

ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

WINNIPEG, MANITOBA, CANADA

LXXXX • Ч.10

жовтень 2013 • October 2013

№.10 • LXXXX

Свято Покрови Пресвятої Богородиці

■ Свято Покрови Пресвятої Богородиці відзначається у Святій Православній Церкві 14 жовтня за новим стилем (а 1 жовтня за старим). Свято Покрови Пресвятої Богородиці має дивовижну історію виникнення і встановлено на честь з'явлення Божої Матері в одному із храмів Константинополя.

За переказом, в час правління імператора Льва VI Філософа (886-912), коли на місто напали сарацини, жителі молилися на всенічній службі у Влахернському храмі, де зберігалися риза Богоматері, її омофор (покривало) та частина поясу, перенесені з Палестини в V столітті. Саме в цей час, Преподобний Андрій, Христа ради юродивий, побачив під церковним склепінням з'явлення Пресвятої Богородиці в оточенні ангелів, пророків і апостолів. Святий Андрій бачив, як від Царських Дверей до храму ввійшла осяяна світлом Богородиця у супроводі Св. Іоана Хрестителя і Св. Іоана Богослова та при співі великого хору святих.

Преблагословенна Богородиця просила Господа Ісуса Христа прийняти молитви всіх християн, викликаючи Його Пресвяте Ім'я і прибігаючи до Її заступництва. Вона довго молилася за весь християнський світ, а потім, підійшовши до престолу, зняла з голови омофор і широко розпростерла понад головами народу в храмі.

Це чудесне з'явлення Богородиці було прославлене присутніми у храмі людьми, які увірували в допомогу Матері Божої у їх боротьбі зі загарбниками. Підбадьорені небесною підтримкою, греки-християни перемогли сарацинів, а Покров-омофор став символом опіки і заступництва Пречистої Діви Марії. Від часу чудесного з'явлення Богородиці у Влахернському храмі, вістка про цю подію поширилась по всьому Константинополі.

З тих пір було встановлено Свято Покрови Пресвятої Богородиці 14 жовтня за новим стилем (1 жовтня за старим). Ушанування свята яскраво відображено у піснеспівах, в яких Богородиця звеличується як повновладна володарка, якій поклоняються і на небі і на землі. Святі піснетворці, прославляючи Пресвятую Богородицю підкреслювали Її значимість у спасінні людства. У святочних піснеспівах, особливо у канонах, Богородиця звеличується у яскравих старозавітніх образах, що свідчило про правдиве передчуття приходу у світ Святої Діви, що народить Спасителя.

Зазначимо, що у Візантії після падіння Константинополя у 1453 році Свято Покрови Пресвятої Богоматері перестали святкувати, але в Київській Русі-Україні це одне із найбільш шанованих свят. Традиція бере свій початок ще від часів прийняття християнства і упродовж віків набирала національного підтексту, відповідно до суспільно-історичних обставин.

продовження на стор.2

The Feast Day of the Protection of the Mother of God

■ The Holy Orthodox Church celebrates the Feast Day of the Protection of the Most Holy Theotokos on October 14, or October 1 according to the Julian calendar. The Feast Day, called *Pokrova* in Ukrainian, that commemorates the appearance of the Theotokos in a Constantinople church has a fascinating history of its origin and founding. According to historical tradition, during the reign of Emperor Leo VI, the Philosopher VI (886-912), the townspeople of the city of Constantinople gathered to pray at an All-Night Vigil in the church of St. Mary of Blachernae because their city was besieged by the Saracens. This church was special because it housed the robe, veil head covering, or *omophorion*, and part of the belt of the Most Holy Virgin Mary. These articles were transferred here from Palestine in the 5th C.

It was at this time that the Venerable St. Andrew the Fool-for-Christ saw in the church dome the appearance of the Blessed Virgin Mary radiant with heavenly light, surrounded by a host of angels, prophets and saints. The Venerable Andrew observed how the radiant light of the Theotokos streamed from the Royal Doors into the church.

The Holy Virgin was accompanied by St. John the Baptist and the Apostle John the Theologian along with the singing of a great choir of saints.

The Most Blessed Mother of God beseeched the Lord Jesus Christ to hear the prayers of every Christian who calls for help in His Name and comes to Her for intercession. The Theotokos prayed for a long time for the entire Christian world. Then, she approached the Altar, and removed the veil from Her head. She spread out her *omophorion* over the heads of the faithful gathered in the church.

This miraculous appearance of the Mother of God was glorified in the church filled with those who had faith that the Mother of God would assist in their struggle against the invaders. Buoyed by the divine support, the Greek Christians defeated the Saracens. The news of this wondrous appearance of the Theotokos in the Blachernae church spread throughout Constantinople. Since Her appearance, the *omophorion* of the Protectress has become a symbol of intercession and protection of the Most Pure Virgin Mary. The Feast Day of the Protection of the Holy Mother of God also came to be established.

The praises of the feast are clearly reflected in the hymns magnifying the Mother of God as the Supreme One Who is venerated both in heaven and on earth. The holy hymnwriters emphasized Her importance in the salvation of mankind, in praising the Most Holy Theotokos. In the feast day hymns, especially in the canons, the Theotokos is magnified in vivid Old Testament images, reflecting the anticipation of the ancient world of the coming of the Holy Virgin, who shall bear the Saviour. In the Byzantine Empire after the fall of Constantinople in 1453, the commemoration of the Feast Day of the Protection of the Mother of God declined in practice.

continued on p.2

EPARCHIAL ASSEMBLIES

Eparchial Assemblies are being held in each Eparchy this Fall 2013.

All are encouraged to participate. Further information and schedules will be forthcoming from your Eparchial executives.

CENTRAL EPARCHY

October 18-20, 2013

Yorkton, Saskatchewan

Clergy Conference October 18

Assembly October 18, 19

Hierarchical Divine Liturgy October 20

Location: Ukrainian Orthodox Auditorium,
38 Bradbrooke Drive

Worship Services: Holy Transfiguration Parish,
89 Bradbrooke Drive

WESTERN EPARCHY

October 24-27, 2013

Edmonton, Alberta

Clergy Conference October 24

Assembly October 25, 26

Hierarchical Divine Liturgy October 27

See: www.uocc-we.ca for
upcoming details and location.

EASTERN EPARCHY

November 14-17, 2013

Toronto, Ontario

Clergy Conference November 14

Assembly November 15, 16

Hierarchical Divine Liturgy November 17

* Details of location and schedule to follow
in the November issue of the *Visnyk/The Herald*.

Publication Mail Agreement
№ 40010125

Святкування 95-ліття УПЦК Celebrating the 95th Anniversary of the UOCC

В цьому 2013 році Українська Православна Церква в Канаді відзначає ювілей 95 років від свого заснування. **Вісник** також святкує життя нашої Церкви і місійну працю наших парафій.

In this year 2013, the Ukrainian Orthodox Church of Canada commemorates 95 years since its founding in 1918. The **Visnyk/The Herald** celebrates the life of the Church and the mission work of our parishes.

(продовження зі стор.1)

До Богородиці прибігали і українські князі, і козаки й гетьмани, які обирали Богородицю своєю Покровителькою та Опікункою. Князь Ярослав Мудрий, збудувавши Софійський Собор у Києві і Благовіщенську церкву над Золотими Воротами, віддав в опіку Божої Матері увесь його народ. Також, Князь Мстислав, в поході проти черкесів обіцяв збудувати церкву в честь Божої Матері, якщо Вона допоможе йому здолати ворога. Він переміг і виконав свою обітницю. Князь Володимир Мономах у своїх споминах каже, що перемогу над половцями здобув завдяки Богові і Пречистій Діві Марії. Деякі українські князі на своїх печатках використовували іконки Божої Матері або молитви до Неї. Від того часу чимало князів здобули перемогу над численними ворогами, прибігаючи під материнського заступництва Богородиці, як про це йдеться у письмових джерелах.

(continued from p.1)

At the same time, it became one of the most revered feast days in Kyivan Rus'—Ukraine. Although the traditions of the feast day originate in earlier times, over the centuries the meaning of the feast day came to be interpreted within a local social and historical context. Seeking the protection of the Theotokos were rulers of the Ukrainian state, Cossack leaders and the hetmans who chose the Mother

Nearer to the Kingdom

Whatever the reason may be, it is clear that modern forms of Christianity have lost their way and are frequently looking to reinvent their worship. The hope is that fresh music, flashy PowerPoint presentations, and hip preachers will fill the church, and they often do exactly that. The question is whether all of this can actually fill the void in our hearts and bring us nearer to the Kingdom.

There is another way to worship. In the Orthodox Church, every Sunday morning is a special time when we gather to pray together, led by a presbyter who was rightly appointed by an authentic bishop of the Church. During this time, we thank God for His mercies toward us and we eagerly wait upon the coming of the Lord, who teaches us through the words of the Epistle, the Gospel reading and the sermon. Finally, the Lord reveals Himself fully in the Bread and Wine that are set forth and blessed by the power of the Holy Spirit to become His mystical and spiritual Body and Blood.

Rather than seeking an emotional high, we find ourselves filled through prayer with the Spirit of God. Through communion with the Lord, who is present in the sacred gifts that have been offered, we find ourselves in a powerful union with God Himself. We as the Bride of Christ fully consummate our marriage to the Lord when we come together and worship as one. Contrary to many assumptions, the Orthodox Liturgy is far more Biblical than any Christian service in any other denomination. The Liturgy is more Scriptural in practice, but also in actual content. In fact, just a cursory glance at the Liturgy of John Chrysostom or Basil the Great reveals that nearly every line is pregnant with Biblical imagery and meaning. The Bible becomes our prayer throughout the liturgy and in the various readings that are specific to the day. The worship of the Church reflects the reality of the Kingdom of God. However, our prayer together as a church is not simply a reflection of the Kingdom. It is an extension of the Kingdom. The worship of the Church is a continuation of the worship and glory that are offered before the throne of God eternally. Every Sunday we gather together as the church, the body of Christ, with all the saints who have gone before us, and together we enter into the presence of God. Our eternal life in paradise will be nothing more or less than this: a perfect and unchanging Holy Liturgy.

—Fr James Guirguis, excerpt from his book, *Ask for the Ancient Paths* (See p.27)

Покрова—храмове свято запорізьких козаків. Запорізькі козаки мали на Січі церкву в честь Покрова Пресвятої Богородиці з іконою її Покрови. Вони будували багато Покровських храмів. А століттями пізніше Українська Повстанська Армія проголосила Свято Покрови своїм офіційним святом. Теж, православні християни завжди вважали Богородицю своєю вірною і невтомною заступницею і дотепер просять у Цариці Небесної допомоги і захисту, водночас прославляючи її велич та милосердя.

У свято Покрови Пресвятої Богородиці ми просимо у Цариці Небесної захисту і допомоги:

Пом'яни нас у твоїх молитвах, Преподобно Діво Богородице, щоб не загинули через примноження гріхів наших, покрій нас від усякого зла і лютих нападів; на Тебе бо надіємось і, Твого Покрову свято шануючи, Тебе величаємо.

—risu.org.ua; hram.lviv.ua; rivne-cerkva.rv.ua

of God as their Intercessor and Protectress. Historical accounts tell of many rulers of the Ukrainian lands who were victorious over their foes after seeking the maternal protection of the Theotokos. Knyaz Yaroslav Mudriy, the Wise, dedicated his entire nation to the care and protection of the Theotokos after building the St. Sophia Cathedral in Kyiv and the Annunciation church above the Golden Gates of Kyiv. So too, Knyaz Mstyslav, prayed to the Mother of God for assistance in the battle against attacking enemies, promising to build a church dedicated to Her if victorious. He defeated the invaders and built the church. Knyaz Volodymyr Monomakh writes in his memoirs that his armies defeated invading forces after beseeching the Mother of God for assistance. Some of the Ukrainian leaders even placed icons of the Mother of God or prayers to Her in their official seals.

The Pokrova Feast Day was especially commemorated during the Cossack period, particularly by the Zaporizhian Cossacks. It became the patronal feast day of the Zaporizhian Cossacks, who built a church at their Sich headquarters dedicated to the Protection of the Mother of God. They also built many other churches dedicated to this feast day elsewhere. They had a special icon, the Cossack Protectress Mother of the God. Centuries later, the Ukrainian Insurgent Army declared the Feast Day of the Protectress as their official patronal feast day. Christians have always regarded the Blessed Virgin Mary as their faithful and constant advocate and continue to seek the assistance and protection of the Queen of Heaven, at the same time, praising her greatness and mercy.

On the Feast Day of the Protection of the Mother of God, we pray to the Heavenly Queen for Her intercession:

Remember us in Your prayers, O Blessed Lady, the Theotokos, pray that we do not perish as a result of the multiplying of our sins, shield us from all harm and evil attacks. In You we place our hope, and, honouring your Feast Day of Protection, we magnify You.

—risu.org.ua; hram.lviv.ua; rivne-cerkva.rv.ua

God's Grace

"Grace to you and peace from God our father and the Lord Jesus Christ."

(I Cor 1:3)

Grace is God's unlimited, unconditional, uncreated love, freely given to those who do not deserve it. Peace is our reconciliation with God and with each other.

—The Orthodox Study Bible



ВІСНИК

випускається щомісячно
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для
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ЦЕРКВИ В КАНАДІ

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

Протопресвітер Віктор Лакуста
ГОЛОВА ВИДАВНИЧОЇ СПІЛКИ "ЕККЛЕЗІЯ"
Маруся Кавецька
ГОЛОВНИЙ РЕДАКТОР ВІСНИКА

THE HERALD

is published monthly by
"ECCLESIA" PUBLISHING CORPORATION
for THE UKRAINIAN ORTHODOX
CHURCH OF CANADA
with the blessing of
His Eminence, the Most Reverend YURIJ,
ARCHBISHOP OF WINNIPEG
AND THE CENTRAL EPARCHY
METROPOLITAN OF CANADA
PRIMATE OF THE UKRAINIAN
ORTHODOX CHURCH OF CANADA

Rt. Rev. Protoperesbyter Victor Lakusta
PRESIDENT "ECCLESIA" PUBLISHING CORP.
Marusia Kaweski
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РІЧНА ПЕРЕДПЛАТА:

- Не члени УПЦК \$50.00 + GST річно
- Для організацій: \$75.00 + GST
- Передплатники США: \$75.00 (USD)
- Іноземні передплатники (всі країни): \$80.00 (USD)
- Один екземпляр: \$4.00 + postage + GST

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ANNUAL SUBSCRIPTION RATES:

- Non-UOCC members \$50.00 + GST per annum
- Institutional: \$75.00 + GST
- USA subscribers: \$75.00 (USD)
- Foreign subscribers (all other countries): \$80.00 (USD)
- Individual copies: \$4.00 + postage + GST

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"We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage."



Patriarchal Encyclical for the Ecclesiastical New Year

Prot. No. 735



† BARTHOLOMEW
BY GOD'S MERCY

ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
GRACE AND PEACE FROM THE CREATOR,
AND CONSERVATOR OF ALL CREATION
OUR LORD AND SAVIOUR JESUS CHRIST

Beloved brothers and children in the Lord,

■ We have come to September 1st, the beginning of the ecclesiastical year, which the Ecumenical Patriarchate and, subsequently, the entire Orthodox Church designated as a day of prayer for the natural environment. Since then, as a result of this initiative, the interest in protecting the natural environment has expanded more broadly and numerous measures are now taken for the sustainability and balance of the earth's ecosystems as well as for all related problems.

Inasmuch as it is well known and proven, that "the laws of nature are neither dissolved nor disturbed, but always remain constant" (St. John Chrysostom, On Lazarus VI PG 48. 1042), we are today obliged to focus our attention on the unseen human

interventions impacting the ecological balance, which is disturbed not only by visible destructive actions—such as deforestation, depletion of water resources, the overall exploitation of natural and energy resources, together with the pollution of immense land or marine regions by means of spilling or depositing toxic and chemical materials—but also by activities invisible to the naked eye. We are speaking of interventions into the genes of living creatures and the creation of mutations with unforeseen developments, such as the discovery of ways for releasing vast powers, atomic and nuclear, whose misuse could obliterate all traces of life and civilization on our planet. In such cases, greed and love of power are not the sole criteria on the part of those seeking to intervene and mutate these living creatures, which God created as "very good," but the arrogance on the part of some that look to oppose God's Wisdom and consider themselves capable of improving His work. The ancient Greeks called this spiritual condition "hubris," and it signifies arrogant insolence of someone with limited mind before the all-knowing and almighty Creator.

Naturally, we are not opposed to scientific research, so long as it provides beneficial services to humanity and the environment. Thus, the use of scientific determinations, for instance, for the healing of illness is surely acceptable; but the forceful commercial exploitation of resources from contemporary chemical and biological technology in the light of some predetermined conclusion that these are not harmful to humanity, is certainly denounced because it has repeatedly led to tragic consequences for humanity and the environment.

Science is quite right to research constantly and endeavour to explain the natural laws and order. God's commandment to the first-created, namely that they "subdue the earth" (Gen. 9.1), grants the license for research into and knowledge of the natural and biological mechanisms active in nature so that the natural environment may be a heavenly entity. The only condition is that the pursuit and utilization of knowledge should not aim solely at profit or become an arrogant effort toward the construction of a new tower of Babel, whereby God's creatures seek to reach and perhaps, through some people's conceit, even surpass the Creator Himself. Unfortunately,

sometimes human beings forget the fact that "the source of beauty created all things" (Wisdom 13.3) and "the Lord's hand established the earth, while His right hand founded the heavens." (Is. 48.13)

Consequently, it is our obligation, as shepherds of the Church and every person of the spirit and the sciences, but also of all devout Christians, to do good and especially to pray that the divine Creator of all may enlighten the scientists, who are particularly involved with these issues, that they may enter the mysteries of nature with humility before God and respect toward the natural laws so as to avoid the unnatural use of their research for commercial or other reasons. A long experience is necessary in order to determine that the ascertained beneficial repercussions of the application of new knowledge do not have parallel side effects that are destructive to the environment as well as to humanity.

At the creation of the world, the Lord's voice and original command that "nature may have its own laws remain in our world so that it is able to generate and bear fruit for all time" (Basil the Great, On the Hexameron IX PG 29.96) also guarantee the earth's sustainability. So the earth will continue to generate and bear fruit if it is permitted to adhere to its own natural order and if we as its inhabitants live according to the commandments and laws of God, abiding by and practicing them. Then, He alone "will rain in their season, and the land shall yield its produce, and the trees of the field shall yield their fruit... And we shall eat our bread to the full and live securely in our land. And He will grant peace in the land." (Lev. 26.4-5)

On the occasion, then, of this important day and the commencement of the year, we pray with Joshua, the angelic Symeon, the seven children in Ephesus, and the sacred Psalmist David that the Lord will send forth His spirit and renew the face of the earth (cf. Ps. 103.20) to bless the works of His hands and deem us worthy of peacefully completing the time that lies before us. And we invoke upon those undertaking scientific research into the power of nature the illumination, grace and blessing of the Holy Spirit. Amen.

September 1st, 2013

Your fervent supplicant before God,

† BARTHOLOMEW of Constantinople

Ecclesiastical New Year at the Phanar

■ ISTANBUL, TURKEY—His All-Holiness, together with members of the Holy and Sacred Synod and Hierarchs of the Ecumenical Throne, presided over the con-celebration of the Divine Liturgy at the Patriarchal Church of St. George on the occasion of the proclamation of the New Ecclesiastical Year on Sept. 1, 2013. This also includes the day of prayers for the protection of the natural environment and the Synaxis of the icon of Panaghia Pammakaristos.

After the Gospel Reading, Archimandrite Bartholomew Samaras, Chief Secretary of the Holy and Sacred Synod, read the Patriarchal encyclical of His All-Holiness for the preservation of the natural creation. Moreover, His All-Holiness conducted a Blessing of the Waters service to mark the first of the

month.

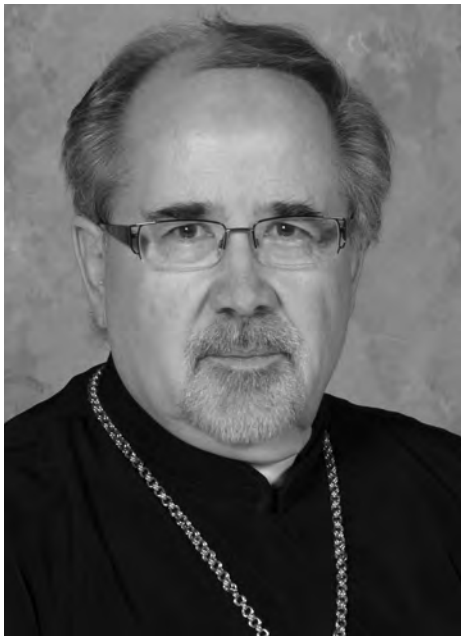
Among those in attendance were Metropolitans: Elder Constantine of Nicaea, Elder Athanasios of Chalcedon, Elder Apostolos of Derkoi, Iakovos of Chicago, Evangelos of Perghe, Germanos of Theodoroupolis, Germanos of Tra noupolis, Amvrosios of Karpathos and Kasos, Kyrillos of Imvros and Tenedos, Iakovos of the Princes' Islands, Joseph of Proikonnesos, Meliton of Philadelphia, Demetrios of Sebasteia, Irenaios of Myriophyton and Peristasis, Chrysostomos of Myra, Gennadios of Sassima, Theoleptos of Ikonion, Evangelos of New Jersey, Kyrilos of Rhodes, Damaskinos of Kydonia and Apokoronos, John of Langadas, Liti and Rentina, Stephanos of Kallioupolis and Madytos, Elpidophoros of Bursa, Constantine of Singapore, Arsenios of Austria, Athenagoras of Kydonies, as well as Bishop Demetrios of Therna (in Thessaloniki), Archimandrite Nikephoros Psychloudis, Abbot of the Holy Patriarchal and Stavropegic Monastery of Vlatadon in Thessaloniki, Ambassador Alexander Laskaris, US Ambassador to the Republic of Guinea, together with Patrick Hanish, from the local US Consulate General, Prof. John Gregoriades of the Bilkent University in Ankara, Jaime Oriol Lopez and Leyla Basakinci, and Dennis Botonin, a journalist from Athens.

—www.patriarchate.org

Photos by D. Panagos



Part 1: Understanding the Importance of Prayer in Our Life



Rt. Rev. Protopresbyter Victor Lakusta,
Chancellor of the Ukrainian Orthodox
Church of Canada

Prayer is fundamental to our spiritual life and is the way to communicate with God. The Visnyk/The Herald begins a three part series on prayer. Part one features a lecture on prayer given by Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada, in which he explains the importance of prayer in our lives and for our salvation. He critically examines the obstacles that stand in the way of understanding the need to pray and actually doing so. Part two features the teaching about prayer from the Church Fathers and Saints, focusing on their guidance, wisdom and instructions imparted to us from their experience over the centuries. Part three provides us with some practical assistance in developing a private prayer practice, including information about setting up a prayer corner, saying the Jesus Prayer, the prayer rope and prayer rules. It is our hope that this series may be of benefit to enrich the spiritual lives of our readers so that you may grow closer to the Holy Trinity.

The Importance of Prayer

Слава Ісусу Христу! Слава на віки!
Glory to Jesus Christ! Glory Be Forever!

■ I am going to take this opportunity to speak to you about prayer and that is called "the goal of earthly life"—prayer. I begin by referring to a quote of one pastor who said, "An individual came to me with a question. 'I did not pray very much lately. When I did, I think I am falling into a negligence. What should I do to bring my prayer back?'"

Now, if you truly want to bring your prayer back, then you are able to do this in an instant. Yes, in an instant. *Through prayer, you acquire prayer.* Prayer is an act of will. Pray regularly—a little or a lot, it does not matter, with feeling or without feeling. That does not matter either. You begin with the body—with words and motions. What is important is that you do it attentively.

ly: Do not be hasty. Do not be slow. Do not raise your voice and do not hush it. Be moderate. Put your mind on what you are saying—on each word. Understand what you are saying. Whenever your mind wanders—even a little bit, bring yourself back. Pray with the body, the hands, the tongue, the fingers, the bending of the body in bows and in prostrations. Keeping attention and understanding, the meanings, on all of this and similar things is the introduction to the *Prayer of the Heart*. Prayer just should not be said; it should be felt within yourself. In prayer, the motion is from the outside towards the inside, and upwards. Prayer through the control of the body enters one into tranquility. Tranquility enters one into humility. Humility raises up within one in the fragrance of peace. Everything else follows after this.

A prayer is not an issue of nature—this is why it only comes by force. A person forces himself and it is given to him. Indeed, it is given him as a gift from above and, likewise, if anyone waits to become overcome with a desire for prayer in order to pray, then he will never pray. If you are waiting for the right moment to pray, that will never happen. You have to force yourself and say, "I am going to pray." Every Sunday Liturgy is a collection of prayers. Every Sunday when the service is celebrated even for mid-day, especially on Sundays for most of us, the question arises when we get up that morning: "Well... should I go or should I not go? I do not feel like going today. I am tired." Now, the people going to church that day are going to pray for you, but the chances are that it is not going to enhance your prayer. You have to force yourself to go and to pray—be it in church or be it in your own home.

As you retire in the evening or you rise in the morning, one should pray. I may say that I am too tired or that I am in a rush, or whatever else it might be. This is not an excuse. **We have to force ourselves to pray at given moments in our lives.**

Likewise, if one waits to be overcome with a desire to pray, in order to pray, then he will never pray. Prayer with desire is generally a psychological prayer with no spiritual value. The basic desire prayer, or you could say, "spontaneous prayer", only comes with strength and grace from the Most High. The beginning of prayer is not like this. Zeal for prayer must arise in the soul after encountering a person praying and after hearing and reading the words about prayer that move the heart. Then, when he begins to pray, his interest quickly ceases and he finds prayer monotonous and dry. For example, the *Lord's Prayer*, probably the one that is best known to us, comes spontaneously. We walk into church and cross ourselves as we walk in—probably not even thinking about what we are doing

when we place the mark of the Cross upon ourselves. As we come to the pew, we are saying the *Lord's Prayer*, because it is already in our memory, and, at the same time, we are looking around to see who else is in church and are not really thinking on the words of the prayer—because it has become spontaneous. It must be given thought. No matter how many times that we repeat the *Lord's Prayer*, we must think upon the words every time we recite them.

Now, if we speak of a monotonous prayer: If he goes back, then he loses it; If he stays firm and constant, then he will arrive at true prayer that spreads its roots into his soul, little by little, until it reaches its depth. Now, usually God comforts one who prays at the beginning of the path in order for him to stay firm. However, the comfort does not come when watched. You do not know when it will come to you. Pay attention that you do not wander off into imagination. Do not make room for images and feelings to slander you. That will lead you astray. Just the opposite, once you become familiar with prayer, beware of fantasies, images and feelings because, in these, that is a departure from prayer. It is so easy to be distracted—even when you are reading prayers. To become disciplined in prayer really requires extreme commitment and to force ourselves to stay in tune with the prayer.

Likewise, be careful about sentimentality and mental laxity. Prayer is something calm and firm. Standing in prayer before God is something very serious. Naturally, God is not harsh, but he is not indulgent either. Prayer has its own special characteristics: Its joy is tranquil and its peace is alert. Its comfort is mixed with thanks in the sense of unworthiness and repentance.

I remember reading a passage once about prayer: Before one begins prayer, we are to be in the proper state of mind. One should just stop for a moment, and not say anything, not do anything. Just be at peace with yourself. Once you are at peace, begin your prayer. After that, do not just finish off your prayer by walking away while say-

ing, "In the Name of the Father and the Son and the Holy Spirit." Be still and listen to the Lord. Be still and receive what you have asked for by way of grace. The Lord may say, "I heard your prayer, but wait! Do not leave! I want to give you the blessing." That is not the way we should be praying. Stop, be at peace—with yourself and with the Lord.

Keep in mind, prayer connects you to God, to the Holy Trinity—the Father, the Son and the Holy Spirit. Prayer is God's language to humans so that they will rise up in Him and enter into a relationship with Him. Thus, *prayer teaches prayer*. What comes before it, leads you to what comes after. Just as the number 1 leads you to the number 2 and on to 3 and so forth.

You do not need techniques in prayer. It comes to you in itself when you insist on standing in the presence of God and when your Lord gives you what you ask. *God seeks communion and calls you to Him*. When you take a step in His direction, He leads you to Him, just as a father takes the hand of his child or a guide leads ahead of travelers. Nothing is closer to the human heart than prayer. Man is put together to be a "being of prayer." At the deepest level, man realizes his humanity in which God created him—in prayer. Why does the heart not incline to it spontaneously—from the very beginning? Because the passions of the soul and the body have slain man's heart and have taken control of it—what we refer to many times as "sin". For this very reason, at the beginning, the person needs to force himself to pray. His heart will welcome it and take joy in it because it corresponds to what is deeply rooted in him, even if it was hidden at first.

So, dear brothers and sisters in Christ, *prayer is a gift to man*. The Lord gave us the greatest prayer of all when he taught us how to pray. He said, "When you pray, say, 'Our Father, Who art in heaven...'" (Mt 6: 9-13). This is not only because prayer connects man to God, but because it is also the need and solution for all things that man faces.

(continued on p.5)

How to Pray (Lk 11:1-4)

Now it came to pass, as He was praying in a certain place, when He ceased, that one of His Disciples said to Him, "Lord, teach us to pray as John also taught his disciples." So He said to them, "When you pray, say:

*"Our Father in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done
On earth as it is in heaven.
Give us day by day our daily bread.
And forgive us our sins,
For we also forgive everyone who is indebted to us.
And do not lead us into temptation,
But deliver us from the evil one."*

Як треба молитися (Лк. 11:1-4)

І сталося, коли в одному місці Він молився і перестав, один з учеників Його сказав Йому: Господи! Навчи нас молитися, як і Іоан навчив учнів своїх. Він сказав їм: коли молитесь, говоріть:

*Отче наш,
що єси на небесах,
нехай святиться ім'я Твоє;
нехай прийде Царство Твоє;
нехай буде воля Твоя,
як на небі, так і на землі.
Хліб наш насущний дай нам сьогодні;
і прости нам провини наші,
як і ми прощаємо винуватцям нашим;
і не введи нас у спокусу,
але визволи нас від лукавого.*

"Prayer is communication with the Lord, the source of life, love, joy and peace. If we neglect the source of all of these wonderful blessings by refusing to spend quality time seeking His face (Ps 27:8), then it is no surprise that we are unfulfilled as Christians. While we understand that God is not interested in the length of our prayers, it should still be surprising that we spend so much time on music and singing, which are nearly absent from the New Testament descriptions of Sunday gatherings, where we neglect the areas of Communion and prayer, which are spoken of nearly everywhere."

—Fr James Guirguis, *Ask for the Ancient Paths*

Exhibit includes historic and contemporary interpretations

■ WINNIPEG, MB—Although icons are far removed from her Mennonite roots, Winnipeg artist Rachel Baerg finds herself fascinated by the history—and mystery—of religious images, and she knows she is not alone. "I think people are desperately looking for images that have meaning and that transcend earthly tasks," says the art educator at the Winnipeg Art Gallery. "I think people are ready to tap into broader religious traditions, and we are seeking guidance from other traditions."

Baerg's interest in icons of Christian saints, traditionally used in Orthodox, Ukrainian Catholic and other Eastern-rite churches, prompted her to pull together an exhibit of traditional iconography, as well as contemporary interpretations from five Winnipeg artists.

Featuring 65 pieces, including 18 historic icons, the exhibit, titled *Embracing the i-kon*, opens at Mennonite Heritage Centre Gallery on Friday, Sept. 20, and runs until Nov. 9. "As a Mennonite, this is not my tradition, not my area of expertise either," says Baerg, 43, who teaches art history at Canadian Mennonite University, located on the same Shaftesbury Boulevard campus as the gallery. "But I think it is important to learn and start a dialogue and a conversation."

That is a conversation artist Mi-

chael Boss has been having with himself ever since his Mennonite-born mother died in 1996 and he inherited family documents and photographs. Raised Roman Catholic, and later Anglican, Boss was baptized in the Ukrainian Catholic tradition of his father and grew up with holy images in his household. For the last 15 or so years, Boss has incorporated angels and saints in his own artwork, as well as re-interpreting traditional iconography.

"It is a way for me to meditate and a focus for me when I work," explains the head of the WAG studio, who has six pieces in the exhibit. "It is a devotional practice for me."

He is convinced iconography can offer the same sort of meditative benefits across the denominations, both as an aid to worship and as an ancient form of religious art. "The feeling (is) that maybe as Protestants they are missing an aspect of worship that could be embraced. Maybe it is not as nefarious as we used to think it was."

For Winnipeg iconographer Vera Senchuk, icons are simply sacred images that are venerated, not worshipped, both at home and in the church.

"Because (the image is) still, it calms you down and can help you with prayer," explains the Ukrainian Orthodox woman, who writes icons from a third-floor studio in her North End home. Following a long list of prescribed

steps and working with traditional materials, iconographers describe their work as "writing" the icon because the icons do not exalt the painter's talent.

"God is the focal point, but this (an icon) is a vehicle. It can help you focus," says Senchuk, who authored the recently-released *My Icon Book*, which explains the traditions of iconography. The book will be on sale at the gallery during the exhibit. She is thrilled to have some of her icons included in the exhibit, and anticipates explaining her tradition of religious art at an evening workshop at the gallery on Thursday, Oct. 24 at 7 p.m.

"As an iconographer, the joyful thing is to spread icons around the world, so I am happy for the opportunity."

The exhibit also features work by Winnipeg artists Seth Woodyard, Christian Worthington, Michele Sarna and gallery director Ray Dirks. For Baerg, curating the exhibit gives her the chance to share her enthusiasm for visual art in the church, as well as providing another way of seeing the Christian

story.

"(Icons) teach, they are like visual theology," she says. "It is really theology in colour."

—Brenda Suderman
Reprinted from Winnipeg
Free Press, Sept. 14, 2013



Iconographer Vera Senchuk teaching a student during a class for St. Andrew's College.



Iconographer Vera Senchuk demonstrates a technique on a student's work.

Embracing the i-kon

WINNIPEG, MB—Today, the term icon conjures up images associated with computers and modern technology. For centuries, however, the icon referred exclusively to images of the divine or the sacred. The term "icon" is derived from the Greek word eikon or ikon. Serving an integral role in the liturgical practices of the Eastern Orthodox Church in particular, icons represent "windows into heaven" directing the minds and hearts of the faithful towards God.

Curated by Rachel Baerg, this exhibition features a selection of historic icons including folk variants from Ethiopia and Asia alongside the work of local Ukrainian iconographer Vera Senchuk and five contemporary artists. Drawn from the well-spring of Eastern iconography and traditional Christian signs and symbols, Winnipeg artists Michael Boss, Ray Dirks, Seth Woodyard, Christian Worthington and Michele Sarna present diverse and highly personal works of art. Coming from divergent faith backgrounds and working in a variety of mediums, including wood, canvas, clay and metal, their work provides for engaging dialogue concerning the appropriation of traditional Christian images, exploring the often tenuous relationship between traditional art and the Church today; between contemporary art and the expression of personal faith.

—Mennonite Heritage Centre Gallery press release

**Exhibition to open at the
Mennonite Heritage Centre Gallery
on September 20, 2013 at 7:30 p.m.**

Exhibition runs: September 20 - November 9, 2013

Mennonite Heritage Centre Gallery
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4

*Workshop with iconographer Vera Senchuk:
Thursday, October 24, 7:00 p.m. - 8:30 p.m.*

Part 1: Understanding the Importance of Prayer in Our Life

continued from p.4

We need God in our lives. We need His presence. How else can we ask for His presence to be with us if not through prayer?

People imagine that their problems and worries can be solved on the horizontal level through human capacities. How wrong we are. No doubt, something of this is necessary, but everything—without exception—all the cares and difficulties, should first be faced with prayer. This is the vertical level—by casting them at the feet of Jesus.

It is no surprise that the Lord said, "Come to me all who are burdened or heavy laden and I will give you rest" (Mt 11:28). Our rational solutions and initiatives are not always correct. The Lord God knows *exactly* what we need. This is why through prayer, through putting the matter in God's hands,

through giving oneself and one's concern over to the Lord, one finds the appropriate solutions to all one's problems. However, if we correctly practice prayer, it draws us to the divine Commandments, to repentance, to faith, to gentleness and especially to love. If you practice the divine Commandments, God's presence will become deeper in your life. The Commandments will then nourish your prayer and press you on to prayer. But if you disregard the Commandments, the teachings of the Church, the teachings of our Lord and Saviour Jesus Christ, then prayer will quickly wither. If the Commandments call for the relationship to God to grow, then prayer does too. For this reason, the Commandments and prayer support each other so that the faithful will grow and attain the fullness of the stature of Christ's love. This support is also accompanied by one's prayer, one's

praise and one's works.

One strives to lift his heart upward at every moment and in every occasion. This is in regard to the ordinary believer, but there are those for whom prayer becomes their work, and such people reach the end of prayer and the goal of work at the same time. That is to say, there are those who will constantly pray—not just waiting to pray before your prayer corner, or your small home altar or your icons.

They pray at every opportune moment—when driving, travelling or working even—by saying the simple prayer, *The Jesus Prayer*, "O Lord Jesus Christ have mercy upon me."

The truth is that prayer invites prayer. If we constantly pray, it becomes a way of life. It becomes a part of us each and every day. As long as one is engrossed in prayer, as long as one makes a habit of it, it rules his heart. At the end of the day, it is not as prayer that

satisfies human beings, the way is open for man to drink from prayer as much as he wants. Prayer is the goal of man's path on earth. A person who does not pray, who does not lift his heart and his mind upward remains just the outline of a person—no matter what he has accomplished in life. "What use is it for a man if he gains the whole world and loses his own soul?" (Mt 16:26).

Beloved brothers and sisters in Christ, we must strive to develop a better prayer life. That prayer life is easy to achieve if one puts his or her mind to it. During the course of our life, we should be constantly focusing on our relationship with the Lord God through prayer. May the Lord so guide each and every one of you on every step of the way.

May God bless you all.

**Lecture delivered during Great Lent
2012 in Winnipeg, MB*

From Pokrova to Pylipivka

From the Feast of the Holy Protection of the Mother of God on October 14 to the start of the Holy Nativity—St. Philip's Fast—November 28: A reflection from pastoral life.

The month of October in our Canadian context has as one of its themes throughout our society the civic holiday of Thanksgiving. In this year of 2013 we are particularly blessed in the Ukrainian Orthodox Church of Canada to be able to mark and celebrate the Blessed Feast Day of the *Pokrova*, or Protection of the Mother of God, on the Thanksgiving Holiday Monday on October 14. Truly, this is an opportunity and call for us to express our heartfelt gratitude for this blessed concurrence of dates in

this 1025th anniversary year of the Baptism of Kyivan Rus'-Ukraine.

Let us include on *Pokrova*, as part of our Thanksgiving, gratitude for the key role that the Mother of God plays in bearing the Son of God—making it possible for Him to be born into the world and to save us all from the sin, darkness and despair of the fallen world.

Let us further, in our Thanksgiving, renew our commitment to continue to grow ever closer to our Lord, and Saviour, Jesus Christ. Moreover, we journey on this path to ever greater love of God at this time of year towards *Pylipivka*, which is the St. Philip's Fast as we call it in Ukrainian. We are called and invited to journey to the start of this fast, and indeed through it, with

the Mother of God, and with all the saints. We can start or renew such a journey at any time. One starting point on this on-going journey to the Kingdom of Heaven can certainly be the Feast of *Pokrova*—the Protection by the Mother of God, which is celebrated on Oct. 14.

I offer for our prayerful contemplation—both in our Canadian context, and certainly in our beautiful inheritance, that the Feast of *Pokrova* comes along at a very blessed time and has a rich and very powerful message.

The 45 days from *Pokrova* to the start of *Pylipivka* include for us, in our Church in Canada—the ending of the harvest and the "month of Thanksgiving," as well as the Eparchial Assemblies in the Central, then Western Eparchies. Into November, the Mother of God offers her *Pokrova* for our com-

memorations at Remembrance Day, and especially offers her comforting embrace as we mark the Holodomor. She further guides the deliberations of our faithful in the Eastern Eparchy for the Assembly in mid-November. Her presence—through her icon, the *Panahia* worn by our Metropolitan and bishops—is made manifest in the meeting of the Consistory Board, usually held at the end of November.

Let us all, then, brothers, and sisters in Christ, embrace our Holy Mother, ask her to soften our hearts and enlighten our minds. Let us embrace Her in return as she offers her blessed *Pokrova*, Her Protection to us, upon us and upon our holy work for the glory of God—from the Feast Day of *Pokrova*, to the start of *Pylipivka* and through every day of our lives!

—Very Rev. Archpriest Taras Udod

Giving Thanks

Here in Canada we will be celebrating Thanksgiving Day on October 14. As Thanksgiving is a national public holiday, schoolchildren, students, teachers, civil service workers, those in banking and many other places have the day off from work or school. In our society, it is common for people to visit family and friends during this three-day weekend or perhaps host visitors for this long weekend in their own homes. In secular life, this holiday is regarded as a time for us to become closer to others by getting together for a celebratory meal of turkey and holiday foods with family members, neighbours and friends. Many people also take the time this weekend to do good works. Some volunteer to serve meals at shelters for the poor. Some volunteer to serve meals to the elderly in care homes and those unable to leave home. The Thanksgiv-



ing weekend is also a time to enjoy the beauty of nature and turning leaves with many outdoor activities.

On this long weekend, we thank God for giving us the tasty meals we are about to eat and for bringing family and friends together in harmony. But Orthodox Christians do not have to wait for a single day of the year to thank God. The Orthodox Church teaches us that everything that we have in our life is given to us by God, so we must be grateful to the Lord for these things. We know when our family, friends or those around us give us a present or some-

thing that we really want, we thank them and appreciate this gift. How much more grateful we should be to the Lord, the provider of all.

In our Orthodox Church there are many ways to thank the Lord through our prayers. In the Bible, the Apostles mention many times that they are always praying. For example, "We always thank God for all of you and continually mention you in our prayers..." (1 Thes 1:2). "I thank my God always concerning you for the grace of God which was given to you by Jesus Christ" (1 Cor 1:4). Every Sunday during the Divine Liturgy we pray for many needs and thank Him for helping us. There is a special prayer of thanksgiving after we take Holy Communion, the Body and Blood of Christ. The Good Shepherd prayer book has a *Moleben'*, which is a special thanksgiving service. Some of our churches in Canada serve Akaphist services. They are popular in Ukraine and are becoming more popular here. In them, we pray for our needs and express gratitude for assistance given.

In our own homes and in our daily life, there is also the opportunity to thank God every day for everything we do. The Morning Prayers in our prayer books contain a prayer called, "Thanksgiving to the Holy Trinity" that we say daily. In the section on needs, the prayer book contains prayers for things we need during the day and prayers of

thanksgiving after these needs have been met. For example, there are prayers before meals and a prayers of gratitude after meals; prayers before learning and prayers after learning, among others.

It is interesting to see that the prayer books contain many prayers thanking God for the harvest of gardens and crops, for good weather and for protection of animals. Our ancestors in Ukraine and the early settlers in Canada made their living off the land and raising animals. They relied on God for rain and for protection from storms, drought and hail and averting natural disasters. Even in the cities, our lives can still be affected by natural disasters like the people in Southern Alberta who suffered from flooding this summer. There are many more prayers of thanksgiving in your prayer books. We are not limited to these. We can also say our own personal prayers to the Holy Trinity at any time. They can be very short, but they have to come from our hearts.

This Thanksgiving Day gives us a chance to think about how many times we thank God throughout the day. We often pray to ask the Lord for help, but how many times do we stop to say even a short "Thank you Lord" once we receive what we need. As *The Orthodox Study Bible* writes, "Nothing is so acceptable to God as our thankfulness for His grace, both to us and to others."

Подяка за добрий урожай

Всемогутній Боже і Найкращий Отче! Ти дозволяєш людям обробляти землю і збирати на ній щороку нові плоди. Ти доручив синам вибраного народу приносити до священників плоди землі та снопи зібраного збіжжя. Прийми за цього річний добрий урожай збіжжя, овочів та фруктів. Господи, зроби так, щоб у цьому році всім вистачило їжі. Допомагай Своєю благодаттю всім тим, хто працював на землі, та навчи нас ділитися Твоїми дарами з усіма потребуючими. А після земного життя, щоб з повними оберемками добрих учинків прийшли до Тебе, і заслужили вічного щастя на небі. Амінь.

Jurors Announced for \$25,000 Kobzar Literary Award

■ **TORONTO, ON**—The Board of Directors of the Ukrainian Canadian Foundation of Taras Shevchenko (Shevchenko Foundation) announced Sept. 23, 2013 the Kobzar 2014 Literary Award judging. In alphabetical order, the panel includes: Joe Kertes, Frances Itani, C.M., Annabel Lyon Olive Senior.

"The Board of Directors is proud and very pleased to have the expertise of jurors who are award winners and highly regarded in the literary world. Their choices for the Kobzar short list reflect their literary expertise as they diligently selected submissions that best suited our criteria," stated Andrew Hladyshesky, president of the Shevchenko Foundation.

The Kobzar Literary Award was created to foster cultural development through the literary arts and create opportunities for all Canadian writers to explore Ukrainian Canadian themes.

The Kobzar 2014 Literary Award shortlisted finalists will be released soon and the recipient will be announced at an award ceremony on Wednesday, March 5, 2014 at Toronto's Palais Royale. Presented every two years, the \$25,000 Kobzar Literary Award recognizes a Canadian writer who best presents a Ukrainian Canadian theme with literary merit. Each shortlisted author receives \$1,000.

—Shevchenko Foundation press release

HOW TO BEHAVE IN GOD'S TEMPLE

The Orthodox Church has favored a distinct form of crossing oneself, proceeding from one point to the next, i.e. forehead, chest, right shoulder, left shoulder. Do not abbreviate the motions of your hand as you make the sign of the Cross. Make it as it should be made: in sincerity and humility.

After making the sign of the Cross one should bow his or her head, as a sign of humility before God. The Orthodox Church does not favor crossing oneself with an open hand, or touching one's chest once again at the end of making the sign of the Cross. In making the sign of the Cross, we recite the initial prayer, thus: "In the name of the Father (touch the forehead), and the Son (touch the chest), and the Holy (touch the right shoulder), Spirit (touch the left shoulder). Amen (bow head).

We, of the Orthodox faith, cross ourselves with the thumb in opposition to the first two fingers, tips together; first, the right shoulder, then the left. Our Orthodox form of the Cross traces back to the first century of the Apostolic period, and the Ukrainian Orthodox way of crossing oneself dates back to the time of Volodymyr the Great, retaining its essential configuration into the present.

The sign of the Cross is the first identification of a Christian. We have an abiding conviction that the sign of the Cross protects us from all evil. Every time we feel a need to ward off some evil that threatens us, or a need to bear up under impending misfortune, or simply a demonstration of our faith in the Almighty, we make the sign of the Cross and offer a supplication, "O Lord Jesus Christ, Son of God, have mercy on me, a sinner."

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

Technology Zealots: A Harbinger of Spiritual Crisis?

This editorial below from *The Winnipeg Free Press* on internet addiction draws attention to the impact of becoming dependent on tools and material objects, placing them above God and above relationships with people around us in the "real" world.

As Christians, what should our attitude be toward technologies? As technological and scientific innovations come from the will of God, the internet, smartphones, iPads, tablets, computers and other such technologies are neutral in and of themselves. They are the next generation of tools. The question facing Orthodox Christians is —how do we will apply these tools? According to anthropologists, tools are made to help us achieve our goals. Since our goal is to achieve salvation, we must consider today's technologies through this prism of spiritual growth. Also, as with all other aspects of our Orthodox Christian life, we should be able to exercise discipline in how much time we allocate to their use, and we must be able to put them down and do without them to engage in higher value tasks.

Monastics counsel us in their writings that a Christian should take what is beneficial in any kind of innovation, in our case, the internet, and actively avoid what will bring harm. Undoubtedly, the internet contains much information to benefit the spiritual life of an Orthodox Christian. For example, we can keep up with events in the UOCC, and we can visit the websites of thousands of Orthodox churches and monasteries throughout the world to learn about our religious heritage and the richness of Orthodoxy in Ukraine and

elsewhere. We can learn about the state of the world's current events, natural environment and social conditions. This can inspire us to do good works for those around us. Social media allows us to stay in touch when distance and time keep us apart from family and friends. Do we actually use our hi-tech for these purposes? If you were one of those who stood in line overnight at Future Shop to buy the latest iPhone 5S, did you do so because it allowed you to save money for your parish with free multi-party video calling?

The downside is that the internet also has many things that lead us to do things that are contrary to Orthodox teachings, such as play war games that promote violence and aggression and online gambling, to cite only a few examples. Sometimes in the virtual world, what may start as potentially beneficial, like communicating with friends on facebook, chat rooms and blogs, could give way to gossip, slander and even bullying—with dire effects. Only last week, Canadians learned of a third teen who committed suicide after being subjected to online bullying, this time in North Battleford, Saskatchewan. Psychologists have found that the anonymity and distance created by being online, makes one bolder in communication and we may text or tweet things that we would never say to someone in person.

According to European psychological research, dependencies are the new reality of today's modern lifestyles. China has recognized internet addiction as a mental illness since 2008. When our levels of tolerance to stress have reached their peak, we escape from harsh reality into other worlds, such as the virtual world where we feel that we have control over the situation—after all, we can always turn the computer off. However, psychologists tell us that turning off our addictions is not so easy.

At the same time, psychologists have observed that the internet and our smart phones hurt our authentic relationships with "real" people. It becomes a common scene for people to mindlessly surf the internet, ignoring our

real world family and friends sitting in the same room, and for face-to-face conversations between people to be interrupted by a ringing cell phone. A generation ago, it was the television that disrupted family social life. The impact is greatest on the youth who have effectively grown up being distanced from others by technology. One company in New Brunswick found its new young recruits have poor in-person social skills as they preferred to contact sales clients by email, leading to a slowdown in sales. The company has now hired a consultant to conduct workshops on how to use the telephone and make personal office visits. Internet dependency is also a creeping problem in the Orthodox world. In Ukraine there has been a crack down on cell phone use at some monasteries.

Humans have been created to communicate by fully participating with their whole being—we wave our hands, raise our voices and roll our eyes when talking to others. When we communicate with God through prayer, our whole being participates through bows, prostrations, thinking, feeling and talking. While it is a convenient medium for transmitting information, texting has reduced our life to one dimensional communication through a third hand medium. This limits experiential communication and should not replace authentic communication on any long-term basis. Texting becomes so addictive that some even drive and text because such limited communication leaves us unfilled. Moreover, it is not enough that they are unfulfilled, but these technology addicts make others feel flawed if they are not "on the net" or on facebook or even own a cell phone. Those who do not own other technologies—cars or deep freezers or televisions—are not made to feel like technology dinosaurs. According to a Miniwatts Marketing group survey, only about half of North Americans use the internet. Smartphone and computers are costly technologies and some either cannot afford it or have no need. Thus, technology dependencies lead to



behavioural and spiritual changes, making us socially distant, rude, impatient, intolerant, for example, all of which are contrary to the behaviour of an Orthodox Christian.

Thus, the dependency on technology and the internet, and addiction to their use points to a sign of spiritual crisis. We seek comfort from the pressures of the world—not in our relationships with our families and friends, not in praying to the Lord, but through the cold, plastic interface of the latest technology gadget that may amuse us but certainly cannot encourage or support us. The saints speak of an antidote to this technology dependency problem by counseling us about discernment.

Discernment is the power and skill to see, analyze and arrive at a deep insight about any given matter, Fr. Theodore Stylianopoulos writes in his book on the topic. St. John of the Ladder defines it as faultlessly discriminating among that which is really good, that which is naturally good and the opposite. We must strive towards a purposeful and balanced use of these and future technologies, so that they serve us on our path as we follow Christ.



I-brain Growing Threat

Students across Canada hit the books this week [*Ed.—first week of September*], but only in a figurative sense. Many young people in schools and universities may never actually crack open a dusty, old paper tome, which is becoming an obsolete technology, particularly in the field of education.

Instead, most students will open laptops, iPads, smartphones and other devices that have become powerful tools for study and education.

Computers have revolutionized the classroom by providing students with new learning methods and a vast store of research material, but there is a downside. Too many young people—people of all ages, actually—are not turning off their computers when they leave school or work. They are living their lives online in a sort of alternate reality, tuned out of the world around them and addicted to the instant gratification of technology.

The term "Internet addiction" was first coined in 1994 by a psychologist

who treated a man who spent 50 hours a week in chat rooms. Since then, the phenomenon has expanded exponentially in step with the growth of new technologies and gadgets, such as wrist-watch computers.

It is not officially recognized as a psychiatric disorder, but the American Psychiatric Association has listed "Internet-use disorder" as a subject in need of further study. Some experts believe it is premature to label young people as addicts.

According to various studies, however, addicted individuals can suffer from anxiety, depression, emptiness and loneliness when not online. Some highly addicted teens are prone to self-injurious behaviour, obesity and lower school achievement.

The nature of addiction is that it usually points to a personal weakness or vulnerability, much the way excessive gambling or obsession with pornography may be symptoms of other psychological problems.

The point, however, is that young

people make up a large percentage of those affected. South Korea has established more than 100 Internet-addiction camps after discovering 20% of its young people under the age of 19 are addicted to their smartphones. Similar "detox" centres have been set up in China, the USA and other countries around the world.

The solution to the problem, of course, is not the elimination of technology. Rather, schools, parents and employers have a duty to educate themselves about Internet addiction so they can recognize the symptoms. People of all ages are vulnerable, but students and their malleable brains are most at risk.

Everyone has noticed how teenagers seem oblivious to the world around them when they are plugged into their smartphone or texting their friends in seemingly endless loops. For some of these kids, ordinary human communication is an interruption, but it could also be a sign of a developing addiction, according to various studies. There is no substitute for human warmth when dealing with children or, for that mat-

ter, people of any age.

The increasing digitization of society, and the classroom, in particular, is disrupting familiar social patterns in a way that could have vast consequences for human interaction.

As technology becomes a mandatory component of education and books fade into history, a new generation of young people will have grown up wired to the Internet and social media, invariably connected to a world dominated by gadgets and endless diversions. Their homework is also part of that world, of course, and, for many students, learning has become easier and more fulfilling. Not everyone who has a drink becomes an alcoholic, and there is no reason to believe humanity is doomed to Internet addiction.

However, many people are getting lost in the fog of cyberspace. Teachers and parents should be aware of that peril as the kids start opening their books this fall.

—Editorial, *Winnipeg Free Press*,
Sept. 7, 2013,
www.winnipegfreepress.com

Єрусалимська Ікона Божої Матері

"Пристановище для тих, що в розпачі, Покровителько вдів та сиріт..." — з молитви перед Іконою

На день 25-го жовтня за Григоріанським календарем (це — 12-го жовтня за Юліанським) припадає Свято Єрусалимської Ікони Божої Матері, яка особливо популярна поміж православними українцями в Канаді з огляду на численні копії (паперові), яких колись можна було отримати від Складу Церковних Речей при Консistorії в Вінніпегу. Незважаючи на поширеність її, дуже правдоподібним є те, що більшість з нас, які маємо цю Ікону в себе вдома, чи в наших Молитовниках не свідомі її імені чи походження.

Громада Покрови Пресвятої Богородиці в Монреалі усвідомила це в наслідок тривалої пори випробовування. Наш Храм побудували в 1960 р. в основному самі парафіяни через страйк будівельників. У 2006 р. вже дуже потрібно був ремонт, а коштів на них не було. Перед кожною Відправою ми мусіли замітати, щоб почистити з підлоги кусочки фарби та шпакатурки, які попадали зі стелі. Ми завважили, що більшість уламків падали навколо Ікони Богородиці, що стоїть на малий аналой по лівій стороні поміж тетраподом і солеєю. І прийшла думка: "Чи не нагадує нам Владичиця, що вона нам допомогла б, коли б ми в неї цього попросили". Отож, і розпочалася практика служити Акафист перед цією Іконою кожної середи починаючи з 1-го листопада 2006 р. Через

рік проблема була поладжена. А питання про те, як називається ця Ікона вирішили, коли 8-го червня 2008 р. придбали друковану Ікону з України, яка була точною копією тієї, що знаходиться в нашому храмі, з написом: Єрусалимська.

Дальші досліді дали нам знати, що прототип цієї Ікони приписують самому Апостолу і Євангелісту Луці — якого Св. Павло назвав "улюбленим лікарем" (Кол. 4:14). Кажуть, що він цю Ікону написав в Гетсиманському саду, де знаходиться пустий гріб Богородиці, 15 років після Господнього Вознесіння. У 5-му столітті Ікону перенесли з Єрусалиму до Константинополя. Звідки вона перейшла до Корсуня в Україні в 10-му столітті, як дар новохрещеному Великому Князю Київської-Русі, Св. Володимирі. Великий Князь потім переслав її в Новгород, коли той народ також прийняв Хрещення Господнє. Цар Іван IV (Грозний) привіз її в Москву в 1571 р., коли був завоював Новгород, і вона приміщувалася в Успенському Соборі. У 1812 р. війська Наполеона напали на Москву. Їх відбили, та вони з собою забрали до Франції Єрусалимську Ікону. Деякі джерела кажуть, що вона зникла, а одні твердять, що вона знаходиться в величному древньому Соборі Нотр Дам де Парі (прославлений твором Віктора Гюґо, *Горбань із Нотр Даму*).

Однак поробили дуже багато

копій її (їх зовемо списками), і кожна з них пов'язана з оригіналом і носить його Благодать. Багато з них виявились джерелами чудес (твердо віримо, що ним є ця, яка перебуває в нас у Святий Покрові). Коли по Google шукаємо картинок її то завважуємо, що є певна розбіжність поміж ними. У декотрих (як наприклад у тих, що популярні в Українській Православній Церкві в Канаді), риза Богородиці темно-червона, а в інших вона синя. У деяких, Дитячко-Христос на лівій в Марії (як буває з тими, що популярні в Українській Православній Церкві в Канаді) — наче цим ближче до її серця. А в інших він по правіці — на місці почесному ("Сидить праворуч Отця", як проголошуємо в Нікейському Символі Віри). Автор сайту, який допомагає розуміти Ікони написав: "[3] огляду на те, що в Православ'ї Вікарій Христа на землі — не втілена людина, а невидимий Святий Дух, що діє по всьому світі, ми повинні шанувати й приймати різниці в практиці. Ми покликані до єдності, а не до одноманітності".

Між іншим, Єрусалимську Ікону Богородиці, що сьогодні знаходиться в Святому Гробі Богородиці в Єрусалимі приписують об'явленню близько 1870 р. сестрі Тетяні з монастиря Св. Марії Магдалини в Єрусалимі, і її вважають "неруко-творною".

Ось таку молитву знайшли на-



друковану на зворотній стороні паперової Ікони вчервні 2008 р.:

"Пресвята Владичице Богородице, Уповання всіх, що на Тебе надіються, Заступнице засмучених, Пристановище для тих, що в розпачі, Покровителько вдів та сиріт. Вислухай і помилуй нас грішних і недостойних рабів Твоїх, що з любов'ю припадають до Твого пречистого Образу. Умоли, милосердна Владичице, Сина Твого й Господа нашого Ісуса Христа, щоб відвернув від нас праведний гнів Свій, щоб простив гріхи та беззаконства наші, щоб за Його благодаттю сподобилися закінчити життя наше в покаранню і одержали Його милість зо всіма Його вибранцями, бо Ти благословенна і препрославлена на віки віків" Амінь.

—митр. прот. д-р Ігор Куташи

The Jerusalem Icon of the Mother of God

"Safe Haven of the despairing, Provider for widows and orphans..." — from the Prayer before the Icon

We celebrate the Jerusalem Icon of the Mother of God on October 25 on the Gregorian calendar, which is October 12 on the Julian calendar. This icon is particularly popular among the Ukrainian Orthodox in Canada due to numerous paper copies of it which were once available from the Consistory Church Goods Supply in Winnipeg. Despite its popularity, it is quite likely that most of us who have this Icon in our homes and our prayer books are unaware of its name or origin.

The Congregation of the St. Mary the Protectress Parish in Montreal made the discovery as a result of an ongoing time of testing. Our temple was built mainly by the parishioners themselves due to a construction strike in 1960. By 2006 it was in dire need of repairs — and we had no funds to pay for them. Before each worship service we had to sweep the floor to remove bits of paint and plaster which had fallen from the ceiling. We noticed that most of the debris was falling on and around an Icon of the Theotokos on a stand on the left side between the *tetrapod* and the *solea*. The idea arose: "Perhaps our Lady is reminding us that she could help if we ask her." Thus came about the ongoing practice of serving an Akathist before this Icon each Wednesday since November 1, 2006. Within a year the problem had been resolved. The question as to the name of this Icon was resolved when we received a paper copy of an icon from Ukraine on June 8, 2008 that was an exact

copy of the one in our temple and bore the inscription, "The Jerusalem Icon."

Further research showed us that the prototype of this Icon is attributed to the Apostle and Evangelist St. Luke himself, whom St. Paul called the beloved Physician (Col 4:14). St. Luke is said to have written the Icon 15 years after the Lord's Ascension in Gethsemane where the empty tomb of the Theotokos is located. In the 5th C the Icon was brought from Jerusalem to Constantinople. It then was taken to Korsun in Ukraine in the 10th C as a gift to the newly-baptized St. Volodymyr, Great Knyaz of Kyivan-Rus'. He, in turn, sent it to the people of Novhorod upon their acceptance of baptism into Christ. Having conquered Novhorod, Russian Tsar Ivan IV, popularly known as the "Terrible", brought it to Moscow in 1571. It was housed in the Dormition Cathedral. In 1812 the armies of Napoleon invaded Moscow and were rebuffed, and they took the Jerusalem Icon with them back to France. Some sources say it is lost, while at least one claims it is in the magnificent and ancient Cathédrale Notre Dame de Paris, made famous by Victor Hugo's book *The Hunchback of Notre Dame*.

However, numerous copies of it were made. These copies are called *spysky* in Ukrainian. Each of them is linked to and bears the grace of the original. Many of these have been found to be the source of miracles — among them we firmly believe is the one at our *Svyata Pokrova* church. If one googles on-line for copies, one can find a certain

amount of diversity between them. In some, the robe of the Theotokos is a deep red. This is commonly seen in the ones popular in the Ukrainian Orthodox Church of Canada. In others, the robe is blue. In some, the Christ-Child is on Mary's left, as though to be nearer her heart, as in the ones popular in the Ukrainian Orthodox Church of Canada. In others, He is on her right, the place of honour. "He sits on the right hand of the Father" as we proclaim in the Nicene Creed. The author of a helpful website on understanding icons has written:

"[B]ecause Orthodoxy's Vicar of Christ on Earth is not an incarnate human, but the invisible Holy Spirit, acting throughout the world, we must respect and accept differences in practice. We are called to unity rather than uniformity."

In fact, the Jerusalem Icon of the Theotokos that is today situated in the Holy Sepulchre of the Theotokos in Jerusalem is attributed to a revelation in about 1870 to sister Tetyana of the Monastery of St. Mary Magdalene in Jerusalem.

(continued on p. 9)

Care for the Widows

Widows have from the start constituted a definable group within the Church. In Timothy, there is extensive specific advice on caring for widows (1 Tim 5:3-16). If there are no family members to do this, care belongs to the parish, for a widow has God as her guardian. A "real" widow, however, in turn cares for the parish through prayer and works of compassion, while maintaining a pure and holy life. Special qualifications are given for those who are on the register of widows; perhaps this was an "order" for charitable service.

"If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. Pure and undefiled religion before God and the Father is this: to visit the orphans and widows in their trouble, and to keep oneself unspotted from the world." (Jm 1: 26-27)

Here are three examples of the relationship between faith and good works. (1) Mastery over speech: What proceeds out of the mouth flows from the heart, for sooner or later our tongue will reveal the quality of our faith in God. (2) Ministry to the needy: Faithful Christians must be the guardians of the poor, especially of those orphans and widows who have lost their natural guardians. "Do not let the widows be neglected; after the Lord, you must be their guardian" (IgnAnt.) (3) Moral purity in thought and deed: A traditional indicator of a working faith.

—The Orthodox Study Bible

Visitors to the Consistory Office

■ WINNIPEG, MB—A delegation from the Ethiopian Orthodox Holy Saviour congregation in Winnipeg, Manitoba visited the Office of the Consistory of the Ukrainian Orthodox Church of Canada. The group met with His Eminence Metropolitan Yuriy and Chancellor Victor Lakusta and Rev. Fr. Gene Maxiuk, parish priest of the St. Ivan Suchavsky Sobor, also attended.

The group was wishing to make use of the facilities at the St. Ivan Suchavsky Sobor in Winnipeg for its congregation's worship services. Their priest is Kesis

Tesfaye Fanta. Their Archdeacon is Gabre Tinsie. The Holy Saviour congregation formed last November. It numbers about 30 members from various churches in Winnipeg. This congregation is one of 18 branches of the Ethiopian Orthodox Church in Canada, and 200,000 worldwide. The Ethiopian Orthodox Church in the Diaspora is under Patriarch Matthias based in Addis Abba, Ethiopia.

The Ethiopian Orthodox Church was founded in 335 A.D. The baptism of the first Ethiopian by Apostle Philip is recorded in Acts 8:27-40.



Deadline for Submissions

■ November 2013 issue

— *Deadline: October 8, 2013*

The Jerusalem Icon...

(continued from p.8)

It is considered to be an Icon "not-made-by-hands."

This is the prayer which we found on the back of the paper Icon we received in June 2008:

"Most Holy Lady, Theotokos, the Hope of all who hope in You, Intercessor for the sorrowful, safe Haven of the despairing, provider for widows and orphans. Hear and have mercy on us, your sinful and unworthy servants, who venerate Your most pure Icon with ten-

der love. Beseech Your Son and our Lord, Jesus Christ, O Merciful Lady, that He might turn His righteous anger away from us, that He might forgive our sins and transgressions, so that we might become worthy by His Grace to complete our lives in repentance and receive His mercy together with all His elect ones. For you are blessed and most highly glorified unto ages of ages." Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash



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

Щодня, у Вінніпегу в каплиці Святого Іларіона Консисторії Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консисторії. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос почув наші молитви за їх здоров'я та спасіння.

"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



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

CANTORING SKILLS WORKSHOP

With the Blessing of His Grace, Bishop Andriy

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www.pastyr.ca

Instruction: 1 – 5pm, followed by Vespers

- ✦ September 7
- ✦ October 5
- ✦ November 9
- ✦ December 7
- ✦ January 4
- ✦ February 1
- ✦ March 1
- ✦ April 5
- ✦ May 3
- ✦ June 21

Sustainable Development and the Market Economy

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 inhuman consequences created by the vast inequalities as well as the recognition by all people of the rights of the weakest among us in order that everyone may enjoy the essential goods necessary for human life," states the His All-Holiness Ecumenical Patriarch Bartholomew in his Nativity Message. This call is intended, as His All-Holiness states, to "sensitize sufficient hearts among humankind regarding the immense and extensive problem of poverty and the need to assume the necessary measures to comfort the hungry and misfortunate." By means of such global solidarity, love and peace on earth can be achieved, the kind spoken about by our Lord and Saviour Jesus Christ and his Disciples.

Throughout this Year of Global Solidarity, the Visnyk/The Herald will present features surrounding this theme. This time, we feature **Sustainable Development and the Market Economy** by Kostas Zorbas, who is a theologian and sociologist in the Greek Orthodox Church. He serves as a Moderator of the Economic, Environmental and Social Issues Working Group under the Conference of European Churches in Brussels. Part one sets the stage to provide an Orthodox understanding of development and discusses the theology of creation and liturgical ecology. The concepts of creation and recycling are critically examined. Next time, part two will examine the new ideology of development and an Orthodox perspective on the new market economy.

Sustainable Development and the Market Economy 1. Theology of the Creation

"Creation" is a term which Christian Theology found from the beginning to be convenient in order to express its worldview for the *kosmos* (=world), the result of personal cause. The Greek term for the creation is *demiourgia* (=creation) or *ktisis* (=construction).

According to Orthodox tradition, the incarnation of God Himself is found within the creation. Man, within the Christological scrutiny of creation, did not comprehend his relationship with the *kosmos* as one of mastery, since Christ Himself "always had the very nature of God. But he did not think that by force he should try to become equal with God. Instead, of his own free will he gave it all up. And took the nature of a servant. He was born like man, he appeared in human likeness. He was humble and walked the path of obedience to death—his death on the cross" (Phil 2:6-8). Christ comes into the *kosmos* to serve, not to be served (Matt. 20:28). In this way, it is proven once more that mastery does not mean indifference, but responsibility and offering, that is, respect for man and the natural environment. The opposite would be equal to the violation of everything good by man, since the good is not positioned in terms of exchange and, according to Abba Makarios, nothing good can be "polluted or

obscured" (PG Migne, 34:616). The *kosmos* is a blessing and gift from God toward man, who in turn returns it to the Creator Himself.

The Church always approaches the ecological problem within the perspective of the *eschaton*. According to Apostle Paul, the *ktisis* was created by the Logos, the second person of the Holy Trinity, the Son of God: "He existed before all things, and in union with him all things have their proper place" (Col 1:17). The meaning of the creation is revealed to man with the "completion" of everything by means of Christ (Eph 1:10). We could say that, in the end, "Christian ecology" is inseparable from God's within the reality that the *kosmos* has as its destination to participate in the glory and the eternal kingdom with the salvation of man.

The above approach towards the creation of the *kosmos* consists of a different proposal from the side of Orthodox tradition, and adopts a new ethical behaviour of humans towards the creation. This behaviour is necessary, if not indispensable, in order for humans to realize that their life consists of the spreading or extension of the Logos for the survival of the *kosmos* itself as the "image of God".

2. "Liturgical ecology"?

Within the framework of the Church community, "doxology" and "creation" do not have two contradictory meanings. The purpose of creation is directly connected with the Church, where nature finds its true meaning. The Orthodox Church dogma of the Holy Trinity consists mainly of social dogma (Fedotov). The co-existence of the three Persons of the Holy Trinity determines not only the co-existence of man in society, but also in the natural environment. As the relationship of the Holy Trinity is not a manifestation of need but of completion, so the co-existence of man with nature is a manifestation of indifferent love.

All of nature, the entire *kosmos*, becomes acceptable and sacred by the same Creator. Time and material are referred to God, who came to the *kosmos* "to fill the whole Universe with his presence" (Eph 4:10).

Orthodox tradition embraces man in every moment of his life, "for seasonable weather; for an abundance of the fruits of the earth; and for peaceful times" (Divine Liturgy-Ektenia of Peace). It prays for "peaceful times", the avoidance of dryness, drought, sickness, hunger, earthquakes (Mikron Eulogion-Orthodox Prayer Book). The blessing of the waters (Theophany) expresses the love of the Church for the world and asks for its transfiguration (metamorphosis). The *ktisis*, in this way, is liberated from its slavery to decay, which is found, and in continuation consists of an inseparable piece of freedom "to share the glorious freedom of the children of God" (Rm 8:21).

This liturgical experience imparts man his role as *prince* and *priest* of creation. What does this specific role mean for man? **Priesthood** means that man uses the *ktisis* as something which is destined for God. His Eminence Metropolitan of Pergamon notes that when man becomes a "priest of creation," he himself becomes the co-cre-

ator. When we speak of "priesthood," he continues, "We speak about a broader existing behaviour, which consists of all human energies that belong to the conscience and even unconscious manifestations of man" (King's Theological Review, 12-13, 1989 and 1990).

In this way, man does not only consist of an inseparable part of creation, but also as the "king" of creation. Saint Gregory Nazianzus describes the role of man as "king of all" in the following way: "The word of God...places man on earth,... overseer of the visible world, initiated in the mysteries of the invisible world, king of the earthly, subject of the kingdom above, earthly and heavenly, temporary and immortal, in the midst of grandeur and humility" (PG 49:114).

Man, created "in the image" of God, is called to serve the creation with responsibility no matter what its magnitude may be. Here, the true meaning of kingdom is found, as expressed in the act of love of the King of kings, of Christ, who "began to wash the Disciple's feet" (Jn 13:4-5). This expression of the kingdom of man, as an act of service toward nature, is experienced with the Sacrament of the Holy Eucharist and, in particular, in the Divine Liturgy of St. Basil. The priest, when the Magnificat (Hymn to the Theotokos) is chanted, inaudibly says: "... Be mindful, Lord, of those who offered You these Gifts, and those for whom they were offered and those through whom they were offered and—for what purposes—they were offered... Be mindful of those who travel by sea. Accompany those who suffer. Support the orphans. Liberate the captives. Heal the afflicted..."

How can we analyze the ecological terms "degrade" and "clean product", which refer to the splitting of nature, the death of life, the "unclean" way of life? If re-cycling is a means of sensitivity against the destruction of the natural environment, this concept certainly creates new moral problems from the moment that man begins to interrupt the cyclic flow of the *ktisis*. Today, the view that all things, even man, can be "re-cycled" is becoming accepted. Human intrusion in the natural environment is in antithesis with the "cyclic" life of a world that brings death. Life can become new only through death, and the mystery of life is the only "product" that cannot be "recycled".

Every spring, nature prophecies what is coming: the conquering of death from the vitality of life. The "pascha of nature" leads us to the Christian Pascha (=Easter). Just as winter leads us to spring, in the same way, the period of Great Lent and

Passion Week leads us to the life of Holy Pascha. The melodist, in order to approach the secular trait from the fall of man until his recovery with the conquering of death, uses rich images of natural phenomena that accompany the two great events of the world: death and the end of the world (apocalypse). After the fall of Adam, humankind is led out of Paradise and the chaotic element is introduced into the world of Eden. With the Crucifixion, the New Adam (=Jesus Christ) "brings again the *kosmos* to Paradise." In the resurrected person of Christ, the material creation comes again into the eternity of the new life.

Behind the ecological term "degraded" quality of life, we find the theological term "perishable" creation, which is an object of death and decay. The ecologist forgets that the mark of decay is found throughout the entire universe. Recycling cannot be effective outside the Resurrection. The Resurrection is the true "re-cycling" of life. The litany, with the procession of the holy icons, is not done only in difficult moments of unfavourable weather phenomena, but also for the protection of nature itself for peaceful times. The symbolic cycle that is formed with the exiting and returning to the Church has a soteriological character and protects each thing from the deconic element found in it.

The ascetic treatment of the *kosmos* incites man to a doxological understanding of the world. Many times, monks narrate various stories to describe, within the wisdom of nature, the virtues of Christian life. Even deprivation many times can become an enjoyment of the revelation of God, since man himself again places it in the hands of God (=we offer to You these Gifts from Your Gifts for all You have done for us). With this perspective, the practice and the restriction of "necessary need" is never identified with the discipline to some ecological program or with the creation of clean products that are friendly to the environment. All things are an extension of the ascetic and liturgical life of man and the result of knowledge of himself and knowledge of God.

All the above consist of a proposal for the review of the mentality of man towards nature. And the place where this change is realized is in the Church. From the moment "church conscience" exists, automatically "ecological conscience" will co-exist.

—Kostas Zorbas

*Next time: The Orthodox perspective on market economy.

The Work of Faith: Controlling What We Say

"My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small Rudder wherever the pilot desires. Even so the tongue is a little member and boasts great things." (Jm 3: 1-6)

What we say reveals what we are. If we can control what we say, we can control what we do. For St. James, this is a prime example of the relationship between faith and good works, and a major locus of spiritual warfare. St. James even warns against becoming a Christian teacher and expresses astonishment at how hypocritical and contradictory our speech can be.

—The Orthodox Study Bible

Official Opening of Parks Canada's Internment Exhibit

BANFF, AB—The Honourable Jason Kenney, Minister of Employment and Social Development and Minister of Multiculturalism, led the official opening of the Parks Canada exhibit, *Enemy Aliens, Prisoners Of War: Canada's First World War Internment Operations 1914-1920*, on September 13, 2013. Dozens of people, including the descendants of the prisoners, attended the ceremony. The event took place in Banff National Park at the Internment Exhibit Building adjacent to the Cave and Basin National Historic Site close to where the camp was once located. The internment camp in Banff closed in July 1917 and all traces of the camp have disappeared, having been overgrown with foliage. The opening ceremony for the pavilion was originally scheduled for June, but was delayed due to flooding.

The First World War camps are an often-overlooked part of Canadian history, it was noted during the opening. Through the National Historical Recognition Program funding, Parks Canada developed an exhibit to increase awareness about Canada's WWI internment operations from 1914-1920, according to information from Parks Canada. According to Parks Canada, the 1000 ft exhibit is located next to the Cave and Basin National Historic Site in Banff National Park, and includes interactive touch-screens, mixed media and two-dimensional displays. "This is

a complex story, considering it is a small piece of Canadian history, but it is a very important and ... a really unknown piece," Steve Malins with Parks Canada told *The Canadian Press*.

The Canadian Press reported that at the outbreak of WWI in 1914 immigrants in Canada from what were deemed enemy countries—Germany, Austria-Hungary, and later Turkey and Bulgaria—came under suspicion of being disloyal. The federal government adopted regulations that permitted these newcomers, who were labeled as "enemy aliens" to be monitored and interned. During and immediately after the war, 8,579 enemy aliens, of which 5,000 were Ukrainians, were interned as prisoners of war in 24 forced labour camps found in all parts of the country, including 4 in the Canadian Rockies, reported the CBC Edmonton news Sept. 13.

"These sons and daughters of Europe, proud Canadians all, were arrested, detained and transported to one of 24 internment camps like this," Multiculturalism Minister Jason Kenney stated at the opening. "They were put to work in what today would only be described as slave labour. In unthinkable conditions, without contact with their families, with their communications being monitored. They were treated quite literally as enemy aliens." The Ukrainian Canadian Civil Liberties Association has lobbied for many years to get official recognition of what



L to R: Dave McDonough, Master of Ceremonies, Superintendent Banff Field Unit, Parks Canada; James Bezan, M.P. Selkirk-Interlake; The Honourable Jason Kenney, Minister of Employment and Social Development and Minister of Multiculturalism; Ivan Grbesic, Chair of the Canadian First World War Internment Recognition Fund; and Senator Scott Tannas.

Photo: courtesy of Frank Jankac

happened in the camps, according to their press release. *Global News* reported that the conditions of the camp as rigorous with over 8 hours a day of strenuous manual labour building Canadian roadways and other such work, and long marches back and forth to work sites in all weather conditions. "You can never go back in history and undo a terrible injustice. But what you

can do is at least recognize that it happened, express regret and teach future generations to avoid its repetition," stated Minister Kenney.

—Parks Canada;
Ministry of Multiculturalism;
Ukrainian Canadian
Civil Liberties Association;
www.cbc.ca; The Canadian Press

Orysia Tracz Honoured in Manitoba Legislature

■ WINNIPEG, MB—Orysia Tracz, an active member of the Ukrainian community in Winnipeg, Manitoba was recognized in the Manitoba Legislature on Aug. 22, 2013 for her substantial contributions to the Ukrainian community over many years. Erna Braun, MLA for Rossmore made a Private Member's Statement to the Legislative Assembly. She stated, "I rise today to recognize Orysia Tracz, an active writer, translator and lecturer who is an integral and revered member of the Ukrainian community. Since first arriving in Winnipeg in the late 60s with her husband, Myroslaw, Orysia has made an indelible mark on Manitoba."

Orysia has served the Church and the Ukrainian community in many ways over the years. She has promoted Ukrainian heritage throughout the world in such places as North America, Australia and Japan. Orysia has been the long-time library assistant at the University of Manitoba. She has published a variety of articles on Ukrainian topics in many publications, including *The Winnipeg Free Press*, *The Globe and Mail*, *Prairie Fire* and *The Ukrainian Weekly*. The Statement also notes, "She has served as a consultant for traditional song, theatre and dance groups, translated at least ten books from Ukrainian to English and has also dedicated a great deal of her time to volunteering for numerous organizations." For her work in upholding Ukrainian cultural heritage, Orysia has been given several awards. She has been recognized with the Canada 125 Medal, the University of Manitoba Outreach Award and the 1990 Alpha Omega Alumnae Ukrainian Woman of the Year award, and she has been nominated for the prestigious YM/YWCA Woman of the Year Award, reads Erna Braun's Statement.

"Earlier this summer, Orysia was the guest of honour at the Osvita Foundation Inc. Testimonial Dinner. The Osvita Foundation was established in 1982 to help support the Manitoba Parents for Ukrainian Education and the English Ukrainian Bilingual Program, which provides instruction in Ukrainian language and cultural traditions to over 700 students across the province, including Springfield Heights School in Rossmore," the members of the Legislature heard in the Statement being presented.

After concluding her Statement, Erna Braun invited all members of the Legislative Assembly to show their appreciation to Orysia, her family and colleagues at Osvita for continuing to preserve, promote and share Ukrainian culture and heritage with all Manitobans.

—The Office of The Honourable Erna Braun, MLA for Rossmore

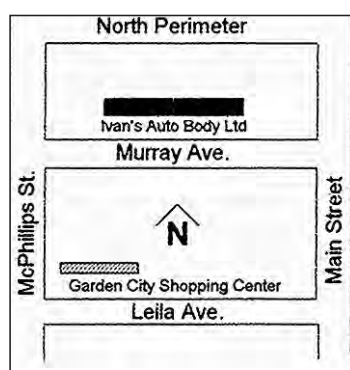


Erna Braun, MLA for Rossmore (left) and Orysia Tracz (right)

Photo: courtesy of the Manitoba Legislature

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Част. II: Нищення церков на Холмщині Правда-шлях до істини

Україна і Польща. Віки прикрих непорозумінь і суперечностей. Історія, писана кров'ю. Тому нині, в кінці двадцятого сторіччя, так прагнемо взаємної братерської згоди. Але шлях до істини, до добросусідського співжиття українців і поляків—тільки через правду. Болючу, очищаючу, страшну і рятівну. І чим менше буде замовчувань, недовомовленості, тим більше шансів на цивілізоване прийдешнє незалежних Польщі та України. Надіємось, саме цьому сприятиме публікація Віктора Ревухи.

75 років тому в Польщі руйнували Православні церкви

Від середини травня до 16 липня 1938 р. (через 950 років від хрещення Київської Русі) на Холмщині та Південному Підляшші християнська Польща зруйнувала 91 церкву, 10 каплиць, 26 домів молитви—разом 127 святинь. Крім того, 3 церкви були передані римо-католикам, а 4 храми стали трупарнями. "Десять років пізніше [1947 р. - Я. П.] нікому було плакати за своїми святинями" (д-р Григорій Купріянович).

—Ярослав Присташ, Подія, №22, 2 червня 2013

Kholmshchyna-Pidliashya; Remembering 75 Years After Churches Destroyed

From mid-May to July 16, 1938—950 years after the Baptism of Kyivan Rus'-Ukraine, in the region of Kholmshchyna and Southern Podlasya Christian Poland destroyed 91 churches, 10 chapels, 26 prayer homes, totaling 127 sacred buildings. Moreover, 3 churches were transferred to the Roman Catholic Church and 4 churches became morgues. "Ten years later," says historian Dr. Hryhoriy Kupriyanovych, "There was no one left to mourn for the loss of these holy places."

—Yaroslav Prystash, Podiya, No. 22, June, 2013

продовження із минулого числа

■ Згодом зворушилася місцева польська адміністрація. На постерунки поліції та до "референтів безпеченства" почали викликати свідоміших громадян, арештовували їх, били, наказували їм переходити на католицтво, або виїхати з Холмщини. А місцеві поляки почали організовувати різні товариства "опекі кресуф всходніх" й допомагати поліції нищити українців. На зібраннях місцевих поляків оголошувалися такі ухвали:

1. Наука релігії в школах для дзеці православних повинна провадзіць сен в ензику польскім.
2. Набоженьства в церквах повинно одправляць сен рувнеж в ензику польскім.
3. Звляща дотичи то ензика казань.
4. Свента у православних повинни одбиваць сен ведлугнового стилю".

Так, 3 квітня 1938 року у селі Савин місцевий ксьондз Зигмунд Гжегожевські та кілька місцевих поляків, в тому числі Войцеховські і Філіповіч, улаштували віче, на якому домагалися розібрати православні церкви, змусити священників служити й проповідувати по-польському та виселити місцевого православного священника. Дехто з присутніх не хотів погодитися з такою постановою, то їх змусили мовчати, кажучи, що це наказ вищої влади, а "там у гури лепей ведзон", що треба робити.

До священників з'являлась поліція й погрожувала найтяжчими карами, якщо вони й надалі будуть проповідувати українською мовою й відправляти Служби Божі за старим стилем. Одночасно почали опечатувати й так звані "доми молитви", тобто хати, що їх православні побудували, не отримавши дозволу на відкриття церкви.

Полонізація Богослужінь продовжувалась увесь 1938 і 1939 роки. Коли почалося масове нищення церков, то повітові староства казали українцям, що ще можна врятувати церкви від руйнування, якщо священники почнуть вести службу й проповідувати по-польськи. Томашівський староста Казімеж навіть видав священникам наказ проповідувати лише по-польськи. За непокору—кара. Так, наприклад, священникові села Матче Грубешівського повіту віце-староста загрозив виселенням з Польщі, священника села Ходиванці Томашівського повіту завідправлення Богослужінь українською мовою засудили на три місяці ув'язнення ще й наклали на нього грошову кару, священника з Новосілок—на один місяць арешту з грошовою карою і т.д.

Польський терор у травні-червні 1938 року набрав надзвичайного розмаху. "Шукати справедливості" у вищої влади селяни пробували аж у Варшаві, але й там нічого не домоглися.

На з'їзді резервістів у Лашеві ксьондз у костелі кричав: "Преч православне!", "не спшедаваць млека жидам і православним..." У селі Віткові, де тоді відбувалася парцеляція, підказували: "Бендзеш католікем, втеди можеш купіць земен".

В червні 1938 року почалося руйнування церков, що продовжувалось біля двох місяців і жертвою якого впало 162 святині, не рахуючи знищених поляками до червня цього року. На прохання й протести православні одержували відповідь, що церкви мусять бути розібрані, "аби своїм відокем не шпепілі мейсцовосць".

Людяма села Голешева Володавського повіту старостай війт увесь час обіцяли, що церкву не розвлять. Їм повірили, а 13 липня 1938 року о 7-ій годині ранку несподівано на підводах приїхали пожежники й поліцаї з трьох постерунків з псами. Людя, що вже вийшли в поле, кинули жнива й збіглися до церкви, але поліцаї почали їх бити й цькувати псами. Коли одна жінка, бачачи, що церкву ваять, заголосила: "Хто ж нам і де тепер буде правити Служби Божі?!", то поліцаї відповів їй: "Хлоп твуйв хлєве на сяне ці одправі".

До села Ігніна Володавського повіту 8 липня 1938 року приїхало багато

поліцаїв, робітників-поляків і біля 30 пожежників під проводом володавського референта "безпеченства" Крогульця, війта гміни й коменданта поліції. Вони по-варварськи розігнали православних, почали валити церкву, причому обезчестили святощі, поламали престол, знищили іконостас та образи.

У село Голя того ж Володавського повіту 13 липня приїхали з міст Острова і Нарчева референт староства, війт, секретар гміни Тисьменичі й багато поліцаїв та робітників-поляків. До дверей підійшов робітник і замахнувся сокирою, що вихопилась йому з рук, встромившись у ногу. Робітники зразу ж відвезли його до міста Острова. Розлючені поляки почали валити церкву. Іконостас і образи порубали й звалили на купу. Понівечили й знищили церковну бібліотеку й дуже цінний старовинний церковний архів.

Одною з найдавніших церков на Холмщині була церква в селі Розтоці Холмського повіту, що вже існувала в XVI столітті й стояла непорушно до початку нової польської державності. Тоді церкву було замкнено, ключі забрала поліція, дозволивши православним молитися в ній лише 3 рази у рік. В 1936 році православні якимсь чудом домоглися дозволу відремонтувати цю святиню, що коштувало для них величезних на той час грошей—3000 злотих. І цю тільки що відремонтовану прадавню церкву було брутально знищено 8 липня. Звернення до влади, на якому підписалися сотні людей, щоб зберегти церкву, було зустрінуто лише кпинами...

В селі Голубі, як і в інших селах Грубешівського повіту, святиню, поглимившись над нею, повалили у день Вознесіння Господнього. Старовинну церкву в селі Модрині того ж повіту в липні-серпні 1938 року перетворено на костел, всі цінні речі, архів, бібліотеку й образи забрав ксьондз з Модрині. У селі Чомові, коли валили церкву, один з робітників-поляків, ставши на бані, помочився на церковний хрест. У селі Сагрині 23 травня запечатили, а в липні зруйнували дім молитви. Перед цим священника викликали до Грубешова, де староста сказав йому:

"Ксьондз повинен биць католікем. Даеми дзень до намислу".

Церкву села Ярославця, що за переказами існувала близько 600 років, знищено 30 травня. Увесь матеріал закупила на дрова місцева польська молочарня.

В селі Пригоріле розвалено церкву 8 червня. В цій старовинній церкві знаходився чудодійний образ Божої Матері, що його шанували не лише православні, але й католики. Після цього злочину, як засвідчили багато очевидців, відбулося три явлення: Божої Матері, Хреста й Розп'ятого Христа. Того ж дня почали валити церкву в місті Крилові. Валили кілька тижнів, під час цього акту вандалізму мур, упавши, причавив одного поляка-робітника, що, розбиваючи святиню, насміхався над нею й голосно виспівував: "Господи, помилуй, подай, Господи" і т.п.

У селі Лаців Томашівського повіту 4 серпня, коли валили церкву, збіглось багато православних. На малих дітей поліцаї цькували псів, а старших немилосердно били. Одна дівчинка крикнула: "Люди, рятуйте церкву, бо не матимемо де й помолитися!" За це її жакливо було побито на поліційній станиці. До церкви під багнетами припровадили священника. Поляки (наприклад, війт Хмель) увійшли до вітваря, в шапках, надягли на голови вінці, накинули на себе ризи... Біля церкви було розкопано могилу колишнього священника, розкрито труну й зганьблено останки покійного пастиря. Пам'ятник на могилі було розбито, вирубано всі дерева, що росли біля церкви, саму площу, де стояла церква, призначили для забав місцевої польської молоді. А будівельний матеріал війт Хмель продав околичним полякам...

Коли валили церкву в селі Переспі Томашівського повіту, то не відразу зважилися обезчестити святий престол зі Святими Дарами. Але до вітваря ввійшов війт гміни Котлиці Вінські й солтис Наговські (останній зайшов туди в шапці й з цигаркою в зубах) й змусили на другий день знищити престол.

В Томашеві 18 червня в присутності війта й коменданта поліції розвалено дві старовинні церкви, одну—на передмісті Дубині (збудовану 1571 р.), а другу—на Замлині (збудовану 1559 р.).

Прикладів глумлення над українською церквою можна було б ще наводити й наводити, однак і вищесказаного вже досить, аби уявити собі ті жорстокі часи для нашого народу на рідній Холмщині.

Вища Православна духовна влада увесь час протестувала, благала обличити це жорстоке нищення, але марне. 16 липня 1938 року зібралися всі Православні єпископи у свого архієпископа Митрополита Діонісія й оголосили 3-денний піст з нагоди великих терпінь Холмщини, звернувшись до вірних з "посланням", яке згодом було сконфісковане. Там читаємо про холмщаків: "Воздаємо Вам похвалу й подив від усієї... Церкви і свідчимо перед Вами нашу загальну скорботу з приводу Ваших утрат. Віримо, що з нами поділять скорботу Вашу рівно ж і благочестиві предки Ваші, що знаходили, мабуть, єдину втіху під час життєвих турбот у тих церквах, що нині так жорстоко й безсердечно знищені. Розуміємо, як тяжко Вам нині, бо нічого на землі немає тяжчого, як на власні очі бачити нищення і наругу не лише своєї, але й прадідівської святині. Але зате як чиста й спокійна уява Ваша християнська, що постраждала Ви не як убивці, злодії, злочинці й посягаючи на чуже, а як вірні своєму доброму ісповіданню християни".

Окрім того, єпископи виготовили широкий меморіал до президента Польщі маршала Сміглого-Ридза й прем'єра Складковського, але й це не допомогло.

(продовження на стор.13)

St. Catherine's Monastery Closed For Security Concerns



■ **MOUNT SINAI, EGYPT**—St. Catherine's Monastery, one of oldest functioning monasteries in the world has been forced to close because of the deteriorating security situation in Egypt, Britain's *The Guardian* reported on Sept. 5, 2013. According to *The Guardian*, the closure followed the removal of former president of Egypt Mohamed Morsi, which sparked country-wide turmoil and revenge attacks on Christian churches. Egyptian officials asked the monastery back in July to close. Fr. Paolos, a member of the monastery's Holy Council and now busy working the fields, told *Al-Monitor* on Sept. 2, 2013, "After the attacks on churches around the country in the past two months, we received orders from security authorities to shut down for security reasons."

The closure has a devastating im-

pact on the economy of the remote surrounding area, reported *The Guardian*. Both the 1500-year-old monastery and St. Catherine town are affected. The Greek Orthodox monastery is a popular attraction for tourists and pilgrims. The town was built up and relies solely on tourism and pilgrimages. Since the beginning of the uprising in Egypt in 2011, and with fresh unrest, tourism has ground to a halt. "My business is now zero. No one is coming," Sheikh Mousa al-Gebaly, the manager of a trekking and hotel company, told *The Guardian*. Times are equally tough at the monastery. *Al-Monitor* reports that the monks will no longer be able to pay its workers. About 400 people from the local population are employed to work at the monastery's grape and honey farms and olive groves. Over the past 50 years, St. Catherine's Monastery had to close twice: In 1977 when former President Anwar Sadat visited Jerusalem, and in 1982 when the Egyptian military entered Sinai after the withdrawal of Israeli forces, *Al-Monitor* reported.

St Catherine's monastery was built between the years 548 and 565 on the order of the Emperor Justinian I. It lies at the foot of Mount Horeb,

recognized as the Biblical Mount Sinai, in the Sinai Peninsula. As is written in the Old Testament, Moses received the Tablets of the Law and God spoke to the Prophet Moses from a burning bush on this mountain. The monastery is a UNESCO World Heritage Site. According to UNESCO, the monastery's walls and buildings have great significance to studies of Byzantine architecture and it houses outstanding collections of early Christian manuscripts and icons. The oldest known icon of Christ Pantocrator is preserved at the monastery. Further, UNESCO cites that St Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment. Ascetic monasticism in remote areas prevailed in the early Christian Church and resulted in the establishment of monastic communities in remote places, the UN organization writes. They add that it is one of the earliest remote monasteries and one of the oldest to have survived intact, being used for its initial function without interruption since the 6th C.



—www.al-monitor.com;
www.theguardian.com;
www.unesco.org

Про чесноти та гріх

■ Важкі страждання святих є ареною боротьби заздрості та чесноти: заздрість, щоб перемогти, наполягає все зносить, а чеснота, щоб залишитися непідкореною. І заздрість бореться, щоб процвітав гріх через покарання тих, хто робить поступ у чесноті, а чеснота протистоїть тому, щоб люди благі мужньо трималися—навіть у важких бідах та стражданнях.

Подвиг чесноти є постійною боротьбою в трудах, і тим, хто її мужньо витримав, він приносить переможний вінець—безпристрасність душі, завдяки якому вона, з'єднавшись із Богом любов'ю, у своєму внутрішньому настрої віддаляється від тіла й світу. Бо тілесні муки укріпляють душу витривалих.

Спочатку захоплені красою насолоди, ми надали перевагу смерті істинного життя. І тому ми із вдячністю несемо тілесний труд, який умертвлює цю насолоду, щоб, самим знищенням її, умертвивши разом з нею й смерть, отримати життя, що повертається назад до нас, [колись] продане насолоді, а [тепер] відкуплене малими трудами плоті.

Якщо плоть процвітає, то звичайно примножується сила гріха. А тому зрозуміло, що коли плоть страждає, чесноті, природно, зростати. І ми повинні мужньо зносити страждання плоті, оскільки воно очищує скверну душі й забезпечує майбутню славу. Бо нинішні тимчасові страждання нічого не варті порівняно з тією славою, яка відкриється в нас (Рим. 8:18).

Лікарі не зіцлюють тіло, пропонуючи всім одні й ті ж ліки,—і Бог не виліковує хвороби душі одним лише способом зіцлення, гідним для всіх, але робить [людей] здоровими, користуючись ліками, придатними для кожного окремо. І ми, зіцлювані, подякуймо [Йому], навіть якщо доводиться нам переносити муки, бо блаженна кінцева ціль [лікування].

—Прп. Максим Ісповідник, www.hram.in.ua

On Virtue and Sin

■ The arena where virtue battles envy is great suffering. Envy must be overcome. In order to remain unyielding, virtue endures everything. Envy fights so that sin would flourish by rebuking those who would make gains toward virtues, and virtue resists so that good people would maintain courage even during severe misfortune and suffering.

The attainment of virtue is a continuous struggle. Those who courageously withstand suffering receive the crown of victory—intransience of the soul. As a result, the soul, uniting with God's love, distances itself in its internal disposition from the body and the world. Bodily anguish strengthens the soul in the resilient.

At first, we preferred death to eternal life, captivated by the beauty of pleasure. For this reason, we gratefully accept physical labor which conquers such gratification. By its destruction, and death with it, we receive life that is returned to us, [once] sold for pleasure, and [now] redeemed by small labours of the flesh.

If the body is thriving, then, the power of sin usually multiplies. Therefore, it is clear that when the body suffers, virtue naturally grows. We must bravely endure the suffering of the flesh, since it cleanses the uncleanness of the soul and ensures future glory. For the present, temporary suffering means nothing compared to the glory that will be shown to us (Rm 8:18).

Doctors do not heal the body by proposing to them one and the same medicine. So, too, God does not heal the sicknesses of the soul in one and the same way for all. Instead, He makes [people] well using ways that are suitable for each individual. We, who are healed, thank [Him], even if we have to endure distress, because the blessed end goal is [healing].

—Venerable Maxim the Confessor
www.hram.in.ua

Нищення церков на Холмщині продовження зі стор.12

17 липня у покоях Митрополита Діонісія відбулася велика нарада єпископату, представників Холмщини і всього православного населення. Обговоривши трагічне становище на Холмщині, православні вирішили, відсунувши набік усі політичні розходження, об'єднатися в обороні церкви. А терор на Холмщині все збільшувався. Польська преса почала писати, що в знищених церквах зберігалася зброя й антидержавна література. Все більше православних священників і мирян кидалося за ґрати.

Свій голос на оборону православної церкви підняв греко-католицький Митрополит Андрій Шептицький. В його (теж сконфіскованому згодом) листі читаємо: "Між знищеними церквами є дорогоцінні старовинні пам'ятки церковної архітектури. Часто нищили й знаряддя релігійного культу. Людей змушували, іноді насильством, приймати католицьку віру в латинському обряді, священників, удержуваних лептами бідного народу, ...ви-селювали та діймаюче карали грошовими гривнями або в'язницею. Неповинних людей не раз бито й видалявано з їхніх осель. Навіть не вільно там учити катехизму й проповідувати у материній мові людей".

Проти бузовірської сваволі—нищення українських православних церков на Холмщині, яке перекидалося й на Волинь, виступив у сеймі тодішній (1991) Патріярх Київський і всієї України Мстислав.

Та події 1938 року були лише жажливою прелюдією до страшних переслідувань, що їх приніс холмщикам 1939 рік, коли пролилася свята кров ге-

роїв, оборонців своєї народності й віри. Коли по ночах цілі села чатували на напади поляків, коли ясным полум'ям спалахнув, здавалося, вже приспаний великий дух колишнього холмського лицарства, дух, залятий в правічних мурах, в руїнах князівських замків, в кожній українській селянській хаті.

Страшні 1938 і 1939 роки, що їх мужньо витримала Холмщина, стають найбільшим доказом перед усім світом, що Холмщина—це невідлучна українська православна земля, яка під найтяжчими муками не втратила свого духа, свого національного обличчя й своєї віри.

Усе сказане вище не є свідченням того, що ми домагаємося перекроювання кордонів, які склалися після II-ої світової війни. Наш народ ніколи ні на кого не нападав, нікого не воював і не зволював, потвердженням цьому є і наш мирний історичний національний синьо-жовтий стяг—символ незатмареної небесної блакиті й розлогого золотистого пшеничного лану. Однак ми повинні мати право доглянути могили наших батьків, дідів та прадітів, що їх прийняла холмська земля, турбуватися про наші православні святині, які там ще збереглися, допомогти нашим єдинокровним братам спорудити нові, шанувати й плекати холмські традиції нашого народу, його говірку, пісні, обряди тощо.

Тож—гуртуймося, братаймося, в одній сім'ї єднаймося!

—Б. Ревуха,
член Спілки письменників України
(Народна трибуна, Луцьк, 30 березня 1991 року)

Milestones Celebrated in Holy Trinity UOC, Canora, SK



Holy Trinity Ukrainian Orthodox Heritage Church, Canora, SK.

CANORA, SK—The Holy Trinity UOC parish in Canora, Saskatchewan celebrated several events on Sunday, Aug. 18, 2013. The day began with the Divine Liturgy celebrated by parish priest Fr. Michael Faryna. Then, a *Panakhida* memorial service was held for the newly-reposed Rt. Rev. Mitred Archpriest Mikolaj Derewianka, who fell asleep in the Lord on Sunday, Aug. 11, 2013. This was an important service for the parishioners. Fr. Mikolaj served as the parish priest from 1981 to 1988 and again from 2007 to 2011.

Next, a special thanksgiving *Moleben'* was served to commemorate the 1025th anniversary of the Baptism of Kyivan Rus'-Ukraine. Following the worship services, the faithful departed for the Rainbow Hall where they enjoyed a wonderful lunch and program.

Here, the parishioners and guests marked the 85th anniversary of the first Holy Trinity church, now known as the Ukrainian Orthodox Heritage church, as well as the 50th anniversary of the present church located at 904 Main Street in Canora. A concise history was read by Adeline Zawislak, who described the parish's journey from having no church of their own to the present-day church. A DVD presentation of the building of the present church was shown. The slides had been taken by Orest Mysak who was on the building committee for the church at that time. They included a pictorial presentation of the procession to bless the ground, the breaking of the ground and highlights of the construction process. It concluded with pictures of the procession from the heritage church to the newly-built church by the parishioners and the special welcoming of Metropolitan Ilarion for the consecration on Sept. 29, 1963.



Newly-built church (1963) on Main Street, Canora, SK.



The iconostasis of the Heritage Church.



The iconostasis of the newly-built church.

After the DVD presentation, there was an opportunity for comments and remembrances. Orest Mysak provided an overview of all of the work that went into the planning and managing of this ambitious project. Rudolph Kresak recalled how nervous he had been in arranging his marriage and learning from the parish priest that he and his future wife would be the first to be married in the newly-built church.

Seated at the head table for the program were Rev. Fr. Michael Faryna, Dobr. Deleena and their son Isaiah, Orest Mysak from the building committee and his wife Mary, Rudolph and

Nancy Kresak who were the first couple married in the new church, choir leader and cantor Adeline Zawislak, and parish president Dorothy Korol.

In her closing remarks, parish executive president Dorothy Korol extended appreciation to the members of the neighboring parishes who came to share the event, to Fr. Michael for his technical expertise and to the women of the parish for preparing the wonderful meal. After the closing prayer and conclusion of the program, the parishioners and guests lingered to continue their reminiscing.

—Dorothy Korol

The 40th Anniversary
of
The Ukrainian Orthodox Church of St. Anthony
will be celebrated on
September 21st, 2014



10:00 a.m. Hierarchical Divine Liturgy
Banquet to Follow

Further information can be obtained at:
The Ukrainian Orthodox Church of St. Anthony
6103 – 172 Street, Edmonton, Alberta
(780)487-2167 or www.st-anthonys.ca

Feast of the Transfiguration at Holy Trinity Metropolitan Cathedral



WINNIPEG, MB—The Holy Trinity Metropolitan Cathedral celebrated the Feast Day of the Transfiguration of our Lord, Jesus Christ on August 19, 2013. His Eminence Metropolitan Yuriy blessed the baskets of fruits following the completion of the Divine Liturgy.

Back to School – With Prayers: St. John the Baptist Congregation, North Battleford, SK

NORTH BATTLEFORD, SK—St. John the Baptist congregation in North Battleford, Saskatchewan hosted for the second year in a row a "Welcome Back to School" *Moleben'* on Sunday, Sept. 8, 2013.

Nearly 70 people, both young and young at heart, including some 25 young people and children, gathered to pray for God's blessings upon, and especially for the Mother of God's protection, or *Pokrova*, of students starting a new school year. The day's prayers were further strengthened as it was the Feast Day of the Volodymyr Icon of the Mother of God. A copy of this icon was present on the *tetrapod* for this *Moleben'*. Each of the students were mentioned by name in prayers, and then individually blessed with Holy Water. At the Dismissal, all present were further anointed with Holy Oil.

Although His Eminence Metropolitan Yuriy was in Saskatoon on this day on a visitation to All Saints church, and wished to be present for this *Moleben'*, he nonetheless conveyed his best wishes, greetings, and Archpastoral blessing to all. His greetings were conveyed

through one of the parents, who is a regional school district superintendent, who had served His Eminence earlier in the day.

Following the *Moleben'*, a potluck supper was enjoyed by everyone present. The Ukrainian Women's Association of Canada (UWAC), Olena Pchilka branch provided hot dogs and buns. The students and families supplemented the meal with beverages, salads and desserts.

President Roman Nychyk welcomed and thanked everyone for attending and further invited all parents and children to continue to grow in their faith and involvement within the life of the church in North Battleford, and area. Elaine Nychyk spoke briefly on the upcoming *Obzhynky*, the Fall Harvest Festival, taking place in November.

The celebration concluded with an early delivery from St. Nicholas. All of the children-youth-students received gift bags with various items to aid in their learning and growth. These were presented by Fr. Taras and Dobr. Sonia Udod.

Once again, as one year ago, the



Mother of God's *Pokrova*—loving protection of students-learners-children-youth, was clearly and abundantly manifested.

—Tracey Mamprin and
Very Rev. Archpriest Taras Udod

Пресвятая Богородице, спаси нас!
Most Holy Theotokos, Save Us!

Початок нового навчального року Молебень у храмі Св. Івана Хрестителя

НОРТ-БАТТЕЛФОРД, САСК.—Минулої неділі 8 вересня 2013 р. в містечку Норд-Баттелфорд в Саскачевані було відправлено Молебень у храмі Св. Івана Хрестителя в честь дітей-школярів. На Богослужінні прийшло багато вірних у Христі—і нових іммігрантів з України, так й сімей з української діаспори в Канаді. Парафіяльний священник, прот. Тарас Удод щиро і сердечно зустрічав всіх присутніх з теплим вітанням зі святковим днем.

Богослужіння почалося о 4:00 год. пополудня, а наприкінці Молебня о. Тарас і всі вірні помолилися Господеві за здоров'я всіх дітей. Отець Тарас вітав усіх школярів з початком нового навчального року, бажаючи їм сил, терпіння, успіхів та Божого благословення. Щоб ішли

до своєї мети не тільки з 100%-ю впевненістю, а ще й з Богом в серці і в душі. Потім відбувалося помазання віруючих єлеєм о. Тарасом.

Отець Тарас всіх запросив на святкову вечерю в честь школярів. Святковий стіл вже закликав своїм ароматом довгоочікуваних гостей, а особливо дітвору. Наприкінці о. Тарас здивував дітей приємними і цікавими подарунками. Діти були просто щасливі.

Традиція відслуження Молебня дітям, що йдуть до школи на Україні впроваджена вже давно. І справляє теплі враження іммігрантам з України, що в новій країні українська діаспора підтримує традиції, культуру, свята, обряди та звичай.

—Олеся Тирончук

Молитва на початок навчального року

Боже, вислухай наші прохання, які ми з глибокою вірою підносимо до Тебе через найкращого Учителя Ісуса Христа, нашого Господа, який Живе і Царює в Єдності Святого Духа. Нехай Всемогутній Бог благословить учнів і провадить їх у новому навчальному році так, щоб вони пізнали Його Мудрість і старанням навчанням добре готувалися до виконання свого життєвого покликання. Нехай Ісус Христос, Божий Син і Єдиний їхній Учитель, освітлює їх Своїм Словом, щоб вони у новому навчальному році йшли за Ним і зростали в Його Дружбі і Любові, а Дух Святий, який від Хрещення постійно їх провадить, дав їм мужність і витривалість, щоб вони словом і прикладом привертати до Ісуса Христа ще й інших людей. Нехай усіх їх благословить Всемогутній Бог Отець, і Син, і Святий Дух. Амінь.

CONGRATULATIONS! Morris and Olga Andrushko celebrate 67th Anniversary



VERNON, B.C.—Morris and Olga Andrushko celebrated their 67th wedding anniversary on Aug. 24, 2013 in Vernon, B.C. This is indeed a rare occasion to be celebrated with Morris now 92 years old and Olga 89 years old. Their many years together is a good example to younger generations of the commitment and dedication to themselves and to the Church necessary in marriage.

Morris emigrated from Ukraine to Vita, Manitoba with his family at the age of 16. Olga was born in Sandilands, Manitoba into a Ukrainian family. Morris and Olga were married in Winnipeg in 1946 and moved to Waterford, Ontario in 1953. They lived in Waterford for over 60 years where they were involved with St. Mary the Protectress Ukrainian Orthodox parish. Morris was president for over 40 years and Olga was president of the parish's branch of the Ukrainian

Women's Association for over 30 years. They participated in fundraising events in the community, such as food sales of *varenyky*, *holubtsi* and baked goods, hosted dances and gatherings and participated in Waterford's annual Pump-kinfest celebration.

Morris and Olga raised their 5 children in the Ukrainian Orthodox community. They were involved in Sunday School, Ukrainian school, dance, concerts and many fundraising events. Morris and Olga now reside at Heritage Square in Vernon and attend the Dormition of St. Mary parish in Vernon, B.C. with parish priest Very Rev. Archpriest Isadore Woronchak. Morris and Olga have 5 children, 11 grandchildren and 3 great grandchildren. Morris and Olga enjoy the many activities offered at Heritage Square and spend much time with their extended family in Vernon, B.C.

Семінар українських хорових диригентів 2013

■ ЕДМОНТОН, АБ—Після 16-ти літньої перерви, від 9 по 18 серпня цього року, в залі Інституту Св. Івана в Едмонтоні, Альберта, гомоніли інтенсивною диригентською роботою. Безперервно йшли насичені знаннями лекції, лунав хоровий спів, практикувалися жести. Українське Музичне Товариство Альберти "УМТА", на чолі з п. Любою Бойко-Белл, взяло на себе важливе завдання—оживлення колись традиційних для едмонтонської громади серпневих семінарів хорових диригентів.

Це "оживлення" захопило і притягнуло 15 студентів-диригентів з різних частин Канади: з Онтаріо—Марічка Данкен (Берлінгтон), Лариса Мейсон (Оттава); з Манітоби—Марія Панків (Вінніпег); зі Саскачевану—Віра Федущак і Доріанна Головачук (Ріджайна), Станіслав Гаврилів (Саскатун), Калина Карапіта (Джедбург); з Британської Колумбії—Тамара Антонюк (Суррей); і з Альберти—Єлисавета Лісова Андерсон (Ст. Альберт), Лариса Бумбак (Вегревіл), Джойс Хруник-Рудяк (Шервуд Парк), Кімберлі Кокрен (Ст. Альберт), Наміша Глусь, Наталя Оніщук, і Іванна Панчук (Едмонтон). Семінарський хор складався з 23-ох хористів-добровольців з Ед-

монтону, а необхідною допомогою та підтримкою диригентам як і викладачам були дві вмілі піяністи-аккомпаніаторами: Ірина Тарнавська і Галина Лазурко.

Семінар хорових диригентів безперечно один з найбільш значимих проєктів УМТА. Перший семінар, зорганізований онтарійською провінційною радою Комітету Українців Канади, організатор Олена Глібович, відбувся у 1976 році в Анкастері, Онтаріо. Ініціатором та головним викладачем був бл. п. маєстро Володимир Колесник. В 1979 році, після 3-ох семінарів в Онтаріо, УМТА—під вмілим та переконливим провідом голови Марії Дитиняк—перебрало організування цих семінарів, які до 1997 року успішно та безупинно відбувалися в Едмонтоні. Бл. п. маєстро Колесник і тут займав позицію головного викладача та відповідальним програми навчання; запрошені музикознавці та педагоги, які викладали специфічні теми доповнили навчальний штаб.

На цій відновленій етапі семінарів, викладачі були: маєстро Лаврентій Івашко з Оттави, проф. Мстислав Юрченко з Києва, і д-р Меланія Гладуневич Туржон з Едмонтону.

Маєстро Івашко, головний вик-



Учасники семінару, інструктори, піяністи, семінарний хор, управа УМТА.

Фото: Марко Левицький

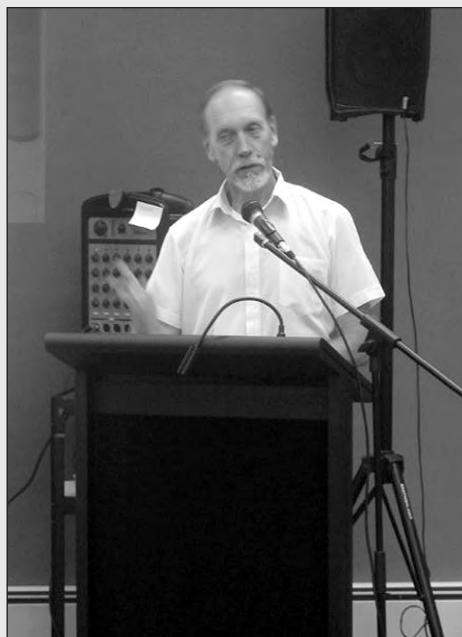
ладач семінару, провадив репетиції та викладав наступні теми: техніка диригування, вокал, дикція в співі, інтерпретація, та здоров'я голосу. Колишній диригент Віденьського хору хлопчиків, м. Івашко зараз ад'юнкт-професор хорового мистецтва Оттавського університету. Уже 25 років активно працює в оттавській музичній громаді як консультант та педагог хорового звучання та вокальної техніки; хоровий суддя; соліст-баритон; хор-майстер Націо-

нального мистецького центру в Оттаві і диригент двох хорів.

Проф. Мстислав Юрченко відповідав за виклади про практику літургійної музики, техніку диригування, та історію української духовної музики. Проф. Юрченко, музиколог та знавець української духовної музики, зараз професор Катедри хорового диригування Київського університету ім. Бориса Грінченка.

продовження на стор.17

Доповідь про композитора Максима Березовського



Проф. Мстислав Юрченко з Києва.

Фото: Майкл Белл

■ ЕДМОНТОН, АБ—В Едмонтоні від 9 по 18 серпня 2013 р. відбувся 20-ий Український семінар хорових диригентів, як і попередні семінари, організований Українським Музичним Товариством Альберти. В програмі семінару заплановано було лекцію на тему "Максим Березовський— знахідки невідомих хорових концертів" відкритою для загальної публіки, яка відбулася при повній залі в середу 14-го серпня. Цю лекцію виголосив один з інструкторів семінару, Мстислав Юрченко з України.

Голова товариства, Люба Бойко-Белл привітала присутніх і представила доповідача проф. Мстислава Юрченка. Мстислав Сергійович Юрченко—диригент, музиколог, знавець української духовної музики, зараз працює професором катедри хорового диригування Київського університету ім. Бориса Грінченка і керує студентським хором "Magnificat" цього закладу. За час викладання в роках 1987-2002 започаткував перший в Україні спеціальний курс "Історія української духовної музики". Написав і видав два навчальні посібники про духовні твори Максима Березовського і про українську духовну музику 1920-х років. Церковною музикою, зокрема творчістю Максима Березовського, зацікавився в 70-их роках, а на початку 80-х р. захистив у Ленінградській державній консерваторії кандидатську дисертацію "Творчість Максима Березовського в контексті української музичної культури 18 століття". Диригуючи різними хорами (соборів, храмів, студентськими, світськими) своїми виступами відтворює втрачені твори української хорової клясики, які Юрченкові пощастило віднайти в архівах та рідкісних зібраннях.

Під час лекції М. Юрченко розказав присутнім про життєвий шлях, всі ясні і темні сторінки, композитора Максима Березовського, який народився 1745 р. в Глухові, походив з козацької родини. Як дуже талановитий юнак, вчився в Києво-Могилянській академії, за свій гарний голос і талант був прийнятий до італійської оперної трупи в Петербурзі, де виконував головні оперні партії серед ряду визначних співаків. В 1769 р. за свій непересічний талант був висланий на дальшу науку до Італії, його учителем був найвизначніший в той час композитор і учитель

падре Мартіні. В нього теж навчався В. А. Моцарт. В Болонській Академії М. Березовський здобув знання професора і академіка. В 1775 р. повернення до Петербурга, де незважаючи на його величезне музичне знання і талант, йому неможливо було знайти певну музичну позицію як і визнання його непересічного таланту, він у 1777 р. покінчив своє життя. За короткий час свого життя М. Березовський написав-створив цілий ряд важливих творів. В його доробку є понад 18 хорових духовних концертів, Причасні вірші, Богослужбні твори, повна Літургія Св. Івана Золотоустого, опера "Демофонт" (виконана в Ліворно, Італія), інструментальний твір Соната для скрипки і клавесину.

На жаль, всього три концерти були друковані і доступні для виконання, а це "Не отвержи мене во время старости", "Господь воцарився", "Бог ста в сонмі Богів". Існують назви концертів, які були в спеціальних списках, але повних партитур нема, тільки у формі по-одиноких поголосників.

Під керівництвом Мстислава Юрченка вдалося віднайти цей матеріал в Київських і Московських архівах, зредагувати 10 духовних концертів готових для виконання, п'ять з них вже виконано в основному під керівництвом М. Юрченка. На думку М. Юрченка, Максим Березовський здійснив перехід до іншого художнього стилю від Барокко до Класичного і, дякуючи новим знахідкам, ми бачимо як цей процес здійснювався. М. Березовський став композитором нового часу, художник, творець, якого хвилюють важливі питання добра і зла, місця людини в суспільстві, виправданості життя художника. В цьому він подібний до Моцарта. Також дуже важливо, що дякуючи своєму таланту, Березовський повернув церковне слово в хорових концертах.

Доповідь була переплетана музикою, присутнім пощастило почути музику М. Березовського у високо мистецькому виконанні, концерт "Не отвержи мене во время старости", у виконанні Російської капели під дир. Юрлова.

Двохорний концерт "Тебі Бога хвалим" у виконанні хору "Думка" дир. Євген Савчук, Причасні вірші "Хваліте Господа з небес" № 2, і "Блажені яже избрал" у виконанні хору "Відродження" дир. Мстислав Юрченко.

З книжки Максим Березовський життя і творчість автор Василь Витвицький—"Максим Березовський композитор великого творчого обдарування, музиці якого прикметна глибина і емоційність. Його творчість відзначається високим рівнем професійної майстерності та різними рисами української національної своєрідності і самобутності. Композиторська спадщина Максима Березовського своєю якістю та історичним значенням вона становить важливий етап у розвитку музики всього Європейського Сходу."


На закінчення вечора, голова товариства Люба Бойко-Белл, подякувала всім присутнім за увагу, проф. М. Юрченкові за дуже змістовну і цікаву доповідь і подарувала йому від товариства книгу "Артем Ведель—Божественна Літургія Св. Іоанна Золотоустого та 12 духовних хорових концертів", ред. Володимир Колесник, видана книга Українським Музичним Товариством Альберти 2000 р.

—Марія Дитиняк, член УМТА

Music Resources for Cantors and Choirs

- Alberta Benevolent Cantors Association
www.albertacantors.ca
 - Offers downloadable audio clips from the Good Shepherd Prayerbook (2007). Galician melodies available. Ukrainian and English versions.
 - Divine Liturgy, Memorial Litia, and 8 Resurrectional Tones available as free pdf file downloads.
- The Ukrainian Music Society of Alberta
www.umsacanada.com
 - Holds concerts and workshops.
 - Located in Edmonton.
- Pastyr.ca
www.pastyr.ca
 - A volunteer-maintained web portal to support the publication and dissemination of liturgical texts and music as practised in the Eastern Eparchy of the Ukrainian Orthodox Church of Canada.

Ukrainian Music Society of Alberta



Українське Музичне Товариство Альберти

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ІКА

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Mandolin Ensemble Performs at the Ukrainian Festival

■ EDMONTON, AB—St. Anthony's Ukrainian Orthodox Church parish in Edmonton, Alberta held what has become a biannual Ukrainian festival on Sept. 7, 2013. The festival program was composed of two parts. The first, which started at 11:00 a.m., included part-taking of delicious Ukrainian food, children's activities and a Garden Market. The second part consisted of live entertainment, which began at 12:00 p.m., and was preceded by greetings and opening remarks by Rev. Fr. Patrick Yamniuk. The master of ceremonies was Roman Brytan.

In the program, the musicians playing the tymbaly (dulcimer) were Sean Holowaty, Mitchell Palahiuk and Stephan Slusarchuk. The bandurist was Andriy Hornjatkevic, and the accordionist was Paul Kobasiuk. There were dances performed by the My Ukrainian Dance Academy and Cheremshyna dance group. The choirs performing were the Ukrainian Men's Choir and Viter Ukrainian Choir. There were also several orchestras with vocal accompaniments, such as the Zmewsky Family, Chaika, George Paleniuk and Friends and the St. Nicholas Mandolin Ensemble.



The St. Nicholas Ensemble has performed at the Ukrainian Festival in 2005, 2006, 2009 and 2013. The Mandolin Ensemble played four instrumental pieces with three musical numbers accompanied by vocal soloists and a vocal duet. Most of the festival events finished between 6:00 p.m. and 7:00 p.m.

To date, the St. Nicholas Mandolin Ensemble has produced four recordings. Three are for public consumption and the fourth is for private consignment.

Of the three recordings, the first was titled, *A Musical Mosaic*, a collection of multicultural folk songs and old classic favourites. The second was titled, *A Christmas Mosaic*, a charming rendition of Christmas carols from around the world. The third was called, *Mando Music*, a blend of original music and familiar songs from popular musicals. In every case, the Mandolin Ensemble was directed by Lawrence Pshyk.

—Dobrodiyka Iris Kopchuk

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Семінар українських хорових диригентів 2013...

продовження зі стор.16

Після закінчення Київської Державної консерваторії ім. П. Чайковського, він працював диригентом в різних хорах; музичним редактором; викладачем диригування; та викладачем історії духовної музики. Проф. Юрченко має численні публікації на теми духовної музики та хорових питань; а на початку 1980-х років, захистив дисертацію, *"Творчість Максима Березовського в контексті української музичної культури 18 століття"*. Важливо згадати, що він був одним із засновників організації, яка видає нотні збірки української духовної музики, і що викладав перший в Україні спеціальний курс, *"Історія української духовної музики"*.

Д-р Меланія Туржон викладала на дві теми: аналіз музичних творів, і

перепроводження ефективної хорової репетиції, себто, "як бути добрим диригентом". Д-р Туржон, ад'юнкт професор музики і диригент хорів у King's University College в Едмонтоні, здобула ступені бакалавра та магістра хорової диригентури в Албертському університеті, а докторат з хорової музики в університеті Ілліной. Д-р Туржон видала книжку *Composing the Sacred in Soviet and Post-Soviet Russia* (2008), і компакт-диски хорів й ансамблів; активна як музичний суддя та хоровий консультант; мала режисерську роль в *Ukrainian Art Song Project*; диригує церковним і також камерним хором "Капель Кіріє".

Як уже ввійшло в традицію, семінар закінчився виступним іспитом "Концерт Семінару Українських Хорових Диригентів" в неділю, 18-го серпня 2013 у Muttart Hall, Alberta

College. За дуже короткий тиждень диригенти зуміли продиригувати, а хористи заспівати, нелегкі світські та духовні твори.

Концертна програма охопила репертуар з кількох століт. Духовні твори слідували нарис історії духовної музики—Київський напів *"Плотію уснув"* із 16 ст; кант *"Радуйся"* із 17 ст; М. Березовського (1745-1777) *"Радуйтеся праведні"*; М. Лисенка (1842-1912) *"Камо поїду от лиця Твого"*; Я. Яциневича (1869-1945) *"Святий Боже"*; О. Ярмач (сучасна композиторка) *"Стопи моя направи"*.

Світська частина програми включала *"Женчикок, брєнчикок"* та *"Котилася зірка"* М. Леонтовича (1877-1921); *"Доц"* Б. Лятошинського (1895-1968); і *"Вершник"* Г. Майбороди (1913-1994).

Сердечно дякуємо управі УМТА,

що рішили відновити семінари хорових диригентів. Велика подяка також слідує наступним організаціям за їх фінансову підтримку: Фондація Тисячоліття Християнства України; Едмонтонський хор *Дніпро*; Товариство української спадщини Алберти; Українсько-Канадська Фондація ім. Т. Шевченка; Українське-Канадське благодійне товариство в Едмонтоні; Інститут Св. Івана; і Українське Національне Об'єднання.

Плекаймо майбутніх диригентів, щоб наші незчисленні хорові музичні скарби виконувалися. Одна із слухачів на концерті заявила, що *"Іскра—себто проект семінарів—яка була запалена багато років тому віджила і знова запалала полум'ям на едмонтонським музичним багатті!"*

До наступного семінару!
—Олеся Талпаи, Едмонтон, Альберта



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

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

Конвокація 2013 Convocation

■ У неділю 15 вересня 2013 року у головному залі Колегії Святого Андрея відбулася Конвокація, під час якої були присутні понад 120 гостей. Прот. Роман Божик, діючий ректор Колегії Святого Андрея та декан Богословського Факультету, щиро привітав гостей.

Під час Конвокації Високопреосвященніший Митрополит ЮРІЙ, Канцлер Колегії Св. Андрея, вручив Наталії Соломко Сертифікат Богослов'я (Certificate in Theology).

Завдяки щедрій допомозі жертводавцям Колегії Святого Андрея, багато студентів Богословського Факультету та студенти Колегії отримали стипендії за заслужені успіхи у навчанні.

■ On Sunday, September 15, 2013 at 2:00 p.m. over 120 guests gathered at St. Andrew's College for the Convocation, Inauguration and Awards Ceremony.

The event began with the traditional Academic Processional Entrance of the Members of the Platform Party led by the Order of St. Andrew Honour Guard with ceremonial banners.

The Master of Ceremonies, V. Rev. Archpriest Roman Bozyk, Dean of Theology and Acting Principal of St. Andrew's College, welcomed everyone in attendance and introduced the members of the Platform Party. The educational Inaugural Address was presented by St. Andrew's College Professor of Old and New Testament, Fr. Roman Bozyk.


Natalie Solomko successfully completed her studies in the Theology Program and received the Certificate in Theology during Convocation 2013.

The program included the presentation of scholarship and bursary awards to deserving students of the Faculty of Theology, St. Andrew's College member students, College Residence students and to students of the Centre for Ukrainian Canadian Studies. These awards are made possible thanks to the many generous donors who recognize the importance of encouraging and rewarding academic endeavours.

The program concluded with the Ceremonial Recessional and was followed by a delightful reception during which the students and guests had the opportunity to visit and pose for photographs which will become part of their fond College memories.



Vicky Armanios and Anna Siryj present Awards to Subdeacon Lubomyr Hluchaniuk.



Щиро запрошуємо Вас на

**ХРАМОВЕ СВЯТО
КОЛЕГІЇ СВ. АНДРЕЯ**

та

**РІЧНІ ЗБОРИ ЧЛЕНІВ
КОЛЕГІЇ СВ. АНДРЕЯ**

у неділю 8 грудня 2013 року

9:30 год. Архиєрейська Свята Літургія
12:00 год. Храмовий Обід

Після обіду відбудуться

РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

Просимо Вашої участі!

You are cordially invited to the

**ST. ANDREW'S COLLEGE
FEAST DAY
and the
ANNUAL GENERAL MEETING
of ST. ANDREW'S COLLEGE**

on Sunday, December 8, 2013

9:30 a.m. Hierarchical Divine Liturgy
12:00 noon Luncheon

The ANNUAL GENERAL MEETING of the
MEMBERS OF ST. ANDREW'S COLLEGE
will follow the Luncheon.

*We hope you will join us for this
very special celebration of our College!*



Taras and Dobr. Yustena Luchak present Awards to Ivan Savyak.



His Eminence Metropolitan YURIJ presents Awards to Subdeacon Bohdan Statkevych.



Paul Lasko and Pauline Ignash present Awards to Subdeacon Yakiv Mielnik.



Joanne Fostey presents Awards to Marta Teslyuk.

What is a Psalm?



Before you continue reading this article, I would like you to take out your Bibles so that you would have a better understanding about the Psalms. You will find the Book of Psalms in the Old Testament, or, it follows all the New Testament books in *The Orthodox Study Bible*.

The meaning of the word "psalm" is praise. The Book of Psalms contains 150 poems of praises to God. It is the longest book in the Bible. King David wrote many of the Psalms and set them to music. The Israelites sang these songs when they worshipped the Lord.

Are Psalms a part of our Orthodox services? Check the information given in *The Orthodox*

Study Bible. For the Divine Liturgy worship services and all services of our Church conducted by the bishops, priests, readers and chanters, there are many books used. One of these books is the *Psalter*, called a *Psaltarion*. The Eastern Orthodox Church has a set order of reading the Psalms weekly. The 150 Psalms are organized into 20 groups, each called a *kathisma*, and each *kathisma* is divided into three sections called a *stasis*. This organization is used to set Psalm readings for each week throughout the year. In most weeks, the 150 Psalms are read throughout in their entirety in one week. During Lent the full body of 150 Psalms are read twice during the week.

Here lies the problem for us: To be aware of the Psalm reading. Most of our churches do not have daily services so we do not get to hear many of the Psalms. To make things more familiar, turn to the First Antiphon in the Divine Liturgy. You can find this in your prayer book near the beginning of the service. You sing this every Sunday. Then, check Psalm 103 in your Bible: "Bless the Lord, O my soul, and all that is within me, bless His holy Name." How many hundreds of times have we repeated these words? Now, check the Second Antiphon and compare it to Psalm 146. "Praise the Lord! O

my soul!"

Worship services of the Holy Orthodox Church trace their beginnings back to the Old Testament liturgical rites and services of the Hebrews. Many of the hymns in our services come from the Psalms.

Another important Psalm in the Divine Liturgy is the Prayer of Repentance that the priest recites when the Holy Gifts of Bread and Wine are brought to the Altar during the singing of the Cherubic Hymn. These are just a few examples of the Psalms used in our Church worship services. Listen for these the next time that you are in Church.

Other than the Church services, should we read the Psalms in the Bible? Absolutely! They have been divinely inspired and have been used in prayer for several thousand years. There are Psalms to help us in every kind of need. Bible scholars have categorized the Psalms—laments, praise, thanksgiving—celebrations of God's law, wisdom and confidence in God.

Here are some examples for you to find:

- *Praise*: Psalm 8, "O Lord, our Lord, How excellent is Your name in all the earth."
- *Laments*: Psalm 25, "To You, O Lord, I lift up my soul, O my God, I trust in You."
- *Thanksgiving*: Psalm 18, "I



Dobrodiyka Jane

will love You, O Lord, my strength, The Lord is my rock and my Fortress and my deliverer."

• *Trust*: Psalm 23, "The Lord is my shepherd; I shall not want."

I hope you will all read and choose favourite Psalms to remember as they help us celebrate God and His goodness.

The Bible lists the following Psalms to read for each day:

Sunday: Psalm 5
Monday: Psalm 90
Tuesday: Psalm 101
Wednesday: Psalm 3
Thursday: Psalm 63
Friday: Psalm 103
Saturday: Psalm 5

*Special thanks to Chaplain Herman for the inspiration this month.

Молитва перед навчанням

Милосердний Господи, пошли нам благодать Духа Твого Святого, що подає розум і зміцнює духовні сили наші, щоб ми, уважно переймаючи науку, вирости Тобі, Творцеві нашому, на славу, батькам нашим на радість, Церкві й Україні на користь. Амінь.

Prayer before Learning

O Merciful Lord, send us the grace of Your Holy Spirit that grants us wisdom and strengthens our spirit in order that, in carefully acquiring knowledge, we would grow up to bring glory to You, our Creator, to bring joy to our parents, and to bring benefit to the Church and our country. Amen.

Молитва після навчання

Дякуємо Тобі, Боже, Творцеві нашому, що Ти сподобив нас благодаті Твоїї, щоб розуміти навчання. Благослови наших начальників, батьків та вчителів, що ведуть нас до пізнання добра, і пошли нам розум та силу продовжувати науку нашу. Амінь.

Prayer after Learning

We thank you, O God, our Creator, that by your grace You made us worthy to understand the teachings imparted to us. Bless our administrators, parents and teachers who lead us towards the knowledge of good and grant to us the wisdom and strength to continue our studies. Amen.

DEAR READERS....

The Office of the Consistory has upgraded its telephone system. We would like to bring to your attention that the extension numbers for the telephones of the Editorial Department of *Visnyk/The Herald* have changed. The new extension for the office of the Editor is 241. To dial directly to the office of the Editor, please dial 1-204-586-3093 (ext. 241). The new extension for the Production office is 240. To dial directly to the Production Office, please dial 1-204-586-3093 (ext. 240).

—The Editor

5th Annual Fundraising Gala

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Journalist and Author

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Funds help maintain and operate our Safe House in Ukraine



A portion of this evening's proceeds will be donated to
ACT (Action Coalition on Human Trafficking) Alberta
responding to the needs of Human Trafficking Victims in Alberta



Підгірці - забута земля історичної Волині

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

продовження з минулого числа

Ці власники розбудували Підгірці, особливу увагу звертали вони на зміцнення оборони замку, який одночасно був і великим палацом цих відомих родин в першій Речі Посполитій. Замок-палац в Підгірцях був наповнений предметами розкоші: дорогі меблі, картини, образи, статуї, багаті збірки посуду, зброї, різних трофеїв, як також бібліотека з рідкісних інкунабул, архів з давніми грамотами, листування представників цих знатних родів з королями Польщі, інших європейських країн.

За першим розподілом Польщі 1772 р. південна Волинь: Збараж, Залоззя, Підкамін, Броди, Підгірці, Олесько з околицями відійшли до Австрії та приєднанні нею до провінції Галичина. З того часу адміністративно-територіально ці волинські землі стали складовою частиною Галичини і все життя місцевих українців економічне, культурно-освітнє, релігійне і інше було вже пов'язано не з Луцьком, а з Львовом.

Слід підкреслити, що в економічному житті краю нічого не змінилося, польські магнати і шляхта продовжували залишатися власниками тих маєтків, замків, які вони мали до того, а місцеві українці продовжували виконувати панщину, працю на полях тих самих володарів. Малоземелля, цілковите безземелля, нужда гнали місцевих українців з рідного краю до країн Північної і Південної Америки.

Однак, як в економічному так і в культурно-освітньому житті цих "галицьких" земель спостерігався значний прогрес: школи в рідній мові, рівні економічні права, відносна свобода пересування дала можливість жителям краю досягти певних успіхів у ділянках економічного і громадсько-політичного життя.

3. Святині літописного Пліснеська і Підгірців

Літописний град Пліснеск був не лише оборонним щитом, важливим осередком ремесел і торгівлі, того-

часним релігійним центром південної Волині, який разом з Підкамнем, Почаєвом, Стіжком і Даниловим, Збаражем широко були відомі своїми святинями: печерними анахоретськими, по тому спільножитними наземними монастирями, храмами, чудотворними і благодатними іконами¹⁵.

Сліди печерної анахоретської обителі ще й дотепер простежуються вгородіщі Пліснеська. Тут в IX-XI ст. спасалися ченці відлюдники, які зрікалися всіх спокус земного життя і йшли в печери, де вершили чернечі подвиги: щирі і довгі пости і молитви, всепрощення і покаєння, важка фізична праця плекали їх дух і душу.

Саме в XI-XII ст. ченці анахорети виходили з печер, народжувався новий тип чернецтва і обителей Божих, спільножитні наземні монастирі, в яких іноки не лише спасалися самі, а й вірою Христовою спасали інших, несли слово Боже до вірних, засновували школи і засівали освіту, культуру, будували храми, переписували Богослужбові книги, творили предмети сакрального мистецтва, малювали ікони, виготовляли церковне начиння і інше.

Історичні джерела повідомляють нам, що дочка князя Всеволода Белзького Олена дружина Казимира Справедливого біля 1180 року заснувала в Пліснеську спільножитний чоловічий монастир Благовіщення Пресвятої Богородиці¹⁶.

Якою була ця свята обитель Божа, ми можемо лише здогадуватися і по аналогії відтворити загальний її вигляд. Трьохнальний дерев'яний або мурований храм саме такий архітектурний стиль храмів маємо не лише на історичній Волині, а й в усій Україні-Руси, поруч дерев'яні або ж кам'яні житлові будівлі, господарські.

Дерево було в ту добу найбільш доступним і найдешевшим будівельним матеріалом, тому автор вважає, що монастирський храм і будівлі були такі дерев'яні, бо навіть дерев'яними були стіни (заборони) та оборонні вежі на земляних валах. Про фундатора святої обителі свід-



Костел Йосипа і Воздвиження.

чить напис на таблиці, яка вмурована в храм ліворуч від головного вівтаря¹⁷.

Відомий львівський дослідник мистецтвознавець однак називає таке твердження про засновницю і дату монастиря "легендарною традицією"¹⁸.

Однак витоки обителі Благовіщення Пресвятої Богородиці в Пліснеську слід шукати в Мефодіївській добі (870-992), саме в печерах а не на підшві гори, де нині монастир о.о. василіан, тобто існування святої обителі в Пліснеську до розгрому міста ордами Батия є незаперечне і про це повідомляють нас не лише усні, історичні, а й археологічні джерела¹⁹.

—Навколишня гориста місцевість захована в давнину у зелену пелену лісів, глухе відлюдне місце,—писав автор цих рядків,—якраз і було придатне для поселення тут в печерах перших ченців-анакоретів, келіотів, які прийшли сюди спасатися ще в Мефодіївську добу. І святість місця, яке вони залишили тут, стало духовним фундаментом побудови в XII ст. наземного монастиря²⁰.

Свята обитель Божа 1241 року була зруйнована разом з містом Пліснеськом монголо-татарами. Однак, монастир було відбудовано, зберігаючи святість місця, і вже в 1583 році тут знову процвітає православне чернече життя, а в обителі спасався чернець Зосима. 1659 року



Колонна біля костелу.

до відбудованого монастиря прийшли ченці Созонт Ломиковський та Ілля з скиту Манявського. Згодом, вони отримали від ігумена Партенія благословення на будівництво окремої обителі, а тодішній православний єпископ Луцький Гedeон Святополк-Четвертинський у зв'язку з цим дав своє благословення старцю Іллі на ігуменство. Існує думка, що о. Созонт Ломиковський походив з околиць Підгірців, які були засновані за 3 км. на північ від літописного Пліснеська²¹.

(продовження на стор.21)



Іконостас монастирського храму Благовіщення Пресвятої Богородиці.



Будинок монастирських келій.

Підгірці - забута земля історичної Волині...

(продовження зі стор.20)

Отець Партеній—Павло Ломиковський спричинився до першого значного розквіту цієї обителі Божої і Луцький православний єпископ Йосип Шумлянський у жовтні 1686 року дав своє благословення йому на ігуменство. Ігумена Партенія і братію монастиря благословив 24 вересня 1687 року новопоставлений православний єпископ Луцький Анатасій Шумлянський, а король Польщі Ян III Собеський опріч інших привілеїв монастирю на Пліснеську (знаному вже на той час Підгорецькому) передав церкву Різдва Пресвятої Богородиці в селі Голубиці з грунтами.

Після поїздки о. Партенія до Москви 1689 року була збудована дерев'яна церква з такими ж монастирськими будівлями, але не при давній Преображення Господнього, а нижче при криниці, де монастир знаходиться і до тепер, але вже у вигляді мурованого храму і житлового двоповерхового корпусу з келіями для ченців, зведених у XVIII ст. — монастирська церква Св. Онуфрія будувалася при ігуменові Партенію Ломиковському між 1726-1750 рр., корпус келій у 1771-1786 рр., але це вже був монастир отців василіан Руської унійно-православної церкви. Храм і будівлі вибудовані були в стилі українського бароко і належать до визначних пам'яток тої доби²².

З незапам'ятних часів Пліснеський монастир Благовіщення Пресвятої Богородиці славився чудотворним образом Божої Матері, на честь якого складено тропарі, моли-

тви, піснеспіви і кожного року до святині на прощу приходять і приходять тисячі прочан²³. Цей чудотворний образ бересвої витоки з Богородичного монастиря домонгольської доби, а нинішня ікона—то його копія. З Пліснеського монастиря Благовіщення Пресвятої Богородиці цей чудотворний образ потрапив до церкви села Голубиці, а звідти в XVII ст. перенесено до святої обителі (відома ікона як Пліснеська, Голубицька, Підгорецька). Перше занесене до книги чудо—це з 2 квітня по 24 вересня 1692 року з очей Богородиці на іконі капали слези і святій образ належить до так званих плачущих.

З'явилася чудотворна ікона Божої Матері в монастирі в період ігуменства о. Партенія Ломиковського 1694 року. Існує переказ про те, що лик Богородиці на іконі мав шрам, якого 22 серпня 1772 року хотів замалювати маляр Варсонуфій, але Господь покарав його за це безвладністю над головою і рукою, аж поки не заспівали Богородичного піснеспіву "Під твою милість прибігаємо"²⁴.

Слід наголосити, що чудотворна ікона Божої Матері Підгорецької належить до Волинської іконописної школи²⁵. Також це чудотворний образ, під оглядом мистецьким являє собою спрощений варіант іконографії, маючи на своїй малярській площині лише 10 півфігурних, півобернених до середини ікони зображень восьми пророків і Іоакима та Анни.

—Відомі нині ікони Богородиці Одигитрії,—знаходимо в історич-

них джерелах—що походять з Дорогобужа й Луцька, датуються відповідно кінцем XIII ст. та першою половиною XIV ст. Волинське походження цих двох видатних історико-мистецьких пам'яток має для

нас важливе значення і стосовно ікони Підгорецького (Пліснеського) монастиря, оскільки й вона належить до кола волинського іконопису²⁶.

(далі буде)

Використані джерела:

15. Рожко В. *Печерні монастирі Волині і Полісся*. — Луцьк, 2008. - 253 с.
16. *Словник географічний королівства Польського і інших країв слов'янських*. — Варшава, 1887. — т. 8., с. 249-250.
17. Рожко В. *Православні святині історичної Волині*. — Луцьк, 2009. — с. 376.
18. Сидор О. *Чудотворна ікона Богородиці Одигитрії з похвалою в Підгорецькому монастирі УСВВ*. — Київська церква. — Львів, 2000. — ч. 3., с. 78.
19. Пилип'юк В. *Золота підкова України*. — Львів, 2001. — Книга I, с. 81.
20. Рожко В. *Православні святині історичної Волині*. — Луцьк, 2009. — с. 376-377.
21. Сидор О. Цитована праця.
22. Там само.
23. Рожко В. *Чудотворні ікони Волині і Полісся*. — Луцьк, 2002. — с. 136.
24. Сидор О. Цитована праця.
25. Там само. — с. 79.
26. Там само.

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

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(1923-2013)
Ukrainian Orthodox
Cathedral of
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Dear Brothers and Sisters in Christ,

St. John's Cathedral in Edmonton, Alberta cordially invites all to attend its 90th Anniversary celebration on Sunday, October 27, 2013.

His Eminence Metropolitan Yuriy
will preside over the Hierarchical Divine Liturgy
Dinner with Program will follow

Please contact the Cathedral Office at
(780) 425-9692 or info@uocc-stjohn.ca

**Ювілей 90-ліття (1923-2013)
Українського Православного
Катедрального Собору
Св. Івана Хрестителя**
10611-110 Ave., Edmonton, Alberta T5H 1H7

Дорогі у Христі браття й сестри!

Парафіяльна рада Катебри Св. Івана Хрестителя запрошує всіх на відзначення 90-літнього ювілею існування нашого катедрального собору 27-го жовтня 2013 р.

Високопреосвященніший Митрополит Юрій
очоловатиме Божественну Літургію
Банкет зі святковою програмою після Літургії

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"ORTHODOXY 101" Understanding the Orthodox Faith

1st and 3rd Mondays
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The series will introduce the Orthodox faith through
presentations, readings, videos, and discussions.
Location: Ukrainian Orthodox Metropolitan Cathedral
of the Holy Trinity—Auditorium

For more information,
please contact Father Gregory @ 204-415-3166



Youth Honoured by St. Mary Parish, Surrey, B.C.

■ **SURREY, B.C.**—Parish youth were honoured at the St. Mary parish of the Ukrainian Orthodox Church of Canada in Surrey, British Columbia on June 9, 2013. The executive and members of the parish, took time to honour and applaud the achievements of a young member of the parish, Yuliya Shokalyuk, who graduated this year with a Masters degree in business, specializing

in entrepreneurial leadership. Parish president Katherine Miske presented a gift to Yuliya on behalf of the parish, congratulating her on this outstanding achievement.

When she arrived in Canada, Yuliya was 15 years old with almost no English language skills. Within a short time, she was active in various high school clubs as well as her student

council. Yuliya contributes much to the Ukrainian community and her parish. She was a member of the Ukrainian *Kvitka* Dance Group. Also, she is an accomplished pianist who entertains at many church cultural events. For the past few years, Yuliya has been a camp director at the Ukrainian Orthodox Camp Kolomayka in B.C.

Currently, Yuliya is in Ukraine

working as a capacity development officer on behalf of the Government of Canada through a CIDA funded internship. Yuliya works with small business and economic development at the Ivano-Frankivsk Business Centre.

The St. Mary's UOC parish in Surrey and the Ukrainian community are pleased to have such a talented young woman be a part of their parish life.



Congratulations to Yulia Shokalyuk on achieving her Masters Degree and President's Award, June 2, 2013

Learning and Fun at Camp Kolomayka

■ **ABBOTSFORD, B.C.**—Camp Kolomayka 2013 ran July 28 through to August 11 at Elks Grove Camp in Abbotsford, B.C. This year 40 children were registered. Many campers attended for the first time and many were also younger in age than previous years. The campers were Orthodox, but ethnic backgrounds were diverse. Although many campers spoke Ukrainian, some campers were English speaking only, others were Russian-English native speakers. As a result, classes in such subjects as religion, arts and crafts, history and Ukrainian language were organized into small groups based on age and language comprehension. Kolomayka 2013 was fortunate that its camp director Vlad Bortnik and many of the counselors were trilingual, therefore, the language of instruction was not a problem. The campers' days were filled with sports, swimming, horseback riding; and the evenings were filled with flashlight tag, talent night and, of course, the popular *zabava*.

This year Camp Kolomayka's focus was Ukrainian immigration to Canada

and the internment of Ukrainian Canadians during WWI. The campers also had an opportunity to attend fascinating classes about the Cossacks and their place in Ukraine's history. Classes in Ukrainian dance and song were also included in the daily camp program.

An integral part of the program was the opportunity to provide Ukrainian Orthodox youth with spiritual guidance and religious instruction in the Orthodox Faith. This year Fr. Peter Haugen and Fr. Roman Tsaplan were the camp chaplains. The chaplains organized daily morning and evening prayers as well as daily religious classes.

The camp was also fortunate to have several volunteer speakers. Stacy Allison talked to the campers about the importance of saving and managing their money, especially credit cards. As the campers discovered, they are never too young to learn. Gladys Andreas conducted a *pysanka* workshop where the children created some intriguing *pysanky* to take home.

For some campers who have been attending camp for many years, this was



2013 Ukrainian Orthodox Camp Kolomayka.

their last year of eligibility. Several expressed an interest in volunteering and applying for junior councilor positions next year. Camp Kolomayka offers Ukrainian Orthodox youth in our parishes the opportunity for employment where their unique skills in Ukrainian language, history and culture can be utilized.

Camp Kolomayka is very thankful

to the Lower Mainland Ukrainian churches, the Western Eparchy, CYC Foundation, B.C. Ukrainian Orthodox Women's Associations, Surrey TYC and anonymous individuals who provided their time and funds that made Camp Kolomayka 2013 possible.

—Katherine Miske

USRL Convention Report: CYMK Embraces Change

■ **SASKATOON, SK**—The Ukrainian Canadian Youth Association (CYMK) held its national convention August 22 - 24 in Saskatoon as part of the USRL/CYC National Convention. In keeping with the convention theme of "*embracing change*", CYMK took the initiative to develop a participatory workshop series for its membership and moved its meeting venue to Green Grove camp near Wakaw, Sask. There, the members camped out overnight and had an opportunity to tour historical sites important to the history of the UOCC in this historic 95th year of its founding. The idea was to make the event more affordable for youth and promote outreach. In addition to carrying out the regular business session, various leaders

within the Ukrainian community were invited to facilitate workshops based on the core values of faith, culture and leadership, all under the theme of "*building community*." The CYC Foundation provided generous financial assistance for the workshop series and operating costs.

The CYMK session got underway on Day 1 with a faith-based session led by Fr. Patrick Powalinsky. The members then departed by bus to the camp near Wakaw, where they also toured important locations and churches for a first-hand look at where our Ukrainian Orthodox ancestors settled, such as the churches at St. Julien and Lepine. Fr. Patrick acted a historical guide, providing information on the first communities in this region. The parishioners of the

St. Michael church at Lepine provided snacks for everyone on the bus. CYMK members also had an opportunity to hold a piece of CYMK history in their hands when Fr. Patrick showed them a CYMK trophy from the 1930's for *красномовство*, or oratory competitions, which were popular at that time. At the camp, Nadya Oneschuk presented a workshop on Ukrainian folk arts, discussing the role of material culture played in building our community. Drama, dance, music and culinary arts are all folk arts that are part of the communities of CYMK members today. Nadya discussed with the members how today's CYMK experience differs from the past.

Day 2 began with a discussion of the CYMK experience and the future

of CYMK. This was followed by the annual general meeting, which was completed in sections over the course of the day. In between, there were more workshops—singing liturgical music led by Christina Kowalenko, and an interactive leadership session led by Natalia Toroshenko. Christina prepared, assembled and directed a CYMK choir of current and past members to sing the Hierarchical Divine Liturgy on Sunday, Aug. 25. At the leadership session, CYMK members worked in small groups to examine the meaning of community, the benefits of being involved in various communities and what CYMK members can do to contribute to those communities.

(continued on p.23)

St. Vladimir's Sobor Welcomes Ukraine Team During International Children's Games



■ WINDSOR, ON—St. Vladimir's Ukrainian Orthodox Sobor in Windsor, Ontario welcomed a delegation from Uzhhorod, Ukraine participating in the International Children's Games. The city of Windsor proudly hosted the 47th International Children's Games, August 14-19, 2013. The International Children's Games is a prestigious, global, athletic event combining sports, track and field, baseball, basketball, gymnastics, swimming, tennis and volleyball, and educational programming with cultural exchange opportunities. It is recognized by the International Olympic Committee. Over 40 countries sent athletes, coaches, parents and chaperones to Windsor to take part in these Games.

To celebrate this special occasion, St. Vladimir's Sobor welcomed the Uzhhorod delegation, which came from Zakarpattia oblast to represent their country, by hosting a GREAT CANADIAN-UKRAINIAN MEET AND GREET BBQ, on Aug. 17, the eve of the final day of competition. The parish felt that it was important that the local Ukrainian Canadian community support and welcome the athletes, parents, coaches and city representatives of Team Ukraine.

Upon arrival at our hall, the 36-

member delegation was greeted with a traditional *kolach* and salt as everyone sang the Ukrainian national anthem. Each delegate was presented with a "Canadian gift bag" filled with a custom designed T-shirt, emblazoned with a *tryzub* inside a maple leaf, as well as a variety of souvenirs of Ontario and Canada, chocolate bars, maple leaf cookies, pens, flags and cash donations from individuals and Ukrainian organizations. Everyone then enjoyed socializing and the hamburgers, sausages, corn on the cob, potato salad and *kapusta* followed by ice cream and blueberries for dessert.

Minister of Children and Youth Services for the province of Ontario, the Honourable Teresa Piruzza was a special guest. Andriy Stebelsky, who teaches at a high school in Windsor, prepared an overhead-video presentation featuring the history, geography, sports and culture of Windsor and neighbouring Detroit in the USA, as well as the history of the Ukrainian community in Windsor and Ontario. St. Vladimir parishioner Tom Karpinetz showed a short video on his visit to Uzhhorod some years back. The head of the Ukrainian delegation Anatoly Kolomiyets and Uzhhorod city representative Volodymyr Flenko brought greetings and thanked St. Vladimir's parish and the Ukrainian community for their warm welcome and generosity.

They presented special gifts from Uzhhorod to parish council president Bill Buksa and to the Windsor-Essex International Children's Games Project Manager, the parish's own Walter Metulynsky. Parish priest Fr. Roman Trynaha and Fr. Halitsky, parish priest of Sts.



Vladimir and Olga Ukrainian Catholic Church, were presented with beautiful icons. The delegation from Ukraine left with a very good impression of the city of Windsor and the Ukrainian community. Their expressions of gratitude and thankfulness were most heartwarming. They invited everyone to visit them in Uzhho-

rod and wished that, perhaps one day, a delegation from Windsor will take them up on their kind offer of hospitality.

—Toni Michalczuk,
Corresponding Secretary
St. Vladimir's Ukrainian
Orthodox Sobor, Windsor, ON

Congratulations! 95th Anniversary of UOCC

■ On behalf of the parish council and the parishioners of St. Vladimir's Ukrainian Orthodox Sobor in Windsor, I extend our heartfelt congratulations to the Ukrainian Orthodox Church of Canada on the commemoration of 95 years since its founding in 1918. *The Visnyk/The Herald* has played an important role in celebrating and reporting on the life of the Church and the mission work of all parishioners across Canada over the years.

We are grateful to the Ukrainian settlers who built our churches while facing hardships and challenges, but persevered with their strong faith. Our church has faced challenges and difficulties over the years, but today we proudly celebrate the great legacy our forefathers have bequeathed to us and the UOCC. It is important to celebrate and remember our past as we concen-



trate on our future so that our Faith and our Church continue to live on.

—Toni Michalczuk,
Corresponding Secretary
St. Vladimir's Ukrainian
Orthodox Sobor, Windsor, ON



USRL Convention Report: CYMK Embraces Change

continued from p.22

Natalia spoke about "community engagement" and stressed that members cannot remain idle in their communities and expect them to thrive, and that each person can make their own contribution.

CYMK members have extended their thankfulness to Fr. Patrick and all of the workshop leaders for the valuable information as well as to the parents chaperones and organizers, and the local parish members for the meals and other arrangements.

During the session to complete the AGM, a new national executive was not elected. After much frank discussion, the members resolved that the executive positions will remain vacant for the 2013-2015 term due to the need to embrace change and re-evaluate the organizational structure of CYMK.

The meeting agreed to discuss this topic at the 2015 convention in Calgary, AB, and elect a new executive. CYMK branches continue to function at the local and regional level in the absence of a national executive. Funds are held in trust and all branches have privileges to access the National CYMK website information in the meantime.


CYMK awards were also presented at the Convention. Andriy Kruhlak was awarded the Stephen Klimasko CYMK Scholarship from Hamilton TYC. The Perepeliuk Trophy was awarded to two very deserving Sr. CYMK locals: Winnipeg and St. John the Baptist Cathedral, Edmonton. Congratulations are extended to all. На многіі літа!

—Source: report to the USRL/CYC
Convention by Katrina Slevinsky,
president National CYMK 2009-2013

Church Bell Rings Again



■ WINNIPEG, MB—The historic bell from the St. John's the Baptist church in Thompson, Manitoba will soon be ringing again. The old bell has been in storage at the Consistory building since the Thompson parish was closed. The bell will find new life at the St. Sophie Ukrainian Orthodox children's camp in Montreal. The camp is completing a chapel for its worship services and prayers. In September the bell was shipped out to Montreal by a volunteer and the St Sophie parish in Montreal is pleased to report that it has been installed at the camp.



With the Blessing of His Grace
Bishop Ilarion of Edmonton and the
Western Eparchy, Chaplain of Youth.
All Youth of the Western Eparchy
are invited to attend

"The Life in Christ"
UOCC Western Eparchy
Youth Summit

Edmonton Alberta
October 25-26th, 2013


Day 1 - Laser Quest Edmonton
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Edmonton, AB T5M 0J1
(780) 424-2111

Followed by Movies, Games and
a Sleepover at St. John's Cathedral

Day 2 - West Edmonton Mall
Choice Passes - WEM attractions.

for more information or to register
CONTACT FATHER TIMOTHY CHRAPKO

403.700.9947 or
fr.t.chrapko@gmail.com



У 12-ту річницю упокоєння Бл. п. Володимира Антоновича Зимовця (1924-2001)

Прилякнула на могилі
Де квіти блищать росою
Помолилась, пригадала
Як добре мені було з тобою.

■ 21-го жовтня 2013 року виповнилася
дванадцята річниця упокоєння бл. п.
Володимира Зимовця, любого і дорогого
мужа, батька і діда.
В його світлу пам'ять складаю пожертву на
пресовий фонд Вісника.
Хай Канадська земля буде йому легкою!
Вічна пам'ять!



—Дружина Маруся, Монреаль, дочка Наталя та Остап Торошенки,
внуки Лариса і Оленка, Вегревіль, Альберта

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3. Чт. Вмч. Євстафія, блгв. Олега
4. Пт. Ап. Кодрата, свт. Димитрія
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30. Ср. Пр. Осії, прмч. Андрія
31. Чт. Ап. єв. Луки, мч. Марина, прп. Юліяна

Ordination anniversaries: Bishops, Priests, Deacons

OCTOBER

Metropolitan YURIJ – Consecrated Bishop	—October 22, 1989
Bilous, Rev. Fr. Volodymyr	—October 17, 1990
Boychuk, Protodeacon Gary	—October 26, 2003
Brygidyr, Very Rev. Fr. George	—October 16, 1983
Buciora, Rt. Rev. Mitred Archpriest Jaroslaw D.	—October 14, 1963
Demczuk, Very Rev. Archpriest Fr. Bohdan	—October 26, 1980
Domaradz, Very Rev. Archpriest Michael	—October 18, 1992
Halycia, Rev. Fr. George	—October 23, 1983
Kopchuk, Rev. Fr. Michael	—October 06, 1991
Maximiuk, Rev. Fr. Evan	—October 24, 2004
Okhrimtchouk, Rev. Fr. Ihor	—October 10, 1999
Sidorski, Rt. Rev. Protopresbyter Mikolaj	—October 04, 1964

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

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в жовтні місяці.

Вселенський Патріярх Димитрій	† 02. 10. 1991
Митрополит Полікарп (Сікорський)	† 22. 10. 1953
Прот. Василь Кудрик	† 07. 10. 1963
Пресв. Сава Цетухин	† 14. 10. 1970
Протопресв. Євген Олендій	† 17. 10. 1981
Пресв. Данило Мацелюх	† 21. 10. 1981
Архипресв. Семен Савчук	† 28. 10. 1983
Прот. Іван Майба	† 30. 10. 1983
Архипресв. Сергій Герус	† 08. 10. 1988
Прот. Дем'ян Свириденко	† 10. 10. 1990
Прот. Володимир Кокорудз	† 06. 10. 1997
Протопресв. Остап Фляк	† 12. 10. 2002

Добродійкам, що спочили в Бозі в жовтні місяці.

Добр. Галина Галицька	† 14.10. 1950
Добр. Марія Архангельська	† 16.10. 1969
Добр. Марія Грицина	† 24.10. 1986
Добр. Гелена Крісфалюсі	† 26.10. 1986
Добр. Анна Ковалишин	† 11.10. 1994
Добр. Марія Малюжинська	† 05.10. 1999
Добр. Емілія Гомик	† 23.10. 2003
Добр. Марія Шадурська	† 22.10. 2006

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

Memory Eternal!

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

Ecumenical Patriarch Dimitrios	† 02. 10. 1991
Metropolitan Polikarp (Sikorsky)	† 22. 10. 1953
Archpriest Wasyl Kudryk	† 07. 10. 1963
Reverend Fr. Sawa Cetuchin	† 14. 10. 1970
Presbyter Evhen Olendy	† 17. 10. 1981
Reverend Fr. Danylo Maceliuch	† 21. 10. 1981
Archpresbyter Semen W. Sawchuk	† 28. 10. 1983
Archpriest John Mayba	† 30. 10. 1983
Archpriest Sergey Gerus	† 08. 10. 1988
Archpriest Demian Swyrydenko	† 10. 10. 1990
Archpriest Wolodymyr Kokorudz	† 06. 10. 1997
Protopresbyter Ostap Flak	† 12. 10. 2002

"Memory Eternal!" to all UOCC Dobrodiykas who fell asleep in the Lord in October.

Dobr. Halyna Halytsky	† 14.10. 1950
Dobr. Maria Archangelsky	† 16.10. 1969
Dobr. Maria Hrycyna	† 24.10. 1986
Dobr. Helena Krisfaliusi	† 26.10. 1986
Dobr. Anna Kowalyszyn	† 11.10. 1994
Dobr. Maria Maluzynsky	† 05.10. 1999
Dobr. Emilia Homyk	† 23.10. 2003
Dobr. Maria Shadursky	† 22.10. 2006

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



Rt. Rev. Mitred Archpriest Mikolaj Derewianka (1943-2013) In Memoriam



O Lord, give rest to the soul of your departed servant, Fr. Mikolaj, in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.

May our merciful Lord and Saviour, Jesus Christ, grant eternal rest to his soul.

■ Rt. Rev. Mitred Archpriest Mikolaj Derewianka was born in 1943 in Czorbik, Germany to Pavlo Derewianka and Katerina Chomenko and fell asleep in the Lord on Sunday, August 11, 2013 at the age of 69 years.

Fr. Mikolaj graduated in June 1966 with chemical and metallurgical engineering degrees that later were upgraded to a civil engineering degree. While working as an engineer in Belgium, and because of his religious upbringing, Fr. Mikolaj knew there was something lacking in his life, namely, a closer relationship to our Lord and Saviour, and a strong call to the priest-

hood began to grow. Counseled and referred by his beloved parish priest, Fr. Ivan Baczynski, he came to St. Andrew's College in Winnipeg, Manitoba on a student visa on September 15, 1969 to begin his theological studies. While at St. Andrew's College, Fr. Mikolaj met Janice Gorchynski. They fell in love and were married in 1970 at St. George's Ukrainian Orthodox Church in Dauphin.

Fr. Mikolaj was ordained by the late Archbishop Boris as a deacon on March 19, 1972 at St. Andrew's College and as a priest on May 7, 1972 at St. George's Ukrainian Orthodox Church in Dauphin. He became a Canadian citizen in May 1976 and, instead of returning to Belgium to start his life as a priest in the Ukrainian Autocephalous Orthodox Church in Belgium, he chose to stay in Canada and serve with the Ukrainian Orthodox Church of Canada. Fr. Mikolaj served the Lord in the vineyard of the UOCC for over 40 years in Manitoba, Saskatchewan, Alberta, British Columbia and Ontario until his illness forced him to retire in February 2012.

As a theology student, Fr. Mikolaj was honoured to be asked to prepare the "Ustav" for Metropolitan Ilarion's funeral; he typed books for St. Andrew's College and gave his collection of Ridna Nyva to a priest in the USA. During his 42 years of service with the UOCC, Fr. Mikolaj received many cler-

gy awards for his long and dedicated service, including the most recent in 2009, the Mitre from Metropolitan John. He served two terms as a Consistory Board member and one term as a member of the Church tribunal. He had an extensive library of books on church music, Ukrainian history, church history, Sunday and Ukrainian school materials. Fr. Mikolaj generously donated over 30 boxes to St. Andrew's College for the benefit of the theology students, and had left instructions for many more items to be donated to St. Andrew's College and the Consistory Museum.

Fr. Mikolaj especially loved to serve at the Altar, and in order to serve the many different services as prescribed by our Church and were beloved to him, he put the whole Good Shepherd Prayer Book into notes for his cantors and made booklets for them for their ease of reference, instead of coordinating between all the necessary books required for a service. He also taught cantor classes, Ukrainian dancing and Ukrainian school in many parishes.

Fr. Mikolaj was devastated when he could no longer serve the Lord due to his ill health. Furthermore, when Fr. Mikolaj could no longer attend worship services, Fr. Brent Kuzyk of Dauphin and Fr. Alexander Harkavyi of Winnipeg prayed with him and brought him Holy Communion two to three times a week. During his final hospital

stay, Fr. Harkavyi and Metropolitan Yuriy visited him, prayed with him, gave him the Sacraments of Confession and Communion, the Sacrament of Unction and the Prayer of Separation of Body and Soul. They will never know how much that all meant to him and his family.

Oblachenyia was held at the Cropo Funeral Home in Winnipeg, MB on August 14, 2013. The commencement of the Funeral Rite was held on August 19 and the Divine Liturgy and completion of the Funeral Rite was on August 20 that took place at St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg, MB. His Eminence, Metropolitan Yuriy con-celebrated the services together with Rt. Rev. Protospyter Dr. Oleg Krawchenko, Rt. Rev. Mitred Archpriest Michael Skrumeda, Rt. Rev. Mitred Archpriest Henry Lakusta, Very Rev. Mitred Archpriest Gregory Mielnik, Very Rev. Archpriest Bohdan Demczuk, Very Rev. Archpriest Roman Bozyk, Rev. Gene Maximiuk, Rev. Evan Maximiuk, assisted by Subdeacon Yakiv Mielnik. Also in attendance was His Eminence, Metropolitan-Emeritus John.

May Fr. Mikolaj rest peacefully in Your loving arms, Lord. May his memory be eternal.

**Вічна пам'ять!
Memory Eternal!**

У світлу пам'ять Юлії Шелегон, поетеси Віри Ворскло (1926-2013)

■ 12 вересня 2013 р. Б. на 87-му році земного життя спочила у Бозі раба Божя Юлія Шелегон, відома як поетеса Віра Ворскло. Народилася Юлія Триріг 5 лютого 1926 року у Києві, але життя її проходило в частих вимушених мандрівках. Жила вона і в Краснодарі, і в Донецьку і в Перемишлі. Всюди поступала в школу і вчилася ревно, бо в навчанні забувалися щоденні злидні і лихоліття цих бурхливих часів. Якнайбільше, вона почувала себе як вдома у мальовничій, милозвучній Полтаві. В від полтавської ріки Ворскла вона запозичила свій псевдонім, коли стала займатися поетичною творчістю.

Шести-літньою дівчинкою вона пережила Голодомор і спомини про нього навіки вкарбували в її пам'яті жахливі події, які приводили її до сліз, коли з нею говорили про ці часи. Її ніжна поетична душа сильно реагувала на людське горе і вона, як тільки могла, старалася допомагати страдаючим.

Під час Другої світової війни вона опинилася в Німеччині, а опісля в Канаді. Всюди де була можливість, вона ходила до школи. В захопленні наукою та літературою, в неї розвивався талант і вона почала писати вірші. Вони часто друкувалися в газетах і журналах. Її поетична душа перетворила будні скитальщини на казковий світ в якому червоною ниткою перепліталась любов до

рідної землі і заклик берегти свою культуру і високу моральність. Її найвизначніші твори вийшли в збірках *Листи без адреси і лади*.

Проживаючи в Торонто вона вивчала українську мову та літературу на курсах українознавства при Катедрі Св. Володимира, учасла на Богослужіння в цій же Катедрі, й приймала участь в мистецькому товаристві *Козуб*. Часто там читала свої твори.

Господь післав їй друга до життя, котрий ділив її зацікавлення історією, мистецтвом і літературою. Вони одружилися, і Дмитро забрав її до Ошави і там оточив її любов'ю, увагою і можливістю спокійно займатися мистецтвом, літературою, дослідженнями і вирощуванням її улюблених квітів.

Закінчився її земний життєвий шлях 12 вересня 2013 року. Громада Св. Івана Хрестителя в Ошаві вшанувала свою улюблену парафіянку. Приходили на початок Чину Похорону, у неділю 15 вересня, а в понеділок 16 вересня зібралися в Українській Православній церкві Св. Івана Хрестителя в Ошаві на завершення Чину Похорону, яке служив прот. Богдан Гладь. Співав церковний хор. Жіноцтво при церкві тримало запалені свічки під час траурного входу і виносу труни з церкви. Тлінні останки новопреставленої раби Божої Віри Ворскло-Юлії Ше-

легон покладено на цвинтарі York у Торонто.

Після завершення Чину Похорону на трині директор рідної школи і близька приятелька новопреставленої, Оріся Лисик провела прощальну програму. Найперше, говорив о. Богдан, який сказав, що для християн смерть не являється трагедією, тому що ми певні життя вічного. Слова жалю, прощання і підтримки до засмученого мужа промовили голова громади д-р Павло Савченко, голова жіночого товариства Тамара Неліпа, поетеса Надя Козак, приятелі родини Леонід Павлюк і Михайло Сенік. Оріся Лисик прочитала вислів співчуття від поетеси Ганни Черинь й її доньки, які живуть у Флориді.

Муж новопреставленої Юлії (Віри) Дмитро Шелегон подякував



усім, що прийшли розділити його смуток: отцеві Богданові, диригентів та хорові, а особливо Михайлові Сенік, і Орісі Лисик за їх дружбу з покійною, за велику допомогу у приготуванні похорону.

Нехай канадська земля буде пухом покійній Юлії-Вірі Ворскло, а ми збережемо її світлу пам'ять навіки.

Вічна їй пам'ять!

—Наталія Ємець

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

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON
Priest: Rt. Rev. Mitred Archpriest Michael Skrumedas **Tel: (204) 582-9053**
Sunday - 6 10:00 a.m. - Liturgy - **Brandon**
Sunday - 13 10:00 a.m. - Liturgy - **Portage la Prairie**
Sunday - 20 10:00 a.m. - Liturgy - **Brandon**
Sunday - 27 10:00 a.m. - Liturgy - **Portage la Prairie**

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

WINNIPEG MISSION DISTRICT
Contact Office of the Consistory **Tel: (204) 586-3093 ext.227**
Sunday - 20 10:00 a.m. - Liturgy - **Flin Flon (Fr. R. Ehrmantraut)**

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN
Priest: Rev. Fr. Brent Kuzyk **Tel: (204) 638-4704**
Sunday -6 10:00 a.m. - Liturgy - **Dauphin**
Thursday - 10 10:00 a.m. - Moleben’ - **Gilbert Plains Care Home**
2:30 p.m. - Obidnytsia - **PCH**
Sunday - 13 10:00 a.m. - Liturgy - **Dauphin**
Monday - 14 10:00 a.m. - Liturgy - **Garland**
Sunday - 20 10:00 a.m. - Liturgy - **Dauphin**
Thursday - 24 2:30 p.m. - Obidnytsia - **St. Paul’s**
Sunday - 27 10:00 a.m. - Liturgy - **Dauphin**
3:00 p.m. - Obidnytsia - **Rorketon**

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS
Priest-in-Charge: Rev. Fr. Roman Stefanyshyn **Cell: (204) 899-2177**
Sunday - 6 10:00 a.m. - Liturgy - **Rosburn**
Sunday - 13 10:00 a.m. - Liturgy - **Roblin**
Sunday - 27 10:00 a.m. - Liturgy - **Seech**

VITA PARISH DISTRICT
Priest: V. Rev. Archpriest Miron Pozniak **Tel: (204) 334-6297**
Sunday - 6 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Arbakka**
2:00 p.m. - Obidnytsia - **Vita Personal Care Home**
Sunday - 13 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Tolstoi**
2:00 p.m. - Obidnytsia - **Vita Shady Oaks Lodge**
18, 19, 20 Central Eparchy Assembly
Sunday - 27 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy; Parish Meeting - **Sarto**

NORTHWESTERN ONTARIO
FORT FRANCES-KENORA
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta
Tel: (204) 253-2434

Sunday - 13 9:30 a.m. - Liturgy - **Fort Frances**
Sunday - 20 9:30 a.m. - Liturgy - **Kenora**
Sunday - 27 9:30 a.m. - Liturgy - **Fort Frances**

SASKATCHEWAN
CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT
Priest: Rev. Fr. Michael Faryna **Tel: (306) 563-5133**
Thursday - 3 2:30 p.m. - Moleben’ - **Norquay PCH**
Saturday - 5 10:00 a.m. - Liturgy - **Swan River**
6:30 p.m. - Great Vespers - **Canora**
Sunday - 6 10:00 a.m. - Liturgy - **Canora**
Monday - 7 10:45 a.m. - Moleben’ - **Gateway Lodge**
Saturday - 12 10:00 a.m. - Liturgy - **Mamornitz**
6:30 p.m. - Great Vespers - **Canora**
Sunday - 13 10:00 a.m. - Liturgy - **Endeavour**
Monday - 14 10:00 a.m. - Liturgy - **Canora**
Sunday - 20 10:00 a.m. - Liturgy - **Mazeppa**
Friday - 25 1:30 p.m. - Moleben’ - **Eaglestone Lodge**
2:15 p.m. - Moleben’ - **Kamsack Nursing Home**
Saturday - 26 6:30 p.m. - Great Vespers - **Canora**
Sunday - 27 10:00 a.m. - Liturgy - **Kamsack**

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA
Priest: V. Rev. Fr. Slawomir Lomaszkiewicz **Tel: (306) 205-6478**
Wednesday - 2 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
Saturday - 5 5:00 p.m. - Vespers - **Chapel Selo**
Sunday - 6 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
Wednesday - 9 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
Saturday - 12 9:30 a.m. - Matins; Liturgy - **St. Volodymyr, Moose Jaw**
5:00 p.m. - Vespers - **Chapel Selo**
Sunday - 13 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
3:00 p.m. - Obidnytsia - **Weyburn, Funeral Hall**
Monday - 14 9:30 a.m. - Matins; Liturgy - **Chapel Selo**
Wednesday - 16 10:00 a.m. - Moleben’ - **Parkside CH**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
Central Eparchy Assembly - **Yorkton**
18, 19, 20 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
Wednesday - 23 10:00 a.m. - Matins; Liturgy - **St. Michael, Candiach**
Saturday - 26 5:00 p.m. - Vespers - **Chapel Selo**
Sunday - 27 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
11:30 a.m. - Panakhyda - **Descent of the Holy Spirit**
Wednesday - 30 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT
Priest: Rev. Fr. Patrick Powalinsky **Tel: (306) 382-1510**
Sunday - 6 10:00 a.m. - Liturgy - **Melfort**
Sunday - 13 10:00 a.m. - Liturgy (*Khram*) - **St. Julien**
18, 19 Central Eparchy Assembly - **Yorkton**
Sunday - 20 10:00 a.m. - Liturgy - **Nipawin**
Sunday - 27 10:00 a.m. - Liturgy - **Codette**
November - 3 no service
November - 10 10:00 a.m. - Liturgy - **Gronlid at Melfort**

NORTH BATTLEFORD PARISH DISTRICT
Priest: V. Rev. Archpriest Taras Udod **Tel: (306) 445-3280**
Sunday - 6 10:00 a.m. - Liturgy - **North Battleford**

Sunday - 13 10:00 a.m. - Liturgy - **Hafford**
18, 19, 20 Central Eparchy Assembly - **Yorkton**
Tuesday - 22 10:30 a.m. - Liturgy - **River Heights Lodge**
Sunday - 27 10:00 a.m. - Liturgy - **Glaslyn**

YORKTON DISTRICT PARISH
Priest: V. Rev. Archpriest Mel Slashinsky **Tel: (306) 782-2998**
Sunday - 6 10:00 a.m. - Liturgy - **Yorkton**
Thursday - 10 10:30 p.m. - Moleben’ - **Yorkton Nursing Home**
Sunday - 13 10:00 a.m. - Liturgy - **Yorkton**
Monday - 14 10:00 a.m. - Liturgy - **Yorkton**
18, 19, 20 Central Eparchy Assembly - **Yorkton**
Sunday - 20 9:00 a.m. - Liturgy - **Yorkton**
Sunday - 27 10:00 a.m. - Liturgy - **Sheho Town**

WESTERN EPARCHY–ALBERTA
VEGREVILLE PARISH DISTRICT
Priest: Rev. Fr. Michael Maranchuk **Tel: (780) 632-2078**
Wednesday - 2 10:30 a.m. - Moleben’ - **Century Park Care Home**
3:00 p.m. - Moleben’ - **Heritage House**
Thursday - 3 10:15 a.m. - Moleben’ - **Homestead Lodge**
Saturday - 5 6:30 p.m. - Great Vespers - **Vegreville**
Sunday - 6 10:00 a.m. - Liturgy - **Vegreville**
2:30 p.m. - Obidnytsia - **Camp Kievs-Ki-Hi**
Thursday - 10 10:30 a.m. - Moleben’ - **St. Michael’s Manor**
Saturday - 12 10:30 a.m. - Liturgy - **Lloydminster**
Sunday - 13 10:00 a.m. - Liturgy - **Sich Kolomea**
Monday - 14 9:30 a.m. - Akaphist - **Vegreville**
Wednesday - 16 10:30 a.m. - Moleben’ - **Mundare**
Saturday - 19 6:30 p.m. - Great Vespers - **Lloydminster**
Sunday - 20 10:30 a.m. - Liturgy - **Lloydminster**
Wednesday - 23 10:30 a.m. - Moleben’ - **Vegreville Care Centre**

TWO HILLS PARISH DISTRICT
Priest: V. Rev. Fr. Wasyl Sapiha **Tel: (780) 475-5765**
Sunday - 6 10:00 a.m. - Liturgy - **Mamaesti**
Sunday - 13 10:00 a.m. - Liturgy - **Kaleland**
Monday - 14 10:30 a.m. - Moleben’ - **Two Hills (Lodge)**
1:15 p.m. - Moleben’ - **Two Hills (Extended Care)**
Sunday - 20 10:00 a.m. - Liturgy - **Two Hills**
24, 25, 26, 27 Western Eparchy Assembly - **Edmonton**

BONNYVILLE-ST. PAUL DISTRICT
Priest: Rev. Fr. Peter Haugen Contact number: **Cell: 1 (587) 252-2715**
Sunday - 6 10:00 a.m. - Liturgy - **All Saints, St. Paul**
Saturday - 12 10:00 a.m. - Liturgy - **St. Vladimir’s, Elk Point**
Sunday - 13 10:00 a.m. - Liturgy - **All Saints, Sandy Rapids**
Sunday - 20 10:00 a.m. - Liturgy - **Sts. Peter and Paul, Nowa Bukowina**
24, 25, 26, 27 Western Eparchy Assembly - **Edmonton**

BRITISH COLUMBIA
KAMLOOPS-PRINCE GEORGE PARISH DISTRICT
Priest: Rt. Rev. Mitred Archpriest Mykola Sawchenko **Tel: (250) 318-5480**
Sunday - 20 10:00 a.m. - Liturgy - **Kamloops**

KELOWNA-VERNON PARISH DISTRICT
Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak
Tel: (250) 868-3816 (205) 864-6650

Sunday - 6 10:00 a.m. - Liturgy - **Kelowna**
Sunday - 13 10:00 a.m. - Liturgy - **Vernon**
Sunday - 20 10:00 a.m. - Liturgy - **Kelowna**
24, 25, 26, 27 Western Eparchy Assembly - **Edmonton**

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Chad Pawlyshyn
Saturday - 5 4:00 p.m. - Great Vespers - **Victoria**
Sunday - 6 10:00 a.m. - Liturgy - **Victoria**
Saturday - 12 4:00 p.m. - Great Vespers - **Parksville**
Sunday - 13 10:00 a.m. - Liturgy - **Parksville**
Saturday - 19 4:00 p.m. - Great Vespers - **Victoria**
Sunday - 20 10:00 a.m. - Liturgy - **Victoria**
24, 25, 26, 27 Western Eparchy Assembly - **Edmonton**

Clergy Transfers 2013

Rev. Fr. Chad Pawlyshyn to Vancouver Island Parish District, B.C.
Rev. Fr. Peter Haugen to Bonnyville-St. Paul Parish District, Alberta
Rt. Rev. Mitred Archpriest Henry Lakusta
to Fort Frances-Kenora, Ontario
Rt. Rev. Mitred Archpriest Mykola Sawchenko
serving Kamloops-Prince George, B.C.

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

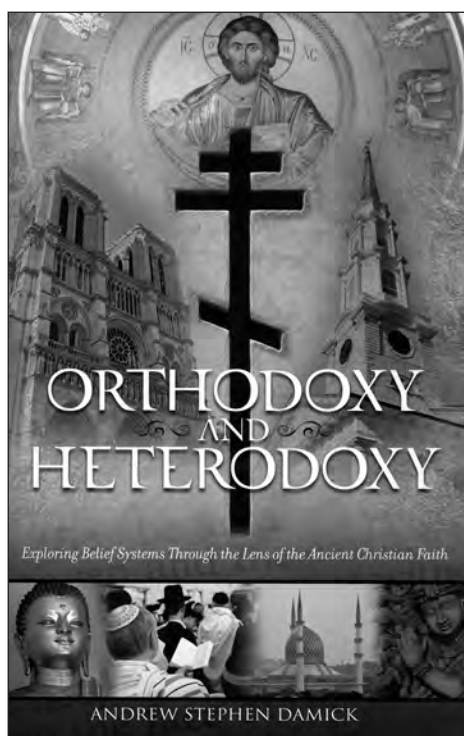
Рік	Початок Великого посту	Православна Пасха	Латинська Пасха	Вознесіння	Троїця	Початок Петрівки
2014	3 березня	20 квітня	20 квітня	29 травня	8 червня	16 червня
2015	23 лютого	12 квітня	5 квітня	21 травня	31 травня	8 червня
2016	14 березня	1 травня	27 березня	9 червня	19 червня	27 червня
2017	27 лютого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

Orthodoxy and Heterodoxy

by Andrew Stephen Damick

■ Damick, Andrew. (2011). *Orthodoxy and Heterodoxy: Exploring Belief Systems Through the Lens of the Ancient Christian Faith*. Chesterton, IN: Conciliar Press.

Are you an Orthodox Christian who wonders how to explain to your Baptist grandmother, your Buddhist neighbor, or the Jehovah's Witness at your door how your faith differs from theirs? Or are you a member of another faith who is curious what Orthodoxy is all about? Look no further. In *Orthodoxy and Heterodoxy*, the author, Fr. Andrew Damick of the St. Paul Orthodox Church in Emmaus, Pennsylvania, covers a range of topics on ancient heresies, modern Christian denominations, fringe groups and major world religions, highlighting the main points of each faith. This book is an invaluable reference for anyone who wants to understand the faiths of those they come in contact with—as well as their own. This 207-page book is divided into 7 chapters, each with several sub-sections, an epilogue, introduction and appendix of handy references. Each of these chapters deals with major branches and movements in Christianity as



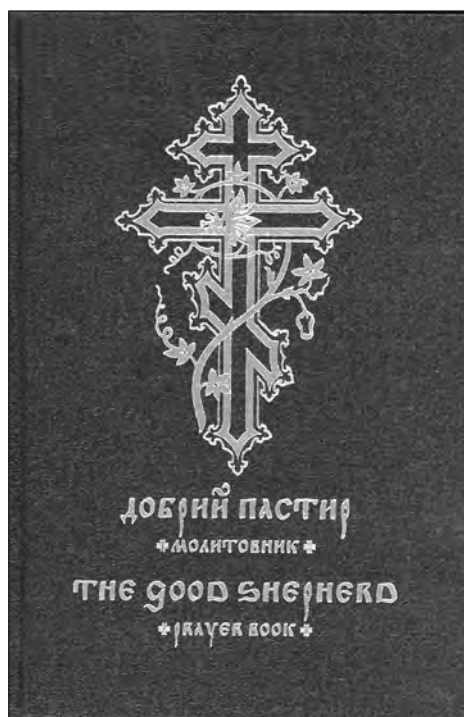
well as non-Christian religions. In this well-organized book, the author provides general overviews of each movement or religion. He covers their main beliefs, doctrine and values. Readers of all ages will find most valuable the comparison of the foundations of these groups to Orthodoxy.

\$20.95

The Good Shepherd Prayer Book Добрий Пастир

■ Ukrainian Orthodox Church of Canada. (2013). *The Good Shepherd Prayer Book*. Winnipeg, MB: Ecclesia Publishing.

The flagship prayer book of the UOCC, *Добрий Пастир / The Good Shepherd* has now been printed and is available at the Consistory Church Goods Supply. With 915 pages, it is meant to be a comprehensive volume for use by clergy, cantors, choirs, and parishes as well as for use by the faithful in their private prayer practice and during liturgical worship. The volume contains Ukrainian and English text on facing pages in large size print, which is helpful when reading during worship services. The Ukrainian text has accent marks that greatly assist in the smooth reading of the texts. The prayer book contains morning prayers, evening prayers and prayers for various needs. This is followed by a substantial section containing a brief Catechism. This section includes all of the essentials that every Orthodox Christian needs to know and practice. For example, there are 20 topics in this section, such as the Ten Commandments, the Truth of the Faith, information about the Sacraments, Confession, sins, how to pray and feast days of the Church. There is an important section on preparing for Confession and Communion. This part takes the faithful step-by-step through each Commandment with questions to aid Confession. It has a set of prayers before Holy Communion. The prayer book contains all of the most commonly served worship services in Canada, such as the Divine Liturgy, Vespers, Matins, the Lesser Sanctification of Water, *Moleben'* for well-being and *Panakhida* along with Akathists to our Lord Jesus Christ, the Theotokos and St. Nicholas. The prayer book has also dedicated substantial sections to the specialized



information for cantors and choirs—the changeable parts of the Liturgy, including the Resurrectional Tones, with extensive sections for the periods before and following Easter. For example, there are included the Lenten Triodion, the Great Fast, Holy Week, Pascha, feast days and more. A helpful addition is that the Tropar, Kondak, Prokeimen and Biblical readings are clearly marked and outlined for the various feast days. At the end of the prayer book, there is a section of useful supplementary materials, such as a listing of the Epistle and Gospel readings for the weeks following the Pentecost, and an index of fixed feast days for each month. This allows one to see at a glance what the major commemorations are for the month. There is also a Paschalion that extends all the way to 2070 as well as hymns, carols and songs that are most commonly sung during the Liturgy, Great Lent and Christmas.

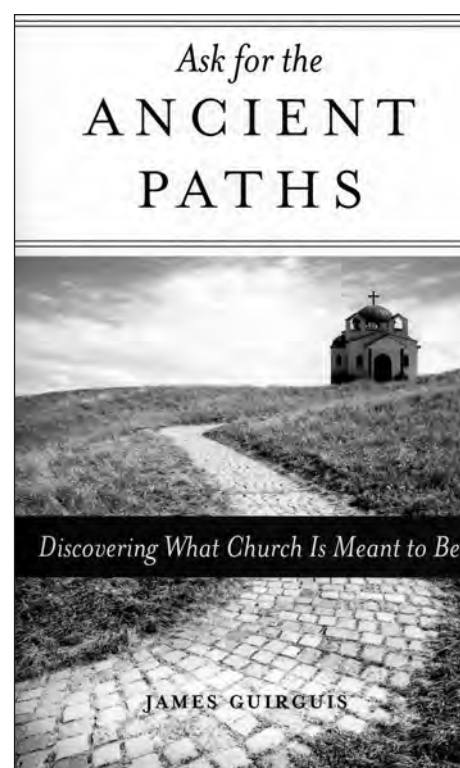
\$40.00

Ask for the Ancient Paths

by James Guirguis

■ Guirguis, James. (2013). *Ask for the Ancient Paths: Discovering What Church is Meant to Be*. Chesterton, IN: Ancient Faith Publishing.

At a time when so many disaffected Christians are trying to recreate the Church from scratch, Fr. James offers a clear and accessible apology for simply returning to what Christ's Church was always meant to be. This 122-page book has 15 chapters covering such topics as the life of worship, Unction of the sick, reading the Bible and the goal of Christian life. While the chapters may be short, the author strives to capture the essence of each topic through the prism of the early Church. With liberal use of citations from the Bible and early church writings, Fr James tries to paint a picture of what "the Church was originally intended to be"—as the book title makes clear. In doing so, he draws on these early references and makes a comparison to current practices and influences from secular life. This slim book is recommended for those pressed for time or who are new to Orthodoxy. It offers



concise snapshots about topics, which are a starting point for discussion and further reading about the intriguing world of the life of the early Christians.

\$15.95

The Bishop's Tea 2013

In honour of

His Grace Bishop Ilarion

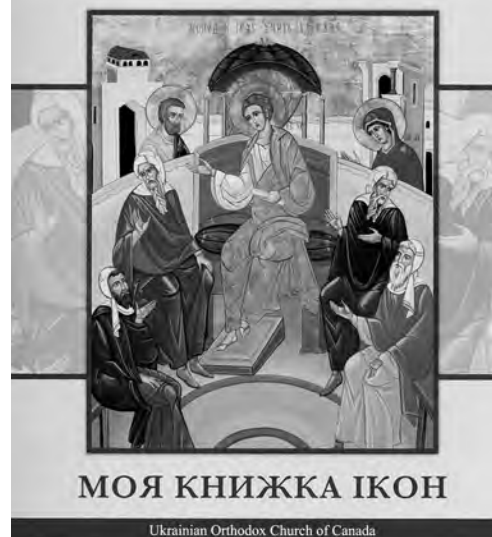
Sunday October 6, 2013
12:30 p.m. to 3:00 p.m.



St. John's Cultural Centre
10611 – 110 Ave., Edmonton AB.
Sponsored by the Western Eparchy

My Icon Book

MY ICON BOOK



A 70-page book consisting of 23 full-page quality color icons, complete with explanations in English and Ukrainian.

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- A focus on Passion Week
- Icons of significant occasions
- Icons of saints held in special regard by the Ukrainian Orthodox Church
- Words and music of special hymns associated with a feast day

This is an excellent reference book for all Orthodox Christians and a must for Church School classes.

Cost \$20.00 + shipping & handling

Published by the Ukrainian Women's Association of Canada

10611-110 Avenue, Edmonton AB T5H 1H7

Book available at: Church Goods Supply

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"A Foundation of Faith"



What is the UOCCF?

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

To donate, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home page "Donate now through CanadaHelps.org". Or mail your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. The Foundation encourages planned giving and donations from parishes and their affiliated organizations. Tax receipts will be issued and all donors will be acknowledged annually.

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

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

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

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1-877-586-3093 або foundation@uoccf.ca

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 your parish, organization or business to place an advertisement in the Almanac 2014.



Current Year Almanac's cover
(for advertisement only)

Deadline

— **October 15th, 2013.**

The cost to advertise will be 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)**
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Please note: If you are sending **camera ready** files, please use **JPG** or **TIFF** formats with **high resolution 300-500 dpt.**

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Mitre case (black leather) \$79.95



Plastic prosphora stamp \$15.00 / set



Hand Cross 12"
Sale \$400.00
Reg. \$495.95



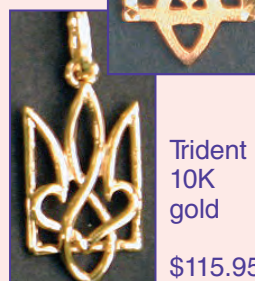
Wall Cross 12" wood
Sale \$69.95
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Cruet set Sale \$175.95 Reg. \$200



Trident
10K gold
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Trident
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