УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ UKRAINIAN ORTHODOX CHURCH OF CANADA

ВІСНИК the HERALD

ВІННІПЕҐ, МАНІТОБА, КАНАДА • LE MESSAGER • WINNIPEG, MANITOBA, CANADA

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Три Святителі: Василій Великий, Григорій Богослов та Іоан Золотоустий

"Проміння й світила засвічені Трисоняшним Сузір'ям"
—З Літургії на Свято Трьох Святителів

■ 12-го лютого за Григоріянським календарем (це—30-те січня за Юліянським) ми святкуємо пам'ять трьох Угодників Божих, які засяяли наче світила в Церкві в дуже важкому часі, коли Віра Христова утверджувалась, як Віра Римської імперії. Це був час, коли Аріяни твердили, що наш Господь Ісус Христос—не Бог втілений, а просто людина, хоч би то й найбільш обдарована з усіх людей. У відповідь на такий виклик, Отці молились, писали та вчили Віру в Тройцю, якою православні християни втішаються і живуть до нині. Бог—Один а разом з цим (а не але) Бог також—три нероздільні, одноістотні Особи: Син народжується, а Святий Дух виходить вічно від вічного Джерела Божества—Отця Небесного. Святі Василій і Григорій були між першими, що так писали і таким чином утвердили нашу Віру.

Це також був час, коли язичники твердили, що багатство грецької культури, науки й філософії становило їхню особисту спадщину, яка на їх думку була цілком несумісна з нераціональними та забобонними твердженнями (як вони їм виглядали) цієї дивної Віри, яка приваблювала так багато відданих та завзятих послідовників. Всі три ієрархи відмовлялися віддати цю спадщину. Вони йшли за переконанням Св. Юстина Мученика, яке висловив декілька століть перед тим: "Все що правдиве—наше!" Таким чином, вони вживали мову та поняття грецької філософії та літератури, щоб висловлювати Віру Христову та її звеличувати.

Вони показали, що Дух Святий дише в культурах світу та що вони є "першоєвангеліями", тобто вони підготовляють грунт для об'явлення Євангелії,

продовження на стор.2

Beginning of Great Lent
February 23, 2015
ПОЧАТОК Великого Посту
23-го лютого, 2015 р.Б
See our Great Lent features pp.3-5

The Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom

"Rays and lamps lit by the thrice-ensunned Dawn"
—from the Liturgy for the Three Hierarchs

■ On February 12 we celebrate the memory of these three Holy Men, Basil the Great, Gregory the Theologian and John Chrysostom, who shone like stars in the Church in a most trying time—when the Christian faith was being established as the faith of the Roman Empire. This was a time when Arians were insisting that our Lord Jesus Christ was not divine but only human, albeit the most endowed of all humans. In response to this challenge, the Fathers prayed, wrote and taught the Trinitarian faith which Orthodox—and orthodox—Christians rejoice in and live by to this day. God is One and God is Three Indivisible, Consubstantial Persons: the Son and the Holy Spirit deriving from the Eternal Source without Beginning, the Father. St. Basil and St. Gregory were foremost among those who so wrote and so established our Faith.

It was also a time when pagans claimed that the wealth of Greek culture, science and philosophy were their special domain. They were also quite opposed to what appeared to them as the irrational and superstitious claims of this strange faith which was attracting so many devoted followers. All three Hierarchs refused to give up this heritage. They followed the conviction of St. Justin Martyr, expressed several centuries before: "All that is true is ours." Thus, they used the language and concepts of Greek philosophy and literature to expound the faith and celebrate it. They showed that the Holy Spirit breathes through the cultures of the world.

They also showed that they all are "protoevangelia"—preparations for the revelation of the Gospel, given once and for all time by the teachings and life of Jesus of Nazareth, True Man and True God.

continued on p.2

Koliada at the Consistory

■ **WINNIPEG, MB**—Ukrainian bilingual school students from the Ralph Brown School in Winnipeg, Manitoba paid a visit to carol for the staff at the Consistory Office of the Ukrainian Orthodox Church of Canada on Jan. 11, 2015. The middle school students eagerly participated in the annual tradition of caroling during the Christmas season. At the Consistory Office located at St. John's Avenue, the students enthusiastically sang a selection of classic carols and included musical accompaniment with bells. They also beautifully expressed greetings of well-wishing for the Nativity and New Year, the *vinshuvannya.* The students sang under the direction of Dobr. Olha Harkava. They also met His Eminence Metropolitan Yurij, Chancellor Rt. Rev. Protopresbyter Victor Lakusta and Consistory Office staff.

Following the caroling, His Eminence Metropolitan Yurij addressed the students, thanking them for their wonderful song and well-wishes and praising them for their efforts to maintain Ukrainian traditions of the Nativity season. He concluded with a blessing and presented each student with a booklet on the Nativity season and a wall calendar for 2015 produced at the Consistory Office. The Consistory staff later hosted the students, parent chaperones and teachers with treats.

■ **ВІННІПЕҐ, МБ**—11 січня 2015 р.Б. школярі з анґійсько-української двомовної школи Ralph Brown у Вінніпеґу, Манітоба колядували в Консисторії Ураїнської Православної Церкви в Канаді. Під керівництвом вчителя музики і співу добр. Ольги Гаркавої діти проколядували з ентузіазмом вибрані колядки. Присутні були Його Високопреосвященство Митрополит Юрій, Канцлер протопресвітер Віктор Лакуста та працівники Консисторії. Після колядування Митрополит Юрій вітав колядників і їх благословив, бажаючи їм Божої помочі та успіхів у Новому році та подарував кожному книжичку про Різдвяні свята та календар на 2015 р.Б.

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Три Святителі • The Three Hierarchs

(продовження зі стор.1)

Доброї Вістки, яку раз на завжди передав Своїм навчанням та Своїм життям Ісус з Назарету—правдива Людина й правдивий Бог!

Особлива причина чому встановили це Свято, в якому всі три Світочі вшановуються, як один полягає в тому, що в 12-му столітті заіснувала суперечка між благородними та чеснотними віруючими того часу в Візантійській імперії за володіння імператора Олексія Комнена (1081-1118). Це спричинювало такий глибокий поділ, що три партії назвали себе: Василіянами, Григоріянами та Іоанітами. Ці три Ієрархи разом появилися побожному Єпископу Іванові Мавропусу з Евхаїти і об'явили йому, що слава кожного з них перед Престолом Божим—рівна. Вони попросили його уложити службу їм трьом разом. Його твір був такий мудрий та прекрасний, що встановили це Свято, яке донині служить, як сонце, що заходить у довгому дні часу Рождества—перед Празником Стрітення Господнього.

Це Свято також нагадує нам про Божу славу по Його природі, як Досконала Єдність у Прекрасній Різноманітності. Бог так творить, що жодна сніжинка не тотожня з іншою. Кожне Його твориво має чудову та особливу якість, і вони всі разом становлять прекрасну та славну єдність—у різноманітності. Те саме відноситься до Його вірних: богословів, мучеників, монахів та звичайних людей, як ми з вами. Кожний з нас має особливість і красу у своїй відмінності. І (не але) кожний з нас покликаний трудитися, молитися, жертвувати, радіти, плакати—жити разом у єдності на славу Трисоняшного Сузір'я, як Св. Іван Евхаїтський висловився у його службі Трьом Святителям. І так як ця справа мала бути в нас, так мусіло б бути зо всіма націями та народами світу: мусіла б бути досконала єдність у чудовій різноманітності. Ось справа, яка справді заслуговує на всі наші зусилля, молитви та творчість. Анінь.

—митр. прот. д-р Ігор Куташ

(continued from p.1)

The specific reason for the establishment of this feast day, in which all three Luminaries are honoured as one, is that in the 12th century there was a controversy among the noble and virtuous believers of the day in the Byzantine Empire under the Emperor Alexis Comnenus (1081-1118). So profound was the division that the three parties called themselves Basilians, Gregorians and Johannites. The three Hierarchs appeared together to a pious Bishop, John Mavropous of Euchaita, and revealed to him that the glory they have before the throne of God is equal. They asked him to compose a service to all three of them together. The result was so skillful and beautiful that the feast day was established. It remains to this day as a setting sun to the time of the Nativity—prior to the Feast of the Meeting of our Lord.

This Feast also reminds us of God's glory, according to His nature as perfect Unity in lovely Diversity. He has so created that not one snowflake is the same as another. Each of His works has a lovely and distinctive quality—yet they all contribute to a splendid and glorious unity. So it is with His faithful ones, theologians, martyrs, monastics and regular folk like you and me. Each of us is distinct and lovely in our particularity. Each of us is called to work, pray, sacrifice, rejoice, weep—live together in unity to the glory of the Three-sunned Dawn, as St. John of Euchaita expressed it in his Service to the Three Hierarchs. As it is with us, so should it be with all the nations and all the peoples of the world—perfect unity in wonderful diversity. It is a cause truly worthy of all our efforts and prayers and creativity. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

St. John Chrysostom is considered by theologians to be the foremost orator and preacher for the Orthodox Church. Orthodox Christians worldwide follow his words each Sunday. He composed the Divine Liturgy of St. John Chrysostom.

St. Gregory was an intellectual, theologian and religious leader. He was known as the most eloquent voice in the Second Ecumenical Synod in Constantinople in the year 381. This Synod completed the Nicene Creed as Orthodox know it today.

Relics of Three Remarkable Bishops

Like icons, relics are a central aspect of Orthodox worship, underlining the transfiguration of the material world by divine grace. St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom were the most influential theologians of the early Church, and they are venerated ecumenically in Christianity. The relics of these saints were taken from Constantinople to Rome after the Fourth Crusade in 1204. In November 2004, the relics of St. Gregory and St. John Chrysostom, the two renowned archbishops of Constantinople, were solemnly restored to their original resting place at the Ecumenical Patriarchate, as a generous gift from Pope John Paul II. Ecumenical Patriarch Bartholomew traveled to the Vatican on Nov. 27, 2004 to officially receive the relics in a ceremony. They are now preserved on the left aisle of the church of St. George at the Ecumenical Patriarchate in Turkey. More recently, the relics of St. Basil were also returned from Rome.

—www.partriarchate.org

Deadline for Submissions

■ March issue 2015

— *Deadline:* ***February 9, 2015***

Christian Greetings

■ The traditional Christian greeting is: Glory to Jesus Christ!

The reply is: Glory forever!

During veneration of the Gospel or the Altar Cross following the Divine Liturgy, the priest says: Christ is among us!

We reply: Now and forever!

During certain times of the year, other greetings are used.

From the feast of the Nativity on Jan. 7 until the feast of the Meeting of the Lord on Feb. 15, the greeting is: Christ is born!

The reply is: Let us glorify Him!

For the feast day of the Theophany-the Baptism of Christ, the greeting is: Christ is baptized!

The reply is: In the River Jordan!

During the period from the feast day of the Resurrection of Christ to the feast day of the Ascension the greeting is: Christ is Risen!

The reply is: Indeed He is Risen!

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ — UKRAINIAN ORTHODOX CHURCH OF CANADA
ВІСНИК the HERALD
• LE MESSAGER •

ВІСНИК
випускається щомісячно
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Rt. Rev. Protopresbyter Victor Lakusta
PRESIDENT "ECCLESIA" PUBLISHING CORP.
Marusia Kaweski
EDITOR-IN-CHIEF, ***THE HERALD***

9 St. John's Avenue, Winnipeg, Manitoba, Canada R2W 1G8
Website: www.uocc.ca **E-mail:** visnyk@uocc.ca

ВИДАВНИЧИЙ ПЕРСОНАЛ:
Валентина Дмитренко,
Михайло Павенський.

PUBLICATION STAFF:
Valentyna Dmytrenko,
Mikhail Pavenski.

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

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

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Canada

Великий піст • Great Lent

■ 23-го лютого розпочинається Великий піст. Великий піст—це час духовної і фізичної підготовки до найважливішого свята православного календаря—Воскресіння Господа нашого і Спасителя Ісуса Христа. До Великого посту православні християни проходять через чотири підготовчі тижні. У кожної неділі з цих тижнів є тема для роздумів.

Великий піст триває протягом 40 днів на згадку про тих 40 днів, що Ісус провів у пості в пустелі. Потім слідує Страсна седмиця, що пригадує нам останні події земного життя Христа перед Його розп'яттям і Воскресінням.

Під час посту, вірні повинні присвятити більше часу молитві та спілкуванню з Богом, і збільшити добрі вчинки. Тому що суть посту—це духовна практика, ми обмежуємо кількість їжі і дотримуємось певної дієти. Це допомогає нам у духовній роботі і дає нам більше часу молитися і займатися аскетичними практиками. Сенс посту—не стримання від їжі, а у зміні нашої уваги на те, що важливіше—стати ближчими до Бога.

■ Great Lent begins on Feb 23. It is a time for spiritual and physical preparation for the most important feast day of the Orthodox Church calendar—the Resurrection of our Lord and Saviour Jesus Christ. There are four weeks of preparation before Great Lent begins. Each Sunday of these preparatory weeks carries a theme for reflection.

Then Great Lent begins and is observed for 40 days in memory of Christ's 40-day fast in the desert. This is followed by the Passion Week that remembers Christ's final days on earth before His crucifixion and Resurrection. During the fast, Orthodox Christians devote more time to prayer and communion with God. We increase our good works.

Because the focus is on spiritual practices, we curtail and restrict the diet to assist our spiritual work and to provide more time for spiritual practices. The meaning of Lent is not about abstaining from foods, but about shifting our attention to what is more important—becoming closer to God.

Вечірня з чином прощення

■ 22-го лютого усі православні просять один у одного вибачення—щоб розпочати піст з доброю душею, зосередитися на духовному житті з чистим серцем зустріти Великдень—день Воскресіння Христа. Церква закликає просити вибачення не формально, а щиро, з любов'ю, в першу чергу у тих, що кривдять нас і тих, кого ми образили. Саме у тих, перед ким ми провинилися просити вибачення найважче.

Прощена неділя—останній день перед Великим постом. У храмах на вечірньому богослужінні здійснюється чин прощення. Настоятель храму говорить слова повчання і просить прощення у духівництва і народа із словами: "Благословіть, отці святії і братія, і пробачте мені грішному, все чим згрішив в цей день ділом, словом, думкою і всіма моїми почуттями". Після цього він кланяється до землі. Всі відповідають йому земним поклономі говорять: "Бог нехай простить тебе і помилує, отче святий. Прости і помолися і про нас, грішних". Священик вимовляє "Благодаттю Своєю Бог нехай пробачить і помилує всіх нас".

Потім настоятель бере напрестольний Хрест. Всі священнослужителі в порядку старшинства, а потім прихожани, підходять до настоятеля, цілують Хрест, просять вибачення і цілують Хрест. Потім прийнято кланятися один одному, просити вибачення і на знак прощення відповідати: "Бог простить", прощаючи людину не формально, на словах, а щиро, від щирого серця. Наприкінці служби в багатьох храмах співаються співи Великодня, нагадуючи про те, що піст—це шлях до Великодня, який вже близько.

Чин прощення з'явився в монастирському житті єгипетських ченців. Перед настанням Великого посту, щоб підсилити подвиг молитви і підготуватися до світлого свята Великодня, ченці розходилися поодинці по пустелі на всі сорок днів поста. Деякі з них вже не поверталися назад: хтось був роздертий дикими звірами, інші загинули в мертвій пустелі. Тому, розходившись, щоб зустрітися тільки на Великдень, ченці просили один у одного вибачення за всі вільні або мимовільні образи, як перед смертю. І зазвичай, самі від душі прощали всіх. Кожен розумів, що їх зустріч напередодні Великого Посту може виявитися останньою. Для того і існував чин прощення—щоб бути примиреним зусіма і—завдяки цьому—з самим Богом.

—www.cerkva-km.info; www.troickiy.com.ua

The Rite of Forgiveness

■ Forgiveness Sunday, which falls on Feb. 22 this year, is the last day before the beginning of Great Lent. After the Vespers on this evening the deeply moving and evocative Rite of Forgiveness takes place. After the dismissal at Vespers, the priest stands beside the ambon, and begins the rite by asking forgiveness from those gathered for the service. "Bless me, reverend fathers and brothers in Christ, and forgive me, a sinner, all of my sins committed in deed, word, thought and all of my feelings." After this he makes a full prostration on the ground before them. The clergy and faithful reply, "May God forgive you and have mercy on you." They also make a full prostration in response. The priest concludes, "By the grace of God, may He forgive us and have mercy upon all of us." The priest then takes up the altar cross to stand beside the ambon. First, the other clergy and then the faithful approach to venerate the cross and the icon. Each person makes a prostration before the priest and says, "Forgive me, a sinner." The priest also makes a prostration and says, "Forgive me, a sinner." Each makes the response, "God forgives." Each person then stands beside the priest or the next in line and repeats this rite with every person present, asking forgiveness of each other.

The Rite of Forgiveness is not a formal exercise, but should be done with sincerity from the heart. This rite arose from early monastic practice in Egypt. At that time, it was the practice of the monks to go into the desert for the 40 day Great Fast before the Feast Day of the Resurrection. This practice was fraught with dangers and many did not return—some died from hunger and thirst, some from wild animals. When they took their leave of each other before departing, they also sought forgiveness, knowing that they may not see each other again.

Through this rite, the Church reveals to us the higher goal of the coming lenten period—the spiritual renewal of every person and their return to God, true repentance and true reconciliation. Fr. Alexander Schmemman, an authority on this rite, has written that forgiveness is the center of the Christian faith: God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Some may feel that they have lived piously, without hate and have even donated their time and efforts to good causes. However, this rite is for all of us. Fr. Alexander notes, "The Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them—in short, that wall which we usually erect around ourselves, thinking that by being "polite" and "friendly" we fulfill God's commandments."

—www.orthodoxytoday.org; www.goarch.org

Молитва Єфрема Сиріна

Молитва Єфрема Сиріна—покаянна молитва, яку промовляємо під час Великого Посту. Ця молитва читається двічі в кінці кожної великопісної служби від понеділка до п'ятниці—по суботах і неділях вона не читається. При першому читанні цієї молитви після кожного прохання кладеться доземний уклін. Потім 12 разів до себе читається молитва: "Боже, очисти мене, грішного"—з поясними поклонами. Потім знову читається вся молитва, після якої кладеться один земний уклін.

Молитва Святого Єфрема
Господа і Владико життя мого.
дух лінивства, безнадійности, владолюбства
й марнослів'я не дай мені *(доземний поклін)*.
Дух же доброчесности, смиренномудрости,
терпіння й любови даруй мені, рабу Твоєму *(доземний поклін)*.
Так, Господи Царю, даруй мені бачити провини мої
і не осуджувати брата мого,
бо Ти благословен єси на віки віків. Амінь, *(доземний поклін)*.

(Після цього 12 малих поклонів, молячись:)
Боже, будь милостивий до мене грішного (грішної).
Боже, очисти мої гріхи і помилуй мене.
Без числа нагрішив (нагрішила) я, Господи, прости мені.

The Great Fast Prayer of St. Ephrem the Syrian

This is a prayer of repentance by one the great spiritual teachers, St. Ephraim the Syrian, which is said during the Great Fast. This prayer is read twice at the end of each Great Fast service Monday through Friday, but not on Saturdays and Sundays. At the first reading, a full prostration follows each petition. Then, we make 12 small prostrations, bowing from the waist, saying: "O God, be merciful to me, a sinner." The entire prayer is repeated making one final prostration at the end.

The Lenten Prayer of St. Ephrem the Syrian
O Lord and Master of my life!
Take from me the spirit of sloth, faint-heartedness,
lust of power, and idle talk. *(full prostration)*
But give rather the spirit of chastity, humility,
patience, and love to Thy servant. *(full prostration)*
Yea, O Lord and King! Grant me to see my own errors
and not to judge my brother;
For Thou art blessed unto ages of ages. Amen *(full prostration)*

(After this 12 small prostrations, bending from the waist, are done, saying)
O Lord, be merciful to me, a sinner. *(small prostration)*
O God, cleanse my sins and forgive me a sinner, *(small prostration)*
I have sinned without count, forgive me, O Lord. *(small prostration)*

Великий покаянний канон св. Андрія Критського

■ Одна з характерних особливостей богослужіння Великого посту—читання чи спів Великогопокаянного канону святителя Андрія Критського (660-740)—візантійського ритора та гімнографа. Саме цей святий увів у візантійський церковний вжиток новий жанр—канон, що поступово витіснив популярний раніше кондак. Перлиною Православного Богослужіння є Великий Покаянний канон святого преподобного Андрія Критського. Самим читанням цього розчуленого зову душі преподобного Андрія Матір-Церква відкриває нам ворота Святої Чотиридесятниці.

У перші чотири дні Великого Посту цей канон ділиться на частини і читається на Великому повечір'ї, а на Утрені в четвер п'ятої седмиці читається повністю. Кожен тропар канону, згідно з древньою традицією, супроводжується трьома земними поклонами. За виконання канону повністю кількість поклонів перевищує 750. Більше ніж 1300 років Свята Церква завдяки цьому твору відкриває нам глибину покаяння. Цей канон можна описати як покаянний плач, що розкриває нам всю безодню гріха. Проникливі слова збентежують душу християнина і пробуджують спрагле серце людини від гріховного сну. Преподобний Андрій майстерно зображає нам великі образи—Адама і Єву, рай і гріхопадіння, патріарха Ноя іпотоп, Давида, Обітованну Землю і особливо Христа і Церкву.

Канон написаний від першої особи, але оплакуючи власні гріхи святий Андрій Критський молитовно зітхає ніби за гріхи всього людства. Канон розпочинається з особистого волання: *"З чого я почну оплакувати окаянні діла мого життя? Який початок покладу я, Христе, нинішньому риданню?"* Один за одним повстають перед нами наші гріхи, що глибоко пов'язані зі всією історією людства і трагедією відносин між Богом і людьми.

Історія гріхопадіння, першого відступництва людей від Бога усвідомлюється прп. Андрієм, як його особиста історія: "Я вчинив злочин первозданного Адама; я знаю, що я відкинутий від Бога і вічного Його Царства і солодкості через мої гріхи... Я втратив божественні дари. Я осквернив одіж моєї плоті, осквернив те, що було, Спасе, за образом і подобою. Я потьмарив душевну красу насолодою пристрастей. Нині я розірвав першу мою одіж, яку мені на початку зіткав Сотворитель, і тому я нагий"—взиває прп. Андрій. Він засуджує свою душу за служіння гріхам і пристрастям, спонукає її прокинутись від гріховного сну, розкриває перед нею, яким є пагубним гріховний стан її, закликає душу відректись від гріха і з'єднатись з чеснотами.

Великим цей канон називається головним чином через свою обширність. Якщо інші канони складаються із 30-ти тропарів, то Канон Андрія Критського складається з 250-ти. Також великим канон називається через великий і глибокий, сповнений розчулення зміст. Пошкоджений гріхами людей лукавий світ помилково вважає, що він здоровий, хоча потребує невідкладного лікування і дієвого оновлення від темряви гріхів.

Святі отці називають покаяння початком і головною умовою духовного життя. Пройшовши шлях Великого посту і очистивши себе покаянням—"духовною банею"—від гріховної скверни, людина зустрічає Христове Воскресіння разом з Христом, з'єднавшись з Господом для вічного блаженного життя.

—risu.org.ua; cerkva.in.ua

Main Themes of the Great Canon of St. Andrew of Crete

How we should think about ourselves: Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls. (Monday 1.1)

Desire to change—dialogue with the soul: Come, wretched soul, with your flesh, confess to the Creator of all. In the future refrain from you former brutishness, and offer to God tears of repentance. (Monday 1.2)

Recognizing Reality: The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain? (Monday 4.2)

How to pray—Laments and supplications to God: Thou art the Good Shepherd; seek me, Thy lamb, and neglect not me who have gone astray. (Monday 3.5)

Old Testament and New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance: Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar. (Genesis 19:26) (Thursday Ode 3:5). I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked. (Tuesday Ode 8)

—www.monachos.net

The Great Canon of St. Andrew of Crete

■ The Great Canon of St Andrew is read each year as part of the ascetic labour of the Great Lent. Divided into four portions, these are read during the services of Great Compline on Monday, Tuesday, Wednesday and Thursday evenings of the First Week of the Fast, called the Pure or Clean Week. The whole Canon is then read in its entirety on Thursday of the Fifth Week. It is actually read "in anticipation" on Wednesday evening.

The Great Canon is one of the great works, if not *the* great work, of the Church's hymnography of repentance. It is steeped in Biblical imagery, yet it is not simply a condensation of Biblical themes. In the Canon, all of the human events of Scripture—creation, fall, exile, return, longing, redemption—all are made personal. They become my events: my creation, my fall, my redemption. Their story is my story, and I am made intensely aware of all its depth. The Canon begins: *"Where shall I begin to weep over the cursed deeds of my life? What foundation shall I lay, O Christ, for this lamentation?"* Thus, the Canon brings each of us into the story of Scripture; stirs us with moving imagery to realize the depths of our sin. We begin to see our exile, our distance from Christ; and from that distance, we begin to repent.

The Great Canon of St Andrew, Bishop of Crete, is the longest canon in all of our services. It is associated with Great Lent since the only times it is appointed to be read in church are the first four nights of Great Lent—Clean Monday through Clean Thursday, at Great Compline, when it is serialized—and at Matins for Thursday of the fifth week of Great Lent, when it is read in its entirety. In this Thursday service, the entire life of St Mary of Egypt is also read.

There is no other sacred hymn which compares with this monumental work, which St. Andrew wrote for his personal meditations. Nothing else has its extensive typology and mystical explanations of the scripture, from both the Old and New Testaments. One can almost consider this hymn to be a "survey of the Old and New Testament." Its other distinguishing features are a spirit of mournful humility, hope in God, and complex and beautiful Trinitarian Doxologies and hymns to the Theotokos in each Ode.

The canon is a dialogue between St. Andrew and his soul. The on-going theme is an urgent exhortation to change one's life. St. Andrew always mentions his own sinfulness placed in juxtaposition to God's mercy, and uses literally hundreds of references to good and bad examples from the Old Testament and New Testament to "convince himself" to repent.

A canon is an ancient liturgical hymn, with a very strict format. It consists of a variable number of parts, each called an "ode". Most common canons have eight Odes, numbered from one to nine, with Ode 2 being omitted. The most penitential canons have all nine Odes. Some canons have only three Odes, such as many of the canons in the "Triodion", which means "Three Odes".

In any case, all Odes have the same basic format. An "Irmos" begins each Ode. This is generally sung, and each Irmos has a reference to one of the nine Biblical canticles. These canticles are selections from the Old and New Testaments, which can be found in an appendix in any complete liturgical Psalter. The Psalter is a book of Psalms, arranged for reading in the services. A variable number of "troparia" follow, which are short hymns about the subject of the canon. These are usually chanted, and not sung. After each tropar a "refrain" is chanted. At the end of each Ode, another hymn, called the "Katavasia", either the Irmos previously sung, or one like it is sung. The troparia of the Great Canon in all its twelve Odes are usually chanted by the priest in the center of the church, with the choir singing the Irmos and Katavasia. There are varying traditions about bows and prostrations. Some prostrate and some make the sign of the cross and bow three times after the Irmos and each tropar.

—www.monachos.net

Сяюча краса Святих
The Radiant Beauty of the Saints

Сиропусна Неділя: Спомин про вигнання Адама і Єви з Раю

"Немудрих пораднику і вбогих захиснику, укріпи, врозуми серце моє".
—Уривок з Кондака

■ 22 лютого—останній день підготовки до Великого Посту. У цей вечір до нас прибуває цей довгожданий гість. 23 лютого вже наступає Чистий Понеділок.

Церква приготовляла нас до цього духовного подвигу, який охоплює все наше єство—дух, душу й тіло, намагаючись пробудити в нас настанови потрібні для його успіху. Поміж ними: прагнення бачити і пізнавати Бога; смирення замість самовистарчальности; усвідомлення нашого відчуження від Бога, Який любить нас і постійно пропонує нам можливість жити в свідомості про Його опіку та щедрість сьогодні та завжди; пригадка про нашу відповідальність за все, що ми думаємо, чинимо та кажемо,—що нас повинно приводити до покаяння.

22-го лютого Церква пригадує нам про те, що ми також, як Адам і Єва, знаходимось на засланні з Раю, тому що багато з-поміж наших думок, слів та вчинків спотворили б його і перетворили б його на пекло замість Раю. Але Бог держить його безпечно і воно жде на нас: чисте, солодке, добре й прекрасне. І ми можемо туди повернутися, тому що Христос відкрив для нас дорогу. Отож, у Великому Пості ми розпочинаємо наново дорогу назад до Раю, до нашого справжнього дому, який був для нас створений. Ось чому 22-го лютого ми вже більше не співаємо на Утрені пісню вигнанців: "На Вавилонських ріках, там ми сиділи, ридали..." Як окремі особи, та разом як народ Божий, ми повертаємось додому. А дорога додому—шлях покаяння.

Починаємо з того, що облегшуємо себе на цю подорож. Ми скидаємо важкий тягар почувань обіди та провини під час Вечірні Прощення. Ми просимо прощення одне від одного і смиренно кланяємось і пропонуємо наше щире вибачення й іншим. Який прецінний дар даємо цим же самі собі! Виліковувати спомин про шкоду, обіди та образи словами: "Я прощаю, бо ж і мені прощено!" Відкрити дорогу для нового способу життя та відношення з другими та самих зі собою. Перестати витрачати коштовну енергію на те, щоб мудрувати та оправдувати себе, чи на те, щоб виказувати другим, чи самим собі, а натомість прийняти місце смиренного митаря і розпочати нове життя.

А також, облегшуємо себе для цієї мандрівки додому постом, якого розділяємо і з іншими. Адам і Єва згрішили тим, що відмовилися постити. Бог сказав був їм стримуватися від плоду тільки одного з безчисельних чудових дерев у Раю, а вони не дотримали цього. Усвідомлюючи власну уразливість, ми просимо Бога допомогти нам затримати піст: "Немудрих пораднику і вбогих захиснику, укріпи, врозуми серце моє".

Намагаючись заховувати дисципліну посту, ми знаходимо знову та знову, що ми слабосильні, що ми постійно падаємо. І ми молимось щодня молитвою Преподобного Єфрема Сирина з 4-го століття:

"Господи і Владико життя мого,
духа лінивства, безнадійности, владолюбства та пустомовства не дай мені.
Духа ж чистоти, покори, терпеливости та любови даруй мені, рабу Твоєму.
Так, Господи Царю, дай мені бачити провини мої,
і не осуджувати брата мого чи сестру мою,
бо Ти благословен єси на віки віків. Амінь".

І ми вклоняємось до землі після кожної з 3-ох частин цієї молитви.

Ми підкріплюємось роздумуванням над Св. Писанням і бачимо, як воно дає особисту науку для кожного з нас, закликаючи нас наслідувати добрий приклад праведника уникати неправедний приклад тих, що згрішили. Це прекрасно подано у Великому покаянному каноні Преподобного Андрія Критського, якого читаємо в 4-ох частинах у перші чотири вечори Св. Посту і повністю під час Утрені 5-го четверга Посту, яку переважно служимо у середу вечором.

Пригадуючи собі науку М'ясопусної неділі про Страшний суд, а також прислухаючись до Господнього заклику в Євангелії цього дня

складати собі "скарби на Небі", ми також рішаємо додати діла милосердя та щедрости до нашого зусилля в молитві та в пості. Ми будемо намагатись бути чуйними до потреб людей, що довкола нас і робити все, що можемо, щоб покращувати та збагачувати їхнє життя. Ми цим аж ніяк не збіднiємо, а будемо на багато багатшими.

Отож, вперед до нашого справжнього дому, до Раю—з радістю та смиренністю та упованням на Бога, Який нас підкріплює, провадить та у всьому допомагає нам дійти до нашої цілі. Амінь.

—митр. прот. д-р Ігор Куташ

Cheesefare Sunday: Expulsion of Adam and Eve from Paradise

"Teach the thoughtless and protect the poor: strengthen and enlighten my heart."
—From the Kondak

The last day of the preparation for Great Lent this year falls on February 22. On this evening this long-awaited guest arrives. The following day February 23 shall be Pure Monday. The Church has been preparing us for this spiritual endeavour which involves our whole being, body, soul and spirit, by seeking to awaken in us the attitudes needed for its success. Among them are: the desire to see and know God; humility instead of self-sufficiency; the awareness of our estrangement from a God Who loves us and continually holds out to us the possibility of living in His care and abundance here, now and forever; the recollection of our responsibility for all we think, do and say—which must lead us to repentance.

Today the Church reminds us that, like Adam and Eve, we are in exile from Paradise—because many of our thoughts, words and deeds would have corrupted it and turned it into hell instead of Paradise. God has kept it safe and waiting for us, pure, sweet, good and delightful. We can go back there because Christ has opened the way for us. Thus, in Great Lent we begin again the journey back to Paradise, to our true home which was created for us.

That is why on February 22 we no longer sing, at Matins, the song of the exiles: "By the rivers of Babylon, we hung up our lyres and wept…" Both, as distinct persons, and as the people of God, we are coming home. The way home is the way of repentance.

We begin by freeing ourselves for the journey. We cast off the heavy burden of resentments and guilt we bear during the Vespers of Forgiveness. We ask each other for forgiveness, humbly prostrating ourselves, and we sincerely offer forgiveness as well. What a precious gift we are giving ourselves! To heal the recollection of injuries, wrongs and insults by saying: "I forgive, because I, too, am forgiven." To open the way to a new way of living and relating to others and to ourselves. To no longer squander our precious energy in rationalizing and justifying ourselves or berating others—or ourselves—and, instead, accept to stand in the place of the humbly penitent tax-collector, and start afresh.

We are also made lighter for the journey by fasting together with others. The transgression of Adam and Eve was a refusal to fast. God had told them to abstain from the fruit of only one of the myriad delightful trees in Paradise and they did not. Always bearing in mind our own vulnerability, we ask God to help us in our fasting: "You teach the thoughtless and protect the poor: strengthen and enlighten my heart."

As we strive to follow the discipline of fasting, we discover over and over again that we are weak, that we fall continually. We pray each day the prayer of St. Ephraim the Syrian of the 4th century:

"O Lord and Master of my life,
take from me the spirit of sloth, despondency, lust of power, and idle talk;
But grant rather the spirit of chastity, humility, patience, and love to Thy servant.
Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother (or sister);
for blessed art Thou unto the ages of ages. Amen."

And we prostrate ourselves after each of the three parts of this prayer.

We are fortified by reflecting on Holy Scripture and seeing how it bears a personal message for each one of us as it calls upon us to imitate the example of the righteous and avoid following the example of those who sinned. This is wonderfully done in the Great Canon of Repentance of St. Andrew of Crete which is read in four parts on the first four nights of Lent and in its entirety during the Matins of the fifth Thursday of Lent—usually celebrated in anticipation on Wednesday evening.

As we recall the message of Meatfare Sunday regarding the Last Judgement, as well as the Lord's urging in this day's Gospel reading to "lay up treasures in heaven," we also determine to add mercy and the giving of alms to our praying and fasting. We shall seek to be aware of the needs of people around us and do what we can to improve and enrich their lives. We shall not be the poorer but ever so much the richer for this. So, on we go towards our true home, Paradise, joyfully and humbly relying upon God to strengthen us, guide us and help us get to our destination. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Молитва на початок Великого Посту

Господи Боже наш, надіє християн всіх країв землі і тих, хто сьогодні перебуває далеко від дому. Ти призначив святі дні посту в часи Старого Заповіту через пророків Твоїх, і в Новому—через Апостолів і Євангелистів. Сподоби ж усіх нас у чистоті час посту провести, віру тверду зберегти і Заповіти Твої виконувати на протязі усіх днів життя нашого. Благаємо Тебе, Владико Милосердний: пристав до нас Ангела Твого, щоб охороняв нас немічних у всіх ділах наших і допомагав нам, щоб ми були слухняними й погоджували найперше Тобі, та щоб сподобилися гідно причаститися Святих Твоїх Тайн.

Прийми, Господи, поклони наші і дотримування посту, слуг Твоїх *(імена)*, і всім нам подай благословення через Христа Ісуса, Господа нашого, з яким благословенним є Ти, з Пресвятим, Милосердним і Животворним Твоїм Духом, сьогодні, і повсякчас, і на віки вічні. Амінь.

Делегація УПЦК відвідає Вселенський Патріархат і Україну

■ **ВІННІПЕҐ, МВ—**Делегація Української Православної Церкви в Канаді відбуде в робочий візит у Вселенський Патріархат та в Україну в лютому 2015 р. З 10 по 16-те лютого цього року делегація планує відвідати Константинопольський Патріархат в Стамбулі, Туреччина на запрошення Його Все-Святості Вселенського Патріярха Варфоломія І і відвідати Україну з 16-21-го лютого 2015. У складі делегації входять Високопреосвященніший митрополит Юрій, Преосвященніший єпископ Іларіон, Преосвященніший єпископ Андрій, канцлер УПЦК, протопресвітер Віктор Лакуста, в супроводі двох членів консисторії Василя Балана і д-р Петра Кондри, також Данила Білака і двох вірних. Делегація прибуде в Стамбул, Туреччину для обговорення з Вселенським Патріярхом та іншими представниками Патріархату питання взаємного засцікавлення, у тому числі місії УПЦК, двосторонні відносини і міжправославні відносини. Потім делегація планує поїздку в Київ, в Україну. Передбачаються зустрічі з різними релігійними та політичними лідерами. Вони також мають намір відвідати центр міста Києва й вшанувати панахидою пам'ять *Небесної сотні,* жертви які загинули під час Революції Гідності рік тому —тобто, в лютому 2014 року.

UOCC Delegation Heads to the Ecumenical Patriarchate and Ukraine

■ **WINNIPEG, MB—**A delegation from the Ukrainian Orthodox Church of Canada is making a visitation to the Ecumenical Patriarchate and Ukraine during the month of February 2015. The delegation plans to be at the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew I from February 10-16, 2015 and in Ukraine from February 16-21, 2015. The delegation is composed of His Eminence Metropolitan Yurij, His Grace Bishop Ilarion, His Grace Bishop Andriy, Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta. They will be accompanied by two Consistory Board members Vasyl' Balan and Dr. Peter Kondra, Danylo Bilak from Ukraine and two lay members. The delegation will travel to Istanbul, Turkey to attend audiences with His All-Holiness and other representatives of the Ecumenical Patriarchate to discuss issues of common interest, including the UOCC's mission, bilateral relations and inter-Orthodox relations. Following the Istanbul part of the trip, the delegation travels to Kyiv in neighbouring Ukraine. The members are to meet with a variety of religious and political leaders. They will also visit sites and hold a memorial in Kyiv city centre dedicated to the *Nebesna Sotnya*, the Heavenly Guard, those individuals killed on Kyiv's central square during the Revolution of Dignity one year ago in February 2014.

Різдвяні побажаня солдатам

Youth from At. Andrew's Sobor in Edmonton, Alberta with Fr. Yuriy Suchevan (front row right) and parents.

Photo by Dmytro Brozhyk

■ ЕДМОНТОН, АБ—У Соборі Української Православної Церкви в Канаді Святого Андрія в Едмонтоні є багато гарних традицій. Саме про одну з них йдеться мова. 20-го грудня 2014 року зібралася разом громада, і дорослі і дітки, прикрашати наші ялиночки, у нас їх є чотири. Відчувався Різдвяний дух, всі стали однією великою родиною і весело проводили час разом. В усіх бадьоро був піднесений настрій, посміхалися, по святковому блищали очі. Перед різдвяний час дійсно творились дива.

Молодь з охотою взялася до цікавого проекту. Вони виробляли різдвяні картки для прикордонників в Україні, які оберігають кордони Української держави. Діти приклеїли паперові ікони і емоційні листи у картках і додавали блискучі декорації, свої власні малюнки і різдвяні побажання. Коли молодь попрацювавши над картками для українських героїв, почула, як грали чарівні дзвіночки. Це завітав до них Святий Миколай, подив нашої малечі важко переказати. Як дітки, так і дорослі не перестають вірити у різдвяну казку. Бажаємо усім веселої різдвяної казки, та чудового новорічного настрою.

—Наталя Брожик

Greetings For Soldiers in Ukraine

■ **EDMONTON, AB—**The youth at St. Andrew's Ukrainian Orthodox Sobor in Edmonton, Alberta gathered on Saturday, Dec. 20, 2014, to decorate four Christmas trees in the parish complex, which included an enormous tree located in the atrium. The group then assembled in the lower hall to participate in a Christmas card-making workshop. After a brief summary of the current circumstances in Ukraine, the children were told that the cards they created would be sent to soldiers in Ukraine who are defending its borders. The youth response was enthusiastic and heartwarming.

During the card-making session, youth glued an icon to the outside of the card and attached a prepared emotive Ukrainian message inside. The youth added their own personal messages, drawings and decorations. Some children also made cards for their parents and grandparents. It is the hope that soldiers in Ukraine who receive these cards will be encouraged by a Christmas greeting and strengthened by the support of young people from Canada. The cards were delivered to Orbit Ukrainian Store in Edmonton for shipment to Ukraine. Earlier, a large collection of warm socks, gloves and toques for the soldiers were shipped to Ukraine. St. Andrew's extends appreciation to Orbit for generously shipping all of the goods to Ukraine.

As everyone was finishing their cards and a Lenten snack, they heard the distinct sound of tiny bells. St. Nicholas had arrived and was cheerfully welcomed with song and individual poems. He provided an inspiring message and distributed gift bags. The workshop participants departed with a greater appreciation of their own freedoms and the joy of living in our peaceful country, Canada.

—Lesia Perritt

New Year's Bells

■ **KYIV, UKRAINE—**The Church has played a major role in the life of Ukraine over the past year. Now, it is part of a new New Year's tradition. In a sharp departure from the past, the New Year was officially marked in Ukraine with President Petro Poroshenko giving his New Year's statement, surrounded by volunteer leaders and veterans from the front lines. This was followed by the bell ringing of the St Michael the Archangel Monastery as the clock ticked down to 2015. The bells will now ring in every New Year. St Michael the Archangel Monastery was chosen to greet the new calendar year because of its prominent role in the 2013-2014 Revolution of Dignity, calling the residents to defend the Maidan.

—www.unian.ua

Дзвони Нового року

■ **КИЇВ, УКРАЇНА—**В Україні про настання Нового року відтепер сповіщатимуть дзвони столичного Михайлівського Золотоверхого собору, про це повідомив президент Петро Порошенко. Він оголосив, що започатковує нову традицію—відтепер Новий рік на всю Україну завжди сповіщатимуть дзвони Михайлівського Золотоверхого. За його словами, Михайлівський собор був обраний для оповіщення про Новий рік через те, що саме в ньому звучали дзвони, які закликали людей збиратися на Михайлівській площі для захисту студентів, які вийшли на акції протесту наприкінці листопада 2013 року. Опівночі нового року 2015 весь Київ почув як дзвони Михайлівського Золотоверхого монастиря сповіщали, як настало 1-е січня цього року. Биття дзвонів також транслювалося по всіх головних телеканалах України.

—www.unian.ua

Молитва у дні нашестя ворогів

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

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

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

Нехай же, Господи, буде воля Твоя над нами, і якщо Твоє Провидіння буде таким, щоб покласти воїнам нашим у битві за Віру і Україну душі свої, то прости їм гріхи їхні і вдень праведного Твого Суду подай вінці нетління. Але віримо і молимось Тобі, Великодаровитий Господи, що Ти захистиш, утихомириш і надоумиш та до спокою приведеш усіх. Бо Ти єси захист, і перемога, і спасіння для тих, хто надіється на Тебе,—і Тобі славу возсилаємо, Отцю, і Сину, і Святому Духу, нині і повсякчас, і на віки віків. Амінь!

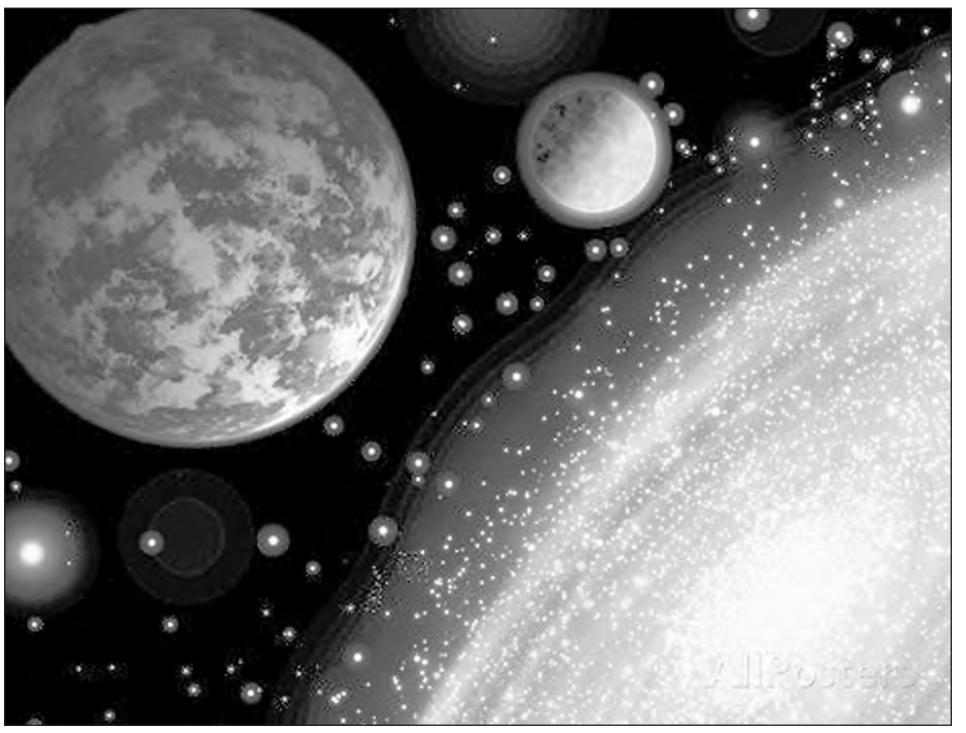
Prayers for Ukraine

Photo: Norbert Iwan

■ **WINNIPEG, MB**—The University of Manitoba Ukrainian Students Association gathered in Winnipeg, MB on Jan. 24, 2015 to pray for the victims of the Jan. 24 terrorist attack in Mariupol, Ukraine. According to NATO data and Ukrainian security forces, which captured terrorist phone conversations, terrorists operating in Donetsk oblast supported by Russia attacked the city's eastern region with GRAD and Hurricane missiles in a heavily populated area on a busy Saturday morning. The Donetsk oblast administration reported that 30 civilians died and 117 were wounded. An estimated $100 million hryvnia in damage resulted. According to the Donetsk oblast administration, 79 buildings were damaged including 37 individual houses, 22 apartment buildings, 2 outdoor markets, 8 stores, a post office, 2 banks, a pharmacy, a café, 4 schools and 2 kindergartens.

Vichnaya Pamyat! Вічная пам'ять!

Orthodoxy and Space Exploration



■ *The stream of pictures from the Mars Curiosity Rover and NASA's renewed interest in the US space program announced in January this year have boosted public imagination about life on other planets. There has even been public discussion about creating colonies for humans on Mars.*

Some consider such debates mere fantasy to divert attention from the escalating problems on planet earth. Some in the science community view the search for life forms elsewhere in the solar system as a way to save the overexploited earth. Should there be life forms elsewhere in the universe, human reaction to this remains a future topic for social scientists. Religion is often accused by secularists of being opposed to science. How does religion react to the concept of life in outer space? What is the Orthodox response?

Protopresbyter John Romanides, a leading theologian and writer from the Greek Orthodox Church, tackled this question many years ago at the start of the age of space exploration. His analysis proves timeless, still contributing much to the discussion today.

All Planets the Same: Religion's Response to Space Life

"I can foresee no way in which the teachings of the Orthodox Christian tradition could be affected by the discovery of intelligent beings on another planet. Some of my colleagues feel that even a discussion of the consequences of such a possibility is in itself a waste of time for serious theology and borders on the fringes of foolishness. I am tempted to agree with them for several reasons. As I understand the problem, the discovery of intelligent life on another planet would raise questions concerning traditional Roman Catholic and Protestant teachings regarding creation, the fall, man as the image of God, redemption and Biblical inerrancy.

"First one should point out that, in contrast to the traditions deriving from Latin Christianity, Greek Christianity never had a fundamentalist or literalist understanding of Biblical inspiration and was never committed to the inerrancy of scripture in matters concerning the structure of the universe and life in it. In this regard some modern attempts at de-mything the Bible are interesting and at times amusing.

"Since the very first centuries of Christianity, theologians of the Greek tradition did not believe, as did the Latins, that humanity was created in a state of perfection from which it fell. Rather, the Orthodox always believed that man [was] created imperfect, or at a low level of perfection, with the destiny of evolving to higher levels of perfection. The fall of each man, therefore, entails a failure to reach perfection, rather than any collective fall from perfection.

"Also, spiritual evolution does not end in a static beatific vision. It is a never-ending process which will go on even into eternity. Also, Orthodox Christianity, like Judaism, never knew the Latin and Protestant doctrine of original sin as an inherited Adamic guilt putting all humanity under a divine wrath which was supposedly satisfied by the death of Christ. Thus, the solidarity of the human race in Adamic guilt and the need for satisfaction of divine justice in order to avoid hell are unknown in the Greek Fathers.

"This means that the interdependence and solidarity of creation and its need for redemption and perfection are seen in a different light. The Orthodox believe that all creation is destined to share in the glory of God. Both damned and glorified will be saved. In other words, both will have vision of God in his uncreated glory, with the difference that for the unjust, this same uncreated glory of God will be the eternal fires of hell.

"God is light for those who learn to love Him and a consuming fire for those who will not. God has no positive intent to punish. For those not properly prepared, to see God is a cleansing experience, but one which does not move eternally toward higher reaches of perfection. In contrast, hell is a static state of perfection somewhat similar to Platonic bliss. In view of this, the Orthodox never saw in the Bible any three-story universe with a hell of created fire underneath the earth and a heaven beyond the stars.

"For the Orthodox, discovery of intelligent life on another planet would raise the question of how far advanced these beings are in their love and preparation for divine glory. As on this planet, so on any other, the fact that one may have not as yet learned about the Lord of Glory of the Old and New Testament does not mean that he is automatically condemned to hell, just as one who believes in Christ is not automatically destined to be involved in the eternal movement toward perfection. It is also important to bear in mind that the Greek Fathers of the Church maintain that the soul of man is part of material creation, although a high form of it, and, by nature, mortal. Only God is purely immaterial.

"Life beyond death is not due to the nature of man but to the will of God. Thus, man is not, strictly speaking, the image of God. Only the Lord of Glory, or the Angel of the Lord of the Old and New Testament revelation is the image of God. Man was created according to the image of God, which means that his destiny is to become like Christ who is the Incarnate Image of God. Thus, the possibility of intelligent beings on another planet being images of God, as men on earth are supposed to be, is not even a valid question from an Orthodox point of view.

"Finally, one could point out that the Orthodox Fathers rejected the Platonic belief in immutable archetypes of which this world of change is a poor copy. This universe and the forms in it are unique and change is of the very essence of creation and not a product of the fall. Furthermore, the categories of change, motion and history belong to the eternal dimensions of salvation-history and are not to be discarded in some kind of eternal bliss. Thus, the existence of intelligent life on another planet behind or way ahead of us in intellectual and spiritual attainment will change little in the traditional beliefs of Orthodox Christianity."

—*Protopresbyter John Romanides*
The Boston Globe, *April 8, 1965*

The Problem with Abundance

People are rarely satisfied with having enough. Many say to themselves, "If a little is good, then surely more is better." This belief appeals to our desire for greater freedom: We want a larger selection to choose from to appease whatever mood strikes us at the moment. People laud freedom as if it is a virtue. Liberty is perceived as an essential human right along with life and the pursuit of happiness. Yet, freedom adds nothing to our character. Rather, freedom places us in a position to be more vulnerable to temptation and so possibly lose our moral standing. In fact, virtue is more likely to arise when we limit our freedoms than expand them. Regardless, secular society is in a mad dash to give us more freedom by offering an "abundance." The word adundance comes from the Latin word *abundare* meaning "overflow".

We want more channels on TV, more commodities on superstore shelves, more clothing shops at megamalls, more dishes on restaurant menus, more recreational toys to play with on weekends, more features on electronic gadgets, and so on. Of course to indulge in these freedoms and add to our abundance, we need more money which means we will work longer hours or go into more debt. Thereby, we risk increasing the likelihood of developing stress-related health disorders and having relational conflicts. Also, the time it takes to shop for and then play with our new "whatever" mentally distracts us from contemplating more important matters. In this modern age, who takes the time to quietly reflect, to take stock of our lives and learn lessons contributing to our spiritual growth?

Consider some of the other consequences of abundance: It increases an attitude of entitlement among youth. Each passing generation becomes more desperate for what is media touted as a "must have". They do not value the patience and diligence needed to labour many years for their desires, but instead selfishly proclaim they deserve to have it "Now!" Greater freedom is increasingly leading us to measure our self-worth and social status based on our abundance, and those who do not have access to "all that life has to offer" are to be pitied. Abundance is complicating our lives with a never-ending list of new manuals to read, new machines to maintain, new websites to explore, new games to play on tablet devices, new people to add to our social network and so on. Much of our populace are losing their souls in a morass of plenitude.

Further, it is not commerce that is to blame for our predicament. It is the nature of secular businesses to compete in the market by expanding the number of products they offer, and by continually innovating and promoting their merchandise. Rather, it is we Christians who are to blame for not exhibiting to the world a better way to live. Too many believers have fallen toward a desire to continually acquire more. The prevailing attitude amongst modern Christians seems to be: "I work hard, I support the Church, I occasionally contribute money to charities, so who are you to tell me I cannot freely shop for and own the world's wares?" Yet, the Bible and the Church Fathers do speak against over-indulging in freedom of choice and having an abundance; they tell us we need to courageously discipline ourselves from society's material, social, and recreational greed.

The Unspoken Deadly Sin

Greed seems to be a taboo topic in affluent countries. Industries grow and national economies are strong in part due to people's greed. Therefore, there is a silent pact amongst the prosperous that we do not question our abundance, and we do not shame one another by labeling our frequent shopping sprees as greed. Rather, we want to view ourselves as contributing to our nation's stability with every swipe of our credit card. We tend to believe spending every nickle we own, or we can borrow, makes us good citizens. We have turned our vice into a patriotic virtue—despite the Biblical warning, "woe to those who call evil good" (Is 5:20).

Greed was considered a major sin by the Church Fathers. Evagrius Pontikos, a 4th century desert ascetic, listed *philargyria* as one of eight chief passions. *Philargyria* is a Greek word meaning "the love of silver". St. Gregory the Great, patriarch of Rome from 590-604, lists *avaritia* as belonging to the classic list of seven deadly sins. The Latin word *avaritia* means "greedy" and is derived from avere meaning "to desire". Greed is not just an immoderate desire for money or property, but it is also an obsessive wanting of position, social attention and time to play. It needs to be mentioned again how contrary to the values of modern society this is: amassing a fortune, being ambitious, seeking fame and having plenty of leisure opportunities are considered by the world as worthwhile goals! You cannot be imprisoned for having too much of these; rather, you are likely to be *envied.* Note, envy is also one of the seven deadly sins.

That greed is a deadly sin was exemplified in the Holy Bible by Gehazi's leprosy (4 Kg 5), Judas' suicide (Mt 26: 14-16; 27:3-5) and Ananias and Sapphira taking their last breath (Acts 5:1-10). The reason the sentence was so dire in Scripture was because greed was considered idolatry. Rather than relying on God for our joy or contentment, greed influences us toward excessively seeking happiness from the world. Our Lord said: "No one can serve two masters; for either he will hate the one and love the other or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (Mt 6:24).

Jesus knows we are motivated by a strong desire for security and comfort. We attach ourselves to either God or "mammon", worldly riches, to fulfill those needs. What we set our heart on becomes our master by demanding our attention and by setting our priorities (Mt 6:21). It was not just to more equitably distribute wealth that our Lord asked the rich man to sell what he owns and give it to the poor; rather, our Lord was addressing the need for the rich man to change what it is he values and to whom he was going to give his allegiance (Mt 19:16-30).

"Covetousness"—from the Greek word *pleonexia* meaning "to have one's fill"—is the most common word found in the New Testament for greed. St. Paul directly called covetousness "idolatry" (Col 3:5; Eph 5:5). Greed leads to devoting ourselves to the false god of worldly abundance. This idol was named by St. John as "Babylon the Great," who is "arrayed in purple and scarlet, and adorned with gold and precious stones and pearls," and "the merchants of the earth have become rich through the *abundance* of her luxury" (Rev 17: 4; 18:3). This is in stark contrast to God's faithful who are more simply attired in "white garments" made of "fine linen, clean and bright" (Rev 3:5; 19:8).

Besides idolatry, the other reason greed is a major sin is that it leads to other vices. Gambling, prostitution, illegal drug use, alcoholism, exploiting the poor and other immoral practices are often a temptation of the affluent. "The amassing of money fuels the passions, for it leads to increasing indulgence in all kinds of sensual pleasure," states St. Thalassios.

A Spiritual Cancer

Greed does not arise from a bodily need for food, water or sleep, nor is greed a corruption of these desires, as is gluttony, sloth and lust. Rather, greed is solely an abuse of our freedom. "Avarice is a passion deriving not from our nature, but solely from an evil and perverted use of free will," states St. John Cassian.

Greed is the free choice we make to obsessively fantasize about and compulsively acquire more. It is a slap to our Father's face as we ungratefully complain that what He provides is not good enough. What is insidious about greed is there is never a limit to how much will fully satisfy. Like the ancient Greek myth of King Midas, we want everything we touch to turn to gold. Solomon wisely identified greed as an illness: "There was a sickness I saw under the sun: wealth kept for its owner to his hurt" (Ec 5:12).

No sane person would choose to give himself a physical disease; yet, we freely choose to corrupt our souls by greed. St. Maximos the Confessor discerned the reasons for this illness: "There are three things which produce love of material wealth: self-indulgence, self-esteem and lack of faith. Lack of faith is more dangerous than the other two. The self-indulgent person loves wealth because it enables him to live comfortably. The person full of self-esteem loves it because through it he can gain the esteem of others. The person who lacks faith loves it because, fearful of starvation, old age, disease, or exile, he can save it and hoard it. He puts his trust in wealth rather than in God, the Creator who provides for all creation, down to the least of living things."

Greed is not only a sickness but it is also foolishness as it does nothing to advance us toward Christ-likeness. St. Peter of Damascus called avarice "ridiculous," "For those who with great labour mine silver, and hide it in the earth again, remain without any profit."

The foolishness of greed, our hoarding possessions, is exactly what Jesus addressed in the parable of the man with the plentiful harvest (Lk 12: 16-

21). This farmer planned to build bigger barns to store his crops and goods, but his life was suddenly taken from him—another example of how "deadly" greed is. Jesus told his disciples, "Take heed and beware of covetousness, for one's life does not consist in the *abundance* of the things he possesses" (Lk 12:15).

Yet, there is a place for abundance in a Christian's life: an abundance of spiritual understanding (Mt 13:12; Php 1:9-11); an abundance of spiritual gifts (Mt 25:29); and, an abundance of grace (Rom 5:15-17; 2 Cor 9:8-14), peace (1 Pt 1:2; 2 Pt 1:2), and love (1 Tim 1:14, Jude 1:2). Jesus can provide us a spiritually abundant life (Jn 10:10); yet, this abundance from God is usually only available to us in proportion to how much we spurn the abundance the world offers (Mt 5:3).

What Can Be Done?

Those of us possessing a worldly abundance need to confess our sin and repent. We would do well to heed Holy Scripture's warning that the greedy will not inherit the Kingdom of God (1 Cor 6:10; Eph 5:5).

Second, we need to go on a lifestyle diet and shed some material possession weight. A business growing in popularity presently is that of renting storage units. Despite the fact that the average house built today is 2-3 times larger than those built 50 years ago, we seemingly do not have enough room in our dwellings for all our things. Even if we do not have a storage unit, many of us are on a continual quest for "home improvement"—renovating and replacing our functional fixtures and furnishings with more expensive decor. Yet, Solomon warned, "He who makes his own house lofty seeks destruction" (Prov 17:18).

Third, we should severely limit how often we go shopping. Perhaps the biggest leisure activity today is that of browsing the malls, the internet, mail order catalogues or TV shopping networks for new things to entice our eyes.

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Mummy Mask May Reveal Oldest Known Gospel

■ **WOLFVILLE, NOVA SCOTIA**—A text that may be the oldest copy of a Gospel known to exist—a fragment of the Gospel of Mark that was written during the 1st century, before the year 90—is set to be published. This first-century Gospel fragment was written on a sheet of papyrus that was later re-used to create a mask that was worn by a mummy. Although the mummies of Egyptian pharaohs wore masks made of gold, ordinary people had to settle for masks made out of papyrus, paint and glue. People often had to reuse sheets that already had writing on them. In recent years scientists have developed a technique that allows the glue of mummy masks to be undone without harming the ink on the paper. The text on the sheets can then be read. Although the first-century Gospel fragment is small, the text will provide clues as to whether the Gospel of Mark changed over time, said Craig Evans, a professor of New Testament studies at Acadia Divinity College in Wolfville, Nova Scotia. "We have every reason to believe that the original writings and their earliest copies would have been in circulation for a hundred years in most cases—in some cases much longer, even 200 years," he said. This means that "a scribe making a copy of a script in the third century could actually have at his disposal (the) first-century originals, or first-century copies, as well as second-century copies." At present, the oldest surviving copies of the Gospel texts date to the second century, the years 101 to 200.

—From: Owen Jarus, Live Science

Ікона прославилася чудесними зціленнями хворих на рак. Моляться про зцілення онкологічних захворювань.

This icon is associated with miraculous healing of cancer patients. Many pray with this icon for healing.

Ікона Пресвятої Богородиці *Всецариця*

Queen of All icon of the Mother of God

Akaphist to the Mother of God
"healer of cancer"
with anointing

Every first and third Tuesday of each month at 6:00 p.m.
Service in English

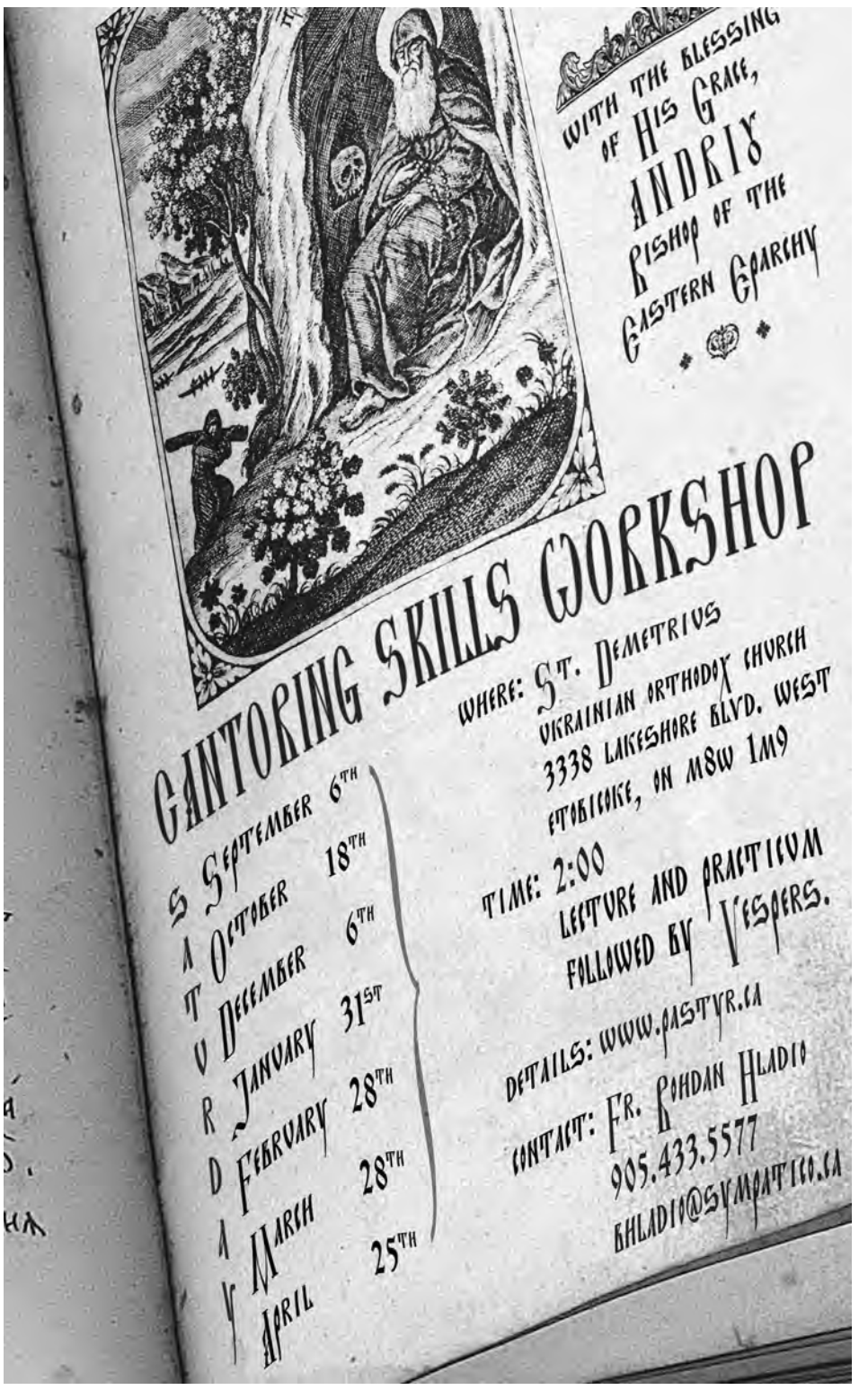
All Saints UOC
1500 Day St., Winnipeg, MB

Prayer to the Mother of God

O, Most Blessed, Most Wondrous Theotokos, *Pantanassa*, Queen of all! I am unworthy to enter into Your protection! But as the blessed Mother spoke unto the Merciful God for the healing of my soul and the strengthening of my weak flesh. For You have invincible supremacy and nothing is impossible for You, O Queen of all! Pray for me. Be my intercessor. May Your name be praised forever, now and unto the ages. Amen.

Молитва

О Всеблагая, досточудна Богородице, Пантанасса, Всецарице! Я не достойний увійти під покров Твій! Але як милостивого Бога любоблагоутробна Мати промов слово, щоб зцілилася душа моя й зміцнилося немічне тіло моє. Бо Ти маєш державу непереможну і не має для Тебе нічого неможливого, о Всецарице! Ти за мене вимоли, Ти за мене вблагай. Щоб прославляти преславне ім'я Твоє завжди, нині і на віки віків. Амінь.



The Problem…

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This activity is contrary to what St. Paul stated as one of the distinctions of being a Christian: "We do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (2 Cor 4:18).

Others of us need to limit how much extra time we give to our jobs to feed our ambition. Some of us need to restrain ourselves from spending excessive time social networking to grow our list of friends. Many of us need to discipline how much time we selfishly indulge in various entertainments—particularly watching TV, movies and playing video games. If we do not have a modest boundary, a self-imposed rule that limits our freedom in each of these areas, then we likely have cause to be ashamed.

Fourth, we need to exhort our fellow Christians to not be greedy. It may be the wealthy who contribute a lot of what our parishes need for their budget. However, if those same materially prosperous Christians are giving more attention to increasing the worth of their financial portfolio than perfecting their souls, then their values have become dangerously askew. St. Paul advised us to not "keep company" with a greedy Christian, "not even to eat with such a person" (1 Cor 5:11).

Finally, the chief cure for the sickness of greed is generosity. There are many Orthodox charities that would greatly benefit from our abundant wealth and volunteering our extra time. St. Maximos stated, "The presence of the passion of avarice reveals itself when a person enjoys receiving but resents having to give."

Straying from the Faith

The freedom to choose the world's abundance does not actually make us more free. Rather, excessive possessions, ambition, seeking social attention, and recreational pursuits all only burden and distract our hearts and minds from the path of righteousness. Let us no longer hide our shame but confess our sin of greed; then we should repent by limiting our freedom of choice and by freely giving our abundance away. This takes courage for we are too attached to our things and our lifestyle, but we cannot have faith without taking a risk.

"Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows" (1 Tim 6:6-10).

—Michael Bressem; www.pemptousia.com

Resolutions to the 55th Eparchial Assembly Western Eparchy of the Ukrainian Orthodox Church of Canada, *October 24-25, 2014*

I. Resolutions of Greeting, Courtesy and Gratitude

1.1 The 55th Assembly of the Western Eparchy greets His All-Holiness Patriarch Bartholomew I Archbishop of Constantinople and New Rome and Ecumenical Patriarch. With filial love, we thank His All-Holiness for his continuing care and interest in the life of the Ukrainian Orthodox Church of Canada and for his interest in, care for, and efforts in healing rifts and ensuring peace and unity in the Church in our ancestral homeland, Ukraine.

1.2 The 55th Assembly of the Western Eparchy greets and embraces with filial love His Eminence, Metropolitan Yurij. We welcome His Eminence, the Primate of the Ukrainian Orthodox Church of Canada, to our Eparchial Assembly. This year, in particular, we greet His Eminence joyfully with the 25th anniversary of his hierarchical service to our Church. We thank His Eminence for his paternal encouragement and wisdom expressed at this 55th Eparchial Assembly and assure him of the constant prayers of the pious clergy and faithful of our Eparchy for his good health and for much strength to bear the heavy burden of primatial service to our Holy Church.

1.3 The 55th Assembly of the Western Eparchy greets and warmly embraces our Eparchial spiritual father, His Grace, Bishop Ilarion. We thank His Grace for his edifying report and for his deep care for and frequent presence within our parishes. We commend His Grace for his leadership in overseeing a renewal of pastoral care in Fort McMurray, AB. We laud His Grace's continuing care for orphans in Ukraine. We pray that our Heavenly Father will continue to send good health and strength upon His Grace, enabling him to continue, in wisdom and with paternal affection, to endure the struggles of his archpastoral service in our God-protected Western Eparchy.

1.4 The 55th Assembly of the Western Eparchy greets The Right Reverend Protopresbyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada. At this, the last Assembly before the 23rd Sobor of the Ukrainian Orthodox Church of Canada, we thank him sincerely for his presence and reports throughout the 2010-2015 term on the activities of the Consistory Board and Consistory Offices. We pray the Lord send him sustained good health, patience and strength as he completes this term of his unique and specific obedience to our Holy Church.

1.5 The 55th Assembly of the Western Eparchy greets The Very Reverend Archpriest Fr. Roman Bozyk, Acting Principal, Dean of the Faculty of Theology, Registrar and Chaplain of St. Andrew's College in Winnipeg. We thank him for joining us at this 55th Eparchial Assembly and for, once again, providing us with information about St. Andrew's College. We continue to pray for Fr. Roman, the faculty, staff, students and members of the board of St. Andrew's College in Winnipeg. May the Great Teacher, our Lord and Saviour, Jesus Christ, continue to guide them in their great task, primarily the preparation of future pastors and spiritual leaders of our community. We also encourage members of the Western Eparchy to be generous toward the needs of St. Andrew's College.

1.6 The 55th Assembly of the Western Eparchy greets The Right Reverend Protopresbyter Nicholas Rauliuk, 1st Vice-Chair of the Western Eparchy Council and all members of the outgoing council. We thank them sincerely for being good stewards of the Eparchy and for their efforts in assisting our bishop with his good works in the Western Eparchy.

1.7 The 55th Assembly of the Western Eparchy greets The Right Reverend Protopresbyter Stephan Semotiuk, Dean of the Cathedral parish of St. John the Baptist, the clergy, Parish Council, all the volunteers and membership of the community. The 55th Western Eparchy Assembly thanks you for your warm hospitality throughout the time of this Eparchial Assembly.

1.8 The 55th Assembly of the Western Eparchy wishes to extend our prayers for and express our solidarity with the Reverend Father Ihor Okhrimtchouk, parish priest of the Assumption (Dormition) of the Holy Virgin Ukrainian Orthodox Sobor along with all his flock in Ottawa, Ontario. We have all witnessed the tragic events which gripped the entire National Capital Region in fear and confusion. We share their sorrow, we offer our hope and prayers for peace in our nation's capital. May our Lord and Saviour, Jesus Christ, the Bringer of light and life, through the intercessions of His All-Holy Mother, send His mercy and protection upon the good citizens of Ottawa, our nation, Canada, and all our civil authorities and our Armed Forces.

1.9 The 55th Assembly of the Western Eparchy wishes to express our sincerest hope for and express our solidarity with the President of Ukraine Petro Poroshenko, Prime Minister Arseniy Yatseniuk and the citizens of Ukraine. May our Lord and Saviour Jesus Christ grant them the necessary strength and wisdom to elect appropriate, dedicated, patriotic and capable members to the Verkhovna Rada (tomorrow, October 26, 2014), who will sincerely, honestly, and without hypocrisy, guide and lead Ukraine through these most difficult and dangerous times, and allow her to emerge as a strong, united nation, fully restoring her "glory and freedom," liberated from all and any aggression.

II. Resolutions of Action

2.1 Whereas there is currently a "cap" for members to sit on the Council of the Western Eparchy for five consecutive years, and, Whereas certain individuals, on occasion, may be contributing outstanding service to the Western Eparchy, and their services are required beyond five years, Be it resolved, that the Western Eparchy Council be empowered to lift the "cap" on five consecutive years of service on a case-by-case basis, upon the blessing of the Bishop of the Western Eparchy, with the goal of providing sustained, consistent service to the Western Eparchy by those individuals whose skills and talents best fulfill the needs of the Eparchy. Anticipated costs: $0.00

2.2 Whereas potential and new members would benefit from succinct bilingual information about the Orthodox faith, UOCC history, the structure of the UOOC and answers to "frequently asked questions", and Whereas many parishes develop a handbook for potential and new members, and Whereas consistency of information is important, and duplication of efforts throughout individual parishes ought to be avoided, Be it resolved that the Western Eparchy produce a "new member welcome package" which will include information, from various sources, about the Orthodox faith and the traditions and governance of our Church—approved by the Bishop of the Western Eparchy—and a UOCC parish membership application form, with accompanying parish contact information and specifics generated by and applicable to individual parishes. Anticipated costs: $10,000.00.

Resolutions 63rd Eastern Eparchial Assembly of the Ukrainian Orthodox Church of Canada, *November 14-15, 2014*

63-ий З'їзд Східної Єпархії Української Православної Церкви В Канаді, *14-15 листопада 2014 р.Б.* Собор Св. Димитрія, Етобико,ОН

1. Вітає Всесвятійшого Патріарха ВАРФОЛОМІЯ з 23-літтям його патріаршого служіння; дякує Всесвятійшому Патріярху за його батьківську опіку, і за його невтомну працю за об'єднання всіх православних християн в Україні в одну Помісну Православну Церкву, і постійно підносимо Господу усердні молитви за здоров'я Його Всесвятості.
2. Вітає Високопреосвященнішого Митрополита ЮРІЯ, і бажає йому кріпкого здоров'я особливо з 25-им ювілеєм його хіротонії, як і Божої помочі у несенні відповідальних обов'язків, так і первоієрарх УПЦК.
3. Вітає Преосвященнішого Єпископа АНДРІЯ, бажає йому кріпкого здоров'я та Божої помочі унесенні відповідальних обов'язків архипастиря Східної Єпархії УПЦК.
4. Вітає Преосвященнішого Єпископа ІЛАРІОНА, бажає йому кріпкого здоров'я та Божої помочі у несенні відповідальних обов'язків архипастиря Західної Єпархії УПЦК.
5. Вітає Високопреосвященнішого Митрополита-Емерита ІВАНА з надходячим 80-ліття трудолюбивого життя, і бажає йому кріпкого здоров'я і многих літ духовної радості, з подякою за його ревне довголітнє служіння в Винограднику Господньому в УПЦК.
6. Вітає Канцлера УПЦК о. протопресвітера Віктора Лакусту, дякує йому за його працю і бажає йому кріпкого здоров'я та Божої помочі у несенні важких обов'язків довірених йому вірними УПЦК.
7. Вітає о. протоієрея Романа Божика, Діючого принципала Колеґії Св. Андрея і декана Богословського факультету при ній, разом з усім академічним і адміністративним, складом і бажає йому кріпких сил і Божого благословення на ще більший успіх у вихованні душпастирів для УПЦК.
8. Вітає усіх священиків Східної Єпархії УПЦК, а особливо оо. протопресвітерів Юрія Гнатіва та Миколая Сідорського із золотим ювілеєм хіротонії на сан священика, як і всіх тих, що відзначають особливі ювілеї свого священослужіння в Господньому Винограднику.
9. Молитовно згадує усіх недужих священиків Східньої Єпархії УПЦК: Протопресвітерів Юрія Красевича та Федора Легенюка та протоієреїв Юрія Бригідира та Юрія Галицю і бажає їм духовної потіхи та благодатньої сили носити хреста недуги, та по Божій Милості одужання від усякої немочі.
10. Поздоровляє о. протоієрея Володимира Кушніра з успішним завершенням будови каплиці та дзвіниці на літньому таборі Св. Софії в провінції Квебек, який є офіційним табором нашої Східної Єпархії; дякує йому та його команді, а також усім парафіям, організаціям та вірним, які зложили щедрі пожертви на це так корисне діло і закликає наші родини висилати своїх дітей на таборування на оселі.
11. Закликаємо наших вірних підтримати проект Східної Єпархії УПЦК, програми харитативної помочі сиротинцям в Україні під проводом Єпископа АНДРІЯ.
12. Вітаємо студента богослов'я зі Східної Єпархії іподиякона Любомира Глуханюка, який 11-го січня має прийняти хіротонію в сан диякона, його поздоровляємо з академічними й духовними досягненнями, і просимо вірних нашої Єпархії до молитовної та фінансової підтримки його.
13. Заохочує своїх вірних наполегливо працювати над своїм духовним життям, щоби плекати духовне зростання українських православних традицій у своїх родинах та парафіях.

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Eparchial Resolutions

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14. З огляду на наступаюче у 2018-му р. століття нашої Церкви закликає наше духовенство та вірних всебічно приготовлятися до врочистого відзначення цього знаменного ювілею.
15. З огляду на наступаючий 23-ий звичайний Собор нашої Церкви закликає парафії уважно й молитовно підготовлятися до нього, при цьому застановляючись над призначенням достойних делегатів до участі в ньому.
16. Враховуючи трагічні обставини, що відбулися й відбуваються на міжнародно-визнаній території України та усвідомлюючи глобальне значення та вплив цих подій, та дивлячись на викривлення та фальсифікацію правди та відверту неправду деяких ЗМІ у висвітленні подій у Східній Україні, та дивлячись на гуманітарну катастрофу в Україні, як наслідки варварської окупації та анексії Криму і оперування терористичних груп на території Донецької і Луганської областях, підтримуваних владою Російської Федерації, та усвідомлюючи деструктивні дії інформаційної війни проти народу України спецслужбами Російської Федерації, молитовно постановляємо, щоб усе духовенство та вірні нашої Церкви однодушно, прощаючи недоліки одне одному активно займалися молитвою за мир в Україні, знаходження і використовування усіх можливих засобів передавати світові правдиву інформацію про ці події, а також матеріальною підтримкою народу України у такій вирішальній боротьбі за гідність, свободу та цілісність держави.
17. Молітися Всевишньому Господеві, щоб розчулив серця керівництва Московської Патріярхії, щоб вони могли відчути, що православні українці є їхні брати й сестри, які прагнуть, вийшовши з-під гніту безбожного комунізму і російського шовінізму очистити, відновити й оборонити свою прадідівську Київську-українську історію та ідентичність.
18. Просить наших парафіян, на прохання наших ієрархів, Високопреосвященнішого Митрополита Юрія і Преосвященнішого Єпископа Андрія, духовно й матеріяльно допомагати нашим братам ісестрам в Україні активно збираючи матеріяльну допомогу на потреби нашого багатострадального народу, й постійно молитися за мир в Україні.
19. Звертаємося до наших парафіян уникати закупи літератури, ікон та церковних сосудів від складу Московської Патріярхії, а робити всі закупи через Склад Речей при Консисторії нашої Церкви.
20. Єднайтися у молитвах зі всім народом України на рідних землях і по світі розсіяних за спокій душ полиглих від великого Голодомору-геноциду 1932-33 років у 81-ліття цієї трагедії, і закликає усіх вірних нашої Церкви активно включитися у відзначеннях річниці цієї трагічної події та працювати над подоланням голоду по всій нашій планеті.
21. Вітає видання нової книги о. д-ра Ярослава Буцьори *"Холодна криниця надії: Вибрані праці з Еклезіології"* фінансованої парафією Катедри Св. Володимира в Торонто, і заохочує наших вірних набувати цю корисну та інформативну працю.
22. Пригадуючи заклик маєстра Нестора Олійника на минулорічній Конференції про відзначення 100-ліття УПЦК хором молоді пригадує про потребу якнайшвидше розробити план, щоб здійснити цей проект.
23. WHEREAS, Flaws have been identified in the accuracy of the English or Ukrainian language minute-taking during past Assemblies of the UOCC Eastern Eparchy; and WHEREAS, There are often discrepancies between the English language Minutes and the Ukrainian language Minutes of Assemblies;
    Therefore, Be it RESOLVED, that recordings—audio and/or video—be made of all sessions of the UOCC Eastern Eparchial Assemblies for the exclusive use of, firstly, the recording secretaries of the Assembly, then, the Council Chair, 1st and 2nd Vice-Chairs, and the Council secretaries and be destroyed once the Minutes have been approved by the Assembly in the future year.
24. WHEREAS, Bishops, clergy, delegates and guests attending the UOCC Eastern Eparchial Assembly hail from a geographical area spanning over 1 million sq. kilometers; and WHEREAS, opportunities for these individuals to meet one another are few; and WHEREAS, Guiding principles distributed during the 63rd UOCC Eastern Eparchial Assembly note that every delegate shall display his/her official identification badge that they receive in their registration material; therefore, BE IT RESOLVED, That all attendees registered at the UOCC Eastern Eparchial Assembly are provided a name badge at all future Assemblies.
25. WHEREAS, An agenda prepared for an Eparchial Assembly often determines the character and course of discussion of a gathering; and WHEREAS, Parishes look to the Eparchial Assembly to give them spiritual guidance, as well as, new ideas and solutions to their material needs; therefore, BE IT RESOLVED, That an agenda for an Assembly of the UOCC Eastern Eparchy should:
    a) include discussion and resolution of a focus topic;
    b) include an item called Business Arising to follow-up on previous year's resolutions and assignments/projects;
    c) include an item which allows parish delegates to meet with each other to discuss specific issues of common concern;
    d) be sent to parishes at least 2 months prior to the planned Assembly date so that agenda items can be discussed at the local level.
26. Whereas, the work and activities of the UOCC Eastern Eparchial Council is varied, including administrative matters, maintenance of properties, and education and leadership of the Orthodox faithful; and Whereas, to achieve good work, it is favourable to have consistency in leadership and an appropriate period of time to implement new initiatives; and, Whereas, Section XVI of the Statute and Bylaws of the Ukrainian Orthodox Church of Canada adopted in 1951 and amended in 2010 gives no recommendation to the term length of an Eparchial Council Member, and in fact, states that the Eparchial Assembly agenda "may" include election of a Eparchial Council (16.04 d); therefore, Be it resolved, that the minimum and default term of the members elected to the UOCC Eparchial Council at an Assembly be increased from one to two years as of the 64th UOCC Eastern Eparchial Assembly.
27. Whereas, historically, there is unnecessary time spent at the beginning of the UOCC Eastern Eparchial Assembly in arranging the equipment or resources expected by attendees based on their recollection of previous dialogues or assumptions made coming out of past Assemblies; and Whereas, the planning of a 2-day Assembly with potentially 100 attendees from various geographical areas is time-consuming and challenging for one individual; and Whereas, equipment or other requirements for the Assembly are not static year-to-year, but often are determined by motions or resolutions from previous Assemblies; and Whereas, a successful and productive Assembly is critical to spreading the word of God in the Eastern provinces of Canada; Therefore, Be it resolved, that an Assembly Organizing Committee be elected at every annual UOCC Eastern Eparchial Assembly. Be it resolved, that the new Assembly Organizing Committee will:
    a) Have a mandate to organize and make all arrangements for the Assembly for the following calendar year; and,
    b) Have, at a minimum, three members; and,
    c) Work under the supervision of the UOCC Eastern Eparchial Council.
28. Whereas, there is a need and desire among our parishes for liturgical music, texts, and other materials in digital format; Therefore, Be it resolved, that a link to the site www.pastyr.ca is added to the links page of the UOCC's main website www.uocc.ca.
29. Whereas, the work and activities of the UOCC Eastern Eparchial Council is dependent upon the motions and resolutions of the UOCC Eastern Eparchial Assembly; and Whereas, meeting minutes are the only reliable minutes on record of the proceedings of this Assembly; therefore, Be it resolved, that the Assembly minutes be finalized by the recording secretaries and circulated to the UOCC Eastern Eparchial Council no later than 2 months after the Assembly.
30. Whereas, each parish performs the same good work in the name of God; and Whereas, there may be experts or best practices in the fields of Education, Fundraising, Financial Management, Technology, Advertising, Property Management, Mission, and Outreach, Growth and Development at every parish that can help other parishes when there is a need; and Whereas, the UOCC Eastern Eparchial Council should be a centralized repository of such information; Therefore, Be it resolved, that the UOCC Eastern Eparchial Council obtain and maintain a list of experts and their contact information for every parish in the fields of Education, Fundraising, Financial Management, Technology, Advertising, Property Management, Mission and Outreach, and Growth and Development. Be it resolved, that this information is compiled from parishes via a short survey to be sent out every year after the Assembly.
31. Whereas, regular communication needs to occur between parishes for them to share parish needs, aims and future activities to identify common requirements; Therefore, Be it resolved, that the UOCC Eastern Eparchial Council arranges a series of teleconferences to take place during the year between Assemblies. Be it resolved, that the teleconferences should:
    a) occur no less than 6 times in a calendar year; and,
    b) focus on different areas of parish activity, including, but not limited to, Education, Fundraising, Financial Management, Technology, Advertising, Property Management, Parish Growth and Development, Mission Work, and Outreach; and,
    c) be attended by the Eastern Eparchy parish presidents, or a delegate of their choosing who may be specialists in the area being discussed; and,
    d) be planned a month in advance, with the date, time, access particulars, and topic to be communicated to parish presidents in advance;
    e) be arranged in such a way that incurs the least possible cost.
32. Whereas, parish councils desire leadership and assistance from their Eparchial Council to perform their work; and, Whereas, parish activity is very often dependant on Eparchial initiatives or activities; Therefore, Be it resolved, that the following is distributed by mail or e-mail to all parishes of the Eastern Eparchy within one month of the end of the UOCC Eastern Eparchial Assembly:
    a) names and contact information of the Eparchial Council elected during the UOCC Eastern Eparchial Assembly;
    b) resolutions passed during the UOCC Eastern Eparchial Assembly;
    c) name and contact information of the delegates that attended the UOCC Eastern Eparchial Assembly.
33. Тому що Канада є така велика географічно і кошти подорожі великі, просимо подумати, щоб відбути наступний Собор на сході Канади (в Торонті, наприклад), а відтак у Кальгарі, або Едмонтоні, щоб більше людей змогли взяти участь.

ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 26 грудня 2014 року Божого, на 91-му році життя спочив у Бозі

Бл. п. протоієрей Ярослав Пук
Rt. Rev. Protopresbyter Jaroslaw Puk of Blessed Memory (1923-2014)

■ **ВІННІПЕҐ, МБ.**—З глибоким смутком Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 26-го грудня 2014 р.Б. на 91-му році земного життя спочив у Бозі раб Божий Протопресвітер Ярослав Пук.

Чин похорону священика розпочався у вівторок, 30-го грудня 2014 о 7:00 год. вечора в Українській Православній церкві Святого Володимира (5146-48 Ave.), у Веґревілі, АБ. Божественна Літургія і завершення Чину похорону відбулися у середу 31-го грудня 2014 року о 10:00 год. ранку, також у церкві Святого Володимира у Веґревілі у співслужінні прот. Славомира Ломашкевича з духовенством Західної єпархії. Поховання тлінних останків відбулося на цвинтарі Св. Михаїла в Едмонтоні.

Отець Ярослав народився 22-го травня 1923 р. у селі Головно на Волині в Україні. В 1950 р. він одружився зі своєю майбутньою помічницею у духовному служінні в Божому Винограднику,—Анною Клукою. Разом зі своїми маленькими дітьми, вони прибули до Канади в 1961 р.

Отець Ярослав закінчив богословську освіту у Європі після закінчення Другої Світової Війни. В 1956 р. у Німеччині він був висвячений в сан диякона, а потім був рукоположений в сан ієрея. В складі духовенства Української Православної Церкви в Канаді з 1961-го року, отець Ярослав служив в багатьох парафіях провінцій Манітоби, Саскачевану, Альберти, такі як: у Вінніпезькій парафіяльній окрузі, у містах Теодор, Гаяс, Камсак у Саскачевані, у містах Веґревіл і Віллінгдон в Альберті. Останнім часом, він був приписаний до церкви Святого Володимира в Веґревілі.

Отець Ярослав був нагороджений багатьма священичими нагородами, включаючи Набедреник в 1962 р. від Митрополита Їларіона, до найвищої Протопресвітера в 1998 р. від Митрополита Василія. Отець Ярослав служив у Господньому Винограднику,—Українській Православній Церкві в Канаді 53 років.

У глибокому смутку після відходу о. Ярослава залишилися: Добродійка Анна, сини Богдан із Саскатуну, Саскачеван, і Петро (Тереза) із Камсаку, Саскачеван, дочка Леся (Колін) Макней з Шервуд парку, Альберта; п'ять онуків Алисса, Лариса, Михайло, Райан, Теанна; сестра Євгенія з України.

Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині отця Ярослава і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

Його Високопреосвященство, Митрополит Юрій благословляє нашому духовенству і вірним згадувати у своїх молитвах новопреставленого раба Божого † **Протопресвітера Ярослава Пук.**

*Сам Господи, упокой душу спочилого раба Твого † **Протопресвітера Ярослава** в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилому рабу Твоєму і сотвори йому вічную пам'ять.*

Вічная пам'ять!

—Від Канцелярії Консисторії

■ **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, Rt. Rev. Protopresbyter Jaroslaw Puk of Blessed Memory fell asleep in the Lord on December 26, 2014 at the age of 91 years.

The Funeral Office for a Priest took place on Tuesday, December 30, 2014 at 7:00 p.m. at the St. Vladimir Ukrainian Orthodox church, 5146-48 Ave., in Vegreville, Alberta. The Divine Liturgy and the conclusion of the Funeral Rite was concelebrated by Very Rev. Archpriest Slawomir Lomaszkiewicz together with clergy of the Western Eparchy on Wednesday, December 31, 2014 at 10:00 a.m. at St. Vladimir Ukrainian Orthodox church in Vegreville. Interment followed at the St. Michael's Cemetery in Edmonton.

Fr. Jaroslaw was born on May 22, 1923 in the village of Holovno in the Volyn region of Western Ukraine. In 1950 he married his partner in life and pastoral work, Anna Kluka. Together with their young family, they moved to Canada in 1961.

Fr. Jaroslaw completed his pastoral education in post-WWII Europe and was ordained into the deaconate and priesthood in 1956 in Germany. Serving in the Ukrainian Orthodox Church of Canada since 1961, Fr. Jaroslaw was parish priest at many parishes in Manitoba, Saskatchewan, and Alberta, including in the Winnipeg, Manitoba Rural District, in Theodore, Hyas and Kamsack in Saskatchewan, and in Vegreville and Willingdon in Alberta. Most recently, Fr. Jaroslaw had been attached to St. Vladimir church in Vegreville, Alberta.

Fr. Jaroslaw was the recipient of several priestly awards and recognitions in the UOCC, including the Nabedrenyk awarded by Metropolitan Ilarion in 1962 and Protopresbyter awarded by Metropolitan Wasyly in 1998. Fr. Jaroslaw served in the Lord's Vineyard of the Ukrainian Orthodox Church of Canada for 53 years.

Left to pray for Fr. Jaroslaw's eternal memory are Dobrodiyka Anna, two sons, Bryan Puk of Saskatoon, Saskatchewan, and Peter (Theresa) Puk of Kamsack, Saskatchewan daughter Lesia (Colin) Mackney of Sherwood Park, Alberta; five grandchildren, Alyssa, Larissa, Michael, Ryan and Teanna; and one sister Eugenia in Ukraine.

The Office of the Consistory and the faithful of the entire Ukrainian Orthodox Church of Canada express their deepest sympathies to Fr. Jaroslaw's family. We pray that the Lord will bring them comfort in this time of sadness.

With the Blessing of His Eminence, Metropolitan Yurij, our clergy and faithful are asked to remember the newly-reposed servant in Christ, † **Rt. Rev. Protopresbyter Jaroslaw Puk** 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 † **Rt. Rev. Protopresbyter Jaroslaw,** in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.*

Memory Eternal!

—The Office of the Consistory

Response: Fr. V. Malchenko reaction to Dr. Bennett presentation

■ The Very Rev. Archpriest Vladimir Malchenko, Rector of Holy Trinity Russian Orthodox Church Outside of Russia (Toronto, ON), has taken the initiative to e-mail—in wide distribution to Orthodox clergy, parishes and faithful, primarily throughout eastern Canada—his personal response to a presentation by Dr. Andrew Bennett, Canada's Religious Freedoms Ambassador. We, too, are recipients of this e-mail and, considering its confrontational tone and highly subjective content, we feel a profound responsibility to offer a response.

Fr. Vladimir responds to Dr. Bennett's presentation to the Conference on the Ecumenical Patriarchate held in Toronto, this fall. Having lauded Dr. Bennett on his noble successes in the important mission of defending Christians throughout the world, he, nevertheless, accuses him of bias and falsehood in denouncing the actions regarding limitations, encouraged by the government of the Russian Federation, led by its president, Vladimir Putin, of religious freedom in Ukraine, and especially in Crimea—presently in a state of illegal annexation by Russia. Dr. Bennett has stated that these actions appear to be geared at propping up the Moscow Patriarchate (the Russian Orthodox Church), building upon Russian nationalism united to Orthodoxy.

Mr. Putin's actions in Ukraine, together with a vast media campaign of disinformation, have already called forth strong criticism and condemnation on the part of the world community, coupled with economic and political sanctions, which have placed Russia in a most difficult—and deteriorating—position. Fr. Vladimir seems determined to continue the wave of disinformation issuing from his leaders. Claiming the authority of "our Orthodox Church in Toronto, Canada and worldwide," he speaks of "the persecution of the Orthodox in Ukraine," referring to the (internally autonomous) Ukrainian Orthodox Church under the omophorion of the Moscow Patriarchate.

Fr. Vladimir's message echoes the document issued by the Russian Congress of Canada entitled, "An Open Letter Regarding Comments by Andrew Bennett from the Orthodox Community of Toronto," which, again, appears to be part of the above-mentioned wave of disinformation. The very title of that document is misleading in that the above Congress does not have a mandate to speak on behalf of the entire Orthodox community of Toronto. It contains the same sort of accusations against the legally-elected government of Ukraine (recognized as such by the world community) and its armed forces, as levelled by Mr. Putin's propaganda campaign, i.e. that it is not the militant Russian-supported separatists in the oblasts of Luhansk and Donetsk, but the Ukrainian forces that have indiscriminately shelled civilian areas.

The tragic, horrendous conditions in those oblasts make it difficult to obtain precise, objective information about all that is going on. It is quite clear, however, that it was the aggressive actions of those separatist forces, led by officers of the Russian army (e. g. Igor Girkin, a.k.a. "Strelkov"), starting with the seizure of government offices and the murder of a Ukrainian politician, Volodymyr Rybak, which finally prompted the Ukrainian government (initially reluctant to do so) to respond with its on-going Anti-Terrorist Operation.

(continued on p.13)

ВІД КАНЦЕЛЯРІЇ КОНСИСТОРІЇ

Ділимося сумною вісткою, що 18 січня 2015 року Божого, на 89-му році життя спочив у Бозі

Бл. п. протоієрей Федір Легенюк
Rt. Rev. Protopresbyter Fedir Leheniuk of Blessed Memory (1925-2015)

■ **ВІННІПЕҐ, МБ.**—З глибоким смутком Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 18-го січня 2015 р.Б. на 89-му році земного життя спочив у Бозі раб Божий Протопресвітер Федір Легенюк.

Чин похорону священика розпочався у середу, 21-го січня 2015 о 7:00 год. вечора в Українській Православній Катедрі Св. Володимира (406 Bathurst St.) у Торонто, ОН. Божественна Літургія і завершення Чину похорону відбулися у четвер 22-го січня 2015 року о 10:00 год. ранку, також у Катедрі Св. Володимира у Торонто у співслужінні Його Високопреосвященств Митрополита Юрія, Його Преосвященста Єпископа Андрія разом з духовенством Східної єпархії. Поховання тлінних останків відбулося на цвинтарі Св. Володимира в Оквиллі, ОН.

Отець Федір народився 10-го лютого 1925 р. у селі Перекалі, у районі Дубно на Волині в Україні. В 1947 р. він одружився зі своєю майбутньою помічницею у духовному служінні в Божому Винограднику,—Марією Лихопі. Через недовгий час вони емігрували до Канади в 1949 р.

Отець Федір слухав богословські курси у Богословській академії у Мюнхені, Німеччині. Після прибуття до Канади і успішного завершення богословської освіти в Колеґії Св. Андрея у Вінніпеґу, Манітоба у 1955 р. здобув свій диплом. В 1947 р. у Німеччині він був висвячений в сан диякона, а в 1953 р. в Українській Православній Катедрі Святої Троїці у Вінніпеґу був рукоположений Митрополитом Іларіоном (Огієнко) в сан ієрея. В складі духовенства Української Православної Церкви в Канаді з 1953-го року, отець Федір служив в багатьох парафіях Канади, як наприклад у містах Гаяс, Саскачеван, Летбрідж, Альберта, Нове-Торонто, ОН, Монреал, Квебек, Сайнт Катаринс, ОН, Скарборов, ОН, Гамильтон, ОН, Ошава, ОН. З 1998 р., він був приписаний до Катедри Святого Володимира в Торонто.

Отець Федір був нагороджений багатьма священичими нагородами, включаючи Набедреник в 1957 р. від Митрополита Іларіона, до найвищої Протопресвітера в 1996 р. від Митрополита Василія. Отець Федір служив у Господньому Винограднику,—Українській Православній Церкві в Канаді 62 роки.

Оплакувати відхід о. Федора залишилися: Добродійка Марія, син Василь, невістка Соня; внуки Захарій, Настассія, Андрій.

Канцелярія Консисторії і вірні Української Православної Церкви в Канаді висловлюють свої найглибші співчуття родині отця Федора і моляться Господеві, щоб подав їм полегшення в цей час тяжкої розлуки.

Його Високопреосвященство, Митрополит Юрій благословляє нашому духовенству і вірним згадувати у своїх молитвах новопреставленого раба Божого † **Протопресвітера Федора** та під час Св. Літургій, і молитися за душевний спокій його родини.

*Сам Господи, упокой душу спочилого раба Твого † **Протопресвітера Федора,** в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилому рабу Твоєму і сотвори йому вічную пам'ять.*

Вічная пам'ять!

—Від Канцелярії Консисторії

■ **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, Rt. Rev. Protopresbyter Fedir Leheniuk of Blessed Memory fell asleep in the Lord on January 18, 2015 at the age of 89 years.

The Funeral Office for a Priest commenced on Wednesday, January 21, 2015 at 7:00 p.m. at the St. Volodymyr Ukrainian Orthodox Cathedral, 406 Bathurst St., in Toronto, Ontario. The Divine Liturgy and the conclusion of the Funeral Rite was concelebrated by His Eminence Metropolitan Yurij and His Grace Bishop Andriy together with clergy of the Eastern Eparchy on Thursday, January 22, 2015 at 10:00 a.m. at St. Volodymyr Ukrainian Orthodox Cathedral in Toronto. Interment followed at the St. Volodymyr Cemetery in Oakville, Ontario.

Fr. Fedir was born on February 10, 1925 in the village of Perekali, Dubno District in the Volyn region of Western Ukraine. In 1947 he married his partner in life and pastoral work, Maria Lykhopi. Soon after, they moved to Canada in 1949.

Fr. Fedir attended the Theological Academy in Munich, Germany. After arriving in Canada he went on to complete a Licentiate of Theology from St. Andrew's College in Winnipeg, Manitoba in 1955. Fr. Fedir was ordained into the deaconate in 1947 in Germany. He was ordained into the priesthood in 1953 at the Holy Trinity Cathedral by Metropolitan Ilarion (Ohienko). Serving in the Ukrainian Orthodox Church of Canada since 1953, Fr. Fedir served as parish priest at many parishes across Canada, including his first parish in Hyas, Saskatchewan, as well as Lethbridge, Alberta, New Toronto, Ontario, Montreal, Quebec, St. Catharines, Ontario, Scarborough, Ontario, Hamilton, Ontario, and Oshawa, Ontario. Since 1998, Fr. Fedir has been retired and attached to the St. Volodymyr Cathedral in Toronto, Ontario.

Fr. Fedir was the recipient of many priestly awards and recognitions in the UOCC, including the Nabedrenyk awarded by Metropolitan Ilarion in 1957 and Protopresbyter awarded by Metropolitan Wasyly in 1996. Fr. Fedir served in the Lord's Vineyard of the Ukrainian Orthodox Church of Canada for 62 years.

Left to pray for Fr. Fedir's eternal memory are Dobrodiyka Maria, son, William, daughter-in-law Sonia; grandchildren, Zachary, Nastassia and Andrei.

The Office of the Consistory and the faithful of the entire Ukrainian Orthodox Church of Canada express their deepest sympathies to Fr. Fedir's family. We pray that the Lord will bring them comfort in this time of sadness.

With the Blessing of His Eminence, Metropolitan Yurij, our clergy and faithful are asked to remember the newly-reposed servant in Christ, † **Rt. Rev. Protopresbyter Fedir** 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 † **Rt. Rev. Protopresbyter Fedir,** in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.*

Memory Eternal!

—The Office of the Consistory

Response:… *continued from p.12*

A pluralist democracy, such as Canada—and such as Ukraine is slowly recognizing herself to be—assures all registered religious bodies, including those of the same confession but diverse authorities, equal protection and freedom. There is every sign that Ukraine seeks to give such protection to the Ukrainian Orthodox Church, both of the jurisdiction of the Moscow Patriarchate and the independent Kyiv Patriarchate, as well as the Ukrainian Catholic Church. There is a great deal of evidence that the first is the only one of these three faith communities which enjoys such protection and freedom in the separatist-controlled areas and in Crimea, annexed illegally by Russia. Various Protestant communities, and especially the (Muslim) Crimean Tatar communities, have found themselves in a similarly precarious situation in those areas.

The above document of the Russian Congress, which Fr. Malchenko declares to be representative of all the Orthodox, accuses Dr. Bennett (and the Canadian government) of intervening in Orthodox Church affairs and that this "will send alarm signals to all Orthodox Churches in Canada." The defence of religious freedom is one of the prime values of Canadians and no other community except the Russian Congress (and Fr. Vladimir Malchenko, on a personal level) seems to be alarmed at Dr. Bennett's criticism of Mr. Putin's policies.

Dr. Andrew Bennett speaks of dialogue between religious communities. The Russian Congress, too, spoke of an, alas, interrupted dialogue with the Ukrainian Canadian Congress. Dialogue is indeed important and it is in this spirit that we respond to Fr. Vladimir Malchenko. True dialogue, we remind Fr. Vladimir, requires good will and honesty, otherwise it is mere argumentation which resolves nothing.

In the spirit of the present season of fasting before the approaching Feast of the Nativity, we seek to hear and proclaim the life-changing message of the Angels who greeted the Shepherds of Bethlehem: "Glory to God in the highest! Peace on earth. Good will to men." May that peace and goodwill continue to flourish, for the glory of God, in our Canadian society, and may it touch all regions and all peoples of our ancestral homeland, Ukraine!

—Briefing and Information Team of the Ukrainian Orthodox Church of Canada
Rt. Rev. Mitred Archpriest Dr. Ihor Kutash
Rev. Cornell Zubritsky

Як вітаються християни

■ Християни вітають один одного: Слава Ісусу Христу! А відповідають: Слава навіки!

Коли ми прикладаємося до Євангелії чи до хреста, священик говорить нам: Христос посеред нас! Відповідаємо: І є, і буде!

Але, у календарному церковному році є періоди, коли це привітання змінюється іншими. У різдвяний час, від свята Різдва Христового і до Стрітення привітання звучить так:

Христос народився! Відповідають: Славімо Його!

На свято Хрещення Господа нашого Ісуса Христа чуємо: Христос охрестився! Відповідають: У річці Йордані!

У Великодній час, від Великодня і до Вознесіння ми говоримо: Христос Воскрес! Відповідаємо: Воістину Воскрес!

Caroling Supports Ukrainian Soldiers

WINNIPEG, MB—Ukrainian youth from Winnipeg, Manitoba caroled at His Eminence Metropolitan Yurij's Residence in Winnipeg, Manitoba on Jan. 10, 2015. The 18 young Winnipeggers had been caroling throughout the Ukrainian community in Manitoba's capital over the Christmas-Theophany season to raise funds to support the medical needs of injured soldiers in Ukraine. By Theophany eve, the talented group had raised well over $2,000 for their humanitarian aid project. They also sang at the Holy Trinity Metropolitan Cathedral, St. Mary the Protectress Sobor and Holy Family care home. The students enthusiastically performed a selection of classic carols accompanied by an accordion. They completed their song selection with traditional greetings of well wishes. The youth were also visually creative. They created a traditional Vertep, or Nativity scene, with each group member dressed in a particular costume to tell the Nativity story. They included a kozak, a hutsul, Emperor Herod complete with his own guards, Death and Tribulation. The group was made up of youth from University of Manitoba's Ukrainian Students' Association, including theology students from St. Andrew's College, University of Manitoba students as well as youth from Ukrainian Orthodox Church of Canada parishes and Ukrainian Catholic parishes in Winnipeg. The students were inspired by our brothers and sisters in Ukraine. They adopted the theme of unity, not wishing to be divided along religious or political lines.

His Eminence Metropolitan Yurij and the carolers. **Photo: Oleh Romanyna**

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The Consistory of the Ukrainian Orthodox Church of Canada announces the publication of our calendar almanac

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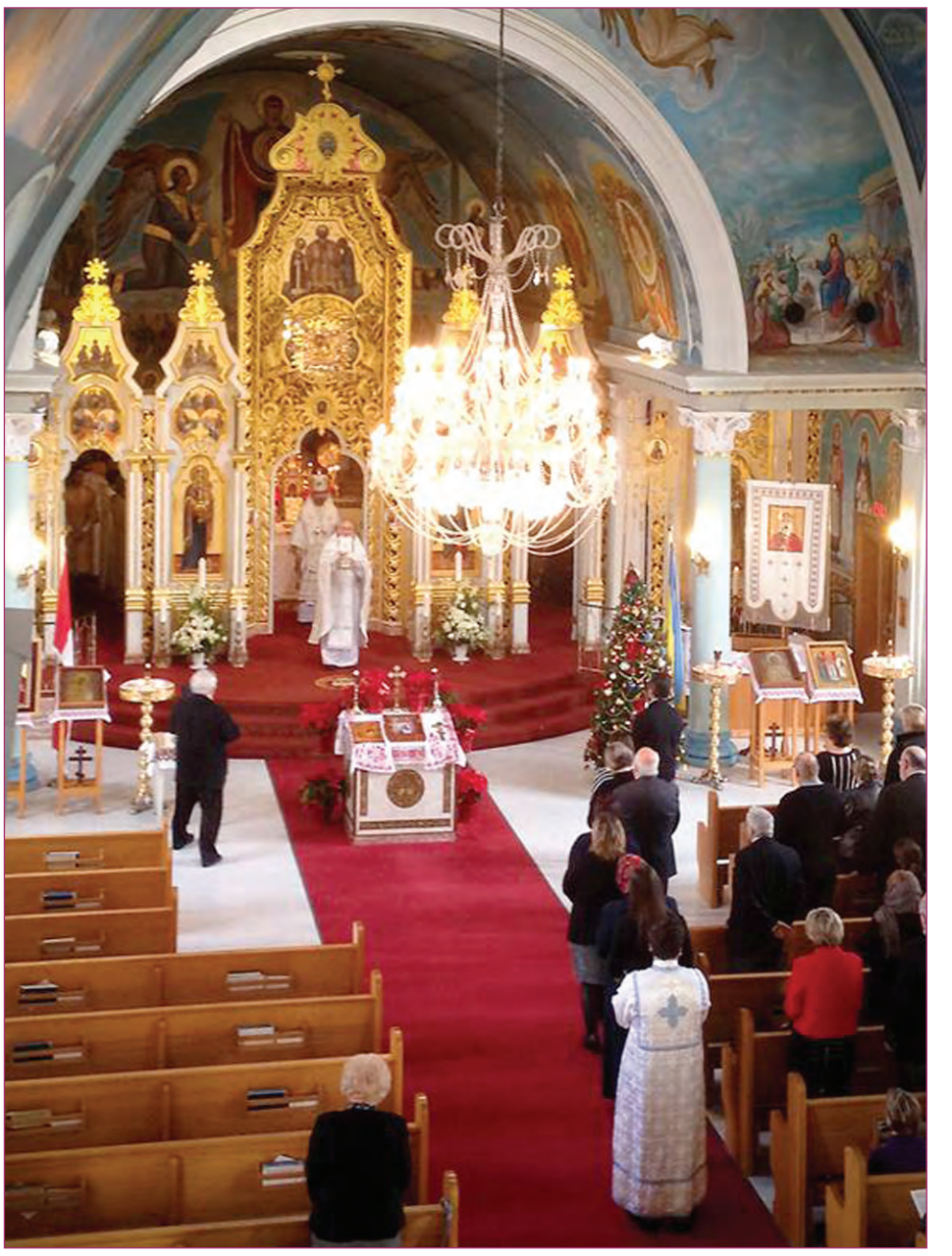
Deacon Ordination, *Hamilton, Ontario*

HAMILTON, ON—Subdeacon Lubomyr Hluchaniuk was ordained into the deaconate at St. Vladimir Cathedral in Hamilton, Ontario on Jan. 11, 2015. The ordination took place during the Hierarchical Divine Liturgy concelebrated by His Grace Bishop Andriy and local clergy. Deacon Lubomyr Hluchaniuk is continuing his theology studies at St. Andrew's College in Winnipeg, MB.



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What is the UOCCF?

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

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

For further information contact: **1-877-586-3093 or foundation@uoccf.ca.**

Що таке ФУПЦК?

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

Щоб зложити свій дар Фундації, просимо заглянути на нашу нову інтернетську сторінку: http://www.uoccf.ca і торкніть іконку **"Donate now through CanadaHelps.org".** Або вишліть свій чек на адресу: UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. Фундація радо приймає попередньо пляновані пожертви та пожертви від парафій та від їхніх зв'язкових організацій. Фундація дасть посвідчення для приходового податку.

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WE APPRECIATE YOUR SUPPORT!

Christian Persecution

Religious freedom in the world is under threat, stated His Royal Highness Charles, The Prince of Wales at the launching of the *Religious Freedom in the World Report* 2014 in London, England in November 2014. According to this report, 81 of the 196 countries in the world—an alarming 41% of the planet—have been identified as places where religious freedom is impaired or in decline. "It seems to me that our future as a free society—both here in Britain and throughout the world—depends on recognizing the crucial role played by people of faith," the Prince warned.

So grave is the situation today that His Royal Highness wished to make a special presentation of this report to Britain's parliamentarians and House of Lords. Prince Charles is a well-known champion of religious freedoms. He also takes a keen interest in Eastern Orthodoxy, having visited Mount Athos and other important Orthodox sacred sites. The Prince has become one of the most high-profile names to speak out about the persecution of Christians. This is the second year in a row that he has spoken at year-end receptions on Christian persecution and deteriorating religious freedoms. "It is an indescribable tragedy that Christianity is now under such threat in the Middle East—an area where Christians have lived for 2,000 years, and across which Islam spread in 700 AD, with people of different faiths living together peaceably for centuries."

Open Doors, the international Christian aid group that monitors Christian persecution worldwide, also released its 2014 report on religious persecution in November. Making the top 10 list of the World Watch List for Christian Persecution are: North Korea, Somalia, Iraq, Syria, Afghanistan, Sudan, Iran, Pakistan, Eritrea and Nigeria. Notably, many of these countries figure daily in the news where wars and conflict are being waged by militant fundamentalists.

What is Christian Persecution?

Christian persecution is any hostility experienced from the world as a result of one's identification as a Christian, explains Open Doors. Hostilities range from "mild" actions such as verbal harassment and unfriendly attitudes to hostile feelings and actions. In countries with moderate to high persecution ratings, Christians pay dearly for their beliefs, experiencing daily beatings, physical torture, confinement, isolation, rape, severe punishment, imprisonment, slavery, discrimination in education and employment and even death. According to The Pew Research Center, over 75% of the world's population lives in areas with severe religious restrictions, and many are Christians. According to the US Department of State, Christians in more than 60 countries face persecution from their governments or surrounding neighbours simply because of their belief in Jesus Christ. "The modern persecutors of Christians do not ask which church their victims belong to," Ecumenical Patriarch Bartholomew commented during his meeting with Pope Francis in Istanbul in November 2014. "The unity that concerns us is regrettably already occurring in certain regions of the world through the blood of martyrs." The Ecumenical Patriarch and Pope of Rome have met three times last year with global Christian persecution at the top of their agenda.

Who is being persecuted?

Almost every identifiable faith group experiences some degree of persecution somewhere in the world, notes the *Religious Freedom in the World Report*. However, Christians remain the most persecuted faith in the world. Open Doors estimates that 100 million Christians around the globe are currently suffering moderate to severe persecution.

Why are people being persecuted?

Authoritarianism, extremism and a lack of basic human rights are at the heart of religious persecution. The *Religious Freedom in the World Report* explains that of the 20 countries with high levels of persecution in their ranking system, 14 are linked to extremist Islam and 6 to authoritarian regimes. However, even in the Western World people of faith feel pressure due to the competing claims of increasingly secular and atheistic societies. There are numerous reasons why Christians are persecuted, Open Doors has determined. In some countries, severe abuse of Christians takes place under authoritarian governments. For example, authoritarian governments in North Korea and other communist countries seek to control all religious thought and expression as part of a comprehensive plan to control all aspects of political and civic life. Those with religious beliefs that appear to challenge loyalty to the rulers are regarded as enemies of the state. Some societies are openly hostile towards non-traditional and minority religious groups, resulting in Christian persecution. For example, this can be seen in Niger where over 98% of the population is Islamic. Islam in West Africa has become more extreme in the past 2 decades, explains Open Doors. This has given rise to groups that attempt to restrict the freedoms of more moderate Muslims and minority religious groups like Christians. In Nigeria Boko Haram, designated by Canada and other countries as a terrorist organization, has carried out particularly violent persecution and human rights abuses. The lack of basic human rights is another significant contributor to persecution in some countries. For instance, in Eritrea, there are violations of the freedom of expression, assembly, and religious belief and movement, in addition to extrajudicial killings, enforced disappearances, extended detention, torture and indefinite national service, which cause many Eritreans to flee the country.

Why We Need to Help the Persecuted

During his presentation in November, Prince Charles used his voice of authority to call on religious leaders and governments of the world to speak up for and protect those being persecuted for their religious beliefs and to ensure human rights are upheld in their countries. The Bible also extends a timeless call to the generations to be a voice for the voiceless. "Stand up for those who are weak and for those whose fathers have died. See to it that those who are poor and those who are beaten down are treated fairly." (Ps 82:3) As Christians, we are called to take a stand for our persecuted brothers and sisters in Christ. "Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering." (Heb 13:3)

Open Doors notes that persecuted Christians have much to teach others. What are some of the things that we in democratic countries can learn from the faith of the persecuted? "Blessed are those who are persecuted because of righteousness, for theirs is the Kingdom of heaven." (Mt 5:10) It is through hardship that we come to know God deeply. According to Open Doors' Christian aid programs, when times get really tough, we discover more about God and His works. Christians, who have endured persecution for their faith, know this well. God is able to give courage, peace and even joy to stand strong through the storm. It is through these storms that believers discover God's love in new and powerful ways. True empowerment does not come from human means, but through Christ alone, says the UK organization. It often takes being at our weakest point to realize this. Open Doors goes on to note that persecuted Christians, no matter their country of origin, ask us to pray not for an end to their persecution, but so that they may strongly withstand this oppression and overcome the trials that they face in order to glorify God.

Today, as the *Religious Freedom in the World Report* shows, many people live under governments that abuse or restrict freedom of religion. Christians in such areas suffer deeply and are denied basic human rights and freedoms. Freedom of religion is inherent, like all freedoms of thought and expression. Religious beliefs are so important because our faith helps to define us. They serve as a foundation for our value system, what we make important in our lives and how we contribute to our societies.

—www.opendoors.org; www.un.org, www.religion-freedom-report.org.uk

Grim Facts

- 322 Christians are killed for their faith each month
- 214 churches and Christian properties are destroyed each month
- 77 forms of violence are committed against Christians each month. These include beatings, abductions, rapes, arrests, forced marriages.

—www.opendoors.org

In Trouble for Faith

The six categories of Christians who are most likely to be persecuted today are:

1. *Christians attending church in North Korea.* It is illegal in North Korea to gather to worship and the state is fanatical about rooting out secret Christians.
2. *Muslims in Islamic states.* Muslim states forbid conversion away from Islam.
3. *Christians evangelizing in Muslim-dominated areas.* Even in countries with a Christian majority, missionaries are often not welcome in Muslim-dominated areas, such as Nigeria, Kenya and Tanzania.
4. *Hindu believers* in the more lawless states or Hindurun states of India and missionaries can be very badly beaten for their witness. 7 states in India have anti-conversion laws.
5. *Christians of historic tradition in the Middle Eastern states* affected by the Arab Spring are under great pressure.
6. *Believers who have left the Orthodox Church in Ethiopia.* In Ethiopia many Christians have been persecuted by other Christians.

—www.opendoors.org

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Christmas Carols at the Prime Minister's Residence

■ **OTTAWA, ON**—Carollers from the Ukrainian Canadian community in Ottawa, Ontario performed *Koliady* and *Shchedrivky,* the traditional Ukrainian Christmas carols, at the Prime Minister's residence on January 8, 2015. The carollers arrived at 24 Sussex Drive, the official residence of the Prime Minister of Canada, at 6:00 p.m. They greeted Mrs. Laureen Harper with the traditional greeting Христос народився! *(Khrystos Narodyvsya)*, or Christ is born! They asked, "Do you accept carollers?" Mrs. Harper invited the group into her home and the carollers sang *Добрий вечір тобі (Dobriy vechir tobi).* The carollers then performed *По всьому світі (Po Vsiomu sviti).* This was followed by a traditional Ukrainian Christmas greeting, віншування, called *"vinshuvannya"* recited in English by Michael Reshitnyk.

The singers then concluded with Ha *Святий Вечір (Na sviatiy vechir)*, followed by *Щедрик (Shchedryk),* the well-known Carols of the Bells and *Щедрий вечір, добрий вечір (Shchedriy vechir, dobriy vechir).* The carollers concluded by offering the final greetings of well-wishes. Mrs. Harper graciously provided to the carollers hot chocolate, tea and homemade *rohalyky,* a sweet rolled pastry. This carolling was organized by the National Office of the Ukrainian Canadian Congress. The carollers were members of the AKORD choir. Carolling from house-to-house is a custom of the Nativity season which remains popular among the Ukrainian community in Canada.

STATEMENT
by the Prime Minister of Canada
marking the celebration of Christmas
by Eastern Catholic and Orthodox Christians

Prime Minister Stephen Harper January 7, 2015 issued the following statement on the celebration of Christmas by Eastern Catholic and Orthodox Christians according to the Julian calendar:

"Today, I extend my very best wishes to Eastern Catholic and Orthodox Christians in Canada and around the world celebrating the birth of Jesus Christ.

"Christmas is one of the most sacred feast days for Christians, a special time of year with many important traditions when family and friends gather to rejoice in the birth of Christ and recall the hope that it continues to inspire.

"This season is also an opportunity when we can reflect on those who are less fortunate than ourselves, both at home and abroad, and give thanks for the religious freedom we have in Canada.

"On behalf of my family, I wish all those celebrating this great holy day a Merry Christmas and much happiness, health and peace in the year ahead."

Internment Stamps now available

■ **OTTAWA, ON**—A stamp commemorating the 100th anniversary of Canada's First National Internment Operations is available for purchase. During the First World War, thousands of Canadians, many of them of Ukrainian heritage, were designated "enemy aliens" and incarcerated under the War Measures Act in 24 internment camps across Canada. The Endowment Council of the Canadian WWI Internment Recognition Fund undertook to design a Canada Post Picture Postage Permanent Stamp as part of their efforts to ensure that the story of Canada's First National Internment Operations of 1914-1920 receive proper recognition among Canadians. The Ukrainian Canadian Congress has organized these stamps to be made available to the general public through a grant by the Endowment Council of the CFWWIRF.

—Canadian First World War Internment Recognition Fund

Rally Supports Captured Ukrainian Pilot

■ **WINNIPEG, MB**—A rally to demonstrate support for Ukraine's captured pilot Nadiya Savchenko was held at the Manitoba Legislature in Winnipeg, Manitoba on January 26, 2015. His Eminence Metropolitan Yurij attended the rally and spoke to the gathered Ukrainian community. Nadiya Savchenko is a Ukrainian military pilot and was elected to the new Ukrainian parliament in November. The Ukrainian parliament also elected her as their representative to the Parliamentary Assembly of the Council of Europe, which ratified her as its representative on Jan. 26. To coincide with PACE's review of Nadiya's case on Jan. 26, this day was declared a day of international support for Nadiya. She was taken hostage by Russian-backed terrorists in Luhansk oblast in Ukraine in June 2014. She was

illegally taken to Russia where she was placed under arrest on alleged charges of killing two Russian journalists and has been illegally imprisoned in Moscow. Ukrainian security services evidence shows that Nadiya had already been captured and was been transported to Russia when the journalists died. To protest Nadiya has been on a hunger strike since Dec. 13, 2014.

Photo: Norbert Iwan

Major Funding for National Holodomor Education Tour

■ **TORONTO, ON**—Funding for the Holodomor National Awareness Tour, an initiative to raise awareness among Canadians about one of the greatest crimes in human history, was announced by Jason Kenney, Minister for Multiculturalism on Jan. 13, 2015. The Tour is expected to begin in Spring 2015. It has also garnered support from organizations such as the Ukrainian Canadian Research and Documentation Centre, the Ukrainian Canadian Congress and the Holodomor Research and Education Consortium.

The Canada Ukraine Foundation will receive an investment of $1,459, 728 from Citizenship and Immigration Canada for the cross-Canada tour. The project will educate Canadians of all ages and backgrounds on this tragic historical event and highlight the importance of our shared values of freedom, democracy, human rights and the rule of law. The Holodomor resulted in the deaths of millions of people in Ukraine in 1932-1933. The famine was the direct result of a planned repression of the people of Ukraine for massively resisting the Stalinist state's collectivization of farming. Canada became the first country to officially recognize the Holodomor genocide in 2008.

—Press Centre for the Ministry of Multiculturalism

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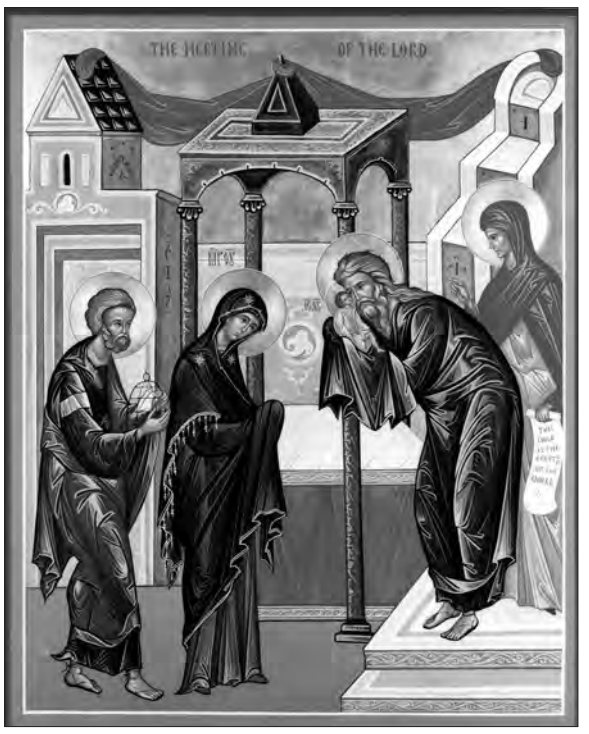
The Visnyk / The Herald greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs of a resolution of **300 dpi** or higher. In addition, the photograph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

The Meeting of the Lord



According to the Gospel of St. Luke (2:22-40), Mary and Joseph took the Baby Jesus to the temple in Jerusalem 40 days after His birth to perform the ritual of the redemption of the firstborn son. This was done in obedience with the Law of Moses for all Jewish children. In our church we celebrate this day as part of the observances that began with the Nativity of Christ, His Circumcision and His Baptism. This holiday falls on February 15. Mary and Joseph were faithful Jews and observed their religious customs according to God's laws. They also needed to bring an offering with them. If a family was rich they would bring a lamb, but if they did not have much money, God allowed them to bring two birds called turtle doves. Joseph and Mary were not wealthy so they took two turtle doves with them as a sacrifice at the temple.

At that time, there was an elderly man living in Jerusalem whose name was Simeon. He loved God and was able to hear God's voice which told him that he would not die until he had seen the Messiah with his own eyes. One day, as he stood in the temple, he saw a young women carrying a baby in her arms come through the doors. Immediately, he knew that this was the Child that God had promised. He took the Baby in his arms and began to praise God. These are the words he said from St. Luke 2: 29: "*Lord, now You are letting Your Servant depart in peace, according to Your word.*" These words called the Canticle of Simeon are sung at evening Vespers in the Orthodox Church. Try to find them in your Bible.

You should also know that you were brought into the church when you were baptized. Your parents presented you to the Lord. The priest may have taken you into his arms and brought you to the altar offering prayers on your behalf. During the Sacrament of Baptism, prayers were said on your behalf so that you would accept Christ as your Lord and Saviour. You became a member of the Church of God.

Dobrodiyka Jane

Стрітення Господнє

Це свято відзначається на 40-ий день після Різдва у пам'ять про те, як Свята Діва Марія принесла до Єрусалимського храму Ісуса Христа, щоб присвятити Його Богові. В Єрусалимі жив тоді старший, дуже побожний муж Симеон. Бог об'явив йому, що він не вмре доти, доки не побачить на своїх очах Христа Спасителя. Коли Пречиста Діва Марія принесла маленького Ісуса до храму, то Дух Святий об'явив Його Симеонові, і він взяв дитинку на руки й радісно промовив: "Нині відпускаєш слугу Твого, Владико. По слову Твоєму заспокоєним. Бо бачили очі мої спасіння Твоє." Правдивий Симеон пізнав, що маленький Ісус був тим Спасителем, якого Бог обіцяв.

The Symbols of the Feast Day of the Meeting of the Lord

The Feast Day of the Meeting of the Lord, *Strittenya* in Ukrainian, bring to an end the Nativity cycle of feast days. This feast day takes place on February 15, which is 40 days after the feast day of the Nativity. Like the Nativity, the Meeting of the Lord reveals the divinity of the Lord. Its name symbolizes the meeting of the Son of God and His Holy Mother with the venerable Simeon, who recognized His divinity.

The blessing of candles takes place on the feast day of the Meeting of the Lord. This custom remind us on this feast day that Jesus Christ is the Light of light, "a light in the darkness." This rite comes to us from the 10th C. It teaches us that we should dedicate our whole life to follow Jesus Christ, Who illuminates the way for our life with His example and teachings. After they are sanctified, the *Strittenya* candles are taken home and used for prayer in various times of need. The light of a candle symbolizes Jesus Christ Who said, "I am the Light of the world." During the blessing of the candles, the priest says, "O Lord, Jesus Christ, the True Light that shines on each of person in this world. Send Your blessings upon these candles and sanctify them by the light of Your grace." The feast day candle is a powerful symbol of the illumination of our hearts by the Holy Spirit.

The Church Candle

The custom of lighting candles in church was adopted into Ukrainian tradition from Greece. Candles and oil lamps were used in the first churches in the early centuries of Christianity. There were both practical and symbolic reasons for their use. Due to persecution, the early Christians gathered to pray and hold worship services in the underground catacombs and caves, often at night. There was a practical need for candles in these dimly lit places.

There is an important spiritual reason for lighting candles. Teachers of the Church remind us that no liturgy is conducted without candles being lit. The light of the candles symbolize Christ. We would be lost in darkness without His Uncreated Light, even in daylight. We light candles to place before icons of the Saviour, the Theotokos and the relics and icons of the many saints. The candlelight signifies the light that illuminated the saints.

The candle and oil lamps themselves are symbolic. Beeswax and oil in early Christianity were sacrificial donations from the faithful in the temples. Pure beeswax signifies the purity of the person bringing this sacrifice. Beeswax is brought as a sign of our repentance and willingness to be faithful to God in the future. Burning a beeswax candle in which the fire transforms the wax indicates the transformation of an earthly person into a new being by the fire and warmth of God's love and grace.

Why do we place candles in church? The candles that we buy in church to put in the candle holders near icons is our voluntary sacrifice to God and His Church. A donation or sacrifice is something that people willingly give without receiving any equivalent material gain in return. This sacrifice is a gift signifying the warmth of our love to the Lord, the Theotokos, the saints and angels—those to whom we place candles and pray.

Sometimes, people get caught up in the symbol or act itself, attributing special properties to the candle. However, it is important to note that the candle is only a symbol for the immaterial—our love and sacrifice to God. A candle means nothing without fervent faith and love in our hearts. Further, it does not matter whether the candle is large or small, expensive or not, or how many candles are used.

When placing candles in church for the health and well-being of others, it is customary to place them before the Saviour, the Theotokos or other saints and say, "O holy and God-pleasing *(name of the saint)*, pray to God for me, a sinner, *(your/others' name)*." Or in Ukrainian, "Святий угоднику Божий *(ім'я)*, моли Бога за мене грішного(у) *(або ім'я того, за кого молитесь)*". Our prayers will be heard if they are made with faith in their intercession before God.

When placing candles in church for the eternal memory of the reposed, it is customary to place them on a small square table with the crucifix called a *kanun*. We pray for the eternal repose in the Kingdom of God of the souls of our family and friends, saying, "O Lord, remember the reposed servant of God *(name)* and forgive their transgressions, voluntary and involuntary, and grant them the Kingdom of Heaven." In Ukrainian this is, "Пом'яни, Господи, спочилого раба Твого *(ім'я)* і прости його прогрішення, вільні і невільні, і даруй йому Царство Небесне." In Ukraine the custom is to bring various food products in addition to lighting a candle. This is an ancient Christian practice deriving from the agape meal following worship services. Foods such as bread, biscuits, sugar, lamp oil and olive oil would be brought in memory of the reposed. Both the candle and food items are brought with a sincere heart and genuine desire to make a sacrifice in memory of the reposed.

—www.archangel.kiev.ua

Intentional Orthodox Parenting

■ In our world there are endless opportunities to help our children excel. If they are musicians, there are voice lessons, state honour programs and special bands to help them make the best musical groups. If they are athletes, just pick a sport. There are private lessons, clinics, specialized equipment—all designed to get them from the worst team to the varsity team in no time. If it is academics, there are tutors, enrichment groups and advanced placement classes ready-made to get our children into the right groups of friends! Is this intentional parenting? Absolutely! Not to beat ourselves up, we also do the right things to get our children into the Church. We bring them to church, to Sunday school, and youth groups.

Are we as intentional about our children's spiritual lives as we are about the secular world? Which really gets the priority? Are we going for their spiritual well-being in the same way that we are going after their worldly ambitions? I would argue that, more often than not, the answer is no. I believe that this is unintentional and most likely unrecognized. What if we felt as strongly about missing a feast day liturgy as we do about missing an important hockey practice? What if we worked with our children to memorize prayers after the Holy Communion as diligently as we do with their Spanish vocabulary?

The parenting challenge is not new. In the 4th century St. John Chrysostom was teaching parents about this same trap: "We spare neither labours nor means in order to teach our children secular sciences, so that they can serve well their earthly authorities. Only the knowledge of the holy Faith, the service of the Heavenly King are a matter of indifference to us. We allow them to attend spectacles, but we care little whether they go to Church and stand within in it reverently. We demand an account from them of what they learned in their secular institutes—why do we not demand an account from them of what they heard in the Lord's house?" *(Homily 21 on the Epistle to the Ephesians)*

My husband and I believe that one of the best ways to learn great parenting tips is to be open to the experience of others. We married later in life, and, being involved in Church youth ministry, we had watched many families raising children in the Church. Why did some children remain connected to the Church later in life? We decided to ask—not exactly a formal research study but we learned many things. In doing so, we found an interesting common denominator: Families spending their free time with other Orthodox families, and trying to live the life of the Church, were more likely to have their children more connected to the Church later in life. We were not surprised at the living-the-life-of-the-Church portion, and we were working on that, but we were curious about the fellowship part. We had a strong extended family, which provided Orthodox fellowship. As we looked around with our young children, we realized that much of our free time was spent with the hockey team, the baseball team and school friends. Wonderful, and many times Christian, people, but we were not enjoying fellowship with our Orthodox friends in places outside the coffee hour and a few events during the year.

We decided we needed to become more intentional Orthodox parents—ones that lived in the world, but were willing to struggle to keep God and His Church in our forefront. What a project! What did it mean to us to become more intentional Orthodox parents?

We began by looking to our own lives. We needed to be intentional in our own Orthodox lifestyle.

- Were we trying to develop a relationship with Christ in prayer?
- Were we going regularly to confession with a spiritual father as we might go to a personal trainer to improve our physical conditioning?
- Were we attending liturgy on a regular basis and arriving on time?
- Were we working on the virtues in our lives—kindness, patience, peace, self-control?

If we answered no to these questions, how would our children learn from our example? In my life, my parents modeled this for me and my siblings. Were we modeling this for our children?

It is more than being a church-going family—we need to also have a Christ-centred home. What does that mean? The liturgical, sacramental and ascetical practices that are given to us by the Church to help us stay on the road to salvation need to be evident in our daily lives. Our children not only need to watch us model the faith, but they also need to understand why we do it. For example, we need to remember to say prayers with our daughter when she feels hurt by friends. In doing this, we hope that when she is an adult—and experiencing the inevitable hurts life has to offer—she will have learned to turn to God first for comforting. When my son and I have a knock-down, drag-out argument, he not only needs to understand that he should go to confession, but he also needs to see me go. When he becomes an adult and does something he is not proud of, hopefully, he will know that confession is what brings us closer to God. If we are on time to everything but church services—movies, doctor appointments, practices—what message are we sending to our children about the importance of church? This is a lifestyle that takes daily thought and effort.

Once we examine our own spiritual lives, we need to frequently connect with other Orthodox Christians—to live in community. We had many wonderful friends in the parish, but hardly spent any time together outside of church activities. We asked ourselves, "Why not meet them for coffee or do a couples' date night?" We made a commitment to develop more of these friendships.

As for our children, did they have close friends in the Church? Not always. When they did, we began to suggest and plan more activities with those children and their families. For one of our sons, there were not many boys his age active in the parish. We asked the Church school teacher for the list of children not attending class regularly. We tried to find some of them in our area and began to make connections. We offered to pick up children for the youth group and we offered our home for events. We encouraged other families to send their children to camp with our children. In time, we began to have close friends that we were spending time with other than just Sundays!

We took it one step further. Our parish decided to start fellowship groups in neighbourhoods around town. Once a month, seven or eight families would gather for dinner, fellowship and a short, real-life spiritual discussion. We hosted and found families with children our children's ages. For ten years, we have been having dinner and fellowship with this same group on an almost-monthly basis. All of this has made our Orthodox connections stronger. Why is this important?

- We need each other's help on the path to salvation. Being a Christian is not easy in today's world. Being with others gives us strength.
- When it is time to go to church, our children look forward to seeing their friends. It is not a battle to attend special services or activities at church.
- Our children realize they are not the only Orthodox children in the world. When our group gathers at our house, they see others fasting, praying and talking about God in times of joy and pain.
- Our children have friends in the Church with whom they can mature into adulthood.

It is okay for us to be bold! Our children are growing up in a non-Christian world. We need to be willing to work harder to keep Christ in the forefront of their lives—no one is going to do that for us! We need to be intentional now and pray that something God inspired us to do today will make a difference later.

There is no perfect roadmap for leading our children to salvation. There are too many variables. We can do this only with God's help and guidance. We only have so much time with our precious children, and God expects us to bring them to Him. We are again reminded of wise advice from St. John Chrysostom: "Your children will always be sufficiently wealthy if they receive from you a good upbringing that is able to order their moral life and behaviour. Thus, strive not to make them rich, but rather to make them pious masters of their passions, rich in virtues. Teach them not to reckon their worth according to worldly standards. Attentively watch their deeds, their acquaintances and their attachments—and do not expect any mercy from God if you do not fulfill this duty."

I humbly offer these reflections for you to consider as you raise your children in the faith.

—Cindy Karos,
Praxis magazine, Fall 2014

Молитва на благословення свічок

Господи Ісусе Христе, Істинне Світло, Ти освітлюєш кожну людину, яка приходить на цей світ. Поблагослови ці свічки і вчини так, щоб ми, освітлені світлом Святого Духа, впізнавали, що подобається Тобі, і могли колись оглядати сяйво Слави Твоєї, бо Ти живеш і Царюєш на віки вічні.

Амінь.

Леся Українка

Горить моє серце, його запалила
Гарячая іскра палкого жалю.
Чому ж я не плачу? Рясними сльозами
Чому я страшного вогню не заллю?

Душа моя плаче, душа моя рветься,
Та сльози не ринуть потоком буйним,
Мені до очей не доходять ті сльози,
Бо сушить їх туга вогнем запальним.

Хотіла б я вийти у чистеє поле,
Припасти лицем до сирої землі
І так заридати, щоб зорі почули,
Щоб люди вжахнулись на сльози мої.

1893

Ukrainka, Lesia
born February 25, 1871 in Zvyahel, Volhynia, and died August 1, 1913 in Surami, Georgia.

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In Memory of Dan Stasiuk

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JULY, 2014
$1,000.00
Order of St. Andrew, Calgary Chapter, Calgary, AB

CULTURAL PROGRAM

AUGUST, 2014
$2,000.00
SUS Foundation of Canada, Toronto, ON

SEPTEMBER, 2014
$570.00
Jennifer Osachuk, Winnipeg, MB
$500.00
Andy Kaye, Winnipeg, MB
$400.00
Evelyn Wasylyshen, Winnipeg, MB
$200.00
Lora Monastyrski, Winnipeg, MB
St. Mary the Protectress Villa, Winnipeg, MB
$150.00
University of Manitoba Faculty Association, Winnipeg, MB
$50.00
UWAC Lesia Ukrainka, Transcona, Winnipeg, MB

EMMANUEL & ANNA MANCHULENKO MEMORIAL FUND

SEPTEMBER, 2014
$100.00
The Winnipeg Foundation, Winnipeg, MB

ESTATE DONATION

JULY, 2014
$2,000.00
Estate of Mary Stratychuk, Gimli, MB

SEPTEMBER, 2014
$150.65
Estate of Anne Krawetz, Edmonton, AB

NOVEMBER, 2014
$30,503.95
The Okrusko Trust, Portland, OR

KHRAM

NOVEMBER, 2014
$100.00
O. Hlynka, Winnipeg, MB

DECEMBER, 2014
$2,000.00
Order of St. Andrew, Winnipeg Chapter, Winnipeg, MB
$250.00
Paul & Elaine Holowach Amiot, Calgary, AB
V. Rev. Fr. Roman & Dobr. Genia Bozyk, Winnipeg, MB
Dr. Denis & Tricia Hlynka, Winnipeg, MB
$200.00
Arlis Prozenko, Ottawa, ON
$100.00
His Eminence The Most Rev. Metropolitan YURIJ (Kalistchuk), Winnipeg, MB
Dr. Oleh & Bonnie Gerus, Winnipeg, MB
Pauline Ignash, Winnipeg, MB
Paul & Helene Lucko, Portage la Prairie, MB
Peter & Mary Maruschak, Winnipeg, MB
Marika Panchuk, Winnipeg, MB
Boris & Elaine Salamon, Winnipeg, MB
Walter Wawruck, Vancouver, BC
$75.00
Rosanne E. Maluk, Saskatoon, SK
$50.00
Maurice Bugera, Winnipeg, MB
Rt. Rev. Fr. Victor & Dobr. Marusia Lakusta, Winnipeg, MB
William Solomon, Winnipeg, MB
$40.00
Linda Lazarowich, Winnipeg, MB
$25.00
Anonymous, Winnipeg, MB
$20.00
Steve & Diane Hinkewich, Winnipeg, MB
Michael Kupiak, Winnipeg, MB
Paul & Lorraine Lasko, Winnipeg, MB

KOLIADA

MARCH, 2014
$500.00
Dr. Ehor W. Gauk, Edmonton, AB
$100.00
Rev. Theodore Efthimiadis, St. John, NB
Michael Zaleschuk, Regina, SK
John Zivku, Timmins, ON
$10.00
Edward E. Doholis, Mississauga, ON

NOVEMBER, 2014
$200.00
M. D. Hlynka, Winnipeg, MB
$100.00
A.C. Hlynka, Winnipeg, MB

(continued on p.21)

St. Andrew's College – Donations

continued from p.20

$100.00
O. Hlynka, Winnipeg, MB

DECEMBER, 2014
$500.00
Rozalia Kondra, Marusia Foster, St. Norbert, MB
$250.00
Dr. Denis & Tricia Hlynka, Winnipeg, MB
$200.00
Joe & Tess Achtemichuk, Portage la Prairie, MB
Alexander A. & Carole Romanyk, Winnipeg, MB
$100.00
Dr. Tony & Sharon Harras, Regina, SK
Grace Karpiak, Winnipeg, MB
Patricia & Michael Mychajlyszyn, Vancouver, BC
Rev. Fr. Ihor & Dobr. Jennifer Okhrimtchouk, Nepean, ON
Peter & Maria Prokopiw, Edmonton, AB
Paul & Darline Shelemey, Sturgeon County, AB
Robert & Donna Talbot, Ste. Anne, MB
Rev. Fr. Taras & Dobr. Sonia Udod, North Battleford, SK
Dr. Peter Walkovich, Pickering, ON
John Zivku, Timmins, ON
$50.00
Ben & Joan Hladun, Prince Albert, SK
Walter & Evangeline Manulak, Winnipeg, MB
J. P. Semeniuk, Burlington, ON
Syl Syrnick, Saskatoon, SK
$25.00
Emily Strutinsky, Winnipeg, MB
$20.00
Paul G. Saranchuk, Winipeg, MB

JANUARY, 2015
$100.00
Olga & Lubomyr Hluchaniuk, Hamilton, ON
Jessie Maranchuk, Dauphin, MB
Pauline Semenuik, Yorkton, SK
$75.00
Helen Senkiw, Saskatoon, SK
$50.00
Ted Kowal, Winnipeg, MB
George & Maria Kozak, Toronto, ON
John & Catherine Pankiw, Saskatoon, SK
Elaine Shuvera, Winnipeg, MB
Anne Zenchyshyn, Swan River, MB
$40.00
Orville Drobot, Mikado, SK
$25.00
Taras & Dorothy Korol, Canora, SK
Sofia Alice & David G Prociuk, Saskatoon, SK
Emily Samcoe, Saskatoon, SK

KUZYK STEPHEN & OLGA BURSARY

JULY, 2014
$4,724.02
Stephen & Olga Kuzyk Bursary Fund

LIBRARY DONATION

MARCH, 2014
$500.00
Vera Sluzar-Macintyre & B. Macintyre, Richmond Hill, ON

MAY, 2014
$22.99
V. Rev. Fr. Roman & Dobr. Genia Bozyk, Winnipeg, MB

JUNE, 2014
$147.65
V. Rev. Fr. Roman & Dobr. Genia Bozyk, Winnipeg, MB

LIBRARY FUND

APRIL, 2014
$500.00
Rt. Rev. Fr. William & Dobr. Maria Wasyliw, East St. Paul, MB
$350.00
Dr. Oleh & Bonnie Gerus, Winnipeg, MB

SEPTEMBER, 2014
$900.00
Terry & Vera Labach, Saskatoon, SK

DECEMBER, 2014
$25.00
M.D. Hlynka, Winnipeg, MB

MARCH MONTH

MARCH, 2014
$250.00
V. Rev. Fr. Roman & Dobr. Genia Bozyk, Winnipeg, MB
UOC of Holy Trinity, Lethbridge, AB
$200.00
Ukrainian Women's Association of Canada, Vancouver, BC
UWAC Olena Pchilka Branch, Yorkton, SK
$100.00
Grace Karpiak, Winnipeg, MB
Dr. Peter Sirko, Hamilton, ON
UWAC , Ottawa, ON
$50.00
Martin & Nell Chobotar, Vita, MB
Patrick & Helen Garrity, Winnipeg, MB
Dobr. Ann Hankavich, Independence, OH
Pauline Ignash, Winnipeg, MB
Emily Johnston, Windsor, ON
Albert & Cecilia Kachkowski, Saskatoon, SK
William & Sophie Rygus, Edmonton, AB
Walter & Victoria Zukiwsky, Edmonton, AB
$40.00
John Belseck, Edmonton, AB
$25.00
Nick & Natalie Heshka, Yorkton, SK
Olga Mukanik, Winnipeg, MB
Maria Zajcew, Winnipeg, MB
$20.00
Peter G. & Sylvia Geleta, Abbotsford, BC
Andrew W. & Claudia Serray, Winnipeg, MB
$10.00
John Franko, Saskatoon, SK

APRIL, 2014
$500.00
UWAC Lesia Ukrainka Branch, Two Hills, AB
$200.00
Joe & Tess Achtemichuk, Portage la Prairie, MB
Col. John S. & Nona G. Kark, San Diego, California
Rose Michalchuk, Edmonton, AB
Nadia & Igor Teslyuk, Toronto, ON
$100.00
Anastasia Craig, Reseda, CA
Shirley E. & Albert Michael Dorish, Abbotsford, BC
Stefan & Ludmilla Golub, Minneapolis, Minnesota
Alex & Pauline Lysak, Edmonton, AB
Peter & Maria Prokopiw, Edmonton, AB
Stella Swidinsky, Winnipeg, MB
Gloria Yaremenko, Winnipeg, MB
UWAC Lesia Ukrainka Branch, Fort Frances, ON
$50.00
Ted & Olga Bishop, Niagara Falls, ON
Bogdan & Irina Khrupalo, Winnipeg, MB
Walter & Lena Kotak, Winnipeg, MB
Michael & Olga Kurczaba, Calgary, AB
Tamara MacLellan, Anola, MB
Mark & Lillian Orydzuk, Edmonton, AB
Melvin J. & Maryann Pasichnuk, Airdrie, AB
Walter Stachnyk, Guelph, ON
Glen & Ethel Tacey, Strathmore, AB
Robert & Donna Talbot, Ste Anne, MB
Ludmilla Nela Weaver, Victoria, BC
UWAC Olha Kobylianska Branch, Sheho, SK
$40.00
Stephen & Mabel Gonta, Oshawa, ON
$35.00
Sonja & Joseph Galichowski, Two Hills, AB
Paul & Effie Yurkowski, Winnipeg, MB
$25.00
UWAC Olha Basarabowa Branch, Waskatenau, AB
$20.00
Kimberley Cochrane, St. Albert, AB
Mary Shulga, Whitby, ON
$15.00
Doreen Jurychuk, Hamilton, ON
$10.00
Anastazia Shinkewski, Saskatoon, SK

MAY, 2014
$500.00
Ukrainian Self-Reliance Association, Edmonton, AB
$200.00
UWAC MB Prov. Executive, Winnipeg, MB
$100.00
Diane Beldham, Hamilton, ON
William & Eunice Chornomud, Delta, BC
John & Nadia Tkaczuk, St. Catharines, ON
UWAC Lesia Ukrainka Branch, Dauphin, MB
$40.00
George & Rachel Melnychuk, Edmonton, AB
$25.00
Alyce Budinsky, Winnipeg, MB

MINI COLLEGE

AUGUST, 2014
$3,000.00
SUS Foundation of Canada, Toronto, ON

OSA-CONTINGENCY MAINTENANCE FUND

MARCH, 2014
$62.00
John & Doris Pawlyshyn, Parksville, BC

JUNE, 2014
$104.00
John & Luba Ewashko, Winnipeg, MB
Wolodymyr & Vera Senchuk, Winnipeg, MB

DECEMBER, 2014
$52.00
Steve & Diane Hinkewich, Winnipeg, MB

ORDER OF ST. ANDREW
MARCH, 2014
$150.00
Dr. Ehor W. Gauk, Edmonton, AB
Walter & Kay Lachman, Edmonton, AB
John William Moskalyk, Etobicoke, ON
$90.00
Steve & Jean Kobelka, Canora, SK
$85.00
William & Myroslawa Fodchuk, Edmonton, AB
$75.00
Wasyl Aleksiejewicz, Etobicoke, ON
Taras & Violet Bayda, Saskatoon, SK
William & Mary Baziuk, Edmonton, AB
Roman Chez, Vernon, BC
Nestor & Alice Chumer, St. Albert, AB
Morris & Daria Diakowsky, Toronto, ON
The Honourable Judge Russell & Joanna Dzenick, Edmonton, AB
Timothy N. Dzenick, Edmonton, AB
William M. & Melvina J. Fedora, Kamloops, BC
Paul Garrick, Sturgeon County, AB
Tom Gushattey, Edmonton, AB
Sylvia & Walter Killick, Sherwood Park, AB
Ivan Kupchenko, Sherwood Park, AB
William Lubka, Islington, ON
Subdeacon Paul & Anne Malysh, Vernon, BC
Ernest Stanley Matechuk, Kamloops, BC
Dr. Harry & Esther Mosychuk, Edmonton, AB
William & Tammy Muchichka, Mississauga, ON
Allan B. Pasichnyk, Kamloops, BC
John & Doris Pawlyshyn, Parksville, BC
V. Rev. Fr. Stephan & Dobr. Dianna Semotiuk, Edmonton, AB
Steve & Jean Snatinsky, Etobicoke, ON
Victor Sorochan, Logan Lake, BC
Prof. Paul & Anna Stelmaschuk, Kelowna, BC
V. Rev. Fr. Isadore & Dobr. Dianna Woronchak, Kelowna, BC
$50.00
The Honorable Mr. Justice Morris Perozak, Hamilton, ON
$25.00
Taras & Dorothy Korol, Canora, SK

APRIL, 2014
$75.00
Walter & Kay Lachman, Edmonton, AB

JUNE, 2014
$475.00
Dr. Alex & Victoria Olchowecki, Salt Spring Island, BC
$275.00
Andy Balavra, Toronto, ON
$225.00
Rt. Rev. Fr. Victor & Dobr. Marusia Lakusta, Winnipeg, MB
$150.00
Ivan Franko & Karen Yarmol-Franko, Etobicoke, ON
Stefan & Dr. Roma Franko, Etobicoke, ON
V. Rev. Fr. Gregory & Dobr. Brenda Mielnik, Winnipeg, MB
Wolodymyr & Vera Senchuk, Winnipeg, MB
$125.00
Steve & Diane Hinkewich, Winnipeg, MB
$90.00
Donald Sklaruk, Canora, SK
$75.00
William & Luba Drewniak, Winnipeg, MB
Joseph Koropas, Winnipeg, MB
Steve Matechuk, Melville, SK
William Michaluk, Toronto, ON
P. Palaschuk, Winnipeg, MB
Alexander A. & Carole Romanyk, Winnipeg, MB
Boris & Elaine Salamon, Winnipeg, MB
Wasyl & Stella Scherbatiuk, Winnipeg, MB
Andrew W. & Claudia Serray, Winnipeg, MB
Wes Shipowick, Milton, ON
Carl & Ruth Slegel, Yorkton, SK
Evhen & Sylvia Uzwyshyn, Winnipeg, MB
Peter Wertelecky, Etobicoke, ON
Stephen Yonka, Toronto, ON
$65.00
Wasyl Borodulia, Montreal, QC

JULY, 2014
$150.00
Borys & Gloria Ferbey, Edmonton, AB
Mykola Maskulka, Toronto, ON
$125.00
Dr. Ernest & Vivian Skakun, Edmonton, AB
$110.00
Harry Karasiuk, Edmonton, AB
Bill Labatiuk, Sherwood Park, AB
$85.00
Gerald Cebryk, Edmonton, AB
William & Myroslawa Fodchuk, Edmonton, AB
$75.00
His Grace Bishop ILARION (Rudnik), Edmonton, AB
Rev. Fr. Benny & Dobr. Lorraine Ambrosie, Edmonton, AB
Donald Chomyc, Edmonton, AB
Nestor & Alice Chumer, St. Albert, AB
Lawrence Dary, Edmonton, AB
Zenon & Rose Drul, Edmonton, AB
William Dymianiw, Edmonton, AB
Dr. Michael M. Fedoretz, Edmonton, AB
Ed Feniak, Edmonton, AB
Paul Garrick, Sturgeon County, AB
Steve & Emilie Gorgichuk, Edmonton, AB
Elaine Harasymiw, Edmonton, AB
John Harasymuk, Edmonton, AB
Fred Holowach, St. Albert, AB
Marshall M. Kachmar, Edmonton, AB
John & Natalie Karbashewski, Edmonton, AB
Mychaylo Khakaula, Etobicoke, ON
Sylvia & Walter Killick, Sherwood Park, AB
Gordon Koshman, Edmonton, AB
Dennis & Donna Kowalishin, Edmonton, AB
John Krewusik, Edmonton, AB
Ivan Kupchenko, Sherwood Park, AB
Walter & Kay Lachman, Edmonton, AB
Eugene & Olga Luchka, Edmonton, AB
Dr. Nestor Maslo, Edmonton, AB
Rodney Mauch, Edmonton, AB
Victor & Geraldine Nakonechny, Edmonton, AB
Walter Nychka, Edmonton, AB
Gordon & Marion Ostapchuk, Edmonton, AB
Bruce & Astrid Prytuluk, Edmonton, AB
Victor & Diane Pysyk, Edmonton, AB
Dr. Eugene W. & Jeanne Ratsoy, Edmonton, AB
Rt. Rev. Fr. Nicholas & Dobr. Genia Rauliuk, Edmonton, AB
Orest & Mickey Samycia, Edmonton, AB
Michael & Adela Sawchyn, Edmonton, AB
V. Rev. Fr. Stephan & Dobr. Dianna Semotiuk, Edmonton, AB
Steve Shewchuk, Edmonton, AB
Metro & Stephie Skoreyko, Edmonton, AB
Fr. Yuriy Suchevan, Edmonton, AB
George Tkachyk, Edmonton, AB
Eugene L. Topolnisky, Edmonton, AB
Steve & Mary Ann Tymchuk, Edmonton, AB
Emil & Orasia Yereniuk, Edmonton, AB
Orest Yusypchuk, Edmonton, AB
George & Gloria Zaharia, Edmonton, AB
Nick & Olia Zukiwski, Edmonton, AB
Michael Zukiwsky, Edmonton, AB
Walter & Victoria Zukiwsky, Edmonton, AB
Eugene & Christine Zwozdesky, Edmonton, AB
$70.00
John Belseck, Edmonton, AB
$25.00
Taras & Dorothy Korol, Canora, SK
In Memory of William Semeniuk

SEPTEMBER, 2014
$75.00
Leo Atamanchuk, Mississauga, ON
Eugene Serediak, Mississauga, ON

DECEMBER, 2014
$475.00
Nadia & Walter Semkulay, Calgary, AB
$175.00
Nick Topolnitsky, Calgary, AB
$100.00
Daniel Zukiwsky, Calgary, AB
$90.00
Eugene Stefaniuk, Osoyoos, BC
$75.00
Paul & Elaine Holowach Amiot, Calgary, AB
Maurice Bugera, Winnipeg, MB
Nick & Louise Chrapko, Calgary, AB
Greg & Michele Faryna, Calgary, AB
Dr. Oleh & Bonnie Gerus, Winnipeg, MB
Orest & Zennovia Haydey, Calgary, AB
Steve & Diane Hinkewich, Winnipeg, MB
Rt. Rev. Fr. Dr. Oleg A. & Dobr. Maria Krawchenko, Winnipeg, MB
V. Rev. Fr. Taras & Dobr. Donna Krochak, Calgary, AB
Osyp Mushka, Mississauga, ON
Walter & Anne Ozimko, Calgary, AB
Nestor Z. & Aka Papish, Calgary, AB
Don & Joan Popowich, Cochrane, AB
Fred & Geraldine Russin, Winnipeg, MB
Jerry & Tera Shuya, Calgary, AB
Dr. Wayne Woloschuk, Calgary, AB

PENDESHUK FAMILY FUND

OCTOBER, 2014
$1,223.82
The Winnipeg Foundation, Winnipeg, MB

PYSANKA

MARCH, 2014
$100.00
Maurice Lakusta, Winnipeg, MB
$50.00
Jennifer Osachuk, Winnipeg, MB

APRIL, 2014
$100.00
Jane M. Tymoshuk, Toronto, ON

MAY, 2014
$240.00
Mary Chubey, St. Malo, MB

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$20.00
Iris Johnson, Winnipeg, MB

JUNE, 2014
$50.00
Olga Kowcz, Montreal, QC

RT. REV. DMYTRO & DOBR. JUSTYNA LUCHAK SCHOLARSHIP

AUGUST, 2013
$150.00
Dobr. Jane Luchak, Winnipeg, MB
Myron Tarasiuk & Orysia Luchak, Winnipeg, MB
Taras & Karen Luchak, Winnipeg, MB

STADIUM PARKING

JUNE, 2014
$600.00
Cam Thang, Winnipeg, MB
$300.00
David Holm, Winnipeg, MB
Kevin Moist, Winnipeg, MB
Full Throttle Holdings Inc, Winnipeg, MB
Horizon International Distributors, Winnipeg, MB
$150.00
Robert Bard, St. Andrews, MB
Dan Bertrand, Winnipeg, MB
Emery Blais, Winnipeg, MB
Harvey & Margaret Dyck, Winnipeg, MB
Randy & Tammy Grieman, Winnipeg, MB
Lydia Harris, Winnipeg, MB
William James, Winnipeg, MB
Scott & Dana Jordan, Winnipeg, MB
Allen Kazina, Winnipeg, MB
Brian Kelsch, Winnipeg, MB
Joe Laufman, Winnipeg, MB
Rob Macdonald, Winnipeg, MB
Scott Malyon & Heather Short, Winnipeg, MB
Chris Martin, Winnipeg, MB
Gary McDonald, Winnipeg, MB
Jeff Mortimer, Winnipeg, MB
Bob Neufeld, Winnipeg, MB
Chris Osborne, Winnipeg, MB
Sean & Deborah Phillips, Winnipeg, MB
John Ploszay, Winnipeg, MB
Julie Roscoe, Winnipeg, MB
Michael Shumsky & Jan Gate-Shumsky Winnipeg, MB
Donald H. Smith, Winnipeg, MB
Andrew Stibbard, Winnipeg, MB
Greg & Sonia Udod, Winnipeg, MB
Blair Unsworth, Lorette, MB
Jeremy VanderZwan, Dugald, MB
Robert Vermette, Winnipeg, MB
Ron Waterman, Winnipeg, MB
All City Interiors, Winnipeg, MB
Hill Sokalski Walsh Trippier LLP Litigation Counsel, Winnipeg, MB

JULY, 2014
$15.00
1416564 Alberta Ltd, Cochane, AB
Jerry Berriault, Winnipeg, MB
Len Bowes, Winnipeg, MB
Wilf Entz, Winnipeg, MB
Andrew Patterson, Winnipeg, MB
Marc Pitre, Beausejour, MB
Ryan Ridge, Winnipeg, MB
Dr. J. Saranchuk, Winnipeg, MB
David Sitarik, Winnipeg, MB
Ryan Werbicki, Winnipeg, MB
Stephan Williams, Winnipeg, MB
Reliable Heating & Air Conditioning Ltd., Winnipeg, MB

SEPTEMBER, 2014
$150.00
David & Kathryn Johnston, Winnipeg, MB

OCTOBER, 2014
$150.00
Bradley Kiene, Winnipeg, MB

UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

NOVEMBER, 2014
$250.00
UWAC MB Prov. Executive, Winnipeg, MB

ST. ANDREW'S FOUNDATION

DR. PETER & ROZALIA KONDRA SCHOLARSHIP FUND

NOVEMBER, 2014
$2,000.00
Dr. & Mrs. Peter M. Kondra, Stoney Creek, ON

FOUNDATION - DONATION RECEIVED

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

FOUNDATION - DOREEN & SANDY KEIR AWARD

DECEMBER, 2013
$12,413.10
Doreen & Sandy Keir, Manotick, ON

DECEMBER, 2014
$12,573.94
Doreen & Sandy Keir, Manotick, ON

FOUNDATION-MACENKO CHAIR OF UKRAINIAN CHURCH MUSIC

NOVEMBER, 2014
$295.00
Paul & Elaine Holowach Amiot, Calgary, AB
$250.00
Daniel Zukiwsky, Calgary, AB
$240.00
Greg & Michele Faryna, Calgary, AB
$190.00
Anonymous, Winnipeg, MB
$165.00
Jules & Thereasa Klepak, Calgary, AB
$155.00
Jerry & Tera Shuya, Calgary, AB
$145.00
Marjorie Hnatyshen, Calgary, AB
$135.00
Percy & Laudie Collins, Calgary, AB
Nadia & Walter Semkulay, Calgary, AB
$100.00
Maryann Kowalsky, Calgary, AB
Marlene Mysak, Calgary, AB
$90.00
Albert & Olga Boykiw, Calgary, AB
Orest & Zennovia Haydey, Calgary, AB
William & Jean Holuk, Calgary, AB
Volodimir Kiselyov, Calgary, AB
V. Rev. Fr. Taras & Dobr. Donna Krochak, Calgary, AB
Michael & Olga Kurczaba, Calgary, AB
Ron Kurczaba, Calgary, AB
Alex & Vivian Mckee, Didsbury, AB
Steve & Nadiya Melynchuk, Calgary, AB
Nestor Z. & Aka Papish, Calgary, AB
Don & Joan Popowich, Cochrane, AB
Orest & Anna Skibinski, Calgary, AB
Barry & Pat Slusarchuk, Calgary, AB
Gregory P. Syrnick & Lorilee M. Chomik, Calgary, AB
Glen & Ethel Tacey, Strathmore, AB
Nick Topolnitsky, Calgary, AB
Dr. Wayne Woloschuk, Calgary, AB
$50.00
Marla Belsheim, Calgary, AB
Walter & Anne Ozimko, Calgary, AB
$45.00
Jean A. Mekitiak, Calgary, AB
Olga Nikolaeva, Calgary, AB
Galina Oberberger, Calgary, AB
$30.00
Leonard Yamniuk, Calgary, AB

FOUNDATION - ROSE FARYNA BURSARY

APRIL, 2014
$5,000.00
Estate of Rose Faryna, Edmonton, AB

METR. ILARION CHAIR -UKRAINIAN ORTHODOX STUDIES

DECEMBER, 2014
$100.00
Dr. Roman & Anastasia Yereniuk, Winnipeg, MB

REV. DR. SERHIJ & ANNA GERUS SCHOLARSHIP

NOVEMBER, 2014
$50.00
Marusia Zurek, Winnipeg, MB
In Memory of Dr. Iraida & Prof. Michael Tarnawecky

UOCC Foundation Holds Annual Meeting

■ **WINNIPEG, MB**—The 2014 Annual General Meeting of the Ukrainian Orthodox Church of Canada Foundation was held on Saturday, December 13, 2014, at St. Andrew's College, Winnipeg, Manitoba with members from across Canada in attendance.

The meeting was advised that the total assets of the Foundation were $1,852,076.00, with grants totaling $37,000.00 having been paid out during the fiscal year ended September 30, 2014. Walter Saranchuk, president and chair of the Board of Directors, expressed thanks to all those who supported the Foundation through donations in 2014.

The following is a list of directors elected to the board of the Foundation for 2015, with Walter Saranchuk having been re-elected as president: Vasyl' Balan, Winnipeg, MB; Ted Cholod, Vancouver, B.C.; Yoris Gella, Montreal, QC; Ernest Skakun, Edmonton, AB; Oleg Holowaty, Toronto, ON; Rich Horocholyn, Winnipeg, MB; John Jurychuk, Hamilton, ON; Geraldine Nakonechny, Edmonton, AB; Roman Nychuk, North Battleford, SK; Joanne Rak, Kelowna, B.C.; Walter Saranchuk, Winnipeg, MB; Tania Willumsen, Calgary, AB.

Two directors appointed by the Consistory Board of the Ukrainian Orthodox Church of Canada also serve on the Board: Rt. Rev. Protopresbyter Victor Lakusta, Chancellor, Winnipeg, MB and Very Rev. Archpriest Taras Udod, North Battleford, SK.

The meeting was informed that the focus of the Foundation in 2015 will be to expand its exposure and to increase the capital base of the Foundation to allow for more grants to be paid in support of meritorious projects and endeavours undertaken within the Ukrainian Orthodox Church of Canada community.

All members of the Ukrainian Orthodox Church of Canada are members of the Foundation, and every indication is that they are becoming increasingly aware of the success of the Foundation since being incorporated a dozen years ago.

Монастир Івана Милостивого у Малих Загайцях

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

Коли хоче хто йти вслід за Мною,—хай зречеться самого себе, і хай візьме свого хреста, та й іде вслід за Мною.

Мт. 16. 24.

1. Над берегами річки Вілії

■ Історична Крем'янеччина—складова частина Волинської землі. З незапам'ятних часів славилася вона своїми святинями: печерними і наземними монастирями, храмами, чудотворними іконами. Майже через усю Крем'янеччину простяглися пасма невисоких гір, які своєю природною красою і захищеністю приваблювали до себе далеких наших предків, які оселялися тут біля мережі річок, над берегами яких з'являлися поселення, села, міста, а на горах—неприступні для ворога фортеці.

Річка Вілія (Веля)—складова частина тої мережі. Бере вона свої витоки з природних джерел біля села Малі Фільварки і протікає через поселення: Новосілки, Вілію, Малі Загайці, Шумбар, Новий Став, Борки, Круголець, Шумські інші, під м. Острогом впадає в Горинь. На своєму 90 км. шляху творить вона 36 ставів, серед них у Малих Загайцях, Шумбарі, Новому Ставі, Шумську і т.д. Над Вілією знаходяться дуже давні поселення, окремі з них з доби неоліту, бронзи, римського періоду, особливо багато з часів княжих, які зазначені тут насипами і валами тих городищ Шумбар, Борки, Шумськ, Сураж.[1]

Річка Вілія згадується в літописних джерелах, зокрема в *Літопису Руському* під датою 1231 рік, тоді король Данило зустрівся з військом угорського короля.

Коли ж побачився Данило через ріку Велю з королевичем, то сказав він одне слово похвальне, що його Бог не любить. А назавтра перейшов він ріку Велю на Шумськ і, поклонившись Богу і Святому Симеону та приготувавши полки свої, рушив до города Торчева.[2]

До давніх поселень над Вілією належать Малі Загайці і Шумбар. Свідками їх давності залишаються городища, на яких пізніше вибудувано монастир Св. Івана Милостивого, замок, палац волинських родовитих землян Боговитинів-Шумбарських, з яких Ірина-Раїна жінка Костянтина Ярмолинського була фундатором монастиря Св. Івана Милостивого. Села Великі, Малі Загайці й Шамбур віддалені одне від одного на 3 км полями, лугами річки Вілії і здавен становили єдине економічне ціле у власності тих же Боговитинів-Шумбарських.

Малі Загайці свої витоки як поселення сягає доби неоліту, про що свідчать кам'яні знаряддя праці знайдені на території села, зокрема по берегах річки Вілії, яка в сиву давнину була важливою артерією життя і міграції його жителів. Опріч того річка була багата на рибу, дику птицю, а на її лугах випасали худобу, коні місцевих селян, головним заняттям яких здавен було хліборобство і тваринництво. На історичній карті село Великі Загайці з'явилось раніше як Малі Загайці. Воно згадується в писемних джерелах 1513 року. Тоді король Сигизмунд I видав грамоту на село Богушу Боговитиновичу, а на початку XVII ст. одна з їх роду Ірина (Раїна) одружилася з Костянтином Ярмолинським, полковником козацького війська, і внесла цей маєток як віно до предавнього і знаного роду Ярмолинських.

В Загайцях був замок,—знаходимо в історичних джерелах,—про який згадується у фундушовому запису Ірини Ярмолинської, але він, здається, знаходився західніше монастиря, недалеко від гори Сидорівка, біля якої стояв, і дотепер місце це називають замкове.[3]

Малі Загайці з'явилися по заснуванню Іриною Ярмолинською чоловічої обителі суто на дарованих нею святій обителі землях і було це монастирське село, правдоподібно, якась частина селян з Великих Загайців, Шумбара переселена власниками на монастирські землі і названо на відміну від Великих, Малими Загайцями. До того ж було єдине поселення Загайці.[4]

В кінці XIX ст. було тут 56 будинків, проживало 355 жителів.

Від самого заснування Малих Загайців до нашого сьогодення історія села тісно пов'язана з історією монастиря Св. Івана Милостивого.

На відміну від Великих і Малих Загайців Шумбар-родова колиска Боговитинів-Шумбарських свого часу був містечком з Магдебурзьким правом, тим правом містечко користалося впродовж всього XVIII ст.[5] Шумбар—дуже давня оселя положена на високому березі річки Вілії, а на правому березі височіє гора до 60 м, на якому за земляними валами піднімався замок Боговитинів. Перед тим, це місце—городище і дотепер його називають—городище, замковище. Зі сходу, півночі і заходу гора омивалася водами Вілії, а з півдня відгороджена ровами і земляними валами, на яких в давнину були ще й муровані вежі з бійницями. Немає сумніву, що із замку було прокладено підземні ходи, коли б його здобув ворог, власники саме ними рятували б своє життя.

Як ми вже зазначали, містечко було колискою роду Боговитинів-Шумбарських і в XVI-XVIII ст. відігравало важливу роль як в торговоекономічному житті Південної Волині, також мало оборонне значення.

Перша писемна згадка 1513 рік. Тут на горі в своєму замку Ірина Ярмолинська в присутності преп. Іова Заліза складала дарчу грамоту монастирю Св. Івана Милостивого.

Згідно ревізії Кременецького замку 1545 року, Боговитини-Шумбарськімали тут свої городні і платили кошти для їх утримання. За поборовим реєстром Крем'янецького замку 1570 року з Шумбуру його власники платили за 48 димів, 18 город., 2 млинських коліс і 3 інших коліс.[6] По зруйнуванню замку побудовано дерев'яну церкву Св. Євангелиста Луки, 1779 року, яка мала великі збірки давніх предметів церковного мистецтва і була спалена

Замкова гора в Шамборі.

московськими червоними атеїстами у 80-х рр. XX ст. Містечко Шумбар від Боговитинів переходило до Станіслава Ляща, кн. Чорторийських, по них до Вишнівецьких, а від них до Блендовських, які заснували там монастир тринітарів. З 1734 року—власність Павла Шишковського. Наприкінці XIX ст. було тут 137 будинків, 876 жителів.

2. Святиня на березі річки Вілії

Монастир Св. Івана Милостивого у Малих Загайцях належить до давніх, глибоко шанованих святинь південної історичної Волині і має свою багату і цікаву історію. З цією святою обителлю пов'язані імена таких видатних постатей Української Православної церкви як митрополит Полікарп Сікорський—першоієрарх другого відродження УАПЦ 1941-1944 рр., архімандрит Серафим Василів та інші.

Засновником святої обителі Св. Івана Милостивого в Малих Загайцях була Ірина Ярмолинська, з 1625 року вдова по полковнику Костянтину Ярмолинському. Наступного року було заложено церкву і келії на грунтах вдови по назві *Замчище, Дворище.* Всі ці будівлі були дерев'яні і знаходилися з північної сторони пізнішого мурованого Храму Св. Івана Милостивого.

—Можна допускати,—читаємо в історичному джерелі,—що монастир побудовано на місці замку, який був тут до заснування обителі, бо вся площа того пагорбу, де знаходиться монастир з усіх сторін наче обрізаний, але валів і ровів немає.[7] В 1637 році було засновано, освячено офіційно святу обитель і від того часу розпочинається її історія. Своє благословення на заснування Святині дав митрополит Київський Петро Могила.

Довший час між православними і греко-католиками велася полеміка про те, для кого з них власне Ірина Ярмолинська засновувала святиню, наділяла грунтами, фундуками, при ній діяли школа, шпиталь, притулок для бідних хворих.

В рукописній історії Загаєцького монастир Св. Івана Милостивого сказано, що засновувала Ірина Ярмолинська святиню для о.о. василіан, тобто Руської унійно-православної церкви. Цю думку знаходимо і в історичних джерелах авторитетних авторів як от професора Олександра Цинкаловського.

В селі Малі Загайці православний монастир Івана Милостивого, заложений в 1636 році Іриною Ярмолинською для василіан. В тому монастирі переховувалися старі портрети Ярмолинських (тепер в краєзнавчому музеї в Крем'янці). В церкві до 1914 р. переховувалася Острозька Біблія, видана в 1581 р. в Острозі під доглядом архимандрита Смотрицького. Монастир побудовано на старому, XVI ст.. замчищі князів Острозьких в гарному бароковому стилі зі стрільницями в стінах дзвінниці і церкви... [8] Першим ігуменом монастиря, як видно це з фундушової грамоти і пом'яника був о. Антоній Рудницький.

Якщо Ірина Ярмолинська будувала монастир Св. Івана Милостивого у Малих Загайцях для о.о. василіан, то навіщо брала благословення на його побудову у православного митрополита Київського Петра Могили. І чи таке благословення було? Ще одна відома українська православна праведна постать тої доби преподобний Іов Залізо Почаївський причетний до історії монастиря.

далі буде

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William (Bill) Buksa *(1954-2014) In Memoriam*

November 28, 1954 - August 4, 2014

■ It is with great sadness that St. Vladimir's Ukrainian Orthodox Sobor of Windsor, Ontario announces the sudden falling asleep in the Lord of William (Bill) Buksa at home in Windsor with his wife by his side on August 4, 2014. He was the beloved husband for 33 years of Diane (nee Wachna) and loving tato to daughters Laura and husband Will Harvie, Christine and husband Ryan Fox, Victoria and boyfriend, Armand, and dear son, Nicholas. Bill was also a very proud first-time dido to granddaughter, Mila.

Bill was born in Hamtramck, Michigan on Nov. 28, 1954 to Anne (2010) and Walter (1964) Buksa. Bill was a Chrysler executive for 35 years, serving in Windsor, Detroit, Taiwan, Japan, China and Auburn Hills, MI until his retirement in 2008. Bill enjoyed his retirement at his lake house in Harrow with family and friends and participating in the Ukrainian community. He was a two-term president of Windsor's St. Vladimir's Ukrainian Orthodox Sobor and an active, devoted, life-long member. Bill brought so much life into our parish. He sang in the Church choir, made *pyrohy* with all of the ladies on Wednesdays in the home of Windsor's Perogies, spearheaded the return of the Kapusta Open golf tournament and held many successful fundraisers and festivals. Bill was also a past president of the Windsor Barvinok Dance Ensemble. Our hard-working parish thrived under his leadership.

Bill loved Ukrainian singing and culture and was dedicated to the Ukrainian Bandurist Chorus, *Kapellia.* He started as a bandurist and singer with St. Vladimir's Bandurist Ensemble in Windsor under the direction of Maestro Eugene Ciura, the long-time soloist and assistant conductor of the Ukrainian Bandurist Chorus. Bill became a member of *Kapellia* as part of the Windsor contingent with George Metulynsky, Wally Fenkanyn and Mike Mudrak in 1976. He continued as an active member playing the bandura and singing in recordings and on tours, including Australia, until 1984. After the passing of *Kapellia's* long-time conductor Maestro Hryhory Kytasty, he moved to the bass section under Maestro Volodymyr Kolesnyk and continued as an active member until 1991 when he took a leave of absence to work in the Far East for Chrysler.

Kapellia welcomed Bill back to the bass section in 2012 under Maestro Bohdan Heryavenko, and later under Maestro Oleh Mahlay. With great enthusiasm, Bill took the lead role in organizing *Kapellia's The Sounds of Spring* concert in St. Vladimir Sobor in April 2013. In January 2014, he joined the Canadian Bandurist Capella's Toronto membership going caroling from house-to-house. This past spring, Bill enthusiastically took part in Kapellia's latest recording honouring Taras Shevchenko and was looking forward to the release of the acclaimed Music of Survival documentary and *Kapellia's* upcoming concerts this fall. Bill touched everyone in *Kapellia* across the generations and from Windsor to California and beyond. His voice has been forever enshrined on recordings of the Ukrainian Bandurist Chorus for future generations to enjoy.

Bill was loved by all and was the life of every party. He was an amazing husband and father who will be forever missed by his wife and family as well as by the Buksa and Wachna families. St. Vladimir's parish family mourns the repose of our dedicated, hardworking and inspirational leader. Bill was a true son of our church, an incredible president and a loving and loyal friend to us all. May he rest in peace.

Вічная пам'ять! Memory Eternal!

—Toni Michalczuk
St. Vladimir's
Ukrainian Orthodox Sobor

У 1-шу річницю упокоєння Бл. п. Марії Лазарович *(1920-2014)*

■ 18-го січня 2015 року виповнилася перша річниця упокоєння бл. п. Марії Лазарович, улюбленої дружини, матері, бабусі, прабабусі. Марія народилася 14 серпня 1920 року вмісті Дивинь, повіт Кобрин, на Поліссі, в Україні. Марія упокоїлася в Бозі 18 січня 2014 р., у Вінніпеґу, провінції Манітоба, на 93-му році трудолюбивого життя. Вона присвятила все своє життя своїм дітям і часто сама собі відмовляла, аби тільки дітям було краще жити ніж було їй. Важливе місце у її житті займали церква, українська традиція та культура. З великою скорботою рідні згадують ці дні розлуки. За нею сумують син Микола (Джулі), дочка Віра (Володимир) Сеньчук, внуки, правнуки, племінниці та племінники, ближча і дальша родина. Молимо Всевишнього Господа, щоб оселив душу раби Божої Марії в Царстві Своїм Небеснім. Нехай канадська земля буде для неї пухом. А пам'ять з роду в рід.

Вічная пам'ять!

Maria (Mary) Lazarowich *(1920-2014) In Memoriam*

August 14, 1920 - January 18, 2014

■ We remember with prayer Maria (Mary) Lazarowich on the occasion of the first year of her repose on January 18, 2014. Maria was born on August 14, 1920 in the town of Dyvyn, povit of Kobryn, Polissia oblast in Ukraine. Maria came to Canada in 1946 and married Ivan (John) Lazarowich. Maria and Ivan farmed in the Hafford, SK area. Throughout her life Maria was full of energy and a very hard worker, devoting her life to her children. She often sacrificed her own needs so that her children would have a better life. Maria was devoted to the Church and was a member of the Ukrainian Orthodox Church of Canada in Hafford, Saskatoon, Kelowna and Winnipeg. Maintaining Ukrainian traditions were important to Maria. She was a very talented weaver and produced many traditional and original kylyms. She enjoyed embroidering and made many embroideries for her family. She is greatly missed by her loving son Nick (Julie) Lazarowich; daughter Vera (Wolodymyr) Senchuk; grandchildren Kathryn Lazarowich, Andrew Senchuk (Katherine Basarab), Ilya (Nadya) Senchuk, Marko Senchuk; great grandchildren Yuri, Ruslan and Adam, as well as nieces, nephews and extended family.

Memory Eternal!

Helen Dennis *(1916-2014) In Memoriam*

■ **Helen Dennis** of Vegreville, Alberta fell asleep in the Lord on June 13, 2014 at the age of 98 years. The Funeral Rite, celebrated by Rev. Michael Maranchuk, was held on June 19, 2014 at the St. Vladimir UOC church in Vegreville. Interment took place at the Riverside Cemetery. Left to pray for Helen's eternal memory are: daughter Marcella; six grandchildren, Linden (Marcella) Bechthold, Lila (Kevin) Whitworth, Yvonne (Dave) Groat, Wilfred (Carol) Bechtold, Wanda (Dermot Byrne) Bechtold, Carole Reeves; ten great-grandchildren; nine great great-grandchildren, as well as numerous relatives and friends. Helen was predeceased by her husband Nick in 1999 and son Victor in 2007.

O Lord, give rest to the soul of your departed servant ***† Helen,*** in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.

Memory Eternal!
Вічная пам'ять!

THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the **Koliada-Christmas Appeal** with their generous donations. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. You also continue the Holy Tradition of almsgiving. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC.

May God bless you for these good works. *—Editor*

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У річницях упокоєння
Бл. п. Олексія та Марії Макаренко
Бл. п. Добр. Олі Демчук

■ У четверту та дванадцяту річницю упокоєння наших улюблених батьків, діда, бабу, прадіда та прабабу Олексія та Марії Макаренко, які відійшли у вічність 1-го та 10-го березня 2003 та 2011 р., та у третю річницю упокоєння нашої улюбленої дружини, тітки, сестри та хрестної матері добр. Олі Демчук, яка відійшла у вічність 28-го лютого 2012 р. висилаємо в їхню світлу пам'ять пожертву, як нев'янучий вінок на їхню могилу.

Нехай пам'ять про цих жертвенних та відданих працівників у Божому винограднику буде вічною.

Спіть з Богом!

—родини Макаренків, Демчуків та Буцьорів

УВАГА!

Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно **від 2 до 4 тижнів.**

ATTENTION!

Duplicate Baptismal and Marriage certificates

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

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

You can now pay by: VISA MasterCard Interac

Пожертва на Фундацію УПЦК

Український Православний Собор св. Димитрія в Етобіко, Онтаріо пожертвував $1000 в пам'ять тих парафіян св. Димитрія, які упокоїлися на протязі 2014 року. Пожертва зроблена в розмірі $100 на кожного покійного члена. Собор св. Димитрія звелів, що ця щедра пожертва була направлена до Фундації Української Православної Церкви в Канаді. Члени парафії св. Димитрія, які упокоїлися в 2014 р.: Надя Кожедуб, Віра Лазор, Анатолій Омельченко, Анна Гавриш, Іван Кожушко, Стефанія Гаврилишин, Мейбел Яницька, Стефанія Старенький, Василь Любка, Анна Білаш.

Donation to the UOCC Foundation

St. Demetrius Sobor of the Ukrainian Orthodox Church of Canada in Etobicoke, Ontario has made a memorial donation in the amount of $1,000 in memory of St. Demetrius parish members who reposed during 2014. This generous donation is being directed towards the UOCC Foundation in the amount of $100 per member. The names of the St. Demetrius parish members who reposed in 2014 are: Nadia Koshedub, Vera Lazor, Anatoly Omelchenko, Anne Hawrysh, John Kozusko, Stefania Hawrylychyn, Mabel Yanicki, Stephania Starenkyj, Bill Lubka, Anna Bilasz.

MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.
Visnyk / The Herald 9 St. John's Avenue, Winnipeg, MB R2W 1G8 or e-mail to: ***Valentyna Dmytrenko*—finance2@uocc.ca**

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

Dear Readers,

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

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

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

— Editor

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі у лютому місяці.

Митрополит Андрей (Григорій Метюк)	**† 02.02.1985**
Архиєпископ Олександер (Новицький)	**† 12.02.1970**
Архиєпископ Іов (Скакальский)	**† 18.02.1974**
Протоієрей Юрій Пелешук	**† 12.02.1952**
Протоієрей Тимофій Горбай	**† 17.02.1969**
Протоієрей Іван Пестун	**† 12.02.1970**
Протопресвітер д-р Дмитро Стратійчук	**† 20.02.1973**
Протопресвітер д-р Петро Самець	**† 06.02.1985**
Протоієрей Тарас Славченко	**† 18.02.1985**
Протоієрей Микола Овчаренко	**† 25.02.1986**
Протоієрей Євген Левицький	**† 21.02.1990**
Протопресвітер Павло Шадурський	**† 09.02.1998**
Протопресвітер д-р Іван Стус	**† 12.02.2004**

Добродійкам, що спочили в Бозі у лютому місяці.

Добр. Марія Маґас	**† 01.02.1975**
Добр. Наталія Гліцька	**† 27.02.1984**
Добр. Олена Гикава	**† 03.02.1994**
Добр. Ольга Шкрумеда	**† 07.02.2004**
Добр. Ольга Філь	**† 27.02.2009**
Добр. Ольга Демчук	**† 28.02.2012**

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.

Metropolitan Andrey (Metiuk)	**† 02.02.1985**
Archbishop Alexander (Novitsky)	**† 12.02.1970**
Archbishop Iov (Skakalsky)	**† 18.02.1974**
Archpriest Yuriy Peleshuk	**† 12.02.1952**
Archpriest Tymofy Horbay	**† 17.02.1969**
Archpriest Ivan Pestun	**† 12.02.1970**
Protopresbyter Dr. Dmytro Stratychuk	**† 20.02.1973**
Protopresbyter Dr. Peter Sametz	**† 06.02.1985**
Archpriest Taras Slavchenko	**† 18.02.1985**
Archpriest Mykola Owcharenko	**† 25.02.1986**
Archpriest Eugene Levitsky	**† 21.02.1990**
Archpriest Pawlo Shadursky	**† 09.02.1998**
Protopresbyter Dr. Ivan Stus	**† 12.02.2004**

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

Dobr. Maria Magas	**† 01.02.1975**
Dobr. Natalia Glitsky	**† 27.02.1984**
Dobr. Olena Hykaway	**† 03.02.1994**
Dobr. Ol'ha Skrumeda	**† 07.02.2004**
Dobr. Ol'ha Fil'	**† 27.02.2009**
Dobr. Ol'ha (Olya) Demczuk	**† 27.02.2012**

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

February Schedule of Services

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON
Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053

Sunday - 1 10:00 a.m. - Liturgy - **Brandon**
Sunday - 8 10:00 a.m. - Liturgy - **Portage la Prairie**
Sunday - 15 10:00 a.m. - Liturgy - **Brandon**
Sunday - 22 10:00 a.m. - Liturgy - **Portage la Prairie**
March The same schedule as for February

WINNIPEG, ALL SAINTS
Priest: Rt. Rev. Protopresbyter Bill Wasyliw Tel: (204) 261-0361

Every Saturday 4:30 p.m. - Great Vespers *(service in English)*
Sundays:
1st, 3rd 10:00 a.m. - Liturgy *(service in English)*
2nd & 4th 10:00 a.m. - Liturgy *(service in Ukrainian/English)*
Tuesdays: 1st, 3rd 7:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing *(service in English)*
week day
Holy Days 10:00 a.m. - Liturgy *(service in Ukrainian)*

ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN
Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704

Sunday - 1 10:00 a.m. - Liturgy - **Dauphin**
Sunday - 8 10:00 a.m. - Liturgy - **Dauphin**
Sunday - 15 10:00 a.m. - Liturgy; *Blessing of candles* - **St. George's Place Chapel**
Sunday - 22 10:00 a.m. - Liturgy - **Dauphin**
Monday - 23 7:00 p.m. - Canon of St. Andrew - **Dauphin**
March Sunday - 1 10:00 a.m. - Liturgy - **Dauphin**
Thursday - 5 10:00 a.m. - Liturgy - **Gilbert Plains**
2:30 p.m. - Moleben' - **PCH**
Sunday - 8 10:00 a.m. - Liturgy - **Dauphin**
5:00 p.m. - Passia - **St. John's, Roblin**
Sunday - 15 10:00 a.m. - Liturgy - **Dauphin**

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS
Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177

Sunday - 1 10:00 a.m. - Liturgy - **Roblin**
Sunday - 8 10:00 a.m. - Liturgy - **Rossburn**
March Sunday - 1 9:30 a.m - Confession; 10:00 a.m. - Liturgy - **Rossburn**
Sunday - 8 9:30 a.m - Confession; 10:00 a.m. - Liturgy - **Roblin**
Sunday - 15 9:30 a.m - Confession; 10:00 a.m. - Liturgy - **Lennard**

VITA PARISH DISTRICT
Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297

Sunday - 15 10:00 a.m. - Liturgy; Soup / sandwich lunch; Parish Meeting - **Vita**
Sunday - 22 10:00 a.m. - Liturgy - **Rosa**
2:00 p.m. - Obidnytsia - **Vita Personal Care Home**
March Sunday - 1 9:30 a.m - Confession; 10:00 a.m. - Liturgy - **Sirko**
Sunday - 8 9:30 a.m - Confession; 10:00 a.m. - Liturgy - **Tolstoi**
2:00 p.m. - Obidnytsia - **Vita Shady Oaks**

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta
Tel: (204) 253-2434

Sunday - 8 9:30 a.m. - Liturgy - **Fort Frances**
Sunday - 15 9:30 a.m. - Liturgy - **Kenora**
Sunday - 22 9:30 a.m. - Liturgy - **Fort Frances**

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT
Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133

Sunday - 1 10:00 a.m. - Liturgy - **Canora**
Monday - 2 2:00 p.m. - Moleben' - **Gateway Lodge**
Thursday - 5 2:30 p.m. - Moleben' - **Norquay PCH**
Sunday - 8 10:00 a.m. - Liturgy - **Canora**
Thursday - 12 10:00 a.m. - Liturgy - **Canora**
Friday - 13 1:30 p.m. - Moleben' - **Eaglestone Lodge**
2:30 p.m. - Moleben' - **Kmsack PCH**
Sunday - 15 10:00 a.m. - Liturgy - **Swan River**
16 - 27 *Priest's vacation*
Sunday - 28 10:00 a.m. - Liturgy - **Canora**
March Sunday - 1 10:00 a.m. - Liturgy - **Swan River**
5:00 p.m. - Sunday of Orthodoxy Vespers - **Yorkton**
Monday - 2 2:00 p.m. - Moleben' - **Gateway Lodge**
Thursday - 5 2:30 p.m. - Moleben' - **Norquay PCH**
Saturday - 7 10:00 p.m. - Liturgy - **Canora**
Sunday - 8 10:00 a.m. - Liturgy - **Kamsack**
5:00 p.m. - Passia - **Canora**
Saturday - 14 10:00 a.m. - Liturgy - **Hudson Bay**
Sunday - 15 10:00 a.m. - Liturgy - **Canora**
5:00 p.m. - Passia - **Regina**

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA
Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445

Sunday - 1 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**
Saturday - 7 10:00 a.m. - Liturgy; *Blessing homes* - **Candiac**
Sunday - 8 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**
3:00 p.m. - Obidnytsia; *Blessing homes* - **St. Volodymyr, Moose Jaw**
Sunday - 15 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**
Wednesday - 18 10.00 a.m. - Obidnytsia - **Parkside C.H.**
6:15 p.m. - Akaphist - **Descent of the Holy Spirit**
Saturday - 21 5:00 p.m. - Great Vespers - **Chapel Selo**
Sunday - 22 10:00 a.m. - Liturgy - **Descent of the Holy Spirit**
5:00 p.m. - Forgiveness Vespers - **Descent of the Holy Spirit**
Monday - 23 5:00 p.m. - Canon of St. Andrew - **Descent of the Holy Spirit**
Tuesday - 24 5:00 p.m. - Canon of St. Andrew - **Chapel Selo**
Wednesday - 25 5:00 p.m. - Canon of St. Andrew - **Descent of the Holy Spirit**
Thursday - 26 5:00 p.m. - Canon of St. Andrew - **Descent of the Holy Spirit**

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT
Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510

Sunday - 1 10:00 a.m. - Liturgy - **Codette**
Sunday - 8 10:00 a.m. - Liturgy - **Melfort**
Sunday - 15 10:00 a.m. - Liturgy *(Khram)* - **Gronlid @ Melfort**
Sunday - 22 10:00 a.m. - Liturgy - **Melfort**
March Sunday - 1 10:00 a.m. - Liturgy - **Gronlid @ Melfort**
5:00 p.m. - Vespers - **All Saints, Saskatoon**
Sunday - 8 10:00 a.m. - Liturgy - **Melfort**
Sunday - 15 10:00 a.m. - Liturgy - **Codette**

YORKTON DISTRICT PARISH
Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998

Sunday - 1 10:00 a.m. - Liturgy - **Yorkton**
2 - 4 *Blessing of homes* - **Melville / Ituna**
5 -6 *Blessing of homes* - **Yorkton and Area**
Sunday - 8 10:00 a.m. - Liturgy - **Yorkton**
10 -11 *Blessing of homes* - **Yorkton**
Thursday - 12 10:30 a.m. - Moleben' - **Yorkton Nursing Home**
Sunday - 15 10:00 a.m. - Liturgy - **Yorkton**
Sunday - 22 10:00 a.m. - Liturgy - **Yorkton**
Saturday - 28 7:00 p.m. - Confession - **Yorkton**
March Sunday - 1 10:00 a.m. - Liturgy - **Yorkton**
5:00 p.m. - Sunday of Orthodoxy Vespers - **Yorkton**
Saturday - 7 9:00 a.m - Confession; 10:00 a.m. - Liturgy - **Sheho**
7:00 a.m - Confession - **Yorkton**
Sunday - 8 10:00 a.m. - Liturgy - **Yorkton**
5:00 p.m. - Mission Service - **TBA**
Thursday - 12 10:30 a.m. - Moleben' - **Yorkton Nursing Home**
Saturday - 14 9:00 a.m - Confession; 10:00 a.m. - Liturgy - **Yorkton**
7:00 p.m. - Confession - **Yorkton**
Sunday - 15 9:00 a.m - Confession; 10:00 a.m. - Liturgy - **Yorkton**
5:00 p.m. - Mission Service - **TBA**

WESTERN EPARCHY–ALBERTA

VEGREVILLE PARISH DISTRICT
Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 763-0599

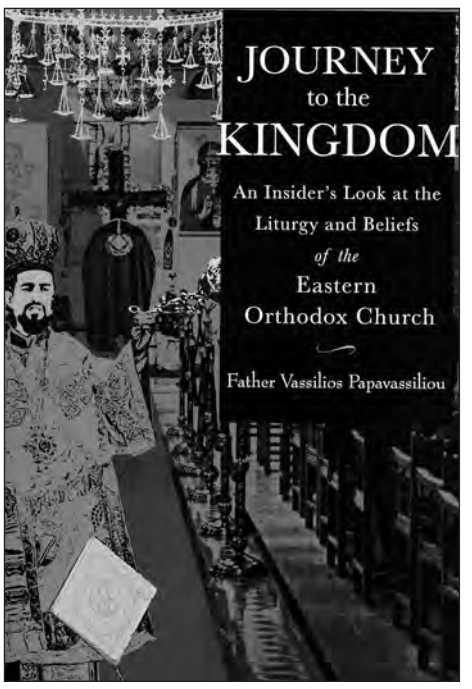
Sunday - 1 10:00 a.m. - Liturgy (English) - **Vegreville**
1:00 p.m. - *Blessing of homes* - **Town NE**
Monday - 2 *Blessing of homes* - **Suchava**
Tuesday - 3 *Blessing of homes* - **Rural SE**
Wednesday - 4 10:30 a.m. - Moleben'; *Blessing rooms* - **Century Park Care Home**
2:00 p.m. - Moleben'; *Blessing rooms* - **Heritage House**
Thursday - 5 10:15 a.m. - Moleben'; *Blessing rooms* - **Homestead Lodge**
1:00 p.m. - *Blessing of homes* - **Rural SE**
Friday - 6 *Blessing of homes* - **Edmonton**
Sunday - 8 10:00 a.m. - Liturgy; 12:00 p.m. *Blessing of water* - **Camrose**
3:00 p.m. - *Blessing of homes* - **Tofield**
Monday - 9 *Blessing of homes by appointment*
Tuesday - 10 10:00 a.m. - Moleben' - **St. Mary Immaculate, Mundare**
Wednesday - 11 *Blessing of homes by appointment*
Thursday - 12 10:30 a.m. - Moleben' - **St. Michael's Manor**
Friday - 13 *Blessing of homes by appointment*
Saturday - 14 10:30 a.m. - Liturgy (Mission Service) - **Lloydminster**
Sunday - 15 10:00 a.m. - Liturgy - **Vegreville**
Tuesday - 17 7:00 p.m. - Educational program - **Lloydminster**
Wednesday - 18 7:00 p.m. - Educational program - **Vegreville**
Thursday - 19 7:00 p.m. - Educational program - **Camrose**
Saturday - 21 6:30 p.m. - Great Vespers - **Lloydminster**
Sunday - 22 10:30 a.m. - Liturgy - **Lloydminster**
6:00 p.m. - Forgiveness Vespers - **Vegreville**
Monday - 23 6:00 p.m. - Canon of St. Andrew - **Vegreville**
Tuesday - 24 6:00 p.m. - Canon of St. Andrew - **Vegreville**
Wednesday - 25 10:30 a.m. - Moleben' - **Vegreville Care Centre**
6:00 p.m. - Canon of St. Andrew - **Lloydminster**
Thursday - 26 6:00 p.m. - Canon of St. Andrew - **Vegreville**
March Sunday - 1 10:00 a.m. - Liturgy (English) - **Vegreville**
5:00 p.m. - Sunday of Orthodoxy Vespers - **Luzan**
Wednesday - 4 10:30 a.m. - Moleben' - **Century Park Care Home**
6:30 p.m. - Bible Study - **Vegreville**
Thursday - 5 10:15 a.m. - Moleben'- **Homestead Lodge**
Saturday - 7 9:00 a.m - Confession; Communion - **Heritage House**
Sunday - 8 10:00 a.m. - Liturgy - **Camrose**
Wednesday - 11 6:30 p.m. - Bible Study - **Vegreville**
Thursday - 12 10:00 a.m - Confession; Communion- **St. Michael's Manor**
Saturday - 14 10:30 a.m - Liturgy (Mission Service) - **Lloydminster**
Sunday - 15 10:00 a.m. - Liturgy - **Vegreville**
5:00 p.m. - Passia - **All Saints, St. Paul**

(continued on p.27)

ЦЕРКОВНИЙ КАЛЕНДАР
– ЛЮТИЙ –

1. Нд. Про митаря і фарисея. Прп. Макарія, гл. 1
2. Пн. Прп. Євфимія, мчч. Інни, Пінни, Римми
3. Вт. Максима сповід., мч. Євгенія
4. Ср. Ап. Тимофія, прмч. Анастасія
5. Чт. Сщмч. Климента, мч. Агатангела
6. Пт. Прп. Ксенії (Оксани), мч. Тимофія
7. Сб. Свт. Григорія Богослова
8. Нд. Про блудного сина. Прп. Ксенофонта, гл. 2
9. Пн. Свт. Йоана Золотоустого
10. Вт. Прп. Єфрема Сирійця, прп. Палладія
11. Ср. Сщмч. Ігнатія Богоносця
12. Чт. Трьох святителів: Василія Великого, Григорія Богослова, Йоана Золотоустого
13. Пт. Безсрібників мчч. Кира та Йоана
14. Сб. Поминальна. Мч. Трифона, мц. Перпетуї
15. Нд. М'ясопусна. СТРІТЕННЯ Г.Н.І.Х, гл. 3
16. Пн. Прав.Симеона, пророчиці Анни
17. Вт. Прп. Ісидора, мч. Ядора, сщмч. Аврамія
18. Ср. Мц. Агафії, свт. Теодосія
19. Чт. Прп. Вукола, прп. Варсонофія
20. Пт. Прп. Парфенія, прп. Луки
21. Сб. Вмч. Теодора Стратилата, свт. Сави
22. Нд. Сиропусна, Прощена. Мч. Никифора, гл. 4
23. Пн. Поч Великого посту. Сщмч. Харлампія
24. Вт. Сщмч. Власія, прав. Теодори
25. Ср. Свт. Мелетія, свт. Антонія
26. Чт. Прпп. Мартиніяна, Зої, Світлани
27. Пт. Рівноап. Кирила, учителя слов'янського
28. Сб. Вмч. Теодора Тирона, Ап. Онисима

Journey to the Kingdom
by Fr. Vassilios Papavassiliou

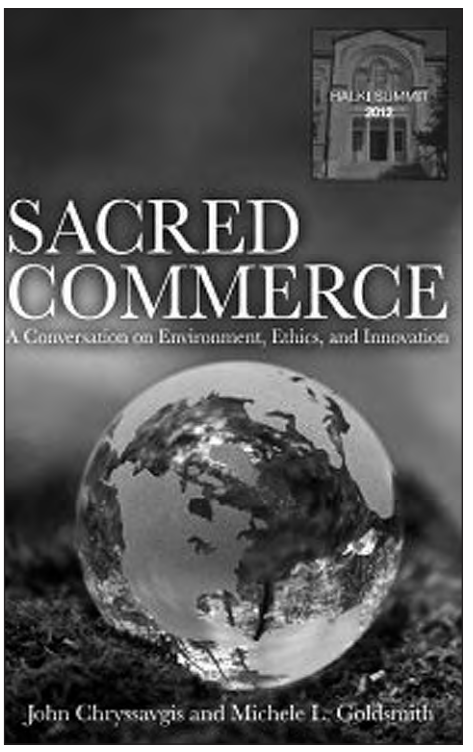


■ Fr. Vassilios Papavassiliou. (2012). *Journey to the Kingdom: An Insider's Look at the Liturgy and Beliefs on the Eastern Orthodox Church.* Brewster, Mass.: Paraclete Press.

There is no better way to understand the theology, passion and faith of Eastern Orthodoxy than by entering into its eternal worship—the Divine Liturgy. In this 179-page book the author explores the liturgy as a reflection of heavenly worship and an invitation to enter the Kingdom of God. The hymns, prayers, creed and actions of the liturgy are explained, covering subjects such as communion, the Trinity, baptism, sainthood and the Resurrection. As a result, this book offers a thorough introduction to Orthodoxy. The author hopes to reveal the beauty of the liturgy to readers. It includes 20 chapters with an introduction, appendix, maps as well as 20 illustrations. The text of each chapter is supplemented with pull-out quotes and explanations, diagrams and photos. The author takes readers step-by-step through the parts of the liturgy such as the Creed and the readings. This book has been recommended for those coming to the Orthodox liturgy for the first time and for those raised in the Byzantine tradition who wish to gain a greater appreciation of liturgical worship.

$22.95

Sacred Commerce by John Chryssavgis and Michele L. Goldsmith



■ John Chryssavgis and Michele L. Goldsmith. (2014). *Sacred Commerce: A Conversation on Environment, Ethics, and Innovation.* Brookline, MA: Holy Cross Orthodox Press.

A group of distinguished religious leaders, environmentalists and businessmen met in June 2012 during the Halki Summit to share together their respective understandings and assessments concerning the present and future conditions of our planet. Eminent anthropologist Jane Goodall discusses biodiversity, while Costa Carras, a leading environmentalist in Greece, responds to several presentations. Bill McKibben, founder of 350.org, offers sobering statistics and a call for restraint, and James Hansen, professor of environmental science at Columbia University, addresses the present and future effects of climate change. Gary Hirshberg, former president of Stonyfield Farm, relates by example how a business can be successful and environmentally responsible, while Amory Lovins, co-founder and chief scientist of Rocky Mountain Institute, reveals how the same may be done with the energy demand that fuels our businesses. Richard Chartres, bishop of London for the Church of England, discusses how we must exchange our economic calling, grow first and clean up later, for a new religious calling, one human race and one whole world. Lastly, Metropolitan John (Zizioulas) of Pergamon seeks to answer the question: "From here to where?" This book makes available their presentations, in which the creativity of business, the evidence of science, and the understanding of religion unite for the welfare of not only industrialized countries, but also for all human communities and living things now present and in our future.

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	Тройця	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

Ponder these things by Rowan Williams

■ Rowan Williams. (2002). *Ponder These Things: Praying with icons in the Virgin.* Brewster, Mass.: Paraclete Press.

What we call holy in the world—a person, place, words or a work of art—is so because the foreign is brought together with the familiar and the everyday. No one embodies this holiness more than Mary who makes a home for the Creator of all things in her own body and in her own house. The author invites readers to explore and reflect on the depths of meaning in three classic icons from the Eastern Christian tradition. Icons have been described as "theology in line and colour." Tracing the movement within them, the author, Archbishop of Canterbury Rowan Williams, discovers the pattern of love that they reveal. This love invites and embraces us so that we find ourselves caught up in the drama of the love of God. This is a handy pocket-sized book of 74 pages. It contains four chapters with a Forward written by Metropolitan Kallistos Ware. In each chapter the author explores a particular icon of the Mother of God—three in total. Each chapter surveys the history of the icon featured, provides colour photos of each one as well as the author's interpretation of the meaning of each icon. The author's goal is to convey the essence of the icon which is "more than a work of art but exists within a specific context. It is part of an act of worship. Its context is invocation and doxology." This book is recommended for all Christians.

$20.95

Ordination anniversaries: Bishops, Priests, Deacons

FEBRUARY

Hnatiw, Rt. Rev. Protopresbyter Peter —February 17, 1963
Samsin, Rev. Fr. Michael —February 28, 1988

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

Schedule of Church Services… *continued from p.26*

BONNYVILLE-ST. PAUL DISTRICT
Priest: Rev. Fr. Peter Haugen Contact number: ***Cell: 1 (587) 252-2715***

Sunday - 1	10:00 a.m. - Liturgy - **All Saints, St. Paul**
Sunday - 8	10:00 a.m. - Liturgy - **Glendon**
Sunday - 15	10:00 a.m. - Liturgy - **Nowa Bukowina, Sts. Peter and Paul**
Sunday - 22	10:00 a.m. - Liturgy - **Bonnyville, St. Elias**
March Sunday - 1	10:00 a.m. - Liturgy - **St. Paul**
	5:00 p.m. - Sunday of Orthodoxy Vespers - **St. Demetrius, Luzan**
Sunday - 8	10:00 a.m. - Liturgy - **Nowa Bukowina**
Saturday - 14	10:00 a.m - Liturgy - **Bonnyville**
Sunday - 15	10:00 a.m. - Liturgy - **St. Paul**
	5:00 p.m. - Passia - **All Saints, St. Paul**

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT
Priest: V. Rev. Archpriest Roman Trynoha
Tel: (250) 572-2493

Sunday - 1	10:00 a.m. - Liturgy - **Kamloops**
Sunday - 8	10:00 a.m. - Liturgy - **Vernon**
	2:00 p.m. - Obidnytsia - **Kamloops**
Sunday - 15	10:00 a.m. - Liturgy - **Kamloops**
Sunday - 22	10:00 a.m. - Liturgy - **Kelowna**
	2:00 p.m. - Obidnytsia - **Vernon**
March Sunday - 1	10:00 a.m. - Liturgy - **Kamloops**
Sunday - 8	10:00 a.m. - Liturgy - **Vernon**
	2:00 p.m. - Obidnytsia - **Kamloops**
Sunday - 15	10:00 a.m. - Liturgy - **Kamloops**

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Chad Pawlyshyn ***Tel: (250) 816-3329***

Sunday - 1	10:00 a.m. - Liturgy - **Victoria**
Saturday - 7	4:00 p.m. - Vespers - **Parksville**
Sunday - 8	10:00 a.m. - Liturgy - **Parksville**
Wednesday - 11	5:00 p.m. - Vespers with Litia - **Parksville**
Saturday - 14	4:00 p.m. - Vespers with Litia - **Victoria**
Sunday - 15	10:00 a.m. - Liturgy - **Victoria**
Saturday - 21	4:00 p.m. - Vespers - **Parksville**
Sunday - 22	10:00 a.m. - Liturgy - **Parksville**
	5:00 p.m. - Forgiveness Vespers - **Victoria**
Monday - 23	5:00 p.m. - Canon of St. Andrew - **Parksville**
Tuesday - 24	5:00 p.m. - Canon of St. Andrew - **Victoria**
Wednesday - 25	5:00 p.m. - Canon of St. Andrew - **Parksville**
Thursday - 26	5:00 p.m. - Canon of St. Andrew - **Victoria**
Saturday - 28	4:00 p.m. - Vespers - **Victoria**
March Sunday - 1	10:00 a.m. - Liturgy - **Victoria**

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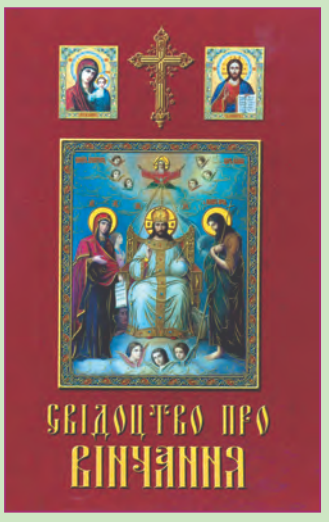
Bracelet $5.00

Icon $49.95



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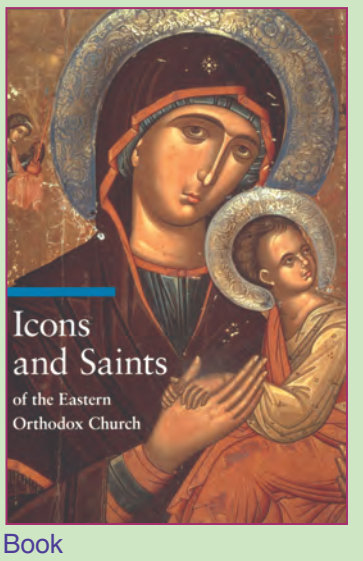

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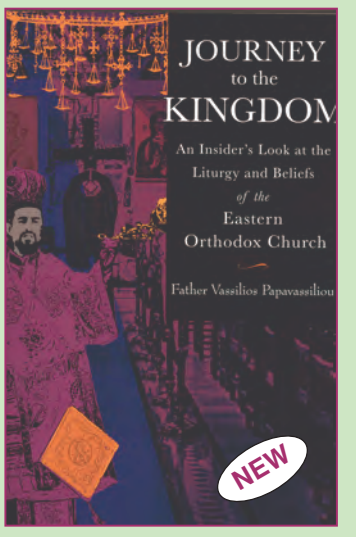

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