

# ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

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## Вітаємо всіх читачів Вісника з Днем Канади! Canada Day Greetings to all our readers!

Again we pray for our God-loving and God-protected country of Canada, its government, Armed Forces and all of our pious people; that the Lord God help and aid them in all things and protect them from every enemy and adversary.

—The Litany of Fervent Supplication



Ще молимося за Боголюбивий і Богом бережений край наш, Канаду, за уряд, військо і увесь побожний народ наш, щоб Господь Бог допомагав їм у всьому та охороняв їх від усякого ворога і супротивника.

—Потрійна Єктенія

## Святі Первоверховні Апостоли Петро і Павло

■ На апостольське служіння святі Петро і Павло були обрані Самим Господом. Вони жили в один і той же час. Церква називає їх Первоверховними, бо ці апостоли особливо потрудилися в поширенні Христового вчення серед язичницьких народів.

Святий апостол Петро до свого служіння називався Симоном. Він був простим рибалькою, мав дружину і двох дітей. Ім'я Петро йому дав Ісус Христос. На апостольське служіння Господь закликав Петра тоді, коли у ньому окріпнули віра і рішучість. Після зішестя Святого Духу святий апостол Петро здійснив шість подорожей. Він навчав про Христа в Самарії, Юдеї, Галилеї, Кесарії, Сирії, Антіохії. Фінікії, Каппадокії, Галатії, Понті, Віфінії, Трої, Вавилоні, Римі і Греції. Найбільш віруючих зі своїх учнів висвячував у єпископи і пресвітери. Відомо про два Соборні послання апостола Петра, що відносяться до 63 і 67 років після Р.Х.

Святий апостол Павло до свого служіння називався Савлом. Він народився в знатній сім'ї у кілікійському місті Тарсі і мав всі права римського громадянина. Савл був вихований у строгості і належав до фарисеїв. Здобувши на ті часи хорошу освіту, він розпалював в собі ненависть до християн. Сам Христос радикально змінив його релігійні переконання і подальше життя. Одного дня, коли Савл їхав до Дамаску, щоб розправитися там із християнами. Господь з'явився йому і сказав, щоб той став Його служителем. Супутники Савла, хоча чули голос, слів розібрати не могли. А сам він нічого не бачив, оскільки осліпнув від сяючого Божественного Світла. Після цього Савл прозрів духовно і, прийнявши Таїнство Хрещення, отримав ім'я Павло. Апостол Павло почав проповідувати віру Христову, мандруючи з країни в країну і розсилаючи свої послання. З проповіддю про Спасителя він побував в Палестині, Фінікії, Сирії, Каппадокії, Галатії, Лікаонії, Памфілії, Карії, Лікії, Фрігії, Македонії, в Італії, на островах Кіпр, Лесбос, Самофракія, Самос, Патмос, Родос, Меліт, Сицилія і в інших землях.

Розповідаючи про Христа, святі Петро і Павло наvertsали до віри тисячі людей. Крім того, Господь дав апостолам таку силу слова, що мертві воскресали, кульгаві починали ходити, хворі зцілялися. Обидва апостоли прийняли мученицьку смерть від римського імператора-язичника Нерона. Апостола Петра розіпнули на хресті. Апостола Павла як римського громадянина обезголовили мечем.

Свята апостолів Петра і Павла Церквою відзначається 12 липня. Напередодні цього свята завершується піст, який отримав назву Петрівка. Він починається за тиждень від свята Трійці. Наступного дня після свята апостолів Петра і Павла Церква відзначає Собор святих славних і всехвальних дванадцяти апостолів.

### Молитва до свв. першOVERXОВНИХ апостолів Петра і Павла

■ О преславні апостоли Петре і Павле, ви душі за Христа віддали і кров'ю вашою пасовище Його удобрили! Почуйте дітей ваших молитви і зітхання, що з серцем скрушеним нині вам приносяться. Ось бо ми беззаконнями затьмарились і через це бідами, наче хмарами, покрилися, на елей доброго життя зубожіли сильно і не можемо противитися вовкам хижим, які зухвало намагаються розкратити спадок Божий. О сильні! Понесіть неміч нашу, не відлучайтеся духом від нас, щоб не відлучились ми від любові Божої, але твердим заступництвом вашим захистіть, щоб помилував Господь усіх нас, молитов ваших ради, щоб знищив рукописання безмірних гріхів наших і сподобив зі всіма святими блаженного Царства і весілля Агнца Свого, Йому ж честь і слава, і подяка і поклоніння навіки-віків. Амінь.



## The Feast Day of Sts. Peter and Paul

■ The Orthodox Church commemorates the Feast Day of Sts. Peter and Paul on July 12. The Lord Himself selected St. Peter and St. Paul to serve as apostles. They lived in the same historical period. The Church calls them leaders of the apostles because these two apostles particularly laboured to spread Christ's teachings among the people, who did not yet know Christ.

Before he began his missionary work, Holy Apostle Peter was called Simon. He made his living by fishing and had a wife and children. Jesus Christ gave him the name Peter, or *Cephas*, which means rock (Jn 1:42). Once Peter's faith and determination were honed, the Lord called Peter to apostolic work. After the descent of the Holy Spirit, the Holy Apostle Peter made six missionary journeys. He taught about Christ in Samaria, Judea, Galilee, Caesarea, Syria, Antioch, Phoenicia,

Cappadocia, Galatia, Pontus, Bithynia, Troy, Babylon, Rome and Greece. His most devoted disciples were consecrated bishops and priests. Apostle Peter's tireless work also included writing two epistles in the years 63 and 67 AD.

The Holy Apostle Paul was called Saul before he came to serve the Lord. He was born into a noble family in the Cilician city of Tarsus and had all the rights of a Roman citizen. Saul received a strict upbringing and belonged to the Pharisees. Having gained a good education, he had a burning hatred towards Christians. Christ Himself radically changed Saul's religious convictions and the direction of his life. One day, when Saul was travelling to Damascus to deal with the Christians there, the Lord appeared to him and told Saul to become His disciple (Acts 9:3). Those accompanying Saul heard a voice but could not make out the words. Saul himself could see nothing since he was blinded by the bright light of the Lord.

After this occurrence, Saul received spiritual enlightenment and was baptized, taking the name Paul. Apostle Paul began to preach the Word of God, travelling from country to country, and sending his epistles to various communities. He journeyed to Palestine, Phoenicia, Syria, Cappadocia, Galatia, Laconia, Pamphylia, Caria, Lycia, Phrygia, Macedonia, Italy, to the islands of Cyprus, Lesbos, Samothrace, Samos, Patmos, Rhodes, Melitus, Sicily and other lands to give homilies about the Saviour and his teachings.

Explaining about Christ, Sts. Peter and Paul turned thousands of people to follow the way to God. Moreover, the Lord gave these apostles such powers of speech that the dead were resurrected, the lame began to walk and the sick were healed. Both apostles died a martyr's death on the order of the pagan Roman Emperor Nero. Apostle Peter was crucified on a cross. Apostle Paul, being a Roman citizen, was beheaded with a sword.

A period of fasting proceeds the feast day commemorating these two apostles. This fast, called *Petrivka* or the Apostles' Fast, begins the week after the Pentecost. The day following the feast day of Sts. Peter and Paul, the Church commemorates the Synaxis of the Holy Twelve Apostles.

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## Modern lessons of Sts. Peter and Paul

For us today, the lives of the apostles may seem distant—faraway places, unfamiliar cultures and historical peoples. Yet, these Orthodox saints remain eternal examples for us on how to lead a life in Christ. For example, Sts. Peter and Paul can offer us many life lessons useful to us today.

- *We should not be afraid to fail on our spiritual journey.* In the Gospels, as we follow Apostle Peter on his journey with Christ, we see that, loyal though he may have been, Peter also made some huge blunders. For example, at the critical moment after Jesus's arrest and interrogation at the high priest's residence, Apostle Peter publicly denied knowing Jesus three times. Still, all was not lost. Forgiving Peter, Jesus entrusts him to lead Christ's Church and "feed His sheep" (Lk 22:54-62). The lesson for modern times is that we can overcome spiritual weakness with the Lord's help. Apostle Peter seemed to have every advantage—a bold personality and insider knowledge of Jesus's mission. Yet, like anyone today, Peter crumbled at a critical moment. Instead of giving up, Apostle Peter went on to teach Christ's message, facing immense challenges. He was able to do so by relying on the Lord for support during his mission work. If we feel overwhelmed or have failed in our daily life, know that we are not alone. We can call for the Lord's help. If we are working for

the glory of God, He will send us exactly what we need, just like He did for Apostle Peter.

- *We can start our spiritual journey from any point.* Apostle Paul is a good example of someone who, we may say, started his spiritual journey at the very bottom rung of the spiritual ladder. Paul spent the first part of his life persecuting Christians. Unlike Apostle Peter whose spiritual life gradually developed working together with Jesus, Paul had a life-changing epiphany event that turned him to God. He had an experience on the road to Damascus when Christ reached out to Paul directly (Acts 9:3). After this, Paul used his forceful personality, determination and fortitude to spread Christ's teachings. His confidence came not from egotistical self-reliance, as he did before his experience in Damascus, but from total assurance in God and reliance on His guidance. Sometimes, we may feel that there is too much to learn about Church or that we feel disconnected from religious life. Like Apostle Paul, however far away we may be from God when we begin, our complete dedication to the Lord and a genuine attempt to follow Christ can take us a long way. If we have a true wish to know God, like He did for Apostle Paul, God will also show us the way to draw near to Him.

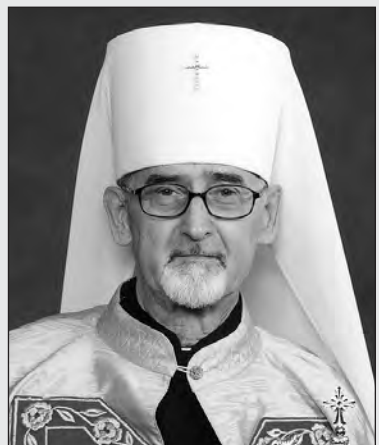
—The Orthodox Study Bible



## Your All Holiness Ecumenical Patriarch Bartholomew I!

We sincerely greet you. Your All Holiness, on the Feast Day of your heavenly patron the Holy Apostle Bartholomew. We express heartfelt wishes of good health and the joy of Christ as you carry out the difficult patriarchal duties in Christ's Vineyard. May the Lord grant you fortitude so that you may always be filled with fervor and fulfillment, and may you meet every challenge that you face. May you carry the light of Truth of Christ's Gospels to the hearts of all of the faithful of the Ecumenical Orthodox Church. May your heavenly patron the Holy Apostle St. Bartholomew always accompany you and be a source of encouragement, guidance and a worthy example.

На Многії Літа, Дорогий Патріарше! Εἰς πολλὰ ἔτη Δεσποτά!



## 3 Днем Ангела, Владико! Greetings on your Patron Saint's Day

З нагоди свята Св. Івана Хрестителя—7-го липня сердечно вітаємо Його Високопреосвященство, Митрополита-Емерита Івана.

Бажаємо кріпкого здоров'я, обильних Божих ласк та щедрот.

На Многії Літа! Is polla eti Despota!

We greet His Eminence Metropolitan-Emeritus John, who celebrates his Patron Saint's Day, St. John the Baptist, on July 7.

We wish Metropolitan John, God's precious blessings, God's peace and health.

May God grant you many blessed years!



### ВІСНИК

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

з благословення  
Його Високопреосвященства ЮРІЯ,  
АРХІЄПІСКОПА ВІННІПЕГУ  
І СЕРЕДНЬОЇ ЄПАРХІЇ,  
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AND THE CENTRAL EPARCHY  
METROPOLITAN OF CANADA  
PRIMATE OF THE UKRAINIAN  
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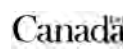
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## Відзначення 25-го ювілею Архиєрейського служіння Його Високопреосвященства Митрополита Юрія

■ **ВІННІПЕГ, МБ**—24-25 травня 2014 р.Б. відбулося святкування 25-го ювілею архиєрейського служіння Його Високопреосвященства, Високопреосвященнішого Митрополита Юрія, Архієпископа Вінніпегу і Середньої Єпархії, Митрополита всієї Канади, Первоієрарха УПЦК. 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, УПЦ в США, Його Преосвященство Єпископ Христофорос, Греко-Православна Церква, Метрополіс Торонта, Його Преосвященство Єпископ Іреней, Архидієцезія Канади, ПЦА, Його Преосвященство Єпископ Даниїл, УПЦ в США. Присутніми також були Його Високопреосвященство Митрополит Сотиріос, Екзарх Вселенської Патріархії, та Його Високопреосвященство Митрополит Лаврентій, Українська Католицька Архидієцезія Вінніпегу.



A Vespers service at the St. Mary the Protectress Cathedral in Winnipeg on Saturday, May 24, 2014 commenced the weekend events in Winnipeg. The Vespers was served by Very Rev. Archpriest Roman Bozyk with Protodeacon Taras Maluzynsky. The responses were sung by Cathedral faithful and visiting clergy.

4 травня 2014 р.Б. відбулася Вечірня в Соборі Святої Покрови у Вінніпегу, з якої почалися святкові події. Вечірню служив прот. Роман Божик разом з протодияконом Тарасом Малужинським під співом хору, в якому входили парафіяни Собору і духовенство присутнє на це відзначення.



Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, carrying the Altar Cross, greeted His Eminence Metropolitan Yuriy at the entrance to the Holy Trinity Metropolitan Cathedral.

Канцлер УПЦК, протопресв. Віктор Лакуста вітає Його Високопреосвященство Митрополита Юрія при вході до Митрополічій Катедри Пресвятої Тройці.

## 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.

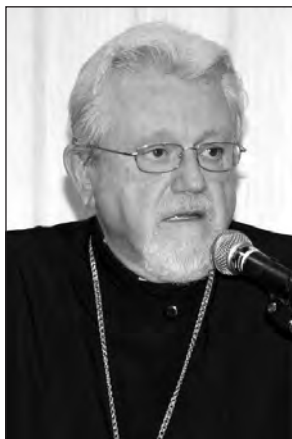


Following the Vespers, the faithful and guests enjoyed a reception that was prepared and served by the UWAC Olha Kobylanska branch of the St. Mary the Protectress Cathedral in the lower level church hall. Chancellor, Rt. Rev. Protopresbyter Victor Lakusta led the program which included a video presentation of Metropolitan Yuriy's pastoral service.

Після Вечірні, в церковній залі парафіяни і гості гостилися на прийнятті, яке було підготовлено відділом С.У.К. ім. Ольги Кобилянської при Соборі Святої Покрови. Канцлер УПЦК, протопресв. Віктор Лакуста вів програму, в якій вміщує відео-презентація пастирського служіння Митрополита Юрія.



The Hierarchical Divine Liturgy began with the greeting of the hierarchs in the entrance to the church. From the Holy Trinity Metropolitan Cathedral greetings and the traditional kolach and salt were presented on behalf of the parish by executive president Dr. Gregory Palashchuk and Carol Kowalchuk, president of the UWAC Lesia Ukrainka branch of the Cathedral.



Архиєрейська Божественна Літургія розпочалася з вітанням ієрархів при вході до Катедри. Вітання і традиційний хліб із сіллю від імені Митрополічій Катедри Пресвятої Тройці вручили голова парафіяльної ексекютиви д-р Григорій Палащук і Керол Ковалчук, голова відділу Лесі Українки С.У.К. при Катедрі.

Metropolitan Antony of the Ukrainian Orthodox Church of the USA was guest speaker at the banquet.

Його Високопреосвященство Митрополит Антоній УПЦ в США промовив головне слово на бенкеті.



The Holy Trinity parish's Church School children also greeted the hierarchs. As they entered, the children scattered rose petals before them. Two youth presented greetings and a bouquet of roses to His Eminence Metropolitan Yuriy.

Діти і молодь недільної школи при Катедрі також привітали ієрархів. Діти посилали пелюстки троянд перед ними. Двоє представників недільної школи вітали з букетом троянд і теплими словами Високопреосвященнішого Митрополита Юрія.



The hierarchs and clergy were assisted by Deacon Anton Lakusta and Deacon Bohdan Statkevych as well as subdeacons from St. Andrew's College in Winnipeg.

Диякон Антон Лакуста і диякон Богдан Статкевич, а також іподиякони з Колегії Св. Андрея співслужили з ієрархами і духовенством.



Sonya Sokyryka brought greetings from the Central Eparchy of the UOCC.

Соня Сокирка привітала Митрополита від імені Центральної Епархії УПЦК.



Cabinet Minister Dave Chomiak greeted His Eminence on behalf of the Government of Manitoba.

Міністр енергетики Давид Хом'як привітав Митрополита від імені Уряду Манітоби.



Dr. Tony Harras presented good wishes to His Eminence on behalf of the USRL /CYC.

Д-р Антон Гарас привітав Митрополита від імені СУС.



Joyce Bateman, Member of Parliament for Winnipeg South, expressed her honour in attending this event. She brought a congratulatory message from the Prime Minister and the Government of Canada. She presented an inscribed plaque to His Eminence.

Джойс Бейтман, член Парламенту Канади (Вінніпегського південного округу) поздоровила від імені Прем'єр-міністра і Уряду Канади Його Високопреосвященство Митрополита Юрія і вручила пропам'ятну дошку.



Lesia Szwaluk brought greetings from the Ukrainian Canadian Congress-Manitoba Provincial Council.

Леся Швалюк вітала від імені КУК-МПП.



V. Rev. Archpriest Roman Bozyk brought greetings from St. Andrew's College.

Прот. Роман Божик вітав Митрополита від імені Колегії Св. Андрея.



Morris Bugera expressed warm wishes from the Order of St. Andrew.

Мирослав Бугера привітав Його Високопреосвященство від імені Ордена Св. Андрея.



The 25th anniversary celebration of His Eminence's archpastoral ministry was organized by committee chair, Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, together with committee members His Grace Bishop Ilarion, His Grace Bishop Andriy, Rt. Rev. Mitred Archpriest Gregory Mielnik, Rev. Alexander Harkavyi, Vera Senchuk, Rev. Gene Maximiuk, V. Rev. Roman Kocur, Dr. Roman Yereniuk, subdeacon Yakiv Mielnik.

До Комітету святкування 25-го ювілею архиєрейського служіння Високопреосвященнішого Митрополита Юрія входили: Канцлер УПЦК протопресв. Віктор Лакуста (голова), Його Преосвященство Єпископ Іларіон, Його Преосвященство Єпископ Андрій, митр. прот. Григорій Мельник, о. Олександр Гаркавий, Віра Сенчук, о. Євген Максим'юк, прот. Роман Коцур, д-р Роман Єринюк, іподиякон Яків Мельник.



All photos: Robert Talbot

■ No consensus exists regarding the definition and practice of good leadership. Leadership philosophies abound. Many are re-packaged from earlier authoritarian times in history. How do we operate as leaders? What model of leadership do we follow? These are not easy questions to answer because all of us grow up consciously and unconsciously observing many different examples of leadership. Worse yet, neither our church school, seminary educations, nor public school experience teach us what leadership is—let alone how to critique it. These excerpts from Benjamin Williams and Michael McKibben's book on Christian leadership explore some foundational principles of Orthodox leadership.

## Leadership Models

In pole vaulting, the vaulter's proficiency is constantly challenged by new heights. No matter how high he has just vaulted, he cannot rest on his laurels. As soon as he accomplishes his latest goal, the bar gets raised to a new and more difficult height. So, too, is God's calling to us in the Christian life. Orthodox Christians know that Scripture and our Tradition teach us that we are either moving toward God, or we are moving away from Him; there is no "holding pattern." To paraphrase Aristotle: life is change, and if we are not changing, we are not living. In other words, this kind of change is not only necessary, it is good if we want to grow, to serve, to be better leaders—to bear fruit in the Lord's vineyard. As St. Dorotheos of Gaza states it, "When the soul is humbled it begins to bear fruit, and the more fruit it bears the lowlier it becomes. So also the saints, the nearer they get to God, the more they see themselves as sinners." A sobering thought.

It will be a spiritual experience because all experiences are spiritual; all of life is spiritual. It will be an experience that will challenge us to take regular personal inventory and to more fully conform to the image of God in order to be more effective persons and leaders. It may also challenge you to consider a whole new view of the concept of stewardship.

## Stewardship: A Way of Life

If the Christian life could be reduced to one principle, to one way of living, what would it be? To be a good steward. Stewardship is a way of life, as taught by our Lord, His Apostles, and the Fathers. Stewardship is a way of life which includes both leadership and serving. It requires responsibility and love. It is characterized by maturity and caring. It is informed by vision and fulfills a mission—that of our Lord. None of us are our own stewards. Rather, we are stewards of Jesus Christ, whom we have the privilege of serving in his vineyard, which is the Kingdom. Most of us do not clearly know what leadership is even though we live in a culture that is rife with books on success and leadership. Why? Because the underlying assumption is that leadership is either some rare and arcane ability with which only a few are blessed, or it is a technical skill we can master simply by taking the right classes.

## What is Leadership?

Our problem today is that most of us do not have a Christian understand-

ing of the relationship between stewardship and leadership. We have fallen prey to a myriad of leadership theories, experiments and philosophies which are, at best, only partially Christian. In doing so we have divorced essential Christian principles of leadership and serving from our concepts of stewardship. Leadership. Vision. Management. Administration. Goals. Most of us believe these ideas are somehow "unspiritual," or certainly "less spiritual." How did we get to this state of belief? There are likely many reasons, but three primary ones surely are as follows: (1) Each of us has been lax in assuming our Christian responsibility to grow in Christ as we should; and as a result, (2) the Church has been unable to adequately teach us; and (3) most of our education about these topics has come from "outside" the Church.

An unquestioning acceptance of societal norms results in an un-Orthodox view of the world: that life is divided between spiritual things and unspiritual things. Further, this unholy division causes people to see their "secular" life as that which is "outside the Church" and their "sacred life" as that which is "inside the Church." This misunderstanding of personal identity is deadly to our spiritual lives. It demeans the image of God in us. It dampens our potential, and it hinders our parish life. This "sacred/secular dichotomy" is not only wrong, it is sub-Christian and un-Orthodox.

Another point we should make has to do with the title *Oriented Leadership*. We are using it in the historic Christian sense. As an Orthodox Christian you were oriented at your baptism. As Orthodox Christians, we need to be certain that our leadership—not to mention our whole life—is oriented toward Jesus Christ. This discussion will be a Christian and Orthodox approach to leadership. Leadership is a God-given responsibility which is part of our stewardship responsibility. It is a gift given to each person.

## Mutual Goal

The starting point is to grasp a truly Orthodox and Biblical understanding of stewardship as our Christian way of life and then to identify and develop leadership skills which are needed to accomplish our stewardship. Differences between leadership as a gift and as a responsibility will be explored. We will also broaden our theological understanding as the foundation for better stewardship and thus better leadership. Our gift and responsibility of leadership is from God and, since we human beings are made in the image and likeness of God, we must be sure that we have a right understanding of the nature of God, and thus of our own human nature. We also need to better understand sin, salvation, and the restoration of the Divine Image. In so doing we will begin to see that leadership like stewardship, is a divine principle because it is "of God."

## An Orthodox Integrated Worldview

An Orthodox Christian worldview must be an integrated worldview. In one respect it is the exact opposite of the scientific approach, which breaks a subject down into its component parts to analyze and understand it. That approach may be all right for chemistry or physics, but it is not all right for

human beings and their behaviours. The scientific method does not do a good job of reassembling the parts to make a person whole again. Part of the reason for this is because it does not account for sin and uses incomplete models, so it results in the opposite of integration: dis-integration and compartmentalization. In compartmentalization everything is categorized and labeled, and that includes you. You are put in a box and labeled as this or that kind of person. The next logical consequence of compartmentalization is "specialization." Specialization is often at odds with integration, almost its opposite. Specialization tries to break things into component parts, while integration strives to keep them together in a unified whole. The almost classic example of compartmentalization in parish life is the attitude often voiced by parishioners, and supported by some clergy, that the priest handles the spiritual life and the parish council handles the secular life. Life, in this way of thinking, is now compartmentalized rather than seen as integrated and whole.

Compartmentalization is sub-Christian and un-Orthodox because Christ came to redeem us and make us whole. Christ's true Church is whole and complete. Christ's saving work encompasses all of life, not just part of it; it encompasses all of our being. We are in the process of being restored to the divine image and likeness, both as the people of God and as unique persons. This process of restoration is the context for stewardship, and thus the context for true leadership. The goal of leadership and leadership development is this: "that you may be made complete."

## Identity and Leadership

The starting point for this process is us. St. Gregory of Sinai said that you must "become what you are, find Him who is already yours, listen to Him who never ceases speaking to you, and own Him who already owns you." St. Gregory is telling us that we must know who we are as persons. We must discover our real identity as persons, created in the image and likeness of God. The truth is that most of us live lives that have become something other than what God intends. We miss the mark because we are so wrapped up in "doing" that we no longer have time for "being." We cannot be good leaders until we are in touch with ourselves—until we know who we are and how that awareness affects our decisions and actions.

A compartmentalized mindset is endemic to the human condition, especially in the Western world. Because our society attempts to fit us into its mold, our perception of a Christian identity may, in fact, not be Christian at all. Instead of our identity being grounded in the fact that we are persons created in the image and likeness of God, we end up seeing ourselves as any number of other things. A truly Christian understanding of personhood is one of the most fundamental aspects of Christian leadership. Unless and until you are clear about the significance of personhood, especially in terms of how you treat yourself and lead others, you are not practicing Christian leadership. By grasping the concept of personhood, and by grounding yourself in your identity as

person, you will be prepared to become an oriented leader.

## Personhood, Stewardship, Servant Leadership

Personhood is one of the cornerstone concepts of truly Christian leadership. Two others are stewardship and servant leadership. The Biblical understanding of stewardship is a far cry from the flaccid way we understand it today. Why is stewardship important? Because it is a part of our way of being. Once we understand our identity as person, it is our choice to take God's created gifts and use them for His glory. We might say that our first level of identity is person, our second level of identity is steward. To be created in the image and likeness of the Holy Trinity is to be a person. To be a person in the created world is to be a steward.

We each have a purpose. Being a good steward begins with understanding and fulfilling our purpose. At the basic level of stewardship, each of us must discern his or her purpose in life, be in full harmony with that purpose, and fulfill that purpose. Stewardship is a much larger subject than purpose, but it begins with purpose. When you begin to be in harmony with your identity, you will begin to ask yourself questions about your purpose. What follows from clarifying these identity and purpose questions is asking how they are accomplished.

Being a servant is precisely what Christians must be in the world. This third key cornerstone to oriented leadership is servant leadership. Servant leadership is a mindset and methodology that naturally emerges from personhood and stewardship. What are Christians in the world? They are stewards. How are they supposed to lead? As servant leaders. As you consider the theology and doctrine on which the leadership understanding of the Church is built, you will come to realize that you are called to be a servant leader because that is what Christ was, and it is what he taught us to be. The Apostles and Fathers led the Church by being servant leaders. This is the divine model of leadership. Not all the leaders in the Church were servant leaders. The Church has had her share of ineffective leaders who have used fallen styles of leadership. This does not alter the fact that the Christian model is still servant leadership.

What difference will it make? You will find that your life and your leadership will be characterized by peace, unity and joy—those very traits which characterize the Holy Trinity. This is not to say there will not be rough times. On the contrary, there surely will be. With leadership principles as your foundation, you will be able to withstand the trials without fear, and with the confidence and courage that God will sustain you in all things. Finally, you will see that the cornerstones of oriented leadership—personhood, stewardship and servant leadership—require effective, consistent action, not just pious talk. Action that hits the mark must be well-organized and dynamic.

—Excerpts from: Benjamin Williams and Michael McKibben. (1994).

Oriented Leadership:  
Why All Christians Need It.  
Lafayette, NJ: Kadela Printing.

## Ecumenical Patriarch Bartholomew and Pope Francis Invocation for Peace

■ **THE VATICAN (ROME), IT**—His All-Holiness Ecumenical Patriarch Bartholomew, spiritual leader of over 300 million Orthodox Christian faithful worldwide, joined Pope Francis at the Vatican in Italy for a peace summit on the evening of June 8, 2014. His Holiness Pope Francis extended the invitation in a focused effort and spiritual initiative to assist the peace process in the Middle East. His All-Holiness Ecumenical Patriarch Bartholomew joined the summit as a renewed commitment to Christian unity and an enduring desire to include people of all faiths in dialogue. The Pope and the Ecumenical Patriarch were also joined in the interfaith summit by Israeli President Shimon Peres and Palestinian President Mahmoud Abbas as well as religious representatives from Jews, Christians and Muslims to participate in intense deliberations and an interfaith invocation to promote peace in the region.

Religious leaders read passages from the Scriptures and offered prayers of thanksgiving for God's creation, asking for God's forgiveness and peace in the Middle East. Reading from the Prophet Isaiah, His All-Holiness re-

mind the people of the region that God had not abandoned them and that He would answer before they call, and hear while they yet speak (Is 65:24). The Ecumenical Patriarch also invoked God's blessings upon the Jewish, Christian and Muslim people in the Holy Land and prayed that their shared thanksgiving for all of God's blessings may remind them that they are brothers and sisters. In his address, Pope Francis expressed his thanks to the Ecumenical Patriarch: "I thank Your Holiness, my venerable Brother Bartholomaios, for joining me in welcoming these illustrious guests. Your presence here is a great gift, a much-appreciated sign of support and a testimony to the pilgrimage which we Christians are making towards unity." After the invocation, Pope Francis and Ecumenical Patriarch Bartholomew shook hands with Presidents Peres and Abbas. As a clear sign of their desire for mutual reconciliation and their search for an equitable solution to the conflict in the Middle East, the four leaders planted an olive tree in the Vatican gardens.

During their May 25-26, 2014 Apostolic Pilgrimage to Jerusalem, Pope Francis and His All Holiness affirmed their commitment to continuing the theological dialogue between the two largest Christian Churches in the world. They also agreed to expand relations to include non-Christian faith communities and actively engage in the peacemaking process, particularly in the Middle East, the origins of Judaism, Christianity and Islam.

—www.patriarchate.org



Planting an olive tree for peace in the Vatican gardens.

Photo: AP Max Rossi



His All Holiness Ecumenical Patriarch Bartholomew (left) and His Holiness Pope Francis (right).

Photo: AP Max Rossi



### Храм Божий

"Хіба ж не знаєте, що ви—храм Божий і Дух Божий живе у вас? Якщо хто зруйнує храм Божий, того покарає Бог: бо храм Божий святий, а цей храм—ви". (1 Кор 3:16-18)

### Criticizing Others: James 4: 11-12

"Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one lawgiver, who is able to save and to destroy. Who are you to judge another?"

Belittling criticism of others is another case of pride coming out in what we say. It is a lack of faith united with evil works, an offense both to the person criticized and to God. God's will is to love others (2:8) with humility and mercy, even if they are in the wrong (3:13-18).

—The Orthodox Study Bible

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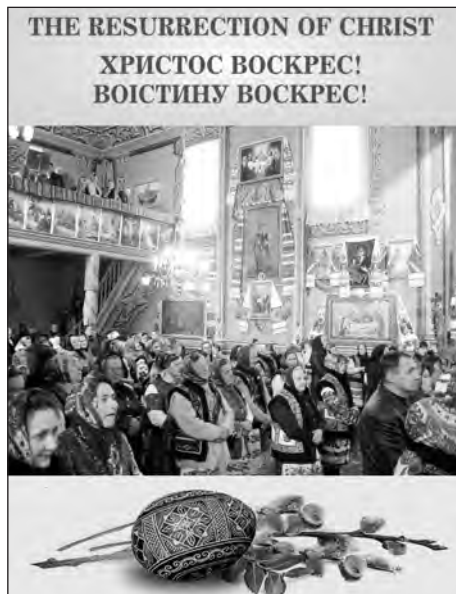
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### Заликаємо до підтримки музею діаспори



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 життя 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 Музея 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 буковинську діаспору.

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 надсилати 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: vkouchnir@acn.net

■ Over the next decade churches, along with society, will be hit by a huge demographic shift when the baby boomer generation turns 65. Now in their 50s and 60s, they are not typical seniors. This huge generation has shaped Canada's economy and society at every stage of its developmental cycle and will continue to do so as they age. Richard Gentzler, director of the Center on Aging and Older Adult Ministries in the USA, describes the challenge facing churches today. He articulated that traditional ministry programs need to be re-evaluated and re-shaped in light of the aging boomer generation. With most churches geared towards young people, Dr. Gentzler notes that congregations miss out on the value and importance of other generations within the church body. The baby boomer generation represents significant potential to church ministries, and boomer outreach offers a new challenge to 21st C mission work.

## Who are the boomers?

The generation born from 1946 on into the two decades after the Second World War has been dubbed "baby boomers". According to Canada's 2011 Census, there are 9.6 million, or about 3 of 10 Canadians are boomer, causing a demographic imbalance compared to other age groups. Stats Canada reported in 2012 that half the country's population was over 40, foreshadowing a huge shift in societal needs from more health care facilities to income security. This means that seniors could exceed the number of children for the first time in Canada's history, states the Canadian Encyclopedia. Further, at an average of 78 years, life expectancy is rising. For churches, this translates into several categories of "older adult" ministries, according to Dr. Gentzler. He contends, "Churches need to look at changing older adult ministry."

## Boomer Worldview

Unlike their parents who struggled through the Great Depression and WWII, this generation was shaped by personal affluence, an economic boom, educational opportunities, urbanization and the start of societal change. They also were shaped by modernism and moral relativism. The Pew Research Center describes this generation as educated, media-oriented, independent, cause-oriented activists, fitness conscious, rock music fans and questioning of authority. "Boomers... bounded onto the national stage in the 1960s with high hopes for remaking society," stated Vera Cohn and Paul Taylor in their research, "The boomers were focused on changing society, bringing new attitudes and expectations toward lifestyle. These views continue to redefine this generation's approach to aging and retirement." By numbers, boomers have greatly impacted society overall. "From the cradle to young adulthood, entire industries have sprung up or been revolutionized to feed, clothe, entertain, and educate our societies," explains Amy Hanson, author of several works on ministering to baby boomers.

## Boomer Spirituality

Generally, boomers have been characterized as being church drop-outs. The Pew Research Center paints a picture of boomer religious life: They are

less religious than older adults, although 43% claim they are "strong" members of their religion. Anderson divides boomers into three religious subcultures: (1) Loyalists are the social conservatives remaining in the church of their parents; (2) Returnees have been disaffected, left, but are not active upon returning; and (3) Dropouts, who we hear most about, consider mainstream religious institutions out-of-touch with modern life. "Each religious subculture manifests differences in spiritual styles and commitment but all are affected to some degree by their experiences in the counterculture," says Kerby Anderson, who has tracked religious trends among the baby boomers.

This does not mean that boomers are disinterested in religious life. On the contrary, they make up the majority of the 82 million people annually spending at least \$225 million a year on spiritual or religious information and services, according to Beliefnet, the online religious portal. In fact, the baby boomers have been described as spiritual shoppers. "Spiritually hungry for meaning, they dined heartily at America's cafeteria for alternative religions and New Age philosophies," Anderson explains. The boomers transferred their shopping mentality from other aspects of their lifestyle and applied it to spirituality, switching from one spiritual approach to another, explains Beliefnet. The internet is just one of the major new spiritual intermediaries used to explore faith and experiment with different approaches. Nevertheless, while rejecting the religious traditions of their parents, the boomers actually seek meaning, an eternal life, happiness and guidance for living life, just as their parents and grandparents do, writes Beliefnet.

At the same time, many boomers lack fundamental religious education, having been away from the church. "The truth is that many boomers need mentoring themselves," Craig Miller writes on boomer spirituality, "The fact is that boomers are often an untapped group churches should be ministering to." This means that the boomers are as much in need of religious education as the youth of the parish, writes Anderson. Hanson adds that senior adult ministries often overlook emphasizing evangelism and spiritual growth. "Just because people have reached a certain age does not mean they are saved or walking with the Lord," she commented. "Adults do not necessarily become more religious as they age."

## Boomers and the Church

According to Dr. Bobby Harrington, who writes on religious trends among boomers, this generation prefers purpose-driven churches reflecting their purpose-driven lives. For boomers, bigger was better, says Dr. Harrington, giving rise to mega protestant churches with broad-scale programming to reach the masses. As a result, says Dr. Harrington, this quest for professionalism turned the church into a corporation with the pastor as CEO.

Anderson observed that baby boomers are returning to church. "Most of them grew up in religious households," she describes. "Many jettisoned their religious beliefs when they became adults because spirituality seem-

ed irrelevant in the secular, pluralistic culture of modern life." She explains that two processes led to the exodus of boomers from organized religion: Secularization and pluralization. Anthropological research shows that secularization of society over the past century shifted the historical roles of religious institutions to other secular sectors. For example, the hospice role was taken up by the health care system. "Religious ideas were less meaningful, and religious institutions were more marginal in their influence on the baby boom generation," Anderson notes, adding that pluralization increased the number of world views, faiths, and ideologies. "This increase in choice led naturally to a decrease in commitment and continuity." The take-home message for churches, says Anderson, is that "baby boomers are very different from their parents in terms of spiritual commitment and Biblical understanding, and churches and Christian organizations that reach out to this generation must be aware of these differences if they are to be effective." George Gallup writes in his book: "Such religious individualism stems both from American individualism that has been a part of this country for centuries and this generation's desire for flexibility and individuality.... They embrace a faith that is low on commitment and high on choice."

How is the church responding to this challenge posed by the boomers? According to Hanson, "nearly every industry, from travel and leisure to health care, is working overtime to respond to these unprecedented numbers. But the church is lagging behind, and as a whole." Hanson suspects that church leaders simply do not know how to prepare for this new phenomenon in North American life. "Our attitudes toward senior ministry and the absence of targeted evangelism to those over 55 could leave us ill-prepared to meet the transformation of aging about to overtake us," she writes. In any case, notes Dr. Gentzler, "Ministering to the baby boomer generation will be different than for earlier generations of older adults."

Given the large differences in mindset between the boomers and previous generations, ministry to them has to be adjusted, writes Hanson, "Baby boomers are on the cutting edge of ministry today." She states, "This group has more experience and is more traveled, and what senior adult ministries have historically been built on will not work for them." She says, "They are concerned about retiring, health, aging parents, raising grandchildren and marriage challenges. You cannot expect this generation to jump into traditional senior adult ministries."

## Ministry for Boomers

According to Hanson, who has blogged extensively about boomer ministry in the USA, the public usually regards aging as a predictable linear progression from childhood to adulthood and on into maturity. "It is a series of stages, each preparing for the next along the way," she says. We grow up, go to school, get a job, have a family, advance a career and retire. She argues that this linear view arose 150 years ago in the industrial revolution: "Although it may have worked, it has also produced most of the prejudice we have about our el-

derly in many cultures today." She adds, "The linear view of aging tends to cause us to define vital, growing churches as those with younger families. ... It narrowly defines senior ministry as consisting almost entirely of recreational projects and social gatherings. It tends to view the seniors in the congregation as a liability group that requires care-taking rather than caregiving. If seniors are involved in church leadership, it is assumed they are conservative, risk-averse, and change-blocking."

The linear view of aging, according to Fredric Hudson, "creates social prejudice against the old, ... [thus robbing] thousands of people of enormous possibilities that they are capable of attaining as they get older." Further, we are an age-segregated society, but, there are benefits to being an intergenerational church, Hanson noted. Hudson proposes a cyclical model of aging for churches that can aid ministry and provide a more accurate picture of the process. This model sees aging progress from childhood to maturity as a series of life chapters marked by transitions when we reassess ourselves in light of six core values: a sense of self; achievement; intimacy; creativity and play; search for meaning; and compassion and contribution. As we age, we also define and emphasize these values differently.

Writing on baby boomer ministry in his book, Robert Chism says, "Culture communicates that as people age they should be relegated to the sidelines as if they no longer have something to contribute." This is no longer applicable to wayward boomers. Some assumptions need to be challenged, says Chism. Dr. Gentzler stresses that most boomers do not identify with labels such as 'older,' 'senior' or 'elder' and want to stay active and working. For churches, this means boomers will have little or no interest in existing seniors' ministry programs. For their whole lives, boomers have been changing their world. Dr. Gentzler sees them continuing this trend. To engage boomers, Hanson suggests that churches create ministries that help people age well and offer ministry with a purpose: "Older adults can lead significant ministries—not just folding bulletins or making coffee." Hanson provides several suggestions on developing ministry for this demographic groups and targeting older parishioners. For example, she suggests diversifying ministry programs to include all generational groups, and to integrate older adults in every aspect of the church. Hanson also challenges ministries to reach out to the millions of older adults who do not have a personal relationship with Christ. "The truth is, not all older adults are Christians," she notes.

## Orthodoxy and Boomers

Orthodoxy has much to offer the baby boomers and can provide a sound response to their disaffection that grew out of the influential moral relativism. "It was a crude, immature, poorly articulated, but very influential ideology driven by the music, movies, and books of popular culture. Many young people embraced it," Colleen Carrol, writing on generations and Orthodoxy stated, "Moral relativism cannot nourish the soul."

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## The Human Cost of War

■ **KYIV, UKRAINE**—Ukraine has been in a state of war for some time now, stated Ukraine's outgoing Foreign Minister Andriy Deshchych. For the past 7 months our spiritual homeland has experienced a state of turmoil with a social uprising, the annexation of its southern territory Crimea by Russia and unconventional warfare by insurgent groups. While many may be caught up in following the latest geopolitical maneuvering in Brussels, one should not ignore that there is a tragic human cost to war—on the ground in Ukraine. Right now, a humanitarian catastrophe is unfolding in the eastern conflict zones of Ukraine, warn Ukraine's community organizations, the United Nations High Commissioner for Refugees and the Organization for Security and Cooperation in Europe.

Our brothers and sisters in Christ in Ukraine are paying a high price in this conflict. The Office of the United Nations High Commissioner for Human Rights on June 18 released its third report on Ukraine outlining humanitarian concerns in the conflict zones and Crimea. Ukraine's citizens have to deal with loss of life and homes, while facing the uncertainty of tomorrow. We survey some of the impacts of the war on the daily lives of ordinary Ukrainians as highlighted in the UN report as well as in Ukrainian media accounts.

### New Style of Warfare

Ukraine's decimated military was unprepared for this new form of insurgency warfare. Events in Ukraine have caught the world security system off-guard. Following Russia's annexation of Crimea, the focus shifted to the eastern Luhansk and Donetsk border regions where Russian-backed separatists and terrorists are trying to assume

power. Luhansk oblast with a population of 2.2 million is a resource-based region of coal mining, natural gas and minerals extraction as well as industrial agriculture. Donetsk oblast has 4.3 million people and is the country's coal basin with 300 mines in operation. Notably, it is also a region of mixed ethnicity having 120 ethnic groups. Ethnic Ukrainians make up 57% of population and Greeks are the third largest ethnic group.

The situation is complex on the ground and it is little wonder that the international community tends to simplify the situation. Although the military action is called an anti-terrorist operation, to those Ukrainian troops involved and to the civilians living there, it is a real war, noted one *Hromadske* TV journalist who was recently arrested by Russian border guards while preparing her news report on border towns. The Interior Ministry has identified up to 12 different groupings involved in the insurgency, including terrorists and freedom fighters from the Russian Federation and ex-Ukrainian police sympathizing with the separatists. Ukraine's National Security Council estimated 20,000 terrorists are operating in the two oblasts. Further, criminal gangs have resurfaced and now operate openly. Many of them are responsible for the looting and kidnappings. The situation has been complicated by a disgruntled local population in the east unhappy with the central Kyiv government. The daily reality for Ukrainian citizens both in the conflict zone and in safe areas across the country has become threats of unrest and fear. Each day brings a new kind of provocation: bomb threats, train derailments, kidnappings, and explosions among others.



### Economy

Ukrainians face grave economic uncertainty. When the new government took over four months ago, the country teetered on the edge of default. The treasury was empty, Prime Minister Arsensiy Yatseniuk told parliament during his first days in office. The new government rushed to secure international loans and stabilize the hryvnia, which plummeted. Further, emergency monies had to be found to fund the military and support the displaced population in conflict zones. Ukraine lost hundreds of billions of dollars due to Crimea's annexation, Energy Minister Yuriy Prodan estimated on May 30. To complicate matters, Ukraine is also crossing economic swords with Russia, its largest trading partner. Russia has cut natural gas supplies to Ukraine on June 16, leaving the Kyiv government scrambling to top up its energy resource needs. Russia has also slapped trade sanctions on Ukrainian dairy and produce, both chief exports to Russia.

For ordinary Ukrainians the economic crisis translates into higher prices, falling wages and lost jobs. For example, utilities in Kyiv leaped 101% as of June, fresh fruits and vegetables climbed 50%, while devalued wages stayed the same, TSN news reported. One Kyiv resident says he works at three jobs just to meet his housing loan payment. According to the financial TV show *Hroshi*, the civil service, construction industry, advertising and the small and medium retail trade sectors are seeing huge cutbacks. Retail sales plummeted 30% since January. On Kyiv's central street Khreshchtyk, the scene of the winter 2013-2014 protest, many of the elite stores have not been reopening. *Fokus* news magazine in late May wrote that business in the eastern oblasts has been hit hard by the conflict. In Donetsk oblast alone 60 companies stopped operating due to terrorism, leaving people in the conflict zones without work, TSN news reported.

### Agriculture

Ukraine begins its harvest season now. Gathering crops in the conflict zones will be challenging in Luhansk and Donetsk oblasts, states local daily

*Delovaya Stolitsya*. The region produces 15% of Ukraine's grain harvest, and the loss of these 9 million tonnes will hit domestic supplies hard. Underscoring the danger, Agrarian Policy and Production Minister Ihor Shvayka told Channel 5 news, "Each combine will be going out accompanied by a heavy armoured vehicle to cover gunfire." According to the Interior Minister Arsen Avakov, Donbas farmers are being approached by terrorists who demand money and threaten to burn their crops. In the Donetsk, Luhansk and Kharkiv oblasts Interior Ministry troops now are guarding grain elevators which have been designated strategic objects. Espresso TV reported that Luhansk and Donetsk farmers could even risk losing their crops due to the damage caused by the conflict. Damage to power lines left farmers without power for irrigation and water pumps at a crucial time in the production cycle, reported *Delovaya Stolitsya*. Furthermore, farmers are afraid to transport their crops for sale, citing cases of terrorists robbing some farmers of their produce and vehicles. Those brave enough to harvest have found crop lands turned into battlefields and their tractors become easy targets for terrorist gunfire. The farmers say they might be forced to leave their crops standing in the fields.

### Environment

In addition to destruction of farmland, fighting has caused irreparable damage to the natural environment. For example, Luhansk oblast contains 101 nature preserves. One of the locations of the heaviest fighting in this region took place in a forest with many flora and fauna on the endangered species list.

### Infrastructure

In the conflict zone practically every infrastructure object needs fixing, from roads damaged by tank treads to buildings destroyed by mortar shelling. Towns in the conflict zone in Donetsk oblast have been left without power, water or food supplies in stores, UNIAN news agency reports.

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## Новообраний Президент України склав присягу

■ **КИЇВ, УКРАЇНА**—7 червня 2014 на урочистому засіданні Верховної Ради України Петро Порошенко, який у першому турі переміг на виборах 25 травня, склав присягу Президента України, прийняв атрибути Глави Держави і верховного головнокомандувача. За традицією Петро Порошенко присягав, поклавши долоню на Пере-



сопницьке Євангеліє і опершись рукою на Конституцію України. Порошенко скріпив текст присяги своїм підписом. На урочистому засіданні були присутні перші три українські президенти, чисельні урядовці, високоповажне міжнародне представництво, у т.ч. Прем'єр-міністр Канади Стевен Гарпер, члени і представники Всеукраїнської Ради Церков і релігійних організацій. Перед початком промови хор виконав духовний гімн України "Боже, великий, єдиний...". На початку своєї промови Президент Порошенко закликав присутніх вшанувати хвилиною мовчання героїв, які полягли за волю України в минулому і в наш час. Завершив свою промову Петро Порошенко словами: "Хай благословить нас Господь! Слава Україні!". Після урочистостей у парламенті, Петро Порошенко відбув на Софійську площу, де було відправлено молебень за Україну за участі представників різних конфесій. Перед цим на Софійській площі у Києві новообраний Президент України Петро Порошенко прийняв командування Збройними Силами України.

—UT-1; 5 Kanal; UNIAN; RISU



(continued from p.8)

Further, the National Bank had to suspend operations in the conflict zone, meaning that people cannot withdraw their money from the bank. Social Policy Minister Ludmila Denisova announced that funds for social payments, such as pensions, have to be transported in armoured vehicles because of the danger of terrorist hijackings. The Interior Minister added that payments had to be suspended in towns like Sloviansk and Kramatorsk, the hotbed of fighting, until the situation can be stabilized. Iryna Herashchenko, presidential designate to Donetsk and Luhansk, told Channel 5 news, "The most dangerous job in the region right now is the postal worker who is carrying pension money. They risk being robbed or shot."

#### Crime Rate

Crime is flourishing in the conflict zones with the police force dysfunctional. The UN report on Ukraine outlines the breakdown of law and order in the eastern regions held by armed groups. The report notes an increase in abductions, detentions, torture and killings. The various insurgent and criminal groups in Luhansk and Donetsk daily terrorize and intimidate the population. Journalists, particularly Ukrainian language journalists, pro-Ukrainian activists, those speaking Ukrainian, local politicians and loyal police officers have been targeted. Ukraine's National Security Council spokesperson Volodymyr Chepoviy reported that schools, day cares and hospitals have been attacked by terrorists. In the last week of June there were 14 kidnappings in Donetsk city alone. Foreigners are not immune. In early June eight members of OSCE observer missions were taken hostage. Such actions have shocked Ukraine and the international community. Journalists, medics and international observers are hands-off according to the unwritten code of war internationally, even in such places as Iraq and Afghanistan. Insurgents are always in search of cash, food and cars, putting residents in constant danger of robbery, assault, kidnapping and drive-by shootings. Stores have been vandalized and at least 20 banks and 100 banking machines were robbed, according to the National Security Council. Small shops have closed in the most dangerous zones and even the large factories are not safe. In mid-June a coal mine was stormed by terrorists trapping 700 miners underground.

#### Health

Hospitals are in shambles and medical workers face daily dangers in

the conflict zones. Health Care Minister Oleh Musiy told Channel 24 news, "Terrorists do not care about health care." He explained that only 10 hospitals are operating in the conflict region currently. The remaining have been stormed or vandalized by terrorists. Ukraine's Epidemiological Department is concerned about a possible epidemiological disaster. In mid-June at the height of battle many morgues suspended operations because they were overfilled. The department also noted that terrorists have been burying their fighters in shallow graves, in ditches and water channels, threatening the environment in the summer heat. Elsewhere in the country, the health of Ukrainians is at risk with cost of medications rising 25%. The UN report expressed concern about life-threatening medical concerns to HIV/AIDS patients in Crimea. Ukraine has the highest incidence of HIV/AIDS in Europe. Russian legislation now bans the therapy program available in Ukraine and Europe, leaving these patients with deteriorating health conditions since early May.

#### Religion

The UN report is also worried about freedom of worship. It cites several cases of violent incidents, threats and intimidation directed at clergy and members of the Ukrainian Orthodox Church jurisdictions, as well as adherents of other religious denominations, in the Donetsk and Luhansk regions and Crimea. The most dramatic example occurred in Perevalne in Crimea on June 1 when pro-Russian armed men took over the Ukrainian Orthodox Church, Kyiv Patriarchate's Pokrova church, vandalizing the interior, beating up the priest, his family and parishioners. The Crimean authorities view the Kyiv Patriarchate jurisdiction's pro-Ukrainian position as extremism. Non-Orthodox churches are also targeted. The Ukrainian Catholic Church clergy and parishes have been intimidated in Crimea and the eastern oblasts. A Protestant pastor was killed by terrorists in Donetsk oblast. Crimean authorities have searched Tatar mosques. In addition, terrorists have been abusing the Church in the conflict. Most odiously, on the Feast Day of the Holy Trinity the terrorists used a church's grounds in Sloviansk to destroy Ukrainian military targets.

#### Human Rights

According to the UN report, countless human rights abuses are being reported in Crimea from arrests of journalists and abductions of Ukrainian activists, to religious and ethnic perse-



cution. For example, Ukraine's Foreign Ministry reported on May 30 that it sent a note of protest to Russia regarding the forced russification in Crimea and the dismantling of the Ukrainian language educational system. In late June authorities shut down the last Ukrainian language newspaper in Crimea.

#### Displacement

Persecution in Crimea and danger in the east has forced people out of their homes with little more than a single suitcase. As of June 18, according to UN report, Ukraine had 38,000 internally displaced persons from the conflict zone and Crimea. A week later this figure climbed to 48,000 displaced persons. This problem could explode with over 6 million people living in this eastern region. Unlike the Balkan conflict, Europe has been fortunate that Ukraine is absorbing the displaced internally with most going to Kyiv, Lviv and central and western oblasts. Unlike the displaced persons camps for Syrian refugees seen in Lebanon and Jordan, there will be no tent camps in Ukraine. Ex-First Vice Premier and current Prosecutor General Vitaliy Yarema commented to Channel 24 TV, "There will be normal housing and normal jobs for these people. We are talking about people's lives."

#### Human Cost

The greatest cost in this war has been the loss of life. The Defense Ministry reported that the army lost 138 in the anti-terrorism operation as of the ceasefire to June 24. Adding the National Guard and Border Guards lost in action, the death toll is higher. The UN High Commissioner counted 423 have been killed in the two months of the anti-terrorism operation. This includes dozens of civilian deaths, adding some hit by shrapnel or hostages who have died of torture at the hands of the terrorists. "Abductions, detentions, acts of ill-treatment and torture, and killings by armed groups are now affecting the broader population of the two eastern regions," states the UN Human Rights Monitoring Mission report. The loss of each one of its citizens is felt across Ukraine as troops from every region are engaged. There have been major losses—49 in the downing of the transport plane on June 15 and 14 killed in the downing of the helicopter. Already, 16 cities have held days of mourning for losses of their local troops. Their funerals have attracted thousands of people wishing to honour the courageous men giving their lives.

#### Media

The UN report draws particular attention to the deteriorating climate facing the media in eastern Ukraine. Journalists, bloggers and other regional or visiting media face violence, intimidation and abduction by the

insurgents. For example, Espresso TV reported that two Channel 1+1 journalists were abducted by terrorists who threatened to shoot them for assisting the Ukrainian army. Of the 28 reporters killed in the world this year, 5 died in Ukraine, says Reporters Without Borders. Further, in the conflict zone insurgents have blocked broadcasting of Ukrainian TV and radio channels.

#### Humanitarian Aid

Despite the crisis and uncertainty, Ukraine's citizens continue to demonstrate Christian virtues of generosity and caring for one another. With the military budget stretched, citizens across Ukraine have been pitching in to supply the troops with everything from food and water supplies to uniforms and bullet-proof vests. At one point, they supplied over 90% of the military's needs. Aid, which now totals 134 million hryvnia, has been collected by community groups, stores, civic organizations, Churches, factory workers and individual donations. UNIAN reported that in one week of June alone Dnipropetrovsk oblast sent 1.5 tonnes of humanitarian aid to Donetsk for troops and local residents, Zakarpattia sent 3 tonnes, Poltava sent one tonne and Sumy dispatched several tonnes. Many efforts have been targeted. The Rivne business community pitched in to buy buses for troop movement. The Lviv Eparchy of the Ukrainian Catholic Church purchased ambulances for the front lines and the Kyiv Patriarchate bought patrol vehicles for the Border Guards. Blood drives are held for the wounded soldiers. According to the Defense Ministry, blood donations have doubled since February. Community organizations have been caring for displaced persons and those wounded in the fighting. Lviv city, which earlier bore the brunt of anti-Ukrainian propaganda, has turned the other cheek and was one of the first cities to welcome the displaced from Crimea and Donetsk, providing housing and jobs. Most importantly, "Right now, Ukraine is fighting on behalf of all of Europe," Interior Ministry advisor Anton Herashchenko told Channel 5 news, "Ukraine is now fighting for the future and freedom of Europe against Mr. Putin who wants to show democratic nations that he is right and democratic nations are wrong." These examples of compassion for homeland and fellow humans have much to teach the rest of us about love, Christian virtue and what is truly valuable in life. As Ukrainian Orthodox, we cannot remain indifferent to the suffering of others. The most important thing we can do is to support our brothers and sisters in Christ and to pray to the Lord for the safety and salvation of those in our spiritual homeland.

### Святий Благовірний Рівноапостольний Володимир Великий, у Св. Хрещенні Василій, Великий Князь Київський (1015), част.1

"Блаженні ті, що чинять добро, а прокляті ті, що чинять зло". —Св. Володимир

**Н**а 28-го липня за григоріанським календарем (це—15-го липня за юліанським) ми святкуємо пам'ять Хрестителя Київської Русі, великого князя Володимира, прозваного, як і бабуня його Св. Ольга Рівноапостольним (по-грецькому *Ісаностолос*). Цю славу людину обрав Бог відіграти ключеву роль у розвитку долі народів українського, білоруського, російського та й інших.

Коли відправляємо Літургію, священнослужитель завжди обкаджує ікони та народ Божий, бо ж і ми також ікони! Ми створені за образом Божим (який ніколи не може бути затертий) і нам дано покликання зростати чи, як дехто каже, розвиватися на Його подобу, тобто, ставати подібними Йому чеснотою, мудрістю, красою, любов'ю та всією досконалістю. А Він Сам стається Основою, Нествореним, Той-Хто-є (ось таке значення імені *Ягве*, що передається чотирма буквами на івриті, а Свідки Єгови помилково вважають, що це Його власне ім'я). Тобто, ми—Його живі ікони-в-процесі. Його Благодать поклікала нас до буття. Вона підсилює нас, провадить і спонукує нас ставати тими, чим маємо бути в вічності. Одне з благословень, що приносять нам Святи—те, що в них ми бачимо цей процес виконаний до дивовижної міри. Ми їх шануємо, стараємось їм наслідувати, і маємо честь бачити їх, як співслужителів та заступників за нас перед Богом. (А ми також поминаємо і їх перед Богом у Божественній Літургії).

Одним з найкращих способів наслідувати Святих—а між ними й Св. Володимира—це відвертатися від марних занять світу, що впав у гріх до ласкавості, милосердя та істини вічного Царства Отця і Сина і Святого Духа. Дехто шокований читаючи про життя Володимира перед

його наверненням до Віри Господньої. Щоправда, блаженної пам'яті Митрополит Іларіон (Огієнко) зауважив, що агіографи мабуть перебільшували його експеси, щоб тим яскравіше вражало перемінене його життя після його єднання з Христом.

Володимир був сином великого князя Святослава, якого батько, великий князь Ігор, загинув з рук слов'ян дерев'янів, коли Святослав був ще повзунком. Мати Святослава княгиня Ольга жорстоко помстилася за свого чоловіка. Деякі джерела кажуть, що це включало страту їхнього короля Мала (ім'я його правдоподібно означає *короткий*) Любечанина, що був наважився запропонувати шлюб удові, якої чоловіка його народ був забив. Та вона змилосярдилася над його дітьми і прийняла їх у свій двір. Його син Добриня пізніше став цінним помічником Володимира (який, як ми побачимо, був його племінником), а його дочка Малуша Любечанка стала служницею Ольги.

Святослав виростав з Малушею при княжому дворі. Вони полюбилися одне в одному, але, хоч Малуша була прийняла християнську віру своєї господині, Ольга не могла заставити себе поблагословити їх на подружжя і відіслала її до деревлян. Отож, поміж ними й народився їхній син, Володимир (якого ім'я по-слов'янському означає *володар світу чи миру*, а по-староскандинавському сказань це Вальдемар, що означає *визначний володар*) у 958 р. (деякі джерела подають 960). Святослав поважав свого наймолодшого сина Володимира нарівні зі своїми старшими синами Ярополком і Олегом, і поділив свої землі між ними. Володимиру віддав він Новгород (сьогодні це в Російській Федерації), а Ярополку віддав Київ. і Олегу—Овруч (у сьогоднішній Житомирській області), столицю зе-

мель деревлян.

Князь Ярополк виповів війну проти своїх братів (не було це надзвичайним у тих часах) і вбив Олега, зайнявши його володіння. А Володимир утік у Скандинавію і повернувся з військом, щоб відвоювати Новгород і побороти Ярополка, якого він підступом убив. По дорозі він також зайняв місто Полоцьк (сьогодні це в Білорусі), коли князь міста Рогволод (по-староскандинавському Рагнавальд) відмовився віддати за нього свою дочку Рогнеду (по-староскандинавському Рагнільду). Принцеса (деякі джерела кажуть, що вона була заручена з князем Ярополком) сама погорджувала Володимиром, як сина служниці. Володимир взяв її насильно в жакливому сценарію, як одну з (пізніше) декількох жінок. (Коли він розвівся з нею пізніше, щоб повінчатися з Анною, дочкою Візантійського імператора, бо ж, як християнин, він міг мати лише одну дружину, Рогнеда стала черницею з ім'ям Анастасія). Вона дала йому (як твердять більшість науковців, хоч є також підстави вважати матір'ю саме Анну) його славетного наслідника (який перед тим, як наслідував його на престолі, був його суперником), великого князя Ярослава (по-староскандинавському Ярзіліфр) Мудрого (його ж прославила святим у 2008 р. Українська Православна Церква Київського Патріархату, а як місцевого святого прославила його в 2004 р. Українська Православна Церква Московського Патріархату).

На початку своїх 20-ти літ князь Володимир уже затвердив своє володіння від земель сучасної України на північ аж до Балтійського Моря. Він також взяв декількох жінок. Наприклад, крім Рогнеди, яка може була заручена з Ярополком, була також удова Ярополка, яка може нази-



валася Юлією. Вона була колишня грецька черниця, яку в Болгарії полонив Святослав і одружив її з Ярополком—а Володимир взяв її силою, убивши Ярополка. Мав він також сотки наложниць. І був він безкомпромісним язичником, який може ввів і людське жертвоприношення в Києві місцевому божкові Перунові Громовержцеві.

Та Дух Святий діяв у його серці. Володимир осмислював героїську кончину варязьких мучеників Феодора й Івана, які були відмовилися підкорятися вимогам язичницьких жерців. Ще більше зворушив його грецький філософ, який розказав йому про Старий та Новий Завіти і дав йому картину Страшного Суду. А коли Володимир побачив її він промовив: "Блаженні ті, що чинять добро, а прокляті ті, що чинять зло". Йому вже завершувалися 20-ти літ і був він готовий до переміни.

—митр. прот. д-р Ігор Кутаїш  
\*Продовження  
в наступному випуску.

### Ministering to Baby Boomers (continued from p.7)

Nor ...engage the deeper questions that give life meaning." The unchanging foundations of the Orthodox Church provide that stable moral compass for the spiritually struggling boomer. Furthermore, it is precisely the strength of Orthodox doctrine that boomers are seeking. Dr. Bobby Harrington notes, "Baby boomers came to faith at the pinnacle of the modern era. Logic, facts, and science reigned supreme in the intellectual world of our youth, and we responded with a well-thought-out faith. If intellectual clarity was the goal of the modern university, doctrinal clarity was the goal for preaching and teaching."

One of the common reasons for baby boomers leaving the church, says Sims, is that they regard traditional churches as out-of-touch with the times. Boomers respond more to churches that attend to contemporary is-

suess. Perhaps unknown to boomers, the Orthodox Church, in fact, is at the forefront of such contemporary concerns as global warming and diversification of energy resources, third world poverty and Middle East peace talks. For example, the Ecumenical Patriarch of Constantinople Bartholomew has been recognized internationally as the "Green Patriarch" for his stand on protecting the environment. The Greek Orthodox Patriarch of Antioch and All the East John is a key player on humanitarian issues in conflict zones in the Middle East. The Orthodox Christian Missions in the US runs an active mission outreach program in some of the poorest countries. The Orthodox Church jurisdictions in Ukraine played a crucial role in this winter's revolution of dignity in Ukraine. These are only a few examples demonstrating to boomers that the Orthodox Church indeed plays an active role in contemporary issues on the world stage.

The Greek Orthodox Archdiocese in America's comprehensive research

in 2010 identified that models for ministry to boomers—and indeed subsequent generations—will have to change to continue Christ's ministry in North America: "If it is to continue its sacred ministry in America, it must find a way to encompass the old and the new. If our faith hopes to have a presence in the future in America, it must be sensitive to the contemporary world." Orthodox teachings have to be presented considering the context of a pluralistic, secular and highly materialistic society.

According to Benton Johnson, sociology professor at the University of Oregon, "Sure, the basic needs of people never change, but how we approach them and package our message must change to meet them where they are today. The message of hope and new life in Jesus is sacred and unchanging; the method of delivery is not." World Orthodoxy has heard this call. In the last decade we have seen the writings of Church Fathers and saints hitherto preserved in monastery archives be

released to the world by various Orthodox jurisdictions around the world, which are publishing and translating them into the most popular world languages along with contemporary interpretations.

### Giving Back

The baby boomer generation also has much to offer the Church. The now retiring boomers are seeking challenging and fulfilling ways to fill their time, according to Gallup research. "They want to be engaged in something meaningful," Hanson comments. As volunteerism plummets, she noted that it is worth considering that older adults have skills, experience and time to contribute to meaningful service. Hanson adds, "We simply must expand our view of what it means to serve in the later years of life. The church has an incredible opportunity to reach this group and unleash them to significantly impact the kingdom. Let us not miss this chance."

# Сяюча краса СВЯТИХ The Radiant Beauty of the Saints

## Holy Right-believing Equal-to-the-Apostles Volodymyr the Great, in Holy Baptism Basil, Great Knyaz' of Kyiv, 1015, Part 1

"Blessed are the doers of good and damned are the evil-doers." —St. Volodymyr

**O**n July 28 on the Gregorian Calendar, or July 15 on the Julian, we celebrate the Baptizer of Kyivan Rus' the Great Knyaz Volodymyr, who, like his grandmother, St. Olha, is titled Equal-to-the-Apostles. In Ukrainian this is *Rivnoapostolnyi*, and in Greek *Isapostolos*. This great man was chosen by God to play a key role in the unfolding destiny of the Ukrainian, Belarusian and Russian nations, among others.

When we celebrate a Divine Liturgy, the celebrant always censes the icons and the people of God, for we too are icons. Created in the image of God which can never be obliterated, we are given the vocation of growing or, as some might say, unfolding into His likeness. In other words, we are to become like Him in virtue, wisdom, beauty, love and all perfection—and He alone is forever the Source, the Uncreated, the One-Who-Is. This is the significance of his name, *Yahweh*, rendered by the Tetragrammaton in the Old Testament. Jehovah's Witnesses mistakenly believe this to be His proper Name. Thus, we are His living icons-in-process. His Grace has brought us into being, empowers, guides and inspires us to become who we are called to be in eternity. One of the blessings brought to us by the Saints is that, in them, we see this process accomplished to an awesome degree. We honour them, seek to imitate them and are privileged to see them as fellow-servants and intercessors for us before God. We also remember them before God in the Divine Liturgy.

One of the most important ways to

imitate the Saints—and among them St. Volodymyr—is to turn away from the vain pursuits of a fallen world, towards the kindness, mercy and truth of the eternal Kingdom of the Father, the Son and the Holy Spirit. There are those who are shocked when they read about Volodymyr's life prior to his conversion to the Faith of the Lord, although Metropolitan Ilarion (Ohienko) of blessed memory has noted that his excesses may have been exaggerated by hagiographers in order to portray more dramatically the change in his life after he came to Christ.

Volodymyr was the son of the Great Knyaz of Kyiv Svyatoslav, whose father, the Great Knyaz Ihor, had died at the hands of the Derevlyanian Slavs when Svyatoslav was but a toddler. Svyatoslav's mother, Knyahynia Olha, had avenged her husband with great ferocity. This, according to some sources, included executing their king, Mal Lyubechanyin, who had the temerity to propose marriage to the widow of the man whom his people had slain. The name Mal likely meant short. She then had mercy on Mal's children by taking them into her household. His son Dobrynya became a valuable aide to Volodymyr, who, as we shall see, was his nephew. His daughter Malusha Lyubechanka became Olha's maid-servant.

Svyatoslav grew up with Malusha in the royal court. They fell in love, but Olha could not bring herself to bless their union although Malusha had accepted the Christian Faith of her mistress, and sent Malusha back to her Derevlyanian tribe. It was among them that their son Volodymyr was born in

958, or 960 according to some sources. Volodymyr in Slavonic, means "world" or "peaceful" "ruler" and, in the Norse tongue of the sagas, Valdemar, "renowned ruler". Svyatoslav held his youngest son Volodymyr as equal to his two older sons Yaropolk and Oleh, and divided his lands among the three. Volodymyr was given Novhorod, which is today a part of the Russian Federation. Yaropolk was given Kyiv and Oleh, Ovruch, capital of the Derevlyanian lands in today's Zhytomyr oblast.

Knyaz Yaropolk waged a campaign against his brothers that was not unusual in those days, and slew Oleh, taking over his realm. Volodymyr fled to Scandinavia, returning with an army to retake Novhorod and defeat Yaropolk, whom he slew by treachery. Along the way he also took the city of Polotsk, part of Belarus today, when its Knyaz Rohvolod, or Ragnvald in Norse, refused to give him in marriage his daughter, Rohneda, or Ragnhild in Norse. The princess had herself disdained Volodymyr as the son of a maidservant. Some sources say she was betrothed to Knyaz Yaropolk. Volodymyr took her by force in a horrible scenario as one of, later, several wives. When he later divorced her to marry Anna, the daughter of the Byzantine emperor, Rohneda became a nun, taking the name Anastasia. As a Christian, he could have only one wife. She gave him his illustrious successor Great Knyaz Yaroslav the Wise. According to the majority of scholars, a good case can also be made for Anna's maternity of his successor who, prior to succeeding him on the throne, had been his

adversary. Yaroslav's name in Norse was Jarisleifr. Knyaz Yaroslav was glorified as a Saint in 2008 by the Ukrainian Orthodox Church, Kyiv Patriarchate, and was recognized as a local Saint in 2004 by the Ukrainian Orthodox Church, Moscow Patriarchate.

By his early 20s Knyaz Volodymyr had consolidated his realm from modern-day Ukraine north to the Baltic Sea. He also took a number of wives. For example, besides Rohneda, who may have been Yaropolk's betrothed, there was also Yaropolk's widow. Her name may have been Julia, formerly a Greek nun captured in Bulgaria by Svyatoslav who married her to Yaropolk. Volodymyr took her by force after killing Yaropolk. Volodymyr also had hundreds of concubines. He was a thoroughgoing pagan who may even have introduced in Kyiv human sacrifices to the local god Perun, "the Thunderer".

However, the Holy Spirit was at work in his heart. Volodymyr pondered the heroic death of the Varangian martyrs Theodore and John, who refused to honour the demands of the pagan priests. He was stirred even more by a Greek philosopher, who told him of the Old and New Testaments and gave him a painting of the Last Judgement. Upon seeing it, Volodymyr exclaimed, "Blessed are the doers of good and damned are the evil doers." He was now in his late 20s and ready for a change.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

\*Continued in the next issue.

## МОЛИТВА ЗАХИСТУ: У небезпеці, скорботі, нападах злої сили

### МОЛИТВА, ЩО ЧИТАЄТЬСЯ В ДНІ НЕСПОКОЮ ТА НАШЕСТЯ ВОРОГІВ НА ДЕРЖАВУ

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

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

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

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

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

### Prayer During Times Of Strife And Enemy Attacks on our State

■ O Lord God our strength, O God of our salvation, You alone are the Creator of miracles. Look down upon us, Your humble servants with mercy and compassion and, O Lover of Mankind, hear us and have mercy upon us. Our enemy has gathered against us to destroy us and demolish our state and our holy sites. Help us, our God and Saviour, and deliver us for the glory of Your Name, so that there shall be words ascribed to us, as Moses states: Be brave, stand firm and witness the salvation of the Lord, for the Lord will be victorious for us.

O Lord our God and Saviour, do not remember our sins and the unrighteousness of Your people, and do not turn away from us in Your anger. But in Your all-mercy and benevolence descend upon Your humble servants who beseech Your mercies. Come to our aid and grant our army victory in Your Name. Vanquish the intentions and unjust provocations of those who make war against us.

We pray to You, our Lord, for our peace and protection so that as smoke vanishes, so too do our enemies vanish, and as dust blows away in the wind, so too let their evil thoughts to destroy our Ukrainian state be dispelled. O Lord, quiet those who oppose Your Commandments and Laws. Return to them the memory of Your Commandments: Blessed are the peacemakers for they shall be called the sons of God. And for those who resist this Commandment of Yours, send down upon them your anger, suffering and the rage of angels who shall sow fear in them and the remembrance that they count themselves as Christians.

May Your will over us be done, O Lord. And if Your Providence will be such that our soldiers give up their souls in battle for the Faith and for Ukraine, then forgive them their sins and on the day of Your Righteous Judgement, grant them the incorruptible crown. We believe and pray to You our Lord, the Great Giver of Life, that You protect, grant harmony and wisdom, and shall lead all to peace.

For You are the Defender and Victor and the Saviour of those who hope in You, and to You we bring glory, the Father and the Son and the Holy Spirit, now and forever, to the ages of ages. Amen.

## The UOCC settles its legal dispute with the Plaintiff Group involved with the Sts. Peter and Paul Ukrainian Orthodox Church in New Westminster, BC

■ **WINNIPEG, MB**—On December 6, 2013, the Ukrainian Orthodox Church of Canada (UOCC) and the group that purported to be the executive of the parish (hereafter, the Plaintiff Group) that assumed control of the former parish of Sts. Peter and Paul in New Westminster, B.C. concluded an agreement to settle their legal dispute. On May 14, 2014 all matters specified in the December 6, 2013 Settlement Agreement were fulfilled and the legal process that began on September 26, 2007, when the Plaintiff Group sued the UOCC for the ownership of the parish's assets, was officially terminated.

The Consistory is issuing this public statement to account and report to the membership and faithful of the UOCC as to what had transpired during the 6-year and 2-month period of this dispute.

The Consistory of the UOCC was the defendant in this lawsuit. In total, the Consistory spent \$223,406 carrying out its legal and fiduciary responsibilities pursuant to the Statutes and Bylaws of the UOCC (Church's Bylaws). \$181,510 was used to pay defense lawyers hired and directed by the Consistory to respond to the numerous claims over this period of time made by the lawyers for the Plaintiff Group, who initiated this case.

The history of this case began in September 2005. The duly-elected parish council of Sts. Peter and Paul at that time informed the Consistory that they were considering dissolving their congregation because their membership had declined to 24, mostly older people, and that they were no longer capable of financially sustaining the parish. Three months later on December 19, 2005, at the parish's regularly scheduled Annual General Meeting, 77% of the members in attendance voted to close their congregation effective July 9, 2006. This decision was reconfirmed a second time at a specially convened parish general meeting held on June 4, 2006.

On July 21, 2006, the Presidium of the Consistory accepted the parish's request to close their congregation and began the dissolution process according to the Church's Bylaws by appointing three Trustees who were or had been members of the parish to oversee the liquidation of the assets of the congregation.

During this time, a group of individuals from the Vancouver area who were never members of this congregation and several who were never members of any Ukrainian Orthodox parish presented themselves as the 'newly-elected executive' of the parish (they became the Plaintiff Group) and challenged the Consistory's actions regarding the process that had started regarding the liquidation of assets. They assumed control of the church and parish residence from the Consistory's Trustees, changed the locks and proceeded to rent out both the church and the residence and retain the revenues from these rentals.

On two occasions, the Consistory sent delegations to meet with this group and others who were claiming to be the members of the parish. The Consistory representatives stated publicly that the UOCC was not interested in closing the parish, but in fact would prefer to have a viable UOCC congregation continue in New Westminster. The Consistory proposed that the 'new executive' register as a UOCC Mission Parish according to the Church Bylaws and the Consistory would provide them with a priest (part time if necessary) to serve their community. If, after two years, this Mission Parish could prove it could sustain itself, then the Consistory would turn over the title to all the church's properties and assets of the former congregation to this new parish and their executive. The Plaintiff Group emphatically and unanimously declined this offer. Sometime later, a second offer was proposed to resolve this matter through the UOCC Church Court process. This offer was also declined.

On September 26, 2007, this group became the Plaintiff Group by initiating the lawsuit against the Consistory of the UOCC claiming that, as the newly formed executive, they were the legal owners of all the parish's assets.

In November 2008, during the process of Examinations for Discovery in Winnipeg, there appeared to be an opportunity to resolve this dispute and end the court case. The Consistory offered to accept the Plaintiff Group as the executive and its membership as a new parish of the UOCC. They were asked to file the same application that any new parish had to complete, to join the UOCC and, by so doing, indicate their acceptance of the Sobor-approved UOCC Parish Bylaws. At the outset, the Plaintiff Group indicated they had a desire to join the UOCC, however, they never acted on this intention. The court process resumed following a considerable delay.

During the early period of this court case, the Plaintiff Group transferred the title of the properties into their own names, publicly presented themselves as a parish of the Ukrainian Orthodox Church of the Kyivan Patriarch (UOC-KP) and rented out the church to an Ethiopian Orthodox Church which held regular parish services throughout most of the time of this dispute. On a few occasions, the Plaintiff Group held a Ukrainian Orthodox Liturgy utilizing either a suspended clergyman from the UOCC or a priest from the UOC-KP.

For the duration of this legal dispute, the principal leaders of the Plaintiff Group conducted a continuous public communications campaign aimed at the wider Ukrainian community of Canada and the USA. They attempted to create the impression that it was the Consistory which was suing them with the intention of seizing the assets from their parish. They repeatedly stated that the Consistory of the UOCC was pursuing this legal action because the UOCC was connected to the Ukrainian Orthodox Church-Moscow Patriarchate (UOC-MP) and in conflict with the UOC-KP. Their claims were unfounded. In the case of the latter, the UOC-KP issued two statements, both of which were posted on their website. The first one was published in March 2013 and the other in September 2013. Their statements attested that the UOC-KP had a positive and high regard for the UOCC and these churches were not in conflict with each other.

In the late summer and fall of 2013 both sets of lawyers were preparing to go to trial in November, with the Plaintiff Group estimating this trial would require 15 hearing days, a lengthy block of court time. As the court date approached, the Plaintiff Group increased their estimated trial length to 25 days, which would have caused the loss of the November 2013 trial time and could have pushed the trial back to 2015 or even 2016. As the length of the trial planned by the Plaintiff Group increased substantially, so did the anticipated legal costs. Both the Plaintiffs and the Defendants were facing additional expenses of hundreds of thousands of dollars in legal fees to complete this trial.

In an attempt to avoid the significant additional legal costs, and in response to requests for mediation on the part of the leaders of the Plaintiff Group—public appeals which were being made at various Ukrainian community conferences, congresses and events—the Consistory agreed to pursue a process of mediation to resolve this dispute.

Subsequent to a further adjournment in getting to trial on November 8, 2013, the UOCC engaged in a fervent process of mediation assisted by a judge of the B.C. Courts to settle the dispute without going to trial. A judicially approved settlement concluded the lawsuit on December 6, 2013.

In accepting the Settlement Agreement, the Plaintiff Group declined the Consistory's offer to become a congregation of the UOCC as they had rejected on three previous settlement attempts over the years. There were 11 points in the Settlement Agreement and they are summarized as follows:

- Points 1, 2 and 3 state that the Plaintiff Group is buying out the UOCC for \$665,000 on the property secured with a mortgage in favour of the UOCC, based on a total valuation of the properties being \$1.2 million. They had until May 1, 2014 to discharge the mortgage; otherwise the UOCC could foreclose on the property.
- Points 4, 5, 6 and 7 refer to Canada Revenue Agency (CRA) matters, in particular, that the UOCC agreed to assist the 'new' society formed by the Plaintiff Group to get a new charitable number as soon as possible.
- Point 8 refers to a pastoral concern, namely the exclusion of several individuals of the Plaintiff's group from the UOCC who had been 'long-time' members of the UOCC in the lower B.C. mainland.
- Point 9 refers to the addressing of a claim against former tenants of the Plaintiff's group.
- Point 10 states that both parties agree to cease the court action and that neither side pays anything for the others legal costs.
- Point 11 refers to a Mutual Release document which indicates that:
  - (a) the lawsuit is over and that both sides agree to not pursue any further legal action;
  - (b) for the sake of compromise and to conclude the lawsuit, neither side admits liability or wrong-doing; and
  - (c) the relationship between the UOCC and the Plaintiff Group and their new society is over.

Throughout the 6-year and 2-month duration of this lawsuit, the Consistory never made a public statement related to this case. However, on May 14, 2014 when all terms of the December 6, 2013 Settlement Agreement were adhered to, including the Plaintiff Group paying the \$665,000 owed to the UOCC, the Consistory approved issuing this statement to its faithful.

Subsequent to settling this matter, the Consistory has learned that the Plaintiff Group has separated the Church property from the Residence. The Hohite Semay St. Mary Ethiopian Orthodox Tewahido Church, Inc. No. S0049993 assumed a 3/4 interest in the church property at 304-8th Street. The Plaintiff Group then registered a new parish—Sts. Peter and Paul Ukrainian Orthodox Autocephalous Church of New Westminster, Inc. No S0054610 and this corporation retains a 1/4 interest in the church property at 304-8th Street as well as 100% of the former manse at 302-8th Street, New Westminster, B.C.

—Office of Communications, May 23, 2014

## UWC-Espresso TV SIGN MOU

■ **KYIV, UKRAINE**—Ukrainian World Congress and Espresso TV signed a Memorandum of Understanding on June 9, 2014 in Kyiv launching a mutual exchange of information. This Memorandum allows the UWC to better promote news and events in Ukraine around the world through its communication channels and Espresso TV to share information with its viewers

about Ukrainians in the diaspora. The memorandum was signed by Espresso TV editor-in-chief Vadym Denysenko and UWC president Eugene Czolij. "Today, to counter disinformation from Russia, it is important to widely circulate factual and instant information about current events in Ukraine," Czolij commented.

—UWC press release

## СКУ-Еспресо TV: Меморандум про співпрацю



■ **КИЇВ, УКРАЇНА**—9 черня 2014 р. в Києві Президент Світового Конгресу Українців Євген Чолій та головний редактор телеканалу "Еспресо TV" в Україні Вадим Денисенко підписали Меморандум про співпрацю щодо взаємообміну інформацією. Згідно з цим Меморандумом, телеканал "Еспресо TV" та СКУ

будуть обмінюватися інформацією, що дозволить СКУ більш ефективно сприяти поширенню через свої канали зв'язку в світі новин про події в Україні, а "Еспресо TV" ділитись інформацією зі своїми глядачами про українців діаспори. "Сьогодні, щоб поборювати дезінформацію Росії, дуже важливо якнайширше розповсюджувати правдиву і оперативну інформацію про сучасні події в Україні," — заявив Чолій.

—пресове повідомлення СКУ

## Crisis of Closure

■ My father told me that his mother and a neighbour used to go to church whenever it was possible. If the husbands were too busy with farm work to take them, the wives walked barefoot over six miles to the church. They only put on shoes when they arrived at the church. Churches in those days followed Orthodox tradition and did not have pews or benches, unlike western borrowings of today. They stood two or three hours for the Divine Liturgy—longer if there were baptisms or *Panakhida* memorial services following the service. Then they took off their shoes and walked home another six miles in bare feet.

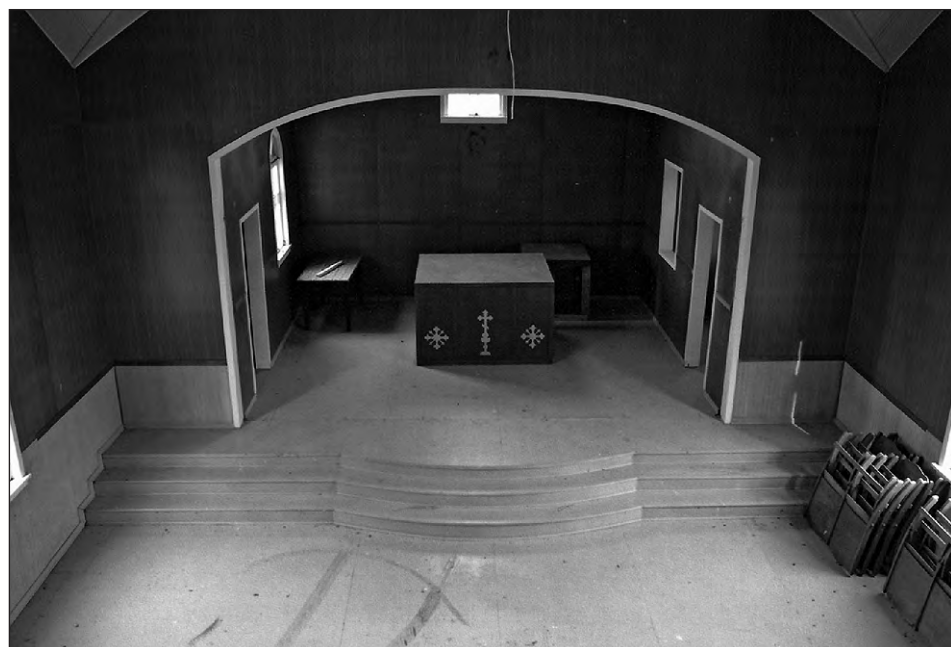
Two key themes came from this story. Firstly, Saskatchewan in the 1920s was a land where many people could not afford to wear shoes every day. Secondly, despite poverty, many people were rich in their faith and would make sacrifices for that faith. This explains why hundreds of small Ukrainian churches were built across the Prairie Provinces. Ukrainians wanted churches to quench the thirst of their faith. Thus, the churches had to be built close enough for people to access them in a sparsely populated landscape with few roads. These were a people of strong faith and a people unafraid to sacrifice of themselves.

Many of those early churches still survive but a crisis is now upon us. As part of the work of the Heritage Subcommittee, 18 priests with parishes in rural areas were surveyed last year. There are 16 congregations in their combined parochial districts with fewer than five members paying levies. Ge-

nerally, these members are senior citizens. There are a total of 18 congregations in their combined parochial districts that are in a state of disrepair. Since the subcommittee was unable to reach all rural priests for the survey, there could be even more.

While it is clear that the future does not look bright for these 16 congregations with fewer than five dues-paying members, the idea of a congregation with a bright future needs serious consideration. Realistically, any congregation which has members of an average age of 60 plus appears to have a questionable future. It might not be in danger of closing today or within the next decade. However, if a congregation cannot replenish itself with a sustainable intake of new members, it is only a matter of time before it cannot support itself. People in rural Canada need to look at their own parochial district and then do the math. What will your parochial district look like in 5, 10, or 20 years from now?

Some might ask, "How did we get into this situation?" The first Ukrainian Canadians answered the need to build churches. Back then, the population was growing and it made sense to have an Orthodox church every 10 or 20 miles because people simply were less mobile. When people started moving from the farms to the towns, churches were needed in towns, too. Gone are the days when families made a living on a quarter section of land. As farm sizes grow, rural population density falls. Further, the Ukrainian population no longer lives in compact ethnic groupings, but



*This Orthodox church served a thriving rural Alberta community. The community is gone and the church stands empty.*

has spread with members employed in diverse sectors of the Canadian economy and residing in both rural and urban areas across the country. At the same time, the population has become more mobile with the workforce frequently moving for employment. This complicates church building.

The UOCC is not alone. According to some representatives of the Anglican Church of Canada and the Ukrainian Catholic Church, their rural congregations are going through the same developments. There has been a general secularization in Canadian society in which people, especially young people, are losing touch with traditional faith-based organizations. More people than ever are using Sunday morning to go shopping, golfing or even just to get caught up on their sleep.

How we got into this situation is relatively clear, but it is not clear as to what can be done to rectify it. Our salvation is wrought in the body of the Church. None of us are saved alone. Therefore, the topic of congregations closing should be a concern to all of us regardless of whether our own parish has a healthy membership or not.

We all need to work together to find solutions even if it is abundantly clear that we cannot stop congregation disbandment entirely. While many parishes are destined to be lost, we all should be willing to do whatever is possible to save as many congregations as possible.

If our ancestors were willing to walk barefoot to church, what are we willing to do? Since a priest can only do one Divine Liturgy each Sunday, people must make an effort to go to that service regardless of whether or not the service is in "their church". According to the UOCC Policies and Procedures Manual, "It is permissible for a member of the UOCC to be a dues-paying member of two parishes (congrega-

tions)." Consider supporting more than one congregation. Every church in your parochial district is "your church". Some people do not have the means to get to a service in a church located outside the town in which they live. Carpooling has been a matter of course in rural life.

In Canadian tax law there is an item called the clergy residence deduction. It is available for clergy of all denominations. This says two things about the Canadian government. Firstly, our government recognizes that religion is an important component of our civilization. Secondly, tax law recognizes that clergy are among the poorest paid professionals in Canada and they need support.

A parish district now costs more than ever to run. We need to recognize this without putting undue financial pressure on our priests. We each need to step up to the plate with a financial commitment.

This is likely only the tip of the iceberg in what needs to be done to save rural congregations. The Rural Issues Committee wishes to involve everyone in rural communities to cooperate to preserve congregations. The committee will soon be circulating a short survey to gauge your opinions on how we can do this together. We want as many people to participate in finding solutions as possible. The purpose is to survey the issues faced by the rural parishes. Just as we must all work together in the Body of Christ for our own salvation and the salvation of others, we must also work together to preserve our cultural inheritance.

—S. Demchinsky, photos and text

\*Sterling Demchinsky is the co-chair of the Heritage Subcommittee of the UOCC Rural Issues Committee. He may be reached at [sterdem@sympatico.ca](mailto:sterdem@sympatico.ca)



*This Saskatchewan churchyard is so overgrown with trees that the Orthodox church has disappeared.*



*This Manitoba church was struck by lightning. Now, there are insufficient funds to repair it.*

## Notice to Contributors

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

Please note that the *Visnyk* / *The Herald* reserves the right to edit materials and select photographs that best reflect the mission of *Visnyk* / *The Herald*.

For further inquiries, please call the Editorial Office or email [visnyk@uocc.ca](mailto:visnyk@uocc.ca)

## Gronlid's Ukrainian Orthodox Church Celebrates 100 Years



All members of the parish of St. Mary's UOC at Gronlid and their extended families gathered together for a group photo outside the church after the service.



A solemn moment during the Divine Liturgy at St. Mary's Ukrainian Orthodox church at Gronlid, SK on Sunday, May 18, 2014. The church marked its 100th anniversary with a day of celebration that included the gathering of relatives and family members of the parish who came from as far away as B.C., Alberta and Manitoba for the occasion.



Very Rev. Archpriest Taras Udod (left) and Rev. Patrick Powlinsky co-celebrated at the 100th anniversary celebration at St. Mary's UOC at Gronlid, May 18, 2014.



After the Divine Liturgy, Fr. Taras Udod and Fr. Patrick Powlinsky moved outdoors to perform a blessing of the graves in the cemetery adjoining the church. Here, they serve the Panakhyda memorial service.

**G**RONLID, SK—St. Mary's Ukrainian Orthodox church near Gronlid, Saskatchewan celebrated its 100th anniversary on Sunday, May 18, 2014. The tiny white church with the shiny silver dome was bursting at the seams for the first time in years, as people gathered to celebrate the life of the parish that has served its Ukrainian community since 1914.

Rev. Patrick Powlinsky shared the honour of being the celebrant for the Divine Liturgy with the Very Rev. Archpriest Taras Udod of Saskatoon, Sask. For Fr. Taras, it was a return to the place where he was ordained to the priesthood in 1991. It is also the parish of his wife, Dobrodiyka Sonia and her family who come from Gronlid.



These days, says parish member Darlene Romaniuk, the congregation is normally about 20-strong so, to have over 100 family members and relatives coming from Alberta, Manitoba, B.C., and around the province especially to join them for the occasion, made it an extra-special day.

(continued on p.16)

As the couple who has been married the longest in St. Mary's parish, Steve and Mary Arsenie were asked to do the honours of cutting the 100th anniversary cake at the lunch.

**Congratulations!**  
to Dr. Oleh and Bonnie Gerus of Winnipeg  
on 50 years of marriage  
June 13, 2014.

Here's to many more wonderful years!  
**Многая літа!**



### "A Foundation of Faith"



#### What is the UOCCF?

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

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

For further information contact: 1-877-586-3093 or [foundation@uoccf.ca](mailto:foundation@uoccf.ca).

#### Що таке ФУПЦК?

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

Щоб зложити свій дар Фондації, 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. Фондація радо приймає попередньо пляновані пожертви та пожертви від парафій та від їхніх зв'язкових організацій. Фондація дасть посвідчення для приходового податку.

За дальшою інформацією, просимо вдатися: 1-877-586-3093 або [foundation@uoccf.ca](mailto:foundation@uoccf.ca).

## Historic Hierarchical Visitation to British Columbia

**SURREY, B.C.**—His Grace Bishop Ilarion made an historic archpastoral visitation on Nov. 7 to 11, 2013 to the parishes of Western British Columbia—Mission, Surrey, Vancouver and Chilliwack. "When we come together in love as a church family, as we did today, it is a powerful witness to the world that we are His disciples," said Rt. Rev. Protopresbyter Peter Hnatiw during his greeting to guests from the four parishes in the Vancouver and Fraser Valley area. This was an historical occasion for His Grace Bishop Ilarion to pray with the faithful from these four parishes and to bring all of these parishioners together.

His Grace's visit began on a typical rainy autumn afternoon in British Columbia, when the faithful gathered in the congenial closeness of St. Mary the Protectress Ukrainian Orthodox church in Mission, B.C., on Nov. 7, 2013. Almost all of the members of this tiny parish were present to joyfully pray at the *Moleben'* with Bishop Ilarion, parish priest Rt. Rev. Protopresbyter Peter Hnatiw, Rev. Roman Tsaplan from Vancouver, B.C., and guests from other parishes. The St. Mary's faithful were most thankful. This was the first time a bishop had joined them in prayer in the church and the second time that Bishop Ilarion had visited.

(continued on p.16)



The faithful and guests at St. Mary the Protectress in Mission, B.C., with Bishop Ilarion, parish priest Fr. Peter Hnatiw and Fr. Roman Tsaplan.



Feast Day Liturgy celebrated at St. Demetrius UOC in Chilliwack, B.C., with Bishop Ilarion, Fr. Roman Tsaplan, Fr. Mykhaylo Pozdyk, parish priest Fr. Peter Hnatiw and altar server Michael Tsaplan.



Bishop Ilarion celebrating the Hierarchical Divine Liturgy at St. Mary's UOC in Surrey, B.C., with Fr. Stephen Slipko, parish priest Fr. Mykhaylo Pozdyk and Fr. Roman Tsaplan.



Choir members of Holy Trinity Cathedral, Vancouver, B.C., with director Willi Zwozdesky at St. Demetrius UOC in Chilliwack, B.C.



Following Great Vespers at Holy Trinity Cathedral in Vancouver, B.C., with Bishop Ilarion, parish priest Fr. Roman Tsaplan and Fr. Stephen Slipko.

## Мамина сорочка

**ОКВІЛ, ОН**—В неділю 4 травня 2014 р. в Осередку культури св. Володимира в Оквіллі, ОН відбулась визначна культурна імпреза під заголовком *Мамина сорочка*. Імпреза—зорганізована членками Союзу Українок Канади відділу св. кн. Ольги при Катедрі св. Володимира в Торонто і Українського музею Союзу Українок Канади філія Онтаріо.

Щоб ця подія відбулась величезну кількість часу, праці, зусиль і уя-

ви віддали багато членок відділу під головуванням Віри Мельник і співголовами організаційного комітету Славкою Самець-Шевчук і Зеновією Зміївською, разом з багатьма членками музею на чолі з головою Іванкою Іваночко і куратором Дарією Дяковською. Членками організаційного комітету були: Дарія Дяковська, Леся Галій, Дарця Гасі, Соня Голяд, Сандра Гайдук, Іванка Іваночко, Віра Мельник, Клавдія Микитюк, Ігор Процюк, Олександра Се-

менюк і Леся Шиповик.

Відкриваючи свято співголова організаційного комітету С. Самець-Шевчук привітала присутніх, зокрема Преосвященного Єпископа Андрія, Єпископа Східної Єпархії Української Православної Церкви в Канаді, всесесних отців, шановних добродійок, усіх дорогих гостей, побажала приємно провести час, насолоджуватися побачиною красою. Вона підкреслила, що в великій мірі завдяки музеям—таким як наш і багатьом другим, культурна спадщина нашого українського народу не загинула, а пережила і відроджується так в Україні, як і у місцевостях поселення українців по всьому світі.

(продовження на стор.16)



Членки організаційного комітету.



Експонати викликають жвавий інтерес.

## Gronlid's UOCC...(continued from p.14)

The celebration included a blessing of the graves after the Liturgy by both Fr. Patrick and Fr. Taras, lunch in the hall provided by St. Mary's parish members, speeches and some traditional Ukrainian dancing by members of the Nipawin Veselii dancers.

The theme that played a central role throughout the day was the link between today's parish and its forefathers. Fr. Taras stressed this in his sermon when he said, "Today, communicating with someone across the world is not how it was 100 years ago." He used the example of technology and cell phones to illustrate how easy it is for us today to relocate, compared to the many hardships our ancestors lived through when they decided to emigrate from their homeland.

"We have the opportunity to celebrate thanks to God today because this was handed down to us from our parents, which was handed down from their parents," he said. As well, Fr. Patrick wrote similar words in the church's leaflet, but also said: "We are celebrating our centennial on the same ground as our forefathers



100 years ago. Through their generosity and sacrifice, we have this beautiful church building." One wish that both Fr. Patrick and Fr. Taras had for the church was that generations to come would continue to find spiritual guidance there.

—Elodie Adams, *The Tisdale Recorder/The Parkland Review*. Reprinted with permission

To complete the day of celebration, some of the Nipawin Veselii dancers performed some dances on the tiny stage in the hall adjacent to the church.



## Historic Hierarchical...

(continued from p.15)

After a typically delicious Ukrainian -style hot lunch, parish executive president Sophie Zehner enthusiastically greeted His Grace and visitors. A lively and emotional discussion about Orthodoxy ensued. Bishop Ilarion provided clear and heartfelt answers. He encouraged this small congregation to continue its work in the community of Mission, B.C.

The following morning, the uplifting voices of the parish choir, under the capable direction of Tamara Antoniuk, greeted the faithful at the Ukrainian Orthodox church of St. Mary's in Surrey, B.C. The Hierarchical Divine Liturgy was celebrated by His Grace, parish priest Rev. Mykhaylo Pozdyk, Fr. Roman Tsaplan and Fr. Stephen Slipko. After an excellent luncheon, several members were deservedly honoured with certificates of appreciation for long standing service, presented by Bishop Ilarion. Parish executive president Kathy Miske thanked His Grace for his visit and introduced a very absorbing and informative question-and-answer session. Inquiries from those present varied from the use and origin of Antimins in our churches, to the Sacraments of Confession and Communion

and the types of services permitted on Sundays. Bishop Ilarion and Fr. Mykhaylo Pozdyk enlightened the group with their responses, generating more discussion.

Vancouver's Holy Trinity Ukrainian Orthodox cathedral was lit up with the chandelier lights reflecting off of the golden iconostas for the Great Vespers on Saturday, Nov. 9, 2013 in Vancouver, B.C. The glorious sounds of the cathedral choir directed by Willi Zwozdesky resounded during the service with the new musical arrangements of its creative director. Various members completed readings and chants. Parish members, adherents and children joined Bishop Ilarion, parish priest Fr. Roman Tsaplan and Fr. Stephen Slipko in prayers of praise. During a tasty light snack after the Great Vespers, Bishop Ilarion, Fr. Roman and parish executive president Walter Pylypchuk sincerely greeted all.

On Sunday morning, the drizzling rain lifted and the sun occasionally beckoned all to travel to Chilliwack to St. Demetrius Ukrainian Orthodox church to celebrate their patronal feast day, or Khram. With beaming faces, the faithful and parish executive president Zenon Sabat greeted His Grace Bishop Ilarion with traditional bread and salt and vibrant red roses. It was the first

time a bishop celebrated a Hierarchical Divine Liturgy at St. Demetrius parish. As His Grace entered, followed by parish priest Fr. Peter Hnatiw, Fr. Roman Tsaplan from Vancouver and Fr. Mykhaylo Pozdyk from Surrey, the Holy Trinity Cathedral choir and director Willi Zwozdesky raised their voices in radiant song. During the homily, Bishop Ilarion reminded us that Christ said, "If the world hates you, you know that it hated Me before it hated you." (Jn 15:18) Therefore, we are to remember that "Even Christ Himself did not experience only respect and love." However, "To be called a true Christian in this world means that we are like Christ" and, like Christ, we must "love one another." (Jn 15:17)

After the Divine Liturgy, a delectable hot buffet dinner prepared by members of St. Demetrius was enjoyed by the many visitors filling the hall from the four lower mainland and Fraser Valley area parishes as well as Kamloops. Parish executive president Zenon Sabat heartily welcomed those gathered. He provided a short history of St. Demetrius parish, mentioning that the first Ukrainian Orthodox service was celebrated 65 years ago on Nov. 21, 1948. He also thanked Walter Pylypchuk for undertaking to make this four-day visitation come to fruition.

Each priest present welcomed His Grace, members of St. Demetrius and guests. Parish executive president Kathy Miske of the Ukrainian Orthodox church of St. Mary in Surrey, Sophie Zehner parish executive president of St. Mary the Protectress Ukrainian Orthodox church in Mission, parish executive president Walter Pylypchuk of Holy Trinity Ukrainian Orthodox Cathedral in Vancouver and Allan Pasichnyk of the Ukrainian Orthodox Church of All Saints in Kamloops brought greetings to the members of St. Demetrius on this special feast day.

Accordingly, the five days His Grace Bishop Ilarion elected to spend in metro Vancouver and the Fraser Valley quickly passed. Not only did His Grace meet the many UOC parishioners in British Columbia, but he also toured the region led by Holy Trinity member Stacy Allison, viewing the spectacular mountains, rivers and ocean. Most importantly, the four churches worked in unison to realize this historical visitation. In turn, the Orthodox faithful of this region of British Columbia became more familiar with their bishop.

—Mary Ann Pylypchuk,  
member of Holy Trinity Ukrainian  
Orthodox Cathedral, Vancouver, B.C.

## Мамина сорочка...

(продовження зі стор.15)

"Ми тішимся, що можемо представити ті чудові експонати вам—присутнім, що ви цінуєте і поважаєте зусилля наших попередниць і їх наступниць, які зберегли ті скарби як матеріальної, так і духовної культури", вона наголосила.

Теплі і щирі слова сказала також співголова З. Зміївська: "Мамина сорочка це є наш скарб, це символ найсильнішої любові—материнської любові. Мамина сорочка—це символ нашого національного духу, наших високих ідеалів як українців, нашої тяжкої долі. І цей символ єднає нас з нашим минулим, нашими предками, з нашими рідними як на Україні так і в діаспорі".

Також дуже емоційним і милим було вітання голови Союзу Українок Канади відділ св. кн. Ольги Віри Мельник. Вона підкреслила, що: "Головна мета С.У.К., як і нашого відділу, це—зберігати і примножувати релігійні і національні надбання і традиції українського наро-

ду і передавати їх наступним поколінням. Нинішня імпреза Мамина Сорочка підтримує цю мету. Ці старовинні чудові сорочки були люботкані і вишиті руками наших предків, які жили в кожному куточку по цілій Україні." Вона з гордістю підкреслила, що в сьогоднішній події бере участь багато молоді і це є запорукою, що наша культура, наші традиції не загинуть а будуть продовжуватися і розвиватися.

Сказала також гарні, теплі слова подяки усім, хто брав участь у здійсненні цієї події, зокрема п. Андрієві Жданів і його знайомих з APG Displays. Вони зробили величезну працю, дали свої технічні—образові (телевізійні екрани), завдяки яким можна було оглянути мапу України, прізвища спонсорів, кожну сорочку і усі деталі вишивок, а також звукові приладдя (музичний акомпанімент під час презентації). Подякувала усім за їх присутність, за їх підтримку.

Також теплі вітальні слова висловлювала голова музею І. Іванченко: "Ця подія під назвою Мамина со-

рочка є доказом багатства українського мистецтва. Цього року святкуючи 70-ліття нашої філії згадуємо наших піонерів, заслужених членок Союзу Українок Канади. Ті віддані членки зуміли зберегти вартісні експонати, які стали основою теперішнього музею. Нехай згадка про них стане для нас дороговказом на майбутнє".

Пісню *Мамина сорочка* з глибоким відчуттям заспівала Віра Зміївська, супровід Андрія Дмитровича.

Преосвященний Єпископ Андрій провів молитву. А відтак усі частувалися смачним обідом, який приготувала Троянда Кетерінг. Молитву подяки провів протопрес. Богдан Сенцьо. Головну доповідачку—куратора вистави п. Дарію Дяковську представила Надія Зміївська. Вона пригадала, що п. Дяковська вже довгі роки віддає свої знання, свою добровільну працю, свої сили для збереження і розвитку української культури. Ще з 1998 р. вона віддано працює в цій сфері. Була організатором і куратором 18 виставок різноманітних тем в нашому музеї. Кожна вис-

тавка була докладно і майстерно оформлена. І тепер під звуки мелодій українських композиторів молоденькі дівчата презентували присутнім чудові старовинні сорочки з усіх куточків України.

Сорочки вишиті руками наших предків—матерів, бабусь і прабабусь. Вони робили це найчастіше довгими, зимовими вечорами при світлі свічки чи масляної лампи, бо літом треба було тяжко працювати в полі. Показано 16 сорочок. Презентуючи розвішену на спеціальному стояку сорочку, дівчата, які їх змоделивали під звуки музики, входили на спеціально побудовану сцену, яка була прокладена через цілу середину залі. Як сказано сорочки представили усі куточки України: Полісся, Волинь, Опілля (Галичини): (а) Яворівщини, (б) Сокальщини, Бойківщини, Лемківщини, Закарпаття, Гуцульщини, Буковини, Поділля, Почуття, Слобожанщини. Причорномор'я та Приазов'я, Середнього Півніпров'я: (а) Київщини, (б) Черкащини, (в) Полтавщини.

(продовження на стор. 18)

## Prestigious award for Holy Trinity UOC in Canora, SK

**C**ANORA, SK—The parishioners of the Holy Trinity Ukrainian Orthodox Church in Canora, Saskatchewan received the award for Long-Term Stewardship of a Heritage Property, the Holy Trinity Ukrainian Orthodox Heritage Church located at 710 Main Street, Canora, SK, when Lieutenant Governor Vaughn Solomon Schofield bestowed eight prestigious Heritage Architecture Excellence Awards at Government House on June 11, 2014.

The Lieutenant Governor is the honorary patron of the juried awards sponsored by the Architectural Heritage Society of Saskatchewan. Since the inception of the awards in 1996, a total of 147 projects throughout the province have been recognized. Others awards were presented to three projects from Moose Jaw, two projects from Saskatoon and St. Elias Orthodox church near Rhein, Saskatchewan.

The following is taken from the citation, prepared by Marg Hyniuk, read when the award was presented: "Canora's Holy Trinity Ukrainian Orthodox church was built in 1928 according to a design by Temish Pavlychenko. Today, this designer and, particularly, the symbol he prominently featured in his design are of poignant significance. Pavlychenko was a teacher in Ukraine when, in 1917, he joined others seeking independence for Ukraine. This led to time in jail but also to membership in the parliament of the Ukrainian National Republic, which chose the Trident as its symbol. The re-



public soon fell, and Pavlychenko immigrated to Canada in 1927.

"How, a year later, he was able to design Holy Trinity is unknown, but his history tells why he places a Trident, which has been Ukraine's official coat of arms since it became an independent republic in 1991, above the main entrance and at the base of the crosses. More generally, Pavlychenko's eclectic Holy Trinity design, as well as his similar design for Melville's St. Mary's Ukrainian Orthodox church, is unique in Saskatchewan and probably Canada as well.

"Holy Trinity served its congregation until it closed in 1963, when a larger church was constructed. Designated a Municipal Heritage Site in 1984, it was subsequently restored in-



side and out and maintenance has been continuous ever since. Holy Trinity remains a landmark on the main street of a community proud of both its ethnic heritage and its Canadian successes. To illustrate the latter, it might have been moved or destroyed, but instead its parishioners chose preservation.

"Furthermore, at a time when Ukrainian independence, as symbolized by the Trident, is again under siege, it is fitting that the conservators of Holy Trinity Ukrainian Orthodox church receive the Lieutenant Governor of Saskat-

chewan Heritage Architecture Excellence Award in the category of Long-Term Stewardship of a Heritage Property."

The parishioners of Holy Trinity Ukrainian Orthodox church appeal to all the faithful to support the ongoing maintenance of this Heritage Site. The funds are especially needed for the physical care of the parish building. Your donation will ensure that the Holy Trinity Ukrainian Orthodox Heritage church will be preserved for future decades.

## **Congratulations!** **55th Wedding and** **Priesthood Anniversary** **July 12 and August 8** **Rt. Rev. Protopresbyter** **Dr. Oleg and Dobrodiyka** **Maria Krawchenko**



## **На многії літа,** **Тато і Мамо / Дідо і Баба!**

—Olenka (Rick), Ivan (Orysia), Natalka (Ivan), Lesia (Yury),  
Nadia (Tom), your 14 grandchildren and one great-grandson

## **ALL CANADA PILGRIMAGE**

**Ukrainian Orthodox Church of Canada**

**SATURDAY, JULY 26, 2014**

**Historic St. Michael's Ukrainian Orthodox Church**  
Gardenton, Manitoba

9:00 a.m. Confession  
9:15 a.m. Icon Procession  
9:30 a.m. Greeting of His Eminence Metropolitan Yuriy  
10:00 a.m. Hierarchical Divine Liturgy  
12:00 p.m. Lunch and program  
\$15 adults, children free



photo: Robert Talbot



### **Contact:**

Chancellor, Rt. Rev. Protopresbyter Victor Lakusta:  
Tel.: 204-586-3093 email: chancellor@uocc.ca  
Don Machnee, chair of Friends of Historic St. Michael's UOC  
Tel.: (204) 339-2285 email: donmach@shaw.ca

### **Amenities:**

Camping sites – in Gardenton and at church site  
Tent shelter at church site available for events and activities  
Seating provided  
Rain or shine

# Ukrainian Museums in Canada



**Dobrodiyka Jane**

**T**he recent turmoil in Ukraine has brought about a new interest in the historical homeland of our Ukrainian immigrants to Canada. People who have only seen Ukrainian dances and eaten traditional Ukrainian foods, such as *varenyky*, now want to know more about Ukraine, its people and culture. Fortunately, there are many places where this information can be found.

There are an estimated one and a half million Canadians of Ukrainian descent, making them the third largest Ukrainian population in the world outside Ukraine itself. Who are these people and where can one find out more information about them?

The first wave of immigrants from Ukraine arrived here in Canada between 1891 and 1914. Among these were my grandparents and perhaps yours. These were mostly underprivileged farmers who brought with them a few basic supplies. For the

most part, they settled on the Canadian Prairies and engaged in what they knew best, farming the land. They worked determinedly, prospered with time and cultivated their culture and customs. As soon as possible, they sent their children to school so that they would benefit from the opportunities available in this new land. Among these students were a number of young women who soon organized themselves in order to promote Ukrainian education, culture, craftsmanship and other art forms.

In our Ukrainian Orthodox community these young women organized into the Ukrainian Women's Association of Canada in Saskatoon, Saskatchewan in 1926. At their early conventions, they displayed exhibits of Ukrainian artifacts such as clothing, weaving and embroideries, some of which had been brought from Ukraine with the new settlers. After their first decade of existence, they had amassed so many items that they decided to find a permanent home for them. At first, this was one room at the Petro Mohyla Institute in Saskatoon, SK. As the number of artifacts grew, there was a need for a more permanent headquarters.

Through the efforts of the Ukrainian Women's Association and the Donors of the Ukrainian Community, a new museum opened on May 24, 1980 at 910 Spadina Crescent East in Saskatoon.

The museum is a remarkable building which looks like a Ukrainian cottage. This place

makes a must-see stop if you are travelling through Saskatoon or Saskatchewan this summer. Here, you can learn all about our Ukrainian cultural heritage and the history, politics, arts and people of Ukraine. The museum holds on-going exhibitions of Ukrainian art work, *pysanka* workshops and, of course, numerous items you can purchase in the gift shop.

A permanent collection of Kurelek art and over 20,000 Ukrainian Museum of Canada artifacts can also be found there. At present, an exhibition of the *Artistic Interpretations on the Life of Jesus* is running. Anyone wishing to explore their Ukrainian heritage this summer should add the UWAC museum to their plans. If Saskatchewan is not on your travel itinerary this summer, then why not drop in for a day visit to the regional branches of the UWAC museum in Ontario, Manitoba and Alberta. In Ontario the museum is located at 620 Spadina Ave. in Toronto. It recently showed historical and regional embroidered blouses of Ukraine, called *Mamyna Sorochka* (See p. 15). One can just imagine all of the beautiful em-

broidery on exhibit.

The Manitoba Branch of the Ukrainian museum can be found at 1175 Main Street in Winnipeg within the Ukrainian Orthodox Holy Trinity Metropolitan Cathedral. During the summer months, local students are hired to show and provide information about Ukrainian folk arts and crafts. You can also tour the beautiful cathedral. The museum branch in Alberta is located in St. John's Cultural Center at 10611-110th Ave. in Edmonton. It was officially opened in 1944. Among the items displayed are wedding head-dresses, *kylym* carpets, weaving and domestic Canadiana. There is also a branch in Calgary in the St. Vladimir's Ukrainian Cultural Center at 404 Meredith Rd. East. This branch holds many treasures of the first, second and third waves of Ukrainian immigration to Canada.

I hope that I have inspired you to go and visit one of these museums this summer to explore the legacy of our ancestors and appreciate their struggles. For those new to Ukrainian culture, I hope that you will gain a lot of knowledge about our fascinating Ukrainian heritage.



## Мамина сорочка...

(продовження зі стор.17)

Презентували дівчата: Емілія Байрачна, Леся Буцьора, Катя Цюпка, Іванка Гені, Наталія Хахула, Надя Когут, Наталя Сидоренко, Соломія Турчин. Про кожну сорочку докладно пояснювала кураторка вистави Д. Дяковська. Вона детально розказала про особливості кожного експонату. Не можливо повторити 16 точних описів. Наприклад, "І ось звідси, з Волині зайшла до нас ця стародавня волинська сорочка. Вона пошита з домотканого конопляного полотна. Як і на Поліссі кольори вишивки на рукаві червоні і чорні. Повторюється рослинний мотив гвоздиків на рукаві виконаний хрестиком стібом". І ще, "На схід від Києва, біля Полтави, де пишася українська мова, знайшлася ця краса. Рукав делікатно, але суцільно вишитий трьома пелюстковими квітками гладю. Призбірки під устаткою, так звані "пухлики", розширюють рукав, а при манжетах звужують його. Поділ сорочки вишитий стриманим взором квітів". Усі по-

яснення були детальні докладні і надзвичайно цікаві.

Відаючи шану сьогодиншньому поколінню українського народу, котрий тяжко бореться за свою долю, зокрема низько схиляючи голови за полеглих на Майдані героїв Небесної сотні присутні з надзвичайною увагою і захопленням вислухали "Мелодію", чудово, віртуозно виконану на скрипці Вірою Зміївською у супроводі А. Дмитровича. На закінчення український гімн "Ще не вмерла Україна" насправді з'єднав усіх присутніх в одну велику українську родину.

Багато людей поклали великих зусиль і труду, щоб ця подія відбулася. Велика подяка усім, зокрема, щедрим спонсорам, які допомогли провести цю імпрезу. А передовсім, велика подяка усім, хто прийшов підтримати Мамину сорочку, пережив велике піднесення духа, побачив і вислухав велику "Красу з України", зосереджену в тих вишитих Маминих сорочках.

—Євгенія Мельничук, пресова референтка

## 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).

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■ **OTTAWA, ON**—The Ukrainian Canadian Civil Liberties Association has initiated a large-scale commemorative program to mark the 100th anniversary of the beginning of the internment of Ukrainians and others in Canada during the First World War, the UCCLA stated in its press release of June 4, 2014. This commemoration involves placing 100 plaques across Canada. All of the commemorative plaques at the 100 sites will be unveiled in local ceremonies scheduled for 11:00 a.m. local time on Friday, August 22, 2014. In this way, UCCLA hopes to form a wave of memorial events coast-to-coast in memory of all of the internees, the UCCLA stated.

The UCCLA has issued a list of the

## 100 Plaques: Canada's First National Internment Operations, 1914-1920

sites. Sites of commemorative plaques within the Ukrainian Orthodox Church of Canada include: St. Sophia Ukrainian Orthodox church, 651 Glen Forrest Boul., Waterloo, ON; St. Volodymyr Ukrainian Orthodox Cathedral, 404 Bathurst Str., Toronto, ON; St. George's Ukrainian Orthodox church, 19 Ontario Str., Grimsby, ON; St. George's Ukrainian Orthodox church, 202 Kerr Ave., Dauphin, MB; Ukrainian Orthodox church of the Holy Ghost, 830 Lorne Ave., Brandon, MB; Holy Trinity Ukrainian Orthodox Metropolitan Cathedral, 1175 Main Str., Winnipeg, MB; All Saints Ukrainian Orthodox church, 5402-53 Str., Camrose, AB; St. Michael the Archangel Ukrainian Orthodox church, 12104-129 Ave., Edmonton, AB; St. Vladimir Ukrainian Orthodox church, 5146-48 Ave., Vegreville, AB; St. John's Ukrainian Orthodox Cathedral 10611-110 Ave., Edmonton, AB; St. Vladimir's Ukrainian Orthodox church, 404 Meredith Road NE, Calgary, AB; St. Mary's Ukrainian Orthodox church, Vernon, B.C.

Institutes, museums, cities include: Cumberland County Museum and Archives, Amherst, Nova Scotia; St. Vladimir's Institute, 620 Spadina Avenue,

Toronto, ON; Serbian Heritage Museum, 6770 Tecumseh Rd. E, Windsor, ON; Oshawa City Hall, 50 Centre Str. S, Oshawa, ON; St. Andrew's College, University of Manitoba, 29 Dysart Road, Winnipeg, MB; Aborg and District Multicultural Heritage Museum, Arborg, MB; Beausejour—Broken Beau Pioneer Heritage Museum, Beausejour, MB; Canora Ukrainian Heritage Museum, 215 Main Str., Canora, SK; Ukrainian Museum of Canada, 910 Spadina Cres. East, Saskatoon, SK; Petro Mohyla Institute, 1240 Temperance Str., Saskatoon, SK; St. John's

Institute, 11024-82 Ave., Edmonton, AB; Village of Munson, 103 Main Str., Munson, AB; Galt Museum and Archives, 910-4th Ave. S, Lethbridge, AB; Grande Prairie Museum and Heritage Village, 10329-101 Ave., Grande Prairie, AB; City of Vernon, 3400-30th Str., Vernon, B.C.; City of Enderby, 619 Cliff Ave., Enderby, B.C.; City of Nanaimo, 455 Wallace Str., Nanaimo, B.C.; City of Fernie, 501-3rd Ave., Fernie, B.C.; Revelstoke Museum and Archives, 315 First Str. W, Revelstoke, B.C.

—UCCLA

## Genocide Revealed French version

■ **MONTREAL, QC**—Production is underway of a French-language version of the multi award-winning feature documentary on the Holodomor *Genocide Revealed* by producer and director Yuriy Luhovy. Winner of "Best Historical" and "Best Documentary" film, the French-language version will be the first feature documentary on the 1932-1933 famine-genocide to be made available to 7 million French-speakers across Canada, including 6 million in Quebec, as well as, for the French-speaking populations in other countries. The documentary exposes Moscow's policy of genocide against the Ukrainian nation. The film focuses on the Famine-Genocide in Soviet Ukraine engineered by Stalin's regime against the rural population, and the accompanied decimation of the national elite and destruction of Ukraine's

historical past. It is based on testimonies of survivors filmed in Eastern Ukraine, commentaries by historians, declassified Soviet archival documents and rare historical footage. The documentary will be made available for school curriculum in Quebec schools and for the French-immersion programs in other provinces in the teaching of the Holodomor. Narrating the French version is the internationally acclaimed actress, Geneviève Bujold. She is known for her outstanding performance in *Anne of the Thousand Days*, opposite Richard Burton, for which she won the Golden Globe Award and was nominated for an Academy Award. In the film industry for over 50 years, she has starred in over 60 cinema and many television and theatre roles.

—Press release MML Inc.  
*Genocide Revealed*

## Shevchenko Monument Unveiled

■ **QUEBEC CITY, QC**—The Ukrainian community in Quebec realized its dream to honour the 200th anniversary of the birth of Ukraine's most renowned poet, Taras Shevchenko, with the unveiling of a bronze bust of Shevchenko on the Allée des Poètes, or Alley of Poets, in Quebec City on Saturday, May 31, 2014. Irka Mycak, director of the Ukrainian Canadian Foundation of Taras Shevchenko was among the hundreds of spectators attending the official unveiling of the monument. "Shevchenko Foundation is very proud to have supported such an important project, and congratulates the Quebec Shevchenko Monument Committee for this tremendous achievement," said Irka Mycak. "The unveiling of this bust to Shevchenko has been a rallying point for Quebec's Ukrainian community,

and provides a strong Ukrainian presence in the heart of French Quebec." Working in partnership with the Commission de la Capitale Nationale (National Capital Commission) and the Ville de Québec (City of Quebec), the Quebec Shevchenko Monument Committee endowed the bust of Shevchenko, a sculpture by Toronto artist Oleh Lesiuk. The Commission and City of Quebec allocated and prepared the land for the monument, installed the granite pedestal, and will maintain the monument in perpetuity. The Allée des Poètes already accommodates the bronze busts of such internationally recognized poets as Italy's Dante Alighieri and Vietnam's Nguyen Trai.

—Ukrainian Canadian Foundation  
of Taras Shevchenko press release



Shevchenko Foundation Director Irka Mycak (left) and artist Oleh Lesiuk (right) with the bronze bust of Taras Shevchenko at Allée des Poètes, or Alley of Poets in Quebec City, Quebec.

## 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

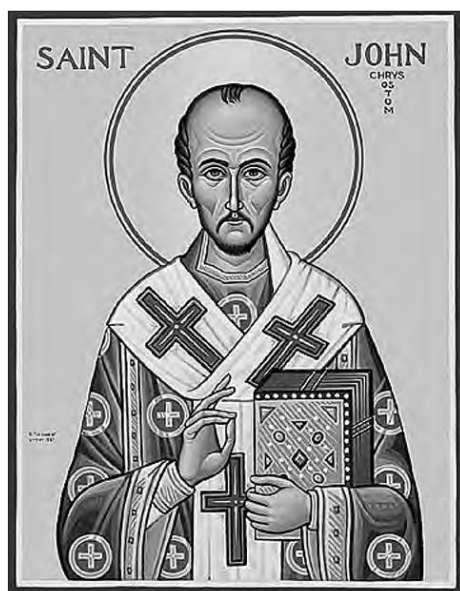
Dinner at Garson Hall  
at approximately 1:00 p.m.

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

*All are welcome!*



## St. John Chrysostom: Homily on How to Choose a Wife



■ According to St. John Chrysostom, marriage is the closest relationship that humans will experience on earth. The Lord gave St. John Chrysostom discernment and great insights into the purpose of marriage and the qualities that a married couple need to become closer to God. He has shared this wisdom from God in sermons to the people of his day. They have also been preserved in St. John's writings. The examples may be culturally located 1700 years ago, but his main points and themes continue to have great relevance for those seeking marriage and who are already married in the 21st C. We reprint excerpts of an English language translation of St. John Chrysostom's timeless advice which is directed to men on how to choose a wife.

### Purpose of Marriage

In Orthodox teaching, marriage is a Holy Sacrament which sanctifies the union of a man and woman who desire to share each other's life and, as one entity, gain salvation. St. John says this is the main goal for those entering into a marriage.

While our social world claims that all marriages should lead to children, St. John challenges these human misconceptions. "Marriage does not always lead to child-bearing," St. John notes, "At the beginning the procreation of children was desirable, so that each person might leave a memorial of his life. Since there was not yet any hope of resurrection, but death held sway, and those who died thought that they would

perish after this life, God gave the comfort of children, so as to leave living images of the departed and to preserve our species. For those who were about to die and for their relatives, the greatest consolation was their offspring." Things changed after Christ's Resurrection. "But now that that resurrection is at our gates, and we do not speak of death, but advance toward another life better than the present, the desire for posterity is superfluous," notes St. John.

The second goal of marriage is the raising of children. Christian marriage was not intended to be a social arrangement for the convenience of two people, but rather undertaken in the presence of God, before His holy altar. It is holy matrimony, not something that was invented by man for mankind but by God. Therefore, it is not something to be regulated by man, but by God. "Marriage was not instituted for wantonness, but for chastity. These are the two purposes for which marriage was instituted: to make us chaste, and to make us parents. Of these two, the reason of chastity takes precedence," explains St. John.

### How to Choose a Wife

According to St. John, this clear purpose for marriage should then shape our choice of spouse. "I wish to give advice to those who want to enter marriage. When we are about to buy households and slaves, we are very curious and nosy about the sellers and the previous owners, and about the individuals we are buying. We want to know the condition of their bodies and the disposition of their souls. When we are about to marry a wife, we ought to show even more foresight. If a house is defective we can return it, and if a slave is clumsy we can take him back to the seller. When we take a wife we cannot return her to her family, but we must keep her with us until the end," St. John says. Since we are seeking a partner to help us achieve salvation, he advises us to be as discerning about selecting our life partners as we would for our personal possessions. "When you are about to take a wife, you rush eagerly to the experts in civil law. You ... question them carefully. 'What will happen if my wife dies childless?... What part of the inheritance will go to

her brothers and sisters, what part to her husband?... You ask many other questions like these with great curiosity, investigating everything to make sure that no part of your wife's property goes to any of her relatives. As I said before, if anything unexpected should happen the penalty would be only money. Nevertheless, you are not willing to overlook any of these possibilities. Is not this foolish? When we are in danger of losing money we take so much care, but when we are risking our souls and the punishment hereafter, we pay no attention." Many of us can see ourselves in St. John's apt description of those who place too much emphasis on securing our material lives, giving far less attention to spiritual matters.

### Caution to Husbands

St. John gives a stern warning to every husband down the generations about what his attitude must be towards his wife, "Your wife did not come to you, leaving her father and mother and her whole household, so that you could dishonour her.... It was not in order to start a thousand battles that you took a companion, a partner for your life, a free woman of equal honor with yourself." Here, St. John stresses at length the equality of relations, with each partner possessing free will, but having different roles. "Would it not be foolish to receive her dowry, treat it with all good will, and diminish nothing of it, but to corrupt and ruin that which is more valuable than the whole dowry, namely chastity and holiness, as well as your own body which is her possession? If you diminish her dowry, you give cause for a lawsuit to your father-in-law. If you diminish chastity, you will pay the penalty to God who instituted marriage and protects the wife."

St. John notes that our choices must

be careful because we will have to live with the consequences. "You must make one of two choices. If you take a bad wife, you must endure the frustration. If you are not willing to do this, you incur the guilt of adultery by divorcing her. ... If we have investigated these laws and know them well before we marry, we will take great care to choose a wife who is well-ordered from the beginning and compatible with our character."

St. John also implores husbands to be patient, forgiving shortcoming in their partners and demonstrating kindness. "Even if your wife sins against you more times than you can count, you must forgive and pardon everything. If you marry a surly woman, you must reform her with gentleness and kindness, as Christ did the Church."

St. John advises husbands to study St. Paul's writings on love for their partner, to the extent that the husband is prepared to give his life for her. "We must love our wife not only because she is a part of ourselves and had the beginning of her creation from us, but also because God made a law about this..."

Most importantly, St. John advises that one must be prepared to remain with their partner in all cases, such as illness and difficult circumstances. "Even if you should say that your wife is incurably ill. The limb with an incurable disease is not cut off. She also is your limb... when the illness turns out to be incurable; but with a wife, even if she remains incurably ill, we will receive a great reward for our attempts to teach and educate her."

### Seek Virtue

St. John uncovers the secret to a long and happy marriage, starting with the qualities we seek in our life partners.

(continued on p.21)



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## Congratulations Graduate!



■ Adriana Krawchenko-Shawarsky: Adriana graduated from medical school at the University of Manitoba in Winnipeg, Manitoba on May 15, 2014. She was awarded the Dr. John M. Embil Award for Excellence in Clinical Infectious Diseases.

Adriana completed her undergrad-

uate degree at the University of Manitoba, where she earned a Bachelor of Sciences degree (Honours) in genetics. While in medical school, Adriana worked at the National Microbiology Laboratory conducting HIV research in Winnipeg. Adriana also served as the academic representative for her medical school class for two years, organizing many events and serving on various committees.

Adriana is the granddaughter of Rt. Rev. Protopresbyter Dr. Oleg Krawchenko and Dobrodiyka Maria Krawchenko and Nadia Shawarsky and the late Peter Shawarsky. She and her family are members of the St. Michael's Ukrainian Orthodox parish in Winnipeg, Manitoba. Adriana was an active member in Winnipeg's Ukrainian community where she attended Prosvita Ukrainian School and PLAST. She is also a former Rusalka dancer.

*Mnohaya lita*, Adriana! May God grant you wisdom and strength as you continue your residency training in emergency medicine in Winnipeg.

*Многая літа!*

## St. John Chrysostom...

(continued from p.20)

"Let us seek just one thing in a wife, virtue of soul and nobility of character, so that we may enjoy tranquility, so that we may luxuriate in harmony and lasting love," he says, adding, "Virtue gives birth to love, and love brings innumerable blessings."

He also cautions us to get our priorities straight. "Let us not, therefore, seek to have money, but to have peace, in order to enjoy happiness. Marriage does not exist to fill our houses with war and battles, to give us strife and contention, to pit us against each other and make our life unliveable," St. John writes, "It exists in order that we may enjoy another's help, that we may have a harbour, a refuge, and a consolation in the troubles which hang over us, and that we may converse happily with our wife."

### Material Possessions

It seems that some things do not change. In St. John's day marriages were being used to gain wealth and social status, as they are today. St. John sharply challenges these assumptions. "Thus money is of no use when we do not have a partner with a good soul. In particular, you must not seek money when you are about to take a bride. You must consider that marriage is not a business venture but a fellowship for life. I hear many of you saying, 'So and so got rich from his marriage, although he was poor before. Since he took a rich wife, he enjoys wealth and luxury now.' What are you saying, man? Do you desire to profit from your wife? Are not you ashamed? What kind of words are these for a husband?"

He reminds us that, not wealth and beauty, but virtue must be in focus,

"Let us not investigate our bride's money, but the gentleness of her character and her piety and chastity. A wife who is chaste, gentle and moderate, even if she is poor, can make poverty better than wealth. Likewise, a wife who is corrupt, undisciplined, and contentious, even if she has immeasurable treasure stored away blows it away more quickly than any wind and surrounds her husband with innumerable misfortunes along with poverty."

### Inviting God to Marriage

St. John reminds us that we must invite Christ to bless our marriage every day, and to be a third partner of our union. "If we try to do something without Him, even if it all seems smooth and easy, we find crevasses, cliffs, and innumerable setbacks in our way. Conversely, if God is present and assisting us, even if the undertaking is the most difficult of all, everything becomes smooth and easy," said St. John, adding that with God marriage becomes a sanctuary for husband and wife throughout all of life's high and low points.

St. John concludes, "You must beseech God to preside over all that is done. If we manage our families in this way, there will never be divorce, suspicion of adultery, occasion for jealousy, battles, or strife. Rather we shall enjoy great tranquility and great harmony. When we have these, the other virtues will undoubtedly follow. In Jesus Christ, with whom to the Father be glory and might, together with the holy and life-giving Spirit, now and ever and unto ages of ages. Amen."

—www.spmu.narod.ru;

Chrysostom, John. (1986). On Marriage and Family Life. Catherine Roth & David Anderson (Trans.). Crestwood, NY: St. Vladimir's Seminary Press.

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## Message By His All-Holiness Ecumenical Patriarch Bartholomew for the Opening of the FIFA World Cup



■ SAO PAULO, BRAZIL—It is with great joy that we respond to the gracious invitation of Her Excellency Dilma Rousseff, the honorable President of the Federal Republic of Brazil, to offer a brief message on the occasion of the opening ceremony of the FIFA World Cup in the beautiful country once known as "the land of the holy cross."

There are some manifestations of human civilization that rise above man-made limitations. These signs have always been considered as transcending the worldly order and reaching the divine sphere. Among these, since classical times, athleticism and sport have proved to be inspired and blessed by heaven, demonstrating the drive among human beings to reach above and beyond their given nature.

In this perspective, modern sport and competition have the capacity to rise above racial and cultural discrimi-

nation, as well as above financial and political differences, while at the same time contributing to social stability and global peace. Genuine sport ultimately promotes tolerance, dialogue and reconciliation among communities and countries.

However, beyond these sublime goals and values, organized international sport should at the same time remember those who are easily unnoticed or overlooked in the excitement and exhilaration of the events involving the world's leading athletes and sponsored by powerful companies. We are, of course, referring to the poor and vulnerable, who are often marginalized or harmed by the same international events.

It is our humble prayer and fervent hope that the FIFA World Cup will contribute to world peace and stability, while also proving instrumental in supporting the poorest of the poor in the host country of Brazil and throughout the world.

At the Ecumenical Patriarchate, the 12th of June, 2014

—† BARTHOLOMEW Archbishop of Constantinople-New Rome and Ecumenical Patriarch



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## 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

продовження з минулого числа

З Туріва, другого після Києва міста того часу, розійшлося вчення Христове по глибокому Поліссі і воно поруч з святими Турівськими Мартином, Кирилом і Лаврентієм дало своїх безіменних мучеників і преподобномучеників святого українського православ'я.

З доби християнства в тому краї свічку віри Христової було засвідчено і почисельним оселям глибокого Полісся, на початку в більших містах на берегах Прип'яті і її приток, а вже в XI-XII ст. можемо з впевненістю стверджувати, що храми, монастирі з'явилися і в селах Турівської волості, бо саме в цей час Турівська єпархія досягла свого найбільшого розквіту.<sup>4</sup>(стор. 10-16) Перші християнські місіонери в Глинному і навколишніх селах з'явилися з того ж Турова і вони закладали будову Божих храмів, засівали золоте зерно віри святого українського православ'я на глибокому Волинському Поліссі. До Глинного їх шлях пролягав водами Прип'яті, Ствиги, Льві (маємо пам'ятати, що в самому Турові також є річечка Ствига—В.Р.) і в давніх поселеннях над берегами було побудовано перші дерев'яні церкви, а що вони були побудовані саме з дерева, а не з цегли, то самим доступним будівельним матеріалом було дерево.

Якими ж були перші дерев'яні Божі храми в Україні, на Волині і Поліссі, в Глинному? На це запитання дають чітку відповідь історичні джерела.

Первісні дерев'яні церкви на Русі склалися, правдоподібно, з трьох клітей, поставлених в ряд і завершених шатровими дахами.<sup>5</sup> Їх ще називали трьохзрубні (вівтар, святилище, бабинець) і своєю будовою нагадували ковчег, тому ще називали їх ковчегоподібними. І лише пізніше розпочали будувати хрестоподібні, тобто за основу брався покладений на землю хрест.<sup>6</sup>

Не маємо жодних сумнівів, що саме такий трьохзрубний дерев'яний храм був вперше побудований на Святій горі, де нині стоїть три хрести, які поставлені на місці пре-

столів трьох перших Божих храмів у Глинному. Саме там, на думку автора, вибудовували місіонери коштом князів Турівських першу дерев'яну церкву, а турівські владики освячували престол.

Збудовані дерев'яні храми ставали легкою жертвою природних стихій, вогню, води і т.д. Думаємо, що якраз саме із-за цих причин зникли перші три православні святині в Глинному і лише кам'яні тесані хрести залишилися свідками святощів місця де вони стоять на місці престолів перших дерев'яних церков села.

З невідомих нам причин, нове будівництво дерев'яних трьохзрубних церков в XIII ст. перенесли на пагорб, де й нині стоїть новозбудована церква Різдва Пресвятої Богородиці, 1989 року.

Маємо історичні відомості, що на тому місці було кладовище і серед могил перших християн в XIII ст. було збудовано дерев'яну трьохзрубну церкву, а престол освячено в ім'я Св. Миколая і із-за аварійності на початку XVIII ст. її було розібрано, а місце престолу відзначено масивним кам'яним хрестом.

Поруч місця попереднього храму серед святих могил було збудовано нову дерев'яну церкву св. Миколая, 1716 р., яку спалили місцеві комуністи 1982 року. Згоріли безцінні давні ікони, інші церковні речі, забрано дзвони, кам'яні хрести навколо двох попередніх святинь порозбивали місцеві комуністи, а їх рештки вірні частково поклали до фундаменту сучасної церкви Різдва Пресвятої Богородиці, 1989 року.<sup>7</sup>

Церкви Св. Миколая до і після 1716 року в Глинному носили суто народний, український характер як в зовнішньому (архітектура) так і внутрішньому оздобленні святинь.

Вибудовані були вони народними майстрами, які не мали жодної архітектурної освіти,—писав автор цієї розвідки,—несли вони всю велич і красу народної душі, гармонійно поєднували національні архітектурні форми з навколишнім довкіллям в яких перепліталися монументальна велич і духовна досконалість самої душі поліщука. А та душа зав-

жди була українською—в мові, культурі, мистецтві, звичаях, побуті. Тому велич душі наших предків простежується в будівництві Божих храмів, в їх розмалюванні, убранні.<sup>8</sup>

І саме ота народність, українскість Божих храмів на Поліссі, а в Глинному, навколишніх селах, беруть свої витoki ще з княжої доби, з приходом в цей поліський край віри Христової і будови наших перших дерев'яних трьохзрубних святинь.

Нинішня церква Різдва Пресвятої Богородиці збудована коштом вірних, які всупереч місцевих атеїстично-комуністів розпочали будівництво святині через два роки після пожежі у 1984 році, а завершили будівництво і освятили престол через п'ять років, коли, за так званої Горбачовської перебудови, найбільш віддані вірі Христовій вірні розпочинали відбудову церков. Офіційне відкриття новозбудованої церкви Різдва Пресвятої Богородиці в Глинному знаходимо в документальних джерелах Держархіву Рівненської області, розміщених в праці автора *Древні святині Полісся*—Луцьк, 1995. 148 с.<sup>9</sup> Святиня нині в лоні УПЦ МП.

З постановам незалежної України в урочищі Юзефіно за три км. від Глинного засновано жіночий монастир ікони Іверської Божої Матері 1997 року. За неофіційною версією, вірні бачили тут з'явлення Богородиці, офіційною чернець Авраам хотів побудувати тут капличку і усаїтнитись, щоб вершити чернечі подвиги. На думку ж автора тодішній архієпископ Рівненський УПЦ МП хотів мати тут чернечий осередок, щоб з нього впливати на релігійну ситуацію на глибокому Поліссі. Роблю такий висновок з того, що і в с. Серники Зарічянського району біля храму св. Дмитрія цей ієрарх тоді ж заснував також жіночий монастир. Очолює його ігумена Параскева, а її іноче стадо нараховує 10 черниць і послушниць.<sup>10</sup>

Великими святинями святого українського Православ'я на глибокому Поліссі здавна вважалися давні дерев'яні хрести-фігури на роздоріжжях, біля криниць, ними, як і кам'яними хрестами, відзначали святість місця, події, яка на ньому відбулася.<sup>11</sup>

Придорожні хрести-фігури мали нагадувати кожному перехожому муки Спасителя на хресті за наші гріхи як також, що ми християни,

маємо виконувати заповіді Божі. Хрести-фігури, як правило, виготовляли з тесаного, обрізаного дубового дерева, найбільш стійкого серед дерев глибокого Полісся.

В минулому чорніли вони на фоні сірого неба над Глинним на роздоріжжях, при стежках, криницях, дворах. На них присутні символи мук Спасителя: списи, молоток, кліщі, драбинка і інше.

Одягати хрести в стрічки, фартушки, рушники—це звичай, який символізує одяг Христа. Ці прикраси на хрестах-фігурах—жертвність місцевого жіноцтва на заміжжя, видужання, зцілення, рятування, подяка за плоди земні і інше.

Придорожні хрести-фігури в Глинному, як і скрізь на Волині і Поліссі—галузь релігійного мистецтва нашого народу. В них—найчастіші почування віри, традицій українця-поліщука, це взірці церковного мистецтва наших вірних, документи минулих днів.<sup>11</sup>

Православні святині Глинного і навколишніх сіл на глибокому Поліссі в усі віки були і залишаються непогасимими світильниками нашої прадідівської віри—святого українського Православ'я, віри наших дідів і прадідів і жила та непохитна віра в дерев'яних трьохзрубних храмах, монастирях, церковних речах: іконах, чашах, дзвонах, у дерев'яних і кам'яних хрестах на цвинтарях, церковищах, монастирищах, власне, в душах наших предків, нас самих.

## 3. Дорогами глибокого Полісся

За сорок п'ять років моєї науково-дослідницької діяльності, моїх пошуків і знахідок в архівах, наукового пізнання об'єктів на місцях, побував я в усіх регіонах історичної Волині та Полісся. Рокитнівщина не залишилася поза увагою мого наукового пізнання. Був я і в Сновидовичах, Біловіжі, Залаві, де вивчав місцеві храми Божі, чудотворний образ Божої Матері Біловіжської, брав участь у посвяченні хрестів на повстанських могилах в лісі біля Залава.

Від Рокотно до Глинного ще 45 км. Місцевість особливо мальовнича. Піскові надми чергуються з болотами, між ними чудові в своїй красі хвойні, мішані ліси, на місці кам'яних кар'єрів—озера, власне лише встигай вухами схвачувати нові повідомлення науковців, а очима навколишню красу.

(продовження на стор.23)



Монастирський храм Ікони Іверської Божої Матері в урочищі Юзефіно.



Церква Різдва Пресвятої Богородиці в с. Глинне.

## Серед боліт...

(продовження зі стор.22)

Під'їжджаємо до Залава, південніше від села серед пагорбів покритих сосновими лісами могили повстанців, які загинули в бою з московськими енкаведистами. 10 серпня 2008 року був з друзями на посвяченні пам'ятника на їх могилі. Тоді, ще був живий світлої пам'яті, Василь Червоний і він організував побудову самого хреста—пам'ятника і його освячення.

Очолив тоді освячення пам'ятника і могили в Рокитно, с. Масевичах, с. Залаві тодішній настоятель парафії св. Володимира УПЦ КП в смт. Рокитно, випускник Волинської Духовної семінарії о. Анатолій Устимчук. На богослужіння зібралось кількасот місцевих жителів, але були повністю відсутні представники влади.

Проїхали с. Блажове в якому безліч житлових дерев'яних будинків побудованих в суто місцевому архітектурному стилі, коли житлові кімнати, комора, стайня і інші господарські будівлі під одним дахом.<sup>12</sup>

Нарешті—Глинне. Зупиняємось на роздоріжжі. Праворуч розсічений автошляхом піщаний пагорб на якому три масивні кам'яні хрести. Два поруч, третій південніше. Всі вони у висоту сягають росту середнього чоловіка, камінь тесаний, але робота далеко нефілігранна, тому важко припустити, що їх виготовляли в XVI ст. На думку присутніх науковців вони значно молодші, але поставленні на місці вівтарів храмів, які стояли на цьому пагорбі. Гіпотезу, що вони залишилися від прадавнього кладовища заперечують

усні джерела.

При прокладанні автошляху через пагорб не виявлено жодних слідів давніх поховань, тому скріплюємо думку, що тут стояли саме давні дерев'яні святині Глинного.

За три кілометри на північний захід від села урочище Юзефіно. Праворуч автошляху відомий на всю Україну дуб, якому 1350 років. Його може обхватити лише шестеро людей, зверху дерево стягнуто міцним залізним обручем. Внизу біля огорожі охоронна таблиця з написом "Цьому дубу понад 1350 років". Довго оглядаємо цього старця-велетня. Робимо знімки гуртові, самого дуба, а потому іду до жіночого монастиря ікони Іверської Божої Матері, який знаходиться за якихось сотню метрів від дуба-старця ліворуч автошляху.

Відчиняємо двері брами, робимо кілька знімок і як з-під землі з'явилась середнього віку черниця. В стилі московських інструкцій розпочинає свої повчання. Відчувається низький освітній рівень цієї колишньої колгоспної бригадирки, парторгши, які на заклик вічно живої партії пішли масово до монастиря УПЦ МП.

З розбудови цієї лісової обителі, можна зробити висновок, що вона більше нагадує таке собі відпочинкове ранчо, однак дякую безіменній інокіні за діалог.

Повертаємось в с. Глинне до ново-будованої церкви Різдва Пресвятої Богородиці на пагорбі в центрі села. До храму побудованого як трьохзрубний, добудовуються бічні прибудови і вже додають йому хресто-подібний вигляд.

Мене цікавлять вцілілі кам'яні хрести і рештки від них. У 60-80 рр.

місцеві комуністичні вандали десятки з них перетворили в каміння, ще інші покалічили. Нині вони мовчазно кричать до перехожих своїми побитими раменами, сплюндрованими, з профарбованими написами, які з наказу настоятеля о. Федора старанно і непотрібно побілили вапном, тим самим приховали і їх справжній вік, і "роботу" нічних вандалів.

За вівтарем, масивніший хрест, який нагадує хрест на місці замкової церкви під Боною в Крем'янці. Його, найімовірніше, поставлено на місці вівтаря церкви св. Миколая, до 1716 р. Навколо новозбудованого храму Різдва Пресвятої Богородиці дуже багато непотрібних, на думку автора, новинок-диковинок:

### Використані джерела:

4. Спогади про давнє Православ'я Західної Русі - Москва, 1867. - с. 10-16.
5. Шиприкєвич В. Перші церкви на Русі-Україні - Український Православний календар на 1980 рік. - Видання Української Православної Церкви США. - с. 106.
6. Рожко В. Княжі гради над Прип'яттю - Визвольний шлях - Лондон, 2000. - ч.2.- с. 26 -36.
7. Рожко В. Давні кам'яні хрести на Поліссі - Збірник матеріалів міжнародної науковопрактичної конференції "Ідея помісної православної церкви в Україні у XX ст.: історичний, богословський та канонічний аспект" - Рівне, 2011. - с. 134.
8. Рожко В. Найголовніші ознаки україності Божих храмів на Поліссі - Відомості. - Лондон. 1998. - с.41-45.
9. Рожко В. Древні святині Полісся -Луцьк. 1995. - с. 148.
10. Архів автора.
11. Рожко В. Придорожні хрести на Поліссі - Відомості. - Лондон, 1998. - с. 47-50.
12. Самойлович В. Українське народне житло - Київ, 1972. - с. 19. с. 33.

## Deadline for Submissions

■ August issue 2014 — Deadline: July 8, 2014

## CALENDAR - ALMANAC 2015 RIDNA NYVA ADVERTISEMENTS

We are in the process of compiling the **Ridna Nyva for 2015** for the Ukrainian Orthodox Church of Canada. Once again, we are requesting that your parish, organization or business place an advertisement in the Almanac 2015.



Current Year Almanac's cover  
(for advertisement only)

### Deadline

— October 1st, 2014.

Advertising sizes and rates:

\* Full page (black and white only)

(8.5"H x 6.5"W)

\$195.00 + \$9.75 GST = \$204.75

\* Half page (black and white only)

(4.25"H x 6.5"W)

\$115.00 + \$5.75 GST = \$120.75

**Please note:** If you are sending camera ready files, please use JPG or TIF formats with high resolution 300-500 dpt.

For more information please call:  
Marusia Kaweski  
at Toll Free (877) 586-3093 ext. 241  
or e-mail: visnyk@uocc.ca

**WE APPRECIATE YOUR SUPPORT!**

## 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. Монреал. 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 заздалегідь за Ваше розуміння та підтримку. Імена жертвodawців 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  
—Адріанна Жерецька,  
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), e-mail: **Chapel**.

Yours in Christ,

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

### Donate Now!



### Donate Now!



For more information on the St. Sophie camp, please see the website:  
[www.stsophiemontreal.org/camp2011/index.html](http://www.stsophiemontreal.org/camp2011/index.html)

PASCHALION

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

ПАСХАЛІЯ

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

У небезпеці, скорботі, нападах злої сили  
Молитва за ворогів

■ Як первомученик Стефан за тих, що вбивали його, молив Тебе, Господи, так і ми припадаємо до Тебе з молитвою: усіх, що ненавидять і кривдять нас, прости, щоб жоден з них через нас не загинув, але всі спаслися благодаттю Твоею, Боже Всещедрий.

Господи, наवरни до Себе серця ворогів наших, якщо ж неможливо запеклим навернутися, то поклади межу їхньому злу і захисти від них обраних Твоїх. Амінь.

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

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:  
Ukrainian Orthodox Church of Canada (Re: Computer upgrading)  
9 St. John's Ave., Winnipeg, Manitoba R2W 1G8  
Toll free: (877) 586-3093 Fax: (204) 582-5241  
email: consistory@uocc.ca

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

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно від 2 до 4 тижнів.

ATTENTION!

Duplicate Baptismal and Marriage certificates

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

Please allow **2 to 4 weeks** for processing.

You can now pay with:



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.

Being overly confident: James 4: 13-18

"Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapour that appears for a little time and then vanishes away. Instead you ought to say, "If the Lord wills, we shall live and do this or that." But now you boast in your arrogance. All such boasting is evil. Therefore, to him who knows to do good and does not do it, to him it is sin."

True faith depends completely on God and seeks ways to do good works. But to plan as if we knew exactly what will happen is arrogance.

—The Orthodox Study Bible

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## Peter Shawarsky (1923-2014) In Memoriam

August 7, 1923 – March 29, 2014

■ With profound sadness, the family of

Peter Shawarsky announced the falling asleep in the Lord of their father, grandfather and great-grandfather on March 29, 2014 at Victoria Hospital in Winnipeg, Manitoba. He was born on August 7, 1923 in the village of Kostyshyn, Sokalsky Rayon, Ukraine. He immigrated to Canada in 1949, settling in in Winnipeg, MB. There, he met and married Nadia Shcherbluk and together they raised their family. Peter was a long-time member of the Bohonos Male Chorus and the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral,

where he sang for many years as a tenor in the church choir. He was employed with the City of Winnipeg Parks and Recreation Department until his retirement in 1988. He loved music, singing, reading and especially a challenging game of chess or cards with his grandsons. Above all, Peter valued family and was most content when presiding over the many family gatherings. The Funeral Rite was served by Rt. Rev. Mitred Archpriest Gregory Mielnik on April 3, 2014 at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB. Interment

followed at the Glen Eden Cemetery. Peter will be forever loved and missed by his loving wife Nadia (nee Shcherbluk) of 63 years; sons Ihor and Oleh; daughters-in-law Lydia and Vera; grandchildren Andrew, Mark (Mika) and Adriana; great-grandson Matthew, as well as extended family in Ukraine and Poland. He was predeceased by his parents Paraskevia and Oleksander, brother Andriy and son Alexander.

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

## Бл. п. Семен і Анна Сиротюки



### У 22-гу річницю упокоєння      У 10-ту річницю упокоєння

■ У 22-гу річницю упокоєння мого дорогого тата, який упокоївся 13 червня 1992 р. в м. Едмонтоні, і у 10-ту річницю упокоєння моєї дорогої мами, яка упокоїлася 3 липня 2004 р. в м. Едмонтоні.

З великою скорботою згадую ті дні нашої розлуки з вами, мої дорогі і серце моє тужить за вами щодня, бо ж нема між нами найдорожчих нам, з якими ми завжди ділили горе і радість, за що вам низький поклін за вашу любов до нас. Ми з великою подякою схиляємо свої голови і молимося милосердному Богові, щоб прийняв ваші душі в Царство Небесне, де всі праведні спочивають, де ангели пісні співають. Вічна вам пам'ять. Спочивайте мої дорогенькі в оселях небесних, а канадська земля нехай буде вам пухом. Як нев'янучий вінок у вашу пам'ять складаємо пожертву на пресовий фонд Вісника.

Остаємося горем прибиті

—дочка Надя, внуки, правнуки, і пра-правнуки

**Вічна пам'ять!**

### Questions,

please call our toll free number

**1-877-586-3093**

Please visit our Website: **www.uocc.ca**

## Tom Fenton (1948-2014) In Memoriam

August 19, 1948 – May 14, 2014

■ Tom Fenton fell asleep in the Lord on Wednesday, May 14, 2014 at his home in Russell, Manitoba at the age of 65 years. The Funeral Rite began on May 21 at 7:00 p.m. and was completed on May 22 at 10:00 a.m. at the Holy Trinity Ukrainian Orthodox church in Lennard, MB served by Rev. Roman Stephanyshyn and Rev. Brent Kuzyk. Interment followed at the Holy Trinity parish cemetery in Lennard. Family and friends later gathered for a luncheon at the Holy Trinity UOC parish hall in Lennard.



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

### MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.

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## Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в липні місяці.

Пресвітер Пилип Галицький	† 05. 07. 1952
Протоієрей Тома Ковалишин	† 22. 07. 1966
Митр. прот. Стефан Гребенюк	† 21. 07. 1969
Митр. прот. Йосиф Тріска	† 09. 07. 1974
Пресвітер Микола Кривих	† 07. 07. 1982
Архипресвітер Михайло Боднарчук	† 22. 07. 1991

Добродійкам, що спочили в Бозі в липні місяці.

Добр. Розалія Горбай	† 30. 07. 1963
Добр. Ксєвера Пахолків	† 26. 07. 1970
Добр. Феодосія Хіль	† 07. 07. 1978
Добр. Ольга Подтепа	† 28. 07. 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 July.

Archpriest Phillip Halytsky	† 05. 07. 1952
Archpriest Thomas Kowalyshen	† 22. 07. 1966
Mitred Archpriest Stefan Hrebenuk	† 21. 07. 1969
Mitred Archpriest Joseph Triska	† 09. 07. 1974
Archpriest Nicholas Kryvysh	† 07. 07. 1982
Archpresbyter Michael Bodnarchuk	† 22. 07. 1991

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

Dobr. Rosalia Horbay	† 30. 07. 1963
Dobr. Ksevera Pacholkiw	† 26. 07. 1970
Dobr. Feodosia Chil'	† 07. 07. 1978
Dobr. Olga Podtepa	† 28. 07. 2008

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

CENTRAL EPARCHY– MANITOBA		
PORTAGE LA PRAIRIE-BRANDON		
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>		
Sunday - 6	10:00 a.m. - Liturgy - <b>Brandon</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Brandon</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>	
WINNIPEG, ALL SAINTS		
<i>Priest: Rt. Rev. Protopresbyter Bill Wasyliw Tel: (204) 261-0361</i>		
Every Saturday	4:30 p.m. - Great Vespers ( <i>service in English</i> )	
Sundays:		
1st & 3rd	10:00 a.m. - Liturgy ( <i>service in English</i> )	
2nd & 4th	10:00 a.m. - Liturgy ( <i>service in Ukrainian/English</i> )	
Tuesdays: 1st, 3rd	6:00 p.m. - Akaphist to the Mother of God ‘Healer of cancer’ with anointing ( <i>service in English</i> )	
week day Holy Days	10:00 a.m. - Liturgy ( <i>service in Ukrainian</i> )	

WINNIPEG MISSION DISTRICT		
<i>Contact Office of the Consistory Tel: (204) 586-3093 ext.227</i>		
Sunday - 6	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves - <b>Stead</b>	
Sunday - 13	10:00 a.m. - Liturgy; Blessing of graves - <b>Tyndall</b>	

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN		
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>		
Sunday - 6	10:00 a.m. - Liturgy - <b>St. George’s Church - Dauphin</b>	
Monday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Garland</b>	
Saturday - 12	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Ethelbert</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>St. George’s Church - Dauphin</b>	
Saturday - 19	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kosiw</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>St. George’s Church - Dauphin</b>	
	2:00 p.m. - Obidnytsia ( <i>Khram</i> ) - <b>Sifton</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>St. George’s Church - Dauphin</b>	

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS		
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>		
Sunday - 6	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Roblin</b>	
Sunday - 13	9:00 a.m. - Liturgy - <b>Seech</b>	
Sunday - 27	10:00 a.m. - Liturgy- <b>Oakburn</b>	

VITA PARISH DISTRICT		
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>		
Sunday - 13	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves - <b>Sundown</b>	
Wednesday - 16	2:00 p.m. - Obidnytsia - <b>Vita Personal Care Home</b>	
Sunday - 20	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>Rosa</b>	
	2:00 p.m. - Obidnytsia - <b>Vita Shady Oaks Lodge</b>	
Saturday - 26	9:00 a.m. - Pilgrimage - <b>Gardenton Historical Church</b>	
Sunday - 27	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - <b>Dufrost</b>	

NORTHWESTERN ONTARIO		
FORT FRANCES, ST. GEORGE		
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>		
Sunday - 6	9:30 a.m. - Liturgy - <b>Kenora</b>	
Sunday - 13	9:30 a.m. - Liturgy - <b>Fort Frances</b>	
Sunday - 20	9:30 a.m. - Liturgy - <b>Kenora</b>	
Sunday - 27	9:30 a.m. - Liturgy - <b>Fort Frances</b>	

SASKATCHEWAN		
CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT		
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>		
Saturday - 5	10:00 a.m. - Liturgy - <b>Canora</b>	
	6:30 p.m. - Great Vespers - <b>Canora</b>	
Sunday - 6	9:30 a.m. - Liturgy - <b>Hudson Bay</b>	
	1:30 p.m. - Blessing of graves - <b>Hudson Bay Cemetery</b>	
July 6-20	<b>Trident Church Camp</b>	
Monday - 7	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Hyas</b>	
Saturday - 12	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Swan Plain</b>	
	Blessing of graves - <b>Swan Plain Cemetery</b>	
	6:30 p.m. - Great Vespers - <b>Canora</b>	
Sunday - 13	9:30 a.m. - Liturgy - <b>Canora (Heritage)</b>	
Saturday - 19	6:30 p.m. - Great Vespers - <b>Camp Trident</b>	
Sunday - 20	9:30 a.m. - Liturgy - <b>Camp Trident</b>	
July 21-31	<i>Priest’s vacation</i>	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA		
<i>Priest: V. Rev. Fr. Slawomir Lomaszkiewicz Tel: (306) 205-6478</i>		
Wednesday - 2	6:15 p.m. - Akaphist - <b>Descent of the Holy Spirit</b>	
Saturday - 5	5:00 p.m. - Vespers - <b>Chapel Selo</b>	
Sunday - 6	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>	
Monday - 7	9:30 a.m. - Matins; Liturgy - <b>Chapel Selo</b>	
Wednesday - 9	6:15 p.m. - Akaphist - <b>Descent of the Holy Spirit</b>	
Saturday - 12	10:00 a.m. - Matins; Liturgy - <b>St. Volodymyr, Moose Jaw</b>	
	5:00 p.m. - Vespers - <b>Chapel Selo</b>	
Sunday - 13	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>	
Wednesday - 16	10:00 a.m. - Obidnytsia - <b>Parkside CH</b>	
	6:15 p.m. - Akaphist- <b>Descent of the Holy Spirit</b>	
Saturday - 19	10:00 a.m. - Matins; Liturgy - <b>St. Michael’s, Candiatic</b>	
	5:00 p.m. - Vespers - <b>Chapel Selo</b>	
Sunday - 20	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>	
	3:00 p.m. - Obidnytsia - <b>Free Methodist Church, Weyburn</b>	
Wednesday - 23	6:15 p.m. - Akaphist - <b>Descent of the Holy Spirit</b>	
Saturday - 26	5:00 p.m. - Vespers - <b>Chapel Selo</b>	
Sunday - 27	9:30 a.m. - Matins; Liturgy - <b>Descent of the Holy Spirit</b>	
Monday - 28	9:30 a.m. - Matins; Liturgy - <b>Chapel Selo</b>	
Wednesday - 30	6:15 p.m. - Akaphist - <b>Descent of the Holy Spirit</b>	

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT		
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>		
Sunday - 6	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Codette</b>	
Saturday - 12	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing of graves - <b>Yellow Creek</b>	
Sunday - 13	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Brooksby</b>	
Sunday - 20	10:00 a.m. - Liturgy: 65th Anniversary Green Grove Camp - <b>Wakaw Lake</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Tarnopol</b>	

YORKTON DISTRICT PARISH		
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>		
Saturday - 5	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Stornoway</b>	
Sunday - 6	9:30 a.m.- Liturgy - <b>Yorkton</b>	
Monday - 7	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Riverside</b>	
Saturday - 12	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Gorlitz</b>	
Sunday - 13	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Insinger Highway</b>	
Sunday - 20	9:00 a.m. - Liturgy - <b>Camp Trident</b>	
Sunday - 27	9:30 a.m. - Liturgy - <b>Yorkton</b>	
	4:00 p.m. - Obidnytsia ( <i>Khram</i> ) - <b>Calder</b>	

WESTERN EPARCHY–ALBERTA		
VEGREVILLE PARISH DISTRICT		
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078</i>		
Wednesday - 2	10:30 a.m. - Moleben’ - <b>Century Park Care Home</b>	
	3:00 p.m. - Moleben’ - <b>Heritage House</b>	
Thursday - 3	10:15 a.m. - Moleben’ - <b>Homestead Lodge</b>	
Saturday - 5	6:30 p.m. - Great Vespers - <b>Vegreville</b>	
Sunday - 6	9:30 a.m. - Liturgy - <b>Vegreville</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Camp Kievs-Ki-Hi</b>	
Sunday - 27	9:30 a.m. - Liturgy - <b>Vegreville</b>	

BONNYVILLE-ST. PAUL DISTRICT		
<i>Priest: Rev. Fr. Peter Haugen</i> Contact number: <i>Cell: (587) 252-2715</i>		
Sunday - 6	10:00 a.m. - Liturgy - <b>All Saints, St. Paul</b>	
Saturday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Nowa Bukowina</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Sandy Rapids</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Camp Kievs-Ki-Hi</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Camp Kievs-Ki-Hi</b>	

BRITISH COLUMBIA		
KAMLOOPS-PRINCE GEORGE PARISH DISTRICT		
<i>Priest: Rt. Rev. Mitred Archpriest Mykola Sawchenko Tel: (780) 417 8876 (780) 991-4081</i>		
Saturday - 12	6:00 p.m. - Great Vespers - <b>Kamloops</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Kamloops</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Prince George</b>	
Saturday - 26	6:00 p.m. - Great Vespers - <b>Kamloops</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Kamloops</b>	

KELOWNA-VERNON PARISH DISTRICT		
<i>Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak Tel: (250) 868-3816</i>		

Sunday - 6	10:00 a.m. - Liturgy - <b>Kelowna</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Vernon</b>
Sunday - 20	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kelowna</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Vernon</b>

VANCOUVER ISLAND PARISH DISTRICT		
<i>Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329</i>		
Saturday - 5	4:00 p.m. - Vespers - <b>Victoria</b>	
Sunday - 6	10:00 a.m. - Liturgy - <b>Victoria</b>	
Saturday - 12	4:00 p.m. - Vespers - <b>Parksville</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Parksville</b>	
Saturday - 19	4:00 p.m. - Vespers - <b>Victoria</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Victoria</b>	
Saturday - 26	4:00 p.m. - Vespers - <b>Parksville</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Parksville</b>	

ЦЕРКОВНИЙ КАЛЕНДАР – ЛИПЕНЬ –		
1. Вт. мчч. Леонтія, Іпатія	17. Чт. свт. Андрія, прп. Марфи	
2. Ср. ап. Юди, прп. Паїсія	18. Пт. прп. Афанасія, мц. Анни, сщмч. Кирила	
3. Чт. сщмч. Методія, мчч. Інни, Пінни, Римми	19. Сб. прп. Сисоя, св. Юліянії	
4. Пт. мч. Юліяна, сщмч. Терентія	20. Нд. 6-а. прп. Томи, прп. Акакія, т.5	
5. Сб. сщмч. Євсевія, мчч. Зінона і Зіни	21. Пн. вмч. Прокопія	
6. Нд. 4-а. мц. Агрипини, прав. Артемія, гл. 3	22. Вт. сщмч. Панкратія, сщмч. Кирила	
7. Пн. Різдво Іоана Хрестителя	23. Ср. 45 мчч. в Нікополі, прп. Антонія	
8. Вт. прмц. Февронії	24. Чт. Рівноаол. княгині Ольги, мц. Євфимії	
9. Ср. прп. Давида, прп. Іоана	25. Пт. мчч. Прокла, Іларія	
10. Чт. прп. Сампсона, прав. Іоанни	26. Сб. Собор арх. Гавріїла, мч. Теодора	
11. Пт. мчч. Кира, Іоана, прп. Ксенофонта	27. Нд. 7-а. ап. Акили, мч. Юста, гл.6	
12. Сб. свв. апп. Петра і Павла. Закін. посту	28. Пн. св. Володимира Великого	
13. Нд. 5-а. Собор 12-ти апостолів, гл.4	29. Вт. сщмч. Афіногена, мщц. Валентини, Юлії	
14. Пн. Безсрібників Косми та Даміяна	30. Ср. вмц. Марини (Маргарити)	
15. Вт. Покладення ризи Пресв. Богородиці	31. Чт. мч. Еміліяна, мч. Якинфа	
16. Ср. мч. Якинфа, прп. Анатолія		

Ordination anniversaries:  
Bishops, Priests, Deacons

JULY

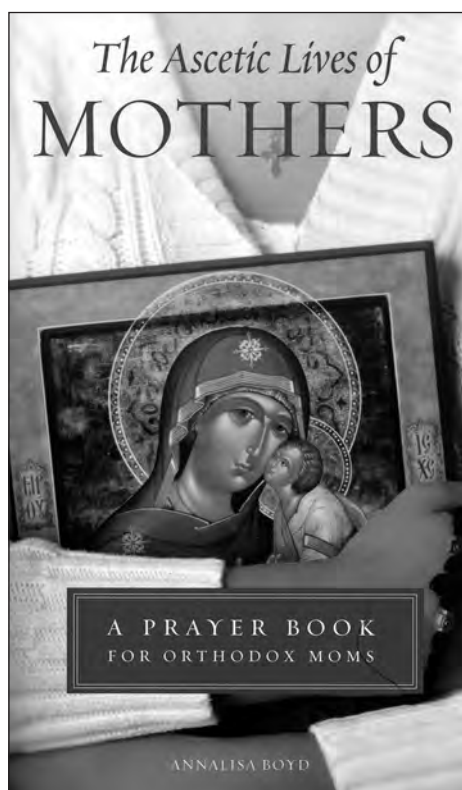
Ambrosie, Rev. Fr. Benny Antony	—July 21, 1988
Lakusta, Rt. Rev. Mitred Archpriest Henry	—July 23, 1972
Lakusta, Rev. Fr. Deacon Anton	—July 26, 2009
Lomaszkiewicz, Rev. Fr. Michael	—July 12, 1995
Makarenko, Very Rev. Archpriest Volodymyr	—July 04, 1982
Makowsky, Very Rev. Archpriest Taras	—July 14, 1991
Semotiuk, Rt. Rev. Mitred Archpriest Stephan	—July 13, 1969
Udod, Very Rev. Archpriest Taras	—July 28, 1991
Yamniuk, Rev. Fr. Patrick	—July 28, 1996

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

## The Ascetic Lives of Mothers by Annalisa Boyd

■ Boyd, Annalisa. (2014). *The Ascetic Lives of Mothers: A Prayer Book for Orthodox Moms*. Chesterton, IN: Ancient Faith Publishing.

As the author notes in her introduction, our Orthodox mothers in past ages seemed to be praying often during the day for all types of situations. Yet, she notes that, within the busy North American lifestyle, contemporary mothers find themselves with little time for a prayer life. As the author tries to grow her prayer life, she shares this collection of prayers that she has assembled with readers to recapture this asceticism of mothers of the past. The spiritual life of mothers is important to cultivate as mothers shape the spiritual lives of their children and their prayers greatly help the daily lives of their family members. In this work, the author offers a wide selection of prayers that mothers can use to intercede for their families as well as to grow in virtue themselves. The author includes prayers written by the Fathers of the Church and have been found to be acceptable and beneficial in the official life of the Church. She also includes her prayers of the heart from mothers that are not official prayers of the Church. She wishes for these to be used for encouragement in personal prayer time. This 172-page book contains 9 chapters as well as an introduction, epilogue, endnotes and index to profiles of saints. Each chapter contains a collection of prayers on a particular

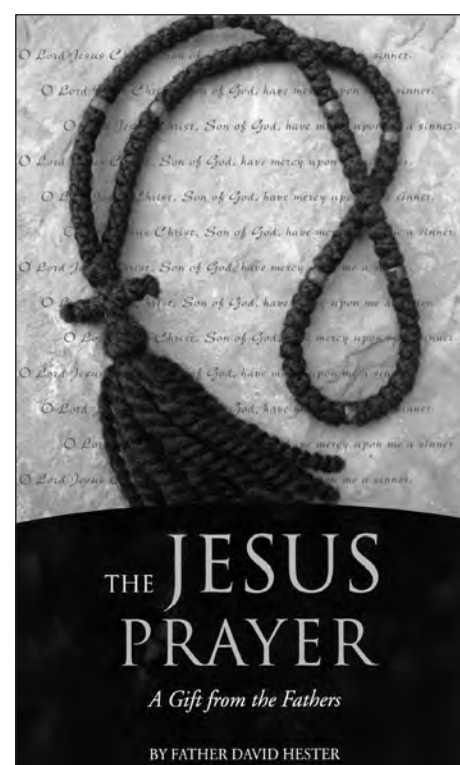


theme. These include the full daily prayer cycle as well as a range of such topics from complaining, depression, feelings of failure as a parent, financial strain, sickness and patience to prayers for each life stage of children. The book also contains a section on prayers of thanksgiving. This book is valuable because it adds to a growing body of writings on the spiritual life of Orthodox women and family life.  
**\$15.95**

## The Jesus Prayer by Fr. David Hester

■ Hester, David. (2001). *The Jesus Prayer: A Gift from the Fathers*. Chesterton, IN: Ancient Faith Publishing.

This booklet traces the development of the Jesus Prayer, the most fundamental prayer of the Church, through the early centuries of the Church. It follows the progression of the prayer through its development, at Mount Athos, the teachings on this prayer by St. Gregory Palamas and others, and discusses its modern revival in the 19th and 20th centuries. The booklet concludes with a brief discussion of how the Jesus Prayer can be appropriated by the individual believer today. This booklet has 32 pages, making it accessible reading for a summer weekend or for today's busy families. The booklet has three major sections with an introduction, conclusion and endnotes. Each section outlines the background of the Jesus Prayer in each of its developmental stages, including in modern times. This booklet is valuable as a concise summary of the prayer and its background. It also serves as an inspiration for further reading on this topic and for beginning the practice of

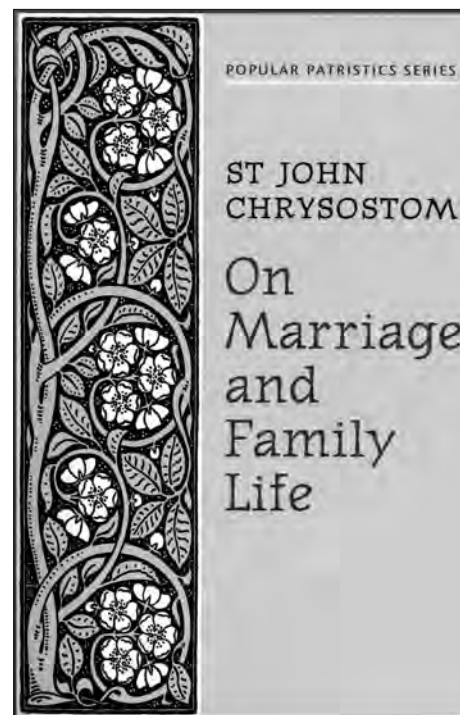


the Jesus Prayer, which is a great gift of the Fathers of the Church that may lead to our sanctification and illumination.  
**\$8.95**

## On Marriage and Family Life by St. John Chrysostom

■ Chrysostom, John. (1986). *On Marriage and Family Life*. Catherine Roth & David Anderson (Trans.). Crestwood, NY: St. Vladimir's Seminary Press.

This 114-page book is number seven in the popular patristics series by the seminary's press. This book comprises a translation into English of St. John's homilies on family life. Christian tradition often seems to give only grudging approval of married life. In these sermons we find an important corrective to this view. Although himself a monk, St. John had a profound understanding of the needs of his congregation. Inspired by the epistles to the Corinthians and Ephesians, he discusses the reasons God instituted marriage, primarily to promote holiness of the husband and wife, and only secondarily to produce children. St. John goes on to discuss the mutual responsibilities of marriage, intimacy and parenting. While parts of St. John's sermons may seem aimed to listeners from his own time, the majority of advice remains relevant for the Christian family today. This small-sized book begins with an introduction by Catherine Roth, one of the translators, followed by four main homilies, his sermon on marriage and one directed to young men on how to select a wife.



This book is filled with valuable gems of advice for all people of all ages who are contemplating marriage or who are already married. The homilies help correct our perspectives of marriage, so that marriage becomes in harmony with the will of God and fulfilling for the family. This book is valuable because English language readers now have access to some of St. John's Chrysostom's more insightful writings.  
**\$15.95**



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

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

чув наші молитви за їх здоров'я та спасіння.

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

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

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

## Prayers for Well-being

Let us pray for your loved ones.....

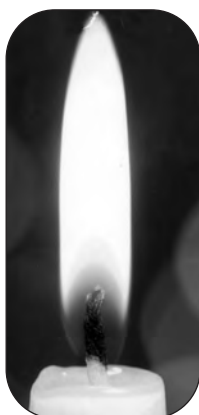
Each weekday morning, Morning Prayers are served at the St. Ilarion Chapel at the Consistory Office in Winnipeg, Manitoba led by the Chancellor of the Ukrainian Orthodox Church of Canada with the participation of all Consistory staff. During these prayers for well-being, a list of names is read so that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

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

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

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

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



## 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

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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



Litia Tray Reg. \$695.00 Sale \$599.00



Marriage Crown Set Reg. \$635.00 Sale \$500.00

Priest Vestments Set, gold and white brocade  
Reg. \$950.00 Sale \$850.00



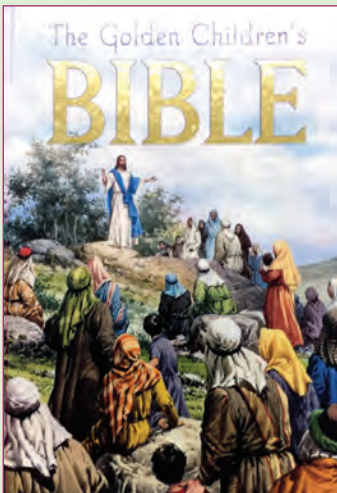
Wooden Cross on Stand  
Reg. \$19.95 Sale \$10.00



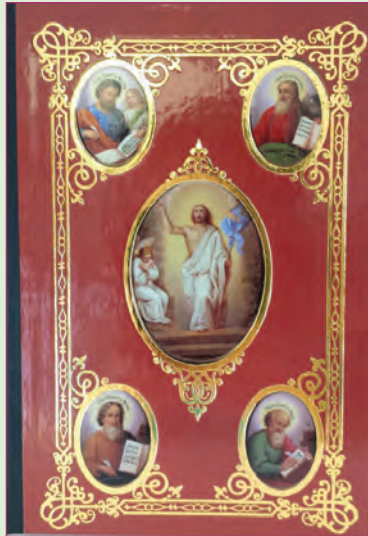
The Evangelion Reg. \$89.95 Sale \$75.95



Holy Gospel, Metallic Cover  
Reg. \$1,995.00 Sale \$1,795.00



The Golden Children's Bible  
Reg. \$33.95 Sale \$29.95



Gospel, Ukrainian Language  
Reg. \$49.95 Sale \$39.95