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Вознесіння Господнє

■ На сороковий день після Воскресіння Ісуса Христа ученики Христові зібралися в одному домі. Ісус Христос явився їм і розмовляв з ними, кажучи: "Так написано і так належало постраждати Христові і воскреснути з мертвих на третій день; і щоб проповідувалося в ім'я Його покаятися і відпущення гріхів між усіма народами, починаючи від Єрусалима. Ви ж є свідками цього. Ідіть по всьому світові і проповідуйте Євангеліє (учення Христове) всьому творінню. Хто увірує й охреститься, буде спасений. Тих, хто увірував, супроводжуватимуть такі знамення: іменем Моїм виганяти-муть бісів; говоритимуть новими мовами; братимуть змії, і якщо смертоносне щось вип'ють, не зашкодить їм; покладуть руки на недужих, і вони будуть здорові".

Потім Спаситель сказав ученикам, що незабаром пошле до них Святого Духа; а до того часу повелів їм не розходитись з Єрусалима. Він сказав: "Я пошлю обітницю Отця Мого на вас; ви ж залишайтеся у місті Єрусалимі, доки не сповнитесь силою з неба; бо Іоанн хрестив водою, а ви через кілька днів будете охрещені Духом Святим".

Розмовляючи з учениками, Спаситель вивів їх з міста в бік Вифанії, на гору Єлеонську. Ученики зраділи, почувши слова Спасителя, обступили Його і почали розпитувати: "Чи не в цей час. Господи, відновлюєш Ти царство Ізраїлеві?" А Спаситель сказав їм: "Не ваша справа знати часи й строки, які поклав Отець у Своїй владі, але ви приймете силу, коли зійде на вас Дух Святий; будете Моїми свідками в Єрусалимі та по всій Юдеї і Самарії, і навіть до краю землі". Промовивши це, Христос, піднісши руки Свої, благословив учеників Своїх; і коли благословляв, став віддалятися від них і підноситись угору. І невдовзі хмара забрала Його з їхніх очей.

Так Господь і Спаситель наш Ісус Христос вознісся Своєю людською природою на Небеса і сів праворуч Бога Отця Свого, тобто Його людська душа і тіло прийняли (таку саму) славу нероздільно з Божеством Його, а Божеством Своїм Він завжди був і буде на небі й усяди.

продовження на стор.4

The Ascension of the Lord

■ The Feast day of the Ascension of Christ is one of the Twelve Major Feast Days in the liturgical calendar. It is commemorated by the Holy Orthodox Church on the 40th day after Pascha. This year it falls on May 29.

The Disciples of Christ gathered in one home on the fortieth day after the Resurrection of Jesus Christ. Jesus Christ appeared to them and spoke to them saying, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Later the Saviour told the Disciples to remain in Jerusalem because soon He would send them the Holy Spirit. He said, "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Speaking with His Disciples, the Saviour led them to a place as far as Bethany to the top of the mount of Olivet. The Disciples were overjoyed having heard the Saviour's words, asked him, "Lord, will You at this time restore the kingdom to Israel?" The Saviour told them, "It is not for you to know the times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Speaking these words, Christ lifted His hands and blessed the Disciples. Having blessed them, He parted from them and was taken up. A cloud received Him out of their sight.

Thus, our Lord and Saviour Jesus Christ ascended in His human nature to heaven and sat at the right hand of God the Father.

continued on p.4

The 25th Anniversary Celebration of the Archpastoral Ministry of His Eminence METROPOLITAN YURIJ



The Office of the Consistory of the Ukrainian Orthodox Church of Canada announces that there will be a celebration of the 25th anniversary of archpastoral ministry of His Eminence Metropolitan Yuriy taking place on May 24-25, 2014 in Winnipeg, Manitoba. This celebration unites all of the faithful across the Ukrainian Orthodox Church of Canada.

A special program of events have been planned. On May 24, 2014 the hierarchs, clergy and faithful gather at 5:00 p.m. at the St. Mary the Protectress Sobor on 820 Burrows Ave. in Winnipeg for Vespers followed by a reception where they have an opportunity to congratulate His Eminence, meet invited guests and enjoy light refreshments. On Sunday, May 25, 2014, a Hierarchical Divine Liturgy begins at 9:30 a.m. at the Holy Trinity Metropolitan Cathedral on 1175 Main Street. Con-celebrating the Liturgy with Metropolitan Yuriy will be UOCC Bishops, invited Hierarchs from sister Orthodox Churches as well as UOCC clergy.

Many guests and invited dignitaries will be attending. An anniversary banquet and program follows at 12:30 p.m. at Holy Trinity Metropolitan Cathedral. During the program, His Eminence will receive greetings. The highlight of the program will be the keynote speaker, Metropolitan Antony of the Ukrainian Orthodox Church of the USA. All are cordially invited to attend this historic event to meet and congratulate His Eminence on this special day. Please contact the Office of the Consistory for tickets (1-877-586-3093).

(See also p.2)

Святкування 25-ліття Архиєрейського служіння Його Високопреосвященста МИТРОПОЛИТА ЮРІЯ

Канцелярія Консисторії Української Православної Церкви в Канаді повідомляє, що 24-25 травня 2014 р. у Вінніпегу, Манітоба відбудеться святкування 25-го ювілею праці у Божому Винограднику Високопреосвященнішого Митрополита Юрія. Це святкування з'єднає всіх вірних Української Православної Церкви в Канаді.

Порядок святкування у Вінніпегу згідно програми такий: 24 травня о 5:00 вечора ієрархи, священники і віруючі прийдуть до Собору Святої Покрови, що на Буровс 820 на Вечірню, після якої на прийнятті матимуть нагоду поздоровити нашого Митрополита. В неділю 25 травня відбудеться Архиєрейська Божественна Літургія о 9:30 ранку в Митрополичій Катедрі Пресвятої Тройці, що на Мейн вул. 1175. На Літургії будуть присутні єпископи, та гості ієрархи і священники інших Православних Церков-сестер і представники влади.

О 12:30 по полудні відбудеться святковий бенкет, під час якого Його Високопреосвященство вислухає різні вітання та поздоровлення. Митрополит Антоній Української Православної Церкви США матиме головне слово. Ласкаво просимо всіх брати участь в цій історичній події. За квитками просимо звертатися на число телефона 1-877-586-3093.

(Див. стор.2)

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Біографія: Його Високопреосвященство Митрополит Юрій

■ Його Високопреосвященство, Митрополит Юрій, середній із трьох синів, народився 26 травня 1951 р.б. в родині Петра і Анастасії Калішчук у Лашін, Квебек. Освіту здобув у Лашін і Гамілтоні. У 1963 році родина переїхала до Гамілтону, де стали членами української православної громади Собору Св. Володимира. Молодий Юрій вчився в українській школі, був членом танцювальної групи Зірка, співав у церковному хорі Собору, був членом СУМК.

Відчувши покликання до священства, у 1970 р. став студентом Колегії Св. Андрея в Вінніпегу. У 1973 році закінчив Колегію Св. Андрея L.Th. (ліценціят богослов'я) і у 1985 р. отримав ступінь B.Th., бакалавра богослов'я. Від 1975 до 1980 року, Юрій студіював музику в університеті МакМастер (Гамільтон), отримавши ступінь бакалавра музики з історії і теорії (*magna cum laude*). В 1984 р. закінчив факультет освіти Торонтоного університету зі ступенем B.Ed. (*magna cum laude*).

16 липня 1988 року в Соборі Св. Володимира в Гамілтоні Митрополит Василій рукоположив його в диякони, а 17 липня 1988 р. рукоположив в сан священника. Спочатку, від 1 вересня 1988 до жовтня 1989 р. служив в Катедрі Пресвятей Тройці в Вінніпегу асистентом настоятеля катедри. 10 вересня 1989 р. Митрополит Василій звершив монаший постриг о.Юрія, а 15 жовтня 1989 року був піднесений до сану архимандрита. На Надзвичайному Соборі УПЦК архимандрит Юрій був обраний Єпископом УПЦК з наданням титулу Єпископ Саскатунський, Вікарій Середньої Єпархії. 15 грудня 1991 р. він був інтронізований Діючим Єпископом Торонта і Східної Єпархії. На Соборі УПЦК в липні 1995 р. він був призначений Єпископом Торонта і Східної Єпархії. В 2001 р. Собор Єпископів УПЦК підніс його до сану Архієпископа з титулом Архієпископ Торонта і Східної Єпархії. 18 липня 2010 р. на Соборі був обраний шостим в історії Митрополитом УПЦК. 30 серпня 2010 р. Святий і Священний Синод Вселенського Патріархату ратифікував рішення Собору і вибрав Його Високопреосвященство на Митрополитий Престіл УПЦК з титулом Архієпископ Вінніпегу і Середньої Єпархії, Митрополит Канади. Інтронізація відбулася 21 листопада 2010 р. в у Вінніпегу.



Преосвященний Юрій, Єпископ Саскатуну, Вікарій Середньої Єпархії і Блаженніший Владика Василій (світлина з листопадового числа Вісника 1989 року).

Biography: His Eminence Metropolitan Yuriy

■ His Eminence Metropolitan Yuriy, the second of three sons, was born in Lachine, Quebec on May 26, 1951, to Petro and Anastasia Kalistchuk. He completed his education in Lachine and Hamilton, Ontario, graduating in 1970. The Kalistchuk family moved to Hamilton, Ontario, in 1963 and joined St. Vladimir's Sobor. As a youth, Metropolitan Yuriy attended Ukrainian school and participated in Ukrainian dance in the Zirka ensemble, in the Cathedral choir and CYMK.

Metropolitan Yuriy began his post-secondary education specializing in theology, music and education. He entered the Ukrainian Orthodox Church of Canada's seminary, St. Andrew's College, in Winnipeg, Manitoba in 1970, receiving his Licentiate in Theology in 1973 and Bachelor of Theology in 1985. He received his Bachelor of Music (Hon.) in History and Theory (*magna cum laude*) from McMaster University in Hamilton in 1980 and a B. Ed. (*magna cum laude*) from the University of Toronto in 1984.

Metropolitan Yuriy began serving in the Lord's vineyard of the UOCC when Metropolitan Wasyly ordained him into the diaconate at St. Vladimir Sobor in Hamilton, Ontario on July 16, 1988 and into the priesthood on July 17, 1988 at St. Vladimir Sobor in Hamilton. He was then posted to the Holy Trinity Metropolitan Cathedral in Winnipeg as assistant pastor from Sept. 1, 1988 to October 1989. He was tonsured a monastic on Sept. 10, 1989 and was elevated to Archimandrite on Oct. 15, 1989 in Winnipeg. At the Extraordinary Sobor he was elevated to bishop with the title, Bishop of Saskatoon and Vicar of the Central Diocese, on Oct. 22, 1989. He was enthroned in Saskatoon, Sask. on Dec. 17, 1989. He was elevated to Archbishop in 2001 with the title Archbishop of Toronto and the Eastern Eparchy. The UOCC Sobor chose His Eminence to become its sixth metropolitan on July 18, 2010. The Holy and Sacred Synod of the Patriarchate of Constantinople ratified the Sobor's decision on Aug. 30, 2010, electing him as Primate of the UOCC with the title, Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada. His Eminence was enthroned on Nov. 21, 2010 at the Holy Trinity Metropolitan Cathedral in Winnipeg. His patron saint day, the Feast Day of St. George the Victory-bearer, is commemorated on May 6.

На многії літа, Владико Юріє!

Ваше Високопреосвященство,

Прийміть наші щиросердечні вітання з нагоди Дня Вашого Небесного Покровителя—6-го травня—Св. Юрія Побідоносця. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Первоієрарха 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. Нехай Ваш Покровитель—Св. Юрій (Побідоносець) 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!

—Канцелярія Консисторії



ВІСНИК

випускається щомісячно
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Його Високопреосвященства ЮРІЯ,
АРХІЄПІСКОПА ВІННІПЕГУ
І СЕРЕДНЬОЇ ЄПАРХІЇ,
МИТРОПОЛИТА КАНАДИ,
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† BARTHOLOMEW
BY MERCY OF GOD
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
GRACE, PEACE AND MERCY
FROM CHRIST RISEN IN GLORY

Christ is Risen!

■ Come, brethren and children in the Lord, receive the light from the unwaning Light of the Phanar, the Holy Centre of the Orthodox, and let us all together and jointly glorify "Christ, Who is risen from the dead."

The emotional state of the Lord's Disciples was grim after His Crucifixion because, by the Lord's death on the Cross, the hopes of His Disciples were dispersed that He and they would one day prevail as a political power. They had perceived the triumphant entrance of Jesus Christ into Jerusalem, following the resurrection of Lazarus and the miraculous feeding of five thousand men, with additional women and children, by five loaves of bread and two fish, as a prelude of their conquering of secular authority. The mother of two of them, moreover, requested that her two sons sit by each side of the Lord when He came to power. All these, however, dissipated as childish imaginations on account of the awful execution of Jesus Christ.

However, the first day of the week (Sunday), the Myrrh-bearers found the tomb empty and heard from an Angel that Jesus was risen from the dead. Shortly after, they saw Him in a different state not allowing the Myrrh-bearers to touch Him. This unexpected development of the situation caused the people close to Jesus to wonder about what was to happen next. They did not receive the answer right away. They were told to wait with patience and endurance until they received strength from above. Obeying the command, they waited until Pentecost when the Holy Spirit came down and revealed to them in fullness

their new mission. This mission did not call for the liberation of one nation from its slavery bondages by another nation. Rather, it called for the liberation of all humanity from its enslavement by the master of evil and evil itself. This was another great mission and different from the one they had dreamt about.

The inconceivable commandment calling for the preaching of the message of man's deliverance from the slavery of death took them by surprise. Nevertheless, they undertook it with zeal and preached the message everywhere, and saved and continue to save many from death. There is the first among the dead, the risen Jesus, Who offers to all the gift of resurrection and eternal life, a life that is not subjected any longer to corruptibility because man in the resurrected state is like an angel of God in heaven who no longer has a fleshly body, but a spiritual one.

We already experience the foretaste of this blessed resurrected state when we carry our fleshly garment in a way by which we do not taste the substance of death, that is, the distancing from God's love, but feel that we transition from the natural death of our fleshly body to the higher life of our spiritual body through the loving knowledge of the Person of the Lord, a knowledge which equals towards eternal life.

Therefore, we are not simply in anticipation of the resurrection of the dead as an event that will take place in the distant future, but we partake in it now, and are jubilant and cry out along with St. John Chrysostom: Death, where is your sting? Hades, where is your victory? We were resurrected alongside Jesus Christ and experience the end of time as present reality and present reality as the end of time. The resurrection permeates our being and fills us with joy, precisely like the joy the Disciples felt when they were saying that the Lord was risen.

We continue the work of the Apostles. We convey to the world the message of the resurrection. We preach knowingly that death must not have a place in our life for it offers no benefit to humanity. The ones who seek to improve social life by killing fellow humans do not offer good service to the living. They rather serve the proliferation of death and prepare their own devouring by death.

In our times, the drums of death and darkness beat frantically. Some fellow men believe that the eradication of other fellow men is a praiseworthy and beneficial act, but they are seriously mistaken. Unfortunately, the annihilation and suppression of the weakest by the strongest dominates in the secular pyramid of today's reality. Often, we are shocked by the cruelty and lack of compassion exhibited by the powerful that hold the reins of the world, believing that they are actually the ones ruling it.

However, Christ, by His death on the Cross, reversed this secular pyramid and placed on top of it His Cross. He sits atop because He suffered more than any man. There was no man in the world who

suffered as much as God-Man Christ did: And being found in appearance of a man, He humbled Himself and became obedient to the point of death, even the death of the Cross. Therefore God, the Father, also has given Him the name which is above every name that at the name of Jesus every knee should bow, of those in heaven and of those on earth, and of those under the earth (Phil 2:8-11).

Oftentimes, in the history of humanity we see as prevailing forces the darkness of death, injustice over justice, hatred and envy over love and we see that man chooses the infernal hatred over the light of the Resurrection. Despite the apparent technological progress of human societies, despite the declarations of human rights and religious freedom, racial and religious hatred swells universally and causes dangerous tensions, which exacerbate the dominion of the kingdom of death, hades, and evil. Unfortunately, people cannot tolerate diversity in their fellow human beings. They cannot tolerate the different racial origin of other men, the different perceptions and beliefs of them, be it political, religious or social.

History, though, has proven that real progress cannot exist without God. Not one society can be truly progressive and happy if there is no freedom. True freedom, however, is acquired only with our staying close to God. The history of the 20th C tragically confirms this truth. Humanity experienced a horror that originated from Central Europe and produced millions of victims during WWII and racial persecutions. At the same time, it also experienced the horror that was sown by these so-called progressive forces which committed crimes of equal magnitude and cruelty in Eastern Europe in the name of freedom. Therefore, totalitarianism, as an offspring of a humanity without Christ, does not recognize political parties and its natural conclusion becomes destruction and death. All of the above confirm that every attempt to reach freedom without God shall be doomed to tragedy.

To this dominance of the forces of darkness, the Church responds with the grace and power of the Risen Christ. He, Who took upon Himself the afflictions and infirmities of each man, offers to the world through His Resurrection also the certainty that *death is vexed*.

Resurrection and life are the gifts and the light of Jesus Christ which "shines upon all." Let us all honour this gift. Let us all thank the Giver, Who by His flesh, shone in the world like in a mirror and has presented the light of the resurrection to the world. Let us then receive the light from the unwaning Light of Life. Let us receive and welcome the gift of the resurrection and cry out from the bottom of our hearts:

Christ is risen from the dead, trampling over death by death, and to those in the grave bestowing Life! Rejoice nations and be happy!

Holy Pascha 2014

—† Bartholomew of Constantinople
Your fervent supplicant before God

Благодатний вогонь зійшов у Єрусалимі

■ ЄРУСАЛИМ, ІЗРАЇЛЬ—Благодатний вогонь зійшов у Кувуклії на патріарха Єрусалимського. Це диво, яке визнають усі християнські церкви східного обряду. Вогонь—символізує світло Христове. Полум'я спалахує у Храмі Гробу Господнього щороку у переддень православного Великодня. За повір'ям—у день, коли вогонь не зійде, Храм упаде, всі присутні загинуть, а на людство чекатимуть великі біди. Цьогоріч вогню дочекалися. Його винесли з Храму та роздали прочанам, що стояли назовні. Запалені лампади потім прямували до православних храмів по всьому світу. Увечері 19-го квітня до Києва теж доставлять благодатний вогонь із Храму Гробу Господнього, який потім розвезуть по усім церквам по Україні.

Holy Fire Draws Thousands

■ JERUSALEM, IR—Thousands of worshippers participated in one of the momentous Orthodox Easter rites, the holy fire ceremony, on April 19, 2014 at the Church of the Holy Sepulcher, the location of Christ's crucifixion, burial and resurrection, reported the Associated Press. This ritual dates back at least 1,500 years. The flame appears spontaneously from his tomb on the day before Easter to show that Jesus has not forgotten his followers. It is believed that the year in which it does not light will be the last year in human history. The Patriarch of Jerusalem and All Palestine enters the tomb and prays. When the fire descends, he then exits the tomb and passes



Statement by the Prime Minister of Canada on Easter

Prime Minister Stephen Harper April 20, 2014 issued the following statement marking Easter:

"I would like to extend my warmest wishes to all Christians across Canada and around the world as they gather with family and friends to celebrate Easter.

"Easter, also known as Pascha, is the celebration of the resurrection of Jesus Christ and the triumph of life over death. Recalling the Passover of ancient Israel, it is a time of renewed hope, forgiveness and new beginnings through the Grace of God.

"This year is special as Christians in both the Eastern and Western churches are celebrating Easter on the same day.

"On this holy day, let us reflect on the many blessings in our lives and remember those in need.

"On behalf of my family, I wish all those celebrating a very happy and joyful Easter."

—Office of the Prime Minister, Press Office, April 20, 2014

the flame to faithful waiting in the church and outside. Church bells ring and the faithful light from the fire a traditional bundle of 33 candles tied together—each candle symbolizes a year of Christ's life. During the first moments after its appearance, the fire does not burn, and the faithful wash their faces and heads, suffering no injury. This year, the Holy Fire was also taken to the Church of the Nativity in the West Bank town of Bethlehem where Jesus was born, and from there to other Christian communities in Israel and the West Bank. It was also taken aboard special flights to Orthodox Churches throughout the world.

—AP; The Huffington Post

Світова Федерація Українських Жіночих Організацій

бажає

ВЕСЕЛИХ СВЯТ БОЖОГО ВОСКРЕСІННЯ!



Воскресіння Христа—це особливо радісне свято, свято віри та надії в перемозі добра над недобрими силами на землі. Ми, українці, волелюбний і мирний народ віримо, що наша Батьківщина Україна буде надалі розбудовуватися як вільна, суверена держава світу. Ми віримо, що мудрість і тактовність усього народу України поборе усія сьогочасні проблеми в ім'я щасливого майбутнього завтрашнього дня, в ім'я щасливого життя майбутніх поколінь на своїй—Богом даній землі—Україні.

У цей Великодній час звернімо наші очі до Всевишнього Бога, що послав нам свого єдиного сина, котрий страждав за гріхи людства та прийняв смерть на хресті, щоб спасти нас та цілий світ. Цей надлюдський приклад страждань нашого єдиного Бога вселяє в нас надію, дає нам силу віри, а серце наповнює любов'ю.

Вітаємо усіх українців в Україні і Діяспорі з святами Христового Воскресіння, бажаємо усім стійкої віри у краще майбутнє нашого народу. Веселих та щасливих святкувань!

ХРИСТОС ВОСКРЕС! ВОІСТИНО ВОСКРЕС!

Вознесіння... (продовження зі стор.1)

Ученики вклонилися Господу, Який вознісся, і довго стояли і дивилися на небо вслід Йому. Тоді явилися перед ними два ангели в білих одежах і промовили: "Мужі галилейські, чого ви стоїте і дивитеся на небо? Цей Ісус, Який вознісся від вас на небо, прийде (на землю) так само (тобто в плоті людській), як ви бачили Його, коли Він сходив на небо".

Після цього ученики Ісуса Христа повернулися у Єрусалим з великою радістю і залишалися там усі разом, очікуючи зішестя Святого Духа. Всі вони молилися в храмі Божому, славлячи і складаючи подяку Богові. З ними були деякі жінки і Діва Марія, Пресвята Мати Господа Ісуса Христа зі своїми родичами. В ці дні апостоли, помолившись, вибрали за жеребом з інших учеників Христових дванадцятого апостола Матфія на місце Іудизрадика, який загинув.

Вознісшись на небо, Ісус Христос, згідно з власною Його обіцянкою, не-

Ascension...(continued from p.1)

Having blessed them, He parted from them and was taken up. A cloud received Him out of their sight.

Thus, our Lord and Saviour Jesus Christ ascended in His human nature to heaven and sat at the right hand of God the Father. His human body and soul received the same undivided glory together with His Divinity. The Disciplines worshipped the Lord, Who ascended. They stood for a long time looking up into heaven as He went up. Then, two angels appeared before them in white garments. They said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." After this, Christ's Disciples returned to Jerusalem with great joy and remained there together, awaiting the descent of the Holy Spirit. They all prayed in God's temple, worshipping and praising God. Several women were with them too and the Virgin Mary, the Holy Mother of the Lord Jesus Christ and her relatives. For all of these days, the apostles, praying, chose Matthew from the other followers of Christ for the twelfth apostle to replace Judas the traitor who died.

Ascending into heaven, Jesus Christ, according to His promise, invisibly always is among the faithful in Christ and will come again to the earth in a visible form

How to Behave in God's Temple

- When a bishop or priest meets a parishioner in church or elsewhere and gives a blessing, the recipients of the blessing bows their head, but do not make the sign of the cross.
- During a Hierarchic blessing, the faithful approach the Hierarch. One does not cross oneself, but places the right hand palm facing upwards in the palm of the left hand. One bows the head. The Hierarch gives the blessing, places his right hand upon that of the adherent who bows and kisses it.
- On the day of receiving Holy Communion, the communicants do not kneel and do not make low reverences, because they have become the sons and daughters of God.

Світовий Конгрес Українців



Ukrainian World Congress

ВЕЛИКОДНЄ ВІТАННЯ

Світовий Конгрес Українців щиро вітає Ієрархів і духовенство Українських Церков, Виконуючого обов'язки Президента України. Прем'єр-міністра України, голів усіх складових організацій Світового Конгресу Українців та українців усього світу з великим святом Христового Воскресіння!

Великдень знаменує собою воскресіння Ісуса Христа і є торжеством над торжествами для всього християнського світу. У цей великий день ми возвеличуємо Сина Божого, який був розіп'ятий і воскрес із мертвих, щоб позбавити людство від влади смерті та гріха.

Цьогорічні Великодні святкування затьмарюють тривожні події в нашій духовній Батьківщині Україні, до якої прикуті всі наші погляди. Нещодавно український народ неймовірними зусиллями здобув перемогу над внутрішніми руйнівними силами, за яку заплатили своїми життями численні українські Герої. А тепер наші брати і сестри в Україні рішуче протистоять імперії зовнішнього зла, стоячи на сторожі її цілісності та незалежності.

У світлий день Христового Воскресіння Світовий Конгрес Українців закликає все світове українство піднести Великодню молитву до воскреслого Христа та просити Його захистити Україну і дарувати їй і українському народу мир і якнайшвидше процвітання.

Нехай же радість Христового Воскресіння оберігає і об'єднує всю нашу велику українську родину та й далі буде джерелом світла, мужності й віри в перемогу добра над злом!

Христос Воскрес! Воістину Воскрес!

СВІТОВИЙ КОНГРЕС УКРАЇНЦІВ
—Евген Чолій, Президент

видимо завжди знаходиться на землі між віруючими в Нього і знову прийде на землю видимим способом, щоб судити живих і мертвих, які тоді воскреснуть. Після цього настане життя майбутнього віку, тобто інше, вічне життя, яке для істинно віруючих і благочестивих людей буде вповні блаженним, а для невірних і грішників—у великих муках.

Вознесіння Господа нашого Ісуса Христа відзначається святою православною Церквою як одне з великих свят на 40-й день від першого дня Великодня.

—www.cerkva.org;

Див.: Мк 16:15-19; Лк 24:46-53; Діян. 1:2-26

Тропар свята

Вознісся Ти у славі, Христе Боже наш, радість сотворивши ученикам обітницею Святого Духа, утвердивши їх Своїм благословенням, що Ти єси Син Божий, Визволитель світу.

to judge the living and the dead who will be resurrected. After this will come the life everlasting which for the true believers and pious people will be a true glory, and for the non-believers and sinners will be great suffering.

—See also: Mk 16:15-19; Lk 24:46-53; Acts 1: 2-26

The Feast of the Ascension

In some icons of the Ascension, Christ's white robes are tinted red to indicate the shedding of His blood for the redemption of the world and the ascent of that life-giving blood into heaven. Christ's Ascension is His enthronement in the fullness of divine authority and glory. Icons of the Ascension represent Christ in such a way that one cannot tell whether He is going to heaven or coming again to earth. This captures the profound truth that we are already living under His reign while awaiting His return. Thus, the icon shows Christ being taken up, coming again in like manner and yet continually present (Mt 28:20). Believers are not to stand idly gazing up into heaven, but rather are called to virtuous faith and action in this world until Christ's return.

—The Orthodox Study Bible



St. Stephen

■ "At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles." (Acts 8:1) Thus began the first great persecution of the followers of Christ causing some believers to die for their beliefs and others to flee to other countries where they spread Christ's teachings. St. Stephen is considered the first believer to be martyred in the name of Christ (Acts 7:54-60). Since these first years following the Resurrection of Jesus, unbelievably, Christians continue to die for their faith 2,000 years later in the modern 21st century.

Today's Followers of Christ

Of the 7 billion people in the world, over 3.3 billion, or one third, are followers of Christianity. Christianity is the world's largest religion, according to the Pew Research Centre. A century ago, Christians were based in European countries, but today only 26% of Europeans have declared themselves to be Christians, says the centre's polls. Thus, the USA is now considered the base for Christians with approximately 37% of followers. Canada has a far larger proportion of Christian population with the last census recording around 67% of Christians. Other parts of the globe have also seen a shift in Christian populations over time. The Middle East and Northern Africa in the first centuries had substantial Christian populations, but these have dwindled with out-migration due to war and persecutions and the lands being taken over by Muslim populations.

Dangers of Belief

Christians are persecuted, pressured and discriminated against in different ways all over the world. Open Doors, the charity monitoring religious persecution around the world, defines persecution "as a policy or campaign to exterminate, drive away, or subjugate a people because of their religion, race or beliefs... Persecution occurs whenever believers are denied the protection of religious freedom, prevented from converting to Christianity because of legal or social threats, physically attacked or killed because of their faith, forced to leave their job or home because of the threat of violence, or imprisoned and interrogated and often tortured for refusing to deny their faith."

The Pew Research Center at Duke University reports that almost 75% of the world's population, many of whom

are Christian, lives in areas with severe religious restrictions. In these countries, Christians often experience violence. For example, making headlines in just the opening days of April, Amnesty International reports several horrifying examples. A Catholic couple in Pakistan, a Muslim-dominated country, was sentenced to death for blasphemy. A Jesuit priest in the traditionally Christian city of Homs in war-torn Syria was killed. In Cameroon a Canadian nun and two priests were kidnapped. Also, in North Korea, one can be put to death for having a Bible. In Somalia, as in Saudi Arabia, conversion from Islam to another religion is punishable by death, according to a *Wall Street Journal* report.

Last year, 2,123 Christians were killed due to their faith, reported Open Doors. This figure is almost double the number for 2012. Globally, Christians were persecuted "more than any other body of believers," the think tank Civitas reported in its 2013 study, estimating 200 million, or 10% of Christians worldwide, are "socially disadvantaged, harassed or actively oppressed for their beliefs." The top five countries with the worst record for Christian persecution in the world are North Korea, Somalia, Syria, Iraq and Afghanistan, according to Open Doors' newly-released 2014 report. Most of these deaths occurred in Syria, Nigeria and Pakistan. Of the estimated 300,000 Christians living under North Korea's extreme dictatorship, up to 70,000 live in concentration camps, prisons and prison-like circumstances, reports Open Doors. The other top 5 countries amply demonstrate the impact of war and extremism on religious life and society. In Somalia, Islamic extremism is the primary source of Christian persecution. Syria joins the top ten, ranking at number three, mostly due to the spike in Islamic extremism as a result of the three year old war. Previously, Syria had large populations of Christians which had a high level of tolerance in society.

Prince Charles, late last year, told a gathering that Christianity was "beginning to 'disappear' in the face of 'organized persecution.'" He cited the loss of Christian communities in the Middle East threatened by the Islamist militants and war. "In Nigeria, churches are firebombed; in Pakistan, churchgoers are prosecuted under draconian blasphemy laws, while in Egypt they are either marginalized or assaulted," noted the former Archbishop of Canterbury Lord Carey.

Quiet Pressure

However, even in those Western democracies professing tolerance and religious freedoms, Christians still experience discrimination in the form of implicit social pressures as well as overt attacks on their faith in social media and mainstream media. Ironically, the Western social phenomenon of inclusiveness and political correctness has led to the opposite—a bias against the faith traditions of Christians. Former Archbishop of Canterbury, Lord Carey, writing in *The Daily Telegraph* in December 2013 noted that Christians in Britain feel pressure to be "silent about their faith." He noted an "increased timidity" among churchgoers, some of whom fear to admit their faith at work. In his article, he cites several instances in which Christians in Britain have



An Orthodox church bombed in Syria.

complained of legal or workplace persecution. These included the high profile case of the Roman Catholic nurse who lost her job after raising concerns that the medical establishment did not provide pregnant women with options other than abortion. Also, a flight attendant had to go to court to be able to wear a cross on a chain to work.

Here too in Canada, one notices such pressures. As in the U.K., Christians are also timid about overt expressions of their faith. For example, each year during the Christmas season, the birth of Jesus is increasingly upstaged by Santa Claus and rampant consumerism. In many places of employment it is becoming increasingly difficult for Christians to take days off for major feast day celebrations. Even in the education system, the final exams for university students always fall on the most important time of the liturgical calendar—the Great Fast and Pascha. As a result, during the formative years of youth, students find themselves having to make a choice between studies and attending Lenten and Paschal services.

Impact of Persecution

The impact of persecution becomes the shrinking of Christian communities, particularly on historic Christian lands, migration of these populations, people leaving their churches, loss of religious cultural traditions and demographic shifts. Together with the religious cultural heritage, important Christian historical sites are being physically destroyed. Churches and communities lie in bombed-out ruins in many of the war-torn countries. Icons and artifacts are ruined or have disappeared. In the West hidden pressures are subtly changing the way religious events are marked—from the times that worship services are offered to adjustments in traditions. For example, urban settings may place limits on the use of bells.

Elsewhere, the situation is much more serious. For example, just going to church can be life-threatening. On Jan. 1, 2011, a bombing at the Two Saints Church in Alexandria, Egypt killed over 20 people and injured around 100. Richard L. Russell an analyst writing for *The National Interest* in his article on Middle Eastern Christianity in May 2013 writes, "In the early 20th century, Christians accounted for about 20% of the Middle East population, but now that figure is down to only 5%. In the aftermath of 9/11 and the 'Arab Spring,' Christian commu-

nities throughout the greater Middle East find themselves increasingly besieged."

"Over the past century, another exodus, driven by a plague of persecution, has swept across the Middle East and is emptying the region of its Christian population. The persecution is especially virulent today," writes Ron Prosor in his April 16, 2014 article on the Middle East War on Christians in the *Wall Street Journal*. He adds, "Intolerant and extremist governments are driving away the Christian communities that have lived in the Middle East since their faith was born." The Archbishop of Canterbury, Rowan Williams, quoted in *World Affairs Journal* in December 2013, also draws attention to the rich heritage of Christians in the Middle East. According to Archbishop Williams, Christianity is indigenous to the region: "According to tradition, St. Mark the Evangelist brought Christianity to Egypt in the 1st C, and it was the dominant religion from the 4th C to the 6th, when the Arabs arrived and Islam replaced it. But Christianity remained a strong presence in Egypt, mainly in the form of the Coptic Church. In the history of Christianity, Syria is associated with both the apostles St. Peter and St. Paul. The former founded the See of Antioch. St. Paul's great mission to the gentiles began at Antioch... The apostle St. Thomas brought Christianity to Mesopotamia, now Iraq... In Iraq, Syria, and Egypt today, some of the oldest standing buildings are Christian churches, a testimony to the resilience and continuity of Christianity."

Solutions

The plight of the world's Christians has now expanded beyond the religious domain to that of human rights violations and humanitarian issues. For example, Christians fleeing the war in Syria are now living in refugee camps numbering over a million in neighbouring countries. The World Council of Churches and various Orthodox Churches jurisdictions have held conferences and meetings to discuss the plight of Middle Eastern Christians, including a recent conference in Amman, Jordan organized by King Abdullah II, Roland Flamini writes in the *World Affairs Journal* in December 2013 in revealing look at the plight of Christians in the Middle East. However, these conferences are limited in their responses.

(continued on p.6)

An Interview with Canada's Ambassador for Religious Freedom Andrew Bennett

■ **TORONTO, ON**—Canada's first Ambassador for Religious Freedom, Andrew Bennett, celebrated his first year in office in March. For his future plans, he intends to accelerate efforts to fulfill his mandate, including harnessing the many relationships cultivated thus far—from diplomats in Ottawa to civil society leaders across the country. Bennett gave an interview to the Greek Orthodox Metropolis of Toronto where he spoke about his recent travels, current events, his plans for 2014 and joining Twitter.

As a Ukrainian Catholic, he is monitoring developments in Ukraine closely, which he visited in January. He hopes that "a shift towards a more fully democratic Ukraine will translate into greater protection for all religious communities."

Bennett also participated in Prime Minister Stephen Harper's first official visit to the Middle East earlier this year. His trip to Israel was "rich and had a great impact" on him, particularly seeing "how religion dominates public life there, especially in Jerusalem."

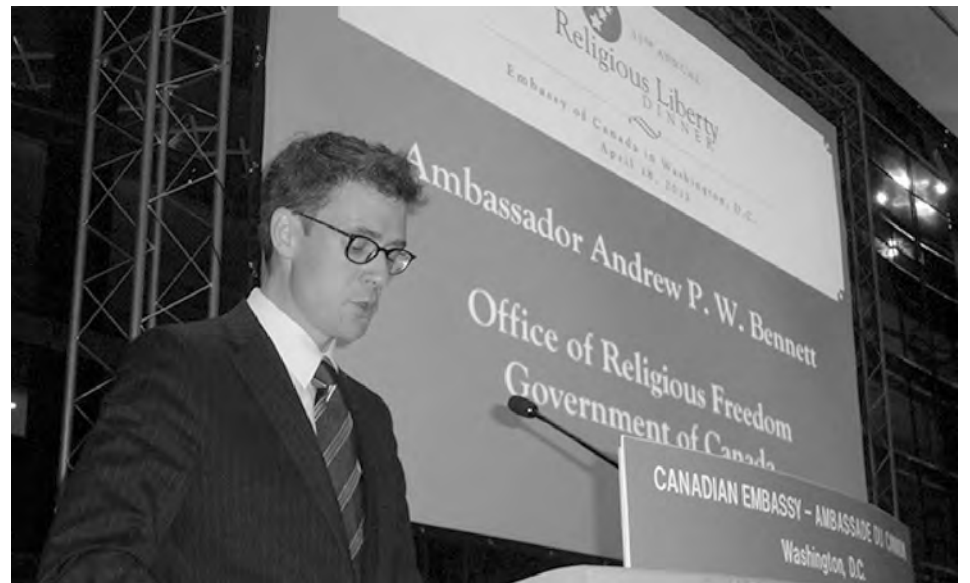
During his visit, Bennett engaged with key counterparts, including a group of rabbis working to improve Jewish-Muslim religious dialogue, as opposed to Israeli-Palestinian political dialogue. Bennett believes such religious dialogue is greatly needed. The ambassador also met with a number of senior religious leaders from the Anglican, Armenian and Greek communities. Bennett described the Greek Orthodox Patriarch, His Beatitude

Theophilos, as "a holy monk and deeply pastoral bishop with tremendous insight into the region."

The threat faced by religious minorities in the Middle East is never too far from the ambassador's consideration. Taped on his computer monitor is a picture of two abducted Syrian Orthodox hierarchs, Metropolitan Paul of Aleppo and Mar Gregorios Yohanna Ibrahim of Aleppo. He requests regular briefings about them from officials in the Department of Foreign Affairs, adding that "certainly we believe they are still alive."

In Turkey, Bennett described meeting His All-Holiness Ecumenical Patriarch Bartholomew as "one of the highlights of my life." He called his 60-minute one-on-one "such a blessing" and used it as an opportunity to discuss many issues, including how we are called to live our life as Christians, with someone "so tremendously wise" as Ecumenical Patriarch Bartholomew. Despite the challenges faced by religious communities in Turkey, the ambassador raised such issues during "a frank conversation" with officials in the capital Ankara, including the confiscation of church properties and the continued closure of Halki Seminary. Bennett has a "great relationship" with the Turkish Ambassador in Ottawa, and comments that Turkey has made some meaningful progress as of late.

Looking forward, Bennett says he has a number of trips planned in the coming months, including visits to Southeast Asia and Africa. The ambas-



sador says these trips help him to "understand the situation on the ground." Additionally, the Office will continue to roll-out programming through its Religious Freedom Fund, with "forthcoming announcements that will deepen our relationships with 'like-minded countries,'" such as the US and U.K. Bennett is also eager to intensify his outreach efforts this year, particularly with Canada's Muslim community. Part of his Office's outreach efforts includes using social media. Asked if tweeting or even the issuing of formal statements actually add any real-world value, Bennett is adamant. "We have to raise awareness and issues on a regular basis," he says, "and call certain governments to account."

While he is "very happy" with the progress made thus far, Bennett paused when asked about his biggest disappointment in his first year in office. "There is so much work to be done and so much persecution in the world for people of faith, we just cannot address it all."

As he enters the second of a three-year term, the ambassador hopes to "entrench" his Office within the Department. Bennett and his staff of four, which includes a deputy director, program manager, policy advisor and executive support, report to the Assistant Deputy Minister in the Department's Global Issues division. He also chairs an Inter-departmental Consultative Committee that meets twice annually to discuss human rights issues. While recognizing the limitations of his Office, Bennett is boosted by the "sheer amount of goodwill among Canadians" for his mandate. Given his high energy level, the public will continue to hear about Ambassador Bennett's fight for religious freedom.

—Evangelos Sotiropoulos,
Greek Orthodox Metropolis
of Toronto www.gometropolis.org

*To follow Ambassador Bennett on
Twitter: @FreedomReligion

Prayer for the Departed

Christians have always prayed for the repose of their departed loved ones. St. Mark of Ephesus wrote, "We can do nothing better or greater for the dead than to pray for them, offering commemoration for them at the Liturgy. Of this they are always in need..." Prayer for the departed is the natural fruit of authentic love. Love is the fountain from which intercession flows. We seek to bear each other's burdens and so fulfill the law of Christ. Prayer for the departed is the way we bear the burdens of our departed loved ones. Before God, all people are alive, and to God we ascribe our prayers. The body of Christ is intimately connected and not severed by death. Following Pascha, it is the custom of the Ukrainian Orthodox to hold graveside memorial services for the reposed called *Provody*. At this time, the Divine Liturgy is celebrated, during which the names of the reposed are commemorated. Following this, a *Panakhida* memorial service is held at the cemetery. Family members stand by the graves of their loved ones, place a memorial bread *kolach*, fruit, *krashanky* and light candles. The priest sprinkles the grave with Holy Water saying a prayer and commemorates the name of the reposed.

—Archpriest Josiah Trenham, PhD. (2013). *Praying for the Departed*.
The Word. June-August.

PASCHALION

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

ПАСХАЛІЯ

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

The Persecution of Christians...

(continued from p.5)

From the political side, Christian communities in the Middle East complain of Western indifference. Europe and the US have been slow to respond. Russell adds, "While the US seems to notice bits and pieces of this picture, the full magnitude of the horrific Christian plight is largely ignored." Nevertheless, Western politicians are being called upon to act by church leaders and activists. Lord Carey slammed the U.K. government for failing to defend the Church and being in denial of the human rights abuses facing Christians around the world. Seeking to explain the Western view, Jerome

Socolovsky writes in his April 17, 2014 article on Christians in the Middle East that the issue is not pursued because Christians in the West are not generally regarded as a vulnerable minority who need help.

Image Problem

Part of the problem is the way information about religion reaches the public. According to the Pew Research project studying religion and the media in the US, "Compared with topics such as politics and the economy, religion does not typically receive a lot of attention from the mainstream news media... When religion did make news, it was often because of accusa-

tions about extremism or intolerance." Thus, religion often gets presented to the public at large as creating problems, rather than as providing solutions. Moreover, Pew Research found that the media tends to be heavily event-driven in covering religion. Otherwise, religion is not a major focus of news. Deeper questions of faith and its meaning or challenges to secularism are not typically newsworthy.

In Canada, the picture is somewhat different, given the country's promotion of multiculturalism. The Canadian media gives more attention to religion, but is also event-driven, seeking out minority views as points of discussion rather than moderate majority positions. Religious coverage is also presented within the context of ethnic

cultural traditions. There are still too few features on the contributions of religious groups to Canadian society. Good works are simply not newsworthy.

What can Christians do to counteract this persecution and discrimination? We can take our example from St. Stephen and the Christian martyrs. In following Christ, we should not compromise our beliefs and the Church's teachings for the sake of convenience or to save ourselves embarrassment before others. We should also live our lives in such a way that brings glory to God and benefit to others through our good works, caring and prayers. In this way we may impact on our communities and help the Christians of the world.

Сяюча краса Святих

The Radiant Beauty of the Saints

Жінки Мироносиці

"І поглянувши, побачили, що відкочено каменя: був бо великий дуже".
(Мк16:4 -переклад П. Куліша)

На Третю неділю після Великодня Церква згадує ранкову подорож Жінок Мироносиць до гробу Господнього. Ми, що три рази ходимо навколо церкви в ніч на Великдень, представляємо тих блаженних Жінок—а вони представляють Церкву, яка постійно шукає присутності Господа і завжди виходить із темряви у славне світло та радощі!

Ця подорож була не простою для тих дорогих пань. Коли вони вийшли з дому то було ще темно. Вони могли легко стати жертвами злодіїв, які могли б пограбувати їх від пахоців, яких вони несли для завершення обряду поховання, щоб продати їхне добросовісним торгівцям. Та ще було й питання: хто ж відвалить їм камінь від дверей Гробу? Вони бачили, як його закотили на місце і знали, що є й печатка покладена на нього. А були також сторожі, що мали дивитися за тим, щоб жодний ревний учень не міг вкрасти тіло а потім твердити, що Вчитель воскрес.

Уявіть собі їхній подив, коли вони виявили, що камінь вже відвалений! І не було в полі зору охоронця! Що ж трапилося?! Євангеліст Марко описує цю подію таким чином. Він починає з питання жінок: "Хто відкотить нам каменя від дверей гробу?" Він продовжує: "І поглянувши, побачили, що відкочено каме-

ня: був бо великий дуже".

Ось це звучить якось дивно! Слова "був бо великий дуже", можливо й мали б якийсь сенс, як пояснення турботи жінок. Бо ж коли б камінь був не дуже то великим, то можливо, вони могли б і самі відкотити його. А тоді зовсім просто було б їм зайти до Гробу і завершити свій чин любові й обов'язку, щоб закінчити підготовку Тіла для поховання. Вони не мали змоги виконати це після смерті Господа на Хресті бо ж заходила Субота.

Але, здається, що камінь був не так вже страшно важким, бо ж цей же Євангеліст написав кілька фраз раніше, що Йосип із Ариматеї закотив його на його місце (це було б уздовж канавки врізаної в камінь біля підніжжя отвору Гробу)—мабуть сам без жодної полючі. Якщо він був в змозі зробити це сам, то декілька жінок безумовно змогли б це ж саме виконати. Помістити цю фразу після заяви, що жінки "Поглянувши, побачили, що відкочено каменя" вносить дисонанс. Сполучник "ке" ("і" або "а"), здавалося б, більш відповідав, ніж "гар" ("бо" або "тому що") у грецькому оригіналі. Насправді, це саме так і передають деякі переклади, щоб ця фраза не так дразливо виділялася. (Такому між іншим передає це переклад Митрополита Іларіона). Сполучник "а" дає розумін-

ня, що розмір каменя робить його переміщення більшим чудом.

Але є вагома підстава для такого вислову Марка. Каменя не потрібно було відкочувати для того, щоб Воскреслий Господь вийшов з Гробу—після чого був би він відкритим і для жінок. Ісусові ж цього не треба було. Пам'ятайте, що в одному з Його з'явлень після Свого Воскресення Він появився серед Своїх учнів, які сиділи в приміщенні, де двері були замкнені! (Ів 20:19) Ймовірно, розказуючи про те же з'явлення. Євангеліст Лука пише, що Господь наш, щоб показати, що Він—не привид, що міг би пройти таким чином через закриті двері, попросив чого-небудь поїсти, а потім і з'явився перед Своїми здивованими Учениками (Лк 24:41-43).

Камінь був відвалений для жінок для того, щоб вони могли бачити, що гріб—порожній! Він відвалений був для них. Тоді їхні очі могли побачити чудо порожнього гробу і їхні серця могли повірити в Господню перемогу над смертю—для всього людства. Сьогодні ми теж радіємо порожнім Гробом. Щороку віруючі збираються перед Ним у Єрусалимі в Велику Суботу і отримують щорічне чудо Благодатного вогню, який спонтанно запалює свічки всередині—а то іноді навіть зовні—Гробу, як свідчення про чудесну перемогу Господа—"Світло від Світла"—над смертю. І ми молимося, щоб наші серця могли стати щораз більш відкритими, щоб приймати в собі Воскреслого Господа силою і благодаттю Святого Духа, Якого Він послав на Своїх Учеників, у виді Вогненних Язиків після Свого Вознесення і сидіння Праворуч Отця.



Хай же й ми, що турбуємось про камені, які повинні бути відвалені для нас, щоб ми виконували діла Господні, нагадуємо про хорообрість, любов, віру і надію Мироносиць. Просуваючись вперед у вірі побачимо й ми, що камінь—відвалений, і ми зустрінемо Воскреслого Господа в добрих ділах, яких ми чинимо, і в добрих словах, яких ми промовляємо в Ім'я Його, Його ж силою, любов'ю та милосердям. Амінь.

—митр. прот. д-р Ігор Куташи

The Myrrh-bearing Women

"But when they looked up, they saw that the stone had been rolled away—for it was very large."
(Mk 16:4)

On the Third Sunday after Pascha the Church remembers the early-morning journey of the myrrh-bearing women to the tomb of our Lord. We, who walk thrice around the Church on the night of Pascha, represent those blessed women—and they represent the Church, which continually seeks the presence of the Lord and always emerges from darkness into glorious light and joy! It was not an easy journey for those dear women. It was still dark when they left their homes. They could have been easy prey for thieves who could have robbed them of the spices they bore for the rites of burial to sell them to unscrupulous merchants. There was also the troubling question: Who would roll away the stone from the tomb? They had seen it rolled into place and knew that there was a seal placed on it. There were also guards watching to prevent a zealous disciple from stealing the Body and pretending that the Master had risen.

Imagine their surprise when they found that the stone was already rolled away! There was no guard in sight either! What happened? Mark the Evan-

gelist describes the event thus: He begins with their question, "Who will roll away the stone from the door of the Tomb for us?" He goes on to say, "But when they looked up, they saw that the stone had been rolled away—for it was very large."

Now that is a strange way to put it. The words, "for it was very large," may have made some sense as an explanation for the anxiety of the women. If the stone had not been very large, perhaps, they might have been able to roll it away themselves. Then, it would have been an easy matter for them to go into the tomb to do their work of love and duty, and to complete the preparation of the Body for entombment. They had not been able to do that after the Lord's death upon the Cross since the Sabbath was upon them.

It seems that the stone was not so terrifically heavy, for the same Evangelist has written a few sentences earlier that Joseph of Arimathea had rolled the stone into place—apparently single-handedly. This would have been along a groove cut into the stone at the foot of the opening of the tomb. If he had been able to do it by himself, then the women together should certainly have been able to do it. To place this phrase after the statement about the women looking up and seeing that the stone had already been rolled away—is odd. The Greek conjunction *kai*, meaning *and* would seem to be more suitable than *gar*, meaning *for* or *because*, as the Greek text puts it. In fact, that is exactly the way some translations render it, so it would not stand out so jar-

ingly. "And" would indicate that the size of the stone made its displacement an even greater miracle.

There is a good reason for St. Mark to write as he does. There was no need to roll away the stone in order for the Risen Lord to emerge from the tomb—after which it would be open for the women to enter. Jesus did not need that. Remember, that in one of His Resurrection appearances, He appeared in the midst of His Disciples who were sitting in a room where the doors were locked (Jn 20:19). Probably referring to this same appearance, the Evangelist Luke says that our Lord asked for something to eat and then ate before His amazed disciples to show that He was not a phantom Who could pass thus through closed doors (Luke 24:41-43).

The stone was rolled away for the women so that they could see that the tomb was empty. It was rolled away for them. Their eyes could then see the miracle of the empty tomb and their hearts could believe in the Lord's triumph over death—on behalf of all mankind. Today, we too rejoice over the empty tomb.

Each year, the faithful gather before it in Jerusalem on Holy Saturday and receive the annual miracle of the Holy Fire, which spontaneously lights the candles inside—and sometimes even outside—the tomb, attesting to the miraculous victory over death by the Lord, Who is "the Light of Light". We pray that our hearts might become ever more open to receive the Risen Lord into them by the power and grace of the Holy Spirit, Whom He sent upon His Disciples as Tongues of Fire after His Ascension to the Right Hand of the Father.

May we too recall the courage, love, faith and hope of the myrrh-bearers as we fret about the stones that must be rolled away for us to do Lord's work. As we move forward in faith, we too shall find that the stone has been rolled away and we shall encounter the Risen Lord in the good works which we do and the good words which we speak in His Name—by His power, love and mercy. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Mary Magdalene

Mary Magdalene, having remained faithful to Christ to the end, is the first person sent 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)

Searching for Family Members/Offspring of the Pioneers of the Gardenton St. Michael's Historic Ukrainian Orthodox Church

The Friends Committee of the Church is seeking family members of the original, first and second generation settlers (many are buried in the church cemetery). If you are related to these pioneers, please write to the Historical Committee at the following address with your contact information:

Friends of Historic St. Michael's
Ukrainian Orthodox Church in Gardenton, Manitoba
c/o Box 361, Selkirk, Manitoba R1A 2B3

■ **KYIV, UKRAINE**—The tumultuous events taking place in Ukraine from late November 2013 to today demonstrate to the world the defining role of the Church and religion during times of social unrest and political crisis. Events evolved from a political demonstration, dubbed “Euromaidan”, into a spiritual awakening of individual citizens and Ukrainian society as a whole. During the peak of events on Maidan Nezalezhnosti, the central square in the capital city Kyiv where most public protesting takes place, the Churches themselves dubbed this action of the people as a “revolution of dignity.” The Orthodox Church jurisdictions and the Ukrainian Catholic Church took the leading role in the defense of dignity and human rights. They were soon joined by leaders of other religious organizations and, together, they provided spiritual guidance, practical assistance and a moral compass throughout this period. The Church’s role was recognized at the highest levels at home and abroad. During their visits to Kyiv this spring, both the US Secretary of State John Kerry and US Vice President Joe Biden recognized and praised the peacekeeping and humanitarian role of the Church during these events. The Department of Religion of the Institute of Philosophy at Ukraine’s Academy of Sciences is analyzing the wealth of data about the role of the Church and religion in the events of the Maidan from the perspective of those on the Maidan. Excerpts of the research by Dr. Olha Nedavnya from the Department of Religion is presented here, supplemented by Ukrainian news and analytical reports from this period.

The Church

According to Nedavnya’s research, the public perception of the role of the Church and religion passed through several stages of evolution. Views changed as the violence and tensions heightened and as the Church took on ever greater humanitarian and peacemaking roles. Never before in its modern history has the Church, represented by



Prayer tent on the Maidan

the leaders, clergy and faithful of the various jurisdictions in Ukraine, played such an effective and leading role in influencing Ukraine’s political, socio-cultural and spiritual outcomes. When the government reneged on signing the long-awaited agreement on integration with Europe in November 2013 and the first political meeting gathered to voice its discontent, religion was not yet a formative factor. Nedavnya’s research notes that, as individuals, many priests, nuns and monks from the various Orthodox and Catholic jurisdictions and other religious organizations joined the protesting of the government’s decision from day one.

Just days after the protests began, the Orthodox Church jurisdictions formally released statements supporting the protesters. Furthermore, a powerful public statement was made when all Ukraine’s religious institutions united in support through the statements of the All Ukrainian Council of Churches and Religious Organizations. Nedavnya notes that, at first, not all of the protesters welcomed the presence of the clergy or Church support for what started as a political event. Nedavnya chalks this reaction up to generation change—the students were rebelling against all forms of authority. All this was about to change for them.

The Church dramatically rose to prominence and its further role was shaped on the night of Nov. 30, 2013 when demonstrating students sought refuge behind the sturdy iron gates of

the St. Michael the Archangel Golden Domed Monastery in central Kyiv. They were fleeing from the brutal beatings of the special police units sent to clear the protesters by force. “It probably made a great impression on them when the monks took them in, wounded and scared, and hid them within the walls of their monastery,” Nedavnya notes, “Exactly as the Bible teaches, they protected them, gave them medical aid, fed them and rolled out carpets on the floor of the Cathedral for them to sleep during the night...This hearkened back to past centuries when people had taken refuge in churches against the invading Mongols.” Vice-Rector of the Ukrainian Catholic University Myroslav Marynovych told UNIAN news, “This was a revelation for all of Ukraine. This showed the true essence of the Church and its nature which had been forgotten. The Church gives shelter for all persecuted peoples. And here its forgotten role was shocking to see.” Meanwhile, as police gathered before the monastery, thousands of Kyiv residents rushed to assist the people on the Maidan. It was both a social and political response to events as well as demonstrated the impressive charitable acts by the St. Michael’s monks.

In the days that followed in December, the Maidan encampment grew with barricades and an organized daily regime sprung up. The first charity groups and church-based food kitchens began operating. Priests, nuns and monks became regulars on the barricades, while Church leaders openly lobbied the authorities for peaceful regulation of the situation. These priests were armed with gas masks, shields and bullet proof vests. The individual Churches and religious organizations themselves underwent their own transformations, publicly positioning themselves on the side of the Ukrainian people. Through these acts, the Church gained acceptance and an authoritative voice on the Maidan. Each week, mass meetings began with a *Moleben’* and ecumenical prayer service. Priests and Church leaders joined public activists and political leaders on stage, where they gave spiritual, educational and moral support.

Religious symbols came into wide public use in December. Nedavnya cites several examples: graffiti crosses abounded, artists took to sketching images

of Christ and the Archangel Michael and slogans like “God is with us” appeared. Chapel tents were set up due to growing demand. Priests encountered more and more people needing comfort and spiritual advice to make sense of what was happening. Clergy also assisted in the “information war” trying to get through to the police troops standing guard. The Maidan began a nightly tradition on stage starting each hour with prayer and the national anthem. Following the second wave of attacks by the Interior Ministry troops and special police units in mid-December, Nedavnya describes the amazing spiritual experience of the alarm bells of the St Michael’s Monastery calling the people of Kyiv to defend the Maidan—the first time these bells have been heard since the attacks of the Mongol hordes. It was a remarkable sight to see Kyiv residents flock to the city centre in response.

It was at this stage that the inter-religious and ecumenical nature became entrenched as the Muslim and Jewish religious leaders joined the Orthodox, Catholic and Protestant clergy on the stage and on the front lines. Prayers intensified under battlefield conditions. Before and during police attacks, more people attended Maidan prayer services and worship services at Kyiv churches. At least a dozen marriages took place on the Maidan between couples meeting there and those who chose to be part of history. There was even a baptism.

The Church showed itself to be an effective peacemaker in society and had the pulse of public opinion. According to Nedavnya’s research, this solidified the greater role of the Church in civil society and the public sector. The Church jurisdictions ministered to all Maidan participants, regardless of religious affiliation, which enhanced their authority and public trust. Their active humanitarian work and unwavering



Kyiv’s centre transformed into a battlefield

Молитва, що читається в дні неспокою та нашествия ворогів на державу

Господи Боже сил, Боже спасіння нашого, Ти Єдиний твориш чудеса. Поглянь в милості і щедротах на смирення рабів Твоїх і чоловіколюбно вислухай і помилуй нас: бо вороги наші зібралися на нас, щоб погубити нас і знищити державу нашу та святині наші. Допоможи нам Боже, Спасителю наш, і визволи нас, заради слави імені Твого, і нехай до нас будуть додані слова, сказані Мойсеєм: будьте сміливими, стійте і побачите спасіння від Господа, бо Господь переможе за нас.

Так, Господи Боже, Спасителю наш, не пом’яни беззаконь і неправд людей Твоїх і не відвертайся від нас гнівом Своїм, але в милості і щедротах Твоїх відвідай смиренних рабів Твоїх, що до Твоєї милості припадають: повстань на допомогу нам і подай воїнству нашому з Ім’ям Твоїм перемогти. Погуби наміри і несправедні насмілення тих, хто йде на нас війною.

Молимося до Тебе, Владико миру і спокою нашого, щоб як щезає дим, так нехай щезнуть вороги наші, і як прах розсипається від лица вітру, так нехай розвіються їхні злі думки знищити державу нашу Українську. Господи, втихомир тих, хто противиться заповідям та постановам Твоїм. Поверни їм пам’ять Твою заповіді: Блаженні миротворці, бо вони синами Божими назвуться. А для тих, хто противиться цій Твоїй заповіді, пошли гнів, скорботу і ангелів лютих, які вселять в них страх і пам’ять про те, що і вони себе християнами називають.

Нехай же Господи буде воля Твоя над нами і, якщо Твоє Провидіння буде таким, щоб покласти воїнам нашим у битві за Віру і Україну душі свої, то і їм прости гріхи їхні, і в день праведного Твого Суду подай вінці нетління. Але віримо і молимося Тобі Великодаровитий, Господи, що ти захистиш, втихомириш і напоумиш та до спокою приведеш всіх.

Бо Ти еси захист і перемога, і спасіння, для тих хто надіється на Тебе і Тобі славу возсилаємо Отцю, і Сину, і Святому Духу, нині і повсякчас, і на віки віків. Амінь!

Annual Luncheon of the Catholic-Orthodox Bishops

■ **TORONTO, ON**—The situation in Ukraine was discussed during the Feb. 27, 2014 annual luncheon of the Catholic-Orthodox Bishops of Toronto hosted by His Eminence, Metropolitan Archbishop Sotirios and chaired by His Eminence, Thomas Cardinal Collins. His Grace Andriy, Bishop of the Eastern Eparchy of the Ukrainian Orthodox Church of Canada, reported to the bishops on the most recent events in Ukraine. He spoke on the number of people killed and wounded in Independence Square, or Maidan Nezalezhnosti, in Kyiv, Ukraine. Many are recovering in hospitals in the large cities throughout Ukraine and in countries of the European Union. His Grace asked the bishops for their prayers for those deceased and wounded and to appeal to the Canadian government to support the fight for freedom in Ukraine by providing medical aid to the wounded and material aid for the families of the deceased. Then, on behalf of the Eastern Eparchy of the UOCC, His Grace presented icons of All Saints of the Ukrainian Lands to His Eminence Metropolitan Sotirios and to His Eminence Cardinal Collins and asked them to pray for the people and for peace in Ukraine. Metropolitan Sotirios and Cardinal Collins accepted the icons and upon venerating them, promised to assist in any way to appease the suffering, the wounded, the beaten and maimed people in Ukraine. At the conclusion of the luncheon, the bishops of both Churches agreed to call upon the Canadian government to make all efforts to prevent further bloodshed.

—*Andriy, Bishop of the Eastern Eparchy*



Priests take active roles on the front-lines of the barricades in Kyiv, Ukraine.



Photo: www.unian.ua; www.credo.ua

defense of the people intensified in mid-January with the adoption of the parliament's anti-protest legislation and when the Culture Ministry tried to curb the activity of the UGCC on the Maidan with threats and pressure on its clergy. The other Churches prominent on the Maidan were strongly critical of the government pressure, fearing a possible crack-down on religious organizations.

The Clergy

The presence of clergy, monks and nuns on the Maidan also evolved. Their growing practical help on the barricades received positive public reaction. On Theophany on Jan. 19, downtown Kyiv erupted into violence with burning buses, police chasing down and beating protesters, crack anti-terrorist units shooting bullets and water cannons into the crowd on the sub-zero night and Molotov cocktails launched into police lines. The scenes were reminiscent of Hollywood Armageddon movies. Into this scene, who could forget the image of the three monks, Melkhysedek, Gavriel and Ephraim, from the Desyatyna monastery emerge to stand between the police line and the Maidan barricade in sincere prayer. "I stood before God and prayed for my Ukrainian people," said priest-monk Melkhysedek from the Desyatyna monastery in Kyiv. "The Desyatyna monastery is located close by. When we heard the explosions, we prayed, received a blessing and came. We had faith that our presence would help, for at least a short time, to achieve peace in Ukraine. We stood on the Maidan for 22 hours straight as God granted us," the monk explained. They were soon joined by a small group of women, who, through their presence and prayers, managed to stop bloodshed for a day. "Our time is the moment of truth. By our actions we must prove that we are Christians," he added. "What was the sense of living further knowing that I could have done this and did not do it? I did not think about my health or life—peace was more precious. I felt the presence of God and the Mother of

God. It is hard to explain it in words."

"Why were we doing this? So that people would wake up from their sinful way of being and begin a new life and be a genuine, dignified person which we completely forgot how to be. Today, people live in a state of egotistical indifference to themselves, especially to others, and even more so to God."

—priest-monk Melkhysedek



Monks, Melkhysedek, Gavriel and Ephraim, from the Desyatyna monastery pray for peace.

It was the leaders of the Churches and religious organizations that helped halt this first round of deadly violence. Archbishop Major Sviatoslav of the Ukrainian Catholic Church explained in a Channel 5 TV interview. The All Ukrainian Council of Churches and Religious Organizations held an emergency meeting after the violence broke out. It was a mark of their moral authority when they approached the Maidan for its agreement to ask the sides to continue talks that had broken down. They prompted the political representatives from the Maidan and the government to go back to the table to find a peaceful solution. This resulted in a truce between the militia units and the Maidan, which lasted another month. Each of the jurisdictions made efforts towards peace. The Ukrainian Orthodox Church-Moscow Patriarchate was deeply shocked by the first killings and began to take a more overt position. It organized a fly-over blessing of Uk-

raine with some of the most popular miracle-working icons, like the Mother of God of Pochayiv. As the plane flew over Ukraine three times in the shape of a cross, the monks on board read prayers. Following this, there were three weeks of peace on the Maidan.

The St. Michael's Monastery played, perhaps, the greatest role. During the late February violence with the Maidan under attack, it was transformed into a field hospital and a point for food and clothing distribution. The monastery's St. John the Theologian church became an emergency operating room.

The clergy also played a key role in keeping the peace after the first wave of violence. Fr. Oleksandr, a regular on the barricades, explained, "My own position that I decided for myself as my heart tells me, is to calm this conflict a bit with my presence, to calm this aggressiveness. By taking this on myself, I can pray to take away this negative." In February, Fr. Oleksandr was brutally beaten by a gang of *titushky*, those paid to assault pro-Ukrainian supporters. He was taken to Poland for an operation. At the peak of events, priests prayed for the dead, comforted family and served *Panakhida* services.

The Laity

Church activity was not limited to leaders and clergy. The faithful of the various Church jurisdictions also demonstrated their Christian virtues and selfless Christian love for others. Beginning with a facebook group in November to pray for Ukraine, the faithful stepped up their activity. Hundreds of thousands of people participated in mass prayer meetings each weekend.

With the tragic events in February, many people experienced a shift in their perception of the Church and clergy. Those on the Maidan—indeed, the entire country and world—witnessed ordinary people willing to die for each other and for their country. Some of the most heart-breaking images on the internet were unarmed people racing to rescue those shot by sniper fire, risking their own lives. This self-sacrifice and heroism led to a general moral and spiritual awakening and a redefining of personal and social identity after so many years of being downtrodden.

In a later TV interview, one young man told of his life-changing spiritual experience on the front lines under the hail of sniper fire: He was not especially church-going previously and was one of those indifferent to the presence of clergy on the Maidan. With a catch in his voice, he describes how one of his friends fell after being shot. The young man was unable to run to his friend's aid. He saw how a priest threw himself on top of his friend to save him from further bullets.

Many people on the Maidan underwent their own spiritual transformations, according to Nedavnya's research. Attitudes changed towards the Church when people on the Maidan saw the selfless services of the clergy, monastics and church volunteer workers on the dangerous barricades, becoming living shields between the two sides.

Many who were on the Maidan speak of a spiritual presence there. An ideal community was created where people from all over the country converged to help each other. It was supported by a silent army of volunteers and donors, who worked by day and quietly supplied the mountains of fo-



St. Michael's Monastery Cathedral becomes a field hospital.

od, clothing and other supplies by night. People showed true Christian virtues: strangers cooperated in setting up tents, cleaning the streets, serving food and giving medical aid. People freely donated their God-given talents—giving free haircuts and tattoos, making shields, teaching self-defense classes, setting up libraries, keeping up spirits with music, for example. Time on the Maidan grew into a spiritual journey.

The Hand of God

The Maidan was also a place to witness modern miracles. Nedavnya's research and media reports cite miraculous happenings. For example, when the Maidan defense started burning car tires as protection from police attacks, the wind always blew the thick grey smoke away from the Maidan towards the police. It was the talk of the Maidan. This wind was dubbed "the breath of God". Those who survived the front-lines of the February bloodshed maintain that an "invisible force" helped them escape sniper fire. Video clips of police mass assaults on the Maidan barricades show how police efforts fell flat at the same time as prayers were being read on the Maidan stage.

Aftermath

In the aftermath of the Maidan events, the clergy and Churches around the country carried out the most difficult task, the funerals of the *Nebesna Sotnya*, those who died defending the Maidan. With the focus today shifting to Eastern Ukraine, the role of the Church is far from over, both in Kyiv and throughout the country. The Churches have also demonstratively sided with the Ukrainian people in the face of Russian aggression and threat of war. Ukraine's Churches and religious organizations continue to work towards peacemaking as a unified body within the All Ukraine Council of Churches and Religious Organizations. They hold regular meetings with the new authorities, meet with political leaders from the West and the Orthodox jurisdictions have agreed to discuss overcoming differences. Ukrainian society has also awoken to the great humanitarian and peacekeeping role of Ukraine's Churches and religious organizations during the revolution of dignity, which has been recognized at the highest international levels. The Church now faces a bigger peacekeeping challenge.



Priests pray for those killed

Каплиця на честь пам'яті Небесної сотні

■ **КИЇВ, УКРАЇНА**—У Києві, на вул. Інститутській, біля виходу зі станції метро "Хрещатик", де 20 лютого від куль снайперів загинула велика кількість протестуючих, збудовано каплицю, присвячену пам'яті Небесної сотні. Каплицю почали зводити 17 березня, до сороковин від дня загибелі активістів, що відзначалися 30 березня. Дерево та інші матеріали для каплиці привезли із Закарпаття. На сьогодні каплиця майже зібрана, навіть встановлено дзвін. На Майдані хотіли б, щоб тут правила службу священники всіх православних конфесій, представлених в Україні. Каплицю збудовано на кошти благодійників, які відмовилися афішувати свої імена. Освячення каплиці відбулося у неділю, у 40-й день з моменту загибелі активістів.

—www.unian.ua; Photo: UNIAN





Elderly members of our parishes and society often receive little attention in terms of parish spiritual care. With reduced mobility or living in care homes, the elderly require specific kinds of ministry. At the same time, the elderly still have much to offer parishes through their wisdom and experience. Host Staci Spanos of the program *Discovering Orthodox Christianity* spoke with V. Rev. Dr. Nathanael Symeonides, pastor of the Annunciation Greek Orthodox Church in New York city, on the topic of ministering to the elderly. This series of talks is designed to explain the basic teachings of Orthodox Christianity. We present part of this presentation which addresses key issues related to the role of the Church and faithful in the spiritual care of the elderly.

Q: In some cultures the elderly are valued tremendously. This is not so true of North America. How does the Orthodox Church perceive the elderly and view them within the parish?

Fr. Nathanael: First of all, in America we cannot say that people do not value the elderly. People love their elders and want to do what is right. In terms of how the Church sees the elderly, we understand them as a treasure chest of wisdom and full of experiences. I am reminded of a passage from the Book of

Job where God reminds Job that wisdom lies with the elderly, with age, and that understanding comes in time. We can say that our elderly are necessary. We need them. They are part of who we are and the Church wants to take care of them the best way we can. If you think about it, Christ takes care of His Mother while He is on the cross. The Mother of God, at that time, is much older. He does not abandon Her. He made sure that someone was going to take care of Her and He offers her to St. John the Evangelist, His Disciple, to care for Her. The Church, indeed, values and cares for the elderly.

Q: In this country the baby boomers are aging. They are calling it the "silver tsunami". Something like 10,000 per day [ed. – these are USA figures. Canadian figures are lower] will be entering retirement age. How will this affect the Church in the coming years? Will it affect the Church?

Fr. Nathanael: If we think about who the baby boomers are and their experiences, we can get a sense of what is to come with this "silver tsunami". The baby-boomers grew up and were part of social change and were proponents of social change. They were advocates and supporters of various movements—the women's movement, the

civil rights movement and the environmental movement. They were not and they are not a group that would just go along with the status quo. If we look at their importance and the impact that they have on society today, the baby boomers control approximately 80% of personal assets. They are basically responsible for 50% of spending. Our economy heavily depends on that generation. Even more important, because of the fact that they are so connected to social change and making a difference, the baby boomers are also a group of people wanting to make a change by supporting different causes. A recent study has shown that more than 50% of baby boomers are more likely to leave their inheritance with charitable institutions than with their children because they feel that these charities that they support and that share their world view will make a difference in the world. Even though they are getting older, this generation still wants to make a difference. Lastly, and perhaps more importantly, for the Church, the baby boomers have a very unique perception of religion. If we consider that approximately 40-45% of baby boomers have turned their back on formal religion and have left a Church, about 30% is still involved in their communities in their faith tradition. About 25% or so of the baby boomers are trying to get back and reconnect with a religion.

Q: Is that an opportunity for the Church to try to draw them back in?

Fr. Nathanael: Absolutely, it is, but we have to be careful because that particular group understands religion as something very personal and something that cannot be limited by an institution. Going back to social change and not accepting what you are being told, it affects how they understand religion and their place in the Church. The Church indeed has a chance, not only to change the way that the 25% understand their identity as Orthodox Christians. We also have an opportunity and a calling to go and find those beyond the Church, the baby boomers who are not connected to any religious tradition to minister to them.

Q: For those who are still spiritually connected to their faith, that could be their opportunity to mould their particular parish into charitable endeavours.

Fr. Nathanael: They are very socially conscious. Indeed, that group is willing and eager to make a difference through the Church. One of the things that we also have to consider is how this group will affect future generations.

Q: How so?

Fr. Nathanael: If you think of the person who is right around 60-65, ready to retire or maybe about that age, they are probably not just parents but grandparents. These grandparents have a chance to shape the lives of their grandchildren. Will they be the grandparent who brings their grandchildren to the Church? Who introduces them to Christ? Or will they be the grandparents who will choose to take their child or grandchild to a soccer game or to hockey practice on Sunday and consider that more important than living the Christian faith?

Q: One thing that we see is the great compassion the Church has for its people.

Fr. Nathanael: The compassion that the Church has is the same com-

passion that Christ had for his Disciples and for the world. We cannot approach these matters and the elderly, caring for the elderly and ministering to the elderly, with just cold rules and with austerity, necessarily, but with compassion.

Q: I would like to ask you about the sandwich generation. Younger generations are taking care of, not just their own children, but their aging parents. Is there something that the Church can do to give them assistance?

Fr. Nathanael: We are caring for children and we are also caring for adults. The Church can do several things. Obviously, the first, and the most practical and the easiest, thing to do is to offer resources: Written materials, guidelines or helpful tools that people can refer to that officially expresses what the Church understands. Maybe giving them templates for creating a living will, or how to think about a medical proxy. As caregivers, we are often forced to make these decisions and if we do not have the resources at hand, it is kind of difficult. The second thing that the Church can do, which is very important, is to remind us that we are not alone, that there are others around us going through the same thing. That we can learn from each other. That can bring us together to help us network, to help us talk. Many of those who offer care, especially to the elderly, become very angry and resentful. Many are angry at their siblings. Lastly, the Church can embrace us. This is where the Church can continue to serve as the hospital to help us open our hearts—whether it is to a priest or to a bishop, to help us lift the burden off of our shoulders.

Q: One of the things that you as a priest do is to go visit people in the hospital. Is it okay to reach out to the priest and ask them to visit?

Fr. Nathanael: Absolutely. That is what we are there for. The priest is not there to push a pen and sit behind a desk. The job of the priest is not to be a fundraiser. The role of the priest is to share the love of Christ with his people, to help bring people to Christ. So, if people have a family or friend in a nursing home or assisted living facility, please by all means, reach out to the priest. Continuing that connection that these people have had with Christ—offering them the Sacrament—that should not stop just because their living arrangements have changed.

Q: What should we be doing as parishioners when we see that elderly member [in church] to make them welcome and give them their due?

Fr. Nathanael: Obviously, we can say we should reach out to them. We should embrace them. We should say hello. We should speak to them. We should make them feel at home. That would assume that they need something from us. That assumes that they are not at home and we are the ones who have to give. There are many ways our elderly mothers and fathers have much to give to us. We ought to remember the Book of Psalms says that the elderly still bear fruit. So, it is not so much what we can do for them, but how can we be a family? How can we continue to grow together, even though you now have in the room, children, young adults, older adults and now the very very old.

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While software updates have been carried out on a regular basis on all computers, the age of some of our existing hardware is limiting further necessary software updates.

✓ Your generous donation will go towards replacing our network server and data backup system which are in most critical need of upgrade, as well as the MAC system (used to produce *Visnyk/The Herald* and all other publication projects) which due to its age has reached its limit for software updates.

- ✓ With this new equipment, the Consistory will be able to:
- ❖ operate more effectively
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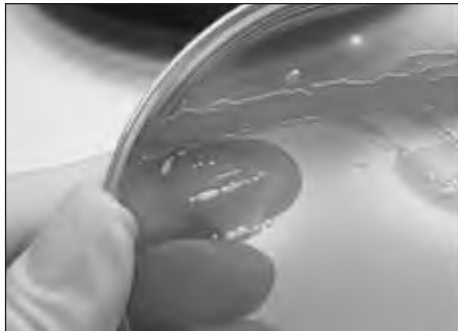
These computer upgrades also afford the Consistory Office with more possibilities to develop an online presence for the Ukrainian Orthodox Church of Canada through its website and development of online resources.

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We thank the faithful for their continued generous support for the flourishing of the Ukrainian Orthodox Church of Canada.



For the Health of Body and Soul: An Eastern Orthodox Introduction to Bioethics, Part 2



continued from March issue

Everyone living today is sensitive to the fact that medical science is making enormous advances. This is the second of two parts exploring the rapidly developing sphere of bioethics and Orthodoxy. Part two looks at Eastern Orthodox ethics within specific contexts of contemporary bioethics.

The Protection of Life

Orthodox Christian ethical thought universally holds that life is a gift of God and, as such, is the necessary prerequisite of all other physical, spiritual and moral values. As a gift of God, it is a moral good held by the individual and by societies in trust, and over which they do not have absolute control. However, both the individual and societies are charged with the moral responsibility of protecting, transmitting, and enhancing life. The concerns of bioethics relate primarily to the first two of these concerns. Generally speaking, human responsibility for the preservation of life means that we are not given the right to terminate human life. Even the exceptions to this rule are understood as arising when conflicting claims to life become mutually exclusive, and a choice must be made. The preservation and protection of life are thus seen as crucial in ethical decision-making.

Health Care

It follows quite logically that the care of one's own health and societal concern for public health are moral imperatives (*Androustos, pp. 191-195, 250*). Throughout its history, Eastern Orthodox Christianity has concerned itself sacramentally with the physical health of the faithful. The Sacrament of Holy Unction is a healing service conducted both publicly and privately for the faithful. One of the constituents of the condition of original sin in which man actually finds himself is sickness. Total harmony of the creation with God would in fact eliminate sickness and ill health. The spiritual and physical dimensions of health are closely bound together in Orthodox thought.

The issue of the allocation of scarce medical resources demands a general principle of distribution. Neither the ability to pay, nor an aristocratic criterion of greater human value or worth is acceptable. Eastern Christianity has always distinguished between the essential value of human life and social worth. In spite of the enormous difficulties involved, the ethical imperative from the Orthodox perspective calls for the widest possible distribution of health care and life-protecting facilities and resources, rather than a concentration of such resources for the select few.

Rights of Patients

The understanding that each person is created in the image and likeness of God with the personal destiny of achieving *theosis* implies that each patient has an essential and inviolate dignity as a person. The fact that individuals can achieve personhood only in community requires the concern of the healthy for the ill. Therefore, those who deliver health care do not morally discharge their responsibility by the mere mechanical application of healing methods and practices. Underlying every medical procedure ought to be a basic respect for the patient as God's image and likeness. The patient is never a thing. Consequently, medical practitioners are obligated, within reason and in the light of the patient's well-being, to maintain confidentiality and to obtain informed consent for procedures that entail excessive risk.

Human Experimentation

For the same reasons articulated in the previous section, Eastern Orthodox Christians take a very hesitant stance vis-à-vis human experimentation. Medical trial and error conducted for the well-being of the patient is often required and necessary. However, the submission of a patient to experimental procedures without significant regard for their direct personal benefit is wrong. There is no moral obligation of any person to be used by another for the benefit of a third party. Human self-determination requires that the patient decide. Such a decision must be based on adequate information regarding the procedures, ends to be achieved and risks involved. The patient does not have the right to inflict harm upon oneself unnecessarily.

The researcher should use human experimentation procedures only after all other means of testing have been exhausted and there is every reasonable expectation of the avoidance of harm to the patient. The hope of benefiting mankind in general does not outweigh the moral obligation of the protection of the individual life.

Organ Transplants

In the case of organ transplants, the crucial ethical considerations are two: the potential harm inflicted upon the donor and the need of the recipient. Historically, the Orthodox Church has not objected to similar, though not identical, procedures, such as blood transfusions and skin grafts. In both cases, no radical threat to the life of the donor is perceived, and the lifesaving consequences for the recipient are substantial. Similar considerations affect the Orthodox Christian judgment of organ transplants. In no case should a person ignore or make light of the ethi-

cal implications of organ donation. Donating an organ whose loss will impair or threaten the life of the potential donor is never required and is never a moral obligation of any person. If the condition of health and the physical well-being of the donor permits, some transplants are not objectionable. The recipient of an organ transplant ought to be in otherwise good health, and there should be a substantial expectation of restoration to normal living in order to warrant the risk to the donor.

Drug Addiction

The use of stimulants, depressants, and hallucinogens for any purpose other than the restoration of health or the alleviation of abnormal pain, when properly and legitimately prescribed by a physician, is condemned; but Orthodox ethics, because of its teaching on "involuntary sin," is able to recognize the evil of the condition of drug addiction and yet also recognize that the essence of the evil is that personal self-determination has been lost, and with it a large measure of personal responsibility. Orthodox texts often refer to sinful conditions as "sickness" and "illness." In the case of drug addiction, the cure is the restoration of self-determination.

Mental Health

At the heart of the Eastern Orthodox Christian approach to mental health is the understanding of human wholeness in the doctrine of *theosis*. True and full human well-being is the consequence of our proper relationship with God (*Demetropoulos, pp. 155-157*). Mental health is one dimension of this total relationship. Since no individual human being perfectly achieves this relationship, it may be noted that, just as we are all in some measure "less than fully human," in the same manner, we are all in some measure lacking in full mental health. The Orthodox concept of repentance or *metanoia* implies a change of mind, a transfiguration and transformation of the human mind. What is significant is that the teaching of the spiritual Fathers of the Eastern Church emphasizes the need for constant repentance on the part of every human being in the direction of this human goal and destiny.

Aging

In the ethical consciousness of the Church, respect and deference for the elderly, and especially for elderly parents, is an important moral responsibility.

ity. There is a strong feeling that children ought personally to care for their aged parents. It is only when circumstances are such that it is truly impossible for children to care for their aged parents that they may be placed in appropriate institutions for care. Such institutions have long been a part of the Eastern Orthodox Church's social mission (*Constantelos, 1968, chap.13*).

Genetic Counseling and Genetic Screening

At first glance it may appear that the Eastern Orthodox Church has little or nothing to say on genetic counseling and screening. Yet genetic counseling, which seeks to provide information to prospective parents before a child is conceived, simply makes more precise that which the Church has sought to do through its canon law, which prohibits marriages between closely related persons (*The Rudder, pp. 977-999*). Consequently, it would appear that genetic counseling most appropriately should take place before marriage. It seems equally clear that, for the Orthodox, the option of abortion is not ethically appropriate when amniocentesis indicates some genetic deformation.

Conclusion

The common denominator of all the issues discussed is the high regard and concern of the Church for human life as a gift of God. Orthodoxy tends to take a conservative approach to these issues, seeing in them a dimension of the holy and relating them to transcendent values and concerns. An intense respect for human life is needed to hold the reins upon those who would attack it. The human person, from the very moment of conception, is dependent upon others for life and sustenance. It is in the community of the living, especially as it relates to the source of life, God in Trinity, that life is conceived, nurtured, developed and fulfilled. The trust we have in others for the continued well-being of our own lives forms a basis for generalization. Consequently, Eastern Orthodox ethics functions with a pro-life bias that honours and respects the life of each person as a divine gift, which requires development and enhancement.

—Rev. Dr. Stanley S. Harakas,

This article has been reduced for space considerations. The complete article available at www.goarch.org

Deadline for Submissions

■ June issue 2014 — Deadline: May 7, 2014

Vernon Internment Mural unveiled

■ **VERNON, B.C.**—A mural on Canada's WWI internment operations of 1914 to 1920 was officially unveiled on Mar. 21, 2014 in Vernon, B.C. at an official ceremony called *Internment to Inclusion* that brought together the Ukrainian, Japanese and First Nations communities. Chief Byron Louis of the Okanagan Indian Band gave a ceremonial welcome to the Okanagan to the Ukrainian community. In turn, Canadian First World War Internment Recognition Fund program manager Andrea Malysz presented Chief Louis with the traditional Ukrainian welcome of bread and salt. The program opened with Canada's national anthem sung by subdeacon Paul Malysz, an internee descendant. Andrea Malysz provided an overview of the Internment Operations, the local history of the Vernon Internment Camp and the use of forced labour to build local highways to open the Okanagan Valley to the Kootenay region to the east and to the TransCanada highway to the north. Andrea Malysz also told the story of her great-grandfather Wasyl Luchak, who was interned in the Spirit Lake Internment Camp along with 1,200 others. A blessing of the mural and *Panakhida* for those who perished in Canada's first national internment operations was served by Fr. Andrzej

Wasylinko of St. Josaphat's Ukrainian Catholic parish assisted by cantor and subdeacon Paul Malysz of the Assumption of St. Mary UOCC parish in Vernon.

Speaking to the mural, international muralist, Michelle Loughery spoke about the internment of the many ethnic communities. "Racism is in all of us. Internment is a human flaw," said Loughery, a descendant of a WWI internee. "We need to come together and be nicer to people." She noted that conflict continues around the globe, including the recent aggression by Russia in Crimea. "Put your hearts out to Ukraine and what this (mural) really means," she said. Michelle Loughery then presented Andrea Malysz with a Sunflower art piece created by her mother, internee descendant Pat Sanyshyn. The plaque reads, *Searching for the Light, Remembering the Ukrainians' determination and comradeship during the internment camps*. Eight wax art pieces created for the commemoration event were placed in front of the mural. They were comprised of images of the sufferings of the First Nations, Japanese and Ukrainians. As the sweet beeswax melted in the sun, Michelle Loughery commented that the melting wax symbolized the tears of those who suffered past historical injustices. The program



(left to right—first row): Students and teachers from Mission Hill Elementary School, Brenda Elis, Wayfinder Project. (Second row) Okanagan Indian Band Chief Byron Louis, Vernon City Mayor Rob Sawatsky, Dyan Lous Sheldon; Ruth Hoyte, past president Downtown Vernon Association, Muralist Michelle Loughery, Wayfinder Programmer Katie Michelle, UCC-Vernon Branch president Roman Chez, Internment Educator Lois Campbell, Subdeacon Paul Malysz, CFWWIRF program manager Andrea Malysz, Mission Hill Elementary School teacher Chad Soon, St. Josaphat's Ukrainian Catholic parish Fr. Andrzej Wasylinko.

Photo: Emily Fraser



WWI internment camp.

Photo credit: CFWWIRF

included several speakers and concluded with the singing of the Ukrainian

National Anthem

—Subdeacon Paul Malysz



www.internmentcanada.ca

■ **OTTAWA, ON**—A newly released Canadian First World War Internment Recognition Fund commemorative stamp was unveiled in the Senate of Canada on Mar. 31, 2014, stated the press release of the Canadian First World War Internment Recognition Fund. Senator Raynell Andreychuk arranged and hosted this "stamp cancellation" ceremony. "The history of Canada's National Internment Operations reminds us of the hardship through which our civil and human rights have been gained, and of the need to con-

Senate Commemorates Canada's First National Internment Operations 1914-1920

tinually work in their defence, both here at home and abroad," stated Sen. Andreychuk. "I hope this stamp helps inspire awareness among Canadians on the achievements and the sacrifices that make up our collective Canadian identity."

This year marks the 100th anniversary of Canada's first national internment operations of 1914 to 1920. The Endowment Council of the Canadian First World War Internment Recognition Fund undertook to design a Canada Post Picture Postage Permanent Stamp honouring those who were forced to do heavy labour for the profit of their jailors. The CFWWIRF official logo was used as the image for this stamp. The colours of the logo deliberately lack vibrancy to reflect the sombre nature of the internment operations. The image of the blue maple leaf and the snowflakes conveys the coldness of the internment camps that

were located behind the barbed wire fence. The CFWWIRF Commemorative Stamp will be on public display at the Toronto Ukrainian Festival in September 2014 along with various other commemorative events this year.

Reorganization of Episcopal Assemblies in the Americas

■ **ISTANBUL, TURKEY**—During the Holy Synaxis of the Primates of the Orthodox Churches, which took place in Constantinople on March 6-9, 2014, the Prelates, through a unanimous vote, agreed to form separate Assemblies of Canonical Orthodox Bishops in Canada and in the United States of America. They further agreed to incorporate the hierarchs of Central America into the Assembly of Canonical Orthodox Bishops of Latin America. In 2010, during the Assembly

of Canonical Orthodox Bishops of North and Central America's inaugural meeting, the hierarchs unanimously voted to ask the Primates of the Orthodox Churches to reorganize the Assemblies in the Americas to best respond to the cultural diversity and pastoral needs in the region. The Assembly in the United States of America will henceforth be called "The Assembly of Canonical Orthodox Bishops of the United States of America."

Ecumenical Patriarch to Meet Pope Francis

■ **ISTANBUL, TURKEY**—His All Holiness Ecumenical Patriarch Bartholomew, spiritual leader to over 300 million Orthodox Christians worldwide, will meet with head of the Roman Catholic Church Pope Francis on May 24-26, 2014 in the Holy City of Jerusalem. The meeting commemorates the 50th anniversary of the meeting of their predecessors, Pope Paul VI and Ecumenical Patriarch Athenagoras I. This meeting, in 1964 was the first time that an Ecumenical Patriarch of Constantinople and a Pope of Rome had met in over 500 years. This historic encounter led to the Dec. 7, 1965 Lifting of the

Anathemas, which occurred between the two Churches over 1,000 years before in 1054.

The inspiration for the May meeting originated during the installation of the new Pontiff in March 2013. In a manifestation of Christian love and mutual respect, Ecumenical Patriarch Bartholomew personally attended the enthronement of Pope Francis, making it the first documented time in history that a Primate of Constantinople attended the installation of the Primate of Rome. In their joint private meeting during this time, the agreement to commemorate this remarkable anni-

versary was born.

Archbishop Demetrios of America, who will accompany the Ecumenical Patriarch as member of the official delegation, commented, "We very much look forward to witnessing this fraternal meeting in the sacred City of Jerusalem, where 50 years ago another similar meeting marked the beginning of positive relations between Roman Catholic and Orthodox Christians after a long period of silence. As the Apostolic Successor to the See of the First-Called Disciple St. Andrew, the brother of Peter, as well as the Archbishop of New Rome, Ecumenical Patriarch Bartholomew recognizes



the weighty responsibility of leading, with the help of God, the efforts for improving and enhancing the relationship with the Elder Rome."

—www.patriarchate.org;
www.goarch.org

Український православний світогляд Тараса Шевченка в житті і творчості

Володимир Рожко історик-архівіст, дійсний член ІДВ та його представник в Україні, почесний професор Східноєвропейського національного університету ім. Лесі Українки, кандидат церковно-історичних наук, викладач ВПБА

продовження з березневого числа

Бо кожне дерево добре родить добрі плоди, а дерево зле родить плоди лихих. Добре дерево не може родити плоду лихого, ані дерево зле—плодів добрих родити!

Мт. 7:17-18

■ —Богородицю, Матір Божу Шевченко часто згадує в *Кобзарі*—він її повно й щиро шанує, як православний. Мати Божа сильно шанується в Україні з глибокої давнини, проїняла все народне життя, і ця пошана істотно входить і до Шевченкового релігійного стилю. Шевченко добре знав переказ про плач—сльози Богородиці, коли Вона заступилася за Україну. "Не плакала б Матер Божа в Криму за Україну"—це була велика подія, про яку вся Україна тоді говорила,—писав Митрополит Іларіон.¹⁴

Поет глибоко і всесторонньо описав у *Кобзарі* рідну Православну Церкву і церковне життя: обряди, звичаї, традиції.

—Церковне життя в *Кобзарі* представлено повно,—знаходимо в історичних джерелах. Українці віки вічні істотно люблять свою церкву, і біла церковиця стала традиційною в Україні, і була глибоко шанована і за Шевченкового часу. Українська Церква сильно підтримувала релігійне життя.¹⁶ В *Кобзарі* знаходимо повне церковне українське православне життя,—згадано всі православні Таїнства, всі православні Треби, всі Відправи: хрещення, сповідь, причастя, шлюб, похорон і т.д.

Українські Православні служби Божі і церковні обряди, глибока віра в позагробне життя, глибоке шанування святих і свят в Україні.

Свята в Україні від віків глибоко шанувалися, святкуються і їх всією своєю душею сприйняв і передав Тарас Шевченко, сприйняв українською душею і передав своє національне православне їх розуміння нам через свою творчість. А в *Кобзарі* знаходимо: Великдень, Зелені Свята, Спаса, Маковія, Покрови, і т.д.

В народному розумінні знаходимо в *Кобзарі* глибоку віру у позагробне життя, у "той світ", і в Тараса Шевченка "той світ"—наступний після земного життя, віра поета у Страшний Суд: "на той останній Страшний Суд мерці за Правдою встають", тобто він мав на увазі з своєї рідної української домовини, яку опускали в землю рушниками, відспівували похоронні піснеспіви, а на могилі над упокоєним ставили хрест, інакше і похорон не був, свій

рідний, український, православний, бо то велике нещастя, коли: "ніхто хреста не поставить і не пом'яне".

І за звичаєм і наукою Української Православної церкви, наголошував Тарас Шевченко, упокоєного потрібно церковно поминати, конче молитися за спокій його душі. І знаходимо в *Кобзарі* як мати з сльозами на очах звертається такими словами до дочки: "хто без тебе грішну душу поминати буде." Особливо за мертвих, як і вчила віками наша свята Православна Церква, потрібно молитись у свята, щоб Господь простив грішникам їх провини. А вся українська Православна Церковна наука, яку дотримували нам національний пророк, вчила про упокоєних саме так як знаходимо в *Кобзарі*.

Ой полетить, гайворони.
До батечка, та скажіте,
Щоб Службу служили,
Та за мою грішну душу
Псалтир прочитали.
Щире серце молоде
Може, Господи, мене
В своїй Молитві пом'яне.

Прощі по святих місцях, до храмів Божих, монастирів Києва, Почаєва були складовою частиною споконвічне у наших предків, які жили за заповідями Божими і наукою Святої Української Православної Церкви. Тому побожні вірні робили прощі до святих місць, саме ходили пішки, навіть як писав поет "шкандибала", тобто ходили на прощу пішки навіть каліки:

А наймичка шкандибає,
Поспішає в Київ.
Прийшла в Київ, не спочила:
У міщанки стала,
Найнялася носити воду,
Бо грошей не стало,
На акафист у Варвари.¹⁹

Такі замалювання прощ до святих місць України, святого українського Православ'я міг зробити лише поет з глибокими святощами власної душі, українським православним світоглядом, глибоко віруючий, у творах, якого навіть Варнак (каторжник) пізнає Бога, кається за вчинені гріхи, перероджується душевно під час прощ в Києві:

Дивлюся я, а сам млію,—
Тихо задзвонили
У Києві, мов на Небі
О Боже мій Милий,
Який дивний Ти! Я плавав.
До полудня плавав,
Та так мені любо стало:
І малого знаку
Нудьги тої не осталося,
Мов народився!...²¹

Глибокий опис прощ, переродження душевно тих вірних, які пі-

шли до святих місць, щоб там помолитись і попросити прощення за заподіяні гріхи у Творця і Вседержителя, розкаяного варнака і інші міг зробити поет, який мав глибоку віру, і найголовніше, глибоку національну релігійну свідомість, бо вів своїх прочан до національних святинь Києва, Почаєва—найбільших православних святинь України, щоб там попросити прощення в Бога і самим простити тим, хто їм заподіяв кривду, саме в цьому і суть православного прощення, прощ.²²

Більшість творів Великого Кобзаря можна цитувати з церковного амвону під час проповідей, бо Шевченкова наука глибоко моральна, релігійна, основі тої науки покладено вчення святої православної віри нашої, а національний пророк наш був її постійним проповідником. Для прикладу візьмемо його *Послання* в якому поет вчить як любити Бога, Україну. До свого *Послання* він подав епіграфом слова з Святого Писання: "Як хто скаже: 'Я Бога люблю', та ненавидить брата свого, той неправдомовець. Бо хто не



Т. Г. Шевченко

любить брата свого, якого бачить, як може він Бога любити. Якого не бачить?" (Ів 4: 20). Ці слова з Святого Писання несуть таку в Тараса Шевченка головну думку: Бог тільки тих кличе до себе, хто любить ближнього свого, як самого себе. Ось саме цю високу християнську, моральну, національну думку, свій український православний релігійний світогляд поклав Шевченко в основу всього свого *Послання*, яка є провідною думкою твору в мораль-

Використані джерела:

14. Митрополит Іларіон. Релігійність Тараса Шевченка.—Вінніпег, 1964—с.22
16. Митрополит Іларіон. Релігійність Тараса Шевченка.—Вінніпег, 1964—с.36
19. Шевченко Т. Кобзар.—Вінніпег, 1953—т.3—с.105.
21. Шевченко Т. Кобзар.—Вінніпег, 1953—т.3—с.165.
22. Митрополит Іларіон. Граматично-стилістичний словник Шевченкової мови.—Вінніпег, 1961—с.192

100th Anniverary (1914-2014) Ukrainian Orthodox Parish of the Nativity of the Theotokos and Ever-Virgin Mary Gronlid, Saskatchewan



Dear Brothers and Sisters in Christ!

The Ukrainian Orthodox Parish of the Nativity of St. Mary in Gronlid, Saskatchewan cordially invites all to attend its 100th anniversary celebration on Sunday May 18, 2014.

9:30 a.m. — Divine Liturgy
Blessing of the Graves
Dinner with Program to follow

Please contact the committee to confirm your attendance by calling:
Jackie Lummerding at (306) 752-5989 or
Email: jsturby@yahoo.ca

Ювілей 100-ліття (1914-2014) Української Православної Парафії Різдва Пресвятої Богородиці Гронлід, Саскачеван

Дорогі браття й сестри у Христі!

Парафіальна рада Різдва Пресвятої Богородиці в Гронлід, Саскачеван запрошує всіх на відзначення 100-літнього ювілею нашої парафіяльної громади 18-го травня 2014 р.Б

9:30 год. ранку — Божественна Літургія
Проводи
Банкет зі святковою програмою

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Donation Honours Memory of Irene Shipowick

The Ukrainian Museum of Canada, Ontario branch of the Ukrainian Women's Association of Canada, is very pleased to announce that Taras and Wes Shipowick have donated a gift of \$25,000 to the museum in memory of their mother Irene Shipowick. The Shipowick brothers, Wes and Taras stated that the Ukrainian Museum was a very important part of their mother's life. They wished to commemorate their mother Irene as well as all of her friends and associates from the museum from the past and present. They are remembered for their tremendous efforts to document the heritage and history of the Ukrainian people in Canada and in Ukraine. With all of the global turmoil and given the demands of daily life, the Ukrainian Museum of Canada, through its branches across the country, truly brings us together and unites all Ukrainians through shared culture and history.

Taras and Wes Shipowick wish to thank all of those people who gave so much of their personal time and efforts in order that those Ukrainians in Canada today, as well as future generations, have a place to find fellowship and to rediscover one's Ukrainian roots from both the tragic and successful periods of history.



Brothers Taras and Wes Shipowick made their \$25,000 donation to an appreciative Daria Diakowsky, Museum exhibit curator (left), and Museum president Yvonne Ivanochko (right).



Remembering Irene Shipowick

Dec. 23, 1920-Nov. 24, 2010

Irene Shipowick's story began in 1898 when her grandfather came to Canada from Horodenka, Ukraine as a farmer with his 8 year old son, George Kotelko, who grew up to become Irene's father. The Kotelko family homesteaded in Cudworth, Saskatchewan. Irene's mother, Annie Winyonyk, emigrated to Canada in 1903. She later married George Kotelko. Irene and her eight brothers and sisters grew up experiencing a very fascinating period of history, including the Great Depression, World War II and the following period of rapid social, cultural and technological change.

Irene married Michael Shipowick in 1945 and enjoyed 65 years of marriage. They lived in Thunder Bay, Burlington and Toronto, Ontario. Irene was a loving wife, mother and grandmother as well as a dedicated volunteer in many areas of the Ukrainian community. A special commitment and endeavour was maintaining Ukrainian traditions in Canada and passing them on to new generations of Ukrainians in Canada. Irene frequented and was greatly involved in the Ukrainian Museum of Canada. Through the Ukrainian Museum of Canada, Ontario Branch, Irene and other dedicated women were able to document and demonstrate Ukrainian heritage and history through all of their great and dark periods. Eternal memory to all of those women from previous generations who selflessly and tirelessly gave much effort and personal time to the Ukrainian Museum branches across Canada. Gratitude is extended to all!

Memory Eternal! Вічна пам'ять!

—Wes and Taras Shipowick

Paschal Celebrations



Metropolitan Yuriy reads the Gospel at the Paschal Divine Liturgy in Winnipeg, MB.



Metropolitan Yuriy blessed the baskets of Paschal foods in Winnipeg, MB.



His Grace Bishop Ilarion blesses the willows on Palm Sunday, April 13, 2014, at the St. John the Baptist Cathedral in Edmonton, AB.

The Resurrection of Christ Booklet

Extra copies of this Ecclesia Publications booklet can be purchased from Consistory Church Goods Supply.

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with discounts for bulk orders

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THE RESURRECTION OF CHRIST
ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!



St. Nicholas Mandolin Ensemble

■ The St. Nicholas Mandolin Ensemble of Edmonton, AB launched a book with 4 CDs to commemorate the 120th anniversary of Ukrainian settlement in Canada. The idea of producing such a book was first floated by Dr. Glynnis Hood in 2006. Many individuals contributed to its production with photos and details from scrapbooks. These included Josephine Hrynchyshyn, Alice Mucha, Lawrence and Mary Anne

Pshyk. Lawrence Pshyk, the conductor, also was responsible for the recording of the 4 CDs. Marilyn Scott wrote the text for the book. The book contains a short history of Ukrainian immigration, a short history of ensembles in Alberta, along with a brief history of the St. Nicholas Mandolin Ensemble. This book was made possible by generous donations from individuals and organizations. It is not available to the general public.

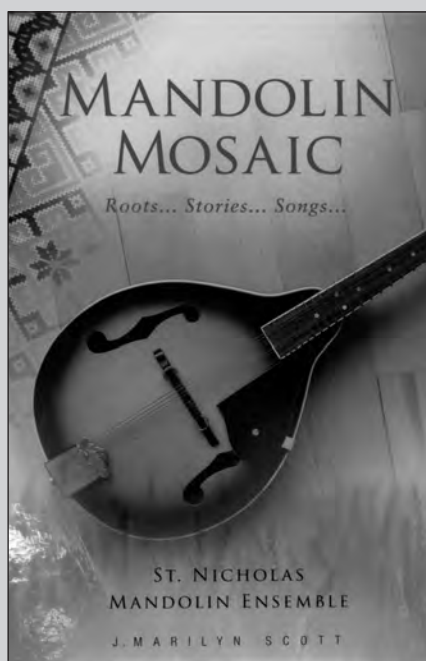


Book Committee: (left to right): Harvey Diduch, Josephine Hrynchyshyn, Gordon Buzinsky, Dr. Eugene Ewanyshyn, Ferne Putnam, chair Lawrence Pshyk, writer Marilyn Scott, MC Mary Anne Pshyk, Alice Mucha, Betty Lou Bayduza, Betty Boychuk, Eugene Kozak.

■ J. Marilyn Scott. (2014). *Mandolin Mosaic Roots... Stories... Songs...: History of the St. Nicholas Mandolin Ensemble 1980-2012*. St. Nicholas Mandolin Ensemble Society. Edmonton, AB, pp. 246, 4 CDs.

Mandolin Mosaic Roots... is a hardcover, 245 page book with supplementary CDs with music. It contains glossy full-colour photographs of historical events and musical performances to accompany the chapters on history and music. The book begins with an introduction to the book and is followed by 6 chapters and 6 appendices.

The first chapter contains an interesting review of music in the Ukrainian community in the early years of settlement in Canada. In the historical materials, one sees the vibrancy of Ukrainian musical legacy through the choirs, mandolin ensembles and other musical groups. The second chapter provides a survey of the history of the mandolin and its various manifestations in world culture, including in Ukraine. The next two chapters provide a history of the St. Nicholas Mandolin Ensemble from its birth to the current group. There are numerous photographs of the ensemble's performances as well as highlights of the conductors and key members. The next chapter focuses on the ensemble's performances over the years. Readers can take a fascinating walk through the history of the performances by reading the concert program, viewing photographs of the concerts and reading the audience reviews in the letters and comments of concert-goers. The sixth chapter is devoted to the ensemble's music. A valuable part of the book is the lyrics and musical scores for a large selection of Ukrainian folk songs. Included in the book are CDs with instrumental performance of the music provided in the book.



Mandolin Ensemble and audience.

The book launching took place Jan. 12, 2014. It commenced with a reception and was followed by the Ensemble playing a musical interlude. Mary Anne Pshyk acted as the MC, who introduced the speakers. The speakers included: Rev. Stephen Wojcichowsky, Chancellor, representing the UGCC Eparchy of Edmonton, who gave a blessing, Dr. Eugene Ewanyshyn, past president of the St. Nicholas Mandolin Ensemble Society, Gordon Buzinsky, president of the St. Nicholas Mandolin Ensemble Society, Marilyn Scott, writer and Lawrence Pshyk, chair of

the Book Committee and conductor of the Mandolin Ensemble. After each speaker delivered their remarks, there was a musical interlude by the Mandolin Ensemble. The event concluded with the Ensemble playing a musical selection and the distribution of the book, while guests enjoyed the reception. Some of the distinguished guests in attendance were the former premier of Alberta, Ed Stelmach together with Mrs. Stelmach and the speaker of the Alberta Legislature Eugene Zwozdesky. All of the attendees spent a very enjoyable afternoon.

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Instruction: 1 – 5pm, followed by Vespers

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- ✠ October 5
- ✠ November 9
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- ✠ January 4
- ✠ February 1
- ✠ March 1
- ✠ April 5
- ✠ May 3
- ✠ June 21

Theosis: The True Purpose of Human Life

■ What is the meaning of life? Every person asks themselves this fundamental question at some point in their life and most often at times of crisis. Young adults especially find themselves asking this question as they get ready to graduate from high school or university and as they seek employment.

Human beings are in constant search for meaning and purpose in their life, according to psychological research. Meaning defines the relationship between the person and the surrounding world. We all want what we do to be meaningful and important. Meaning and purpose help to define our values and lifestyles. We direct our resources, time and efforts to those activities that support this purpose. When we do not know why we need to do things, then we quickly lose our way and easily fall prey to lifestyles and ways of thinking that are not healthy for our bodies, minds or souls.

What is the meaning of life? For Orthodox Christians, the answer is straightforward. The meaning of life is *theosis*. Theosis is the process of deification, during which each person grows more perfect and holy, ever more united with God. Archimandrite George, Abbot of the Holy Monastery of St. Gregorios on Mount Athos has written one of the best explanations of theosis and the purpose of life in his book, *Theosis: The True Purpose of Human Life*. We share with readers here, some of the highlights from Fr. George's book.

What is Theosis

According to Archimandrite George, knowing our purpose on earth is one of the most important questions we can ask ourselves. He stated that knowing our true destiny helps us orient our viewpoint to everything we encounter in daily life: "In our relationships with our fellow men; in our studies, profession, marriage and the bearing and upbringing of children. If he does not relate correctly to this basic issue, then he will also fail in life's particular purposes, for what meaning can a particular purpose have if human life as a whole has no meaning?" Fr. George explains that, having been endowed in God's Image and likeness, humans are called upon to be completed in His Image and likeness, which is theosis. He adds that God gave humans gifts in order to complete ourselves as an icon of God.

He stresses that this is not just a moral relationship, but a personal union with our Creator. The purpose of theosis is for humans to be united with God in a real way.

Fr. George explains that when we are not on the path of theosis, we feel empty inside, unhappy and unsatisfied. Then, we try to fill this emptiness with other activities. We become very busy and are never at peace and never alone with ourselves, he says.

Theosis and the Church

Fr. George also helps explain for us the role of the Church in our theosis. He writes, "Everything in the Church leads to theosis; the Holy Liturgy, the Mysteries, divine Worship, the Gospel sermon, the fasting; all of these lead to this one thing. The Church alone is the place of theosis. The Church is not a social, cultural, or historical organization, and does not resemble other organizations in the world. It is not like the different establishments of the world. ...our Orthodox Church is the unrepeatable, the sole place for the communion of God with man, for the theosis of man. Only within the Church can man become a god, and nowhere else: not in universities; not in social services; not in any of the fine and good things that the world has. None of these are able to offer what the Church offers, however good they may be. No matter how much worldly institutions and systems progress, they can never replace the Church." He also answers head on the frequent thoughts people ask themselves: What do I gain by going to Church? Would I not gain greater peace at home? Fr. Gregory responds that one may feel more peace and quiet at home, but "I will not have God's Grace to deify and sanctify me. I will not have Christ, Who is present in His Church. I will not have His Holy Body and His precious Blood, which are on the holy Altar in His holy Church. I will not partake in the Last Supper of the Holy Liturgy. I will be cut off from my fellow brethren in Christ, together with whom we form Christ's body." He adds, "Christ takes us Christians and incorporates us into His body. He makes us members of Himself. We become real members of Christ, not just followers of a code of morality."

He notes that we do not undergo

theosis alone, but with God's help. "With these, His uncreated energies, God created the world and continues to preserve it. He gives essence and substance to our world through His essence-creating energies. He is present in nature and preserves the universe with His preserving energies; He illuminates man with His illuminating energies; He sanctifies him with His sanctifying energies. Finally, He deifies him with His deifying energies. Thus, through his uncreated energies, holy God enters nature, the world, history, and human life."

Qualities for Theosis

How do we achieve theosis? Fr. George details the qualifications needed.

• **Humility:** "According to the holy Fathers, the first necessary qualification is humility. Without blessed humility, man cannot be put on the right course for theosis, cannot accept the divine Grace and so unite with God," writes Fr. George. He raises a key point that, as long as we live egocentrically, anthropocentrically, autonomously and place ourselves at the centre with no reference to God, then we repeat Adam's mistake. He says, "The fault of Adam is one that all humanistic creeds make throughout all the ages. They do not consider that communion with God is indispensable for the completion of man."

• **Asceticism:** Fr. George describes that we proceed through a series of stages towards theosis. He explains that we pass through stages, cleansing ourselves of the passions within us, repenting and acquiring virtues—all of which is difficult.

• **The Holy Mysteries and Prayer:** "Christ installs Himself in the heart of man through the Holy Mysteries: Holy Baptism, Chrismation, Holy Confession and the Divine Eucharist. Those Orthodox Christians who are in communion with Christ have God and His Grace within their hearts. "For us Orthodox, God is not an idea, something that we think about, that we discuss or read about, but a Person with Whom we come into living and personal communion. It is something we live, and somebody from Whom we receive experience. Then we see what a great, unspeakable and inexpressible joy it

is to have Christ within us and to be Orthodox Christians," Fr. George writes.

For those who think that they are not experiencing any progress, Fr. George reminds us that the experiences of theosis are proportional to the level of purity that we have reached. The more someone is cleansed from the passions and acquires virtues, the higher the experience he will receive from God.

Why Do We Fail to Reach Theosis

According to Fr. George, while God made us for this great purpose to unite with Him, we often lead our lives "as if this great and noble aim does not exist for us." He lists three main reasons why we fail.

• **Attachment to the basic cares of life:** Fr. George writes that theosis must have first place in our lives. "We may do good and beautiful things; We may study, have a profession, raise a family, acquire property or perform charitable deeds," writes Fr. Gregory, "When we see and use the world eucharistically, as a gift from God, then everything joins with Him and becomes a path to union with God." He notes that we do not succeed because we get sidetracked by many secondary purposes of life. We give ourselves "completely to secondary purposes, and forget the one thing necessary," he writes, adding, "Particularly today, people are constantly occupied, and we neglect our salvation for the sake of these everyday activities. For example, we now spend time learning, studying, reading; we have no time to pray, to go to Church, or to confess and take Holy Communion. Tomorrow we will have meetings and conferences, personal and social obligations; how will we find time for God?"

• **Moralism:** Fr. George notes that we have been heavily influenced by the West by moralism, which reduces Christian life to simply moral improvement and the efforts of humans. He observes, "It then seems as if it is our own morality that saves us, and not the Grace of God. Life under these conditions does not give us genuine experiences of God."

(continued on p.17)

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Theosis: The True Purpose...

continued from p.16

Therefore, the psyche is not truly satisfied because its thirst remains unquenched." According to Fr. George, this overreliance on human efforts and ignoring of God's Grace leads to people neglecting their spirituality, especially the youth, and to people leaving the Church out of dissatisfaction.

• **Anthropocentric humanism:** Fr. George explains, "This self-sufficient humanism is a socio-philosophical system which is separated from and made independent of God. It leads contemporary man to a civilization based on selfishness, and this has brought modern humanity to an impasse. In the name of the development and liberation of humanity, it wishes to estrange us from our Orthodox Christian Faith. But is there any greater development possible for man than theosis?"

Consequences for Theosis

Fr. George is critical of the spiritual guidance youth receive from adults today. "Today, young people seek experiences. They are not content with a materialistic life, nor with the rationalistic society that we, their elders, hand down to them. Our children, being icons of God, 'called to be gods,' seek something beyond the logical forms of the materialistic philosophy and atheistic education we offer to them. They

seek experiences of true life. And, certainly, it is not sufficient for them to be told about God. They desire experience of Him, of His light, of His Grace. Many of them search in vain, resorting to many cheap substitutes to find something outside or beyond logic because they do not know that the Church has both the ability to comfort them and the experience they thirst for." He explains that the Orthodox Church offers the guidance youth seek through its worship services, theology and monasticism.

"It is in this way, by overcoming our self-love and the anthropocentric philosophy of egotism, that we become real people, true men. Then we will meet God with reverence and love, but also meet our fellow man with respect and true dignity not seeing him as a tool of pleasure and exploitation, but as an icon of God destined for theosis," says Fr. George.

Fr. George concludes, "Let us continually thank the holy Lord for the gift of theosis, which is a gift of His love. Let us reciprocate His love with our own love. The Lord wants and desires us to be deified. After all, for this purpose He became man and died upon the Cross."

—Archimandrite George, Abbot of the St. Gregorios Holy Monastery on Mount Athos. (2006).

Theosis: The True Purpose of Human Life. 4th ed. Mount Athos, GR: Holy Monastery of St. Gregorios on Mount Athos.

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Едмонтон урочисто відзначив 200-ліття Тараса Шевченка

■ ЕДМОНТОН, АБ—В суботу 15 березня 2014 р. спільнота Едмонтону відзначила подію, яка 9-го березня 1814 року пов'язала село Моринці з великим світом—народження Тараса Шевченка. Під патронатом едмонтонського відділу Конгресу Українців Канади, Українське Музичне Товариство Альберти вже 23-й рік займається добірною тематикою для концертів. Цьогорічна тема: *Тарас Шевченко—його геніяльне слово*.

Святковий концерт почався із “Заповітом” (муз. М. Вербицького, першого композитора музики до слів Шевченка у Західній Україні). Цей твір менш знаний, бо вимагає дво-хорового хору (чоловічого і мішаного) і також соліста. Його виконали збірний хор, запрошений гість бас-баритон Павло Гунька, диригував запрошений маестро Лаврентій Івашко з Оттави, при фортепіані Йоахим Сеггер.

Вступне слово з вітанням ієрархів Української Церкви, Його Преосвященства Єпископа Іларіона Едмонтону та Західної Єпархії УПЦК та Його Преосвященства Єпископа Давида, УГКЦ, представників уряду й публіки виголосила Люба Федущак, голова едмонтонського відділу Конгресу. Тоді, збірний хор заспівав *Рече та стогне Дніпр широкий*, при

форт. Ірина Тарнавська. Могутні слова цієї пісні показують, що Шевченко прийшов у літературу з вродженим даром мови, даром від Бога.

Далі, дуже вміло повела програму Лілія Пантелюк. Поміж різними виступами читала тексти про місію Шевченка пов'язаною з українським словом. Ці тексти зложила Галина Котович. Після хору дорослих, хор молоді з великим запалом відспівав чотири пісні (дир. Л. Івашко; при форт. І. Тарнавська): *Слава Кобзареві* (муз. Недільського, форт. обр. Є. Яременка); *Учітеся, братії мої* (муз. анс. Рушничок, форт. обр. І. Тарнавської), а після першої стрічки Гануся Куць майстерно деклямувала вірш *Вічне слово Кобзаря* (сл. В. Круковської); *Садок вишневий коло хати* (форт. обр. І. Тарнавської), Л. Івашко навчив дітей дуже ніжної інтерпретації цієї пісні; *Гамалія* (муз. О. Керекеша, форт. обр. І. Тарнавської), ця пісня, з модерною гармонією, виконана бравурно-ритмічно. Велике признание дітям!

Лисенко вповні розумів і відчував ідейно-мистецькі принципи поета, і з усіх композиторів лишив нам найбільше музики до слів Шевченка—88! Був для музики тим, чим Шевченко для літератури. Своїм теплим баритоном, Павло Гунька зачарував публіку вибраними творами Шевченка: *У неділю вранці рано* (муз. М. Лисенка); *За думою дума* (муз. Я. Степового); *Якби зустрілися ми знову* (муз. М. Лисенка); *Серенада Ярми* (муз. М. Лисенка). При форт. Й. Сеггер. Після цього виступу, представник провінційного уряду, Джаніс Сарич привітала українську спільноту і прочитала доповідь про Шевченка, що вона представила в легіслятурі 6-го березня 2014. Також, від себе вручила Любі Федущак і Любі Бойко-Белл пропам'ятні грамоти з нагоди цієї річниці.

Шевченко був один з перших письменників, що створив нову українську літературну мову на основі



Збірний дорослий хор.

розмовної народної. Він також охоче приймав у свою поетичну мову критично пересічні елементи різних українських діалектів. Показав народові, що українська мова здатна все висловити. Підкреслюючи цю тему, Оля Миц прочитала вірш В. Самійленка *Українська мова (Діамант дорогий на дорозі лежав...)*. Шевченко ціле життя боровся за суверенітет української мови в українському суспільстві: “... у їх народ і слово...”. За це слово Москва покарала його десятьма роками казарми.

Наступне, Роман Британ прочитав доповідь про повісті Т. Шевченка (текст Г. Котович, джерела: Іван Дзюба, Євген Сверсток, Павло Зайцев). Скорочений текст доповіді: “Під час останніх 5 років на заслання, Шевченко писав, окрім українських віршів таємно, 9 повістей російською мовою, і надіявся на їх друк в російських журналах. Хотів показати російській публіці, незнайомою із життям на Україні, що Україна має своє обличчя, культуру, історію відмінні від Росії, що кожний нарід повинен зберігати свої традиції та мову. Також включив свої погляди проти кріпаччини і думки, як технічний прогрес тих часів міг би полегшити працю селянина. А у повісті *Близнята* точно описаний побут і звичай в Україні 1820-40 років, про яких маємо мало інформації з інших джерел. Шевченка псевдонім був Кобзар Дармограй. Проте, українські приятелі холодно прийняли ці повісті “іхнього Кобзаря”. Російські журнали не хотіли їх друкувати, яких стиль був на 10 років позаду тогочасної “моди”. А літературні

науковці аж багато літ пізніше їх оцінили позитивно, підходячи до них з іншими критеріями, ніж до поезій Шевченка. Великий український літературознавець Сергій Єфремов назвав повісті Т. Шевченка “занедбаною спадщиною”.

Після доповіді, Павло Гунька виконав ще три пісні: *Понад полем іде* (муз. М. Лисенка); *Минають дні* (муз. С. Туркевич—перша українська композитор-жінка); *Минають дні* (муз. М. Лисенка). Його чудова інтерпретація пісень дійсно притягаюча сила і публіка стоячи наділила його довгими оплесками, при форт. Й. Сеггер. Струнний квартет Страткона, що складається з чотирьох професійних музикантів: Дженифер Бустин, Шеннон Джонсон, Сара Вудман, Джозефін ван Лір—з великим розумінням виконали два твори: *Прелюдія пам'яті Т. Г. Шевченка*, фортепіяновий твір Я. Степового, що переробила для струнного квартету Анна Козак, скрипаль едмонтонської симфонії. Другий твір: *Квартет для двох скрипок, віолі та віолончелі* (муз. М. Лисенка). Цей твір для струнних інструментів один з перших такого роду в українській музичній літературі. Публіка тепло прийняла виступ квартету.

Останній виступ концерту—хорова кантата Лисенка *Б'ють пороги*, виконав збірний хор, дир. Л. Івашко, при фортепіані—Йоахим Сеггер; бас-баритон—Павло Гунька; тенор—Маркіян Говда; квартет: Лілія Волянська, Вікторія Калке, Маркіян Говда, Богдан Криницький). Цей твір написаний під час подорожі Лисенка на Дніпрові пороги й Хортицю.



Бас-баритон Павло Гунька.



Збірний молодіжний хор.



Збірний дорослий хор.



Люба Федущак, голова Конгресу Українців Канади едмонтонського відділу; Джаніс Сарич, член провінційного уряду Альберти; Люба Бойко-Белл, голова Українського Товариства Альберти.

Концерт української музики юних талантів

■ ЕДМОНТОН, АБ—В неділю 23-го березня 2014 р. в концертному залі Коледжу "Альберта" відбувся 10-ий концерт української музики, організований Українським музичним товариством Альберти. Ця імпреза націлена на те, щоб діти і молоді, які вивчають музику мали нагоду познайомитися з творами українських композиторів, тому що під час концерту лунала виключно українська музика або музика, яка включала українську тематику.

Імпрезу відкрила коротким словом і вітанням голова товариства Люба Бойко-Белл, яка була теж ведучою програми. В залі пролунали твори різних жанрів і стилів, обробки народних пісень, творчість слідує композиторів: І. Берковича, О. Зноско-Боровського, М. Вербицького, Г. Верети, Б. Весоловського, В. Витвицького, М. Гайворонського, В. Косенка, М. Кравців-Барабаш, М. Лисенка, П. Майбороди, О. Омеляського, С. Павлюченка, Ю. Рожавської, Р. Савицького, М. Скорика, Я. Степового, К. Стеценка, О. Тарнавської, П. Чайковського, Л. Юриної, Б. Фільц, Ю. Щуровського, О. Яківчука.

Як звичайно, серед виконавців найбільше було молодих піаністів, віком від початкових до восьми років навчання: Іванна Бардай, Лія

Войцік, Роман Гладішевський, Максим Єліяшевський, Ярема Єліяшевський, Дмитро Жовтуля, Анна Жовтуля, Івасик Куць, Анна Лепкі, Марія Овчаренко, Стефан Подільський, Лукіян Подільський, Вікторія Попович, Любомир Сорока.

Фортепіанні соло виступи чередувалися виступами виконавців на інших інструментах. Софія Овчаренко грала на віолончелі, Гануся Куць—на кларнеті, Дарія Подільська—на скрипці, Дмитрик Куць—на акордеоні, Наталя Гансен і Христина Ковальчук—на бандурі. Всі виконавці були добре підготовлені. Слухачам цікаво було послухати чудесну інтерпретацію і глибоке розуміння. Взагалі всі виконавці зі задоволенням і приємністю виконували твори чудової української музики.

Варто згадати учителів, інструкторів, які зуміли заохотити своїх учнів до вивчення цікавої і прекрасної української музики, а це: Марія Дитиняк, проф. Андрій Горняткевич, Іван Федор, Йосиф Фрідман, Маргарета Міллер, Давид Мітчел, Боні Моунсеф, Грем Пеппінг, Алла Рехсон, Ірина Тарнавська. Першим трьом інструменталистам акомпанювала Ірина Тарнавська, яка своєю прегарною грою доповнювала кож-



Наші юні виконавці учасники концерту української музики.

ний виступ. Гарно оформлена програма концерту (Ірина Тарнавська) поміщувала також цікаву інформацію про кожного композитора, твори якого виконували музиканти. Ці інформації збирала і впорядковувала Галина Котович.

Голова товариства Люба Бойко-Белл роздала всім виконавцям від-

повідні грамоти, подякувала їм за гарні виступи. Вона також подякувала всім присутнім за увагу і підтримку роботи товариства, і потім запросила всіх взяти участь в майбутньому концерті наших юних виконавців.

—Марія Дитиняк, член УМТА

Едмонтон урочисто відзначив 200-ліття Тараса Шевченка

(продовження на стор.19)
продовження зі стор.18

Зміст кантати—це героїчне минуле України, що пройшло, а переповнене надією завершення твору переходить до найвищої ступені звукової сили хору: *От де люди, наша слава, слава України!* Стоячи, публіка нагородила хористів і диригента бурхливими оплесками.

У заключнім слові голова Українського Музичного Товариства Альберти Люба Бойко-Белл подякувала всім виконавцям за успіх концерту й публіці за присутність. Підкреслила, що шанувати Шевченка можемо найкраще, шануючи його мову, хто як може, в родині і в своєму українському оточенні. Згадала про

святкування Шевченка в Об'єднаних Націях під час Інтернаціонального дня рідної мови 27 лютого 2014 р. А наші герої Майдану, які полягли в боротьбі, здійснили слова Шевченка: *Кайдани порвіте, волю окропите!*

Концерт закінчився українським славнем, музика М. Вербицького. Хор співав усі три стрічки, а маестро Л. Івашко диригував хором і публікою, яка співала першу стрічку й три рази приспів. Цей концерт, що був на дійсно високому рівні, дав громаді Едмонтону нагоду виявити любов і пошану до Батьківщини й Шевченка у цей тяжкий час, і відчувати іскру надії на кращу долю України в майбутньому.

—Галина Котович, Членка УМТА

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Вічная пам'ять!

Священнослужителям, що спочили в Бозі в травні місяці.

Митрополит Іоан (Теодорович)	† 03. 05. 1971
Митрополит Михайл (Хороший)	† 18. 05. 1977
Протоієрей Варфоломій Войтович	† 03. 05. 1944
Протоієрей Іван Дмитрів	† 23. 05. 1954
Протоієрей Константин Желішкевич	† 11. 05. 1960
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Добродійкам, що спочили в Бозі в травні місяці.

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Добр. Клеоніка Квасніцька	† 23. 05. 1973
Добр. Ксенія Хруставка	† 23. 05. 1982
Добр. Софія Стратійчук	† 29. 05. 1992

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

Memory Eternal!

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

Archbishop Ioann (Theodorovich)	† 03. 05. 1971
Metropolitan Michael (Khoroshy)	† 18. 05. 1977
Archpriest Bartholomew Woytowich	† 03. 05. 1944
Archpriest Ivan Dmytriw	† 23. 05. 1954
Archpriest Kost' Zelishkewych	† 11. 05. 1960
Archpriest Hyrhoriy Kryshchanovich	† 03. 05. 1963
Archpriest George Tsukornyk	† 19. 05. 1968
Archpriest Mykolaj Pacholkiw	† 30. 05. 1975
Archprotopresbyter Hryhory Wasyliw	† 05. 05. 1993
Archpriest John Chinchenko	† 28. 05. 1993
Presbyter Alexander Krawchenko	† 31. 05. 1997
Archpriest Teodot Hluchaniuk	† 23. 05. 1998
Presbyter Vasili Popovich	† 30. 05. 1999
Protopresbyter Dr. Hryhory Udod	† 31. 05. 2000
Protopresbyter Maxim Olesiuk	† 13. 05. 2006
Protopresbyter Tymofy Minenko	† 30. 05. 2006

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

Dobr. Dominica Ohienko	† 19. 05. 1937
Dobr. Cleonica Kwasnytska	† 23. 05. 1973
Dobr. Ksenia Chrustawka	† 23. 05. 1982
Dobr. Sofia Stratyshuk	† 29. 05. 1992

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

Учітеся, брати мої...

*Study, my brothers
Think and read
Learn from others
But never forget your own*

*Учітеся, брати мої
Учітеся, читайте
І чужому навчайтесь
Й свого не цурайтесь*

*Цей твір народний поет Тарас Шевченко написав у 1845 році. Він кличе нас до вивчення рідної історії та шанування своєї культури.

Тhis year we commemorate 200 years since the birth of Taras Shevchenko, the great Ukrainian poet and artist. His impact on the history of Ukraine and its struggle for freedom becomes even more crucial as Ukraine faces the invasion of Russian military onto its territory. Today, as the people of Ukraine rise up in the name of dignity, freedom and democracy, Shevchenko's poetry kindles their hearts.

In the poem *Study, my brothers*, he calls us to learn about the world around us so that we do not remain isolated within our culture. At the same time, Shevchenko also wants us to not reject the culture we are born into, which is our essence. This is especially important when it comes to our religious beliefs. Christianity is the world's largest religion with over 2 billion believers. Globally, the three major Christian groups include the Eastern Orthodox, Roman Catholic and countless denominations of Protestantism. Why so many?

Originally there was one Church, which underwent a split into Orthodox and Catholic in the 11th century. Catholicism experienced its own reformation period that led to the rise of Pro-

testantism. There are approximately 41,000 Christian denominations in the world today. The differences include, for example, form of worship and interpretation of the Bible. It is important to follow the teachings of Jesus. St. Paul's letter to the Galatians (Gal 1:9) states, "As we have already said, so now I say again. If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse."

The most important thing for us to remember as we recount the life and work of Taras Shevchenko is to "study but never forget your own." I would like to follow Shevchenko's advice to learn about a different cultural and religious background. The example I write about comes from a trip that I took recently to the western part of the United States. As we travelled through the states of Utah and Idaho, our tour guide spoke of the religious group called Latter Day Saints, or Mormons, who had settled here. The Church of the Latter Day Saints, or Mormon faith, was founded by Joseph Smith in 1830 in Nauvoo, Illinois. Many saw Smith as a prophet, or a person who spoke for God. Over the years, church membership greatly increased but people in Nauvoo disagreed with some of the Mormon beliefs. After a mob killed Joseph Smith, a new leader took charge and decided to move all of the Mormons west to the Rocky Mountains. They left behind homes, farms, shops, businesses and many of their belongings. It was a long trip by covered wagons but finally they reached a place in the Great Salt Lake valley in Utah. The

moment their new leader Brigham Young saw the area, he said, "This is the place." This is where they would settle. There were many challenges along the way but the people were brave and determined. Around one in 15 died along the way before reaching the Great Salt Lake area. Today, over half of the population in Salt Lake City professes the Mormon faith. Worldwide, the membership is over 15 million. We drove through a number of cities in Utah where they have colonies and temples.

So what can we learn from this history of the other? What are the lessons from this culture that Shevchenko would wish us to use for growth in our own cultural life? Well, these people worked very hard to get to where they are and to grow. They have over 80,000 missionaries. They built huge temples. They own Universities and television networks. The members are very devoted to their faith. The



Dobrodiyka Jane

lessons from this history are similar to the lessons of history from the early Ukrainian immigrants to Canada: One cannot build a culture of Church without commitment, effort, vision and a deep faith. Therefore, it is very important for us to know and practice our Orthodox Faith as Shevchenko asks us to learn from others but never forget our own Ukrainian culture and Orthodox faith. Life is made manifest by growth, perfect and equal in every part.



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

Щодня, у Вінніпегу в каплиці Святого Іларіона Консисторії Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консисторії. В Єктеніях читаємо список імен і молимося, щоб Господь і Спаситель Ісус Христос по-

чув наші молитви за їх здоров'я та спасіння.

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

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

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

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

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

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

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

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

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



GOOGLE SHEVCHENKO

The global internet search engine Google featured Ukrainian national poet Taras Shevchenko on March 16, 2014 in honour of the 200th anniversary of his birth.



THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the **Pysanka 2014-Pascal Appeal** with their generous donations and by placing **Easter Greetings**. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC. May God bless you for these good works.

—Editor



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Michael & Frances Prystupa, Winnipeg, MB
Dr. Peter Walkovich, Pickering, ON
Walter Wawruck, Vancouver, BC
\$50.00
Margaret Katzeley, St. Andrew's, MB
In Memory of Emily & Peter Katzeley
Michael & Olga Kurczaba, Calgary, AB
J.P. Semeniuk, Burlington, ON
Syl Syrnick, Saskatoon, SK
\$40.00
Mary Petrow, Winnipeg, MB
Paul & Effie Yurkowski, Winnipeg, MB
\$25.00
Anne Nazarevich, Winnipeg, MB
\$20.00
Rev. George Hnatko, Indianna, PA
Henry Pohranychny, Lac La Biche, AB

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\$500.00
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\$300.00
UOC of St. Mary, Oshawa, ON
\$200.00
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Michael & Irene Shipowick, Toronto, ON
\$100.00
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Olga & Lubomyr Hluchaniuk, Hamilton, ON
Pauline Ignash, Winnipeg, MB
Grace Karpiak, Winnipeg, MB
Brian Kelsch, Winnipeg, MB
Maurice Lakusta, Winnipeg, MB

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\$100.00
Dorothy Liber, Etobicoke, ON
Jessie Maranchuk, Dauphin, MB
Rose Michalchuk, Edmonton, AB
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Vera Shevchuk, Willowdale, ON
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\$10.00
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\$100.00
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Agnes Derbowka, Dufrost, MB
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Arlis Prozenko, Ottawa, ON
 In Memory of George Prozenko

KUZYK STEPHEN & OLGA BURSARY

SEPTEMBER, 2013
\$4,722.00
Stephen & Olga Kuzyk Bursary Fund

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\$200.00
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\$600.00
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\$283.50
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Terry & Vera Labach, Saskatoon, SK
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\$260.00

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William & Sophie Rygus, Edmonton, AB
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Dr. Wayne Woloschuk, Calgary, AB
\$40.00
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 Calgary, AB
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Barry & Pat Slusarchuk, Calgary, AB
Glen & Ethel Tacey, Strathmore, AB
Ted & Sonia Yarmuch, Calgary, AB
\$35.00
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\$30.00
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\$25.00
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\$20.00
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\$10.00
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\$100.00
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Marshall & Victoria Triska, Vegreville, AB
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\$35.00
Henry Pohranychny, Lac La Biche, AB
\$30.00
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\$25.00
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\$20.00
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\$50.00
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\$25.00
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\$100.00
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\$25.00
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\$500.00
UOC of St. Elias Luzan Toporiwtzi, Two Hills, AB

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SUS Foundation of Canada, Toronto, ON
\$500.00
Taras Shevchenko Foundation, Winnipeg, MB

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Jack Pyra, Winnipeg, MB
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Evhen & Sylvia Uzwyshyn, Winnipeg, MB
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Wasył & Stella Scherbatiuk, Winnipeg, MB

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\$1,000.00
Order of St. Andrew, Canora, SK
\$150.00
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\$100.00
Fr. Michael & Dobr. Deleena Faryna, Canora, SK
\$75.00
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Wasył Borodulia, Montreal, QC
Nick & Natalie Heshka, Yorkton, SK
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Orest & Rose Kaminsky, Yorkton, SK
Steve Matechuk, Melville, SK
Osyp Mushka, Mississauga, ON
William & Pauline Semenuik, Yorkton, SK
Carl & Ruth Slegel, Yorkton, SK
Peter Wertelecky, Etobicoke, ON
\$25.00
Taras & Dorothy Korol, Canora, SK
Order of St. Andrew , Canora, SK
 In Memory of Wm. Gryba

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\$150.00
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 Swyntuch, Etobicoke, ON
\$125.00
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\$100.00
Rev. Fr. Patrick Powalinsky, Warman, SK
Order of St. Andrew, Hamilton Chapter,
 Stoney Creek, ON
 In Memory of M. Kozak

\$85.00
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\$75.00
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 Edmonton, AB
Rev. Fr. Benny & Dobr. Lorraine Ambrosie,
 Edmonton, AB
Mark Bartko, Edmonton, AB
Walter & Mary Bartko, Edmonton, AB
John Belseck, Edmonton, AB
Donald Chomyc, Edmonton, AB
Lawrence Dary, Edmonton, AB
Zenon & Rose Drul, Edmonton, AB
William Dymianiw, Edmonton, AB
Dr. Michael M. Fedoretz, Edmonton, AB
Ed Feniak, Edmonton, AB
Alexander Filipenko, Edmonton, AB
Orest Gauk, Edmonton, AB
Steve & Emilie Gorgichuk, Edmonton, AB
Elaine Harasymiw, Edmonton, AB
John Harasymuk, Edmonton, AB
Dr. Albert Hohol, Edmonton, AB
Fred Holowach, St. Albert, AB
Marshall M Kachmar, Edmonton, AB
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Walter & Mary Koshman, Edmonton, AB
Dennis & Donna Kowalishin, Edmonton, AB
John Krewusik, Edmonton, AB
Bill Labatiuk, Sherwood Park, AB
Eugene & Olga Luchka, Edmonton, AB
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Victor & Geraldine Nakonechny, Edmonton, AB
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Walter Nychka, Edmonton, AB
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 Sherwood Park, AB
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Metro & Stephie Skoreyko, Edmonton, AB
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Michael Zukiwsky, Edmonton, AB
Walter & Victoria Zukiwsky, Edmonton, AB
Eugene & Christine Zwozdesky, Edmonton, AB
Dr. Cornel E. Filipchuk, Prof. Corp,
 Edmonton, AB

JULY, 2013
\$175.00
Maurice Bugera, Winnipeg, MB
\$150.00
William Chubaty, Winnipeg, MB
Dr. Oleh & Bonnie Gerus, Winnipeg, MB
Joseph Koropas, Winnipeg, MB
Boris & Elaine Salamon, Winnipeg, MB
Andrew W. & Claudia Serray, Winnipeg, MB
\$75.00
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 & Dobr. Maria Krawchenko, Winnipeg, MB
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V. Rev. Fr. Gregory & Dobr. Brenda Mielnik,
 Winnipeg, MB
Jack Pyra, Winnipeg, MB
Wasył & Stella Scherbatiuk, Winnipeg, MB
Evhen & Sylvia Uzwyshyn, Winnipeg, MB

AUGUST, 2013
\$75.00
Walter & Uliana Bodnar, Niagara Falls, ON
Andrey Bourak, Beamsville, ON
Dr. William Charnetski, Niagara on the Lake, ON
George & Larisa Fedj, Thorold, ON
Walter A. Lessey, St Catharines, ON
Carl & Anna Spytkowski, Beamsville, ON
Mike & Stephanie Spytkowski, Beamsville, ON
Eugene Stefaniuk, Osoyoos, BC
Eugene Tarasiuk, St. Catharines, ON
Dr. George Tokaryk, St. Catharines, ON
Dr. Oleh Waler, St. Catharines, ON
\$25.00
Taras & Dorothy Korol, Canora, SK
 In Memory of Nestor Ortynsky
Order of St. Andrew , Canora, SK
 In Memory of Nestor Ortynsky

SEPTEMBER, 2013
\$75.00
P. Palaschuk, Winnipeg, MB
OCTOBER, 2013
\$100.00
Gregory P. Syrnick & Lorilee M. Chomik,
 Calgary, AB
Order of St. Andrew, Calgary Chapter, Calgary, AB
 In Memory of Volodymyr Holowach

NOVEMBER, 2013
\$225.00
Nick Topolnitsky, Calgary, AB
\$190.00
Rose Maluta, Calgary, AB
Daniel Zukiwsky, Calgary, AB
\$150.00
Taras & Violet Bayda, Saskatoon, SK
Orest & Zennovia Haydey, Calgary, AB
William & Jean Holuk, Calgary, AB
Sam & Virtue Humeny, Calgary, AB
Tim & Audrey Michayluk, Calgary, AB
Mel & Mary Ann Pasichnuuk, Airdrie, AB
Beverly & Morris Pawlyshyn, Calgary, AB
Steve Sawchuk, Churchbridge, SK
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 Calgary, AB
Glen & Ethel Tacey, Strathmore, AB
Dr. Bernie Trischuk, Yorkton, SK
Michael & Dr. Svetlana Zienchuk, Etobicoke, ON
\$100.00
Order of St. Andrew, Hamilton Chapter,
 Stoney Creek, ON
 In Memory of Probratym Stephen Luby
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\$75.00
Paul & Elaine Holowach Amiot, Calgary, AB
Leo Atamanchuk, Mississauga, ON
Peter & Mary Charuk, Calgary, AB
Greg & Michele Faryna, Calgary, AB
Stephania Holowach, Calgary, AB
V. Rev. Fr. Taras & Dobr. Donna Krochak, Calgary, AB
Alex & Doris Kurchak, Roblin, MB
Steve & Nadiya Melynychuk, Calgary, AB
Walter & Anne Ozimko, Calgary, AB
Nestor Z. & Aka Papish, Calgary, AB
Don & Joan Popowich, Cochrane, AB
Michael & Irene Shipowick, Toronto, ON
Jerry & Tera Shuya, Calgary, AB
Wayne & Valerie Sushko, Calgary, AB
Dr. Wayne Woloschuk, Calgary, AB
\$71.00
Dr. Alex & Victoria Olchowecki, Salt Spring Island, BC

DECEMBER, 2013
\$1,500.00
Order of St. Andrew, Supreme Executive, Winnipeg, MB
\$575.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON
\$353.00
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\$325.00
Peter & Mary Kopiak, Burlington, ON
\$227.00
Order of St. Andrew, Long Branch Chapter, Etobicoke, ON
\$200.00
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\$175.00
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\$150.00
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\$125.00
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The Honorable Mr. Justice Morris Perozak, Hamilton, ON
Anton & Mary Pohoreski, Stoney Creek, ON
Stephan Prytula, Stoney Creek, ON
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Eugene Serediak, Mississauga, ON
Dr. Walter & Lina Smyrniw, Hamilton, ON
Alexandra & Geza Takacs, Dundas, ON
\$100.00

Alex & P. Balaura, Toronto, ON
John & Luba Ewashko, Winnipeg, MB
Nicolas Leschuk, Hamilton, ON
The Honorable Mr. Justice Morris Perozak, Hamilton, ON
In Memory of Probratym Eugene Fedak
Steve & Jean Snatinsky, Etobicoke, ON
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Order of St. Andrew, Hamilton Chapter, Stoney Creek, ON
In Memory of Probratym Eugene Fedak
\$90.00
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\$75.00
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Thomas Antony, Yorkton, SK
Thomas Bates, Yorkton, SK
Harold & Sylvia Cipywnyk, Burlington, ON
Mike Czorny, Stoney Creek, ON
Jim & Vic Eftoda, Yorkton, SK
Emil & Marilyn Fedak, Burlington, ON
Grace Fedak, Carlisle, ON
Gene Heshka, Yorkton, SK
Nick & Natalie Heshka, Yorkton, SK
John & Diane Jurychuk, Burlington, ON
Orest & Rose Kaminsky, Yorkton, SK
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John Pankiw, Yorkton, SK
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Gerald Yaholnitsky, Yorkton, SK
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\$70.00
Mykola Swyntuch & Olha Zawerucha-Swyntuch, Etobicoke, ON
\$50.00
Leo Atamanchuk, Mississauga, ON

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William Lubka, Islington, ON
\$25.00
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\$20.00
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Christina Senchuk, Hamilton, ON
Taras Senchuk, Hamilton, ON
Oksana Sushko, Hamilton, ON
Orysia Sushko, Hamilton, ON
\$15.00
Walter Prymak, Stoney Creek, ON
\$10.00
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Stephan & Bernice Staciuk, Hamilton, ON
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\$5.00
Mark Schaefer, Hamilton, ON

FEBRUARY, 2014
\$125.00
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\$100.00
Sozon & Helen Malinsky, Canora, SK
\$75.00
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Taras & Dorothy Korol, Canora, SK
Orest & Mary Mysak, Saskatoon, SK
Myrosław & Beatrice Ochitwa, Canora, SK

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APRIL, 2013
\$180.00
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\$50.00
Jennifer Osachuk, Winnipeg, MB
J. P. Semeniuk, Burlington, ON

MAY, 2013
\$100.00
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Grace Karpiak, Winnipeg, MB
William & Pauline Semenuik, Yorkton, SK
Vera Shevchuk, Willowdale, ON
\$50.00
Olga Kowcz, Montreal, QC

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Myron Tarasiuk & Orysia Luchak, Winnipeg, MB
Taras & Karen Luchak, Winnipeg, MB

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\$50.00
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SCHOLARSHIP
DECEMBER, 2013
\$200.00
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\$50.00
Alex & Margaret Kindraka, Stoney Creek, ON
V. Rev. Fr. William & Dobr. Larysa Makarenko, Hamilton, ON

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\$450.00
Bradley Kiewe, Winnipeg, MB
\$300.00
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Kevin Moist, Winnipeg, MB
Andrew Paterson, Winnipeg, MB
Gary Zanewich, Winnipeg, MB
Horizon International Distributors, Winnipeg, MB
\$200.00
Jeff W. Saranchuk Medical Corporation, Winnipeg, MB
\$150.00
1416564 Alberta Ltd, Cochrane, AB
Dean Barth, Winnipeg, MB
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Scott Best, Winnipeg, MB
Keith Bilous, Headingley, MB
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Stephan Williams, Winnipeg, MB
Guy Woops, Winnipeg, MB
All City Interiors, Winnipeg, MB
All Weather Windows, Winnipeg, MB
Hill Sokalski Walsh Trippier LLP Litigation Counsel, Winnipeg, MB
Keith Labossiere Law Corporation, Winnipeg, MB
Reliable Heating & Air Conditioning Ltd., Winnipeg, MB
Ridgix Building Solutions Inc., Winnipeg, MB
\$15.00
Scott Weir, St. Adolphe, MB
Susan Zuk, Winnipeg, MB

JULY, 2013
\$165.00
Dan Bertrand, Winnipeg, MB
\$150.00
Chris Osborne, Winnipeg, MB

AUGUST, 2013
\$150.00
Dr. Michael Goytan, Winnipeg, MB
Ron Klingzahn, Winnipeg, MB
Joe Laufman, Winnipeg, MB
Scott Malyon & Heather Short, Winnipeg, MB
Christopher Mattern, Winnipeg, MB
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\$90.00
Len Bowes, Winnipeg, MB
Michael Shumsky & Jan Gate-Shumsky, Winnipeg, MB
\$75.00
Scott & Dana Jordan, Winnipeg, MB
Steve Russell, Winnipeg, MB
\$30.00
Derek Olson, Winnipeg, MB
\$15.00
Neil Cooke, Selkirk, MB
Nathalie Emond, Winnipeg, MB
Kristin Hayward, Winnipeg, MB
Julye Dawn Rogoski, Winnipeg, MB

SEPTEMBER, 2013
\$90.00
Harvey and Margaret Dyck, Winnipeg, MB
\$15.00
David Holm, Winnipeg, MB
Brian Kelsch, Winnipeg, MB
Dr. Roman & Anastasia Yereniuk, Winnipeg, MB

THEOLOGY STUDY FUND - CDN
FEBRUARY, 2014
\$200.00
UWAC of St. John's Cathedral, Edmonton, AB

ST. ANDREW'S FOUNDATION

BROTHERHOOD OF ST. MARY THE PROTECTRESS BURSARY

APRIL, 2013
\$500.00
Brotherhood of St. Mary the Protectress, Winnipeg, MB

DR. PETER AND ROZALIA KONDRASCHOLARSHIP FUND

DECEMBER, 2013
\$2,000.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON

ESTATE DONATION
MAY, 2013
\$2,000.00
Estate of Fred Maluta, Calgary, AB

AUGUST, 2013
\$2,000.00
Estate of John Goruk, Edmonton, AB

FEBRUARY, 2014
\$2,000.00
Rose Maluta bequest, Calgary, AB

WILLIAM & OLGA WASSON (WASYLISHEN) SCHOLARSHIP

SEPTEMBER, 2013
\$100.00
Olga Wasson, Reseda, California

FOUNDATION - DONATION RECEIVED
OCTOBER, 2013
\$1,000.00
Stephania Holowach, Calgary, AB
In Memory of Volodymyr Holowach
Paul & Elaine Holowach Amiot & family, Calgary, AB
In Memory of Volodymyr Holowach
\$100.00
Jim & Lisa Bell, Orleans, ON
In Memory of Volodymyr Holowach
V. Rev. Fr. Roman & Dobr. Genia Bozyk, Winnipeg, MB
In Memory of Volodymyr Holowach
John & Doreen Horrick, Calgary, AB
In Memory of Volodymyr Holowach
Order of St. Andrew, Calgary Chapter, Calgary, AB
In Memory of Volodymyr Holowach
Alex & Olyne Patryluk, Regina, SK
In Memory of Volodymyr Holowach
\$50.00
Zenon & Alice Hryckowian, LaSalle, QC
In Memory of Volodymyr Holowach
Jules & Thereasa Klepak, Calgary, AB
In Memory of Volodymyr Holowach
Roman & Anne Marie Koszarycz, Calgary, AB
In Memory of Volodymyr Holowach
Jerry and Tera Shuya, Calgary, AB
In Memory of Volodymyr Holowach
Mary Zymowec, Montreal, QC
In Memory of Volodymyr Holowach
\$35.00
Carole & James Robertson, Calgary, AB
In Memory of Volodymyr Holowach

FEBRUARY, 2014
\$3,000.00
Dr. Denis & Tricia Hlynka, Winnipeg, MB

FOUNDATION-MACENKO CHAIR OF UKRAINIAN CHURCH MUSIC

OCTOBER, 2013
\$190.00
Nick Topolnitsky, Calgary, AB
\$188.13
Anonymous, Winnipeg, MB
\$175.00
Paul & Elaine Holowach Amiot, Calgary, AB
\$160.00
Daniel Zukiwsky, Calgary, AB
\$140.00
Gregory P. Syrnick & Lorilee M. Chomik, Calgary, AB
\$135.00
Nadia & Walter Semkulay, Calgary, AB
\$125.00
Arkadij Chumak, Calgary, AB
\$120.00
Percy & Laudie Collins, Calgary, AB
Marcia Maluta, Calgary, AB
\$100.00
Marlene Mysak, Calgary, AB
\$90.00
Albert & Olga Boykiw, Calgary, AB
Greg & Michele Faryna, Calgary, AB
Orest & Zennovia Haydey, Calgary, AB
Sam & Virtue Humeny, Calgary, AB
Jules & Thereasa Klepak, Calgary, AB
Lorne Kosack, Calgary, AB
V. Rev. Fr. Taras & Dobr. Donna Krochak, Calgary, AB
Michael & Olga Kurczaba, Calgary, AB
Orycia A. Kurczaba, Calgary, AB
Ron Kurczaba, Calgary, AB
Alex & Vivian Mckee, Didsbury, AB
Steve & Nadiya Melynychuk, Calgary, AB
Tim & Audrey Michayluk, Calgary, AB
Nestor Z. & Aka Papish, Calgary, AB
Mel & Mary Ann Pasichnuk, Airdrie, AB
Don & Joan Popowich, Cochrane, AB
Jerry & Tera Shuya, Calgary, AB
Wayne R. & Maryann Silvernagle, Calgary, AB
Wayne & Valerie Sushko, Calgary, AB
Gregory P. Syrnick & Lorilee M. Chomik, Calgary, AB
Glen & Ethel Tacey, Strathmore, AB
Dr. Wayne Woloschuk, Calgary, AB
\$45.00
William & Jean Holuk, Calgary, AB
Eric Kassian, Calgary, AB
Jean A. Mekitiak, Calgary, AB
Mrs. O. Samoil, Calgary, AB
Tanya Sotnikow, Calgary, AB
\$25.00
Bob M. & Eileen R. Yanicki, Calgary, AB

DECEMBER, 2013
\$100.00
Marjorie Hnatyshen, Calgary, AB

(continued on p.24)



Dobrodiyka Elizabeth Kokorudz (1922-2013) In Memoriam

activities.

Elizabeth later met Rev. Wladimir Kokorudz and they married on Oct. 8, 1960. They had two sons, John and Michael. Dobrodiyka Elizabeth was very active in the Church and helped her husband, the Ukrainian Women's Association and many others with various church functions in the communities in which they served. V. Rev. Wladimir, Dobr. Elizabeth and their family lived and served the parishes in Ethelbert, Manitoba from 1965 to 1968, Nipawin-Melfort, Saskatchewan from 1968 to 1972 and the Sheho-Foam Lake-Theodore, Saskatchewan parishes from 1972 to 1983. Dobr. Elizabeth and Fr. Wladimir then built a house, retired and moved with their family to Canora.

She was a loving and dedicated mother, wife and homemaker and enjoyed attending church, cooking, baking, gardening, reading and spending time with family and friends. Elizabeth enjoyed visiting relatives in and around Canora and while vacationing in Alberta, Ontario and Michigan. She was an excellent cook and loved cooking, baking and trying new recipes. Dobr. Elizabeth

was a welcoming and charming hostess who enjoyed having family and friends over and treated them with delicious cooking and baking from scratch.

Dobr. Elizabeth had a talent for making various arts, crafts, clothing, quilts and a variety of items from sewing, knitting and crocheting, which were given to family and friends or sold at craft sales. She also loved the outdoors and gardening and enjoyed having a vegetable garden, a few fruit trees and a small bedding plants hobby business with her husband for many years. It was a labour of love for her. She had a variety of beautiful bedding plants and received compliments from many people.

In the 1980's she helped to write, compile and publish a history book with over 350 pages and hundreds of photos about her father, Nicholas Lewchuk, and family. A few years after her husband, V. Rev. Wladimir, reposed in October 1997 and her health weakened, she decided to live closer to her family in Calgary. She enjoyed the company of her family nearby and was very fond of her children and grandchildren. Elizabeth passed on her musical talents to her grandchildren, Nicholas and Caroline. She enjoyed being entertained by several musical pieces they played on the piano for her.

Elizabeth was a loving, thoughtful, active, hard working, intelligent and creative woman who had a full and productive life devoted to her family and church. She was a loving and caring wife, mother and grandmother

with many interests and talents who enjoyed the company of family and friends, helping others and doing the best she could in many areas of her life.

She will be lovingly remembered and sadly missed by her sons, John and Michael (Vera), her grandson Nicholas and granddaughter Caroline of Calgary; her sisters: Mary Umrysh of Brampton, ON, and Sonia (Bob) Ferguson of Calgary, AB; her brothers: Orest (Elsie) Lewchuk and Ernie Lewchuk of Canora; as well as numerous nieces and nephews. She was predeceased by her husband, V. Rev. Wladimir; her parents: Nicholas and Nellie; her sisters: Natalie Lewchuk and Anne Kovach; and her brother Paul Lewchuk. She will be dearly missed by many relatives and friends.

The Funeral Rite for Dobr. Elizabeth was held at St. Vladimir's Ukrainian Orthodox Church in Calgary, Alberta, on Dec. 13, 2013 and was followed by a lunch reception in the Cultural Centre. A *Panakhida* memorial service was held on Dec. 21, 2013 at the Holy Trinity Ukrainian Orthodox church in Canora. Interment took place at the Canora Cemetery and was followed by a lunch reception in the Rainbow Hall. Relatives, friends and others who knew Dobr. Elizabeth, or who were unable to attend the services, are invited to sign the on-line guest book at:

www.lesonsfuneralhome.ca/memsol.cgi?user_id=1272269

Memory Eternal!
Вічна пам'ять!

■ Elizabeth Kokorudz fell asleep in the Lord, peacefully entering eternal life and being taken into the Lord's loving care, at the Calgary Foothills Hospital on Dec. 5, 2013 at the age of 91 years.

Elizabeth was born on Apr. 5, 1922 in Canora, Saskatchewan to Nicholas and Nellie (nee Humeniuk) Lewchuk. She grew up in Canora with her parents, four sisters and three brothers. Elizabeth attended school in Canora and spent many years working hard and helping her parents in various family and business activities. She was actively involved with printing and typesetting, the vaudeville and musical shows, the midway, concession and animal shows (Lewchuk's Midway & Shows), music recording, the orchard and seed businesses and many other

Sylvester Rosizky (1916-2009) In Memoriam



шого улюбленого чоловіка, батька, діда та прадіда Сильвестра Росіцького, який відійшов у вічність 23-го травня 2009 р. Б., висилаємо пожертву як нев'янучий вінок в світлу незабутню його пам'ять.

Нехай Господь Бог оселить душу його у царстві небесному. Спогади про нього будуть завжди з нами.

Вічна пам'ять!
Memory Eternal!

—дружина Ксеня Росіцька,
дочка Леся Шиповик з родиною,
син Володимир Росіцький з родиною

■ У п'яту річницю упокоєння на-

Annie Dutchak (1914-2003) In Memoriam



November 1, 1914-May 3, 2003

■ In this 11th year of the eternal repose of beloved wife, mother, grandmother, and great-grandmother, Annie Dutchak, her memory lives on in our hearts. Annie was a faithful and committed long-time member of the St. Michael Ukrainian Orthodox church

in Watson, Saskatchewan and previously a member of the Holy Ascension parish in Wimmer, Saskatchewan and the Dormition of St. Mary parish in Mamornitz, Saskatchewan. To all of us, Annie remains an example of strong faith in God and loving devotion to Church, family and community.

Grant eternal rest in blessed repose, O Lord, to Your departed servant, Annie, and make her memory to be eternal.

Хоч уже минуло 11 років від тоді як незабутня дружина, мама, баба та прабаба відійшла у Вічність, проте пам'ять про неї живе у наших серцях і житиме вічно.

У блаженнім успінні вічний спокій подай, Господи, спочилій рабі Твоїй—Анні, і сотвори їй вічну пам'ять.

Memory Eternal!
Вічна пам'ять!

Dear Readers,

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

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

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

— Editor

У річницю упокоєння

Емма і Пилип Демчук У світлу пам'ять

■ У 19-ту річницю упокоєння дорогої мами і баби Емми (упок. 31-го травня 1995 р.Б.) і в 15-ту річницю упокоєння дорогого тата і діда Пилипа (упок. 31-го травня 1999 р.Б.), у їх світлу пам'ять складаємо, як "нев'янучий вінок" пожертву на *Фундацію Української Православної Церкви в Канаді*.

Нехай Господь Бог оселить душі спочилих у Царстві Небеснім.

Вічна їм пам'ять!



— сину: о. прот. Богдан і їй добр. Оля,
Михайло і Галина та внуки Джіна і Аніта

Stephen Nikiforuk (1918-2012) In Memoriam



March 4, 1918 – January 16, 2012

■ It is with sadness that the siblings of Stephen Nikiforuk remember his falling asleep in the Lord two years ago on Jan. 16, 2012. As the family reminisces, we feel thankful that our grandparents, Stephan and Maria, immigrated to Canada in the early 1900s. Had they waited a few years, they might have been

sent to Siberia by Stalin. There would have been no family tree. Yet, the Nikiforuk family tree grew.

Stephen was born on March 4, 1918 the fourth in a family of 9. The family grew up in the difficult conditions of the 1930s with the younger members of the family wearing hand-me-down clothes. Growing up, Stephen learned all the skills for running a farm: He knew how to milk cows and other chores as well as handle a team of six horses and walk behind the harrows. Stephen attended elementary school at Dominion School #779 and high school at Whitkow, SK, where his cousin Max Maximiuk was teaching, and later in Prince where he stayed at his sister Mary's place. The crops were poor so Stephen and a neighbour's son left for Yellow Creek to help with the harvest where his sister Olga lived and where crops were much better. They took a team of horses and a hayrack with sheaves for the horses' feed. The

two needed a week to reach their destination. Stephen stayed at Olga's place over the winter, helping to cut lumber to build homes, barns and bins.

Stephen wished to become a teacher so he went to Saskatoon Normal School, the college for teacher training. His first teaching position was at Zoria School. At that time, teachers were evaluated by the quality of the Christmas concert. Stephen's siblings and parents drove by horse team 12 miles in -30 C to attend the concert and were very proud of his achievement. Stephen also taught at the Cooperation and Prosvita schools. When WWII broke out, he enlisted into the military. Stephen was in the Postal Corps. By the time he returned home, he had advanced to become a sergeant. After the war ended, Stephen taught at several schools in Alberta, but when his voice box failed, he had to end his teaching career. He returned to farming.

Later, Stephen went to seek work in

Toronto and became an apprentice stock-broker, at which was very successful. In his later years in Toronto, Stephen met Julia (Joan Bodnarchuk), who was the love of his life. Stephen lived by the philosophy that every day is an adventure. When he visited Saskatchewan, which was quite often, it was always an adventure whether he went hunting or fishing. Stephen reposed on Jan. 16, 2012 at his home at the age of 93 years. Stephen was predeceased by his wife Julia (Joan), his parents Andrew and Vasylyna (Lazorko), his sister Mary (Walter) Sochaski and brothers, David (Eileen) and John (Helen). Left to pray for his eternal memory are his sisters, Olga (Andrew) Borsa and Alice (Peter) Kowalsky, and brothers, Gordon (Margaret), Roman (Olga) and Yaroslav (Stella).

Memory Eternal!
Вічна пам'ять!

—The Nikiforuk family

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно від 2 до 4 тижнів.

ATTENTION!

Duplicate Baptismal and Marriage certificates

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

Please allow 2 to 4 weeks for processing.

You can now pay with:



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ALL TAXES & SURCHARGES ARE INCLUDED

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Donations... continued from p.23

\$25.00

Helena Kinal, Winnipeg, MB
In Memory of Dmytro Kinal

FOUNDATION-BOZYK SCHOLARSHIP

NOVEMBER, 2013

\$100.00

Lilia Johnson, Surrey, BC

FEBRUARY, 2014

\$100.00

V. Rev. Fr. Roman & Dobr. Genia Bozyk,
Winnipeg, MB

FOUNDATION-MORRIS KARPIAK SCHOLARSHIP FUNDS

NOVEMBER, 2013

\$100.00

Grace Karpiak, Winnipeg, MB

FOUNDATION: HENRY & ANASTASIA (SOWSUN) CRAIG BURSARY

SEPTEMBER, 2013

\$1,000.00

Anastasia Craig, Reseda, CA

REV. & MRS. APONIUK SCHOLARSHIP FUND

NOVEMBER, 2013

\$100.00

Dr. Natalia Aponiuk, Winnipeg, MB

DECEMBER, 2013

\$50.00

Dr. Natalia Aponiuk, Winnipeg, MB

FEBRUARY, 2014

\$100.00

Dr. Natalia Aponiuk, Winnipeg, MB
In Memory of Lena Ostapovitch

Residence Applications

We are now accepting St. Andrew's College **Residence applications for the 2014-2015 academic year.** Any students who wish to book a room are urged to **contact the Residence Supervisor, Genia Bozyk, as soon as possible at (204) 474-8895 or email st_andrews@umanitoba.ca**

Accommodations will be assigned on a first-come, first-served basis with preference given to returning students.



LEARN UKRAINIAN WHILE HAVING FUN!

Enroll your children now in...

Mini-College 2014 Ukrainian Program

WHO?

For children 6-13 years of age

WHEN?

Week 1 — July 14-18, 2014

Week 2 — July 21-25, 2014

Week 3 — July 28-August 1, 2014

Monday-Friday, 8:30 a.m. – 4:00 p.m.

WHAT?

Ukrainian Day Program co-sponsored by St. Andrew's College and the Manitoba Parents for Ukrainian Education

WHERE?

St. Andrew's College, University of Manitoba, Fort Garry Campus, 29 Dysart Road, Winnipeg, Manitoba, R3T 2M7

WHY?

To learn Ukrainian through the Arts, Culture and Recreation.

COST?

\$85.00 per child (for each one-week term)
Each child is to bring a bag lunch!

For more information, please contact:

Genia Bozyk – St. Andrew's College @ (204) 474-8895
or e-mail @ st_andrews@umanitoba.ca

CENTRAL EPARCHY– MANITOBA		
PORTAGE LA PRAIRIE-BRANDON		
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>		
Sunday - 4	10:00 a.m. - Liturgy - Brandon	
Sunday - 11	10:00 a.m. - Liturgy - Portage la Prairie	
Sunday - 18	10:00 a.m. - Liturgy - Brandon	
Sunday - 25	10:00 a.m. - Liturgy - Portage la Prairie	
WINNIPEG, ALL SAINTS		
<i>Priest: Rt. Rev. Protopresbyter Bill Wasyliw Tel: (204) 261-0361</i>		
Every Saturday	4:30 p.m. - Great Vespers (<i>service in English</i>)	
Sundays:		
1st & 3rd	10:00 a.m. - Liturgy (<i>service in English</i>)	
2nd & 4th	10:00 a.m. - Liturgy (<i>service in Ukrainian/English</i>)	
Tuesdays: 1st, 3rd	7:00 p.m. - Akaphist to the Mother of God ‘Healer of cancer’ with anointing (<i>service in English</i>)	
week day Holy Days	10:00 a.m. - Liturgy (<i>service in Ukrainian</i>)	

WINNIPEG MISSION DISTRICT		
<i>Contact Office of the Consistory Tel: (204) 586-3093 ext.227</i>		
Sunday - 18	10:00 a.m. - Liturgy; Blessing of graves - Poplar Park	
ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN		
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>		
Sunday - 4	9:30 a.m. - Liturgy (<i>Khram</i>); Lesser Blessing of Water; Dinner - Dauphin	
Sunday - 18	2:00 p.m. - Obidnytsia; Blessing of graves - Ethelbert	
Thursday - 29	10:00 a.m. - Moleben’ - St. George’s Chapel	
ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS		
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>		
Sunday - 4	9:00 a.m. - Liturgy; Blessing of graves - Roblin	
Sunday - 11	9:00 a.m. - Liturgy; Blessing of graves - Sandy Lake	
Sunday - 18	9:00 a.m. (SK time) - Liturgy (<i>Khram</i>); Blessing of graves - MacNutt	
Sunday - 25	9:00 a.m. - Liturgy; Blessing of graves - Seech	

VITA PARISH DISTRICT		
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>		
Sunday - 4	10:00 a.m. - Liturgy; Blessing of graves - Dufrost	
Sunday - 11	10:00 a.m. - Liturgy; Blessing of graves - Sundown	
Wednesday - 14	2:00 p.m. - Obidnytsia - Vita Personal Care Home	
Saturday - 17	9:30 a.m. - Confession; 10:00 a.m. - Liturgy; Blessing of graves - Arbakka	
Sunday - 18	10:00 a.m. - Liturgy; Blessing of graves - Senkiw	
Saturday - 24	10:00 a.m. - Liturgy; Blessing of graves - Sirko	

NORTHWESTERN ONTARIO		
FORT FRANCES, ST. GEORGE		
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>		
Sunday - 4	9:30 a.m. - Liturgy (<i>Khram</i>) - Fort Frances	
Sunday - 18	9:30 a.m. - Liturgy - Kenora	
Sunday - 23	9:30 a.m. - Liturgy; Blessing of graves - Fort Frances	

SASKATCHEWAN		
CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT		
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>		
Thursday - 1	2:30 p.m. - Moleben’ - Norquay PCH	
Saturday - 3	10:00 a.m. - Liturgy - Rama	
	6:30 p.m. - Great Vespers - Canora	
Sunday - 4	10:00 a.m. - Liturgy - Mazeppa	
Monday - 5	2:00 p.m. - Moleben’ - Gateway Lodge	
Tuesday - 6	10:00 a.m. - Liturgy - Drobot	
Sunday - 11	10:00 a.m. - Liturgy - Canora	
May 12-22	<i>Priest’s vacation</i>	
Saturday - 24	10:00 a.m. - Liturgy - Swan River	
	6:30 p.m. - Great Vespers - Canora	
Sunday - 25	10:00 a.m. - Liturgy - Donwell	
	Blessing of graves - Donwell Cemetery	
	3:00 p.m. - Obidnytsia - Wysla	
Thursday - 29	10:00 a.m. - Liturgy (<i>Khram</i>) - Burgis	
	Blessing of graves - Burgis Cemetery	
Friday - 30	1:30 p.m. - Moleben’ - Eaglestone Lodge	
	2:30 p.m. - Moleben’ - Kamsack PCH	
Saturday - 31	10:00 a.m. - Liturgy (<i>Khram</i>) - Kobzar	
	Blessing of graves - Kobzar Cemetery	
	2:30 p.m. - Blessing of graves - Arran Cemetery	
	6:30 p.m. - Great Vespers - Canora	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA		
<i>Priest: V. Rev. Fr. Slawomir Lomaskiewicz Tel: (306) 205-6478</i>		
Saturday - 3	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 4	9:30 a.m. - Matins; Liturgy (<i>Khram</i>) - Chapel Selo	
Tuesday - 6	9:30 a.m. - Matins; Liturgy - Chapel Selo	
Wednesday - 7	6:15 p.m. - Akathist - Descent of the Holy Spirit	
Saturday - 10	9:30 p.m. - Matins; Liturgy - St. Volodymyr, Moose Jaw	
	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 11	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
Wednesday - 14	6:15 p.m. - Akathist - Descent of the Holy Spirit	
Saturday - 17	10:00 p.m. - Matins; Liturgy - St. Michael’s, Candiatic	
	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 18	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
	3:00 p.m. - Obidnytsia - Free Methodist Church, Weyburn	
Wednesday - 21	10:00 a.m. - Obidnytsia - Parkside C.H.	
	6:15 p.m. - Akathist- Descent of the Holy Spirit	
Thursday - 22	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
Saturday - 24	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 25	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
Wednesday - 28	6:15 p.m. - Akathist - Descent of the Holy Spirit	
Thursday - 29	9:30 a.m. - Matins; Liturgy - Chapel Selo	
Saturday - 31	5:00 p.m. - Vespers - Chapel Selo	

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT		
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>		
Sunday - 4	9:30 a.m. - Liturgy; Blessing of graves - St. Julien	
	4:00 p.m. - Blessing of graves - Sniatyn Cemetery	
Sunday - 11	10:00 a.m. - Liturgy; Blessing of graves - Codette	
Saturday - 17	10:00 a.m. - Liturgy; Blessing of graves - Cudworth	

Sunday - 18	10:00 a.m. - Liturgy; Blessing of graves - Gronlid	
Sunday - 25	10:00 a.m. - Liturgy; Blessing of graves - Tarnopol	
YORKTON DISTRICT PARISH		
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>		
Sunday - 4	9:30 a.m. - Liturgy - Sheho Town	
	3:00 p.m. - Blessing of graves - Memorial Gardens	
Thursday - 8	10:30 a.m. - Moleben’; Blessing of Paschal baskets - Yorkton Nursing Home	
Sunday - 11	9:30 a.m. - Liturgy; Easter Dinner - Yorkton	
	2:00 p.m. - Blessing of graves - Yorkton City	
Sunday - 18	9:30 a.m. - Liturgy - Yorkton	
Sunday - 25	9:30 a.m. - Liturgy - Yorkton	
Thursday - 29	9:30 a.m. - Liturgy - Yorkton	

WESTERN EPARCHY–ALBERTA		
VEGREVILLE PARISH DISTRICT		
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078</i>		
Thursday - 1	10:15 a.m. - Moleben’ - Homestead Lodge	
Sunday - 4	10:00 a.m. - Liturgy (English) - Vegreville	
	Blessing of graves - 1:00 p.m. - Royal Park ; 2:00 p.m. - Vegreville (Riverside)	
Wednesday - 7	10:30 a.m. - Moleben’ - Century Park Care Home	
	3:00 p.m. - Moleben’ - Heritage House	
Thursday - 8	10:30 a.m. - Moleben’ - St. Michael’s Manor	
Saturday - 10	10:30 a.m. - Mission Liturgy - Lloydminster	
Sunday - 11	10:00 a.m. - Liturgy; 1:00 p.m. - Blessing of graves - Sich Kolomea	
Saturday - 17	Blessing of graves - 11:00 a.m. - Innisfree ; 1:00 p.m. - Runfurly ;	
	2:30 p.m. - Lavoy	
Sunday - 18	10:00 a.m. - Liturgy - Vegreville	
	2:30 p.m. - Obidnytsia - Camrose	
	6:30 p.m. - Great Vespers - Lloydminster	
Saturday - 24	10:30 a.m. - Liturgy - Lloydminster	
Sunday - 25	10:00 a.m. - Obidnytsia - Mundare	
Tuesday - 27	9:30 a.m. - Liturgy - Vegreville	
Thursday - 29		

BONNYVILLE-ST. PAUL DISTRICT		
<i>Priest: Rev. Fr. Peter Haugen</i> Contact number: <i>Cell: (587) 252-2715</i>		
Saturday - 3	4:00 a.m. - Great Vespers - All Saints, St. Paul	
Sunday - 4	10:00 a.m. - Liturgy; Blessing of graves - All Saints, St. Paul	
Sunday - 11	10:00 a.m. - Liturgy; Blessing of graves - Nowa Bukowina	
Sunday - 18	10:00 a.m. - Liturgy; Blessing of graves - Sandy Rapids	
Saturday - 24	4:00 a.m. - Great Vespers - Bonnyville, St. Elias	
Sunday - 25	10:00 a.m. - Liturgy; Blessing of graves - Bonnyville, St. Elias	
Thursday - 29	10:00 a.m. - Liturgy - Bonnyville, St. Elias	
Saturday - 31	4:00 a.m. - Great Vespers - All Saints, St. Paul	

BRITISH COLUMBIA		
KAMLOOPS-PRINCE GEORGE PARISH DISTRICT		
<i>Priest: Rt. Rev. Mitred Archpriest Mykola Sawchenko Tel: (780) 417 8876 (780) 991-4081</i>		
Saturday - 3	6:00 p.m. - Great Vespers - Kamloops	
Sunday - 4	10:00 a.m. - Liturgy - Kamloops	
Sunday - 11	10:00 a.m. - Liturgy; Blessing of graves - Prince George	
Saturday - 24	6:00 p.m. - Great Vespers - Kamloops	
Sunday - 25	10:00 a.m. - Liturgy - Kamloops	

KELOWNA-VERNON PARISH DISTRICT		
<i>Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak Tel: (250) 868-3816</i>		
Sunday - 4	10:00 a.m. - Liturgy; Blessing of graves - Kelowna	
Sunday - 11	10:00 a.m. - Liturgy - Vernon	
Saturday - 18	10:00 a.m. - Liturgy - Kelowna	
Sunday - 25	10:00 a.m. - Liturgy - Vernon	

VANCOUVER ISLAND PARISH DISTRICT		
<i>Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329</i>		
Saturday - 3	4:00 p.m. - Vespers - Victoria	
Sunday - 4	10:00 a.m. - Liturgy - Victoria	
Saturday - 10	4:00 p.m. - Vespers - Parksville	
Sunday - 11	10:00 a.m. - Liturgy - Parksville	
Saturday - 24	4:00 p.m. - Vespers - Parksville	
Sunday - 25	10:00 a.m. - Liturgy - Parksville	
Wednesday - 28	5:00 p.m. - Vespers - Victoria	
Thursday - 29	10:00 a.m. - Liturgy - Victoria	

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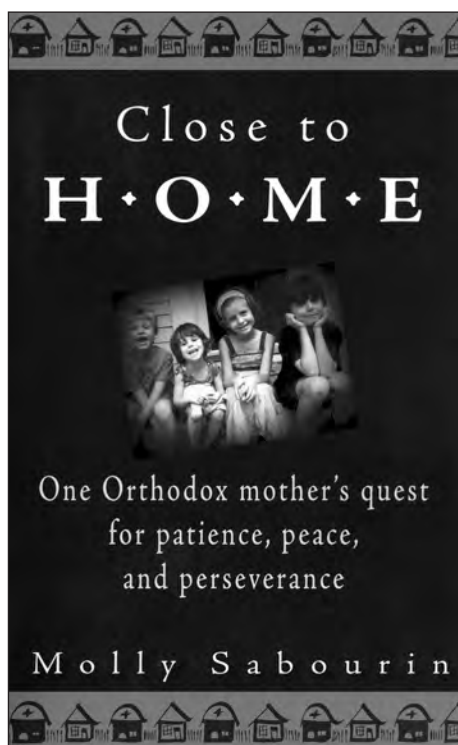
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ЦЕРКОВНИЙ КАЛЕНДАР – ТРАВЕНЬ –		
1. Чт. Прп. Іоана, мч. Віктора, свт. Косми	15. Чт. Свт. Афанасія, мчч. Бориса і Гліба	
2. Пт. Прп. Іоана, сщмч. Пафнутія	16. Пт. Мч. Тимофія, прп. Теодосія	
3. Сб. Прп. Теодора, свт. Іригорія	17. Сб. Мц. Пелагії, сщмч. Еразма	
4. Нд. 3-я, Мироносиць.	18. Нд. 5-а. Про самарянку. Вмч. Ірини, гл.4	
	19. Пн.Прав. Іова, мч. Варвара	
	20. Вт. Мч. Акакія, прп. Іоана	
	21. Ср. Ап. і єв. Іоана, прп. Арсенія	
	22. Чт. Перенесення мощів свт. Миколая	
	23. Пт. Ап. Симона Зилота, блж. Таїсії	
	24. Сб. Сщмч. Мокія, свв. Кирила і Методія	
	25. Нд. 6-а. Про сліпого. Свт. Єпифанія, гл.5	
	26. Пн. Мц. Гликерії, прмч. Макарія	
	27. Вт. Мч. Ісидора, прп. Микити, свт. Леонтія	
	28. Ср. Прп. Пахомія, прп. Ісайї	
	29. Чт. ВОЗНЕСІННЯ Г.Н.І.Х. Прп. Теодора	
	30. Пт. Ап. Андротка і св. Юнії	
	31. Сб. Мчч. Теодота, Петра, Діонісія	

Close to Home by Molly Sabourin

■ Sabourin, Molly. (2008). *Close to Home: One Orthodox Mother's Quest for Patience, Peace and Perseverance*. Ben Lomond, CA: Conciliar Press.

According to the author, this book is written for every young mother who has ever wished children came with an instruction manual, who has ever longed for just one quiet minute to finish a thought or utter a prayer, who has ever despaired of perfecting herself in time to become a good example for her children, who has ever wondered why 'happily ever after' takes so much hard work. With courage, humour and honesty, the author addresses these frustrations and more—offering not answers or solutions, but a new perspective and reassurance. Through her own experiences, she aims to offer hope. This book is designed to show that it is possible to flourish in the Orthodox faith within the context of the busy North America life of a mother of young children. The author uses examples and the experience of her own family life as the subject of each of the 13 chapters of this 186 page book. It is the story of the marriage and family life of a woman who converted to Orthodoxy. Each chapter deals with a different aspect of family life—marriage, birth of children, baptism, as well as individual is-



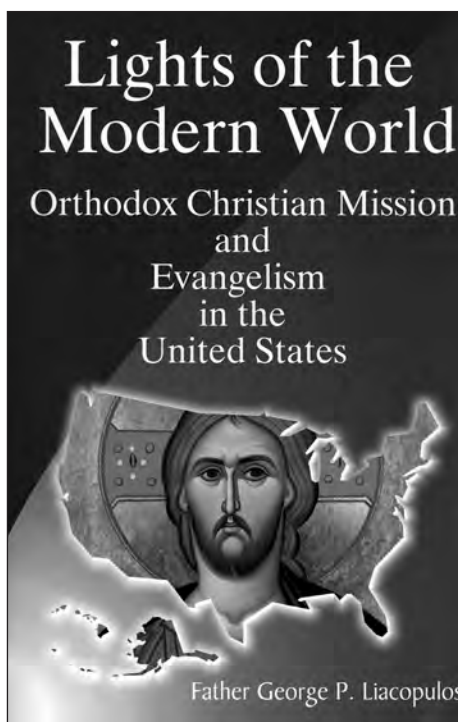
sues that a parent may feel, such as isolation from broader society. This book is valuable because it adds to the growing body of works on the Orthodox spiritual life of women. This volume is particularly directed at young women raising a family and learning about Orthodoxy.

\$24.95

Lights of the Modern World by Fr. George P. Liacopulos

■ Liacopulos, Fr. George, P. (2000). *Lights of the Modern World: Orthodox Christian Mission and Evangelism in the United States*. Minneapolis, MN: Light & Life Publishing.

This is a study of the trends and approaches of the missions undertaken by a sampling of Orthodox Churches in the USA. The author points out that all of the Orthodox Churches are experiencing a deep-seated tension as they attempt to contextualize their Orthodox theology, ethos, world view, identity and sense of mission in a modernized American society. It characterizes American society as having pluralistic, neo-paganized and secularized principles and presuppositions that contradict and are often the antithesis of Orthodox teachings. The author's purpose in writing is to provide a case study to show how one traditional religious system of Orthodox Christianity is responding to a highly complex and modernized society such as that of the US. While there are differences in the growth of Orthodox Churches in Canada compared to the USA, this book may still benefit Canadian readers by demonstrating the ways that the Orthodox Church in the US is responding to



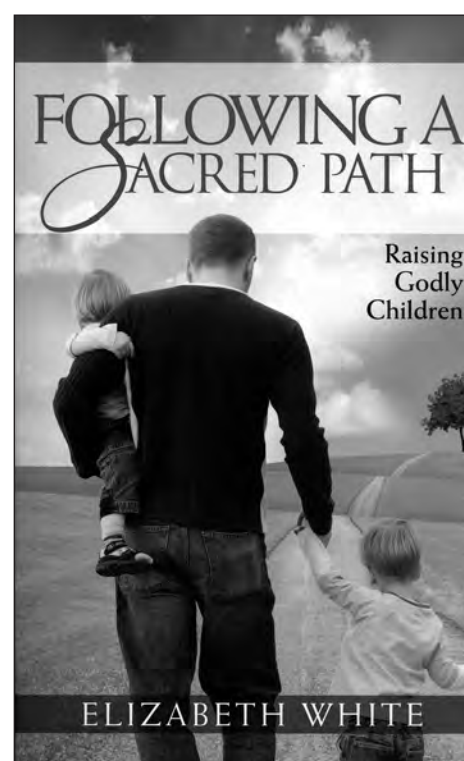
modernization, at the same time, preserving doctrinal and sacramental unity. It provides a good explanation of the different approaches to mission and growth in the context of modern-day secularism. Written in a more academic style, this 210-page book is well organized into 7 chapters and includes an introduction and conclusion.

\$25.95

Following a Sacred Path by Elizabeth White

■ White, Elizabeth. (2013). *Following a Sacred Path: Raising Godly Children*. Chesterton, IN: Ancient Faith Publishing.

Experienced educator Elizabeth White offers practical advice on raising children to understand and love their faith. The author uses her training as a Montessori teacher and children's catechist to share ideas on how to help individuals young and old to fall in love with Christ. She imparts a philosophy that honours the child and her budding faith, using a holistic approach that also inspires and teaches those doing the guiding. Focusing on the church year, the author offers a new way to talk to children about the faith, along with activities the family can share that encourages children to discover spiritual truths for themselves and own them for life. The activities span the Orthodox liturgical year that are designed to help children develop a love of God. This 149-page book is unique because it is aimed at the child's individual spiritual development and cultivating the child's spirituality in a home setting. The author also brings an important message for parents that "children are a gift from God. The home is their first and most important 'sacred space'. It is the parents who are entrusted to provide an environment allowing real encounters with a living Christ. There is a sacred journey to be taken in the home, a journey to God and God-likeness for both child and adult, one that needs to be given a higher priority than anything else in family life." The author echoes the important teachings of many Orthodox saints on family life. The author also advocates for the entire family to cultivate spirituality in the home together and not as individual members disconnected from each other. White also squarely addressed a worrying trend among



young adults, "Polls indicate that a high percentage of adults abandon the Faith by college age. This is alarming. We should be concerned and ask why this exodus is occurring." She recognizes that these issues are rooted on our spiritual upbringing as children. She says, "My personal observation is that many parents simply do not make Church a big part of their family life, or at least in a way that inflames a burning, undying love for God. An interior desire to serve Him is never firmly established." Her aim in writing this book is to help find this path. This book contains 10 chapters as well as an introduction and appendix. Each chapter is structured with concrete goals and take-home messages, theory and discussion for parents along with practical activities and exercises.

\$13.95

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The Visnyk / The Herald greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs that best represent the event(s) in the written text. Due to space limitations, we ask contributors to prioritize (number in order of importance), and limit the number of photos being sent (max. 6).

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