

# ВІСНИК the HERALD

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## День Святої Трійці П'ятидесятниця

■ На п'ятдесятний день після Великодня, який припадає цього року на 8 червня, Свята Православна Церква відмічає в цей день зішестя на Апостолів Святого Духа, Який вічно перебуває в Церкві Христовій. Свято зішестя Святого Духа на Апостолів називається Святою Трійцею або П'ятидесятницею тому, що сталося в п'ятдесятний день після Воскресіння Христа. В цей день розкрилася світові цілісність Пресвятої Трійці, і люди стали поклонятись і прославляти Трійцю Триєдиного Бога: Отця, Сина, і Святого Духа.

На п'ятдесятний день після Великодня учні Господа зібралися в Єрусалимі навколо Апостолів та Матері Божої, чекаючи приходу "іншого Утішителя", як велів їм Господь перед Своїм Вознесінням. На цей день євреї згадували вручення Мойсею на Синаї скрижалей Завету. Бо у п'ятдесятний день після виходу народу ізраїльського із Єгипту, Бог на горі Синай дарував людям Закон. І так само на п'ятидесятний день після Христового Воскресіння відбулося народження Церкви.

У день, коли Мойсей дав закон, Ісус Христос послав їм Духа Святого: "І раптом зчинився шум із неба, ніби буря раптова зірвалася, і переповнила увесь той дім, де сиділи вони. І з'явилися їм язики поділені, немов би вогненні, та й спочив на кожному з них по одному. Усі ж вони сповнилися Духом Святим, і почали говорити іншими мовами". На свято до Єрусалима зібралося багато людей з різних країн. Почувши цей шум, збігся народ і збентежились люди, оскільки кожен почув Апостолів, які говорили різними мовами, і питали: "Хіба не всі вони галилеяни?". Люди вирішили, що ті п'яні, але Апостол Петро сказав, що це не сп'яніння, а передречене пророком Іоїлем: "...Говорить Господь, Я виллю від Духа Свого на всяку плоть". І Петро прославляв Ім'я Ісуса Назарянина, якого "ви руками беззаконними розіп'яли, але Бог Воскресив Його, чому ми всі свідки.

[продовження на стор.2](#)

## Feast Day of the Holy Trinity The Pentecost

■ The Holy Orthodox Church commemorates the Descent of the Holy Spirit on the Apostles, which eternally remains in Christ's Church, on the fiftieth day after Pascha. This year, this feast day falls on June 8. It is also called the Feast Day of the Holy Trinity, or the Pentecost, referring to this event taking place 50 days after Christ's Resurrection. The fullness of the Holy Trinity was revealed to the world on this day, and humanity learned to venerate and glorify the Three Persons of the Triune God—Father, Son and Holy Spirit.

On the fiftieth day after Pascha the followers of the Lord gathered in Jerusalem together with the Disciples and the Mother of God. They were awaiting the coming of the Comforter as the Lord instructed them before His Ascension. At that time, on this day the Jewish calendar also commemorated Moses receiving God's Commandments on Sinai. God gave the Israelites the Commandments on Mt. Sinai on the fiftieth day after they came out of the desert of Egypt. In the

same way, the birth of Christ's Church took place on the fiftieth day after the Resurrection of Christ.

On the day that Moses gave them the Commandments, Jesus Christ sent them the Holy Spirit: "And suddenly, there came from heaven a noise like a rushing of strong wind, and it filled the whole house where Christ's Disciples gathered. Tongues of fire appeared and came to rest on each of them. They were all filled with the Holy Spirit and began to glorify God in many languages." Many people from various countries gathered in Jerusalem for the festival. Hearing this sound, a crowd gathered and the astonished people asked one another, "Are not all these who are speaking Galileans? Each heard the Apostles speaking in many languages. The crowd thought they were full of wine, but Apostle Peter declared they are not drunk with wine, but it is the fulfillment of the Prophet Joel. "And Jesus said, I will pour out My Spirit on all mankind." Peter glorified the name of Jesus of Nazareth Whom "you nailed Him to a cross, but God has raised Him to life, and we are all witnesses of it.

[continued on p.2](#)

## Святкування 25-го ювілею Архиєрейського служіння Його Високопреосвященства Митрополита Юрія



■ ВІННІПЕГ, МБ—24-25 травня 2014 р.Б. відбулося святкування 25-го ювілею праці у Божому Винограднику Його Високопреосвященства, Високопреосвященнішого Митрополита Юрія, Архiepіскопа Вінніпегу і Середньої Єпархії, Митрополита всієї Канади, Первоієрарха Української Православної Церкви в Канаді. Святкування почалося 24 травня з Вечірнею і прийняттям в Соборі Святої Покрови. В неділю 25 травня відбулася Архиєрейська Божественна Літургія в Митрополічій Катедрі Пресвятої Тройці, де співслужили сім ієрархів: з УПЦК Його Преосвященство Єпископ Іларіон і Його Преосвященство Єпископ Андрій, Його Високопреосвященство Митрополит Антоній, Українська Православна Церква в США, Його Преосвященство Єпископ Христофорос, Греко-Православна Церква, Метрополіс Торонта, Його

Преосвященство Єпископ Іреней, Архидієцезія Канади, ПЦА, Його Преосвященство Єпископ Даниїл, Українська Православна Церква в США. Присутніми також були Його Високопреосвященство Митрополит Сотиріос, Екзарх Вселенської Патріархії, та Його Високопреосвященство Митрополит Лаврентій, Українська Католицька Архидієцезія Вінніпегу. Після богослужіння ієрархи, клірики і миряни з парафій по всій Канаді спустилися до церковної залу на святковий бенкет з програмою. Канцлер УПЦК, протопресвітер Віктор Лакуста вів програмою, починаючи з молитвою і вітанням.

[продовження на стор.2](#)

## The 25th Anniversary Celebration of the Archpastoral Ministry of His Eminence Metropolitan Yuriy

■ WINNIPEG, MB—His Eminence Metropolitan Yuriy's 25 years of archpastoral ministry in the Ukrainian Orthodox Church of Canada were celebrated over the weekend of May 24-25, 2014 in Winnipeg, Manitoba. The celebration, organized by a committee chaired by Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, included worship services, a banquet, program and fellowship. Attending the celebration were the UOCC hierarchs, His Grace Bishop Ilarion and His Grace Bishop Andriy as well as clergy and laity in Winnipeg and from parishes across Canada. Several visiting hierarchs also attended: Exarch of the Ecumenical Patriarch, His Eminence Metropolitan Sotirios of the Greek Orthodox Metropolis in Toronto, Metropolitan Antony of the Ukrainian Orthodox Church of the USA; Bishop Christoforos of the Greek Orthodox Metropolis of Canada, Bishop Daniel of the Ukrainian Orthodox Church of the USA, Bishop Ireneé of the Orthodox Church of America and Metropolitan Lawrence of the Ukrainian Catholic Archdiocese of Winnipeg.

A Vespers service at the St. Mary the Protectress Cathedral on Saturday, May 24, 2014 commenced the weekend events in Winnipeg. Faithful and guests had an opportunity for fellowship at a subsequent reception that was prepared and served by the UWAC Olha Kobylanska branch in the lower level church hall. The program featured a video presentation of Metropolitan Yuriy's pastoral service in the UOCC.

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**П'ятидесятниця...** (продовження зі стор.1)

Отож Він, прийнявши обітницю Духа Святого від Отця, то й злив оте, що ви нині бачите і чуєте... Покайтеся, і нехай охреститься кожен із вас в Ім'я Ісуса Христа для відпущення гріхів—і Дар Духа Святого приймете. Бо для вас ця обітниця, і для дітей ваших, і для всіх, що далеко знаходяться..."

Це свято містить в собі подвійне торжество: і в славу Пресвятої Трійці, і в славу Пресвятого Духа, Який видимо зійшов на Апостолів і скріпив новий вічний завіт Бога з людьми. Перший день П'ятидесятниці, тобто неділя, Церква присвячує переважно в славу Пресвятої Трійці; і цей день в народі називається Трійцею, а другий, тобто понеділок—в славу Духа Пресвятого.

Ще одна назва в народі П'ятидесятниці—Зелені Свята. У це свято заведено прикрашати храми і свої доми зеленню, а під час богослужіння стояти з квітами, виявляючи цим нашу радість і вдячність Богу за те, що Він Своїм Святим і Животворчим Духом оновив людей, народив їх через хрещення в нове життя. Адже квіти й зелень дерев є ознакою життя і тому стали вони символом життєдайного Святого Духа. Як природа навесні оновлюється зеленню і квітами, так і свята Церква та християни оновлюються силою Духа Святого.

Це свято відзначається Православною Церквою, як одне з найбільших свят після Різдва і Воскресіння Христового.

—www.xram.in.ua; Закон Божий. (2008). Київ: УПЦ:КП; www.cerkva.org

**Pentecost...** (continued from p.1)

Thus, He, receiving the promise of the Holy Spirit from the Father, has poured out what you now see and hear... Repent and be baptized every one of you in the Name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far away..."

This feast day commemorates both the Holy Trinity and the Holy Spirit, Who visibly descended upon the Apostles and established the new eternal covenant between God and humans. The first day of the Pentecost, the Sunday, the Church dedicates to the glory of the Holy Trinity. It is popularly called Trinity Sunday. The second day, Monday, is dedicated to glorifying the Holy Spirit. Pentecost is also popularly called "Green Holidays", which is *Zeleni Sviata* in Ukrainian. It is customary on this day to decorate churches and homes with greenery and branches of green leaves. During the Divine Liturgy the faithful hold flowers that symbolize our gratitude and joy to God for granting us life through His Holy and Life-Giving Spirit and we are reborn through baptism into a new life in God. Flowers and green trees symbolize life and have come to symbolize the life-giving Holy Spirit. Just as nature in spring renews its greenery and flowers, so too, the Holy Church and Christians are renewed through the power of the Holy Spirit. The Feast Day of the Holy Trinity is one of the major feast days on the liturgical calendar.

**Ісус же сказав їм:**

"Ісус же сказав їм: істинно, істинно кажу вам: не Мойсей дав вам хліб з неба, але Отець Мій дає вам істинний хліб з небес. Бо хліб Божий є той, який сходить з небес і дає життя світові. На це сказали Йому: Господи! Завжди давай нам хліб цей. Ісус сказав їм: Я є хліб життя; хто приходить до Мене, не відчуватиме голоду, і хто вірує в Мене, ніколи не матиме спраги". (Ін 6:32-36)

**Ювілей...** (продовження зі стор.1)

За цим, Його Високопреосвященство вислухав різні вітання та поздоровлення. Побажання від своїх церков і громад оголосили всі присутні єпископи. Його Високопреосвященство також отримав привітання від представників влади: Джойс Бейтман, представляла Прем'єр Міністра Гарпер та Уряд Канади. Міністр Дейв Хом'як вітав Його Високопреосвященство від імені Уряду провінції Манітоба. Представники різних організацій зачитали послання та добрі побажання, в тому числі від КУК-у, СУС-у, Ордену Св. Андрея, Колегії Св. Андрея. Чиселні письмові вітання з поздоровчими посланнями надійшли з усіх кутків Канади і світу, їх прочитали протпресв. Віктор Лакуста і прот. Володимир Кушнір. Привітання від родини висловив брат

Його Високопреосвященства Василь Каліщук. Несподіване поздоровлення оголосив о. прот. Богдан Сенцьо, декан Собору Св. Володимира в Торонто, який служив довгі роки поруч з Його Високопреосвященством.

Митрополит Антоній з Української Православної Церкви США мав головне слово, в якому він згадував довге знайомство з Митрополитом Юрієм, та поміркував над ролю єпископа у Христовій Церкві. Також в програмі включені були хорові виступи хор ім. О. Кошеця і чоловічого хору "Гуслі". Наприкінці програми відбулося вручення дарунків. Його Високопреосвященство Митрополит Юрій потім висловив подяку всім присутнім та оргкомітету святкування. Заключне слово мав ведучий протпресв. Віктор Лакуста, який завершив святкування молитвою.

**The 25th...** (continued from p.1)

The following day on Sunday, May 25, 2014, the Hierarchical Divine Liturgy began with the greeting of the hierarchs. The parish's Church School children scattered rose petals as the hierarchs gathered in the Cathedral entrance. Metropolitan Yuriy, Archbishop of Winnipeg and Primate of the UOCC, was presented with a bouquet of roses from parish youth and the traditional *kolach* and salt from the parish executive representatives. The Hierarchical Divine Liturgy was celebrated by 7 hierarchs with Metropolitan Sotirios praying in the Sanctuary and Metropolitan Lawrence in attendance.

A program and banquet followed the Liturgy in the lower hall of the Cathedral. The hall was elegantly decorated by the parish members with brilliantly embroidered *rushnyky*, large wall icons with *rushnyky* and white linen covered tables offset by cranberry coloured roses in bowls. Guests enjoyed a hot dinner tastefully presented by caterers Dessert Sensations, fresh from catering for the visit of Prince Charles and Du-

chess Camilla earlier in the week.

Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the UOCC, hosted the program that featured greetings, choir performances and presentation of gifts. Metropolitan Sotirios brought greetings on behalf of the Ecumenical Patriarchate and the Greek Orthodox Metropolis. Bishop Andriy brought greetings and gifts from the Eastern Eparchy, while Bishop Ilarion represented the Western Eparchy, bringing good wishes and gifts, including a *Good Shepherd* icon. The visiting bishops brought congratulatory messages: Bishop Christoforos of the Greek Orthodox Metropolis, Bishop Daniel of the USA, Bishop Irene of the Orthodox Church of America, who also presented a blue-jeweled mitre. Metropolitan Lawrence of Winnipeg presented well-wishes from the Ukrainian Catholic Church.

His Eminence also received greetings from government representatives: Joyce Bateman, MP for Winnipeg South, brought a congratulatory message and an inscribed plaque from the Prime Minister and Government of Canada.

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**ВІСНИК**

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

**з благословення**

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

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AND THE CENTRAL EPARCHY  
METROPOLITAN OF CANADA  
PRIMATE OF THE UKRAINIAN  
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The Hierarchical Divine Liturgy at the Holy Trinity Metropolitan Cathedral, Winnipeg, MB (right).

Clergy greet the Hierarchs at Holy Trinity Metropolitan Cathedral.



His Eminence Metropolitan Yuriy reading from the Gospel Book.



His Eminence Metropolitan Yuriy leading the Divine Liturgy along with invited Hierarchs.



The entrance of the hierarchs for the banquet.

## The 25th... (continued from p.2)

Cabinet Minister Dave Chomiak greeted His Eminence on behalf of the Government of Manitoba. Lay organizations brought messages of good wishes: Lesia Szwaluk from the Ukrainian Canadian Congress-Manitoba Provincial Council, Dr. Tony Harras from the USRL/CYC, Morris Bugera from the Order of St. Andrew and Very Rev. Archpriest Roman Bozyk from St. Andrew's College. Many letters and cards with congratulatory messages came from parishes, organizations and individuals across Canada and internationally. They were presented by Rt. Rev. Protopresbyter Victor Lakusta and

Very Rev. Archpriest Volodymyr Kouchnir. Surprise greetings came from Rt. Rev. Protopresbyter Bohdan Sencio, Dean of St. Volodymyr Cathedral in Toronto, ON, who served alongside His Eminence for many years. Bringing family greetings was His Eminence's brother William Kalistchuk of Hamilton.

The program's highlight was keynote speaker, Metropolitan Antony of the USA, who shared memories of his 40 year friendship with Metropolitan Yuriy and focused on the hierarch's role in the Church. He also presented an intricately carved set of a wooden cross and *Panahiya* for the Lenten season. The O. Koshetz Choir and Hoosli



The gifts presented to His Eminence Metropolitan Yuriy at the celebration.

Male Chorus filled the hall with two sets of memorable vocal performances. The program concluded with the presentation of gifts from the UOCC by Chancellor, Fr. Victor Lakusta. The UOCC gifted their Primate with a unique *Panahiya* of the Mother of God icon, custom-made for this occasion, and a large commissioned portrait of His Eminence in Metropolitan vestments. Then, Metropolitan Yuriy spoke, thanking the visiting hierarchs,

guests and organizers of this memorable occasion to honour his service in the Church. His Eminence was touched by the many tributes and wished God's blessings upon all those present. He called upon the clergy and faithful to continue their work for the glory of God and for the UOCC. The program concluded with a closing prayer and blessing. Each guest took home a memento of a commemorative coin and portrait photograph.



The Holy Trinity Cathedral Choir sings responses to the Divine Liturgy.



The O. Koshetz Choir performs at the banquet program.



Hoosli Male Chorus performs at the banquet program.



## Historic Apostolic Pilgrimage to Jerusalem



Pope Francis (left) and Ecumenical Patriarch Bartholomew (right) kneel in prayer at the Tomb of Christ.

**JERUSALEM, ISRAEL**—A historic meeting between His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople and His Holiness Pope Francis, Bishop of Rome took place May 25-26, 2014 in Jerusalem, Israel. Continuing the legacy of their predecessors Ecumenical Patriarch Athenagoras and Pope Paul VI, the Ecumenical Patriarch and the Pope held three separate meetings with each other as well as conducted individual separate meetings with representatives of Churches and political leaders in the region during their pilgrimage to the Holy Land.

This Apostolic Pilgrimage commemorated the 50th anniversary of the meeting of Patriarch Athenagoras and Pope Paul VI in 1964, the first time an Ecumenical Patriarch and a Pope had met in over 500 years. That encounter led to the Lifting of the mutual and limited Anathemas on Dec. 7, 1965 which had separated the two Churches since 1054. Ecumenical Patriarch Bartholomew initiated the decision to

commemorate the 1964 meeting during Pope Francis's installation in March 2013. It was the first documented occasion that an Ecumenical Patriarch attended the installation of the Bishop of Rome.

His All-Holiness arrived in Israel on May 23 in order to meet with Pope Francis in the Holy City of Jerusalem. At Ben Gurion International Airport, the Ecumenical Patriarch was greeted by His Beatitude Patriarch Theophilos III of Jerusalem and other officials. Ecumenical Patriarch Bartholomew then proceeded to the Church of the Holy Sepulcher and led a service of Thanksgiving.

The following day May 24, His All-Holiness visited Bethlehem to venerate the sacred site of Christ's birth and to pray with the Christian faithful. His All-Holiness first met Pope Francis in Jerusalem on Sunday, May 25. The two leaders signed a 10-point Joint Declaration affirming their commitment to and anticipation of full sacramental unity in obedience to the command-

ment of Jesus Christ that his "disciples may be one." They also expressed their profound concern for the plight of Christians in the Middle East. They also reaffirmed their responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect God's creation and to safeguard it with care. Finally, they underlined the importance of dialogue among the world's religions.

Their second meeting took place at the Church of the Holy Sepulcher, where they venerated the Holy Sepulcher and spent some private moments at the Tomb of Christ. The two world Church leaders presided at an ecumenical Service of Thanksgiving, which was attended by other local Christian leaders and faithful from all over the world.

Their third meeting occurred on May 26 at the residence of the Greek Orthodox Patriarch of Jerusalem on the Mount of Olives at the site known as Viri Galilaei (Acts 1:11). With the echo of Paschal hymns in the distance, His All-Holiness and Pope Francis conferred on a variety of issues, including ecumenical dialogue, environ-

mental ethics, interfaith relations and religious freedom and human rights. This meeting concluded this historical pilgrimage and fraternal encounter.

His All-Holiness completed his visit to the Holy Land on May 27 by laying a wreath at the Holocaust memorial and holding successful meetings with Prime Minister Benjamin Netanyahu and President of Israel Shimon Peres. Later in the afternoon, His All-Holiness traveled to Ramallah to visit President Mahmoud Abbas of the Palestinian National Authority.

His All-Holiness Bartholomew, Archbishop of Constantinople-New Rome and the Ecumenical Patriarch, is the 269th successor to the First-Called Apostle Andrew, the founder of the 2,000-year old local Christian Church of Constantinople. He is spiritual leader to over 300 million Orthodox faithful worldwide. In addition to the official Patriarchal delegation, more than 80 laity from around the world accompanied the Ecumenical Patriarch.

—www.apostolicpilgrimage.org



## Joint Declaration by Pope Francis and Ecumenical Patriarch Bartholomew, May 25, 2014

1. Like our venerable predecessors Pope Paul VI and Ecumenical Patriarch Athenagoras who met here in Jerusalem fifty years ago, we too, Pope Francis and Ecumenical Patriarch Bartholomew, were determined to meet in the Holy Land "where our common Redeemer, Christ our Lord, lived, taught, died, rose again, and ascended into Heaven, whence he sent the Holy Spirit on the infant Church".<sup>1</sup> Our meeting, another encounter of the Bishops of the Churches of Rome and Constantinople founded respectively by the two Brothers the Apostles Peter and Andrew, is a source of profound spiritual joy for us. It presents a providential occasion to reflect on the depth and the authenticity of our existing bonds, themselves the fruit of a grace-filled journey on which the Lord has guided us since that blessed day of fifty years ago.

2. Our fraternal encounter today is a new and necessary step on the journey towards the unity to which only the Holy Spirit can lead us, that of communion in legitimate diversity. We call to mind with profound gratitude the steps that the Lord has already enabled us to undertake. The embrace ex-

changed between Pope Paul VI and Patriarch Athenagoras here in Jerusalem, after many centuries of silence, paved the way for a momentous gesture, the removal from the memory and from the midst of the Church of the acts of mutual excommunication in 1054. This was followed by an exchange of visits between the respective Sees of Rome and Constantinople, by regular correspondence and, later, by the decision announced by Pope John Paul II and Patriarch Dimitrios, of blessed memory both, to initiate a theological dialogue of truth between Catholics and Orthodox. Over these years, God, the source of all peace and love, has taught us to regard one another as members of the same Christian family, under one Lord and Saviour, Jesus Christ, and to love one another, so that we may confess our faith in the same Gospel of Christ, as received by the Apostles and expressed and transmitted to us by the Ecumenical Councils and the Church Fathers. While fully aware of not having reached the goal of full communion, today we confirm our commitment to continue walking together towards the unity for which

Christ our Lord prayed to the Father so "that all may be one" (Jn 17:21).

3. Well aware that unity is manifested in love of God and love of neighbour, we look forward in eager anticipation to the day in which we will finally partake together in the Eucharistic banquet. As Christians, we are called to prepare to receive this gift of Eucharistic communion, according to the teaching of Saint Irenaeus of Lyon<sup>2</sup>, through the confession of the one faith, persevering prayer, inner conversion, renewal of life and fraternal dialogue. By achieving this hoped for goal, we will manifest to the world the love of God by which we are recognized as true disciples of Jesus Christ (cf. Jn 13:35).

4. To this end, the theological dialogue undertaken by the Joint International Commission offers a fundamental contribution to the search for full communion among Catholics and Orthodox. Throughout the subsequent times of Popes John Paul II and Benedict XVI, and Patriarch Dimitrios, the progress of our theological encounters has been substantial. Today, we express heartfelt appreciation for the achievements to date, as well as for the



current endeavours. This is no mere theoretical exercise, but an exercise in truth and love that demands an ever deeper knowledge of each other's traditions in order to understand them and to learn from them. Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one's grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue.

(continued on p.5)



**Звернення  
Постійної Конференції Українських  
Православних Єпископів поза межами України  
з приводу президентських виборів в Україні**

26 травня 2014 р. Б.

*Всечесному духовенству УПЦК, преподобному чернецтву  
і всім вірним, братам і сестрам,  
Христос Воскрес! Воістину Воскрес!*

Постійна Конференція Українських Православних Єпископів поза межами України вітає демократичне волевиявлення українського народу на президентських виборах в Україні. Надзвичайна велика участь громадян у виборах вказує на велике бажання українців досягнути гідності, єдності й поваги до людських прав, які здобули з великими людськими жертвами на протязі останніх місяців. Делегації міжнародних спостерігачів та інші організації моніторингу повідомили, що вибори відбулися згідно демократичних норм і відповідно міжнародним стандартам, незважаючи на спроби зривати цей процес на тлі анексії Криму і тероризму на Східній Україні.

Ми палко молимося, щоб ці вибори стали першим кроком до мирного вирішення економічної кризи, здолання громадського неспокою, і припинення збройних конфліктів. Ми і надалі підтримуємо позитивні зміни націлені на розбудову демократичного суспільства на базі традиційних християнських цінностей. Ми також підтримуємо зусилля демократичних держав і міжнародних організацій, щодо співпраці з українським урядом, щоб допомогти встановити економічну і політичну стабільність а також за надання гуманітарної допомоги.

Наші брати і сестри у Христі в Україні, наша духовна батьківщина, ще потребують наших молитов. Постійна Конференція Українських Православних Єпископів поза межами України закликає всіх наших вірних продовжувати молитися за майбутнє українського народу і за упокій душ тих, які загинули захищаючи свою батьківщину. Ми щиро дякуємо нашому Милосердному Богові, що почув наші молитви за спасіння нашої духовної батьківщини в цей критичний час. Молимося за мир, за захист від ворогів і за єдність українського народу, щоб Господь Бог надав мудрість і проведення тим, які керують Україною в цей вівповідальний момент історії.

*З архиєрейським благословенням,*

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

**Declaration...***(continued from p.4)*

Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13).

5. Yet even as we make this journey towards full communion, we already have the duty to offer common witness to the love of God for all people by working together in the service of humanity, especially in defending the dignity of the human person at every stage of life and the sanctity of family based on marriage, in promoting peace and the common good, and in responding to the suffering that continues to afflict our world. We acknowledge that hunger, poverty, illiteracy, the inequitable distribution of resources must constantly be addressed. It is our duty to seek to build together a just and humane society in which no-one feels excluded or emarginated.

6. It is our profound conviction that the future of the human family depends also on how we safeguard—both prudently and compassionately, with justice and fairness—the gift of creation that our Creator has entrusted to

us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people.

7. There is likewise an urgent need for effective and committed cooperation of Christians in order to safeguard everywhere the right to express publicly one's faith and to be treated fairly when promoting that which Christianity continues to offer to contemporary society and culture. In this regard, we invite all Christians to promote an authentic dialogue with Judaism, Islam and other religious traditions. Indifference and mutual ignorance can only lead to mistrust and unfortunately even conflict.

8. From this holy city of Jerusalem,

**Statement  
of the Permanent Conference of Ukrainian Orthodox  
Bishops Beyond the Borders of Ukraine  
Regarding the Presidential Election in Ukraine**

May 26, 2014

*Reverend clergy, venerable monastics  
and faithful brothers and sisters,  
Christ is Risen! He is Risen Indeed!*

The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine welcomes the expression of the democratic process by the Ukrainian people in the May 25, 2014 presidential election in Ukraine. The unprecedented large voter turnout demonstrates the strong desire of the Ukrainian people for dignity, unity and respect for human rights, which have come at great human cost over these past months. As international election observer delegations and other monitoring organizations have reported, the election took place in a democratic manner and in keeping with international standards, despite attempts to disrupt this process and against the background of the annexation of Crimea and terrorist violence in Eastern Ukraine.

We fervently pray that this election may become a first step towards a peaceful resolution of the economic crisis, social unrest and armed conflict. We encourage continued positive change in building a democratic society in Ukraine based on traditional Christian values. We support the willingness of democratic governments and international aid organizations to continue to work with Ukraine's government to help restore economic and political stability as well as their efforts to provide humanitarian aid.

Our brothers and sisters in our spiritual homeland of Ukraine still need our prayers. The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine calls upon our faithful to continue to pray for the Ukrainian people and for the eternal memory of those who have perished defending their homeland and brothers and sisters in Christ. We thank our All-merciful God for hearing our prayers for our Motherland in its great time of need. Let us ask the Lord for protection and peace for the Ukrainian people and for the wisdom and guidance of its leadership at this decisive time in the country's history.

*With Hierarchical Blessing,*

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

we express our shared profound concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands. In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East in general. We especially pray for the Churches in Egypt, Syria, and Iraq, which have suffered most grievously due to recent events. We encourage all parties regardless of their religious convictions to continue to work for reconciliation and for the just recognition of peoples' rights. We are persuaded that it is not arms, but dialogue, pardon and reconciliation that are the only possible means to achieve peace.

9. In an historical context marked by violence, indifference and egoism, many men and women today feel that they have lost their bearings. It is precisely through our common witness to the good news of the Gospel that we may be able to help the people of our time to rediscover the way that leads to truth, justice and peace. United in our intentions, and recalling the example, fifty years ago here in Jerusalem, of Pope Paul VI and Patriarch Athenagoras, we call upon all Christians, togeth-

er with believers of every religious tradition and all people of good will, to recognize the urgency of the hour that compels us to seek the reconciliation and unity of the human family, while fully respecting legitimate differences, for the good of all humanity and of future generations.

10. In undertaking this shared pilgrimage to the site where our one same Lord Jesus Christ was crucified, buried and rose again, we humbly commend to the intercession of the Most Holy and Ever Virgin Mary our future steps on the path towards the fullness of unity, entrusting to God's infinite love the entire human family.

*"May the Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!"* (Num 6:25-26).

**Pope of Rome Francis  
The Ecumenical Patriarch  
Bartholomew of Constantinople**

1. Common communiqué of Pope Paul VI and Patriarch Athenagoras, published after their meeting of January 6, 1964.  
2. Against Heresies, IV, 18, 5 (PG 7, 1028)



■ Перша неділя після Зіслання Святого Духа називається неділею Всіх Святих. Вона завершує коло рухомих свят. Всі святі є плодом дарів Святого Духа, Який освятив і зробив премудрими. А друга неділя після Зіслання Святого Духа називається неділею Всіх святих українських земель. Їхнє життя і діяльність по-особливому пов'язані плоттю і кров'ю з нашим народом, його історією, культурою та релігійним переживанням. Своім подвижницьким життям наші українські святі перемогли гріх, диявольські спокуси. Прохаємо просвітителів української землі про заступництво перед Всевишнім у наших болях та немочах. Всі святі українського народу перед престолом Всевишнього просять того духовного добра для всіх нас. Вони стали нашими небесними заступниками та є тим дороговказом у духовному житті. З прийняттям Християнства в наших предків змінилися цінності у житті, свідомість, нова віра творила велику просвітницьку діяльність серед людей. Найвідоміші з них є великими князями і просвітителями Володимиром та Ольгою, засновниками українського монашества преподобними Антонієм і Феодосієм, мучениками Борисем і Глібом. Водночас, кожен регіон України має свої святі, яких особливо шануються місцевими жителями. Однією з таких місцевостей є прикрасний гірський район Буковини, який сьогодні знаходиться між південно-західним кутком України і північно-східним районом Румунії. Найвідоміших святині Буковини наведено у цій статті.



### St. Paraskeva of Serbia

■ A century ago, Paraskeva was one of the most popular names given to girls born in Bukovyna. They were named after one of the most beloved saints in Bukovyna, St. Paraskeva of Serbia. St. Paraskeva was a 11th C Byzantine ascetic who is widely venerated in the Balkans and Bukovyna. She was born in the village of Yepivat, which was near Constantinople, into a pious ethnic Bulgarian family. Growing up, she loved to attend church services. After her parents reposed, Paraskeva sold her belonging, giving the money to the poor, and made a pilgrimage to Constantinople.

There, she became a monastic and later made a pilgrimage to the Holy Land. She stayed to live a solitary life in the Jordan desert, praying unceasingly and fasting. Two years before reposing, Paraskeva returned to the village of her birth. Paraskeva was buried in the village cemetery. Soon after, the relics of St. Paraskeva were found to be wonder-working and were relocated to the local church. St. Paraskeva's holy relics were transferred in 1641 to the Three Holy Hierarchs church in the ancient Romanian town of Iasi. She is commemorated on Oct. 14 and Aug. 30. Many churches in Bukovyna carry her name. In 1889 the relics of St. Paraskeva were transferred to the Metropolitan Cathedral of Moldova and Bukovyna, St. Paraskeva Metropolitan Cathedral. (photo right)



16th C Greek icon of the Beheading of St Paraskeva of Rome.

### St. Paraskeva of Rome

■ There are several saints named St. Paraskeva. One of the earliest and best known is St. Paraskeva of Rome, a second century martyr. Paraskeva was born to wealthy and generous Greek parents, who named her after the day she was born and raised her as a pious Christian. Paraskevi means Friday in Greek. Paraskeva remains an eternal example of someone who had it all—wealth, beauty, a good education and many suitors for marriage. Instead, she renounced these worldly possessions and began her missionary work, teaching others about the true meaning of Christianity—a risky endeavour during this time of persecution against Christians.

Her prayers helped to heal the Emperor Antonius of blindness, for which the faithful pray for her intercession in the healing of eye diseases and blindness. Later, she was beheaded for her faith and her relics were transported to Constantinople. The Orthodox Church commemorates St. Paraskeva of Rome on Aug. 8.

## MOVING???

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

## Молитва до святої мучениці Параскеви

Свята невісто Христова, багатостраждальна мученице Параскево! Знаємо, що ти з юности всією душею своєю і всім серцем полюбила Царя Слави. Христа Спасителя, і Йому Єдиному уневістилася, роздавши свої маєтки нужденним і бідним. Ти силою благочестя свого, чистотою і праведністю, як сонячним промінням засяяла, живучи свято серед невірних і безстрашно проповідуючи їм Христа Бога. Ти з дитинства свого, навчена батьками, завжди побожно шанувала дні викупних страстей Господа нашого Ісуса Христа, і заради Нього сама добровільно постраждала. Ти, правицею ангела Божого від невиліковних ран дивно зцілена, прийнявши невимовну світлість, здивувала невірних мучителів. Ти іменем Господа нашого Ісуса Христа і силою молитви своєї у капищі поганському всіх ідолів додолу скинула і на порох обернула їх. Ти, опалювана свічками, самою молитвою своєю до всесильного Господа погасила вогонь природний і полум'ям, чудесно запаленим через ангела Божого, попаливши запеклих беззаконників, багато людей привела до пізнання Бога істинного. Ти, на славу Богу прийнявши всічення голови своєї мечем від мучителів, славно закінчила свій страдницький подвиг, зійшовши душею на небеса, в оселі жаданого Жениха твого Христа, Царя Слави, Який радісно зустрів тебе небесним привітанням: "Радуйтеся, праведні, бо мучениця Параскева увінчалася!". Тож і ми сьогодні вітаємо тебе, багатостраждальна, та дивлячись на твій образ святий, розчулено звиваємо до тебе: всечасна Параскево! Знаємо, яку велику відвагу маєш ти перед Господом! Ублагай Його, Чоловіколюбця, і за нас, що стоїмо і молимося тобі, щоб дарував Він і нам, як тобі, терпіння та благодущність у бідах і скорботах, щоб дарував Він заради піклування твого і заступництва радісне, щасливе й мирне життя, здоров'я та спасіння і в усьому добру допомогу Україні нашій, щоб зіслав святе Своє благословення і мир: щоб подав твоїми святими молитвами усім православним християнам ствердження у вірі, благочесті й святості, поступ у християнській любові та в усіх чеснотах: щоб очистив нас, грішних, від усякої скверни й пороку, щоб огородив нас святими Своїми ангелами. Нехай заступить, збереже й помилує всіх святою Своєю благодаттю і зробить спадкоємцями та причасниками Небесного Свого Царства. І так отримавши спасіння святими твоїми молитвами, піклуванням і заступництвом, всеславна невісто Христова Параскево, прославимо всі пречисте й величне ім'я дивного у святих Своїх Бога Істинного: Отця, Сина і Святого Духа, завжди, нині, і повсякчас, і на віки вічні. Амінь.

## St. Paraskeva Church • Церква св. Параскеви



St. Paraskeva of Rome Monastery, Topolevka, Crimea

■ Парафіяльна церква Святої Параскеви—перший православний кам'яний храм в Чернівцях. Церква святої Параскеви побудована з 1844-1860 з твердих матеріалів. В історії Чернівців вона відіграє особливе значення. Саме у церкві Параскеви відбулася знакова подія для пробудження найчисленнішої національної громади Буковини: на третю річницю смерті Т. Шевченка, вперше вшанували пам'ять Кобзаря, тим самим усвідомивши себе українцями.

—[www.versii.cv.ua](http://www.versii.cv.ua)



Церква Св. Параскеви, Чернівці.

## Найстаріший храм Буковини

■ Містечко Лужан можна вважати одним з найцікавіших місць Буковини. Головна визначна пам'ятка Лужан—найстаріша на Буковині архаїчна Вознесенська церква 1453-1455 рр. Протягом свого існування церква зазнала декілька перебудов. Раніше інтер'єр церкви був повністю розписаний фресками, більшість з яких зараз ховається за побілкою.





■ The Holy Orthodox Church commemorates the Feast Day of All Saints on the week following the Pentecost, which completes the cycle of moveable feast days. All of the saints are venerated because they are the fruit of the gifts of the Holy Spirit, who enlightened them with wisdom. The week following this feast day is special for Ukrainian Orthodox as we commemorate All the Saints of Ukraine, who triumphed over sin and temptations through their spiritual works. Their life and works are especially tied to the life-blood of the people, history and religious concerns of Ukraine. Christianity completely changed the value system, mindset and the beliefs of our ancestors. We pray to the venerable saints of the Ukrainian lands for their intercession for our weakness and tribulations before God. All the saints of Ukraine pray on our behalf, acting as our protectors, patrons and spiritual guides. Some of the best known of the Ukrainian saints are St. Volodymyr and St. Olha, who brought Christianity to the state, St. Antoni and St. Theodosius, the founders of Ukrainian monasticism and the martyrs Borys and Hlib, who brought enlightenment. A number of saints have special importance in particular regions of Ukraine. One such area is the picturesque mountainous region of Bukovyna, which today straddles the southwestern corner of Ukraine and northeastern region of Romania. Bukovynians are well-known for their deep piety and commitment to Orthodox traditions, transmitting their living faith from generation to generation. A large number of the first waves of Ukrainian immigration to Canada came from Bukovyna, who instilled future generations with this same strong Orthodox faith. Bukovyna contains many holy sites—monasteries, churches, healing wells—tucked throughout the scenic mountainsides. We share some of these wondrous saints and holy sites of Bukovyna.

## The Painted Monasteries of Bukovyna

■ Among the most picturesque treasures of Bukovyna is what UNESCO calls the "Painted Monasteries of Bukovyna"—the magnificent Orthodox churches located in northeastern Romania of the 15th and 16th C. They are characterized as having elaborate frescoes painted on their outside walls that blend perfectly into the surrounding landscape. The scenes of saints, prophets, angels and the life of Jesus have been regarded as one-of-a-kind masterpieces of Byzantine art. More than decorations, they form complete cycles of religious instruction, presenting churchgoers with a visual presentation of the Bible and important Orthodox saints. One of these seven churches on the World Heritage Site list is the monastery, dedicated to St. Ivan in the old Bukovynian capital of Suceava. The monastery contains several buildings, monk cells, a bell tower and two chapels, which also have frescoed exteriors. The village of Sucevita also has a monastery built in 1585 that is the last of the monasteries to be decorated in the famous Bukovynian regional style of exterior paintings.

—risu.org.ua



"Painted" church Voronet, Romania.



Church of the Sucevita Monastery, Romania.

## St. Anna's Monastery

■ St. Anna's monastery is tucked away in the mountain outside the village of Vashkivtsi in Chernivtsi oblast. For Bukovynians this mountain bordering the Cheremosh River has been long considered holy. According to the legend, when Ukraine was occupied by the Tatars, a girl named Anna known for her beauty and kindness was escaping from them. Trapped, she began to pray, asking the Lord to save her. When enemies approached, miraculously, the Earth opened up and swallowed her. In memory of this miracle, the local Christians made a grave with a stone cross and named the mountain after Anna. Soon, a healing well-spring emerged from this mountain attracting many pilgrims. The cross was restored in 1848, the year when serfdom was abolished in Austria, which Bukovyna was part of at that time. The St. Anna female monastery was built in 1993 on Anna's Mountain that looks out over the roaring Cheremosh and the shadowy blue Bukovynian mountains.

—bukovyna.ucoz.com



St. Righteous Anna Women's Monastery, Vashkivtsi, Bukovyna.



## St. Ivan of Suchava, Patron Saint of Bukovyna

■ One of the most revered saints of Bukovyna is the 14th C holy martyr St. Ivan Suchavsky, or Suceava in Romanian. St. Ivan's story left future generations with a challenging take-home message about one's level of commitment to Christ. Born in Trapezunda, now Turkey, Christianity permeated every aspect of his life. As a business owner, he followed a strict Christian ethic in his commercial dealings, rarely seen since, and showed particular mercy towards his employees. He met a brutal end, willing to be tortured and beheaded because he refused to denounce Orthodoxy and his faith in God. His relics are kept in the old Bukovynian capital of Suceava, now in Romania, in the St. Ivan of Suceava monastery, built in 1514. Many miracles are associated with his relics. An underground church was built on the site of his martyrdom in Bilhorod-Dnistrovskiy in Ukraine. The healing well on this site has gained significance locally for its healing properties, attracting pilgrims from surrounding countries. Many churches have been dedicated to St. Ivan Suchavsky in Bukovyna as well as abroad. One can find the St. Ivan Suchavsky Cathedral in Winnipeg, MB within the Ukrainian Orthodox Church of Canada. St. Ivan of Suceava is commemorated on June 15.



St. Ivan Suchavsky Cathedral in Winnipeg, MB, Canada.



St. Ivan of Suchava monastery in Suceava, Romania

## Pearls of Bukovyna



Metropolitan Residence, Chernivtsi, Ukraine.

Photo: UNESCO.

■ Another pearl of Bukovyna has been declared a UNESCO World Heritage site: The residence of the Bukovynian and Dalmatian Metropolitans in Chernivtsi, Ukraine, was built by renowned Czech architect Josef Hlavka between 1864-1882. UNESCO describes it as "a masterful synergy of architectural styles... Constructed in intricately

worked red brick with stone dressings, the residence buildings incorporate stylistic influences from Byzantine, Romanesque and medieval architecture in a remarkable historicist fusion, with round arched windows, castellated parapets, great stepped gable walls and ornately patterned, glazed tile roofs." The residence complex is said to have been modelled on the plan of the Holy City, Jerusalem. The residence is combined with a seminary and monastery and dominated by the domed, cruciform seminary church within a garden and park adorned with garden buildings. It reflects the importance of the Orthodox Church in the region at this time in history. Today, it is part of the University of Chernivtsi. The Metropolitan Residence building also houses the St. Ivan of Suceava chapel.

—UNESCO World Heritage

## The Holy Ascension Monastery



■ The Holy Ascension monastery is located in the village of Molnytsia which is about 20 km outside of Chernivtsi, Ukraine. There is a well on the hill where the monastery is located. According to the legend, local children used drink from this well as they played in the area. One of the children, who was ill, began to improve. A monastery was built on this spot in 1994. Some of its holy relics include pieces of Christ's Holy Cross, relics of St. Seraphim of Sarov, St. Barbara the Great, among others. The monastery has received the Holy Fire of Jerusalem, which burns continuously as a symbol of inextinguishable faith and has lit its first candle with this Holy Fire when it was founded. The monastery is actively involved in charity works. It runs an orphanage with 250 children in the village of Molnytsia.



## Ukraine's Icons are Weeping



■ **KYIV, UKRAINE**—The icons in the tent-chapel on Maidan Nezalezhnosti in Kyiv, Ukraine have begun to weep a sweet-scented oil. The faithful noticed this miracle a week before Pascha in the chapel located on the Maidan, the site of the protest actions and tragic winter events of 2013-14. Several icons in the chapel with images of both Christ the Saviour and the Mother of God have been "crying". In the icons of Christ, our Lord has tears that pour from His eyes. In the icons of the Theotokos the oil is weeping from her hands and feet.

These are not the only cases. All over Ukraine in private homes, monasteries and churches, the faithful and clergy have been reporting since late last year that some of their icons are weeping holy oil. Instances have been recorded in Odesa, Rivne, Sumy, Dnipropetrovsk as well as in some locations in Russia such as Rostov. In the Sts. Vira, Nadia and Liubov church in Dnipropetrovsk, the St. John the Baptist icon has been weeping since October 2013. Since St. John was the Forerunner of Christ calling people to repent and pray, the tears pouring from St. John's eyes in the icon are interpreted as a call to the people of the region to repent. Most wondrously, the icon of St. Luke of Crimea has also begun to weep. This icon is located in the St. Ephraim the Syrian monastery in Katerini in Greece. St. Luke was a doctor and healer who was born in Kerch in 1877 and was Bishop of Simferopol in the early 20th C. Both the monks and visiting faithful report that St. Luke's face has changed in the icon. His eyes are larger and glassy with tears flowing. His lips have compressed into an expression of sorrow.

In Orthodox tradition weeping icons are seen as an important Divine sign from God calling the faithful to repentance. It also is a strong Divine warning of difficult times to come. "The weeping of icons is God's grace that forewarns us about coming hardships. Through this silent prophesy,



God cautions us that the time is near when all believers and non-believers will be tested," said Fr. Oleksiy Henyk, pastor for the St. Mykola the Wonderworker church in Kyiv, adding, "God wants us to repent and return to Him." There have been cases of Ukraine's icons weeping at other difficult times in history—in 1917 before the October



revolution, in 1932 before the Holodomor and before WWII. In Rivne, Dnipropetrovsk and other locations, Church commissions have investigated and confirmed these miracles of weeping.

—tsn.ua; dyvensvit.org;  
www.gazeta.ua; www.segodnya.ua;  
www.agioritikovima.gr

## По всій Україні заплакали ікони

■ **КИЇВ, УКРАЇНА**—Ікони в церковному наметі на Майдані Незалежності в Києві заплакали. В Ісуса з'явилися сльози, а в Богородиці—округляються руки та ноги. Нині там щодня чергують віряни та фотографи, які фіксують дивовижні зміни. У багатьох монастирях України та Росії теж останнім часом почали мироточити ікони. Такі випад-

ки почали фіксувати в Одесі, Рівному, Сумах, Дніпропетровську, та Ростові-на-Дону, інформує Волинська правда. В православній традиції плачуча ікона вважається знаком зверху, який закликає людей до покаєння. Також це може бути попередженням про наближення важких часів.

—tsn.ua; dyvensvit.org

## PM Harper, Ambassador Bennett Meet on Ukraine



■ **OTTAWA, ON**—Prime Minister Stephen Harper meets on May 8, 2014 with Dr. Andrew Bennett, Ambassador to the Office of Religious Freedom, and Archbishop Sviatoslav Shevchuk, Patriarch of the Ukrainian Greek Catholic Church, and discusses the situation in Ukraine.

—PMO Press Office;  
Photo: Deb Ransom

Молитви захисту:  
У небезпеці, скорботі,  
нападах злої сили

## Молитва захисту до Архистратига Михаїла

■ Великий Архистратиже Божий, Михаїле, переможцю демонів, перемагай і знищ всіх моїх ворогів видимих і невидимих. Випроси у Господа Вседержителя Ласку: нехай Він спасе і збереже мене від всілякої хвороби, від смертоносної рани і від наглої смерті, сьогодні, і повсякчас, і на віки вічні. Амінь.

Молитва захисту до Чесного Хреста  
проти злих духів

■ Нехай воскресне Бог і розвіються вороги Його, і нехай втікають від Лиця Його ненависники Його. Як зникає дим, так і вони нехай зникнуть. Як тане віск від тепла вогню, так нехай згинуть біси від лиця тих, хто любить Бога і хто хреститься, та в радості промовляє: радуйся, Пречесний і Животворний Хрест Господній, бо ти проганяєш бісів силою розп'ятого на Тобі Господа нашого Ісуса Христа, який до пекла зійшов, і подолав силу диявола, і подарував нам Тебе, Хреста Свого Чесного, щоб проганяти всякого супротивника. О, Пречесний і Животворний Хрест Господній, допомагай мені зі Святою Владичицею, Дівою, Богородицею і з усіма Святими на віки вічні. Амінь.

Псалом 16:  
Молитва про захист від ворогів.  
Молитва Давидова

■ Почуй, Господе, правду, прийми благання моє та молитву, що виходить з уст не ложних. Від Твого лиця суд мені нехай постане; нехай подивляться очі Твої на правоту. Ти випробував серце моє, навідав уночі, випробував мене, і нічого не знайшов; від помислів моїх не відступають уста мої. У діяннях людських, за словом уст Твоїх, я остерігав себе від шляхів винищувача. Зміцни ходу мою на шляхах Твоїх, нехай не посковзнуться ноги мої. До Тебе благання моє, бо Ти почуєш мене. Боже: прихили вухо Твоє до мене, зачує слова мої. Покажи чудову милість Твою тим, що сподіваються на Тебе, рятуються Твоею правницею від тих, що повстають супроти них. Бережи мене, мов зіницю ока; у тіні крил Твоїх прихисти мене. Від лиця нечестивих, які нападають на мене,—від ворогів душі моєї, що оточують мене. Вони заросли жиром своїм; зарозуміло говорять устами своїми. При кожному кроці нашому нині оточують нас; вони спрямовують очі свої, щоб повалити мене на землю; вони схожі на лева, що жадливий на здобич, скидаються на гадюку, на молоде левеня, що засіло в сховку. Постає, Господе, уярми його—зігни донизу. Визволи душу мою від нечестивого мечем Твоїм. Від людей—рукою Твоею. Господе, від людей світу, котрих спадок у цім житті, котрих череву Ти виповнюєш із скарбниць Твоїх; вони ситі з силами, і залишають багатство дітям своїм. А я в правді буду дивитися на лице Твоє; пробудившись, буду насичуватися образом Твоїм.



## Symposium: Christian Populations in the Middle East Since the Arab Spring

■ NEW HAVEN, CT—The symposium titled *Christian Populations in the Middle East Since the Arab Spring* was held at Yale University in New Haven, CT on April 25, 2014, which was co-sponsored by the Archon Districts 1 and 2 of New York. The panel discussion featured three professors: Stephen Davis of Yale University, Ellen Lust of Yale University and Christine M. Philiou of Columbia University. The event was moderated and principally organized by George Symiris, Associate Chair of the Hellenic Studies Program at Yale University, together with Archon Gregory Stamos. Approximately 70 people participated at the event, at which the panelists described the dete-

riorating conditions for Christian populations in the Middle East, including in Egypt, Syria, and Turkey, since the revolutionary wave of demonstrations and protests that came to be known as the Arab Spring began in 2011. A question-and-answer session followed the presentations by each of the panelists with much of the discussion focusing on religious freedom issues in Turkey, especially those affecting the Ecumenical Patriarchate. The event was co-sponsored with the Order of AHEPA, the Hellenic Bar Association of Connecticut and several Yale studies programs and departments.

—www.archons.org

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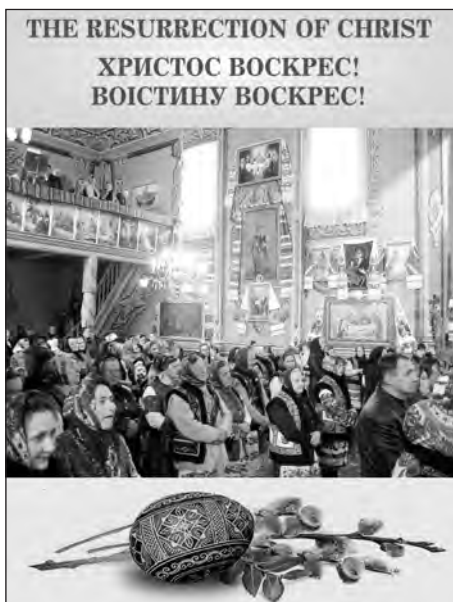
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## Ukraine Elects New President

■ KYIV, UKRAINE—The people of Ukraine elected a new president on May 25, 2015—48-year old Petro Poroshenko originally from Odesa oblast. The presidential election was originally set for 2015. The early election was prompted by the public protests in winter of 2013-2014. Ukraine welcomed thousands of international election observers, including a large delegation from Canada led by Selkirk-Interlake MP James Bezan.

This election, characterized by an exceptionally large voter turnout, has been recognized by the international community as complying with international norms, despite the annexation of Crimea and the terrorist violence in the eastern part of the country. The front running candidate garnered sufficient votes, almost 55%, to win the election in the first round of voting.

—UNIAN

## Statement by the Prime Minister Of Canada On The Results Of The Ukrainian Elections

■ Prime Minister Stephen Harper on May 27, 2014 issued the following statement on the results of the May 25th presidential elections in Ukraine: "The people of Ukraine have spoken in elections that were largely free and fair. On behalf of Canada, I would like to congratulate Petro Poroshenko on what is shaping up to be a decisive first-round victory.

"The presidential elections come at a pivotal time in the country's history, a period of hope and turmoil. As in the past, the Ukrainian people overcame all odds to courageously exercise their most fundamental democratic right. By casting their votes, they demonstrated their commitment to a free, democratic and sovereign Ukraine.

"Despite attempts by outsiders to disrupt these elections, independent election observer missions have indicated that the elections were a clear and an unambiguous reflection of the democratic will of the Ukrainian people. Canada is proud to have contributed hundreds of Canadian observers to monitor and report on the conduct of the elections.

"We will continue to stand proudly alongside the Ukrainian people as vocal supporters for a peaceful and prosperous Ukraine, and we remain ready to intensify actions against those who persist in their assault against the country's sovereignty and territorial integrity."

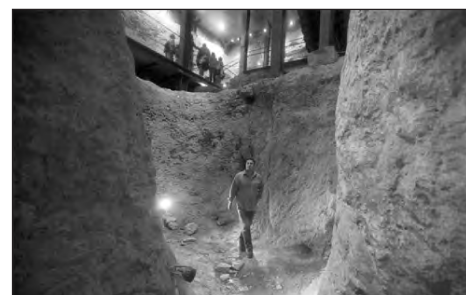
—PMO Press Office

## Archaeologist Claims to Discover King David's Citadel

■ JERUSALEM, ISRAEL—An Israeli archaeologist says he has found the legendary citadel captured by King David in his conquest of Jerusalem. Eli Shukron has spent two decades uncovering a massive fortification of 5 tonnes stacked 6 meters wide, and claims "the whole site we can compare to the Bible perfectly." The fortification was built 800 years before King David would have captured it from its Jebusite rulers. Shukron says the Biblical story of David's conquest of Jerusalem provides clues that point to this particular fortification as David's entry point into the city. In the second Book of Samuel, David orders the capture of the walled city by entering it through the water shaft. Shukron's excavation uncovered a narrow shaft where spring water flowed into a carved pool, thought to be where city inhabitants would gather to draw water. Eli Shukron's claim has been criticized by some, archeologists, rekindling a longstanding debate about using the Bible as a field guide to identifying ancient ruins. However, other respected Israeli archaeologists say recent finds match the Biblical account more than skeptics claim. The excavation cost \$10 million. It was made accessible to tourists in April. David

was the second king of the United Kingdom of Israel. Jesus Christ comes from the house of David. David is often depicted as a righteous king as well as an acclaimed warrior, musician, and poet. The account of the battle between David and Goliath is told in 1 Samuel, Chpt. 17. David slingshots a stone into Goliath's face and the giant falls to the ground. The Eastern Orthodox Church commemorates the feast day of the Holy Righteous Prophet and King David on the Sunday of the Holy Forefathers, two Sundays before the Nativity of the Lord, when he is commemorated together with other ancestors of Jesus. He is also commemorated on the Sunday after the Nativity, together with Joseph and James, the Brother of the Lord.

—www.dailymail.co.uk; www.cbn.com



Archeologist Eli Shukron walks in the fortification. Photo: AP

## WISDOM OF OUR FATHERS

"The priest, even if he rightly orders his own life, if he does not have an anxious care for yours, yes and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he has not rightly performed his part."

—Saint John Chrysostom

## Заликаємо до підтримки музею діаспори



Слава Ісусу Христу!

### Дорогі Брати і сестри!

З Благословення Первоієрарха Української Православної Церкви в Канаді, Його Високопреосвященства Митрополита Юрія, розпочинаю унікальний проект створення музейної експозиції в Чернівцях в Україні присвяченої історії Української Православної Церкви в Канаді. До вашого відома на Буковині в Чернівцях, при Державному Університеті імені Юрія Федьковича знаходиться музей діаспори, який розкриває діяльність, внесок, працю і життєві культурних меншин і видатних діячів в царині культури, релігії і освіти.

Я звернувся із пропозицією відкрити сторінку про нашу Українську Православну Церкву в Канаді. Отже, директор Музею діаспори, м. Чернівці Валерій Белінський радо відгукнувся на мою пропозицію і готовий був сприяти в реалізації такого проекту. Нагадаємо, що багато вірних нашої церкви були вихідці з Буковини, які у свій час займали провідні місця в Українській Православній Церкві в Канаді, в тому числі Митрополит Василій Федак, блаженної пам'яті родом із села Кадобівці, Митрополит Юрій—мати родом із Буковини із Сокирян.

Серед представлених експонатів велику частину займає Українська Греко-католицька Церква, а Православна Церква взагалі не є представлена. На моє прохання дирекція відгукнулася розпочати збірку матеріалів про Українську Православну Церкву в Канаді. Крім того, частина її матеріалів буде представлена окремим розділом в основну буковинської діаспори.

Виставка повинна бути представлена у вигляді окремих стендів та скляних вітрин (вертикальних та горизонтальних). Необхідно буде встановити манекени, виготовити подіуми різних розмірів. Крім того, не менш важливим є встановлення точкового освітлення окремих експонатів, використан-

ня аудіо та відео техніки, можливо й інших технічних засобів. Матеріали експозиції повинні включати документи, ілюстрації, особисті речі, книги, одяг, фотографії, етнографічні матеріали, картини та інші предмети, за допомогою яких можна буде якнайширше розкрити тему історії Української Православної Церкви в Канаді в історико-хронологічному аспекті.

Окремим розділом необхідно приділити особливу увагу релігійним діячам, які зробили особливий значний внесок в церковне життя українців в Канаді (наприклад, Митрополит Іларіон—Іван Огієнко). Представляється важливим показати і діяльність релігійних діячів Канади—вихідців із Буковини, як блаженної пам'яті Митрополит Василій Федак, їх духовна праця, як і в минулому так і нині, є невідомою і важливою частиною церковного українського життя Канади.

Я погодився взяти на себе обов'язок від імені УПЦК бути координатором в Канаді, щоб зібрати необхідні матеріали. Отже, з благословенням Митрополита Юрія та за згодою повної Консistorії розпочати збірку матеріалів. Оскільки музей не фінансується державою, кошти за пересилку матеріалів ми мусимо взяти на себе, щоб доставити їх в Україну. Пересилку матеріалів з Канади до України буде коштувати в межах від \$1,500—\$2,000. Матеріали можна надіслати до мене, прот. Володимира Кушніра за адресою: 6270-12 Ave., Montreal, QC H1X 3A5.

Звертаюся до вірних нашої Церкви в Канаді, а особливо до Буковинців, допомогти в реалізації цього проекту, щоб гідно представити нашу Церкву в Канаді, та її історичне минуле і теперішнє життя, як також видатних осіб нашої церкви.

Нехай Бог нас всіх береже та допомагає в наших світлих починаннях.

—прот. Володимир Кушнір  
настоятель Катедрі Св. Софії  
тел. 1-514-947-2235  
email: vkouchmir@acn.net



### Св. Михаїл, Перший Митрополит Київський

"Ті, що не були народом, зараз—народом Божим, народом святим."  
(Тропар)

На 28-го червня (це—15-го червня за юліанським календарем) ми святкуємо пам'ять першого Митрополита Київського Св. Михаїла, який на той день упокоївся в Бозі у 992 р.Б. Дуже мало знаємо про його походження. Кажуть, що він був сирийцем або болгариним або сербом. Патріарх Константинопольський призначив його в Україну в 988 р.Б., відразу після Хрещення Русі, щоб очолити працю Великого Князя Св. Володимира Великого для утвердження його народу в Православній Вірі.

Св. Михаїл дуже поважно взявся за своє завдання. За чотири роки свого первоієраршества він зробив надзвичайно багато. Побудовано дуже багато церков і монастирів. А при них були й школи, щоб учити людей, а особливо молодь, письменності, щоб їхня віра зростала разом зі знанням та мудрістю.

Крім праці в столиці в Києві, Св. Михаїл також відвідував Переяслав та Чернігів в Україні, як також Білгород, Новгород, та Великий Ростов у країні, що зараз називається Російською Федерацією (Російська Церква була в юрисдикції Київської Митрополії до 1448 р., коли вона стала сама вибирати своїх Митрополитів для Москви, стаючи таким чином *де факто* автокефальною, що затвердив Патріарх Константинопольський *де юре* у 1589 р.).

Св. Михаїла також уважають за-сновником Свято-Михайлівського Золотоверхого Монастиря на березі річки Дніпро в Києві. Це ім'я надали йому на честь Архангела, що скинув сатану з Небесних осель після його відступлення, тому що на-вернення народу Русі від темряви забобонів та ідолопоклонства до Світла Христового мало значення подібне до згаданої космічної події. І від того часу Св. Архистратиг Михаїл уважається покровителем Києва. Св. Михаїл упокоївся в Господі 15-го червня (це—28-го червня за григоріанським календарем) 992 р. Його тіло похоронили у Десятинній Церкві, яку побудував Св. Володимир Великий своєю десятиною під час єпископства Св. Михаїла. Тіло Митрополита знайшли нетлінним і перенесли його до Близьких (Анто-



Десятинна церква у Києві (986-989 р.р.), реконструкція Ю. Асеева.

Photo: www.unian.ua

#### St. Michael, Metropolitan of Kyiv church

■ **KYIV, UKRAINE**—One of the best know churches dedicated to St. Michael, Metropolitan of Kyiv, is located just off the downtown core and tucked into the hillside below the government quarter of Pechersk in Kyiv, Ukraine. It is next to the Oleksandr Central Teaching Hospital. One of the city's oldest hospitals opened to treat the poor in 1875 funded by the city's wealthy patrons. The hospital's church was built 20 years later in 1895 financed by Mikhaïlo Dehtiarov. The Oleksandr hospital was nationalized after 1918 and a few years later was renamed the October hospital. The church was destroyed on Easter Sunday in 1930 during the Stalinist persecutions. It was not until 1995 that the hospital parish community reorganized and began serving Divine Liturgies. The church rebuilding began in 2000 and it reopened in 2002. The church contains the relics of part of Christ's Holy Cross and a piece of Christ's garments.



Храм Святого Михаїла митрополита Київського, Київ, Україна.  
St. Michael, Metropolitan of Kyiv church in Kyiv, Ukraine.

—www.xram.in.ua; www.unian.ua

нівних) Печер Києво-печерської лаври 30-го вересня (13-го жовтня за григоріанським календарем) приблизно в 1103 р. Це правдоподібно співпадає з його канонізацією.

Століттями поминали Св. Михаїла разом з преподобними отцями Антонієм і Феодосієм, засновниками Києво-печерської лаври, 2-го вересня. А 1-го жовтня 1730 р. його тіло перенесли до Успенського собору Києво-печерської лаври і там воно пробувало в спокої аж до знищення собору в 1941 р. (бомбами радянської влади під час займання Києва нацистами), коли воно мабуть зникло.

У 1893 р. побудували церкву в честь Св. Михаїла в Києві. Її знищили комуністи одного Великодня у 30-их роках. У 1995 р., коли до ново-відродженої парафії призначили настоятелем о. Романа Барановського, лавреата музичного фестивалю *Червона рута*, що відбувся в Чернівцях в 1990 р., з церкви залишилися тільки цоколь, якого захищали високі дерева, що вирости впродовж десятиліть занедбання. Відправи почали служити в іншому близькому будинкові, та розкопки та відбудова дали змогу досить швидко відновити храм, навколо якого виросла живуща громада. Він знаходиться близько головної лікарні в центрі Києва, отож і стала ця церква осередком молитви для тих, що приходять до лікарні по фізичне видужання, а до храму по зцілення душі та тіла. Літургії та Молебні відправляють щодня. Також щосереді служать Акафист Святим Кипріянові та Юстині за тих, що видужують від духовного



пригноблення внаслідок колишньої участі в окультизмі.

Віра, яку проповідував Св. Михаїл, перший Митрополит Київський, відіграла поважну роль у перетворенні слов'янських племен, яким він служив, на народи—України, Білорусі та Росії. За його заступництвом, як і за заступництвом тих незлічених чоловіків і жінок, що наслідували його в відданості Господу, Богу і Спасу Ісусові Христові, нехай знаходять ці народи можливість жити в спокої та в обопільній пошані та дружності. Амінь.

—митр. прот. д-р Ігор Куташи

#### Ікона Святого Михаїла, митрополита Київського

■ Образ Святого Михаїла, митрополита Київського початку XX ст. походить із луцького кафедрального собору Святої Трійці. Матеріали: дерев'яна основа з двома шпугами (скріплювальними планками), левкас (грунт із крейди і клею), різьблення по левкасу, олія, золочення. Реставрована в 2005 році Ларисою Обухович. Золочене тло і німб щедро орнаментовані. Вони вказують на красу райського життя. Передано портретні ознаки святого: худорлявість, сиве волосся, благородні, витончені риси обличчя. Святий—у молитовному стані, наче поза земним існуванням, тобто перед престолом Божим.

—Лариса Обухович,

Волинські єпархіальні відомості (2010) № 9 (70)



Ікона "Святий Михаїл, митрополит Київський" (поч. XX ст.) із луцького кафедрального собору Святої Трійці. Photo: www.pravoslavia.volyn.ua

#### The Apostles' Fast

The Apostles' Fast (Sts. Peter and Paul Fast) begins on Monday, June 16, 2014. It ends on July 11 (evening) on the eve of the Feast of the Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul, which is on July 12. During this fast, we intensify our prayer life, repent before the Lord, do good works, practice the virtues with diligence and refrain from consuming meat and dairy products to develop spiritual discipline and cleanse ourselves from sin.

#### Dear Readers,

It has come to our attention that the April issue of the *Visnyk/The Herald* has not been delivered to some households. This matter is being investigated. If you have not received this copy or other copies of the *Visnyk/The Herald* within a month of publication, please contact the Editorial Office of the *Visnyk/The Herald*:

email: visnyk@uocc.ca or Tel.: 1-204-586-3093 (ext. 241).

#### Notice to Contributors

*Вісник / the Herald* greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs of a resolution of **300 dpi** or higher. In addition, the photograph dimensions should be sized for **12.5 cm (5 in) width (two columns wide)**. In addition, photographs should be saved in **JPG** or **TIFF** formats.



## St. Michael, First Metropolitan of Kyiv

"Those who were not a people are now the people of God, a holy nation"  
—Troparion

**W**e celebrate the memory of the first Metropolitan of Kyiv, St. Michael on June 28, which is June 15 on the Julian Calendar. He reposed in the Lord on that day in 992. Very little is known about his origins. He is said to have been a Syrian, Bulgarian or Serbian. The Patriarch of Constantinople sent him to Ukraine in 988 shortly after the baptism of Kyivan-Rus' to lead the work of the Knyaz' St. Volodymyr the Great in establishing his people in the Orthodox Faith.

St. Michael took his work very seriously. During the four years of his primacy, he accomplished an enormous amount of work. Scores of churches and monasteries were built. Alongside them were schools to teach the people, especially the young, how to read so that their faith would be accompanied by knowledge and wisdom. Besides his work in the capital, Kyiv, St. Michael also made archpastoral visitations to Pereyaslav and Chernihiv in Ukraine, as well as Belgorod, Novgorod and Great Rostov in what is today the Russian Federation. The Russian Church was

under the jurisdiction of the Metropolia of Kyiv until 1448, when it began to elect its own Metropolitans for Moscow, thereby assuming *de facto* autocephaly, which was confirmed by the Patriarch of Constantinople in 1589.

St. Michael is also held to be the founder of St. Michael's Golden-Domed Monastery on the banks of the Dni-pro River in Kyiv. The name was chosen to honour the Archangel who cast satan down from the Heavenly places after his apostasy. Since the turning of the people of Kyivan-Rus' from the darkness of superstition and idolatry to the Light of Christ, the name held significance similar to that cosmic event. From that time on, St. Michael the Archangel is considered to be the Protector of Kyiv. St. Michael reposed in the Lord on June 15, which is June 28 on the Gregorian Calendar. His body was interred in the Church of the Tithes, or Desyatynna, which was funded by the tithes of St. Volodymyr the Great during the episcopacy of St. Michael. The Metropolitan's body was found to be incorrupt and was brought to the Near Caves of the Kyiv Pecherska Lav-

ra, or St. Anthony's Caves, on Sept. 30, which is October 13 on the Gregorian Calendar, about 1103. This was most likely the date of his canonization as well.

For centuries St. Michael was commemorated together with the Venerable Fathers Anthony and Theodosius, the Founders of the Kyiv Pecherska Lavra, on Sept. 2. His body was brought to the Dormition Cathedral of the Lavra on Oct. 1, 1730, and remained there in peace until the destruction of the Cathedral in 1941 by the bombs of the soviet government during the Nazi occupation of Kyiv, when it was apparently lost.

In 1893 a church was built in honour of St. Michael in Kyiv. It was destroyed by the communists one Easter Sunday in the 1930's. In 1995, when Fr. Roman Baranovsky, a laureate of the *Chervona Ruta* music festival held in Chernivtsi in 1990, was assigned to the newly re-organized parish, all that remained of the church were its foundations. It was guarded by trees that had grown high in the decades of abandonment. Services were begun in an adja-

cent building and soon excavations and reconstruction made it possible to rebuild the church into a vibrant community. Its location, near the main hospital in the centre of Kyiv, makes it a haven of prayer for those who come to the hospital for physical healing and to the church for the healing of body and soul. Liturgies as well as *Moleben'* services are served daily. There is also an Akathist each Wednesday to Sts. Cyprian and Justina for those recovering from spiritual oppression due to their participation in occultism.

The Faith preached by St. Michael, the first Metropolitan of Kyiv, has played an important role in transforming into nations the Slavic tribes to which he ministered—Ukraine, Belarus and Russia. Through his intercessions and those of the countless men and women who have followed him along the path of dedication to our Lord, God and Saviour Jesus Christ, may these nations find the way to live in peace, mutual respect and friendship. Amen.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

### St. Elizabeth Sisterhood

■ The St. Elizabeth Sisterhood of Charity Works is attached to the St. Michael, Metropolitan of Kyiv church in Kyiv, Ukraine. Formed in 1998, this special sisterhood of female monastics, carries out a number of important charity works. Numbering 100 sisters today, they actively participate in the parish's mission work. One of their main tasks is caring for the patients at the Oleksandr hospital next to the church. The sisters take special training in medicine and pastoral medicine and serve their practicum at the Oleksandr hospital next door. They also run missionary programs for the female prison in Chernihiv and Hlevas psychiatric hospital. For Christmas, the sisters distribute gifts and food for the psychiatric hospital's patients and assist the priest with the *Moleben'* service. They take parcels of clothing and food to the prison, and buy groceries and deliver them for Kyiv's shut-ins. The sisters also have trained in providing medical care in emergency situations. They also care for the church property. The sisters run a food kitchen for the city's poor, which feeds up to 300 people per day. The sisters have been reading uninterrupted for 7 years the Psalter brought from Mt. Athos. Each sister reads for one hour, day and night. They also assist the St. Michael's parishioners, preparing them for the Sacraments, running classes on Church Slavonic and lives of the saints and providing spiritual consultations for the troubled faithful.

—www.xram.in.ua; www.unian.ua



The St. Elizabeth Sisterhood of Charity Works of the St. Michael, Metropolitan of Kyiv church, Kyiv, Ukraine. Photo: www.xram.in.ua

## 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

## 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**

## Святі Буковини... (продовження зі стор.7)

### Святі криниці Буковини

■ Особливе пошанування в народі мають святі криниці, яким приписують надзвичайні властивості. Цілющою називають і криницю, що в центрі Сокирян, біля церкви святих Петра і Павла. Щороку священнослужителі святять у ній воду, на свята правлять службу. Особливі урочистості тут відбуваються з нагоди Різдва Христового. З давна славиться святим джерелом село Хрещатик (Заставнівський район). Кажуть, що в ніч перед святом Івана Богослова (21 травня) над місциною, де б'є водиця, з'являється сяйво. Тутешній люд розповість чимало історій про зцілення від різних хвороб, що були подолані хрещатицькою водою. Біля джерела встановлено хрест та зведено храм XVIII століття на честь святого Івана Богослова й каплицю.



### PASCHALION

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

### ПАСХАЛІЯ

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



■ *Generation X comprises one of the most under-represented generational groups in parish life today. This group has fallen outside the attention of parish spiritual care at many life phases. Looking around our parishes today, this generation is largely absent. At the same time, this demographic group is now approaching its peak in terms of experience, energy and skills. This generational group has not been able to contribute fully to church life, yet has much to offer parishes. Moreover, Generation X is important because its members comprise the parents of the children and youth in our parishes today. If churches hope to reach the contemporary youth, they have to also reach out to their parents—Generation X.*

## Portrait of an Xer

Howard Rice, speaking at the Spiritual Directors International conference, defined generations as "age groups that share cultural assumptions that define their approaches to spirituality." Sociologists generally define Generation X as those born in the period of the 1960s and 1970s. This group is now aged between 30-50 years old and represents about a third of North America's population. Of all of the demographic groups, Generation X has experienced the most life difficulties and disaffection compared to any other generational group.

Dr. John Mabry, who has written on this generation, paints a picture of the societal, political and cultural factors shaping this age category. Generation X seems incomprehensible to those coming before or after them. Xers grew up in a social milieu of insecurity and the start of a rapidly changing world. He states, "These were the first latch-key kids of the 1970s" when their mothers joined the workforce en-masse. Half of Generation X saw their parents divorce. Once this generation was ready to join the workforce, the economic crisis of the 1980s limited their options. They were hit with the fall-out of the excesses of the baby-boomer generation. Strauss and Howe, who write on the generation, described this as a "Me-decade economy" that favoured the older generations, unlike what we see today. Underpaid and under-employed during their impressionable youth, they also saw the world change dramatically—the fall of the Berlin Wall and the Soviet Union, the environmental and energy crises, the Chernobyl nuclear accident, and the computer and internet age. This group matured quickly, became independent and self-reliant, trusting in themselves more than others. These features permeate all aspects of their lives. As Dr. Mabry explains, this also cultivated in them a certain ambivalence about their future.

As a result, writes Dr. Mabry, this generation suffered from a lack of purpose. The impact of the social and political world on the mindset of Generation X should not be underestimated, he adds. It colours their participation in the greater social world, community and church life. He outlines some of the implications: Generation X grew up with a distrust, intolerance and suspicion of public figures, authorities and organizations based on power structures. At the same time, one of the defining characteristics of this group is pluralism and tolerance of the convictions and practices of others—an outcome of their worldview.

Generation X is the first generation to truly internalize post-modernism and constructionism to make their own meaning of the world around them, he says. Writing on Generation X, Carol Howard Merritt notes, "It is not possible to overstate the impact of post-modernism. This generation rejects the belief of modernism that progress, reason, democracy, and technology can perfect the world or can even be obtained. Post-modernists believe that the world has no center and no guiding principles or truths; it has only differing viewpoints and perspectives. ... This pessimism leads them to think the problems of the world cannot be solved globally. Since there are no absolutes, everything is relative to the post-modernist."

## A Social Conscious

Dr. Mabry describes Generation X as being deeply socially conscious: "They have no confidence in [their] countries' social institutions. They see large social problems all around them, from poverty, racism and crime to environmental pollution, a troubled economy and global conflict." They possess a keen sensitivity to the world around them—an outcome of the instability in their formative years. This has cultivated in them a highly refined activism. "They are willing to work to make a difference in the here and now," Dr. Mabry says. Merritt adds that their serious approach to life has led them to seek out a sense of community and family.

## Generation X and the Church

"There is a generation missing in many of our churches commonly referred to as Generation X," writes Merritt. She adds, "How do most Gen Xers view the church? Most never think about it. They view it as being out of touch with the real world... They regard the church as irrelevant to the real needs in society." While harsh, this view reflects the Xers tendency towards making practical contributions for better communities, rather than supporting global ideals and generalized social causes, as with previous generations.

Generation X has been criticized for lacking spirituality. Yet, further examination of their worldview reveals that this age group has not found its niche in business, social or religious institutions, explains Dr. Mabry. Moreover, he adds that this generation is defined by a non-involvement in organized religion as an outcome of their not buying into the agendas of others. Their life experience and worldview leads Xers to take a critical approach to churches when they do join, reflecting the need to deconstruct form to find meaning. Commonly, one will find members of this age group calling for greater transparency and more effective use of time and resources. According to Dr. Mabry, they are often sidelined in church structures by elder generations and not given sufficient responsibilities or duties. As a result, they lose patience with slow change and what they perceive as ungainly administrative structures. In many cases, they end up leaving the church or take minimal participation at a cost to their own spiritual life.

## Religious Experience

Paradoxically, Generation X has been described as a deeply spiritual generation, says Merritt. Xers commonly

describe themselves as being "spiritual" rather than "religious". This age group has largely rejected the institutionalization of religion and the power inequalities of its organizations. As a result, mainstream churches have been hit by a sudden drop in parish members. At the same time, Xers seek direct spiritual experiences, Dr. Mabry explains. Merritt states that Xers tend to customize a belief system and spiritual life, cherry-picking from various faith groups, even when these beliefs are incongruent. They develop an individual spirituality based on an internal rather than external authority. Concurrently, they have respect for the integrity of the spiritual processes of others. Here too, the Xers' spiritual life can be understood as being informed by their worldview of self-reliance, independence and finding little hope in institutional ideologies. Generation X takes a discerning approach to their search for meaning, shaped by their constructivist worldview.

A crucial feature of this generation is that it lacks voice in the religious, social, political and economic spheres. As Dr. Mabry notes, when they make efforts to share their experience and skills, they are often discounted, and so fall silent. Ironically, this generation has particular spiritual gifts that are valuable in today's world and need to be heard, he adds.

## Ministering to Xers

By all accounts, Generation X appears to be a ministering challenge for pastors and church leaders. The greatest obstacle remains that Generation X opts out of attending worship services, Dr. Mabry notes. Dr. Mabry has suggested several ways to meet this challenge. Firstly, he cautions that religious institutions will have to take the first step to get this generation more involved. "Unless church leaders can address Xers as important people with real, but very different needs," he states, "Xers will not be darkening the doorways of our churches in great numbers anytime soon." Secondly, he suggests that pastors help Xers find their voice and a place in the pastoral community that feels authentic and meaningful. He notes that Generation X finds little meaning in the form of the institutions that previous generations have created. At the same time, Dr. Mabry comments, "Generation X is not long-term planners or joiners" making it difficult for them to be accommodated into existing church structures. According to Dr. Mabry, Generation X is extremely reactive to the top-down directive method. The traditional model of one-way information transmission in spiritual direction will not work. He recommends a non-directive style of spiritual guidance, proposing two successful models to reach Generation X: through mentoring and sharing circles. These models both appeal to this group's egalitarianism as well as to their need for social connections to share struggles and offer support.

Harvey Herman, who has written extensively on this missing generation in Protestant churches, suggests that church leaders adjust three basic paradigms in ministry: To reach Generation X, church leaders and pastors need to adjust the way they minister, the way they lead and the way they relate. "Information has value only when they see its practical expression," says Herman, "We must minister in a manner that

emphasizes a formation process ... a proactive relationship that deliberately attempts to integrate truth into living." Herman echoes Dr. Mabry in pointing out that the authoritarian approach makes little sense to this generation. Xers prefer leaders who are personally approachable, egalitarian role models who promote diversity and inclusivity. Leading must focus on transactional ministry, focusing on skill acquisition and demonstrating how to nurture a relationship with God. "To be effective with Gen X, leaders must underscore the joy and freedom in the Christian life," says Herman. He also recommends that church leaders relate with authenticity, affirmation and openness. "This generation is sensitive to the salesman approach," Herman counsels.

## Orthodoxy for Generation X

At first glance, the structured Orthodox Church and Generation X may not seem like a good match. However, Orthodoxy has much to attract Generation X. The needs of Generation X—integrity, truth-telling, authenticity, equality in relations, all coincide with the timeless offerings of the Orthodox Church. In her 2003 book on Generation X and Orthodoxy, Colleen Carrol says that this group views Orthodoxy as "an oasis of truth and stability in a world gone mad... [Xers] love the Church's time-honored teachings and counter-cultural stands." Orthodox personal spiritual practices, such as the prayer rope, daily prayer cycle and fasting, make their faith both authentic and practical. For the Xer skeptical of the ideals of authority figures and power inequalities, Orthodox teachings are grounded not only on word, but on the experience of spiritual authorities—saints, martyrs and eminent Church leaders. Also, Orthodox leadership is servant-based rather than authoritarian.

Psychologically, this demographic group needs to discover on its own how ideas and beliefs ought to be deconstructed and reconstructed, explains Dr. Mabry. "Deconstruction and reconstruction is the primary form of spiritual inquiry practiced among Xers and has the most meaning for them. They have grown up in the mindset of making meaning from scratch. It is the only way this generation can appropriate meaning," he says. As such, Generation Xers will appreciate the writings of the Church Fathers and Orthodox saints who go through this same practice—deconstructing aspects of daily life to teach about sin and virtues and the way to Christ.

Orthodoxy also facilitates critical analysis, at which many Xers are so adept. GenX tends to be suspicious of hidden agendas and meanings handed to them on a plate. Christ Himself encouraged us not to take teachings at face value. After the Resurrection when He appeared to the Disciples, He encouraged Thomas and the other Disciples to clarify any doubts by examining His wounds (Jn 20:25; Lk 24:37-43). The introspection of the preparation for Holy Confession also provides a suitable forum for the Xers' questioning.

Moreover, as Carrol notes, it is through the Sacraments that Generation Xers can experience the direct communion with God that they so desperately seek.

(continued on p.13)



## Eastern Orthodox Service Books

■ Twelve main books are used in worship services of the Orthodox Church. These books assist in following the established order of the service. These are divided into three groups: (1) For use by bishops, priests and deacons; (2) For use by readers and the choir; and (3) For use by the worshipper.

**Apostolos, or Book of Epistles:** This book contains readings from the Acts of the Apostles and Epistle readings for Sundays and Feast Days of the entire year. This book is called *The Apostle* because most of the readings come from the books of the Bible written by St. Paul. This book is divided into two parts—the Seasons and the Saints. The arrangement for the Seasons is in two divisions: (1) From Easter until Pentecost the readings come from the Acts; and (2) From Pentecost until Holy Saturday the readings are taken from the Epistles.

**Evangelion, or Gospel Book:** This book contains readings from the Four Gospels arranged in sections for reading at services. Each of the four Evangelists is read during a prescribed peri-

od of the year: St. John is read for 7 weeks from Easter to Pentecost. St. Matthew is read for 11 weeks beginning with Monday in Pentecost week, in addition to six other weeks divided between St. Matthew and St. Mark with readings from St. Matthew ending with the Sunday of the Exaltation of the Holy Cross. St. Luke is read for 19 weeks, from the Monday after the Exaltation of the Holy Cross until the first Sunday in Lent. However, only Sundays and Saturdays are reserved for St. Luke from the 13th week on with readings from St. Mark on the remaining 5 days of each week during this period. The Evangelion, richly bound, usually remains on the Altar in commemoration of Christ as Teacher and symbolic of Christ's presence in the Sacrament.

**Psalter, or Psalterion:** This book contains the 150 Psalms of David arranged for recitation during the Liturgy. This book is divided into 20 sections.

**Oktoechos, or Paracletike:** This is the book of eight tones. This book of supplication includes the tones for Sunday

and for each day of the week. Joseph the Hymn-writer made the final arrangements of this book with a total of 96 canons. Each day of the week is specially commemorated: Monday is dedicated to Angels; Tuesday to St. John the Forerunner and the Prophets; Wednesday to the Holy Cross and the Virgin Mary; Thursday to the Apostles, Doctors of the church and miracle workers; Friday to the Passion, the Cross and the Crucifixion; Saturday to Saints, Martyrs and departed souls; and Sunday to the Resurrection. The book of tones is used during the entire year except for periods when the Triodion or the Pentecostarion is used.

**Triodion:** The name of this book is derived from the fact that most of the Canons have only 3 Odes instead of 9. The Triodion is used for services for the 10 weeks preceding Easter, including the four weeks before Great Lent and the ritual for Holy Week. This period begins with the Sunday of the Pharisee and the Publican and ends with Holy Saturday.

**Pentecostarion:** This book gives the service from Easter to the Sunday after Pentecost.

**Menaia:** This is the Service of the Saints. This book is a collection of 12 books, one for each month of the year. These 12 volumes include services for all feasts with fixed dates, arranged from September 1, the beginning of the Church year, to August 31. The Menaia also includes services for all feast days honouring the Virgin Mary. The order of presentation includes: Mention of the saint honoured; text, mainly the canon; 9 Odes with historical notes inserted between the 6th and 7th Odes; historical notes; and finally, an invocation of God to save us through the saint's intercession. The Menaia also comes in two volumes with one devoted to canons for Great Feasts and the other to canons

common for the Saints.

**Horologion, or Ogologion:** This is the Book of Hours. This is a prayer book containing all the services read during the day with related prayers and hymns of the day. It includes a listing of saints commemorated during the year and intercession canons to the Virgin Mary, the Holy Cross and the Angels. Also, it includes Troparions for Sunday and week days.

**Euchologion:** This is the *Book of Needs*, or *Trebnyk*. This book contains the complete texts for the Seven Sacraments and sacramental services of the Church. Also, it includes monastic ritual, ritual for the dead, consecration rituals for churches and holy objects, blessing of homes and other blessings and ceremonies along with various prayers for special occasions.

**Typikon:** This is the book of formularies regulating detailed services for every day of the year. This is a calendar-type book guiding the clergy and chanters for all occasions. The Typikon includes regulations concerning fast days and tables of the fixed feasts.

**Liturgiki:** This is the priest's guide. This book gives the texts of the Liturgies of St. John Chrysostom and St. Basil as well as the Liturgy of the Pre-Sanctified Gifts. The Liturgiki also contains an abridgment of sacramental rituals, the Seven Sacraments.

**Heirmologion:** This book contains those parts of the service usually sung by the choir. Its origin goes back to the time when the Canons were no longer sung in their entirety, with the greater part of the Troparia read and only the Heirmos of each ode sung.

—Carlson, S. W., & Soroka, L.  
(1954). *Faith of Our Fathers: The Eastern Orthodox Religion*.  
Minneapolis, MN: The Olympic Press

## Ministering to Generation X...

(continued from p.12)

Each week, they can part-take of Holy Communion and experience the Living Christ with the Holy Spirit helping their spiritual development.

Many Xers can be described as taking their spirituality into their own hands. Today, there exists a plethora of resources in many languages on Orthodoxy. The breadth of topics over its 2,000 year history—from history and theology to practices and symbolic forms across a variety of cultures, allows Generation Xers to learn about Orthodoxy at their own pace. In 2008 the Standing Conference on Canonical Orthodox Bishops in North America also recognized the need to reach out to Generation X. Thus, it launched a new podcast show on its media network. "There's a lot of theological content out there. I wanted to show people that Orthodoxy was more than knowing about the faith—that it transforms your whole life," said Jacob Lee, host of the new show. This palatable transformational approach allows Xers to explore Orthodoxy in a non-threatening, self-directed way.

### What Generation X offers the Church

According to Joseph Daltorio, who writes on spiritual responsibility to Generation X, this group has three key spiritual gifts to share with other generations. He describes one gift as servant evangelism: Generation Xers are doers. Dr. Mabry describes this as "a prophetic voice that tolerates no guile and provides an important corrective to the idealism of other generations. This translates into a practical vision: they can be found in soup kitchens feeding the homeless in their own communities." Daltorio con-

curs, "Xers are activists. They get involved in practical ways to make a difference in their community, whether by volunteering in their local neighborhoods, nursing homes, or soup kitchens." He adds that, once they do commit themselves after initial caution, they demonstrate a zeal and tenacity reminiscent of famous missionaries from history books. Daltorio observes that Generation X wants to see the Church teachings change lives now. "They have a deep sense of community ...and is eager to make a difference," says Dr. Mabry. Another gift, says Daltorio, is their emphasis on experiencing God's presence and transformative power. "Churches cannot afford to have this generation missing from their ranks," Daltorio concludes, "They must recognize its potential."

Is Generation X too much trouble to save? There are several considerations. In the parable of the lost sheep, Jesus tells us that every sheep must be saved, even the tough cases that wander off (Lk 15:3-7). As Christians, we are responsible for our salvation and those God has placed in our care—including Generation Xers. Another important aspect is that Generation Xers are the parents of today's children and youth. If churches hope to reach out to the parish youth, they must first connect with their Xer parents. Once in the Church, Generation X has the potential to become some of the most devoted of Christ's followers.

—Mabry, J. (1999)  
*The Gnostic Generation: Understanding and Ministering to Generation X*. The Journal of Spiritual Directors International, 5(2);  
[www.buildfaith.org](http://www.buildfaith.org)

## Questions,

please call our toll free number

**1-877-586-3093**

Please visit our Website: [www.uocc.ca](http://www.uocc.ca)

## Holy Trinity Ukrainian Orthodox Church Poplar Park, Manitoba



**Sunday, June 8, 2014**

Divine Liturgy (Khram)  
of the Feast Day of the Holy Trinity 10:00 a.m.

Followed by *Panakhida* memorial  
and graveside service

Come and experience the celebratory feast day Liturgy  
in one of Manitoba's beautiful historical rural churches.

**All are welcome!**



## Paschal Celebrations at Holy Trinity Cathedral, Saskatoon, SK

**S**ASKATOON, SK—The Holy Trinity Cathedral in Saskatoon, Saskatchewan joyously celebrated the Feast Day of the Resurrection of our Lord and Saviour Jesus Christ on April 30, 2014. The Cathedral was filled to overflowing with parishioners and visitors for the Paschal Divine Liturgy, which was celebrated by Very Rev. Archpriest Taras Makowsky. The early morning Paschal Liturgy included the procession around the church and blessing of the Easter foods. Fr. Taras greeted all with the joyful greeting of “Христос Воскрес!” The congregation responded, “Воістину Воскрес!”



Very Rev. Archpriest Taras Makowsky leads the Paschal procession around the Cathedral.



Faithful of Holy Trinity Cathedral, Saskatoon, SK, listen to the Paschal Gospel reading.



Faithful wait by their colourful baskets of Easter foods for the sanctification with Holy Water.

**Congratulations!**  
**На многії літа!**  
**25th Wedding Anniversary**  
**Rev. Michael and**  
**Dobr. Mirosława Lomaszkiewicz**



The Holy Trinity parish of the Ukrainian Orthodox Church of Canada, Prince Albert, Saskatchewan cordially invites everyone to attend:

**Come and Go Tea**

Sunday, July 6, 2014 at 2:00–4:00 p.m.

Royal Canadian Legion Hall, 133 8th Street East, Prince Albert, Saskatchewan

### "A Foundation of Faith"



**Does your parish have a project?**

Please apply to the Foundation for financial assistance using the grant application available on our website: <http://www.uoccf.ca>. We can help fund workshops, resources, educational materials and outreach projects.

Alternately, to donate to the Foundation, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home page **"Donate now through CanadaHelps.org"**. Or mail

your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. The Foundation encourages planned giving and donations from parishes and their affiliated organizations. Tax receipts will be issued and all donors will be acknowledged annually.

For further information contact:

**1-877-586-3093** or [foundation@uoccf.ca](mailto:foundation@uoccf.ca).

### Чи Ваша парафія має якийсь проєкт?

Просимо податися за фінансову підтримку Фундації, виповнюючи аплікацію при нашій інтернетській сторінці: <http://www.uoccf.ca>. Ми фінансово підтримуємо семінари, ресурси, наукові матеріали та обнімаючи проєкти.

Щоб зложити свій дар Фундації, просимо заглянути на нашу нову інтернетську сторінку: <http://www.uoccf.ca> і торкніть іконку **"Donate now through CanadaHelps.org"**. Або вишліть свій чек на адресу: UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. Фундація радо приймає попередньо пляновані жертви та жертви від парафій та від їхніх зв'язкових організацій. Фундація дасть по-світку на податки й визнає кожного жертводавця річно.

За дальшою інформацією, просимо податися:

**1-877-586-3093** або [foundation@uoccf.ca](mailto:foundation@uoccf.ca).



## Order of St. Andrew, Hamilton Chapter: 2012-13 Activities

### Order of St. Andrew Banquet – 2012

**HAMILTON, ON**—Members of the Chapter of the Order of St. Andrew in Hamilton, Ontario organized a fund-raising banquet on June 10, 2012 as part of their ongoing efforts to provide financial aid to St. Andrew's College in Winnipeg, MB. After the Hierarchical Divine Liturgy, president of the Chapter, Pobratym Walter Rosizky, extended a warm welcome to everyone gathered for the banquet at the St. Vladimir Cathedral hall in Hamilton. He conveyed a special greeting to the guest speaker, His Grace Bishop Andriy.

After a delicious meal, Pobratym Dr. Walter Smyrniw was asked to introduce the guest speaker. His Grace Bishop Andriy presented a comprehensive account of the life and martyr-

dom of St. Andrew. After the interesting and thoughtful presentation, Pobratym John Jurychuk, a member of the board of St. Andrew's College in Winnipeg, thanked Bishop Andriy for his address and presented him with a gift of appreciation from the Hamilton Chapter.

Following the presentation, Pobratym Walter Rosizky introduced two members of the Hamilton Chapter who were recently elevated to the Fifth Degree, namely Pobratym Maurice Klem and Pobratym Anton Pohoreski. The Fifth Degree is the highest award made by the Supreme Executive of the Order of St. Andrew in recognition of members who have made outstanding contributions to the Order of St. Andrew, to the Ukrainian Orthodox Church of Canada and the Ukrainian community in Canada. After briefly outlining their biographies and accomplishments, Pobratym Walter Rosizky called upon Bishop Andriy to present Pobratym Klem and Pobratym Pohoreski with icons of St. Andrew.

Thereafter, Pobratym Rosizky asked Fr. Wasyl Makarenko to announce the names of the devoted altar servers and readers to be acknowledged for their service by receiving emblems with icons of St. Stephen from the Hamilton Chapter. The recipients of St. Stephen emblems were: Tamara Hluchaniuk, Andriy Ivasyk, Martin Hluchaniuk, Zenon Sirko, Christian Sirko, Anton Buciora (guest), Thomas Migus, Subdeacon Lubomyr Hluchaniuk and Reader Mark Schaefer. His Grace Bishop Andriy congratulated everyone and presented the St. Stephen emblems to all of the honoured recipients. At the conclusion of the fund-raising banquet,



St. Stephen icon emblem presented by the Hamilton Chapter.



(Back row left to right) Fr. W. Makarenko, Subdcn. L. Hluchaniuk, A. Ivasyk, Z. Sirko, C. Sirko, Reader M. Schaefer, W. Rosizky. (Centre row left to right) T. Hluchaniuk, M. Hluchaniuk, A. Buciora, T. Migus. (Front centre) His Grace Bishop Andriy.

president Rosizky thanked everyone for their participation. He announced that the donations made at the banquet and the net proceeds from the day's event shall be forwarded directly to St. Andrew's College in Winnipeg.

### Activities of the Hamilton Chapter of the Order of St. Andrew in 2013

At the Annual General Meeting held in March 2013, Pobratym Stefan Sobolewski was elected as the new president of the Hamilton Chapter. At its meetings the executive planned several events for the coming year. Two special events were planned for the fall of 2013.

After the Divine Liturgy on Sunday, October 20, 2013, members of the Order of St. Andrew served a luncheon to the parishioners of St. Vladimir Cathedral. It was followed by illustrated presentations by Pobratym Dr. Peter

Kondra and Pobratym Victor Hetmanczuk about the UOCC delegation to the Ecumenical Patriarchate in February 2013. This was followed by questions and an interesting discussion.

The Order of St. Andrew held its annual collection for St. Andrew's College in Winnipeg on Sunday, December 8, 2013. The members of the Order and parishioners of St. Vladimir's Cathedral donated on that day the sum of \$1,805.00. Since the beginning of these annual collections in 1992, a total of \$53,914.00 has been donated by the parishioners and members of the Order towards St. Andrew's College. After the Divine Liturgy, a luncheon was served by the Hamilton Chapter of St. Andrew. This was followed by an illustrated presentation made by Pobratym Dr. Walter Smyrniw on *The Relics of St. Andrew*.

## The 40<sup>th</sup> Anniversary of

The Ukrainian Orthodox Church of St. Anthony

will be celebrated on

**September 21<sup>st</sup>, 2014**



**9:30 a.m. Hierarchical Divine Liturgy at St. Anthony's**  
6103 – 172 Street, Edmonton, Alberta

**1:00 p.m. Banquet at DoubleTree by Hilton (Tickets \$50.00)**  
16615 – 109 Avenue, Edmonton, Alberta

Further information can be obtained at:

**The Ukrainian Orthodox Church of St. Anthony**  
(780) 487-2167 or [www.st-anthonys.ca](http://www.st-anthonys.ca)

## Congratulations! 60th Wedding Anniversary



**HAMILTON, ON**—Ken and Lucy Halyk celebrated their 60th anniversary of marriage in the Fall of 2013. Ken and Lucy were married on Oct. 10, 1953 at the St. Mary the Protectress Ukrainian Orthodox Church in Waterford, Ontario. Fr. P. Ulan served as the parish priest at that time and served the Sacrament of Marriage. They were blessed with seven children: Karen, Kim, Rick, who reposed in 2007, Annamarie, Nathan, Susan and Judy. They blessed them with 11 grandchildren and 7 great-grandchildren.

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# The Gospel Books — Evangelion

There are no books that have been more influential than the Four Gospels. In the Orthodox Church the Gospel Book is kept enthroned on the altar. We respect it as the Word of God.

What is the difference between the Bible and the Gospel Book? The Bible contains the entire collection of Jewish scripture, called the Old Testament, and Christian scripture, called the New Testament. The Gospel Book is part of the Bible. Each book is an account of the life, death and Resurrection of Christ as told from the perspective of the Disciples who actually knew Him personally. Nearly everything we know about the life and ministry of Jesus comes from the Bible's four Gospel books.

The Gospel is not the complete New Testament because it does not contain the Epistles. The Epistles are in another book, called the Apostles, which are read during the services by a church's *diak*, or cantor, reader or any lay person.

Most of our churches have an *Iconostasis*, or icon screen. The area behind it is called the Sanctuary. The table that we see beyond the Royal Doors is called the Altar. Located on the Holy Altar are ornate candlesticks, the Holy Gifts and the Gospel Book.

Who were Matthew, Mark,

Luke and John? Each of them wrote one of the Gospel Books. Matthew and John were two of the original Twelve Disciples. They were with Jesus often as He preached. Matthew was a tax collector before he became one of the Lord's Apostles. He was well-educated in several languages. It is likely that he wrote down the sayings of Christ and then wrote about them. Mark was much younger than the other writers. His mother was a follower of Jesus and their home was a meeting place for the Disciples. It is likely that Mark saw and listened to the Saviour's message as a young man. After the Resurrection, Mark travelled with Apostle Paul. In his Gospel Book, Mark wrote down the observations of Peter, one of the original Disciples.

Luke did not know Jesus personally. He became a follower after the Resurrection when Paul taught him the Gospel. Luke had been a physician, but he left his practice to travel with Paul. He wrote the things that eyewitnesses and other teachers of the Gospel had to say about Jesus. Many of the people who knew or witnessed Jesus personally were still alive at the time. John was one of the Disciples. His book was written after the other three. He wrote about events that they did not include, such

as the testimony of John the Baptist. Originally, each of the books written by St. Matthew, St. Mark, St. Luke and St. John were separate works. They were put together into the New Testament several hundred years later. Each of the four Gospels was written between 55 A.D. and 90 A.D.

The Gospel Book used in Church is usually elaborately engraved. The four corners have engravings in gold of the four persons who wrote the Gospels. One side has an engraving of the crucifixion. This side faces up on the Altar during the liturgical procession of the week—when we remember the life, passion and death of Jesus. The Resurrection side of the Gospel faces up on the Altar on Saturday and Sunday since we remember and celebrate the Resurrection of Jesus on these two days. In every Liturgy the priest lifts the Gospel Book high and makes a sign of the cross with it over the Altar. It is carried in pro-

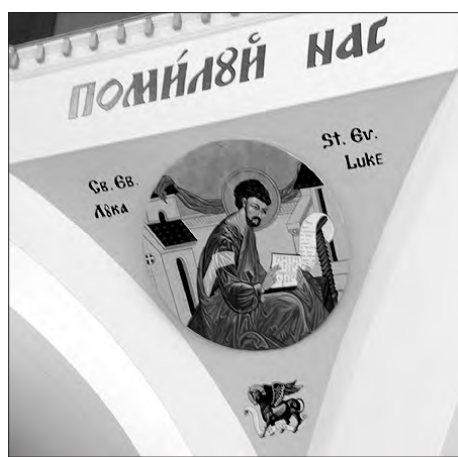


**Dobrodiyka Jane**

cession at specific times during the service. During the Liturgy as the Beatitudes are sung, the priest makes an entrance or processional with the Gospel Book. He lifts it high above his head and says, "Wisdom! Let us attend!" This calls us to pay attention to God's word. After reading the Gospel, the priest will bless the faithful with it. Whenever you participate in the Sacrament of Confession, you place your fingers on the Gospel Book. When people reverence the Gospel Book with a kiss, it is not the book itself they are honouring, it is devotion to the One Whom the book proclaims—Jesus Christ, the Word of God.

## Євангеліє

Слово *Євангеліє* означає *добру новину*. Євангелія є частиною Нового Завіту, що знаходиться у Біблії. Євангелія містять розповіді про Ісуса Христа, його життя, вчення, смерть і воскресіння. Новий Завіт включає чотири книги: Євангеліє від св. Матвія, Євангеліє від св. Марка, Євангеліє від св. Луки, Євангеліє від св. Іоана. Кожен автор особливо описує окремі моменти з життя Ісуса Христа. Серед авторів Євангелій, Матфея та Іоан були учнями Ісуса Христа. Марко працював з апостолом Петром, а Лука працював з апостолом Павлом.



Frescoes of four Evangelists (left to right): Sts. John, Luke, Mark and Matthew inside the dome of the Ukrainian Orthodox Church of the Holy Trinity, Prince Albert, Saskatchewan.

## The Peresopnytske Gospel Book: Ukraine's Spiritual Legacy

The *Peresopnytske* Gospel Book is a famous historical manuscript of old Ukrainian literary language and art. This translation, completed between 1556-1561, uses the language spoken by the people. This magnificent Gospel Book is a large thick book with 482 pages and weighing 9.3 kg. Richly ornamented, it contains full-colour miniatures that are unequalled in beauty and splendor among other Ukrainian manuscripts.

It contains the four Gospels as well as a summary before each Book. The margins contain explanations for many of the more difficult terminology. The language used is a wonder of Ukrainian culture. The Gospel Books became well-researched by linguists of many generations. The Institute of Ukrainian Language of the Ukrainian Academy of Sciences issued a reprint that had a circulation of about 500 copies. Since 1947 the original *Peresopnytske* Gospel Book has been held in the collection of the Vernadskyi National Library of Ukraine. The *Peresopnytske* Gospel has taken on symbolic political importance in the modern Ukrainian state. The original Gospel Book is brought to the Ukrainian Parliament and used for the oath during the inauguration of the President of Ukraine. It will be used on June 7, 2014 to swear in the newly-elected president, Petro Poroshenko.



—[www.risu.org.ua](http://www.risu.org.ua); Київська правда



## Congratulations...(continued from p.15)

As active parishioners of the Waterford parish, Ken and Lucy were involved in various aspects of the church activities. They were also active in CYMK in their youth. Lucy sang in the parish choir for many years—"ever since she can remember," as she stated. Lucy was also a member in the good standing in the Ukrainian Women's Association of Canada, Lesia Ukrainka branch in Waterford.

Ken and Lucy joined the St. Vladimir UOC Cathedral in Hamilton in 1988 where they both participate and assist in various parish activities. Lucy immediately joined the church choir and became a member of the UWAC, Lesia Ukrainka branch in Hamilton. Their many contributions include baking pies and other food items as well as they contributed much time to various projects. Their efforts have been recognized and are greatly appreciated. They continue to participate as long as Lucy's health permits. Ken and Lucy thanked Fr. Wasyl Makarenko and Dobr. Larysa for all of their prayers and guidance.

In honour of Ken and Lucy's anniversary of marriage, a *Moleben'* was served by Fr. Wasyl after the Divine Liturgy. A fellowship hour followed during which an anniversary cake was presented to Ken and Lucy. At the fellowship, Ken and Lucy thanked everyone for their kindness. They expressed particular appreciation to Fr. Wasyl for serving the *Moleben'*. They also extended a sincere thank you to the church choir under the direction of Oksana Sushko. They were grateful to Oksana for the beautiful surprise anniversary cake. In conclusion, Ken and Lucy stated, "We pray that God blesses us with many more years so that we can enjoy our church family's love and respect that we also have for all of them. God bless all of you."

—Orysia Sushko

## Sts. Peter and Paul Ukrainian Orthodox Church

Tyndall, Manitoba

Sunday, July 13, 2014

Divine Liturgy (*Khram*)  
of the Feast Day 10:00 a.m.  
Followed by *Panakhida* memorial  
and graveside service

Dinner at Garson Hall  
at approximately 1:00 p.m.

Dinner tickets:  
\$20 Adults \$10 Children 5-12 yrs.

All are welcome!



## Пересопницьке Євангеліє: Духовна святиня українського народу

■ Пересопницьке Євангеліє—визначна рукописна пам'ятка староукраїнської літературної мови й мистецтва. Переклали Євангеліє у 1556-1561 рр. Ця розкішна книга складається з 482 аркушів, вагою 9 кг. 300 гр. Рукопис багатоорнаментований, прикрашений високохудожніми кілька кольоровими заставками й мініатюрами. За красою й багатством оформлення Пересопницьке Євангеліє не має рівних собі серед українських рукописів. З 1947 року Пересопницьке Євангеліє—в фондах Національної бібліотеки України імені В. І. Вернадського. Сьогодні ця духовна святиня українського народу набула значення політичного символу нації—на Пересопницькому Євангелії під час інавгурації присягали президенти України.



—www.risu.org.ua; Київська правда

## Please Support the Consistory of the Ukrainian Orthodox Church of Canada

### COMPUTER UPGRADE DONATIONS NEEDED

Donations are now being collected for computer upgrading at the Office of the Consistory of the Ukrainian Orthodox Church.

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
- ❖ manage resources more efficiently
- ❖ communicate with parishes and the faithful easily
- ❖ meet the spiritual needs of the faithful successfully

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.

Please make your tax-deductible donation payable to:

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

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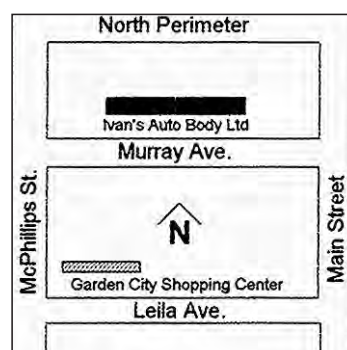
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## His All-Holiness Ecumenical Patriarch Bartholomew: Address to the International Youth Forum, May 2, 2014

*Beloved youth leaders  
and representatives, Christ is Risen!*

*"How happy human beings are when  
they are truly human."* —Maiandros

■ The love of the risen Christ has today assembled us in Constantinople, the sacred See of the Mother Church, during this joyous Paschal period when Orthodox Christians, as happy human beings, "celebrate the eternal Pascha," "the great Pascha, the Pascha of the faithful."

Therefore, we express and declare our joy, which increases with our Paschal delight, because we see your radiant faces, which are already familiar and beloved to us from a long time ago, but also because we are meeting new friends, clergy and laity, that serve our youth in the eparchies of our Ecumenical Patriarchate throughout the world. We address our fervent paternal greeting to all of you, together with our Patriarchal wish that you always remain vibrant young men and women, continuing your service in directing the younger generation according to the commandments of the Lord's Gospel, namely according to the apostolic exhortation "to promote whatever is true, whatever is honourable, whatever is just, whatever is pure, and whatever is beloved," so that our young people may be "gracious and worthy of praise" (Phil 4:8) and truly be "happy."

We particularly thank you, dear friends, for responding to the invitation of the Mother Church in order to participate in this timely forum for an exchange of opinions and experiences. In you, we are grateful to the Hierarchs of the eparchies of the Throne, who honoured the request of the Ecumenical Patriarchate to send leaders responsible for their respective Youth Offices in order to deliberate on the vital subject of ministering to our youth with a view to establishing a youth network with the blessing of the Ecumenical Patriarchate.

We have explored the structure of this forum, both personally and in cooperation with the appropriate Committee on Youth of our Patriarchate as well as with the Holy and Sacred Synod. This is because we acknowledge the struggle that all of you experience on a daily basis in order to provide a spiritual perspective to our youth within a

society, which is increasingly oriented toward the worship of matter and denial of the soul. Within the "Babylonian furnace" of contemporary society, young people seek something more, something higher, namely communion with God and fulfillment of His saving commandments. In this respect, young people resemble the Three Children in the Bible who were cast into the furnace by king Nebuchadnezzar because they believed in the divine Creator of all things. Much like king Nebuchadnezzar then, modern powers demand self-worship through our consumer society, our fallen civilization, which seeks to replace God with ourselves. Unfortunately, human beings are taught from early childhood to satisfy their selfish desires, believing that such satisfaction leads to genuine happiness.

In his commentary on the Book of Genesis, St. John Chrysostom observes that young people "only see the sweetness of the present and do not consider the painful consequences." So we must, as he adds, "be concerned with teaching young people about virtue and moderation." (On Genesis 59, PG 54.519)

This is precisely the teaching of our Orthodox Church through the centuries and the witness of our Ecumenical Patriarchate. We believe that whoever desires to lead a Christian life must learn to surrender the fallen nature "with its passions and desires." "But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit." (Gal 5:16-17) This opposition to the desires of the flesh must be inspired as a decisive factor in the life of every young man and woman seeking to live in Christ.

Indeed, this opposition is precisely what virtue is about. "All human affairs are foreign to this life. It is only virtue that comprises the fullness of life," as St. Gregory the Theologian teaches from experience. (Poem 31, PG 37.913)

One of the necessary prerequisites for a constructive ministry in the Church that we serve is surely an intense internal, spiritual and liturgical life. By this we mean "conversing face to face with God." The spiritual life, which is a journey with the buried and risen Lord, is the mystical source from which every activity must spring, if we want our youth to experience the Resurrection

and not be held captive to the passions of the world. In brief, we emphasize and underline the following: the Resurrection is our joy and life, while being held captive to the passions of the world implies pain, suffering, and denial of life.

Fanaticism and fundamentalism are concepts foreign to our tradition and the body of the Orthodox Church. Today, unfortunately we witness expressions of such fundamentalist phenomena, both nationalistic and religious throughout the world and especially, more recently in the Middle East, where they have cost many lives and resulted in the displacement of many Christians in regions where the message of Christian salvation was first proclaimed. So we are all obliged, and especially young people, to become aware of these phenomena, as well as to do everything that we can to support our Christian brothers and sisters, who are still under the threat of persecution and terrorism.

It is with great interest and pleasure that we follow the progress of your work and expression of your love for the Church and our Patriarchate. We wholeheartedly pray that this forum, which opens today, will become an opportunity for better and greater cooperation among Orthodox youth leaders. We pray that it will serve as an occasion for fruitful deliberation and exchange of opinions so that you may cultivate a common experience, a common mindset, an Orthodox ethos for young people, in order that all of us, young and old, may continue the spirit of the holy Fathers of our Orthodox tradition.

When we embrace and cultivate this common mindset of the Fathers, as described by St. John Chrysostom, St. Gregory the Theologian and all the choir of holy Fathers, we shall be able to perceive the presence of God, sharing a united voice and common bond, which will remain unaffected by geographical distance as well as linguistic, cultural, national and social differences.

Beloved children in the Lord, this is the sacred challenge that lies before you, namely, the ministry of teaching young people to trust God. As we say in the Divine Liturgy: "Let us commit our whole life to Christ our God." Your work aims at transmitting this experience to young people so that they learn to love and not merely to be loved.



It is preferable for us to know God and love our youth, rather than to speak about God to our youth. We must teach them to live in unceasing communion with the saints so that they can transform this world into heaven.

Of great importance for our young people is the presence and direction of a spiritual father. This mystery may be experienced with any spiritual father, but it is especially meaningful when the spiritual father is someone exposed to divine matters and endowed with the necessary skills to guide the faithful. Spiritual fatherhood is the harmonious synergy between the young believer, who is establishing the spiritual foundations of his or her life, and the spiritual father, who seeks to educate the freedom and cultivate the personality of his spiritual child.

Being a disciple of a spiritual father does not imply—and should never imply—a personality cult, but rather spiritual growth through humility and courage. A genuine spiritual father will respect the personality of his spiritual child, never seeking or desiring to assume decisions on his or her behalf. The initiative for the journey toward God belongs to the spiritual child. The spiritual father is merely a support and model in this journey.

Dear leaders and representatives of the Youth Offices in the holy Metropolises of our Ecumenical Patriarchate, beyond these reflections pertaining to the challenges facing our young people today and the way of responding to these effectively, we would like to convey some personal thoughts and admonitions, which might assist you in your sacred ministry by enabling you to discern the signs of our times.

(continued on p.20)

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**29-го червня - 13-го липня, 2014**

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## Будівництво Каплиці на Оселі Святої Софії Construction of the Chapel at Camp St. Sophie

### Дорогі Брати і сестри!

Комітет Святої Софії звертається до вірних нашої Церкви по всій Канаді, допомогти завершити **будівництво Каплиці на Оселі Святої Софії**, м. Монреаль. Каплиця наіменована в пошану Рівноапостольного Князя Володимира та Княгині Ольги. В цілому проект коштує \$53.800. До цього часу було зібрано \$45.900. Отже, не вистачає \$8.000.

Ми дуже вдячні Вам задалегідь за Ваше розуміння та підтримку. Імена жертводавців будуть вписані на спеціальній таблиці на стіні всередині каплиці. Кошти можна надсилати на ім'я церкви, Катедрі Святої Софії, і ви отримаєте посвідку на стягування податку. На чеку потрібно вказати **"каплиця"**. З пошаною та християнською любов'ю до Вас,

—Прот. Володимир Кушнір,  
директор Оселі Святої Софії  
—Адрианна Жеребецька,  
помічник директора

### Dear Brothers and Sisters in Christ,

The Camp St. Sophie Committee is appealing to the faithful of the Ukrainian Orthodox Church of Canada for financial support to complete **construction of the Chapel at Camp St. Sophie** in Chertsey, Quebec. The total cost of the project is \$53,800. To date, a total of \$45,900 has been collected, leaving a balance of \$8,000.

All donors will be recognized on a donor wall, to be hung in the Chapel. All donations are tax-deductible and can be sent to St. Sophie Ukrainian Orthodox Cathedral (6250 12th Ave., Montreal, QC H1X 3A5), earmarked **Chapel**.

Yours in Christ,

—Very Rev. Archpriest Volodymyr Kouchmir,  
Dean, St. Sophie Ukrainian Orthodox  
Cathedral, Director, Camp St. Sophie  
—Adrianna Zerebecky,  
Assistant to the Camp Director

### Donate Now!



### Donate Now!



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## Congratulations! Susydka Success



■ **VITA, MB**—The Susydka Ukrainian Dance Club of Vita, Manitoba has been in operation for over 30 years. This year marks its 34th season. The club is located in the Shevchenko School in Vita, Manitoba. The school's dance season begins each fall and leads up to the annual recital in the spring. The Susydka dancers love to perform and

continue to perform throughout the entire summer.

This past season, the club performed at the Shevchenko School Christmas concert, Folklorama's Spirit of Ukraine pavilion with Marta Shpak as well as the Ukraine Kyiv Pavilion the following week, Ukrainian Day in the Park, Teulon's Veselka Ukrainian Festival,

Steinbach's Culture in the City, Druzi by Rusalka as well as the Malanka in Pansy, MB, and many other private functions by invitation. The club's dancers love to perform. They bring their enthusiasm and tremendous talent to every performance.

The skills that all of these dancers have learned would not be possible without a capable and experienced instructor. The club is blessed once again to have Valentyna Dmytrenko as an instructor. Valentyna, who comes from Ukraine, holds a Master of Arts degree in Choreography from Kyiv affiliated with the International Slavic University in Kharkiv,

Ukraine as well as a Diploma with Honours from the Kyiv State School of Choreography in Kyiv, Ukraine.

This spring, the Susydka Dancers took part in the 2nd Annual Manitoba Ukrainian Dance Festival for the first time. They were awarded the Best Overall Performance by a Manitoba Dance Group, sponsored by the Shevchenko Foundation of Winnipeg. Each group of dancers received individual gold medals for their performances. The senior group received the highest overall mark of the competition for the beautiful artistry of their choreography and their sheer delight of dancing.

We would like to congratulate all of the dancers for their magnificent performances at the Dance Festival!



## His All-Holiness Ecumenical Patriarch Bartholomew: Address to the International Youth Forum, May 2, 2014

(continued from p.18)

The purpose of this forum is, as we have already noted, to exchange ideas for a more efficient organization and contribution of the Youth Offices throughout the world. As we know, the advancement of our faithful workers in the vineyard of the Lord and members of the Church greatly depends on the success and education of our young people. After all, the enemy of the Church tries to entrap young people in particular, inasmuch as they are still at a formative stage in their life, seeking to sidetrack them toward indifference in their faith and evil in general. So, it is surely our obligation and responsibility to preserve the innate purity of the motives and hearts of our young people, endeavouring to restore them from the numerous destructive pathways to which the sirens of the world loudly and strongly attract them.

Consequently, our forum has a specific and fundamental task. It must lay down basic directions, on the basis of which our Youth Offices can move and act in the years to come. Of course, we will need to discuss these directions periodically and make necessary revisions based on our experience.

The means available to us for the most part are well known: Word of mouth, which we use in various assemblies, but which has the disadvantage of being heard by our relatively limited number of young people, who attend these gatherings. In addition to this, we have the possibility of expressing the

spoken word through radio as well as the spoken and written word through the internet. All of us have naturally considered possible methods and strategies for disseminating this spoken and written word, particularly in light of the fact that so many young people have such little time and cannot easily attend such gatherings.

The most appropriate use of the written and printed word addressed to young people must also be the subject of special study. Perhaps the translation of successful youth publications into other languages may prove necessary and beneficial, so long as their contents are deemed to be attractive and informative for young people.

The characteristic features of our Lord Jesus Christ and His Church must be highlighted: namely, love, forgiveness, repentance as joyful purification and freedom from depression and stress. For the image of the repentant believer is sometimes described as sorrowful, whereas in truth, it is joyful.

The participation of young men and women in our Church's worship is critical, and we must try to organize liturgical services in places and times that facilitate the attendance of young people.

We feel that it would be very beneficial to organize exchanges between young people from various Metropolises or Churches because positive friendships and favourable memories contribute to the preservation and cultivation of spiritual fellowship.

Moreover, organizing camps and

hospitality in appropriate locations, as well as enriching programs with spiritual content, are also very helpful.

Furthermore, any appropriate and applicable idea, including the exchange of pertinent initiatives, is always fruitful inasmuch as it prevents negative programs and enriches more effective activities.

All these things presuppose a closer communication and cooperation among the youth leaders of our holy Metropolises in order to avoid hasty initiatives, thereby permitting a better and balanced assessment of activities.

Our Church adopts every available means in order to converse with its faithful and convey to them the joyful message of the Gospel. This is why it has traditionally used both the spoken and written word as well as iconography, architecture, symbols and music.

Our age has revealed yet another means of communication, namely the internet. The internet offers many and diverse possibilities, particularly in the area of social networks, which can also prove advantageous. Of course, we need to be very careful and selective as to the way and ethos of these communications, which like all other media conceal many dangers.

The fact that there are many harmful books in circulation does not mean that the Church should refrain from publishing edifying books. At the same time, the fact that social networks are abused by people promoting falsehood and deception in order to mislead young people does not mean that the Church should

not use these same networks. On the contrary, the Church must use these networks as widely as possible in order to facilitate young people in search of ways to fulfill their spiritual interests. The time that a spiritual father will dedicate for the sake of communicating with young people through the internet and social media, especially if they are separated by great geographical distance, can prove very useful and effective, so long as he is speaking in a godly way and not promoting his own ideas. The internet also offers the possibility of video-conferencing among young people and youth leaders on a regular basis for an exchange of ideas and without great expense in time and money. On this point, we should emphasize that, while the internet offers numerous technological possibilities, including face-to-face conversation, it should never replace personal communication. Otherwise, young people risk being trapped in a virtual reality and isolated from life's actual reality.

We pray for your divine illumination in this forum and for spiritual success of your discussions and conclusions, so that you may practice your very responsible and sacred duties more efficiently.

May the grace and rich mercy of our Lord Jesus Christ, who rose from the dead, abolishing human corruption and death through His resurrection, dwell in your hearts and minds, directing your steps to every good deed that is pleasing to God. Amen.

*\*We have printed excerpts from His All-Holiness' keynote address. See for the complete address: [www.patriarchate.org/documents/patriarchal-address-international-youth-forum](http://www.patriarchate.org/documents/patriarchal-address-international-youth-forum)*





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

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



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

КОЛЕГІЯ СВ. АНДРЕЯ У ВІННІПЕЗІ  
запрошує Вас на

## ІНАВГУРАЦІЮ 2014 р. І ВРУЧЕННЯ НАГОРОД

у неділю 21-го вересня 2014 р.  
о 2:00 год. по обіді у головній залі Колегії Св. Андрея.  
Після урочистої Програми буде прийняття.



ST. ANDREW'S COLLEGE IN WINNIPEG  
invites you to the

## 2014 INAUGURATION AND AWARDS CEREMONY

on Sunday, September 21, 2014 at 2:00 p.m.  
in the Main Hall of St. Andrew's College.  
Reception to follow.



## 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

## Subdeacon Lubomyr Hluchaniuk



■ Lubomyr Hluchaniuk was born in Winnipeg, Manitoba, on Mar. 24, 1957 and was baptized by His Beatitude Metropolitan Ilarion. Lubomyr grew up in a clergy family, when his father, Teodot Hluchaniuk, became a priest in the Ukrainian Orthodox Church of Canada and served in a variety of parishes across Canada.

Lubomyr met Olya Kolkin from St. Vladimir Cathedral parish in Hamil-

ton, Ontario in 1987. They married in 1990 and proceeded to raise a family in Hamilton. God blessed them with 3 children—Tanya, Tamara and Martin. Lubomyr and his family have been active in the Church and Ukrainian cultural activities. He has been a member of St. Vladimir Cathedral parish since moving to Hamilton in 1987. He has served on the executive boards of the parish council, the Altar Brotherhood, TYC and the Order of St. Andrew. Lubomyr's responsibilities as a subdeacon include maintaining the Altar, and organizing and training the Altar boys. He has also started up a St. Stephan Altar Boys Facebook group in Hamilton. He compiled a parish Brotherhood and Sisterhood "to-do" manual that follows the yearly church cycle. Lubomyr served on the Eastern Eparchy Youth Committee which organizes the annual Eparchy celebrations as well as youth spiritual retreats. Lubomyr's interests are also connected to the Church. He enjoys visiting Orthodox monasteries and different Orthodox Churches that serve to inspire his faith.

Feeling the call of God for many

## Подяка • Thank You

■ St. Andrew's College in Winnipeg received a generous donation of 46 desk chairs, to the great delight of our student residents. The Administration, students and staff are very grateful for this timely donation which was made possible by GREEN STANDARDS Ltd., actively endeavouring to propagate the true spirit of recycling.



Студенти Колегії Святого Андрея дуже вдячні за щедрий дарунок крісел для нашої резиденції.

years, Lubomyr commenced studies at St. Andrew's College. He had many concerns before beginning his theology studies. As a future parish priest and shepherd of souls, he was apprehensive about the responsibility before the Lord for the souls of his future parishioners. He also had practical concerns about supporting his family and him-

self through the period of study. God answered Lubomyr's prayers and paved the way for his studies. When employment at a marketing company ended with cutbacks, Lubomyr became unemployed. However, he viewed this as an opportunity to finally follow God's call, which he had postponed. His path towards priesthood was now clear.

## ESTATE DONATION

St. Andrew's College in Winnipeg has been remembered  
in the will of a generous supporter of the College.

We acknowledge with gratitude the Estate of

† **Rose Faryna**

for the generous donation.

May she rest in peace and may her memory be eternal!

Вічна їй пам'ять!

## 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.





## Вібувся симпозіум українського Православ'я

■ ТОРОНТО, ОН—3 8 по 10 травня 2014 року успішно проходив Симпозіум під назвою *Українського Православ'я в світовій спільноті Православних церков: мнунле, сучасне та майбутнє*. Симпозіум проводився в Колледжі Св. Михаїла Торонтовського університету під патронатом Його Всесвятості Вселенського Патріярха Варфоломія та з благословенням Первоіерарха Української Православної Церкви в Канаді Його Високопреосвященства Високопреосвященнішого Митрополита Юрія. Ініціатором симпозіуму виступило Товариство Українців Самостійників у Канаді у співпраці з Української Православної Церкви в Канаді, а спів-спонсорами були Колегія Св. Андрея при Манітобському університеті (Вінніпег, МБ) та Канадський Інститут Українських студій при університеті Альберти (Едмонтон, АБ).

Представниками УПЦ-Московського Патріярхату на симпозіумі були: секретар Відділу зовнішніх церковних зв'язків УПЦ-МП протоіерей Микола Данилевич, проректор Київської духовної академії Володимир Бурега, ректор Ужгородської української богословської академії архимандрит Віктор (Бедь) та клірик Спасо-Преображенського собору в Києві протоіерей Андрій Дудченко. Від УПЦ-Київського Патріярхату приїхали голова Інформаційного управління архієпископ Євстратій (Зоря), голова Видавничої ради протоіерей Олександр Трофимлюк, професор Київської православної богословської академії Ірина Преловська, і секретар Синодального управління з питань духовної освіти Олександр Мирончук. Розділену нині УАПЦ представляв архієпископ Ігор (Ісиченко). Крім того, в роботі симпозіуму взяли участь представники Православної церкви в Америці та науковці північно-американської спільноти: протоіерей Леонід Кишковський, диякон Павло Гаврилюк, диякон Микола Денисенко, історики Роман Єрнюк, Гедер Колман і Сергій Плохій. Від Української католицької церкви були протоіерей Петро Галадза, літургіст з Інституту ім. митрополита Андрея Шептицького в Оттаві, і диякон Роман Завійський, проректор Українського католицького університету в Львові. Виступали на форумі й такі експерти як патролог і богослов архимандрит Кирил (Говорун), богослов отець Роман Божик та отець Ярослав Буцьора, релігієзнавець Олександр Саган, Галина Сагач.

Під час цього наукового форуму обговорилися такі теми:

- Історичні аспекти, актуальні проблеми та бачення майбутнього київської богословської традиції, унікальний внесок цієї традиції в світове Православ'я та її об'єднуючий потенціал.
  - Відзначення важливості підтримки української мови, зокрема в богослужінні, і культури як частини цієї традиції.
  - Важливою темою стала проблема поділу української православної спільноти. У багатьох доповідях були запропоновані способи подолання поділів та шляхи створення єдиної Помісної Православної Церкви України.
  - Значну увагу було приділено розмежуванням всередині українського суспільства та можливостям Церкви у їх подоланні.
  - Була зазначена важливість Київського Майдану 2013-2014 рр. в зціленні українського суспільства від соціальних хвороб, зокрема корупції і несправедливості, та у продовженні процесу деколонізації і формування громадянського суспільства в Україні.
  - Була підкреслена необхідність оновлення духовного життя та молитов для подолання кризових явищ як серед українських громад діаспори, так і в Україні, що страждає від зовнішньої агресії.
  - Значна частина доповідей та дискусій була присвячена пастирським аспектам життя Церкви в сучасному суспільстві.
  - Було вирішено, щоб ті теми, які піднімалися під час симпозіуму, повинні і надалі обговорюватися на різноманітних форумах. Робота з дослідження київської богословської традиції, засад церковного об'єднання, взаємодії Церкви і суспільства як в Україні, так і в країнах української діаспори, має продовжуватися на основі того імпульсу, отриманого від симпозіуму.
- Оргкомітетові симпозіуму запропоновано створити постійно діючу координаційну раду, яка має запровадити механізми реалізації пропозицій, які були висловлені під час симпозіуму, і яка б віддзеркалювала склад учасників симпозіуму, а також провести необхідну роботу із організації наступного засідання симпозіуму у Києві.

## Ukrainian Orthodox Symposium Concludes Successfully

■ TORONTO, ON—The symposium, *Ukrainian Orthodoxy in the Global Family of Orthodox Churches: Past, Present and Future*, successfully concluded its meetings May 8-10, 2014 at St. Michael's College, University of Toronto in Toronto, Ontario. It took place under the patronage of His All-Holiness Ecumenical Patriarch Bartholomew and with the blessing of His Eminence Metropolitan Yuriy. In partnership with the Ukrainian Orthodox Church of Canada, the symposium was initiated by the national executive of the Ukrainian Self-Reliance Association and co-sponsored by St. Andrew's College at the University of Manitoba in Winnipeg, MB as well as the Canadian Institute of Ukrainian Studies at the University of Alberta in Edmonton, Alberta.

The Ukrainian Orthodox Church-Moscow Patriarchate in Ukraine was represented at the symposium by the secretary of its Department of External Church Relations, Protopresbyter Mykola Danylevych, the Protector of the Kyiv Theological Academy Volodymyr Bureha, Rector of the Church's Uzhorod Seminary Archimandrite Dr. Viktor (Bed) and a priest of the Holy Transfiguration Cathedral in Kyiv, Protopresbyter Andriy Dudchenko. The Ukrainian Orthodox Church- Kyivan Patriarchate was represented by head of its Information Department Archbishop Yevstratiy (Zorya), the head of the Publishing Committee Protopresbyter Oleksandr Trofymliuk, a professor of the Kyiv Orthodox Theological Academy Dr. Inna Prelovskaya and secretary of the Synodal Department on Spiritual Education Oleksandr Myronchuk. The Ukrainian Autocephalous Orthodox Church was represented by Archbishop Ihor (Isichenko). In addition, representatives of the Orthodox Church of America participated in the symposium—Protopresbyter Leonid Kyshkovskiy, Deacon Dr. Pavlo Gavryliuk, Deacon Dr. Nicholas Denysenko—along with the scholars Dr. Roman Yereniuk of the University of Manitoba, Winnipeg, MB, Dr. Heather Coleman of the University of Alberta, Edmonton, AB, and Dr. Serhii Plohiy of Harvard University in the USA. Participants from the Ukrainian Catholic Church were Protopresbyter Petro Galadza, liturgist from the Metropolitan Andriy Sheptytsky Institute in Ottawa, Ontario, and Deacon Roman Zavyyskyy, Rector of the Ukrainian Catholic University in Lviv, Ukraine. Also speaking at the forum were such experts in patristics and theology as Archimandrite Cyril Hovrun, theologian Very Rev. Archpriest Roman Bozyk and Very Rev. Archpriest Dr. Jaroslaw Buciora, religious scholar Oleksandr Sagan and scholar Dr. Galyna Sagach.

Some of the key points raised during the academic forum included:

- Historical aspects, current issues and a vision of the Kyivan theological tradition's future, its unique contribution to world Orthodoxy and its unifying potential.
- The importance of support for the Ukrainian language was stressed, particularly, in liturgical worship and culture as components of the Kyivan tradition.
- The lack of unity within the Ukrainian Orthodox community formed an important topic of discussion. Many presentations proposed ways to overcome the divisions so as to create a unified Orthodox Church of Ukraine.
- A significant amount of attention was devoted to the rifts within society and the opportunities for the Church helping to overcome them.
- The importance of the Kyiv Maidan of 2013-2014 was noted for its contribution toward healing Ukrainian society of social illnesses such as corruption and injustice, and for furthering the process of decolonization and the formation of a civil society in Ukraine.
- The need for reviving spiritual life and prayer was stressed in order to deal with the crises both within the Ukrainian Diaspora community as well as in Ukraine, which is experiencing foreign aggression.
- A significant portion of the presentations and discussions were dedicated to the pastoral aspects of the life of the Church in contemporary society.
- It is important that issues raised during the symposium should be addressed at future forums. Research on the Kyivan theological tradition, the foundations of Church unity and the coordination of Church and society in Ukraine and in the countries of the Ukrainian Diaspora, is expected to continue on the basis of the inspiration drawn from Symposium 2014.

It was recommended that the symposium organizing committee establish a standing coordinating council which would create a mechanism for implementing some of the ideas that were expressed during the symposium and which would reflect the composition of its participants. The committee would also inaugurate the preparatory work for a follow-up meeting of the symposium in Kyiv, Ukraine.



## Серед боліт та пісків глибокого Полісся

**Володимир Рожко** — Кандидат церковно-історичних наук, історик-архівіст, дійсний член ІДВ у Вінніпезі і його представник в Україні, почесний професор Східноєвропейського Національного університету ім. Лесі Українки, викладач Волинської Православної Богословської академії

*Очерет мені був за коліску  
в болотах я родився і зріс,  
я люблю свою хату поліську  
і люблю свій зажурений ліс.*

—Дмитро Фальківський

## 1. На березі річки Ствиги

Село Глинне на лівому березі річки Ствиги в межах теперішнього Рокітнівського району разом з селами Березове, Старе Село за адміністративним поділом відносилися в минулому до Мозирського повіту і належать до найдавніших поселень Волинського глибокого Полісся.

Природно-географічне знаходження Глинного і інших навколишніх поселень є особливо унікальне. Це поселення над берегами річки Ствиги серед непрохідних в минулому боліт, піскових надм, лісів в захисному, оборонному відношенні нагадувало справжній тогочасний рай.

Річка Стви́га права притока Прип'яті в сиву давнину не лише була основною водною артерією життя і міграції, а й багата на рибу, дику птицю, хутрових звірів: бобрів, видр і інше.

Однак, слід наголосити, що ще первісні люди, при своєму поселенні в певні місці, насамперед враховували отой добре відомий в усі часи фактор безпеки, бо людське життя завжди цінувалося найвище.

Свою назву село отримало від слова глина, цінність якої в ті часи була надзвичайно висока. З неї виготовляли різноманітний посуд, речі побуту, а також целу для будівництва печей, димарів і т.д.

Кам'яні знаряддя праці знайдені місцевими жителями засвідчують наявність тут людини ще в часи неоліту, а водний шлях "із вар'яг у греки", який пролягав по річці Прип'яті, в IX-XII ст. залишив по собі і чисельні сліди по її притоках, в тому числі по берегах річок Стви́га і Льва: давні візантійські, римські монети, вироби з металу, бронзи, каменю, які знаходили впродовж XIX-поч. XX ст.<sup>1(стор.7)</sup>

Видатний дослідник Волині і Волинського Полісся професор Олександр Цинкаловський у своїй праці дав таку географічно-природничу характеристику східного глибокого Полісся в давнину населену древлянами, до яких князь Ігор з дружиною приходив збирати данину і, недалеко на схід від Глинного у Чортковому лісі біля с. Біловіж знаходимо урочище "Ігорів брід".

Східне Полісся,—писав відомий його дослідник,—свій болотистий і надмовий краєвид завдячує підкладові кристалічної скали, яка в тій частині Полісся творить невидний підземний горб, знаний "Скалистим поро́гом". Ядро цього порогу складається з гранітів і є продовженням старого перед-палеозойського масиву, що виходить під поверхню в околиці Сарн, і переходить під долиною Прип'яті на північ...<sup>2(стор.8)</sup>

Також, маємо на увазі, що Полісся, а глибоке, зокрема, відлякувало із-за своєї таємничості, недоступності, страху не лише ворогів, а й

друзів: лише в другій половині XIX ст.-поч. XX ст. наші дослідники зробили вагомий внесок пізнання його природи, геології, історії...

Характер Полісся—країни потопуючої в пущах,—знаходимо в історичних джерелах вищезазначеного часового поясу,—низинної, заболоченої, поперерізуваної безчисленими річками і річечками, країни великих озер, розлогих піскових надм, без будь-яких шляхів, мостів і бродів, країни відрізаної від цивілізації, але заселеної людьми, які стояли через те на низькій щаблі цивілізації, причинилося до того, що Полісся уважали за якусь пустелю, в котрій на людину чекали лишень різні зрадливі небезпеки...<sup>1(стор.10)</sup>

Здавен ця частина глибокого Полісся славилася знахідками бурштину та відомими дикими військовими кінями "тарпанами", про яких згадує літописець XII ст., описуючи полювання великого князя Володимира Мономаха на дикі поліські коні.<sup>1(стор.16)</sup>

Саме в серці того описуваного вище глибокого Полісся в межах сучасної Рівненської області і знаходиться село Глинне.

Головним заняттям далеких пращурів сучасних жителів села було мисливство, рибальство, бортництво, збір ягід і грибів, пізніше землеробство і тваринництво.

В X-XIII ст. в селі зародилися ремесла, зокрема виготовлення ком'ят (човнів), бо ще задовго до приручення коней і винайдення колеса, наші далекі пращури добре знали човни і весла. Якесь частина жителів села Глинного і займалася виготовленням ком'ят, інша гончарством, плісарством, торгівлею медом, воском, шкірами хутрових звірів, бобрів, видер, куниць і інше. Слід підкреслити, що жителям села водним шляхом по річках Стви́га, Льва, Прип'ять було легко мати торгові зв'язки з недалеким містом Турів, яке в X-XII ст. було другим після Києва і знаходилося на давнім водному торговому шляху "із вар'яг у греки".

Старанно вивчаючи археологічну карту водного шляху Дніпро-Прип'ять-Буг IX-XII ст. усталену професором Олександром Цинкаловським, знаходили на ній давні городища, курганові могилиники, погости, давні оселі і інше, приходимо до висновку, що саме в Глинному на березі річки Стви́ги був один із погостів розкинутих цілою мережею по річці Прип'ять та її притоках. Саме на погостах стояли військові залоги, дуже часто варязькі, які по собі залишали своїх мідноволосих, у ластовинні на обличчі нащадків, які на чолі з князівським тіуном збирали данину взимку і складали її в коморах розташованих по берегах річок, а з весною, коли крига минала, довгими валками ком'ят, плісів данина плила до золотоверхого Києва. Турова, якесь частина осідала для залоги в Глинному.

Маємо також пам'ятати, що водні шляхи по Прип'яті, Ствизі, Льві, Го-

рині, Стиру були добре відомі купцям з Волині і Галичини і саме по них на глибоке Полісся доставляли з ЖупРуських (Галичина) необхідну для життя сіль, пізніше її привозили з Криму, однак також водним шляхом по Дніпру, Прип'яті, Ствизі, Льві. Тому не маємо жодних сумнівів, що ці водні торгові шляхи були добре відомі іноземним і місцевим купцям, які проводили жваву торгівлю на глибокому Поліссі.

Ще одне ремесло з'явилося в Глинному, навколишніх селах з виявленням каменю та його технічної обробки—каменотесів. Його появу і розвиток засвідчують, серед інших знахідок, і кам'яні хрести, яких так багато було до появи в цьому краї московсько-більшовицької атеїстичної чуми XX ст., на місцевих цвинтарях, церковниках, монастирищах і інше.<sup>2</sup>

Переважаючи більшість з них стали жертвою тієї червоної чуми здійснену її місцевими слугами-вандалами.

Перша писемна згадка про село 1499 рік, але як ми зазначали вище, воно мало свою далеку ранішу дату заснування і вже в IX-XII ст. було добре знане не лише в околицях, а й по обох берегах водного шляху "із вар'яг у греки" по річці Прип'яті.

Впродовж віків основним заняттям селян Глинного, навколишніх сіл продовжувало залишатися тваринництво, землеробство на бідних піскуватих ґрунтах, мисливство і рибальство, збирання ягід і грибів, пізніше лісові промисли-заготовка, обробка, спалення лісу.

Одним із таких центрів обробки деревини було урочище Юзефіно, де в XX ст. вибудовано польським промисловцем Юзефом невеликий за потужностями тартак. Цей тартак працював аж до початку Другої світової війни, заготовлена в навколишніх лісах деревина розрізалася на дошки, бруси, інші будівельні і деревообробні деталі і водними шляхами Льва-Стви́га-Прип'ять відпливала до країн західної Європи, особливо Польщі, Німеччини.

Криваві буревії двох світових воєн, які пролетіли над нашою землею, своїм чорним крилом в якійсь мірі зачепили і Глинне, однак, ті ж таки болота і нетри, непрохідні трясовини, відлякували ворога, як і в давню прадідівську добу.

## Використані джерела:

1. Бужанський А. *Ріка Прип'ять та її допливи* - Вінніпег, 1966. - с. 7,8,10,16.
2. Рожко В. *Хрести історичної Волині IX-XX ст.* - Луцьк, 2012. - 178 с.
3. *Літопис Руський* - Київ, 1989. - с. 45.
4. *Спогади про давнє православ'я Західної Русі* - Москва, 1867. - с. 12-13.



Учасники наукової конференції. В середині між хрестами Володимир Рожко.



Давні кам'яні хрести в с. Глинне.

Жителі Глинного, як і всі поліщуки, дуже неохочі до будь-яких змін, однак, разом з усіма нами вступили в новітню добу незалежності України і їх молоде покоління народжене в незалежній державі з гордістю промовляють ім'я—Українець.

2. Православні Святині  
предавнього Глинного

Маємо незаперечні історичні відомості, що на глибоке Полісся, як і в Україну, в цілому, віра Христова прийшла задовго до всеукраїнського хрещення за князя Володимира Великого 988 року. Носіями віри Христової були іноземні грецькі, римські, візантійські купці, які з своїми товарами, як свідчать чисельні знахідки візантійських і римських монет, запливали до найглухіших закутків Волинського Полісся. Відомо також, що варязьські залоги в більших містах на водному торговому шляху "із вар'яг у греки" як от Турів, Мозир вже в добу князів Аскольда і Діра були християнами, коли ж то, як записав літописець про варязького князя Тура: "А Тур сів у Турові; од того ж і туровці прозвалися"<sup>3</sup>, то маємо відомості, що він також був християнином після походу їх на Константинополь.

Звичайно,—знаходимо в історичних джерелах,—рука Провидіння вела їх туди, щоб освітити світлом віри Христової. Як Аскольд і Дір, так Тур і старшини прийняли святе хрещення... Ось таким шляхом віра Христова проникла в болота Мозирського і Пинського повітів, де пізніше процвітала Турівська єпархія... Як в Києві священний переказ про хрещення, так і в Турові про колодязь чи криницю Тура, в якій христився він з дружиною.<sup>4(стор. 12-13)</sup>

(далі буде)



## Dobr. Dr. Sonia Udod Receives New Researcher Grant



Dobr. Dr. Sonia Udod (second from left) receives academic award.

■ **SASKATOON, SK**—Dobr. Dr. Sonia Udod received a Saskatchewan Health Research Foundation establishment grant for new researchers for 2013-2014. Her research examines the areas of stress and the coping mechanisms of nurse managers in rural and urban acute care facilities in Saskatchewan and Alberta. Dobr. Sonia, who is an assistant professor in the College of Nursing at the University of Saskatchewan as well as a Registered Nurse, leads the research project, conducting it together with co-investigators, Dr. Greta Cummings from the University of Alberta and Dr. W. Dean Care of Brandon University. Her study aims to generate evidence to facilitate healthy work environments for managers and influence nurse manager retention. The complex healthcare environment and need for work-life balance requires unique approaches to create and maintain healthy work environments for nurse managers and their staff. Past research shows that managers face high stress and conflicting role demands, which complicates their positions. Building on these studies, this project hopes to improve the overall satisfaction of nurse managers and increase retention by sharing successful coping strategies.

"Investigating nurse managers' stress and how they cope will help develop a better understanding of managers'

mental and physical health," she explains, adding, "A manager's health affects managerial performance and also influences their willingness to stay in their position. Understanding the stress that a nurse manager is under is very important for designing support systems that lead to positive staff experiences in the workplace and for positive patient outcomes, both of which are high priorities for Saskatchewan's health care system." The research team expects to share their findings in a number of ways, including workshops in Saskatoon, North Battleford and Edmonton, Alberta. Research has shown that strong nursing leadership equals better patient care. Dr. Udod hopes that this study will assist managers with further insight and coping strategies and practices regarding their role. "It is research that has not been done in this area, even though it is a situation that the system is aware of," she notes.

The Saskatchewan Health Research Foundation funds the work of researchers, supports efforts that grow Saskatchewan's research enterprise and promotes knowledge that results from health research. It also supports the work of individual researchers and research groups as well as furthering numerous initiatives to enhance and increase the capacity of the province's

health research enterprise. The Establishment Grant Program assists new or newly-resident university faculty to establish independent health research programs and to achieve research productivity. While physician-patient topics have received most research attention, less attention has been given to nursing research and to the nurses

practicing on the front lines of health care. This research contributes to the literature on nursing experiences in the real life contexts of patient care.

—Excerpts from *Research for Health*  
(December, 2013)

Saskatchewan Health Research  
Foundation. Saskatoon, SK.



### The O. KOSHETZ CHOIR

in association with the  
**SHEVCHENKO FOUNDATION**  
presents

## **SHEVCHENKO 200 РЕЦИТАЛ**

**Thursday, June 19, 2014 at 7:30 p.m.**

*Sts. Vladimir and Olga Cathedral*

*115 McGregor St. Winnipeg, MB*

**Tickets \$25 each**

*Tickets available at: Oseredok Boutique, 184 Alexander Ave. East,  
Winnipeg, MB, or from choir members.*

*All guests are invited to stay for post-recital refreshments*

The O. Koshetz Choir is preparing an inspiring recital to commemorate the 200th anniversary of the birth of Ukrainian national poet Taras Shevchenko and to benefit those who have suffered as a result of the Maidan events in Ukraine.

Thanks to your enthusiasm, attendance at events and generous donations, the O. Koshetz Choir continues to appreciate the opportunity to preserve and share the rich Ukrainian Canadian choral music traditions. We hope you will partner with us for this special occasion to celebrate and be moved by the work of Shevchenko through the arrangements he inspired.

### **Sponsorship Opportunities:**

Artist & Writer \$100 Donor: Receive 2 Tickets

Timeless Poet \$200 Donor: Receive 4 Tickets

National Icon \$300 Donor: Receive 6 Tickets

*Note: Tax receipts will be issued for a portion of your contribution.*

*O. Koshetz Choir acknowledges continued support from:  
Province of Manitoba Arts Branch, St. Boniface Ukrainian Foundation,  
Wasył Topolnický Memorial Foundation,  
Chetalna Prosvita & Carpathia Credit Union.*

## **Вічна Пам'ять!**

Священнослужителям, що спочили в Бозі в **червні** місяці.

Патріярх Мстислав (Скрипник)	† 11. 06. 1993
Прот. Іларіон Денисевич	† 05. 06. 1941
Прот. Йосип Василів	† 05. 06. 1964
Прот. Іван Мельник	† 10. 06. 1972
Протопресв. Тит Яковкевич	† 23. 06. 1974
Прот. Іван Ткачук	† 29. 06. 1978
Прот. Іван Крісфалусі	† 05. 06. 1981
Митр. прот. Василь Апонюк	† 10. 06. 1983
Прот. Олександр Костюк	† 17. 06. 1988
Прот. Петро Зубрицький	† 29. 06. 1998

Добродійкам, що спочили в Бозі в **червні** місяці.

Добр. Марія Дячина	† 28. 06. 1969
Добр. Ольга Савчук	† 15. 06. 1976
Добр. Марія Кисілюк	† 16. 06. 1982
Добр. Анна Апонюк	† 16. 06. 1991
Добр. Галина Слюзар	† 25. 06. 2008

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 **June**.

Patriarch Mstyslav (Skrypnyk)	† 11. 06. 1993
Archpriest Ilarion Denysewich	† 05. 06. 1941
Archpriest Joseph Wasyliv	† 05. 06. 1964
Archpriest John Melnyk	† 10. 06. 1972
Protopresbyter Titus Yakowkewich	† 23. 06. 1974
Archpriest Ivan Tkachuk	† 29. 06. 1978
Archpriest Ivan Krisfaliusi	† 05. 06. 1981
Mitred Archpriest Vasyl Aponiuk	† 10. 06. 1983
Archpriest Alexander Kostiuik	† 17. 06. 1988
Archpriest Petro Zubrytsky	† 29. 06. 1998

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

Dobr. Maria Diachina	† 28. 06. 1969
Dobr. Ol'ha Sawchuk	† 15. 06. 1976
Dobr. Maria Kisiliuk	† 16. 06. 1982
Dobr. Anna Aponiuk	† 16. 06. 1991
Dobr. Halyna Sluzar	† 25. 06. 2008

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





## Olga Semeniuk (nee Zin) (1921-2013) In Memoriam

September 27, 1921-November 2, 2013

■ Olga Semeniuk peacefully fell asleep in the Lord at home at the age of 92 years. Her children were at her side. The oldest child of Alexander and Paraskevia Zin, she was born on Sept. 27, 1921, in the Western Ukrainian village of Bozykiw, which was under Poland at the time. Together with her parents and siblings, Olga immigrated to Canada in 1937 and settled in Essex Country. There, she lived a hard-working immi-

grant's life—learning a new language, marrying Nicholas Semeniuk, raising a young family, contributing to her community and supporting others whenever needed. Together with her husband, Olga established the Tea Garden Restaurant in 1946 and operated it for 23 years. It was a well-remembered institution and meeting place in Amherstburg, Ontario. Following her husband's repose, she earned her Bachelor of Arts degree at the University of Windsor (1970) and her Bachelor of Education degree at Queen's University (1971). She was a dedicated and beloved teacher at Harrow District High School and at General Amherst High School from 1970 until her retirement in 1987.

Olga was also active in her community. A committed educator, she was a long-time member of the Canadian Federation of University Women and Alpha Delta Kappa. She contributed her

time and expertise to the Amherstburg Community Services' Meals on Wheels program. She was a co-editor on the Amherstburg Bicentennial Book Committee. Olga was an accomplished individual with a broad variety of interests. She was an avid gardener, beekeeper and weaver. As a member of the Gibson Girls stitchery group, Olga became an accomplished embroiderer. Olga, together with her husband, were dedicated and long-time members of the Ukrainian Orthodox Church of Canada. Olga was a member of St. Volodymyr Cathedral in Windsor, ON. Nicholas headed the building committee and fund-raiser for the current church building and auditorium which was completed in 1963-1964. In her younger years, Olga belonged to the Ukrainian Women's Association of Canada and served on its provincial executive.

Olga's energy, integrity and resi-

lience were cherished and admired by all. Her care and concern for children, her inexhaustible interest and her boundless love will be forever missed. Left to pray for her eternal memory are her sister Eugenia Fee (Joseph); her loving children Stephen (Patricia), Alexandra, Mary Ann Vangel (Rudy) and Ivan (Shelly); grandchildren Cain (Michelle), Cristin, Mary (Mary-Anne), Xenia, Zachary, Bella, Ava and Nicola; great-grandchildren Felicity, Wesley, Emily, Olivia and Edward. Olga was predeceased by her parents, Alexander and Paraskevia, her husband Nicholas, brothers John (Anastasia), Stanley (Olga) and Michael (Phyllis). The Funeral Rite was served by Very Rev. Archpriest Roman Trynoha at St. Volodymyr Ukrainian Orthodox Cathedral in Windsor, ON on Nov. 6, 2013.

**Memory Eternal!**  
**Вічна пам'ять!**

## Wolodymyr Walter Rudko (1924-2013) In Memoriam



■ Wolodymyr (Walter) Rudko fell asleep in the Lord peacefully on Dec. 2, 2013 in Edmonton, Alberta at the age of 89 years of age. Born in Penno, Alberta to Nancy and Nick Rudko, he was the eldest of 6 children. Walter received his education in rural Alberta at Prosvita country school, completed Dielow junior high school and finally obtained his high school diploma at Victoria Composite in Edmonton, Alberta while boarding at the Hrushevsky Institute. He met and married his life partner of 68 years, Eugenia Holowach in 1945. For two years, Walter mined coal in Wayne, Alberta. Walter and Jean began farming in 1948 on land purchased by his father north of Bruderheim. A guaranteed income for his work as an operator for BP Oil and long hours farming with Jean built the first house in the neighbourhood with power and running water. In this home Walter and Jean raised eight children.

As his children describe him, Walter was someone who knew how to live in the moment. He loved dancing, singing and debating. Through his actions, words and deeds, he taught his children, grandchildren, great-grandchildren, nieces and nephews about those priorities that are most important: family, community, faith, education and citizenship. Walter's children appreciated the time and effort required to feed, clothe and educate the large family, particularly after they became parents themselves. Walter

took pride in all of his children's accomplishments. He collected each of their report cards to present to each of them when they graduated. He made weekly one hour trips to Edmonton driving his children for piano lessons. They are grateful for these efforts and continue to enjoy the music education and to pass it on to their children.

Walter found the time and energy to commit to the greater Ukrainian Canadian community. He served on the board of directors of St. John's Institute and took active part in the development of the Lamont Mohila commemorating the 100th anniversary of Ukrainians in Canada. He was a member of the 100th anniversary celebration choir and conducted research work for two years at the Ukrainian Village near Edmonton. His volunteer efforts were recognized on Aug. 13, 2000 by the Ukrainian Canadian Congress when he received the Alberta Provincial Council Hetman Volunteer Award. His further commitment to the farming community included serving on the executives of the United Farmers Union, publishing of the *Alberta Rose History Book* and the Bruderheim senior's organization. Walter also managed to fit math night school into his schedule during the winter months between games of curling in the Bruderheim and Redwater leagues.

Walter devoted his Sundays to spiritual education. His 25 year service as a cantor for the eight parishes and the Radway parochial district began with weekly cantor lessons in Edmonton. As an active member of St. Demetrius church, Walter organized CYMK for the youth and was the driving force behind the building of a new hall. He also served on the executive of the Redwater Deric Hall and joined St. Michael's parish when he had to move to Edmonton in 2004. Mindful that his grandparents came to Canada for religious and political freedoms, Walter kept current on local, provincial and federal political issues. He thrived on lively debates on issues, seeking opinions and exchanging ideas. He corre-

sponded with relatives in Ukraine and visited in 1977, together with his father Nikola, and in 2001 to see the Rudko and Hradovets families in the village of Dzvenich. Walter lived his life in the fast lane, enjoying his interests and activities and catching short naps. Walter suffered from Alzheimer's dementia which robbed him of his speech and cognitive abilities for his last 10 years.

Walter is greatly missed by his family who pray for his eternal memory. Walter is survived by his loving wife of 68 years Jean, children Lasha, Don, Quincy (Laara), Audrey (Vic), Sonya (Derek), Greg, Myron (Cindy), Mar-

shall (Supattra); 17 grandchildren and 10 great-grandchildren; brother Bohdan (Dan) and sister Gloria. The Funeral Rite took place on Dec. 5, 2013 at St. Michael's Ukrainian Orthodox Church in Edmonton, AB, served by Rt. Rev. Mitred Archpriest Nicholas Orest Rauliuk. Walter was interred at the St. Demetrius Church cemetery in Bruderheim, Alberta.

**Memory Eternal!**  
**Вічна пам'ять!**

—Loving wife Jean, and Lasha,  
Don, Quincy, Audrey, Sonia, Greg,  
Myron and Marshall

### Deadline for Submissions

■ July issue 2014 — **Deadline: June 8, 2014**



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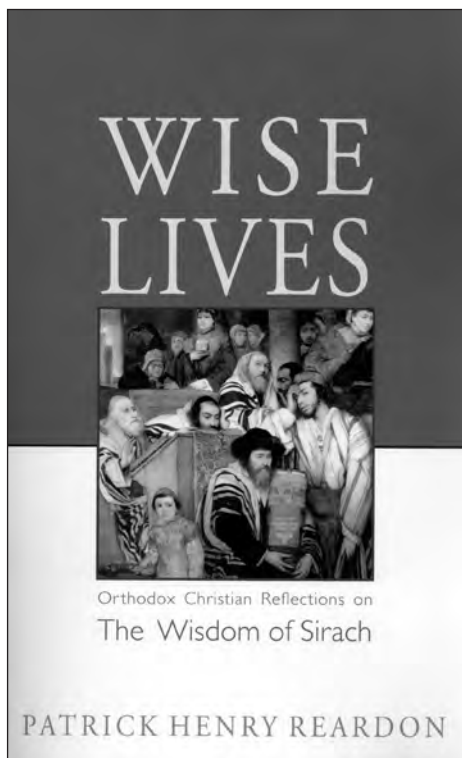
<b>CENTRAL EPARCHY– MANITOBA</b>				
<b>PORTAGE LA PRAIRIE-BRANDON</b>				
<b>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda</b>			<b>Tel: (204) 582-9053</b>	
Sunday - 1	10:00 a.m. - Liturgy	- <b>Brandon</b>	Sunday - 8	9:30 a.m. - Matins; Liturgy ( <i>Khram</i> ) - <b>Descent of the Holy Spirit</b>
Sunday - 8	10:00 a.m. - Liturgy	- <b>Portage la Prairie</b>	Monday - 9	3:00 p.m. - Obidnytsia - <b>St. Volodymyr, Moose Jaw</b>
Sunday - 15	10:00 a.m. - Liturgy	- <b>Brandon</b>	Wednesday - 11	9:30 a.m. - Matins; Liturgy - <b>Chapel Selo</b>
Sunday - 22	10:00 a.m. - Liturgy	- <b>Portage la Prairie</b>	Saturday - 14	6:15 p.m. - Akathist - <b>Descent of the Holy Spirit</b>
July, Sunday - 6	10:00 a.m. - Liturgy	- <b>Brandon</b>	Sunday - 15	5:00 p.m. - Vespers - <b>Chapel Selo</b>
<b>WINNIPEG, ALL SAINTS</b>				9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>
<b>Priest: Rt. Rev. Protopresbyter Bill Wasyliw</b>			Wednesday - 18	3:00 p.m. - Obidnytsia - <b>St. Michael's, Candiac</b>
Every Saturday	4:30 p.m. - Great Vespers	( <i>service in English</i> )		1:30 p.m. - Ukrainian Day - <b>Parkside</b>
Sundays:				6:15 p.m. - Akathist- <b>Descent of the Holy Spirit</b>
1st, 3rd, 5th	10:00 a.m. - Liturgy	( <i>service in English</i> )	Saturday - 21	5:00 p.m. - Vespers - <b>Chapel Selo</b>
2nd & 4th	10:00 a.m. - Liturgy	( <i>service in Ukrainian/English</i> )	Sunday - 22	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>
Tuesdays: 1st, 3rd	6:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing	( <i>service in English</i> )		3:00 p.m. - Obidnytsia - <b>Free Methodist Church, Weyburn</b>
week day Holy Days	10:00 a.m. - Liturgy	( <i>service in Ukrainian</i> )	Wednesday - 25	6:15 p.m. - Akathist - <b>Descent of the Holy Spirit</b>
<b>WINNIPEG MISSION DISTRICT</b>			Saturday - 28	5:00 p.m. - Vespers - <b>Chapel Selo</b>
<b>Contact Office of the Consistory</b>			Sunday - 29	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>
			July, Wednesday - 2	6:15 p.m. - Akathist - <b>Descent of the Holy Spirit</b>
Sunday - 1	10:00 a.m. - Liturgy; Blessing of graves	- <b>Sandhill</b>	July, Saturday - 5	5:00 p.m. - Vespers - <b>Chapel Selo</b>
Sunday - 8	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Poplar Park</b>	<b>MELFORT–NIPAWIN–WAKAW PARISH DISTRICT</b>	
Sunday - 15	10:00 a.m. - Liturgy; Blessing of graves	- <b>Pleasant Home</b>	<b>Priest: Rev. Fr. Patrick Powalinsky</b>	
July, Sunday - 6	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Stead</b>	<b>Tel: (306) 382-1510</b>	
<b>ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN</b>			10:00 a.m. - Liturgy	- <b>Codette</b>
<b>Priest: Rev. Fr. Brent Kuzyk</b>			10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Tarnopol</b>
Thursday - 5	10:00 a.m. - Moleben’	- <b>Gilbert Plains Care Home</b>	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Cudworth</b>
	2:30 p.m. - Obidnytsia	- <b>PCH</b>	10:00 a.m. - Liturgy; Blessing of graves	- <b>Lepine</b>
Saturday - 7	10:00 a.m. - Liturgy	- <b>Pine River</b>	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Melfort</b>
	Blessing of graves:	<b>Vimy, Favor, Slater, Boychuk</b>	10:00 a.m. - Liturgy	- <b>St. Julien</b>
Sunday - 8	10:00 a.m. - Liturgy	- <b>St. George’s Church</b>	10:00 a.m. - Liturgy	- <b>Gronlid</b>
	4:00 p.m. - Blessing of graves	- <b>Garland</b>	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Codette</b>
Monday - 9	10:00 a.m. - Liturgy	- <b>St. George’s Chapel</b>	<b>YORKTON DISTRICT PARISH</b>	
Sunday - 15	2:00 p.m. - Blessing of graves:	<b>Sifton, Dry River, Zelena</b>	<b>Priest: V. Rev. Archpriest Mel Slashinsky</b>	
Saturday - 21	10:00 a.m. - Liturgy; Blessing of graves	- <b>Rorketon</b>	<b>Tel: (306) 782-2998</b>	
Sunday - 22	3:00 p.m. - Liturgy; Blessing of graves	- <b>Kosiw</b>	9:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Westbrook</b>
Thursday - 26	2:30 p.m. - Obidnytsia	- <b>St. Paul’s</b>	9:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Sheho</b>
Sunday - 29	3:00 p.m. - Blessing of graves	- <b>Winnipegosis</b>	2:00 p.m. - Obidnytsia ( <i>Khram</i> ); Blessing of graves	- <b>Insinger Town</b>
July, Monday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Garland</b>	9:30 a.m. - Liturgy	- <b>Yorkton</b>
<b>ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS</b>			2:00 p.m. - Obidnytsia ( <i>Khram</i> ); Blessing of graves	- <b>Polowyk at Insinger H</b>
<b>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn</b>			9:30 a.m. - Liturgy	- <b>Yorkton</b>
			3:00 p.m. - Obidnytsia	- <b>Rhein</b>
Sunday - 1	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Angusville</b>	9:30 a.m. - Liturgy	- <b>Yorkton</b>
Sunday - 8	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Lennard</b>	9:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Stornoway</b>
Monday - 9	9:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Petlura</b>	9:30 a.m. - Liturgy	- <b>Yorkton</b>
Sunday - 15	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Grandview</b>	<b>WESTERN EPARCHY–ALBERTA</b>	
Sunday - 22	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Menzie</b>	<b>VEGREVILLE PARISH DISTRICT</b>	
Sunday - 29	10:00 a.m. - Liturgy	- <b>Rossburn</b>	<b>Priest: Rev. Fr. Michael Maranchuk</b>	
July, Sunday - 6	9:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Roblin</b>	<b>Tel: (780) 632-2078</b>	
<b>VITA PARISH DISTRICT</b>			Sunday - 1	10:00 a.m. - Liturgy (English) - <b>Vegreville</b>
<b>Priest: V. Rev. Archpriest Miron Pozniak</b>			Wednesday - 4	10:30 a.m. - Moleben’ - <b>Century Park Care Home</b>
Sunday - 1	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Rosa</b>		3:00 p.m. - Moleben’ - <b>Heritage House</b>
Sunday - 8	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Vita</b>	Thursday - 5	10:15 a.m. - Moleben’ - <b>Homestead Lodge</b>
Sunday - 15	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Tolstoi</b>	Saturday - 7	6:30 p.m. - Great Vespers - <b>Vegreville</b>
Sunday - 22	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Sirko</b>	Sunday - 8	10:00 a.m. - Liturgy - <b>Vegreville</b>
	2:00 p.m. - Obidnytsia	- <b>Vita Shady Oaks Lodge</b>	Thursday - 12	10:30 a.m. - Moleben’ - <b>St. Michael’s Manor</b>
Sunday - 29	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Arbakka</b>	Saturday - 14	10:30 a.m. - Mission Liturgy - <b>Lloydminster</b>
July, Sunday - 13	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Sundown</b>	Sunday - 15	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Camrose</b>
<b>NORTHWESTERN ONTARIO</b>			10:30 a.m. - Liturgy ( <i>Khram</i> ); 11:00 a.m. - Blessing of graves	- <b>Suchava</b>
<b>FORT FRANCES, ST. GEORGE</b>			1:45 p.m. - Blessing of graves	- <b>Zawale</b>
<b>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta</b>			10:30 a.m. - Moleben’ - <b>Vegreville Care Centre</b>	
			10:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Lloydminster</b>
			12:00 noon - 50th Anniversary Celebration	- <b>Lloydminster</b>
Sunday - 8	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Fort Frances</b>	July, Wednesday - 2	10:30 a.m. - Moleben’ - <b>Century Park Care Home</b>
Sunday - 15	9:30 a.m. - Liturgy	- <b>Kenora</b>		3:00 p.m. - Moleben’ - <b>Heritage House</b>
Sunday - 22	9:30 a.m. - Liturgy; Blessing of graves	- <b>Fort Frances</b>	July, Thursday - 3	10:15 a.m. - Moleben’ - <b>Homestead Lodge</b>
July, Sunday - 13	9:30 a.m. - Liturgy	- <b>Fort Frances</b>	<b>BONNYVILLE-ST. PAUL DISTRICT</b>	
<b>SASKATCHEWAN</b>			<b>Priest: Rev. Fr. Peter Haugen</b>	
<b>CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT</b>			Contact number: <b>Cell: (587) 252-2715</b>	
<b>Priest: Rev. Fr. Michael Faryna</b>			Sunday - 1	10:00 a.m. - Liturgy - <b>All Saints, St. Paul</b>
Sunday - 1	10:00 a.m. - Liturgy ( <i>Khram</i> )	- <b>Swan River</b>	Sunday - 8	10:00 a.m. - Liturgy - <b>Glendon</b>
	Blessing of graves: 1:30 p.m. - <b>Swan River Cemetery</b> ;		Sunday - 15	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>All Saints, St. Paul</b>
	4:30 p.m. - <b>Durban Cemetery</b>		Sunday - 22	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sandy Rapids</b>
Monday - 2	2:00 p.m. - Moleben’	- <b>Gateway Lodge</b>	Saturday - 28	4:00 a.m. - Great Vespers - <b>Bonnyville, St. Elias</b>
Tuesday - 3	9:30 a.m. - Liturgy	- <b>Canora</b>	Sunday - 29	10:00 a.m. - Liturgy - <b>Bonnyville, St. Elias</b>
Thursday - 5	2:30 p.m. - Moleben’	- <b>Norquay PCH</b>	July, Sunday - 6	10:00 a.m. - Liturgy - <b>All Saints, St. Paul</b>
Friday - 6	9:30 a.m. - Liturgy	- <b>Swan Plain</b>	<b>BRITISH COLUMBIA</b>	
Saturday - 7	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Mazeppa</b>	<b>KAMLOOPS-PRINCE GEORGE PARISH DISTRICT</b>	
	Blessing of graves: 1:30 p.m. - <b>Mazeppa Cemetery</b>		<b>Priest: Rt. Rev. Mitred Archpriest Mykola Sawchenko</b>	
	6:30 p.m. - Great Vespers	- <b>Canora</b>	<b>Tel: (780) 417 8876</b>	
Sunday - 8	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Canora</b>	<b>(780) 991-4081</b>	
	Blessing of graves: 1:30 p.m. - <b>Canora Cemetery</b>		Saturday - 14	6:00 p.m. - Great Vespers - <b>Kamloops</b>
Monday - 9	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Sturgis</b>	Sunday - 15	10:00 a.m. - Liturgy - <b>Kamloops</b>
	Blessing of graves: 1:30 p.m. - <b>Preeceville Cemetery</b>		Saturday - 28	6:00 p.m. - Great Vespers - <b>Kamloops</b>
	Blessing of graves: 2:30 p.m. - <b>Sturgis Cemetery</b>		Sunday - 29	10:00 a.m. - Liturgy - <b>Kamloops</b>
Saturday - 14	6:30 p.m. - Great Vespers	- <b>Canora</b>	July, Saturday - 12	6:00 p.m. - Great Vespers - <b>Kamloops</b>
Sunday - 15	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Endeavour</b>	<b>KELOWNA-VERNON PARISH DISTRICT</b>	
	Blessing of graves: 1:30 p.m. - <b>Endeavour Cemetery</b>		<b>Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak</b>	
Saturday - 21	6:30 p.m. - Great Vespers	- <b>Canora</b>	<b>Tel: (250) 868-3816</b>	
Sunday - 22	9:30 a.m. - Liturgy ( <i>Khram</i> )	- <b>Kamsack</b>	Sunday - 1	10:00 a.m. - Liturgy - <b>Kelowna</b>
	Blessing of graves: 1:30 p.m. - <b>Kamsack Cemetery</b>		Sunday - 8	10:00 a.m. - Liturgy - <b>Vernon</b>
	Blessing of graves: 1:30 p.m. - <b>Maybridge Cemetery</b>		Sunday - 15	10:00 a.m. - Liturgy - <b>Kelowna</b>
Friday - 27	1:30 p.m. - Moleben’	- <b>Eaglestone Lodge</b>	Saturday - 22	10:00 a.m. - Liturgy - <b>Vernon</b>
	2:30 p.m. - Moleben’	- <b>Kamsack PCH</b>		No service
Saturday - 28	6:30 p.m. - Great Vespers	- <b>Canora</b>	<b>VANCOUVER ISLAND PARISH DISTRICT</b>	
Sunday - 29	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves	- <b>Drobot</b>	<b>Priest: Rev. Fr. Chad Pawlyshyn</b>	
July, Saturday - 5	10:00 a.m. - Liturgy	- <b>Canora</b>	<b>Tel: (250) 816-3329</b>	
	6:30 p.m. - Great Vespers	- <b>Canora</b>	10:00 a.m. - Liturgy	- <b>Victoria</b>
<b>DESCENT OF THE HOLY SPIRIT &amp; SATELLITE PARISHES OF REGINA</b>			4:00 p.m. - Vespers	- <b>Parksville</b>
<b>Priest: V. Rev. Fr. Slawomir Lomaszkiewicz</b>			10:00 a.m. - Liturgy	- <b>Parksville</b>
Sunday - 1	9:30 a.m. - Matins; Liturgy	- <b>Descent of the Holy Spirit</b>	10:00 a.m. - Liturgy	- <b>Victoria</b>
Wednesday - 4	6:15 p.m. - Akathist	- <b>Descent of the Holy Spirit</b>	4:00 p.m. - Vespers	- <b>Parksville</b>
Saturday - 7	5:00 p.m. - Vespers	- <b>Chapel Selo</b>	10:00 a.m. - Liturgy	- <b>Parksville</b>
			4:00 p.m. - Vespers	- <b>Victoria</b>



**Wise Lives** by Patrick Henry Reardon

■ Reardon, Patrick, H. (2009). *Wise Lives: Orthodox Christian Reflections on the Wisdom of Sirach*. Ben Lomond, CA: Conciliar Press.

Although it is found in every major extant Christian manuscript of the Old Testament, the later exclusion of The Wisdom of Sirach, also known as Ecclesiasticus, from the Protestant canon has made it one of the little-known gems of Holy Scripture. Composed in Hebrew and translated into Greek in the second century before Christ, it is among the last books of the Old Testament. The Wisdom of Sirach represents the more primitive and conservative aspect of Israel's Wisdom Tradition—the practical application of the fear of God to daily life—but he enhances that tradition by a singular attention to biography and historical literature in the shaping of the soul. The Wisdom of Sirach's social context is the struggle to preserve the Jewish religion and culture against the corrosive influence of Hellenic paganism. This can resonate with Christians living in the secular world today. In this commentary, the author illustrates for contemporary readers the riches of this often-neglected jewel of the Bible. This 195-page book is divided into 5 parts. The first two parts introduce the historical and contextual background to The Wisdom of Sirach. It concludes with information about the book's author and further resources. In the third section the author provides a



chapter-by-chapter commentary for each chapter of The Wisdom of Sirach. Each commentary is structured with the main theme, key points, historical setting, conclusions and take-away message. Each explanation fits into a concise 2 to 3 pages, making it easy to read and reflect upon in one sitting. This book is valuable for those seeking to better understand the Bible. It also can prove beneficial for those seeking spiritual guidance in daily matters.

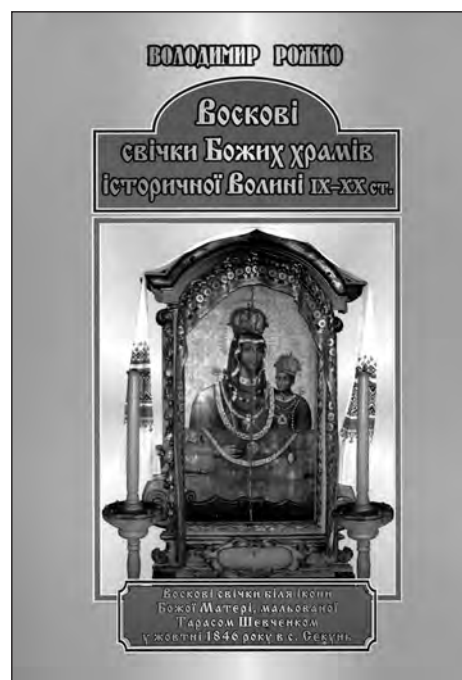
\$22.95

**Воскові свічки Божих храмів історичної Волині IX-XX ст.**

**Володимир Рожко**

■ Рожко В.Є. (2014). *Воскові свічки Божих храмів історичної Волині IX-XX ст.* Луцьк, УА: ПрАТ "Волинська обласна друкарня". 148 с.

Нове дослідження Володимира Рожко присвячене долі малодослідженої теми, яка має важливе значення як в церковному, так і в світському житті—від народження до останніх днів. У чотирьох розділах монографії розкрито різні аспекти: походження воскової свічки, інформація про свічки в Богослужбових книгах, суцання, виливання й шанування воскових свічок на історичній Волині, призначення й використання воскових свічок у Божих храмах Волині. Світло воскової свічки—світло вічного життя. Завдяки цьому ця праця стане цінним історичним джерелом для студентів, викладачів, науковців духовних і світських навчальних закладів України, української діаспори на Заході, матиме широке коло читачів, українців на рідних землях і в росіянні сущих. Нова монографія автора є вагомим внеском у церковно-історичну волиніану. Як і всі попередні,



видання відзначається новизною як самої теми, досі ніким ґрунтовно не опрацьованої, так і методологією її викладу. Читачі можуть познайомитися з попередніми статтями автора про воскові свічки Божих храмів історичної Волині у *ВІСНИКУ* у числах за лютий і березень 2013 р.Б.

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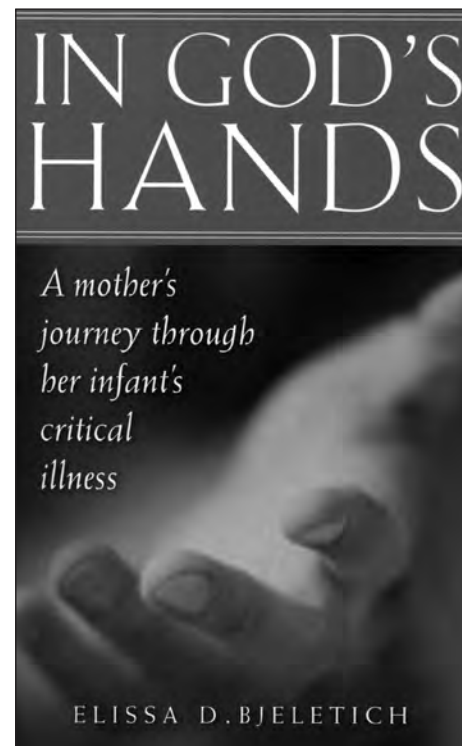
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**In God's Hands** by Elissa Bjeletich

■ Bjeletich, Elissa, D. (2013). *In God's Hands: A Mother's Journey through her Infant's Critical Illness*. Chesterton, IN: Ancient Faith Publishing.

In this work, the author provides an account of her experience when she faced every parent's nightmare. After losing a child to SIDS, she gave birth to a daughter with severe liver disease. This 219-page book chronicles her journey with her baby from critical infant through the experience of a liver transplant and, ultimately, to health. Along the way, the author's narrative recounts her personal struggle with doubt, fear and impatience. She aims her writing to demonstrate that her faith in God and her love for her family carried her through this difficult period. With her work, the author hopes to comfort and inspire others who face struggles in life. This book contains 6 parts, including an acknowledgements section and introduction, two chapters on her baby's story and a postscript and note to conclude. The author presents a first person account in a diary format. Each day is contained in a short section dealing with one event or new development. Her story opens on Sept. 4, 2010, with her heart-breaking revelation that her daughter needs a liver transplant. In each section readers follow the author on her spiritual and psychological journey as she unpacks complex emotions and thoughts, and provides descriptions of latest devel-



opments together with her reaction. Each section contains a summary of lessons learned within a spiritual context. She includes the spiritual teachings that we have learned from our Church teachings and locates them in the practical context of her difficult trials. For readers, this makes real the Orthodox teachings in our daily life. This book is valuable because it adds to a growing body of writings on the spiritual life of Orthodox women and family life.

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**Ordination anniversaries: Bishops, Priests, Deacons**

JUNE

Baxter, Rev. Fr. Charles	—June 26, 1994
Haugen, Rev. Fr. Peter	—June 29, 2008
Kocur, Rev. Fr. Roman	—June 24, 1993
Maximiuk, Rev. Fr. Eugene	—June 12, 1994
Podtepa, Very Rev. Archpriest Georg	—June 22, 1986
Pograniczny, Rev. Fr. Michael	—June 11, 1995
Tzaplan, Rev. Fr. Roman	—June 25, 2000
Hladiuk, Rev. Fr. Deacon Robert	—June 22, 2008

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

**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

**ЦЕРКОВНИЙ КАЛЕНДАР – ЧЕРВЕНЬ –**

- |  |   |
|--|---|
| 1. Нд. 7-а. Мчч. Патрікія, Акакія, гл. 6       | 16. Пн. Мчч. Лукиліяна, Клавдія.              |
| 2. Пн. Мчч. Фалалея, Олександра, Астерія       | Поч. Петрівки                                 |
| 3. Вт. Рівноап. Константина та Єлени           |   |
| 4. Ср. Мч. Василіска, мч. Іоана-Володимира     | 17. Вт. Свт. Митрофана                        |
| 5. Чт. Прп. Михаїла, прп. Євфросинії           | 18. Ср. Сщмч. Дорофея, блгв. кн. Ігоря        |
| 6. Пт. Прп. Симеона, прп. Микити               | 19. Чт. Прп. Вісаріона, прп. Іларіона         |
| 7. Сб. Троїцька поминальна.                    | 20. Пт. Мч. Теодота (Богдана), мц. Валерії    |
| Іоана Хрестителя                               | 21. Сб. Мч. Теодора, свт. Єфрема              |
| 8. Нд. 8-а. ДЕНЬ СВ. ТРИЙЦІ.                   | 22. Нд. 2-а. Всіх Українських Святих.         |
| П'ЯТДЕСЯТНИЦЯ                                  | Свт. Кирила, гл. 1                            |
| 9. Пн. СВЯТОГО ДУХА. Сщмч. Ферапонта           | 23. Пн. Сщмч. Тимофія, прп. Силуана           |
| 10. Вт. Прп. Микити, свт. Ігнатія              | 24. Вт. Апп. Варфоломея і Варнави             |
| 11. Ср. Мц. Теодосії                           | 25. Ср. Прп. Онуфрія, прп. Петра              |
| 12. Чт. Прп. Ісаакія                           | 26. Чт. Мц. Акиліни, мц. Антоніни             |
| 13. Пт. Ап. Єрма, мч. Філософа                 | 27. Пт. Пр. Єлисея, блгв. кн. Мстислава       |
| 14. Сб. Мч. Юстина, прп. Агапіта               | 28. Сб. Пр. Амоса, мчч. Віта, Модеста         |
| 15. Нд. 1-а. Всіх Святих. Свт. Никифора, гл. 8 | 29. Нд. 3-я. Свт. Тихона, сщмч. Тигрія, гл. 2 |
|  | 30. Пн. Мчч. Мануїла, Савела та Ісмаїла       |



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Tel: (204) 589-1191 (24-hour answering service) Fax: (204) 582-5241 Toll-free: 1-800-804-6040 (24-hour answering service)  
9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8 Hours: Monday to Friday 9:00 a.m.-5:00 p.m. email: churchgoods@uocc.ca



Chalice Set Engraved Reg. \$525.00 Sale \$425.00



Holy Water Vessel \$295.00



Holy Water Vessel Reg. \$295.00 Sale \$230.00  
Holy Water Sprinkler \$79.95



Home Censers Reg. \$37.95 Sale \$30.95



Censer Engraved Reg. \$235.00 Sale \$195.00



Marriage Crown Set  
Reg. \$35.00  
Sale \$500.00



Votive Glass \$9.95