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Делегація УПЦК в Стамбулі і Києві UOCC Delegation to Istanbul and Kyiv



■ **ISTANBUL, TURKEY**—A delegation from the Ukrainian Orthodox Church of Canada led by His Eminence Metropolitan Yuriy made a visitation to the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey on Feb. 12-15, 2015. The delegation met with His All Holiness Ecumenical Patriarch Bartholomew, other hierarchs of the Ecumen-

ical Patriarchate, and the Inter-Orthodox Affairs Committee of the Holy Synod, and visited important sacred sites. The UOCC hierarchs concelebrated the Divine Liturgy at the St. Stephen's church on Feb. 15, 2015.

Photo: N. Manginas

See p.14-15 for story

Св. Марія Єгипетська St. Mary of Egypt

■ Преподобна Марія Єгипетська—одна з найбільш великих святих за всю історію християнства. Не багато подвижників удостоєні особливої честі семиденного поминання в покаянний час Великого посту перед Великоднем. І серед них тільки одна жінка—Преподобна Марія. Її життя на Україні було одним з улюблених домашніх читань, а під час Великого Посту воно ще й цілком прочитувалося в Церкві. Доля Марії Єгипетської—один з самих глибоких прикладів покаяння і одночасно нагадування про невичерпну любов Бога до людини.

див. стор. 2



■ Venerable Mary of Egypt ranks among the most important saints in Christianity. Few saints, especially female saints, have the honour of being commemorated during Great Lent, when her extraordinary life and spiritual achievements are recounted. She remains one of the best examples of repentance.

See p. 2

Березень 2015 – Місяць священничого покликання



Браття і сестри в Христі!

"Хто Мені служить, того вшанує Отець Мій." (Ін 12:26)

■ Коли ми причащаємося, священник говорить, "причащається раб Божий...", а потім вимовляє наше ім'я дане нам при охрещенні. У цю мить, коли об'єднуємося з Христом у святому Таїнстві, Господь Бог цими словами закликає нас до служби Йому у різних видах служіння. "І служіння різні, а Господь один і той же" (1 Кор 12:5). Серед перших обіцянок, які ми прийняли у хрещенні, коли ми стали християнами, бу-

ли проголошувати Слово Боже, захищати Церкву Христову і жити у вірі. Бог наділив кожного з нас унікальним набором талантів і здібностей для служіння Господу в наших громадах, в наших парафіях і в нашому пастирському покликанню (Як 2:26).

Християнське служіння

Що насправді означає "служити" Богові? Вчення і пастирська робота святих, апостолів і Самого Ісуса Христа нам ясно пояснюють це в Святій Євангелії. Глибший зміст "служіння"—виявляється в нашому ставленні до Бога і до світу.

По-перше, служіння визначається живим жертвоприношенням. "Отже, благаю вас, браття: милосердям Божим, представте ваші тіла в жертву живу, святу, благоугодну Богові, для розумного служіння вашого" (Рим 12:1). Ця жертва проявляється через самовідданість і самопопечу.

По-друге, служіння визначається способом життя. Оскільки ми жертвуємо нашим життям, служіння Богові виявляється способом існування. "Бо ми співпрацівники Божі, а ви Божа нива, Божа будівля" (1 Кор 3:9). Все наше життя направлене на славу Богові і на виконання Його завдань.

По-третє, служіння визначається наслідуванням Самого Христа. "Хто Мені служить, нехай за Мною йде; і де Я,

там і слуга Мій буде. І хто Мені служить, того вшанує Отець Мій" (Ін 12:26). Ми бачимо в Євангелії, що послідовники Ісуса відрізняються їхнім служінням. Ісус часто називає своїх учнів "слугами"—не щоб їх принизити, але для того, щоб нагадати їм про їхню роль як наслідники Христа.

По-четверте, через служіння виховується смиренність. "За даною мені благодаттю, кожному з вас кажу: не думайте про себе більше, ніж треба думати; але думайте скромно, в міру віри, яку Бог приділив кожному" (Рим 12:3). Смиренність вимагає від нас ставити потреби інших вище себе. Таким чином, чеснота смирення веде нас до того, щоб ми відкрили наші серця через любов до Бога і ближнього. "Але між вами нехай не буде так: хто хоче бути більшим між вами, нехай буде вам слугою. І хто хоче бути першим між вами нехай буде всім рабом. Бо і Син Людський не для того прийшов, щоб Йому служили, але щоб послужити і віддати душу Свою за визволення багатьох" (Мк 10:43-45). Служіння Богові та іншим стає полем змагання для зросту—у вірі, у чеснотах, і у відданості нашому Творцеві.

По-п'яте, служіння визначається пильністю. "Нехай будуть стегна ваші підперезані і світильники засвічені" (Лк 12:35).

продовження на стор. 4

Beginning of Great Lent

February 23, 2015

Початок
Великого Посту

23-го лютого, 2015 р.Б

See our Great Lent
features pp.2-5Publication Mail Agreement
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Марія Єгипетська—велика свята, вельми шанована у Православ'ї. Пам'ять преподобної Марії Єгипетської відмічають в Святій Православній Церкві в п'ятий тиждень Великого посту, а 14-го квітня (1 квітня за старим стилем)—день святої. Вона відома, як велика пустельниця та аскетка. Життя святої є прикладом істинного покаяння і милосердя Божого.

У V ст. в єгипетському місті Олександрії народилася симпатична дівчина Марія. В 12 років вона покидає батьківський дім і 17 років проводить своє життя у гріховній і нестримній розпусті. І здавалось би, що вже не було надії повернення на шлях християнського життя. Але Милосердний Господь не хоче смерті грішників, і Своєю премудрістю на вернув Марію до спасіння.

Одного разу, Марія приєдналася до паломників, які прямували в Єрусалим на свято Воздвиження Христа Господнього. Під час подорожі і в Єрусалимі вона продовжувала грішити. В день свята Воздвиження Марія разом з народом йде в храм, щоб приложитися до Хреста Господнього. Але невидима сила зупинила її. Прикладаючи зусилля, Марія знову і знову не може увійти у храм. Світло правди Божої освітило її розум і серце. Зрозуміла, що грішним є розпусне життя, і гріхи її не впускають у храм. Піднявши очі Марія побачила ікону Божої Матері. Слізно почала благодати Пресвяту Богородицю, щоб дозволила їй увійти у храм: "О, Мати Божа! Дозволь мені підійти і поклонитися Животворящому Христу, і я більше не буду грішити".

Марія спокійно увійшла в храм, і поклонилася Святому Хресту. Вийшовши з храму, дякувала Матері Божій за отриману благодать і відчуття покаяння, і просила поради куди прямувати далі. Почула тихий голос: "Йди за Йордан і там знайдеш спокій". Марія плачучи сказала: "Владичице Богородице, не покидай мене". Марія завжди залишає безсоромне життя.

Якийсь перехожий, побачивши її

сльози, дав три срібні монети. На них вона купила три хлібини і в продавця дізналася дорогу, яка веде на Йордан. Марія пішла до ріки Йордан і дійшла до храму в честь Святого Іоана Хрестителя на березі ріки. Наступного дня причастилася в храмі, поїла хліба. Того ж дня човном переправилася на другий беріг ріки і пішла за повелінням Богородиці далеко-далеко в пустиню. Сорок сім років ніхто нічого не чув про Марію і не бачив її страждань, молитовного подвигу і молитви за весь світ.

На березі Йордану був древній монастир. За повелінням ангела до нього прийшов з іншого монастиря благочестивий старець Зосима, який давно мріяв знайти святих людей, які навчили б його, як досягти духовної досконалості. В цьому монастирі був звичай: в першу неділю Великого посту ігумен служив Літургію, всі причащалися і йшли в пустиню, кожен окремо, проводячи час в молитвах і пості аж до Вербної неділі. Старець Зосима також пішов в пустиню. Двадцять днів він пройшов пустинею і нікого не зустрів. Одного разу, коли він молився здалося йому, що бачить постать, яка нагадує тінь людини, опалену сонцем, біле волосся спадало на плечі і без одягу. Старець хотів підійти, але вона почала втікати і він ніяк не міг наздогнати її. Старець Зосима слізно почав просити, щоб не втікала і помолитися за нього. Почувся голос: "Прости мене, отче Зосиме, що не можу стати перед тобою, бо я жінка, і як бачиш нічим не прикрита. Та й не я, а ти мене благословляти маєш, бо ти священник. Дай мені щось, щоб я прикрилася". Здивований тим, що невідома йому пустинниця назвала його ім'ям, старець дав їй свій верхній одяг. Вона почала молитися і піднялась у повітрі. Старця Зосиму охопив страх і він подумав, що то не жінка, а дух. Але вона сказала: "Я не дух, а грішна жінка, очищена таїнством Хрещення". Тоді вона дозволила підійти ближче.

продовження на стор. 4

The Venerable Mary of Egypt is commemorated by the Orthodox Church on the Fifth Sunday of Great Lent. She is also commemorated on the Thursday before the Fifth Sunday of Great Lent when her life is read during the Great Canon of Saint Andrew of Crete and a Canon in her honour is read at the end of each Ode. In parish churches the service and the Canon is most often conducted on Wednesday evening. This service is called in Ukrainian *Stoyannya Mariyi Ehypetskiiy*, or the *Standing Service to St. Mary of Egypt*. The feast day of St. Mary of Egypt falls on April 14 according to the new style calendar and April 1 according to the Julian calendar. The Church venerates her in this special way because it recognizes her as a model of repentance.

Mary was born in Egypt but left home at 12 years old to go to the big city of Alexandria, Egypt. For the next 17 years she lived a carefree life, catering to her whims and passions, enjoying a pleasurable life. One day, she joined a boatful of Egyptians going on a pilgrimage to Jerusalem for the feast day of the Exaltation of the Cross. At the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection. The other pilgrims entered unhindered, but when Mary reached the church's threshold, an invisible force prevented her from entering. She tried repeatedly, but was buffeted by the crowd and could not enter.

Mary began to realize that it was the impurity of her life that was preventing her approaching the holy Wood of Christ's Cross. She burst into tears and saw an icon of the Mother of God. Mary prayed fervently to the Theotokos and asked to be able to go into the church to venerate the Holy Cross. Mary also made the promise "to renounce the world and all pleasures, and follow the path of salvation." After this heartfelt appeal to the Theotokos, Mary was able to enter the church and venerated the Holy Cross. She again prayed before the icon of the Mother of God and asked the Holy Virgin to show her how to follow the path. Mary heard a voice reply, "If you cross the Jordan, you will find rest."

Following the road to the Jordan River, she bought along the way three loaves of bread with the alms a pilgrim had given her, arriving at the Church of St. John the Baptist. She received Communion in the Holy Mysteries there and the next morning crossed the river into the desert. From that day on Mary from Egypt lived in the desert for 47 years without ever encountering either another human being or animal. Mary passed through all the stages of human suffering—at first physical: During the first 17 years, her clothes became rags, and she ate only the wild herbs and roots. She was burned by the sun and heat in the day and cold at night. She also faced psychological and spiritual trials. The memory of her sins and desires still plagued her. At these times, Mary implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism. She was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy.

After Mary was in the desert for 47 years, a holy elder called Zosimas had gone into the desert across the Jordan. He was following the tradition of St. Euthymios to go into the desert for the period of the Great Fast. One day, he saw a human form with a body blackened by the sun and long white hair. He ran after this apparition that fled before him, begging for a blessing and some saving words. Although she did not know Zosimas, Mary called him by name, and explained that she was fleeing because she was a woman and her clothing was in rags. Zosimas gave her his cloak and urged her to recount to him the story of her life and conversion. Then, having finished her account, Mary begged him to come the following year to the bank of the Jordan with Holy Communion. When the day arrived, Zosimas saw Mary appearing on the far bank of the river.

continued on p.4

УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ UKRAINIAN ORTHODOX CHURCH OF CANADA

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з благословення
Його Високопреосвященства ЮРІЯ,
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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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† BARTHOLOMEW

BY GOD'S GRACE

ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
MAY THE GRACE AND PEACE FROM OUR LORD
AND SAVIOUR JESUS CHRIST BE WITH YOU
TOGETHER WITH OUR PRAYER,
BLESSINGS AND FORGIVENESS

"The arena of virtues has opened; let those who wish to compete enter."

—Triodion Sticheron, Cheesefare Sunday

Beloved brothers and sisters, dear children in the Lord,

■ Our Lord Jesus Christ grafts us into His body, inviting us to become saints, "just as He is holy." (1 Pt 1:16) Our Creator wants us to be in communion with Him in order to taste His grace, which is to participate in His sanctity. Communion with God is a life of repentance and holiness; whereas estrangement from God, or sin, is identified by the Church Fathers with "evil of the heart." Sin is not natural, but derives from evil choice" (Theodore of Cyrus, Dialogue 1, Immutabilis, PG 83.40D) or from the evil spirit, since "no one sins, who promises faith," according to Ignatius of Antioch, the "God-bearer."

Holiness is a quality that belongs to the Lord as "the one, who offers and is offered, who receives and is distributed." The celebrant of the Sacrament of the Divine Eucharist, by divine grace offers to the faith-

ful "the holy things for the holy people," the body and blood of Christ; and he immediately receives from the Orthodox faithful the response to this offering: "One is holy, one is Lord, Jesus Christ, to the glory of God the Father, "who is eaten but never consumed; who sanctifies those who participate."

In our struggle to achieve "likeness" to God, for which we were created, namely holiness, the one, holy, catholic and apostolic Orthodox Church, which aspires exclusively and solely to our salvation, "rightfully proclaimed" one season as a period of special prayer and supplication in order to calm the passions of our soul and body.

This season commences February 23 as a salvific preparation for the "great and most sacred Pascha of Christ." We are referring to Holy and Great Lent, which we must live "by offering prayer and seeking forgiveness," in order truly to taste Pascha "with all the saints," by becoming "saints," by confessing before God and people that we are "clay vessels" that are shattered on a daily basis by the evil one, always "falling and rising." That is to say, we must admit our human imperfection and failure, as well as our insignificance before God, by repenting and repeating day-in and day-out, at all times and in all places—even as we are made "holy" through baptism—that "one is holy, one is Lord, Jesus Christ, to the glory of God the Father."

Therefore, we call upon all Orthodox Christian faithful—clergy, monks and nuns, as well as all our brothers, sisters and children in the Lord—to transform our life at all times, but particularly during this period of Holy and Great Lent, into a loving effort of preparation before our neighbour so that we might share more vividly from now in the Lord's Kingdom, the "new Pascha," whose light never sets. We invite everyone to a life of holiness and spiritual struggle so that the possibility of transcending sin may be granted to the whole world and to us as a "good gift" and "perfect gift." For "everyone that is born from God does not sin... and cannot sin, for that person is born of God." (1 Jn 3:9-10)

Let us enter, then, with all our soul, without sorrowful faces but instead rejoicing and delighting, into this spiritual arena of virtues; and let us arm ourselves "with the brightness of love, the splendor of prayer, the purity of chastity, and the strength of valour" in order to journey with the Lord, even as we pray that "He may not overlook us when we are in

danger of alienating ourselves from Him." (*Hymn from the Sunday of the Veneration of the Holy Cross*) Rather, may He render us worthy "to reach His holy resurrection on the third day, which shines incorruption through the world." (Poem by Theodore, Service on Monday of the 1st Week of Lent)

Beloved brothers and sisters, children in the Lord,

Holy and Great Lent is a period of preparation and repentance as the voice of our conscience, which is internal and inexpressible, our personal judgment. When it finds us doing wrong, it protests vehemently inasmuch as "nothing in the world is more violent than our conscience," according to the experienced herald of repentance, St. Andrew of Crete. Thus, each of us must be at peace with our conscience in order that "we may offer a mystical sacrifice in the fire of our conscience," surrendering our passions and offering them as an oblation of love toward our fellow human beings, just as the Lord gave Himself up "for the life and salvation of the world." Only then will forgiveness rise from the tomb for us as well; and only then shall we live in mutual respect and love, far from the horrific crimes that we witness plaguing the entire world today. In this struggle, we have as our allies and intercessors all the saints and especially our all-holy Mother of God, who through her prayers "washes our conscience."

Therefore, we urge and beseech you, as the spiritual father of all our Orthodox faithful throughout the world, to run with eagerness the race that opens up before us tomorrow in the arena of virtues, "neither thinking nor practicing sinful things." Let us rather walk with God's grace in order to cleanse our conscience "with the good option" of repentance in the conviction that heaven and earth, as well as all "things visible and invisible" will ultimately emanate the light of our Lord's resurrection.

If we stand and behave righteously "before the doors of the Lord's temple," then we shall be vested with the bright robe of Christ's imitation and be rendered worthy of the "new drink" that comes from the source of incorruption. Then, we shall taste the joy of the radiant tomb of the Lord and be swept inside the Church "to the very depths of the altar," where "the awesome mysteries are celebrated." May it be so.

*Your Fervent supplicant before God,
—† Bartholomew of Constantinople*

Holy and Great Lent 2015

Свята Марія...

продовження зі стор.2

Старець Зосима почав слізно благи подвиги, щоб вона розповіла йому про своє життя.

Довго розмовляли, довго розказувала йому Марія, не називаючи свого імені, про своє життя, про боротьбу зі спокусами і як, нарешті, знайшла мир душевний і радість у Господі. Прощаючись зі старцем, свята угодниця просила його не розповідати про неї нікому аж до її смерті і просила наступного року залишитися на весь Великий піст в монастирі і в Страсний четвер прийти на берег Йордану і причастити її. Минув рік. Старець Зосима, взявши Святі Дари, дійшов до Йордану. Довго чекав і нарешті побачив, що підійшла вона до ріки, перехрестила її і пішла по воді, як по суші. Поклонившись до ніг старця і смиренно помолвившись, вона причастилась. Угодниця просила старця Зосиму прийти через рік на те місце, де вперше вони зустрілись.

Минув рік і старець виконав прохання Марії і прийшов у пустиню. Але побачив подвижницю живою, зі складеними на грудях руками, але на піску виднілися написані нею слова: вона просила старця похоронити її, назвала своє ім'я—

Марія і вказала день своєї смерті, цей самий день, коли старець Зосима причастив її рік назад. Як виконати волю преподобної, коли немає ніякого знаряддя в руках? Раптом старець побачив лева, який підійшов до святої і почав лизати їй ноги. Потім виірив лапами яму і тихо, наче ягня, пішов по пустині. Старець виконав волю преподобної, відспівав її, і пішов у свій монастир, прославляючи Христа. Там розповів братії, що чув і бачив про преподобну Марію. Всі дивувались, слухаючи про милосердя Боже. Розповідь про життя преподобної Марії монахи обителі Предтечі Господнього Іоана переказували один одному. Життя преподобної Марії Єгипетської було записано святим Софронієм, патріархом Єрусалимським.

Подвиг преподобної Марії Єгипетської полягав в тому, що життя її до покаяння було гріховним, а після призначення через покаяння, піст і молитву вона досягнула святості. Християни проводячи гідно Великий піст пізнають серцем і душею торжество пасхальної радості. Преподобна Марія через свій духовний шлях пізнала торжество істинної віри, єднання з Христом і найбільшу радість в торжестві Воскресіння Христового.

—www.mykolaj.lviv.ua; Життє Святих

St. Mary of Egypt...

continued from p.2

She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion and weeping, she took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, went to the agreed spot. He found Mary's body stretched on the ground, her arms crossed and her face turned towards the East. She left an inscription on the ground for Zosimas, "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled that he learned Mary's name, Zosimas realized he could not dig a grave without tools.

Suddenly, he saw a lion approaching Mary's body and licking her feet. The lion dug a hole with its claws, in which Zosimas devoutly placed the Saint's body. On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts.

Mary has become a source of hope and a model of conversion for a great many others crushed under the burden of sin. She completely transformed from living in the depths of sin to becoming one with the Lord. Therefore, Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

—www.lent.goarch.org; www.toubis.gr;
The Lives of the Saints

Молитва під час Великого Посту: Молитва Святого Єфрема

Господа і Владико життя мого. Дух лінивства, безнадійности, владолубства й марнослів'я не дай мені. Дух же доброчесности, смиренномудрости, терпіння й любови даруй мені, рабу Твоєму. Так, Господи Царю, даруй мені бачити провини мої і не осуджувати брата мого, бо Ти благословен еси на віки віків. Амінь.

Dear Brothers and Sisters in Christ!

"Whoever serves me, the Father will honour" (Jn 12:26).

■ When we receive Holy Communion, we hear the priest say, "...servant of God..." followed by our baptismal name. At this moment when we unite with Christ in this Holy Sacrament, the use of this reference signifies that the Lord God calls upon us to serve Him in different ways. "There are different kinds of service, but the same Lord." (1 Cor 12:5) Among the responsibilities that we assumed when we became Christians at baptism was to proclaim, to defend and to live the Faith. God endowed each one of us with a unique set of talents and abilities to accomplish the Lord's service in our communities, in our parishes and in our ordained pastoral ministry (Jam 2:26).

Christian Service

What does "to serve" God actually mean? This was made clear to us through the teachings and work of the saints, the Apostles and Jesus Christ Himself as stated in the Gospels. Its deeper meaning is found in our relationship to God and the world.

First, service means a living sacrifice. "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship." (Rm 12:1) We demonstrate this sacrifice through dedication and commitment.

Second, service means a way of being. Related to our sacrifice, to serve God and others becomes a way of being. "For we are co-workers in God's service; you are God's field, God's building." (1 Cor 3:9) Our whole life is oriented towards His glorification and work.

Third, service means emulating Christ Himself. "Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves

me, the Father will honour" (Jn 12:26). We see in the Gospels that Jesus's followers are distinguished by their service. Jesus makes frequent reference to His Disciples as "servants"—not to demean them, but in order to instill in them an understanding of their role as His followers.

Fourth, service cultivates humility. "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you." (Rm 12:3) The very act of servitude requires us to place the needs of others ahead of our own. In doing so, we cultivate the virtue of humility that leads us to open our hearts in love for God and others. "Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mk 10:43-45). Serving God and others becomes a training ground for growth—in faith, in virtues and in devotion to our Creator.

Fifth, service means watchfulness. "Be dressed ready for service and keep your lamps burning." (Lk 12:35) The themes of Great Lent particularly focus on this meaning. We must be conscious of the many temptations in our culture of individualism that make us focus too much on ourselves and lead us away from serving others.

Foremost, service means love. By serving God and others, we abide by the first two Commandments to love God and Christ's new commandment. "This is My commandment, that you love one another as I have loved you." (Jn 15:12). To serve others with love means to devote ourselves to their care and well-being. We place them first and often sacrifice our own comforts for their betterment. Thus, when Christ shares His Body and Blood with

us at the Holy Sacrament, we are reminded of each of these meanings of service. We are identified as His servants, which define our relationship and responsibility to God. Then we are identified by our name, which is given uniquely to us by God's grace at the Sacrament of Baptism.

Ordained Service

The Lord also calls us to serve Him in the Church as ordained clergy. The diaconate, priesthood and episcopate were established to carry out God's Commandment. The word "deacon" literally means servant. Deacons are the "waiters at the table of the Lord," who bind the laity with priests and bishops through their mediating role. They are models of service and provide for the material needs of the faithful. The priest's ministry is to labour in the world, gathering up those who have fallen away from Christ's True Path, and to teach the True Word. Orthodox Christians believe that the priesthood of the church is Christ's priesthood, with the Eucharist as the first-fruits offering. The priesthood is a call to obedience and servitude to God, the Holy Orthodox Church and our fellow human beings.

Purpose of Service?

Although all Christians are called to proclaim the faith, the ordained ministry is called to serve the greater body of all believers and God. They "equip His people for works of service, so that the body of Christ may be built up." (Eph 4:12) The Holy Priesthood is more than a job. It is a great responsibility, made even more important as it is a responsibility before God. It requires integrity of character, moral righteousness, application of the virtues, and love for God and for those being served. The eternal salvation of souls is on the line. The existence and growth of the Church hangs in the balance. Priests will account before God for all

the spiritual children in their care. This stands as the great challenge of pastoral service which should not deter those genuinely responding to God's call. As with all callings, the Lord will provide the opportunities, means and resources required for His ministry—providing our intention remains true to proclaim the Word of God.

The Call

The All-Merciful God has granted the Ukrainian people in Canada our Ukrainian Orthodox Church of Canada. We must cherish and give gratitude for this precious gift. Today, our Church has a great need for both deacons and priests who would work for its growth and God's glory. Candidates would join the ranks of many good and pious clergy who have served in our Church for a century in this land. This need is made more urgent by current global events. Christians worldwide have witnessed an unprecedented level of violent persecution. Secular lifestyles are strongly promoted in our society turning us away from the Lord and validating values contrary to Orthodoxy. A global culture of individualism diverts us from serving others to concentrating on ourselves.

This call to the holy diaconate and holy priesthood is particularly directed to the youth. The Lord also calls those with long experience in lay occupations, but who now desire to serve the Church. We pray for a new generation of worthy candidates who hear God's call to service despite the temptations of the temporal world and who respond to the challenge facing global Christianity. Our theological institution, St. Andrew's College in Winnipeg, Manitoba, is able to assist qualified candidates to fulfill the calling to priestly service to work for the glory of God and the salvation of His flock.

*With archpastoral blessings,
—† Yuriy, Metropolitan*

Березень 2015...

продовження зі стор.1

Теми Великого Посту особливо зосереджуються на цьому. Ми повинні усвідомлювати існування багатьох спокус в нашому суспільстві. Культура індивідуалізму, що зараз поширюється по світі, відволікає нас від служіння іншим, і спокушає нас зосередитися тільки на собі.

І в останнє, наголовніше, служіння визначається любов'ю. Через служіння Богові і людям, ми виконуємо першу і другу Заповідь Божу про любов до Бога і нову Заповідь Христа: "Це є заповідь Моя, щоб ви любили один одного, як Я полюбив вас" (Ін 15:12).

Служити іншим з любов'ю означає присвятити себе їх загальним добром. Ми повинні їх ставити на перше місце, і жертвувати своїм комфортом заради них. Таким чином, коли ми причащаємося Тілом і Кров'ю Христа, ми згадуємо усі значення служіння Богові.

Тому нас називають рабами, щоб відзначати наше відношення і відповідальність перед Богом. Тоді, священник промовляє наше ім'я дає нам у Таїнстві Хрещення через благодать Божу.

Пастирське служіння

Господь Бог також кличе декого з нас служити Йому в Церкві священослужителем. Дияконство, священство і єпископство постало для того, щоб виконати Божу Заповідь. Слово диякон буквально означає слуга. Диякони—"офіціанти на трапезі Господній", які являються зв'язковим між мирянами та священниками і єпископами. Вони займають посередницьке місце між ними. Вони стають зразками служіння та забезпечують матеріальні потреби віруючих. Служіння священника—це працювати в світі, повертати на шлях Христовий тих, хто відійшов від Його Святої Церкви, і проповідувати Слово Істини. Православні християни вірять, що священство в Церкві—це Христове священство, і що Євхаристія являється приношенням перших плодів. Священство—це є закликом до покірності і послуху Богові, Святей Православній Церкві та нашим ближнім.

Мета служіння

Хоча всі християни покликані ісповідувати християнську віру, священослужителі покликані служити всім віруючим і Богові. Вони працюють "на довершення святих, на діло служіння, для створення Тіла Хри-

стового" (Єф 4:12). Священство не просто робота, а велика відповідальність. Як відповідальність перед Богом, воно набуває ще більшого значення. Священство вимагає чеснотне життя та любов до Бога і до вірних. Спасіння душ, оживлення і зростання Христової Церкви багато від цього залежить. Священники відповідальні перед Богом за всіх духовних дітей, які перебувають під їхньою опікою. Це—великий виклик до пастирського служіння, і він не повинен перешкодити тим, хто насправді має чесні наміри відповідати на Божий заклик. Як і для всіх покликаних, Господь надасть саме ті необхідні можливості і засоби для служіння Йому,—за умовою, що в нас щирий намір прославляти Його Слово.

Покликання

Всемилолюбивий Бог благословив українському народові свою Українську Православну Церкву в Канаді. Ми повинні берегти і дякувати Господеві за цей безцінний дар. Сьогодні наша Церква має велику потребу в духовенстві, як і священників так і дияконів, які працювали б для розвитку Церкви і на славу Богові. Кандидати вступають до лав добрих і побожних священослужителів, які служили нашій Церкві протягом

майже 100 років на цій канадській землі. Потреба в священослужителів стає ще більш актуальною в контексті глобальних подій. Християни в усьому світі переживають жорстоке переслідування. Світський підхід до життя має сильний вплив в нашому суспільстві, який відвертає нас від Господа і виправдовує світські цінності, котрі суперечать вченню Православ'я. Підхід індивідуалізму відвертає нашу увагу від служіння іншим.

Покликання до пастирського служіння найголовніше стосується молоді. Але, Спаситель також кличе того, хто вже завершив свою багаторічну кар'єру, і відчує покликання служити у Христовому Винограднику. Ми ревно молимося за нове покоління гідних кандидатів, які почують і відгукуються на це священне покликання, незважаючи на спокуси цього світу, і які відповідатимуть на виклики світовому християнству. Наша богословська школа, Колегія Св. Андрія, у Вінніпегу, Манітоба може допомогти кандидатам підготуватися до священничого служіння і працювати на славу Божу і спасіння Його пастви.

*З архиєрейськими благословеннями,
—† ЮРІЙ, Митрополит*

Guidelines for Great Lent

■ Orthodox Christians began Great Lent on February 23. It is a 40 day period within the Church year cycle before the Passion Week and precedes the Resurrection of Christ.

What is Great Lent?: Great Lent is the period of time for self-examination by the believer; of putting on the spiritual armour; of applying the riches of prayers and almsgiving; of adopting deeply the meaning of repentance; of atonement and reconciliation with God Almighty.

Dating Great Lent and Easter: The celebration of the Resurrection of Christ does not fall on the same date each year. In continuation of the practice of fasting, the Christian Church determined the period of Great Lent to depend upon the great Feast of Pascha, as set forth by the First Ecumenical Synod in 325. The Church determined the day on which the Resurrection of Christ would be celebrated, according to the conditions that existed at the time of this Event. Thus, the Synod set forth that the great Feast of Pascha would be celebrated on: the first Sunday, after the full moon, after the Spring Equinox on March 21, and always after the Jewish Passover. Thus, this great Feast is a moveable date in the calendar. Therefore, Great Lent, which depends upon the date of Easter, also is moveable, each year being celebrated on a different date, depending on the above conditions.

How to Observe Great Lent?: This 40-day period is a time of abstinence from foods, but primarily from personal iniquities. Fasting from foods alone is a means of attaining virtue; it is not an end in itself. During the fast one makes a special attempt to evaluate his calling as a Christian; to listen to the voice of the Gospel and heed its commandments; and to accept the constant invitation to enter Christ's Kingdom. It is an open invitation to everyone willing to enter; who believes in Christ and repents his iniquities; who makes an "about face" directly to Christ.

To accomplish this, the Christian Church, dating back many years, out of experience and according to the nature of man, instituted certain days of prayer and fasting as steps in a ladder to help those who need guidance to reach this spiritual plateau. All of these steps must have genuine personal meaning to avoid becoming merely a habit and

routine.

Fasting encompasses the entire pious life of the Christian, as Christ proclaimed, that symbolizes a deep acceptance of His admonition to "repent". This can be achieved not so much in terms of time, but in deeds in love of God and one's fellow man. During the period of Great Lent the awakening of the spirit of man comes about through inspiration from the Head of the Church, Jesus Christ. It is a time of self-examination and preparation, and of taking an inventory of one's inner life. He and Christ know his exact condition. At this time, one sees himself in the mirror of the Gospel. One finds the means and ways to correct and improve oneself. Lent is a period of time when one delves into himself with the light of the Holy Spirit in order to rid oneself of the impediments which hold him back. It is a period when one strengthens his faith by more prayer and devotional life.

What is Fasting?: Fasting means the total abstinence from foods. The word fasting today is used for selection of foods and a limiting of their quantity. Fasting also can mean eating once a day bread, salt and water, after sunset. Although the period of Lent appeals to the function of man as a whole in repentance, self-examination, almsgiving, relationships with people with whom one is at odds, attitudes toward life, and the abstinence from foods plays a vital role in the life of the Christian. The quantity and kinds of foods selected for this period of Lent help control carnal desires and develop discipline and a pious life. Fasting from foods is not a virtuous activity in itself, but a means for its achievement. Fasting from foods is relevant to the condition of the health of the Christian, however. Fasting is not for the sake of fasting alone: Fasting was devised in order to humble the body.

The Meaning of Great Lent: Great Lent is a period of time when people are more conscious of their spiritual character. The passages of the Gospels and the Epistles, the hymnology and prayers, the spirit of the Church—all endeavour to help the Christian cleanse himself spiritually through repentance. "Repent" is the first word Jesus Christ spoke in His proclamation to the people, as the epitome of His Gospel. Repentance is the main motivation of the Christian which acts to free him from sin. One's recognition of his sin, his contrition over it and lastly his decision to make an about-face change of his attitude are the steps of repentance. For one can learn to recognize iniquities from the Bible and the teachings of the Church. During the period of Lent the Christian is called to self-examination and self-control by the radiance of the Event of the Resurrection of Christ. Fasting in its religious setting is abstinence from food, always in relation to a religious event or feast. Fasting in itself has no meaning in the Christian Church, but has a role in the attainment of Christian virtues. It is not to be accepted as a mere custom without a spiritual purpose. Fasting is understood as a means of temperance and sobriety, especially in relation to prayer, devotion and purity. It is also understood to be related to



giving alms to the poor.

The Weeks of the Great Lent: The four weeks which precede Great Lent are considered preparatory, a forerunner to Lent. These four weeks, along with the six weeks of Lent, are characterized by the Church as Triodion, meaning "thrice-hymns". This name has no bearing on the substance of Lent itself. Each of the Sundays of Great Lent has a special theme.

First Sunday—Sunday of Orthodoxy: The first Sunday is called the Feast of the Triumph of Orthodoxy. It is a historical feast commemorating the return of the icons to the churches in the year 843 after the heresy of iconoclasm was overcome. The spiritual theme of the day is the victory of the True Faith.

Second Sunday—St. Gregory Palamas: The Second Sunday of Lent commemorates St. Gregory Palamas. St. Gregory bore living witness that men can become divine through the grace of God in the Holy Spirit; and that even in this life, by prayer and fasting, human beings can become participants of the uncreated light of God's divine glory.

Third Sunday—Adoration of Cross: The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the centre of the church during the lenten season, not merely to remind us of Christ's redemption and to keep before us the goal of their efforts, but also to be venerated as that reality by which we must live to be saved.

Fourth Sunday—St. John of the Ladder: The Fourth Sunday of Lent is dedicated to St. John of the Ladder, the author of the work, *The Ladder of Divine Ascent*. The abbot of St. Catherine's Monastery on Mount Sinai stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt 10: 12).

Fifth Sunday—St. Mary of Egypt: The Fifth Sunday recalls the memory of St. Mary of Egypt, the repentant sinner. Mary tells us that no amount of sin and wickedness can keep a person from God if one truly repents. Christ himself has come "to call sinners to repentance" and to save them from their sins (Lk 5:32). In addition, St. Mary tells us that it is never too late in life—or in Lent—to repent. Christ will gladly receive all who come to him even at the 11th hour of their lives. Their coming must be in serious and sincere repentance.

These weeks are followed by Palm

Sunday and the Passion Week through to the Holy Saturday and Easter Sunday. Palm Sunday commemorates the triumphant entrance of Jesus Christ into Jerusalem. The people of Jerusalem received Christ as a king, and, therefore, took branches of palms and went out to meet Him, laying down the palms in His path. The Church tradition of distributing palms on this Sunday to the faithful comes from the act of the people in placing the branches of palms in front of Christ. This symbolizes the victory of Christ over evil forces and death. In the Ukrainian Orthodox Church willows are distributed instead of palms which do not grow in Ukraine. The Passion Week is the time when the faithful, who went through the whole period of Lent in prayer and fasting, approach the Feast of Feasts to celebrate the Passions of Christ and His Resurrection. Each day of Holy Week is dedicated to the events and teachings of Christ during His last week on earth.

Worship during Great Lent: There are special worship services served only during Great Lent. The Great Compline is read daily. Every Wednesday and Friday the Liturgy of the Presanctified Gifts is officiated. The Passia service, or the Passion of Christ, is served ceremoniously throughout Ukraine on the first four or five Fridays of the Great Lent. Where it is difficult to gather on that day, they are served on Sunday after the Divine Liturgy or Vespers. A Golgotha is placed in the centre of the church and tall candles holders are placed to the sides. Behind the Golgotha a lectern is set with the Holy Gospels placed on it. When a separate Golgotha is unavailable, then a large cross draped in black cloth its placed on the ambon. Passia services were established in the Holy Ukrainian Orthodox Church during the time of the Metropolitan of Kyiv Petro Mohyla. This service is done in remembrance of the sufferings of Christ and the sufferings of the Ukrainian Church under her oppressors.

Lent is not for the sake of Lent itself, as fasting is not for the sake of fasting. They are the means by which and for which the individual believer prepares to reach for, accept and attain the calling of our Saviour.

—From:

Rev. Fr. George Mastrantonis,
www.lent.goarch.org



Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
березень 2015

Святитель Григорій Палама

"До вершин! До вершин!"

—Останні слова Св. Григорія під час його земної мандрівки.

■ Від 1368-го року, тобто від його канонізації, Друга Неділя Св. Великого Посту присвячена пам'яті Святителя Григорія Палами, Архієпископа Солунського, як Друге "Торжество Православ'я".

Григорій народився в р. 1296-му в Константинополі. Батько його був провідним діячем при дворі Імператора Андроніка II Палеолога (1282-1328), але він скоро помер і сам імператор зайнявся вихованням і освітою хлопчика безбатьченка. Григорій був обдарованим хлопцем і дуже працьовитим. Отож, він скоро опанував всі предмети, які на той час були повним курсом вищої освіти середньовіччя. Імператор надіявся, що юнак віддасться урядовій роботі, але коли Григорію було ледве 20 літ, він подався до св. Гори Афону в 1316-му р. і став послушником в монастирі Ватопедському. Після його постригу сам св. Євангеліст Іван Богослов явився йому в видінні і пообіцяв йому свій духовний покров. Григорія мати й сестри теж стали черницями.

На св. Горі св. Григорій почав наслідувати практику безупинної молитви, яку виробили монахи починаючи від великих аскетів пустинників 4-го століття: Євагрій Понтій та преп. Макарій Єгипетський. Досвідчений вжиток умної молитви (її також зовуть "Молитвою серця") вимагає самотності та тишини, і називається Гесихазмом (від грецького гесихія, що означає тишину, спокій),

а тих, що практикували її називали гесихастами. Григорій був просякнутий духом гесихазму і прийняв його, як невід'ємну частину свого життя. У 1326-у р. з огляду на загрозу турецьких наїздів він та братія подалися до м. Солуня, де його висвятили у сан священника.

Св. Григорій поєднав свої священничі обов'язки з життям затворника. П'ять днів у тиждень він проводив у тишині та молитві і тільки в суботу й неділю він приходив до людей. Він очолював Богослужіння і проповідував. Його наука часто викликала і розчулення і сльози у тих, які вчащали на відправи. У 1330-х роках відбулися події у Східній Церкві, які піднесли Св. Григорія до рівня найважливіших вселенських апологетів Православ'я і принесли йому великої слави, як учителя гесихазму.

Приблизно в 1330-у р. освічений монах Варлаам приїхав до Константинополя з Калабрії в Італії. Він був автором трактатів на тему логіки та астрономії, а також здібним і кмітливим оратором, отож і здобув він кафедру в університеті в столиці. Скоро поїхав він і до Афону, де познайомився з духовним життям гесихастів. Він проголосив, що умна молитва це—ересь, бо ж Богу істоту не можна нікому пізнати, та й висміював досвід "нествореного світла Фавору" (де наш Господь приобразився), якого гесихасти часто бачили.

Св. Григорій почав уживати свої

таланти на захист гесихастів. Він дебатував з Варлаамом на Константинопольському Соборі в 1341-у року у Соборі Св. Софії. Собор прийняв становище Св. Григорія Палами, що Бог, Який завжди недоступний у Своїй Істоті, об'являє Себе через Свої Енергії, які звернені до світу і яких можна відчутти, як світло Фавору, хоч вони нематеріальні і не створені. Навчання Варлаама засудили, як ересь, а його самого анафемствували і він утік до Калабрії. І так прояснилася надзвичайно важлива істина про природу Бога та Його співвідношення зі світом і це стало стержнем Православ'я.

Та розбіжність між паламістами та варлаамцями далеко тим не закінчилася. Учень Варлаама, болгарський монах Акиндін разом з Патріархом Іваном IV Калекою (1341-1347)—а їм симпатизував теж і Імператор Андроник 3-ій Палеолог (1328-1341)—рішучо супротивилися Св. Григорію, та підтримували навчання Варлаама. Навіть запровадили Григорія в тюрму на 4 роки. Та в 1347-у р., коли на імператорський престол прибув Ізидор (1347-1349) на місце Андроника, Св. Григорія звільнили і висвятили на Архієпископа Солуня.

У 1351-му році Собор Влахернський остаточно затвердив раз і на завжди Православ'я навчань Св. Григорія. (Це—передмістя Константинополя, де Мати Божа появилася в 9-му столітті тримаючи свій омофор над вірними, як знак її захисту народу проти наїзників—це ж основа Празника Св. Покрови). Але населення Солуня не приймали його

зразу і він був змушений жити в різних околицях. Одного разу, під час подорожі в Константинополь візантійський корабель попав до рук Турків. Св. Григорій проповідував християнським в'язням а навіть і мусульманам, що їх держали в неволі. Його слова заскочили мусульман. Деякі з них не могли їх перенести, отож, вони його побили, а були б і забили, коли б не сподівалися одержати велику суму як викуп за нього. Через рік Св. Григорія так і викупили і він повернувся до Солуня.

Св. Григорій сотворив багато чудес за три роки перед його смертю, зцілюючи недужих. Напередодні його упокоєння Св. Іван Золотоустий явився йому в видінні (цей Святитель теж перетерпів дуже багато і відійшов у вічність на засланні на землях України, вимовляючи такі незабутні слова: "Подяка Богу за все!"). Св. Григорій Палама упокоївся в Бозі 14-го листопада 1359-го р. промовляючи слова підбадьорення: "До вершин! До вершин!" У 1368-у р. його канонізували на Соборі в Константинополі за володіння Патріарха Філофея (1354-1355, 1364-1376), який склав його життє і написав Службу Святому. Амінь.

—митр. прот. д-р Ігор Куташи



St. Gregory Palamas

"To the Heights! To the Heights!" —St. Gregory's final words during his earthly sojourn

Since 1368 upon his canonization, the Second Sunday of Great Lent has been dedicated to St. Gregory Palamas, Archbishop of Thessalonica, as a Second "Triumph of Orthodoxy".

Gregory was born in 1296 in Constantinople. His father was a prominent man at the court of Emperor Andronicus II Paleologos (1282-1328), but he soon died, and the emperor himself took part in the raising and education of the fatherless boy. Gregory was endowed with fine abilities and great diligence and soon mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. Gregory, barely 20 years old, withdrew to Mt. Athos in the year 1316, and became a novice in the Vatopedi monastery. After his tonsure, the holy Evangelist St. John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

On the Holy Mountain St. Gregory began to follow the method of unceasing prayer. It had been cultivated by monastics, beginning with the great desert ascetics of the 4th century, Evagrius Pontikos and St. Macarius of Egypt. The experienced use of mental prayer—or prayer of the heart—requiring solitude and quiet, is called "Hesychasm". This word comes from the Greek "hesychia" meaning calm, silence, and those prac-

ticing it were called "hesychasts". Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

St. Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated Divine Services and preached sermons. His teachings often evoked both tenderness and tears for those present in Church. In the 1330s events took place in the life of the Eastern Church which placed St. Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330, the learned monk Barlaam had arrived in Constantinople from Calabria in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, who had received a university chair in the capital city. Soon, he journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Declaring that it was impossible to know the essence of God, he declared mental prayer a heretical error and ridiculed the experience of the "uncreated light of Tabor" where our Lord was transfigured, and that hesychasts were prone to see.

St. Gregory began to use his talents

in defense of the hesychasts. He debated with Barlaam at the Constantinople Council of 1341 in the church of Hagia Sophia. The Council accepted the position of St. Gregory Palamas, wherein God, unapproachable in His Essence, does reveal Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathematized and fled to Calabria. Thus was elucidated this most important truth regarding the nature of God and His interaction with the world, which became a pillar of Orthodoxy.

The dispute between the Palamites and the Barlaamites was far from over. Barlaam's disciple, the Bulgarian monk, Akyndinos, firmly resisted St. Gregory, upholding the teachings of Barlaam. Patriarch John XIV Kalekos (1341-1347) was also inclined towards this opinion, as was the emperor Andronicus III Paleologos (1328-1341). Gregory was locked up in prison for four years. In 1347, when Andronicus was replaced on the Patriarchal throne by Isidore (1347-1349), St. Gregory Palamas was set free and consecrated Archbishop of Thessalonica.

In 1351 the Council of Blachernae finally confirmed once and for all the orthodoxy of Gregory's teachings. This is the suburb of Constantinople where the Mother of God appeared in the 9th century, extending her omophorion as

a sign of her protection of the people against invasion—the origin of the Feast of the Protecting Veil of the Theotokos, popularly known in Ukrainian as *Svyata Pokrova*. However, the people of Thessalonica did not immediately accept him, and he was compelled to live in various places. On one of his travels to Constantinople, the Byzantine ship fell into the hands of the Turks. St. Gregory preached to the Christian prisoners and even to his Muslim captors. The latter were astonished by the wisdom of his words. Some of them were unable to endure them, so they beat him and would have killed him had they not expected to obtain a large ransom for him. A year later, St. Gregory was indeed ransomed and returned to Thessalonica.

St. Gregory performed many miracles in the three years before his death, healing those afflicted with illnesses. On the eve of his repose, St. John Chrysostom appeared to him in a vision. St. John had also endured many tribulations and died in exile in the lands of Ukraine with the words: "Thank God for everything." St. Gregory Palamas fell asleep in the Lord on November 14, 1359, with the exhortation: "To the heights! To the heights!" In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled his Vita and Services to the Saint. Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Різдвяний концерт коляди організований УМТА

*Глянь оком щирим, о Божий Сину,
На нашу землю на Україну,
Зійшли їй з неба дар превеликий,
Щоб Тя славила во вічні віки.*

У святую неділю, 25 січня 2015 року в Українській Православній катедрі святого Івана Українське Музичне Товариство Альберти організувало свій 36-й різдвяний концерт коляди та щедрівок. Вперше Товариство влаштувало такий концерт 14-го січня 1973 року, який став щорічною традиційною та шанованою подією у місті Едмонтон. Унікальність концерту полягає в тому, що він об'єднує під дахом Божого дому різноманітні хори та вокально-інструментальні ансамблі не лише з Едмонтону, але з усієї Канади, а часом навіть з України.

Відкриття концерту ознаменувало спільне виконання однієї з найвідоміших українських коляд *Бог Предвічний*. Після виконання коляди, голова Українського Музичного Товариства Альберти—Люба Бойко-Белл—виступила зі вступним словом. Привітавши присутніх гостей та виступаючих, вона відзначила присутність на цій події Його Превосвященства Єпископа Іларіона, Єпископа Едмонтону і Західної Єпархії, отця Стефана Войціховського, генерального вікарія Української Католицької Єпархії Едмонтону, протопресвітера Степана Семютюка, декана катедр св. Івана УПЦК. Також, пані Люба зазначила, що пожертви зібрані в цей день будуть передані на проект підтримки дітей сиріт, що мешкають у сиротинцях України, зорганізований Західною Єпархією (за офіційною назвою Orphanage Project in Ukraine care of the Western Eparchy).

Після привітальних слів та оголошень різдвяний концерт коляди розпочав збірний Український Православний Хор (катедра св. Івана, собор св. Андрія, парафія св. Антонія), диригентом якого є Леся Чумер. Хор виконав три стародавні коляди *Сказав господар, Пречистая Діва* та *Ой, дозволь пане хазяїне!* Ці коляди завжди співалися в Україні на свято Різдва Христового.

Ведуча програми—Ірина Тарнавська (текст Галини Котович)—розповіла про походження колядок, які мають ще дохристиянське походження. Колядки з'явилися ще у календарі за язичницькі часи і пов'язані з днем зимового сонцестояння та відродження сили Сонця, яке називали святом Коляди. Після запровадження на Русі християнської релігії колядки з

часом трансформувалися в коляди—пісня церковного змісту приурочені дню Різдва Христового.

З метою ознайомлення присутніх з подіями закладеними в основу більшості коляд та колядок присутнім було надано можливість перенестися до сценізованого дітками Різдвяного Вертепу, що був поставлений за сценарієм отця Петра Бабея під керівництвом Касі Антошко. Театралізоване дійство, виконане дитячим хором української католицької катедр св. Йосафата, розпочалося з подорожі Марії та Йосифа до міста Назарет. Саме в цьому місці в стайнях діва Марія породила Сина Господнього—Ісуса Христа.

Отримавши від ангелів сповіщення про цю надзвичайну подію пастухи прийшли привітати новонародженого спасителя з початком його нелегкої, але відповідальної місії.

Камерний хор Капеля Кіріє із солістом Жігван Чо та диригентом д-р Меланією Туржон виконали такі коляди як *Ангели знижайтеся* та *Днес Христос рождається*, які є оригінальними авторськими колядами. Автором одної з них є відомий та шанований в Україні філософ Григорій Сковорода, більшість творів, якого мали біблійну тематику.

Слід пам'ятати, що Різдво це свято не лише для дорослих, але і для дітей. Маленькі чисті серця більш відповідально та серйозно ставляться до свята коляди. Це було помітно з виступу дитячого хору Української Православної катедр св. Івана Хрестителя. Вони виконали дуже гарні та милозвучні твори *Прилетіли ангелята*, *Спи, Ісусе, спи* та *Щедрий вечір Україно моя*. Диригент Ірина Криницька допомогла дітям виконати зазначені колядки на високому рівні, та передати слухачам частину духовного оновлення, яке символізує свято Різдва Христового.

Наступними виступили вокальний ансамбль Аколада, диригент Галина Лазурко. Вони виконали три коляди *Христос родився*, *Рай розвився* та *Коляда-колядка*. Ці чудові народні українські коляди ще раз нагадали слухачам про різноманітність української культури та традицій, які є відмінними в різних кутках України. Незмінною в святкові різдвяні дні є традиція збиратися родиною на Святий Вечір за родинним столом, на якому мають бути присутніми 12 пісних страв.

Доповнили концерт виступом молодших учнів української Рідної Школи при парафії св. Юрія Переможця (диригент Лілея Волянська під керівництвом директора школи



Дитячий хор української православної катедр св. Івана Хрестителя.

Олі Миц), заспівавши відомі на Україні та поза її межами коляди: *Добрий вечір, тобі та Дзень-дзелень*. Слухаючи зовсім молодих виконавців важко повірити, що такі прекрасні слова могли викликати у когось гнів. Однак саме ці емоції переповнювали можновладців Московії. Бажаючи припинити існування України, як незалежної держави, Московська імперія намагалася сторіччями побороти українські традиції та зламати дух українського народу. Існує безліч документів як московська поліція розганяла колядників з церков та вулиць.

Втім український народ непереморений і відданий своїм традиціям. Про це ще раз нагадав нам Богдан Тарасенко виступивши з твором *Різдво* за авторством Володимира Кіся (*Новий шлях*). Розповідь була про спогади українського іммігранта, який прибув до Канади у 1929 році, і подорожував її провінціями в пошуках роботи. То були важкі часи, коли будь-яка робота, що давала можливість заробити на шматок хліба сприймалася як "манна небесна". Блукаючи у Вінніпегу якимось зимовим вечором в пошуках нічного притулку новоприбулий іммігрант вирішив, що канадське життя не для нього і варто повертатися до України. І ось раптом він почув знайомі мелодії української коляди. Підійшовши ближче до хати з якої лунали співи, іммігрант переконався, що він чує коляди з далекого дитинства. Господарі хати з радістю прийняли гостя, почастували вечерю та надали нічліг. Цей день залишився назавжди в спогадах подорожуючого, майбутнього батька В. Кіся, як світлий спогад в житті.

Тому варто пам'ятати, що Різдво—це свято родини, на якому радіють за тих, хто зміг приєднатися до святкової вечері і тих, хто назавжди залишив цей світ. Певним чином про це слухачам нагадав хор парафії св. Юрія Переможця, диригент Ірина Тарнавська, виконавши такі коляди: *В Вифліємі у печері, 3 ночі опівночі, Нова радість стала*.

Хор Аксіос, диригент Борис Дерев, нагадав слухачам про те, що різдвяні свята то не лише свято Коляди. Чудово заспівавши *Розвеселімося всі разом нині, На Йорданській річці, та Пресвята Марія*, вони перенесли присутніх до інших свят різдвяного циклу—Водохрещі та Щедрівок. Підхопив цю ініціативу і хор Верховина при Спільці української молоді (диригент Орест Солтикевич) виконавши *Дивная новина і Щедрівка*.

Щедрівки—це також один із символів різдвяних святкування, які виконувалися під Йордан на Щедрий

вечір. Відповідно до українських традицій, щедрівки, як і колядки, величають господаря та членів його родини. Хор Дніпро разом із солістом Романом Микитюком (диригент Ірина Шмігельська) виконали *Світ мисленний днесь родися, На небі зірка та Щедрик*.

За сто років українські традиції в Канаді видозмінилися та трансформувалися. Це можна відчутися слухаючи мелодії колядок, які дещо відрізняються від традиційно українських. Щоправда незмінним залишиться одне—поки існує українська громада в Канаді будуть продовжувати зберігатися українські традиції. Тому було надзвичайно приємно почути давні українські колядки *Причасний на Різдво, Нині, Адаме, та На небі зірка* у виконанні хору Української Католицької катедр св. Йосафата, диригент д-р Меланія Туржон.

Надалі, хор парафії св. Василя Великого, диригент Єлисавета Андерсон, виконали *Спас наш народився, Вістку голосить та Пресвята Марія*. Ще раз нагадавши про неповторне звучання української пісні. Адже, українська мова посідає друге місце за милозвучністю після італійської, що пов'язано з високим рівнем вокалічності цієї мови.

Завершили концерт колядок український народний хор Вітер, диригент Леся Погорецька, колядами *Рай розвився, Ой, там за горою та Ми твого двора не минаємо*. Після чого всі присутні виконали спільну коляду *Во Вифліємі* написану о. Остапом Нижанківським в другій половині 19-го сторіччя. Незважаючи на поважний вік коляди вона залишається актуальною і донині, особливо, в світлі останніх україно-російських подій.

На закінчення пані Люба Бойко-Белл щиро подякувала всім виконавцям та слухачам концерту. Вона також сердечно подякувала Українській Православній Церкві в Канаді, Західній Єпархії, за прийняття. Отець Семютюк виступив з привітальним словом та нагадав, що після концерту відвідувачів очікує легка перекуса.

Також варто відзначити, що сума добровільних внесків зібрана під час концерту склала \$3,920 канадських доларів. Ці гроші будуть спрямовані на проект Orphanage Project in Ukraine care of the Western Eparchy, метою якого є підтримка українських сирітських притулків. Оскільки в Україні близько 13,000 дітей-сиріт, то кожен долар має вагоме значення.

ХРИСТОС НАРОДИВСЯ!

—Богдана Степаненко-Липовик



Збірний український православний хор

Heavenly Hundred Remembered



■ **KYIV, UKRAINE**—The *Nebesna Sotnya*, or the Heavenly Hundred, were commemorated across Ukraine and in Ukrainian communities around the world on the first anniversary of the tragic events of February 18-20, 2014 in Kyiv, Ukraine. During the final days of the Revolution of Dignity last year, 115 individuals were killed by security forces on the Maidan, the central square in Kyiv, Ukraine. As later investigations have determined, this atrocity was deliberately perpetrated by the former regime in Ukraine against its own people. These 115 people killed were called the *Nebesna Sotnya*, taking the traditional Ukrainian military names of *sotnya*, a military unit, that were adopted during the Revolution of Dignity. It is also the word meaning a group of one hundred.

According to a presidential decree, Feb. 20 was declared the official memorial day of the heavenly Hundred. Hundreds of thousands of people flooded the centre of Kyiv, Ukraine and other cities in Ukraine to lay flowers at the memorials and to share memories. A solemn official memorial event took place in Kyiv on Feb. 20, 2015 attended by officials and thousands of citizens. It began with a national minute of silence and the solemn ringing of church bells. State officials took part in an official program on Kyiv's central square that featured an address by the President of Ukraine, a solemn musical tribute with a video commemoration and the lighting of the Light of Dignity. This was a light display of 115 light beams joined into a single beam that shone into heaven to symbolize the



Nebesna Sotnya. Then, hundreds of thousands of people filled the alley to lay flowers and candles at the memorials to each of the heroes of the Heavenly Hundred as the sorrowful Ukrainian song *Plyve Kacha* played in the background. Raw emotions were on display as people openly shed tears at the memorial sites as they recalled the tragic events of last year.

The following day, all jurisdictions of the Ukrainian Orthodox Church in Ukraine held *Panakhida* memorial services for the Heavenly Hundred on Feb. 21, 2015. On Sunday, Feb. 22, 2015 a March of Dignity took place headed by President Poroshenko of Ukraine and 10 foreign heads of state and other international representatives. It included Church and religious leaders, government and civic leaders along with

thousands of average citizens. The march took place on the central streets of Kyiv that were the scene of the most horrific events during the Revolution of Dignity. The march ended on the central square and concluded with a *Moleben'* prayer for peace in Ukraine. Then, the dignitaries and everyone gathered laid candles in memory of the Heavenly Hundred.

Last year's shootings on the Maidan brought to an end the Revolution of Dignity, but Ukraine's suffering continues. Ukraine is still battling terrorists and Russian military in its eastern oblasts. The country faces a humanitarian crisis. There has been a huge death toll. There are 55 people still missing from the Revolution of Dignity.

continued on p.9

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■ **KYIV, UKRAINE**—His Beatitude Metropolitan Mefodiy (Kudryakov), Primate of the Ukrainian Autocephalous Orthodox Church in Ukraine reposed in Kyiv, Ukraine on Feb. 24, 2015 following a long illness, the UAOC press service reported. A *Panakhida* memorial service and Divine Liturgy were held in Kyiv before his remains were transported to Ternopil for the Funeral Rite on Feb. 27. An extraordinary hierarchical Sobor will be held in the near future to select a new Primate.

Metropolitan Mefodiy was born Valeriy Kudryakov on March 11, 1949 in the town of Kopychyntsi in Ternopol oblast in Western Ukraine. He studied theology in Moscow at the Moscow Theological Seminary and Theological Academy. He was ordained into

the priesthood in 1981 and was appointed to serve in Lviv and Ternopil parishes. He joined the Ukrainian Autocephalous Orthodox Church in Ternopil oblast in 1990. In 1995 he was tonsured a monk taking the name Mefodiy and become bishop later that year. By 1999 he became a Metropolitan and a year later assumed the Patriarchal Throne of the UAOC. As Primate of the UAOC, Metropolitan Mefodiy tried to regulate the canonical status of the UAOC by establishing contacts with the Ecumenical Patriarchate of Constantinople. One of his last meetings was held with the UOCC delegation led by His Eminence Metropolitan Yuriy.

—www.risu.org.ua; patriarchia.org.ua



■ **KYIV, UKRAINE**—У вівторок, 24 лютого 2015 р. на 65-му році життя після важкої хвороби упокоївся у Києві в Україні Предстоятель Української Автокефальної Православної Церкви митрополит Київський і всієї України, повідомляє офіційний сайт УАПЦ. У Андріївській церкві Києва 25 лютого віряни УАПЦ прощалися з Митрополитом Мефодієм, і священнослужителі провели заупокійне Богослужіння у Києві. 26 лютого єпископат УАПЦ відправили Богослужіння за своїм Предстоятелем. Згодом тіло спочилого перевезли до Тернополя де відбувся похорон Митрополита Мефодія 27 лютого.

—УАПЦ; UNIAN; RISU

Coptic Christians Killed For Faith

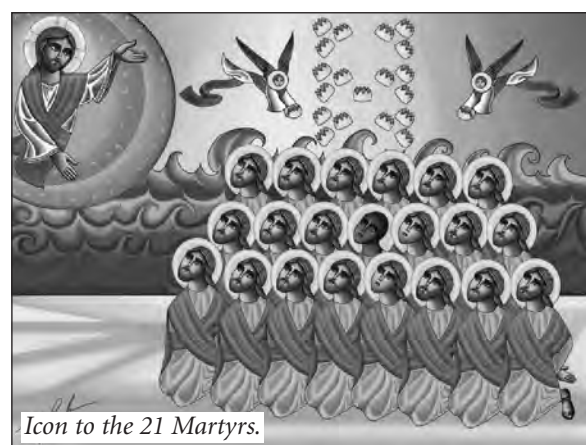
■ **CAIRO, EGYPT**—The Islamic State terror group released a video on Feb. 15, 2015 showing the brutal beheading of 21 Egyptian Christians who had previously been kidnapped in Libya, Vatican Radio reported. The Egyptian Christians were lined up along a beach and abruptly beheaded in the graphic five-minute video. The Islamic State's Al Hayat Media produced the Libya video titled, "A Message Signed with Blood to the Nation of the Cross." The video of the beheadings was posted online by Libyan jihadists who pledge loyalty to IS. A caption made it clear the men were targeted because of their faith. The kidnapped Egyptian workers, all Coptic Christians, were seized in December and January from the coastal town of Sirte in eastern Libya, now under the control of Islamist groups. "Egypt and the whole world are in a fierce battle with extremist groups carrying extremist ideology and sharing the same goals," Egyptian president Abdel Fattah al-Sisi said.

The Coptic Orthodox Church announced that the 21 Egyptian Christians murdered by the Islamic State in Libya will be commemorated in its Church calendar as martyrs and saints. Coptic Orthodox Pope Tawadros II said that the names of the 21 martyrs beheaded by ISIS on Feb. 14 will be inserted into the Coptic Synaxarium, the Oriental Church's official list of Martyrs. An icon of the 21 martyrs, drawn by Tony Rezk, will be the official image to commemorate their supreme witness.

Christians in other parts of the Middle east are also facing persecution for their faith. At least 90 Assyrians were seized by the militants on Feb. 23, 2015 as they captured 12 villages along the southern bank of the Khabur river before dawn, according to the Syrian Observatory for Human Rights, a UK-based opposition group that monitors the conflict in the country. The BBC reported that there are fears that more members of an Assyrian Christian community in north-eastern Syria were

abducted by Islamic State militants than at first thought. Sources in the community said as many as 200 people might have been seized on Feb. 23 in raids on a string of villages near Tal Tamr, in Hassakeh province of Syria. Kurdish and Christian militia are battling IS in the area. IS has forced Christians living in its territory to either convert to Islam, pay a religious levy or face death.

—www.breitbart.com; Vatican Radio; BBC World News



Icon to the 21 Martyrs.

Heavenly Hundred...

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Fighting in the anti-terrorism operation in the eastern oblasts after 11 months has led to 1,432 verified Ukrainian military deaths and 5,638 civilians. This figure is thought to be much higher once missing individuals and volunteers are counted. At least 1,500 Ukrainian troops and civilians are still being held as hostages by the terrorists. Hundreds more have been killed in terrorist attacks throughout the country. The United Nations estimate that up to 2 million people have had to leave the conflict zone. With 20% of the industrial base non-functional in the conflict zone, Ukraine also teeters on the brink of economic collapse. Damage in the conflict zone is estimated at 3 billion

hryvnia. By the end of February, Ukrainian economists noted that minimum wage had sunk lower than such third world countries as Zimbabwe.

The *Nebesna Sotnya*, or the Heavenly Hundred, were also commemorated in the Ukrainian community in Canada. The Episcopate of the Ukrainian Orthodox Church of Canada called on its clergy and faithful to remember with prayer the *Nebesna Sotnya*, the Heavenly Hundred, on the first year of commemoration of the tragic events that took place on February 18-20, 2014 in Kyiv, Ukraine. Throughout Canada, UOCC parishes served *Panakhida* memorial services for the Heavenly Hundred, heroes of Ukraine on Sunday, February 22, 2015. Community rallies were also held in major centres across the country.



Light of Dignity in memory of the Heavenly Hundred, Kyiv, Ukraine.

Молитва за Україну:

Молитва в дні неспокою та нашої ворогів на державу і вітчизну нашу

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

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

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

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

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

Orthodox Perspectives on the Right to Die

OTTAWA, ON—The Supreme Court of Canada in Ottawa, Ontario made a landmark ruling on Feb. 6, 2015 on one of the most fundamental laws, the right to life, reported *The Canadian Press*. The court unanimously struck down the ban on providing a doctor-assisted death to mentally competent but suffering and "irremediable" patients, CTV news stated. The judges believe that the "prohibition on physician-assisted dying infringes on the right to life, liberty and security of the person." Already some Canadians, in fear of painful deaths, have travelled to a clinic in Switzerland to end their lives. A number of groups oppose this court decision, including Churches. Protestant Church groups noted that "in some circumstances the killing of a person will be legal." Groups lobbying for vulnerable peoples like those with disabilities argue that the vulnerable may be pressured to end their lives because others view them as suffering. They point to society's changing perceptions of suffering. Psychologists have determined that pain perception levels are subjective, and are relative to age, experience, context, cross-cultural traditions and social circumstances. At the same time, multidisciplinary academic circles have been debating the ethics of end of life issues in light of new medical discoveries. For example, a "grievous" medical condition is a moving target with today's rapid advances in technologies. Not too long ago, heart conditions were largely fatal, but life-extending pacemakers have now become commonplace. Cancer also mostly was a painful terminal condition. Now, detection and treatment have advanced so greatly that many types of cancer can be treated successfully when caught early. This "right to die" debate in Canadian society demonstrates the changing nature of human laws. It is worthwhile to remember the unchanging nature of the Orthodox Church and its teachings on life and death. Stanley Harakas has written a valuable work on contemporary moral issues facing Orthodox Christians. We present an excerpt from Harakas's work on Orthodox perspectives on the "right to die" and euthanasia.

The Right to Die

"The increasing sophistication of medical technology will make such situations more and more common. Orthodox Christians with strong desires to "do what is right" need to have some clear ideas regarding such issues so that they may be prepared to face them in the future. Some of us have already had to face such decisions.

Orthodox Guidelines

"Our Orthodox Christian tradition on this issue does not provide us with specific guidance. How could it, since the medical techniques which make the issue possible, are so new? Yet, our faith provides us with certain basic guidelines with which we are able to make the difficult decisions when necessary. We have several basic ethical traditions in Orthodoxy upon which we are able to draw.

"The first is that God is the author of life and that we have the responsibility to defend, protect and enhance life

as a basis for living God's will. God is the giver of life, and "in his hand is the life of every living thing and the breath of all mankind" (Job 12:10). To wrongfully take the life of an innocent person is murder and is condemned as a sin (Ex 20:13).

"On the other hand, "it is appointed for me to die once" (Heb 9:27). Physical death is inevitable, yet it is something which comes normally in spite of our efforts to preserve life. There is something which rings of the barbaric in calls for the "elimination" of human life. That is why the Orthodox Church completely and unalterably opposes euthanasia. It is a fearful and dangerous "playing at God" by fallible human beings.

"But modern medicine has perhaps gone to the other extreme. It is able now to "preserve" lives which God struggles to take. The various substitute organs devised by medical science are good and useful as therapeutic means. When, for instance, an artificial lung or an artificial kidney is used during an operation, it permits treatment of the diseased natural organ by the surgeon. Often these artificial mechanical organs are used over a period of time so that the patient's life is maintained while the weakened organism is allowed time and energy to recuperate. Sometimes, such as with kidney machines and artificial lungs, almost permanent use of the machine is required. In all these cases, life is enhanced and preserved. Normally speaking, the use of such methods is a necessary and useful step in the therapeutic process whose goal is the restoration of health and life.

A Time to Die

"However, sometimes it occurs that the body's functions break down so completely and irrevocably that these machines literally keep a dead body functioning as if it were alive. The Church holds that there comes a time to die for each of us. In fact, there is a service in the prayer book for this specific situation. When ordinary medical efforts are incapable of sustaining life, and when the body literally struggles to die, the Church prays as follows: "...You have commended the dissolution of the indescribable bond of soul and body, O God of Spirits, and has ordered them to be separated by Your divine will. The body is thus to be returned to the elements from which it was made, and the soul is to proceed to the source of its existence, until the resurrection of all. For this reason we implore You, the eternal and immortal Father, the Only-begotten Son and the All-Holy Spirit, that You bring about the peaceful separation of the soul of Your servant (name) from his/her body."

"Here is a specific and unique situation when the church prays that life might come to an end. Clear Orthodox Christian guidelines in these cases are available to us: (1) We have the responsibility, as a trust from God, to maintain, preserve and protect our own lives and those lives entrusted to us; (2) In case of illness, we are obligated to use every method available to us to restore health, both spiritual and medical; (3) Life is so precious and to be so respected that even when health cannot be fully restored, it should be protected

and maintained; (4) When, however, the major physical systems have broken down, and there does not seem to be a reasonable expectation that they can be restored, Orthodox Christians may properly allow extraordinary mechanical devices to be removed. When the body is struggling to die, when its numerous physical systems break down, when it cannot be reasonably expected that the bodily systems will be able to regain their potential for life, the Orthodox Christian is no longer obligated to continue the use of extraordinary mechanical devices; (5) The decision should never be taken alone. It should be shared by the family, if possible. Certainly, it should be made on the basis of expert medical opinion in consultation with the physician in charge of the case. It should also be made with the advice, counsel and prayer of the priest.

"This action should never be confused with euthanasia, which brings to an end, deliberately and consciously, a life which is capable of maintaining itself with normal care. It is one thing to kill and murder; it is quite another to "allow the peaceful separation of soul and body."

Euthanasia

"Does an individual ever have the "right to die"? Must life be prolonged when there is little or no chance of its restoration to "meaningful existence"? Is there any moral justification for curtailing the life of a terminally ill patient in order to free him from unbearable suffering? These questions are becoming increasingly important as we strive to enhance not only the quantity, but the quality of human life. They concern a very real problem faced by our own Orthodox Christian clergy and laity alike in dealing with acutely and terminally ill patients. We therefore ask, "What is the stance of the Orthodox Church concerning mercy-killing or euthanasia?" and "to what extent are we the faithful enjoined to maintain human life?"

"The Orthodox Church has always taught that euthanasia constitutes the deliberate taking of human life, and as such is to be condemned as murder. Yet, rapid advances in modern technology and new means of maintaining life have created a need for an explanation and clarification of this position.

The New Situation

"Euthanasia, Greek for "good death", is defined as "the act or practice of painlessly putting to death persons suffering from incurable and distressing disease." But the use of modern medical equipment and methods of treatment often leads to a prolongation of the dying of a terminally ill patient and not to the recovery of his or her health. We must therefore consider whether the deliberate withholding of such "extraordinary measures" is morally equivalent to euthanasia and, thus, to murder.

The Old Situation

"A partial answer to this question is to be found in the Orthodox perspective of death. The Fathers tell us that death is an unnatural wrenching of the soul from the body leading to the destruction of the psychosomatic unity that constitutes the human person. Here, man is a microcosm, uniting

in himself the material and spiritual realms of God's creation. In addition, he bears the imprint of image and likeness to God, and in this resemblance, Adam, the first man, enjoyed immortality. Through the Fall, man rejected God, the only source of authentic life, destroying the likeness and fracturing the image. He strove to make his own life apart from God and, thus, chose death.

"Nevertheless, God did not desire that His creation remain in its fallen state, and in His great mercy, He sent His beloved Son into the world to transform and unite all things in Himself. By His Life, Death and Resurrection, Christ Jesus restored the image and likeness in man to its original wholeness. All aspects of human existence were thereby transformed including death which through the Resurrection has become a passage into eternal life.

"As a consequence, Christians should cherish their life on this earth as a most precious gift from God entrusted to them for a time, never forgetting that this life has been bought with a price and already been made new in Christ. At the same time, we must accept the inevitability of our physical death, not in despair, but with anticipation of that Last Day when we shall all be raised up in a transfigured flesh.

"A further inference from this conception of life and death is that we do not deliberately contribute to the death of others. Therefore, euthanasia being a deliberate taking of human life, does not constitute a viable alternative for the Orthodox physician or patient.

Some Guidelines

"While the Church suffers with those who are in grave distress, she cannot so betray her commitment to the preservation of human life. Yet, the Church is not insensitive to the needs of those who suffer and, in its concern, stresses the Christian obligation to relieve pain and make the patient as comfortable as possible. The use of painkillers, such as morphine, is permissible; where they may constitute an undefined effect on the length of the patient's life, no serious attention need be given, when the motive is the comfort and overall well-being of the patient.

"Those experiencing great physical pain are also reminded that even suffering has acquired new meaning by our Lord's own passion and has become a means to an enhanced communion with God and an opportunity for spiritual growth.

"At the same time, the Orthodox Church parts with those members of the medical profession and others who refuse to acknowledge the inevitability of physical death and advocate the use of "extraordinary measures", at whatever material and psychological cost, to keep a patient alive when there is no hope of restoration to a meaningful, functional existence. The Church which prays for the "quick and painless death" (*Prayer for the Separation of Soul and Body*) of the terminally ill patient, considers this kind of treatment not only a poor use of scarce medical resources, but a denial of the will of God.

continued on p. 11

Orthodox Fundamentalism

One of the cornerstones of Orthodox Christianity is its reverence for the great Fathers of the Church who were not only exemplars of holiness, but were also the greatest intellectuals of their age. The writings of men like St. Basil the Great, St. Gregory the Theologian, and St. Maximos the Confessor have been and will always remain essential guides to Orthodox Christian living and Orthodox Christian faith.

Thus, it is alarming that so many Orthodox clerics and monks in recent years have made public statements that reflect a "fundamentalist" approach to the Church Fathers. Unless leaders of the Orthodox Church unite to repudiate this development, the entire Orthodox Church is at risk of being hijacked by extremists.

Like other fundamentalist movements, Orthodox fundamentalism reduces all theological teaching to a subset of theological axioms and then measures the worthiness of others according to them. Typically, this manifests itself in accusations that individuals, institutions or entire branches of the Orthodox Church fail to meet the

self-prescribed standard for Orthodox teaching. For example, when the Theological Academy of Volos recently convened an international conference to examine the role of the Fathers in the modern Church, radical opportunists in the Church of Greece accused it and its bishop of heresy.

The key intellectual error in Orthodox fundamentalism lies in the presupposition that the Church Fathers agreed on all theological and ethical matters. That miscalculation, no doubt, is related to another equally flawed assumption that Orthodox theology has never changed—clearly it has or else there would have been no need for the Fathers to build consensus at successive Ecumenical Councils.

The irony, as identified by recent scholarship on fundamentalism, is that while fundamentalists claim to protect the Orthodox Christian faith from the corruption of modernity, their vision of Orthodox Christianity is, itself, a very modern phenomenon. In other words, Orthodoxy never was what fundamentalists claim it to be.

Indeed, a careful reading of Christian history and theology makes clear

that some of the most influential saints of the Church disagreed with one another—at times quite bitterly. St. Peter and St. Paul were at odds over circumcision. St. Basil and St. Gregory the Theologian clashed over the best way to recognize the divinity of Holy Spirit. St. John Damascene, who lived in a monastery in the Islamic Caliphate, abandoned the hymnographical tradition that preceded him in order to develop a new one that spoke to the needs of his community.

It is important to understand that Orthodox fundamentalists reinforce their reductionist reading of the Church Fathers with additional falsehoods. One of the most frequently espoused is the claim that the monastic community has always been the guardian of Orthodox teaching. Another insists that the Fathers were anti-intellectual. A third demands that adherence to the teachings of the Fathers necessitates that one resist all things Western. Each of these assertions is patently false for specific reasons, but they are all symptomatic of an ideological masquerade that purports to escape the modern world.

The insidious danger of Orthodox fundamentalists is that they obfuscate the difference between tradition and

fundamentalism. By repurposing the tradition as a political weapon, the ideology deceives those who are not inclined to question the credibility of their religious leaders.

In an age when so many young people are opting out of religious affiliation altogether, the expansion of fundamentalist ideology into ordinary parishes is leading to a situation where our children are choosing between religious extremism, or no religion at all.

It is time for Orthodox hierarchs and lay leaders to proclaim broadly that the endearing relevance of the Church Fathers does not lie in the slavish adherence to a fossilized set of propositions used in self-promotion. The significance of the Fathers lies in their earnest and soul-wrenching quest to seek God and to share Him with the world. Fundamentalist readings of both the Fathers and the Bible never lead to God—they only lead to idolatry.

—George E. Demacopoulos
Professor of Historical Theology,
Director and Co-Founder,
Orthodox Christian Studies Center,
Fordham University.
This article appeared on his
Orthodox blog

Christian Artifacts in the Saudi Desert

■ MARSEILLES, FRANCE—A group of French and Saudi archeologists have found crosses and the names of Christian saints and Biblical martyrs carved into the rock cliffs of Jabal Kawkab mountain in the southern deserts in the Najran region of Saudi Arabia. Inscriptions were found with crosses, scattered over a one square kilometre area. Some inscriptions appear to be in a local version of Aramaic, a pre-Islamic form of Arabic. According to group leader Dr. Frederic Imbert, the area is located on a trade route between Yemen and Najran where there were water supplies. Speaking at a Jan. 30, 2015 press conference in Beirut, Dr. Imbert explained that the rock engravings date from 470-475 A.D. when Christian persecutions began in this region under the rule of Shurihbil Yakkuf. He noted that this testifies to the existence of a vibrant Christian community living in this region. It also demonstrates the extent that Christianity had spread at the time, until the arrival of Islam.

Christianity began to spread in Arabia in the 4th century, reaching the Gulf



region and Najran by the 6th century. Later, Yusuf seized power in the Kingdom of Himyar, ordering the massacre of Christians in Najran, an event reported in several Christian chronicles and even mentioned in the Quran. Christian survivors appealed to the King of Ethiopia, who sent in a military expedition to rescue the persecuted. Yusuf's army was defeated and the usurper himself was killed. A Christian kingdom was established in Arabia, as an Ethiopian protectorate, until it was conquered by Islam.

—www.Avenire.it;
Asia News; L'Orient-Le Jour

Orthodox Perspective...

"We must remember, of course, that there are no final, clear-cut answers: today's "extraordinary measures" fast become tomorrow's regular life-saving procedures. Any life-death decisions to withhold treatment must be considered on an individual case-by-case basis in consultation with the patient or next of kin, physician and spiritual advisor.

An Important Distinction
"The Church, therefore, distinguishes between euthanasia and the withholding of extraordinary means to

prolong life unable to sustain itself. It affirms the sanctity of human life and man's God-given responsibility to preserve life. It rejects an attitude which disregards the inevitability of physical death. The only "good death" for the Orthodox Christian is the peaceful acceptance of the end of his or her earthly life with faith and trust in God and the promise of the Resurrection."

—Excerpt from:
Stanley Harakas. (1982).
Contemporary Moral Issues
facing the Orthodox Christian.
Minneapolis, MN:
Light and Life Publishing

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



9 St. John's Avenue
Winnipeg, Manitoba, Canada R2W 1G8

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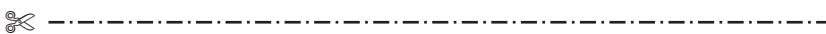
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23rd SOBOR of the UOCC, July 13-19, 2015
NOMINATION FORM FOR THE CHANCELLOR
of the Ukrainian Orthodox Church of Canada

IMPORTANT: PLEASE READ THE FOLLOWING
BEFORE COMPLETING THIS FORM

- 1. This form is to be completed by any clergy wishing to be nominated to the position of Chancellor of the Ukrainian Orthodox Church of Canada.
- 2. This document does not ask for confidential information. The information collected on this form will be published to assist delegates at the SOBOR in electing the most suitable clergy to serve our Church at the national level as Chancellor.
- 3. The candidate should be a clergy member in good standing in a parish of the UOCC for at least 5 years.
- 4. All nomination forms must be signed by the candidate, the nominator who is a member in good standing and have the blessing of the Eparchial Bishop.
- 5. Please forward a colour photo of the candidate along with this form either by mail or hand delivery to the address below.
- 6. In order to meet *Visnyk/The Herald* publication deadlines, forms must be received no later than May 8, 2015.

Thank you for your desire to serve our Church,
Dr. Peter M. Kondra, Chair of Nominating Committee

Nominating Committee
Consistory UOCC
9 St. John’s Avenue,
Winnipeg, MB
R2W 1G8

PERSONAL INFORMATION

Last Name		Given Name	
Street Address	City	Province	Postal Code
Home Telephone	Facsimile	Email Address	

GENERAL

Has the clergy been a member of the UOC of Canada (including paid clergy levy) for the last 5 consecutive years?	Yes <input type="checkbox"/> No <input type="checkbox"/>
Is the candidate prepared to attend all scheduled Consistory Board meetings throughout the term?	Yes <input type="checkbox"/> No <input type="checkbox"/>
If the answer is NO, please provide the reasons that may prevent him/her from attending.	

SERVICE IN THE CHURCH

Please indicate the type(s) of work the candidate has done in the Church: mission/outreach work, special projects and parish development.
List congregations / parishes served including years.

EDUCATION AND TRAINING

Please provide a brief summary of the candidate’s education:

Describe additional vocational training, including continuing education courses, clergy development programs, language skills, management / administrative skills.

How do you feel this education and training will contribute to your successful contribution as Chancellor of the Ukrainian Orthodox Church of Canada?

LIFE / WORK / COMMUNITY EXPERIENCE

Briefly list the candidate’s vocational / professional work experience and /or any other life experience (e.g. volunteer work, public service, parenting etc.):

How do you feel that the candidate’s capabilities and work / life experience will benefit the Consistory Board?

OTHER INFORMATION YOU WOULD LIKE TO
BRING TO THE ATTENTION OF DELEGATES

If there is any other information you would like to provide, not already requested above, please list it here (e.g. Other Board-related work, etc.) You may also provide more details on additional pages.

DECLARATION

NOMINEE:

I hereby certify that all statements made on this application are true, and agree to let my name stand for election.

Date	Nominee’s signature
------	---------------------

WITNESS / NOMINATOR:

I hereby nominate the individual named above as a candidate for Chancellor of the Ukrainian Orthodox Church of Canada. I attest to the nominee’s good standing as a member of the Ukrainian Orthodox Church of Canada.

Date	Nominator’s signature
------	-----------------------

Blessing of the Eparchial Bishop

Date	Signature of Bishop
------	---------------------

If you have any questions about this form,
contact the members of the Nomination Committee in your area,
or direct them to: Dr. Peter Kondra, Chair, Nomination Committee
(905-546-6356) or Office of the Consistory (1-877-586-3093 toll-free)

23rd SOBOR of the UOCC, July 13-19, 2015
NOMINATION FORM FOR THE CONSISTORY BOARD
of the Ukrainian Orthodox Church of Canada

IMPORTANT: PLEASE READ THE FOLLOWING
BEFORE COMPLETING THIS FORM

1. This form is to be completed by anyone wishing to be nominated to the Board of the Consistory of the Ukrainian Orthodox Church of Canada.
2. This document does not ask for confidential information. The information collected on this form will be published to assist delegates at the SOBOR in electing responsible and proactive faithful members to serve our Church at the national level.
3. The candidate should have been a member in good standing in a parish of the UOCC for at least 5 years.
4. All nomination forms must be signed by the candidate, the nominator who is a member in good standing and the Parish Priest. Nominations of clergy must be signed by a member of the Congregation’s Executive and have the blessing of the Eparchial Bishop.
5. Please forward a colour photo of the candidate along with this form either by mail or hand delivery to the address below.
6. In order to meet *Visnyk* publication deadlines forms must be received no later than May 8, 2015

Thank you for your desire to serve our Church,
Dr. Peter M. Kondra, Chair of Nominating Committee

Nominating Committee
Consistory UOCC
9 St. John’s Avenue, Winnipeg, MB R2W 1G8

PERSONAL INFORMATION

Last Name		Given Name	
<hr/>			
Street Address	City	Province	Postal Code
<hr/>			
Home Telephone	Facsimile	Email Address	
<hr/>			

GENERAL

The candidate is a member of (Parish Name and Location)?

Name of Parish Priest?

Has the candidate been a member of the UOC of Canada (including paid dues) for the last 5 consecutive years? Yes ☐ No ☐

Is the candidate a practicing Ukrainian Orthodox Christian? (i.e. Does he/she regularly attend the Divine Liturgy, go to Confession and receive Holy Communion?) Yes ☐ No ☐

Is the candidate prepared to attend all scheduled Consistory Board meetings throughout the term? Yes ☐ No ☐

If the answer is NO, please provide the reasons that may prevent him/her from attending.

SERVICE IN THE CHURCH

Please indicate the type(s) of work the candidate has done for the Church: e.g. Committee work, Executive positions held, choir, outreach etc. For clergy candidates describe mission/outreach work, special projects/parish development etc.

EDUCATION AND TRAINING

Please provide a brief summary of the candidate’s education:

How do you feel this education and training will contribute your successful participation on the Consistory Board and to the growth of the Ukrainian Orthodox Church of Canada?

LIFE / WORK / COMMUNITY EXPERIENCE

Briefly list the candidate’s vocational / professional work experience and/or any other life experience (e.g. volunteer work, public service, parenting etc.)

How do you feel that the candidate’s capabilities and work / life experience will benefit the Consistory Board?

OTHER INFORMATION YOU WOULD LIKE TO
BRING TO THE ATTENTION OF DELEGATES

If there is any other information you would like to provide, not already requested above, please list it here (e.g. Other Board-related work etc.) You may also provide more details on additional pages.

DECLARATION

NOMINEE:
I hereby certify that all statements made on this application are true, and agree to let my name stand for election.

Date	Nominee’s signature
------	---------------------

WITNESS / NOMINATOR:
I hereby nominate the individual named above as a candidate for Chancellor of the Ukrainian Orthodox Church of Canada. I attest to the nominee’s good standing as a member of the Ukrainian Orthodox Church of Canada.

Date	Nominator’s signature
------	-----------------------

ACKNOWLEDGEMENT BY THE PARISH PRIEST

I certify that the nominee is a member in good standing of my Congregation.

Date	Signature of Parish Priest
------	----------------------------

FOR CLERGY USE ONLY

Blessing of the Eparchial Bishop

Date	Signature of Bishop
------	---------------------

If you have any questions about this form,
contact the members of the Nomination Committee in your area,
or direct them to: Dr. Peter Kondra, Chair, Nomination Committee
(905-546-6356) or Office of the Consistory (1-877-586-3093 toll-free)



Administrative centre of the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey

STANBUL, TURKEY—A delegation from the Ukrainian Orthodox Church of Canada made a visitation from February 12-16, 2015 to the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey at the invitation of His All-Holiness Ecumenical Patriarch Bartholomew I. His Eminence Metropolitan Yuriy led the delegation which also included His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy, and His Grace, Bishop Andriy, Bishop of the Eastern Eparchy, Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, Dr. Peter M. Kondra, UOCC Presidium member, Vasyly Balan, UOCC Consistory Board member, Daniel Bilak, Peter Bayrachny and Alexander Ochrym.

The UOCC delegation had its first meeting at the Ecumenical Patriarchate on Feb. 12, 2015. They attended an official audience with His All-Holiness and members of the Holy and Sacred Synod of the Ecumenical Patriarchate. Ecumenical Patriarch Bartholomew expressed warm greetings to the UOCC hierarchs and other delegation members. The delegation was then invited to join His All-Holiness and the Holy Synod for a dinner and reception and later a supper reception for further lengthy discussions on various issues. One of the main topics of discussion was the situation in Ukraine and the Feb. 11, 2015 ceasefire agreement in Minsk, Belarus. The significance and effects of Russian aggression and invasion of Ukraine especially relating to the Orthodox Churches in Ukraine was a focus of active discussion.



Consistory Board member Vasyly Balan (left), and Chancellor of the UOCC, Rt. Rev. Protopresbyter Victor Lakusta (right) during the committee meeting session.

The UOCC delegation also had the honour of venerating the holy relics of St. Gregory the Theologian and St. John Chrysostom at their final resting place in the Patriarchal church of St. George at the Ecumenical Patriarchate in Istanbul, Turkey on the very day of the feast day of the Three Holy Hierarchs on Feb. 12, 2015. They are now preserved on the left aisle of the church of St. George at the Ecumenical Patriarchate.

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.

After these saints reposed, their relics were preserved in the capital of the Byzantine Empire, Constantinople, which is modern-day Istanbul in Turkey. Later, the relics of these saints were taken from Constantinople to Rome after the Fourth Crusade in 1204. Eight hundred years later 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.



Vasyly Balan with the relics of St. Gregory.



Dr. Peter M. Kondra with the relics of St. John Chrysostom.

The delegation held extensive discussions on the morning of February 13, 2015 with His Eminence Metropolitan Elpidophoros (Lambriniadis), Metropolitan of Bursa, Turkey. The discussion touched on past attempts at unification of the Ukrainian Orthodox



UOCC delegation meets His All-Holiness Ecumenical Patriarch Bartholomew in his office at the Ecumenical Patriarchate in Istanbul, Turkey.



His Eminence Metropolitan Yuriy (left) is welcomed at the official audience with His All-Holiness Ecumenical Patriarch Bartholomew I (right).



His Eminence Metropolitan Yuriy, Archbishop of Winnipeg and the Central Eparchy, Primate of the UOCC (centre), His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy (right), and His Grace, Bishop Andriy, Bishop of the Eastern Eparchy (left).



Interior of the Hagia Sophia cathedral in Istanbul, Turkey. The cathedral is a museum today. To the left is seen scaffolding. The UN World Heritage began restorations in 1993. Inside the magnificent interior of the Hagia Sophia, the walls are covered with icons and gold mosaics. The Hagia Sophia was rebuilt in its present form between 532-537 under the personal supervision of Emperor Justinian I. For over 900 years the Hagia Sophia was the seat of the Orthodox Patriarch of Constantinople and a principal setting for church councils and imperial ceremonies. Hagia Sophia remained a functioning church until May 29, 1453, when the city of Constantinople was conquered. It was converted into an imperial mosque. Hagia Sophia served as the principal mosque of Istanbul for almost 500 years. In 1934, Hagia Sophia was secularized and turned into the Ayasofya Museum.

Church in Ukraine, options for future directions and specific obstacles that needed to be overcome. This was a very direct, open and productive discussion that delved into great detail regarding how this process could be resumed to successful completion. The delegation concluded this session with a sense of renewed hope that progress had been

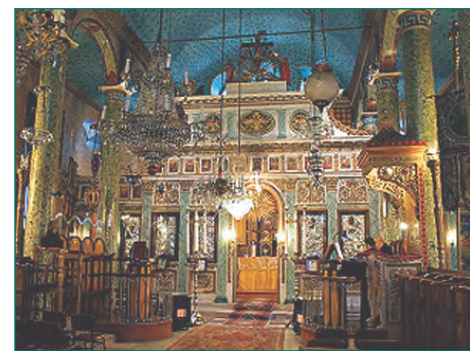
made and resolution of this issue was indeed possible.

The delegation had an opportunity on this day to visit some important sacred sites. The first stop was the magnificent Hagia Sophia, the Holy Wisdom cathedral, which is a museum today.

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The church of St. Stephen is located in the district of Yesilkoy in Istanbul.



Interior of St. Stephen church.



The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine serve a Panakhyda memorial service for the heroes of the Heavenly Hundred, Nebesna Sotnya, in Kyiv, Ukraine.

KYIV, UKRAINE—The delegation of the Ukrainian Orthodox Church of Canada completed its visitation to the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey and travelled to Kyiv, Ukraine on Feb.16, 2015 to begin the second part of its visitation. During the week of February 16-20, 2015, the delegation planned to commemorate the *Nebesna Sotnya*, fallen heroes of the Maidan in Kyiv, Ukraine, and hold meetings with church leaders and government officials in the capital of Kyiv, Ukraine.



Round table discussion on Orthodoxy in Ukraine in Kyiv, Ukraine.

The UOCC delegation on Feb. 16, 2015 first had meetings at the Ukrainian Orthodox Church of the Kyivan Patriarchate in Kyiv, Ukraine. His Eminence Metropolitan Yuriy met with His Holiness Filaret, Patriarch of Kyiv and All Rus-Ukraine, His Eminence Epiphany, Metropolitan of Pereyaslav-Khmelnyskiy and Bilotserkivskiy, His Eminence Evstratiy, Archbishop of Chernihiv and Nizhyn, and His Grace Ahapit, Bishop of Vyshorod, Vicar of the Kyiv Eparchy and Abbot of St. Michael's monastery. Following these discussions, an informal audience and working dinner was attended by all members of the UOCC delegation. The UOCC delegation made a presentation of gifts, concluding an exchange that reinforced the need for more dialogue and an understanding of possible resolutions to the ecclesiastical

issue in Ukraine.

At the invitation of the President of Ukraine Petro Poroshenko, the Permanent Conference of the Ukrainian Orthodox Bishops beyond the Borders of Ukraine participated in the meeting of the All Ukraine Council of Churches and Religious Organizations on February 17, 2015 at the Presidential Administration in Kyiv, Ukraine. The hierarchs of the Ukrainian Orthodox Church of Canada had the honour of part-taking in this meeting as part of the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine. This was President Poroshenko's first working meeting with this influential body of 19 religious leaders since his election in May 2014. President Poroshenko opened the meeting by expressing his gratitude to the church and religious leaders for their support of Ukrainian statehood, sovereignty, independence, territorial integrity and the Ukrainian spirit. Representatives of churches and religious organizations made presentations, noting that they prayed daily for Ukraine as well as in military units and in the anti-terrorism operation zone.

President Poroshenko welcomed the hierarchs of the Ukrainian Orthodox Church of Canada, His Eminence Metropolitan Yuriy, His Grace Bishop Ilarion and His Grace Bishop Andriy, and the hierarchs of the Ukrainian Orthodox Church of the USA, His Eminence Metropolitan Antony and His Grace Bishop Daniel. The President expressed his gratitude to the spiritual leaders of the Ukrainian Orthodox communities in the Diaspora for their prayers and support of various charitable initiatives during this difficult period of Ukraine's history. His Eminence Metropolitan Yuriy assured President Poroshenko of the prayers and support of the Church in Canada. He stated



Meeting of the President of Ukraine and the All Ukraine Council of Churches and Religious Organizations together with the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine.

that the members of the Ukrainian Orthodox Bishops beyond the Borders of Ukraine had travelled to Ukraine to commemorate the *Nebesna Sotnya*, the Heavenly Hundred, who perished on the Maidan on this, the first anniversary of the tragedy.



The delegation of the UOCC and the delegation of the UOC of the USA pray for the eternal memory of the victims of the Great Famine, the Holodomor of 1932-1933 in Ukraine.



His Eminence Metropolitan Yuriy and His Grace Bishop Andriy light memorial candles in the underground exhibit area of the Holodomor museum.

On February 18, 2015, the Ukrainian Orthodox Church of Canada delegation continued its visitation to Kyiv. The UOCC delegation met with Archbishop Ihor (Isichenko) of the Ukrainian Autocephalous Orthodox Church (Renewed) and discussed the present political and religious situation in Ukraine. The discussion focused on possible options for developing a broader consensus among Ukrainian Ortho-

dox churches.

Later, the delegation attended a round table discussion called the *Ukrainian Church: Paths to Unity and the Fate of the Moscow Patriarchate in Ukraine*, sponsored by *Ukrinform* news service. It included representatives from the Ukrainian Orthodox Church jurisdictions in Ukraine as well as academics. His Eminence Metropolitan Yuriy was invited to participate. While the clergy of the round table presented hope for improved cooperation and improved relations between the Church jurisdictions, the lay academics criticized the lack of unity, especially of the UOC-MP for its lack of cooperation. Metropolitan Yuriy thanked the organizers for this important event. He greeted the participants on behalf of the UOCC and the Ecumenical Patriarch. He conveyed that the Mother Church will never forget its responsibilities towards its daughter, the Ukrainian Orthodox Church, and is searching for a solution to unite the Church in Ukraine. He stated that the Diaspora is impatient for Church unity and full recognition of the Ukrainian Orthodox Church by World Orthodoxy. Next, the delegation met Dr. Volodymyr Sagan, former senior official under ex-President Viktor Yushchenko's government. He provided a detailed briefing on the situation in Ukraine, and the views of each Ukrainian Orthodox Church.

The delegation continued its working meetings on Feb. 19 gathering together with a delegation from the UOC of the USA to visit the Kyiv Monastery of the Caves, the *Pecherska Lavra*. The two delegations met with His Eminence Metropolitan of Boryspil and Brovary Antonyi (Pakanych) and other representatives of the Ukrainian Orthodox Church-Moscow Patriarchate.

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The UOCC delegation and UOC of the USA delegation meet with representatives of the UOC-MP.



The UOCC delegation and UOC of the USA delegation meet with representatives of the UOC-KP.



The UOCC delegation meets with representatives of the UAOC.

UOCC Delegation...

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The delegation was guided by the distinguished and learned historian Panagiotis Ozkourkoutis. The delegation members saw the baptismal font where St. Olha, Equal-to-the-Apostles, was baptized. It was an emotionally overwhelming moment for the group to reflect on her decision to accept Christianity from Constantinople that influenced her grandson St. Volodymyr and changed the course of history in Ukraine.

Next, the delegation visited the Sacred Patriarchal and Stavropegian Monastery of Baloukli where the tombs of many of the reposed Ecumenical Patriarchs are located, including His All-Holiness Patriarch Athenagoras and His All-Holiness Dimitrios I. His All-Holiness Dimitrios recognized and received the Ukrainian Orthodox Church of Canada as a Metropolia under the omophorion of the Ecumenical Patriarchate. The delegation made a final visit to an important sacred site to the church of the Theotokos of Blachernae. This is the church where there originated the feast day of the Holy Protection of the



The stone baptismal font where St. Olha, Equal-to-the-Apostles, was baptized. This was a truly moving spiritual experience for the UOCC delegation.

UOCC Delegation...

continued from p.15

His Eminence Metropolitan Yuriy conveyed greetings to the UOC-MP on behalf of Ecumenical Patriarch Bartholomew of Constantinople. He described the meetings of the UOCC delegation with the Ecumenical Patriarchate and outlined the UOCC delegation's mission to Ukraine. Further, he stated that the Ecumenical Patriarch Bartholomew has expressed that he is willing to facilitate and assist with normalizing this situation.

The two delegations next visited the National Holodomor Memorial Museum located in Kyiv. The visit began with a prayer to commemorate the Holodomor victims at the *Bitter Memories of Childhood* statue. His Eminence Metropolitan Yuriy and His Eminence Metropolitan Antony laid flowers at



Injured Ukrainian soldiers share their stories with Metropolitan Yuriy and Rt. Rev. Protosybyter Victor Lakusta.

Theotokos, or *Pokrova* in Ukrainian.

The delegation held its final day of meetings at the Ecumenical Patriarchate on Feb. 14, 2015. The UOCC delegation met with the Inter-Church Relations Committee of the Holy and Sacred Patriarchal Synod. The meeting was chaired by His Eminence Metropolitan Meliton, with the participation of His Eminence Metropolitan Yuriy, His Eminence Metropolitan Sotirios of the Greek Orthodox Church in Canada and His Eminence Metropolitan Emmanuel along with other members of the UOCC delegation.

This meeting discussed the three broad issues raised by the UOCC: The UOCC's relationship with the Ecumenical Patriarchate, the UOCC's vision and mission in Canada and the UOCC's desire for an ecclesiastical resolution by the Patriarch of Constantinople to recognize Ukraine's unrecognized Ukrainian Orthodox Churches. With respect to the UOCC's relationship with the Ecumenical Patriarchate, the proposals advanced by the UOCC regarding the issue of the Title of Bishop of Toronto were discussed at length. Major progress was made to achieve a mutually acceptable resolution that will be addressed by the Sobor of the Ukrainian Orthodox Church of Canada to be held in July 2015. Another topic of extensive discussion with the Synodal Committee and His All-Holiness Ecu-



UOCC delegation members Vasyl Balan, His Grace Bishop Andriy, and Chancellor Rt. Rev. Victor Lakusta stand next to the marble tomb of the reposed Ecumenical Patriarch Dimitrios I.

menical Patriarch Bartholomew was the ecclesiastical position of the unrecognized Orthodox Churches in Ukraine, as well as the conflict in Ukraine. His All-Holiness asked the delegation to convey his love, prayers and concern to the Ukrainian people during the delegation's upcoming visit to Ukraine. Ecumenical Patriarch Bartholomew requested Metropolitan Yuriy and the UOCC assist the Ecumenical Patriarchate in continuing to facilitate a resolution to the crisis of church unity in Ukraine and to continue to promote Orthodox unity in the world. Finally, the Ecumenical Patriarch gave his blessing for Sobor 2015, the Ecumenical Patriarch's participation in the celebration of the UOCC's centennial in 2018 and facilitating a Canadian tour of the relics of St. Andrew the First-called Apostle which are kept in the St. Andrew's cathedral in Patras, Greece.

His All-Holiness Patriarch Bartholomew invited the UOCC hierarchs and Rt. Reverend Protosybyter Victor Lakusta to concelebrate the Divine Liturgy at the church of St. Stephen on Sunday, Feb. 15 on the Feast Day of the Meeting of the Lord. The Ecumenical Patriarchate has provided this church for the sizeable Ukrainian Orthodox community residing in Istanbul. The



Ukrainian soldiers recovering from injuries.



His All-Holiness and the Holy and Sacred Synod of the Ecumenical Patriarchate hosted the UOCC delegation with a supper reception.

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The Ukrainian congregation of St. Stephen's church in Istanbul together with UOCC delegation members. Front row: Consistory Board member Dr. Peter Kondra, Rt. Rev. Protosybyter Victor Lakusta, Bishop Andriy, congregation member, Bishop Ilarion, congregation member, Rt. Rev. Archimandrite Vissarion.

UOCC hierarchs were accompanied by Rt. Rev. Archimandrite Vissarion (Komyas), Dean of the Patriarchal Cathedral of St. George, who serves this community. The community graciously hosted the UOCC delegation in the church auditorium. The community was eager to hear about the Ukrainian Orthodox Church in Canada, the reasons for the delegation's visit to the Ecumenical Patriarchate and the visit to Kyiv, Ukraine the following week.

—Compiled from UOCC
Delegation members reports
Dr. Peter M. Kondra, Vasyl' Balan

television program *Current Events Today* at TVi television channel in Kyiv, Ukraine. The final meeting of the UOCC delegation took place with Andriy Yurash, Director of the Department of Religious Affairs and Nationalities under the Ministry of Culture. He presented the delegation with current information regarding Ukrainian Orthodox churches in Ukraine. The discussion centred on the role of the Ukrainian Orthodox Church in Canada in promoting church unity in Ukraine.

The UOCC delegation completed its visitation to Kyiv, Ukraine on Feb. 20, 2015. The final day in Ukraine began with the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine serving a *Panakhida* memorial service for the heroes of the Heavenly Hundred, *Nebesna Sotnya*, and for those killed in the conflict in eastern Ukraine. His Eminence Metropolitan Yuriy of the UOCC and His Eminence Metropolitan Antony of the UOC of the USA, together with the delegation members from the UOCC and UOC of the USA as well as several hundred faithful, gathered at the memorial on Institutka Street in central Kyiv. This street has been renamed to *Alleya Nebesnoyi Sotni*, or "Heavenly Hundred Lane" in memory of these heroes of Ukraine. After the service Metropolitan Yuriy spoke of the sacrifice of Ukrainians in building a new

society, free from corruption and tyranny. His Eminence also made the presentation of the \$10,000 donation to Dr. Ulana Suprun, director of the office for Humanitarian Aid to Ukraine of the Ukrainian World Congress and head of the Patriot Defence initiative. The donation will go towards purchasing NATO-standard Individual First Aid Kits (IFAKs) for the patriotic defenders of Ukraine.

The UOCC delegation made its final official visit to the Chief Military Clinical Teaching Hospital located in Kyiv, Ukraine, which is a hospital complex that serves the Ukrainian Armed Forces. The hospital treats members of the Armed Forces of Ukraine, and since last year, has been treating patients injured during the Revolution of Dignity as well as those injured daily on the front lines in the fighting in the eastern oblasts of Ukraine. The delegation visited the psychiatric, intensive care, trauma and orthopedic wards of the acute care hospital.

The delegation's visitation to Ukraine concluded by attending the official state commemoration of the Heroes of the Heavenly Hundred, *Nebesna Sotnya* on Maidan Nezalezhnosti, the central square of Kyiv, Ukraine.

—Compiled from UOCC
Delegation members reports
Dr. Peter M. Kondra, Vasyl' Balan

Lessons of Shevchenko

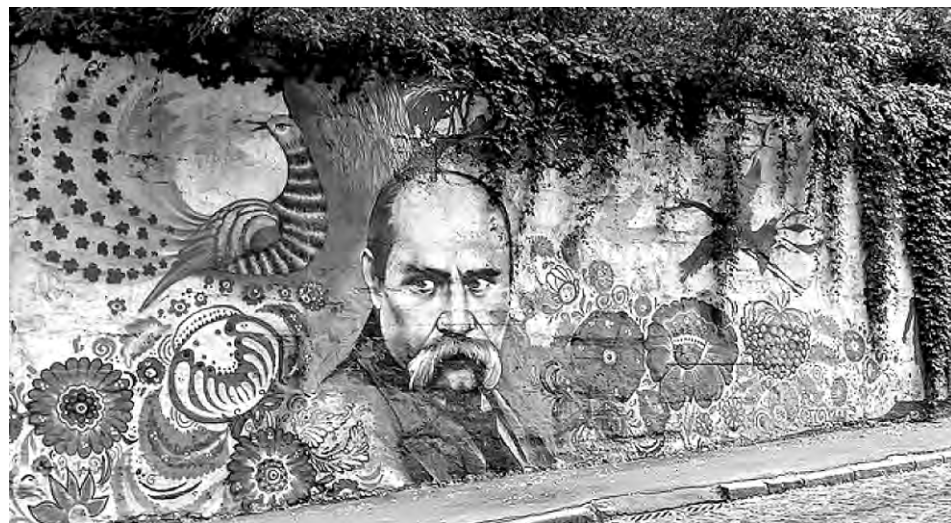
■ Most Ukrainian youth in Canada have heard of Taras Shevchenko. Undoubtedly, we memorized his poetry and won prizes named after him. Who is Taras Shevchenko and what does he mean to us as contemporary youth in Canada? Taras Shevchenko is the legendary 19th C Ukrainian poet and artist credited as the father of Ukrainian language and literature. March 9 last year marked the 200th anniversary of his birth. Sadly, Shevchenko, like all historical figures, garners far less interest among modern-day youth than reality TV stars and sports figures. Yet, Ukraine's best known poet speaks directly to the hearts of each new generation about contemporary social, spiritual and ethical issues.

What lessons does Shevchenko's story hold for youth 200 years after his birth? Foremost, Shevchenko is a symbol of resistance against oppression. Today, we would label him a social activist and fierce campaigner of human rights. Although Shevchenko himself was not in any position of power, he used his God-given skills—the power of the pen—to evoke change in his society. His writings are filled with anti-slavery themes. In his writing, Shevchenko criticized the oppressive Russian empire for its exploitation and neglect of the impoverished classes. His works were a

voice for the oppressed. While we may think that slavery is just a topic from history books, the daily news of 2015 tells us that the trafficking in humans and the harassment, abuse and subjugation of peoples are still happening all over the world. Shevchenko's call for basic human rights and freedoms is as vital today as it was 200 years ago.

Shevchenko was a social reformer. Had he been alive today, he would likely have been one of the Maidan leaders in Kyiv, Ukraine. In his day two centuries ago, Ukrainian identity was at a low ebb after centuries of foreign subjugation. As Lindsay Parenell describes the impact of Shevchenko's writings, "Shevchenko's work offered a revolutionary revitalization of the Ukrainian language and national identity. Written with a refreshing elegance and precision, his poetry articulated a specifically Ukrainian identity in a way Ukrainian writing never had." In other words, he made it cool to be Ukrainian. His breakout work, *Kobzar*, published in 1840 inspired a new nationalist movement.

Shevchenko's personal story sets an example for the underprivileged of persistence and determination. Fate seemed against Shevchenko from the start. He was not just poor, he was a slave. He lost his parents when he was 11, and really had no childhood. He had to



serve a German landowner and had no opportunity to attend school. Still, he found a way to learn how to read, write and even paint by making friends with a local monk, who gave him lessons in exchange for odd jobs at the monastery. Shevchenko loved the life, culture and people of Ukraine, but was sent away to study in Russia. Eventually, he was arrested and then exiled from his beloved Ukraine because his writings were too controversial and politically charged for the current regime. Shevchenko died in Russia at the age of 47, never making it back to his homeland. His body was brought back to Ukraine in 1861 and buried according to his wishes found in the poem *Zapovit*, or *The Testament*—on the high bank looking over the Dnipro River. Shevchenko's tomb is located on Chernecha Hill, in Kaniv, Ukraine, which is now the Shevchenko National Preserve.

The take-home lesson from his personal story is that Shevchenko rose above his circumstances, but not out of personal ambition. While he took advantage of every opportunity to improve his skills, he used them for the betterment of broader society. Shevchenko could have used his talents to create for himself a comfortable life in artistic circles, closing his eyes to oppression and slavery in Ukraine. Injustice and repression left a strong imprint on his soul. Instead, Shevchenko used his incredibly gifted voice for the voiceless in his society. This eventually cost him his freedom and the opportunity to live in Ukraine—what he wished for most. Shevchenko sends a strong message to go against the current to speak out about wrongdoings even when it is unpopular and costs one personally.

Shevchenko's life and works also carry an inspirational spiritual message. One of Shevchenko's most famous appeals in his poetry is to expand

one's horizons to learn about the rest of the world, but to never abandon one's origins: "Учітесь, читайте, і чужому научайтесь, й свого не цурайтесь". This carries multiple meanings. As Christians living and working in the secular world, we must not abandon our Christian values and way of life, but spread them among others as Shevchenko did. We are encouraged to learn and understand about the world around us, but we must respect our ethnic Ukrainian culture. A second strong message is captured in the same work "to embrace the least of your brethren": "Обніміте ж, брати мої, найменшого брата". Shevchenko echoes Christ's words "whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Mt 25:40) Much of Shevchenko's prose and poetry and even his art was dedicated to changing the plight of the oppressed in his beloved Ukraine. He demonstrated a deep love and genuine care for the most vulnerable individuals in Ukraine as well as for the Ukrainian people as a whole.

Today, Shevchenko and his poetry are known around the globe. His poetry has been put to music and turned into operas and symphonic pieces. His paintings grace some of the world's most prestigious galleries. Every city in Ukraine contains a Shevchenko street and statues. Even many Canadian cities have monuments dedicated to Shevchenko. For example, a large statue of Shevchenko is located on the grounds of the Manitoba Legislature in Winnipeg, MB. As the year marking the 200th anniversary of Shevchenko's birth draws to a close in March, let us contemplate some of these themes. May we be inspired to care deeply for others in our society, especially those less privileged, and to use our talents for their benefit as did Shevchenko.

LENTEN SPRING

A Retreat for Orthodox Teens and University Students
SPONSORED BY THE EASTERN EPARCHY OF THE UKRAINIAN ORTHODOX CHURCH OF CANADA

Saturday, March 7th, 2015

St. Demetrius' Parish
3338 Lakeshore Blvd W
Etobicoke, ON

Schedule

1:45pm Registration
2:00pm Workshops

Hands on Faith:
Preparing Foods for Holy Pascha

Got Questions?
Forgiveness, Confession & Absolution in Today's World

"By Prayer and Fasting"
Reflections on Orthodox Traditions of Abstinence

5:00pm Vespers
5:30pm Dinner & Social

Extra for this Retreat:
A Special Programme for **7-12 year olds:**

- in the kitchen
- around the keyboard
- in the classroom

No Fee or Admission
Reserve Your Spot by Wednesday, March 4th

To register or for info:

Natalie Olynyk Kowalenko
(416) 787-3010
natalie.olynyk@gmail.com

Fr. Bohdan Hladio
(905) 433-5588
bhladio@sympatico.ca

Camp Trident/Оселя Тризуб

Ukrainian Fun & Friends in an Orthodox environment.
(Open to any and all children ages 7-13)

July 5 - July 20, 2015
Crystal Lake, SK
(30 min. North of Canora)

For more information and a registration form:
Leona Procyshyn

Phone (306) 783-8454 Email: procyshyn.a.l@sasktel.net
or go to: <http://www.DBI.ca/trident/>

Jesus Begins His Ministry



At Christmas time we observed the birth of Jesus as it was recorded in the Gospels. As was the Jewish custom, 40 days after His birth, His parents took him to Jerusalem to be presented to the Lord. At that time, they were living in Bethlehem and made the journey to the Temple in Jerusalem which was about six miles away.

We also know that shortly after Jesus was born, Wise-men came from far away in the east, guided by a star, to bring gifts to the Baby Jesus. As they came closer to Jerusalem they stopped at the palace of King Herod to ask him where they could find the newborn King of the Jews. Being a wicked man, the king wanted to get rid of Jesus because he was afraid that Jesus would be king in his place. Not knowing where to find Jesus, he ordered his soldiers to go out and kill all the male babies under two years of age. God was watching over His Son. He spoke to Joseph in a dream and told him to take the baby and His Mother Mary to Egypt. So the little family went to Egypt to live. You can read this in your Bible in the Gospel of St. Matthew 2:1-15.

When Herod died, God again spoke to Joseph and told him that it was safe to go back home. Joseph, Mary and Jesus went back to their home in Nazareth, where Jesus lived until He was a grown man. The Bible does not tell us much about the boyhood of Jesus after the family returned to Nazareth. Only one important event is mentioned. This was a trip to Jerusalem, when He was twelve years old, to attend the Passover.

The time between the years of twelve and thirty is described in this verse in the Gospel of St. Luke 2:52: "And Jesus increased in

wisdom and stature, and in favour with God and men."

Every year Mary and Joseph travelled to Jerusalem to celebrate the Feast of the Passover. Like all boys at age twelve, Jesus was allowed to go to the feast for the first time. The Passover was a special service and meal shared by Jewish families in remembrance of God's rescue of them from slavery in Egypt. The Passover festival is still celebrated by Jewish people as a reminder of God's faithfulness to His people.

After the feast, Mary, Joseph and their friends began their long journey back to their home in Nazareth. When they had travelled all day and it was time to stop for the night, Mary and Joseph could not find Jesus. They looked everywhere but nobody had seen Him. So they turned back immediately and returned to Jerusalem to search for Him. They searched for three days. At last they found Him in the Temple, sitting among the learned men, asking questions and discussing doctrines. The men were astonished at the young Jesus's wisdom.

Mary and Joseph were amazed and His mother said to Him, "Son, why have you done this to us? Your father and I have looked for you anxiously."

Jesus said to them, "Why did you seek me? Did you not know that I must be about My Father's business?" Mary and Joseph did not understand what He meant, but Mary thought about these words in her heart. Jesus went home with His parents and we assume that He lived peacefully and grew in wisdom and stature and in favour with God and men (Lk 2:51).

The Bible does not tell us about His schooling or training. We can be sure that He spent much time in meditation and prayer as He prepared himself for the work that He was to do on earth.

When Jesus was near thirty years of age, it was the time for Him to begin His mission work on earth. In those days there was a man sent from God, whose name was John. He was sent to prepare the way for the teaching of Jesus. John baptized many people in the River Jordan and told them about the coming of Jesus. One day when he was teaching, Jesus came and asked to be baptized. It came to pass that John baptized our Lord in the River Jordan. As Jesus stood in the water, the Spirit of God came in the form of a dove

and hovered over Christ. Then a voice from heaven was heard saying, "This is my beloved Son in whom I am well-pleased."

The day our Lord was baptized is called Theophany. It is sometimes called "Epiphany" or the "Feast of Jordan". In Ukrainian this day is called *Bohoyavlennya* (Богоявлення), meaning the revelation of God. In Ukrainian popular culture it is called *Jordan* (Йордан), meaning the Feast of Jordan, or *Vodokhreshcha* (Водохреще), meaning blessing of water. These names reflect the water blessing that happens on this day.

We observe this day on January 19 when we have a church service called the "Great Sanctification of the Waters." During this service, the priest says a prayer asking for the Holy Spirit to come



Dobrodiyka Jane

and dwell within the water. On Theophany, all the people take some blessed water to their homes. In the following days the priest visits the homes of the parish members and blesses them with Sanctified Water. I expect that he probably visited your home.

Deadline for Submissions

■ April issue 2015

— Deadline: March 9, 2015

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

GANTORING SKILLS WORKSHOP

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

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

DETAILS: WWW.PASTYR.CA

CONTACT: FR. BILADAN HLADY
905.433.5577
BHLADY@SYMPATYU.CA

SEPTEMBER 6TH
OCTOBER 18TH
DECEMBER 6TH
JANUARY 31ST
FEBRUARY 28TH
MARCH 28TH
APRIL 25TH

Khram at St. Michael's Ukrainian Orthodox Heritage Church

WINNIPEG, MB—St. Michael's Feast Day, or *Khram*, was celebrated on Sunday, November 23, 2014 at the St. Michael's Ukrainian Orthodox Heritage Church in Winnipeg, Manitoba. On this day, the parish honoured the children of its members. The parish youth were recognised for their Ukrainian language and Orthodox stud-

ies. They were congratulated and received scholarships for attending Ukrainian camp and taking Ukrainian language credit courses. These included: Plast Ukrainian summer camp in July 2014, Ukrainian language credit courses, and Ukrainian Orthodox religious credit courses during the 2014 school year. The parish also recognized students who graduated from Grade

12 and who completed post-secondary studies at universities or colleges. In total, the parish recognized seven students his year. St. Michael's is very proud

of its youth and their achievements. The parish encourages them to continue with their Ukrainian and academic studies.

Youth Recognition

Plast Ukrainian Camp: Alexander Mayba, Mykola, Danylo and Halyna Kruk
Graduates: Dr. Adriana Krawchenko, M.D., College of Medicine, University of Manitoba; Julia Mayba, B.Sc. (Hon), University of Winnipeg, Manitoba; Gena Kutsenko, College of Law, University of British Columbia



(left to right) Helen Mayba, parish president, Dr. Adriana Krawchenko, Danylo Kruk, Mykola Kruk and Halyna Kruk; Helen Mayba, Alexander Mayba, Julia Mayba.

В пам'ять Домініки Огієнко

Знагоди ювілею 50-ліття Митрополії УПЦ в Канаді жінки нашої парафіяльної округи разом зі священником протоієреєм Михайлом Домарадз рішили покликати відділ Союзу Українок Канади в Лак Ла Біш, АБ і назвати іменем покійної добродійки і дружини бл. пам'яті Митрополита Іларіона (Огієнко)—Домініки Огієнко.

Також, в той самий час наближались 30-і роковини від дня смерті та 120-і роковини від дня народження Митрополита Іларіона.

Так склалось, що в 2002 році ви-

повнилось 65 років від дня упокоєння добродійки Домініки Огієнко, яка відійшла у вічність проживши 55 років земного життя.

Знаючи про нелегкий життєвий шлях добр. Домініки і її родини, та віддану, творчу працю і поміч для УПЦ, ми одностайно 21-го листопада 2001 року вирішили назвати наш відділ СУК її іменем, та присвятити це звання її славній та вічній пам'яті.

—добр. Тереза Домарадз,
голова СУК, відділу Лак Ла Біш, АБ
ім. Домініки Огієнко



Зліва направо: Софія Гамер, Олександра Кузик, Дженет Онишук, Марія Пісаревски, Ольга Сворин, о. Михайло Домарадз, Славка Шевчук, Ірина Лучка, добр. Тереза Домарадз, д-р Джералдина Наконечна.

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Проф. Д-р Іван Огієнко зі своєю дружиною й дітьми
Archival photo: Prof. Dr. Ivan Ohienko and his wife Dominika and family



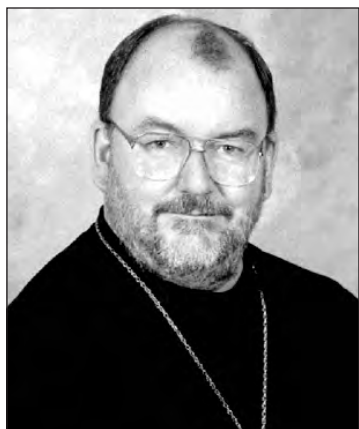
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— This page is submitted by the St. Andrew's College Administration and Board of Directors.

Березень - Місяць Покликань • March Month of Vocations Слово Декана • Message From The Dean



V. Rev. Archpriest Roman Bozyk
Dean of Theology

■ "Добрий Бог наш усіх кінців світу і нас не забув; захопив—і спас нас, і до правдивого розуміння привів". (Св. Іларіон Київський).

Ми вірні сини і дочки Божого Народу покликані правдивим розумінням спастися через Господа й Спаса нашого Ісуса Христа, й так захочувати один одного знайти у Нього спасіння.

"Our Good God did not forget any corner of the world, nor us; He desired

and saved us and brought us to true understanding". (St. Ilarion of Kyiv).

We have been found and called to salvation by our Lord and Saviour Jesus Christ. We have benefitted from the Christ-centered mission in Ukraine of St. Volodymyr in the tenth century and St. Ilarion in the eleventh and here by the hard work and pious Christ-centered growth of the Ukrainian Orthodox Church in Canada. Now it is for us to answer the call.

Christ the Savior reaches out to each of us both directly in our hearts or often through His servants either ordained or not. Let us remember to hear the call of Christ. "Follow me." (Mt 9:9)

Can you hear this call? Are you called to serve in God's Holy Church as a priest?

For many the answer will be yes. Do not delay. Do not hesitate. Come to St. Andrew's College in Winnipeg, to study, to grow, to live your calling and God willing, to become a candidate for ordination in the Ukrainian Orthodox

Church of Canada.

For more information and application forms, please contact St. Andrew's College.

Усіх зацікавлених у навчанні на Богословському Факультеті Колегії

Святого Андрея, прошу звертатися до Колегії за інформацією та аплікаціями.

We look forward to seeing you at the beginning of the academic year in September 2015.



Front Row (left to right): Rev. Bohdan Statkevych, V. Rev. Archpriest Roman Bozyk, His Eminence Metropolitan YURIJ, Dr. Roman Yereniuk, Deacon Lubomyr Hluchaniuk.

Back Row (left to right): Rev. Alexander Harkavyi, Rt. Rev. Mitred Archpriest Dr. Ihor Kutash, Vasyl Kobrii, Oleh Romanyna, Ivan Savyak, Taras Chuprovsky, Ivan Zhovnych, Rt. Rev. Protopresbyter Dr. Oleg Krawchenko.

The preparation of good candidates for ordination and the many good works of St. Andrew's College would not be possible without the generous support of our donors. Please remember the College at this time and throughout the year. May God bless you and keep you now and forever.

Підготовка відповідних кандидатів до висвяти була б неможливою без щедрої підтримки наших жертводавців. Будь ласка, пам'ятайте про Колегію тепер та протягом року. Заздегедь, Вам дякуємо.

THEOLOGY PROGRAMS AT ST. ANDREW'S COLLEGE

Are you—or someone you know—interested in Theology courses? St. Andrew's College offers four programs of study through our Faculty of Theology.

Bachelor of Theology (B.Th.)

—four-year program, three years of Theology courses, one year of Humanities courses.

Diploma in Theology (Dip.Th.)

—two-year program for mature students, special permission is required.

Certificate in Theology (Cert.Th.)

—one-year program for laity, can be part-time

Master of Divinity (M.Div.)

—one-year program after completion of B.A. and B.Th. degrees.

Paschal Services in the Chapel of St. Andrew's College

April 10 - Great and Holy Friday

10:00 am – Royal Hours

4:00 pm – Great Friday Vespers

April 11 - Holy Saturday

10:00 am – Vespers and Divine Liturgy

10:00 pm – Reading of the Acts of the Apostles

11:30 pm – Midnight Office

April 12 – Holy Pascha

12:01 am – Paschal Matins

(Midnight) – Paschal Liturgy

– Blessing of Baskets

Бібліотека Колегії Св. Андрея

висловлює найщирішу подяку за подаровані книжки.

We gratefully acknowledge the generous donation of books to St. Andrew's College Library, from † Rt. Rev. Mikolaj and Dobr. Janice Derewianka. Thank you for your support of our Educational institution.



Колегія Св. Андрея приносить найщирішу подяку пані Олі Статкевич за чудове вишиття покривців, які збагачують нашу Каплицю. Праця Ваших рук закликає студентів і всіх вірних до ревної молитви Всевишньому Богові. Нехай Господь наділить Вас і Вашу родину здоров'ям, радістю і миром та поблагословить на многії та благії літа.

We are most grateful to Olya Statkevych, the daughter-in-law of newly-ordained Fr. Bohdan Statkevych, for the donation of her own richly hand-embroidered beautiful coverings for the Chapel. Her many, many hours of dedication and painstakingly intricate handwork is very much appreciated. The traditional Ukrainian embroidery adds immeasurably to the beauty of our Chapel and to the prayer life of all who therein enter and worship.

ESTATE DONATION

St. Andrew's College in Winnipeg has been remembered in the will of a generous supporter of the College. We acknowledge with gratitude the Estate of

† William Slyzuik

for the generous donation.

May he rest in peace and may his memory be eternal!

Вічна йому пам'ять!



LEARN UKRAINIAN WHILE HAVING FUN!

Enroll your children now in...

Mini-College 2015 Ukrainian Program

- WHO?** For children 6-13 years of age
- WHEN?** **Week 1** — July 20-24, 2015
Week 2 — July 27-31, 2015
Week 3 — August 4-7, 2015
Monday-Friday, 8:30 a.m. – 4:00 p.m.
- WHAT?** Ukrainian Day Program co-sponsored by St. Andrew's College and the Manitoba Parents for Ukrainian Education
- WHERE?** St. Andrew's College, University of Manitoba, Fort Garry Campus, 29 Dysart Road, Winnipeg, Manitoba, R3T 2M7
- WHY?** To learn Ukrainian through the Arts, Culture and Recreation.
- COST?** **\$90.00** per child (for each one-week term)
Each child is to bring a bag lunch!

For more information, please contact:
Genia Bozyk – St. Andrew's College @ (204) 474-8895
or e-mail @ st_andrews@umanitoba.ca



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
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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
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Notice of upcoming

Manitoba Provincial Ukrainian Self Reliance League of Canada Conference 2015

Saturday, September 12, 2015

Program will include:
Discussion of Highlights of UOCC Sobor 2015
National USRL-CYC Convention 2015
Luncheon guest speaker, and Human Rights Museum guided tour

Please Reserve the Date and Plan to Attend

Everyone is welcome

Ukrainian Orthodox Church of Canada Rural Issues Committee Survey 2015

The Rural Issues Committee, part of the Heritage Subcommittee, of the Consistory of the UOCC needs YOUR feedback! In order to gain a broader understanding of the practices and perceptions of the members and supporters of our rural parishes, we ask that you complete the following survey. The survey should take approximately 15 minutes to complete.

There are no "right" or "wrong" answers. Simply share your experiences and opinions and encourage your adult family members and fellow parishioners to also complete the survey. Anonymity is guaranteed.

Thank you in advance for taking the time to help guide the work of the Rural Issues Committee. Deadline: April 20, 2015

Surveys should be sent to: **Rural Issues Committee of the UOCC**
1000 Byron Avenue, Ottawa, ON K2A 0J3
or e-mail to: stamaryuocc@sympatico.ca
Online survey: <https://www.surveymonkey.com/uoccsurvey2015>

- Please select one option below to indicate your membership status:
 - ☐ I am a member of the Ukrainian Orthodox Church of Canada
 - ☐ I am not a member of the Ukrainian Orthodox Church of Canada
 - ☐ Not sure if I am a member of the Ukrainian Orthodox Church of Canada
- Please select one option below to indicate your affiliation with a rural parish:
 - ☐ I currently am a member of a rural parish of the Ukrainian Orthodox Church of Canada
 - ☐ I am not currently a member of a rural parish of the Ukrainian Orthodox Church of Canada, but I or my family have been members of a rural parish
 - ☐ I have never been a member nor have my family members belonged to a rural parish of the Ukrainian Orthodox Church of Canada
- Where do you take part in services?
 - ☐ Only at my member parish
 - ☐ At two or more Ukrainian Orthodox Church of Canada churches
 - ☐ Other (please specify)
- If in Question 2 you indicated that you or your family have never been members of a rural parish, why are you interested in the issues facing rural parishes? Select as many as apply.
 - ☐ I am concerned with the rate of rural parish closures
 - ☐ I am concerned with the number of parishes served by a single priest
 - ☐ I support members of rural parishes in having a forum to share their concerns
 - ☐ Other (please specify):
- How often do you attend services at any Ukrainian Orthodox church? Select one option below.
 - ☐ Whenever there is a service

- ☐ Weekly
 - ☐ Once or twice per month
 - ☐ 4 to 10 times per year
 - ☐ For Christmas, Easter, and cemetery blessing
 - ☐ For Christmas
 - ☐ For Easter
 - ☐ For cemetery blessing
 - ☐ Less than once per year
 - ☐ Other (please specify)
6. If in Question 2 you indicated that you are a member of a rural parish, how often do you attend services at other churches in your parochial district (i.e. aside from your member parish)? Select one option below.
- ☐ Whenever there is a service
 - ☐ Weekly
 - ☐ Once or twice per month
 - ☐ 4 to 10 times per year
 - ☐ For Christmas, Easter, and cemetery blessing
 - ☐ For Christmas
 - ☐ For Easter
 - ☐ For cemetery blessing
 - ☐ Less than once per year
 - ☐ Other (please specify)
7. Do you visit family in rural areas and attend a Ukrainian Orthodox parish with them?
- ☐ Yes
 - ☐ No
8. Why do you attend church in general? Select as many as apply.
- ☐ I need to take part in Holy Communion and other sacraments
 - ☐ I like the life of prayer
 - ☐ I want to participate in the liturgical cycle of the Church
 - ☐ I sing in the choir
 - ☐ I like taking part in social activities
 - ☐ I want to learn more about my faith
 - ☐ My church is part of my family tradition
 - ☐ I want to raise my children in a Christian environment
 - ☐ I want to associate with people who share the same values
 - ☐ Other (please specify):
9. What do you like most about your current parish / parochial district? Select as many as apply.
- ☐ The parishioners / priest are very welcoming
 - ☐ I appreciate the language(s) of worship

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 Євангелістів. 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.

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:



*“Як то добре і як то гарно, коли брати живуть у згоді!” (Пс 132:1)
“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps 133:1)*

SOBOR 2015 СОБОР

**Українська Православна Церква в Канаді
Ukrainian Orthodox Church of Canada**

13-19 липня 2015 July 13-19, 2015
**Fort Garry Hotel, 222 Broadway Ave.,
Winnipeg, Manitoba**

Program of Events

General Council of Delegates • Liturgical Worship Services
Final meeting of 2010-2015 Consistory Board •
Clergy Conference • Dobrodiyka Session
Youth Program • Discussion • Fellowship
Informational Sessions • Displays • More

*Board candidate nomination forms being accepted now

** Further details to follow*



Ukrainian Orthodox Church of Canada Rural Issues Committee Survey 2015

- ☐ I enjoy singing in the choir
 - ☐ My children enjoy participating in the Sunday School program or as altar servers
 - ☐ I enjoy the social activities
 - ☐ I get a lot out of participating in educational programs like Bible Study
 - ☐ My family has a long history of attending this parish / parochial district
 - ☐ Other (please specify):

10. What do you like least about your current parish / parochial district? Select as many as apply.

 - ☐ There are not enough services
 - ☐ The church is too far away
 - ☐ Our church community does not fully embrace the life of prayer
 - ☐ The language or language mix used during the service prevents me from understanding everything
 - ☐ The services are too long
 - ☐ The financial needs and building maintenance issues seem to be endless
 - ☐ The priest has responsibility for too many parishes and I don't feel connected to him
 - ☐ Other (please specify):

11. What are the most critical issues facing your rural parish? Select all that apply.

 - ☐ Declining membership—no one to volunteer
 - ☐ Inconsistent liturgical life
 - ☐ Members of the district not supporting other churches in the mission district
 - ☐ Insufficient finances
 - ☐ Lack of sacramental life
 - ☐ Lack of pastoral ministry
 - ☐ Other (please specify):

12. What would you recommend as a solution to the issues that rural parishes face:

 - ☐ Placing priests in major centres to support rural parishes with weekday and Saturday liturgies
 - ☐ Amalgamation of parishes and retirement of less functional parishes
 - ☐ Supporting the entire district with travelling attendance for every liturgy which should increase donations
 - ☐ Closure of parishes that cannot support membership of at least 25 members
 - ☐ Other (please specify)

13. What changes or additions would you like to see in your parish? Select as many as apply.

 - ☐ More social activities
- ☐ More liturgical services
 - ☐ Increased participation in the sacraments
 - ☐ More community outreach
 - ☐ Increased efforts in community-building and charitable endeavours
 - ☐ Increased opportunities for faith education
 - ☐ More joint services with other congregations
 - ☐ More spiritual care for those who are infirm or shut-in
 - ☐ Increased opportunities to participate in services
 - ☐ Other (please specify)

14. If you or your family have been affiliated with a rural parish, please specify the province(s). Select as many as apply (optional):

 - ☐ Alberta
 - ☐ Saskatchewan
 - ☐ Manitoba
 - ☐ Other (please specify)

15. Please specify your gender below (optional):

 - ☐ Male
 - ☐ Female

16. Please specify your marital status below (optional):

 - ☐ Married
 - ☐ Single
 - ☐ Other (please specify)

17. Please specify your age below (optional):

 - ☐ 18 to 30 years
 - ☐ 31 to 40 years
 - ☐ 41 to 50 years
 - ☐ 51 to 60 years
 - ☐ 61 to 70 years
 - ☐ 71 to 80 years
 - ☐ More than 80 years old

18. Do you have children (optional)?

 - ☐ No
 - ☐ Yes, and some or all of them attend a parish of the Ukrainian Orthodox Church of Canada
 - ☐ Yes, but none of them attend a parish of the Ukrainian Orthodox Church of Canada

19. Do you have any further feedback to offer (optional)?

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

(продовження з минулого числа)

2. Святиня на березі річки Вілії

■ Серед підписуючих Заповіт Ірини Ярмолинської є такий запис: "Іоан Залізо ігумен Почаївський, усно прошений, печатор власною рукою". Цей документ з підписом Преподобного, як дорогоцінна пам'ятка рукописана Св. Іовом забрано до Почаївської лаври і зберігалася під склом в різниці.⁹

Напрошується тут думка, або справді, як це твердять московські і промосковські дослідники, о.о. василіани на свій лад, як це робили широкомасштабно москалі, переписали історію святині, але інша думка напрошується—митрополит Петро Могила був українським патріотом хоч і волох за національністю і не бачив великої різниці між Православною і Руською унійно-православною церквами в Україні. Що ж до преподобного Іова Почаївського, великого Православного українського патріота, то преподобний виступав там як один із авторитетних свідків під час підписання Заповіту Іриною Ярмолинською.

Однак, монастир з часу заснування і розбудови таки до 1721 року належав православним ченцям, а по тому о.о. василіанам аж до 1794 року, коли його ченців наведено до московського православ'я, а останнім настоятелем о.о. василіанської обителі був о. Василь Роговський, великий український богослов, патріот.

Слід наголосити, що саме за о.о. василіанів була свята обитель розбудована, зокрема 1776 року побудовано двоповерховий мурований братський корпус, інші господарські будівлі. Тодішній його настоятель о. Донат Явлошевич робив все для того, щоб святиня процвітала.¹⁰

Монастирський храм належить до оригінальних архітектурних пам'яток XVII ст. возведена руками волинських зодчих. Побудована у візантійському бароковому стилі, вівтарем на схід, із західної сторони—вежа-дзвінниця в шість ярусів. Монастирський мурований храм нагадує оборонну споруду,—писав автор цих рядків,—у верхній частині, якої є 24 амбразури для захисту від нападників.¹¹ Збережений первинний іконостас дивує своєю оригінальністю і досконалістю. Зберігалася чудотворна ікона Божої Матері Милучої часів Іова Почаївського, інші ікони тої доби, чаші, хрести,

підсвічники і інше.

Бібліотека-архів налічувала 500 томів, серед них рукописні, стародруки, зокрема Острозька Біблія, Почаївські видання о.о. василіан і т. д. Під монастирським храмом в родинних гробівцях поховані були Костянтин і Ірина Ярмолинські, портрети яких до 1914 року зберігалися в святині. На думку промосковських дослідників ці портрети з відповідними написами 1746 р. були підмінені о.о. Василівнами. З тих написів виходило б, що монастир будувався для о.о. василіан. В 30-х рр. XX ст. портрет Ірини Ярмолинської перенесено до Крем'янецького музею, авторитетні його дослідники ствердили, що картина оригінальна, написана при життю фундаторки монастиря в XVII ст.¹²

При монастирі з 1818 по 1853 рр. діяло духовне училище, по тому перенесене до Крем'янця. З 1842 р. обитель—третього класу за штатом належали: 1 настоятель, 5 ієромонахів, 2 ієродиякони, 1 чернець, 4 послушники.¹³

Окремою сторінкою історії Загаєцького монастиря є 20-30-ті роки XX ст., коли Західна Волинь була окупована Поверсальською Польщею і українські православні волинняни вели боротьбу за розмосковлення і українізацію Православної церкви. В 1922-1925 рр. намісником монастиря Св. Івана Милостивого був ігумен Полікарп Сікорський, пізніший першоієрарх митрополит УАПЦ другого відродження.¹⁴

Тогочасні історичні джерела про призначення намісником Загаєцького монастиря о. Полікарпа повідомляли наступне: Адміністративні перемини:

Наказом Священного синоду Православної митрополії в Польщі, від 12 грудня 1922 року за Ч. 169, ієромонаха Полікарпа звільнено від виконання обов'язків настоятеля Мілецького монастиря і призначено намісником Загаєцького монастиря з возведенням в сан ігумена з правом ношення палиці. Настоятелем Мілецького монастиря призначити ігумена Алексія, намісника Володимирського Христо-Рождественського монастиря.¹⁵

За ігумена Полікарпа було багато зроблено, щоб повернути святині українське православне обличчя в богослужінні, традиціях, обрядовості.

Кожного року 8 вересня у Загаєцькому монастирі відбувався що-

Храм Св. Івана Милостивого



річний осінній відпуст. Восени 1936 року на черговому відпусті був присутній сам архієпископ Волинський і Кременецький Олексій, якому співслужили 10 священників, oprіч чорного духовенства. Ось як описував очевидець в цій прощі вірних до святині у монастирі до чудотворного образу:

За стародавніх часів, коли ще жив преподобний Іов Почаївський в Загаєцьких лісах з'явилася ікона Божої Матері, яка, за ті милості, котрі получали всі, що з вірою прибігали в молитвах до Божої Матері перед тим образом, стала називатися Милучою. По народі з преподобним Ірина Ярмолинська буде для того образу святиню—монастир, додаючи йому за патрона святителя Івана Милостивого.¹⁶

По окупації Волині червоними московськими "визволителями", розпочалася "щаслива доба" побудови реального соціалізму і комунізму, яка не оминула своєю вандало-атеїстичною руйнацією і саму святиню. Нічні вандали-комуністи знесли мури зачиненого монастиря, розібрали двоповерхові муровані корпуси. Напочатку 90-х років автор оглядав святиню вперше і виніс такі

думки: «Оглядаємо храм, рештки монастирських будівель. Колись величній білосніжній двоповерховій корпуси монастиря нині "обнімають" купу руїн. З гіркотою оглядаємо напівпідвальне приміщення з кількох кімнат, де розмістився радіомаяк.

В 60-80-х роках церкву кілька разів зачиняли, але з реєстру не знімали, бо надто далеко була відома святиня. Але завдяки їх "толерантному ставленню до релігії" від монастиря не лишилось й сліду, багато чого пропало і в храмі.¹⁷

На початку 90-х рр. в добу незалежної України монастир у лоні УПЦ МП відновив свою діяльність і розпочав відбудову монастирських будівель по чорній московській атеїстичній руїні.

3. Довга дорога до храму

Минуле монастиря Св. Івана Милостивого давно стало предметом мого наукового зацікавлення. Щоб якнайповніше пізнати його історію виявляв документальні та історичні джерела в Держархівах Волинської, Житомирської, Тернопільської областей, двічі побував у Малих Загайцях.

далі буде

Фігура на перехресті доріг до монастиря



Використані джерела:

9. О. Аполоній Сендульський. *Загаєцький, св. Івана Милостивого, чоловічий третьокласний монастир.*—Волинські єпархіяльні відомості.—Крем'янець, 1877.— Ч. 20.— с. 874.
10. *Дев'ятсотліття православ'я на Волині.*— Житомир, 1892.— с. 101-106.
11. Рожко, В. *Православні монастирі Волині і Полісся.*— Луцьк, 2000.— с. 173.
12. Рожко, В. *Православні монастирі Волині і Полісся.*— Луцьк, 2000.— с. 173.
13. *Дев'ятсотліття православ'я на Волині.*— Житомир, 1892.— с. 105-106.
14. *Український голос.*— Луцьк, 1942.— Ч. 1.— с. 2.
15. *Православна Волинь.*— Крем'янець, 1922.— Ч. 24.— с. 4.
16. *Церква і нарід.*— Крем'янець, 1936.— Ч. 17.— с. 534.
17. Рожко, В. *Православні монастирі Волині і Полісся.*— Луцьк, 2000.— с. 183.



Монастирський став



"Пам'ять про нього навіки буде жити із роду в рід"

■ 19 листопада 2014 року Божого відійшов у вічність блаженної пам'яті **Микола Співак**, залишивши у глибокому смутку дружину п. Олю, сина Володимира з родиною, внуків, правнуків, сестру Лідію, родини: Співак, Жидовка, Шевченко, рідних і близьких на Україні, а також громаду Пресвятої Тройці Лондон, ОН.

Микола народився 18-го травня 1932 року в Україні (Харківська обл.) в родині Андрія та Ольги. Не легким було життя за часів жорсткого сталінського режиму, особливо 1932-1933—це роки Голодомору в Україні. І все це довелося пережити родині покійного. Початок Другої Світової Війни змусив багатьох людей покинути свій рідний край і шукати кращої долі на чужині. В 1942 році батько Миколи вирішує покинути окуповану територію своєї Батьківщини. Зібравши саме необхідне родина Співак вирушила в далеку подорож. Протягом дев'ятих місяців нелегкої подорожі на підводі, родина Співак дісталася до німецького трудового табору.

У віці одинадцять років Микола змушений був працювати на німецькому заводі, який виготовляв боєприпаси. На початку 1945 року родина Співак переїхала до Франції. І в скорому часі родина отримує роботу за тридцять кілометрів від Парижу на фермі, де вирощували цукровий буряк. В віці п'ятнадцять років Микола змушений був залишити школу і шукати роботу на будівництві. В скорому часі Микола знайшов роботу, саме з цього часу розпочалося доросле, і самостійне життя юнака. В 1949 році Микола, через друзів його батьків, познайомився з молодістю і красивою українською походження дівчиною Ольгою Жидовкою. В 1950 році сталася велика трагедія в родині Співак—в дорожньо транспортній пригоді загинув рідний брат Миколи Дмитро.

Але в цьому році Всемиловий Господь Бог послав і велику радість в батьків Миколи, Андрія та Ольги народився син Іван. Найголовнішою подією 1950 року у житті Миколи було одруження з Ольгою. Не зважаючи на свій молодий вік сімнадцять років, а дружині Олі було шістнадцять, молоде подружжя навіки з'єднало своє життя.

В 1951 році Микола з дружиною

Ольгою й зі своєю родиною: батьком Андрієм, матір'ю Ольгою, сестрою Лідією, і маленьким братом Іваном емігрували до Канади і першим місцем поселення була ферма неподалік міста Едмонтон провінції Альберта. В скорому часі родина Співак вирішила переїхати з Едмонтону, але на превеликий жаль, під час подорожі зламався автомобіль на якому подорожувала родина. Ремонт машини був дорогим і на той період часу родина не мала достатньо коштів. Не зважаючи на труднощі і перешкоди, які траплялися в житті, Микола завжди вмів їх вирішувати. Саме так і трапилось, знайшовши гараж з українським господарем, Микола поближче познакомився з ним. І коли розговорилися, виявилось, що механік будує собі будинок, але також має певні труднощі з коштами. Тому Микола, маючи розуміння в будівництві, пропонує господарю, що залиє йому бейсмент, і таким чином заробить гроші, щоб продовжити подорож. Автомобіль не підлягав ремонту, потрібно було замінити двигун. Але це коштувало дуже дорого. Господар погодився і дав роботу Миколі, яку він швидко і якісно виконав. В цей час родина проживала на горіщі у господаря будинку. Виконавши якісно роботу Микола в цьому місті залив ще шість бейсментів і таким чином назбирав гроші на автобус.

Прибувши в місто Лондон, ОН, Микола з родиною знайшли українську родину у якій поселилися в невеликій кімнаті. В скорому часі Микола знайшов роботу столярем в компанії "Fanshaw Dam". До цього часу він ніколи не працював столярем, але дуже швидко освоїв цю професію. В 1952 році Микола забрав родину дружини Ольги до Канади і всі три родини проживали разом в одній невеликій хатині. 22-го листопада 1952 року у молодого подружжя Миколи і Ольги народився син Дмитро. На превеликий жаль на той час знайти постійну роботу було дуже складно і Микола по закінченні однієї роботи шукав іншу. І коли вже зовсім не можливо було знайти роботу, Миколі було запропоновано звернутися в офіс по працевлаштуванні. Коли він прийшов у офіс, йому запропонували \$25. Але Микола взявши ці гроші і відразу ж повернув їх: На запитання чому він це зробив Микола сказав, що йому потрібна робота, а не допомога, "я маю руки і зможу сам заробити". Саме в той час в офісі стояв поблизу контрактор, який шукав робітника. Слова Миколи справили приємне враження на контрактора, який чув розмову. Контрактор запропонував Миколі роботу, правда ця робота була лише два рази на тиждень. По закінченні цієї роботи Микола знайшов наступну працю в іншого контрактора. Але в скорому часі Микола вирішує заливати бейс-

менти, шукаючи самостійно роботу.

У цьому йому завжди дуже сильно допомагала дружина Оля. В 1954 році Микола відкриває свою власну компанію під назвою N-J Spivak Limited. Але був дуже складний час і оплата за виконану роботу часто затримувалася замовниками. По різному було, тяжко доводилось працювати. Заробивши певні гроші за них потрібно було купувати техніку, платити робітникам, а для родини часом нічого не залишалось. Тоді дружина Ольга, яка завжди розуміла і підтримувала свого чоловіка знайшла собі роботу прибирання будинків. Закінчивши свою працю дружина Ольга поспішала допомогти своєму чоловікові, який часто працював до пізньої ночі. Прикладаючи багато зусиль Микола з дружиною подолали усі труднощі. І вже в 1980 році Микола відкриває власну велику компанію, яка виготовляла бетон. Після довгих років очікування в 1963 році народився син Володимир.

Микола і Ольга завжди були гостинні, допомагали роботою, житлом і доброю порадою новоприбулим імігрантам з України. Прибувши до Лондона Микола з родиною брали активну участь в будівництві Церкви і в Церковному житті нашої громади. Маючи невеличку Церкву наша громада приймає рішення будувати нову Церкву з усіма зручностями. Під час парафіяльних зборів Миколу було обрано головою Будівельного комітету. Голова Будівельного комітету Микола Співак знайшов вдалу ділянку під будівництво нової Церкви. Ніхто із тодішніх парафіян не хотів брати на себе такий великий проект і обов'язок як будівництво Церкви. Багато парафіян не вірили, що може здійснитися така мрія. Микола завжди доводив до кінця розпочату справу. І в 1963 році була збудована церква УПЦК Пресвятої Тройці. Микола брав активну участь в будівництві українських організацій. Тому наступним проектом Миколи було будівництво Українського Центру на Adelaide Street в 1967 році.

З поселенням укрїнців в Лондоні виникла потреба в будівництві табору для української молоді. Багато навколо цього велося розмов, але ніхто не хотів брати на себе таку велику відповідальність. І знову Микола вирішує взятися за цю справу. Відбуваються збори в його будинку на яких було прийнято рішення знайти землю під будівництво. Микола і Ольга присвятили свої вихідні дні в пошуках земельної ділянки і знайшли місце на Gore Road під будівництво Оселі "Україна". Сформувався комітет, Микола і інші учасники підписали кредит, а також було запропоновано продавати акції цього проекту. Микола Співак відправився в США, щоб знайти більше членів і продавати акції. Поїздка

виявилась успішною і Оселю "Україна" було збудовано. Микола залишався головою Оселі "Україна" до тих пір поки кожен із акціонерів не отримав свої кошти назад. В 1980 році тодішній Прем'єр Міністр Канади запросив Миколу супроводжувати його з делегацією на торгову місію в Україну.

Микола і Ольга завжди дуже щедро і фінансово підтримували всі українські організації, а також жертвували свої кошти на голодуючих дітей різних країн світу. Микола завжди говорив, що він знає, що таке голод, бо самому приходилось його пережити в дитинстві. В січні 1983 року Микола і Ольга зазнали дуже великої втрати, загинув їх старший син Дмитро. Це була дуже велика втрата для батьків. Коли почав підростати молодший син Володимир, він разом з батьком спроектували водяний-аквапарк. Микола Співак здійснив мрію сина і побудував Wally World Water Park, пізніше Микола зробив прекрасне поле для гольфу Oaks Golf and Country Club, а також Fire Rock Golf Club.

Але незважаючи на великі досягнення в житті і в бізнесі Микола завжди говорив, що його найбільший скарб це його родина. Особливо дуже сильно Микола любив онуків Jim, Michael, Katie, Cole і Claudia, правнуків Aidan, Benjamin та Evie. Вони були його гордістю і радістю. Микола і Ольга дуже любили подорожувати. Микола любив садівництво він завжди конкурував з Іваном Шевченком, чоловіком його сестри Ліді, хто виростить кращі помідори, огірки. Микола любив проводити час на свіжому повітрі, захоплювався рибаловкою, полюванням, любив кататися на човні і звичайно дуже любив грати в гольф. Любив читати книги на різні теми.

Протягом багатьох років Микола і Ольга на Різдво і Великдень запрошували до себе багато гостей свою родину, близьких, друзів, парафіян нашої громади і урочисто відзначали ці величні і радісні свята.

9-го вересня 2014 року Микола і Ольга відзначили 64-ту річницю одруження. Микола завжди думав, що буде довго жити, бо його бабуся прожила сто три роки, батько 89 років, а мати 86 років. Але Всемиловий Господь Бог забрав його у віці 82 роки. Це велика втрата не тільки для рідних і близьких, але й для громади УПЦК Пресвятої Тройці в Лондоні, ОН, яку він любив усім своїм серцем і усією своєю душею. Відійшла у вічність добра і чуйна людина.

Пам'ять про нього навіки буде жити в наших серцях. Нехай легкою буде дорога його душі до Бога і нехай спочине душа його серед праведників у Божих оселях. Схиляємо свої голови перед світлою його пам'яттю. Нехай Канадійська земля буде йому пухом.

Вічна пам'ять!

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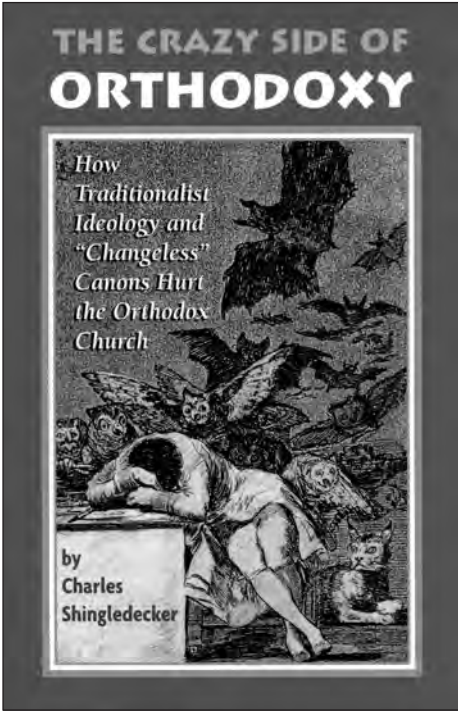
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Please visit our Website: www.uocc.ca

The Crazy Side of Orthodoxy
by Charles Shingledecker

■ Shingledecker, Charles. (2011). *The Crazy Side of Orthodoxy: How Traditionalist Ideology and "Changeless" Canons Hurt the Orthodox Church*. Salisbury, MA: Regina Orthodox Press

This 194-page book is an amusing yet poignant critique of the so-called Traditionalist Movement in Orthodoxy. It examines this modern day phenomenon by looking at the more outlandish Canons that traditionalists insist that all Orthodox Christians embrace. The author believes that many of these supposedly changeless laws, such as priests having ever-longer beards or forbidding dancing at weddings, no longer have purpose, while some can be classified today as barbaric. Some of these traditions of the ancient church are rarely enforced today. The author feels that the Orthodox Traditionalist movement impacts the Orthodox Church negatively. According to the author, this book is not intended to criticize the Faith. He intends it to be a compassionate view of authentic Christian faith which rests from the teaching of Jesus. This aim is reflected in the author's use of a very familiar light-hearted tone and style of language. The au-



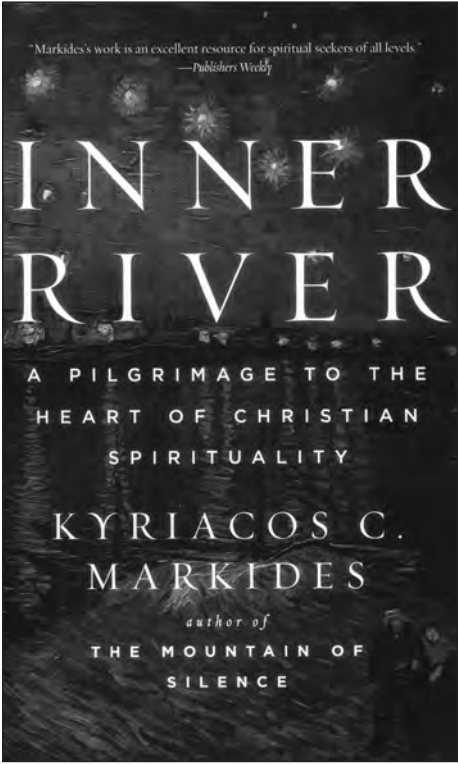
thor designs the book as a much-needed reproach to the destructive forms of traditionalism that some wish to promote and provides a timely warning. This English-language book is divided into 17 short chapters, each focusing on a different Canon, with the author's commentary.

\$16.95

Inner River by Kyriacos Markides

■ Kyriacos Markides. (2012). *Inner River: A Pilgrimage to the Heart of Christian Spirituality*. New York: Image Books.

In this book the author takes readers on a thrilling quest into the heart of Christian spirituality and humankind's desire for a transcendent experience of God. From Maine's rugged shores to a Cypriot monastery to Greece's remote Mt. Athos and, ultimately, to an Egyptian desert, the author encounters a diverse cast of characters that allows him to explore the worlds of the natural and the supernatural, of religion and spirit, and of the seen and the unseen. The author's goal is to appeal to a wide range of readers, from Christians seeking insights into their religion and its various expressions, to scholars interested in learning more about the mystical way of life and wisdom that have been preserved in the heart of Orthodox spirituality. Perhaps most important is the bridge it offers contemporary readers to a Christian life that is balanced between the worldly and the spiritual. The 12 chapters take the contemporary style of a journey of discov-



ery. They include a travelogue, conversations with a wise and charismatic spiritual father, and the author's personal contemplations.

\$19.95

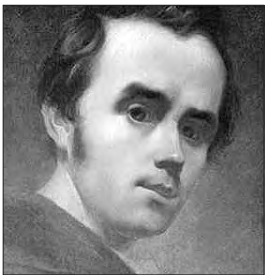
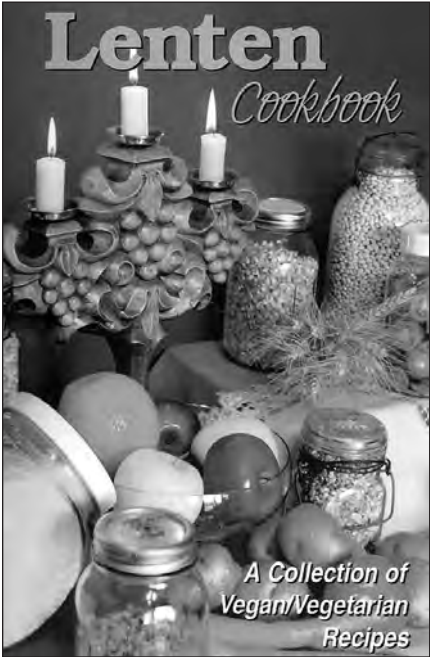
Lenten Cookbook

Great selection of recipes for this Lenten Period and/or for vegans and vegetarians, compiled by the UWAC, Olha Kobylanska Branch of Saskatoon, Saskatchewan. Includes many Ukrainian traditional lenten dishes.

Cookbooks are available by: e-mailing Vera Webster at bipa@sasktel.net or telephoning 1-306-933-9587

Price: \$12.00 per cookbook plus shipping
Orders of 10 or more are \$10.00/cookbook plus shipping.

*Also available at:
Ukrainian Museum of Canada (UWAC)
Saskatoon, SK and Edmonton, AB



Tribute to Shevchenko
Gala Concert

Гала Концерт
Поклін Шевченкові

Sunday, March 8, 2015 at 3:00 p.m.
о 3:00 год. в неділю, 8-го березня 2015 р.

Jubilee Place Concert Hall
Mennonite Brethren Collegiate Institute
173 Talbot Ave., Winnipeg, MB

Celebrating the 200th Anniversary of Shevchenko's Birth
Ukrainian Canadian Congress-Manitoba Provincial Council

Відзначення 200-річчя народження Т. Шевченка
Конгрес Українців Канади-Манітобська Провінційна Рада

Tickets: \$10 adults,
\$5 children, children under 12 free
Available at: Svitoch, 621 Selkirk Ave.

Kalyna, 952 Main St.
Oseredok, 184 Alexander Ave. East, Winnipeg, MB

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в березні місяці.

Митрополит Іларіон (Іван Огієнко)	† 29. 03. 1972
Архієпископ Борис (Яковкевич)	† 24. 03. 1984
Архієпископ Миколай (Дебрин)	† 30. 03. 1981
Протоієрей Петро Архангельський	† 24. 03. 1959
Протоієрей Михайло Фляк	† 12. 03. 1992
Митрофорний протоієрей Іван Гикавий	† 17. 03. 1992
Протоієрей Степан Греділь	† 11. 03. 1996
Диякон Василь Романюк	† 29. 03. 1999
Протопресвітер Степан-Святослав Сасс	† 23. 03. 2001
Ієромонах Ілля (Фургаль)	† 23. 03. 2007

Добродійкам, що спочили в Бозі в березні місяці.

Добр. Євгенія Тарновецька	† 10. 03. 1946
Добр. Галина Костюк	† 03. 03. 1975
Добр. Леонія Слюзар	† 10. 03. 1978
Добр. Михайлина Горгіца	† 09. 03. 1982
Добр. Анна Дмитрів	† 20. 03. 1991
Добр. Марія Керницька	† 23. 03. 2005
Добр. Консатнтина Ярмусь	† 29. 03. 2006

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 Ilarion (Ohienko)	† 29. 03. 1972
Archbishop Boris (Yakowkewich)	† 24. 03. 1984
Archbishop Mykolay (Debryn)	† 30. 03. 1981
Archpriest Peter Archangelsky	† 24. 03. 1959
Archpriest Mykhailo Flak	† 12. 03. 1992
Mitred Archpriest Ivan Hykaway	† 17. 03. 1992
Archpriest Stephan Hredil	† 11. 03. 1996
Deacon Vasyl Romaniuk	† 29. 03. 1999
Protopresbyter Stephan Sass	† 23. 03. 2001
Hieromonk Ilia (Furgal)	† 23. 03. 2007

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

Dobr. Evhenia Tarnowetskij	† 10. 03. 1946
Dobr. Halyha Kostiuk	† 03. 03. 1975
Dobr. Leonia Sluzar	† 10. 03. 1978
Dobr. Mykhalyna Gorgitza	† 09. 03. 1982
Dobr. Anna Dmytriw	† 20. 03. 1991
Dobr. Maria Kernisky	† 23. 03. 2005
Dobr. Constance Jarmus	† 29. 03. 2006

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

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON						
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>						
Sunday - 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			
April Sunday - 5	10:00 a.m.	- Liturgy	- Brandon			
Sunday - 12	10:00 a.m.	- Liturgy	- Portage la Prairie			
ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN						
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>						
Sunday - 2	10:00 a.m.	- Liturgy	- Dauphin			
Monday - 3	7:00 p.m.	- Canon of St. Andrew	- Dauphin			
Thursday - 6	10:00 a.m.	- Liturgy	- Gilbert Plains Care Home			
	2:30 p.m.	- Moleben’	- PCH Dauphin			
Saturday - 8	9:00 a.m	- Confession; 10:00 a.m.	- Liturgy - St. George’s Chapel			
Sunday - 9	9:00 a.m	- Confession; 10:00 a.m.	- Liturgy - Dauphin			
	2:00 p.m.	- Taras Shevchenko concert	- Auditorium, Dauphin			
	5:00 p.m.	- Sunday of Orthodoxy V espers	- Rossburn			
Sunday - 16	10:00 a.m.	- Liturgy	- Dauphin			
	5:00 p.m.	- Passia	- Dauphin			
Saturday - 22	9:00 a.m	- Confession; 10:00 a.m.	- Liturgy - Ethelbert			
Sunday - 23	10:00 a.m.	- Liturgy	- Dauphin			
Thursday - 27	2:30 p.m.	- Moleben’	- St. Paul’s			
Saturday - 29	9:00 a.m	- Confession; 10:00 a.m.	- Liturgy - Rorketon			
Sunday - 30	10:00 a.m.	- Liturgy	- Dauphin			
April Saturday - 4	9:30 a.m	- Confession; 10:00 a.m.	- Liturgy - St. George’s Chapel			
Sunday - 5	10:00 a.m.	- Liturgy	- Dauphin			
Tuesday - 7	10:00 a.m.	- Liturgy	- Chapel			
Wednesday - 8	7:00 p.m.	- Healing Prayer with Anointing	- Dauphin			
Thursday - 9	7:00 p.m.	- Reading of 12 Gospels	- Dauphin			
Friday - 10	6:00 p.m.	- Veneration of the Shroud	- Dauphin			
Saturday - 11	- Blessing of Easter Baskets: 1:30 p.m. - Chapel ; 3:00 p.m. - Garland ;					
	4:00 p.m.	- Ethelbert				
Sunday - 12	7:00 a.m.	- Easter Matins; 8:00 a.m.	- Easter Liturgy;			
	- Blessing of Easter Baskets - Dauphin					
Monday - 13	10:00 a.m.	- Liturgy	- Garland			
Tuesday - 14	6:00 p.m.	- Spilne Sviachene	- Auditorium, Dauphin			

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS						
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>						
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			
Sunday - 22	9:30 a.m	- Confession; 10:00 a.m.	- Liturgy - Sandy Lake			
Sunday - 29	9:30 a.m	- Confession; 10:00 a.m.	- Liturgy - Seech			
April Sunday - 5	10:00 a.m.	- Liturgy	- Rossburn			
Friday - 10	- Veneration of the Shroud: 1:00 p.m. - Sandy Lake ; 2:30 p.m. - Rossburn ;					
	4:00 p.m.	- Rossburn ; 6:00 p.m. - Lennard ;				
	7:30 p.m.	- MacNutt ; 9:00 p.m. - Roblin				
Saturday - 11	- Blessing of Easter Baskets: 1:00 p.m. - Sandy Lake ; 2:30 p.m. - Seech ;					
	4:00 p.m. - Rossburn ; 6:00 p.m. - Lennard ; 7:30 p.m. - MacNutt					
Sunday - 12	6:00 p.m.	- Easter Sunday	- Roblin			

VITA PARISH DISTRICT						
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>						
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			
Saturday - 28	9:00 a.m.	- Annual Bake Sale	- Tolstoi Hall			
Sunday - 29	9:30 a.m	- Confession; 10:00 a.m.	- Liturgy - Rosa			
April Sunday - 5	9:30 a.m	- Confession; 10:00 a.m.	- Liturgy - Vita			
Thursday - 9	6:30 p.m.	- Vespers/Plashchanytsia	- Tolstoi			
Saturday - 11	- Blessing of Easter Baskets: 2:00 p.m. - Vita Personal Care Home ;					
	3:00 p.m. - Vita Shady Oaks ; 4:00 p.m. - Arbakka ; 5:00 p.m. - Sirko ;					
	6:30 p.m. - Vita ; 8:00 p.m. - Dufrost					
Sunday - 12	8:00 a.m.	- Easter Liturgy; Blessing of Easter Baskets	- Tolstoi			

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE						
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>						
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			
April Friday - 10	4:00 p.m.	- Veneration of the Shroud	- Fort Frances			
Saturday - 11	3:00 p.m.	- Blessing of Easter Baskets	- Kenora			
Sunday - 12	8:00 a.m.	- Easter Liturgy	- Fort Frances			

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

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT						
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>						
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 a.m.	- Liturgy	- Canora			
Sunday - 8	10:00 a.m.	- Liturgy	- Kamsack			
	5:00 p.m.	- Passia	- Canora			
	10:00 a.m.	- Liturgy	- Hudson Bay			
Sunday - 15	10:00 a.m.	- Liturgy	- Canora			
	5:00 p.m.	- Passia	- Regina			
Sunday - 22	10:00 a.m.	- Liturgy	- Canora			
Friday - 27	1:30 p.m.	- Moleben’	- Eaglestone Lodge			
	2:30 p.m.	- Moleben’	- Kamsack			
Saturday - 28	10:00 p.m.	- Liturgy	- Swan River			
Sunday - 29	10:00 a.m.	- Liturgy	- Sturgis			
April Thursday - 2	2:30 p.m.	- Moleben’	- Norquay PCH			
Saturday - 4	10:00 a.m.	- Liturgy	- Mazeppa			
Sunday - 5	10:00 a.m.	- Liturgy	- Swan River			
Monday - 6	2:00 p.m.	- Moleben’	- Gateway Lodge			
Tuesday - 7	10:00 a.m.	- Liturgy	- Canora			
Thursday - 9	10:00 a.m.	- Liturgy	- Kamsack			
	7:00 p.m.	- Passia	- Canora			
Friday - 10	- Veneration of the Shroud: 1:00 p.m. - Canora ; 3:00 p.m. - Kamsack ;					
	7:30 p.m.	- Swan River				
Saturday - 11	- Blessing of Easter Baskets: 9:30 p.m. - Hudson Bay ; 11:00 a.m. - Endeavour ;					
	12:15 p.m. - Swan Plain ; 1:15 p.m. - Stenen ; 2:15 p.m. - Sturgis ;					
	3:30 p.m. - Mamornitz ; 4:15 p.m. - Burgis ; 5:00 p.m. - Mazeppa					
	7:30 p.m.	- Paschal Matins	- Swan River			
Sunday - 12	7:00 a.m.	- Paschal Matins	- Kamsack			
Sunday - 12	10:00 a.m.	- Liturgy	- Canora			

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA						
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>						
Sunday - 1	10:00 a.m.	- Liturgy (<i>English</i>)	- Descent of the Holy Spirit			
	5:00 p.m.	- Sunday of Orthodoxy	- St. George’s, Regina			
Saturday - 7	10:00 a.m.	- Liturgy	- Candiac			
Sunday - 8	10:00 a.m.	- Liturgy	- Descent of the Holy Spirit			
	5:00 p.m.	- Passia	- Canora			
Wednesday - 11	6:15 p.m.	- Presanctified Liturgy	- Descent of the Holy Spirit			
Saturday - 14	5:00 p.m.	- Great Vespers	- Chapel Selo			
Sunday - 15	10:00 a.m.	- Liturgy	- Descent of the Holy Spirit			
	5:00 p.m.	- Passia	- 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	10:00 a.m.	- Liturgy	- St. Volodymyr, Moose Jaw			
Sunday - 22	10:00 a.m.	- Liturgy	- Descent of the Holy Spirit			
Wednesday - 25	5:00 p.m.	- Canon of St. Andrew	- Descent of the Holy Spirit			
Saturday - 28	5:00 p.m.	- Great Vespers	- Chapel Selo			
Sunday - 29	10:00 a.m.	- Liturgy	- Candiac			
April Saturday - 4	10:00 a.m.	- Liturgy; Blessing of Willows	- Candiac			
Sunday - 5	10:00 a.m.	- Liturgy (<i>English</i>); Blessing of Willows	- Descent of the Holy Spirit			
	3:00 a.m.	- Obidnytsia; Blessing of Willows				
Tuesday - 7	10:00 a.m.	- Liturgy	- Chapel Selo			
Wednesday - 8	6:30 p.m.	- Healing Prayer with Anointing				
Thursday - 9	6:00 p.m.	- Reading of 12 Gospels				
Friday - 10	- Veneration of the Shroud: 1:00 p.m. - Candiac ; 4:00 p.m. - Moose Jaw ;					
	6:00 p.m. - Selo ; 7:00 p.m. - Descent of the Holy Spirit					
Saturday - 11	- Blessing of Easter Baskets: 10:00 a.m. - Selo ; 2:00 p.m. - Candiac ;					
	5:00 p.m. - Moose Jaw					
Sunday - 12	6:00 a.m.	- Paschal Matins	- Descent of the Holy Spirit			
	7:00 a.m.	- Paschal Liturgy; Blessing of Easter Baskets	- Descent of the Holy Spirit			
Monday - 13	10:00 a.m.	- Liturgy	- Descent of the Holy Spirit			
Wednesday - 15	10:00 a.m.	- Obidnytsia	- Parkside C.H			

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT						
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>						
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			
Sunday - 22	10:00 a.m.	- Liturgy	- Gronlid @ Melfort			
Sunday - 9	10:00 a.m.	- Liturgy	- St. Julien			
April Sunday - 4	10:00 a.m.	- Liturgy	- Melfort			
Sunday - 5	10:00 a.m.	- Liturgy	- Cudworth			
Wednesday - 8	6:00 p.m.	- Healing Prayer with Anointing	- Gronlid @ Melfort			
Thursday - 9	6:00 p.m.	- Reading of 12 Gospels	- Saskatoon Cathedral			
Friday - 10	6:00 p.m.	- Veneration of the Shroud	- Codette			
Saturday - 11	- Blessing of Easter Baskets: 4:00 p.m. - St. Julien ; 7:00 p.m. - Melfort					
Sunday - 12	9:00 a.m.	- Easter Liturgy	- Codette			

YORKTON DISTRICT PARISH						
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>						
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			
Saturday - 21	9:00 a.m	- Confession; 10:00 a.m.	- Liturgy - Calder			
	7:00 p.m	- Confession	- Yorkton			

(continued on p.27)

continued from p.26

Sunday - 22	10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service - TBA
Saturday - 28	7:00 p.m - Confession - Yorkton
Sunday - 29	10:00 a.m. - Liturgy - Yorkton 5:00 p.m. - Mission Service - TBA
April Saturday - 4	9:00 a.m - Confession; 10:00 a.m. - Liturgy - Ituna 7:00 p.m - Confession - Yorkton
Sunday - 5	10:00 a.m. - Liturgy - Yorkton
Wednesday - 8	7:00 p.m - Blessing Oil - Yorkton
Thursday - 9	7:00 p.m. - Reading of 12 Gospels - Yorkton
Friday - 10	- Veneration of the Shroud: 1:00 p.m. - Sheho Town ; 2:00 p.m. - Sheho South ; 3:00 p.m. - Insinger Hwy ; 4:00 p.m. - Riverside ; 6:00 p.m. - Yorkton
Saturday - 11	- Blessing of Easter Baskets: 12:30 p.m. - Calder ; 3:00 p.m. - Melville ; 5:30 p.m. - Sheho Town ; 7:00 p.m. - Sheho South ; 8:00 p.m. - Insinger Hwy ; 9:00 p.m. - Riverside
Sunday - 12	6:00 a.m. - Easter Liturgy - Yorkton

WESTERN EPARCHY-ALBERTA

VEGREVILLE PARISH DISTRICT
Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078

Sunday - 1	10:00 a.m. - Liturgy (English) - Vegreville 5:00 p.m. - Sunday of Orthodoxy Vespers - Luzan
Wednesday - 4	10:30 a.m. - Obidnytsia - 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
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	9:00 a.m. - Confession; Communion - Homestead Lodge 6:30 p.m. - Vespers - Lloydminster
Sunday - 22	10:30 a.m. - Liturgy - Lloydminster 5:00 p.m. - Passia - All Saints, Lac La Biche
Wednesday - 25	10:00 a.m. - Confession; Communion - Vegreville Care Center 6:00 p.m. - Great Canon - Vegreville
Saturday - 28	10:00 a.m. - Liturgy - Vegreville
Sunday - 29	10:00 a.m. - Liturgy - Sich Kolomea
April Wed. - 1	10:30 a.m. - Obidnytsia - Century Park Care Home 3:00 p.m. - Obidnytsia - Heritage House
Thursday - 5	10:15 a.m. - Moleben'- Homestead Lodge
Saturday - 4	6:30 p.m. - Vespers - Vegreville
Sunday - 5	10:00 a.m. - Liturgy (<i>English</i>); 11:30 a.m. - Blessing of Willows - Vegreville
Wednesday - 8	6:30 p.m. - Healing Service - Vegreville
Thursday - 9	6:30 p.m. - Reading of 12 Gospels - Vegreville
Friday - 10	- Veneration of the Shroud: 12:00 p.m. - Lloydminster ; 4:00 p.m. - Camrose ; 6:30 p.m. - Sich Kolomea ; 8:30 p.m. - Vegreville
Saturday - 11	- Blessing of Easter Baskets: 12:00 p.m. - Lloydminster ; 2:00 p.m. - Century Park ; 2:30 p.m. - Vegreville Care Center ; 3:00 p.m. - Heritage House ; 3:30 p.m. - Homestead Lodge ; 4:00 p.m. - St. Michael Manor ; 5:00 p.m. - Mundare ; 7:00 p.m. - Camrose
Sunday - 12	6:00 a.m. - Paschal Matins - Sich Kolomea 8:00 a.m. - Paschal Liturgy; 9:30 a.m. - Blessing of Easter Baskets - Vegreville
Tuesday - 14	10:00 a.m. - Obidnytsia- Mary Immaculate, Mundare
Wednesday - 15	6:30 p.m. - Bible Study - Vegreville

BONNYVILLE-ST. PAUL DISTRICT

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

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
Wednesday - 18	6:00 p.m - Presanctified Liturgy - St. Paul
Saturday - 21	10:00 a.m. - Liturgy - Nowa Bukowina
Sunday - 22	10:00 a.m. - Liturgy - Stry

ЦЕРКОВНИЙ КАЛЕНДАР – БЕРЕЗЕНЬ –

1. Нд. 1-а В.П. **Торжество Православ'я, гл. 5**
2. Пн. Вмч. Теодора Тирона
3. Вт. Свт. Лева, свт. Агапіта, свт. Флавіяна
4. Ср. Апп. Архипа, Филимона, мч. Максима
5. Чт. Прп. Лева єп. Катанського,
прп. Агафона
6. Пт. Прп. Тимофія,
свт. Євстахія Антиохійського
7. Сб. Мч. Маврикія, прп. Афанасія
8. Нд. 2-а В.П. **Свт. Григорія Палами, гл. 6**
9. Пн. І і II знайдення полови Йоана Хрест.,
прп. Еразма
10. Вт. Свт. Тарасія
11. Ср. Свт. Порфирія, мч. Севастіяна
12. Чт. Прп. Прокопія, прп. Фаладея, прп. Тита
13. Пт. Прп. Василя, сщмчч. Протерія, Нестора
14. Сб. Прмц. Євдокії
15. Нд. 3-я В.П., **Хрестопоклінна.**
Прп. Агафона, гл. 7
16. Пн. Мчч. Євтропія, Клеоніка і Василіса
17. Вт. Прп. Герасима, мчч. Павла і Юліянії
18. Ср. Мч. Конона, мч. Онисія
19. Чт. Мчч. 42 в Амореї: Костянтина, Аетія.
20. Пт. Семи сщмчч. в Херсонесі, прп. Павла
21. Сб. Прп. Теофілакта, ап. Єрма
22. Нд. 4-а В.П. **Прп. Йоана.**
40 мчч. Севастійських, гл.8
23. Пн. Мчч. Кодрата, Віктора, Галини
24. Вт. Свт. Софронія
25. Ср. Прп. Теофана.
Канон Андрія Критського, поклонни
26. Чт. Мч. Олександра,
мц. Христини Перської
27. Пт. Прп. Венедикта, свт. Теогноста
28. Сб. Акафистова. Мч. Агапія
29. Нд. 5-а В.П. **Прп. Марії Єгипетської, гл. 1**
30. Пн. Прп. Олексія
31. Вт. Свт. Кирила, мчч. Трофима і Євкарпія

	5:00 p.m. - Passia - All Saints, Lac La Biche
Sunday - 29	10:00 a.m. - Liturgy - Bonnyville
April Wed. - 1	6:00 p.m - Presanctified Liturgy - Bonnyville
Saturday - 4	10:00 a.m. - Liturgy - St. Paul
Sunday - 5	10:00 a.m. - Liturgy - Sandy Rapids
Monday - 6	6:30 p.m. - Passia - St. Paul
Tuesday - 7	10:00 a.m. - Liturgy - St. Paul
Wednesday - 8	6:30 p.m - Healing Service - St. Paul
Thursday - 9	6:30 p.m - Reading of 12 Gospels - Bonnyville
Friday - 10	- Veneration of the Shroud: 4:00 p.m. - Bonnyville ; 5:30 p.m. - Nowa Bukowina ; 7:00 p.m. - St. Paul
Saturday - 11	9:00 a.m. - Paschal Matins; Blessing of Easter Baskets - Bonnyville
Sunday - 12	6:00 a.m. - Paschal Matins; Blessing of Easter Baskets - Nowa Bukowina 8:00 a.m. - Paschal Liturgy; Blessing of Easter Baskets - St. Paul 10:30 a.m. - Paschal Matins; Blessing of Easter Baskets - Stry
Monday - 13	10:00 a.m. - Liturgy - Nowa Bukowina

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

Priest: V. Rev. Archpriest Roman Trynoha

Tel: (250) 572-2493

Saturday - 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**
Sunday - 29 10:00 a.m. - Liturgy - **Vernon**
 2:00 p.m. - Obidnytsia - **Kelowna**
April Saturday - 4 10:00 a.m. - Liturgy; Blessing of Willows - **Kelowna**
 2:00 p.m. - Obidnytsia; Blessing of Willows - **Vernon**
Sunday - 5 10:00 a.m. - Liturgy - **Kamloops**
Thursday - 9 - Reading of 12 Gospels - **Kamloops**
Friday - 10 - Veneration of the Shroud: 9:00 a.m. - **Kamloops**; 12:00 noon - **Vernon**;
 3:00 p.m. - **Kelowna**
Saturday - 11 - Blessing of Easter Baskets - **Kamloops**
Sunday - 12 6:00 a.m. - Paschal Liturgy; Blessing of Easter Baskets - **Vernon**
 10:00 a.m. - Obidnytsia; Blessing of Easter Baskets - **Kelowna**

VANCOUVER ISLAND PARISH DISTRICT

Priest: Rev. Fr. Chad Pawlyshyn

Tel: (250) 816-3329

Sunday - 1	10:00 a.m. - Liturgy - Victoria 6:00 p.m - Vespers - Victoria
Wednesday - 4	5:00 p.m - Presanctified Liturgy - Parksville
Saturday - 7	10:00 a.m. - Liturgy - Victoria 4:00 p.m - Vespers - Parksville
Sunday - 8	10:00 a.m. - Liturgy - Parksville
Wednesday - 11	6:00 p.m - Presanctified Liturgy - Victoria
Saturday - 14	10:00 a.m. - Liturgy - Parksville 4:00 p.m - Vespers - Victoria
Sunday - 15	10:00 a.m. - Liturgy - Victoria
Wednesday - 18	5:00 p.m - Presanctified Liturgy - Parksville
Saturday - 21	4:00 p.m. - Vespers - Parksville
Sunday - 22	10:00 a.m. - Liturgy - Parksville
Wednesday - 25	5:00 p.m - Great Canon - Victoria
Saturday - 28	4:00 p.m - Vespers - Victoria
Sunday - 29	10:00 a.m. - Liturgy - Victoria
April Saturday - 4	10:00 a.m. - Liturgy - Parksville 4:00 p.m - Vespers - Victoria
Sunday - 5	10:00 a.m. - Liturgy; Blessing of Willows - Victoria
Tuesday - 7	10:00 a.m. - Liturgy - Victoria
Wednesday - 8	6:00 p.m - Healing Service - Parksville
Thursday - 9	10:00 a.m. - Liturgy - Parksville 5:00 p.m - Reading of 12 Gospels - Victoria
Friday - 10	- Veneration of the Shroud: 3:00 p.m. - Victoria ; 6:30 p.m - Parksville
Saturday - 11	10:00 a.m. - Liturgy; Blessing of Easter Baskets - Victoria
Sunday - 12	6:00 a.m. - Paschal Matins; Liturgy; Blessing of Easter Baskets - Parksville
Monday - 13	10:00 a.m. - Liturgy - Victoria
Tuesday - 14	10:00 a.m. - Liturgy - Parksville

Notice to Contributors

The Visnyk / The Herald greatly appreciates and welcomes your contributions of materials about parish community life and activities for publication. Regarding accompanying photographs of events, we ask contributors to select photographs 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.

Ordination anniversaries: Bishops, Priests, Deacons

MARCH

Anhel, Very Rev. Archpriest Petro	—March 05, 1995
Krochak, Very Rev. Archpriest Taras	—March 07, 1982
Kutash, Rt. Rev. Mitred Archpriest Dr. Ihor	—March 23, 1969
Melnyk, Rt. Rev. Protopresbyter John	—March 15, 1982
Palamarchuk, Very Rev. Archpriest Alexandre	—March 13, 1983

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

PASCHAL (EASTER) GREETINGS



Don't miss your chance to place your
Paschal (Easter) Greeting in the Paschal Edition of
Visnyk / The Herald.

Deadline: Friday, March 13, 2015

To support our Church newspaper, we encourage all our parishes,
parish districts, community organizations and local businesses
to place a greeting in **Visnyk / The Herald.**

The Paschal Greetings rates and sizes are as follows:

- **Full Page:** 14 1/2" H x 10" W
(B/W) \$500.00 + \$25.00 (GST) = \$525.00
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- **Half Page:** 7 1/8" H x 10" W or 14 1/2" H x 4 7/8" W
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Please note: If you are sending camera ready files,
please use JPG or TIF formats with high resolution 300-500 dpt.

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

WE APPRECIATE YOUR SUPPORT!

"A Foundation of Faith"



What grants are given by the Ukrainian Orthodox Church Foundation?

In the recent past, the UOCCF has sponsored the Gardenton Pilgrimage in Manitoba, the Southern Alberta Mission Project initiated by St. Vladimir's Church in Calgary and the Nativity Story Project initiated by St. Volodymyr's Church in Toronto among others.

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

Please remember that the Foundation invites you to apply for grants for your parish project. The Foundation reviews grant applications twice a year so you can submit your applications by **August 1, 2015**. Consult our website <http://www.uoccf.ca> for application forms and let us support you in achieving your goals!

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

На які вартісні цілі Фундація Української Православної Церкви в Канаді дає гроші?

Недавно, ФУПЦК спонсорував прощу до Гардентону, Манітоби, місійний проект південної Альберти пропонувався Церквою св. Володимира в Калгарі та Різдвяну Історію пропонувану Церквою св. Володимира в Торонто, між іншими. Щоб зложити свій дар Фундації, просимо заглянути на нашу нову інтернетську сторінку: <http://www.uoccf.ca> і торкніть іконку "Donate now through CanadaHelps.org". Або вишліть свій чек на адресу: UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. Фундація радо приймає попередньо пляновані жертви та жертви від парафій та від їхніх зв'язкових організацій. Фундація дасть посвідку на податки й визнає кожного жертводавця річно.

Пригадуємо, що Фундація чекає на ваші аплікації щодо парафіяльних проектів. Фундація розглядає ваші аплікації два рази на рік, так що, ви зможете надсилати їх до **1 серпня 2015 р.** Гляньте на нашу інтернетську сторінку <http://www.uoccf.ca> та користуйте зі своєї фундації!

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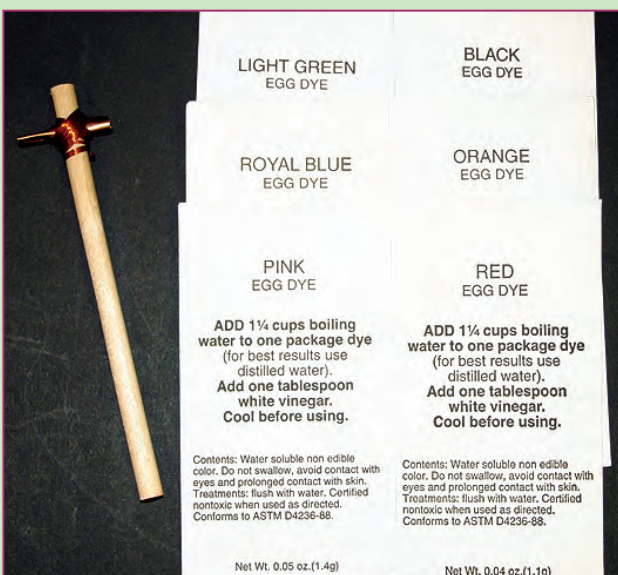
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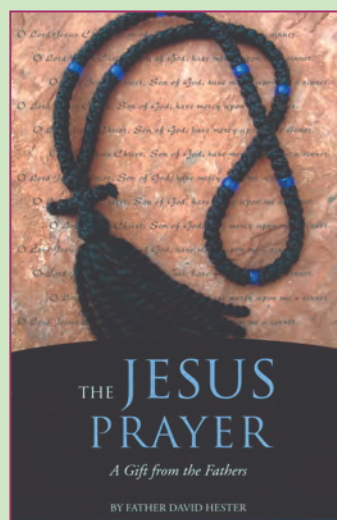
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