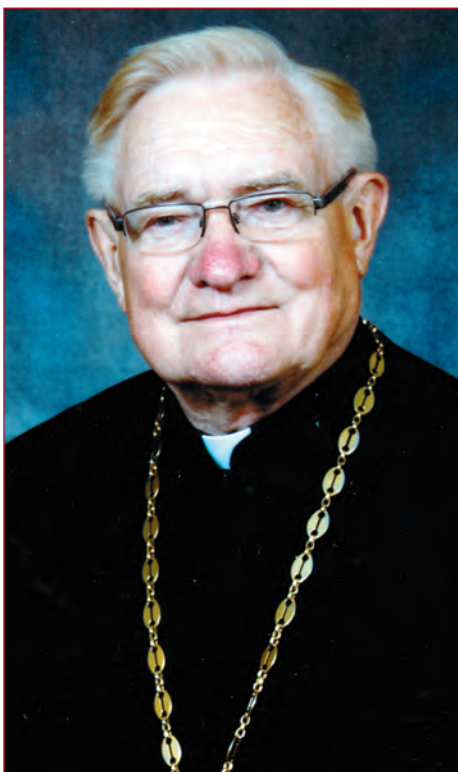


His Eminence Metropolitan Yuriy conferring the Second Jeweled Cross on Rt. Rev. Protopresbyter Victor Lakusta.



Rt. Rev. Protopresbyter Victor Lakusta and his family at St. John the Baptist Cathedral, Edmonton, AB.

Congratulations! Celebrating 25 Years of Priestly Ordination



KELOWNA, B.C.—The Sts. Peter and Paul Ukrainian Orthodox Church parish in Kelowna, B.C. celebrated parish priest, Very Rev. Archpriest Isadore Woronchak's 25th anniversary of ordination into the priesthood

at their parish *Khram* on July 7, 2013. Fr. Isadore was honoured by his parishioners who recounted his life-long contribution to the Ukrainian Orthodox Church of Canada in a variety of capacities.

Fr. Isadore was born on March 21, 1930 to Mykola and Warwara Woronchak in Garland, Manitoba, north of Dauphin. Fr. Isadore grew up during the harsh economic realities of the Great Depression of the 1930s. He attended school, but also had to assist on the farm to help the family survive the Depression. When he was 23 years old, he took his teaching training at the Manitoba Teacher's College and in 1953 embarked on a 35-year teaching career at schools in Manitoba, Alberta and British Columbia, including 22 years in the Central Okanagan School district. All the while, Fr. Isadore continued his education, receiving his BA at the University of Manitoba and MA at the University of Spokane. He dedicated much time to the teaching and development of his students. Over the years, Fr. Isadore taught a variety of subjects from history to French, and rose through the teaching ranks from classroom teacher to principal. It was a different era in the 1950s and 60s for teachers, with their \$140-300 monthly salary. They were looked upon as community leaders and were

held in high regard in community life. Teachers were expected to participate and lead in many different community and school activities outside the classroom. The growth and expansion of the UOCC and Ukrainian community between the 1920s-70s can be attributed in part to the tremendous contributions by Ukrainian teachers. Fr. Isadore was always involved in community activities, including organizational and leadership roles in Church, educational and lay organizations. For example, he was president of UOCC congregations, and active in the Order of St. Andrew, Ukrainian Canadian Professional and Businessman's Association, Kelowna's multi-cultural society and the Teacher's Association. He has also been choir director in various parishes for 25 years, CYMK director for 12 years, Ukrainian language teacher for 18 years and director of cultural activities such as Ukrainian drama, dancing and concerts in various parishes.

In 1982 while still teaching, Fr. Isadore began Theological studies at St. Andrew's College in Winnipeg. He was ordained into the Diaconate by then-Bishop John on Jan. 26, 1986 in New Westminster, B.C. He continued teaching while also serving as deacon in Kelowna, Kamloops, Vernon and other parishes in B.C., while training under

the mentorship of Fr. Peter Blazuk. He was ordained into the Priesthood on May 15, 1988 at St. George parish in Victoria by then-Bishop John. It was a memorable year, being ordained during the important commemorative year of the 1000th anniversary of the Baptism into Orthodox Christianity of Rus'-Ukraine. Throughout his years of teaching and pastoral work, Fr. Isadore was dedicated to his family. Together with Dobr. Diane, they raised 4 children and have 10 grandchildren and 6 great-grandchildren. For his dedicated pastoral service, Fr. Isadore has been awarded Metropolitan Hramotas and has been conferred the priestly rank of Very Reverend Archpriest. Fr. Isadore has gained a good understanding of parish life, himself having worked his way through participation in various parish roles including cantor, reader, choir director, delegate to Church Sobors, and priest.

Today, 25 years later, instead of retiring, Fr. Isadore continues to celebrate worship services and serve the parishes of Surrey and Kelowna, B.C., following the motto of the late Metropolitan Ilarion of Blessed Memory, "To serve the people is to serve God."

*—Sts. Peter and Paul
UOC parish, Kelowna, B.C.*

Nellie Pawlik Celebrates 100th Birthday

WINNIPEG, MB—Family and friends gathered to celebrate Nellie Pawlik's 100th birthday at the Holy Trinity Ukrainian Greek Orthodox Cathedral in Winnipeg, MB on June 9, 2013. Following the Divine Liturgy, parishioners joined Nellie's family, who arrived from across North America, to celebrate with a light lunch and birthday cake.

Nellie (Anelia) Pawlik is best known for her dedicated service to the Ukrainian community, for her love of horticulture and for her devotion to family. The oldest of seven children, Nellie was born on May 20, 1913 to Mary and Joseph Ortynsky on their homestead southwest of Veregin, Saskatchewan. Her mother instilled in her a love of gardening, which Nellie has passed on to her own children and grandchildren. "My mother was a real flower girl, we had flowers growing everywhere," recalls Nellie. "When I was a girl, I used to help my mother order seeds from a catalogue."

As a young girl, Nellie attended the one-room Bogucz, Zhoda and Terpenia schools and boarded in Kamsack, Saskatchewan for high school. In 1933, she obtained her teaching certificate at Normal School while she lived at the Mohyla Institute in Saskatoon. At Mohyla Institute, she developed a particular love of the Ukrainian arts, especially embroideries from all regions of Ukraine. This began her life-long quest to nurture, preserve and teach Ukrainian embroidery as well as traditional Ukrainian art forms like *pysanky* and weaving.

It was also at Mohyla Institute that Nellie met her future husband, Andrew



Nellie (Anelia) Pawlik

Pawlik, who was completing his chartered accountant designation. Nellie and Andrew married in 1935 at the Descent of the Holy Spirit Ukrainian Orthodox Church parish of Mazzepa followed by a small reception at her parents' farm. Soon after their marriage, the couple moved to Winnipeg where Nellie immediately got to work helping to found the Olha Kobylanska branch of the Ukrainian Women's association at St. Michael's Church.

In 1938, she had her first child Zenovia and, over the next 14 years, she gave birth to three more children—Roman, Dianna and Ivan. In 1941, Nellie helped organize the Lesia Ukrainka women's branch at Winnipeg's Holy Trinity Cathedral, becoming its first president. She participated in almost all of the association's local committees and also worked at the provincial and national levels. She received a life-time membership in 1982. For close to 20



years she was also financial secretary for the Ukrainian Orthodox Cathedral and the Ukrainian Fraternal Society.

In 1950 Nellie was part of a small group of women who founded the Manitoba branch of the Ukrainian Museum of Canada. She spent more than 40 years curating, collecting artifacts and teaching embroidery and *pysanky*. In 1977, she received a lifetime membership from the Ukrainian Museum of Canada. Over the years, Nellie was also active in other community museum organizations and historical efforts including displays at the Dauphin Folk Festival and as a member and volunteer at the Manitoba Museum of Man and Nature. Nellie also taught classes and workshops in Ukrainian embroidery, *pysanky* and weaving for St. Andrew's College and the University of Manitoba's Ukrainian Studies Department.

In 1992, the province of Manitoba presented Nellie with the *Prix Manitoba Award*, which recognizes a select number of Manitobans for "enhancing the quality of provincial life in the areas of culture, heritage, recreation and multiculturalism." For her dedication to the Ukrainian community she also received the Shevchenko Medal, the highest form of recognition granted by the Ukrainian Canadian Congress. CBC television produced a half-hour documentary about Nellie's life and volunteer work in 1994 for its nationally broadcast "Our Stories" series.

During all of these years, she also worked very hard to maintain a beautiful flower garden. Over the course of many decades, the rows of neatly planted orange marigolds and red geraniums—among countless other varieties—in Nellie's immaculately-groomed yard on Leila Avenue frequently earned her top awards at the West Kildonan Horticulture Society, among many others. In 1985, the organization honoured Nellie with a life-time membership.



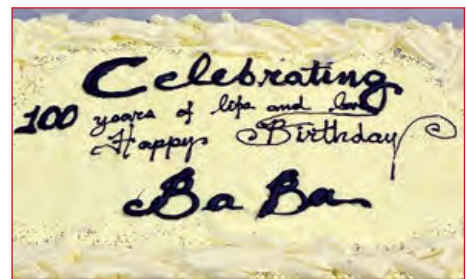
Nellie receives a Metropolitan's Hramota.

As her children grew, the Pawlik family went on frequent weekend picnic excursions to Birds Hill Park and to "secret" fishing holes. The family loved to pick wild blueberries and Saskatoon berries, which Nellie would bake into delicious pies. During these years, Nellie and Andrew also traveled extensively. Together, they visited many exotic locals including Cuba, Argentina, Spain and, of course, Ukraine. "When I was in Spain, they dared me to ride a camel," Nellie recalls. "They didn't think I would do it, but I did!" she says with a little laugh.

Today, Nellie has six grandchildren—Darcia, Alana, Diana, David, Christina, and Nadine—and six great-grandchildren—Lindsay, Jordan, Matthias, Simon, Evan, and Olivia. Her grandchildren have fond memories of making *pyrohy* and *borshch* with Baba over the years—Nellie is also well-known for her excellent cooking. "I always loved to make *borshch* with vegetables right out of the garden," she recalls. Much to her credit, Nellie's grandchildren and great-grandchildren also carry on many Ukrainian traditions that Nellie loves—including Ukrainian dance, *pysanky*, cooking and baking.

Nellie's family is thrilled at this special opportunity to gather together and celebrate her 100th year. We wish her many happy times and memories to come!

На многії літа!



The birthday cake.



Nellie Pawlik and family prepare to cut the birthday cake.

"A Foundation of Faith"



What grants are given by the Ukrainian Orthodox Church Foundation?

In the recent past, the UOCCF has sponsored the Gardenton Pilgrimage in Manitoba, the Southern Alberta Mission Project initiated by St. Vladimir's Church in Calgary and the Nativity Story Project initiated by St. Volodymyr's Church in Toronto among others.

Alternately, to donate to the Foundation, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home page "Donate now through Canada Helps.org". Or mail your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Mani-

toba 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.

Please remember that the Foundation invites you to apply for grants for your parish project. The Foundation reviews grant applications twice a year so you can submit your applications by **August 1, 2013**. Consult our website <http://www.uoccf.ca> for application forms and let us support you in achieving your goals!

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

На які вартісні цілі Фондація Української Православної Церкви в Канаді дає гроші?

Недавно, ФУПЦК пропонував прощу до Гардентону, Манітоби, місійний проект південної Альберти пропонуваній Церквою св. Володимира в Калгарі та Різдвяну Історію пропонувану Церквою св. Володимира в Торонті, між іншими. Щоб зложити свій дар Фондації, 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. Фондація радо приймає попередньо пляновані жертви та жертви від парафій та від їхніх зв'язкових організацій. Фондація дасть посвідку на податки й визнати кожного жертводавця річно.

Пригадуємо, що Фондація чекає на ваші аплікації щодо парафіяльних проєктів. Фондація розглядає ваші аплікації два рази на рік, так що, ви зможете надсилати їх до **1 серпня 2013 р.** Гляньте на нашу інтернетську сторінку <http://www.uoccf.ca> та користуйте зі своєї фондації!

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

Свято Лесі Українки в Оттаві

*"Хотіла б я піснею стати
У цю хвилину ясну,
Щоб вільно на світі літати,
Щоб вітер розносив луни".*

—Леся Українка

ОТТАВА, ОН—24 лютого 2013 року в парафіяльному залі Українського Православного Собору Успіння Пресвятої Богородиці у Оттаві було організовано святкування пам'яті Лесі Українки референткою місцевого відділу Союзу Українок Канади, котре носить ім'я славної поетеси, Марією Марченко. Леся Українка—славна українська письменниця, поетеса,

драматург, фольклорист та перекладач, котра своїм коротким творчим життям зробила неоціненний вклад у скарбницю Української культурної, суспільної та літературної спадщини.

Свято розпочалося українською піснею "Ой, роде наш красний!" у виконанні Олеси Шевченко. Із біографією Л. Українки присутніх на святі ознайомила українською та англійською мовами Аліна Крупенко. Учасники свята декламували твори Л. Українки: "Сон"—Світлана Закривська; "Веснянка"—Даруся Погребенник; "Надія"—Марія Марченко; "Вечірня година"—Люба Генік.

Концертна програма включила виконання українських народних пісень учасниками святкової програми: "Ой, у вишневому саду", "Била мене мати"—Олесь Шевченко та Світлана Закривська;

"Повій, вітре, на Вкраїну", "Дивлюсь я на небо"—Михайло Титаренко. Уривок з драми "Лісова пісня" інсценізували Даруся Погребенник (в ролі Мавки) та Назар Бунісевич (в ролі Лукаша). Наймолодші артисти прекрасно виконали свої ролі, передаючи емоційний зміст драми. Щира подяка їм.

Щира подяка Аліні за виразне, інтонаційне читання біографічного нариса Л. Українки і за виконання її творів учасниками свята на високому поетичному рівні. Честь і хвала вам, шановні друзі!



Щира подяка отцю Ігорю Охрімчуку, п. Богдану Шумському та п. Михайлу Титаренку за допомогу в організації цього великого свята Лесі Українки. Щира подяка співробітникам Посольства України в Канаді та членам їхніх сімей за активну участь в святі, а також всім присутнім гостям.

*Дай Вам Боже, днів щасливих,
Дай добра, здоров'я й сили!
Дай любові, радості і втіхи,
Змоги дай життю радіти,
І ділитись словом щирим,
Теплим, ніжним і правдивим!*

—Марія Марченко,
культурно-освітня референтка
відділу, Союзу Українок Канади в
Оттаві ім. Лесі Українки



Благодійний кулінарний конкурс для потреб Дитячого будинку у Кривому Розі

ОТТАВА, ОН—У неділю 3-го березня 2013 після Богослужіння у Неділю про Блудного сина в Українському Православному Соборі Успіння Пресвятої Богородиці у Оттаві, парафія організувала кулінарний конкурс з приготування борщів. Наближаючись до Великого Посту, часу для посиленої молитви, самоаналізу та праці над собою і допомоги ближнім, конкурс проводився для зібрання коштів на дитячий будинок у місті Кривому Розі в Україні. Зібралось багато людей на ці змагання і посмакувати перлини української кулінарії. 30 добровольців приготували неповторні борщі на дегустацію іншими членами громади, які мали скуштувати всі тринадцять страв та проголосувати за перше та друге місця і виграти Золоту та Срібну нагороди. Щира подяка і працівникам Посольства України в Канаді, котрі також приготували смачний борщ для нашого конкурсу. Важко було знайти переможців,

оскільки всі господині та господарі приготували дуже смачні борщі. Але справжніми переможцями стали діти, для яких було зібрано \$1,200 добровільних пожертв на дитячий будинок в Україні.

Проект допомоги сиротам у Кривому Розі був розпочатий рік тому у парафії і в духовному плані він дає нам у Канаді значно усвідомити вагомість допомоги, яку ми надаємо для покращення життя дітей в сиротинці в Україні. Це неповторна можливість зробити щось значне для поліпшення життя дітей-сиріт в Україні і відчувати духовну необхідність у благодійності, як однієї з визначних рис християнина.

У квітні 2012 року під час благодійного обіду Спільне Свячення після Пасхи відбулася презентація про потреби дитячого будинку та була подана пропозиція подарувати подарунки кожному з десяти тогорічних випускників сиротинця. Всі кошти зібрані оттавським відділом Союзу Українок Канади, котрі орга-

нізували Спільне Свячене, були пожертвовані на придбання подарунків для випускників сиротинця. За зібрані кошти було придбано десять наборів предметів першої необхідності для випускників сиротинця, щоб кожен з них мав нагоду самостійно функціонувати поза межами дитячого будинку.

Окрім цього, завдяки щедрості осередку Ордену Колумба відділення у Орлінс, Онтаріо, які організували благодійний обід у травні 2012 та зібрали \$800, ми змогли придбати праски та прасовочні столи для всіх груп дитячого будинку, витративши половину коштів. Зараз діти вчать самостійно дбати про свій одяг готуються одного дня вийти із стін дитбудинку в самостійне життя.

Одночасно ми розпочали другий проект допомоги будинку для літніх людей та інвалідів у м. Дубно на Волині. Друга частина коштів від пожертв Ордену Колумба буде відправлення на потреби цього закла-

ду, в якому проживають 240 людей похилого віку, інвалідів дитинства та праці і хронічно хворих людей, котрі своєю хворобою приковані до ліжка до кінця свого життя. Ми просимо наших місцевих стоматологів українського походження пожертвувати для закладу зубні пасти та зубні щітки для покращення гігієни мешканців будинку людей похилого віку в м. Дубно, а також звертаємось до місцевих готелів у Оттаві за пожертвами постільної білизни, котра конче необхідна для цієї інституції.

У нашій благодійній справі підтримки дітей та літніх людей, які потребують нашої допомоги, ми пам'ятаємо слова Спасителя, "Поправді кажу вам: що тільки вчинили ви одному з найменших братів Моїх цих, те Мені ви вчинили" (Мт 25: 40).

—Ірина Карман
та Олена Стецькевич,
співголови комітету допомоги



Великий Кобзар і його світогляд

Смиріться, молитесь Богу

■ ЕДМОНТОН, АБ—Минають 199 років від народження найбільшого пробудителя українського народу. І знов українці в Едмонтоні відзначили цю річницю традиційним концертом, що відбувся в неділю 10-го березня 2013 р. в Домі української молоді, під патронатом едмонтонського відділу Конгресу Українців Канади. Програмою цих концертів займається Українське Музичне Товариство Альберти. Ведучий Юрій Брода дуже вміло провів концерт, а його текст, що пояснював гасло концерту, підготувала Галина Котович.

Концерт почався із "Заповітом" (муз. К. Стеценка /обр. О. Стадника). Співав український народний хор "Вітер" під диригенством Лесі Погорецької. Вступне слово промовив голова едмонтонського відділу Конгресу Люба Федущак. Тоді хор виконав ще дві пісні: "Ой у полі могила" (баладова тема із поеми "Наймичка", муз. К. Стеценка /обр. О. Стадника) і "Виростеш ти сину", (сл. В. Симоненка, муз. А. Пашкевича), солісти Катруся Ямнюк і Карла Гудима. Поміж виступами Ю. Брода читав тексти про світогляд Т. Шевченка. Перша тема в його творах—це любов до України, бо для Шевченка, Україна—найвища земна святість. Добро України Шевченко поставив вище особистого щастя ("Мені однаково"). Любов до України також включає знання рідної мови, культури, історії. Шевченко сильно вірив, що люди стають повноцінними лише на своїх рідних основах, і дав приклад майбутнім культурним діячам, як жити з українських джерел.

Тоді виступили учні рідної школи при парафії св. Юрія Переможця, директор Оля Миц, диригент Віра Лавришин, на фортепіані Лілея Волянська. У поклоні Шевченкові, "Обніміться брати мої", літературно-музична композиція, включала відповідний текст і пісні для дітей, що усі учні виразно декламували і з ентузіазмом співали. Прекрасний опис "Ребе та стогне Дніпр широкий" криє також символічне значення. Поет-дисидент Є. Сверстюк підкреслює, що ці слова творять символічний заспів до пісні про бурхливу закуту силу народу, і надають поняття волі цілому "Кобзареві". А ці слова Шевченко написав у 1837 р., будучи ще кріпаком. Інструментальний дует "Ребе та стогне Дніпр широкий", (обр. І. Берковича—дуєт на фортепіані; обр. І. Тарнавської—дуєт на віолончель-фортепіані) з великим відчуттям виконали сестри Софійка Овчаренко (віолончель) і Марічка Овчаренко (фортепіано).

Живучи в добі європейського романтизму, Шевченко писав балади і використав баладові теми в коротких віршах. Пісню "Вітре буйний", (обр. В. Захарченка/М. Лазурка) співали "Ре мінор": Маркіян, Олесь та Стефан Лазурко, Микола Білаш, Орест Грох, солістка, Харитя Білаш. В гарячій любові до України, у Шевченка постали мальовничі описи краси української землі. Три такі описи нам представили юні сумівці (виховниця Ліда Василенко):

"Ой, діброво, темний гаю", Дарія Подільська; "Зоре моя вечірняя", Андрій Феш; "Село! І серце одпочине...", Роксоляна Іщенко. Тарас Шевченко закликав усіх суспільних клас

до братського і взаємного шанування ("Послання"). Він дуже переживав долю великого кріпака українського народу. Слідував "Запорізький марш" (муз. М. Корецького), що бравурно загравав на акордеоні Олесь Зміївський. Ця музика могла відтворити в нашій уяві відважні козацькі походи описані в історичних поемах Шевченка.

Глибока християнська віра дуже важна частина світогляду Шевченка. Це підкреслено його життям, поетичною і художньою творчістю, членством у Кирило-Мефодіївському братстві й свідченням його сучасників. Радянська влада намагалася доказати "атеїзм" Шевченка, підробляючи релігійні тексти поета і підкреслюючи місця в його поезії, де він звертався до Бога у розпачі. Вони забороняли подавати інший погляд на релігійний світогляд Шевченка. Під час відлиги 60-их років, поет Євген Сверстюк послідовно спростував офіційні міфи про Шевченка, насамперед міф "атеїзму". Читачам в Україні це дало ключ розуміння багатьох рядків поета. А на Заході, Митрополит УПЦК Іларіон бл. п. критично проаналізував цілий "Кобзар", щоби ствердити глибоку релігійність Шевченка і пояснити випадкові розпачі поета і його "нарікання" на Бога.

На останнє про світогляд Шевченка, ведучий прочитав слова Митрополита Іларіона:

"Привселюдно 9-го липня 1961-го року у Вінніпегу на парламентській площі, у присутності може яких 50 тисяч народу, я поблагословив пам'ятника Т. Шевченкові—поблагословив свідоми!" Молода поетеса з Києва, Мирослава Уніат, студентка українського фольклору в Альбертському університеті, читала дві свої "відеопоезії": "Сум за Україною" і "Моїй Україні", а тоді свій вірш Т. Шевченку "На зло нігілістам", що подобався слухачам. Шевченко часто брав свої мотиви з Біб-

лії. "Ісаїя, глава 35" описує поворот з неволі, та славу Ізраїля—але він все мав на увазі Україну. А Микола Лисенко вповне розумів світогляд Шевченка і написав понад 80 оригінальних мелодій на слова поета. Своєю музикою Лисенко збуджував національну свідомість українського народу так, як Шевченко поезією.

На могутнє урочисте завершення концерту, хор "Дніпро" (диригент Ірина Шмігельська) при фортепіані Ірина Тарнавська, виконав одну з найкращих композицій Лисенка, кантату "Радуйся ниво непополитая" (1883 р.). П'ять частин кантати відповідають розділам поеми: (1) "Радуйся, ниво непополитая"—декламував Степан Мельниченко; (2) "І процвітеш, позеленієш"—квартет: Лілея Волянська, Наталя Онищук, Роман Коновалець, Богдан Криницький; (3) "І спочинуть невольничі, утомлені руки"—сопрано сольо Лілея Волянська і жіночий хор; (4) "Тоді як Господи, святая на землю правда прилетить"—декламував Степан Мельниченко; (5) "Оживуть степи, озера"—урочистий фінал, змішаний хор.

Закінчила концерт Люба Бойко-Белл, голова Українського Музичного Товариства Альберти, словами: "Шевченкові ідеї братерських відносин та єдності в громаді особливо актуальні в нашому житті поза Україною. Але також мусимо пам'ятати, що шанування Шевченка порожними словами, без виконання в житті його українсько-християнської науки, нікому нічого не дає." Подякувала усім виконавцям, численній громаді, і особливо Ігореві Подільському, нашому звуко-операторові, який ніколи нам не відмовляє, коли звертаємося до нього. Тоді усі разом заспівали Славень України.

—Галина Котович, членка УМТА



Український народний хор "Вітер".



Хор "Дніпро".



Рідна Школа при парафії св. Юрія Переможця.



Ре мінор: Маркіян, Олесь та Стефан Лазурко, Микола Білаш, Орест Грох; солістка: Харитя Білаш.



Чельо: Софійка Овчаренко; фортепіано: Марічка Овчаренко.

2013 Scholarship Recipients

■ **TORONTO, ON**—St. Volodymyr Cathedral in Toronto, Ontario handed out four scholarships at its annual meeting on Mar. 24, 2013. The scholarship recipients for 2013 are:

• **Stefan Ivan Holuk:** Stefan is a member of St. Volodymyr Cathedral, and attends the All Saints of Ukraine Chapel in Oakville. He is currently attending the University of Toronto where he is in his fourth year of Mechanical Engineering. He is an honours student, earning first class honours. Stefan's grades have earned him a position on the Dean's list and a standing of 12th in his class of 193. He has been a student at St. Vladimir's for the past four years. He is a member of the University of Toronto Ukrainian Club and has been a Don at the St. Vladimir Residence. He maintains an interest in learning about Ukrainian culture and traditions.

• **Oleh Marianchuk:** Oleh is a member of St. Volodymyr Cathedral where he is active in parish activities and regularly assists the priests during worship services. He is currently studying Human Biology and Psychology at the University of Toronto and has been accepted into the Masters of Business Innovation program commencing in the fall. Oleh volunteers and serves on the executive on the U of T Ukrainian Students Club. An honours student, he has consistently maintained exceptional grades in addition to other activities.

• **Michael Pryszlak:** Michael is a member of St. Volodymyr Cathedral and also attends the All Saints of Ukraine Chapel in Oakville. He is a fourth year student at the University of Toronto majoring in Cell and Molecular Biology and

Human Biology. His future plans include obtaining masters and doctoral degrees. Michael has maintained honours level grades in all subjects, at the same time, being involved in other activities.

• **Natalia Sandul:** Natalia is a member of St. Demetrius UOC. She is currently in her fifth year at the Faculty of Music's Concurrent Teacher Education Program at the University of Toronto. She is also an honours student, ranking in the top music education graduates, and an accomplished pianist. Natalia is a music teacher with CYM, a member of the Ukraine dance school and a St. Demetrius parish choir member. Her goals include opening a Ukrainian music academy to teach and promote Ukrainian music, culture and heritage traditions.

St. Volodymyr parish congratulates all of the 2013 scholarship recipients and wishes them all the best in their future endeavours. St. Volodymyr Cathedral established an annual scholarship program in 2011 and designated the Cathedral's Order of St. Andrew branch to be the stewards of these scholarships. The scholarship program aims to assist students to achieve their academic, professional and community leadership goals. It also intends to help build a commitment to the growth and preservation of Ukrainian Canadian heritage. The scholarship program is open to exceptional post-secondary school students who are members in good standing of a UOCC parish in the Eastern Eparchy. The theology scholarship is open to UOCC Theology students nationwide. The scholarship committee—Fr. Jaroslaw Buciora, Dennis Hunt, Nick Mishchenko and Walter Chewchuk—



(Left to right) Oleh Marianchuk, Stefan Holuk, Natalia Sandul, Chair Dennis Hunkewich.

and the board of directors approved that the 2013 categories be: four Post-Secondary Studies scholarships of \$1000 each and two Theology Studies scholarships of \$1000 each. No changes have

been made to the 2014 scholarship criteria or requirements, although the awards amounts have increased to \$1500. The deadline for the 2014 scholarship application is Feb. 1, 2014.

For information and scholarship application forms:

www.stvolodymyr.ca/Scholarship.html

For questions: scholarship@stvolodymyr.ca

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Shrove Sunday – Waffles for Bibles

■ **PARKSVILLE, B.C.**—St. Mary the Protectress parish in Parksville, B.C. had its first Shrove Sunday on April 7, 2013. The term *shrove* literally means 'to confess.' However, a deeper meaning of the word is 'telling'. It means to leave behind our sin by confessing our brokenness and striving forward in repentance and humility, bolstered and strengthened with prayer, fasting and

almsgiving. Traditionally, in the West especially, Shrove Day has been used as an opportunity to eliminate meats and cheeses in preparation for Great Lent. This was also a chance to hold a fundraiser for a worthy cause.

This year, the Parksville parish's school-aged children, together with help from some of the adults, put on a 'Shrove Sunday' —Waffles for Bibles

Day at St. Mary the Protectress parish in Parksville. After Divine Liturgy, the children put on a fantastic breakfast, which included waffles, pancakes, sausages, bacon and a large assortment of other goodies.

The parishioners must have truly enjoyed themselves as the donations topped \$475. The funds were being raised to purchase *Orthodox Study*

Bibles for the school-aged children, which have since been purchased. The funds were also designated for purchasing, in memory of newly-reposed Fr. Michael Sokyryka, the Holy Gospel book for the Altar of the parish's growing church.

—St. Mary the Protectress
Sunday School



Sunday school students with their new Bibles.



Maryka Chabluk Presents: Proud to Be Canadian

Winnipeg Fringe Festival, July 17-28, 2013

KIDS VENUE: 211 Bannatyne Ave., (Crocus Building), Winnipeg, MB



■ **WINNIPEG, MB**—Songstress Maryka Chabluk is bound to hear excited whispers from the audience, saying, "That's my teacher," a few times over the course of her show at the 2013 Fringe Festival, which runs July 17-28, 2013 in Winnipeg, MB. "People tease me that I never really take any time off because all year long I am teaching, but, come summer, I am doing workshops and continue to work with children," Maryka explains. Tying in to her own Ukrainian roots and helping children connect to their own ethnicity is also central to Chabluk's music. Her family has produced 6 Ukrainian language music CDs. It is partly what led to the evolution of her show, "Proud to be Canadian." "I have taken the songs that are the most fun and the most interactive from my classroom experience," she explains. Running about 50 minutes, the show incorporates costumes, props and music to convey the story of Canadian emigration. Multicultural songs and dance are featured. "Whether in the classroom or presenting a show, I ask people to join in because it makes it more meaningful to them. I find that students retain information when they get the opportunity to dance to the music and sing," she says.

Maryka Chabluk teaches music at St. Joseph The Worker School, substitutes at 8 schools and spends the rest of her time and energy developing her musical career, which she says is her passion. Still, she would be hard-pressed to choose one over the other. "They blend so perfectly," she says. She loves to compose music and write songs, but it is teaching children that makes it come alive.

For more information, contact: maryka.chabluk@gmail.com

Show schedule:

July 19 11:00 AM	July 24 2:00 PM
July 20 12:30 PM	July 25 5:30 PM
July 21 2:15 PM	July 26 4:00 PM
July 23 12:45 PM	July 28 5:45 PM

CYMK National Convention Saskatoon, Saskatchewan Summary Schedule

Convention sessions officially begin Thursday, Aug. 22, 2013

Thursday, Aug. 22:

Morning - CYC Family Session (with all component organizations)
Lunch - at hotel
Afternoon - CYMK delegates depart by bus to Green Grove Camp, Wakaw, SK for Convention Workshop Series (overnight at camp)

Friday, Aug. 23:

All day at Green Grove Camp (overnight at camp)

Saturday, Aug. 24:

Bus to transport CYMK delegates back to hotel
Morning - CYC Annual General Meeting
(CYMK presentation on workshop series)
Lunch - at hotel
Afternoon - CYMK delegates visit Ukrainian Day in the Park
Evening - Dinner - CYC Awards of Excellence Banquet; CYMK Concert
Evening Social (*Lenten period, no zabava)

Sunday, Aug. 25:

Morning - Divine Liturgy (CYMK choir)
Lunch - CYC Family Luncheon at Church

Convention Workshop: This year CYMK National Executive, in collaboration with the Ukrainian Institutes and the Ukrainian Museum, have partnered to bring the CYMK AGM. There will be special guests facilitating sessions on leadership development, Ukrainian culture and the Orthodox Faith.

Items to bring: for camping (*sleeping bag, sheets, pillow*), instruments (*if play*); outdoor wear (*jeans, sweater, footwear*), dress clothing for Church and banquet, Ukrainian-wear for Ukrainian Day in the Park.

For questions, contact convention committee organizers:

Cecilia Kachkowski: akachkowski@shaw.ca;

Zennia Yuzik: pz.yuz@sasktel.net

Convention Website: www.usrl-cyc.org/2013convention.htm

Registration fee: \$150/CYMK delegate

Accommodations: Delta Bessborough Hotel (for Aug. 21 & 24)
Green Grove Camp (Aug. 22 & 23)

On Commandments and Dogmas

"He who seeks to understand commandments without fulfilling commandments, and to acquire such understandings through learning and reading, is like a man who takes a shadow for truth. For the understanding of truth (who have tasted it through living). Those who are not participants in truth and are not initiated therein, when they see this understanding, draw it from a distorted wisdom. Of such men the Apostle says: 'The natural man receiveth not the things of the Spirit' (1Cor 2:14) even though they boast of their knowledge of truth."

—St Gregory of Sinai, *The Philokalia*, Vol. 5

We Visit Orthodoxy

It is summer-time again and many of us will be doing some travelling. In some cases, people will be visiting far-away places. In your travels I encourage you to include places of worship and especially our Orthodox churches.

Hagia Sophia in Constantinople (Istanbul, Turkey)



There are some historical churches that we should visit in our lifetime. We have learned that after Jesus ascended into heaven and 50 days after His Resurrection, the Apostles gathered together and were filled with the Holy Spirit. This day became the Christian Pentecost, the birthday of the Church. The first Christians met for public worship in private homes. They were not always free to worship publicly. They suffered persecutions by the Roman governors and met secretly often in caves called catacombs. Candles were used in these dark places for light and this started the custom of lighting candles when we come to church today.

The persecutions continued until the year 313, when a great change occurred in the way Christians could worship. The ruler Constantine the Great permitted all people to worship freely. The Christians built beautiful churches and worship services became more elaborate. Many magnificent churches were built throughout the Christian world at the time. The most beautiful and famous one was in Cons-

tantinople, which is Istanbul, Turkey today, the Hagia Sophia, meaning "Holy Wisdom." This was the greatest church in Christendom for a 1,000 years. It remains an architectural masterpiece to this day even though it has been pillaged and robbed of its splendor. It served as an Orthodox cathedral and seat of the Patriarchate of Constantinople from 360 A.D. until 1453. Building materials were brought from all over the Empire—columns from Ephesus, large stones from Egypt, green marble from Thessalonica, black stone from the Bosphorous, and yellow stone from Syria. More than 10,000 people were employed in the building process.

In 1453 Constantinople was conquered by the Ottoman Turks who turned the beautiful church into a mosque. All the holy items were removed and the icons were plastered over. Minarets were added outside. The beautiful Hagia Sofia remained a mosque until 1935 when it was turned into a museum. That is what it remains today. Public worship is prohibited except for small prayer rooms for Muslims and Christians. Many of the original mosaics and icons have been restored. The once grand Hagia Sophia has become a tourist attraction. If you are travelling to Turkey, make sure that this architectural wonder is on your list as places to visit.

St. Sophia Cathedral in Kyiv, Ukraine



The history of Christianity in Ukraine dates back to 988 when it was accepted for the state by Volodymyr the Great. The Chronicles report that the Apostle Andrew travelled up the western shores of the Black Sea, up the Dnipro River until he came to the location of present-day Kyiv in 55 A.D. where he erected a cross and prophesied the foundation of a great Christian city. There were groups of Christians scattered across those lands for many years since that time.

However, it was Prince Volodymyr who sent emissaries to various countries including Constantinople. Upon their return, after taking part in a worship service at the Great Hagia Sophia, the emissaries were so impressed that they did not know if they were in heaven or earth. Prince Volodymyr invited bishops and priests to come to Kyiv to baptize the Ukrainian people. There was a mass baptism in the Dnipro River in 988. That year, the Kyiv Metropolitanate was established and it became a part of the Ecumenical Patriarchate of Constantinople.

St. Sophia Cathedral (Со́бор Святої Софії) is Kyiv's oldest standing church. It was completed in 1037 by Prince Yaroslav the Wise, the son of Prince Volodymyr. The Cathedral was named St. Sophia after Hagia Sophia in Constantinople. It was built in the Byzantine style with 13 cupolas. It served as a holy place of worship as well as a



Dobrodiyka Jane

political and cultural center, containing the first library.

Through the years, it has fallen into disrepair as different groups tried to claim it. It was greatly damaged in the 16th century. For a while, St. Sophia was a Catholic church but in time Metropolitan Petro Mohyla claimed it back as an Orthodox church, which it remains today. St. Sophia has survived a very turbulent history and even the communist regime wanted to destroy it and turn it into a park. The church survived and has become one of Kyiv's best known landmarks. It has been recognized by UNESCO as a World Heritage site and today remains under the care of UNESCO. This is a must to visit when you travel to Ukraine.

Софійський Собор, Київ

■ Собор Святої Софії в Києві—один з найголовніших християнських святинь в історії Києва та України. У 988 році за князя Володимира Великого було прийнято християнство з Візантії. Він запросив на Україну грецького митрополита і священників і вони почали хрестити народ найперше в Києві у Дніпрі, а потім у цілій державі. Згідно з даними UNESCO, будівництво Собору Св. Софії розпочалося за часів Володимира Великого. А завершилось за часів Ярослава Мудрого.

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

Чек просимо виписувати на: **Ukrainian Orthodox Church of Canada, 9 St. John's Avenue, Winnipeg, MB, R2W 1G8**

На пошук необхідно від 2 до 4 тижнів.

ATTENTION!

Duplicate Baptismal and Marriage certificates

The cost for searching and issuing Duplicate Baptismal or Marriage certificates is \$30.00. Please make your cheque payable to: **Ukrainian Orthodox Church of Canada, 9 St. John's Avenue, Winnipeg, MB, R2W 1G8**

Please allow 2 to 4 weeks for processing.

You can now pay by:



Молитва за подорожніх

Путь і Істина Ти єси, Христе, пошли нині ангела Твого рабам Твоїм (імена), щоб супроводив їх, як колись Товію, охороняючи від усілякого лиха і зберігаючи для слави Твоєї здорових у добробуті, молитвами Богородиці, Єдиний Чоловіколюбче.

Коли Апостоли Твої, Ісусе Христе, були на морі в час бурі. Ти прийшов до них, кажучи: "Не бійтеся",—і втихомирив бурю та привів їх спокійно до берега. Так, Господи, і мене бережи в моїй подорожі, будь помічником і захисником для мене перед усіма небезпеками, допомагай мені в труднощах і охороняй від усіх бід, які можуть мене зустрічати. Я передаю себе під Твій всемогутній покров, а Ти веди мене Своєю всесильною рукою і приведи мене до щасливого кінця моєї дороги. На Твою поміч я сподіваюся і до Тебе безперестанно буду звертати очі свої. А коли небезпека наблизиться до мене, Ти захисти мене і приведи мене до місця безпечного і землі праведної. Амінь.

Consistory Board Holds Spring Meeting



■ **EDMONTON, AB**—The Consistory Board of the Ukrainian Orthodox Church of Canada held its Spring Meeting on June 6-8, 2013 in Edmonton, Alberta. St John's Institute played host to the 16 members gathered along with the three hierarchs of the Ukrainian Orthodox Church of Canada. Institute Director Suzanna Brytan gave a brief presentation to the Consistory Board members to acquaint them with the new facilities and programming following its recent major renovations.

Before the sessions commenced on June 6, a *Moleben'* was concelebrated in the St. John the Baptist Chapel by His Eminence Metropolitan Yuriy, Chancellor Rt. Rev. Protopresbyter Victor Lakusta and Very Rev. Archpriest Roman Bozyk with responses sung by the Board members. After the opening prayer, the first session began with greetings from His Eminence Metropolitan Yuriy, who gave a blessing, and Chancellor, Rt. Rev. Protopresbyter Victor Lakusta. Metropolitan Yuriy especially greeted Bohdan Shumsky from Ottawa as a new member, who had filled a vacancy on the Board. Over the course of the sessions, the Consistory Board members focused on diverse issues—from procedural matters and financial issues to matters concerning clergy and parishes as well as those involving World Orthodoxy. Procedural matters concerned adopting the previous Meeting Minutes and organizing the work of the Administrat-

ive Office, Consistory Board and Consistory Committees.

The Hierarchs each brought greetings and presented reports from their Bishops' meeting session and reports on activities from the Western, Central and Eastern Eparchies. Metropolitan Yuriy reported that several projects have been planned in the Central Eparchy, including youth projects and assistance for Ukraine. For the Western Eparchy, Bishop Ilarion reported on another successful youth retreat and changes to Western Eparchy clergy with the falling asleep of Very Rev. Archpriest Michael Sokyryk and the ordination of Rev. Chad Pawlyshyn. For the Eastern Eparchy, Bishop Andriy reported on parish revitalization workshops and the seminars on the UOCC delegation to the Ecumenical Patriarchate as well as many parish visitations. Administration reports came from the Office of the Chancellor, Ecclesia publishing, *Visnyk /The Herald* and Office of Communications, and Church Goods Supply in addition to reports from Consistory Committees.

A key theme reflected in these reports and the discussions was changing roles within the UOCC as it matures in the context of a rapidly changing world. For example, the members learned that, the Chancellor's diverse responsibilities today have changed significantly compared to the past as the UOCC becomes more active in World Orthodoxy and as external

changes in government legislation, demographics, economic shifts and new technologies make a bigger impact on the UOCC. Fr. Victor Lakusta detailed duties that included officially representing the UOCC at community and parish events, attending to various parish and clergy matters, correspondence, office management, committee participation and assisting the Metropolitan. Some of the highlights of the reporting period were traveling to the Ecumenical Patriarchate as part of the UOCC delegation in February and attending the Manitoba Legislature for the presentation of a Private Member Statement marking the 95th anniversary of the founding of the UOCC. Ecclesia Publishing Corporation reported on its new projects and is making preparations to celebrate the 90th anniversary of publication of *Visnyk /The Herald*. Topics of discussion on internal matters included financial reporting, fundraising, clergy matters and mission work.

The UOCC's participation in global Orthodox issues formed another theme as the members discussed follow up items regarding the UOCC's delegation to the Ecumenical Patriarchate, the Inter-Church Relations Committee's work and heard from His Eminence on his participation in the official Patriarchal delegation to the Czech Lands and Slovakia (see p. 1-3).

Parish growth and development was another important theme. Members were made aware that government legislation requires that appropriate procedures and documentation be completed by the UOCC and its parishes regarding closures, tax forms and financial accounting. In addition, an Open Forum discussion focused on parish development based on an analysis of religious census data in Canada, and members heard of the parish revitalization workshops held in the Eastern Eparchy.

Planning for significant events in the UOCC and Ukrainian Orthodoxy

formed another topic. This year the UOCC celebrates its 95th year of founding, and in July will also mark the 1025th anniversary of the Baptism of Rus'-Ukraine (see p. 1,4,5). With other momentous occasions—Sobor 2015 and the UOCC's Centennial year—only a few years away, the Consistory Board initiated discussions to organize these events. The Meeting concluded on June 8 with closing remarks and a blessing from His Eminence Metropolitan Yuriy.

The Consistory Board held an open session at the St. John Cathedral following Vespers on the evening of June 8. Faithful from all 5 parishes in Edmonton as well as from northern and central Alberta attended and had an opportunity to ask questions. His Eminence welcomed the faithful to the meeting and opened the floor for discussion. Questions regarding parochial issues in the Western Eparchy led to a good discussion on clarifying the roles and responsibilities of priests and parishes. The discussion stressed two facets of these responsibilities and roles—ecclesiastical requirements and formal requirements of state bodies like Revenue Canada. The faithful were also interested to learn more about the outcomes of the UOCC visitation to the Ecumenical Patriarchate. Many members of the delegation were present and they shared their experiences and summarized the results. The discussion next turned to parish revitalization with concerns raised about memberships, levies and cost-cutting. His Eminence noted that one of the Meeting sessions discussed these very issues. At the same time, he noted that, although we are living in a time of change that requires some practical adjustments, ultimately, the Orthodox Church carries Christ's timeless message that is relevant to every generation. In addition, Board member Dr. Peter Kondra shared highlights from a parish growth and revitalization workshop held last year in the Eastern Eparchy. Central Eparchy member Vasyl' Balan noted that 900 years ago St. Symeon was grappling with the same issues faced by the UOCC today—membership issues and rapid secularization of society. However, the miraculous change in the Church at that time can serve to inspire the faithful today. Following the session, the faithful were treated to a small reception and a chance to continue their discussions with the hierarchs, Consistory Board members and clergy.



My Icon Book Official Launch

■ EDMONTON, AB—The official launch of the new publication *My Icon Book* took place in Edmonton on June 8, 2013 as part of the Open Session of the Spring Meeting of the Consistory Board (see p.21). This is the second edition of *My Icon Book*, which is a publication of the Ukrainian Women's Association of Canada in collaboration with the Ukrainian Orthodox Church of Canada. Rt. Rev. Archpriest Nicholas Orest Rauliuk of the St. Michael's parish in Edmonton began the presentation, followed by Dr. Geraldine Nakonechny, UWAC National president, who introduced the book project and thanked the many individuals involved in its production. She expressed gratitude to Metropolitan Yuriy for his blessing and review and to Bishop Ilarion and Bishop Andriy for their review of the book materials. Special mention was given to the Second Edition Committee director Joana Janis and coordinator Victoria Zukiwsky for organizing as well as preparing the materials. His Eminence Metropolitan Yuriy spoke about the benefits of this beautiful book for all age groups and thanked the UWAC for undertaking this project which will serve the UOCC's educational mission for many years.

Next, representatives of the UWAC branches from each of the 5 parishes in Edmonton made a special surprise presentation of 54 copies of *My Icon Book* to Camp Barvinok children's summer camp near Edmonton for instructional purposes. These UWAC branches had eagerly cooperated to purchase these



copies of the book that will remain the property of the camp library.

The first edition of *My Icon Book* came out in 1997. More than a decade later, the second edition was begun with updates to the texts, music and use of full-colour photo reproductions of icons. The icons were reproduced from those written by iconographer Vera Lazarowich Senchuk over the past 25 years. They were supplied by several sources: the UWAC collection, St. Mary the Protectress Cathedral in Winnipeg, All Saints parish in Saskatoon, private collections of Julie Radchuk and Vera Lazarowich Senchuk as well as from the Consistory Office.

This 70-page soft cover book contains introductory pages, including blessings from His Eminence Metropolitan Yuriy, greetings from His Grace Bishop Ilarion and His Grace Bishop Andriy, and a preface from Joana Janis, director of the Second Edition Committee. The remainder of the book features icons from the Twelve Great Feast Days, Passion Week and icons significant to the Ukrainian Orthodox Church and saints holding a special place in Ukrainian Orthodoxy. The text concludes with music for special

hymns relating to the Feast Days featured. The descriptions of each icon contain a full-colour reproduction, date of the Feast Day or saint depicted, Biblical quotations, a description of the icon as well as the tropars and kondaks associated with the Feast Day. Commenting on the purpose of this book, His Eminence Metropolitan Yuriy stated, "It is also beneficial for the deepening of knowledge of our faith and to truly better understand the place of icons in our life and in our worship."

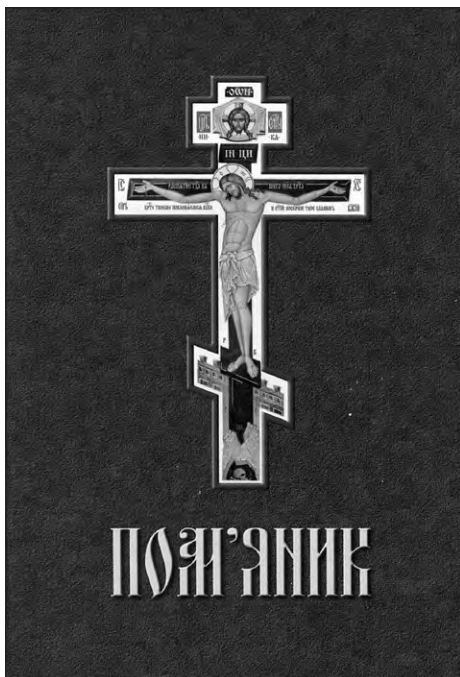


UWAC branch representatives from the Edmonton parishes present copies of *My Icon Book* to Camp Barvinok for youth education.

Memorial Booklet – Пом'яник

■ New to Consistory Church Goods is a 4" x 5.5" hard cover memorial booklet for listing names to be commemorated during Divine Liturgies and memorial services. The first half contains 10 pages with plenty of room to list names for prayers of well-being. The second half begins with a prayer for the reposed followed by 10 pages to list the names of departed family members. This is followed by a short article in Ukrainian on commemoration of the reposed in the Orthodox Church. The hard cover prevents wear-and-tear and promises to be long-lasting. The booklet is slim enough to fit easily into a pocket or a small purse. \$6.95

To order, contact:
Consistory Church Goods
9 St. John's Ave.,
Winnipeg, MB R2W 1G8;
Tel: (204) 586-1191,
Toll free: 1-800-804-6040;



Email: churchgoods@uocc.ca



L to R: Fr. Nicholas Rauliuk, Metropolitan Yuriy, Joana Janis, Bishop Ilarion, Dr. Geraldine Nakonechny.

Ordination anniversaries: Bishops, Priests, Deacons

JULY

Ambrosie, Rev. Fr. Benny Antony	—July 21, 1988
Lakusta, Rt. Rev. Mitred Archpriest Henry	—July 23, 1972
Lakusta, Rev. Fr. Deacon Anton	—July 26, 2009
Lomaszkiewicz, Rev. Fr. Michael	—July 12, 1995
Makarenko, Very Rev. Archpriest Volodymyr	—July 04, 1982
Makowsky, Very Rev. Archpriest Taras	—July 14, 1991
Semotiuk, Rt. Rev. Mitred Archpriest Stephan	—July 13, 1969
Udod, Very Rev. Archpriest Taras	—July 28, 1991
Yamniuk, Rev. Fr. Patrick	—July 28, 1996

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

Добрий Пастир / Good Shepherd Prayer Book

The Consistory of the Ukrainian Orthodox Church of Canada announces that the second edition of the *Добрий Пастир / Good Shepherd Prayer Book* will be available for purchase in July 2013.

Watch for further details to be announced soon.

For more information and to place an order, contact:

Church Goods Supply
9 St. John's Ave.,
Winnipeg, MB R2W 1G8
Toll free: 1-800-804-6040
Fax: 1-204-582-5241
Email: churchgoods@uocc.ca



CALENDAR - ALMANAC 2014 RІDNA NYVA

ADVERTISEMENTS

We are in the process of compiling the **Ridna Nyva** for 2014 for the Ukrainian Orthodox Church of Canada. We are once again requesting that your parish, organization or business place an advertisement in the 2014 Almanac.

Deadline

— October 1st, 2013.

The cost to advertise is as follows:

* **full page (black and white only)**
\$195.00 + \$9.75 GST = \$204.75
(8.5"H x 6.5"W)

* **half page (black and white only)**
\$115.00 + \$5.75 GST = \$120.75
(4.25"H x 6.5"W)



Current Year Almanac's cover
(for advertisement only)

Please note: If you are sending camera ready files, please use JPG or TIF formats with high resolution 300-500 dpt.

For more information please call:
Marusia Kaweski
at Toll Free (877) 586-3093 ext. 236
or e-mail: visnyk@uocc.ca

WE APPRECIATE YOUR SUPPORT!

Benefit Concert for 2013-14 Student Awards

■ WINNIPEG, MB.—The Centre for Ukrainian Canadian Studies, German and Slavic Studies (Ukrainian Studies), St. Andrew's College and the Archives of the Ukrainian Canadian Experience (Libraries and Archives) coordinated a benefit concert on April 14, 2013 to raise funds for student awards in 2013-14. The entrance awards are offered to students enrolled at the University of Manitoba in Ukrainian or Ukrainian Canadian courses (6 cr. hr.) and, upon completing them, having attained a B mark.

The benefit concert featured violin soloist Viktoriya Grynenko, 21, an international Faculty of Music student from Kyiv, Ukraine, presently in her second year of studies. Grynenko enrolled at the University of Manitoba to study with the renowned music professor Oleg Pokhanovski. She performed two sets of violin concertos. In the first

half, she performed the difficult, yet melodic Max Bruch (1838-1920) Scottish fantasy *Es dur op. 46* in four movements. In the second half, Viktoriya performed four Slavic pieces that were very well received by the audience: Krysztof Penderecki (1923-)—*Cadenza*; Mykola Lysenko (1842-1912)—*A Moment of Disappointment*; Boris Lyatoshinsky (1895-1968)—*Melody*; and Levko Kolodub (1930-)—*Sketch in Moldavian Style*.

During the intermission, the first ever Alumni Awards for 2012-13 were presented to the five successful applicants: Taras Dlugosh, Alexandra Maranchuk, Ivan Savyak, Jessalyn Willems and Maria Yakovchuk. The benefit concert contributed to the 2013 musical tradition of Winnipeg's Ukrainian Canadian community.

—UCUMA Committee press release



Prof. Iryna Konstantiuk and Dr. Roman Yereniuk presenting an award to Alexandra Maranchuk.



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. They 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 are 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



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

Щодня, у Вінніпегу 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.

литу 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



CENTRAL EPARCHY– MANITOBA

	PORTAGE LA PRAIRIE-BRANDON <i>Priest: Rt. Rev. Mitred Archbishop Michael Skrumeda</i> Tel: (204) 582-9053
Sunday - 7	10:00 a.m. - Liturgy - Brandon
Sunday - 14	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 21	10:00 a.m. - Liturgy - Brandon
Sunday - 28	10:00 a.m. - Liturgy - Portage la Prairie

	WINNIPEG, ALL SAINTS <i>Priest: Rev. Fr. Bill Wasyliw</i> Tel: (204) 261-0361
Every Saturday	4:30 p.m. - Great Vespers (<i>service in English</i>)
Sundays: 1st, 3rd	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>)

	WINNIPEG MISSION DISTRICT <i>Contact Office of the Consistory</i> Tel: (204) 586-3093 ext.227
Sunday - 7	10:00 a.m. - Liturgy; <i>Blessing of graves</i> - Stead
Sunday - 14	9:30 a.m. - Hierarchical Liturgy (80th Anniversary); <i>Blessing of graves</i> ; <i>Celebratory Dinner</i> - Tyndall
Sunday - 28	10:00 a.m. - Liturgy - Flin Flon (Fr. R. Ehrmantraut)

	ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN <i>Priest: Rev. Fr. Brent Kuzyk</i> Tel: (204) 638-4704
Sunday - 7	9:30 a.m. - Liturgy (<i>Khram</i>) - Garland
Friday - 12	9:30 a.m. - Liturgy (<i>Khram</i>) - Ethelbert
Saturday - 13	9:30 a.m. - Liturgy (<i>Khram</i>) - Kosiw
Sunday - 14	10:00 a.m. - Liturgy - Dauphin
Sunday - 21	10:00 a.m. - Liturgy - Dauphin
	3:00 p.m. - Obidnytsia (<i>Khram</i>) - Sifton
Sunday - 28	10:00 a.m. - Liturgy - Dauphin

	ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS <i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn</i> Cell: (204) 899-2177
Sunday - 7	10:00 a.m. - Liturgy (<i>Khram</i>) - Roblin
Sunday - 14	10:00 a.m. - Liturgy (<i>Khram</i>); <i>Blessing of graves</i> - Seech
Sunday - 21	10:00 a.m. - Liturgy - Lennard
	10:00 a.m. - Liturgy (<i>assigned priest</i>) - Rossburn
Sunday - 28	10:00 a.m. - Liturgy (<i>Khram</i>) - Oakburn <i>Memorial Service</i> - Patterson Lake

	VITA PARISH DISTRICT <i>Priest: V. Rev. Archbishop Miron Pozniak</i> Tel: (204) 334-6297
Sunday - 7	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sarto
Sunday - 14	10:00 a.m. - Liturgy (<i>Khram</i>); <i>Graveside Services</i> - Sundown

NORTHWESTERN ONTARIO

	FORT FRANCES, ST. GEORGE <i>Priest-in-Charge: Rt. Rev. Mitred Archbishop Henry Lakusta</i> Tel: (204) 253-2434
Sunday - 14	9:30 a.m. - Liturgy - Fort Frances
Sunday - 28	9:30 a.m. - Liturgy - Fort Frances

SASKATCHEWAN

	CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT <i>Priest: Rev. Fr. Michael Faryna</i> Tel: (306) 563-5133
Monday - 1	9:30 a.m. - Liturgy (<i>Khram</i>) - Endeavour
Thursday - 4	2:30 p.m. - Moleben’ - Norquay PCH
Saturday - 6	9:30 a.m. - Liturgy (<i>Khram</i>) - Buchanan
Sunday - 7	9:30 a.m. - Liturgy (<i>Khram</i>) - Hyas
Friday - 12	9:30 a.m. - Liturgy (<i>Khram</i>) - Swan Plain
Saturday - 13	9:30 a.m. - Liturgy - Canora
Sunday - 14	9:30 a.m. - Liturgy - Sturgis
	3:00 p.m. - Obidnytsia - Donwell
Sunday - 21	9:30 a.m. - Liturgy - Camp Trident
Friday - 26	1:30 p.m. - Moleben’ - Eaglestone Lodge
	2:30 p.m. - Moleben’ - Kamsack Nursing Home
Sunday - 28	9:30 a.m. - Liturgy (<i>Khram</i>) - Norquay

	DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA <i>Priest: V. Rev. Fr. Slawomir Lomaszkiewicz</i> Tel: (306) 205-6478
Wednesday - 3	6:15 p.m. - Akathist - Descent of the Holy Spirit
Saturday - 6	5:00 p.m. - Vespers - Chapel Selo
Sunday - 7	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
Wednesday - 10	6:15 p.m. - Akathist - Descent of the Holy Spirit
Friday - 12	9:30 a.m. - Matins; Liturgy - Chapel Selo
Saturday - 13	5:00 p.m. - Vespers - Chapel Selo
Sunday - 14	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
	3:00 p.m. - Obidnytsia (<i>Khram</i>) - St. Volodymyr, Moose Jaw
Wednesday - 17	10:00 a.m. - Moleben’ - Parkside C.H.
	6:15 p.m. - Akathist - Descent of the Holy Spirit
Saturday - 20	10:00 a.m. - Matins; Liturgy - St. Michael, Candiac
	5:00 p.m. - Vespers - Chapel Selo
Sunday - 21	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
	3:00 p.m. - Obidnytsia - Weyburn, Funeral Hall
July 22-Aug. 22	<i>Priest vacation</i>

	FOAM LAKE-ITUNA-WADENA PARISH DISTRICT <i>Priest: V. Rev. Archbishop Peter Wasylenko</i> Tel: (306) 272-4978
Friday - 5	10:00 a.m. - Liturgy (<i>Khram</i>) - Foam Lake
Saturday - 6	10:00 a.m. - Liturgy (<i>Khram</i>) - Melnychuk
Sunday - 7	10:00 a.m. - Liturgy - Melville <i>Blessing of graves</i> - Birmingham, Fenwood

	MELFORT–NIPAWIN–WAKAW PARISH DISTRICT <i>Priest: Rev. Fr. Patrick Powalinsky</i> Tel: (306) 382-1510
Sunday - 10	10:00 a.m. - Liturgy (<i>Khram</i>); <i>Blessing of graves</i> - Yellow Creek
Friday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Brooksby
Saturday - 13	10:00 a.m. - Liturgy (<i>Khram</i>) - Codette
Sunday - 14	10:00 a.m. - Liturgy - Gronlid
Sunday - 21	10:00 a.m. - Liturgy - St. Julien (summer picnic to follow)
Sunday - 28	10:00 a.m. - Liturgy (<i>Khram</i>) - Tarnopol

	NORTH BATTLEFORD PARISH DISTRICT <i>Priest: V. Rev. Archbishop Taras Udod</i> Tel: (306) 445-3280
Sunday - 7	9:00 a.m. - Liturgy (<i>Khram</i>) - North Battleford
Tuesday - 9	10:30 a.m. - Liturgy - Battlefords District Care Centre
Friday - 12	11:00 a.m. - Akathist - North Battleford
Saturday - 13	9:30 a.m. - Liturgy (<i>Khram</i>) - Krydor
Sunday - 14	9:00 a.m. - Liturgy (<i>Khram</i>) - Glaslyn
Sunday - 21	9:00 a.m. - Liturgy - Hafford
Tuesday - 25	10:30 a.m. - Liturgy - River Heights Lodge
Sunday - 28	9:00 a.m. - Liturgy - North Battleford

	YORKTON DISTRICT PARISH <i>Priest: V. Rev. Archbishop Mel Slashinsky</i> Tel: (306) 782-2998
Sunday - 7	9:00 a.m. - Liturgy (<i>Khram</i>) - Riverside
Friday - 12	9:00 a.m. - Liturgy (<i>Khram</i>) - Insinger Highway
Saturday - 13	9:00 a.m. - Liturgy (<i>Khram</i>) - Gorlitz
Sunday - 14	9:00 a.m. - Liturgy (<i>Khram</i>) - Stornoway
Sunday - 21	9:00 a.m. - Liturgy - Camp Trident
Sunday - 28	9:30 a.m. - Liturgy - Yorkton 4:00 p.m. - Obidnytsia (<i>Khram</i>) - Calder

WESTERN EPARCHY–ALBERTA

	VEGREVILLE PARISH DISTRICT <i>Priest: Rev. Fr. Michael Maranchuk</i> Tel: (780) 632-2078
Wednesday - 3	10:30 a.m. - Moleben’ - Century Park Care Home 3:00 p.m. - Moleben’ - Heritage House
Thursday - 4	10:15 a.m. - Moleben’ - Homestead Lodge
Sunday - 7	9:30 a.m. - Liturgy (<i>English</i>) - Vegreville
Sunday - 14	10:00 a.m. - Liturgy - Camp Kiev-Ki-Hi
Sunday - 21	10:00 a.m. - Liturgy - Sich Kolomea
Wednesday - 24	10:30 a.m. - Moleben’ - Vegreville Care Centre
Sunday - 28	9:30 a.m. - Liturgy (<i>Khram</i>) - Vegreville

	TWO HILLS PARISH DISTRICT <i>Priest: V. Rev. Fr. Wasyl Sapiha</i> Tel: (780) 475-5765
Sunday - 7	10:00 a.m. - Liturgy - Slawa
Friday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Kaleland

	KELOWNA-VERNON PARISH DISTRICT <i>Priest-in-Charge: V. Rev. Archbishop Isadore Woronchak</i> Tel: (250) 868-3816 (205) 864-6650
Sunday - 7	10:00 a.m. - Liturgy - Kelowna
Sunday - 14	10:00 a.m. - Liturgy - Vernon
Sunday - 21	10:00 a.m. - Liturgy - Kelowna
Sunday - 28	10:00 a.m. - Liturgy - Vernon

	VANCOUVER ISLAND PARISH DISTRICT <i>Priest: Rev. Fr. Peter Haugen</i> Tel: (250) 667-5293
Saturday - 6	4:00 p.m. - Great Vespers - Parksville
Sunday - 7	10:00 a.m. - Liturgy - Parksville
Saturday - 13	4:00 p.m. - Great Vespers - Victoria
Sunday - 14	10:00 a.m. - Liturgy - Victoria
Saturday - 20	4:00 p.m. - Great Vespers - Parksville
Sunday - 21	10:00 a.m. - Liturgy - Parksville
Saturday - 27	4:00 p.m. - Great Vespers - Victoria
Sunday - 28	10:00 a.m. - Liturgy - Victoria

ЦЕРКОВНИЙ КАЛЕНДАР – ЛИПЕНЬ –		
1. Пн. Мчч. Леонтія, Іпатія. Початок посту	16. Вт. Мч. Якинфа. прп. Анатолія	
2. Вт. Ап. Юди, прп. Паїсія	17. Ср. Свт. Андрія, прп. Марфи	
3. Ср. Сщмч. Методія, мчч. Інни, Пінни, Римми	18. Чт. Прп. Афанасія. мцц. Анни, Кирили	
4. Чт. Мч. Юліяна, сщмч. Терентія	19. Пт. Прп. Сисоя, св. Юліянії	
5. Пт. Сщмч. Євсевія, мчч. Зінона і Зіни	20. Сб. Прп. Фоми, прп. Акакія	
6. Сб. Мц. Агрипини, прав. Артемія	21. Нд. 4-а. Вмч. Прокопія, гл. 3	
7. Нд. 2-а. Всіх українських свв. Різдво Йоана Хрест., гл. 1	22. Пн. Сщмч. Панкратія, сщмч. Кирила	
8. Пн. Прмц. Февронії	23. Вт. 45 мчч. в Нікополі, прп. Антонія	
9. Вт. Прп. Давида, прп. Йоана	24. Ср. Рівноап. княгині Ольги, мц. Євфимії	
10. Ср. Прп. Сампсона, прав. Йоанни	25. Чт. Мчч. Прокла, Іларія	
11. Чт. Мчч. Кира, Йоана, прп. Ксенофонта	26. Пт. Собор арх. Гавриїла, мч. Теодора	
12. Пт. Свв. апп. Петра і Павла. Закін. посту	27. Сб. Ап. Акили, мч. Юста, прп. Онисима	
13. Сб. Собор 12-ти апостолів, свт. Софронія	28. Нд. 5-а. Св. Володимира Великого, гл. 4	
14. Нд. 3-я. Безсрр. Косми та Даміяна, гл. 2	29. Пн. Сщмч. Афиногена, мцц. Валентини, Юлії	
15. Пн. Покладення ризи Пресв. Богородиці	30. Вт. Вмц. Марини (Маргарити)	
	31. Ср. Мч. Еміліяна, мч. Якинфа	

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	Вознесіння	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



80th Anniversary of Sts. Peter and Paul UOC, Tyndall, MB

*Sts. Peter and
Paul Parish
in Tyndall, MB*
1933-2013

Dear Brothers and Sisters in Christ

Sts. Peter and Paul Parish in Tyndall, MB
cordially invite all to its 80th Anniversary celebration on
Sunday, July 14, 2013

- 9:00 a.m.** — Greeting of His Eminence, The Most Reverend
Metropolitan Yuriy, Archbishop of Winnipeg
and the Central Eparchy,
Primate of the Ukrainian Orthodox Church of Canada
- 9:30 a.m.** — Hierarchical Divine Liturgy celebrated by
His Eminence Metropolitan Yuriy
- 12:00 noon** — Memorial Service at Tyndall Cemetery
- 1:00 p.m.** — Dinner (*Khram*) at Tyndall Community Centre
- Dinner tickets are \$20.00 each** (children 12 and under \$10.00)
and are **available in advance only until July 1, 2013** from:
Olga Petryk 204-753-2025; Carrie Prychun 204-482-6018;
Bev Hykawy 204-482-6710; Theresa Hunter 204-235-1320;
or Ron Chercoe 204-467-9469.

Please make payment for dinner tickets by cheque payable to:
Tyndall Ukrainian Orthodox Church and mail to:
Theresa Hunter, 228 Kingston Row, Winnipeg, MB R2M 0T4

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 Архиерейська
Св. Літургія, яку очолить
Преосвященніший Андрій, Єпископ Східньої Єпархії
- Програма слідує

Плянємо видати "**Пропам 'ятну Книжку**". Будемо дуже вдячні за
Ваші пожертви на видання "**Книжки**".

**Про Вашу участь в Святкуванні просимо повідомити. 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, celebrated 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 about the parish's
history.

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

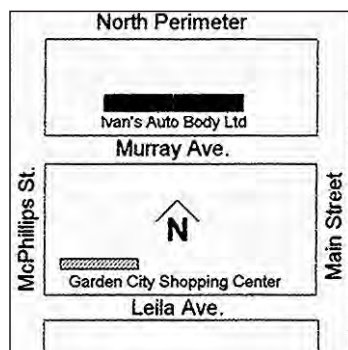
**If you plan to attend, please let us know. Please, provide
us with your address and we will send you the invitation.*

For more information, contact:

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

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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 news-
paper 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

Notice to Contributors

The Visnyk / The Herald greatly appreciates and welcomes your contributions of ma-
terials about parish community life and activities for publication. Regarding accompa-
nying 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 se-
lect photographs that best reflect the mission of *Visnyk / The Herald*.

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



Justyna (Josephine) Talpash In Memoriam



January 9, 1913–March 13, 2013

■ Justyna (Josie) Talpash peacefully fell asleep in the Lord at the age of 100 years on Mar. 13, 2013 with her family at her side. Justyna was born in Khlopivka, Ukraine on Jan. 9, 1913, the only child of Anastasia and John Fedak. Shortly after her birth, her father took work in Canada to earn passage for his new family. The outbreak of the World War I severed communication with him, and it was not until 1921 that Anastasia and Justyna were able to join him on a farm near Buchanan, Saskatchewan. There Justyna thrived. She loved her school years and grew up to become an attractive, socially-confident young woman. She married Stephen Talpash, a teacher, in 1938. The lean but happy years living in a variety of rural teacherages provided her with many anecdotes which she recorded in her extensive memoirs.

Josie Talpash will be remembered for her profound and life-long dedication to community service. As a teacher's wife, she was expected to serve as a role model for young women, organize the Home Craft Clubs for high school girls and assist with school fundraisers and entertainment. Josie joined CYMK in 1935 and, in 1946, became a member of the Ukrainian Women's Association of Canada, Lesia Ukrainka Branch, in Buchanan, Sask. In addition to serving as that branch's recording and corresponding secretary for several years, she was its president for 24 years. A true

and life-long *soyuzanka*, Josie was also active on UWAC's provincial and national executives.

Josie and Stephen played a significant role in building the St. John the Baptist Ukrainian Orthodox Church in Buchanan. They attended Divine Liturgies regularly and sang in the choir. Together, they supported the Ukrainian Canadian Committee, as it was then called, and were dedicated contributors to the SUS Foundation, Saskatoon's Ukrainian Museum of Canada and the St. Petro Mohyla Institute.

After moving to the Ilarion Residence in Saskatoon in 1984, Josie took on other roles. She served as the tenant social convener and librarian, took a position on the UWAC Provincial Executive, worked as a volunteer at the Ukrainian Museum of Canada and was an enthusiastic participant in the All Saints Ukrainian Orthodox parish work bees. A member of both UOC parishes in Saskatoon, Josie's deep faith and dedication to the values and traditions of her Church never wavered. However, there is no question that her children and their families were her greatest joy. Over the years, Josie wrote countless Christmas letters, remembered birthdays and anniversaries, sent proud congratulations for graduations—accompanying many of these greetings with a cheque. Having been an only child, she cherished her family and her friends.

She was predeceased by her husband Stephen in 1984 and her son-in-law Clifford Perritt in 2011. Left to mourn are her loving children Orest (Olesia) Talpash, Sonia (Glen) Sorestad and Lesia Perritt. Very special to her were her 10 grandchildren Larissa (Roman), Yvan (Danica), Andriy (Lesia), Lydia (Jodie), Evan (Debbie), Mark (Janice), Donna (John), Myron (Amy), Elya and Simeon (Sonu), and her 17 great-grandchildren, all of whom visited and celebrated her "Almost 100th Birthday" in August 2012. Her life's labours are over. Josie has earned peaceful eternal rest.

Вічна їй пам'ять!

Добр. Варвара-Марія Павенська (1922-1993) В 20-ту річницю упокоєння



дійка Варвара-Марія Павенська (упокоїлась 8-го серпня 1993 р.).

Залишила ти, люба наша, все рідне, і тут, і там у потопаючій в зелені та квітах молдавській, Святослава Осломисла землі, щоб через ріки та океан прилетіти та спочити в канадській землі. Хай твій спокій ніщо не тривожить. Приймай безмежну вдячність від нас всіх та щирі молитви наші до Бога за спасіння твоє, за твою благородну, праведну, люблячу і всепрощаючу душу.

Нехай Милосердний Господь Бог простить тобі, люба наша, всі твої провини і оселить твою душу в Царстві Своїм, там де праведні спочивають.

Вічна тобі пам'ять!

— родина

Бл. п. Елизавета Прокіпчук (Олійник) В 20-ту річницю упокоєння



після довго тривалої недуги, спочила у Бозі 19-го липня 1993 року, проживши 62 роки. У Вінніпегу Чин Похорону відслужино 26-го липня 1993 року в Українській Православній Метрополічній Катедрі Присвятої Тройці. Бл. п. Елизавета похована на цвинтарі "Glen Eden Memorial Gardens" у Вінніпегу. Відійшла у вічність людина щирого серця та національної свідомості. Нехай Всемилосердний Господь Бог оселить душу спочилої Елизавети в Царстві Небеснім там де праведні спочивають.

Вічна їй пам'ять!

—чоловік Іван Прокіпчук,
Вінніпег, Манітоба

MOVING???

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

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

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.

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в липні місяці.

Пресвітер Пилип Галицький	† 05. 07. 1952
Протоієрей Тома Ковалишин	† 22. 07. 1966
Митр. прот. Стефан Гребенюк	† 21. 07. 1969
Митр. прот. Йосиф Тріска	† 09. 07. 1974
Пресвітер Микола Кривих	† 07. 07. 1982
Архипресвітер Михайло Боднарчук	† 22. 07. 1991

Добродійкам, що спочили в Бозі в липні місяці.

Добр. Розалія Горбай	† 30. 07. 1963
Добр. Ксєвера Пахолків	† 26. 07. 1970
Добр. Феодосія Хіль	† 07. 07. 1978
Добр. Ольга Подтепа	† 28. 07. 2008

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

Memory Eternal!

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

Archpriest Phillip Halytsky	† 05. 07. 1952
Archpriest Thomas Kowalyshen	† 22. 07. 1966
Mitred Archpriest Stefan Hrebenuk	† 21. 07. 1969
Mitred Archpriest Joseph Triska	† 09. 07. 1974
Archpriest Nicholas Kryvych	† 07. 07. 1982
Archpresbyter Michael Bodnarchuk	† 22. 07. 1991

"Memory Eternal!" to all UOCC Dobrodiyskas who fell asleep in the Lord in July.

Dobr. Rosalia Horbay	† 30. 07. 1963
Dobr. Ksevera Pacholkiw	† 26. 07. 1970
Dobr. Feodosia Chil'	† 07. 07. 1978
Dobr. Olga Podtepa	† 28. 07. 2008

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



Kerri-Ann Marie Kutzak In Memoriam



*Remembering you is easy
We do it every day,
Missing you is the hardest part
As it never goes away.
To hear your voice
To see your smile
To sit with you and talk awhile
Would be our greatest wish.
Today, tomorrow, our whole life through
We shall always remember you.*

August 26, 1980–July 2, 2012

■ In loving memory of **Kerri-Ann Kutzak** who fell asleep in the Lord one year ago on July 2, 2012.

Grant eternal rest in blessed repose, O Lord, to Your departed servant, Kerri-Ann, and make her memory eternal. Give rest to the soul of Your departed servant Kerri-Ann in a place of light, a flowery place, a place of repose where sickness, sighing and sorrow have fled away.

Forever and always, she will be remembered by Gedo and Baba, Nick and Joyce Kutzak; Dad and Mom, Russel and Donna Kutzak; brother Justin and Jen Kutzak, and baby Kipton; and the Kutzak cousins, Debbie and Wayne (Sobering) and family, Susan and Rick and family, Patrick, Ken and Laurie and family.

**Вічна їй пам'ять!
Memory eternal!**

Ukrainian Orthodox Church of Canada

ALL CANADA PILGRIMAGE

Historic St. Michael's
Ukrainian Orthodox Church
Gardenton, Manitoba

1025th Anniversary of Ukrainian Orthodoxy



SATURDAY, JULY 20, 2013

The Anniversary Program will include:

- Keynote remarks by Metropolitan Yuriy
- Musical interlude by Fr. Alexander and Dobr. Olha Harkavyi
- Guest speaker – V. Rev. Mitred Archpriest Gregory Mielnik



The Hierarchical
Divine Liturgy will be
led by His Eminence
Metropolitan Yuriy



9:00 a.m. – CONFESSION
9:15 a.m. – ICON PROCESSION
9:30 a.m. – GREETING OF HIS EMINENCE METROPOLITAN YURIY
10:00 a.m. – HIERARCHICAL DIVINE LITURGY
12:00 noon – LUNCH, PROGRAM

Camping sites available in Gardenton and at church site.
Events and activities at church site, under a tent shelter.
Rain or Shine Seating provided

Contact information:

Fr. Victor Lakusta: 204-586-3093 email: chancellor@uocc.ca
Fr. Gregory Mielnik: 204-415-3166 email: gmielnik@shaw.ca
Mr. Don Machnee: 204-339-2285 email: donmach@shaw.ca

Бл. п. Семен і Анна Сиротюки



У 21-шу річницю У 9-ту річницю упокоєння упокоєння

■ У 21-шу річницю упокоєння мого дорогого тата, який упокоївся 13 червня 1992 р. в м. Едмонтоні.

У 9-ту річницю упокоєння моєї дорогої мами, яка упокоїлася 3 липня 2004 р. в м. Едмонтоні.

З великим горем згадую ті дні, коли ви відійшли від нас у вічні Божі оселі і залишили нас тут на землі. І ми завжди згадуємо вас у своїх молитвах, щоб Господь оселив вас у Царстві Небеснім. Дуже скорбить моє серце за вами, що вас нема поміж нами, бо ви були нам у всьому порада. Ми схиляємо наші голови перед вами, і дякуємо вам за все добро, яке ви нам зробили.

Нехай Господь прийми ваші душі у Царство Небесне, а канадська земля буде пухом. Вічна вам пам'ять.

Складаємо як невянучий вінок пожертву на Прес-фонд Вісника.

Вічна їм пам'ять!

Остаємось засумовані

—дочка Надя, внуки, правнуки, і пра-правнуки

NOTICE OF RESCHEDULED 2012 ANNUAL GENERAL MEETING

UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION

In conjunction with the
UKRAINIAN SELF-RELIANCE LEAGUE
OF CANADA (USRL/CYC) CONVENTION
Delta Bessborough Hotel,
601 Spadina Cres. E, Saskatoon, Sask.

SATURDAY, AUGUST 24, 2013, AT 1:15 P.M.

Pursuant to the newly proclaimed Canada Not-for-profit Corporations Act, certain amendments to Bylaw No. 1 of the Foundation are required. The proposed amendments, as published in November 2012, were passed by the Board of Directors and will be submitted for approval by the general membership of the Foundation at the AGM. Please note that all members of the Ukrainian Orthodox Church of Canada are members of the Foundation.

Walter S. Saranchuk, Vice-President

Joanne Rak, Secretary

ПЕРЕНЕСЕНІ РІЧНІ ЗАГАЛЬНІ ЗБОРИ 2012 ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

Відбудуться під час

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Delta Bessborough Hotel,
601 Spadina Cres. E, Саскатун, Саск.

В СУБОТУ 24-ГО СЕРПНЯ 2013 О ГОДИНІ 1:15 ПІСЛЯ ОБІДУ

Згідно з нещодавно проголошеним Актом для Неприбуткових корпорацій Канади, необхідно внести відповідні поправки до № 1 Статуту Фундації. Запропоновані поправки прийняті Радою Директорів, які були надруковані у "Віснику" в листопаді 2012 р., будуть подані для прийняття членством Фундації на Річних загальних зборах.

ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

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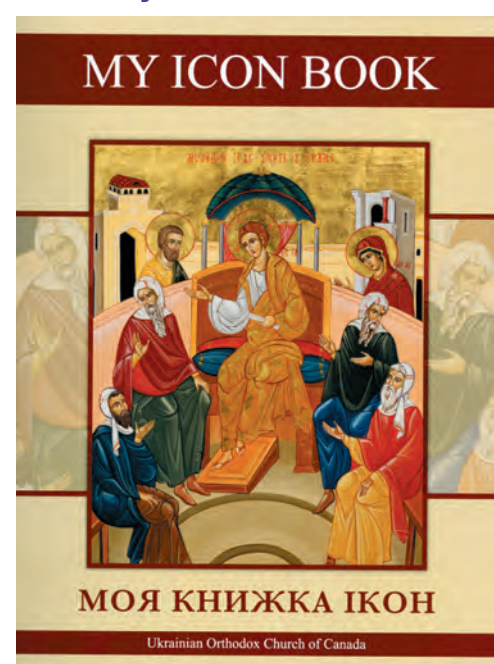
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