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Remembrance Day — November 11

In Flanders Fields

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.
Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

—John McCrae, May 1915

Маки цвітуть на Фландрії полях

Маки цвітуть на Фландрії полях
Поміж хрестів рядами на гробах,
Де поховали нас. А в небі голубім
Лунає дзвінко жайворонів спів.
Не чути його через рев гармат внизу,
Ми мертві вже. Ще кілька днів тому
Живі були, сонце заходило за хмари,
Когось любили, й нас також кохали.
Тепер ми лежимо на Фландрії полях.
Продовжуйте боротись з ворогами.
Ми вам передаєм зболілими руками
Наш смолоскип. Вгору держіть цей стяг.
Бо як зламаєте довір'я тих, які лежать в гробах,
Ми не заснемо, хоч маки розцвіли
На Фландрії полях.

—переклад С. Гурко, 6 грудня 2009

Вам дзвони не грали

Коли ви вмирали,
Вам дзвони не грали,
Ніхто не заплакав за вами,
Лиш в чистому полі
Ревіли гармати,
І зорі вмивались сльозами.
На ваших могилах
Хрести почорніли.
Калина схилилась додолу.
Спіть, орли-соколи,
Ми гостримо зброю
І джемо на поклик до бою.

—відома пісня про наших
Січових Стрільців

See more on p.5

ГОЛОДОМОР 1932-33 HOLODOMOR

Remembering 81 years • 81-ші роковини Голодомору

Собор Архистратига Михаїла та Небесних Сил Безплотних

Synaxis of Archangel Michael and the Bodiless Powers

■ 21 листопада за новим стилем в Православній Церкві святкується Собор святого Архистратига Михаїла та небесних Сил безплотних. У християнській традиції Архангел Михаїл—найстарший і найважливіший серед ангелів. Саме ім'я Михаїла, як багато хто знає, означає—"Хто як Бог" (Мі Ка Ель). За давньою легендою, він отримав це ім'я, бо саме з таким вигуком кинувся супроти Люцифера, який не побажав визнати владу Бога.

Архангел Михаїл—полум'яніючи любов'ю до Бога, став на чолі всього ангельського війська і закликав його битися з дияволом та всіма слугами його.

Відтоді він—Архистратиг (грецькою мовою—воєначальник) усіх Небесних Сил. Тому на іконах Архангела Михаїла часто зображають з вогненним мечем у руці як наймогутнішого захисника Божої слави, служителя істини, заступника християн, наставника, просвітителя заблуканих і грізного противника запеклих богозневажників. Апостол Іоанн про нього написав в Одкровенні, що Михаїл стоїть на чолі ангелів, які воюють проти "дракона"—ворога, змія, сатани. Архангел Михаїл вважається ангелом справедливості й суду, благодаті й помилування. Він—виконавець Божих планів щодо землі, людства та Ізраїля.

Акафіст до Св. Архистратига Михаїла є могутньою молитвою про захист від ворогів видимих і невидимих, про благодатну допомогу у боротьбі зі своїми пристрастями та лихими звичками, напоумлення на шляху Божому та зцілення від різноманітних недугів. Нагадуючи нам біблійні події та дивовижні випадки з церковного життя.

продовження на стор.2



■ The feast day of the Synaxis of the Archangel Michael and other Bodiless Powers is commemorated in the Orthodox Church on November 21 (new style). In Christian Tradition, Archangel Michael is one of the most important and first among the angels. His name means "Who is like God". According to legend, this name was given to the Archangel when he cried out with these words in battle against the fallen angel Lucifer who defied the power of God.

Archangel Michael, with fiery love for and dedication to God, was placed at the head of all of the armies of angels. He was called upon to do battle with the devil and all of his followers. Since that time, Archangel Michael is the chief Archangel of all of the Heavenly Powers. This role is symbolized in icons depicting him with a fiery sword as the mighty defender of God's glory, the servant of Truth, protector of Christians, mentor and enlightener of the lost and formidable fighter against hostile blasphemers. Writing in the *Revelations*, St. John describes Archangel Michael as leading the angels in the heavenly war against the "dragon"—the enemy, the serpent and sa-

tan. Archangel Michael is regarded as the angel of justice and God's judgement as well as the angel of mercy and forgiveness. He carries out God's plan for the world and humanity.

The Akaphist to the Holy Archangel Michael is a powerful prayer for protection against seen and unseen enemies.

continued on p.2

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На многії літа, Владико!

Ваше Преосвященство, Єпископе Іларіоне!

Прийміть наші щирісердечні вітання з нагоди Дня Вашого Небесного Покровителя —3 листопада—Прп. Іларіона Великого. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді—Західної Єпархії.

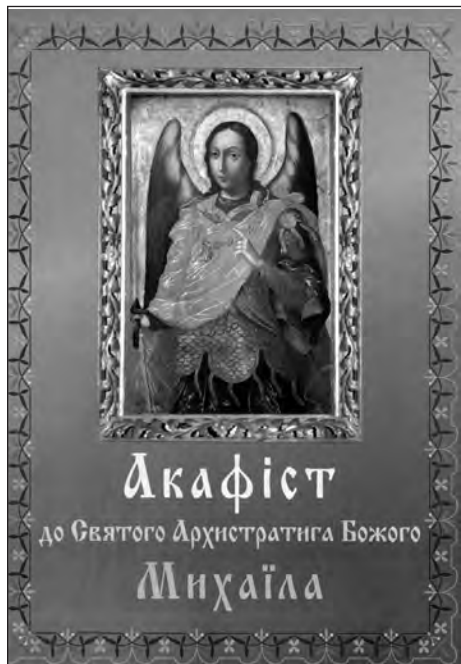
Нехай Ваш Покровитель—Прп. Іларіон буде для Вас завжди, всюди і в усьому джерелом насаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико!

Іс полла еті деспота!

—Консисторія УПЦК





Молитва

■ Святий і великий Архангеле Божий Михаїле, незбагненої і надвічної Тройці перший серед Ангелів предстоятелю і роду людського заступнику й охоронителю, що сокрушив з воїнствами своїми главу прегордого Денниці на небесах і завжди перемагаєш злобу й підступи його на землі!

До тебе вдаємося з вірою і тобі молимося з любов'ю: будь нездоланним щитом і міцним забором Святій Церкві і православній батьківщині нашої, охороняючи їх вогневидним мечем твоїм від усіх ворогів видимих і невидимих.

Не позбав, о Архангеле Божий, допомоги й заступництва твого нас, що прославляємо нині святе ім'я твоє; бо хоч і многогрішні ми, та не хочемо в беззаконнях наших загинути, але щоб повернутися нам до Господа і Він оживив нас для добрих діл.

Просвіти ж розум наш лиця Божого світлом, що завжди сяє на чолі твоєму, щоб ми змогли пізнати, що є воля Бога про нас: добра і досконала, і зрозуміти все, що належить нам чинити, а чого уникати й позбуватися.

Зміцни благодаттю Господньою слабку волю й неміч неслужіння наше, нехай, ствердившись у законі Господнім, припинимо потурати бажанням плоті, захоплюючись, мов нерозумні діти, скороминущими красотами світу цього, заради тлінного й земного безумства забуваючи вічне і небесне.

Понад усе ж виблагай нам згори дух істинного покаяння, нелицемірну печаль заради Господа і скорботу за гріхи наші, щоб останок днів тимчасового життя нашого прожити, не догоджаючи почуттям і страстям нашим, але у спокуті злих діл, що вчинили ми, зі сльозами віри й скорботи сердечної, у подвигах чистоти і святих ділах милосердя.

Коли ж наблизиться час відходу нашого й визволення від пут тлінного цього тіла, не залиши нас, Архангеле Божий, беззахисними проти духів злоби піднебесної, що звикли перегорджувати душі людській сходження на небо; нехай охоронені тобою, безперешкодно досягнемо преславних осель райських, де немає ні смутку, ні зітхання, але життя нескінченне, і, сподобившись побачити пресвітле лице Всемилоствореного Господа і Владики нашого, припадаючи зі сльозами до ніг Його, у радості й замилюванні вигукнемо: слава Тобі, найдорожчий Викупителю наш, що з великої любові Твоїї до нас, недостойних, благоволив послати Ангелів Твоїх на служіння спасінню нашому!

Амінь.

Собор Архистратига Божого... (продовження зі стор.1)

Акафіст розкриває глибину піклування Архангела Михаїла про спасіння всього роду християнського, полум'яного служіння, в усьому згідного з волею Божою. Святий Архангел Михаїл—покровитель міста Києва і всієї Української землі. Та й кожна людина, що звертається до Архистратига по допомогу, пізнає велику силу його заступництва.

На початку, коли ще не було ні світу, ні людини, Бог сотворив святих ангелів. Ангели—духи безтілесні і безсмертні, як і наші душі; але їх Бог обдарував силами та здібностями, вищими за людські. Розум у них досконаліший за наш. Вони завжди виконують волю Божу, вони безгрішні, і тепер благодаттю Божою так утвердились у здійсненні добра, що й грішити не можуть. Багато разів ангели з'являлися видимим чином, приймаючи на себе тілесний вигляд, коли Бог посилав їх до людей сказати чи сповістити Свою волю. І слово "ангел" означає "вісник". Кожному християнинові Бог дає при хрещенні ангела-охоронителя, який невидимо охороняє людину в усьому її земному житті від бід та напастей, застерігає від гріхів, оберігає в страшну годину смерті, не залишає і після смерті. Ангели зображуються на іконах у вигляді вродливих юнаків, на знак їхньої духовної краси. Їхні крила означають, що вони швидко виконують волю Божу.

—www.parafia.org.ua; www.risu.org

Synaxis of Archangel Michael... (continued from p.1)

The Akaphist aids us in the battle with one's passions and bad habits. It can help us to stay on God's path. It can help us in healing from various illnesses. The text of the Akaphist recalls the Biblical events and wondrous events from church life about Archangel Michael. It reveals the depth of Archangel Michael's care for the salvation of all of Christianity. It shows his zealous service, complying in all with the will of God. Ukrainian Orthodox have a close relationship with this Holy Archangel. Archangel Michael is the protector of the city of Kyiv and all of Ukraine. There are many churches in the Ukrainian Orthodox Church of Canada named after Archangel Michael. Each person who appeals to him for intercessory help will experience the great power of this Archangel's mediation.

In the beginning before the earth was formed and before humans were created, God created the holy angels. Angels are bodiless, invisible beings with immortal souls, like humans. God granted them greater powers and abilities than He gave to humans. Their mind is more perfect than the human mind. They always carry out the will of God. They are without sin. The grace of God has permeated their being to such a level that they are incapable of sinning when carrying out their good works.

The word angel means "messenger". Angels have appeared to humans many times in a visible, body form when God sent them to announce to people or to proclaim His will. At baptism, God gives to each Christian a guardian angel who protects this designated person by unseen means throughout earthly life. Guardian angels protect humans from suffering and misfortune, keep us from committing sins, guard us and accompany us during our death and remain with us even after we depart from this earthly life. Angels are usually depicted in icons as handsome youths to symbolize their spiritual beauty. The wings that are depicted symbolize that they quickly fulfill the will of God.

—www.parafia.org.ua; www.risu.org

Tropar, Tone 4

■ O, Archangel of the Heavenly Powers, we, who are unworthy, constantly beseech your prayers of protection and for your spiritual glory to safeguard us and we, who sincerely beseech you, cry out: chief among the Heavenly Powers save us from condemnation.

Тропар, Голос 4

■ Небесних Сил Архистратиге, повсякчас молимо тебе ми, недостойні, щоб твоїми молитвами охороняв і покровою духовної твоєї слави захищав нас, що усердно припадаємо до тебе і взиваємо: від напастей спасай нас як старшина Небесних Сил.



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ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
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Fasting and Feasting Part 1: Balanced Diets, Balanced Souls

■ The fruitfulness of our fasting depends on our mind and on our heart. Without the spirit of fasting, our external asceticism is barren soil. If we fast for the wrong reasons or in the wrong spirit, it can leave us worse off. However, when quickened by the right spirit, this soil yields a rich harvest.

Let us consider four aspects of the spirit of fasting. The chief of these is understanding the goal, and constantly intending and concentrating on that goal. The second is understanding the spiritual sickness of which we hope to be cured. The third is vigilant guarding of the heart against the traps that menace the faster. The sinful self resists its death, and does its utmost to corrupt our fasting, in order to make our last state worse than our first. The fourth and final aspect is an applied understanding of how the practice of fasting is part of a larger plan, and how it cooperates with other practices, most notably with feasting, its complement.

The Goal of Fasting

The goal of fasting is simple. We fast so that we may better love, know, reveal and enjoy God. We yearn, or at least intend, to do all of these things fully, but we also fall short. We fast to fulfill this intention. We fast to affirm God. Our affirmation of God is not yet that perfect "yes" we desire it to be. But fasting is a sapling "yes" striving for fruition. We must always bear in mind this affirmation at the heart of fasting, lest we be seduced by the widespread caricature of Christianity as a religion of "no," of negation and negativity practiced by sullen enemies of joy. Admittedly, there is negation in the practice of fasting. But this negation serves the affirmation of God, the greatest good and the fountain of all joy. Moreover, as we shall see, the ascetic denial of created goods is complemented in Orthodoxy by their affirmation in feasting.

The affirmation at the heart of fasting is not a secret that emerges only when all fasting is over. Rather, it permeates the whole range of the activities of fasting. St. Paul writes, "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things" (Php 4:8). This teaching is one of the great spiritual laws. It bids us focus on God and on positive qualities like beauty and goodness, which manifest Him. The basis of this law is that everyone tends to become whatever he habitually thinks on. We imitate that on which we meditate. The subject of our attention draws us into itself.

It is crucial that even in fasting our focus be on the perfect good at which we aim, and not on the evils and partial goods that we deny. If our attention is fixed on the things that we deny, then our fast is in vain. Those evils and finite goods can steal our heart even as we renounce them, and mold our minds into images of themselves. We must also not focus on the act of denial with all its strain and hardship, for that

focus would assimilate us into gloomy negation. As much as possible, the conscious affirmation of God as the goal must inform our fasting, so that we may realize the image of God in ourselves.

We need affirmation in fasting because we cannot live without joy. Jesus bade us to anoint our heads when we fast. Surely, He did not intend for us to only seem to be happy. He meant for us to actually be happy, to be anointed with joy. If we do not find this joy of fasting, we may seek substitutions or compensations. We certainly will seek joy when we have none. This striving for lost joy can dangerously pervert the power of fasting. At its worst, this perversion is a demonic delight in our supposed power, which we try to express by fasting. This demonic delight is the seven more deadly spirits who replace the less malign demon of intemperance, when the house of the soul is swept clean by fasting but left empty of joy. We must abstain from proud delight in our fasting. But if we hang on doggedly to our regimen, and the only perceptible result of our abstaining is that we suffer, then we will have still not progressed towards our goal. Our suffering by itself cannot attach us to the dispenser of joy.

"But what if my fasting is not joyful? Asking me to enjoy my fast is absurd, since I cannot in my present state enjoy God by a simple act of the will. And if I could, then perhaps I would not need to fast at all." I hear this questioning voice in myself, and the Scripture answers with the word "hope." Hope is the joyful expectation of the promises of God. We can experience this joyful expectation anywhere, including while we fast and store up treasure for ourselves in heaven. This is not to say that when we fast we earn salvation. But by fasting we do contribute to it, and are thereby well placed to hope. If we believe in the promises of God, and in our God-given power to work out our salvation with God, then we can experience joy as we cooperate with Him. To the degree that we believe, and work, we will experience the joy of hope. We should also remember that there are other sources of joy in fasting. There is the peace that one feels when his passions and desires are quieted. And there is also the humble delight in the acquisition of new freedom.

The Spiritual Disease Which Fasting Helps Cure

Now that we see that fasting is primarily affirmative, we may turn to its negative aspect. The purpose of its denials is to free us from our bondage to finite things, which detract from our love of God. The Fathers called this freedom *apatheia*, which may be translated as "detachment." This detachment is the immediate goal of fasting. Through detachment, with the clutter cleared, we can find deeper connection to God. From what do we free ourselves? From what do we detach? In essence, we free ourselves from qualities of the soul that have become harmful. The following way of categorizing the things from which fasting can free us is

just one among many possible ways.

- 1) *Inordinate desire for finite, created things:* We desire earthly goods as if they were God, as if they were the source of our best happiness. We must stop desiring them thus, and desire them for what they are, and only to the degree that is compatible with seeking first the Kingdom of God.
- 2) *Inordinate fear of finite, created things:* We fear earthly things as if they included the worst evils that could happen to us. We must instead fear loss of God most, and only then earthly evils, to the extent that such fear is compatible with religious fear.
- 3) *Definition of oneself primarily by relations to finite, created things, or one's place in the world:* We tend to define ourselves by our friends, families, jobs, abilities, and accomplishments. Instead we must define ourselves first as beings made in the image of God, intended to enjoy perfect fellowship

with Him, and second as beings with relations to other creatures and created things.

- 4) *Delusion concerning one's power over finite, created things, and delight in this delusional power:* We tend to overrate our power and accomplishments, and to forget that whatever power we have comes from God, and any success from that God-given power. Moreover, we desire to enjoy this delusional power. But we must learn to see ourselves as powerful only in God, and not to desire to see ourselves otherwise.

—Richard McCombs, PhD,
AGAIN, Vol. 28, No.1,
Spring 2006; www.antiochian.org

*Next time:

Guarding the heart against the subtle enemies of fasting and the relation of fasting to feasting within Orthodox spiritual practice.

Guidelines for the Nativity Fast

The Nativity Fast: November 28 through January 6

The Nativity Fast is one of the four Canonical Fasting Seasons in the Church year. This is a joyous fast in anticipation of the Nativity of Christ. That is the reason it is less strict than other fasting periods. The fast is divided into two periods. The 1st period is November 28th through January 1st when the traditional fasting discipline is observed, including no meat, dairy, fish, wine and oil. There is dispensation given for wine and oil on Tuesdays and Thursdays. Similarly, fish, wine, and oil are permitted on Saturdays and Sundays.

The 2nd period is January 2nd through January 6th when the traditional fasting discipline is observed, including no meat, dairy, fish, wine and oil. There is dispensation given for wine and oil only on Saturday and Sunday during this period.

Abstinence includes refraining from the food and drink mentioned above, as well as from smoking. The Eucharistic Fast means abstaining from at least the previous midnight for communing at a morning Liturgy.

The Purpose of Fasting

The purpose of fasting is to focus on the things that are above, the Kingdom of God. It is a means of putting on virtue in reality, here and now. Through it we are freed from dependence on worldly things. We fast faithfully and in secret, not judging others, and not holding ourselves up as an example.

- Fasting in itself is not a means of pleasing God. Fasting is not a punishment for our sins. Nor is fasting a means of suffering and pain to be undertaken as some kind of atonement. Christ already redeemed us on His Cross. Salvation is a gift from God that is not bought by our hunger or thirst.

- We fast to be delivered from carnal passions so that God's gift of Salvation may bear fruit in us.

- We fast and turn our eyes toward God in His Holy Church. Fasting and prayer go together.

- Fasting is not irrelevant. Fasting is not obsolete, and it is not something for someone else. Fasting is from God, for us, right here and right now.

- Most of all, we should not devour each other. We ask God to "set a watch and keep the door of our lips."

Do Not Fast

- between January 7 and January 18, even on Wednesdays and Fridays;
- if you are pregnant or nursing a newborn;
- during serious illness;
- without prayer;
- without almsgiving;
- according to your own will without guidance from your spiritual father.

—www.antiochian.org

■ На іконах ми зображуємо також і святих людей чи угодників Божих. Так ми їх називаємо тому, що вони, живучи на землі, догодили Богу своїм праведним життям. А тепер, перебуваючи на небі з Богом, вони моляться за нас Богові, допомагаючи нам, усім, хто живе на землі. Святі мають різні назви: пророки, апостоли, мученики, святителі, преподобні, безсрібники, блаженні і праведні.

Пророками ми називаємо тих святих Божих, які за натхненням Святого Духа передбачали майбутнє, і переважно про Спасителя; вони жили до пришествя Спасителя на землю.

Апостоли—це найближчі учні Ісуса Христа, яких Він під час Свого земного життя посилав на проповідь; а після зішестя на них Святого Духа вони проповідували по всіх країнах християнську віру. Їх спочатку було дванадцять, а потім—ще сімдесят. Двоє з апостолів, Петро і Павло, називаються первовірховними, оскільки вони більше за інших потрудилися у проповіді Хри-

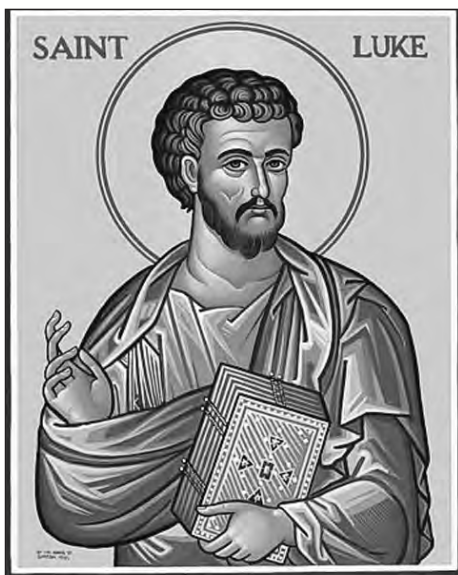


Апостоли Петро і Павло.

■ Icons commonly depict holy persons or saintly people. We call them holy because they pleased God by living a virtuous and righteous life on earth. Now, in heaven with God, they pray to the Lord for us, helping all of us who live on earth. There are several categories of these holy people, or saints. These include prophets, apostles, martyrs, saints, the venerable, the enlightened, the blessed and the righteous.

Prophets: Prophets were those holy people of God who were filled with the Holy Spirit and presaged the future, particularly about the coming of Jesus Christ the Saviour. They lived at the time before the coming of Jesus Christ, Saviour to the world.

Apostles: Apostles were the closest disciples of Jesus Christ. During His earthly life, Christ sent them to out to preach the Word of God. After the Ho-



St. Luke.

stovoї віри. Чотири апостоли: Матфей, Марк, Лука та Іоан Богослов, що написали Євангеліє, називаються євангелістами.

Рівноапостольними називаються святі, які подібно до апостолів поширювали віру Христову в різних місцях, як, наприклад: Марія Магдалина, першомучениця Фекла (Текля), благовірні царі Константин і Єлена, благовірний князь київський Володимир, св. Ніна, просвітителка Грузії та ін.



Св. Володимир, князь київський.

Мученики—ті християни, які за віру в Ісуса Христа прийняли жорстокі муки і навіть смерть. Якщо ж після зазнаних ними тортур вони помирили мирно, то їх ми називаємо сповідниками. Перші, хто постраждав за Христову віру, були: ар-

ly Spirit descended on them, they taught about Christ throughout many countries. There were 12 apostles in the beginning, and later another 70 were added to this number. Two of the apostles, Sts. Peter and Paul, are regarded as the principal apostles because they laboured the most in spreading the Christian faith. The four apostles, Sts. Matthew, Mark, Luke and John, are called the Evangelists because they each wrote a book of the Gospels.

Equal-to-the-Apostles: These holy people are called Equal-to-the-Apostles because they spread the Christian faith throughout various lands just as the apostles did. These holy people include Mary Magdalene, the martyr Thekla, the faithful emperor Constantine and empress Helen, the devoted leader of Kyivan Rus'-Ukraine Volody-



St. Mary Magdalene.

хидиякон Стефан і св. Фекла (Текля), і тому вони називаються **першомучениками**. Ті, хто помер за святу віру після особливо важких (великих) страждань, яких зазнавали не всі мученики, називаються **великомучениками**, як, наприклад: св. великомученик Георгій (Юрій), святі великомучениці Варвара і Катерина та інші. Сповідники, яким мучителі писали на обличчі лайливі



Св. великомучениця Варвара

слова, називаються **начертаними**.

Святителі—єпископи чи архиєреї, що догодили Богу своїм праведним життям, як, наприклад: св. Миколай чудотворець, св. Алексій та ін. Святителі, що зазнали мук за Христа, називаються **священномучениками**. Святителі Василій Великий, Григорій Богослов та Іоан Золотоустий називаються **вселенськими учителями**, тобто учителями християнської Церкви.

Преподобні—праведні люди, які

myr and St. Nina, the enlightener of Georgia among others.

Martyrs: Martyrs are those Christians who were tortured and accepted a cruel death for their belief in Jesus Christ. Those who were tortured but who later died naturally are called confessors. The first people who were tortured and died for the Christian faith, were Archdeacon Stephen and Thekla. They are known as *proto-martyrs*. Those who died for the holy faith after especially great suffering are called *great-martyrs*. Only a few experienced such brutal torment. These include Great-martyr George, Great-martyr Barbara and Great-martyr Catherine as well as others. The torturers sometimes wrote blasphemous words on the faces of these confessors. These confessors are called the *Marked Ones*.

The Enlightened: These holy people are bishops or hierarchs who have pleased God living a virtuous life. Some examples include St. Nicholas the Wonderworker and St. Oleksiy the Man of God. Those who were tortured for their belief in Christ are called *priest-martyrs*. Basil the Great, Gregory the Theologian and John Chrysostom are called the *Ecumenical Teachers*, reflecting that they are teachers of the Christian Church.

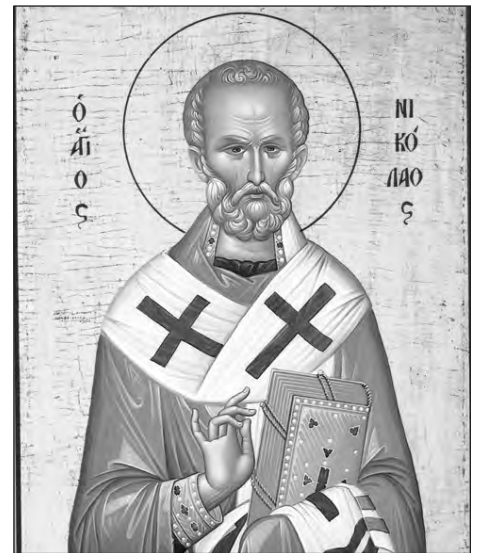
Venerable: These righteous people

йшли від світського життя і догодили Богу, не вступаючи у шлюб, перебуваючи в пості і молитві, живучи в пустелях та монастирях, наприклад: Сергій Радонезький, Серафим Саровський, преподобна Анастасія та інші. Преподобні, які перетерпіли муки заради Христа, називаються **преподобномучениками**.

Безсрібники служили ближнім безкорисливо, тобто без ніякої плати, зціляли хвороби, як тілесні, так і душевні, як, наприклад: Косьма і Даміан, великомученик і цілитель Пантелеймон та інші.

Праведники провадили праведне, угодне Богу життя, живучи подібно до нас у світі, будучи сімейними людьми, наприклад, св. праведні Іоаким і Анна та ін. Перші праведники на землі: родоначальники (патріархи) людського роду, називаються праотцями, як, наприклад: Адам, Ной, Авраам та ін.

—www.parafia.org.ua



Св. Миколай чудотворець.

coming from a secular life and who were pleasing to God are given the name *Venerable*. They were unmarried and spent their time in fasting and prayer, living in deserts and monasteries. Some examples of such people are Serhiy of Radonezh, Seraphim of Sarov the saintly Anastasia and others. The Venerable who endured torture for their Christian faith are known as *Venerable-martyrs*.

Bezsrubnyky: Bezsrubnyky are those who served others unselfishly, without any benefit to themselves. The Ukrainian word *Bezsrubnyk* means "volunteer" or someone who does not take a fee for their work. These *Bezsrubnyky* undertook the healing work of those with spiritual and physical illnesses. Such holy people include Cosmas and Damian and the Great Martyr and healer Panteleimon, among others.

The Righteous: These are holy people who have led a pious life pleasing to God, living as we do in greater society and having families. Some of the most well know examples are Righteous Joachim and Anna. The first Righteous Ones in the world are the ancestors, or patriarchs, of humankind who are called *forefathers*. These include Adam, Noah and Abraham.

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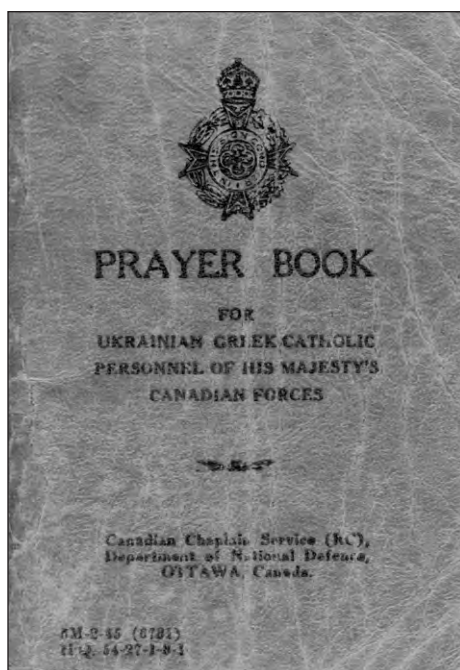
■ *Canadians commemorate Remembrance Day on November 11. It is a time to honour and remember Canadian soldiers fallen in combat who have given their lives to defend against tyranny and to protect such values and freedoms as human dignity and religious freedom. This year, Remembrance Day becomes even more meaningful for our Ukrainian Orthodox faithful. In our spiritual homeland of Ukraine, our brothers and sisters in Christ are engaged in battling Russian-backed terrorists and an incursion of Russian military in its eastern oblasts. Last month, Canada's military joined coalition forces to fight terrorists in Iraq and Syria who are responsible for tyranny against thousands of Christians. As our fellow Canadians and the defenders of our Ukrainian homeland go to battle, we are reminded of the long history of prayer and worship during times of war in Ukrainian Orthodox Tradition. The following article is a translation and summary of a Ukrainian language scholarly work focusing on the Kyivan Theological Tradition of Ukrainian Orthodoxy. These prayers are just as appropriate for circumstances today as they were five centuries ago.*

Praying for the Military and Victory over the Enemy in Kyivan Orthodox Church Tradition

The Ukrainian Orthodox Church has always remembered its soldiers who have gone into battle to protect Christ's Truth, freedom and the independence of the motherland. Early liturgical writings contained teachings on praying for victory over the enemy, and how to serve various worship services in war-time conditions.

Prayers based on Biblical Texts: The Psalter

The oldest prayer rule in times of war for victory over the enemy was the reading of the Psalter. This rule appears in the oldest manuscripts of liturgical services from the 14th-15th C. However, most historians believe the earliest prayers are those that were in use in the Kyivan Theological Tradition during the time of Prince Askold and St. Olha. These historical manuscripts and our Ukrainian Orthodox Tradition allow us to identify several versions of prayers and hymns used for times of war.



Wartime Ukrainian Prayer Book for Canadian Forces given serving soldiers in WWII.

- There is a group of Psalms that can be categorized as a *Prayer Rule for Protection from Enemies*. This group is based on works by the Holy Church Fathers. They include Psalms organized in 4 groups using the most commonly used versions: (a) 7-9, 40; (b) 35, 25, 42; (c) 2,3, 26, 36, 37; (d) 39, 49, 53, 58, 139.
- Individual Psalms, such as the traditional Psalm 90, are widely used in all texts of worship services on military themes. In some versions in Kyivan Theological Tradition, Psalm 90 is divided into verses as can be seen in manuscripts of liturgical worship text collections from the 17th C. Psalm 26 was also read during times of enemy invasion. Venerable Ambrosiy of Optyna regards this Psalm 26 as the most effective protection from seen and unseen enemies. Scholars believe that Psalm 26 was not only a private prayer read quietly to oneself, but was also sung aloud. Psalm 26 is also part of the group of *Military Moleben'* services. Psalm 17 was another individual Psalm that was read in thanksgiving for victory over adversaries. Psalm 17 is included in the group of *Military Moleben'* services. The rites of blessing included in St. Petro Mohyla's *Trebnik*.

nyk also contain individual Psalms: Psalm 24, Psalm 143, Psalm 17, Psalm 14 and Psalm 20.

- Selected Psalms see widespread use as individual readings or in private prayer as well as part of the larger group of *Military Moleben'* services. For example, various sources show that one such Psalm received the popular name of *Song of the defenders of Truth*.

Prayers based on The Old Testament

Texts found in a collection of verses from the Old Testament make up a separate group of prayers. They are popularly known as "Chosen Psalms". We can find many examples of these types of prayers compiled from Old Testament verses in manuscripts from the Byzantine period. It is difficult to identify the Old Testament verses in these prayers because the Biblical references were not cited and they were integrated into the style of the whole prayer. Quite often, only a few words from a Biblical quote would be used along with the author's own additions. With time, the Chosen Psalms themselves were transformed into regular prayers. For example, in an earlier period the first line in the "*Prayer against Villains*" contained several quotes from the Old Testament, which gradually became part of the text of the prayer.

The Military Prayers today can be divided into several groups:

- (1) Prayers compiled mainly from Old Testament quotes with minor additions by the author;
- (2) Prayers compiled by an author with only a few Biblical quotes.

There is little information on how these Chosen Psalms were used in liturgical worship. Some scholars believe the Chosen Psalms were sung during *Moleben'* services where they replaced the regular Psalm readings. One of the *Paramii*, or Old Testament readings during times of war from the Military Cycle comes from the Book of Isaiah 14:13-17, 24-27.

Prayers based on The New Testament

Many prayers in the Military Group

contain quotes from the Gospels or the Acts of the Apostles. However, scholars have not discovered any prayers compiled solely from New Testament quotes. Researchers agree that two Gospel songs were used during times of war: One dedicated to the Theotokos (Lk 1:46-55) and the other to Ven. Zacharias (Lk 1:68-79). Different versions of verses were in circulation. Some were compositions of a particular author, while others were made up of separate verses taken from the Psalms.

Canons and Akaphists from the Military Cycle

The scholarship points to several versions of the Canons in the early *Moleben'* services of the Military Cycle.

These Canons were directed towards Christ, the Theotokos and individual saints as well as the *Moleben'* Canon to be sung during a war and the Canon during times of foreign invasion. The Canon to St. John the Warrior was part of the Cycle of Military Canons, although scholars believe it was first compiled to honour the martyr-saint on his feast day. There were several versions of this Canon circulating in manuscripts within the Kyivan Tradition, but had merged into a single version by the end of the 16th C. Two Canons were actually included as part of two *Moleben'* services from the Military Cycle. One is called the *Canon Prayer to the Holy Theotokos before Battle*. These *Moleben'* services are included in the third volume of St. Petro Mohyla's *Trebnik*.

According to the ancient Byzantine practice of carrying onto the battlefield the wood of the Cross of Christ, scholars are convinced that the *Canon to the Precious Cross* with its verses was used in the Military Cycle. Verses from the Psalter could have replaced the Canon verses. The *Moleben'* service may have also made use of other Canons to our Lord and Saviour Jesus Christ, to the Theotokos, to the Apostles and to the Saints with additional prayers and verses.

continued on p.6

Молитва за воїнів, що йдуть на війну

■ Владико Господи, Боже отців наших, Тебе просимо і Тебе смиренно і з розчуленням благаємо: зглянься милостиво на молитву нас, недостойних рабів Твоїх, і як колись Сам благозволив еси виступити з угодником Твоїм Мойсеєм, виводячи людей Своїх, Ізраїля, з Єгипту в землю обітовану, так і нині Сам виступи з рабом Твоїм цим (ім'я головнокомандувача) та воїнами цими, і Сам будь їм помічником і заступником, і збережи їх і вдень, і вночі невразливими і неушкодженими від усякої злої напасті і недуги, голоду, потоплення і від усякого страху. І як колись Ісуса Навіна з військом і на царства Ханаанського, що воювали з ним, хрестовидним здійсненням рук Мойсеевих підтримав, щоб подолати їх, і тим самим Зіва, і Зевея, і Салмана, і всіх князів їх погубив; або як допоміг еси Гедеону з трьомастами вибраних мужів перемогти множество мадіамське, так і цим вірним рабам Твоїм міць, силу і мужнє серце, допомогу і заступництво даруй. І як явленням Хреста на небі першому з християнських царів Костянтину сприяв еси у перемозі над противними Тобі супостатами, так і цим християнським рабам Твоїм перемогу, і силу, і подолання над усіма ворогами і безбожними поганцями милостиво подай і з усіх боків ополченням Ангелів Твоїх ограти їх, і озброй їх силою і захистом Чесного і Животворчого Хреста в ім'я Тебе, Бога Отця, і Возлюбленого і Єдинородного Сина Твого, Господа нашого Ісуса Христа, і Всесвятого і Животворчого Твого Духа нині, і повсякчас, і на віки вічні. Амінь.

—Із *Требника св. Петра Могили 1646 р.*

Молитва за православних воїнів, які йдуть на битву



■ Господи Боже наш, Ти вислухав Мойсея, що простягнув до Тебе руки свої, і людей ізраїльських укріпив на Амалика, і ради Ісуса Навіна з ополченням попустив сонцю зупинитися на знак перемоги. Ти й нині вислухай нас, що молимося Тобі за воїнів цих, які зібрались на битву: благослови, і укріпи їх, і подай їм серце мужнє на супротивників та ворогів. Ангела світлого пошли їм, а ворогам —страшного і жахливого, щоб зупиняв їх і проганяв, і серця їх розслабляв, і сміливість їх на втечу перетворив. Відними від рабів Твоїх, що на битву нині вирушають, і від усіх нас будь-яке лихо, голод і пагубу, визволи нас від вогню, і меча, від нашествия ворогів, і від усякого нападу та повстання супротивників. Подорожуй разом з ними і подай їм усе для спасіння необхідне, навчи їх і врозуми, спаси, захисти, збережи, очисти, і радістю духовною наповни; душам і тілам їх будь заступником і захисником, і як Благий, і Милосердний, і Чоловіколюбчець прощення гріхів подай їм, а в день Судний помилуй їх і нас усіх, та благослови в усі дні життя нашого, щоб, від Тебе допомогу, і заступництво, і визволення прийнявши, славу і вдячність без жодної перешкоди завжди ми Тобі возсилали. Бо Ти еси кріпость і утвердження людям Твоїм, і Тобі славу возсилаємо з Єдинородним Сином і Пресвятим, і Благим, і Животворчим Твоїм Духом нині, і повсякчас, і на віки вічні. Амінь.

—Із *Требника св. Петра Могили 1646 р.*



Military chaplains blessing Ukrainian soldiers before heading to the front lines of battle.

continued from p.5

Only the *Akaphist to the Theotokos in honour of the Chenstokhovska icon* can be said with any certainty to be an Akaphist from the Military Cycle which originated in the Kyivan Theological Tradition. There are references to it into the 18th C. Another Akaphist which has been attributed to ancient origin is the Akaphist to the holy martyr and wonderworker John the Warrior, although no references to it exist before the 19th C.

Prayers from the Military Cycle

The historical manuscripts contain many Military Cycle prayers. The oldest of them are the prayers to Christ, the Theotokos, Archangel Michael and St. George the Victorious found in most of the collections from 15th-17th C. The ancient general Orthodox Military collection of prayers includes the *Prayer to the holy martyr John the Warrior* and the *Prayer to the holy martyr Theodore Strelates*. The St. Theodore prayer is part of the well-known set of three prayers of the prayer rule of the *Prayers before Battle*.

Included in the Military prayers originating in the Kyivan Theological Tradition are a set of Military prayers to the Martyr saints Borys and Hlib, some miracle-working icons and later prayers to the martyr Mercurius of Smolensk and St. Dovmont of Pskov. Although there is a large volume of manuscripts from the Military Cycle, separate collections of military prayers have not been discovered. Many handwritten prayers in numerous versions had been in circulation. Given the variety available, scholars believe that a merger among this set of military prayers in the Kyivan Theological Tradition occurred only after St. Petro Mohyla's *Trebnik* was printed. St. Petro Mohyla's *Trebnik* contains two Mole-

ben' hymns directly associated with the Military Cycle. At the end of the first *Moleben'* for times of war against the enemy, the *Trebnik* provides four Military Prayers, each dedicated to the Lord our God:

(1) Prayer for victory over the enemy for the emperor and his armies who are going to war;

(2) Prayer for victory over the enemy for the Christian army going into battle;

(3) Prayer for victory for the emperor, or Hetman and his armies over the enemy;

(4) Prayers for the victory of the Orthodox armies over the pagan enemy.

The second set of Military Prayers in St. Petro Mohyla's *Trebnik* are included in the *Moleben'* that "is sung in times of attack by foreign enemies and the destruction of the enemy (pagan peoples)." These include:

(1) The *Prayer to Makarius, archbishop of Philadelphia in times of enemy attack*. This text is assumed to be a translation from earlier Greek versions;

(2) The uncredited prayer "*In times of enemy assault*". Many variations of this prayer can be found in handwritten manuscripts in Kyivan Tradition;

(3) The prayer by St. Calistus "*for the emperor, his people and army in times of enemy invasion*" which is assumed to be a translation;

(4) The prayer by St. Calistus "*in times of enemy attack*";

(5) A prayer by St. Calistus "*for the Christian people*";

(6) The prayer by Patriarch Theodosius to the Theotokos "*in times of enemy invasion and for the freeing of Hostages*."

Almost the entire set of Military Prayers come from the works of Greek hierarchs. Scholars believe they were probably a single prayer rule in the set of Greek military prayers and were included in the *Trebnik* to raise its pres-



Photojournalist and Aydar Battalion volunteer Viktor Hurnyak of Ternopil, Ukraine died after being hit by shrapnel while saving a fellow soldier in Luhansk, oblast. The Defense Ministry reported that 891 soldiers from Ukraine's Armed Forces have died in fighting in the anti-terrorism operation against the Russian-sponsored terrorists and Russian military troops in the last six months as of Oct. 14, 2014, including 60 who were killed during ceasefire periods, according to *Ukrainski Novyny*.

tige within World Orthodoxy.

Liturgical Worship during Times of War

Historical documents such as the *Chronicles* show that since the period of Kyivan Rus', Orthodox priests have taken an active part in defending the motherland and served various worship services of the Military Cycle. For example, priests and the monks from Kyivan Rus' Orthodox monasteries actively participated in defending against the Tatar invasion of the 13th C when Orthodox churches were transformed into the front lines.

Divine Liturgy: During times of war the Divine Liturgy is served in churches as well as in field conditions. There are many references in the *Chronicles* and even miniature artwork depicting a field church. Historically, liturgical worship during times of war have several characteristic features. For example, at the Proskomedia a piece is specially cut for "the entire Orthodox army" and "for all those who gave their lives in battle for the motherland." There are many versions of this prayer, but all carry the same military theme. Another characteristic feature includes additional petitions in the litanies. Scholars say that those in the *Trebnik* were likely selected due to their popularity and widespread use in the Kyivan Theological Tradition at the end of the 16th and the first half of the 17th C. A third feature is the reading of additional Epistle readings and Gospel readings. Several variations have been found:

(1) Epistle: "*For the motherland and the people in times of war*": Eph 2:4-10, per 220; "*In times of enemy attack*" Eph 2:4-10, per 220; and "*for victory over the enemy*" Eph 6:10-17, per 233.

(2) Gospel: "*For the people*" Mt 22: 15-22, per 90; "*for the people in times of attack by the enemy*" Lk 13:11-19, per 70; "*for the people in time of victory over the enemy*" Lk 17:12-19, per 85.

There are also a number of separate Prokeimen and Alleluia verses. (1) "*For the people during times of battle*"; Prokeimen, Tone 4 and the Verse based on Psalm 20: 2-3; Alleluia, Tone 2 and Verse based on Psalm 19:2 and 10; (2) "*In times of war*" Prokeimen, Tone 1, and Verse based on Psalm 23: 1, 8; Alleluia, Tone 8 based on Psalm 45: 2, 12; (3) "*In times of foreign invasion*". Prokeimen, Tone 4 based on Psalm 67: 2, 3; Alle-

luia, Tone 4 based on Exodus 15:3, 18.

The existence of Military Antiphons is a separate topic. Some manuscripts cite such Antiphons, but do not provide any specific examples. It is entirely possible that this kind of liturgical work exists compiled on the basis of the Psalms from the Military Cycle. Based on examples of the ancient *Prayer of the Ambon*, there may also have been an equivalent *Military Prayer of the Ambon*.

Other Worship Services from the Military Cycle

The most common form of service during war-time, apart from the Divine Liturgy, is the *Moleben'*. There is a large volume of manuscripts with *Moleben'* services coming from the Kyivan Theological Tradition. They feature prayers and verses compiled solely from the Canons. St. Petro Mohyla's *Trebnik* includes two *Moleben'* services from the Military Cycle. Other *Moleben'* services not specifically military in theme were also included in manuscripts of the Kyivan Tradition from the 15th-16th C, such as the *Moleben' to the Precious Cross of the Lord*, and *Moleben'* services to the Theotokos and individual saints. Additional services for times of war known to scholars include three Rites of Sanctification found in St. Petro Mohyla's *Trebnik*: For blessing of Military banners, blessing of naval ships and blessing of military weapons.

Conclusions

Most of the military prayers and services of the Kyivan Theological Tradition of Ukrainian Orthodoxy can be found in various writings of the 14th-15th C. Only a small portion have been included in printed collections. Most have been included in St. Petro Mohyla's *Trebnik*, or *Book of Needs*.

—Fr. Serhiy Horbuk,
www.kyiv-pravosl.info



Burying unidentified Ukrainian soldiers in Zaporizhzhya, Ukraine on Oct. 6, 2014.

Про необхідність добрих справ

Усяку добру справу ми повинні робити не для похвалання перед людьми, не для показу іншим, не заради нагороди людської, а заради любові до Бога і ближнього. Щоб люди знали, що для входження у Царство Небесне не досить лише добрих почуттів і бажань, але необхідні і добрі діла, Ісус Христос сказав: "Не кожен, хто говорить Мені: Господи! Господи! увійде в Царство Небесне, а той, хто виконує волю (заповіді) Отця Мого Небесного", бо мало бути тільки віруючим і побожним, потрібно ще чинити ті добрі справи, яких Господь вимагає від нас.

Коли Ісус Христос скінчив проповідь Свою, народ дивувався Його вченню, бо Він учив як Той, Хто має владу, а не як вчили книжники і фарисеї. Коли Він спустився з гори, за Ним пішло безліч людей, і Він, з милосердя Свого, творив великі чудеса.

—Закон Божий

The Great Famine of 1932-1933 in Ukraine



■ The Great Famine of 1932-1933 in Ukraine has been recognized as a crime against humanity. The Ukrainian word given to this famine, Holodomor, means death by starvation. It resulted from the deliberate plan by soviet leader Joseph Stalin and his regime to force the collectivization of Ukraine's agricultural lands and to crush a revival of burgeoning Ukrainian nationalism in the region.

Ukraine, Canada and many other countries and international institutions such as the United Nations formally recognized the 1932-33 Holodomor as genocide, or the deliberate extermination of the Ukrainian people. In fact, Ukraine suffered through three famines during the 20th century—the famine of 1921-23, the Great Famine of 1932-33 and the famine of 1946-47.

The Church during the Holodomor of 1932-33

■ Soviet leader Josef Stalin demanded in 1932 that all religious confessions and all external religious symbols be liquidated on the territory of the USSR by 1937. This led to a series of anti-religious measures. As part of the general attack on the Ukrainian farmers in the villages, the soviet authorities expanded their arsenal of measures to the administrative closure of churches. Thus, the influential Orthodox Church and its clergy during the 1932-33 Famine experienced increased economic, administrative and oppressive pressures. The need to use churches for grain storage was one of the main administrative measures employed for closures. In 1933 there was a mass transformation of churches into grain storage facilities—grain confiscated from the parishioners. In 1936 the All Union Commission on Religious Affairs under the Presidium of the USSR Central Committee stated, "The confiscation of prayer buildings for the use of grain is being practiced everywhere... Thus, the facts show that there is often no need to fill the churches with grain, but for the sole reason to liquidate religion."

Trying to mollify the faithful over the closing of churches in 1932-33, the authorities tried to legalize the closures. The Secretariat of the Religious Affairs Commission allowed the local authorities to "file claims for the closure of those churches which have not functioned for over three years." Thus, parish churches and organizations in

The second was the most horrific and was the largest human-engineered famine of the 20th century. Historians estimate that 10-25% of the population, or 7 to 10 million people, were victims of the famine. The mortality rate was thought to be about 25,000 per day. They either starved to death or died horrible deaths from such sickness as typhus, dysentery, food poisoning and malaria. According to some projections, without the Holodomor, Ukraine's population would have reached about 100 million today.

Geographically, the famine was focused on the Ukrainian ethnographic territories of the USSR. Starvation was used as a tool to seize Ukraine's rich *Chernozem* lands for full-scale industrial agricultural land exploitation in Ukraine. The abundant grain produc-

hundreds of villages stopped operating during the Holodomor. For example, 53% of churches were closed in Dnipropetrovsk oblast by May 1933. In 1932 whole districts were reported to have "not a single church or priest." By April 1936 only 9% of churches were still open. By the early 1940s, not one church remained open in the Vinnytsia, Donetsk, Kirovohrad, Mykolayiv, Sumy and Khmelnytskyi oblasts.

Along with church closures, the regime carried out religious repression. Clergy reported about the disrespectful behaviour of those closing the churches and their ruthless handling of sacred objects. Moreover, the local authorities tried to interfere with the parish activity and church services in those villages where churches still operated. For example, the local party secretary had arrested the faithful and the clergy in one village in Chernihiv oblast on Nativity Eve on Jan. 6-7, 1933. The villagers were held all night and sent out the next day to work in the fields. The faithful were denied their spiritual needs and the priest could not complete the worship service. In another example, a priest in Donetsk oblast reported that the collective farm head and authorities made him open the church for them to conduct a search. "They entered with their helmets on and began to take an inventory of items. After, they smoked in the Altar and, later, demanded that I empty my pockets," he described.

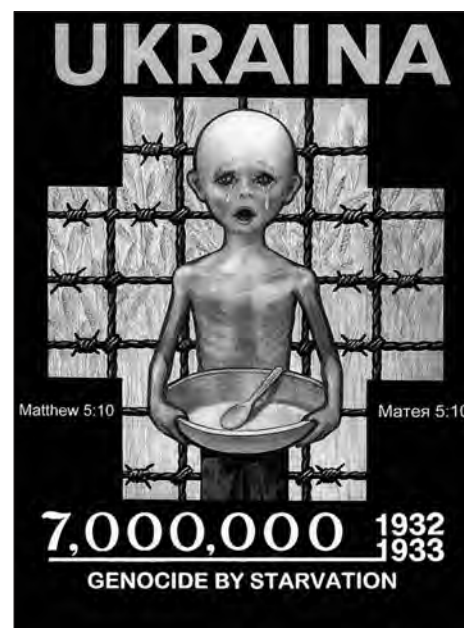
The campaign to close churches also included forcing the shutdown of church organizations. The devout population was left without its churches and lost its

tion in 1932 met the population's food needs, but the soviet regime imposed strict grain quotas on Ukraine's independent farmers. This was followed by confiscation of production and repression of the population. Ukrainians faced starvation, but also arrests and deportation if they were caught hiding food supplies.

The famine encompassed all of the centre, south and north and east of modern Ukraine. The regions hardest hit by the famine were what are now modern-day Poltava, Sumy, Kharkiv, Cherkassy, Kyiv and Zhytomyr oblasts, according to KGB files recently-declassified and released by Ukraine's State Security Service (SBU). These areas lost 52.8% of their population. Soviet KGB documents show that the regime's shocking plan was unmistakably structured to alter the ethnic make-up of the population on this part of Ukraine. The consequences of this plan to change this region from ethnic Ukrainian individual farmers to ethnic Russian urban industrialists can still be seen in events happening today.

The Holodomor of 1932-33 destroyed the psychology of the Ukrainian ethos. The soviet regime sought to subjugate the Ukrainian farmers by destroying their religious, intellectual and social life and leadership. The Holodomor broke people as individuals, leading to permanent psychological harm and destroying traditional moral values. Psychological research has shown such damage can impact the psyche and morality of several generations.

Soviet propaganda worked hard to



ensure that the West did not hear of the horrors occurring in Ukraine at the time. The authorities clamped down on those trying to inform others about what was happening. For example, one teacher in Sumy oblast kept diaries from 1926-45 so that her children and grandchildren would understand the horrors of this period. The notebooks were discovered when her home was searched by the secret police and she was sentenced to 10 years in a labour camp. A university student in Sumy oblast wrote a poem about the famine and was sentenced to 3 years. Almost half a century passed before historians and journalists began writing about this dark period of history. The full story can only now be told.

—www.territoryterror.org.us; *Nasha Vira*, November 2008; www.risu.org.ua; SBU Archives; *Visnyk/The Herald Archives*

traditional base of religious and social life. This had a huge moral impact which can be felt into the present day. The Ukrainian villagers lost their cultural practices, making them vulnerable to the psychological manipulation and propaganda of the soviet regime.

The authorities also cracked down on the Church governing structure. In 1932 the authorities banned the holding of the Eparchial meeting which greatly impacted the active and patriotic parishes. The authorities even went so far as to issue a special decree to ban the use of church bells. The soviet regime conducted a campaign from 1929-1930 to confiscate all church bells for

the needs of industrialization.

The closure of churches, reduction of priests and loss of the core practices of the traditional Orthodox way of life led to a sharp decline in religiosity and faith among the population. For the soviet regime, the Holodomor became the means to transform the religious consciousness of the Ukrainian population and re-program it for the regime's own ends.

—*Excerpts from: Oleksandr Ihnatusha, presentation to the Tragedy of the Holodomor conference at the Zaporizhzhya National University November 2007.*



Holodomor Memorial, statue of emaciated girl, Kyiv, Ukraine.

Orthodox Clergy during the Holodomor of 1932-33

■ The Orthodox clergy clearly understood the causes and the terrible consequences of collectivization. They had foreseen the hunger years ahead. Throughout the Holodomor and into the 1930s, there was a feeling among the clergy of fear, uncertainty in the future, pessimism and worry. The clergy also was very concerned for their faithful. They saw the introduction of the collective farm system and the communist's industrial modernization as the destruction of the resource base of the Ukrainian villages as well as the collapse of the traditional values of the Ukrainian people. For example, one priest in Vinnytsia oblast told a parishioner candidly that the famine was caused by "grain confiscated and exported out of Ukraine and that is why the population is starving." Another priest from Chernihiv commented on the unrealistic grain production plan, "The soviet authorities are deliberately starving people. People are swollen from hunger and dying." While priests may have been forthright in their speech to their flock, they were careful about what they wrote in letters. A priest from Podillya writing to relatives in Kyiv stated, "Grain supplies are gone. Practically the entire winter supply has been repossessed—even that found by the Komsomol in storage and in the root cellar with the vegetables—almost everything." The clergy could do little to oppose the soviet policies or organize broader assistance for those starving. The authorities continued their plan to liquidate the church as a social institution. Churches closed and the clergy lost their friends, their faithful

and their livelihood.

Along with their flock the clergy too became victims of the USSR's anti-humanitarian policies. They resided mainly in the rural villages and were dependant on them for their material needs. Grain confiscation and the closure of churches hit the clergy hard. The priests themselves were starving. Some were reduced to begging and struggling for their own survival. The national memorial books recording the names of the Holodomor victims cite 42 priests who died in 9 oblasts. Yet, the clergy still tried to help their parishioners and share their food. Priests and bishops took to mailing food parcels to their faithful which angered the authorities. For example, one archbishop had distributed *kra-shanky* and *paska* to his parishioners on Pascha 1933. He was given a strong warning by the authorities who accused him of subversive activities and anti-soviet propaganda. It became commonplace for local authorities to force priests to work on the collective farms in grain, meat and honey production and to pay unheard of taxes.

Some clergy were brave enough to hold religious services in their homes, like baptisms and unction. However, this led some to be arrested a few years later in the purges. For example, one Sumy bishop, who continued to serve his faithful, was executed in December 1937 during the purges "for religious activity". In 1931 there were 429 priests arrested and 150 in 1933. Clergy found themselves on the verge of physical annihilation by the economic sanctions, the limitation of their freedom and rights and administrative manipulations. The authorities also managed to paint basic Christian charitable acts as political in-



Candles lit at the Holodomor monument in Kyiv, Ukraine.

surrection. Feeding the hungry became a subversive activity.

The clergy spoke of disenchantment, disappointment, hopelessness and sorrow among the population at the beginning of the famine. Prior to Easter 1932 one priest from Vinnytsia oblast wrote that he "feels empty inside, feels extreme sorrow." He added, "The physical famine became a spiritual famine" and that his "demoralized state completely corresponded to the mood of the faithful." However, the clergy commented at the time that the soviet regime failed to break the religious traditionalism of the Ukrainian farmers. Instead, their physical suffering actually strengthened their faith. "Looking at these people strengthened by faith, I thought to myself, where are the results of those determined efforts

to make the people lose their faith? Where is that ephemeral dream of those opposing Christ who try to destroy faith in Him and in His resurrection? Here it is. This living fruit manifested in the efforts and the holy expectation of the faithful." He noted an unprecedented large attendance at the Paschal Divine Liturgy of 1932: "I have never seen so many people in all of my 42 years of service." This was confirmed by local authorities complaining that the local population was celebrating Easter instead of seeding crops on the collective farms.

—Excerpts from: T.H. Savchuk,
Zaporizhziya National University,
Department of History,
2013, issue XXXV

The Terrors of the Famine in Ukraine

■ *The Visnyk/The Herald* regularly reported on the Holodomor during the early 1930s, despite the information blockade letters recounting the terrors in Ukraine reached the Ukrainian Diaspora in Canada. These are some excerpts of first-hand experiences reported to *The Visnyk/The Herald* from the edition printed in November 1933:

"In our village [in Sumy oblast] only two children were born and one of those was a still-birth. Other villages have the same awful picture of starvation. We heard from people that there is a village near Bila Tserkva [in Kyiv oblast] where half of the village population died. They hung black banners around this village so no one goes to that village now."

"Those who are still alive are just walking skeletons, or they are swollen from hunger and slowing dying. Children are not developing and growing. I saw a 22 year old boy who looks like a 13 year old. Horses do not grow because

they are starving. They look like colts. They build special small carts for them because they cannot pull the big ones."

"In the village, everything that can be eaten has been eaten already. Even the trees are bare of leaves. People are cutting wood and mixing the sawdust with beet paste and making "bread" from it. Children are crying and refuse to eat it."

"The new crop is large and the harvest is healthy. But the villagers cannot take any for themselves. All over the fields armed guards stand watch over wagons harvesting the grain to shoot anybody going into the fields. Anyone caught taking the grain stalks are sentenced to 6 years in prison. This is the same as a death sentence because they do not feed you in jail. People die from hunger after a couple of weeks in prison."

"There are schools. Children could go if circumstances allowed. But the children are hungry and have no clothes or shoes and so they sit at home."

"The churches in the villages stand closed and locked. In our village the church is being used to store grain. The priest is

gone. I heard that he was sent somewhere to a labour camp. In Kyiv I saw a priest on the streets begging for food."

"They do not bury the dead. There are corpses lying everywhere—in houses, on the roads—until someone buries them. They do not have funerals for them, but just throw them in a big pit

and cover it with earth."

—*The Visnyk/The Herald*
Archives 1933



A guard watches over the grain crop of 1932 to prevent the villagers from taking it.



Women and children swollen from hunger.



Every single grain was taken away.



Some materials about the famine in Ukraine appeared in the press despite the information blockade.

Сяюча краса Святих The Radiant Beauty of the Saints

Святий Мученик Нестор Солунський

"Маючи Твою силу, він побідив тиранів."

На 9-го листопада (відповідає 27-му жовтня на юліанському календарі), на день після Свята Великомученика Димитрія Солунського Мироточивого, ми святкуємо пам'ять юнака Св. Нестора, що здобув благословення від Великомученика перемогти начебто непереможного глadiатора Лія. Той силач був хвалився, що в ньому—сила язичницького бога Ареса (римляни звали його Марсом).

У переможному бою молодого Нестора проти Лія, який представляв силу язичницької Римської імперії, можна бачити паралель з боєм юного Давида проти Голіафа, про якого читаємо у Старому Завіті, у 1-ій Книзі Самуїла в 17-му розділі. Обидва юнаки—чемпіони віри в єдиного правдивого Бога, що створив Небо та землю та все, що є. Обидва перемагають надзвичайно важкі перепони своєю вірою у правдивого Бога. Та є важлива відмінність. Після перемоги Голіафа Давид стає царем Ізраїля та праотцем Месії, Якого між іншим називали "Синоном Давида". А Нестора, майже відразу після його перемоги над глadiа-

тором, убили за наказом розлюченого імператора Максиміана, який рішуче намагався винищити всіх тих, хто визнавав Христа.

Нестор був цілком готовий на такий вислід цієї битви, як теж був приготованим до цього й Димитрій. Христова громада не мала політичної сили, а надіялась цілковито на провидіння Боже. Та в дійсності вона мала справжню силу, тобто силу любові, готовності жертвувати собою та віри в Бога милосердя та миру, Якого найпотужніший Представник—Господь Ісус, Син Правосуддя, що на Хресті молився за всіх, що в темряві і на останку вигукнув: "Звершилось", віддаючи Своє життя у руки Отця Небесного.

Нестор не помер на хресті. Його вояки імператора прошили спинами. І перед своєю смертю він забрав життя—життя кровожерливого Лія, предмета марної хвалби не менш кровожерливого імператора Максиміана, який міг забити тіло Нестора, але не міг заглушити його голос.

Було б зовсім невірно сприймати цей голос, як заклик убивати зло-

чинців, бо ж тоді битви на планеті земля ніколи не припиняться. Натомість, його приклад належить сприймати, як заклик уповати повністю на Творця, Володаря і Спасителя, що об'явлений у тілі і особі Ісуса з Назарету. Найвагоміше свідчення Нестора про силу Господню не полягає в убивстві Лія. Натомість, його знайти у його готовності вмерти ради Господа, що покуштував смерті за всіх людей і так назавжди забрав її жало, що й виявив, коли переможно воскрес на третій день, даруючи життя усім "тим, що в гробах".

Чим більше зростатиме володіння Христом в серцях людей, тим скоріше припиняться усі війни на землі і світ цей стане повністю явним Царством Його, де досконало чинитиметься воля Отця, так як чиниться вона на Небесах, як ми й молимося в Господній Молитві. Ми не маємо старатися виправляти зло насиллям, хоч часом це й виглядає, як кінечне зло (але зло таки є злом, а ніколи не добром). Ми покликані здобути перемогу доброти підкоренням себе володінню Господа лю-



бові, миру та милосердя—у наших серцях та в умах. І мали б ми посвятивати своє щоденне життя на поширення цього володіння мирно та милосердно всюди навколо нас. Амінь.

—митр. прот. д-р Ігор Куташи

Holy Martyr Nestor of Thessalonica

"Since he possessed Thy strength, he cast down the tyrants."

On November 9, which is October 27 on the Julian Calendar, on the day after the commemoration of the Great-martyr Demetrius of Thessalonica the Myrrh-streaming, we celebrate the memory of a young man, St. Nestor, who obtained the blessing of the Great-martyr to overpower the seemingly invincible gladiator Lyeus. That powerful man had boasted that he possessed the strength of the pagan god of war Ares, whom the Romans called Mars.

The victorious fight of young Nestor against Lyeus, who represented the might of the pagan Roman empire, may be seen as a parallel of the battle between young David and Goliath, which we find in the Old Testament in I Samuel 17. Both youths are champions of faith in the one true God Who made heaven and earth and all that there is. Both overcome overwhelming odds by their faith in the true God. However, there is an important difference. After defeating Goliath, David went on to become king of Israel and the Forefather of the Messiah, one of Whose titles was "Son of David". On the other hand, Nestor was killed almost immediately after defeating the gladiator, by order of the enraged emperor Maximian, whose firm intention was to wipe out everyone who called upon the name of Christ.

Nestor was fully prepared for this outcome as was Demetrius himself. The Christian community lacked political power and depended completely upon the providence of God. Yet it possessed the true power—the power of love, of self-sacrifice and of faith in the God of mercy and peace. His most powerful representative is Jesus, the Son of Righteousness, Who prayed upon the Cross for all who were in

darkness and finally shouted: "It is finished" as He gave His life into the Father's hands.

Nestor did not die upon a Cross. He was run through by spears by the emperor's soldiers. Before he died, he did take a life—the life of the murderous Lyeus, the source of vain boasting by the equally murderous emperor Maximian, who could kill Nestor's body, but could not silence his message. It would be wrong to interpret that message as an appeal to kill wrong-doers, for then the battles on planet earth would never cease. Instead, the message is a powerful call to put one's faith in God, the Creator, King and Redeemer, revealed and embodied in Jesus of Nazareth. Nestor's most powerful testimony to the Lord was not his killing of Lyeus. Instead, it was his readiness to die for the Lord Who tasted death for all mankind and so removed forever its sting—as He manifested by rising triumphantly on the third day, "bestowing life to those in the tombs."

As Jesus' reign increases in people's hearts, the wars on planet earth will cease and this world will be fully manifested as His Kingdom, where the Father's will is perfectly done just as it is in Heaven, as we pray in the Lord's Prayer. We are not called to seek to right wrongs through violence, although sometimes that appears to be a necessary evil, which is nonetheless an evil. We are called to win the victory of goodness by submitting to the rule of the Lord of love, peace and mercy—in our hearts and minds—and by dedicating our daily lives to spreading that rule peacefully and mercifully all around us. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

WITH THE BLESSING OF HIS GRACE, ANDRIY BISHOP OF THE EASTERN CHURCH

CANTORING SKILLS WORKSHOP

WHERE: ST. DEMETRIUS UKRAINIAN ORTHODOX CHURCH
3338 LAKESHORE BLVD. WEST
ETOBICOKE, ON M9W 1M9

TIME: 2:00
LECTURE AND PRACTICUM
FOLLOWED BY VESPERS.

DETAILS: WWW.PASTYR.CA
CONTACT: FR. ROMAN HLADY
905.433.5577
BHLADY@SYMPATICO.CA

S SEPTEMBER 6TH
A OCTOBER 18TH
T DECEMBER 6TH
R JANUARY 31ST
D FEBRUARY 28TH
A MARCH 28TH
V APRIL 25TH

Deadline for Submissions

■ December issue 2014 — Deadline: November 6, 2014

Winnipeg Street Named in Honour of Ukrainian Poet



■ **WINNIPEG, MB**—The City of Winnipeg, MB renamed part of a street in honour of Ukrainian national poet Taras Shevchenko. The official naming ceremony of the honorary Taras Shevchenko Way took place on Oct. 17, 2014. The City of Winnipeg designated a one-block stretch of Aberdeen Avenue, between Main Street and the Red River, off the downtown area, to be known as Honorary Taras Shevchenko Way. The ceremony was MC-ed by city

councillor Paula Havixbeck. Winnipeg Mayor Sam Katz brought greetings on behalf of the City of Winnipeg. Councillor Havixbeck was instrumental in getting this portion of Aberdeen Avenue renamed as Honorary Taras Shevchenko Way. This event was even more symbolic for the Ukrainian community since 2014 marks the 200th anniversary of the birth of Taras Shevchenko.

—UCC-MPC

80th Anniversary of the First Ukrainian Women's Congress



Members and guests of the conference

■ **IVANO-FRANKIVSK, UKRAINE**—Representatives from Ukrainian women's organizations in Ukraine and throughout the Diaspora met in Ivano-Frankivsk, Ukraine on Sept. 6-7, 2014 to commemorate the 80th anniversary of the first Ukrainian Women's Congress. This first congress met in 1934 in Stanyslaviv, which is today the city of Ivano-Frankivsk in Western Ukraine. Ivano-Frankivsk was chosen as host of the Second Congress of Soyuz Ukrainok in July 1994. Now, in 2014 Ivano-Frankivsk again was honoured to host the third such World Congress.

Among those attending the conference were representatives from the government of Ukraine, many guests and members of the Ukrainian Women's Congress from various oblasts of Ukraine. The president of the World Federation of Ukrainian Women's Organizations Orysia Sushko delivered official greetings to those gathered. She spoke about the Ukrainian women's

movement as a component of gender equality and about the role of women in the world and in Ukraine, in particular. She emphasized that we have a special duty to remember those women who sacrificed their lives for Ukraine because women are Ukraine's strength as the main guardians of children, families and the national community.

On this occasion, Orysia Sushko presented Dr. Oreslava Khomyk, president of the Soyuz Ukrainok of Ukraine, with a gift of the image of St. Olha in recognition of her leadership in preparing this congress which carries such historic significance. The WFUWO president also wished them success in re-establishing regular publication of the Soyuz Ukrainok magazine *Ukrainka*. The first issue of the renewed publication includes an address from the WFUWO president.

—WFUWO News, Sept. 24, 2014

Canada's Top 25 Women of Influence



Orysia Sushko (left) with Dr. Oreslava Khomyk

■ **TORONTO, ON**—The World Federation of Ukrainian Women's Organizations proudly announced that its president Irene Orysia Sushko C.M. was named as one of this year's Top 25 Women of Influence by Women of Influence, Inc., North America's leading organization dedicated to the advancement of women. This prestigious ranking celebrates and showcases the accomplishments of Canadian senior executives who have achieved the highest

levels of professional success and have made a significant difference in their field. Orysia was one of only five women celebrated for their contribution and influence in the NGO category.

"The level of influence, stature and accomplishments of this year's Top 25 Women of Influence is without question, outstanding and unparalleled," said Carolyn Lawrence, president and CEO of Women of Influence. "Although this year's women have varied backgrounds, professions, personalities and skills, they all share the same passion, ambition and drive to make meaningful and transformational contributions to the Canadian economy, their communities, their workplaces and to the next generation. They are women of influence in every sense of the word."

"Thank you for this profound honour," beamed Irene. "To stand alongside such powerhouse women as one of Canada's Top 25 Women of Influence for 2014, is a truly humbling privilege. May Canadian women continue to blaze trails in every field of business, government and community, in this nation and across the globe, and may we continue to celebrate these achieve-

Internment Exhibit Opens



■ **OTTAWA, ON**—The Enemy Alien exhibit opened at the Canadian War Museum in Ottawa, Ontario on Oct. 2, 2014. The official ribbon-cutting was cut by Kim Pawliw, internee descendant. In the photograph (left to right): Dr. Lubomyr Luciuk, UCCLA; Mark

O'Neill, Canadian Museum of History CEO; Ambassador of Ukraine Vadym Prystaiko; Kim Pawliw; Rev. Dr. Petro Galadza; Jim Whitham, Canadian War Museum CEO; Dr. John Maker CWM.

—Ukrainian Canadian Civil Liberties Foundation

ments with recognitions such as the Top 25 Women of Influence. Celebrating, supporting and encouraging one another in our varied endeavours is

critical to broadening the scope of opportunities available to all Canadian women."

—WFUWO News, Sept. 24, 2014

Religious Freedom Ambassador Bennett Visits Ukraine



Canada's Ambassador for Religious Freedom, Andrew Bennett, meets with Metropolitan Dimitriy in Lviv, Ukraine.

■ **OTTAWA, ON**—Andrew Bennett, Canada's Ambassador for Religious Freedom, visited Ukraine Oct. 6-11, 2014. He extended Canada's support to the Ukrainian people and underscored Canada's interest in and commitment to religious freedom through support to Ukrainian institutions. "Together with our allies and partners we will continue to speak out with a unified voice in support of the democratic aspirations of the Ukrainian people—and against those who wish to illegally redraw the borders of Europe," said Ambassador Bennett. "The Ukrainian people continue to show resilience, courage and commitment to building a more plu-

ralist, peaceful, democratic and prosperous future while their country's sovereignty and territorial integrity continues to be threatened by Russian aggression," he added. According to the *National Post*, Canada's religious freedom ambassador says Russian President Vladimir Putin is orchestrating the persecution of Orthodox Christians, Catholics and Muslim Tatars. Russian forces have kidnapped priests, detained nuns, firebombed churches and intimidated worshippers, he says. Bennett made stops in Ukraine's capital of Kyiv and the Western city of Lviv where he met with government officials, religious leaders and civil society leaders. Ambassador Bennett met on Oct. 8, 2014 with Metropolitan Antonyi of the Ukrainian Orthodox Church-Moscow Patriarchate to discuss religious freedoms in Ukraine as well as inter-confessional and Church-State relations. In Lviv on Oct. 10 Bennett met with Metropolitan Dimitriy of the Ukrainian Orthodox Church-Kyivan Patriarchate. They discussed such wide-ranging topics as the annexation of Crimea, Russian incursion into Luhansk and Donetsk oblasts in eastern Ukraine and the persecution of Ukrainian patriotic clergy and faithful in these re-

gions. Ambassador Bennett announced on Oct. 8, 2014 that Canada's Religious Freedom Fund will be supporting two projects. He explained that these programs are aimed to "foster the development of a political culture in Ukraine that facilitates democratization." In one project, the Office of Religious Freedom is partnering with the Organization for Security and Co-operation in Europe through its Office for Democratic Institutions and Human Rights to increase awareness of international standards on freedom of religion or belief, to prevent and respond to hate crimes, and to facilitate multi-community dialogue on FoRB issues, read the statement. In the second project, the Office is also partnering with the Catholic Near East Welfare Association to educate and promote understanding among the many diverse ethnic and civil communities in different regions of Ukraine. According to the *National Post*, these measures will be aimed at mitigating the negative effect of Putin, whom he accused of systematically targeting Christian groups in eastern Ukraine, where pro-Russian militias are active, as well as Muslim Tatars in Crimea, which Russia unilaterally annexed in March. "It is essential



Canada's Ambassador for Religious Freedom, Andrew Bennett, meets with Metropolitan Antonyi in Kyiv, Ukraine.

that all Ukrainians, regardless of their Church or faith, be allowed to contribute to Ukraine's democratic development without fear of violence or consequence," Ambassador Bennett added. Prime Minister Stephen Harper earlier this year announced that Canada is extending \$220.9 million in financial assistance to promote economic and social development in Ukraine.

—Media Relations Office,
Foreign Affairs,
Trade and Development Canada;
RISU news agency

ISIS Destroys Jonah's Tomb

■ **MOSUL, IRAQ**—The militant group ISIS is continuing its rampage of holy places by destroying the tomb of Jonah, a place thought to be the burial site of the prophet. The tomb of Jonah was a popular place of pilgrimage for people who would come from around the world to see it, before the arrival of ISIS



in Mosul. Civil defense officials in Mosul, Iraq, told CNN that ISIS operatives planted explosives around the mosque containing the tomb then detonated it remotely on July 25, 2014. AFP reports that an official wishing to remain unnamed said, "Islamic State completely destroyed the shrine of Nabi Yunus after telling local families to stay away and closing the roads to a distance of 500 meters from the shrine." Though ISIS claims to adhere to the Sunni branch of Islam, they have nonetheless targeted multiple Sunni shrines, blowing up or bulldozing any place they deem "unIslamic." "I was appalled and deeply saddened to learn of the deliberate and unacceptable destruction of the tomb of Jonah, a site revered by both Christians and Muslims in Mosul, Iraq, by the terrorist group the Islamic State of Iraq and Syria (ISIS)," stated Andrew Bennett, Canada's Ambassador for Religious Freedom, in his July 25, 2014 statement. According to *The Guardian*, people living near the



mosque told the AP news agency that ISIS members had declared that the holy site "had become a place for apostasy, not prayer." Also reportedly destroyed was the tomb of Daniel, whom the Muslims also regard as a prophet, reported Al-Arabiya news. This latest act by ISIS shows their disregard for holy places, even Muslim ones.

—www.huffingtonpost.com;
www.telegraph.co.uk

Orthodox-Catholic Theological Dialogue

■ **AMMAN, JORDAN**—The thirteenth meeting of the Joint International Commission for Theological Dialogue between the Orthodox Church and the Roman Catholic Church was held from Sept. 15-23, 2014 in Amman, Jordan. The meeting was hosted by His Beatitude Theophilos III, Patriarch of Jerusalem in Amman, a city with ancient Christian roots. Twenty three Catholic members were present, and all of the Orthodox Churches, with the exception of the Patriarchate of Bulgaria, were represented. The Commission's work was headed by its two co-presidents, Cardinal Kurt Koch and Metropolitan John of Pergamon, assisted by the co-secretaries, Metropolitan Genadios of Sassima of the Ecumenical Patriarchate and Msgr. Andrea Palmieri of the Pontifical Council for Promoting Christian Unity.

The plenary session opened on Sept. 17 in Mahktas, the Baptism Site of Jesus Christ. The meeting's host, His Beatitude Patriarch Theophilos III,

warmly welcomed the Commission: "There can be no genuine dialogue without the presence and the inspiration of the Holy Spirit, for it is the Holy Spirit that leads us into all truth (cf. John 16:3)." The two co-presidents spoke, underlining the difficult situation in the Middle East and the importance of holding this meeting in Amman, Jordan. The Catholic members celebrated the Eucharist in the Parish of our Lady of Nazareth on Sept. 20. The Orthodox members celebrated the Divine Liturgy in the Cathedral of the Entry of Christ to the Temple of the Greek Orthodox Patriarchate of Jerusalem on Sept. 21. During the afternoon, the members paid a visit to the Church of the Map and Mount Nebo. His Beatitude Patriarch Theophilos III and His Royal Highness Prince Ghazi bin Muhammad joined the afternoon Plenary Session on Sept. 22. Prince Grazi conveyed the greetings of His Majesty King Ilbin Abdullah al-Hussein of Jordan and expressed his personal and particular in-

terest for the progress of the dialogue. He underlined that any spiritual, intellectual or theological dialogue cannot be interrupted by a crisis. He also extended an invitation to His All Holiness Ecumenical Patriarch Bartholomew to visit Jordan.

On the first day of the meeting, as is customary, the Roman Catholic and Orthodox members met separately to coordinate their work. The Orthodox meeting discussed among other things the draft text produced by the Coordinating Committee in 2012, Paris, France, on "Synodality and Primacy" as it was mandated by the 12th Joint Commission in Vienna. The Catholic meeting also considered the draft text, seeking specific ways to improve the text, and respond to methodological concerns. The Commission decided to draft a new text which was then discussed and revised in detail. The text was referred to the next Coordinating Committee for improvement.

The Commission members express

their deep concern for and solidarity with the Christians and members of other religious traditions of the entire Middle East region who are being persecuted, displaced and murdered. They prayed ardently for these brothers and sisters and expressed profound gratitude to those engaged in bringing relief to millions of refugees and displaced persons. The Commission implored the international community to listen seriously to the religious leaders of this region regarding the most useful ways to intervene and protect those who are being persecuted, and to ensure the continuing vital presence of Christianity in the Middle East. The co-presidents and other Commission members visited a refugee center in Amman on Sept. 20 where they experienced firsthand the urgent needs of the refugees and heard their stories.

—Press release,
www.patriarchate.org

Statement by the Prime Minister of Canada on the Parliamentary Elections in Ukraine

■ Prime Minister Stephen Harper October 26 issued the following statement following the completion of voting in the October 26, 2014, Parliamentary elections in Ukraine:

"On behalf of the Government of Canada, I would like to congratulate the people of Ukraine for stepping up, for the second time in 2014, to exercise their fundamental democratic rights.

"Today's elections represent an important step in the process of strengthening democracy in Ukraine, and its people continue to show resilience, courage and commitment to building a more peaceful and prosperous country for themselves, in the face of military aggression by the Putin regime, which seeks to deny them this right.

"Since 2004, Canada has provided election observers to eight successive Ukrainian elections to monitor and

report on their conduct and to help ensure free and fair elections in that country. We are proud to have contributed hundreds of observers to monitor the latest vote, and to have supported the democratic expression of the will of the Ukrainian people. I would like to thank Senator Raynell Andreychuk for her leadership as well as all members of Canada's election observer mission to Ukraine for their bravery, dedication and passion for the cause of Ukrainian democracy.

"Much work lies ahead for Ukraine's leaders as they take transformative steps to ensure economic, social and political stability for their country. Canada will continue to proudly stand shoulder-to-shoulder with the Ukrainian people as they chart a new course in history, one that is peaceful and where Ukraine is recognized by all na-



tions, as free, democratic and sovereign."

—Press Office
of the Office of Prime Minister

Ukraine's Displaced Persons Increase

■ **KYIV, UKRAINE**—The conflict in eastern Ukraine has led to almost a million internally displaced persons, according to data provided by the United Nations High Commission working in Ukraine. The numbers have grown dramatically during the month. The UN reported 402,000 on Oct. 10 and two weeks later on Oct. 24 it reported 824,000 internally displaced. By the end of the month, the UN believed this number to have risen to one million. The cold weather, lack of electricity and communications, and low food sup-

plies are forcing residents from their homes in the conflict zones. They are being absorbed by other regions of Ukraine.

Meanwhile, the Defense Ministry reports that during the one month period since the Sept. 5, 2014 Minsk ceasefire accord was signed, the Russian-backed terrorists have violated the ceasefire 1,400 times. 68 Ukrainian Armed Forces soldiers were killed, 428 injured and 51 civilians were killed in these terrorist attacks since the ceasefire.

—www.unian.ua

Патріарха Єрусалимського Теофіла III запросили відвідати Україну

■ **КИЇВ, УКРАЇНА**—Міністр закордонних справ України Павло Клімкін на зустрічі з Патріархом Єрусалимським Теофілом III, яка відбулася 23 жовтня 2014 р., запросив Його Святійшество відвідати Україну. Міністр відзначив важливу роль глави Єрусалимської церкви у просуванні ідей миру та єднання. Як повідомляється на сайті Міністерства закордонних справ, на Святий землі Павло Клімкін молився за єдину неподільну Україну та її



європейське майбутнє.

—www.unian.ua

Ordination anniversaries: Bishops, Priests, Deacons

NOVEMBER

Berezniak, Rt. Rev. Mitred Archpriest Pawlo	—November 30, 1975
Gembliouk, Rev. Fr. George	—November 09, 2003
Hladio, Very Rev. Archpriest Bohdan	—November 23, 1988
Hnatiw, Rt. Rev. Mitred Archpriest George	—November 08, 1964
Lomazkiewicz, Very Rev. Archpriest Slawomir	—November 14, 1985
Makarenko, Rt. Rev. Mitred Archpriest William	—November 16, 1980
Maluzynsky, Protodeacon Taras	—November 08, 1987
Mielnik, Very Rev. Archpriest Gregory	—November 18, 1984
Parfeniuk, Very Rev. Archpriest Myroslaw	—November 16, 1984
Powalinsky, Rev. Fr. Patrick	—November 12, 2000
Pozdyk, Rev. Fr. Mykhaylo	—November 21, 2004
Slashinky, Very Rev. Archpriest Melvin	—November 19, 1989

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

NOTICE OF 2014 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the

ST. ANDREW'S COLLEGE BOARD AGM
at **ST. ANDREW'S COLLEGE**

University of Manitoba Campus,
29 Dysart Road, Winnipeg, MB R3T 2M7

SATURDAY, DECEMBER 13, 2014 AT 12:30 P.M.

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF CANADA
MEMBERS ARE MEMBERS OF THE FOUNDATION.
YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

Walter Saranchuk, President

Joanne Rak, Secretary

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ
КОЛЕГІЇ СВ. АНДРЕЯ
в КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби
29 Dysart Road, Winnipeg, MB R3T 2M7

В СУБОТУ 13-ГО ГРУДНЯ, 2014 О ГОДИНІ 12:30 ПОПОЛУДНІ

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
Є ЧЛЕНАМИ ФУНДАЦІЇ

УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ.
ВАША ПРИСУТНІСТЬ ВАЖЛИВА І ПОТРІБНА.

ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

Володимир Саранчук, президент

Джоанна Рак, секретарка

Dear Readers,

It has come to our attention that occasionally issue of the *Visnyk/The Herald* does not get delivered to some households. These episodes are investigated. If you have not received your copy 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).

Clergy Transfers and Assignments As of September 2014

• Rt. Rev. Protopresbyter Dr. Oleg Krawchenko released from St. Michael UOC, Winnipeg, MB; Attached to St. Michael UOC, Winnipeg, MB; continues to serve St. Nicholas UOC, Gonor, MB

Salvation

■ Salvation is the divine gift through which men and women are delivered from sin and death, united to Christ, and brought into His eternal Kingdom. Those who heard Peter's sermon on the Day of Pentecost asked what they must do to be saved. He answered, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Salvation begins with these three "steps": 1) repent, 2) be baptized, and 3) receive the gift of the Holy Spirit. To repent means to change our mind about how we have been, turning from our sin and committing ourselves to Christ. To be baptized means to be born again by being joined into union with Christ. To receive the gift of the Holy Spirit means to receive the Spirit who empowers us to enter a

new life in Christ, be nurtured in the Church and be conformed to God's image.

Salvation demands faith in Jesus Christ. People cannot save themselves by their own good works. Salvation is "faith working through love." It is an ongoing, life-long process. Salvation is past tense in that, through the death and Resurrection of Christ, we have been saved. It is present tense, for we must also be saved by our active participation through faith in our union with Christ by the power of the Holy Spirit. Salvation is also future tense, for we must yet be saved at His glorious Second Coming. As we grow in holiness, we begin to understand the depth of our sins. The closer we grow to Christ, the less we will think of salvation as a reward for good behaviour according to a check list.

—www.antiochian.org

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63-Й СПАРХІЯЛЬНИЙ З'ЇЗД СХІДНЬОЇ СПАРХІЇ

Української Православної Церкви в Канаді
п'ятниця-субота, 14-15 листопада 2014 року
в Соборі св. Димитрія, м. Етобіко, ОН

ПРОГРАМА

П'ятниця, 14-го листопада

9:30 год. вранці – Свята Літургія

11:30 год. вранці – реєстрація делегатів і гостей

Перекуска

12:30 після обіду – Відкриття з'їзду

молитва Царю Небесний та Вічна пам'ять за спочилих
духовенства та вірних Східньої Єпархії УПЦК

1. Вітання і Вступне слово: Його Преосвященство Єпископ Андрій
2. Вибори Президії: пресідника; секретаря

3. Прийняття програми з'їзду

4. Вибори Комісій: Номінаційної Комісії; Резолюційної Комісії

5. Вітання і слова: Його Високопреосвященство Митрополит ЮРІЙ

6. а) Інформації Канцлера УПЦК – протопресвітер Віктор Лакуста

б) Звіт Колегії св. Андрея – прот. Роман Божик

в) Табір Св. Софії – прот. Володимир Кушнір

г) Проект: Сироти в Україні – прот. Богдан Гладьо

Кава

7. Парафіальні звіти й дискусія

5:30 після обіду – Вечеря

7:00 год. ввечері – Парафіальні звіти й дискусія – продовження

Субота, 15-го листопада

9:00 год. вранці – Молебень

Перекуска

Адміністративні справи Східньої Єпархії УПЦК:

8. Прийняття протоколу з'їзду від 15-16 листопада 2013 р.

9. Звіт Єпархіяльної Ради:

а) Статистичний – прот. Василь Макаренко

б) Фінансовий і оперативний бюджет на 2015 рік – Юрій Андрущенко

в) Господарський – Анатолій Кійко

г) Єпархіяльне свято – прот. Володимир Макаренко

д) запити, дискусії та прийняття звітів

Перерва на Обід

10. Авдіо-візуальна презентація про процес резолюцій Собору 2015 р.
- член Резолюційної Комісії Собору 2015 р.

11. Звіт Контрольної Комісії

12. Удільнення довір'я Єпархіяльній Раді

13. Звіт Номінаційної Комісії

14. Вибори Єпархіяльної Ради на 2014-2015-ий рік

15. Звіт Резолюційної Комісії - читання й прийняття

16. Заключне слово: Його Преосвященство Єпископ Андрій

17. Кінцева молитва



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63rd EASTERN EPARCHY CONFERENCE

Ukrainian Orthodox Church of Canada

Friday, November 14 and Saturday, November 15, 2014

St. Demetrius UOC in Etobicoke, ON

AGENDA

Friday, November 14

9:30 am – Divine Liturgy

11:30 a.m. – Registration of Delegates and Guests

Brunch

12:30 p.m. – Conference Opening

Prayer: O Heavenly King and Memory Eternal/Вічна пам'ять
for the departed clergy and faithful of the Eastern Eparchy

1. Greeting & Address: His Grace Bishop Andriy
2. Election of the Presidium: Chairperson, Secretary
Elected during the Clergy Conference: Chairperson, Secretary
3. Adoption of Conference Agenda
4. Election of Committees: Nominating Committee; Resolutions Committee
5. Other Greetings & Addresses: His Eminence Metropolitan Yuriy
6. a) Information from the Chancellor – Rt. Rev. Protopresbyter Victor Lakusta
b) Report from St. Andrew's College – Fr. Roman Bozyk
c) St. Sophia Camp Presentation – Fr. Volodymyr Kouchnir
d) Orphanage Project – Fr. Bohdan Hladio

Coffee

7. Parish Reports and Discussions

5:30 p.m. – Supper

7:00 p.m. – Parish Reports and Discussions - continued

Saturday, November 15

9:00 a.m. – Moleben'

Brunch

Administrative Matters of the Eastern Eparchy

8. Adoption of the Minutes of the Nov. 15-16, 2013 Conference

9. Reports from Eparchy Council:

a) Statistical - Fr. William Makarenko

b) Financial & Operating Budget for 2015 – George Andruszczenko

c) Maintenance – Anatole Kiyko

d) Eparchial Celebrations – Fr. Volodymyr Makarenko

e) Questions and acceptance of reports

Lunch Break

10. Audio-visual presentation: 2015 Sobor Resolutions Process
- member of the 2015 Sobor Resolutions Committee

11. Audit Committee Report

12. Granting honourable discharge to the Eparchy Council

13. Nominating Committee Report

14. Election of the 2014-2015 Eparchy Council

15. Resolutions Committee Report – presentation and adoption

16. Closing remarks: His Grace Bishop Andriy

17. Closing prayer

All Saints Celebrates 50th Anniversary

LLOYDMINSTER, AB—The All Saints Ukrainian Orthodox church in Lloydminster, Alberta celebrated its 50th anniversary on Sept. 28, 2014. The event was a great success taking place in a warm and welcoming atmosphere. The parish was blessed to have visit on this day His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy. Accompanying His Grace were Deacon Roman Shiyan and Subdeacon Petro Kushnir.

The celebration began with a Hierarchical Divine Liturgy, followed by an anniversary luncheon and program for this special day. The program consisted of the presentation of a generous donation from the All Saints Sunday School class to Bishop Ilarion for the Western Eparchy orphanage project in Ukraine. A brief history of the parish was also given. A scrumptious meal, primarily of Ukrainian and Greek food, was followed by the ceremonial

cutting of the anniversary cake.

The anniversary event was also bittersweet. At this time, the parish members bid farewell to Fr. Michael Maranchuk and Dobrodiyka Avis. Fr. Michael had been transferred to Regina, Saskatchewan to take up priestly duties there. The parish thanked Fr. Michael for his 9 years of pastoral care and wished them many years of joy and success in their new home and parish. Fr. Michael delivered a heart-warming message for the faithful of the parishes of the Vegreville Parochial District.

The anniversary program concluded with a closing prayer. The anniversary was attended by many guests from other parishes in the district, such as from St. Vladimir parish in Vegreville and Sich Kolomea. Guest clergy also joined the anniversary celebrations, including Very Rev. Archpriest Taras Udod from North Battleford, Saskatchewan. The members of the All Saints



His Grace Bishop Ilarion of Edmonton and the Western Eparchy being welcomed by All Saints Ukrainian Orthodox church parish council president Dr. Vic Stelmashuk.

parish extends its appreciation to all visitors as well as all volunteers who made the day so special and memorable.

This anniversary was an important milestone in the history of the All Saints church in the Lloydminster area. As a growing, newly-established community, Lloydminster and its surrounding district began to attract a significant number of Ukrainian migrants, many of whom were Ukrainian Orthodox faithful. By the early 1960s a group of Ukrainian Orthodox faithful had organized regular liturgical worship for their community. The first Divine Liturgy was celebrated by Fr. M. Kryschuk from Myrnam, Alberta in February 1960 in a temporary location. The next Divine Liturgy was held two months later in April. Later that same year, a parish executive council was elected with Ben Gulak as the first president. The Gulak siblings, Ben, Peter, and Mercene (Iwanic), were instrumental in forming a committee to eventually establish this Ukrainian Orthodox house of worship. The first step in realizing this dream came true on Feb. 8, 1962 when Lloydminster's All Saints Ukrainian Orthodox church was incorporated with the

Alberta Registrar of companies and property was purchased on 47th St. and 56A Ave. Actual construction began in the fall of 1963. The very first Divine Liturgy in the new building was celebrated on Sept. 28, 1964—exactly 50 years to the day before the commemorative anniversary this year. When the building and land payments were completed, an official sanctification took place on June 21, 1970.

The All Saints parish has grown over the years to include 20 to 30 families today.

(continued on p. 16)



Hierarchical Divine Liturgy, His Grace Bishop Ilarion celebrating.



All Saints parish council secretary-treasurer Sylvia Penzie presents a farewell gift to Fr. Michael Maranchuk and Dobrodiyka Avis.

"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.

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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 виповнення основних потреб і/або розвиток Церкви.

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За дальшою інформацією, просимо вдатися: 1-877-586-3093 або foundation@uoccf.ca.



All Saints UOC parish anniversary group photograph



Commemorative anniversary cakes.

St. Elia Celebrates Feast Day



EDMONTON, AB—St. Elia Ukrainian Orthodox Church in Edmonton, Alberta celebrated its Patronal Feast Day *Khram* with a visitation from His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy, on Aug. 3, 2014. His Grace was greeted at the entrance to the church by parish priest Very Rev. Archpriest Georg Podtepa, parish council president Dan Kobasiuk and St. Elia parish youth. Bishop Ilarion concelebrated the Hierarchical Divine Liturgy with Fr. Georg and Rt. Rev. Mitred Archpriest Mykola Petruschak. They were assisted by Protodeacon Yaroslav Boychuk, Deacon Dr. Roman Shiyan, Subdeacon Jim Kapustinski and Subdeacon Petro Kushnir. Following the Divine Liturgy, a delicious lunch was served that was catered by Donna Marianych with assistance from members of the parish's Lesia Ukrainka UWAC branch.

Part of the program included a presentation of Metropolitan *Hramota* certificates to Steve and Mary Ann Tymchuk, members of St. Elia parish. His Grace Bishop Ilarion made the presentation. Steve and Mary Ann Tymchuk have been members of the parish of St. Elia UOC in Edmonton, Alberta since 1986. Steve was elected

parish council director in 2000. He then served as first vice president and president in 2008. Steve chaired the building committee in 2002. This committee coordinated the construction of St. Elia cultural centre. He is St. Elia parish's representative to St. John's Fraternal Society and to St. Stephan's Cemetery. He also holds the positions of vice president of Club Trident and the St. Elia men's group, and is casino chair. Steve is a member of the Order of St. Andrew. He performs many duties at St. Elia church such as cutting grass, removing snow, planting willow trees and the many day-to-day maintenance tasks that a church building requires. Living so close to the church made him the reliable go-to guy and he always made himself available to assist. His wife, Mary Ann was always there to help him with any project that needed dedicated volunteers. Steve and Mary Ann served on the St. Elia *Khram* 50th anniversary committee and worked on a comprehensive history book about the parish.

Mary Ann joined the Lesia Ukrainka branch of the UWAC at St. Elia in 1996. After retiring from her medical career, she was the site manager at St. Elia Pysanka Manor for five years. Mary Ann served as the representative from St. Elia to the Alberta Benevolent Cantor's Association board. She serves as assistant treasurer on the parish executive council and casino secretary-treasurer for the UWAC at St. Elia. The parish is grateful to Mary Ann for the organizational skills and knowledge she brings to her work as parish treasurer. She also compiled the monthly St. Elia newsletter for a decade. Mary Ann continues to help with all special events held at the parish.



Presentation of Metropolitan *Hramota* to Steve Tymchuk.



Presentation of Metropolitan *Hramota* to Mary Ann Tymchuk.

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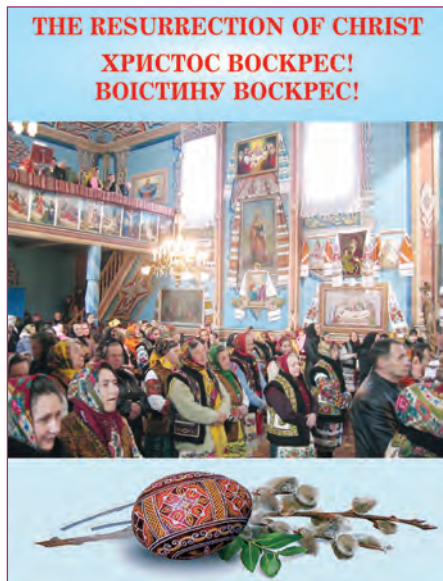
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His Grace Bishop Ilarion greeted at St. Elia, Edmonton, AB.



Bishop Ilarion celebrated the Divine Liturgy.

St. Elia parish choir (below).



The parish congratulates Steve and Mary Ann Tymchuk on receiving their *Hramota* certificates and extends its immense appreciation to them for

their tireless dedication to the parish of St. Elia Ukrainian Orthodox church.

Многая літа!

80 Holodomor Booklet Years of Remembrance

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Commemorative Booklet of the 80th anniversary of the Holodomor

In November 2013, Ukrainians around the world marked 80 years since the Holodomor, the Great Famine of 1932-1933. This special commemorative booklet highlights the historical, psychological, demographic and social consequences of this Genocide on the Ukrainian people. It features statements from Church leadership, government recognition, cultural expressions and an exclusive article on the impact of the Famine on the Ukrainian Orthodox Church. This booklet is produced as a special issue of the *Visnyk/The Herald* in English for North American readers to bring awareness to our Canadian society about the Holodomor and the lasting consequences of genocide.

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**

All Saints Celebrates 50th Anniversary

continued from p.14

The number of services average about 2 or 3 per month, celebrated mostly in English. The All Saints parish is one of six congregations served by the clergy of the Vegreville Parochial District, which is within the Western Eparchy of the Ukrainian Orthodox Church of Canada. Other parishes in the district include congregations in Camrose, Andrew, Innisfree, Sich-Kolomea and Vegreville where the priest's residence is located. Fr. Michael Maranchuk had served the parochial district from 2005 to September 2014.

He will now be serving the faithful in Regina, while Very Rev. Archpriest Slawomir Lomazkiewicz becomes the new clergy to minister to the Vegreville Parochial District.

The All Saints parish consists of a membership with a broad range of backgrounds—all united together un-

der the Orthodox Faith. The parishioners enjoy a vibrant community as well as a very active Sunday School program for children. Members participate in many fundraising activities. Food sales activities were improved with the purchase of a food booth at the Lloydminster Exhibition grounds. The booth was recently renovated and opened for Colonial Days, the CPCA Chuckwagon races and the Monster X truck rally. Other fundraising venues include Canada Day at Bud Miller Park and the Blueberry Festival in St. Walburg. In November they will participate at the Craft and Trade show at the Exhibition.

—Dr. Vic Stelmaschuk
and Philip Kuziak

Photos: Daria Webb

*See also parish website:
www.allsaintsorthodoxchurch.com

Ukrainian Orthodox Church of the Holy Trinity

Box 1389, Canora, SK S0A 0L0

*Слава Ісусу Христу!
Glory to Jesus Christ!*



Dear Friends,

The historic Ukrainian Orthodox Church of the Holy Trinity in Canora, Saskatchewan was built in 1928. It served the pastoral needs of the young and growing parish until a new church was built in 1963. It was designated a Municipal Heritage site in 1984. The Divine Liturgy is served once a year in this church.

In 2000 considerable restoration work had been completed. Subsequently, the adjoining property had been acquired from the town. At one time, it was the site of the manse. The parish now maintains the entire property as a tribute to the early settlers of the area and the pioneers who supported their faith with tangible achievements.

This year of 2014 has been one of action. This heritage church was recognized by the Lieutenant Governor of Saskatchewan and was awarded an Architectural Heritage Society of Saskatchewan certificate for Long-Term Stewardship of a Heritage Property. This year the heritage church has also seen outside restorative work.

This restoration included the painting of the exterior and the repair of some deteriorating siding. This work cost almost \$20,000. It was only made possible with grants from the Heritage Foundation of Saskatchewan, the Town of Canora and the SUS Foundation. We gratefully acknowledge their support for this project.

We would be happy to receive donations from anyone who has a connection to or fond memories of this beautiful little church.

Donations may be made to:
**Ukrainian Orthodox Church
Box 1389
Canora, SK S0A 0L0**

Please specify that the donation is going towards the Heritage Church. Income tax receipts will be issued for donations of \$10 or more. We thank you in advance for your generous contribution in preserving our church heritage.

In Christ,

—The Board of the Canora Ukrainian Orthodox Church

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Ласкаво просимо Вас, будь ласка, роздумайте молитовно чи Бог не кличе й Вас бути учасником цієї захоплюючої корисної ініціативи.

Ми будемо щиро вдячні за вашу підтримку, незважаючи на розмір вашої пожертви.

■ The author of this article on religion and the internet made this presentation as a guest speaker at the Communications Forum lecture at the Massachusetts Institute of Technology in Cambridge, Massachusetts in the USA on April 18, 2002. MIT is one of the leading institutions for communications and technology. The following is the text of the lecture by Dr. Scott Thumma.

"At the outset of my presentation, let me say that only God knows what the future will be like for religion on the Internet. Like my colleagues, I have been watching this phenomenon for quite a few years now, but from a slightly different perspective. As a sociologist who studies congregational life and the social dynamics within churches, three facets of the Internet intrigue me in particular:

1. First, I am curious about whether Internet technologies are actually being used or being embraced by churches,
2. Second, in those congregations that truly become technologically sophisticated, how might this embrace affect the cultural, interpersonal and communications dynamics within those congregations and
3. Third, I am interested by the long-term effects of this reality, particularly whether churches will remake themselves, or intentionally alter their identities, as they portray themselves to the public through their websites.

Before I turn to the more speculative interests of mine, I want to share with you the findings from several data sets, which shed additional light on how religious groups are using the Internet.

What the Stats Say

The embrace of Internet technology by religious groups is still a nascent phenomenon. Some religious persons and groups have adopted it. However, the Internet has not gained the general widespread level of popularity that many assume within the most basic of religious organizations, the congregation. Even as I say that, let me assure you, I am convinced that Internet technologies will, once churches embrace them, have radical implications for the organization, communication and religious patterns of the congregation. We are not there yet. It is too new, we are still in the elementary phases of this revolution.

In the winter of 2000 my students and I randomly surveyed 63 church webmasters and found 21% of these sites were up 12 months or less, almost 50% were less than 2 years old, and only six of these sites (10%) existed prior to the Winter of 1996. Religious organizations always lag behind other institutions when it comes to appropriating new technology. Religion is inherently a conservative institution, preserver of the past, the "old time religion." Yet that conservative institution is also being pushed very forcefully into the technological 21st century.

In 1997-98 Hartford Institute for Religion Research, surveyed 550 congregations and just 11% of these reported they had websites at that time. A third of these were through the denominational site. A little later in 1998 the National Congregations Study re-

search project of 1,236 congregations found that now 18% of them had websites. Two years after, in 2000, the Barna Research Group, in a random survey of 604 Protestant pastors, found 30 % of their churches had websites. By mid-2001, the U.S. Congregations Project of 2,000 congregations found that 43% had websites. At this trajectory rate, in five years we may be up to nearly 90% of all churches having web sites. Where all this will end, as I said before, God only knows.

Yet in this enormous rush to post a website, there is a stark socio-economic reality lurking behind these figures. This expansion is still predominantly—though not exclusively—a phenomenon of the congregations with resources—every one of the 150 plus megachurches with huge 2,000 plus weekly attendance, I recently surveyed had a website, and multiple dynamic functional uses of their sites.

But judging by the National Congregations Study data of 1998, there is evidence that a congregation is much more likely to have a website or use email to communicate with members if that church is large and wealthy, have a pastor who is better educated, and be part of a mainline liberal Christian group or a non-Christian group.

Combining this information with the fact that 50% of churches have less than 100 attendees suggests that many of these small, resource-poor churches will not likely jump on the web very quickly. If they do, the majority of websites they produce may leave much to be desired. As one who has surfed 1000s of church sites and also does web reviews of some of the best of these for our Institute site, let me tell you, there are relatively few quality church sites.

Basically, most ordinary congregations are not at the point where Internet technologies have made that radical of an alteration to their internal, interpersonal functioning as a congregation. Yet, that day is close at hand. When we evaluate how far congregations have come in the past 5 years, the next 5 years are certain to be interesting.

Impact on Congregation Dynamics

Given this assumption, and at this early stage of the phenomenon, there are already a number of indications of how the cultural, interpersonal and social dynamics within a congregation might be changed by a wholehearted embrace of technological sophistication. These thoughts are partially speculative—since much of this complex dynamic could only be found out through an intense ethnographic study of such churches—and this has not yet taken place. Nevertheless, there are clues to the possible positive and also to the potentially detrimental effects the Internet might have on dynamics within a congregation. Although there are many issues related to religion and the Internet, I wish to focus specifically on three issues.

1. First, how might this technology affect the dynamics within a local body of believers in a congregation? Email communication from church leadership to wired members and communication between members is already taking place in many affluent, middle-class, educated churches. I estimate in perhaps a quarter of the 360,000 congregations, although General Social

Survey data from 2000 showed that, of those who receive personal email, 13% got it from church members. It is quite common for churches to have regular weekly clergy email announcements or electronic versions of their newsletters, and some churches also have electronic prayer requests through email, bulletin boards or listserves. Undoubtedly, this enhances the lines of communication, but it also is mediated interaction. It may take the place of the culture of building member-to-member actions of communicating across the fence or over a cup of coffee, or even chatting on the phone. An electronic newsletter from the pastor is not the same as a visit, and email gossip is nothing like verbal rumour-mongering—email leaves a "paper trail".

2. A second possible technological implication has to do with power and identity. The creation of church websites empowers a lay person, and often marginal techie, to take a very active role in the church. They are seldom initiated, undertaken or maintained by the pastor. Likewise, maintenance of the website puts this significant public relations tool in the hands of an ordinary member rather than one of the power players. On the other hand, embracing the Internet as a primary mode of communication in a church can create a two-class system within the membership—since a large percentage may not be online even in the most wired churches. This can be as much as 30-40% of members. It is these excluded members who may already be the most marginalized, such as the older members, the less affluent or the less educated.

3. Perhaps the most significant implication of a wired reality for a church is its public presentation. Posting sermons, newsletters, bulletins, and prayer requests on websites or email lists "uncovers" and "exposes" the inner workings of a congregation to outside observation. Positively, these technologies open up the organization and make its moral, educational and spiritual resources more available—potentially spreading its influence to the world. This exposure to an external world carries with it potential difficulties for the congregation's dynamics, such as:

- Church leaders may begin to receive email requests for pastoral aid, advice or information that can diminish one's time for congregational duties.
- Tangible, physical membership boundaries are blurred as an electronic "participant" can listen to a sermon, read the newsletter and even communicate with staff and members with-

out filling a pew on Sunday morning.

- Likewise, as numerous interim ministers have complained to me, because of the Internet, the former pastor never really leaves a church's leadership dynamics. Members can remain connected to the old pastor, reading his or her sermons posted to the web and chatting through email or IM. The new minister must compete with the cache of the former leader.
- Additionally, an Internet-savvy membership can also raise new questions, worship practices and theologies gathered from the four corners of the web that are completely foreign to a congregation.
- Finally, and most importantly, although posting a congregation's interpersonal communications to a website does make it more available, it also has the potential to blur the divide between a private and public organizational reality. The act of making something publicly-accessible alters its reality. Just as TV cameras radically altered the behaviour and demeanor of televangelists and their churches, so too does the potential exist for the web and Internet technologies to reshape the character and identity of a congregation. It is an accepted fact that individuals often either intentionally or unconsciously alter their online persona, whether height and weight, or even gender as they chat and interact in cyber space. Is it that much of a stretch to assume that an organization also will not adopt a persona online—fabricate a digital identity—which then acts back upon the organization and alters its identity and even functioning by having to live up to an html image it created?

I do not know if this or my other speculations will be long-term effects of a congregation which fully embraces Internet modes of communication and interaction, but it is an issue that I intend to explore over the next several years. Perhaps in five years time, God will not be the only one who knows what the future holds for congregations and the Internet.

—Dr. Scott Thumma;
lecture delivered on April 18, 2002
for the Communications Forum
lecture at the Massachusetts Institute;
www.hartfordinstitute.org





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

ST. ANDREW'S COLLEGE IN WINNIPEG • UNIVERSITY OF MANITOBA
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— This page is submitted by the St. Andrew's College Administration and Board of Directors.

Інавгурація 2014 Inauguration



(left to right) Olena Garrity, Anna Siryi, Vicky Armanios, Ivan Savyak.



(left to right) Rosanne Maluk, Pauline Ignash, Vasyl Kobrii.

■ On Sunday, September 21, 2014 at 2:00 p.m. over 120 guests gathered at St. Andrew's College for the Inauguration and Awards Ceremony.

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

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



(left to right) Dobr. Genia and V. Rev. Roman Bozyk, Michelle and Shelley Kowalchuk, Subdeacon Lubomyr Hluchaniuk, Dr. Oleh Gerus.



(left to right) Rosanne Maluk, Orysia Luchak, Dobr. Yustena Luchak, Ivan Zhovnych.



(left to right) Paul Lasko, Rosanne Maluk, Oleh Romanyna.

Dobr. Brenda Mielnik, the first graduate of the Centre for Ukrainian Canadian Studies, thirty years ago.

She walked us down memory lane recalling the birth of The Institute for Ukrainian Canadian Studies through St. Andrew's College and the University of Manitoba, the many dedicated instructors and directors, student life in CUCS and residence life at St. Andrew's College.

Dobr. Brenda expounded on the profound impact it had on her life and, in turn, how she uses all she has learned and experienced to make a positive contribution to the development of the Ukrainian Orthodox community wherever and whenever she can.

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

Following the awards presentations, Dr. Roman Yereniuk, editor of our Faculty of Theology journal *Faith and Culture*, presented Vol. 16 dedicated to Rt. Rev. Protopresbyter Dr. Oleh Kravchenko celebrating 40 years of service at St. Andrew's College.

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



■ У неділю 21 вересня 2014 року у головному залі Колегії Святого Андрея відбулася Інавгурація, під час якої були присутні понад 120 гостей. Прот. Роман Божик, діючий ректор Колегії Святого Андрея та декан Богословського Факультету, щиро привітав гостей.

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



Dr. Roman Yereniuk (left), Subdeacon Yakiw Mielnik.



Dr. Oleh Gerus (left), Deacon Bohdan Statkevych.

Щиро запрошуємо Вас на
**ХРАМОВЕ СВЯТО
КОЛЕГІЇ СВ. АНДРЕЯ**
та
**РІЧНІ ЗБОРИ
ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ**
у неділю 14 грудня 2014 року

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

Після обіду відбудуться
РІЧНІ ЗБОРИ
ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

Просимо Вашої участі!



You are cordially invited to the
**ST. ANDREW'S COLLEGE
FEAST DAY**
and the
**ANNUAL GENERAL MEETING
of ST. ANDREW'S COLLEGE**
on Sunday, December 14, 2014

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

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

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

The Divine Liturgy

Every Sunday when we go to church we participate in the Divine Liturgy. How did it begin? Why do we serve it? I am going to give you an overview so that you may become more fully aware about what is taking place during the service. Then, it will become more meaningful and rewarding to you.

Jesus and His Twelve Disciples were having their Last Supper together just before Jesus was to be crucified. Jesus told the disciples that He would soon go away from them. Then, He took bread and broke it. When He had given thanks, He gave it to them saying "Take, Eat. This is my Body which is given for you; do this in remembrance of Me." Likewise, He also took the cup saying, "This cup is the new covenant in My Blood, which is shed for you." (Lk 22:19-20)

So, after Jesus died on the Cross and arose again, the Apostles continued to meet. They held services of prayers and hymns and took Holy Communion. Then, they went out into the world and started churches everywhere, establishing the Holy Communion service. At first, the services of Holy Communion were not written down. About 300 years after our Lord's Ascension, the Holy Communion services were compiled by St. John Chrysostom and St. Basil the Great. This is the same Communion service we have in our Orthodox Churches today. It is called the Divine Liturgy. The Divine Liturgy tells the story of our Lord's life on earth. In the Holy Communion, Christians receive Christ Himself.

The word "liturgy" means "a common action." It is something that many people are doing together. If you check your prayer book, you will see that all prayers use the plural form of "we". This shows that the priest and the people are participating together. We come to church to offer ourselves as a sacrifice to God. To some, it may seem like a religious concert with the congregation being only an audience. However, this is not so. The congregation participates in the Liturgy.

The Divine Liturgy has three parts.

Part 1: The Preparation or Proskomedia: In this first part, the priest prepares himself by putting on his vestments. As he puts them on, he says prayers to show that he is preparing to perform God's service. Then, on the Table of Oblation he takes the bread and wine and prepares them for the Holy Communion. They represent Christ. He pours



the wine in a Holy Cup and cuts pieces from the bread with a knife called a spear which represents the spear with which the soldier pierced Jesus' side. He lays the bread on a plate called the Diskos. This is covered by a Star or Asterisk which represents the star which shone over the place where Jesus was born. The priest covers everything with a cloth called an Aer which represents the heaven. This part takes place out of the view of the congregation, behind the iconostasis.

Part 2: The Ministry of Christ:

The congregation first sees and hears when the priest raises the Gospel Book and says: "Blessed is the Kingdom of the Father and of the Son and the Holy Spirit, now and unto ages of ages." In Ukrainian this is, "Благословенне царство Отця і Сина і Святого Духа, нині і повсяк час, і на віки вічні."

This is followed by a number of petitions to God, called the Great Litany or *Yektenia*. During the service there will be a number of litanies read. At this time, we pray for the whole world, the leaders of our church and country, members of the church, the armed forces, for good weather and for other needs. We appeal to the Lord, all the saints and the Holy Theotokos. This litany is followed by three Antiphons. The first two antiphons are Psalm 102 and Psalm 145 taken from the Old Testament Book of Psalms. The Third Antiphon comes from the New Testament and is called the Beatitudes (Mt 5:3-12). During the Third Antiphon, the priest makes the Entrance with the Holy Gospel. He brings it around the Altar table, out the Deacon's Door to the middle of the church



where we venerate it. He brings the Word of God into our midst, then lifts it high and says, "Wisdom! Let us attend." The choir sings, "Прийдіть поклонімося" or "Come, let us worship and fall down before Christ."

The choir now sings the Three Hodies hymn to God, "Holy God, Holy Mighty, Holy Immortal have mercy on us" or "Святий Боже, Святий Кріпкий, Святий Безсмертний, помилуй нас." Songs, called Tropar and Kondak, are sung as theme songs for the day. After this, the Epistle is read. Traditionally, in Ukraine it is read by a deacon. Since there are few deacons in our churches in Canada, it is usually read by a cantor, who is called a *dyak* in Ukrainian, a reader or a member of the congregation. The Epistle reading comes from the Acts of the Apostles in the New Testament. Then, we announce the coming of God with the singing of Alleluia. The priest comes out with the Holy Gospel. Before we hear the words of the Holy Gospel, we sing to Him: *Glory to You, O Lord, glory to You*, or in Ukrainian *Слава Тобі Господи*,



слава Тобі. There is a special Gospel reading for every Sunday and feast day. Usually, a homily follows the reading of the Gospel at this time. The homily is a very important part of the Liturgy. The priest generally interprets the Gospel reading and provides other important teachings for the Sunday or feast day.

Part 3: The Last Supper, Crucifixion and Resurrection: Following the Litany of Supplication, we sing the beautiful Cherubic Hymn which tells us that we are like angels watching from the Throne of God while Jesus suffers, dies and rises from the dead for our salvation. As the choir completes the first part of the Cherubic hymn, the Great Entrance procession begins. If there are altar servers, palamary or deacons, they head the procession carrying candles, processional fans and the censer. The priest follows with the Holy Vessels. He stops in front of the Royal Doors where he offers a prayer for those present and our families.

Next, the holiest part of the Liturgy begins in which we par-



Dobrodiyka Jane

take of the Lord's Supper. We begin by reciting or singing the *Creed*, or *Вірую* in Ukrainian, in which we repeat all of the main beliefs about God and the Church held by our Orthodox Faith. During the *Creed*, the priest moves the Aer up and down over the Holy Gifts on the Altar. This reminds us that we believe that Jesus is the Son of God and that the bread and wine will become His mystical Body and Blood. This part is called the Anaphora, or Offering. This is followed by the Eucharistic prayer which includes, *Let us stand aright, the grace of our Lord Jesus Christ, we lift up our hearts*, or in Ukrainian, *Станьмо побожно, Благодать Господа, До неба піднесімо серця; It is proper and right*, or in Ukrainian *Достойно і праведного* as well as *Holy, Holy, Holy*, or in Ukrainian *Свят, Свят, Свят*. It includes a prayer in which the priest recites all of the events of the Last Supper, including the words that Jesus spoke: "Take, eat. This is my body..." and "Drink this, all of you... This is my blood." (Lk 22:19-20)



The priest also reads a prayer remembering Christ's Cross, Tomb, Resurrection on the third day, Ascension into Heaven, sitting at the right hand and the glorious Second Coming. The priest lifts up the Holy Gifts and reads a prayer for the Holy Spirit to come and change the prepared bread and wine into the Body and Blood of Christ. At this point of the Liturgy, the preparation for Communion begins. Following another Litany, we sing the *Lord's Prayer*.

(continued on p.20)

Sacral Heritage Workshop

■ **WINNIPEG, MB**—A workshop was held in Winnipeg, Manitoba at St. Benedict's Retreat and Conference Centre Aug. 28-29, 2014 to explore how scholars of the Sanctuary Project at the University of Alberta and Cape Breton University might work with the Ukrainian Orthodox Church of Canada and the Ukrainian Catholic Church to help them use academic research in Church decision-making. The workshop was funded by the Killam Foundation at the University of Alberta in

Edmonton, Alberta.

Present at the workshop were Natalie Kononenko, Marcia Ostasewski, and Frances Swyripa from the Sanctuary Project team from Alberta. Roman Yereniuk represented the collection work done at the University of Manitoba in Winnipeg, Manitoba. He was joined by Robert Klymasz, formerly of the Museum of Civilization. Metropolitan Lawrence Huculak, Gloria Romaniuk of the Archeparchy Archives and Rev. Mark Gnutel spoke for the Ukrainian Catholic Church. The Ukrainian Orthodox Church was represented by Sterling Demchinsky and Fr. Ihor Okhrimtchouk, both of the Rural Issues Committee and Very Rev. Archpriest Roman Bozyk from St. Andrew's College in Winnipeg. Other Manitoba representatives included Sophia Kachor from Oseredok and Leonard Krawchuk and Donald Machnee.

The workshop discussed pressing issues of demographic change: Migration to urban centres, dwindling membership in rural parishes and church closures. According to the workshop, a priority is formulating best policies for

meeting the needs of congregations losing their churches. Church closures involve disposing of both the building and its contents. Church buildings and the sanctified objects that they contain—icons, crosses, chalices, vestments and other items—need to be treated with reverence. Because not all buildings and not all church contents can be preserved, policies need to be developed for dealing with these issues. The workshop examined preservation options and how the Sanctuary Project team data could be used for developing best practices.

The workshop proposed a series of recommendations, including the formation of a Consortium of Heritage Institutions made up of workshop participants as well as scholars at the University of Saskatchewan. According to this proposal, the Consortium is to conduct field research and documentation, run small workshops in rural areas to train local communities in record-keeping and object maintenance. It plans to expand and systematize the digital database of photographs and



St. Mary, Sheho Fedak, Saskatchewan

sound files and make this resource maximally useful to academics, church officials and interested citizens. The Consortium would meet regularly to develop church closure guidelines and criteria of uniqueness and representativeness to assist in selecting objects for preservation. Another objective is standardizing terminology for cross-referencing data. The Consortium intends to involve civic officials in charge of heritage issues and heritage preservation.

Presenting the rich sacral heritage of Ukrainians in Canada to the public is a key goal. Therefore, an exhibit, a book and journal articles are planned. An exhibit is scheduled to open at Oseredok in Winnipeg, MB to coincide with 150th anniversary of the confederation of Canada and the 125th anniversary of Ukrainian immigration to Canada. It will then tour other locations in Canada, including Edmonton, Saskatoon and Toronto.

—From Sacral Heritage
Workshop Press Release



Holy Resurrection, Sunville, Manitoba

The Divine Liturgy...

(continued from p.19)

The priest reads a prayer and blesses, gives thanks and breaks the bread which has become the Body of Christ. He also adds a cup of warm water to the Holy Cup. If you listen closely, you can hear the priest say, "The Holy things for the Holy!" or in Ukrainian "СВЯТЕЄ СВЯТИМ." While the priest receives Holy Communion, the choir sings the Communion Hymn, "Praise the Lord from the Heavens" or in Ukrainian, "Хваліте Господа з небес."

The priest comes out of the Royal Doors with the Holy Cup and red cloth covering and invites us to receive Holy Communion if we have prepared to do so. The congregation members will have prepared for Holy Communion ahead of time at home by fasting, reading the prayers before Confession, spending time contemplating our sins and repenting. Either the evening previously or before the Liturgy, we would have participated in Holy Confession and then read a set of prayers preparing us to receive the Body and Blood of Christ. Inviting the congregation to approach for Holy Communion, the priest says, "With fear of

God, and faith, and love draw near" or in Ukrainian, "Зі страхом Божим, вірою і любов'ю приступіть." The priest standing at the Royal Doors says the Communion Prayer, and all of the communicants say it with him. All of the communicants cross their hands over their chest and individually they approach the Chalice. After Communion, prayers of thanksgiving for the Gifts we have received are sung. The priest gives the dismissal, the final blessing, "Let us go forth in peace" and we reply, "In the name of the Lord."

We should remember that a priest cannot perform a Liturgy alone by himself. We are expected to take part together with the priest. If you look in your *Good Shepherd* prayer book, you will see that the priest and the congregation take turns saying prayers and responses. It is common nowadays in our parish churches across Canada to have a church choir to sing the services. In earlier times, and still in some smaller parishes today, the entire congregation sings. This helps to make us an active participant of the Divine Liturgy and makes the Liturgy more meaningful for us.

Божественна Літургія

■ Основою Служби Божої в Православній Церкві є приношення Святих Дарів. Її основою є Святе Таїнство Євхаристії, що встановив та виконав сам Ісус Христос. Ми віримо, що через Євхаристію Христос є присутній у Церкві Тілом і Кров'ю, котрі подаються вірним за посередництвом хліба і вина.



St. Mary, near Endeavour, Saskatchewan

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.

Forming an Orthodox Christian Identity: A Life-long Journey

■ One hundred or more years ago, people did not think about identity as much as we do today. Life in America sparked the question for many when they wondered, "What is an American?" The advent of psychology in the twentieth century raised this matter for us to new levels of thought and study. Most of us know of someone having an "identity crisis." According to the psychologists, teenagers wrestle with this issue as they transition from children to adulthood.

Simply put, our identities are amalgamations of various dimensions of our lives. Like a multi-faceted jewel, we are multi-faceted persons with a multi-faceted identity. We are born with certain aspects of our identities, such as our gender, race or certain physical characteristics. Some aspects of our identities are acquired by the stages of our lives and the roles we play: our age, our marital status, our hobbies, our likes and dislikes, our jobs. Each of these is one dimension that comprises the unique person that is each one of us.

"I am an Orthodox Christian," is an identity statement. So are, "I am a teacher" and "I am a Chicago Cubs fan." Each of these says something about who I am. They also point to how complex the question of identity is, especially for people today.

Our religious identities are ascribed to us. We might have been born into an Orthodox Christian family, but technically we still had to become Orthodox Christians ourselves. As the early Church understood, Christians were made, not born. We became Orthodox Christians through our entry into the Church, whether through baptism as an infant or through "conversion" later in life. The latter also reflects that our religious identities can change, from Lutheran to Orthodox, for example, and from

Orthodox to Anglican.

A great deal of our identity is caught, not taught. For example, I learned to be a fan of the Chicago Cubs baseball team by being around Cubs fans, watching the game on television and going to games. Aspects of this identity needed to be taught, such as knowing how baseball is played, knowing the story of my team, its triumphs, its disappointments, its legendary players and even the history of the owners and other parts. I own a jersey, a hoodie, a cap and a few luggage tags to publicly demonstrate my loyalty. Combining what was caught with what was taught helped me form this aspect of my identity. You should notice that, in this case, I never became a professional baseball player or an expert on baseball. I just had to "know enough" and "do enough" to say that I am a Cubs fan.

On the other hand, my identity as a teacher was more involved, but also involved elements that were taught and caught. I learned a great deal from books, from classes and, most importantly, from teaching itself. I have shelves of books on teaching, read articles and try to stay up to date with the field of education. Importantly, I also learned from other teachers, being around them, watching them and talking with them. There are elements of my teaching identity that, upon reflection, I realize I picked up from other teachers over the years and trying to imitate what I thought were good practice and eliminate what I thought were poor practices. Even as I am continually working on my abilities as a teacher, I am a teacher. As a third example, by now you should be able to see that an Orthodox Christian identity is both caught and taught. Being around Orthodox Christians in the family and parish, talking and listening to faithful

people, watching them, participating in the same rituals and practices, such as the Liturgy, the Sacraments, Holy Week, observing fasts and holidays, and participating in parish life—from Feast Days and soup kitchens to dance festivals—all shape an Orthodox identity. Wearing a cross and displaying an icon are public expressions of the identity that tell others, "I am an Orthodox Christian." Learning about Orthodox Christianity, reading the Bible, the lives of the saints, the writings of the past, going to Sunday school, attending a lecture and reading Orthodox literature also shape an Orthodox identity.

There is no "one-and-done" activity that can create an Orthodox identity. Forming an Orthodox identity begins in the family and it takes a lifetime to develop, growing and changing with each new age and stage in life. The Orthodox identity we had as children, largely given to us by our parents, will need to "be owned" as we enter into adulthood. Even as adults, our identity will mature and take new forms and understandings as we proceed through adulthood, through marriage, parenting, jobs and careers and parish and community involvement. Our understandings of our Orthodox Christianity and, thus, our identification with it, will change with each new experience in life.

Steps to Shaping an Orthodox Christian Identity

Be involved with Orthodox Christian people. This is largely accomplished in our families and parishes. Family members are our first role models in what it is to be an Orthodox Christian. Families that live the faith in loving environments are more successful at transmitting and holding onto their religious identities better than

others. Participation in the life of an Orthodox parish will necessarily put us into contact with other Orthodox Christians. Parishes that are warm and positive, that form good relationships with their members, caring for them throughout their lives, will do a better job than parishes that are cold and intelligent.

Be involved with Orthodox "information." The stories and writings of the Church are more available than they have been in generations—from print to on line, from the Bible to the latest publications from reputable authors and sources. Read them to children. Read them at home and let your children see you reading them. Get involved with learning your Orthodox faith. You do not need to be an expert in Orthodox Christian theology, but you can "know enough" to talk about your faith, its content and meaning for your life.

Be involved with Orthodox practices. As your grandmother might have said, "Go to church. Say your prayers. Observe the fast days and the feast days. Participate in the charitable and philanthropic work of your community." It works. Forming an Orthodox Christian identity is a life-long journey. St. Ignatius of Antioch, having lived his whole life as a Christian, as he approached the arena in Rome to lose his life to wild animals said, "Now I am becoming a disciple." Each stage of life, each experience of life, adds new facets to the jewel that is our Orthodox Christian identity.

—Dr. Anton Vrame, Director of the Department of Religious Education for the Greek Orthodox Archdiocese

Reprinted from:
The Orthodox Observer,
September 2014

Camp Veselka 2014



■ GIMLI, MB—Nineteen campers enjoyed another successful year at Veselka Ukrainian Orthodox children's summer camp held from July 6 to 19, 2014. Although registration was low this year, new and previous campers were welcomed with open arms. The leadership team was comprised of former campers. The program director was Larysa Chimuk. Ilya Osachuk and Max Kowalchuk were the male counselors. Olya Syvoraksha, Tetyana Harschuk, Sonia Minenko and Tiana Di Ianni were the counselors for the female campers. For the second year in a

row, Larysa was successful in ensuring that the children had fun, learned about their Ukrainian culture and observed the camp rules. Once again, Rev. Gene Maximiuk provided spiritual guidance and taught the children about clergy vestments. The camp extends its sincere gratitude to Fr. Gene for his time, leadership, guidance and kind and loving approach with the children. We are also grateful to Michael Horbay who spent time with the children teaching them about cantoring and its responsibilities.

The camp theme for the 2014 ses-

sion was Ukrainian pioneers in Canada. With this topic in mind, some of the children's craft activities included embroidered bookmarks, pysanky, log cabins and matchstick picture frames that held pictures of Camp Veselka "pioneers" taken at the zabava pioneer photo booth. Two of the parents of campers, Larissa Sotas and Patricia Maruschak, volunteered their time to lead some of the craft activities. Parent volunteers, Michelle Kowalchuk and Lori Holuk Siddall, made homemade pickled vegetables and *nalysnyky* with the children. *Nalysnyky* were eaten around the campfire during our pioneer cook-out that evening.

When the weather permitted, despite several thunderstorms, the children enjoyed activities such as daily swimming and canoeing supervised by Talia Kowalchuk. The camp participants also walked to Gimli for a day on the beach. Other favourite activities included archery, a climbing wall, camp-

fires, capture-the-flag, scavenger hunt, monks' dinner, talent show and carnival. On the last day of the camp session, parents joined the children for the Divine Liturgy, lunch and a short program about the early settlers. In the program, the children showcased the new songs and dances they learned as well as their acting and comedic talents. Camp was closed with the annual raffle draw led by Maurice Lakusta and the lowering of the flag.

The camp administration expresses its heartfelt thanks to all of the children who attended Veselka camp this year, the clergy providing pastoral care, staff, including the cooks, parent planning committee, all volunteers and all those organizations and individuals for their generous donations.

—Lori Siddall,
Camp Administrator 2014

*See Camp Veselka on Facebook for photos and discussion.

Relive the Memories!

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The yearbook includes pictures from 1947 to the July 2014 reunion.

To order your yearbook, contact: Linda Balon-Smith

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3 ім'ям князя Ярослава

Коли дому Господь не будує, даремно трудяться будівничі при ньому (Пс. 126:1)

Володимир РОЖКО,
кандидат церковно-історичних наук, м. Луцьк
Сергій Хоміцький,
бакалавр богословських наук

I. Над берегами річки Тишиця

Предавнє поселення Ярославичі над берегами річки Тишиця своїми витоками сягає XII ст., коли Луцький князь Ярослав Із'яславович не лише вибудував тут на городищі замок, а й залишив ім своє ім'я.¹

Однак, знайдені тут на замковищі кам'яні знаряддя праці засвідчують нам, що задовго до заснування замку і поселення князем Ярославом Із'яславовичем тут було присутнє життя первісних людей.²

За писемними авторитетними історичними джерелами князь Луцький Ярослав Із'яславович був великий будівничий Волинської землі і за свій волинський період правління заснував і вибудував цілу низку поселень і городів.³

Городище на якому князь вибудував замок і біля нього поселення Ярославичі являло собою неправильної форми видовжений з півночі на південь чотирикутник, з трьох сторін, яке омивали води ставу, який творила річка Тишиця.

Основним заняттям первісних людей на городищі було рибальство, мисливство, а пізніше землеробство та тваринництво.

Задовго до приходу сюди князя Ярослава Із'яславовича це городище уже було залишене людиною і являло собою пустку.

Замок у Ярославичах вибудуваний тут князем на городищі нагадував інші тогочасні замки Волинської землі. Оточений з трьох сторін водами ставу, перед якими піднімалися високі земляні вали з дубовими частоколами та охоронними вежами на них. З південної сторони перед земляними валами був рів наповнений водою, над яким з в'їздної брами звисав на ланцюгах опускальний міст, який на ніч піднімався, а на день опускався.

По середині замку знаходився князівський терем із житловими та господарськими приміщеннями в нім. Під час проживання тут його власника, сюди приїжджали для відпочинку і розваг князівські гості.

Судячи із залишок цегли й кераміки на замковищі, пізніше його власники розбудовували і зміцнювали оборонні споруди. Як і в кожному середньовічному замку, тут могла бути ціла мережа підземних ходів.

Саме ж село засновано князем Ярославом Із'яславовичем (1169 р.) одночасно із замком, в плині віків розбудовувалося і зростало та переходило від власника до власника. З історичних джерел дізнаємося, що 1545 року було воно власністю Богущеві Боговитиної, яка була зобов'язана утримувати три городні Луцького замку, а також вони нам дають відомості, що 1570 р. село є власністю Михайлової Дялинської (або Дзялинської), які з селами Підлісці і Воротнів платили від них за 16 боярів путних, 58 димів, 8 городів, 3 млинських коліс, 2 корчми, а з 1585 р. належало до князів Пронських, пізніше до Пузинів, Аксаків, Малинських Немирів.⁴

Окрім того село згадується в акті від 2 листопада 1563 р. в скарзі архимандрита Жидичинського монастиря св. Миколая, о. Іони про пошкодження межових знаків між маєтками Ярославичі і Буремець і по оранці полів слугами дружини земського підскарбія Федори Сангушкової. Також село згадується в скарзі від 31 серпня 1583 року Луцького єпископа Іони Красногона князя Олександра Пронського, старости Луцького, про напад із зброєю служилих людей на Жидичинський монастир і розграбували його майно, притому тут помічено, що все це майно вибрали, виладнали і до маєтку панастарости Луцького Ярославичі відправили.⁵

З селом Ярославичі та його замком пов'язано ім'я шведського короля Карла II, союзника українського гетьмана Івана Мазепи, який 1706 р. стояв тут військовим табором і вів таємні переговори з козацькою старшиною у їх спільній боротьбі проти Москви.⁶

Слід наголосити, що в усі часи головним заняттям селян Ярославичів було землеробство і тваринництво. Навколо поселення простіялися родючі чорноземи, а луги річки Тишиці давали корм великій рогатій худобі, коням та інше. Також з історичних джерел дізнаємося, що води річки живили водяний млин по назві «Поплавок», тобто млин-човен, колеса якого повертала її течія.

Над селом Ярославичі пропливали віки, мінялися не лише власники, а й окупанти, поляки на моска-



Кам'яний хрест XII-XIII ст.

лів. По польських повстанцях 1831 р., 1863 р. вони стали власниками не лише села, а й самого городища, замковища на якому піднімався палац нових господарів Калмиків, моголи яких знаходяться біля місцевого храму.

Буревії двох світових воєн своїм чорним крилом зачепили і Ярославичі, залишали по собі згарища і руїни, кров і сльози його жителів. Але слід підкреслити, що селяни тут завжди мали високу національну свідомість. У 20-30-х рр. в селі активно діяла місцева філія «Просвіта», де працювали хата-читальня, аматорський гурток, місцевий хор. В селі широко і урочисто відзначалися Шевченківські ювілеї, українські державні свята, дні пам'яті героїв Крут і Базару.⁷ Через громадсько-політичні організації-Просвіта, ОУН виховалися майбутні місцеві герої УПА, які боролися проти червоних і коричневих окупантів в 40-х рр. і багато із них віддали своє життя на полі бою.

В добу незалежної України різко змінюється в доброму розумінні обличчя села: виросли нові житлові будинки, прокладено хідники, будується новий мурований храм. Одночасно змінюється і духовна скарбниця села: піднявся рівень освіти, наповнюються новими духовними цінностями людські душі, зростає національна свідомість його жителів.

II. Незабутні храми душ наших

Знаємо з літописних джерел, що там де наші князі засновували поселення, міста, вибудовували замки для їх захисту, а щоб охоронити свої душі і душі вірних від скверни вибудовували храми Божі. Таким будівничим святинь на нашій землі був волинський князь Володимир Василькович, про святі справи якого літописець записав так:

—За Берестієм поставив город на

пустому місці, що називається Лосна..., і церкву поставив Благовіщення Святої Богородиці, і прикрасив її іконами золотими, і начиння служебне викував срібне, і Євангеліє апракос, оковане сріблом, і Апостола апракос і Перемію, Соборник отця свого тут ж положив, і хреста воздвижального положив.⁸

Князь Ярослав Із'яславович не був у цьому святому ділі виняток, заложивши замок, укріпивши його земляними валами і дубовими частоколами та оборонними сторожовими вежами на них, охоронив він поселення свого імени від ворожої небезпеки, а щоб охоронити свою душу та душі підданих від гріха вибудував перший храм Божий. Свідченням того є напівзруйнований кам'яний хрест XII ст. з північної сторони дерев'яного храму Різдва Пресвятої Богородиці.

Ми не знаємо в ім'я кого був освячений престол цієї первісної святини у Ярославичах, однак за збереженими первісними взірцями дерев'яних храмів Божих, можемо стверджувати, що був він трьохзрубний.⁹ Саме такі трьохзрубні, тобто трьохнавні дерев'яні церкви будували в Україні-Русі.

Отож, першим храмом Божим у Ярославичах, який знаходився південніше княжого замку, без сумніву була дерев'яна трьохзрубна церква. Як і всі тогочасні храми мали вони завдяки своїм фундаторам-князям все необхідне церковне начиння, Богослужбові рукописні книги та інше.

Селяни не могли із-за своєї бідності, а ні збудувати церкву, а ні наповнити її церковним начинням, це могли зробити князі-фундатори і не можемо мати жодних сумнівів в тому, що саме так зробив Луцький князь-фундатор і будівничий Ярослав Із'яславович.

(продовження в наступному числі)

Використані джерела:

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5. Теодорович, М. *Історико-статистичний опис церков і парафій Волинської єпархії*.—Почаїв, 1889.—т.2.—с. 1001.
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Церква Різдва Пресвятої Богородиці.



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

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

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

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

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

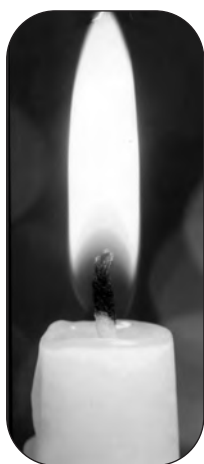
Each weekday morning, Morning Prayers are served at the St. Ilarion Chapel at the Consistory Office in Winnipeg, Manitoba led by the Chancellor of the Ukrainian Orthodox Church of Canada with the participation of all Consistory staff. During these prayers for well-being, a list of names is read so that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

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

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

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

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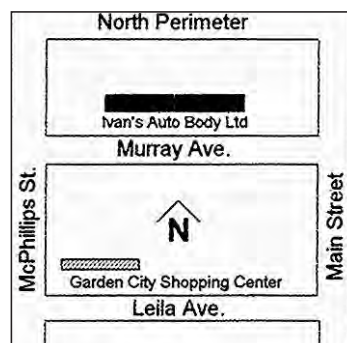
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St. Petro Mohyla Institute Annual General Meeting



**Saturday, November 22, 2014
2:30 p.m.**

St. Petro Mohyla Institute
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1240 Temperance Street
Saskatoon, Saskatchewan
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info@mohylainstitute.ca
Tel. (306) 653-1944.



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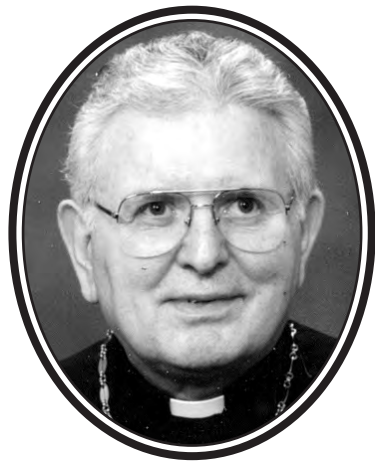
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Бл. п. Протоієрей Мирослав Парфенюк Very Reverend Archpriest Myroslaw Parfeniuk (1936-2014) In Memoriam



*спокій подай, Господи,
спочилому рабу Твоєму
і сотвори йому вічну пам'ять.*
Вічная Пам'ять!

■ WINNIPEG, MB—It is with a profound depth of sadness that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that the servant of God, **Very Reverend Archpriest Myroslaw Parfeniuk** of Blessed Memory fell asleep in the Lord on October 27, 2014 in Hamilton, Ontario at the age of 78 years.

■ ВІННІПЕГ, МБ.—З глибоким смутком Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 27-го жовтня 2014 р.Б. на 78-му році земного життя спочив у Бозі раб Божий **протоієрей Мирослав Парфенюк** у м. Гамільтоні, ОН.

Отець Мирослав народився в 1936 р. у м. Гудів в Саскачевані. Він успішно закінчив Богословські студії в Колегії Св. Андрея в 1984 р. та був рукоположений в сан ієрея в 1984 р. і служивши до 1993 року в парафіях Української Православної Церкви в Канаді.

Його Високопреосвященство, Митрополит Юрій благословляє нашому духовенству і вірним згадувати усвоїх молитвах новопреставленого раба Божого † **Протоієрея Мирослава** та під час Св. Літургій молитися за душевний спокій його родини.
У блаженному успінні вічний

Fr. Myroslaw was born in Good-eve, Saskatchewan in 1936. After successfully completing his Theological Studies at St. Andrew's College in Winnipeg, MB, he was ordained into the Holy Priesthood in 1984 and served in parishes of the Ukrainian Orthodox Church of Canada until 1993.

With the Blessing of His Eminence, Metropolitan Yuriy, our clergy and faithful are asked to remember the newly-reposed servant in Christ, † **Very Rev. Archpriest Myroslaw** in your prayers and liturgical commemorations, and to pray for the well-being of his beloved family.

*O Lord, give rest to the soul
of your departed servant
† Very Reverend Myroslaw.*

Memory Eternal!

**See the next issue of the
Visnyk/TheHerald for more details.*

CORRECTIONS:

Memory Eternal!

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

Archpriest Mikolaj Derewianka †11.08.2013

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

Archpriest Ivan Mayba †30.10.1983

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в серпні місяці.

Прот. Миколай Дерев'янка †11.08.2013

Священнослужителям, що спочили в Бозі в жовтні місяці.

Прот. Іван Майба †30.10.1983

The Nativity Fast - St. Philip's Fast

The Nativity Fast begins on November 28 and continues for 40 days until the eve of the Nativity of our Lord and Saviour, Jesus Christ. This fast is also popularly known in Ukrainian as St. Philip's Fast, or *Pylypa*, because it begins the day after the feast day commemorating St. Philip on Nov. 27 and takes the name of the Saint's day. During the fast, we restrict our diet, avoid negative thoughts, actions and speech and enhance our prayer practice.

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в листопаді місяці.

Пресв. Іван Магас	† 13. 11. 1966
Прот. Василь Мельничук	† 26. 11. 1978
Протопресв. Епіфаній Чижів	† 27. 11. 1991
Прот. Ілля Хіль	† 17. 11. 1994
Прот. Віталій Метулинський	† 25. 11. 1995
Протопресвітер Андрій М. Тетеренко	† 15. 11. 2000
Архимандрит Олександр (Щербань)	† 28. 11. 2004
Протопресвітер Петро Блажук	† 15. 11. 2008

Добродійкам, що спочили в Бозі в листопаді місяці.

Добр. Ольга Денисюк	† 30. 11. 1919
Добр. Ева Кусий	† 28. 11. 1957
Добр. Софія Майба	† 07. 11. 1965
Добр. Марія Улян	† 30. 11. 1972
Добр. Розалія Фик	† 07. 11. 1982
Добр. Надія Стус	† 05. 11. 2010

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 this month.

Presbyter John Magas	† 13. 11. 1966
Archpriest Wasyl Melnychuk	† 26. 11. 1978
Protopresbyter Epiphaniy Chyziw	† 27. 11. 1991
Archpriest Elia Chil'	† 17. 11. 1994
Archpriest Vitalij Metulynsky	† 25. 11. 1995
Protopresbyter Andrew Teterenko	† 15. 11. 2000
Archimandrite Alexander (Shcherban)	† 28. 11. 2004
Protopresbyter Peter Blazuk	† 15. 11. 2008

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

Dobr. Ol'ha Denesiuk	† 30. 11. 1919
Dobr. Eva Kusey	† 28. 11. 1957
Dobr. Sophia Mayba	† 07. 11. 1965
Dobr. Maria Ulan	† 30. 11. 1972
Dobr. Rosaline Fyk	† 07. 11. 1982
Dobr. Nadia Stus	† 05. 11. 2010

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



Helen Triska (1920-2014) In Memoriam

November 18, 1920-August 27, 2014

■ **Helen Triska** of Edmonton, Alberta fell asleep in the Lord peacefully on August 27, 2014, at the age of 93 years. Helen grew up on a farm three miles south of Harry Hill, Alberta where she went to school. After finishing grade 8, she went to work on her parents' farm until she married in 1940. Helen, together with her husband, Nick Triska, lived in a hamlet called Warwick for

about a year, which was only a few miles from her farm home. They bought a quarter of land three miles east of Warwick and farmed until the end of the war. They then moved to Edmonton with their two children, Terry, born in 1941, and Olive, born in 1945. A second son, Walter was born in 1952.

When Olive was old enough to look after Walter, Helen started a career at Sears, working up to Division Manager of the Children and Infants Wear Department. After many years of service, she left to work at Woodward's Department Store part-time until she retired. Helen took up writing with the Northgate Writing Club and published 5-6 articles about life and times on the farm.

Helen had been an active member of the Ukrainian Women's Association of Canada since 1995. In 1998, Helen took on the task for the monthly monitoring of the inscriptions and records

of *Promin'* magazine. *Promin'* is the only Ukrainian Orthodox women's magazine published in Canada and distributed worldwide. Helen is especially remembered by all for her Christmas Eve suppers where everyone was welcome, as many as 15-20 people sometimes. There was always plenty of food. She would start preparing weeks in advance. Guests were always welcome on any occasion—Christmas Eve, Easter Sunday, Thanksgiving, among others. She loved to cook and host her own and her husband Nick's family and friends. She was always there for her children, grandchildren, family and friends.

Helen is survived by her two sons, Terry and Walter; her daughter, Olive "Ollie"; two grandchildren, Angelele and Nicholas; three great-grandchildren, Angelica (Mitchell) Davis, Devin van Kesteren and Gideon Triska; and one great-great-granddaughter, Olivia

Davis. She was predeceased by her parents, Mike and Violet Yurchuk; husband, Nick; two brothers and four sisters. The family would like to extend its gratitude to the staff of Shepherd's Care Kensington Village for looking after their mother Helen.

The *Panakhida* was held on Tuesday, September 2 at 8:00 p.m. at Park Memorial Chapel in Edmonton, Alberta. The Funeral Rite was held on Wednesday, September 3 at 10:00 a.m. at the St. Elia Ukrainian Orthodox Church in Edmonton, Alberta celebrated by Very Rev. Archpriest Georg Podtepa. Interment took place at St. Michael's Cemetery in Edmonton. An honour guard, comprised of six members of the Ukrainian Women's Orthodox Association of Canada, held candles by the casket throughout the funeral service.

Memory Eternal!
Вічна пам'ять!

У 13-ту річницю упокоєння Бл. п. Володимира Антоновича Зимовця (1924-2001)

■ 21-го жовтня 2014 року виповнилася тринадцята річниця упокоєння бл. п. Володимира Зимовця, любого і дорогого мужа, батька і дідуся.

В його світлу пам'ять складаю пожертву на пресовий фонд *Вісника*.

Хай Канадська земля буде йому легкою!

Вічна пам'ять!

—Дружина Маруся; Наталя, Остап,
Лариса і Оленка Торошенко



У 19-ту річницю упокоєння Бл. п. Володимира Дженіса (1915-1995)



■ **Володимир Дженіс** народився 19-го листопада 1915 року. На 19-го листопада 1995 року він відсвяткував своє 80-річчя з дня народження, а п'ять днів пізніше він спочив у Господа у м. Едмонтон. Володимир прожив своє життя, працюючи будівельником різних будинків на яких він працював разом зі своїм батьком Йосифом Янішевським. В Альберті і в Саскачевані вони разом будували різні типи будинків, як на-

приклад житлові будинки, церкви, школи, бізнесові будинки, ресторани, магазини.

У 19-ту річницю упокоєння мужа, батька, діда, прадіда, який упокоївся 24-го листопада 1995 року згадуємо Володимира з великою скорботою. Згадуємо день нашої розлуки з тобою. Рівно ж серця наші тужать за тобою щодня, тому що між нами нема дорогого, з яким ми ділили радість і турботи. Згадуємо твою щирю любов до нас.

Схиляємо наші голови і молимося, щоб Господь Бог прийняв твою душу в Царство небесне—де праведні спочивають.

Вічна тобі пам'ять! Спочивай наш дорогий в оселях небесних.

Ми складаємо пожертву як нев'янучий вінок в його світлу пам'ять на пресовий фонд *Вісника* у сумі \$50.00.

Вічна пам'ять!

—Дружина Іванна Дженіс;
Діти: Еленора, Михайла, Леся, і
Максим: внуки і правнуки

John Achtemichuk (1925-2014) In Memoriam

October 27, 1925 – October 12, 2014

■ **John Achtemichuk** fell asleep in the Lord peacefully on Oct. 12, 2014 in Winnipeg, Manitoba with his family at his bedside following a two year illness of cancer.

The Funeral Rite was held on Monday, Oct. 20, 2014 at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB. Interment followed at Glen Eden Memorial Gardens. John leaves to mourn his wife Edna (Komeshen), son Gary, two grandchildren, Maxine and Johnny, as well as his brother Joe and Tess, sister-in-law Olga and many nieces, nephews, cousins and friends.

The family extends its gratitude for John's care to all of the staff at Victoria Hospital in Winnipeg, MB.

Memory Eternal! Вічна пам'ять!



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.

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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:



PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
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
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

CENTRAL EPARCHY– MANITOBA		
PORTAGE LA PRAIRIE-BRANDON		
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>		
Sunday - 2	10:00 a.m. - Liturgy - Brandon	
Sunday - 9	10:00 a.m. - Liturgy - Portage la Prairie	
Sunday - 16	10:00 a.m. - Liturgy - Brandon	
Sunday - 23	10:00 a.m. - Liturgy - Portage la Prairie	
WINNIPEG, ALL SAINTS		
<i>Priest: Rt. Rev. Protopresbyter Bill Wasyliw Tel: (204) 261-0361</i>		
Every Saturday	4:30 p.m. - Great Vespers (<i>service in English</i>)	
Sundays:		
1st & 3rd	10:00 a.m. - Liturgy (<i>service in English</i>)	
2nd, 4th & 5th	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>)	
ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN		
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>		
Sunday - 2	10:00 a.m. - Liturgy - St. George’s Church - Dauphin	
Thursday - 6	10:00 a.m. - Moleben’ - Gilbert Plains Care Home	
	2:30 p.m. - Obidnytsia - Dauphin PCH	
Sunday - 9	10:00 a.m. - Liturgy - St. George’s Church - Dauphin	
Tuesday - 11	11:00 a.m. - Community Service - Credit Union Place	
Sunday - 16	10:00 a.m. - Liturgy - St. George’s Church - Dauphin	
Friday - 21	10:00 a.m. - Liturgy - Chapel	
Sunday - 23	10:00 a.m. - Liturgy - St. George’s Church - Dauphin	
Thursday - 27	2:30 p.m. - Obidnytsia - St. Paul’s	
Sunday - 30	10:00 a.m. - Liturgy - St. George’s Church - Dauphin	
ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS		
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>		
Sunday - 2	10:00 a.m. - Liturgy - Roblin	
Sunday - 9	10:00 a.m. - Liturgy - Rossburn	
Sunday - 16	10:00 a.m. - Liturgy - Seech	
Sunday - 23	10:00 a.m. - Liturgy (<i>Khram</i>) - Sandy Lake	
VITA PARISH DISTRICT		
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>		
Sunday - 2	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Sirko	
Sunday -9	9:30 a.m. - Liturgy; Panakhyda; Dinner with program - Dufrost	
Sunday - 30	9:30 a.m. - Confession; 10:00 a.m. - Liturgy - Tolstoi	
NORTHWESTERN ONTARIO		
FORT FRANCES, ST. GEORGE		
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>		
Sunday - 9	9:30 a.m. - Liturgy - Fort Frances	
Sunday - 16	9:30 a.m. - Liturgy - Kenora	
Sunday - 23	9:30 a.m. - Liturgy - Fort Frances	
SASKATCHEWAN		
CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT		
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>		
Saturday - 1	6:30 p.m. - Great Vespers - Canora	
Sunday - 2	10:00 a.m. - Liturgy - Canora	
Monday - 3	2:00 p.m. - Moleben’ - Gateway Lodge	
Thursday - 6	2:30 p.m. - Moleben’ - Norquay PCH	
Saturday - 8	10:00 a.m. - Liturgy (<i>Khram</i>) - Stenen	
	6:30 p.m. - Great Vespers - Canora	
Sunday - 9	10:00 a.m. - Liturgy - Canora	
Monday - 10	10:00 a.m. - Liturgy - Kamsack	
Saturday - 15	6:30 p.m. - Great Vespers - Canora	
Sunday - 16	10:00 a.m. - Liturgy - Swan River	
Friday - 21	10:00 a.m. - Liturgy - Sturgis	
Saturday - 22	6:30 p.m. - Great Vespers - Canora	
Sunday - 23	10:00 a.m. - Liturgy - Canora	
Friday - 28	1:30 p.m. - Moleben’ - Eaglestone Lodge	
	2:30 p.m. - Moleben’ - Kamsack PCH	
Saturday - 29	6:30 p.m. - Great Vespers - Canora	
Sunday - 30	10:00 a.m. - Liturgy - Hudson Bay	
DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA		
<i>Priest: Rev. Fr. Michael Maranchuk</i>		
Saturday - 1	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 2	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
Wednesday - 5	6:15 p.m. - Akaphist - Descent of the Holy Spirit	
Saturday - 8	10:00 a.m. - Matins; Liturgy - St. Michael’s, Candiac	
	5:00 p.m. - Vespers - Chapel Selo	
Sunday - 9	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit	
	11:30 a.m. - Panakhyda - Descent of the Holy Spirit	
	3:00 p.m. - Obidnytsia - St. Volodymyr, Moose Jaw	

Tuesday - 11	11:00 a.m. - Remembrance Day-Panakhyda - Chapel Selo
Wednesday - 12	6:15 p.m. - Akaphist - Descent of the Holy Spirit
Saturday - 15	5:00 p.m. - Vespers - Chapel Selo
Sunday - 16	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
	3:00 p.m. - Moleben’ - Weyburn (Free Methodist Church)
Wednesday - 19	10:00 a.m. - Moleben’ - Parkside CH
	6:15 p.m. - Akaphist- Descent of the Holy Spirit
Friday - 21	9:30 a.m. - Matins; Liturgy - Chapel Selo
Saturday - 22	5:00 p.m. - Vespers - Chapel Selo
Sunday - 23	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
Wednesday - 26	6:15 p.m. - Akaphist - Descent of the Holy Spirit
Saturday - 29	5:00 p.m. - Vespers - Chapel Selo
Sunday - 30	9:30 a.m. - Matins; Liturgy - Descent of the Holy Spirit
MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 9	10:00 a.m. - Liturgy - Melfort
Sunday - 16	10:00 a.m. - Liturgy - Codette
Thursday 21	10:00 a.m. - Liturgy (<i>Khram</i>) - Lepine
Sunday - 23	10:00 a.m. - Liturgy; District Meeting - St. Julien
Sunday - 30	10:00 a.m. - Liturgy - Gronlid @ Melfort
YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
Sunday - 2	10:00 a.m. - Liturgy - Yorkton
Sunday - 9	10:00 a.m. - Liturgy - Yorkton
Tuesday - 11	11:00 a.m. - Remembrance Day - Sheho
Thursday - 13	10:30 a.m. - Moleben’ - Yorkton Nursing Home
Sunday - 16	10:00 a.m. - Liturgy - Sheho Town
Thursday - 20	2:00 p.m. - Moleben’ - Theodore Nursing Home
Sunday - 23	10:00 a.m.- Liturgy - Yorkton
Sunday - 30	10:00 a.m.- Liturgy - Yorkton
WESTERN EPARCHY–ALBERTA	
VEGREVILLE PARISH DISTRICT	
<i>Priest: V. Rev. Fr. Slawomir Lomaszkiewicz</i>	
Saturday - 1	6:30 p.m. - Great Vespers - Vegreville
Sunday - 2	10:00 a.m. - Liturgy - Vegreville
Wednesday - 5	10:30 a.m. - Moleben’ - Century Park Care Home
	3:00 p.m. - Moleben’ - Heritage House
Thursday - 6	10:15 a.m. - Moleben’ - Homestead Lodge
Sunday - 9	10:00 a.m. - Liturgy - Camrose
Thursday - 13	10:30 a.m. - Moleben’ - St. Michael’s Manor
Sunday - 16	10:30 a.m. - Liturgy - Lloydminster
Wednesday - 19	6:30 p.m. - Holodomor Presentation - Vegreville
Sunday - 23	10:00 a.m. - Liturgy - Vegreville
Wednesday - 26	10:30 a.m. - Moleben’ - Vegreville Care Centre
Sunday - 30	10:30 a.m. - Liturgy - Lloydminster
BONNYVILLE-ST. PAUL DISTRICT	
<i>Priest: Rev. Fr. Peter Haugen</i> Contact number: <i>Cell: (587) 252-2715</i>	
Saturday - 1	4:00 p.m. - Great Vespers - All Saints, St. Paul
Sunday - 2	10:00 a.m. - Liturgy - All Saints, St. Paul
Saturday - 8	10:00 a.m. - Liturgy - Nowa Bukowina
Sunday - 9	10:00 a.m. - Liturgy - Glendon
Sunday - 16	10:00 a.m. - Liturgy - All Saints, St. Paul
Sunday - 23	10:00 a.m. - Liturgy - Nowa Bukowina
Saturday - 29	4:00 p.m. - Great Vespers - Bonnyville
Sunday - 30	10:00 a.m. - Liturgy - Bonnyville
BRITISH COLUMBIA	
VANCOUVER ISLAND PARISH DISTRICT	
<i>Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329</i>	
Saturday - 1	4:00 p.m. - Vespers - Victoria
Sunday - 2	10:00 a.m. - Liturgy - Victoria
Friday - 7	5:00 p.m. - Vespers with Litia - Parksville
Saturday - 8	10:00 a.m. - Liturgy - Parksville
	4:00 p.m. - Vespers - Parksville
Sunday - 9	10:00 a.m. - Liturgy - Parksville
Saturday - 15	4:00 p.m. - Vespers - Victoria
Sunday - 16	10:00 a.m. - Liturgy - Victoria
Thursday - 20	5:00 p.m. - Vespers with Litia - Victoria
Friday - 21	10:00 a.m. - Liturgy - Victoria
Saturday - 22	4:00 p.m. - Vespers - Parksville
Sunday - 23	10:00 a.m. - Liturgy - Parksville
Saturday - 29	4:00 p.m. - Vespers - Victoria
Sunday - 30	10:00 a.m. - Liturgy - Victoria
KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT	
<i>Priest-in-Charge: V. Rev. Archpriest Roman Trynoha Tel: (250) 572-2439</i>	
Sunday - 2	10:00 a.m. - Liturgy - Kelowna
Sunday - 9	10:00 a.m. - Liturgy - Kamloops
Sunday - 16	10:00 a.m. - Liturgy - Vernon
	2:00 p.m. - Moleben’ - Kelowna
Friday - 21	10:00 a.m. - Liturgy - Kamloops
Sunday - 23	10:00 a.m. - Liturgy - Kamloops
Sunday - 30	10:00 a.m. - Liturgy - Kelowna
	2:00 p.m. - Moleben’ - Vernon

ЦЕРКОВНИЙ КАЛЕНДАР – ЛИСТОПАД –

1. Сб. Поминальна. Пр. Йойля, блж. Клеопатри	18. Вт. Мчч. Галактіона, Єпістимії
2. Нд. 21-а. Вмч. Артемія, гл. 4	19. Ср. Свт. Павла; прп. Луки
3. Пн. Прп. Іларіона	20. Чт. Мчч. Іерона, Ісихія, Валерія
4. Вт. Рівноап. Аверкія, 7 юнаків Ефеських	21. Пт. Собор Архистратига Михаїла
5. Ср. Ап. Якова, свт. Ігнатія	22. Сб. Мч. Онисифора, прав. Матрони
6. Чт. Мч. Арефи, блаж. Елезвоя	День пам’яті жертв Голодомору в Україні
7. Пт. Мчч. Маркіяна, Мартирія	23. Нд. 24-а. Апп. Ераста, Родіона, мч. Ореста, гп. 7
8. Сб. Вмч. Димитрія Солунського, мч. Луппа	24. Пн. Вмч. Мини, мч. Віктора, прп. Теодора
9. Нд. 22-а. Мч. Нестора, прп. Нестора, гл. 5	25. Вт. Пр. Ахії, свт. Іоана Милостивого
10. Пн. Мц. Параскеви-П’ятниці, мч. Терентія	26. Ср. Свт. Іоана Золотоустого, мч. Антоніна
11. Вт. Прмц. Анастасії, прп. Аврамія	27. Чт. Ап. Филипа, Новомучинника Українського, заговини
12. Ср. Сщмч. Зиновія, мц. Зиновії	28. Пт. Мчч. Гурія, Самона, Авива, прп. Паїсія, початок Різдяного посту (Пилипівка)
13. Чт. Апп. Стахія, Амплія, прп. Спиридона	29. Сб. Ап. єв. Матвія, прав. Фулвіяна
14. Пт. Безсрібників Косми та Даміяна	30. Нд. 25-а. Свт. Григорія Чудотворця, гл. 8
15. Сб. Мчч. Акиндина, Пігасія	
16. Нд. 23-я. Мчч. Акепсима, Йосифа, гл. 6	
17. Пн. Прп. Йоанікія, сщмч. Никандра	

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).

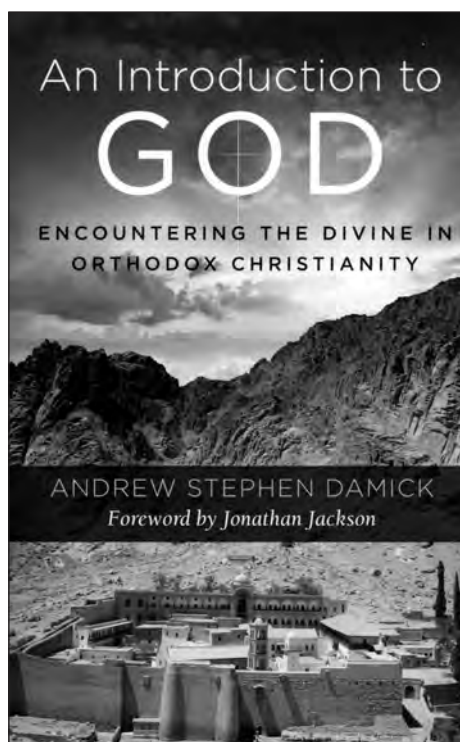
Please note that the Visnyk / The Herald reserves the right to edit materials and select photographs that best reflect the mission of Visnyk / The Herald.

For further inquiries, please call the Editorial Office or email visnyk@uocc.ca

An Introduction to God by Andrew Damick

■ Damick, Andrew Stephen. (2014). *An Introduction to God: Encountering the Divine in Orthodox Christianity*. Chesterton, IN: Ancient Faith Publishing.

Speaking to believers and non-believers alike, the author tries to create a sacred space in this book for readers to encounter God. According to the author, his purpose for writing this work is for those people who have not yet joined a church or committed themselves to a life in Christ as well as for those who are in church but are not sure why they are there. In this compact volume of 180 pages, the author distills the essence of the traditional Christian faith. He addresses the fundamental mysteries of where God is, who God is, why we go to church and why Christian morality matters. Modern North American society is heavily influenced by Protestant and Roman Catholic interpretations of Christianity through the eyes of mass media and popular culture. The author strives to show the ideas and philosophies of the True Faith as passed down from Christ and His Apostles from generation to generation. This book contains 5 sections with an introduction and conclusion. Each section focuses on one theme, including morality, Church tradition, worship and epistemology. Although



the topics themselves are weighty, the author writes in a style and at a level accessible to all, breaking down scholarly concepts into everyday language. The author recommends this English-language book for those who are not yet part of church life as well as for those seeking more understanding about their faith.

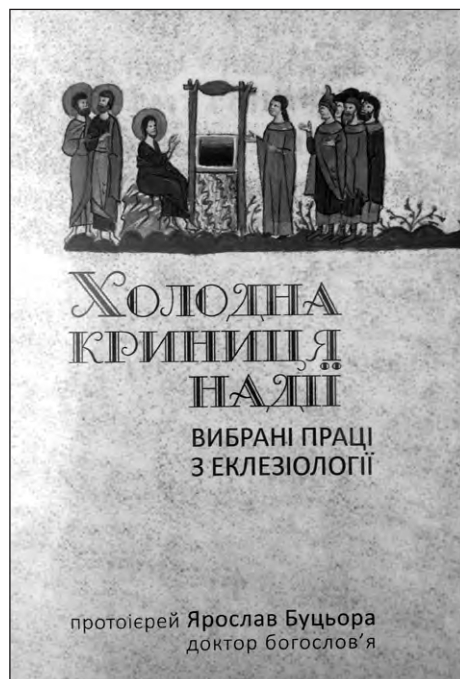
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Холодна Криниця Надії автор о. Ярослав Буцьора

■ Буцьора, Ярослав. (2014). *Холодна Криниця Надії: Вибрані праці з еклезіології*. Львів, УА:Святогорець.

Так багато сумних явищ і негативних реакцій в сучасному світі, що поява книжки отця доктора Богослов'я Ярослава Буцьори несе відсвіження і радість, що є у світі надія, добра і розумні люди. Автор аналізує декілька сучасних болючих питань еклезіології (природа Церкви), як також знайомити читачів з глибокими мислителями богослов'я середньовіччя, котрих мало хто читає в наші часи. Їхні думки стали фундаментальні до розуміння православного світогляду всіх часів. Книжка має 192 сторінок і всього сім розділів, котрих впроваджує вступ. У кожному розділі обговорюється певна сучасна тема, висновки котрих підтверджені джерелами і цитатами. Перший розділ, "До балансу церковного управління в Православній Церкві", розглядає систему управління в Православній Церкві, котра наводить певну систему спілкування членів Тіла Христового. Варто згадати наголос автора на принцип балансування в управлінні Церкви, де кожна одиниця обдарована харизматом Духа Святого. Баланс управління признає систему доповнення та координації, котрі включають питання деспотизму. Питання балансу має особливе значення особливо в сучасному церковному житті, де довір'я до проводу втрачає свою справжню вартість.

Другий і третій розділи, "Утопія Московської Патріархії у доктрині російської цивілізації" і "Канонічна територія Московської Патріархії" аналізують сучасне політичне життя Російської Православної Церкви, її амбіції на світове верховодство і її

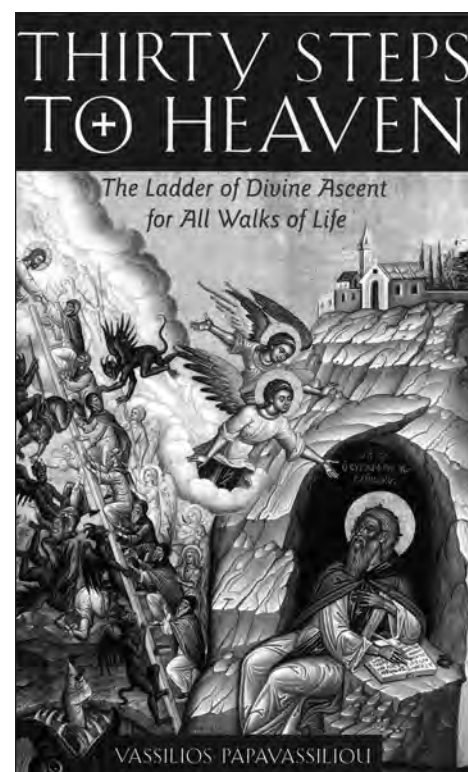


заблудження у надмірній співпраці зі світською владою. Засилаючись на чисельні джерела, автор вказує на втрату елітою Московської Патріархії духовної сутності через бажання стати головним гравцем в світовому Православ'ї. Наступний розділ, "До питання майбутнього діалогу між Церквами" аналізує можливість суттєвого діалогу між Українською Православною і Католицькою Церквами. Кожна людина створена на образ і подобу Богу, тому "діалог дає нам можливість побачити та прийняти свого брата, який хоч може й відмінно від нас думати, але в якому Ісус Христос єднає нас в одну церкву" пише автор. В цій розділі автор відчув дух дискусії між мирянами і готовність двома сторонами створення основ діалогу. Щоб почати суттєвий діалог, нам треба подивитись один одному в очі, щоб побачити руки одного Бога Творця. П'ятий розділ: "Феномен "Pussy Riot" захитав ідеологією

Thirty Steps to Heaven by Archimandrite Vassilios Papavassiliou

■ Papavassiliou, Vassilios. (2013). *Thirty Steps to Heaven: The Ladder of Divine Ascent for All Walks of Life*. Chesterton, IN: Ancient Faith Publishing.

Many have read the great spiritual classic *The Ladder of Divine Ascent* by St. John Climacus. However, they may have struggled to apply the lessons of this monastic text from early Christianity to their everyday lives in this 21st century world. The author interprets each of the thirty steps cited in St. John's original *Ladder* for the ordinary Christian. As the author notes, in the monastic life one is called to renounce broader society. St. John's work is focused on aiding the monastic to forsake the world and live a monastic life. The author helps readers to apply the guidance in St. John's classic work to life in broader society. This 247-page book is divided into seven sections. Each section concentrates on one of the main themes of St. John's work, taking readers through each of the 30 steps in the original work of the *Ladder*. These topics include what it means to break with the world, the key



virtues, the spiritual and physical passions causing barriers to our progress and how we may find union with God.

\$18.95

Молитва в час війни автор Святитель Петро Могила

■ Могила, Петро. (2014). *Молитва в час війни*. Переклад із церковнослов'ян., упорядкув., передм., коментарі: Людмила Іваннікова; ред. прот. Юрій Мицик. Київ.

Книга—третій том із серії *Пам'ятки української православної богословської думки XVII ст.* Книга вміщує цикл богослужінь, які святитель Петро Могила рекомендує для відправи у час війни: Молебень за військи і за народ та Молебень в час нашествия чуженців, Чиносвячен-

ня бойових кораблів, знамен та зброї. Подано також чин молебню за болящого, чин, як швидко причастити хворого, що під загрозою смерті перебуває, та служба до преподобних отців печерських, як особливо шанованих на Україні святих. Видання розраховане на практичне використання, а також і для наукового пізнання духовної спадщини Української Православної Церкви козацької доби. Для істориків, богословів священнослужителів та широкого кола читачів.



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еліти Російської Православної Церкви" на прикладі недавніх подій в Москві в храмі Спасителя, показує дух молоді людини, котра бажає стати вільною. Молоде суспільство шукає Бога, однак право і закон зневолюють питання прощення і любові. Шостий розділ, "До питання суду Божого і заплати в розвитку богослов'я часу Бароко" аналізує розвиток богослов'я в західній Європі часів Бароко. Питання суду Божого і заплати залишається актуальним до нашого дня, де модель Бога як Карателя створило негативне ставлення суспільства до Церкви і Божої справедливості. В Україні при Могилянській Академії бачимо групу визначних богословів, які були обізнані з творами отців Церкви Східного обряду і церковним

переданням західної Європи. Вони власне стали для сучасних богословів авторитетними мислителями Золотого Бароко.

Останній розділ, "До проблеми покаяння у трактаті *Мир з Богом чоловіку*"—це богословський аналіз трактату Інокентія Гізеля. Автор завершує книжку звертаючись до того з чого почав—вільної волі наданої людині Богом. У Гізеля богословські думки "переплетені... турботою про спасіння всього людства". Автор висловлює особливу подяку Катедральній громаді Св. Володимира в м. Торонто за спонсорство видавництва цієї книжки. Можна придбати книжку в канцелярії Катедри або у автора: (тел.) (905) 855-7757 або емайл buciora@rogers.com.

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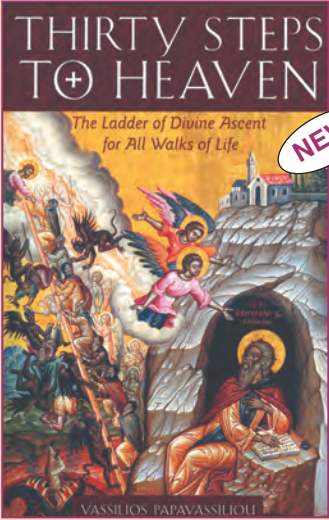
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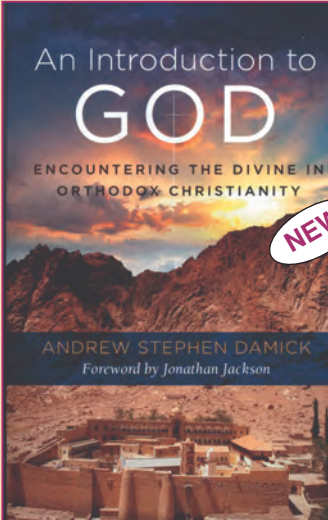
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