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Святий Апостол Андрій Первозванний

■ Наш український народ має багаті традиції—кожна пора року була сповнена для українців різними святкуваннями, звичаями, обрядами. Особливо багатою в цьому відношенні була зима, коли господарі не були зайняті роботами на своїх полях, а більше часу проводили в домівках зі своїми родинами. Саме в такий час у церковному житті звершується вшанування пам'яті святого, котрий має особливе значення для Церкви Христової в Україні. 13 грудня за новим стилем православні українці вшановують святого апостола Андрія Первозванного.

Апостол Андрій походив із Вифсаїди—міста у Галілеї—північній частині Палестини, відомої родючістю земель та гостинністю жителів. В часі земного служіння Господа нашого Ісуса Христа в Палестині проживало досить багато греків, а тому й не дивно, що дехто із юдеїв носили ім'я грецького походження. Так і у святого апостола, про якого йде мова, грецьке ім'я: "Андрій" в перекладі на українську означає "мужній".

Історія приходу святого Андрія до віри в божественне достоїнство Ісуса Христа була непростю. Коли Іоан Предтеча, Хреститель Господній проповідував на берегах Йордану, майбутній апостол Андрій пішов за ним, сподіваючись знайти відповіді в нього на свої духовні питання. Тоді дехто навіть думав, що Іоан Хреститель і є тим самим обіцяним Месією, котрий має визволити єврейський народ із пригнобленого стану. Та ось Сам Христос прийшов на Йордан, щоб охреститися від Іоана, і Великий Пророк прямо говорить до своїх учнів, вказуючи на Господа: "Це—Агнец Божий, що бере гріхи світу". Слова учителя вразили учнів, серед них і Андрія, котрий разом із Іоаном Зеведеєвим, своїм земляком теж із Вифсаїди, пішли за Ісусом.

продовження на стор. 2

The Holy Apostle Andrew, The First-Called

■ The Holy Orthodox Church commemorates St. Andrew the First-Called Apostle on Dec. 13. St. Andrew has particular importance for Ukraine where he conducted his missionary work in the region in the first century. Apostle Andrew, who was the brother of Apostle Peter, came from Bethsaida. St. Andrew grew up very pious and spiritual and early on became a disciple of St. John the Baptist. At that time, some even thought that John the Baptist was the Messiah, but St. John boldly declared that he is only the "voice in the wilderness," the one who comes before Him, Who will fulfill the Old Testament prophesy. When Jesus came to the Jordan to be baptized by John, the Baptist exclaimed to his disciples, "Behold! The Lamb of God who takes away the sin of the world." (Jn 1:29) Andrew immediately followed Jesus and became His first disciple, thus gaining the name the "First-Called Apostle." Later, after spending some time with Jesus, an ecstatic Andrew rushed to tell his brother Peter, "We have found the Messiah."

Disciple Andrew was witness to crucial events in the Saviour's time on earth. Together with the other Disciples, Apostle Andrew heard Jesus teaching first-hand. He witnessed the miracles of Jesus that confirmed that He is the Son of God. Andrew also experienced the Saviour's suffering and death on the cross and Resurrection. Andrew was one of a select few disciples to whom Jesus appeared after the Resurrection. He was also present for the Ascension of Christ. After the Pentecost, it fell to Apostle Andrew to teach the Gospel in the northern Black Sea region and "Scythia", the territory that became the Empire of Kyivan Rus' and modern Ukraine. According to the Chronicles, St. Andrew taught in Crimea and later travelled up the Dniro River to the future site of Kyiv city.

continued on p. 4

Special Consistory Guests

■ WINNIPEG, MB—Students from the Church School of the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba visited the Consistory of the Ukrainian Orthodox Church of Canada on a field trip on Nov. 3, 2013. Following the Divine Liturgy, the students made the short walk across St. John's Park to the Office of the Consistory of the UOCC at 9 St. John's Ave. There, they were met by Chancellor of the UOCC, Rt. Rev. Pro-



Chancellor, Rt. Rev. Protopresbyter Victor Lakusta shows the students the display of former Metropolitans of the UOCC.



The students visit The Visnyk/The Herald production room.

topresbyter Victor Lakusta who welcomed the young guests, their parents and Church School teachers to the Consistory Office. Fr. Victor graciously explained the role of the Office of the Consistory and gave a tour of the various departments in the building. Some of the highlights included visiting the St. Ilarion Chapel, Consistory Church Goods Supply and the production rooms of the Visnyk/The Herald. The tour took place in con-

junction with the Church School lessons on Ukrainian Orthodox Church history as we celebrate the 1025th anniversary of the Baptism of Kyivan Rus'-Ukraine. The students were presented with mementos of their visit and both students and adults took home with them a better appreciation of the day-to-day running of the UOCC. The Consistory Office is open from Monday to Friday 9:00 a.m. to 5:00 p.m.

Photos: Subdeacon Yakiv Mielnik

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На многії літа, Владико!



Ваше Преосвященство, Єпископе Андрію!

Прийміть наші щирісердечні вітання з нагоди Дня Вашого Небесного Покровителя—**13 грудня—Апостола Андрія Первозванного**. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді—Східної Єпархії.

Нехай Ваш Покровитель—Апостол Андрій Первозванний буде для Вас завжди, всюди і в усьому джерелом насаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико!

Іс полла еті деснота!

Statement by the Multiculturalism Minister in commemoration of the Holodomor

OTTAWA, NOVEMBER 22, 2013—The Honourable Jason Kenney Minister for Multiculturalism, issued the following statement to commemorate the 80th anniversary of the Holodomor:

"Tomorrow, Canadians will commemorate the grim anniversary of one of the worst atrocities in human history. Eight decades ago, Josef Stalin's Soviet regime caused the deliberate mass starvation of millions of people in Ukraine.

"Ukrainians call this the Holodomor, often simply translated as murder by hunger. The great legal scholar Raphael Lemkin said the Soviet famine was a clear case of genocide, a term that Lemkin himself coined.

"As Prime Minister Harper said at the Holodomor Memorial in Kyiv: 'To contemplate an act of malevolence on that scale truly focuses one's mind on the nature of this evil.'

"Five years ago, Canada recognized the Ukrainian famine of 1932-33 as an act of genocide. Every year, Canadians mark the fourth Saturday in November as Ukrainian Famine and Genocide ("Holodomor") Memorial Day by participating in memorial gatherings that are held across the country, including on Parliament Hill.

"The Ukrainian-Canadian community, which has made so many significant contributions to this country over many generations, has helped to ensure that we properly honour the memory of those who perished in one of the greatest tragedies of the last century.

"In commemorating the Holodomor, Canadians reaffirm our commitment to advance freedom, human rights, and the rule of law, and to oppose tyranny in all its forms."

—Communications Branch, Citizenship and Immigration Canada

Statement by the Prime Minister of Canada on the 80th anniversary of the Holodomor

Prime Minister Stephen Harper today issued the following statement commemorating the 80th anniversary of the Holodomor, which takes place tomorrow: "Tomorrow, Canadians and people around the world will pause to remember the millions of men, women and children who perished during the Ukrainian famine-genocide of 1932-1933, an atrocity perpetrated by Josef Stalin's communist regime.

"I encourage all citizens to stand with Ukrainian Canadians at commemoration ceremonies taking place across the country to honour both the victims and survivors of this tragedy.

"In 2010, I had the privilege of visiting the Holodomor Memorial and Museum in Kyiv. This experience was deeply moving and brought home the enormity and malevolence of the crimes committed against the Ukrainian people. I am very proud that Canada was the first country to recognize this deliberate and systematic starvation of millions of civilians as an act of genocide.

"Our Government will continue to pay tribute to all victims of Communism, as demonstrated by our recent commitment in the Speech from the Throne to build a memorial in their honour.

"Finally, I would like to pay homage to the tremendous spirit and strength that it took for Ukraine to survive the Holodomor and emerge as a proud and independent nation. This strength of character is evident everyday in the more than one million Canadians of Ukrainian descent whose contributions continue to enrich our great country."

—Office of the Prime Minister of Canada, November 22, 2013

Святий Апостол Андрій Первозваний

продовження зі стор.1

Побачивши їх, Господь спитав: "Чого вам треба?" Вони ж сказали: "Учителю, де Ти живеш?" Ісус відповів їм: "Підіть і побачите". Так, закликавши Андрія та Іоана, Христос зробив їх своїми учнями. Тоді ж Андрій сповістив своєму братові Петру: "Ми знайшли Месію". І Петро теж приєднався до громади послідовників вчення Христового, оскільки душею і серцем відчув, що за його життя збувається те, що було в давнину провіщене пророками.

Євангеліє сповіщає нам, що апостоли після першого заклику ще деякий час проводили із своїми сім'ями, рибалили, як і раніше, але пройшло кілька місяців і Сам Господь показує важливість їх служіння: "Ідіть за Мною, і Я зроблю вас ловцями людей". Після цих слів для учеників Христових не було нічого

більш важливого у світі, аніж слухати проповідь Спасителя і виконувати Його повеління.

Апостол Андрій, названий Первозваним за те, що раніше від інших пішов за Христом, невідступно був поруч із Господом протягом всього земного служіння Ісуса Христа. Разом з іншими учениками святий Андрій удостоївся бачити Господа після воскресіння і бути присутнім на Єлеонській горі, коли Господь, благословивши учнів, вознісся. Після зішестя Святого Духа на апостолів святий апостол Андрій пішов із проповіддю у Скіфію—землі, на яких пізніше виникає наша Русь-Україна.

Про благовістя апостола свідчать такі давні християнські письменники, як священномученик Іполит Римський (III ст.), церковний історик Євсевій Кесарійський (IV ст.) та ін.

У стародавньому руському літопи-

сі "Повість минулих літ" так розповідається про подорож апостола Андрія українськими землями: "Дніпро впадає у Понтійське море; море це звуть Руським. Уздовж його берегів навчав, як кажуть, святий Андрій, брат Петра. Коли Андрій навчав у Синопі і прийшов до Корсуня, він довідався, що від Корсуня недалеко гирло Дніпрове. І прибув він до гирла Дніпрового, а звідти вирушив угору по Дніпру. І сталося, що він прибув і зупинився під горами на березі. А ранком, уставши, промовив він до учнів, що були з ним: "Бачите ви гори ці? На горах цих засяє благодать Божа, буде місто велике і багато церков воздвигне тут Бог". І піднявся він на гори ці, поблагословив їх, помолився Богу і зійшов з гори цієї, де пізніше виріс Київ".

Літопис не має підтвердження в інших історичних пам'ятках, тому деякі вчені схильні вважати цю історію не більше, ніж легендою. Але це не завадило шанувати апостола Андрія Пер-

возванного основоположником Церкви Христової в Україні.

Київський собор 1621 року, у часи відродження Української Православної Церкви після унії, ствердив апостольське походження християнства на українських землях. У соборній постанові сказано: "Святий Апостол Андрій—перший архієпископ Константинопольський, патріярх Вселенський і Апостол Український. На київських горах стояли ноги його, і очі його Україну бачили, а уста благословляли, і насіння віри він у нас насадив. Воістину Україна нічим не менша від інших східних народів, бо і в ній проповідував апостол".

Збирання відомостей про місію апостола до Скіфії розпочалось багато століть тому. Священномученик Климент Римський (I ст.) та автор слов'янської писемності рівноапостольний Кирило вивчали відомості про перебування апостола в Криму.

(продовження на стор.4)



ВІСНИК

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з благословення

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МИТРОПОЛИТА КАНАДИ,
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PRESIDENT "ECCLESIA" PUBLISHING CORP.
Marusia Kaweski
EDITOR-IN-CHIEF, THE HERALD

9 St. John's Avenue, Winnipeg, Manitoba, Canada R2W 1G8

Website: www.uocc.ca

E-mail: visnyk@uocc.ca

ВИДАВНИЧИЙ ПЕРСОНАЛ:

Валентина Дмитренко,
Михайло Павенський.

PUBLICATION STAFF:

Valentyna Dmytrenko,
Mikhail Pavenski.

ТЕЛЕФОН:

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

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TELEPHONE:

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

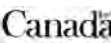
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"We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage."





† BARTHOLOMEW
BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
GRACE AND PEACE FROM
OUR LORD AND SAVIOUR JESUS CHRIST

■ Your Eminence Yuriy, Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada, beloved brother and concelebrant in Christ, precious clergy and laity of the Ukrainian Orthodox Church in Canada, our dear spiritual children in the Lord: grace and peace be to you from above.

It is with all great pride, albeit with heavy heart that we are communicating with all of you today from the historic and martyric Mother Church of Constantinople on the solemn occasion of the eightieth anniversary of the Holodomor of the Ukrainian Nation.

As we prayerfully commemorate the tragic and inhumane events during the years 1932-1933, when countless people lost their lives through deliberate and brutal famine, we pray for the repose of the victims' souls and for the healing of this painful wound in the conscience of your blessed Nation. It is impossible to fathom the magnitude and intensity of such hostility, which caused human beings to destroy other human beings created "in the image and likeness" of God all supposedly in the name of political ideology, but ultimately only fuelled by falsehood and godlessness.

In our time, dearly beloved, we are obliged to remember the past and learn from its tragedies so that we may understand how to move ahead into the fu-

ture with compassion and forgiveness. We are called to discern and avoid every spiteful ideology and divisive prejudice, which discriminate against other people either individually or collectively whether on ethnic and racial or religious and cultural differences. As Orthodox Christians, we must at all times strive to bridge differences and cultivate fraternal relations with all people, while remaining humbly faithful to our own ecclesiastical teachings and traditions.

"I am the way and the truth and the life (Jn 14:6)," says our Lord. With this divine assurance, we find great consolation and encouragement. For it is in the Church as His sacred Body that we are spared of sorrow and suffering, while at the same time we find strength to forgive and love all people.

May God grant rest to the souls of all victims of the Holodomor. And may God bless all of you.

*At the Ecumenical Patriarchate,
the 24th of November, 2013*

Your Eminence's beloved brother in Christ,
† BARTHOLOMEW
Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

**See Patriarchal video message at www.uocc.ca*

Послання Постійної Конференції Українських Православних Єпископів поза межами України З нагоди пам'яті 80-х роковин Голодомору

*Преподобним отцям та усім вірним Української Православної Церкви
поза межами України в Північній та Південній Америці, Європі, Австралії
та Новій Зеландії з нагоди пам'яті 80-х роковин Геноциду-Голодомору
в Україні 1932-1933 рр.*

Дорогі браття і сестри!

СЛАВА ГОСПОДУ ТА СПАСИТЕЛЮ НАШОМУ ІСУСУ ХРИСТУ!
СЛАВА НАВІКИ!

■ В черговий раз, ми наближаємося до щорічного вшанування пам'яті жертв одного з найтрагічнішого, якщо не найжахливішого в історії людства, акту Геноциду. З ціллю запланованого та скоєного в 1932-1933 рр. штучного (геноцидного) голоду в Україні, який являвся геніально-зловісним планом Йосипа Сталіна та приведенного в дію тими, хто посвятив своє життя служінню йому, присягнувши виконати будь-який наказ, незважаючи на наслідки таких як, загибель 7-10 мільйонів українських чоловіків, жінок та дітей, не рахуючи тисячі, а то й мільйони українців та інших людей, що насмілилися протиставитися "плану" дня—на протязі цілої Сталінської ери. Голодомор був частиною геніального плану, націленого на знищення розуму (інтелігенцію), душі (Церкву та її духовенства) та дух (сільське господарство та село, що уособлювали національність, культуру та традиції) української нації.

Ми згадуємо тих, хто на протязі довгого часу були забутими—багато з них являлися рідними, сусідами, співпрацівниками та друзями численних людей, які дожили до сьогоднішнього дня. Незважаючи на факт, що уряд тогочасного Радянського Союзу та дехто з інших націй світу навмисно старалися—в деяких випадках і до сьогодні стараються знищити пам'ять цієї жахливої трагедії, видалити документи історичних архівів, але ми ще раз твердо обіцяємо НІКОЛИ не забути. Ми ніколи НЕ дозволимо, щоб їхнє мучеництво пропало безслідно. Ми БУДЕМО продовжувати нагадувати світовим лідерам те, що їм не надано необмежене та незаперечне право нищити людські життя. Ми БУДЕМО нагадувати людству про святість життя та Богомдані права кожної людини. Згадаймо слова Едмунда Бурка: "Гі, що не знають (або ігнорують—Георгій Сантаяна) історію є приреченими повторювати її".

Наші спочили брати і сестри НЕ загинули даремно. Про них сьогодні заговорюють по цілій Україні, незважаючи на спроби деяких політичних осіб загубити цьому. Хоча придушена, але все ж таки збереглась, під кровоточивою поверхнею совісті, в українському народі пам'ять про жертв та Голодомор. Україна, незважаючи на 74 роки безбожного режиму, зберегла свою самобутність, яка пізніше привела до незалежності цілої нації—незалежності здобутої без кровопролиття. Страхіття Голодомору та складні умови життя на протязі усього 20-го століття глибоко закарбувалися у свідомості нації. Само-ідентичність, що є суть нації, лежить в основі розбудови України сьогодні та в майбутньому визначаючи її однією з найбільш значних, продуктивних та свободо-любивих націй світу.

Ми сьогодні з молитвою звертаємося до Бога—до Помічника знедолених, Надію безнадійних, Спасителя для тих, хто на морі в бурі. Пристановище подорожуючих, та Цілителя хворих. Ми стоїмо перед Ним у покорі та благаємо Його зіслати Свої вічні благословення на нас, і щоб Він подав вічний спокій тим, кого ми сьогодні згадуємо там, де сяє Світло Лиця Його.

(продовження на стор.5)

Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine on the 80th Anniversary of the Holodomor

*To the beloved clergy and faithful of the Ukrainian Orthodox Churches beyond the
borders of Ukraine in North and South America, Europe, Australia and New Zealand
On the occasion of the 80th anniversary of the genocidal famine
in Ukraine 1932-33*

Dearly beloved brothers and sisters,

GLORY TO OUR LORD AND SAVIOUR JESUS CHRIST!
GLORY FOREVER!

■ Once again we have come to the annual commemoration of the victims of one of the acts of genocide that is possibly the most terrible ever committed against mankind—the artificial and genocidal famine of 1932-33 in Ukraine. Purposefully created and perpetrated, it was masterminded by Josef Stalin himself and managed by those who devoted their lives to him and carried out every command, regardless of the consequences, not only for the seven to ten million Ukrainian men, women and children who succumbed to the famine, but also for the countless thousands or even millions of Ukrainians and others who dared to challenge the "plan" of the day throughout the Stalinist era. The famine was part of the master plan to destroy the mind (intelligentsia), the soul (the Church and her clergy) and the spirit (farmers and villagers, who embodied the national culture and ancient traditions) of the Ukrainian nation.

We call to mind those who were too long forgotten—many of them relatives, neighbours, co-workers and friends of many still living today. Despite the fact that the governments of the former Soviet Union and of other nations had deliberately attempted in the past, with some continuing today, to eradicate the memory of this horrific tragedy from historical annals, we again make the promise that we will NEVER forget. We will NOT allow their martyrdom to go without meaning. We WILL remind the world's political leaders that they no longer have unbounded and incontestable power to destroy life. We WILL remind mankind of the sanctity of life and the God-given rights of every individual human being. We call to mind the words of Edmund Burke: "Those who do not know (or ignore—George Santayana) history are destined to repeat it."

Our deceased brothers and sisters did NOT perish in vain. Today, they are commemorated throughout Ukraine, regardless of the attempts of some powerful political figures to prevent it. Although suppressed, the memory of the victims and of the famine was preserved in the subconscious of the Ukrainian people. Contrary to the efforts of 74 years of godless rule, Ukraine maintained its self-identity which later led to the independence of the nation. It was a sovereignty achieved without bloodshed. The horror of the famine and other incredible living conditions during most of the 20th century became deeply etched within the consciousness of the nation. Self-identity, the essence of nationhood, serves as the cornerstone for nation-building in Ukraine today and in the future. It defines what will certainly be one of the most important, self-sufficient and freedom-loving nations of the world.

We pray to God this day: To the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the Healer of the sick. We stand before Him in humility and beseech His eternal blessings upon us. May He grant eternal rest where the Light of His Countenance shines upon those we remember.

(continued on p.5)

Святий Апостол Андрій Первозванний

продовження зі стор.2

Ченці Епіфаній та Яків, маючи в якості початкових джерел твори Климента Римського, Євагрія Понтіського та Єпіфанія Кіпрського, обійшли чорноморське узбережжя і зібрали перекази про проповідь апостола Андрія. Михайл VII Дука писав великому князеві Всеволоду Ярославовичу про місію святого Андрія: "Священні писання і оригінальні історичні книги переконують мене, що наші держави мають одне походження і спільні корені, що одне і те ж спасительне слово дійшло до нас обох і ті ж самі свідки і предтечі божественної тайни принесли нам обом слово Євангелія".

Дочка Всеволода, Іоанна спеціально відвідала Константинополь, щоб зібрати відомості про місію апостола. Сучасні вчені дійшли до висновки, що Святий Андрій мандрував Скіфією від 10 до 20 років.

Повернувшись у Грецію, апостол Андрій зупинився у місті Патри, що на березі Коринфської затоки. В цьому місті апостол Христів багатьох змінив від недугів через покладання рук, в тому числі і знатну жительку Патр Максимілу, яка щиро і щиро увірувала у Христа, стала ученицею святого апостола Андрія. Але як завжди, коли добро має успіх, тоді злі сили повстають, прагнучи знищити світло любові. Місцевий правитель Егеат загорівся ненавистю проти апостола. Правитель назвав проповідь ученика Христового безумством і, як безумного, засудив апостола до страти. Прагнучи припинити поширення вчення, яке проповідував апостол Андрій, Егеат хотів залякати жителів міста, показуючи, які страждання чекають на того, кого виявлять винним у прихильності до апостольського вчення. Анітрохи не злякавшись присуду, апостол Андрій у натхненній проповіді перед присутніми розкрив духовне значення страждань Спасителя за увесь людський рід. Егеат наказав, щоб апостола розіп'яли, але не так, як Христос був розіп'ятий—за наказом правителя святого Андрія прив'язали до хреста мотузками, щоб продовжити його страждання. Хрест, на якому розпинали апостола був у вигляді латинської букви "х" і до нашого часу така форма хреста називається "андріївською".

Висячи на хресті, апостол безупинно молився. Два дні із хреста він повчав своїх учнів. Слуги правителя, що стерегли хрест, хотіли зняти апостола з нього, щоб він припинив проповідувати, але невидима сила зупинила їх: руки не слухалися і слуги не могли розв'язати мотузку. Перед смертю святого Андрія осяяло невимовне світло і так, у сяйві апостол Христів покинув це тимчасове життя. Мученицька кончина апостола Андрія Первозванного, як можемо судити на основі історичних пам'яток, сталася у 62 році по Різді Христовому.

Про життя й подвиги святого апостола Андрія свідчать численні реліквії, пов'язані із його служінням та його нетлінні мощі. В місті Синопі, ще у IX ст., як свідчать письмові джерела, показували кафедру апостола Андрія із чорного каменю. Як стверджують, у Києві в Успенському соборі Києво-Печерської лаври віками зберігався пояс апостола Андрія—його довжина була одиницею вимірювання для зодчих майже до XVII ст.

В Патрах, на місці мученицької загибелі апостола Андрія залишались його мощі. В 357 році за наказом імператора Констанція II вони були перенесені в Константинополь, у храм Святих Апостолів, де вони були покладені поруч із нетлінними останками апостолів Луки та Тимофія. Однак, у IX ст. глава апостола і частини хреста повернулися в Патри. Візантійський історик Феодор Продром, який жив у XII ст., свідчить, що ці реліквії шанувалися так само, як і святиня в Константинополі. Мощі з Константинополя у 1208 році хрестоносці забрали в Італію, в місто Амальфі. Тривалий час чесна голова апостола і частини хреста, на якому він був розіп'ятий, перебували у Патрах, але в 1460 році місто захопили війська османського султана Магомета II. Правитель області Мореї Фома Палеолог у 1462 році передав главу апостола і частини хреста Пію II, папі Римському, який помістив святиню в соборі святого Петра. У минулому столітті в 1946 році папа Павло VI повернув мощі Елладській Православній Церкві. Так ці священні реліквії повернулися на своє історичне місце у Патри. Зараз у місті височіє собор святого апостола Андрія, де й знаходиться згадана святиня. Храм стоїть на тому місці, де загинув святий апостол, поруч із джерелом, що відкрилося на місці страти. Почалося будівництво собору у 1908 році, а відкритий для Богослужіння він був у 1974 році. Автором проекту храму та першим керівником будівництва був знаменитий грецький архітектор Анастасіос Метаксас.

У пам'ять Андрія Первозванного в Києві, на тому місці, де апостол поставив перший хрест, 1212 року споруджено дерев'яну церкву Воздвиження Чесного Хреста Господнього, також привертає увагу храм Святого Андрія Первозванного, який знаходиться на початку Андріївського узвозу.

—Архимандрит Лаврентій, Голос Православ'я

The Holy Apostle Andrew, The First-Called

continued from p.1

"God's blessings will be sown on these hills: A great city will be built here. The Lord will bless this land by holy baptism and will build many great churches here," historical documents record the Apostle telling his disciples. St. Andrew blessed the Kyivan hills and planted a cross there.

Some historical sources believe that Apostle Andrew spent between 10-20 years travelling in Scythia. Upon his return to Greece, St. Andrew taught and healed the sick in Patras. As always, when good is flourishing, evil seeks to destroy the light of love. While many came to follow Christ after experiencing the Apostle's teaching and healing work, the local ruler Proconsul Aegeates hated Apostle Andrew, calling his teaching crazy and sentencing to death the first disciple chosen by Christ in approximate the year 62 AD. Undaunted, Apostle Andrew delivered divinely-inspired teachings to those gathered about the spiritual meaning of the Saviour's suffering for the whole human race. Aegeates had the Apostle tied to an X-shaped cross upside down to further his suffering. This cross is known as the St Andrew's Cross. When his soul departed his body, the First-Called disciple of entered the Kingdom of Heaven within a bright heavenly light that encompassed the cross.

Numerous articles related to his ministry and his incorrupt relics testify to the life and works of St. Andrew. According to historical sources, a belt of St. Andrew was kept at the Dormition Cathedral in Kyiv Monastery of the Caves for centuries. At first, St. Andrew's relics remained in Patras, the place of his martyrdom. Emperor Constantius II had them transferred to Constantinople where they were placed next to the incorrupt remains of St. Luke and St. Timothy in the Holy Apostles church in 357. The head of St. Andrew and part of the cross were returned to Patras in the 9th C, but approximately 500 years later the city was fell to the Ottoman army. Thus, the head of the Apostle and part of the cross were given to Pope Pius II in 1462, who placed them in of St. Peter's Basilica. They remained in Rome until 1946 when Pope Paul VI gave them to the Greek Orthodox Church. They were returned to their historic resting place in Patras. In 1908 construction began on St. Andrew's Cathedral in Patras at the place where St. Andrew was crucified. A healing well-spring also appeared at the spot where he was crucified. The cathedral, the largest church in Greece, opened for worship in 1974.

—www.i-m-patron.gr; www.conference.archons.org;
www.archangel.kiev.ua; www.cerkva.in.ua

St. Andrew: World Patron

St. Andrew was a loyal and faithful disciple of Christ who used every occasion—even his own crucifixion—as a teaching opportunity about Christ. The First-Called Apostle's good works and teaching became known throughout the world along with the symbolic meaning of his X-shaped cross. St. Andrew is the patron saint of the Ecumenical Patriarchate of Constantinople, and is regarded as the founder and the first bishop of the Church of Constantinople. His All Holiness Ecumenical Patriarch Bartholomew is the 270th successor of St. Andrew. St. Andrew is the patron saint of Ukraine. The wooden church of the Exaltation of the Holy Cross was built in Kyiv in 1212 to commemorate the place in Kyiv where Apostle Andrew placed his cross. One of the most commanding churches in Kyiv dedicated to St. Andrew today is the 18th C St. Andrew's church, built by Italian architect Bartolomeo Rastrelli, located on a hill overlooking the historic Podil district. St. Andrew is the patron saint of Georgia, bringing the Gospel of Christ to Georgians in the first century. St. Andrew is also revered in Scotland. According to one tradition, some of his relics were taken Scotland, where he was chosen as the Protector of the Scottish people. The Cross of St. Andrew, which was traditionally part of the Scottish flag, became part of the British flag where it was placed after the union of Scotland and England. The national flag of the United Kingdom, known as the Union Jack, incorporates the St. Andrew's cross. This flag appeared in Canada with the first Scottish settlements in 1621. St. Andrew's Cross was part of Canada's flag until 1964 when the maple leaf flag was adopted. Today, the symbol of St. Andrew's Cross can still be seen as part of the provincial flags of British Columbia, Manitoba, Nova Scotia and Ontario.



Ordination anniversaries: Bishops, Priests, Deacons

DECEMBER

Bishop Andriy – Consecrated Bishop	—December 12, 2005
Farynya, Rev. Fr. Michael	—December 12, 2010
Maranchuk, Rev. Fr. Michael	—December 13, 2005
Parfeniuk, Very Rev. Archpriest Myroslaw	—December 16, 1984
Pavenschi, Very Rev. Archpriest Vasile	—December 09, 1981
Pozniak, Very Rev. Archpriest Miron	—December 11, 1983
Puk, Rt. Rev. Protopresbyter Jaroslaw	—December 16, 1956
Rauliuk, Rt. Rev. Mitred Archpriest Nicholas	—December 24, 1967
Turzansky, Rt. Rev. Protopresbyter George	—December 27, 1942
Wasylenko, Very Rev. Archpriest Peter	—December 17, 1989
Wasyliw, Rt. Rev. Mitred Archpriest William	—December 04, 1966

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

Prayer is fundamental to our spiritual life and is the way to communicate with God. The Visnyk/The Herald concludes this three part series on prayer. Part one featured a lecture on prayer given by Rt. Rev. Protosybyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada, in which he critically examines the obstacles to prayer. Part two featured guidance, wisdom and instructions on prayer from the Saints. Part three provides some practical assistance in developing a private prayer practice. It is our hope that this series may be of benefit to enrich the spiritual lives of our readers.

Prayer Basics:

■ For Orthodox Christians, daily prayer is essential, not optional, as this series on pray has shown. There are several reasons why we should pray: for renewal and growth of our soul; to thank God; to seek forgiveness; to pray for others; and for God's help in our spiritual growth. We pray because Jesus asks us to pray. God intends our life to become one of constant prayer where we are continually in a relationship with Him. Our main task here on earth is to draw nearer to God. We can do this through prayer. Jesus also left us with instructions on how to pray. "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." (Lk 11:1-15)

Prayer Rule

In our Orthodox Tradition, one finds the prayer rule. It is an outline of

a daily prayer routine that has a set of established prayers said at regular times. St. Theophan the Recluse explains, "You ask about the prayer rule. Because of our weakness, it is proper to have a prayer rule. ...The great men of prayer had a prayer rule and kept to it. Every time, they began prayer with the established prayers, and then, if self-initiated prayer came, they turned to it from reciting prayers. If they needed a prayer rule, then we need one even more! Without formal prayers, we would not know how to pray correctly at all. ...Nevertheless, we should not collect too many prayers. A few prayers, correctly read, are better than many prayers raced through. ... For you, it is quite adequate to complete the morning and evening prayers as they are found in the prayer book." We can take advantage of the saints' experience in prayer and use established, proven prayers that will lift us up in our way of communicating with God. A good start for a prayer rule is to have a regular time for prayer, such as morning and evening prayers. Although it will be difficult and a struggle at first, strict discipline in prayer is important. One should expect that the evil one will try to hamper your prayer. Just as a regular, disciplined approach to exercise will lead to fitness and endurance of our physical body, a prayer rule can lead to spiritual fitness and growth. Prayer grows and develops as your relationship with God grows. Prayer is not something done periodically, only when we are desperate for help, nor does it mean mechanical repetition of words from our prayer book. St. Theophan reminds us of the attitude towards prayer, "Praying is reproducing the contents of the prayers within ourselves, so that they flow as if from our own mind and heart." We must bear in mind that we are building a relationship with God.



An example of a prayer corner.

Prayer Corner

Traditionally, Ukrainian Orthodox homes had a prayer corner, which is a sacred space for daily personal and family prayer. There are a variety of traditions and ways to set up a prayer corner. Depending on facilities, the location may be as simple as a corner of a bedroom or a nightstand, or as elaborate as a special prayer room. Most importantly, it must be a place where one can pray undisturbed and it is desirable to face East, the direction of the sunrise and symbolic of the Resurrection. There are also many traditions of what to include in the prayer corner. Some suggested guidelines to start a prayer corner include an icon, a cross, prayer book and candle. Icons may be of Christ the Saviour, the Theotokos, our patron saint and guardian angel. Some keep a Bible, prayer rope, blessed water and holy oil here, as well as the

blessed willows we take home on Palm Sunday. In Ukrainian Orthodox tradition, an embroidered cloth is often draped over the icons on the wall to symbolize protection. Although some create elaborate prayer corners, it is not necessary. The purpose of this space is for prayer and any objects here should serve this purpose.

The Prayer Rope



The prayer rope is a purely Orthodox holy object used only for praying in secret, explains Archimandrite Joseph of the Xiropotamos Monastery on Mount Athos. Its purpose is to assist us in offering our prayers before God and His Saints, helping us keep track of the number of prayer repetitions and prostrations. The prayer rope is one of the items given to an Orthodox monk as a spiritual sword at the time of tonsure, but it can be used by anyone who wants to pray to God. Nowadays, there are many elaborate prayer ropes made of semi-precious stone beads, silk and other materials, but, traditionally, the prayer rope is simple. It is black and made from sheep's wool with 33, 150 or 300 knots. The black colour reminds us to be sober and serious in our lives. Sheep's wool reminds us that we are rational sheep of the Good Shepherd and that Christ is the Lamb of God (Jn 1:29). It has a cross reminding us of the victory of life over death.

(continued on p.9)

Послання Постійної Конференції...

продовження зі стор.3

Нехай їхні душі перебувають у вічному спокою, а їхня пам'ять буде вічною у Царстві Божому.

Як Ваші духовні отці, ми закликаємо Вас до особистої молитви та дії, які допоможуть нам пам'ятати про наших померлих братів і сестер. Для того, щоб відчувати і усвідомити все те, що ті люди пережили, постарайтеся принаймні один день прожити без їжі. Таким чином будемо мати кращу уяву про те, через яке лихо і муки проходили люди на протязі місяців, з кожним днем страждаючи все більше і більше, і так аж до останнього зітхання. Під час цих святкових днів, напередодні Різдва Господа нашого Ісуса Христа, у час Різдвяного Посту (Пилипівки) відкладіть певну суму грошей та зробіть різдвяний дарунок віддавши ці кошти на заснування національних пам'ятників, або до ваших місцевих притулків для бездомних, для тих людей, які не можуть мати усіх тих достатків, які ви маєте кожного дня. Якщо наша згадка про тих, хто загинув у Голодоморі не проявиться в бажанні зробити щось в їхнє ім'я, тоді воно означає те, що ми є байдужими до того, що сталося.

Як завжди, ми молимося за Вас, ми молимося за нашу Українську націю, яка ще і досі іде важкою стежкою до правдивої демократії. Ми просимо ваших молитов за нас також.

Нехай Благодать Господа Нашого Ісуса Христа, Любов Бога Отця та Причастя Святого Духа буде з усіма Вами.

З архипастирськими благословеннями,

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

Epistle Of the Permanent Conference...

continued from p.3

May their souls rest in eternal happiness and their memory be eternal in God's Heavenly Kingdom.

As your spiritual fathers, we call you all to personal prayer and actions that will serve to remember our brothers and sisters. We encourage you to fast for at least an entire day so that we may come to feel and have a better understanding of what they endured. In this way, we can appreciate the terror and anguish they experienced over the course of months, suffering more each day until taking their last breath. During Philip's Fast and the feast days prior to the Feast of the Nativity of our Lord Jesus Christ, set aside a sum of your riches daily and make a Nativity gift to the establishment of national memorials, or to your local food bank and homeless shelters to aid those in your own communities who know none of the riches that you enjoy on a daily basis. If our memory of those who perished in the famine does not result in a willingness to act some way in their name, this signals our apathy and indifference to the meaning of these events and their tragic results.

As always, we pray for you, we pray for our Ukrainian Nation, which still endures an extremely difficult path to true democracy and we ask for your prayers for us.

May the Grace of our Lord and Saviour Jesus Christ, the Love of God the Father and the Fellowship of the Holy Spirit be with you all.

With Archpastoral Blessings,

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

Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
грудень 2013

Святитель Миколай, Архiepіскоп Мир Ликійський, Чудотворець

"Набув ти величністью покорою, багатство убогістю"—Уривок Тропаря Св. Миколая.

На 19-го грудня за григоріанським календарем (це 6-го грудня за юліанським) ми святкуємо пам'ять одного з саме найпопулярніших поміж Святими—якого представників ми так часто бачимо в цей перед-Різдв'яний час у виді "Санта Клозів". Це—Св. Миколай, якого ім'я означає "Перемога народу". Та мені також належить зробити вклад у прославленні Св. Миколая, бо ж цей Святий має особливе значення для моєї родини, як поясню нижче.

Славний шотландський проповідник Артур Джон Госип (1873-1954) написав: "Хто ж це найбільше допоміг тобі? Чи не ті, що вірили в твій потенціал? Можливо, що вже небагато таких залишилося. Можливо, що сяйво сподівання вже погасло, навіть у найбільш дружніх та довірливих очах—і зостався Хтось, Якого віра в тебе ніколи не захиталася. Як же чудово, що ця Особа—Ісус Христос! ... Христос каже, що в Бога була чудова мрія, коли Він тебе створив; коли Він тебе складав. Він передбачав пишну істоту,—і Я можу виконати все те, щоб ти таке став тим, чим ти мусів би бути по Його волі." (*The Galilean Accent [Галилейський Акцент]*, 1926).

Св. Миколай Чудотворець—перший та історичний "Санта Клоз" (чи й "Дід Мороз") і є тією пишною особою, яка справді стала тим, чим Христос бачив, що вона мусіла б бути. Оточений легендами від самого свого народження, Миколай, кажуть, встав і прямо стояв у Хрестильниці три години у честь Пресвятої Тройці, та й відмовлявся від маминого молока в середи та п'ятниці до того, коли вона з батьком відмовили вечірні молитви!

Поміж народженням та впоко-

єнням Миколая була величезна кількість прикладів його щедрости, його відваги та його любові до Бога, які рясно проявлялися ділами любові та милосердя до ближніх. Його глибока відданість Господеві наклонила його до чернечого життя, та Господь направив його таки повернутися у світ, де він служитиме Йому саме найкраще. Його висвятили на Єпископа через чудесну ознаку, після того, як Ангельський Посланець сказав тому Єрархові, що шукав наступника новоспочилого Архiepіскопа Мир Ликійського, що та особа, котра перша ввійде в храм на недільне Богослужіння має бути Богом призначеним кандидатом. Цією людиною був Миколай.

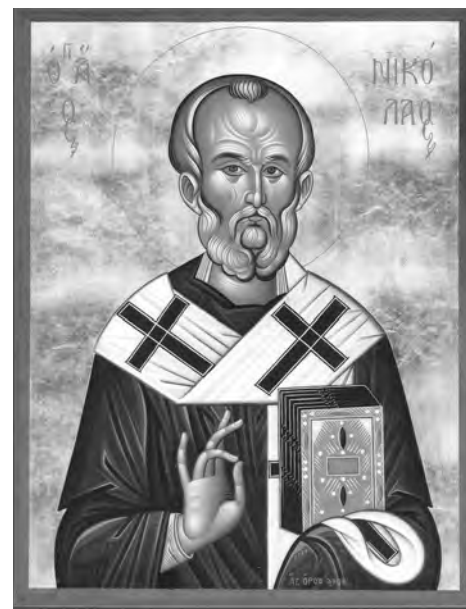
Св. Миколай врятував багатьох людей від голоду та від гріхів спонуканих убогістю, коли людина, для того, щоб вижити, чинить діла, про яких інакше б і не гадала. Виконував він це щедрими дарами, яких він завжди давав анонімно—але люди переважно довідувались про те, хто саме був їхнім доброчинцем. (Його "Санта Клоз"—слово походить від голландського "Сінтерклаас"—якраз і є проявом цієї щедрости). Він також рятував невинно засуджених. Одного разу він прямо власною рукою затримав меч, що спускався на голову засудженого, якого доля була визначена підкупом. Також врятував Миколай багатьох від утоплення в його подорожах по морю—перед і після його переселення з цього світу до Вічного Царства.

Св. Миколай також відомий за дивну подію, що мала місце на Першому Вселенському Соборі в м. Нікеї в 325-му р. (цей же Собор дав нам перші сім артикулів Нікео-Царгородського Символа Віри). Святитель там буквально вдарив по лицю Арія,

який заперечував Божество Христа. За це його позбавили сану і поставили під вартою. А тоді деякі Отці Собору побачили видіння, в якому наш Господь та Його Мати віддавали Св. Миколаю символи його служіння (як показано на найбільш відомих іконах Святого). Тоді зрозуміли, що дія Миколая був вчинком пророчим. Йому повернули сан, а вчення Арія відкинули.

Мощі Св. Миколая до нині спочивають у південно-західному італійському місті Барі, куди їх перевезли в 1087-му р., щоб захистити їх від турецьких Сельджуків наїзників-мусульманів. Цікаво, що місто Мери, в якому він народився, виростав і служив, недавно стало клопотатися про повернення його Мощей, які продовжують видавати цілюще Миро, яке збирають і роздають вірним щороку. Сьогодні місто це називається Демре, турецька форма оригіналу, яка в 2005 р. замістила назву Кале, що по-турецькому означає "замок", яку турки були дали йому раніше—і яке далі вживають до певної міри. Демре знаходиться у провінції Анталії у переважно—хоч номінально—мусульманській (але також секулярній) Туреччині.

Св. Миколай і після свого упокоєння творить безліч чудес. Мій дідусь по мамі, Філіп Куташ, емігрував з України в Канаду перед самим початком першої світової війни, залишивши мою маму та тету під опікою своєї дружини, їхньої мами, а нашої чудової та відважної бабусі, Параски, у рідному селі Банилові (тоді це ще була Австрійська Імперія) у сьогоднішньому Вижицькому районі в Чернівецькій області. Вони знову з'єдналися в Альберті в 1924 р. Та перед цією довгоочікуваною подією, моя мама Анна, захворіла на майже



смертельну гарячку (можливо тиф). Під час недуги вона побачила видіння, в якому Св. Миколай вийшов з Ікони (яка майже конечна в домах православних) і поблагословив її. Вона після цього видужала і потім стала матір'ю чотирьох дітей, між якими я—третій. Досить можливим є, що без помічі Святого не було б й нас.

Коли Анна Куташ упокоїлась у Господі у віці 45 літ, поблагословивши своїх дітей, як їхня побожна й любляча мати, то це було шість днів після Свята цього чудового Божого Угодника. Приклад її життя спонукав нашого повдовілого батька, Юрія Куташа, глибоко посвятитися Господеві і це дало йому силу бути відмінним батьком на половину сиротилої сім'ї, і залишити нам спадок віри, чесности та гумору, які подають натхнення зростаючій кількості його нащадків. Господь продовжує мріяти чудовими мріями!

Молитвами Твого Угодника Святого, Миколая, Господи, наповни нас любов'ю, щедрістю та відвагою творити Твої діла і таким чином ставати всім тим, чим Ти вимріяв, щоб ми були. Амінь.

—митр. прот. д-р Ігор Куташ

St. Nicholas the Wonderworker, Archbishop of Myra in Lycia

"Your humility exalted you; your poverty enriched you"—From the Tropar to St. Nicholas

On December 19 on the Gregorian Calendar, which is December 6 on the Julian, we celebrate the memory of one of the most popular of saints—whose representatives we so often see in this Advent season in the form of "Santa Claus." It is St. Nicholas whose name means "the victory of the people." I too am moved to contribute to the praise of St. Nicholas since this saint has a particular meaning for my family, as I shall explain.

The great Scottish preacher Arthur John Gossip (1873-1954) wrote: "Who is it that has helped you most? Has it not been those who believed in you? Perhaps there may be few such left. The light of expectation may have died out of the most friendly and hopeful eyes; and you yourself may have lost heart. Ah! But there is still One whose faith in you has never wavered. And how wonderful it is that that One should be Jesus Christ!... It was a wonderful dream God dreamed, Christ says, when He created you; It was a stately being that was in His mind when you were fash-

ioned; And I can make you all He meant that you should be." (*The Galilean Accent*, 1926)

St. Nicholas the Wonderworker, the original and historical Santa Claus, is certainly such a stately being, who has truly become what Christ saw he should be! Surrounded by legends from his very birth, Nicholas is said to have stood upright in the baptismal font for three hours in honour of the Blessed Trinity, and to have refused his mother's milk on Wednesdays and Fridays, until she and his father had done their evening prayers!

In between Nicholas' birth and his repose, there was a huge number of examples of his generosity, his courage and his love of God, profusely manifested by acts of love and kindness to his fellow creatures. His profound devotion to the Lord led him to seek to be a monk, but the Lord directed him to return to the world, where he would serve Him best. Nicholas was made a Bishop through a miraculous sign. An Angelic Messenger told a Hierarch seeking a replacement for the previous

Archbishop of Myra, who had reposed, that the first person who came to Church for Sunday services would be the man. It was Nicholas.

St. Nicholas saved many people from hunger—and the sins brought about by poverty in which people do things in order to survive that they would not otherwise contemplate. He saved them through generous gifts which he always gave secretly, but people often found out who their benefactor had been. His "Santa Claus" figure is a manifestation of this generosity. Santa Claus is derived from the Dutch "Sinterklaas." He also rescued those wrongfully accused, literally grasping the sword on one occasion that was about to descend on the condemned, whose fate had been decided by bribery. Many are the folk Nicholas saved from drowning on his voyages upon the sea—before and after his departure from this world to the Eternal Kingdom.

St. Nicholas is also known for an unusual incident which took place at the First Ecumenical Council in 325.

This Council gave us the first seven articles of the Nicene-Constantinopolitan Creed. There, he literally struck Arius, who denied the Divinity of Christ. He was deprived of his office for this, and placed under guard. Then, several fathers of the Council saw a vision in which our Lord and His Mother restored the symbols of Nicholas' ministry to him—shown in the most well-known icons of the saint. Nicholas' action was then understood to have been prophetic. He was restored and Arius' teaching was defeated.

St. Nicholas' relics repose to this day in the southern Italian city of Bari, where they were taken in 1087 to save them from Seljuk Turkish (Muslim) invaders. It is curious that the town of Myra in which he was born, raised and exercised his pastorate, has recently begun to petition for the return of his relics, which continue to produce a healing myrrh that is collected and distributed to the faithful each year. The town today is called Demre, a Turkish form of the original.

(continued on p.7)

When Will We Choose to Live More Simply?

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

Throughout this Year of **Global Solidarity**, The Visnyk/The Herald featured articles surrounding this theme. They covered topics that ranged from being human, the environment, the market economy, money and sustainable development written by academics and Church leaders. This series opened with Ecumenical Patriarch Bartholomew's address on global solidarity. As the year and this series closes, we again feature **His All Holiness, Ecumenical Patriarch Bartholomew**, who presented an address on Nov. 14, 2013 to an international environmental conference in Warsaw, Poland, the International Environmental 19th Conference of the Parties Nov. 11-22, 2013. His All Holiness Ecumenical Patriarch Bartholomew's statement addressed the importance and implications of this convention. He draws our attention to the recent world tragedy of Typhoon Haiyan in the Philippines, at the same time, challenging us to make conscious decisions about our contemporary lifestyles which all too often focus on the pursuit of luxury goods, overconsumption and exploitation of natural resources.

(continued from p.6)

In 2005 Demre replaced the previous name Kale, meaning "castle" in Turkish that is still in some use. Demre is in the province of Antalya, in primarily and nominally Muslim Turkey, which is also secular.

After his repose, St. Nicholas continues to work countless miracles. My maternal grandfather, Philip Kutash, emigrated from Ukraine to Canada just before the First World War, leaving



MESSAGE

By His All-Holiness
Ecumenical Patriarch Bartholomew
To the 19th Session of the
Conference of the Parties (COP 19)
Warsaw, November 2013

When Will We Choose to Live More Simply?

This week—even as the world mourns the tragic loss of life in the unprecedented Typhoon Haiyan in the Philippine Islands—political leaders have converged on Warsaw, Poland, in yet another anticipated meeting on climate change. Concerned citizens throughout the world are hoping and praying for prompt and practical results.

The conference follows on the heels of an important report by the Intergovernmental Panel on Climate Change (IPCC), which warns of the urgency of immediately addressing the alarming escalation of climate change in order to

avoid catastrophic consequences.

Scientists talk of "tipping points" and "abrupt climate change." Political leaders talk of the "challenges" that lie ahead. Scripture speaks of human crisis and God's forgiving grace. All three make it clear that the time will come when we must face consequences; the time will come when it is simply too late.

At first glance, it may appear strange for the leader of a religious institution concerned with "sacred" values to be so profoundly involved in "worldly" issues. After all, what does preserving the planet have to do with saving the soul? It is commonly assumed that global climate change and the exploitation of our nature's resources are matters that primarily concern politicians, scientists and technocrats. At best, perhaps they are considered the preoccupation of interest groups, naturalists or activists.

Nevertheless, there are no two ways of looking at either the world or God. There is no distinction between concern for human welfare and concern for ecological preservation. The way we relate to nature as creation directly reflects the way we believe in God as Creator of all things. The sensitivity with which we handle the natural environment clearly mirrors the sacredness that we reserve for the divine.

Moreover, scientists estimate that those most hurt by global warming in the years to come, are those who can least afford it. According to the Gospel of St. Matthew, the questions that will be asked of us all at the final moment of accountability will not be about our religious observance but on whether we fed the hungry, gave drink to the thirsty, clothed the naked, comforted the sick and cared for captives.

Our reckless consumption of the earth's resources—energy, water and forests—threatens us with irreversible climate change. Burning more fuel than we need in an overpopulated city, we may contribute to droughts or

floods thousands of miles away.

To restore the planet we need a spiritual worldview, which brings frugality and simplicity, humility and respect. We must constantly be aware of the impact of our actions on all of creation. We must direct our focus away from what we want to what the planet needs. We must choose to care for creation; otherwise, we do not really care about anything at all.

In our efforts to contain global warming, we are ultimately admitting just how prepared we are to sacrifice some of our selfish and greedy lifestyles. When will we learn to say: "Enough!"? When will we understand how important it is to leave as light a footprint as possible on this planet for the sake of future generations?

After all, we are all in this together. Our planet unites us in a unique way. While we may differ in our conception of the origins or purpose of our world, and while we may disagree on social or political ideology, surely we can all agree on our responsibility and obligation to protect its natural resources—which are neither limitless nor negotiable—for future generations.

It is not too late to respond—as a people and as a planet. We could steer the earth toward our children's future. Yet, we can no longer afford to wait; we can no longer afford to be idle. The world has clearly expressed its opinion; our political leaders must accordingly act with urgency. Deadlines can no longer be postponed; indecision and inaction are not options. We have a choice to make. The time to choose is now.

We remain optimistic about the results at Warsaw; quite simply because we are optimistic about humanity's potential. Let us work together; let us offer the earth an opportunity to heal and continue to nurture us.

† **BARTHOLOMEW**

Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

his wife, their mother and our splendid and courageous grandmother, Paraska, in charge of my mother and aunt in the home village of Banyliv. At the time, it was in the Austrian Empire, and is today in the Vyzhnytsia district of Chernivtsi oblast. They were reunited in Alberta in 1924. Before this long-awaited reunion, my mother, Annie, fell deathly ill of a fever, possibly typhoid, while still in Banyliv. During her illness she had a vision in which St. Nicholas came out of his icon and bless-

ed her. The St. Nicholas icon is almost mandatory in Orthodox homes. She got well and went on to become the mother of four—of which I am third. It is quite possible that we would not be without the Saint's help. When Annie Kutash fell asleep in the Lord at 45, having blessed her children as a pious and loving mother, it was six days after the feast of this marvelous Saint. Our bereaved father, George Kutash, was moved by her life's example to a profound commitment to the Lord. This

enabled him to excel as a single parent and leave a legacy of faith, honesty, kindness and good humour, which continue to inspire his quickly growing number of descendants. The Lord continues to dream wonderful dreams!

Through the prayers of Your Holy One, St. Nicholas, Lord, continue to fill us with love, generosity and courage to do your works and so, become all that You dreamed us to be. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Special Consistory Guests



Holy Trinity Metropolitan Cathedral Church School students in Winnipeg visit the Consistory's Ilarion Chapel (photo right). Fr. Victor Lakusta explains the items displayed at the Church Goods Supply.



The social media landscape has varied shades. How do you find your voice and what does it sound like? What does social media do to your ministry and church?

■ Both *voice* and *vocation* are rooted in the Latin word *vocare*, "to call, or invoke." Our voices are the things that are called out of us in the midst of our work. They are the underlying whys of our passions.

By looking at what you are fervent about, you will find your voice. It is there in your passions, actions, and conversations. Great leaders are well aware of their voices and how to project them. Pastors learn how to use their words and voices well and seek listeners for their voices wherever they can. Social media offers a studio for your voice, producing and calling forth your creative efforts and enlarging your audience. Which pastors do not want to reach more people with their passion for Christ and His Word?

Social media amplifies your voice with new and often surprising audiences. How do you find your voice in social media? What network should you be a part of—Facebook, Twitter, Pinterest, YouTube and so on? Why should you take the time and effort to use these forms of media?

The potential of social media is the opportunity to have your voice reach out and touch people farther away than you thought possible. People near or far will have a chance to hear you. The possibilities for expanding the range of your voice through social media are worth exploring for that reason alone.

A caution is in order: social media is no substitute for personal ministry in your local parish. How do you keep social media from diminishing your local ministry? Will you have to find a balance between social media ministry and personal ministry, or can the two ministries become united and work well together? Can it actually enhance your local ministry, making you more effective as a shepherd to those in your immediate care? The answer is Yes, it can. Let us talk about how that can happen.

Social Media Ministry

When the telephone first came on the scene, people did not know what to say when it rang or how to answer it. They would pick it up and wait for someone to talk. The shift from hearing someone that was very near to you to someone who could be many miles away was something of a miracle. It put you in touch as it were. The telephone became a tool of encouragement and collaboration, among other things. Yet, it still lacks some of the close personal connection that being in the same room offers.

Social media today can share a voice and visual and is convenient. It is inviting, useful and creative in our relationships, having the power to enhance our existing relationships and the encouragement to create new friends and new collaborators. In fact, it excels in this.

Radio and television became our primary delivery systems for all kinds of information, much of which was arguably useless or momentary. Then computers set the stage for the Internet. Today, the Internet has created a portal into the lives of those we collab-

orate with and is just beginning to show its collective potential.

However, it is impersonal and distant. The tool and gadget lovers of today often ignore that argument and plow right into using their smartphones and laptops in order to talk, laugh, illustrate, choreograph and just simply live their lives. The Internet and, more specifically, social media are not one dimensional voices over the airwaves. They truly are tools that aid in reaching out and touching others, hopefully for the better.

As the Internet and social media continue to blend with our lives, we need to figure out how to make the most of the journey as shepherds, for ourselves and our flock.

The Rules of Engagement

Connect: Look for ways to connect with people, open new doors, share a message and influence a group. Build people and institutions through your posts. On Facebook, this is done by finding people who will follow you. Twitter is a little different. You can follow anyone on Twitter, but they do not need to accept you as a friend. This makes Facebook more personal. You know more of your friends there face-to-face. That is why Facebook is more valuable at first for making connections. Whatever social media site you use, post positively and intentionally to improve and encourage others.

Remember the friendship between Jonathan and David? Their souls were knit together. Knitting yourself to others is the main value in social media. Your purpose is to build and strengthen kingdom relationships. Remember that, and you will prove to be a wise voice to your friends and readers.

Maintain confidence: Social media is revealing, sometimes shockingly so. We see people in new ways. You know when they are going to the hospital. You know when they are feeling blue and when they are feeling great. Not everyone is on social media and not everyone who is on social media is so revealing, but many are. Sometimes you wonder if they are really members of your church.

After you calm down a bit, you begin to see another side to your members. It might not be pretty, but it is a chance to minister to them. Do not run over to their houses and tell them what you saw on Facebook, and do not use social media to judge them or correct them in public. The fact that they allowed you to be their online friend brings a certain judgment factor to the relationship. They know you are watching. How will you respond to what you see? A loving and patient response is needed, if a response is needed at all.

Remember that many folks are more transparent online than they are in person, so do not judge them or you will quickly lose your right to minister to them. Promote good living, Christ-like living and the message will get through eventually. Jesus is the way.

Do not be critical: Avoid complaining, grousing, sarcasm, hidden innuendo, critiquing and other messages that could be misinterpreted as judgmental and critical. This is huge, and it is not natural. Many have found the Internet to be a place to air out their complaints and show how they really feel. Again, do not do it. It will harden your voice,

"A caution is in order: Social media is no substitute for personal ministry in your parish."

branding you as critical, and you may never recover from that.

There are places for critiquing and challenging conversations, but your social media output is not the place. If you are a full-time blogger for a magazine or a world-class prophet, maybe you can and should be known as a voice calling others out of the wilderness. But chances are, you are not. You are leading people through the wilderness. Act like it in your social media usage, and you will have a much better influence in your flock and beyond.

Social media is not self-help media: It is not there to fix people. People do not want to be fixed; they want to be discovered. Social media tempts you to correct others because others are so quick to share their opinions. It is far better to let people keep their opinions, even if they fly in the face of public opinion or scriptural guidance, than it is to correct them every time they come up with an unreasonable idea.

Avoid politics, but share your faith: Both can be controversial subjects, but only one is the responsibility of the pastor. You are certainly welcome to have an interest in politics, even to be engaged with the politics of your local community. Even a few political posts will overshadow your pastoral posts on faith. Allowing yourself to be thought of as a political leader will also cut you off from a certain online audience. In fact, having friends who post a lot of political material can cause you to be branded in the same way. You might want to turn off some of their posts if that is the case. You do not have to drop them as friends, but you can prevent their posts from showing up on your Facebook time line. Avoid political posting, and post like a pastor who loves people of all political persuasions.

Point others in the direction of helpful material; talk less about yourself and more about Jesus. Do not gush over Jesus; let Scripture speak for itself. Offer a good quote from Scripture or something you are reading.

Learn to take criticism without giving it back: In fact, be prepared for what you think is unreasonable criticism. Remember, we judge other people by their actions but wish others would judge us by our intentions. If you learn how to take virtual criticism well, others will learn from it and often become very supportive.

Move from self-promoter to reporter, producer and pastor: Your posts are like cards, get-well wishes, care packages and sometimes life rafts for someone who is about to go under. Take care with your posts and communications and make them about Christ and other people instead of yourself. You can talk about yourself and your family from time to time, but be sure to focus on others more.

The pastor can make use of these technological tools in order to carry out his work, which is to shepherd, feed and heal the flock. A brief reminder of this is found in Psalm 23, where the shepherd cares about several things.

The sheep have to know the shepherd's voice and be close enough to hear him; he has to care about their meals, water supply, security and health as well as their eternal futures. Combine these shepherding responsibilities with your social media, and you will discover the prescription for right living that a shepherd personifies and uses to lead his flock in new and exciting ways.

Real Ministry Ideas Using Social Media

Start with Facebook. After you are comfortable with Facebook, check out YouTube, Twitter, Google+ and Pinterest. Facebook has the edge right now in terms of users. The various networks are like gold, silver and diamond mines, each providing a different treasure to mine and refine.

Here are some brief descriptions of what I have seen happening while using social media.

- **Virtual prayer meeting:** Wherever you are, take the time to pray for your members in general and post the prayers to your church's Facebook page. You can do this at the same time each week while praying over the past week's prayer requests.

- **Private prayer requests:** Use Facebook messaging for prayer requests.

- **Counseling:** Short messages on Facebook lead to opportunities to offer counsel and encouragement.

- **Use the Facebook Like button as much as you can.** Liking is a form of online smiling, and we know how much a smile is worth.

- **Use Facebook and Twitter for good communication.** Each has built-in tools to enhance your personal and church communication.

- **Use the Facebook for discipleship.** Share Bible studies, doctrinal statements and other documents related to growing in Christ.

- **Link to discipleship resources.** There are many good resources for growth in Christ. Be selective about them and learn to link to them.

- **Promote events.** Facebook has a built-in calendar for events. Use it with your church's Facebook page and website.

- **Promote various resources.** Find resources on the Internet; link and promote them.

Conclusion

These ideas are already working in churches. They might take some getting used to for those of us who were born without smartphones in our hands, but they are more than flat-screen ideas. They bring a new dimension and context to spreading the voice of Jesus into homes and hearts that would not be possible otherwise. Use social media well to feed those who hunger and thirst.

—Marty Thurber

Marty Thurber serves as a pastor in Lincoln, Nebraska

Excerpt reprinted from: Ministry: International Journal for Pastors, November 2013

continued from p.5

The tassel at the end of the cross is said to be used to wipe the tears of repentance away from our eyes. St. Theophan the Recluse writes that the prayer rope is used by those who plan to pray independently of the prayer book, saying the Jesus Prayer. One pulls one knot through your fingers with each repetition of the prayer. The whole rule consists of a fixed number of prayers and prostrations, interspersed with prayers in your own words.

The Jesus Prayer

The Jesus prayer is recognized in the Orthodox Church as a very important form of prayer to help us progress in our spiritual maturity by coming closer to a unity with God. It developed in the early years of Christianity among the ascetics. It is a simple prayer that anyone can say at any time: *Lord Jesus Christ, Son of God, have mercy on me a sinner*, or in Ukrainian, *Годноди Ісусе Христе, Сину Божий, помилуй мене грішного/грішну*. St. Theophan the Recluse has written a now-classic set of homilies on the three stages of prayer. The first level is the beginning stage, or oral prayer, where the prayer is said aloud. This engages more of our brain and helps to focus our attention on the words of the prayer. The second level is mental prayer where we say the prayer silently in our mind. This will happen naturally. The third level is called prayer of the heart. At this level, prayer is no longer something you do, but something you are. This stage involves a transforming action as you discover your true nature. You find that you are much more than a body and brain, but that you are noetically connected with the divine energies of our God, and

know that He dwells in the depths of your heart. This is not something you will be able to explain to others but you will recognize it. The prayer is now said continuously without any effort in the heart. This kind of prayer comes as a gift of the Holy Spirit.

According to St. Theophan, the Jesus Prayer, "more than any other," helps us to be able to "stand in God's presence." It focuses our mind exclusively on God with "no other thought" occupying our mind but the thought of God. At this moment when our mind is totally concentrated on God, we discover a very personal and direct relationship with Him. For this reason the practice of the Jesus Prayer is very important for our spiritual well being. We must recognize, however, that this prayer is incredibly difficult to practice at the beginning, even though it seems to be very simple. The power in the prayer comes from our proclaiming the Lord's name. The Jesus prayer is also a complete practice of humility. This is important because the confession of our faith in Jesus is connected with our inability to be saved on our own accord. For our salvation we require faith in Christ and our humble awareness of our sinfulness. In its practice we learn to continually recite it so that it permeates our hearts and focuses our mind, predisposing us to follow God's will instead of our own ego-directed will. Its impact on us is subtle yet incredibly powerful. This prayer brings Christ into every aspect of our life. It is with us no matter where we are or what we are doing. It eventually becomes a living part of us and is continually repeated in our heart. There are two functions of the Jesus Prayer. The first is worship with repentance like all prayer. In this regard it must be

repeated with total sincerity. It must be coupled with an attitude of repentance together with humility. The second purpose is to help us concentrate on our inner life, calming it, so that we can focus our attention totally on God and his teachings. We may refer to this as a form of spiritual purification.

To begin saying the prayer as part of our daily prayer rule we must follow the direction of Jesus. St. Ignatius Brianchaninov recommends finding a comfortable position and closing one's eyes, and praying without hurry so our mind locks onto each word. St. John of the Ladder advises that we should not become frustrated when our prayers are interrupted by thoughts and images at first because it takes some effort to

quiet the mind. St. Theophan says, "The essential part is to dwell in God, Our attention must be concentrated on the heart and not on the brain. You should feel the action of the Jesus Prayer on your heart. You will feel a warmth."

In Orthodoxy one finds many variations in the practices of prayer. However, the most important point is to get started. God will help us grow in prayer because He loves us.

—Excerpts compiled from: The Philokalia, Vol. 4, St. Theophan. The Path to Salvation. www.monachos.net; www.orthodoxprayer.org; www.orthodoxinfo.com; Fr. David Hester. The Jesus Prayer; The Orthodox Study Bible

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

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

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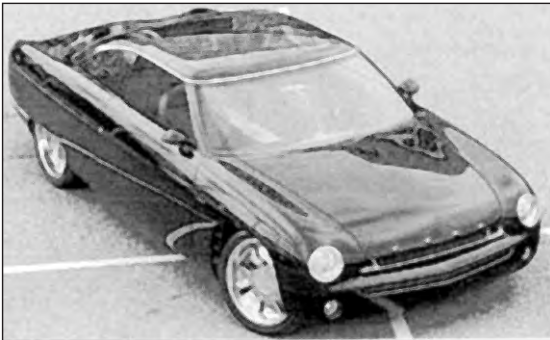


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Fasting and an Orthodox Relationship to Food

The Nativity Fast, or St. Philip's Fast, began on November 28 and continues for 40 days until the eve of the Nativity of our Lord and Saviour, Jesus Christ. During this fast period as well as others, we restrict our diet, avoid negative thoughts, actions and speech, enhance our prayer practice and engage in good works and helping others. Fast periods also serve as a time to contemplate our relationship to food. Food plays a large role in Ukrainian culture and Orthodox practices. As Ukrainian Orthodox in Canada, we struggle between the way our Ukrainian Orthodox heritage approaches food, and food culture in our Western lifestyles.

Food and Western Lifestyle

Ecumenical Patriarch Bartholomew in a Nov. 22 address implores us to live more simply because our Western overconsumption strains natural resources (See p. 7). A few days later, the CBC news program, *The Sunday Report*, also focused on this theme. On its program, it described that food waste and overeating by Western nations threaten global security. According to UN Food and Agriculture figures, a third of global food production, totaling **1.3 billion tonnes**, was **lost or wasted annually** with the average person throwing away about 20-30% of food they bought. This stands in contrast to another UN statistic that 842 million people worldwide do not have enough to eat and that more people die of hunger each year than from TB, AIDS and malaria combined. In the affluent West, we are blessed with a bounty of food. The United Nations reports that this food is not equally distributed to those in need. An earlier CBC program described North Americans as a food obsessed society. There has arisen an epidemic of obesity, threatening personal health, and food overproduction threatening global resources.

Food and Ukrainian Orthodox Traditions

There are also Western behaviours towards food that contrast sharply with Ukrainian and Orthodox tradition. How many times have we witnessed food fights in movies or as children in school? How often have we seen someone put a bag of groceries on the ground or a piece of bread on the

counter? These days, it has become second nature in urban households to dispose of uneaten food in the trash bin. How often do we load our plates at a luncheon or holiday dinner, only to leave much of it untouched?

For Ukrainians, food is more than nutrition to support our biology. It has spiritual, social and symbolic aspects. Food plays a social role to express generosity and hospitality. Food is not eaten on the run. Meals are a social act. To share food is to express friendship and a connection to others. Here in Canada the tradition of lunch after church services is a cultural and spiritual expression of bonding. Food also carries symbolism. Some food items, such as bread, wheat, and eggs, convey important spiritual meanings. Christ says, "I am the bread of life." (Jn 6:35) Subsequently, foods, like breads, are treated with reverence. In Ukrainian Orthodox tradition, decorative breads are used on such occasions as memorials, Christmas and Easter to symbolize life. Thus, breads of any kind are always placed on a plate in traditional Ukrainian Orthodox households. The Western habit of placing a slice of bread on the counter or a loaf of bread—even in a grocery bag, on the ground breach this value towards the symbol of bread.

Ukrainian Orthodox also pray before consuming food. They not only thank God for this gift of food, but also ask for His blessing. Thus, the food becomes sanctified. In the 18th century Metropolitan Gregory of St. Petersburg spoke of prayer before mealtimes, "Never begin lunch or dinner, or finish them, without fervent prayer to the Lord God as, unfortunately, very many Christians of our time do. One cannot but marvel at how these Christians have reached such a condition of soul that they can both start a meal and finish it without a fervent prayer to the Lord God. For it is precisely the Lord God Who supplies us with all our food." Food blessed by God is not thrown around in food fights or thrown in the trash. In fact, fasting practices of the Orthodox Church provide guidelines on the volumes and types of foods to consume, preventing waste, overproduction and overconsumption. The Church as well as our Ukrainian cultural practices also encourage us to share any bounties of fo-

od with those who have less, thus regulating food distribution.

Fasting

In his CNN belief blog Rev. Dr. Craig Goodwin, who is not Orthodox, shared his experience of following the 40-day Great Fast of the Orthodox Church one year. He underscored the important connection between food and spirituality, "At minimum, it's time for American Christians to recognize what many of their nonreligious friends have discovered—that food practices are important for the journey of spiritual formation. They are a meaningful way to connect with the mystery that underlies all of creation." At one time, it was common to hear the popular phrase, "mind over matter." Today, in a culture of wealth and instant fulfillment of our desires, there are few people who persist to endure present discomfort for future reward. The Holy Orthodox Church offers us the tool of fasting. To be effective, it must be accompanied by genuine prayer and take place within the proper context of preparing for a feast day, otherwise it is just a diet. Our goal is not to lose a few pounds but to gain control over our biological and psychological "matter". Fasting is a time to focus less on our biological discomforts and more on our spiritual growth, cultivating humility and cleansing ourselves of sin. It is similar to an athlete training for a marathon, who is on a strict dietary and training regime and psychological preparation program. The fleeting pleasure of a desired chocolate bar or pizza falls short of the benefits of winning the marathon.

When we read the Gospels closely, we notice that Christ reveals some important teachings on how we should relate to food and the valuable mechanisms of abstaining and regulating our food consumption. "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly." (Mt 6:16-19) The Orthodox Study Bible further explains that fasting is not merely abstinence from food, but consists of self-denial in all areas of life in order to escape the control of the passions. Thus, Jesus teaches us that food is not just about nutrients for the body, but is directly connected to our spiritual, psychological and social life.

When Christ fasted in the desert before beginning His ministry, He was first tempted with food (Mt 4: 3-4). The saints teach us that gluttony, or overeating, is one of the main vices and the door through which we can fall to other sins. Thus, the Holy Orthodox Church, in its wisdom, provides in its calendar year a "reset button", or fasting periods. St. John of Kronstadt keenly understood our struggle to overindulge at the dinner-table, "O, how low has our nature fallen through our passion for eating! O, thrice accursed satan, who has precipitated us, and still

precipitates us, through food, into thousands of evils! O, food and drink, that so powerfully tempt us! How long shall we be allured by you and place our life in you?" St. John Cassian in his work on the spirit of gluttony, cuts to the essence of overeating, "For the nature of gluttony is threefold: first, there is that which forces us to anticipate the proper hour for a meal, next that which delights in stuffing the stomach, and gorging all kinds of food; thirdly, that which takes pleasure in more refined and delicate feasting."

Orthodox Relationship to Food

The Orthodox Church also provides guidance on consuming foods. St. Gregory the Sinaite describes three degrees in eating: temperance, sufficiency and satiety. Temperance is when someone wants to eat some more food but abstains, rising from the table still somewhat hungry. Sufficiency is when someone eats what is needed and sufficient for normal nourishment. Satiety is when someone eats more than enough and is more than satisfied. Metropolitan Gregory 200 years ago counseled that meals should be moderate with no heavy foods. St. John Chrysostom gave an excellent rule for observing necessary moderation in food: "Eat just enough to alleviate your hunger." Metropolitan Gregory adds, "Whoever overindulges in food or drink is incapable of spiritual exercises and can neither pray nor reflect on anything divine, because excess in food draws a person into laziness, sleepiness, idleness, idle talk, ludicrous behavior, and a great multitude of impure thoughts and desires."

A few years ago, the CBS news program 60 Minutes made a visit to Mount Athos to do a story on monastic life. Not surprisingly, the eating habits of the monks captivated the producers' attention since the monks were in such good health and their Orthodox eating habits were so divergent from the West. The Mediterranean diet, restrictions on fasting days and the simple meals contributed to robust health, according to Haris Aidonopoulos, a urologist at the University of Thessaloniki speaking on the program. They were also impressed by the spiritual experience of meals—the chef asking forgiveness for his mistakes in cooking, the blessings and the readings of the Psalms while eating.

Notably, the saints and Church Fathers distinguish a fine line in eating. They agree to avoid items like sweets that would tempt us to overindulge, but they also counsel us not to deny ourselves sufficient food that we may be led to sin because we are hungry. Metropolitan Gregory best encapsulates our approach to food, "Our food is a gift from God, and all gifts of God, being divine, should be received reverently, decorously, with the fear of God, and consumed only for the purpose for which they are given. Our food is given to us for not for satiety, but for satisfaction."

—Excerpts from:
The Orthodox Study Bible;
Metropolitan Gregory.
How to Live a Holy Life;
livingorthodoxfaith.blogspot.ca;
CNN belief blog; 60 Minutes, CBC The Sunday Report; www.ccel.org

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Концерт присвячений 1025-річчя Хрещення Руси-України

■ ЕДМОНТОН, АБ—В Едмонтоні 11-го жовтня 2013 р. Б. відбувся величавий збірний концерт присвячений 1025-річчю Хрещення Руси-України. Зорганізований Українським музичним товариством Альберти під головуванням Люби Бойко-Белл, у приміщенні храму Св. Василя Великого, десять хорів охопили широкий спектр української духовної музики, гідно представляючи традицію християнської музичної культури України. Спів переплітався з історичними замітками, котрі складала Галина Котович, а відчитав ведучий програми Володимир Бойчук.

У присутності Його Преосвященства Єпископа Іларіона, Єпископа Едмонтону і Західної Єпархії УПЦК, і Його Преосвященства Єпископа Давида, Єпископа Едмонтонської Єпархії УГКЦ, концерт розпочав хор парафії Св. Юрія Переможця під диригентурою Ірини Тарнавською творами: *Вірую* о. Кирила Стеценка, *Слава Богові на небі* Якова Яциневича, та *Достойно* є сучасного канадського композитора Романа Гурка. Хор вирізнявся зі співаністю, красивим, заокругленим звучанням та молитовним настроєм.

Дитячий хор при Катедрі Св. Йосафата під керівництвом Касею Антошко, і диригентом д-р Меланією Туржон, заспівав дві церковні пісні: *Під твій покров святий* та *Радуйся, Свята Діво* невідомих композиторів. Діти та підлітки очарували слухачів своїм чистеньким співом на два голоси.

Камерний хор "Аколада" з диригентом Галиною Лазурко та ансамбль "Ре мінор" виконали Кант з 17-

го століття ієром. Єпіфанія Славинського в сучасній обробці Володимира Якимця, *Алилюю* та *Будь ім'я Господнє* о. Михайла Вербицького, і *Тебе поєм* Дмитра Бортнянського. Новостворений хор переплітає плинне звучання чоловічих голосів зі сріблястими жіночими голосами: відзначається чистою інтонацією та вимовистим фразуванням.

Катедральний хор Св. Йосафата з диригентом д-ром Меланією Туржон, заспівав *Богородице Діво* о. Кирила Стеценка, *О пресвята Мати Діво* Олександра Кошиця, та *О всевітняя Царице* невідомого композитора. Це зрілий, досвідчений хор з переконливим, енергійним, та міцним звучанням.

Збірний український православний хор з Катедри Св. Івана, Собору Св. Андрія, та парафії Св. Антонія під диригентурою Лесі Чумер заспівав *Царю Небесний* о. Михайла Вербицького та *Господи, почуй молитву* мою російського композитора Олександра Архангельського. Хор складений з вислужених хористів з трьох парафій викликав емоційну реакцію у публіки своїм щирим, побожним співом.

Хор "Верховина" при Спільноті української молоді—диригент Наміша Глусь, котра заступала Ореста Солтикевича, заспівав *О Мати Божо* едмонтонського композитора Сергія Яременка та *Нині відпускаєш* Алектра Архангельського. Складений зі широкого вікового діапазону, хор представляє цікаве та милозвучне з'єднання молодих та дозрілих голосів.

Чоловічий камерний хор "Аксі-



Збірний український православний хор. (Катедра Св. Івана)

ос", диригентом Алекс МекКюн, виконав *Хвали, душе моя, Господа* о. Йосифа Кишакевича, *Псалом 134* російського композитора Михайла Іпполітова-Іванова та *Нехай буде ім'я Господнє* едмонтонського композитора о. Івана Сембрата, ЧСВВ. У хорі співають переважно професійного рівня співаки, котрі з певністю та досвідом виконували твори українською та англійською мовами.

Капела "Кіріє"—диригент д-р Меланія Туржон—виконали *Да ісправиться молитва моя* з Літургії Преосвячених Дарів Дмитра Бортнянського та *Достойно* сучасного українського композитора Івана Небесного. Хор, який складається з вибраних, досвідчених співаків, наголосив якість своїх хористів, чергуючись чотирма тріо, які заспівували кожний стих першого твору.

Хор парафії Св. Василя Великого—диригент Єлисавета Лісова-Андерсон—відспівали *Камо пойдуть* от лица Твого, *Господи* Миколи Лисенка та *Там, де в Небі* о. Мирона Давця. Хор визначається впевненим, повногосним співом та динамічною експресією.

Академічний хор "Дніпро"—диригент Ірина Шмігельська—завершив концерт виконанням творів *Богородице Діво* канадського композитора Зенона Лавришина, *Блаженні* Романа Гурка, та *Боже Великий, Єдиний* Миколи Лисенка при співучасті публіки. Відомий збірний хор наголосив красу своєї жіночої час-

тини у першому творі, котрого розучила заступник диригента Славка Захарія, тоді розгорнув спочатку ліричне, а потім грандіозне звучання збірного хору у двох наступних творах.

Хочеться відмітити унікальні акустичні прикмети величезного простору храму Св. Василя. Оскільки мені пощастило в цьому концерті співати з двома хорами, я була свідомо відкритого простору за плечима хористів, котрий унеможлилював взаємного слухання між хористами. В ідеальних обставинах хори повинні б були стояти перед стіною або перед акустичною "мушлею", котрі сприяли б інтонації та ансамблевому співу. Сам факт, що попри проблематичну акустику, переважна більшість хорів співали з балансованим звуком, свідчить про колосальну підготовку й досвід співаків та диригентів.

Організатори бажають висловити подяку парафії Св. Василя Великого, парохів о. Йосифу Підскальному, та о. Іринією Пристаєцькому за гостинність та дозвіл користатися не тільки імпозантним храмом, а також репетиційними залами. Завдяки співпраці організаторів та громади, котра підтримала концерт добровільними датками, вдалося зібрати \$3,160 на підтримку добродійної організації "Допоможіть нам допомогти дітям".

—Лілея Волянська

Фото: Марко Левицький



Вокальні формації "Аколада" і "Ре мінор"

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.



Premier Greg Selinger cordially invites you and your family to the annual

Legislative Building Open House

Saturday, December 7, 2013

1:00 to 3:00 p.m.

Join Members of the Legislative Assembly
in a celebration of Manitoba's festive traditions.
Please bring a non-perishable food item or
an unwrapped toy for the Christmas Cheer Board.



St. Sophie Cathedral Celebrates its 87th Anniversary, Montreal, QC

MONTREAL, QC—This year marks the 87th anniversary of St. Sophie Ukrainian Orthodox Cathedral in Montreal, Quebec. The Cathedral celebrated its Patronal Feast Day, Sophia Wisdom of God, on Sept. 21-22, 2013. Celebrations began with Vespers on Saturday evening. His Grace Bishop Andriy, Bishop of the Eastern Eparchy, con-celebrated the Hierarchical Divine Liturgy together with Very Rev. Volodymyr Kouchnir, Dean of St. Sophie Cathedral on Sunday, Sept. 22. Upon arrival at the church, His Grace was greeted by the children with flowers from Metropolitan Ilarion Ukrainian School and the Cathedral's Sunday School, and by Yoris Gella, president of the parish council. Parish council vice president, Marusia Wenger, greeted His Grace with

bread and salt. Cathedral Dean, Very Rev. Volodymyr Kouchnir welcomed His Grace and asked for His blessing and encouragement to continue working in the church's vineyard with dedication, zeal and faith for the future of the parish and the Ukrainian Orthodox Church in Canada.

Following the Divine Liturgy, parishioners and guests proceeded to the church hall for a delicious meal prepared by the women of the church. Yoris Gella, President of the parish council, was Master of Ceremonies for the luncheon program. The program included poetry recitals by students from the Metropolitan Ilarion Ukrainian School as well as students from St. Sophie Cathedral's Sunday School. Other performers included choir director, Tanya Navolska, the Mria dance ensemble



His Grace Bishop Andriy (right). Very Rev. Fr. Volodymyr Kouchnir, Dean of St. Sophie Cathedral (left).

ble and Dania Kolanitch. Following the concert, His Grace Bishop Andriy presented a *Metropolitan Hramota* to several individuals: Oksana Hunko, Volodymyr and Anna Lenko, Nicholas Michailuk Sr., Mary Tekela and Marusia Zymowec for being long-serving members of the Cathedral.

The Cathedral extends its special thanks to: the organizing committee, Rt. Rev. Mitred Archpriest Dr. Ihor Kutash for his participation and kind gre-

etings, Rev. Ihor Okhrimchouk, parish priest at Assumption of the Blessed Virgin Sobor for sending kind greetings, parishioners from our sister parish, St. Mary the Protectress and all the other guests who enriched our celebration with their presence.

—Very Rev. Fr. Volodymyr Kouchnir,
Dean of St. Sophie Cathedral,
—Adrianna Zerebecky,
parish council secretary

Connected with Christ in all our Moments

ENTHEOS RETREAT CENTRE, AB—For 13 years Orthodox women have been gathering from near and far to grow spiritually at the Entheos Retreat Centre near Calgary, Alberta. Started by a small group of women who initially called themselves the "three blind mice" because they began with a vision and blind faith, the Orthodox Women's Retreat has grown so that year after year the re-

treats are filled to capacity. This year, 75 women gathered from as far away as Victoria, B.C., Saskatchewan and Whitehorse, Yukon on Sept. 27 to hear Mother Macrina speak on the topic *Connected with Christ in all our Moments*. There were 14 first time participants, several veterans of many years and one who has attended all 13 years.

The guest speaker was Mother Macrina, a nun of the Dormition of the Mo-

ther of God Monastery in Rives Junction, Michigan. Previously, Mother Macrina taught school for five years and was a real estate agent for 18 years. In the Church she has served as a youth director, board of trustees member for her parish in Minneapolis, Philoptochos and choir member. She also was a mission team member to Kenya in 1988. Very involved in the Church throughout her life, she joined the mo-

nastery in 1996 and has not looked back. Mother Macrina shared some of her faith journey and the history of the founding of the Dormition Monastery.

Like the women's retreat, the monastery is the fruit of a vision and blind faith of three nuns who, with the blessing of their abbess and bishop, set out to foster a new monastery in North America.

(continued on p.14)



Bishop Visitation to St. Anne's UOC, Scarborough, ON

SCARBOROUGH, ON—St. Anne's Ukrainian Orthodox church in Scarborough, Ontario was honoured by the visit of His Grace Bishop Andriy on Sunday, Sept. 15, 2013 for the celebration of the parish's Patronal Feast Day, or *Khram*. At the steps of the church His Grace was eagerly greeted by Maria Fedorova, Alisa Iskra, Edwin Iskra, Danylo Shulgatty, Veronica Feskiv and Maria Ustylenko and was presented with a bouquet of red roses. As His Grace ascended the steps to the church, he was gre-

eted and welcomed by Taras Hiltchuk on behalf of the parish council and faithful. His Grace was then presented with the traditional kolach and salt by Dorothy Bolusmjak.

His Grace Bishop Andriy concelebrated the Hierarchical Divine Liturgy with parish priest Rev. Volodymyr Feskiv, Very Rev. Archpriest Bohdan Hladio and Rt. Rev. Protopresbyter Mikolaj Sidorskiy. They were assisted at the Altar by Subdeacon Franko Diakowsky. The altar boys assisting on this special day were Petro Fedorov, Bob



Kachur, Igor Iskra, Stepan Sulgatty and Anis Saha. During the Divine Liturgy, St. Anne's Choir sang the responses under the direction of guest conductor Nestor Olynyk. The parish's conductor Maia Spis was on a concert tour in the Atlantic Provinces with her granddaughter, pianist Anastasia Rizikov.

A very special first Sacrament of Confession was celebrated by Veronica Feskiv, the daughter of Rev. Volodymyr

and Dobrodiyka Natalia. She joyfully received her blessing of Holy Communion from His Grace Bishop Andriy, with Rt. Rev. Protopresbyter Mikolaj Sidorski and Rev. Volodymyr Feskiv assisting.

As St. Anne's hall was undergoing renovations due to a July flood, no dinner was served. A small luncheon was provided for the visiting clergy.

“Українське Різдво”

*Нова радість стала, / Яка не була
Над вертепом зірка ясна / Увесь світ засіяла”* (коляда)

Христос Рождається! Славимо Його!

під патронатом катедри св. Володимира

Різдвяна Містерія

Група «Світло»

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Прихід Сина Божого на землю став в історії роду людського найважливішою подією. Подією нового культурного життя ґрунтованого на любові до ближнього і до Бога. Людство з великим нетерпінням чекало приходу у світ обіцяного старозаповітними пророками Христа Спасителя. Господь через пророка Єремію висловив своє ставлення до людей: "Я полюбив тебе відвічною любов'ю" (Єр. 31:3).

Ця вічна Божя любов до людей, яка за своєю силою перевершує можливості нашого розуму і людської уяви, виявилась у тому, що Бог Отець послав у світ Сина Свого Єдинородного. Різдво Христове—це велике і радісне свято для кожного із нас. Святитель нашої Церкви Іоан Золотоустий говорить: "Що день Різдва Христового найважливіший серед усіх свят, бо він являється матір'ю усіх свят, не було би Різдва не було би і його Воскресіння". У Різдві Христовому Син Божий у Своїй Особі з'єднав дві природи: Божественну і людську, будучи Богом, став істинною людиною, у всьому подібною до нас, окрім гріха.

В X столітті коли наші предки прийняли християнство, відтоді на Україні свято Різдва Христового стало невід'ємною частиною нашої духовної культури. Кожна українська сім'я з великим нетерпінням чекає цього величного дня, яке єднає всю родину за великим сімейним столом. Українське Різдво пов'язане з віковими традиціями: такими як колядування, щедрування, ходіння з вертепом. Перед тим, як перейти до різдвяних звичаїв, треба насамперед відзначити, що в кожній місцевості вони мають певні відмінності і традиції. За церковним уставом Різду Христовому передував піст знаний в народі як Пилипівка. Постом і молитвою, Сповіддю і Святим Причастям наші предки готували себе до гідної зустрічі Богонемовля Христа. До Різдвяних свят наш український народ завжди готувався по особливому. Кожна господиня старалася якнайкраще виконати всі хатні роботи, а також належним чином прибрати своє помешкання: вивішували вишиті рушники, розстеляли килими, а діти в цей період часу вивчали колядки, щоб пізніше під вікнами будинків колядувати і прославляти народження Ісуса.

Вечір перед Різдвом називають Святим вечором. Готуючись до Свят вечора господиня з самого ранку приготує страви для родинної святкової вечері. У кожному будинку в цей період часу наряджають ялинку і прикрашають її іграшками. Коло ялинки ставлять сніг з необмолоченого зерна пшениці, або жита, знаний в народі як дідух. Свята вечеря традиційно складається з дванадцяти страв в пам'ять про дванадцять апостолів Ісуса Христа. Святковий стіл накривають білою скатертиною, під яку кладуть трохи сіна, що символізує частинку ясел в яких народився Христос. Однією з головних страв являється кутя, саме і нею розпочинають святку вечерею. Приготовляють і інші страви: український борщ, узвар, вареники, але всі вони повинні бути пісними і готуються на пісному маслі.

І коли на небі засяє перша зірка, вся сім'я збирається на святкову вечерю. Сідаючи до вечері господар дому запалює свічку на столі зі словами: "Дай Боже дочекати другого року", і розпочинає вечерю молитвою, вітаючи всіх з Різдвом Христовим. У своїх молитвах родина складає подяку Богові за прожитий рік і просить Божого Благословення на подальше життя.

А також родина згадує у молитвах про своїх померлих рідних і близьких духовно єднаючись з ними. Після закінчення вечері усі колядують, прославляючи цю величну подію Боготілення.

(продовження на стор.14)

Shevchenko Medals Awarded

■ OTTAWA, ON—Eleven Taras Shevchenko Medals were presented to worthy recipients at the Triennial Congress of Ukrainian Canadians Nov. 8-10, 2013 in Toronto, Ontario. The Taras Shevchenko Medal is the highest form of recognition that can be granted by the Ukrainian Canadian Congress, the UCC announced in its press release of Nov. 6, 2013.



Vasyl' Balan of Winnipeg, Manitoba received the Taras Shevchenko Medal for Community Development. Vasyl' Balan has been active in the Ukrainian Canadian community at the local,

provincial and national level for over 40 years. He has occupied leadership roles in the Ukrainian Youth Organization, CYMK, the Ukrainian Orthodox Church of Canada both locally and on the Consistory Board of the UOCC as well as on the UOCC Foundation. He has served for three terms as a Consistory Board member and currently is a member of the 2010-2015 Consistory Board and serves as the Finance Committee chair. Vasyl' continues to serve the Church. He was the president of the Council at St. Mary the Protectress Ukrainian Orthodox Sobor in Winnipeg from 1991-99 and 2007-present. He has also been actively involved in SUSK.

Vasyl' was a founding member and organizer of the Ukrainian Bilingual Program in Manitoba and was a founding member of Manitoba Parents for Ukrainian Education. He was one of the leading forces behind the Ukrainian Community Development Committee whose work helped to establish UCC Provincial Councils in Alberta and Saskatchewan. Vasyl' has worked on many legislative and governance projects to assist with development in Ukraine. Whether in government, academia or in the community, he has strived to build the Ukrainian community in Canada.



Dr. Edward Klopoushak of Regina, Saskatchewan was awarded the Taras Shevchenko Medal for Community Development. Born in Hafford, Saskatchewan, Dr. Edward Klopoushak obtained both his undergraduate teaching degree and Masters of Education degree from the University of Saskatchewan, continuing his education with a Doctoral degree in Philosophy from the University of Alberta. Collectively, Dr. Klopoushak's professional career spanned over 42 years of service in education in various teaching and administrative roles. He is now University of Regina professor emeritus. In addition, Dr. Klopoushak has contributed immensely to the Ukrainian community, particularly through his active role as a member of the Ukrainian Orthodox Church of Canada and his time spent as past president and board member of the Regina Ukrainian Orthodox Housing Corp.

Edward Klopoushak has served the Ukrainian Orthodox Church of Canada in many ways over many decades. He has been an active member of the Descent of the Holy Spirit parish in Regina, holding various positions on the parish council. He has been president and is currently the secretary. Edward is a proud financial supporter of the Regina Cathedral and of the UOCC. He has served as a member of the Board of Directors of St. Andrew's College, two terms as a member of the Consistory Board and as secretary of the Presidium. He has served on the national executives of the Ukrainian Self Reliance Association (TYC) and is presently the National Treasurer of the Ukrainian Self-Reliance League (CYC) and a supporter of numerous other Ukrainian institutions and charitable organizations. Dr. Klopoushak was recently awarded the Queen Elizabeth Diamond Jubilee Medal.

The Shevchenko Medal recognizes individuals of Ukrainian and non-Ukrainian descent, as well as institutions and organizations, for their outstanding national contribution towards the development of the Ukrainian Canadian community. Outstanding achievement is measured by the recipient's level of excellence and initiative, sustained body of work, peer recognition and broad impact inside and outside the Ukrainian Canadian community. Shevchenko Medals may be awarded in the categories of community development, culture and the arts, education, sport, and also in the category of public service.

—Ukrainian Canadian Congress

Connected with Christ...

continued from p.12

The story of the monastery was just as inspiring as Mother Macrina's lectures.

During the first and subsequent sessions, Mother Macrina asked participants to take away one thing from the sessions for growth. While there was certainly a great deal of information to absorb, this formula was achievable by everyone. On the first day, Mother Macrina spoke on living in the present, which is difficult but not impossible. She provided practical ways to reach this aim, starting with having the desire, having a plan to do it, sacrificing, counting the cost and being accountable. For example, using the daily Hours to bring your mind back to focus on Christ is easy and is already established as a practice. Beginning a new day with the First Hour, its theme can focus one's first thoughts: "Christ is the light of the world—am I?" The Third Hour, which falls at mid-morning, has a theme of the Descent of the Holy Spirit: Ask the Holy Spirit to come—*O Heavenly King*. The theme of the Sixth Hour is Christ on the Cross: "Christ dying for the world." One can reflect on whether one is ready to die for the world. The theme of the Ninth Hour is death on the Cross. Are you ready to meet Christ?

Mother Macrina also pointed out how the feasts and cycles of the Church can be used as tools to live in the moment and to focus on Christ. She highly recommended living the calendar of the Church as it is our best educational tool. She asked participants to take stock of their lives: What occupies our time? What would people say about our life? Spirituality should be the fabric of our life. Prayer is more powerful than words to affect change in one's own life

and in others. It is certainly not news, but she reminded participants to think of everyone else as more important than ourselves and to be totally dependent on God—like children are on their parents. She closed the first session by pointing out that today you can touch eternity.

The second session focused on living a prayerful life. Prayer was defined as standing with your mind and your heart before God unceasingly. She noted that it is a driving force behind everything—it is oxygen to the soul. As the plan to live in the present, there has to be the desire to pray, the plan to rule, to pray, the sacrificing or cost to pray and the accountability to pray. Thanksgiving, supplication, repentance and praise were detailed as different forms of prayer and how they are all important to practice.

She emphasized that our possessions should not own us and to look at the opposite of the sin or vice we need to work on, for example, the opposite of greed is charity. She noted that the greatest privilege in the world is to commune with God. Mother Macrina encouraged everyone to develop a relationship with their guardian angel as well as with as many saints as possible to help us through this life. Finally, she encouraged us to pray for the impossible.

The next session focused on the daily, weekly, and yearly church cycles as well as the cycle inside and outside the Church. Feasts reveal eternal realities and the past becomes the present as we worship. We have the opportunity to grow by practice and repetition until doing the right thing in the right way becomes second nature.

The last session was dedicated to the Theotokos and her example, her feasts, and building a relationship with her. Mother Macrina reminded the group,

which contained a great many mothers, that Jesus will listen to His mother. Her final message was that we have Christ formed in us as He was formed in the Theotokos. He was the centre of her life and He must be at the centre of ours.

As in previous years, the participants left for their homes rejoicing with renewed faith, having some tools to grow in their faith and to serve God better. This retreat is highly recom-

mended for those who are able to make it. For those with an interest in the retreat, but who live farther away, they can contact the organizers of the Orthodox Women's retreat, who can gladly explain the retreat process and provide suggestions and support.

Glory to God for all things.

—Dianne Julianna Storheim-Hill
Holy Trinity Orthodox Church,
Edmonton

“Українське Різдво”

продовження зі стор.13

Зранку кожна українська родина поспішає до Церкви на Святу Літургію, а після святкового Богослуження милозвучно і довго в храмі лунають колядки в яких наш народ прославляє Новонародженого Немовля Христа. На саме Різдво до кожної домівки приходять колядники, а також молоді хлопці ходять з вертепом вітаючи господарів дому з Різдвом. Напевно кожен з нас ще з дитинства пам'ятає цей солодкий родинний дух Різдвяних свят, бо він по-особливому поєднував людей рідних і близьких між собою. Така родинна атмосфера є дуже важлива особливо в теперішній час, бо часто, на превеликий жаль, родинні стосунки слабнуть, традиційна сім'я занепадає, а діти забувають про своїх стареньких батьків, живуть окремо—самі по собі, кожен власним життям. Бракує того духу єдиного роду, єдиної родини, який був притаманний нашому народові протягом багатьох століть.

Без сумніву всі ці зовнішні моменти є для нас дуже приємними, але найбільшу духовну радість приносить нам це свято тому, що ми святкуємо народження Ісуса Христа, Єдинородного Сина Божого, який прийняв людську природу і прийшов у цей світ, щоб спасти весь людський рід від гріха. Яскравий приклад і підтвердження ми можемо знайти в одній із найстаріших українських колядок:

*"Бог Предвічний народився, / прийшов десь із небес,
щоб спасти люд свій весь / і утішив вся".*

Дорогі брати і сестри наближається час Різдвяних свят.

Від щирого серця сповненого духовної радості вітаю всіх Вас з Різдвом Христовим. Нехай наступний рік буде для кожного з Вас, Роком Божого Благословення, Роком добра, спокою і благословенної доброї долі для всього нашого українського народу.

—† АНДРІЙ, Єпископ Східної Єпархії УПЦК

Інститут Дослідів Волині Товариство "Волинь" у Вінніпезі • Society of Volyn Winnipeg, Manitoba, Canada



Управа Інституту Дослідів Волині і Товариства "Волинь" повідомляє, що діяльність цих двох братніх організацій, після неперервної успішної праці на протязі шістдесяти років—припиняється. Під час свого існування ці дві братні організації внесли цінний вклад в літературну і видавничу скарбницю української Діаспори Волині та України в цілому. Між іншим, членами цих організацій були волиняни і не волиняни, і не лише ті, що проживали в Канаді, але й поза нею.

Діяльність згаданих організацій була багатогранною—соціальна, фінансова, літературна, видавнича, суспільна, тощо. Слід згадати, що почесним головою Інституту Дослідів Волині був Митрополит Іларіон, в мирі проф. д-р Іван Огієнко, який тісно співпрацював з членами літературно-видавничої комісії Інституту над виданням і публікацією його академічних та церковних праць, як наприклад чотиритомний *Етимологічно-Семантичний словник української мови, Словник мови Шевченка, Свята Почаївська Лавра, Мої проповіді, Історія української літературної мови, Слово про Ігорів похід* та ряд інших.

Головним рушієм праці обидвох братських організацій був інженер Ілля Онуфрійчук. Він був довголітнім головою Товариства "Волинь" та трудолюбивим управителем, а крім того невтомним промотором цих організацій. Тому йому заслужено належить найглибше признание і безмежна подяка. До складу Редакційної колегії Інституту Дослідів Волині і Товариства "Волинь" входили: д-р Юрій Мулик-Луцук, д-р Сергій Радчук, о. д-р Сергій Герус, митр. прот. Сергій Кіцюк, редактор Михайло Подворняк, д-р Іраїда Тарнавська, о. д-р Степан Ярмусь та інж. Ілля Онуфрійчук. Окрім ряду праць Митрополита Іларіона, Інститутом Дослідів Волині і Товариством "Волинь" було видано 20 томів надзвичайно популярного *Літопису Волині* та праці таких авторів як Уласа Самчука *Планета Ді-Пі, На коні вороному, На білому коні*, отамана Тараса Бульби-Боровця *Армія без Держави*, проф. Цинкаловського *Стара Волинь і Волинське Полісся*, редактора Михайла Подворняка *Вітер з Волині*, о. д-ра Степана Ярмуса *Духовість Українського Народу, Вибране* та багатьох інших авторів.

Для збирання видавничих фондів Товариством "Волинь" влаштовувалися щорічно забори під назвою "Волинська колодка". З цих видавничих фондів було виділено відповідну суму грошей на оплату ікони "Почаївської Божої Матері" (копія чудотворної ікони, що знаходиться в Почаєві), виконану мистцем О. Фесенком з благословення Митр. Іларіона і ним же й посвячену. Тепер ця ікона прикрашає Всеканадську Митрополічу Катедрі Пресвятої Тройці у Вінніпезі. А в Консistorії Української Православної Церкви в Канаді нами оплачено портрет Ми-

трополита Іларіона (проф. І. І. Огієнка), написаний олійними, фарбами художником І. Холоменюком з Чернівців, Україна. Цей портрет разом з портретами інших митрополитів Канадської Митрополії прикрашає вітальню Консistorії УПЦК.

Інститут Дослідів Волині і Товариство "Волинь" налагодили контакти з Державним університетом ім. Лесі Українки в місті Луцьк, Україна. Президент цих організацій д-р Сергій Радчук у місяці червні 1996 року відвідав Університет ім. Л. Українки і з проф. Іваном Олексюком підписали спільну угоду про еwentуальне перенесення наших видань та архівів до цього Університету, де відкрито окреме відділення—Інститут Дослідів Волині в Діаспорі, та згадано про продовження його праці й Видання дальших чисел *Літопису Волині*, в Україні.

Завдяки паням Ніні Луговій та Надії Шаварській було заплановано і виконано висилку *Літописів* та інших наявних видань до всіх наукових закладів, університетів, академічних інституцій, бібліотек та приватних осіб по всій Україні—всього 420 пачок, вагою 30 кг кожна. Тут необхідно особливо наголосити, що ця висилка була здійснена дякуючи поважній сумі грошей, надійшлих до нас із спадщини наших членів д-ра Сергія і пані Марії (свого часу медсестра УПІА) Крутьків, які проживали в Денвер, Колорадо, США. Нехай спочивають з Богом. При цій нагоді я хочу висловити сердечну вдячність та похвалу вищезгаданим паням Надії та Ніні за таку колосальну мозольну працю. Щире вам спасибі!

Інститут Дослідів Волині і Товариство "Волинь" протягом 60 років свого існування друкували свої книжки та інші публікації через друкарські фірми Trident Press (*Український Голос*) та Christian Press у Вінніпезі. Майже \$300,000.00 було зужито на друк та публікації видань. Велика подяка і признание належить всім жертводавцям, а особливо Фундації Тараса Шевченка за їх допомогу та жертвенність.

Восени 2005 року ми мали нагоду гостити у Вінніпезі д-ра Ірину Тюрменко, правнучату племінницю Митр. Іларіона, як дослідника, завдяки стипендії ім. Івана Коляски, наданої Канадським інститутом українських студій при Албертському університеті. Програма наукового стажування передбачала дослідження українистики, зокрема архіву Митр. Іларіона. При цій нагоді, оскільки праця обидвох організацій була тісно пов'язана з Митр. Іларіоном, вона ознайомила і з працею Інституту Дослідів Волині і Товариства "Волинь" і відкрила загальну картину з життя українських переселенців до Канади, в тому числі різнопланову національно-культурну діяльність волинського земляцтва на канадській землі. Її зацікавила видавнича праця наукових установ Дослідів Волині і Товариства "Волинь", внесок волинян у збереження

національних цінностей, формування наукового напрямку в зарубіжній українистиці-волинезнавства.

У 2010 році під фірмуванням Міністерства Освіти і Науки України, Національного Авіаційного Університету, Інституту Дослідів Волині і Товариства "Волинь"—побачив світ випуск книжки під назвою *Нарис Історії Товариства Волинь та Інституту Дослідів Волині у Вінніпезі (1949-2009)*. За цю монографію, яка вийшла з під пера проф. Ірини Тюрменко ми їй безмежно вдячні. Крім д-ра Тюрменко, ми також гостили о. проф. Юрія Мицика та проф. Володимира Сергійчука з України та багато інших.

Щодо наших відносин стосовно друку видань в *Українському Голосі* (Тризуб), то Інститут Дослідів Волині в травні 1983 р. купив 40 уділів в Капіталі Спільки Trident Press Ltd. (Преса Тризуб) за суму \$1,000. З огляду на завершення нашої праці, як наш жест і вдячність за минулу співпрацю—даруємо ці уділи назад безкоштовно Спільці "Тризуб" та *Українському Голосу* і при цій нагоді бажаємо їм успіхів.

Не менш важливим є згадати, що Інститут Дослідів Волині і Товариство "Волинь", має свого представника, дійсного багаторічного члена-кореспондента в м. Луцьку, Волинь, в особі д-ра Володимира Рожка. Він автор багатьох книг (34) з історії Церкви і нашого народу, понад 2 ти-

сяч статей-надруків в журналах, збірниках, дослідницьких працях Волині, України і Канади, Америки та Австралії. Його найновіша праця, це книжка *"Тарас Шевченко і Волинь"*. Ми цінимо його працю і його самого як науковця, дослідника, письменника і й щиро дякуємо проф. д-ру В. Рожку за його творчий вклад в українознавство Волині та Діаспори. На закінчення до речі буде додати, що Інститут Дослідів Волині і Товариство "Волинь" склали пожертву Конгресові Українців Канади в сумі \$1,000 на будову пам'ятника Тараса Шевченка в столиці Канади—Оттаві.

Честь і хвала та многая літа живим членам Інституту Дослідів Волині і Товариства "Волинь", а відійшлим у вічність нехай буде "Вічна пам'ять".

За Управу Інституту Дослідів Волині і Товариства "Волинь":

Д-р. Сергій Радчук, Президент
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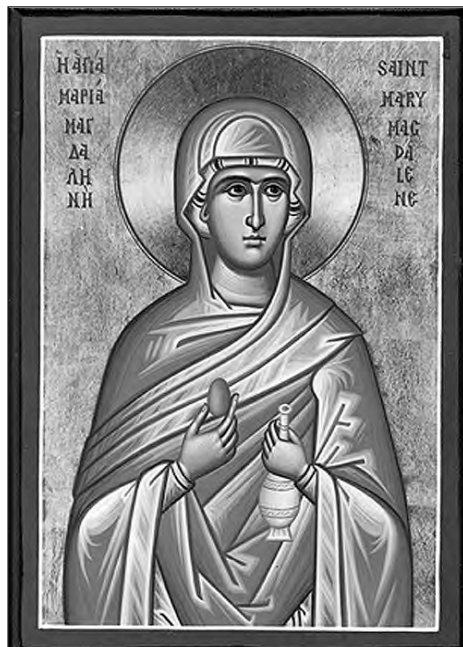
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Biblical Women Named Mary



Mary Magdalene

Mary Magdalene, having remained faithful to Christ to the end, is the first person to proclaim the risen Lord, and thus is the first apostle of the Resurrection. She is known in the Church as "the apostle to the apostles." (Jn 20: 18) Mary Magdalene is depicted in iconography holding a red egg. An egg is the symbol of life and gift of the Holy Spirit. Thus, since the earliest days of Christianity, it has been a custom among Orthodox Christians to share dyed and painted eggs on Easter Sunday and to proclaim, "Christ is risen!" The eggs represent new life and Christ's Resurrection from the tomb. As one tradition tells, some time after Jesus' death on the cross and Resurrection, Mary Magdalene gained access to an event to meet the Roman Emperor Tiberius. She held a plain egg in her hand and proclaimed to him, "Christ is risen!" The Emperor mocked her and said that Christ rising from the dead was as likely as the egg in her hand turning red. While he was still talking, the egg in her hand turned a bright red. Mary Magdalene then went on to teach the Gospel to the entire imperial house.

There are a number of women who played a key role in Jesus Christ's earthly life and death on the cross. The name Mary occurs 53 times in the New Testament. Of course, Mary, the mother of Jesus, is the most famous Mary and the best known woman in the world since those days of the birth of the Saviour in the manger in Bethlehem. Besides Mary the Mother of God, there are 8 other women in the Bible with this name. Let us meet some of them.

The Most Pure Virgin Mary: This month on December 4 the Orthodox Church observes the Feast Day of the Entry of the Holy Virgin Mary into the Temple. As the Mother of God, Mary was the most honoured mother in the Bible. She is much venerated among Christians. In the Orthodox Church we often hear her referred to in English as the Theotokos, which is the Greek word

for "the one who gives birth to the One Who is God." In Ukrainian, this name is *Богородиця* (Bohorodytsia), meaning the "birth-giver of God." During the calendar year there are a number of Feast Days dedicated in her honour:

- September 21: The Nativity of our Most Holy Lady the Theotokos
- December 4: The Entry of the Blessed All-Pure Virgin into the Temple
- April 7: The Annunciation of our Most Holy Lady the Theotokos
- August 28: The Dormition of the Most Holy Mother of God. Dormition means falling asleep.

For 30 years she mothered Jesus and did everything she could for the Son that she knew was no ordinary man. From the Bible we learn that the Archangel Gabriel announced to Mary that she would give birth to a son whom she was to call Jesus. We know that Mary and Joseph travelled to Bethlehem where she gave birth to Jesus. She was also present as a guest at a wedding in Cana when Jesus performed His first public miracle. She was with the disciples on the day of the Pentecost and, according to Orthodox teaching, she fell asleep in the Lord surrounded by the apostles. When they opened her tomb, they found it empty so they concluded that she had been taken into heaven.

Mary Magdalene: During the earthly life of Jesus, there were some women who supported Him in his public ministry and played prominent roles. One of these was Mary Magdalene. Her name Magdalene comes from the town which was on the coast of Galilee. We read about her following Jesus in His journeys. She is mentioned fourteen times in the Gospels. Most times she is named in connection with other women, but she is mentioned alone five times in connection with the death on the Cross and the Resurrection of Christ (Mk 16:9) She stood close by the cross with Mary, the Mother of Jesus, always devoted to the Him. It is believed Jesus healed Mary Magdalene from a mental illness and she was so grateful that she left her home and followed Him and his disciples wherever they went. Mary was present with the other women at the trial of Jesus. She helped prepare His body for burial and sat at the sepulcher

when His body was laid away. Last at the cross when Jesus died, Mary Magdalene was also the first at the garden tomb to witness the Resurrection. She was at the tomb early on that first Easter morning and finding the tomb empty she was the one who rushed to Peter and John and said, "They took my Lord away and I do not know where they laid Him." She was the first person to see the resurrected Christ.

Mary, the wife of Cleopas: She was at the foot of the cross with Mary Magdalene and Mary the Mother of Jesus as the Saviour died. She is also referred to as the mother of James and Joses. Read in Matthew 28:1 where she is the "other Mary" who went to the tomb to anoint the body of Jesus. "As the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb."

Mary, the sister of Martha and Lazarus: Mary lived in Bethany with her brother, Lazarus (Lk 10:38). She had a sister called Martha. Once when Jesus was travelling with His Disciples, He stopped at Martha's house. Mary sat at Jesus' feet and heard His word. Whereas her sister Martha was distracted and troubled about many things,



Dobrodiyka Jane

Mary was content to sit at Jesus' feet and enjoy his presence.

Mary the mother of John Mark who became a co-worker of St. Paul (Acts 12). The Apostle Peter came to the house of Mary where many were gathered together praying. She made her home in Jerusalem available as a gathering place for the disciples.

It is interesting that there were three women named Mary who were present at the death of Jesus on the cross. Many of the Jewish women living at that time were named Mary. The name Mary is a popular Hebrew baby name. In Hebrew the meaning of the name is "Wished-for child." Mary, or Mariya, is a very popular name for girls in Ukrainian tradition as well. There are many regional variations.

St. Mary of Egypt

St. Mary of Egypt is one of the most revered saints in Christianity. Her life served as an example for many monks, saints and ascetics who lived during the following centuries. Only a few saints are specially honoured during the Great Fast period, of which only one is female—St. Mary of Egypt. In the Orthodox Church St. Mary of Egypt is regarded as a perfect example of repentance. Thus, she is honoured on the Thursday of the fifth week of the Great Fast at a special Matins service called *Maryine Stoyannya* in Ukrainian that recounts her life and penitence, and the Tropars from the Canon of St. Mary of Egypt are added to the reading of the Great Canon of St. Andrew during the first four days of the Great Fast. The fifth Sunday of Great Lent is also dedicated to her. "O, Venerable Mother Mariya, pray to God for us!"



Преподобна Марія Єгипетська

Преподобна Марія Єгипетська—одна із найбільш шанованих святих за всю історію християнства, що дивним своїм життєм послужила прикладом для наслідування для багатьох подвижників наступних століть. Небагато подвижників удостоєні особливої честі багаторазового вшановування в покаянному часі Великого Посту перед Світлим Христовим Воскресінням. І серед них лише одна жінка—преподобна Марія Єгипетська. Незвичайним було її життя, незвичайним був її шлях навернення до Бога, винятковим є її духовний подвиг та його плоди. Християнське православне віровчення розглядає приклад Марії Єгипетської як зразок досконалого покаяння, тому особливе богослужіння утрєні четверга п'ятого тижня Великого Посту носить назву "Марієне стояння", а під час читання Покаянного Канону Андрія Критського у перші дні Великого Посту також додаються тропарі Канону Марії Єгипетській. Вважається, що молитвами до неї віруючі можуть позбутися блудних страстей. "Преподобна мати Маріє, моли Бога за нас!"

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Camp Veselka 2013



Camp Veselka group photo.

■ **GIMLI, MB**—Camp Veselka's 2013 summer session was one that was full of fun, learning and bonding as a part of the Ukrainian Orthodox community. Throughout the two weeks of the camp located near Gimli, Manitoba, the campers and staff alike were together and came to know each other very well. Everyone began the camp as separate individuals, not really knowing one another. By the end of the camp, everyone left as a family with the promise of returning next year.

This year, Camp Veselka celebrated the 50th anniversary of the camp. Our Ukrainian heritage was honoured through dance, song and art. The campers were taught some traditional Ukrainian folk songs, which they grew fond of singing. One counsellor took it upon herself to instruct the campers in basic Ukrainian dance steps and choreography. The campers were also able to

get hands-on experience learning the traditions of Ukrainian culinary arts. They made traditional paska bread and pies which were absolutely delicious!

The campers also had an opportunity to learn some basic drama techniques, which were put into action during the final concert. Drama is another traditional Ukrainian cultural activity that was greatly popular with the first waves of Ukrainian immigrants to Canada. Sports were also a big part of the camp and group games were held when the weather permitted. The children had a wonderful opportunity to meet a guest who instructed them in



Our counselors and lifeguard



Making prosphora with Father Gene.



Fr. Gene Maximiuk and Deacon Robert Hladiuk



Hierarchical visitation by His Eminence Metropolitan Yuriy

archery. A giant blow-up rock climbing wall was also brought in, which provided endless hours of fun for both the campers and staff.

The campers took home much new information about the Holy Orthodox Church and the Ukrainian Orthodox Church of Canada as well as had a chance to explore their own relationship with God. Fr. Gene Maximiuk, parish priest of the St. Ivan Suchavsky Sobor in Winnipeg, led daily lessons on the Church. At this time, the campers had an opportunity to ask any questions and to satisfy their curiosity about church life. The Sacrament of Confession was held twice for campers during the two weeks. For some campers, it was their first time participating in this Sacrament of Confession, but definitely not their last.

During the camp session, the campers participated in many more fun activities, such as swimming at the beach and water balloons. The camp's annual talent show went off without a hitch, as did the cozy movie night. At numerous bonfires, the campers sang camp-fire songs and even made s'mores. The zabava dances gave campers a chance to dress up and polka with one another.

The camp closed with a final concert, which was based on the theme of tradition. It was a great way to showcase some of the activities that the campers had been learning during the two week session. The concert included a drama skit about the zabava as well as many folk songs and a group dance. The 50th anniversary was com-



Special event. Culinary arts—baking kolachi.



Mountain climbing.

memorated by singing together *Многая літа* (Mnohaya Lita).

Overall, the Veselka camp session of 2013 was a great experience—not just for the campers, but for the staff as well. Everyone enjoyed their time and left with new friends and lifelong memories. The campers took home new knowledge about the Orthodox Church as well as new insight about Ukrainian traditions and the Ukrainian community. Veselka Camps extends its gratitude to Carpathia Credit Union Ltd. for the generous grant received by the camp that allowed all the campers and staff to go home with a keepsake t-shirt from the 2013 camp session.

—Larysa Chimuk,
Veselka 2013 program director

54th Western Eparchy Assembly Successfully Concludes with Youth Acknowledgement Banquet

■ **EDMONTON, AB**—The 54th Western Eparchy Assembly of the Ukrainian Orthodox Church of Canada was held on Oct. 24, 25, and 26, 2013. It concluded with a successful Youth Acknowledgement Banquet on the Saturday evening. Youth from across the Western Eparchy were recognized for their work to enhance the Church through their participation in worship services and religious education. After Vespers at St. John the Baptist Cathedral, the banquet took place in the cathedral auditorium. Rt. Rev. Mitred Archbishop Nicholas Orest Rauliuk, chaplain of the Ukrainian Women's Association and the Order of St. Andrew,

Edmonton Chapter, opened the banquet with a prayer followed by the blessing by Metropolitan Yuriy.

Recognized for their contributions to the churches in the Western Eparchy of the UOCC were 142 youth from across the Western Eparchy—from Parksville, British Columbia to Macklin, Saskatchewan. The youth contributions include serving as: acolytes, or altar servers, myrrh-bearers, readers, cantors or cantors-in-training, youth church choir members, church school assistants, camp counselors, icon-bearers, regular involvement in Church-sponsored youth retreats and youth summits among other activities. There were 176 faithful in at-

tendance with 78 of the 142 youth present. Not all youth acknowledged could be present due to the limitations of distance and other commitments.

His Eminence Metropolitan Yuriy gave an address to the youth gathered at the banquet, after which the presentations took place. The parish priests introduced their youth, who were called to the podium. The youth were acknowledged for their service by His Grace Bishop Ilarion, Ukrainian Women's Association of Canada national president, Dr. Geraldine Nakonechny, and Dr. Ernest Skakun, president of the Order of St. Andrew, Edmonton Chapter. The presidents of the two sponsor-

ing organizations presented the youth with certificates and/or pins acknowledging their service to the church.

Special appreciation is extended to the Western Eparchy clergy, deacons and subdeacons who organize the youth in their parishes to assist in the various Church-related functions. Fr. Timothy Chrapko of the St. Volodymyr parish in Calgary, Alberta and the Holy Trinity parish in Red Deer, Alberta organizes and leads an annual youth retreat in Banff every spring and organizes and leads a youth summit at the annual Western Eparchy Assembly in late October.

(continued on p.20)

Western Eparchy Youth Banquet...



continued from p.19

Every year, these youth missions are filled to capacity and contribute to youth involvement.

The following parishes recognized their youth: St. Mary The Protectress parish in Parksville, B.C. with parish priest Fr. Chad Pawlyshyn; St. Mary's parish in Surrey, B.C. with parish priest Fr. Mikhaylo Pozdyk; Holy Trinity parish in Lethbridge, Alberta with parish priest Fr. Taras Krochak and Sub-deacon Kyle Lickiss; St. Volodymyr parish in Calgary, Alberta with parish priest Fr. Taras Krochak and Fr. Timothy Chrapko; Holy Trinity parish in Red Deer, Alberta with parish priest Fr. Timothy Chrapko; The Vegreville parochial district served by Fr. Michael Maranchuk, St. Vladimir congregation in Vegreville, Dormition of St. Mary congregation in Sich-Kolomea and All

Saints congregation in Lloydminster; St. Anthony parish in Edmonton with parish priest Fr. Patrick Yamniuk; St. Andrew parish in Edmonton with parish priest Fr. Yuriy Suchewan; St. Elia parish in Edmonton with parish priest Fr. Georg Podtepa; St. John the Baptist Cathedral in Edmonton with dean Fr. Stephan Semotiuk and Fr. Cornell Zubritsky; St. Michael's parish in Edmonton with parish priest Fr. Nicholas Orest Rauliuk.

His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy and Bishop of Youth for the UOCC, continues his mission to focus on youth at the Eparchial and local church levels. Involving the youth and having them participate with meaningful contributions to liturgical services is paramount to the future of the Ukrainian Orthodox Church of Canada.

65th Anniversary of Green Grove Camp

The 65th of Green Grove Camp is fast approaching. We are working on a commemorative yearbook. We would like your photos of Green Grove Camp. To view photos and add new ones:

OPTION A: Go to "RePlay It"

Register (free)

Search for Green Grove Yearbook (Warman)

OPTION B: Scan the picture

Attach and email to wer2busy4fun@sasktel.net

Remember to keep **July 18-20, 2014** open on your calendars! We would love to see you there!

Please assist: We are putting together "goodie bags" to hand out at the event. If you have items that we can include, such as pens, toothbrushes, maps, pins etc., please contact Linda Balon-Smith @ (306) 683-0062.

Congratulations Graduate: Andriy Kruhlak

■ EDMONTON, AB—Congratulations are extended to Andriy Kruhlak of Edmonton, Alberta who graduated this past summer in June 2013. Andriy Kruhlak is the son of Vivianne and Gerald Kruhlak and the grandson of Paula and reposed Joseph Osachuk and Phyllis and reposed Terry Kruhlak. He has 4 brothers—Stefan, Lukian, Marco and Nikolai—and one sister, Ivanna. In June 2013, Andriy graduated from the Ukrainian Bilingual Program at Austin O'Brien High School with honours. He is presently enrolled in the Faculty of Arts at the University of Alberta, completing his Pre-Business year.

Andriy has been an active member of St. John the Baptist Cathedral in Edmonton, Alberta throughout his life as Ukrainian Orthodoxy and Ukrainian language and culture are very important to him. He makes time for God in his life and attends worship services regularly. Andriy has volunteered regularly as an altar server for the past 10 years at St. John Cathedral and has attended Church School for 12 years. As part of Church School, he also volunteered on many occasions to read the Epistle during the Divine Liturgy and to help with money collection. Andriy has been actively involved in the CYMK branch at St. John's since the age of 8, first as a

member of Junior CYMK, then later moving up to Senior CYMK. As a Junior CYMK member for 7 years, he served as president for 2 years and treasurer for 2 years. He has been a member of Senior CYMK for 4 years, acting as treasurer for 3 of these years. At the recent provincial convention in early October, Andriy was elected as treasurer for Alberta provincial CYMK.

As a member of CYMK at St. John's, Andriy has been involved in helping run the annual Pysanka bingo, has participated in the annual *Malanka* skit and caroling and has contributed many volunteer hours towards charities including Project Lubov, the Edmonton Food Bank, 630 CHED Santas Anonymous, The Stollery Children's Hospital and the Edmonton Youth Emergency Society. Andriy has also enjoyed attending many National CYC Conventions including the most recent convention this past August in Saskatoon, where he was the proud recipient of the Dr. Stephen Klimasko CYMK Scholarship, presented by Hamilton TYC, for his active involvement and leadership in CYMK and the Ukrainian community.

Andriy has given his time and talents to a number of activities. Within the church community, he regularly assists with his parish's catering opera-

tion. From a very early age, Andriy attended Camp Barvinok annually, as a camper for 6 years and a counselor for 3 years. He enjoyed supervising the children and assisting with the daily sessions. He participated in Ukrainian dancing from ages 4 to 15. Andriy continues as an active volunteer in many areas of the community. He has volunteered for Ukrainian Heritage Days for the past 4 years as well as volunteering at the Festival of Trees for the past 4 years. In addition, Andriy volunteers weekly at the Grey Nuns Hospital on the Pre-Surgery Ward. This year, Andriy is volunteering as an assistant coach for his younger brother Nikolai's hockey team, which he is enjoying a lot. Previously, Andriy played hockey for North Seera Hockey from ages 4 to 17.

Upon graduation this past June, Andriy was the recipient of many awards, including the Alexander Rutherford Scholarship and the Southside Athletic Club Alumni Association Scholarship. Most recently at the Provincial CYC Convention, he was awarded the Ukrainian Self-Reliance League Scholarship in memory of reposed Dr. Harry Hohol and reposed Eugene Harsymiw, for his active role in CYMK and the Ukrainian community.

In Spring 2011, Andriy was fortu-



nate to travel to Ukraine as part of a student exchange with the Ukrainian Bilingual Program—an experience he will remember for a long time. In addition, this past spring, he travelled with his brother Lukian on a high school educational trip to France and Spain. In his spare time, Andriy enjoys golfing and spending time with his family. Andriy is a compassionate and kind person who goes out of his way to help those around him. His family wishes him God's blessing for the best of success as he continues with his post-secondary studies.

На многії літа!



Volodymyr Holowach (1926-2013) In Memoriam



November 5, 1926–June 21, 2013

"I will see you again and your heart will rejoice."
(Jn 16:22)
"Побачу вас знову, і серце ваше радітиме"
(Ів. 16:22)

■ Volodymyr (Walter) Holowach fell asleep in the Lord on June 21, 2013 at the age of 86. Volodymyr was born on Nov. 5, 1926, in the village of Helenkiw in Western Ukraine to Petro and Maria (Diadio). He was the third of five sons. When Volodymyr was 3 years of age,

the family immigrated to Canada and settled in Montreal, becoming members of the St. Sophia Ukrainian Orthodox church. There, Volodymyr attended Sunday and Ukrainian Schools and joined the Canadian Ukrainian Youth Association (CYMK), where he met the love of his life, Stephanie Bilonizka. Volodymyr and Stephanie were wed on Sept. 3, 1949, and their marriage was blessed with one daughter, Uliana. Volodymyr was employed by the Canadian National Railway as a welder and blacksmith for 43 years and he also served on the Board of Directors of CN Employees Credit Union. Volodymyr played an active role in Montreal's Ukrainian Orthodox community. He was the vice president and financial secretary of St. Sophia Cathedral, the financial secretary of both the local branch and the Eastern Executive of the Ukrainian Self-Reliance Association (TYC), and the financial secretary of the local chapter of the Order of St. Andrew, as well as of the Misericordia Brotherhood at the parish. Volodymyr and his wife lent their voices to the church and various secular

choirs and were youth advisors.

When the family was transferred to Calgary in 1997, Volodymyr and Stephanie left lifelong friends and moved as well. They became members of the St. Vladimir's Ukrainian Orthodox congregation and continued their community involvement. Volodymyr served as a church elder, and he attended the weekly gatherings of the Golden Age Club. He was one of the organizers and the financial secretary of the Calgary chapter of the Order of St. Andrew. He was honoured to have been elevated to the Order's fifth, and highest, degree. The apples of Volodymyr's eye were his grandsons, Volodya and Markian. Upon his retirement in 1985, Volodymyr spent countless hours with the boys, attending every school concert, music and dance performance, sports game and graduation ceremony with pride. Many fond memories were made on the family trips to Aruba, California, and Walt Disney World.

Volodymyr will be sorely missed and always remembered by Stephanie, his beloved wife of 63 years, his loving daughter Uliana (Elaine), his son-in-law Paul Amiot and his cherished grandchildren Volodya and Markian. He also

leaves behind his sister-in-law Maureen Holowach, numerous nieces and nephews and many dear friends in Calgary, Montreal and across the country.

The *Panakhida* was held on Thursday, June 27, 2013 at St. Vladimir's Ukrainian Orthodox church in Calgary, Alberta. The Funeral Rite was held on Friday, June 28, 2013 at St. Vladimir's Ukrainian Orthodox church served by Rt. Rev. Taras Krochak, Rev. Timothy Chrapko and Rev. Chad Pawlyshyn. The Epistle was read by grandsons Volodya and Markian Amiot. Responses were sung by the church choir under the direction of Greg Syrnick and by the cantors led by Dobr. Bohdanna Krochak. An honour guard was formed by members of the Order of St. Andrew. Interment followed at Queen's Park Cemetery.

Володимир мав тиху вдачу, був працьовитий і товариський. Він любив свою родину, свою церкву, і свою громаду. Був відданий муж, батько, і дідусь. Його відхід залишив велику прогалину в житті родини й громади.

Вічная пам'ять!
Memory Eternal!

Бл. п. Людмілла Сумик (1923-2013)

■ У жовтні 2013 р. Б. упокоїлася у Господа Людмілла Юріївна Сумик довголітня дружина і співробітниця відомого нам усім архітектора Юліяна Сумика. Людмілла спочила у Бозі на 91-му році життя. Вона студіювала архітектуру в повоєнній Європі. В Канаді Людмілла викладала в українських школах історію, мову і мистецтво.

Людмілла походила з Донбасу. В інтелігентній родині її батька-інженера Юрія Щербаченка Людмілла засвоїла культуру, вивчала краєзнавство, українське мистецтво, народні традиції. Людмілла оптимістично сприймала життя, завжди була повна творчих задумів, відваги і радості. Не зважаючи на перепони, Людмілла їздила допомогати своїм рідним в Україну тоді, коли подорожі в Україну вважалися небезпечними. Вона вміла розповідати про

козацькі могили у Запорізьких степах, про Асканію Нову, про Азовське узбережжя з абрикосовими садами і безкінечними пляжами. Радість життя Людмілла виявляла у своїх стосунках з людьми, у своїх пригодах, у своїх ентузіастичних викладах курсів Петриківської традиції розпису в українських школах в Торонто.

Чин похорону відслужив мит. протопресвітер Юрій Гнатів 25-го жовтня 2013 року в Українській Православній церкві Св. Апостола Андрія Первозванного в Торонто. Вона була похована поруч свого сина Андрія на цвинтарі Санктуарі Парк в Торонті. Пам'ять про Людміллу залишається у мистецьких полотнах її доні Наталі та у наших серцях.

Вічная їй пам'ять!

—Н. Спольська-Томцьо

ЦЕРКОВНИЙ КАЛЕНДАР – ГРУДЕНЬ –

1. Нд. 23-я. Мч. Платона, мч. Романа, гл. 6
2. Пн. Пр. Авдія, мч. Варлаама
3. Вт. Прп. Григорія
4. Ср. ВВЕДЕННЯ В ХРАМ БОГОРОДИЦІ
5. Чт. Апп. Филимона і Архипа
6. Пт. Свт. Амфілохія, кн. Олександра
7. Сб. Вмц. Катерини, вмч. Меркурія
8. Нд. 24-а. Сщмч. Климента, сщмч. Петра, гл. 7
9. Пн. Прп. Аліпія, прп. Якова
10. Вт. Вмч. Якова, прп. Паладія
11. Ср. Прмч. Стефана, мч. Іринарха
12. Чт. Мч. Парамона, мч. Філумена
13. Пт. Ап. Андрія Первозванного
14. Сб. Пр. Наума, прав. Філарета
15. Нд. 25-а. Пр. Авакума, мч. Миропаї, гл. 8
16. Пн. Пр. Софонії, прп. Теодула

17. Вт. Вмц. Варвари, мч. Юліянії
18. Ср. Прп. Сави, мч. Анастасія
19. Чт. Свт. Миколая Чудотворця
Мир Лікійськ.
20. Пт. Свт. Амвросія, прп. Павла
21. Сб. Прп. Потопія, апп. Сосфена, Аполоса
22. Нд. 26-а. Зачаття Анною Богородиці, гл. 1
23. Пн. Мчч. Мини, Єрмогена та Євграфа
24. Вт. Прп. Даниїла Стовпника, прп. Никона
25. Ср. Свт. Спиридона, сщмч. Олександра
26. Чт. Мчч. Євстратія, Євгенія, Ореста
27. Пт. Мчч. Фирса, Левкія і Калиника
28. Сб. Сщмч. Єлевферія, мч. Анфії
29. Нд. 27-а. Свв. праотців. Пр. Аггея, гл. 2
30. Пн. Пр. Даниїла і трьох юнаків
31. Вт. Мчч. Севастіяна, Зої, свт. Модеста

Deadline for Submissions

■ January 2014 issue

— Deadline: December 9, 2013

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в грудні місяці.

Пресв. Андрій Сармотюк	† 13.12.1942
Пресв. Іван Приступа	† 27.12.1963
Протопресв. Володимир Слюзар	† 26.12.1976
Ігумен Лаврентій Кубин	† 19.12.1987
Архипресв. Франко Керницький	† 25.12.1988
Пресв. Стефан Король	† 03.12.1992
Прот. Степан Сорока	† 01.12.1998
Митр. прот. Микола Стеценко	† 27.12.1998
Митр. прот. Степан Гуцуляк	† 23.12.2005
Протопресв. Петро Сацевич	† 20.12.2007
Протопресв. Дмитро Лучак	† 05.12.2010

Добродійкам, що спочили в Бозі в грудні місяці.

Добр. Целіна Брик	† 04.12.1973
Добр. Марія Хоменко	† 28.12.1980
Добр. Соня Осиченко	† 06.12.1999
Добр. Анастасія Міненко	† 21.12.2007

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

Memory Eternal!

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

Presbyter Andrew Sarmotiuk	† 13.12.1942
Presbyter Ivan Prystupa	† 27.12.1963
Protopresbyter Wolodymyr Sluzar	† 26.12.1976
Hieromonk Lavrenty Kubin	† 19.12.1987
Archpresbyter Frank Kernisky	† 25.12.1988
Presbyter Stephan Korol	† 03.12.1992
Archpriest Stepan Soroka	† 01.12.1998
Mitred Archpriest Mykola Stetzenko	† 27.12.1998
Mitred Archpriest Stefan Hutsuliak	† 23.12.2005
Protopresbyter Peter Satsevich	† 20.12.2007
Protopresbyter Dmytro Luchak	† 05.12.2010

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

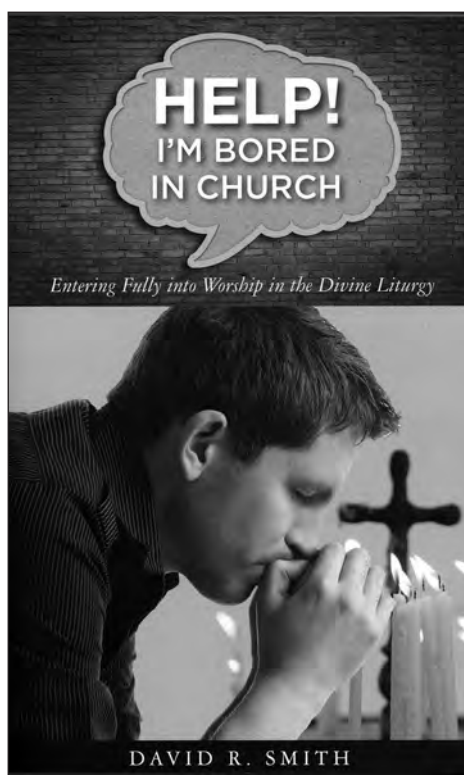
Dobr. Celina Bryk	† 04.12.1973
Dobr. Maria Homenko	† 28.12.1980
Dobr. Sonia Osyzenko	† 06.12.1999
Dobr. Anastasia Minenko	† 21.12.2007

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

Help! I'm Bored in Church by Fr. David R. Smith

■ Smith, David R. (2013). *Help! I'm Bored in Church: Entering Fully into Worship in the Divine Liturgy*. Chesterton, IN: Ancient Faith Publishing.

Do you ever find yourself feeling bored in church? You are not alone and there is hope. The author of *Help! I'm Bored in Church* offers four compelling reasons for going to church regardless of how we feel. He then explores several aspects of such feelings of boredom. These include the reasons why people sometimes feel bored in church, ways to participate more fully in the services, prayer and the need for a truthful relationship with God. With this book, the author hopes that readers will see Church as the best place to possibly be and the place that they would most want to be. In this 131-page book the author deals squarely with the topic of feeling bored by church and he answers the question: What do you get from going to church? He looks at the reasons for getting bored in church and suggests ideas to address this problem. The first part addresses the question of why go to church. Part two addresses different ways to approach boredom. In each chapter the author uses examples from his own pastoral work formulated in a direct yet friendly way to drive home his points. Fr. David is not apologizing for the length or form of the Divine Liturgy to make it more palat-



able for contemporary society, instead, he tries to change the minds and attitudes of readers by stressing the importance of going to Divine Liturgy and so that readers will feel more positively about their attendance at church. He includes practical ways for more engagement. This book is recommended for youth as well as for their parents.

\$11.95

В країні моїх батьків - Автор: Степан Ярмус

■ Ярмусь, Степан прот., д-р. (1991). *В країні моїх батьків: рефлексії з відвідин України (травень-червень 1991)*. Вінніпег, МБ.

Автор книги о. Степан Ярмусь, священник Української Православної Церкви в Канаді, доктор богослов'я, на сторінках цієї праці описав свої цікаві зустрічі з родиною, церковними і нецерковними діячами, шкільними товаришами, висловив свої почуття і враження з відвідин України через 49 років розлуки з рідним краєм, після скитання по різних "єгиптах", як він коротко охарактеризував їх під час Другої світової війни, роззброєння з лав Української Дивізії "Галичина", полон... Його доля подібна до долі багатьох інших молодих людей того часу, хіба з тою різницею, що після закінчення війни деякі, повіривши лукавій обіцянці червоного диявола, що повернуться на батьківщину, попали в Сибір на загибель, а о. Степан з іншими подався спочатку до Англії, а тоді переїхав до Канади, де вступив на теологічні студії до Колегії Св. Андрея і залишився в тій Богом благословен-



ній країні служити Богові і українському народові як священнослужитель в Українській Православній Церкві в Канаді і професор Колегії Св. Андрея. Книга цікава, легко читається.

*Книгу можна набути безкоштовно в Консistorії УПЦК, опла-



ХРАМОВЕ СВЯТО І МИТРОПОЛИЧА ВІЗИТАЦІЯ

Українська католицька церква Св. Апп. Петра й Павла в Вінніпезі (Сант Боніфас), 22 червня 2013, святкувала свій Храм і Митрополічу візитацію. На світлині зліва Митрополит Лаврентій (Гуцуляк) вітає о. д-ра Степана Ярмуса. Світлина зправа: о. Іван Мостівський—настоятель (колишній студент о. С. Ярмуса) і свящ. гість. сидять: о. д-р С. Ярмусь і Вл. Митр. Лаврентій.

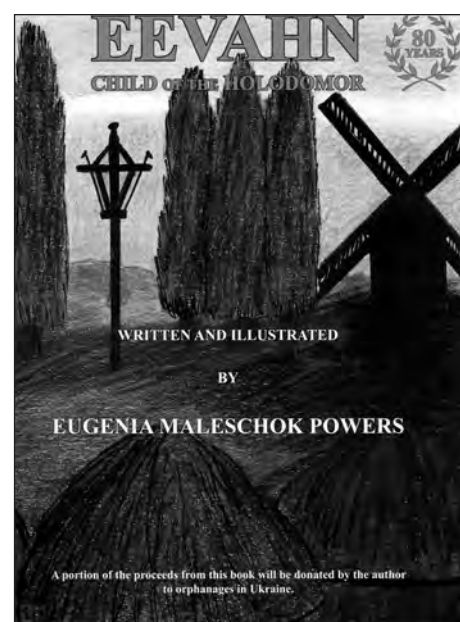


EEVAHN: Child of the Holodomor

by Eugenia Maleschok Powers

■ Maleschok Powers, Eugenia. (2013). *EEVAHN: Child of the Holodomor*. Antecedent Publishers.

This 168-page book is a unique children's book commemorating the 80th anniversary of the Holodomor. *EEVAHN, Child of the Holodomor* follows a 10 year old boy from a farm near Kyiv as he struggles to survive the famine floating down the Dnipro River in a boat with fellow fugitives. While aimed at young readers, adults also will be riveted as Eevahn's escape unfolds. As an English-language children's book, this book makes an important contribution to the growing body of cultural expressions of the experiences of the Holodomor. It contributes to opening up an understanding of the consequences of the famine to broader audiences, particularly children. History books overlook the perspective of children and youth from that time. Although children lack an adult comprehension of events, the children of the famine nevertheless experienced hunger, suffering and death along with the adult population. How did the children explain back then what was happening to their homes and families? The author, a second generation Ukrainian Canadian and classically trained pianist, deftly recreates the 10 year old mind for readers through the first person account of the main character Eevahn and the small details like his concern for his cat and his crying mother. He witnesses the frightening confiscations right from the opening chapter, not quite fathoming the true extent of the confiscation and suppressions. The book is also one of stark contrasts: the dark subject of the famine stands out against the colourful illustrations and rich descriptions of the natural landscape described through the naïve worldview of the child. Golden setting sunsets shedding warm hues sharply contrast the ravaged homesteads, the acrid

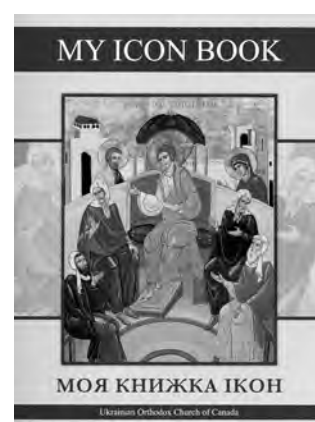


smoke curling up from burnt houses and abandoned haystacks. The author uses the device of other characters to naturally weave survival elements into the story. Eevahn learns about traditional Ukrainian remedies and food gathering. Spirituality becomes an important element of survival and hope. While Eevahn learns more about prayer, he witnesses the reliance of his fellow travelers on God to save them. Youth readers learn about the diversity of Ukraine, its past and contemporary culture and history along with Eevahn as he navigates the assortment of personalities during his escape. The author subtly introduces Taras Shevchenko, Bohdan Khmelnytsky and ancient Hutsul traditions. The author divides this book into 28 chapters, including a helpful glossary explaining the Ukrainian terms. This book is recommended for young readers. \$35

Contact: eugeniapowers3@yahoo.ca

Mail: Eugenia M. Powers,
Box 68009 Blakely,
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*A portion of the proceeds from this book will be donated by the author to orphanages in Ukraine.



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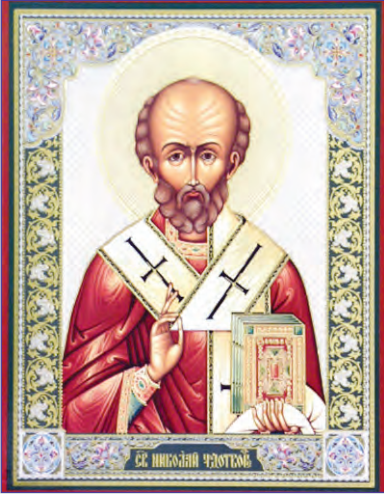
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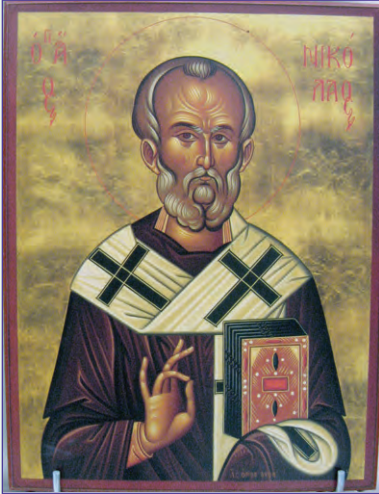
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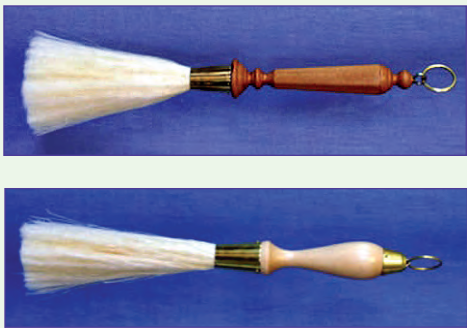
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