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Преображення Господнє The Transfiguration



■ Преображення Господнє—це одне з дванадцяти найбільших свят у християнстві, встановлене на честь об'явлення божественної сили Христа Спасителя своїм учням. Християни, які живуть за Юліанським календарем, святкують його 19 серпня. Святі отці називали це свято другим Богоявленням. Подію Преображення описують одразу три євангелісти—Матфей, Марко та Лука.

Преображення Господнє, згідно з Євангелієм, відбулось перед голгофськими стражданнями Ісуса Христа. Ісус взяв із собою трьох своїх учнів—Петра, Якова та Івана і вирушив з ними на гору. Традиційно, Преображення пов'язують з горою Тавор. Однак, в Євангеліях

немає жодної згадки про назву гори, де відбулося Преображення.

[продовження на стор.2](#)

■ The Transfiguration of our Lord and Saviour Jesus Christ is one of the Twelve Major Feast Days in Orthodox Christianity. It was established in honour of the revelation of the divine power of Christ the Saviour to His Disciples. Christians who follow the Julian Calendar celebrate on August 19. The Holy Fathers called this feast day the "second Theophany".

The events of the Transfiguration are described by the three Evangelists—Matthew, Mark and Luke. According to the Gospels, the Transfiguration of our Lord took place not long before the suffering of Jesus Christ at Golgotha. Jesus took with Himself three of His Disciples—Peter, James and John—to the mountain to pray. Traditionally, the Transfiguration is connected to Mount Tabor, but there is no reference in the Gospels to the name of this mountain where the Transfiguration took place.

[continued on p.2,3](#)

Успіння Божої Матері The Dormition of the Mother of God



■ Успіння Пресвятої Владичиці нашої Богородиці відзначається Православною Церквою, як одне з великих свят, 28 серпня (15 серпня с. ст.). До цього свята слід готуватися двотижневим постом. Пресвята Матір Божа після Вознесіння Ісуса Христа жила на землі ще декілька років. Одні християнські історики вважають, що 10 років, інші—що 22 роки. Апостол Іоан Богослов, згідно зі заповітом Господа Ісуса Христа, прийняв Її до себе в дім і з великою любов'ю піклувався про Неї, мов рідний син, аж до самої Її кончини. Пресвята Мати Божа стала для всіх учеників Христових спільною Матір'ю. Вони разом з Нею молились і з великою радістю й утіхою слухали її повчальні бесіди про Спасителя. Коли віра християнська поширилася в інших країнах, то багато християн приходили з далеких країн побачити і послухати Її.

Живучи у Єрусалимі, Матір Божа любила відвідувати ті місця, де часто бував Спаситель, де Він постраждав, помер, воскрес і вознісся на небо. Вона молилася на цих місцях: плакала, згадуючи про страждання Спасителя, і раділа на місцях воскресіння і вознесіння Його.

[продовження на стор.3](#)

■ The Holy Orthodox Church commemorates the Feast Day of the Dormition of our Most-Holy Lady, the Theotokos as one of the Major Feast days on August 28, or August 15 according to the Julian Calendar. The faithful prepare for this feast day with a two week fast, called the Dormition Fast, preceding this feast day.

The Holy Mother of God lived for several more years following the Resurrection of Christ. Some Christian historians say she lived for another decade, while others estimate about 22 years. Christ's Disciple John took Her into his house, in keeping with the Lord Jesus Christ's instruction to him. He cared for Her with great filial love until She reposed. The Most-Holy Theotokos became Mother to all of the Disciples of Christ. They prayed with Her and with great happiness and joy listened to her spiritual-educational lectures about the Saviour. When Christianity began to spread to other countries, many Christians came from far-away lands to see and hear Her.

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Ювілей 1025-го ліття Хрещення Київської Русі-України The 1025th Anniversary of the Baptism of Kyivan Rus'-Ukraine

Coverage of events in Ukraine and Canada pp.6-7 (див. статті на стор. 6-7)

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Українська Православна Церква в Канаді щиро вітає весь український народ в Україні і по всьому світу з нагоди 22-ої річниці Незалежності України.

Нехай Милосердний і Всесильний Господь благословить усіх нас Його ласками і щедротами на многії і благії літа!

Боже Великий

Боже Великий, Єдиний, нашу Вкраїну храни,
волі і світу промінням Ти її осіни.
Світом науки і знання, всіх нас просвіти,
в чистій любові до Краю,
Ти нас, Боже, зрости.
Молимося, Боже Єдиний, нашу Вкраїну храни:
всі Свої ласки й щедроти
Ти на люд наш зверни.
Дай йому волю, дай йому долю,
дай доброго світа.
Щастя дай, Боже, народу,
і многії - многії літа!

**We greet the delegates and guests of the 58th CUC Convention
in Saskatoon, August 21-25, 2013**

(продовження зі стор.1)

Там Христос молився, утомлені ж учні заснули. Коли ж прокинулися, то побачили, що Ісус Христос преобразився: лице Його засіяло, наче сонце, а одяг Його став білим, як світло. В цей час до Нього з'явилися, у славі небесній, два пророки, Мойсей та Ілля, і розмовляли з Ним про страждання і смерть, які Йому належало перетерпіти в Єрусалимі. Незвичайна радість наповнила тоді серця учеників. Коли ж вони побачили, що Мойсей та Ілля відходять від Ісуса Христа, Петро, не знаючи, що сказати, викликнув: "Господи! Добре нам тут бути; коли хочеш, зробимо тут три намети: Тобі один, Мойсееві один і один Іллі". Згодом велика біла хмара накрила їх, і пролунав голос Бога Отця: "Це Син мій улюблений, що його Я вполював. Його слухайтеся" (Мт. 17: 5).

Ученики зі страху попадали на землю. Ісус Христос підійшов до них, доторкнувся до них і сказав: "Встаньте і не бійтеся". Ученики встали і побачили Ісуса Христа у звичайному вигляді. Коли ж вони спускалися з гори, Ісус Христос повелів нікому не розповідати про те, що бачили, доки Він не воскресне з мертвих. У момент Преображення Господь дав можливість трьом апостолам побачити поєднання двох природ у Христі: божественної і людської. Щоб підтримати віру в учениках Своїх, коли вони побачать, як Він страждає, Ісус Христос показав їм Свою Божественну славу.

Славне Преображення Господа нашого Ісуса Христа православною Церквою святкується 19 серпня (6 серпня с. ст.). Цей день вважається одним з великих свят. Своїм Преображенням Спаситель показав нам, якими стануть люди в майбутньому житті, в Царстві Небесному, як преобразиться тоді весь наш земний світ. Святкування цього празника сягає ще IV століття, коли св. Єлена побудувала храм на горі Тавор на честь Господнього Преображення. Від VI століття це свято поширюється в усій Східній Церкві під назвою *Господнє Преображення*.

У народі це свято ще називають Яблучним Спасом, бо у цей день традиційно освячують перші плоди, серед яких—яблука, груші, мед. Цей звичай перейняла християнська Церква від Старого Завіту, який приписував приносити перші плоди до Господнього Храму. Три свята на честь Всемилолюбного Господа і Спаса нашого з'єднують собою Спасівку: перше—Винесення древ Чесного Хреста Господнього 14-го серпня, Медовий Спас віруючі приносять у храми мед для освячення; друге—Преображення Господа Бога і Спаса нашого Ісуса Христа 19-го серпня, Яблучний Спас; і третє—перенесення з Едеси до Константинополя Нерукотворного Образу Господа 29-го серпня, Хлібний Спас (див. стор.8).

—Закон Божий, 2006. КИЇВ: УПЦ-КП

Преображення Господа нашого Ісуса Христа

"Після цих слів, днів через вісім, узявши Петра, Іоана і Якова, зійшов Він на гору помолитись. І коли Він молився, вигляд лица Його змінився, і одяг Його зробився білим, блискучим. І ось два мужі розмовляли з Ним, то були Мойсей і Ілля: з'явившись у славі, вони говорили про кінець Його, який Йому належить завершити в Єрусалимі. Петро ж і ті, що були з Ним, зморені були сном; але, прокинувшись, побачили славу Його і двох мужів, які стояли з Ним. Коли вони відійшли від Нього, Петро сказав Ісусові: Наставнику, добре нам тут бути; поставимо три намети: Тобі один, Мойсееві один і один Іллі,—не знаючи сам, що говорить. Коли ж він це говорив, з'явилася хмара і покрила їх, і вони злякалися, як увійшли в хмару. І був з хмари Голос, Який говорив: Цей є Син Мій Улюблений; Його слухайте! І коли був цей Голос, Ісус залишився один. А вони промовчали і нікому нічого не розповідали в ті дні про те, що бачили." (Лк 9:28-36)

—Біблія

(continued from p.1)

While Jesus prayed there, the weary disciples fell asleep. When they awoke, they saw that Jesus Christ had transfigured: His face shone brightly like the sun and His clothing became white like light. At this time, two prophets Moses and Elijah appeared before the Lord in all their heavenly glory and spoke with Him about His suffering and death which he was to endure in Jerusalem. Unimaginable happiness then filled the disciples. When they saw that Moses and Elijah departed from Jesus Christ, Peter, not knowing what to say, called out, "Lord! It is good for us to be here. When you wish, we will make three tabernacles here—one for You, one for Moses and one for Elijah." Suddenly, a large white cloud overshadowed them and the voice of God the Father could be heard, "This is my beloved Son in Whom I am well pleased. Listen to Him."

The disciples fell to the ground in fear. Jesus Christ went up to them and touched them and said, "Arise and do not be afraid." The disciples stood up and saw Jesus Christ in His customary appearance. When they went back down the mountain, Jesus Christ told them not to speak of what they saw until He has risen from the dead. At the time of the Transfiguration, the Lord gave the three disciples an opportunity to see the union of the two natures of Christ—the divine and the human. To support the faith of His disciples after they would witness His suffering on the Cross, Jesus Christ showed them His divine power.

The Holy Orthodox Church celebrates the Transfiguration of our Lord and Saviour Jesus Christ on August 19, or August 6 according to the Julian calendar. This feast day is regarded as one of the Major Feast Days. Through His transfiguration, the Saviour showed us what people will become in the future life in the Kingdom of Heaven when our whole world will be transfigured.

Celebrations of this feast have been recorded since the 4th C when St. Helena built a church on Mount Tabor in honour of the Transfigured Lord. Since the 6th C this feast day has been widely marked throughout all of the Eastern Orthodox Church as the Feast Day of the Lord's Transfiguration.

(continued on p.3)

The Transfiguration

"Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which he was about to accomplish at Jerusalem. But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son, hear Him!" When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen." (Lk 9:28-36)

Christ's decease, literally "departure" in Greek, refers to His death. Christ's death is intimately connected to the glory of the Transfiguration, for Christ is glorified through His death (Jn 12:23). In the liturgical cycle, the Feast of the Transfiguration comes 40 days before the feast of the Holy Cross, showing the connection between Christ's glory and His Cross. The term exodus reveals that Christ's Passion is a fulfillment of the Old Testament Passover and it is the true exodus from enslavement into salvation. The revelation of divine power also confirms Christ's upcoming death was not imposed on Him by outside forces, but was a voluntary offering of love, for no arresting soldier could withstand such glory if Christ had not consented (Mt 26:53).

—The Orthodox Study Bible



ВІСНИК

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Rt. Rev. Protoperesbyter Victor Lakusta
PRESIDENT "ECCLESIA" PUBLISHING CORP.
Marusia Kaweski
EDITOR-IN-CHIEF, THE HERALD

9 St. John's Avenue, Winnipeg, Manitoba, Canada R2W 1G8
Website: www.uocc.ca E-mail: visnyk@uocc.ca

ВИДАВНИЧИЙ ПЕРСОНАЛ:

Валентина Дмитренко,
Михайло Павенський.

PUBLICATION STAFF:

Valentyna Dmytrenko,
Mikhail Pavenski.

ТЕЛЕФОН:

Редакції: (877) 586-3093 ext. 241
Дописи / Статті: visnyk@uocc.ca
Передплат: (877) 586-3093 ext. 223
Зміна адреси: finance2@uocc.ca
Оголошення: (877) 586-3093 ext. 241
ФАКС: (204) 582-5241
ЕПОШТА: visnyk@uocc.ca

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TELEPHONE:

Editorial Office: (877) 586-3093 ext. 241
Article Submissions: visnyk@uocc.ca
Subscriptions: (877) 586-3093 ext. 223
Address Changes: finance2@uocc.ca
Advertising: (877) 586-3093 ext. 241
FAX: (204) 582-5241
EMAIL: visnyk@uocc.ca

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Успіння... (продовження зі стор.1)

Вона часто молилась і про те, щоб Христос швидше узняв Її до Себе на небо. Одного разу, коли Пресвята Марія молилася на горі Елеонській, з'явився Їй архангел Гавриїл з райською фініковою гілкою у руках і сказав Їй радісну звістку, що через три дні скінчиться її земне життя, і Господь візьме Її до Себе.

Пресвята Богоматір невимовно зраділа цій звістці. Вона розповіла про неї названому сину Своєму, Іоанові, і стала готуватися до Своєї кончини. Інших апостолів на той час не було в Єрусалимі, вони розійшлися по інших країнах проповідувати про Спасителя. Богоматір жадала попроситися з ними, і ось Господь чудесним способом зібрав до Неї всіх апостолів, крім Фоми, перенісши їх Своєю всемогутньою силою. Біль пройняв їх, коли вони дізналися, для чого Бог зібрав їх: вони мали втратити спільну Матір свою. Але Божа Матір утішала їх, обіцяючи не залишати їх і всіх християн і після Своєї смерті, завжди молитися про них. Потім Вона усіх їх благословила.

У годину кончини незвичайне світло осяяло кімнату, де лежала Божа Матір; Сам Господь Ісус Христос, в оточенні ангелів, явився і прийняв Її пречисту душу. Апостоли поховали пречисте тіло Божої Матері згідно з Її бажанням у саду Гефсиманському, в печері, де спочивали тіла Її батьків і праведного Йосифа. Під час поховання сталося багато чудес. Від доторкання до гробу Божої Матері сліпі прозрівали, біси виганялись, і всяка хвороба зцілюлася. Безліч людей супроводжували Її пречисте тіло. Юдейські священики і начальники намагалися розігнати це святе шестя, але Господь невидимо охороняв. Один юдейський священик, на ім'я Афоній, підбіг і схопився за одр, на якому несли тіло Божої Матері, щоб перекинути його. Але невидимий ангел відсік йому обидві руки. Афоній, вражений таким страшним чудом, миттю розкався, і Апостол Петро зцілив його.

Через три дні після поховання Божої Матері прибув у Єрусалим Апостол Фома, який був відсутнім. Він дуже засмутився тим, що не попрощався з Божою Матір'ю, і всією душею жадав поклонитися Її пречистому тілу. Апостоли, зглянувшись над ним, вирішили піти й відвалити камінь від могильної печери, щоб дати йому можливість попрощатися з тілом Божої Матері. Та коли відкрили печеру, то не знайшли в ній пресвятого Її тіла, а лише пелени. Здивовані Апостоли повернулись усі разом у дім і молилися Богу, щоб Він відкрив їм, що стало з тілом Божої Матері. Увечері, після завершення трапези, під час молитви вони почули ангельський спів. Подивившись угору, Апостоли побачили в повітрі Божу Матір, оточену ангелами, в сяйві небесної слави.

Божа Мати сказала Апостолам: "Радійте! Я з вами повсякчасно; і завжди буду молитовницею вашою перед Богом". Апостоли в радості вигукнули: "Пресвята Богородице, допомагай нам!" Так Господь Ісус Христос просла-

вив Свою Пресвяту Матір; Він воскресив Її і взяв до Себе з пресвятим тілом Її і поставив Її вище за всіх ангелів Своїх.

Свято називається Успінням, що означає "засинанням", тому що Божа Мати померла тихо, немовби заснула, а головне, називається так через коротке перебування Її тіла у гробі, бо через три дні Господь воскресив Її і возніс на небо.

—Закон Божий, 2006. КИЇВ: УПЦ-КП

Тропар Свята, голос 1

У різдві дівство зберегла єси, в успінні світу не покинула єси, Богородице, перейшла Ти до життя, будвши Матір'ю Життя, і молитвами Твоїми визволяєш від смерті душі наші.

The Dormition...(continued from p.1)

Living in Jerusalem, the Theotokos liked to make pilgrimages to those places where the Saviour often went—where He suffered, died, resurrected and ascended to heaven. She prayed at these places, wept as She recollected the Saviour's suffering and expressed gladness at those places of His Resurrection and Ascension. She often prayed so that Christ would soon take Her up to heaven. Once, the Most Holy Virgin Mary was praying at the Mount of Olives. The Archangel Gabriel appeared to Her holding a heavenly fig branch and told Her the joyous news that Her earthly days will come to an end in three days, and then the Lord will take Her to Him.

The Most Holy Mother of God was filled with happiness at this news. She told this news to Her adopted son, the Disciple John, and began preparations for Her end. At that time, the other Disciples were not in Jerusalem. They had departed to other countries to preach about the Saviour. The Theotokos wished to take leave of them, and, wondrously through His Almighty Power, the Lord brought together all of the Disciples to Her, except for Thomas. The Disciples were filled with sorrow when they heard why God had gathered them together. They were to lose their Mother. The Theotokos comforted them. She promised not to leave them and all Christians even after Her repose and to always pray for them. Then, She blessed all of them.

When Her earthly life ended, an extraordinary light filled the room where She lay. The Lord Jesus Christ Himself in the company of angels appeared and received her All-Pure soul. The Disciples buried the All-Pure Body of the Theotokos, as She requested, in the Garden of Gethsemane in the tomb where the bodies of Her parents and the Venerable Joseph rested. Many miracles occurred during her burial. When people touched the Theotokos' coffin, the blind received their sight, demons were driven out of others and many were cured of their illnesses. Huge crowds of people accompanied Her Blessed body to the tomb. The Jewish priests and administrators tried to disperse this holy gathering, but the Lord invisibly protected them. One Jewish priest named Aphonius ran up and grabbed the bier on which lay the body of the Theotokos so as to overturn it. However, an invisible angel cut off both of his hands. Aphonius was so stunned by this dreadful wonder that he instantly repented and Apostle Peter healed him.

Apostle Thomas, who had been absent for Her repose, arrived in Jerusalem three days after the Theotokos's burial. He was very upset that he did not bid farewell to the Theotokos. With all of his heart he wished to venerate her All-Pure body. Seeing him, the Disciples decided to go and move the stone from the tomb so that Thomas could take leave of the body of the Theotokos. When they opened the tomb, they found only the linen cloths and not Her Most-Holy body. The surprised Disciples returned together to the house and prayed to God to reveal to them what had happened to the body of the Theotokos. During the prayers after the evening meal they heard angelic singing. Looking up, the Disciples saw the Theotokos in the air surrounded by angels in radiant heavenly glory.

The Mother of God said to the Disciples, "Rejoice! I am with you always, and I shall always be your intercessor and pray for you before God." The Disciples exclaimed with gladness, "Most-Holy Theotokos, help us!" The Lord Jesus Christ glorified His Most-Holy Mother by resurrecting Her and taking Her Most-Holy body up to Himself and placing Her higher than all His angels.

This Feast Day is called Dormition, or *Uspinyaya* in Ukrainian, meaning falling asleep, because the Theotokos reposed quietly as if falling asleep. More importantly, this feast day carries this name because of the short time that Her body was in the tomb. The Lord resurrected her after three days and carried her into heaven.

—The Law of God (2006). Kyiv: UOC-KP Press.

Tropar, Tone 1

In giving birth, You did preserve Your virginity, in falling asleep you did not forsake the world, O Theotokos. You Who are the Mother of Life were translated unto Life, and, by Your prayers, You deliver our souls from death.

The Transfiguration...(continued from p.2)

In Ukrainian tradition, this feast day is also called *Yabluchniy Spas* because on this day the first harvests of fruit—apples, grapes, plums and pears—and honey are traditionally blessed. The Christian Church adopted this custom from the Old Testament where the first fruits of harvest were brought to the temple. This feast day is one of the three feasts in honour of Jesus Christ taking place in August, known as the "Three Feasts of the Saviour in August." The Ukrainian language name, *Spas*, comes from the word for "Saviour". The Procession of the Cross on August 14 is popularly called the *Medoviy* (honey) Spas because the faithful bring honey to be blessed. At the Transfiguration, or *Yabluchniy* (apple) Spas, on August 19 the first fruits are blessed. The third feast of the Saviour is the Icon of Christ "Not Made by Human Hands" on August 29, which is popularly called *Khlibniy* (bread) Spas because it is associated with the harvest of crops.

—The Law of God (2006). Kyiv: UOC-KP Press.

Mary

"For behold, henceforth all generations will call me blessed." (Lk 1:48)

For two thousand years the Church has preserved the memory of the Virgin Mary as the prototype of all Christians—the model of what we are to become in Christ. Mary was truly pure and unconditionally obedient to God. The tradition of the Church holds that Mary remained a virgin all her life. While lifelong celibacy is not a model for all Christians to follow, Mary's spiritual purity, her wholehearted devotion to God, is certainly to be emulated.

Mary is also our model in that she was the first person to receive Jesus Christ. As Mary bore Christ in her womb physically, all Christians now have the privilege of bearing God within them spiritually. By God's grace and mercy we are purified and empowered to become like Him.

The honour we give to Mary also signifies our view of who Jesus is. From early times the Church has called her Mother of God—*Bohorodytsia* in Ukrainian, *Theotokos* in Greek, which means 'God-Bearer'—a title which implies that her Son is both fully man and fully God. As His Mother, Mary was the source of Jesus' human nature; yet the One she bore in her womb was also the eternal God.

Therefore, because of her character and especially because of her role in God's plan of salvation, Christians appropriately honour Mary as the first among the saints. The archangel Gabriel initiated this honour in his address to her: "Rejoice, highly favoured one, the Lord is with you; blessed are you among women!" (Lk 1:28). This salutation clearly indicates that God Himself had chosen to honour Mary. Her favoured status was confirmed when she went to visit her cousin Elizabeth, who was then six months pregnant with John the Baptist. Elizabeth greeted Mary with these words: "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me?" (Lk 1:42,43). And Mary herself, by the inspiration of the Holy Spirit, predicted the honour that would be paid her throughout history: "For behold, henceforth all generations will call me blessed" (Lk 1:48).

In obedience to God's clear intention, therefore, the Orthodox Church honours Mary in icons, hymns and special feast days. We entreat her, as the human being who was most intimate with Christ on earth, to intercede with her Son on our behalf. We ask her, as the first believer and the Mother of the Church, for guidance and protection. We venerate her—but we do not worship her, for worship belongs to God alone. In Matins, Vespers and all the services of the hours of prayer, we sing this hymn, which expresses Mary's unique place in creation.

It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim and more glorious beyond compare than the seraphim, without defilement you gave birth to God the Word: True Theotokos, we magnify you.

Достойно є, і це є іситна, славити Тебе, Богородицю, Присноблаженную і Пренепорочную і Матір Бога нашого. Чеснішу від херувимів і незрівнянно славнішу від серафимів, що без істління Бога-Слово породила, сущую Богородицю, Тебе величаємо.

—The Orthodox Study Bible



Поспання Його Всесвятости Патріярха Варфоломія до вірного українського народу з нагоди 1025 річниці хрещення Київської Русі

*Ваші високоповажності, політичні та церковні провідники
православного народу України,
Улюблені і дорогі православні віруючі!*

Свята Матір-Церква Вселенський Патріярхат з великою радістю дізналася про ваше спільне рішення святкувати 1025-ліття з дня Хрещення ваших предків. Бо, дійсно, прийняття християнської віри народом України стало важливою подією в її історії, через яку вони приєдналися до Тіла Христового і ввійшли в спільноту християнських церков Європи.

Згадуючи цю подію, для нас є важливим згадати посланців Святого Володимира, які пізнали славу Божу через рукотворний храм Святої Софії в Константинополі, місіонерів-євангелістів православної віри з Константинополя і просвітителів слов'ян Святих Кирила і Мефодія, а також освітнє та культурне служіння через проповідь, навчання і святість та переклад багатьох літургічних, церковних та інших книг на слов'янську мову. Завдяки їх роботи, безцінні скарби Православ'я були передані з Константинополя всьому слов'янському світу, а особливо Україні.

У той же час, Матір-Церква Константинополя через своїх постійних посланців під своєю юрисдикцією і пастирським піклуванням до 17-го століття, посилала освічених ієрархів та духовенство і мирян, які відзначалися інтелектуальними, науковими і творчими талантами—посприяла унікальному та універсальному служінню і знанню, духовному і ширшому служінню для організації церковного життя, а також будівництву багатьох святих храмів, їх іконографії, виховуючи православний етнос, впродовж століть зміцнюючи єдність українського народу та його православну ідентичність, в результаті чого, Київ став духовним центром християнства в цьому великому регіоні Східної Європи.

Таким чином, Вселенський Патріярхат зробив внесок в розвиток вашої Церкви і нації, в той же час як християнська віра підвищила духовне та суспільне життя вашого народу, вкладаючи щедру в його розвиток і поступ. Ми раді, що цей великий внесок християнської віри в процвітання вашої країни є по заслугам визнаний.

Після християнізації вашої землі, українська нація збагатилася великою кількістю святих, які мають світовий авторитет і визнання, та постійно моляться за український народ і весь світ, випрошуючи благодать та благословення Господнє, відвертаючи випробування і скорботи протягом століть. Святі кожної землі є справжніми заступниками, а їхні молитви є особливо помічними, зокрема, коли люди та народ звертаються до них за допомогою.

Сьогодні, люди оцінюють за секулярними критеріями, судячи силу націй на основі економічних даних або інших ознак мирської влади. Однак, тим самим, вони не звертають увагу на силу Господню, яку святі вимолюють від імені віруючих. Божа сила часто невидима, приходить як благодатьне дихання або як легкий вітер і саме тому, вона не сприймається людьми, що живуть у вихорі сучасних подій і заклопотаності, хоча вона, безумовно, призводить до Воскресіння.

Це є чудово і зразково, що ваша нація вирішила в однодушно з її державними і церковними лідерами, відсвяткувати цю річницю Хрещення ваших попередників, що демонструє важливість та є характерною ознакою вашої приналежності до християнської віри та Православної Церкви як невід'ємного фактору, який зберігає єдність народу, а також є ознакою джерел, з яких він завжди черпає натхнення. Велике значення, яке ви всі надаєте цій духовній події, також вказує на усвідомлення необхідності повернутися до цих джерел, як свідчення суцільного церковного оновлення в Україні.

Отже, якщо в минулому зроблено все можливе, щоб забути анахронічного "привиду" релігії, ті хто залишилися вірними українській землі—живилися аскетичним потом і слізьми разом із кров'ю мучеників у тяжкі часи для Церкви—показали, що християнська віра є сильна і продовжує існувати сьогодні завдяки їхній жертвовності, завойовуючи серця людей в обох, політичній та інтелектуальній сферах. Церква слідує за її Лідером, який прийшов, як переможець, щоб бути переможцем (див. *Одрк. 6:2*). Вона не захищається анахронічно, а скоріше говорить безпосередньо до душі, показуючи реальність Божої присутності і Його Царства, відповідно до святої істини, що "Царство Боже всередині нас" (*Лк. 17:21*).

Засновник Церкви і Спаситель світу, Господь наш Ісус Христос, пристрасно бажав і продовжує бажати, щоб усі, хто вірить в Нього "були єдине" (*Ін. 17:11*). У наше століття, коли розбіжності в думках ділить людей, для нас є дуже своєчасним згадати, що ми є всі покликані до єдності, і різноманітні думок не може призводити до розділення, а навпаки, до свідомого та рішучого зусилля задля єдності всіх людей. Тільки в єдності ми можемо подолати проблеми і виклики історії. Звичайно, що дуже важко досягти

згоди думок в усіх питаннях, але неминуча розбіжність думок з різних питань, ніколи не повинна призводити до глибокого розділення, а навпаки, різномудство повинно прийти до згоди завжди опираючись на критерії блага народу й істини.

Вселенський Патріярхат засмучений і стурбований існуючими та виникаючими розділеннями в Православ'ї в Україні. Ми віримо, намагаємося та працюємо багатьма та різними шляхами, а також застосовуючи всі духовні і церковні засоби і методи, що доступні нам, які спрямовані на подолання розбіжностей шляхом любові і ведення діалогу, так щоб руйнівне розділення можна подолати, оскільки воно ніколи не знаходиться у згоді з волею Божою. Це молитва і бажання всіх нас, щоб було в цій благословенній землі одне стадо під нашим Господом Богом і Спасом Ісусом Христом, який об'єднує все розділене і все направляє в історії.

Істинна єдність народу може бути досягнута через Церкву, але тільки тоді, коли ми не ставимося до неї як до особистого чи націоналістичного або етнічного інструменту, який є чужим для її духовних цілей, але, навпаки, як до Божественно-людської інституції, яка має своєю єдиною ціллю—обожнення та спасіння всіх людей в Ісусі Христі. Коли ми обмежуємо Церкву до місця для виконання індивідуальних інтересів та націоналістичних міркувань, тоді ми позбавляємо її духовної мети, секуляризуємо і дезорієнтуємо її. Церква являється іконою спасительної присутності Христа в світі на всі часи і на віки віків, і всі українські православні віруючі є членами одного і того ж тіла.

Кінцевою метою Вселенського Патріярхату є, щоб кожний віруючий відчув єдність всієї людської природи у Христі, незалежно від етнічної відмінності між греком чи варваром, рабом чи вільним, де "Христос є все у всьому" (*Кол. 3:11*). До Матері-Церкви Константинополя належать вірні різних національностей, мов, регіональних традицій, народів і рас, все з метою, щоб відчувати в одному тілі і "на тому ж місці" присутність Бога. Характерним прикладом об'єднаної, транснаціональної і над-етнічної ролі Вселенського Патріярхату в світі знову постає місія святих і рівноапостольних Кирила і Мефодія, які не нав'язували грецьку мову і цивілізацію слов'янам, але поважали їхню мовну та національну специфічність та трудилися, щоб створити чудову, нову та єдину християнську слов'янську цивілізацію.

Таким чином, Вселенський Патріярхат охоплює Вселенну в есхатологічному баченні. Він несе істину живого тіла Христового як вселенський скарб, являє собою есхатологічну спільноту, в подорожі молячись до Бога: "Нехай прийде Царство Твоє, нехай буде воля Твоя, як на небі так і на землі" (*Мф. 6:10*), очікуючи "нову землю і нове небо". Цей дух і свідчення Вселенського Патріярхату зберігає єдність у "обмеженій" різноманітності, припускаючи різні етнічні форми і повагу до місцевих елементів. Не випускаючи з уваги ниточку спільної православної традиції, він бачить конкретне вираження народу в світлі прийдешнього віку.

Отже, Православна Церква в Україні може і повинна являти собою відчутний знак гармонійного співіснування для тих, хто вірить у православний спосіб, щоб бути православними християнами в тілі Христовому. Кожна етнічна відмінність, конкуренція і розділення є чужими вселенському духу Церкви. Ми молимося й віримо, що український народ об'єднається в його спільній вірі, а також через повагу до свого походження, ідентичності, етнічної свідомості і мовної особливості.

Матір-Церква розділяє вашу радість з нагоди 1025-ої річниці християнізації ваших попередників і щиросердечно молиться, щоб ви надалі рухались глибше в християнську віру і силу єдності. Цей духовний розвиток також призведе до відповідного загального розвитку українського народу, тому що, без сумніву, кожний політичний чи фінансовий кризі передують порушення морального порядку. Таким чином, суспільство, яке бажає уникнути фінансової кризи повинно залишатися стабільним з точки зору моралі й поважати моральні норми.

Ми переконані, що улюблений народ України, від найвищого керівника до останнього громадянина, визнає необхідність етичної чесності в індивідуальному і соціальному житті. Ми ревно молимося, щоб Господь благословив всіх вас та надалі посилав вам земні та небесні дари.

Оскільки, ми особисто не змогли бути присутніми, щоб брати участь з вами в цих урочистостях, то через нашу Патріяршу Делегацію ми благословляємо з цього Священного Центру Православ'я всі зусилля місцевої Церкви, держави та українців у всьому світі, щоб ви зуміли подолати всі проблеми і досягти бажаної єдності, так необхідної усім. Крім цього, ми запевняємо вас, як Вселенський Патріярхат і ваша Матір-Церква, що ми будемо продовжувати наші зусилля задля єдності й процвітання православних людей в їх більшій співпраці з державою, з нашою сестрою Церквою Москви, місцевими церковними лідерами і з усіма дієздатними особами, для того, щоб досягти цієї заповітної мети.

Возлюблені у Господі діти в Україні,

Світло Христове просвітило вас. Залишайтеся в світлі. Уникайте розділень. Наслідуйте єдність в Істині, якою є Христос. І в Його світлі ви побачите світло; так само як обличчя України є яскравим, так і єдність Православ'я повинна світити "для всіх в його домі, щоб бачити".

Нехай милостивий Господь спасає і благословляє Україну, Православ'я та її народ. Амінь.

28 липня 2013 р.Б.

Ваш улюблений брат у Христі
і ревний молитовник перед Богом,

† Варфоломій Константинопольський



Message from His All-Holiness Ecumenical Patriarch Bartholomew to the Devout Ukrainian People on the Occasion of the 1025th Anniversary of the Baptism of Kyivan Rus'

Your Excellencies, the political and ecclesiastical leaders of the Orthodox people of Ukraine, Beloved and precious Orthodox Ukrainian faithful,

The Holy Mother and Great Church of Christ, the Ecumenical Patriarchate, learned with great joy about your joint decision regarding the celebration of another milestone, the 1025th anniversary since the collective baptism of your predecessors. For, indeed, the acceptance of the Christian faith by the people in the region of Ukraine constituted a supreme event in its history, through which it was grafted into the body of Christ, the Church, and entered into the community of Christian Churches of Europe.

In recollecting this event, it is crucial for us to call to mind the emissaries of St. Volodymyr, who came to know God's glory through the man-made Church of the Holy Wisdom in Constantinople, as well as the missionary evangelists of the Orthodox faith from Constantinople and enlighteners of the Slavs, Saints Cyril and Methodius, and the educational and cultural service through preaching, teaching, sanctity and the translation of many liturgical, ecclesiastical and other books into the Slavic language. Thanks to their work, the transmission of the boundless Orthodox treasure was realized from Constantinople to the entire Slavic world, especially in Ukraine.

At the same time, the Mother Church of Constantinople—through its ongoing emissaries under its jurisdictional and pastoral care until the 17th century, and by sending illumined Hierarchs and various individual clergy and lay representatives with intellectual, scientific and artistic skills—contributed in a unique and universally professed service and knowledge, a spiritual and wider service, for the organization of its church life, the construction of many sacred temples, their iconography, and the cultivation of an Orthodox ethos, also providing through the centuries for the unity of the Ukrainian people and their conscious Orthodox identity, resulting in the fact that Kyiv became the spiritual center of Christianity in this wider region of Eastern Europe.

Thus, the Ecumenical Patriarchate contributed to the progress of your Church and your nation, while the Christian faith improved the spiritual and social life of your people, offering very generously to its development and advancement. We are delighted that this great contribution of the Christian faith to the progress of your country is rightfully recognized.

Following the Christianization of your land, the Ukrainian nation has raised numerous Saints of international reputation and recognition, who constantly pray for the people of Ukraine and the whole world, attracting the grace and blessing of God, while averting trouble and affliction through the ages. The Saints of each place are its genuine protectors, while their prayers are greatly efficient, especially when individuals and peoples invoke their assistance.

Today's people are often distracted by secular criteria, judging the power of nations on the basis of economic data or other factors of worldly power. However, in this way, **they overlook the power of God, which the Saints realize on behalf of the faithful.** God's strength is often invisible, coming as a beneficent breath or gentle breeze, which is precisely why it is not perceived by those living amid the noise of contemporary events and preoccupation, although it surely leads to the Resurrection.

It is, then, admirable and exemplary that your nation has decided in unison with its civil and church leaders to celebrate this anniversary of the Christianization of its predecessors, which demonstrates the significance that you attribute to the Christian faith and the Orthodox Church as integral factors which preserve the unity of the people as well as are reflective of the sources from which it always drew its most noble and creative inspiration. The great importance, which all of you give to this spiritual event, also proves the awareness of the need to return to these sources, as witnessed, in any case, eloquently by the entire ecclesiastical renewal in Ukraine.

Indeed, if in the past everything possible was done in order to forget the anachronistic "ghost" of religion, those who remained faithful to the Ukrainian soil—nourished by the ascetic sweat and tears together with the blood of the martyrs during difficult times for the Church—demonstrated that the Christian faith is strong and continues to exist today due to their sacrifices, winning over the hearts of the people in both the political and intellectual sphere. The Church follows its Leader, who came as victor in order to be victorious. (See Rev. 6:2) It does not defend itself anachronistically, but rather speaks directly to the soul, revealing the reality of God's presence and His kingdom, in accordance with the sacred truth that "the kingdom of God is within us." (Luke 17:21)

The Founder of the Church and Saviour of the world, our Lord Jesus Christ, passionately desired and continues to desire that all who believe in Him "may be one." (John 17:11) In our age, when differences of opinion divide people, it is very timely for us to remember that we are all called to unity and that differences of opinion should not lead to division, but instead to an emphatic and conscious effort for the unity of all people. It is only through unity that we can encounter the

problems and provocations of history. Of course, it is very difficult to achieve concord of opinion in all matters, but the inevitable differences of opinion on various matters **should never lead to deep division.** Instead, those with differing opinions must come to an agreement always based on the criterion of **the benefit of the people and the truth.**

The Ecumenical Patriarchate is saddened and concerned for the existing and emerging divisions in the field of Orthodox Ukraine. We believe, endeavour and labour, in many and various ways as well as through all spiritual and ecclesiastical means and methods available to us, aiming at transcending differences through love and dialogue so that destructive division may desist inasmuch as it is never in agreement with the Lord's will. It is the prayer and desire of us all that there will be in this blessed Land one flock under our Lord, God and Saviour Jesus Christ, who unites all things divided and directs everything in history.

The true unity of a people can be achieved through the Church, but only when we do not treat it as an individual, nationalistic or ethnic instrument foreign to its spiritual goals, but rather as a divine-human institution, which has as its sole purpose the deification and salvation of all people in Christ Jesus. When we reduce the Church to a place for the fulfillment of individual interests and nationalistic expectations, then we deprive it of its spiritual purpose, secularize and disorientate it. The Church is an icon of the salvific presence of Christ in the world for all time until the end of the ages, and all the Ukrainian Orthodox faithful are members of the same body.

The ultimate goal of the Ecumenical Patriarchate is for every believer to experience the unity of all human nature in Christ, irrespective of ethnic difference between Greek and non-Greek, slave or freeman, where "Christ is all in all." (Col. 3:11) To the Mother Church of Constantinople belong faithful of diverse ethnicities, languages, regional traditions, peoples and races, all with the aim of experiencing in one body and "in the same place" the presence of God. A characteristic example of the unifying, transnational and supra-ethnic role of the Ecumenical Patriarchate in the world is again the mission of Saints Cyril and Methodius, peers of the Apostles, who did not impose the Greek language and Byzantine civilization on the Slavs, but rather respected their linguistic and racial specificity, labouring to create a superb, new and united Christian Slavic civilization.

In this way, the Ecumenical Patriarchate embraces the *oikoumene* with the "eschata" as its vision; it bears the truth of the living body of Christ as an ecumenical treasure; and it constitutes an eschatological community on a journey, praying to the Lord: "Thy Kingdom come; Thy will be done on earth as it is in heaven" (Mt. 6:10) and awaiting "a new earth and a new heaven." This spirit and witness of the Ecumenical Patriarchate preserves unity within a "limited" diversity, assuming various ethnic forms and respecting local elements. Without losing sight of the thread of the common Orthodox tradition, it sees upon the particular expressions of the people in the light of the age to come.

Consequently, the Orthodox Church in Ukraine can and must constitute a tangible sign of harmonious coexistence for those believing in an Orthodox manner and being Orthodox Christians in the body of Christ. Every ethnic distinction, competition and division is foreign to the ecumenical spirit of the Church. We pray, then, and believe that the people of Ukraine will be united through their common faith, as well as through respect for their origins, identity, ethnic conscience and linguistic particularity.

The Mother Church shares your joy on the 1025th anniversary since the Christianization of your predecessors, and wholeheartedly prays that you will advance more deeply in the Christian faith and the virtue of unity. This spiritual progress will also bring about a corresponding general progress for the Ukrainian people because, without a doubt, the disturbance of moral order precedes any political or financial crisis. Thus, a society that wishes to avoid financial crisis must remain stable from a moral perspective and respect the moral codes.

We are convinced that the beloved people of Ukraine, from the highest leader to the last citizen, accept the need for ethical uprightness in individual and social life. We fervently pray that the Lord will bless you all and grant you every gift, both earthly and heavenly.

Since we were unable to attend personally in order to share with you these celebrations, through our Patriarchal Delegation, we bless from this Sacred Centre of Orthodoxy all the efforts of the local Church, the State and Ukrainians throughout the world so that you may transcend the problems and achieve the unity desired by and demanded of all. Moreover, we assure you that, as Ecumenical Patriarchate and your Mother Church, we shall continue our efforts for the unity and prosperity of the Orthodox people in their majority in cooperation with the State, our sister Church of Moscow, the local ecclesiastical leadership there, and with all capable persons, in order to reach this sacred goal.

Beloved children of the Lord in Ukraine,

The light of Christ has enlightened you. Stay in the light. Avoid divisions. Pursue unity in truth, which is Christ. And in His light, you shall see light, just as the countenance of Ukraine is bright and a united Orthodoxy must shine brightly "for all in its house to see."

May the God of mercy and all consolation save and bless Ukraine, Orthodoxy and its people. Amen.

July 28, 2013

Your beloved brother in Christ
and fervent supplicant before God,

† Bartholomew of Constantinople

■ **KYIV, UKRAINE**—Ukraine and the capital city of Kyiv, in particular, played host to state-level celebrations marking 1025 years since the mighty ruler of the Kyivan Rus' Empire Prince Volodymyr dedicated himself to a life in Christ and, such was the strength of his character and leadership qualities, also had the people of his Empire baptized into Orthodox Christianity. The Ukraine-wide celebrations included a number of cultural, religious and public events that ran July 24-28, between the feast days of St. Olha and of St. Volodymyr. Just as he was a millennia ago, St. Volodymyr proved to be the unifying figure around which the public and officials coalesced for the five days of commemorations. His relics were brought to Kyiv for veneration for the occasion. World Orthodox Church leaders, political leaders and diplomats and tourists as well as Ukrainians from other parts of the country converged on Kyiv for the VIP and national spiritual-cultural events. In addition, cities, towns and churches across the country organized their celebrations.

Some of the events included a nation-wide festival of church bells, where bell-masters played various selections in the afternoon in every church in the country. The *Spivochne Pole* park in central Kyiv featured flower sculptures commemorating the events of the Baptism, including life-sized figures of St. Volodymyr, St. Olha, Nestor the Chro-



Church leaders and invited dignitaries participate in the state Moleben' at the St. Volodymyr monument on the hill in Kyiv, Ukraine.

nicer as well as mini-churches and icons constructed from live flowers and shrubs. For children, there were outdoor or miniature playground reconstructions of the Kyiv-Rus' Empire. In Kyiv 35 museums from across the country displayed over 1,000 items from this historical period. The public also took in an icon exhibition, a historical and religious book exhibit at the parliamentary library, a film festival, an academic conference on St. Volodymyr and the Baptism of Rus'. The evenings featured Vespers and All-Night Vigil services at churches, as well as concerts — a grand gala concert for dignitaries, and a street concert of church choirs and contemporary religious bands.

One of the highlights was the bringing to Kyiv of two relics for veneration that are important in the spiritual history of Ukraine: St. Andrew's cross from Patmos, Greece, on loan for the first time since its restoration in the 1980s, and part of the relics of St. Volodymyr. St. Andrew's cross was only in Kyiv for little more than 24 hours. It was taken to the Kyiv Monastery of the Caves, the *Pecherska Lavra*, where hundreds of thousands of faithful flocked from across the country to venerate the cross round the clock until its departure. St. Volodymyr's relics were present at the state worship services, and were brought to the street concert to bless the 200,000 people packed into Kyiv's main street *Khreshchatyk*, just as their predecessors were blessed by St. Volodymyr himself 1025 years ago at the Dnipro. It was a moving moment for those present.

Divine Liturgies and *Moleben'* commemorative worship services took place over the weekend on Saturday, July 27, and Sunday, July 28. A *Moleben'* attended by Ukrainian political leadership, visiting heads of state and diplomatic representatives, dignitaries and representatives of world Orthodox Churches was held at the monument of St. Volodymyr on the banks of the Dnipro river. The following day began with Hierarchical Divine Liturgies in each of the Churches.

A Divine Liturgy was served in a packed St. Volodymyr Cathedral, seat of the Ukrainian Orthodox Church-Kyivan Patriarchate, where St. Volodymyr himself attended liturgies. The procession, or *Khrestniy Khid*, wound down the historic streets of old Kyiv to the Volodymyr Hill and culminated in a *Moleben'* at the St. Volodymyr monument. An estimated 25,000 took part. The Ukrainian Autocephalous Orthodox Church held a Divine Liturgy at the historic St. Andrew's Cathedral, marking the baptismal occasion. An open air Divine Liturgy was held at the central square at the *Pecherska Lavra* monastery with the world's 15 Orthodox Churches represented by delegations led by Patriarchs or Metropolitans and Archbishops. There were 6 Patriarchs concelebrating. The Greek Orthodox Patriarch of Alexandria and All Africa Theodoros II was the main celebrant. Patriarch of Georgia Illya II, who attended, is the oldest Orthodox Patriarch in the world. The Ecumenical Patriarchate delegation was led by Metropolitan Emmanuel of France. Each of the visiting 14 Orthodox Church Patriarchs represented received the highest state award, the Order of Yaroslav Mudriy, for promoting Orthodoxy in the world. The liturgical responses were sung by three choirs—the Metropolitan choir of the *Pecherska Lavra*, the Seminary choir and the Kyiv City Sacred Music Choir.

There was a real spiritually-uplifting atmosphere for the faithful during this time, where they took pride in the beauty and richness of their Ukrainian Orthodox heritage and spiritual roots.

■ **WINNIPEG, MB**—In Canada, the Hierarchs of the Ukrainian Orthodox Church of Canada wished to join with their brothers and sisters in Christ in Ukraine to celebrate this occasion. A *Moleben'* commemorating the 1025th anniversary of the baptism of Kyivan-Rus'-Ukraine was served following the Divine Liturgy on July 28 in UOCC churches across Canada. At the Holy



Metropolitan Yuriy reads the Gospel at the Moleben' on the 1025th anniversary of the baptism of Rus'-Ukraine, Winnipeg, MB.

Trinity Metropolitan Cathedral in Winnipeg, Manitoba, following the Divine Liturgy, His Eminence Metropolitan Yuriy concelebrated the Moleben' with Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta, and Cathedral Dean, Very Rev. Mitred Archpriest Gregory Mielnik. The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine issued an Encyclical on the occasion of the 1025th anniversary of the baptism of Kyivan Rus'-Ukraine, which was read following the Liturgy by His Eminence in Winnipeg, and by parish priests in their churches in the UOCC.



25,000 participate in the solemn procession to the St. Volodymyr Monument in Kyiv, Ukraine.

Getting Old in a Spiritual Way: Embracing God's will in Aging

■ *Aging is perhaps the most obvious witness to the reality of death, and as such is a powerful tutor in our lives, designed to lead us to the Kingdom of God.*

Overcoming the Fear of Death

Strong Christians are rather fearless, since they live by faith and confidence in the governance of Almighty God. We are not anxious for our lives, for our Heavenly Father, Who governs all, knows our needs and has promised to care for them all. We have not been given a spirit of fear or timidity, but of power, love and discipline (2 Tim 1:7). There is only one thing that we believers ought to fear, and that is sin. The reality often is that we do *fear death*, and, as a result, we ourselves are deeply influenced by the idolatry of youth in our culture. Why is this? What is it that causes us to fear death and the progressive encroachment of death that we call aging?

The fear of death has many sources. The fear of death is produced by the devil himself. He is the cultivator of this fear, and it is one of his most powerful and effective weapons in his arsenal against the Church. Listen to St. Paul in his Epistle to the Hebrews,

"Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives" (2:14-15).

The fear of death is also produced by a dark mind. This is something most unnatural in the Christian who has received illumination (baptism), and is therefore to bear the light of Christ, walk in the light of Christ and convey the light of Christ to a dark world. When believers themselves do not live illumined by truths of their own faith, when they think of them rarely, perhaps only in church, and do not make the realities of the Gospel a daily remembrance and illumination of their thinking and actions, then even believers can be slaves to the devil and the fear of death. Fear of death, therefore, is conquered by illumination.

The fear of death is also a witness to abiding sins within us. It is a natural attribute of fallen human nature to draw back and abhor death, but terror in the face of death is something completely different. This kind of fear

means that there are still sins within us that need to be addressed. The fear of death can also spring from an overvaluation of this world, a too-great attribution of importance to this present life. St. John the Theologian writes in his 1st Epistle, "Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him." (1 Jn. 2:15-17).

Fear of death also arises from too little fear of future punishment, for the fear of that drives away all other fears. If we heed our Saviour's commands not to fear those who can destroy the body but cannot destroy the soul (Mt. 10), then there will not be space for the wretched fear of death to grow. Lastly, the fear of death grows in us also because we lack a proper and growing love and yearning for the next life. If we have our hearts above, if we place our treasure in the heavens where Christ dwells, making ready for us, if we consider our citizenship to be in heaven from which we eagerly await our Saviour, if we meditate upon our true home where eye has not seen and ear has not heard the glories that God has prepared for us, then we will not fear death.

These collaborate together to stoke

the fear of death within us, but each of these causes can and should be overcome in the life of the Christian: the devil by Christ's victory; a dark mind by the light of truth; abiding sins by repentance; lack of fear of sin by a meditation upon judgment; an overvaluation of this present life by a sober evaluation of what is significant; and a lack of yearning for the next life by reflection upon paradise. By these means we can grow to become fearless.

Accepting Aging as God's Will

The Christian mind is the mind of Jesus Christ, the mind or *phronema* of the Church, communicated to us and nourished in us by the totality of our life in the Church, through the services, the Scriptures, the lives of the saints, the creed and canons, the writings of the Holy Fathers and the sacred art. It is all designed to fashion within us the mind of Christ. The mind of the Church on aging is strenuously at odds with the mind of the secular culture. First, we ought to remember that America, together with the entire secular West, is aging radically.

(continued on p.7)

On the Most Venerable Dormition of Our Exceedingly Pure Lady, Mother of God and Ever-Virgin Mary

■ Both longing and obligation compose my homily today for your charity. It is not just my desire out of love for you and my duty under sacred laws to fill your pious ears with saving words to nourish your souls, but there is also nothing dearer or more necessary for me than to expound with due honour in church the wonders of the Ever-Virgin Mother of God. Words, however, cannot attain to what is beyond speech.

If "precious in the sight of the Lord is the death of his saint" (Ps 116:15), and "the memory of the just is praised" (Prov 10:7), how much more fitting it is for us to celebrate with highest honours the memory of the Ever-Virgin Mother of God, the Holy of Holies, through whom the saints receive their hallowing. That is exactly what we are doing today by commemorating her holy dormition and passing away, through which, having been made a little lower than the angels (Ps 8:5), she rose incomparably higher than the angels, archangels and all the heavenly powers above them, because of her nearness to the God of all (Rom 9:5), and the marvels written of old which were accomplished in her.

Since anything that overshadows something else naturally gives it its own form and character, what came to pass in the Virgin's womb was not just a union but the formation, out of the power of the Most High and her all-holy virgin womb, of the incarnate Word of God. The Word of God in the flesh made His abode in her, came forth from her" and appeared on earth and went about among men." (Pt 1:12).

Co-operating with, and sharing in the sufferings of, the self-emptying of the Word of God (Phil 2:7), which was accomplished through her, and led to His exaltation, she was justly glorified and lifted up with Him, constantly adding great gifts to the extraordinary ones already bestowed on her. Even after He who took flesh from her ascended into heaven, it was as though she was striving to emulate the great works past understanding and speech which He had wrought in her, through patient endurance in all kinds of asceticism, through prayers and exertions for the whole world, and counsels and exhortations for those going to the ends of the earth to preach. She was the sole support and consolation of all who saw or heard her, assisting by various means in the proclamation of the Gospel. Thus

she showed that her whole life, her behavior, her mind and her works, were utterly devoted to godly-striving.

As a result, her death, too, was life-giving and led to heavenly, immortal life, and its day of remembrance is a joyful holiday and world-wide festival. Not only does it renew the memory of the wonders of the Mother of God, it also commemorates the unheard-of way in which all the holy apostles were gathered from every country to her sacred funeral, the hymns of divine revelation sung on the occasion by these inspired men, the attendance of angels, singing and ministering around her. They escorted her and followed behind, they aided or opposed, protected and defended with all of their might assisted in deed and song, those who in any way revered that body which had held God and is the starting point of life, the saving remedy of our human race, solemnly chosen from the whole creation. The Lord of Hosts, meanwhile, the Son of the Ever-Virgin, was invisibly present, honouring His Mother's departure.

Into His hands she entrusted her God-bearing spirit, and through Him her body, her spirit's companion, was soon translated into a heavenly place which befits her whole life from the very beginning.

Standing between God and the whole human race, she alone made God son of man, and men sons of God, rendered the earth heaven and made mankind divine. She alone among women was declared the Mother of God by nature transcending every nature. Through her unutterable childbearing she became Queen of all creation in this world and beyond, and through herself she raised up those below her, and made her subjects heavenly instead of earthly. She shared in the noblest honour, the most sublime power and the ordination bestowed from heaven through the Divine Spirit (Acts 1:14; 2:1-4), was set high above all, the supremely blessed Queen of a blessed race.

It was right, therefore, that the body which brought forth the Son should be glorified with Him in divine glory, and that the ark of Christ's holiness should arise with Him Who rose on the third day, as the prophet sang (Ps 133:8). The linen cloths and the winding sheets left behind in the tomb, which were all that those who came to look for her found there, proved to the disciples that she

too had risen from the dead just as was the earlier case with her Son and Lord (Lk 24:12; Jn 20:5-7). It was not, however, necessary for her, as it was for her Son and God, to stay a while longer on earth, so she was taken up directly from the grave to the heavenly realm, whence she sends bright shafts of holy light and grace down to earth, illuminating all the space around the world, and is venerated, admired and hymned by all the faithful.

It is as though God wanted to set up an icon of everything good and, in so doing, to display His own image clearly to angels and men, and thus He made her so truly beautiful. Bringing together all the various means He had used to adorn all creation, He made her a world of everything good, both visible and invisible.

It is fitting that she, who held Him who fills all things and is above all things, should herself outstrip all, and become higher than all in her virtues and great honour. She embraces in their entirety the virtues which, distributed among the noblest of every age, were sufficient to make them great, and the various graces with which angels and men have individually been favoured by God, and perfects them all in herself alone with inexpressible excellence. Also, she is superior to everyone in that after death she became immortal, and she alone lives in her body with her Son and God in heaven. Thence she pours down abundant grace on those who honour her and bestows on them the possibility of reaching up to her, the receptacle of such great graces, who lavishes the highest benefits upon us in her goodness, and never ceases to yield a rich harvest and plentiful gifts for us.

The Mother of God is so much closer to God than others who draw near to Him that she is able to intercede more powerfully than any of them, and, by this, I mean not just human beings but even all the ranks of angels. Isaiah writes of the highest order of angels in heaven, "And the seraphim stood round about Him" (Isa 6:2), whereas David says of the Mother of God, "Upon thy right hand did stand the queen" (Ps 45:9). Do you notice the difference in their standing? You can also see from this the difference in honour between the seraphim's rank and hers, for the seraphim are "round about" God, but only the Queen of all



stands beside Him. She is admired and praised by God Himself, as though He were extolling her to the powers around Him in the words used in the Song of Songs, "How beautiful is my companion" (S of S 4:1; 6:4). It is fitting that she stands not just beside God, but on His right hand, for where Christ sat in heaven, namely, on the right hand of the majesty (Heb 1:3), there she now stands, having ascended from earth to heaven.

O holy, and now heavenly, Virgin, how can I fully describe you? How can I glorify the treasure-house of glory? Therefore, O Lady, generously share your mercy and your graces with all of your people, your inheritance. And if we are unable to contain it, increase our capacity and give us more, that saved and strengthened by your grace, we may glorify the pre-eternal Word Who took flesh from you for our sake, together with His Father without beginning and the life-giving Spirit, now and forever and unto the unending ages. Amen.

—St. Gregory Palamas,
Excerpts from Homily 37,
from *The Homilies of Gregory Palamas*,
Mount Tabor Publishing.

***Gregory Palamas** (1296-1359), father among the saints, was a monk of Mount Athos at the Vatopedi Monastery and Esphigmenou Monastery. He was later the Archbishop of Thessalonica. He was an outstanding theologian and a proponent of hesychasm.

Embracing God's will in Aging

(continued from p.6)

The most quickly growing segments of our population are our older segments. This reality has many implications, including the explosion of loneliness; intense financial pressure due to the increasing number of retired persons and the pension commitments owed them; increasing tax pressure on younger and fewer workers; rapidly rising health care costs, 30% of which are incurred in the last year of life by elderly; bioethical moral challenges; the temptation to euthanasia; and the desperation that drives plastic surgeries, in

a vain quest to cheat death.

The battle against aging and eventual death is not one that unbelievers can ever win apart from Christ, the one and only conqueror of death. The Orthodox Christian is not to be caught up in this swirl, this vain quest, driven by the fear of death. Rather, we are to discern the wisdom of God in his arrangement of the aging process. We are to embrace aging with faith in God, and plumb from it what He desires.

Understanding Aging

Aging, in the sense of physical growth and maturation, leading to the en-

croachment of corruption and eventually dissolution in death, is a result of the grievous fall of Adam into sin. We were not created to age, decay and die. Though aging is a result of the Fall, it is not an accident in God's providence, but is designed by the Lord God to assist in man's salvation. Our bodies are wonders of God's creation. We are, in the words of the Psalmist, fearfully and wonderfully made. The weakening of the human body as we inch each day towards death is poetically depicted by King Solomon in the Book of Ecclesiastes. How are we Christians to relate to our deteriorating bodies and the loss of our physical vitality? There is a certain "weeping and wailing" that we

offer in the face of encroaching corruption and death in our bodies. King Solomon's poetic expressions address declining strength, failing vision, trembling hands, arthritic joints, forgetfulness, loss of hearing, loneliness, fear of increasing frailty and more. These things do not excite us for sure, but they are witnesses and great reality markers on a path to the Kingdom of God. While we cannot help but mourn at the evidence of death and corruption, and despise their power in our lives, this grief is not the central and defining characteristic in our Christian reaction to aging.

(continued on p.26)

Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
серпень 2013

Перенесення з Едеси до Константинополя Нерукотворного Образа Господа Ісуса Христа (944): Третього Спаса

Це Свято—останнє з трьох Свят Спасителя, які завершують Церковний рік припадає на 29-го серпня (відповідає 18-му серпня на Юліанському календарі). Українці це Свято називають "Нерукотворним Спасом".

Православні християни по всьому світі глибоко шанують цю славу ікону. Основа його—особливий дар Господа царю Авгарю едеському (Едеса, найбільш правдоподібно,—сучасне місто Санліурфа в Туреччині), який увірував у Нього і послав до Нього свого слугу Ананія попросити, щоб Він уздоровив його від прокази, а також намалювати Його портрет. Цю подію згадує церковний історик Євсей у своєму творі Історія Церкви (1:13).

Ананій не міг добратися до Господа через натовп, але Ісус покликав його по імені і попросив принести Йому кусок тканини з водою. Він притиснув мокру тканину до Свого Обличчя і віддав це Ананієві, обіцяючи, що пришло йому й Учня, щоб Молитвою зцілити його. Образ Господнього Обличчя відбився на тканині! Коли Авгар побожно приклав його до свого обличчя проказа майже зовсім зникла. Він цілком зцілювався, коли прибув Апостол Тадей із Сімдесяти (пам'ять його святкуємо 21-го серпня/3-го ве-

ресня: ось тут), як обіцяв Господь.

Цар Авгар примістив Св. Образ над брамою міста з написом "Христе Боже, нехай не засоромиться жоден, хто на Тебе уповає". Ікону заховав Єпископ едеський, коли внук царя відпав у язичництво і хотів зняти її. Владика закрити її в стіні, засвітивши перед нею лампаду. З часом забули про неї. Та не забув про них Господь.

У 545 р. ікона повернулася, коли Богородиця появилась тодішньому Єпископу і сказала йому, де вона захована, та що вона спасе місто від нападу персів. Коли ікону відкрили, то перед нею далі горіла лампада! І по тому як Владика очолив Хресний хід з нею навколо міста, наїзники відступили. Місто Едесу завоювали араби в 630 р. та вони не перешкоджали Християнам шанувати Образ. У 944 р. цар візантійський Константин Порфіродний дав володарю Едеси велику суму грошей, і той йому дозволив перенести Нерукотворний Образ до Константинополя, де його примістили в Тароському Храм Пресвятої Богородиці. Де зараз знаходиться оригінал ікони не відомо. Св. Образ мав властивість точно відбиватися на інших тканинах та навіть на кераміці, так що існують декілька точних відбитків його, та очевидно багато іконописців під натхненням Святого

Духа написали й репродукції.

Коли шаліла буря іконоборства в 8-му столітті, Папа Григорій II написав листа захищаючи їх до царя візантійського згадуючи Нерукотворний Образ, як загально відомий. Він твердив, що якщо б Господь не бажав, щоб ми мали та шанували ікони, то не був би дав світові цей прецінний Дар через віруючого Царя Авгаря.

І так коли вже Церковний рік доходить до кінця, Господь нам пригадує, наскільки Він любить та піклується нами. Він не тільки дав нам змогу тримати словесний запис про Його перебування між нами, але також дав нам Образ, якого можемо бачити і шанувати. І так знову нагадує нам, що Його Боговтіленням ми поєднані з Його Божеством—Він став Людиною, щоб ми могли стати божественними. Отож смиренно і вдячно співпрацюємо з Його Св. Духом, щоб розвивати божественний Образ у собі та всюди навколо нас, щоб стало явним, що справді, перейшло панування над світом до Господа нашого та до Христа Його, —і Він зацарює на вічні віки", як проголошує Св. Івана у Книзі Одрокнення (11:15), та як композитор Джордж Гандел у його чудовому творі "Месія". Амінь!

—митр. прот. д-р Ігор Куташи



Молитва перед іконою

О Преблагий Господи Ісусе Христе, Боже наш! Ти древле Твоє пресвяте лице водою умив і витев убрисом, чудесно тим самим на тому ж убрисе зобразив єси і Едеському князю Авгарю на зцілення недуги його послати благоволив єси. Так і ми нині, грішні раби Твої, одержими душевними і тілесними недугами нашими, лица Твого, Господи, шукаємо і з Давидом у смиренні душ наших кличемо: не відверни лица Твого від нас і не відвертайся у гніві від рабів Твоїх, Помічник нам будь, й не відкидай нас і не залиши нас. О Всемилолюбивий Господи, Спасителю наш! Зобрази Сам Себе в душах наших, як й в святості, і у правді проживаючи, будемо сини Твої і наслідники Царства Твого, як і Тебе, Премилостивого Бога нашого, разом з Безначальним Отцем Твоїм і Пресвятим Духом славити не перестанемо навіки віків. Амінь.

Translation of the Image Not-Made-by-Hands of Our Lord Jesus Christ from Edessa to Constantinople (944): The Third Feast of the Saviour

This Feast is the last of the three Feasts of the Saviour, known as *Spasa*, which close the Church year of immovable Feasts. According to the solar calendar, it falls on August 29 and corresponds to August 16 on the Julian Calendar. Ukrainians call this Feast *Nerukotvorniy Spas*. Orthodox Christians throughout the world have great reverence for this renowned icon. Its origins are in the special gift offered by our Lord to King Abgar of Edessa, which was probably modern-day Sanliurfa in Turkey. King Abgar believed in the Lord and sent his servant Ananias to Him to ask for healing of the king's leprosy and also to paint a portrait of Him. This event is mentioned by the Church historian Eusebius in his *History of the Church* (1:13).

Ananias could not reach the Lord because of the crowd surrounding Him. Jesus called Ananias by name and asked for a cloth and water to be brought to Him. Jesus pressed the damp cloth to His Face and gave it to Ananias, promising to send a Disciple to heal him. The image of the Lord's Face was imprinted on the cloth. When Abgar pressed it reverently to his face he was almost completely healed of his dread disease. The full healing came with the promised visit by the Apostle Thaddeus of the Seventy, who is commemorated on Aug. 21/Sept. 3.

King Abgar placed the Holy Image in a niche over the city gates with the inscription: "O Christ, God, let no one

who hopes on Thee be put to shame." The icon was hidden by the Bishop of Edessa when a grandson of the King lapsed into paganism and wanted to remove it from the city wall. It was walled up with bricks with an oil lamp burning before it. Eventually people forgot about it, but the Lord did not forget about them. In 545 the icon reappeared after the Theotokos appeared to the Bishop at the time, told him where it was and that it would save his city from an attack by the Persians. When the icon was recovered, the lamp was still burning before it. After the Bishop led a solemn procession with it around the city, the invaders withdrew.

Edessa was taken by the Arabs in 630, but they did not prevent the Christians from venerating the Image. In 944 the Byzantine Emperor Constantine Porphyrogenitos gave the emir a large amount of money and was permitted to bring the Image-not-Made-by-Hands of the Holy Face to Constantinople where it was placed in the Tharossa Church of the Most Holy Theotokos. It is not known whether the original icon is still among us, but one of its miraculous features was the ability to duplicate itself on other cloths and even on ceramic, so that there are several exact copies in existence. Of course, iconographers have made many inspired reproductions. When the storm of iconoclasm was raging in the 8th century, Pope Gregory II wrote

"O Christ, God, let no one who hopes on Thee be put to shame."

a letter in their defense to the Byzantine Emperor mentioning the Icon-Not-Made-by-Hands as a commonly-known phenomenon. He argued that if the Lord had not meant us to have and honour Icons, He would not have given the world this precious gift through the believing King Abgar.

As the Church Year draws to a close, we are reminded of the Lord's great love and care for us. He did not require of us simply that we keep a verbal record of His sojourn among us, but also gave us an Image which we could see and venerate. Thus, we are reminded again that, through His incarnation, we

are united to His divinity. He became human so that we could become divine. Therefore, let us work humbly and gratefully together with His Holy Spirit to unfold the divine Image within us and all around us so that it may be manifest that this world shall indeed "become the kingdom of our Lord, and of His Christ; and He will reign forever and ever" as St. John proclaims in the Book of the Revelations (11:15) and Handel so stirringly announces in his magnificent work *The Messiah*. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Miraculous Renewal of the Icon Image Not-Made-by-Hands of Our Saviour

KHARKIV, UKRAINE—In 1997 there was a miraculous renewal of the Icon of the Image Not-Made-by-Hands of the Savior at the Sts. Borys and Hlib Female Monastery in Vodyana village in Kharkiv oblast, which occurred by God's Divine Providence. Originally, the Byzantine-style wooden icon belonged to a pious family in the village and was handed down through the generations. When the WWII front line passed through their village, the family hid the church's icons in their cellar. Returning after the war, they found their burnt home in ruins. The Icon of the Image was undamaged although it had darkened from the smoke of the fire. After Christmas day in 1997 the now elderly daughter of this pious family donated her beloved Icon to the women's monastery. Six months later on Sunday, June 20, 1997 at the Divine Liturgy during the reading of the Gospel, those attending witnessed a radiant golden flash of light encompass the Icon and renew its appearance. They also felt a rush of air and felt their hearts fill with deep peace. During the singing of the Cherubic Hymn, others saw a radiant golden light surround the Icon, after which the darkened writing on the Icon became clear and readable. Also, the images of Archangel Michael and Archangel Raphael on the sides, which were previously darkened over, could now be seen. The Icon began to emit a divine fragrance that filled the church for the next 5 days. Then, the gold on the icon took on a shining appearance and remains bright and clear to today. A church commission was established and confirmed this miracle.

—Synod of the UOC, Kyiv; Journal No. 47, October 28, 1997.

• ПОЖЕРТВИ НА ФОНДИ КОНСИСТОРИЇ січень – квітень 2013 р.
• DONATIONS TO CONSISTORY FUNDS January – April, 2013

ECCLESIA DONATIONS
PRESS FUND (ECCLESIA)
FEBRUARY, 2013
\$700.00
• Ukrainian Heritage Fund, Fort Frances, ON (\$700.00)

REVENUE DONATIONS
ARCHIVES AND MUSEUM
FEBRUARY, 2013
\$100.00
• Alberta Scraba, Edmonton, AB (\$100.00)

CLERGY DIOCESE FUND
JANUARY, 2013
\$100.00
• Rt. Rev. Fr. Pawlo & Eugenia Berezniak, St. Catharines, ON (\$1,198.00)
• Rt. Rev. Fr. Peter & Mary Hnatiw, Chilliwack, BC (\$878.00)
• Rt. Rev. Oleh A. & Maria Krawchenko, Winnipeg, MB (\$9,840.39)
• Rev. Fr. Brent & Sherri L. Kuzyk, Dauphin, MB (\$468.00)
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$4,718.87)
• Rev. Fr. Wasyl & Domka Sapiha, Edmonton, AB (\$1,940.00)

FEBRUARY, 2013
\$200.00
• Rev. Vasyl & Maria Fediv, London, ON (\$300.00)
\$100.00
• Rev. Fr. Benny & Lorraine Ambrosie, Edmonton, AB (\$2,753.00)
• Rev. Charles Baxter, St.Albert, AB (\$733.00)
• V. Rev. Fr. Roman & Genia Bozyk, Winnipeg, MB (\$7,768.89)
• Fr. Timothy & Julie Chrapko, Calgary, AB (\$465.00)
• Deleena & Rev. Fr. Michael Faryna, Canora, SK (\$364.00)
• Very Rev. Fr. Bohdan & Tania Hladio, Oshawa, ON (\$17,003.64)
• Rt. Rev. Fr. George Hnatiw, Mississauga, ON (\$788.00)
• V. Rev. Fr. Taras Krochak; Donna Krochak; Reader Andrij Krochak, Calgary, AB (\$4,783.00)
• Rt. Rev. Fr. Dr. Ihor Kutash, Montreal, QC (\$4,138.36)
• Rev. Fr. Michael Lomaszkiewicz, Prince Albert, SK (\$718.00)
• Rev Fr. Michael & Avis Maranchuk, Vegreville, AB (\$598.00)
• Rev. Fr. Oris. J. & Rose Naherniak, Steinbach, MB (\$518.00)
• Rev. Fr. Alexander & Joanne Palamarchuk, Sherwood Park, AB (\$657.75)
• Rev. Fr. Patrick Powalinsky, Warman, SK (\$3,263.00)
• Very Rev. Fr. Miron Pozniak, Winnipeg, MB (\$828.00)
\$60.00
• Rt. Rev. Fr. Mikolaj Sidorski, Etobicoke, ON (\$538.00)

MARCH, 2013
\$100.00
• Rt. Rev. Fr. Jaroslav D. & Sophie Buciora, Thunder Bay, ON (\$1,359.00)
• Very Rev. Fr. Michael & Teresa Domaradz, Athabasca, AB (\$668.00)
• Rt. Rev. Fr. Mykola & Betty Sawchenko, Sherwood Park, AB (\$1,329.45)
• Rt. Rev. Fr. Stephan & Diana A. Semotiuk, Edmonton, AB (\$744.00)
• Very Rev. Fr. Melvin Slashinsky, Brandon, MB (\$518.00)
• Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$39,424.89)
• UOC of St. Vladimir, Windsor, ON (\$6,749.00)

APRIL, 2013
\$100.00
• Rt. Rev. Henry & Audrey Lakusta, Winnipeg, MB (\$2,428.00)
• Very Rev. Fr. Gregory Mielnik; Brenda Mielnik; Subdn. Yakiv Mielnik, Winnipeg, MB (\$6,506.03)
• Rev. Fr. Michael Pozdyk; Zhanna Pozdyk; Demyan Pozdyk, Surrey, BC (\$488.00)

COMPUTERIZATION
FEBRUARY, 2013
\$1,000.00
• Edward Klopoushak, Regina, SK (\$21,153.75)

APRIL, 2013

\$50.00
• Allan Kowalchuk, Regina, SK (\$165.00)
DONATIONS - GENERAL (ECCLESIA)
DECEMBER, 2013
\$765.00
• Sterling Demchinsky, Ottawa, ON (\$2,428.00)
\$400.00
• John & Ann Serray, Marysville, BC (\$6,485.00)

JANUARY, 2013
\$2,204.00
• Cropo Funeral Chapel Ltd., Winnipeg, MB (\$17,304.00)
FEBRUARY, 2013
\$100.00
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$4,718.87)
• UOC of St. Demetrius, Chilliwack, BC (\$575.00)

MARCH, 2013
\$1,000.00
• Gloria Sophia Lukey, Winnipeg, MB (\$3,447.20)
\$150.00
• Rt. Rev. Fr. William & Marusia Wasyliw, East St. Paul, MB (\$39,424.89)
\$61.92
• Isabelle Darcovich, Edmonton, AB (\$19,917.82)
\$25.00
• Joana Janis, Edmonton, AB (\$1,745.00)

EASTER APPEAL
APRIL, 2013
\$200.00
• Terry D. Borys, Winnipeg, MB (\$3,100.00)
• Louis & Phyllis Kurchaba, Rossburn, MB (\$795.00)
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$4,718.87)
• Orys Romaniuk, Kenora, ON (\$2,850.00)
• Donald Sklaruk, Canora, SK (\$610.00)
\$150.00
• Edward Klopoushak, Regina, SK (\$21,153.75)
\$120.00
• UOC of All Saints, Endeavour, SK (\$345.00)
\$100.00
• Joe & Tess Achtemichuk, Portage La Prairie, MB (\$1,350.00)
• V. Rev. Fr. Roman & Genia Bozyk, Winnipeg, MB (\$7,768.89)
• Nick & Mary Budzak, Saskatoon, SK (\$2,660.00)
• Ron Cheroce, Stony Mountain, MB (\$200.00)
• Morris & Daria Diakowsky, Toronto, ON (\$750.00)
• Benjamin & Jeanne Duchminski, Spruce Grove, AB (\$845.00)
• Peter & Marie Feschuk, Meath Park, SK (\$875.00)
• Dorothy Liber, Toronto, ON (\$425.00)
• Rose Michalchuk, St Michael, AB (\$5,005.00)
• Very Rev. Fr. Morley & Marion Parfeniuk, Hamilton, ON (\$5,718.00)
• Maria Prokopiw, Edmonton, AB (\$3,570.00)
• William & Pauline Semeniuk, Yorkton, SK (\$2,700.00)
• Walter & Rilla Wasyliw, Bellis, AB (\$910.00)
\$75.00
• Orest & Elsie Choban, Two Hills, AB (\$300.00)
• John & Jean Sawchyn, Regina, SK (\$160.00)
\$50.00
• John Belseck, Edmonton, AB (\$400.00)
• Isabelle Darcovich, Edmonton, AB (\$19,917.82)
• Nick & Eva Dmytryshyn, Glaslyn, SK (\$50.00)
• Karen & Andy Feniuk, Edmonton, AB (\$550.00)
• Patrick & Helen Garrity, Winnipeg, MB (\$1,169.00)
• Joseph & Mary Gereluk, Dauphin, MB (\$400.00)
• Marian Gorchynski; Mark Gorchynski, Dauphin, MB (\$1,550.00)
• Anonymous, Edmonton, AB (\$575.00)
• Garry Holowaty, Edmonton, AB (\$50.00)
• Patrick & Lucy Holyk, Oshawa, ON (\$880.00)
• Vladimir & Maria Katriuk, Montreal, QC (\$250.00)
• Ole & Verna Kereluk, Winnipeg, MB (\$900.00)
• Iryna Khrupalo; Bohdan Khrupalo; Olexander Khrupalo, Winnipeg, MB (\$640.00)
• Dorothy & Taras Korol, Canora, SK (\$760.00)
• Elizabeth Lyne, Kamloops, BC (\$915.00)
• Ivan & Tina Manko, Oshawa, ON (\$1,290.00)
• Gerald & Anne Metrunec, Leoville, SK (\$735.00)
• Iris Osadchuk, Vita, MB (\$84.00)
• Olecia Pitts, Yorkton, SK (\$510.00)
• Andrew & Claudia Serray, Winnipeg, MB

• Bohdan & Margaryta Stryzowec, Mississauga, ON (\$570.00)
• Michael Szul, Toronto, ON (\$597.50)

• UOC of St. Demetrius, Chilliwack, BC (\$575.00)
\$40.00
• Amile Iwanic, Calgary, AB (\$240.00)
\$35.00
• Mary Youzwa, Nipawin, SK (\$1,155.00)
\$30.00
• Elizabeth Zoochkan, Winnipeg, MB (\$839.00)
\$25.00
• Lawrence & Ilona Gushulak, Fort Frances, ON (\$345.00)
• Maria Netchay, Mississauga, ON (\$180.00)
• William & Mary Rozak, Redwater, AB (\$25.00)
• Velma Skehar, Winnipeg, MB (\$325.00)
• Rose Sopatyk, Saskatoon, SK (\$310.00)
• Louis & Helen Storozuk, Shoal Lake, MB (\$450.00)
• Olga Toews, Oshawa, ON (\$100.00)
• Barbara Zadorozny, Saint-Leonard, QC (\$70.00)
\$20.00
• Doreen Jurychuk, Hamilton, ON (\$375.00)
• Paul Kantymir, Melfort, SK (\$510.00)
• Sonia Kushliak, Selkirk, MB (\$750.00)
• Anna Magas, Smoky Lake, AB (\$100.00)
• Olga Mukanik, Winnipeg, MB (\$1,131.00)
• Katerina Zavodovska-Krayzman, Mississauga, ON (\$180.00)
\$10.00
• Olga Bokshowan, Saskatoon, SK (\$20.00)

EPISCOPAL DELEGATIONS
FEBRUARY, 2013
\$2,000.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$28,780.00)
\$700.00
• Victor & Lesia Hetmanczuk, Oakville, ON (\$6,640.00)
\$500.00
• Boris & Olga Balan, Toronto, ON (\$1,000.00)
• Vasyl & Irka Balan, Winnipeg, MB (\$5,824.58)
\$400.00
• Tony & Sharon Harras, Regina, SK (\$3,400.00)
• Edward Klopoushak, Regina, SK (\$21,153.75)
\$300.00
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$4,718.87)
MARCH, 2013
\$3,000.00
• SUS Foundation of Canada, Toronto, ON (\$31,500.00)
\$500.00
• Vasyl & Irka Balan, Winnipeg, MB (\$5,824.58)

APRIL, 2013
\$1,000.00
• Jaroslav I. Balan & Dr. L.R. Boychuk, Edmonton, AB (\$2,770.00)
\$500.00
• Vasyl & Irka Balan, Winnipeg, MB (\$5,824.58)

KOLIADA (CHRISTMAS APPEAL)
JANUARY, 2013
\$472.47
• UOC of St. John Cathedral, Edmonton, AB (\$41,619.96)
\$210.00
• Roman & Maria Bohaczuk, Montreal, QC (\$410.00)
\$200.00
• Rt. Rev. Fr. Victor & Marusia Lakusta, Winnipeg, MB (\$4,718.87)
\$100.00
• Michael Alexandruk, Fort Saskatchewan, AB (\$225.00)
• Stefan Galczyk, Moose Jaw, SK (\$2,750.00)
• Grace Karpiak, Winnipeg, MB (\$3,235.00)
• Victoria Mendro, Winnipeg, MB (\$1,990.00)
• Gerald & Anne Metrunec, Leoville, SK (\$735.00)
• Rose Michalchuk, St Michael, AB (\$5,005.00)
• Orest & Donna Romaniuk, Brandon, MB (\$300.00)
• Rev. Fr. Wasyl & Domka Sapiha, Edmonton, AB (\$1,940.00)
• Jane M. Tymoshuk, Toronto, ON (\$600.00)
• Gene & Christine Zwozdesky, Edmonton, AB (\$545.00)
• UOC of St. Mary the Protectress-Parksville, Nanaimo, BC (\$6,618.00)
• UOC of Sts. Peter & Paul, Athabasca, AB (\$1,830.00)
\$75.00
• Anne Kotyshyn, Vegreville, AB (\$350.00)
• Anna P. Siryj, Winnipeg, MB (\$1,115.00)
\$62.50
• UOC of Holy Trinity, Lethbridge, AB (\$1,052.28)
\$50.00
• Kate Hawrysh, Edmonton, AB (\$535.00)
• Anonymous, Edmonton, AB (\$575.00)

• Anastazia Kalistchuk, Hamilton, ON (\$1,582.00)
• Stan & Anne Klopoushak, Saskatoon, SK (\$2,845.00)
• Olga Kowcz, Montreal, QC (\$1,875.00)
• Mitch & Marianne Makowsky, Edmonton, AB (\$500.00)
• Bohdanna Maslo, Edmonton, AB (\$1,875.00)
• Alice Nicholaichuk, Saskatoon, SK (\$970.00)
• Peter Petrenko, Dunnville, ON (\$325.00)
• Fred & Luba Tsisar, Edmonton, AB (\$110.00)
• Nadia & Maria Zalewski, St. Leonard, QC (\$444.86)
\$35.00
• Stephen & Mabel Gonta, Oshawa, ON (\$1,075.00)
\$30.00
• Glen & Ethel Tacey, Strathmore, AB (\$110.00)
\$25.00
• Joana Janis, Edmonton, AB (\$1,745.00)
• Paul Kantymir, Melfort, SK (\$510.00)
• Olga Mukanik, Winnipeg, MB (\$1,131.00)
• Velma Skehar, Winnipeg, MB (\$325.00)
• Harold Trafananko, Prince Albert, SK (\$530.00)
\$20.00
• Irene Cepin, Edmonton, AB (\$180.00)
• Doreen Jurychuk, Hamilton, ON (\$375.00)
• Sonia Kushliak, Selkirk, MB (\$750.00)

FEBRUARY, 2013
\$600.00
• Edward Klopoushak, Regina, SK (\$21,153.75)
\$500.00
• Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON (\$28,780.00)
\$200.00
• Christine Sawruk & John Curry, Ottawa, ON (\$400.00)
\$100.00
• Rev. Charles Baxter, St.Albert, AB (\$733.00)
• Walter & Nadia Dankowich, Oakville, ON (\$1,880.00)
\$81.00
• UOC of St. Michael, Edmonton, AB (\$3,160.87)
\$50.00
• Dorothy & Taras Korol, Canora, SK (\$760.00)
• Rt. Rev. Fr. Dr. Ihor Kutash, Montreal, QC (\$4,138.36)
• UOC of St. Demetrius, Chilliwack, BC (\$575.00)
• UOC of St. Mary, Surrey, BC (\$508.00)
\$25.00
• Maurice Bugera, Winnipeg, MB (\$1,446.00)
• Ivan & Olga Novak, Toronto, ON (\$155.00)

MARCH, 2013
\$200.00
• Rev. Fr. Benny & Lorraine Ambrosie, Edmonton, AB (\$2,753.00)
\$158.85
• UOC of St. Vladimir, Calgary, AB (\$8,930.92)
\$10.00
• Olga Bokshowan, Saskatoon, SK (\$20.00)

APRIL, 2013
\$20.00
• Sylvia Geleta, Abbotsford, BC (\$416.50)

METROPOLITAN RESIDENCE FUND
MARCH, 2013
\$50.00
• UOC of St. Vladimir, Calgary, AB (\$8,930.92)

PRESS FUND - ECCLESIA
JANUARY, 2013
\$500.00
• John Raycheba, Toronto, ON (\$500.00)
\$60.00
• Nadia & Maria Zalewski, St Leonard, QC (\$444.86)
\$50.00
• Dennis & Carol Shewchuk, Oshawa, ON (\$200.00)
• Bobby & Nancy Trohubiak, London, ON (\$50.00)
• U.W.A.C. Ottawa, ON (\$50.00)

FEBRUARY, 2013
\$200.00
• Elizabeth Lyne, Kamloops, BC (\$915.00)
\$100.00
• Wolodymyr Tokar, Niagara Falls, ON (\$310.00)
• Evelyn Wasylshen, Winnipeg, MB (\$1,478.00)

MARCH, 2013
\$200.00
• Edward Klopoushak, Regina, SK (\$21,153.75)
\$150.00
• Doris Makowsky, Canora, SK (\$450.00)

(continued on p.10)

Honouring the Pioneers of Dry River, MB

■ **DRY RIVER, MB**—The pioneer founders of the St. John the Baptist Ukrainian Orthodox Church at Dry River, Manitoba received a beautiful commemoration from descendants and guests of the present day. Friends relatives and guests gathered for the *Panakhida* memorial service and annual blessing of the graves on Sunday, June 9 at the Zelena Ukrainian Orthodox cemetery and then at the Dry River Orthodox cemetery to pray for their departed family members and friends. The Zelena and Dry River cemeteries are located a few miles from each other east of Ethelbert, Manitoba. Fr. Brent Kuzyk of Dauphin, Manitoba served the *Panakhida* and blessed the graves. Assisting with singing the responses were a group of dedicated women faithful who were attending.

At the St. John the Baptist UOC church grounds at Dry River, a newly-erected monument honouring the memory of the pioneers and past parish members of the area was blessed by Fr. Brent and dedicated. This monument, which features an engraved picture of the St. John the Baptist church framed

by two engraved Ukrainian Orthodox-style three-barred crosses, was made by Fred Komarniski who donated his talent and labour. The plaque reads:

"Dedicated to honour the pioneers of the Dry River district. In 1882 the Homestead Act was passed whereby for a \$10 filing fee an adult male could acquire a quarter section of farmland (160 acres). In the late 1800s and early 1900s an influx of Ukrainians emigrated to Canada and settled in the Dry River and Ukraina area. With a lot of hard work, they cleared the heavily forested land and made a better life possible for their descendants. Vichnaya Pamiat! Memory Eternal!"

The Dry River St. John the Baptist Ukrainian Orthodox Church was built in 1904 at this site on donated land. A \$16 organizing membership was collected. Members went out to cut logs and with volunteer work, a church was built. A small hall was added next to the church for gatherings. Each year July 7 was Praznyk Day [Feast Day of St. John the Baptist—Ed.] at the church and in 1984 an 80th Anniversary was also celebrated on that day. Some of the priests



Panakhida at the Zelena Cemetery.

that served at the church were Reverends J. Mayba, I. Trufyn, T. Hluchniuk, W. Kokorudz, J. Kulish, O. Hudyma, D. Stratyshuk, N. Derewianka, W. Aponiuk, S. Hrebeniuk, T. Horbay and J. Magas. The last function at the church was a funeral service in 1993. As of 2012, the cemetery, which is located a 1/4 mile east of the

church is still maintained and services on it are held yearly followed by lunch and fellowship at the church yard."

The afternoon ended with an outdoor pot-luck lunch and much enjoyed fellowship on the church grounds.

—Mary Kosinski



Blessing of monument at the Dry River Orthodox Church.



Fred Komarniski (left) and Fr. Brent Kuzyk (right).

Donations...

(continued from p.9)

\$100.00

- Maurice Bugera, Winnipeg, MB (\$1,446.00)
- North Battleford Parish Committee, North Battleford, SK (\$100.00)

\$50.00

- Mary Zymowec, Montreal, QC (\$1,865.00)

\$30.00

- Mary Hnitechy, Winnipeg, MB (\$195.00)

APRIL, 2013

\$250.00

- Ukrainian Orthodox Men's Association Steppe Club-Saskatoon Branch, Saskatoon, SK (\$10,750.00)

\$120.00

- Rt. Rev. Fr. Pawlo & Eugenia Berezniak, St. Catharines, ON (\$1,198.00)

\$100.00

- UOC of St. Demetrius, Chilliwack, BC (\$575.00)

\$50.00

- Ukrainian Self Reliance Association-Provincial Exec., Winnipeg, MB (\$450.00)

ST. MICHAEL'S HISTORICAL UOC - GARDENTON

MARCH, 2013

\$2,000.00

- The William & Jean Teron Foundation, Kanata, ON (\$4,000.00)

\$50.00

- Stephen & Linda Krall, Winnipeg, MB (\$50.00)
- Gerald & Carol Machnee, Lockport, MB (\$180.00)

APRIL, 2013

\$100.00

- Peter & Mary Maruschak, Winnipeg, MB (\$3,070.00)
- Mr. Donald Zahara, Winnipeg, MB (\$100.00)

\$80.00

- Gail Graham, Winnipeg, MB (\$80.00)

\$50.00

- Edward & Eva Goletski, Winnipeg, MB (\$150.00)
- Edward & Eva Goletski, Winnipeg, MB (\$150.00)

\$25.00

- John & Mary Koniak, Winnipeg, MB (\$25.00)

UOCC FOUNDATION

FOUNDATION

- GENERAL ENDOWMENT FUND

DECEMBER, 2012

\$300.00

- Tony & Sharon Harras, Regina, SK (\$3,400.00)

JANUARY, 2013

\$1,000.00

- Ukrainian Women's Assoc. of St. John's Cathedral, Edmonton, AB (\$4,025.00)

\$400.00

- UOC of St. Demetrius Sobor - Toronto, Etobicoke, ON (\$44,185.00)

\$75.00

- Walter & Diane Saranchuk, Winnipeg, MB (\$5,685.00)

\$50.00

- Rt. Rev. Fr. William & Marusia Wasyliv, East St. Paul, MB (\$39,424.89)

APRIL, 2013

\$200.00

- UWAC Hanka Romanchych Branch, Saskatoon, SK (\$1,900.00)

FOUNDATION

- MAKARENKO FAMILY ENDOWMENT

APRIL, 2013

\$150.00

- V. Rev. Fr. Bohdan Demczuk, Saskatoon, SK (\$7,646.59)

Dedicated To Honour The Pioneers Of The Dry River District

In 1882 the Homestead Act was passed whereby for a \$10.00 filing fee an adult male could acquire a quarter section of farmland (160 acres). In the late 1800's and early 1900's an influx of Ukrainians emigrated to Canada and settled in the Dry River and Ukraina area. With a lot of hard work they cleared the heavily forested land and made a better life possible for their descendants.

VICHNAYA PAMIAT! MEMORY ETERNAL

The Dry River St. John The Baptist Ukrainian Orthodox Church

Was built in 1904 at this site on donated land. A \$16.00 organizing membership was collected. Members went out to cut logs and with volunteer work a church was built. A small hall was added next to the church for gatherings. Each year July 7 was Praznyk Day at the church and in 1984 an 80th Anniversary was also celebrated on that day.

Some of the priests that served at the church were Reverends J. Mayba, I. Trufyn, T. Hluchniuk, W. Kokorudz, J. Kulish, O. Hudyma, D. Stratyshuk, N. Derewianka, W. Aponiuk, S. Hrebeniuk, T. Horbay, and J. Magas. The last function at the church was a funeral service in 1993. As of 2012, the cemetery which is located 1/4 mile east of the church is still maintained and services on it are held yearly followed by lunch and fellowship at the church yard.

2012

Before there was a UOCC Part 2: Early Struggles (1896–1911)

In 2013 the Ukrainian Orthodox Church of Canada celebrates the 95th anniversary of its founding. The July issue of the *Visnyk/The Herald* featured the first part of the article *Before there was a UOCC* which covered the historical period before 1912. This is the second of this two-part article that examines the state of Orthodox Christianity in Canada before 1918.

The social systems of Halychyna and Bukovyna could not have been more different than those of Canada when the first Ukrainians arrived in Canada. In their homelands, they were working class tenant farmers with few rights and low literacy. Even if they could read, periodicals were subject to censorship. These farmers were beholden to local aristocratic landowners with vast estates, while they lived off tiny patches of land. The one thing Ukrainians did not have to worry about was the Church because it was state-funded. Every village had a church that was often hundreds of years old.

In Canada, the Ukrainians found no class system. Canadians had the power to vote for the people who governed them. People had access to plenty of farmland. Canadians did not merely encourage the education of children; educated children were regarded as essential to the prosperity of the recently formed Dominion of Canada. The first Ukrainian-language newspaper, established in 1903, was not subject to a government censor. However, in Canada churches were the people's business. Canadians built their own churches and supported their clergy.

Ukrainian-Canadians rapidly adapted to this new social environment. Through hard work, many of them began to see the prosperity that they had sought through emigration. Through education, young Ukrainian professionals emerged to form a new populist intelligentsia. Many at the forefront were members of the *Ukrainian Teachers Association of Canada* and they established *Ukrainskyi Holos*, a Ukrainian-language newspaper. A Ukrainian nationalist movement had spilled over from the Ukrainian homelands to Canada that strongly motivated the populist intelligentsia.¹ When *Holos* beca-

me critical of the Catholic Church, Archbishop Langevin of St. Boniface funded a newspaper for Greek Catholics called *Kanadiiskyi Rusyn* to counter the criticism.²

In 1912 Canada received its first Greek Catholic bishop, Nikita Budka, but he could not have guessed what changes Canada had brought to Ukrainian immigrants. In the history of Ukrainian-Canadians, never was there a person who was so adored by many and so disdained by others. Bishop Budka immediately found himself immersed in problems.

While under Latin Rite bishops, most of the Greek Catholic parishes refused to hand over the ownership of their property to the Roman Catholic dioceses. With the memory of the class system of land tenure in their homelands fresh in their minds, the Ukrainian immigrants felt a sense of ownership over their churches. The Ukrainians had built the churches with their own hands and they either paid for the land themselves or the parishioners donated land. Under Bishop Budka, numerous parishes incorporated their property under his Greek Catholic eparchy. Yet many parishes persistently held out, perhaps noting this was not a requirement of the Russian Orthodox Church. Notably, the ROC had 110 parishes in Canada by 1916.³

The priests serving the Greek Catholics mostly were either unmarried Basilian monks or francophone Latin Rite priests who were re-trained to serve in the Byzantine Rite. Reaction to these priests ranged from "tears of joy and heartfelt gratitude to suspicion and hostility."⁴ Many felt their church was being Latinized. On the one hand, many of the problems were out of Bishop Budka's hands. He was loyal to the top-down hierarchical system of the Catholic Church. For him, it would have been unthinkable to question Rome's prohibition of married priests in Canada. Whether he approved or not, he needed the support of the francophone priests because there was an insufficient supply of celibate Ukrainian priests. During the First World War of 1914-1918, it was almost impossible to obtain priests from Halychyna. Bishop Budka was also grateful for the financial backing that his fledgling eparchy received from the Roman Catholic Church. He was in no position to snub the Roman Catholic Church, as the populists had wanted him to do.

Bishop Budka's policies were scathingly criticised, particularly in the pages of *Ukrainskyi Holos*. Had he and the Greek Catholic priesthood met the criticism in a more conciliatory way, or had the populists been more willing to

work with the Church to resolve problems, damage control might have been possible. Eventually, the growing animosity between the two groups made reconciliation impossible. Bishop Budka was extremely dedicated to his flock. However, as the reposed historian and senator Paul Yuzyk wrote, "The bishop regarded himself as a monarch and felt it was beneath his dignity to yield to an intelligentsia that consisted mainly of teachers and university students."⁵ If it was unthinkable for Bishop Budka to question Rome, it was equally unthinkable for people under him to question their bishop. Both sides dug in and there ensued a bitter war of words between *Kanadiiskyi Rusyn* and *Ukrainskyi Holos*.

Populists in the Ukrainian community founded a non-sectarian student residence, called the Petro Mohyla Institute, in Saskatoon in 1916. Bishop Budka wanted it incorporated under his Episcopal charter, but the institute incorporated itself under Canadian law. The institute eventually became an important centre of Ukrainian nationalism.⁶ However, this raised to the boiling point the enmity between the Greek Catholic Church and the populists. Bishop Budka threatened to withhold sacraments, including a Christian burial, to anyone who supported the institute.⁷

At the same time, as the spirit of Ukrainian nationalism rose in Canada, some people criticised the Russian Orthodox Church for trying to russify its parishioners.⁸ For example, Ukrainians built Sts. Peter and Paul church at Kaleland, AB in 1917 when they broke away from a local Russian Orthodox parish. It operated independently for a short period before becoming one of the first parishes to join the UOCC in 1918.⁹ The Tsarist government in the



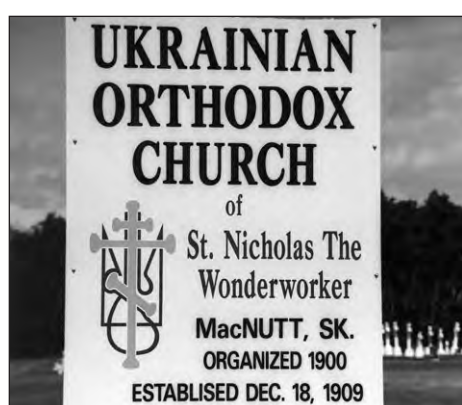
Sts. Peter and Paul UOC at Kaleland, AB was one of the first parishes of the UOCC.

Russian Empire had been subsidising the Russian Orthodox Church in Canada. However, this came to an end with the 1917 revolution. This brought to an end an important element of attraction to the Russian Orthodox Church, and it quickly went into decline.¹⁰

The populists envisioned a "Ukrainian Nationalist Church," free from the influence of either Rome or Moscow. This concept was discussed in *Ukrainskyi Holos* as early as 1913.¹¹ How would they achieve this goal? In July of 1918, Wasył Swystun, who was a leading member of the populist movement, initiated a national conference in Saskatoon that was endorsed by a committee of 30 prominent community leaders. Attending were 154 representatives who voted to launch a "Ukrainian Greek Orthodox Brotherhood." The brotherhood could manage all church activities until such time as there could be a democratically-elected and consecrated bishop conforming to the Eastern Orthodox Church. They elected a committee to direct affairs until the first general council, or *Sobor*. This historic movement began entirely with the laity as no clergy were present.¹²

Thus, the Ukrainians planted the first seeds for a new church in Canada. However, much work was needed to see it reach fruition.

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



St. Nicholas, Drobo, SK south of Theodore, SK. Built in 1909.

Religious Dedications of the Days of the Week

Monday is dedicated to the Angels.
Tuesday is dedicated to St. John the Baptist and the prophets.
Wednesday is dedicated to the Betrayal of Jesus.
Thursday is dedicated to the Apostles and St. Nicholas.
Friday is dedicated to the Crucifixion and Burial of Christ.
Saturday is dedicated to the Martyrs and our departed ones.
Sunday is dedicated to the Resurrection.

—Source: *Faith of our Fathers*

Deadline for Submissions

■ September 2013 issue

—Deadline: August 9, 2013

Orthodox Spirituality and the Technological Revolution

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

Throughout this Year of Global Solidarity, the Visnyk/The Herald presents articles surrounding this theme. This time, we feature Orthodox Spirituality and the Technological Revolution by Archimandrite Aimilianos who is the Abbot of the Holy Monastery of Simonos-Petras on Mount Athos. Archimandrite Aimilianos shows us that the world today is grappling with the same issues concerning technologies and inventions as generations before us. He also draws our attention to how we use technologies and provides a criterion for evaluating their purpose in our Christian life.

Orthodox Spirituality and the Technological Revolution

A great deal is made nowadays of "the technological revolution", as seen from both sides, those in favour and those who are very much against. In the realm of Orthodox theology, however, is there really any essential difference between the age-old problem of technology and today's reality? We could, of course, talk about the last century with the industrial revolution and all its consequences—social, political, moral, religious and so on. When people speak of a new era in the history of mankind, of the third, technological revolution, are they not perhaps exaggerating the extent of the undoubted change in the conditions under which we live? Would it not be more realistic, instead of talking about a revolution, to recognize a process which began long before the industrial revolution and reached its culmination in the developments and consequences thereof?

The basic feature which is new, however, in modern technology, is that it has turned everything on its head. While in former times people attempted to use science to improve their dominion over nature, it has now infiltrated into the very innermost laws of nature, with results likely to prove positive, but also with terrible and limitless

opportunities for intervention in these laws themselves. Where might this inversion bring us? To the further extension of these opportunities or to voluntary restrictions to ensure the sovereignty, dignity and survival of nature?

For this reason, the problem is not, in essence, that of the relationship between human and nature, but rather, that of our felicity in choosing among what might be infinite possibilities, so that we do not fall victim to the works of our hands. Why mention this? Because with justification we recall the words of Job: "She has hardened herself against her young, as though not bereaving herself, she has laboured in vain without fear." (Job 39:16) In other words, our era acts with harshness and indifference towards its children, as if they were not its own. Its indiscriminate and foolhardy attitude reduces every attempt and effort to naught, and, in the end, misfires. Finally, it is not our function to note the revolutionary changes, but rather to point out to our contemporaries the true purpose of technology and to propose Orthodox theological and moral criteria. Let us now see when technology begins.

Anthropology and Technology

Adam in Paradise was "naked in simplicity and artless in life" (Gregory the Theologian, PG 36, 632C), unclad and without "art". His call, his essential occupation, was contemplation, gazing upon God, sought and found in supervision of the tree of knowledge. Which is why He made the Man "a farmer of immortal plants" (ibid.), so that through agriculture in Eden, he would be constantly occupied with God. Technology, therefore, makes its appearance after the Fall.

Adam's first-born son Cain (Gen 4:1-26) was a farmer; Abel was a shepherd—both of them, therefore, bound up with nature. The third son, Enoch, became a mason and a builder of cities. Of the other descendants, Jobel founded the nomadic way of life. His brother, Jubal was the inventor of stringed instruments with the psaltery and harp. Thobel was a smith, forging iron and copper. Finally, the son of God-fearing Seth, Enos, loyal to the name of God, set up the first public congregation, thus instituting the worship of God, so that all these technologist descendants of Adam could find both a place and means of gazing upon God and could work wherever they went, until they achieved dominion over the earth.

Through the blessings of God and wearisome toil, the gradual appearance of technology from agriculture through to industrialization thus provides humans with the opportunity to retain their position as lord over nature, despite the ancestral Fall. Technology is occasioned by Man's powers of reason and is a way of compensating for his weakness, as against animals, which have sufficient strength to survive, as against the forces of nature, the necessities of life (Gregory of Nyssa, PG 44, 140D-144AB) and so on. We might mention here that for the ancients and for Scripture, no distinction was made between art and artifacts (technology), which, if they corresponded to the needs of our nature, could hardly be foreign or hostile to 'beauty'. Art pre-

cedes mechanics, being of greater necessity, while technology developed, not to serve the highest concerns of Man, but with the aim of greater production and profit.

In the course of its development, then, if Man is to live as overlord, technology in general must remain discreetly within a certain logical framework. It should not be an end in itself, but rather a disposition, a means to an end, and a conduit into the innermost laws and elements, not only of the earth, but of that which is above the earth. Because, according to Gregory of Nyssa, people have "an upright bearing, stretch up towards heaven and look upwards. In the beginning, these things and their regal worth are noted." (op. cit. PG 44, 140D-144AB)

Control Over Technology

The automation of the industrial age and, particularly, the information technology of the post-industrial age, together with the ecological crisis, pose a single question: Why should we be served by modern technology, which is a gluttonous idol of worship, a machine beyond our control? Why should the whole of our society be organized technologically, simply to feed the machine? For example, distinguished hierarch Filaret, Metropolitan of Minsk, has revealed that the entire production of the enormous iron mines was put to no other purpose than to make new mining equipment for the same mines! It is natural that the rapid progress in nuclear physics and in genetics should open up new scientific horizons, but also create problems and dangers for the human race. So, it is obvious that there is an imperative need for moral intervention in the field of technology. What is worrying is the absurd and 'carefree' optimism of many scientists and political agencies. According to them, technological development contains within itself the solution to the problems which it causes, and hence it ought not to be trammled, so that 'technical solutions' to the various problems can arise. For example, who can exercise control in an ideological regime, when they are deliberately seeking to create a type of technological man? St. Paul's saying applies here: "Let us do evil that good may come." (Rom 3:8)

On the other hand, there are also those who, using historical arguments and invoking our inability to predict the way in which inventions will evolve in the future, reject all moral intervention. Of course, technology *per se* is not



harmful, being the fruit of the reasoning and intellect of Man, who was formed in the image of God. When, unrestrained and unbridled, it rushes headlong towards its destination, then it becomes Luciferous, though not bearing light but rather pitch darkness. The danger for us is the absence of accountability in the way in which technology is administered and exploited, a way which has as its aim the stifling domination of human life and the solution of problems by technical means, regardless of moral and metaphysical principles. Finally, however, let us hear the voice of our Orthodox Tradition.

The Position of the Church Regarding This Particular Problem

The Church of Christ retains in unadulterated form the Orthodox Tradition, a real, unique force, on which it draws from its life and experience, as well as from a never-failing spring of asceticism and the voice of its treasury of monastic tradition, which is always profound and vital. Monastic tradition can give applicable criteria of behaviour to the members of the Church as regards technology. The Church and monasticism are not hostilely disposed towards technological progress. On the contrary, monks over the centuries have proved to be powerful agents of scientific and technical invention. In the Medieval West, the monks restored civilization, which had been destroyed in the barbarian invasions. The monasteries became focal points for the natural sciences, where mathematics, zoology, chemistry, medicine and so on developed. The most important inventions of the monasteries formed the basis of industry. Likewise, through their reclamation of large tracts of land, the monks created the opportunity for agricultural development.

(continued on p.13)



On Spiritual Vigilance

"I shall now tell you in plain, straightforward language what I consider to be the types of watchfulness which gradually cleanse the intellect from impassioned thoughts. In these times of spiritual warfare I have no wish to conceal beneath words whatever in this treatise may be of use, especially to more simple people. As St Paul puts it: 'Pay attention, my child Timothy, to what you read' (cf. 1 Tim. 4:13). One type of watchfulness consists in closely scrutinizing every mental image or provocation; for only by means of a mental image can satan fabricate an evil thought and insinuate this into the intellect in order to lead it astray. A second type of watchfulness consists in freeing the heart from all thoughts, keeping it profoundly silent and still, and in praying. A third type consists in continually and humbly calling upon the Lord Jesus Christ for help. A fourth type is always to have the thought of death in one's mind. These types of watchfulness, my child, act like doorkeepers and bar entry to evil thoughts.

—St. Hesychios the Priest, *The Philokalia*, Vol. 1

Orthodox Spirituality and the Technological Revolution

(continued on p.13)

So that there would be no need for monks to miss services, our own St. Athanasios the Athonite built—on the Holy Mountain—a mechanical kneading device, which was driven by bullocks. This instrument, says the Life of the saint, "was the best, both in terms of attractiveness and art of manufacture." (*Life of Blessed Athanasios on Athos*, I, 179, Noret, p. 86, 1, 46). The same was true throughout the lands where Orthodox monasteries were established.

The Orthodox monastery always lived as an eschatological reality and a foretaste of the Kingdom of Heaven, and was therefore also a model for an organized society with a way of life faithful to the Gospel, embracing human dignity, freedom and service to one's fellows. Given this, the holy Fathers subjected

technology in the monastery to two criteria, as Basil the Great characteristically remarks concerning work and the choice of technical applications.

a) *Restraint*: With this criterion in mind, those technical applications are chosen which preserve "the peace and tranquility" of monastery life, so that both undue care and torturing effort are avoided. Let us have as our aim "moderation and simplicity". For Basil the Great, technology is "necessary in itself to life and provides many facilities" (PG 31, 1017B), provided the unity of the life of the brotherhood is preserved, undistracted and devoted to the Lord. In general terms, our watchword should be: "Let the common aim be the meeting of a need." (PG 31, 968 B) And St. Peter the Damascian adds: "For everything which does not serve a pressing need, becomes an obstacle to those who would be saved; everything, that is, which does not contribute to the salvation of the soul or to the life of the body." (*Philokalia*, vol. 3, p. 69; 2, 32-34) These principles are certainly not for monasteries alone. They could be guidelines for control over technology, unless we want to be exterminated.

b) *Spiritual Vigilance*: The most dreadful enemy created by post-industrial culture, the culture of information technology and the image, is cunning

distraction. Swamped by millions of images and a host of different situations on television and in the media in general, people lose their peace of mind, their self-control, their powers of contemplation and reflection and turn outwards, becoming strangers to themselves, in a word—mindless—impervious to the dictates of their intelligence. If people, especially children, watch television for 35 hours a week, as they do according to statistics, then, are not their minds and hearts threatened by Scylla and Charabdis? Are they not between the devil and the deep blue sea? (Homer, *Odyssey*, XII, 85)

The majority of the faithful of the Church confess that they do not manage to pray, to concentrate and cast off the cares of the world and the storms of spirit and soul which are to the detriment of sobriety, inner balance, enjoyable work, family tranquility and a constructive social life. The world of the industrial image degenerates into real idolatry. The teachings of the Fathers concerning spiritual vigilance arms people so that they can stave off the disastrous effects of the technological society. "For the weapons of our warfare... have divine power to destroy strongholds" (2 Cor. 10:4), according to Apostle Paul. Spiritual vigilance is a protection for everyone "containing everything good in this age and the next" (cf. Hesychius the Elder, PG 93, 1481A) and "the road leading to the kingdom, that is and that of the future." (Philotheos the Sinaite, *Philokalia*, vol. II, p. 275). Spiritual vigilance is not the prerogative only of those engaged actively in contemplation. It is



for all those who are conscientiously "dealing with this world as though they had no dealings with it." (1 Cor 7:31)

In the industrial era, people became consumers and slaves to things produced. In post-industrial society, they are also becoming consumers and slaves to images and information, which fill their lives. Restraint and spiritual vigilance are, for all those who come into the world, a weapon made ready from the experience of the monastic life and Orthodox Tradition in general, one which abolishes the servitude of humanity and preserves our health and sovereignty as children of God.

—Archimandrite Aimilianos,
Abbot of the Holy Monastery
of Simonos Petras

Source: Archimandrite Aimilianos. (1999). *Orthodox Spirituality and the Technological Revolution* (pp. 343-352), In *Spiritual Instruction and Discourses*, vol. 1: The Authentic Seal. Ormylia (Halkidiki), GR: Ormylia Publishing (Holy Cenobium of the Annunciation of the Mother of God).



On Watchfulness and Holiness

"Watchfulness is a spiritual method which, if sedulously practiced over a long period, completely frees us: with God's help from impassioned thoughts, impassioned words and evil actions. It leads, in so far as this is possible, to a sure knowledge of the inapprehensible God, and helps us to penetrate the divine and hidden mysteries. It enables us to fulfill every divine commandment in the Old and New Testaments and bestows upon us every blessing of the age to come. It is, in the true sense, purity of heart, a state blessed by Christ when He says: "Blessed are the pure in heart, for they shall see God" (Mt 5:8); and one which, because of its spiritual nobility and beauty—or, rather, because of our negligence—is now extremely rare among monks. Because this is its nature, watchfulness is to be bought only at a great price. But once established in us, it guides us to a true and holy way of life. It teaches us how to activate the three aspects of our soul correctly, and how to keep a firm guard over the senses. It promotes the daily growth of the four principal virtues, and is the basis of our contemplation."

—St. Hesychios the Priest, *The Philokalia*, Vol. 1

Attentiveness

"Attentiveness is the heart's stillness, unbroken by any thought. In this stillness the heart breathes and invokes, endlessly and without ceasing, only Jesus Christ who is the Son of God and Himself God. It confesses Him who alone has power to forgive our sins, and with His aid it courageously faces its enemies. Through this invocation enfolded continually in Christ, who secretly divines all hearts, the soul does everything it can to keep its sweetness and its inner struggle hidden from men, so that the devil, coming upon it surreptitiously, does not lead it into evil and destroy its precious work."

—St. Hesychios the Priest, *The Philokalia*, Vol. 1

When To Stand And When To Sit

■ Orthodox Christians attend services in the Temple standing, and very seldom in a sitting position. Our Lord decreed that: "And when ye stand praying..." (Mk 11:25), hence, the First Universal Sobor in 325 A.D. command the Christians in Temples to "offer prayers to our Lord, standing." Small children and those who are aged and infirm are allowed to remain seated in the Church.

Some Orthodox Churches on the North American continent where alien influences are strong, accepted the custom to remain seated during Worship Services. In consideration of the fact that this custom has prevailed for some time, it is permitted to sit during certain parts of the Divine Liturgy, as:

a) During the Great Litany: "In peace let us pray to the Lord." At the end of the Great Litany we rise and remain standing until the conclusion of the reading from the Gospel.

b) During the Litany of Fervent Supplication: "Let us all say, with all our soul and with all our mind let us say,"

immediately after the reading from the Gospel, then we sit until the Hymn of the Cherubim. However, when the priest reads the Litany for the departed, we attend standing.

c) During the singing of the Litany: "Let us complete our prayer unto the Lord," which follows the Hymn of the Cherubim, we remain seated, but at the announcement, "and our whole life unto Christ our God," we rise and remain standing until the Litany preceding "Our Father", during which we sit; we stand through "Our Father", and remain standing until the end of the Liturgy.

d) During the sermon we sit.

We must stand during:

a) The reading from the Epistle and the Gospel.

b) Whenever a priest or deacon censers.

c) When the clergy and the faithful are receiving Communion.

In the Ukrainian Orthodox Church the custom has evolved to kneel in token of one's humility before the Lord

during these three interludes in the Liturgy:

a) During the Great Entrance at the conclusion of the Cherubimic Hymn. The congregation kneels throughout the Great Entrance.

b) During the transformation of Gifts, but only for the interval, "We praise Thee, we bless Thee," because it is at this time that, according to the Orthodox Faith, the priest invokes the Holy Spirit to transform the bread and wine into the Flesh and Blood of Christ. This is the most sacred moment in the entire Liturgy.

c) During the singing of the Lord's Prayer.

d) Communicants in the Orthodox Church receive Communion standing.

In the Church Regulation there is no kneeling from Easter until Pentecost, and from Christmas Day until Jordan (Jan. 19, new calendar), as provided by the I and VI Universal Sobors (I. 20; VI. 90). This is so because, through His Birth and His Resurrection, Jesus Christ sanctified us, made us His true sons, or, according to Apostle Paul (Gal 4:7): "Wherefore thou art no

more a servant, but a son; and if a son, then an heir of God through Christ."

When one attends Liturgical Services daily (e.g. monastics) then one does not kneel on Sundays and Holy Days (I. 20 and VI. 90 Universal Sobors), because "we treat the Day of Resurrection as the day of rejoicing for the Resurrected of that day" (Regulation of Peter of Alexandria 15).

The most important part of the Divine Liturgy is the Eucharistic Canon. It begins with the Priest's enunciation after The Creed: "Let us stand reverently...", and ends with the Transformation of Gifts into the Flesh and Blood of Christ, when the Choir sings, "We praise Thee, we bless Thee, just before the priest intones, "Especially for our most holy, most pure..." This is a sacred moment in the Divine Liturgy when the faithful remain standing and pray devotedly in a spiritually uplifting manner. It is not permitted to collect alms (offerings) at this time.

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

Feast Day at Holy Trinity Metropolitan Cathedral, Winnipeg, MB



His Eminence Metropolitan Yuriy's path up the Cathedral steps was carpeted with flower petals by the Cathedral's Church School children.



WINNIPEG, MB—The Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity in Winnipeg, MB was honoured to have His Eminence, Metropolitan Yuriy celebrate the Hierarchical Divine Liturgy on Sunday, June 23, 2013 for the Feast Day of Pentecost, or Holy Trinity Sunday. His Eminence's path up the Cathedral steps was carpeted with flower petals by the Cathedral's Church School children. At the entrance, His Eminence was greeted by youth representative Serhiy Swinton. Ihor Swinton presented him with a bouquet of roses. On behalf of the parish council and faithful, parish council president Dr. Greg Palaschuk greeted Metropolitan Yuriy with the traditional bread and salt. Next, Cathedral Dean, V. Rev. Mitred Archpriest Gregory Mielnik welcomed His Eminence, underlining the significance of Pentecost in the life of every Christian.

Before the beginning of the Divine Liturgy, Reader Bohdan Statkevych was tonsured into the Subdeaconate. His Eminence concelebrated the Hierarchical Divine Liturgy with V. Rev. Mitred Archpriest Gregory Mielnik, Deacon Robert Hladiuk, Subdeacon Yakiv Mielnik and the newly-tonsured Subdeacon Bohdan Statkevych. The acolytes assisted His Eminence in the Altar. Also present in the Altar was Rt. Rev. Protopresbyter Wolodymyr Sluzar. During the Liturgy, the Cathedral Choir sang joyously under the direction of Dr. Jeff Saranchuk. After this

beautiful and heartfelt worship service, His Eminence led the faithful in the Kneeling Prayers of Pentecost. This prayer marks the first time of kneeling since the Feast of the Resurrection. There has been no kneeling between Easter and Pentecost.

A beautiful luncheon followed in the Cathedral Auditorium prepared by the Cathedral UWAC Lesia Ukrainka branch. Parish council president Dr. Greg Palaschuk acted as Master of Ceremonies for the celebratory luncheon program. The luncheon program included the annual Cathedral outreach committee honouring the parish's 2013 graduates. This year, the graduates included Talia Kowalchuk, Khrystyna Tsoma and Justine Manulak (see p.18). A biography of each graduate was read and they were presented with gifts. Family, friends and parishioners applauded them for their achievements. Sonia Bejzyk from the UWAC Lesia Ukrainka branch and Margaret Pestrak from the Ukrainian Museum of Canada, Manitoba branch made presentations to the Cathedral.

The remainder of the program was dedicated to the momentous celebration of Rt. Rev. Protopresbyter Wolodymyr Sluzar's 60th anniversary of ordination into the Holy Priesthood (see p.16). For Fr. Wolodymyr, his pastoral vocation had truly come full circle at the Cathedral. Fr. Wolodymyr's ordination into the diaconate on March 22, 1953 and ordination into the priesthood on March 29, 1953 took place in



His Eminence concelebrated the Hierarchical Divine Liturgy with V. Rev. Mitred Archpriest Gregory Mielnik, Deacon Robert Hladiuk, Subdeacon Yakiv Mielnik and the newly-tonsured Subdeacon Bohdan Statkevych.



Before the beginning of the Divine Liturgy, Reader Bohdan Statkevych was tonsured into the Sub-Deaconate.

trict, in Vita, Manitoba, and in the parochial district and in the Winnipeg Rural District (East). Fr. Wolodymyr celebrated his last service in Gonor, Manitoba, on August 9, 1998. Almost 60 years to the day on March 30, 2013, His Eminence bestowed a *Metropolitan Hramota* upon Fr. Wolodymyr for his service to the Ukrainian Orthodox Church of Canada. This celebration was held at St. Mary the Protectress Sobor Cathedral in Winnipeg. Fr. Wolodymyr presently resides at the Millennium Villa in Winnipeg. Fr. Wolodymyr has received many priestly awards and recognitions, including the highest clergy award of *Protopresbyter*.

During the luncheon, a slideshow played continuously which included pictures of Fr. Wolodymyr's ordination, the parishes he served and family photos.

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the very same place—in the same auditorium where his 60th anniversary celebration was being marked. Back in the early 1950s the Holy Trinity Cathedral auditorium was being used as the place of worship while the upper level of the church was being built. Coming from a religious family, Fr. Wolodymyr pursued his long-standing dream to become a priest. He completed the Faculty of Theology at St. Andrew's College in Winnipeg and was ordained in 1953 as a deacon and as a priest by Metropolitan Ilarion of blessed memory. He returned to the Holy Trinity Cathedral as parish priest from 1965 to 1973. He was attached to the Cathedral during his time as Secretary of the Consistory. Today, he is Priest Emeritus during his retirement. Fr. Wolodymyr also served Holy Trinity Cathedral in Saskatoon, Saskatchewan, parishes in Canora, Sask., and in the parochial dis-

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

TYNDALL, MB—Sts. Peter and Paul Ukrainian Orthodox Church in Tyndall, Manitoba celebrated its 80th Anniversary and Feast Day on July 14, 2013. The parish was also honoured with a visitation by His Eminence Metropolitan Yuriy, who is also Archbishop of the Central Eparchy. His Eminence was greeted at the gate to the churchyard with parish members holding the processional cross, candles and flags. They escorted him to the entrance of the church where parish executive president Ron Chercoc greeted His Eminence with a traditional kolach and salt. Metropolitan Yuriy expressed his pleasure at attending this 80th anniversary celebration of Sts. Peter and Paul Ukrainian Orthodox Church parish. He gave a blessing, especially mentioning "all those working very hard that this church remains open."



Parish executive president Ron Chercoc greeted His Eminence with a traditional kolach and salt.



Parish members with processional cross, candles and flags escorting His Eminence to the entrance of the church.



His Eminence then entered the church where he was greeted by Chancellor, Rt. Rev. Protopresbyter Victor Lakusta. His Eminence expressed further greetings, reminding those gathered about the pioneer founders of this church. He stated, "It is a time to remember one's forefathers, grandparents, parents, those who came under difficult circumstances. You will remember this was 1933, a difficult time for Ukrainians in Canada and an extremely difficult time for Ukrainians in Ukraine. And it was a time when people put God first." Metropolitan Yuriy sprinkled the church with blessed water and proceeded to the centre of the church, where he was vested with the assistance of Subdeacon Yakiv Mielnik. At this time, Fr. Victor Lakusta read a series of prayers. His Eminence concelebrated the moving Hierarchical Divine Liturgy with Fr. Victor Lakusta. They were assisted at the Altar by Subdeacon Yakiv Mielnik from Win-

nipeg and by the parish's palamar Leonard Wusaty. The responses were beautifully sung by Cantor Alan Pawluk, Mrs. Ann Mamchur and Volodymyr Senchuk and Vera Senchuk of Winnipeg along with other faithful adding their voices. This occasion proved to be a homecoming for the parish family.

The church was filled to capacity with parishioners, their family members and guests from near and far.

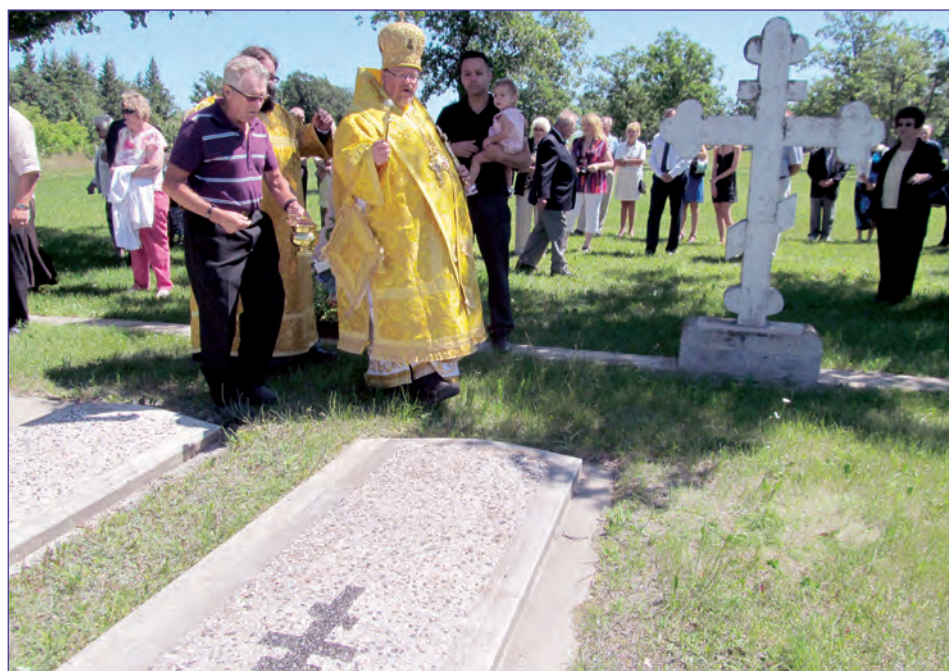
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Lesser Blessing of Water led by His Eminence Metropolitan Yuriy.



His Eminence concelebrated the moving Hierarchical Divine Liturgy with Fr. Victor Lakusta.



His Eminence blesses the graves.



Honoured head table guests enjoying traditional Ukrainian dishes. (left to right): Cantor Allan Pawluk, Subdeacon Yakiv Mielnik, Chancellor Fr. Victor Lakusta, Metropolitan Yuriy, MP James Bezan, MLA Wayne Ewasko, Palamar Leonard Wusaty, Parish VP Matthew Prychun.



Special visitor Ann and Zenon Sabat from Chilliwack, B.C., member and long-time supporter of Sts. Peter and Paul parish.

Feast Day at Holy Trinity Metropolitan Cathedral, Winnipeg, MB

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A photo display and biographical booklet was also prepared. To add to the joyous occasion, Fr. Wolodymyr's daughter, Dr. Vera Sluzar MacIntyre of Richmond Hill, Ontario was present. Other family friends also joined the Cathedral family in the celebration. Fr. Gregory and Metropolitan Yuriy both spoke about Fr. Wolodymyr's service to the Cathedral and to the Ukrainian Orthodox Church of Canada.

Fr. Wolodymyr thanked everyone in attendance and also shared his recollections of 60 years of priesthood. The luncheon ended with the Metropolitan leading the closing prayer. This was followed by Dobr. Jane Luchak leading all

in attendance with the singing of the traditional song *Де згода в родині* (*Where there is harmony in the family*).

The Feast Day celebration, the *Khrastove Svyato*, is always a joyous occasion in the life of a parish and this year the Cathedral was doubly jubilant to recognize our graduates and Fr. Wolodymyr. May the Lord grant our 2013 Graduates many continued successes in their academic endeavours and Fr. Wolodymyr Sluzar many more blessed years.

Многая літа!

Photos: Dr. J. Borsa
and Subdeacon Yakiv Mielnik
Additional photos:
www.htuomc.org



Fr. Wolodymyr and his daughter, Dr. Vera Sluzar MacIntyre.

60 років ревної служби Протопресвітера Володимира Слюзара

■ Володимир Слюзар народився в селі Дубравка, Західна Україна, 8 квітня 1919 року.

Він вчився у школі в місті Львові, закінчив гімназію в 1938 році, а педінститут в 1941 році. З початком Другої світової війни, його шлях проліг на захід, і вкінці-кінців він опинився в Західній Європі. Саме там, в 1946

році, він познайомився і одружився з подругою його життя, а згодом ще й помічницею пастирської праці в Божому Винограднику, — Галиною Мачула.

Після закінчення війни, в 1948 році і подружжя Володимир і Галина прибули до Канади і поселилися у Вінніпегу.



Вихований в глибоко релігійній родині, Володимир відповів на його окликання і довгоочікувану мрію стати священиком і він вступив на Богословський факультет у Колегії Св. Андрія у Вінніпегу. Митрополит Іларіон висвятив його в сан диякона 22 березня 1953 і звершив рукоположення в священики через тиждень 29 березня 1953 в Катедрі Пресвятої Трійці у Вінніпегу.

Через тиждень після свого рукоположення о. Володимир був призначений на свою першу парафію в Саскатун, Саскачеван. Він надавав духовну опіку як парафіяльний священик у парафії Св. Духа (нині Катедрі Пресвятої Трійці) до 1957 року. Після Саскатуна, о. Володимир з добр. Галиною і двома дітьми Юрієм та Вірою, переїхали до Канори Саскачеван, де він обслуговував парафію Пресвятої Трійці в Канорі та навколишні парафії цієї округи.

У 1965 році на бажання і розсуд Митрополита Іларіона о. Володимир був призначений парафіаль-

ним священиком до Катедрі Пресвятої Трійці у Вінніпегу, Манітоба. Він працював тут до 1973 року, після чого зайняв посаду секретаря Консистоії УПЦК, одночасно обслуговуючи парафії під-Вінніпезької округи. З 1981 по 1985, о. Володимир був призначений до округи Вайта, Манітоба. Його кінцевими, перед виходом на заслужений відпочинок, були парафії в Тиндал, Гонор, Поплар Парк, Боузежур аж до серпня 1998 року.

Провід Української Православної Церкви в Канаді потім приписав о. протопресвітера як заслуженого священнослужителя до Української Православної Митрополічної Катедрі Пресвятої Трійці у Вінніпегу.

Отець Володимир був нагороджений багатьма священничими нагородами, включно з найвищою — протопресвітерством.

Бажаємо о. Володимиру кріпкого здоров'я і душевної радості.

**На Многії Літа,
Отче Володимире!**

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

(continued from p.15)

His Eminence read the Gospel readings and in his Homily drew on the themes from the two Gospel readings. He stated that Christ warns us not to worry about our material lives and warns about the consequences of being enslaved by material cares. "We are to love God above all else," His Eminence said, noting that the Lord promises to help us with our needs. He also stated that in the Gospel reading, Christ calls on us to seek the Kingdom of God first, and then all else will be given to us. His Eminence connected these teachings to the history of the parish and the commitment of its founders to place God first by building Sts. Peter and Paul church during one of the worst economic periods in Canadian history, the Great Depression of the 1930s. It was also a time of great suffering for Ukrainians in Ukraine who experienced the height of the Great Famine, the Holodomor, during this time in history.

After the Divine Liturgy, the parishioners gathered outside the church

for the Lesser Blessing of Water led by His Eminence, and made the procession around the church building with processional cross and banners, sprinkling each side of the church with sanctified water. His Eminence, Fr. Victor Lakusta and the faithful proceeded to the cemetery for the *Panakhida* for the reposed members of the parish and blessing of the graves. Then everyone continued to the Tyndall hall for the 80th anniversary banquet.

Following the meal-time prayer and blessing by His Eminence, the parishioners and guests enjoyed a delicious meal with traditional Ukrainian dishes and fresh seasonal foods prepared by Green Gables. Parish council president Ron Chercoe acted as M.C. He began the anniversary program by welcoming everyone to Sts. Peter and Paul's 80th anniversary celebration and by introducing the honoured head table guests. Ron Chercoe then presented a history of the parish, starting from its roots and giving those assembled an idea of the planning, building work and maintenance over the years

that were needed in order to keep up the parish (*see sidebar, p.17*).

He then called upon Metropolitan Yuriy, who once again expressed his great joy in spending this day at Tyndall and listening to the parish's history. "We see the emotion that is tied to it, knowing that so many people have sacrificed over 80 years to maintain this church property and to maintain this church," His Eminence stated, "Today, we acknowledge the great contribution of all those people who have brought us to today." Next, Chancellor of the UOCC, Rt. Rev. Protosybyter Victor Lakusta spoke of his admiration for the dedication and commitment of the parish's founders and its present parishioners. "The forefathers had a vision when they came to this province and tried to establish a life for themselves. They built not just their homestead, but they built their churches," said, adding, "It has something to say for them because they felt that not only was it important to establish a homestead, but the very second item was to have a community of faithful worshippers. They initially began building churches."

The next dignitary to bring greetings was James Bezan, Member of Parliament for Selkirk-Interlake, who also was honoured to attend this 80th anniversary of the parish. Recalling the terrible Famine going on in Ukraine in the 1933, he noted, "Despite the hardship that we encountered here, despite the blood sweat and tears that goes into building a church and maintaining a parish, we can all be grateful that our forefathers, our pioneers chose Manitoba to call home." Then, on behalf of the Government of Canada, his colleagues in parliament and the constituents of Selkirk-Interlake, he presented parish president Ron Chercoe with an engraved plaque to commemorate Sts. Peter and Paul's 80th anniversary. Wayne Ewasko, Member of the Manitoba Legislative Assembly for Lac du Bonnet, congratulated the parish from his constituents and the Province of Manitoba. He stressed that the key to the future lies with honouring and remembering the past.

(continued on p.17)

Звіт з праці Союзу Українок Канади відділ Св. Кн. Ольги за 2012 р. при Катедрі Св. Володимира в Торонті

■ Усі членки управи відділу важко і щиро працювали. В 2012 році ми попрощали наших членок відділу, котрі відійшли у Царство Небесне: Бл. п. Емілію Боднарчук, Олю Станько, Катерину Сидоренко, Катерину Щербань, Галину Райчебу. Вічна їм пам'ять. Сердечна подяка Митр. прот. о. Богданові Сенцьо, нашому капелянові, також о. д-ру. Ярославові Буцьорі, за духовну опіку, молитви і поради. Дякуємо голові Катедральної управи Володимиру Шевчуку і усім членам управи за дружню співпрацю, підтримку, розуміння. Сердечна подяка Євгенії Мельничук за її інформативні дописи про наші імпрези і доповіді, які були публіковані в *Катедральних Дзвонах*, *Віснику*, й інших українських газетах і журналах.

Як і в попередніх роках ми дружно співпрацювали для добра церкви та громади, шануючи і плечуючи наші українські традиції, допомагаючи в міру спроможності людям чи установам тут в Канаді й в Україні. Членки церковного комітету відділу на чолі Олею Миханюк тяжко працюють тримаючи в чистоті, прикрашаючи наш храм. Велика подяка їм! Членки господарчого комітету на чолі з Олею Адамець на протязі року приготували 20 обідів, перекуси для духовенства, громади і членок відділу. Також, зійшлися багато разів, щоб робити вареники,

голубці, пекти паски. Це є величезна праця і ми є дуже вдячні тим жінкам. Членки базарового комітету на чолі з співголовами Олею Янжула і Тамарою Кошарною під час року зорганізували 2 великі базари з бінго і один "гараж-сейл". Ці події були дуже успішні і ми є вдячні за їхню працю.

Членки комітету милосердя—координатор Євгенія Мельничук, відвідали 24 наших старших, німечин членок, котрі колись були дуже активні в громаді, а тепер вже неспроможні бути з нами, приносячи їм маленький дарунок. Членки мали з ними телефонний контакт, висилали картки з побажанням здоров'я. Повідомляючий комітет очолювала Людмила Решетняк і завжди усі повідомлення були докладно зроблені. Маємо представниць до Комітету Українок Канади, до Суспільної Служби і до Національної Ради Жінок Торонта. Цього року в наші ряди вступило 3 нових членок. Відділ Св. Кн. Ольги запрошує зацікавлених вступати до нас. На наших місячних зборах ми мали цікаві доповіді:

- Канадські лікарі українського походження, котрі поїхали до України з метою медичного обстеження бувшої прем'єр міністра України—Юлії Тимошенко, розповіли про свою місію, та про свої спостереження під час цього візиту.



Членки Відділу Союзу Українок Канади ім. Св. Кн. Ольги при Катедрі Св. Володимира у Торонто, разом з о. Сенцьо.

- Вшанували дост. Галину Райчебу з її 100-літнім Ювілеєм. Наша подруга Галина Райчеба була нагороджена Орденом Member of the Order of Canada в 1993 р. генерал губернатором Канади дост. Рой Гнатішин.

- Вшанували голів комітетів і членок управи відділу, котрі перестали обіймати ті посади—Анну Москалюк, Лізу Звірховську, Віру Легку, Галину Савранчук, Галину Паньків.

- Слухали дуже цікаву доповідь добр. Галини Касян, голови Союзу Українок Австралії, про життя і діяльність української громади в тій країні, і про нищення московським режимом української мови в Україні.

- Мали зустріч з Валентиною Курілів—головою комітету освіти при Конгресі Українців Канади, і послихали її цікаву доповідь про Голодомор. Вона розповіла про діяльність цього комітету, їх зусилля включити тему Голодомору-Геноциду українського народу 1932-33 років до шкільних програм канадських шкіл.

- Перед Святом Різдва Христового,

під вмілим проводом мисткині Наталі Валенюк ми "робили дідуха". Ми провели не тільки корисно, але й дуже цікаво наші зустрічі.

- Гордимось тим, що ми цього року пожертвували \$10,000 додали до минулорічної пожертви, також \$10,000 на допомогу в будові каплиці на оселі Київ. Ми пожертвували на нашу Катедрі і \$1,000 для Комітету освіти про Голодомор при Конгресі Українців Канади. На протязі 2012 р. ми подарували \$1,230 на різні милосердні цілі організаціям, та установам.

- Зокрема, хочу підкреслити велику працю окремих осіб в різноманітних ділянках, за їхні поради і підтримку: А. Троян, Є. Мельничук, добр. К. Сенцьо і отцеві Б. Сенцьо.

- Велика подяка п. Василеві Павлюкові, Михайлові Грицаку, і Ігореві Процюкові за їх поміч, розуміння, співпрацю, і за те, що підняли наші настрої. Дякуємо усім парафіянам за їх підтримку!

—Віра Мельник, Голова відділу

Управа відділу:

голова
уступивша голова
заступниці

протокольна секретарка
кореспонденційна
секретарка
скарбник

—Віра Мельник,
—Євгенія Мельничук,
—Анна Троян, Клавдія Матвіїв,
Оля Янжула,
—Клавдія Матвіїв,
—добр. Катерина Сенцьо,
—Марія Шапка.

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

(continued from p.16)

He stated, "What we have to do is to remember where we come from and to continue to pass these traditions and beliefs on to our children and grandchildren." On behalf of his constituents, he presented an engraved plaque commemorating the anniversary to parish council president Ron Chercoe.

The parish was also honoured to have as a special visitor Zenon Sabat and his wife Ann Sabat from Chilliwack, B.C. Zenon has been a member and long-time supporter of Sts. Peter and Paul parish. He takes a keen interest because he also participated in building the church, noting at the banquet that he still remembers when the first log went up. Zenon brought greetings and congratulations from St. Demetrius UOC in Chilliwack, where he is parish council president. To conclude, Ron Chercoe thanked His Eminence for presiding at the 80th anniversary and Fr. Victor Lakusta for contributing the service and for his great contributions in organizing the event as well as the dignitaries present and those attending.

Sts. Peter and Paul Church in Retrospect

The Brokenhead area of Manitoba was settled in the early 1900s by immigrants from the western regions of Ukraine. By 1932 a group of Ukrainian Orthodox faithful began organizing a place of worship. They bought the land for the Tyndall church and hall for about \$350 and selected a board of trustees. The members included: Antin Prychun as chair, Michael Hnatiuk, Michael Zalusky and Nicholas Prychun. They selected William Prychun as parish president and Stephan Prychun as secretary. In Spring 1933 under the direction of the architect and master woodcarver, Antin Prychun, these pioneers started building Sts. Peter and Paul church. Antin Prychun's work was widely valued and he had constructed many churches across Western Canada and Ontario. It is testament to the dedication and generosity of everyone involved that the church was built entirely with volunteer labour. The builders also adapted the traditional Ukrainian Orthodox architectural styles for wooden church to the conditions and materials found in Manitoba. High quality lumber for the frame was purchased at Brown and Rutherford in Winnipeg. Meanwhile, for the interior, the *rushnyky* and Altar coverings, which are still in use today, were hand-embroidered by Anna Prychun, Anastasia Mamchur and Mrs. Krapetz.

The church was completed in 1933 and the first Divine Liturgy was celebrated with 500 people in attendance later that year on July 16, 1933 led by Very Rev. Semen Sawchuk. The first cantor was John Storozhuk, who was succeeded by Zenon Moroz, then by John Hunchar. The present cantor is Allan Pawluk. This was truly a remarkable achievement considering that the church was constructed during the height of the devastating economic recession on the prairies—the Great Depression of the 1930s. After WWII, the parish embarked on a project to complete its interior. In 1952 John Pushka carried out the interior painting and iconography turning the plain wooden walls into pink and cream marble columns and a heavenly blue interior dome along with wall frescoes of the saints and the angels. The church stands as a testament to the great faith and determination of the founders, who were committed to building their church, and to their descendants who were dedicated to its maintenance for the past 80 years. It is also evidence of God's promise to care for us and provide us with everything we need—like a church building—even in the seemingly most impossible of circumstances.

The seven-domed Sts. Peter and Paul church was declared a Municipal Heritage Site in 2009. It is special to the entire community as it is the only church still functioning in Tyndall, which once had six churches. In recent years significant repairs were undertaken, including major repairs to the roof in 2008 for which they received some generous donations to cover the repair costs. They are grateful for the assistance of the Thomas Sill Foundation, the Manitoba Government, as well as to the Fraser Valley Seniors in B.C. that provided a generous donation at the initiative of Zenon Sabat. Two weeks prior to the anniversary, new carpeting was installed, purchased by Diane and Matthew Prychun in memory of Ken Prychun. The soft new chairs purchased in time for the anniversary were gifted by Olga Petryk. Today, Sts. Peter and Paul church opens only for their Feast Day.

—Historical information provided by Ron Chercoe, president of Sts. Peter and Paul parish executive council

Holy Trinity Metropolitan Cathedral Honours Graduates, Winnipeg, Manitoba

■ **WINNIPEG, MB**—During the Feast Day of Pentecost celebrations at the Holy Trinity Metropolitan Cathedral on June 23, 2013 the membership honoured high-school and post-secondary graduates. The graduates were introduced by Dobr. Brenda Mielnik on behalf of the parish's Outreach Committee. Parish council president, Dr. Greg Palaschuk presented each graduate with a gift from the parish. This year the Cathedral was honoured to present three graduates and applauds their achievements. Their talents, dedication and faith in God have all worked together to bring them to this wonderful moment in their lives.

TALIA KOWALCHUK:



Talia is the daughter of Michelle and Nick Kowalchuk and granddaughter of the reposed Olga and Mike Kowalchuk as well as granddaughter of Dobr. Halia Teterenko and the reposed Fr. Andrew Teterenko. Talia graduated with a High School Diploma from Miles Macdonnell Collegiate along with earning Certificates in the International Baccalaureate and French Immersion programs. Talia has been a leader in her school community as co-president of Student Council in 2012-2013. In grade 11 Talia had the opportunity to participate in the Manitoba-Quebec six-month student exchange program through the Department of Education. She has been an active participant in the Youth in Philanthropy Committee, Reach for the Top Trivia Team and, this year, through the IB Program at Miles Macdonnell Collegiate, Talia was involved in organizing the very successful *Zelena Zabava*—a fundraising *Zabava* for CancerCare.

Talia has been an active participant in CYMK, the Ukrainian Orthodox

Youth Association at the junior, senior and provincial levels. She served in various elected positions and has represented Winnipeg CYMK at USRL Conventions for the past 8 years. Talia has been involved in successful CYMK community events, including Empty Bowls for Winnipeg Harvest, Art for Cancer Kids for Project Lubov and the CYMK Carnival. Talia actively volunteers in her parish community at Church bazaars, teas, dinners, and in Sunday School. She has been a camper, counsellor and lifeguard for Camp *Veselka*, has volunteered at Folklorama and last summer worked at the Ukrainian Museum of Canada as a summer student. Talia has been a member of the Youth Advisory Council for the City of Winnipeg Millennium Library since 2008 and has volunteered for the Winnipeg Fringe Festival for the past 3 years.

Talia is currently working for the City of Winnipeg as a swimming instructor and lifeguard. She enrolls this fall into the University of Manitoba's University 1 program.

KHRYSTYNA TSOMA:



Khrystyna is the daughter of Ok-sana and Roman Tsoma. She was born in Lviv, Ukraine and completed her high school in Ukraine. In Lviv, she attended the *Uspenskiy* (Dormition) Ukrainian Orthodox Sobor. Khrystyna moved to Canada three years ago with her older sister Marta. She graduated from the University of Winnipeg in June 2013 with a Bachelor in Business Administration. Khrystyna also received a BA in Finance and Accounting at the Lviv National Bank University in 2012. While living in Winnipeg, Khrystyna has sung and volunteered at the Ukrainian pavilion at Winnipeg's Folklorama festival. She has also performed at several of the events of the Rozmai

Dance Ensemble, including Holy Trinity Cathedral's Malanka. Moreover, she participated and placed runner up in the song-dance contest at Canada's National Ukrainian Festival in Dauphin, Manitoba in 2010.

Khrystyna plans to continue her education in the future by earning a Master's Degree in Marketing. She is presently employed as an office and store assistant at the Consistory Office of the Ukrainian Orthodox Church of Canada in Winnipeg, MB.

JUSTINE MANULAK:



Justine Manulak is the daughter of Wes Manulak and Tracy Thurston and the granddaughter of Walter and Evangeline Manulak. In 2008 Justine grad-

uated from Beaver Brae Secondary School in Kenora, Ontario with honours and with a diploma from the Extended French program. Justine was accepted into the University of Manitoba's University 1 program in 2008 where she completed her prerequisites for the pharmacy program. She was accepted for the 2009 academic year after just one year of university education. From 2009 to 2013, Justine attended the School of Pharmacy and convoked in May 2013. One of her many accomplishments was being on the Dean's Honor List for 2013.

Throughout her pharmacy education, Justine was involved in activities such as the student council, Pharmacist Awareness Week and MS Walk. In her fourth year Justine traveled to India for 6 weeks as one of her elective practical rotations. She had the opportunity to work in a hospital, clinic, slum schools and orphanages. She also made visits to many other healthcare settings.

This year, Justine is working for the Winnipeg Regional Health Authority as a pharmacy resident. This one-year position provides her with the opportunity to expand her education and work in a variety of different healthcare settings within hospitals in Winnipeg. Justine has developed a passion for oncology and wishes to pursue this area of interest in the future.

Congratulations Graduates!
На многії літа!

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.yuzik@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)



(left photo) Parish council president Dr. Greg Palaschuk extends congratulations to Talia Kowalchuk and to Khrystyna Tsoma (right photo).



Summer Challenge

■ Where does God rank in your family's summer plans? Will He go with you on vacation or will a break from school and work mean a break from God? The Greek Orthodox Archdiocese of America posed these questions to youth—and to their parents—as part of its summer challenge. They invited youth to use the summer to grow closer to God and be with Christ instead of taking a rest from spiritual life. They have also proposed some ideas to help youth include God in their summer plans. We present these ideas, added a few more and have adapted some of their suggestions for our Ukrainian Orthodox youth in Canada to grow closer to God this summer.

- **Go to Church:** Summer is a wonderful time to worship with your family. Attend Divine Liturgy as well the other services offered throughout the summer. The school year makes many demands of our time—homework, sports and part-time jobs. These sometimes interfere with church attendance and participation. Summer provides opportunities to get more involved in worship and parish life by preparing for the Sacraments of Confession and Communion, singing in the choir and assisting at the Altar. If you are vacationing, visit different Orthodox churches. Numerous beautiful little pioneer churches dot the landscape of Canada's Prairie Provinces. Many celebrate their annual

feast days during the summer months. It is worthwhile to see them for their beauty as well as to connect with our Ukrainian Orthodox heritage. Pick one to plan a family pilgrimage and learn about its history. Check the church calendar for special fasting periods and other celebrations. During the month of August many important feast days are celebrated (see p. 1-3) and there is the Dormition Fast. Read up about these feast days and participate in the Ukrainian Orthodox traditions of the season, such as the blessing of the fruits.

- **Camp Out:** Parents can send children to one of the many wonderful Orthodox summer camp programs. It is a great way for them to experience the faith. Most provinces have Ukrainian Orthodox summer children's camps. The institutes also offer youth programs and summer schools, such as the St. Andrew's College's "mini college" program. If you have missed these, get a few families together at your parish to organize "day camps" to learn about our Ukrainian Orthodox heritage.
- **Take a Hike:** Summer is a great time to really appreciate the beauty of God's design. It is a good time to hike, bike, fish and swim. While you are there, consider pausing to read Psalm 104, which is a beautiful poem about God's creation.

Next time you attend a Vespers service, take notice that it begins with this Psalm.

- **Be an Explorer:** Decide on something you want to learn about Christ and His Church this summer and explore. Perhaps you want to learn how to chant or know more about the Divine Liturgy. Pick something and commit to it for the summer.
- **Help Out:** Christ was a servant to all and He wants us to be the same. Consider projects you can do to help others in the UOCC, in your parish, in your community or globally. Check with your local parish for ideas. You can help your parish fundraise or help with its maintenance over the summer. There may be people, particularly the elderly, in your parish who need extra help with weeding their garden, painting a fence, mowing the lawn or babysitting. Check with your parents.
- **Fellowship:** Consider taking some time to visit those who are in the hospital or the elderly in care centres. Visit grandparents and older relatives to connect to your family history and find out how they celebrated our Ukrainian Orthodox feast days. Many of them were the founders of our first Ukrainian Orthodox churches in Canada. They can share some fascinating stories about building churches and life in the early days.

- **Listen Up:** We are surrounded daily by so much noise. Why not try listening to something different? Many Orthodox radio stations have popped up on the Internet such as Ancient Faith Radio (www.ancientfaith.com) which has English-language content, including special programs for youth. Ukrainian Orthodox churches in Ukraine also produce many Ukrainian language materials in print, radio and video that can be accessed through the Internet.
- **Prayer:** Summer is also a good time to enhance your personal prayer practice. Find some new prayers. Spend more time at your daily prayers. The *Dobryi Pastyr* prayer book contains many additional prayers. With more free time, summer is a good time to establish a prayer discipline making it easier for you to continue during the rest of the year. For your summer reading, explore the wealth of writings about the Holy Orthodox Church and its teachings. There are the fascinating lives of the saints, the history of the Church, monasticism and teachings of the Fathers of the Church. Learn about the history and traditions of our Ukrainian Orthodox Church in Ukraine and Canada. These are easy to access now on the Internet and with numerous materials available in English.

—Adapted from:
www.goarch.org

National CYC Convention 2013 "Embracing Change"

August 21-25, 2013

ANNOUNCING:

A PROGRAM FOR CHILDREN

Ages 7-10 years

~ Offered during the convention sessions ~
You will be asked to pre-register your child.

Look for more information to follow with the registration that will be sent with convention packages.

Молитва на благословення меду

Всемогутній, Вічний Боже, благословенням є все те, що Ти створив, і немає нічого поганого в тому всьому, що ми вдячно приймаємо з Твоїх рук, бо Твоє Слово й молитва Церкви все освячують.

Ми любимо Тебе, славимо Тебе, поклоняємося Тобі, подяку складаємо Тобі, бо великою є слава, сила і доброта Твоя. Через заступництво святого Климента, якого Церква визнає покровителем бджільництва, благослови цей мед. Щоб усі, хто з Твоєї Волі його споживатиме, зростали у вірі та отримували Твою допомогу й підтримку, через Ісуса Христа, Господа і Спасителя нашого. Амінь.

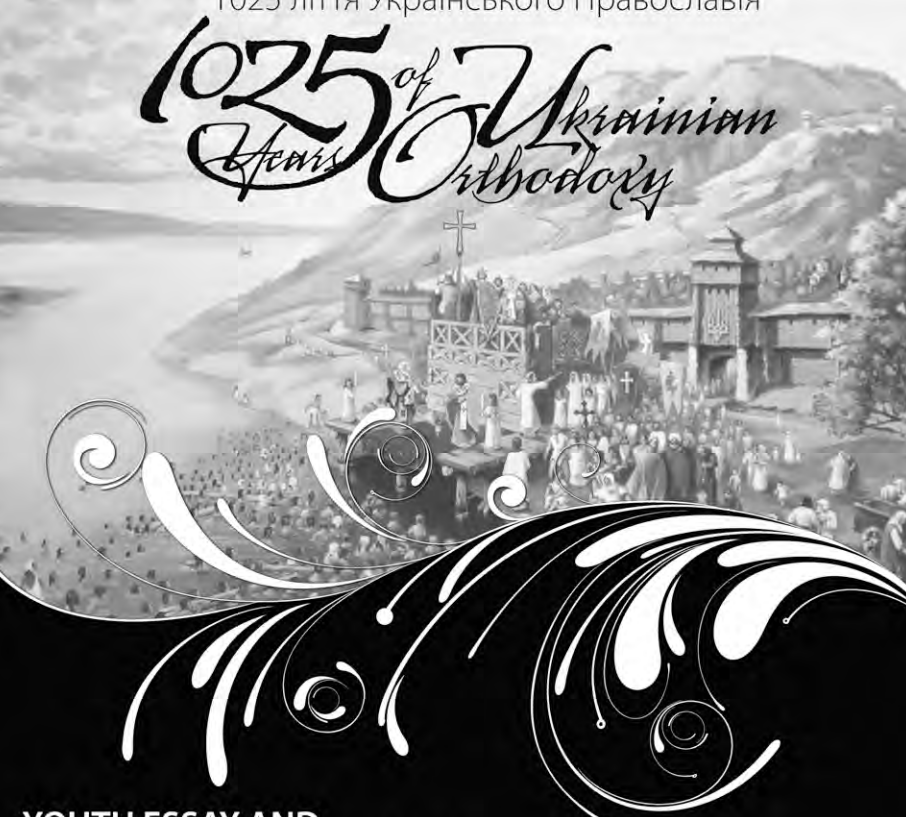
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1025 ліття Українського Православ'я

1025 of Ukrainian Orthodox



YOUTH ESSAY AND POWER POINT COMPETITION

Describe the Life of a Ukrainian Orthodox Saint and their Importance.

YOUTH: 11 - 14 YEARS

- Power Point submissions must contain 8-10 slides with text and images.
- Essays must be at least 250 words.
- Presentations can be in English or Ukrainian.

TEEN: 15 - 18 YEARS

- Power Point submissions must contain 12-15 slides with text and images.
- Essays must be at least 400 words.
- Presentations can be in English or Ukrainian.

ALL ENTRIES MUST BE SUBMITTED BY OCTOBER 1, 2013

Essay submissions may be mailed or emailed (in PDF format) to:

Youth Essay Competition
c/o 939 Main Street
Winnipeg, MB R2W 3P2
sisuoc3@mymts.net

Power point presentations may be recorded onto CD or USB drive and mailed to same address.

Questions may be addressed to:

Fr. Gene Maximuk
Tel: 204 336 0996 Email: sisuoc3@mymts.net

Dr. Roman Yereniuk
Tel: 204 586 7089 Email: yereniuk@ccumanitoba.ca

All participants will receive a gift. Chosen entries will present during the Central Eparchy Assembly, October 20-21, 2013. Chosen entries will also present during events of the Deanery to which they belong.

SPONSORED BY THE CENTRAL EPARCHY OF THE UKRAINIAN ORTHODOX CHURCH OF CANADA

Canadian Cathedrals

A cathedral is a Christian church which is the central church of a diocese or eparchy and which is the seat of a Metropolitan or Bishop. The building itself is usually a most imposing structure.

In Canada, in our Ukrainian Orthodox Church we have:

- Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg
- Holy Trinity Cathedral in Saskatoon
- St. John Cathedral

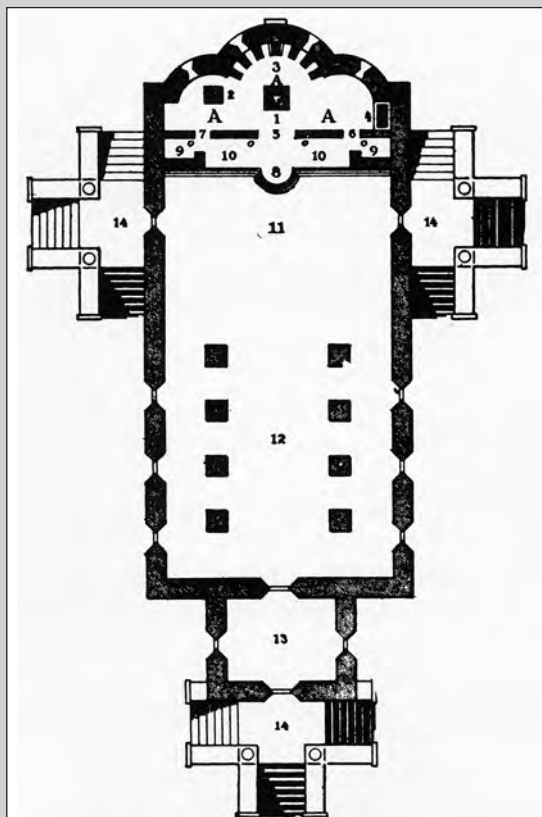
in Edmonton

- Holy Trinity Cathedral in Vancouver
- St. Volodymyr Cathedral in Toronto
- St. Sophie Cathedral in Montreal

The history of the Ukrainian Orthodox Church in Canada is not as long as the best known Cathedrals in Kyiv, Ukraine or in Constantinople, which is modern-day Istanbul, Turkey, which I wrote about last month in the July issue of *Visnyk/The Herald*.

The Interior of the Church

The interior of an Eastern Orthodox church is composed of several sections. In ancient times, the faithful entered the church through a porch where the penitents forbidden to enter the church proper stood. The porch then led to the narthex or vestibule which was used by the catechumens. Here, these individuals received instruction in the Orthodox faith and prepared for baptism. It was also the space for penitents excluded from Holy Communion. The Baptismal Font was located here and the Church *Typikon* specifies that penitential services, such as Compline, Nocturns and the Hours, be served here. In modern times, except for certain monasteries, the vestibule has fallen into disuse with the decline of the catechumenate, and has virtually disappeared in church architecture.



- A. The Altar
- O. The Iconostasis
- 1. The Holy Table
- 2. The Table of Preparation
- 3. The High Place
- 4. The Vestry
- 5. The Royal Doors
- 6. The South Door
- 7. The North Door
- 8. The Ambon
- 9. The Kleros (Choirs)
- 10. The Soleas
- 11. The Nave
- 12. The Vestibule
- 13. The Bell-Tower
- 14. The Porches

Worshippers gather in the nave area, the middle section of the church. The nave is separated from the Sanctuary by an icon screen with doors, called the Iconostasis. The Iconostasis is placed near the edge of the platform upon which stands the Altar. The part of the platform projecting out into the nave is called the soleas, meaning "an elevated place". This elevation has two, three or more steps. At the front of the soleas, before the Royal Doors, is an extension called the Ambon, meaning ascent. From this elevation the Gospel is read, the faithful receive Communion, the litany petitions are chanted by the priest or deacon, and the sermons are delivered. Often, the choir stalls are placed at both ends of this elevation for the use of the singers and readers. A raised platform, called a Cathedra, is sometimes placed in the center of the nave. The Bishop stands here when being vested and celebrates parts of the services here. Some churches have a special throne set to the side of the nave for the Bishop. The walls of the nave are usually decorated with icons and frescoes. Lighted lamps hang before many of these icons. Near the front sides of the nave, there are usually found banners, which are portable icons that are fastened to staffs. These are used in processions. Traditionally, Orthodox churches do not have any seating, except for benches placed along the walls and at the rear. The Holy Fathers deemed it disrespectful for anyone to sit during the Divine services, except at certain moments of instruction or Psalm reading, and the open spaces were conducive to the many bows and prostrations typical of Orthodox worship.

The most important area is the Altar or Sanctuary. It is here, strictly speaking, that Divine Services are conducted and the bloodless sacrifice of the Lord's Body and Blood are offered. The central part of the Altar contains the Holy Table which represents the Throne of God. There are two small rooms, the sacristy and the vestry, on either side of the Sanctuary.

—These Truths We Hold; Faith of Our Fathers

When our grandparents arrived in Canada in the late 1800s, most of them settled on the Prairies in the centre of Canada. After making this often-harsh land their home, they longed for a place to worship and meet their spiritual needs.

It was actually in July 1918 that a group of immigrants from Manitoba and Saskatchewan met with the goal of organizing the Ukrainian Orthodox Church of Canada. The years that followed were sometimes difficult but, by the end of 1928, there were 152 congregations established. Winnipeg became the central administration and the home of the ruling bishop who would be appointed in future years. It was felt that, since there would be a spiritual head residing in Winnipeg, it would be advisable to build a suitable Cathedral church.

Holy Trinity Cathedral in Winnipeg



In 1945 a group of prominent people met in St. Andrew's College on Church Avenue in Winnipeg, Manitoba to discuss the need for a new parish in the city. Shortly after, with the assistance of people from across Canada, they purchased the land for building and by 1952 the basement of

the Cathedral was officially opened. The entire completed structure was officially opened and consecrated by then-Primate of the UOCC, Metropolitan Ilarion of Blessed Memory on Christmas Day on January 7, 1962.

The Holy Trinity Cathedral building has a very large, commanding presence in central Winnipeg. Its domes can be seen for many kilometres and from many parts of the city. The Cathedral was built in the Cossack-Baroque style with domes likened to those of St. Sophia Cathedral in Kyiv, Ukraine. The five domes are symbolic of Christ and the four evangelists. On each of them is the three-barred cross of the crucifixion. Over the main doors, there is a huge icon of the Holy Trinity made of coloured mosaic glass tile. This was designed by the well-known Winnipeg artist, Leo Mol.

The interior is divided into three sections; the vestibule entrance called the narthex, the middle where parishioners sit known as the nave and the Altar, or sanctuary. This shape can be typically found among Eastern Orthodox churches. In the Holy Trinity Cathedral in Winnipeg, the nave is surrounded by balconies. The rear balcony is reserved for the Cathedral choir. Dr. Jeff Saranchuk is the present director of the Cathedral choir.

(continued on p.21)

Катедра Пресвятої Тройці (Вінніпер, МБ)

- 11 вересня 1949 - освячення земельної ділянки під храмом
- 30 вересня 1951 - посвячення наріжного каменя
- 1951 - Надзвичайний Собор Української Православної Церкви в Канаді прийняв рішення заснувати Українську Православну Митрополію в Канаді.
- 8 липня 1961 - урочисте відкриття і освячення храму предстоятелем Української Православної Церкви в Канаді Митрополитом Іларіоном
- 1971 - встановлення іконостасу
- 1988 - встановлення мозаїки на головному фасаді церкви з нагоди відзначення тисячоліття Українського Православ'я.



Dobrodiyka Jane

Canadian Cathedrals

(continued from p.20)

The nave and sanctuary are divided by an icon screen called an Iconostasis which has three entry doors.

The doors in the middle are called the Royal Doors because the Holy Gifts of the Eucharist are brought out through them.

All the doors are in open work and have carvings and icons of the four Evangelists. Besides the decorations on the

doors, the entire screen is adorned in open-work carvings and icons in three tiers. The Iconostasis symbolizes the temple veil in the Old Testament which separated the Holy of Holies from the remainder of the temple. The Iconostasis was installed in 1974 and the frontal mosaic in 1988. In 1997 two beautiful windows above the balconies were enhanced with icons designed by Ben Wasylyshen. Lucinda Doran completed all the

decorative elements and Ben and Vera Senchuk wrote the faces and hands.

The Holy Trinity Cathedral is the seat of the Primate of the Ukrainian Orthodox Church of Canada, who is His Eminence Metropolitan Yuriy. Very. Rev. Mired Archpriest Gregory Mielnik is the Cathedral dean. There are many affiliate organizations working within the Cathedral family with a place for young and old. When you are in Winnipeg, you



St. John Cathedral in Edmonton

are welcome to visit the Cathedral at 1175 Main Street. You cannot miss it.



Holy Trinity Cathedral in Vancouver



Holy Trinity Cathedral in Saskatoon



St. Volodymyr Cathedral in Toronto



St. Sophie Cathedral in Montreal

Orthodox News

Wooden Carpathian Churches Added to the World Heritage List

■ CAMBODIA—UNESCO's World Heritage Committee added 19 new inscriptions to its World Heritage List at its 37th session held in Cambodia on June 16-27, 2013. Included on this list are 16 *Wooden Tserkvas of the Carpathian Region in Poland and Ukraine*. They are located in a transnational area at the eastern fringes of Central Europe within the Polish and Ukrainian Carpathian mountain range. Eight of these churches are in Ukraine with 4 in Lviv oblast, 2 in Ivano-Frankivsk oblast and 2 in Zakarpattia oblast. They include: the Archangel Michael Cathedral built in 1745 in the village of Uzhko, Zakarpattia oblast; the Ascension church built between 1813-1824 in Yasina, Zakarpattia oblast; the Nativity of the Theotokos built in 1808 in the village of Nyzhniy Verbizha in Ivano-Frankivsk oblast; the Descent of the Holy Spirit church built in 1598 in Rohatyn,

Ivano-Frankivsk oblast; St. George's church built between 1670-1678 in Drohobych, Lviv oblast; the Holy Trinity church built in 1720 in Zhovkvi, Lviv oblast; the Descent of the Holy Spirit church complex built between 1502-1600 in Potelychi, Lviv oblast; and the All-Holy Theotokos Cathedral complex built between 1838-1902 in Matkovi, Lviv oblast.

According to Ukraine's Ministry of Culture, the Ukrainian-based churches are over 300 years old. According to UNESCO, these 16 churches represent the cultural expression of four ethnographic groups—Hutsul, Halych, Boyko and western Lemko—and the formal, decorative and technical characteristics they developed over time. The *tserkvas* bear testimony to a distinct building tradition rooted in Orthodox ecclesiastic design interwoven with elements of local tradition that developed

separately due to the mountainous terrain. The churches are outstanding examples of the once widespread Orthodox ecclesiastical timber-building tradition in the Slavic countries that survives to this day.

The *tserkvas* are built on a tripartite plan surmounted by open quadrilateral or octagonal domes and cupolas. The *tserkvas* were raised on wooden sills placed on stone foundations, with wooden shingles covering roofs and walls. The churches are built of horizontal wooden logs with complex corner jointing, and exhibiting exceptional

carpentry skills and structural solutions. They feature wooden bell towers, iconostasis screens, and interior polychrome decorations as well as churchyards, gatehouses and cemeteries.

Of the 16 new inscriptions, 13 churches are still being used for worship, while the other three are museums. Notably, almost all *tserkvas* retain their original doors and locking devices, with inscriptions on the lintels giving the dates of construction and names of carpenters.

—www.whc.unesco.org; UNIAN
Photos: UNESCO



Акафіст Успінню Пресвятої Богородиці: Молитва до Пресвятої Богородиці

Царице моя преблага, надіє моя Богородице, пристановище сиріт і подорожніх заступнице, скорботних радосте, покривджених покровителько, бачиш мою біду, бачиш мою скорботу, допоможи мені як немичному, управи мене як подорожнього; кривду мою знаєш, розріши її як хочеш; бо я не маю іншої помочі, крім Тебе, ні іншої заступниці, ні благої утішительки, тільки Тебе, о Богомати; охорони мене і покрій мене навіки-віків. Амінь.

Молитва на благословення плодів нового урожаю

Господи Боже, Сотворителю всесвіту, Ти даєш росу з неба й удобрюєш землю, щоб вона родила щедрий урожай. Ти, добру погоду і животворний дощ, чиниш так, що земля приносить щедрі плоди. Твій святій величі складаємо подяку за ці зібрані плоди землі. У Свій милості поблагослови ці плоди і вчини так, щоб Твої люди завжди складали подяку за отримані від Тебе дари. Через ці дари Своєї ласки Ти сповнив прагнення Твоїх вірних. Вчини так, щоб ми достойно прославляли Твоє милосердя і, використовуючи земні багатства, завжди шукали вічного добра. Нехай убогі й нужденні, споживаючи щедрі плоди урожайної землі, прославляють Твоє ім'я, через Ісуса Христа, Господа нашого. Амінь.



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

ST. ANDREW'S COLLEGE IN WINNIPEG • UNIVERSITY OF MANITOBA
29 DYSART ROAD, WINNIPEG, MANITOBA R3T 2M7 TEL: (204) 474-8895 FAX: (204) 474-7624



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

Summer Student Employees

■ St. Andrew's College summer student employees energetically laboured on grounds and property maintenance, worked in the office, helped prepare for students arriving for the summer 2013

and September 2013 academic terms, and provided varied general assistance wherever and whenever need arose. We thank them and wish them all the best in their studies and future endeavours.



Left to right: Front row – Ulyana Statkevych, Mariya Kanon.
Back row – Roman Demchyshyn, Yuriy Davydov.

Mini-College Staff

■ Працьовиті та віддані студенти успішно склали літню програму Міні-Колегії 2013.

■ The very successful Mini-College 2013 Program was implemented by a talented and dedicated team of instructors.



Left to right: Yuriy Davydov (Jr. Assistant)

Instructors: Halya Statkevych, Ulyana Statkevych, Mariya Kanon, Marta Tsoma (Program Coordinator) and Instructor Roman Demchyshyn.

Residence Applications

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

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

КОЛЕГІЯ Св. АНДРЕЯ У ВІННІПЕЗІ
запрошує Вас на

КОНВОКАЦІЮ 2013 р. І ВРУЧЕННЯ НАГОРОД

*у неділю 15-го вересня 2013 р.
о год. 2:00 по обіді у головній залі Колегії Св. Андрея.
Після урочистої Програми буде прийняття.*



ST. ANDREW'S COLLEGE IN WINNIPEG

invites you to the

2013 CONVOCATION AND AWARDS CEREMONY

*on Sunday, September 15, 2013 at 2:00 p.m.
in the Main Hall of St. Andrew's College.
Reception to follow.*

Подяка • Thank you

■ Щиро дякуємо Great West Life за їх щедрий дарунок (крісел та столів) для нашої Резиденції.

Thank you to Great West Life (433 Main St., Winnipeg) for their generous donation of 54 pieces of office furniture, which included 40 "rolly" desk chairs, to the great delight of our resi-

dents (as seen in the photo below).

The desk chairs were exactly what was needed for the residence room desks.

This donation was made by Great West Life through Green Standards Ltd. actively endeavouring to propagate the true spirit of recycling.



THEOLOGY PROGRAMS AT ST. ANDREW'S COLLEGE

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

Bachelor of Theology (B.Th.)

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

Diploma in Theology (Dip.Th.)

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

Certificate in Theology (Cert.Th.)

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

Master of Divinity (M.Div.)

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

CALENDAR - ALMANAC 2014 RIDNA 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)

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

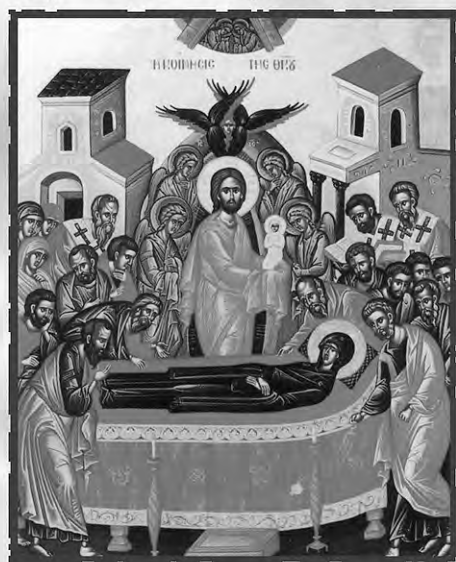
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registration forms available on www.stylads.com

Please ensure that the icon in this poster is used and disposed of respectfully



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

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

Biennial National Convention

August 21 to August 25th, 2013

Delta Bessborough Hotel, Saskatoon, Saskatchewan



This convention's theme "Embracing Change" will provide a platform to discuss challenges and opportunities facing the USRL and to formulate plans for the future. The Convention provides a forum for the USRL's member organizations. The member organizations of the USRL are: the Ukrainian Self-Reliance Association (TYC) (men), the Ukrainian Women's Association of Canada (CYK) (women), the Canadian Ukrainian Youth Association—Ukrainian Orthodox Youth (CYMK-UOY); the St. John Fraternal Society. 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 служить ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консисторії. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос почув наші молитви за їх здоров'я та спасіння.

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

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

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

Prayers for Well-being Let us pray for your loved ones...

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

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

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

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

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



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PASCHALION						
Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
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
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

ЦЕРКОВНИЙ КАЛЕНДАР
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3. Сб. Пр. Єзекиїля, прп. Симеона

4. Нд. 6-а. Рівноап. Марії Магдалини, гл. 5

5. Пн. Почаївської ік. Б. М., мч. Трофима

6. Вт. Мчч. Бориса, Гліба, мц. Христини

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10. Сб. Апп. Прохора, Никанора, Тимона

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12. Пн. Апп. Сили, Силуана, мч. Йоана Воїна

13. Вт. Прав. Євдокима, мц. Юлити

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15. Чт. Архидияк. Стефана

16. Пт. Прпп. Ісаакія, Далмата, Фавста

17. Сб. Семи юнаків у Ефесі, прмц. Євдокії
18. Нд. 8-а. Мч. Євсигнія, прав. Нонни, гл. 7

19. Пн. ПРЕОБРАЖЕННЯ Г.Н.І.Х., освячення овочів

20. Вт. Прмч. Дометія, прп. Пимена

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23. Пт. Мчч. Лаврентія, Сикста, Романа

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25. Нд. 9-а. Мч. Фотія, щмч. Олександра, гл. 8

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27. Вт. Пр. Михея

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—August 26, 1979

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Прот. Петро Мельничук	† 28. 08. 1953
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Митр. прот. Степан Симчич	† 01. 08. 1983
Митр. прот. Михайло Юрківський	† 29. 08. 1983
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Добродійкам, що спочили в Бозі в серпні місяці.

Добр. Михайлина Стеф'юк	† 17. 08. 1976
Добр. Анна Калиновська	† 30. 08. 1992
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Добр. Меланія Гребенюк	† 09. 08. 1999
Добр. Наталія Фляк	† 10. 08. 2002

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

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Archpriest John Kusy	† 28. 08. 1950
Archpriest Petro Melnychuk	† 28. 08. 1953
Archpriest Michael Tarnowecky	† 16. 08. 1957
Archpriest Myroslaw Podolsky	† 20. 08. 1967
Mitred Archpriest Stephan Symchych	† 01. 08. 1983
Mitred Archpriest Michael Yurkiwsky	† 29. 08. 1983
Mitred Archpriest Mykola Maluzynsky	† 22. 08. 1985
Archpriest Bohdan Gorgitza	† 05. 08. 1987
Archpriest Leonid Diachina	† 24. 08. 1988
Archpriest William Boychuk	† 17. 08. 1990
Archpriest Gregory Planida	† 03. 08. 1997
Mitred Archpriest Orest Hudyma	† 06. 08. 2004
Mitred Archpriest Nicholas Moroz	† 06. 08. 2006
Protopresbyter Nicholas Krytiuk	† 11. 08. 2006
Archpriest Zacharie Revko	† 19. 08. 2006

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

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Dobr. Anna Kalynowska	† 30. 08. 1992
Dobr. Maria Varvara Pavenschi	† 08. 08. 1993
Dobr. Melania Hrebeniuk	† 09. 08. 1999
Dobr. Natalia Flak	† 10. 08. 2002

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

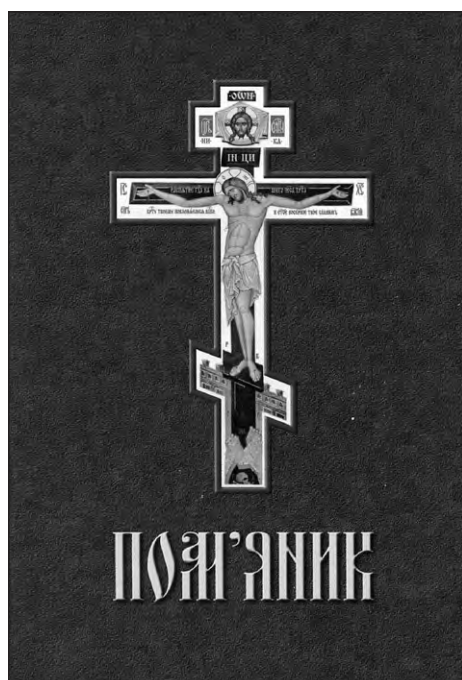
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■ New to Consistory Church Goods is a 4" x 5.5" hard cover memorial booklet for listing names to be commemorated during Divine Liturgies and memorial services. The first half contains 10 pages with plenty of room to list names for prayers of well-being. 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.

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Embracing God's will in Aging...

(continued from p.7)

St. Paul the great Apostle teaches us what our predominant attitude to the decay of the outer man is to be: "For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh... knowing that He who raised the Lord Jesus will raise us also with Jesus...."

Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day." (2 Cor 4:11, 14, 16-18).

Here the great Apostle provides for us a framework from which to approach aging, the decay of the physical body, and eventual death:

a. The process of dying is something that is constantly going on within us.

b. This constant dying is for Jesus' sake. It is how we follow our Saviour in this life, and, as such, is at the heart of our Christian faith.

c. We experience this continual dying with the confident faith that He Who raised Jesus will raise us also with Jesus. Our future is not ultimately death, but resurrection.

d. Though the outer man is decaying, or wasting away, yet our inner man is to be renewed day by day. Death is irresistibly working on our bodies, but new life is to be just as actively working on the inside, in the inner man. Hence, aging is to be a process of inner renewal. This is God's will.

e. Our afflictions and troubles—and here the focus of the Apostle is on physical trials and sufferings—are actually producing for us an eternal

weight of glory far beyond all comparison. Faith transforms aging, as it does every aspect of this life.

g. When this physical life and our bodies actually die, what St. Paul calls the tearing down of our earthly tents, we know that an eternal dwelling, made without hands, awaits us in Paradise.

h. Knowing all these things, we groan. Yes, it is true, we are groaners. We do not groan because we cannot stop the clock, nor halt the onset of corruption and death. *Believers rejoice in growing old, for it signifies our approach to the Kingdom of God.* St. John Chrysostom tells us to rejoice and leap for happiness in the appearance of each new grey hair, for it is a sign. St. Cosmas Aitolos says it is natural for a man who is going on fifty years to wear a white beard. *Believers go from glory to glory as they age. Aging is a time for progress, for rich fruit-bearing, for blossoming, maturation and more strength in the areas that matter.*

Caring for the Sick and Dying

A significant part of aging is mourning well and sending off your loved ones ahead of you to the kingdom! Looking to the future with hope. Grieving in prayer with God. Nourishing friendship to the end. It is an eternal investment. Love is stronger than death. With such thoughts we evaluate aging in ourselves and in our loved ones. We recognize that the elderly are worthy of our respect, and we embrace the call from God to assist fellow believers and fellow human beings in the final laps of their great race which is this life. We recognize it as an honour to co-labour with them in the last and great work of their

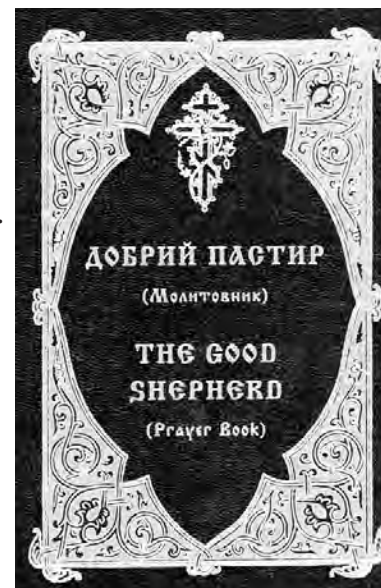
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life, and to fight alongside them in the final battle of the great war which their life has been, a battle that surely leads to final and everlasting victory in Christ. For this is the victory that has overcome the world—our faith (1 Jn 5:4).

This is how we view caring for the aging, and especially those of our own families. Caring for the aging is basic Christian faith, and there is no true Christian faith without it. Hence St. Paul writes, "If any widow has children or grandchildren, let them first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.... But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever." (1 Tim 5:4, 8)

On Being a Burden to One's Family and the Acceptance of Debilitation

Often I have heard, and perhaps you have as well, someone say that they "do not want to be a burden to my loved ones when I get old." That statement needs to be examined carefully. We are not individual islands, but communal beings, born and raised in families and living in the community of the mystical Body of Christ. Bearing each other's burdens is what we do. It is the heartbeat of the Holy Church. The providence of God arranges our families, and spiritual progress is made in community and in learning to live together in love. Those who love us actually want to accept our burden. They want to serve. They want to return love or give it freely. It is their liberation. It is their salvation. They always ask, "What can we do to benefit the life he or she still has?"

At the end of life, it is common for God to arrange that we be a burden on our loved ones to some degree. Those who really suffer are the siblings who want to help bear the burden of aging

parents, but perhaps live far away and cannot help. Whether it is driving for parents who can no longer do this, or helping them dress, or pushing them in a wheelchair, or whatever it is—these burdens we believers accept as essential to our lives. The virtue of living communally, and bearing each other's burdens, we call solidarity and it is precious in our individualistic culture. Our solidarity is one of the great treasures of the Church in every generation, but especially today.

It is a mighty attractant to many who have grown up outside the church in an ocean of individualism.

Sometimes we must remind our parents and grandparents that even our Saviour, the Lord Jesus Christ, accepted help in bearing His cross on the road to death. He allowed Symon of Cyrene to lift and carry His precious cross. To bear the burdens of each other, and especially of the aged, is human, and to reject it is de-humanizing and un-Christian. Since the selfish 1960s, we have been backing away from burden-bearing. Often we want the government to do it, and to keep our fingers clean. Families with many children used to be viewed as generous and selfless, but today are viewed as irresponsible.

The truth is, in our quest to escape slavery to our own egos, and our own selfishness, and to follow Christ, we need the elderly, aged and disabled more than they need us. One of the most difficult aspects of aging is learning to accept one's limitations and the reality that you can no longer do the things you have always done, including such things as driving, working, cleaning the house, and even clothing and feeding yourself. This can be, and often is, extremely humbling.

—Excerpt from:
V. Rev. Josiah B. Trenham,
The Word, vol.56, No.10,
December 2012

Dear Readers,

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

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

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

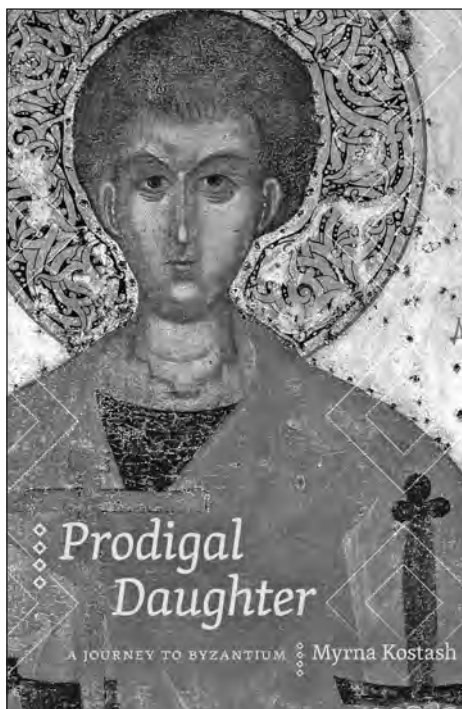
— Editor

Prodigal Daughter by Myrna Kostash

■ Lay expressions of piety are seldom published, rarely acknowledged and, it seems, almost never critiqued. In spite of its marginal status, this branch of devotional literature has a rich history that—at least, insofar as Eastern Christian Studies are concerned,—has yet to be tracked and investigated. Especially challenging in this regard are Canadian writers who feed off their Eastern Christian traditions and use the English language as their preferred medium of expression. Recent examples include works by two women: Christine Granger's poetic gem, *Mary Mother of My Lord* (Novalis Press, 1996) and Myrna Kostash's *Prodigal Daughter* under review here.

Both Granger (nee Chumak) and Kostash draw upon religious iconography as a springboard for their inspiration. For Kostash, it is an image of a youngish St. Demetrius, a major figure in Eastern Christian hagiography (he reportedly died in 304 AD) that begins to intrigue Kostash. The attraction snowballs and prompts her to embark on a pilgrimage that takes ten years, spans two continents and two millennia of history. There is, however, a hidden agenda: with the help of her chosen Saint, Kostash seeks "to understand how my people, broadly understood to be Slavs, became citizens of that other mother country known as the Orthodox Church." (p.161) Undaunted by the immense historic-geographic scope of her project, Kostash delivers a beautiful chronicle of her foray into the "spiritual archives" of Orthodoxy—a lavish galaxy of antiquities and miracles guarded by a cast of gate-keepers ranging from academics and priests to go-betweens such as tour guides and translators.

In some ways the book constitutes an exercise in cultural archaeology and evokes the medieval apocrypha known in Russian as *Khozhdjenija blagorodicy po mukam* (which roughly translated means *The Blessed Mary's Peregrinations Among the Tormented of Hell*). An accomplished and prolific writer, this "traveller from Ukrainian-Canadian Orthodoxy" (p.244) maps out her own



itinerary and along the way conjures up a luxurious mix of vignettes ranging from grisly scenes of torture to moments of awe and poetic contemplation. Here and there she confronts the tortuous interplay of religion, state and ethnicity that plagues so much of Europe as well as her "home" church in Canada and attendant identity issues.

Kostash's quest brings her face to face with still another thorny issue: how "scientific" are her findings? Should she care? In the spirit of "creative nonfiction" Kostash sidesteps the limitations of established methodologies to use her pen as an instrument in pursuit of faith, beauty and self-discovery and delivers a kind of diary featuring an assortment of fascinating asides and historical flashbacks. The result is a seemingly boundless landscape composed of different kinds of knowledge. For some tastes, Kostash's account may appear to be distortional, unprincipled, too eclectic and "me" focused. Her language may seem slangy or even irreverent when she studies "what mysteries are being performed behind the iconostasis, that exclusively male zone" or describes a young priest, "hell bent for

Myrna Kostash

Born and raised in Edmonton, Alberta, Myrna Kostash is a fulltime writer, author of *All of Baba's Children* (1978); *Long Way From Home: The Story of the Sixties Generation in Canada* (1980); *No Kidding: Inside the World of Teenage Girls* (1987); *Bloodlines: A Journey Into Eastern Europe* (1993); *The Doomed Bridegroom: A Memoir* (1997); *The Next Canada: Looking for the Future Nation* (2000); *Reading the River: A Traveller's Companion to the North Saskatchewan River* (2005). *The Frog Lake Reader* (2009), and *Prodigal Daughter: A Journey into Byzantium* (2010). She has also written for many magazines, and for theatre and radio, including several documentaries for CBC's *Ideas* program. Her essays and pieces of creative nonfiction have been widely anthologized, most recently in *Slice Me Some Truth: An Anthology of Canadian Creative Nonfiction*.

Among her literary awards, *Reading the River: A Traveller's Companion to the North Saskatchewan River* received the 2006 Award for Publishing at the Saskatchewan Book Awards. *Frog Lake Reader* was short-listed for the inaugural competition, Alberta Reads (2010). In 2011, *Prodigal Daughter: A Journey to Byzantium* was awarded the City of Edmonton Book Prize and the Writers Guild of Alberta Wilfred Eggleston Prize for Non-fiction. It was short-listed for the (international) Runcimann Award.

In 2008 the Writers Guild of Alberta presented Kostash with the Golden Pen Award for lifetime achievement. In 2009 Kostash was inducted into the City of Edmonton's Cultural Hall of Fame. In 2010, the Writers Trust of Canada named Kostash recipient of the Matt Cohen Award for a Life of Writing.

For several years she served on the program committee of the Edmonton Literary Festival and on the Board of Parkland Institute at the University of Alberta as the designated "arts" spokesperson. She is a volunteer "barista" at the Carrot Community Arts café. She is a fellow of the Sophia Institute (Columbia University) and a member of the Ukrainian Orthodox Church of Canada, parish of St Elias.

leather, swinging the censer like a yoyo at the scores of icons distributed throughout the church" (p.250).

Nonetheless, though complex and arduous, this "journey to Byzantium" is certainly never boring. It needs to be savoured slowly. Passages like the following delectable excerpt demand such attention: *The priests pass the Litanies around among themselves while the male choir sings the responses and worshippers whisper along with them. The Lamentations make my hair stand on end. Flowers give off their perfume in the heat and light. There is a "dance" of all the processions up and down the aisles, priests swirling around, genuflecting, embracing, the people themselves in*

constant motion. I feel like one of those emissaries of a barbarian kingdom who, visiting Constantinople the first time and entering Hagia Sophia, cap in hand, looks around in wonderment at the architecture of Paradise and faints. (p.254)

Like her classic *All of Baba's Children* (1977), Kostash's *Prodigal Daughter* is too meaty to be taken lightly. The true miracle here is that, despite any drawbacks, the reader, like Kostash, completes this journey humbled, enlightened and refreshed.

—Printed with permission of:

Robert B. Klymasz, Ph.D., Zurawewky Research Fellow, Centre for Ukrainian Canadian Studies, University of Manitoba, Winnipeg, MB.

Keeping the Light Burning by Fr. Aristotle Damaskos

■ Fr. Aristotle Damaskos. (2012). *Keeping the Light Burning, Daily Meditations from Pascha (Easter) to Pentecost*. Toledo, Ohio.

Fr. Aristotle has produced this book of daily meditations. He is Dean of the Holy Trinity Greek Orthodox Cathedral in Toledo, Ohio. This 100-page compilation contains meditations that take readers from Pascha to Pentecost. This volume includes a series of daily Epistle and Gospel readings as well as meditations for the faithful that maintain the spiritual momentum achieved at Easter through the celebration of Pentecost. This book is unique because it focused on the period after Easter. According to Fr. Aristotle, the faithful had given full attention to preparing for Easter. Once Pascha has passed, Fr. Aristotle notes, there is a tendency to place the significance of this event in the back of one's mind. Fr. Aristotle put together this book to keep alive the same awe readers experienced in the preparation for Easter. *Keeping the Light Burning* is important to help the



Lord's flame continue after His Resurrection.

\$19.50

Prodigal Daughter: A Journey to Byzantium by Myrna Kostash

Kostash, Myrna. (2010). *Prodigal Daughter: A Journey to Byzantium*. Edmonton, AB: University of Alberta.

In *Prodigal Daughter* readers find the author pays meticulous attention to the work's overall organization, narrative structure and background details. There are 19 chapters divided into two parts. Readers also find a prologue and an epilogue, end notes, bibliography, recommended reading, an index of terms along with a helpful map of the region. For those who enjoy narratives, the author expertly weaves several narrative plot threads—her personal spiritual quest, the historical accounts of St. Demetrius and the travelogue. Each pursues a central theme and counterbalances the others in emotional weight. Readers also appreciate the author's enormous amount of research involved in parsing the history of the Balkans and Byzantium. To this subject matter, the seasoned author brings her forthright assessments, critical insight into the Ukrainian Canadian cultural experience together with her lived experience of Ukrainian Orthodoxy in Canada. Readers are also transported along page by page with the narrator from country to country, monastery to monastery, from the present to the past. While some phenomenological accounts tend to get bogged down in critical analysis, this text never lags, moving readers at a steady pace from description to subjective introspection to historical background in a practiced use of narrative techniques. The polished writing reads smoothly despite the volume of detail as the author pauses to contemplate historical events or analyze the latest surroundings. While the author's search for understanding is packed into 337 pages, her work leads readers to further contemplate of their own spiritual journey towards understanding the myriad saints, traditions, practices, writings and teachings within Orthodoxy. In effect, her first-person narrative character becomes a typology of the lay individual's search for spiritual meaning. As each layer of understanding is peeled back, new questions arise. In seeking answers, the author does not leave readers stranded, but instead helpfully provides an extensive bibliography and reading list for further exploration. The take home message for Ukrainian Orthodox readers is that the author's narrative inspires us to explore meaning and our own questions about our Ukrainian Orthodox roots.

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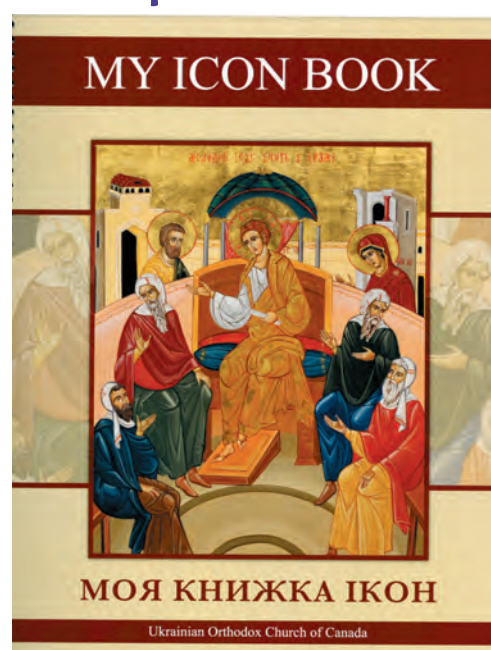
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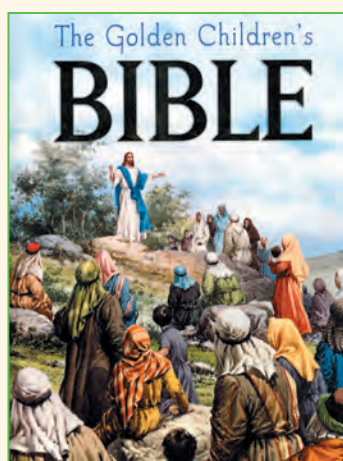
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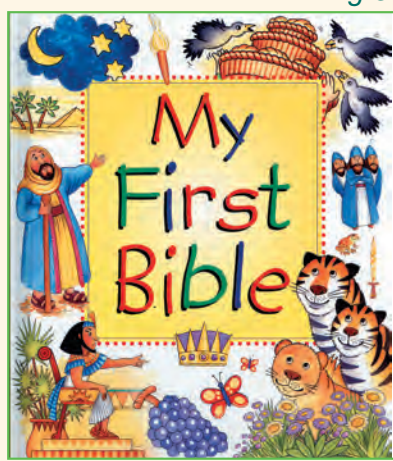
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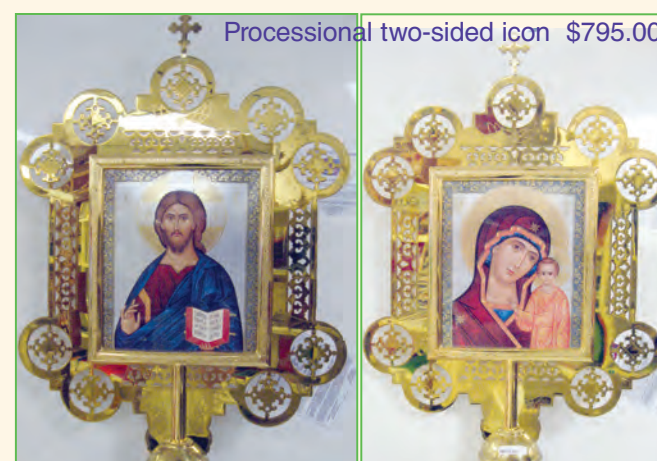
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