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Неділя Всіх Святих

■ Восьма неділя після світлоносного Воскресіння Христового, і перша після Зіслання Святого Духа, що припадає на 7-е червня цього року, називається неділею Всіх Святих. Вона завершує коло перехідних свят. Свято Всіх Святих має велике символічне значення, бо від зіслання Святого Духа на Апостолів розпочинається історія Христової Церкви. Апостоли, повні Святого Духа, вийшли у світ нести Благу Вістку усім народам землі. Плодом їхньої проповіді власне є праведне життя багатьох навернених людей, що своїм чеснотливим життям засвідчували, що вони є плодом Святою Духа. Свята Церква урочисто святкує пам'ять усіх святих, що догодили Богу, які торжествують на небі велику перемогу Переможця смерті і пекла, нашого Спасителя-Господа Ісуса Христа.

У цей день, святкуємо свято Всіх святих повсюду—в Азії, Лівії, Європі, на півночі й півдні. Всі святі—це благословенний наслідок страждань, смерті і воскресіння втіленого заради нашого спасіння Сина Божого. Це благодатні плоди зішестя Всесвятого Духа Божого і перебування Його в Церкві Христовій. Всі святі—це первістки викупленого кров'ю Христовою і оновленого благодаттю Духа Святого людства, яких привів до Бога Отця Ісус Христос. Воістину достойне завершення великих свят церковних.

продовження на стор. 3



The Feast Day of All Saints

■ The eighth Sunday after the glorious Resurrection of Jesus Christ, and the first after Pentecost, is called the Sunday of All Saints. This year, this moveable feast day falls on June 7. It completes the cycle of moveable feast days.

The feast of All Saints has great symbolic value. The history of Christ's Church begins with the Descent of the Holy Spirit upon the Apostles. The apostles, filled with the Holy Spirit, went out into the world to carry the Good News to every nation on earth. The bounty of their own preaching is the righteous life of the many converts who demonstrate by their virtuous life that they are the fruit of the Holy Spirit. The Holy Church solemnly commemorates the memory of all the saints who were pleasing to God and who rejoice in heaven over the great triumph of our Lord and Saviour Jesus Christ, the Victor over death and hell.

On this day, we commemorate the feast day of All Saints in all corners of the earth, including the Middle East, North Africa, Europe and elsewhere. All saints are those who are blessed as a result of the suffering, death and resurrection of the incarnate Son of God who died for our salvation. These saints are evidence of the results of the descent of the Holy Spirit of God and His presence in the Church of Christ. All saints are those first offspring redeemed with the blood of Christ and the humanity renewed with the grace of the Holy Spirit, whom Jesus Christ led to God the Father.

continued on p.2

Canadian Conference of Orthodox Bishops Meets in Toronto, ON



Hierarchs from Orthodox Church jurisdictions in Canada meet in Toronto, ON. His Eminence Metropolitan Yuriy and His Grace Bishop Andriy attend from the UOCC.

■ **TORONTO, ONTARIO**—The Canadian Conference of Orthodox Bishops (CCOB) held its first annual meeting at the Greek Orthodox Metropolis in Toronto, Ontario on May 4, 2015. The meeting was chaired by Metropolitan Sotirios of the Greek Orthodox Church. Participating in the meeting were 11 bishops from Orthodox Church jurisdictions in Canada. His Eminence Metropolitan Yuriy represented the Ukrainian Orthodox Church of Canada. They discussed a number of issues. The letters patent and CCOB bylaws were approved. The relevant committees were appointed and answers to all questions were given.

The Consuls General of all Orthodox countries were once again invited to the luncheon that followed. Traditionally, eight Consuls General participate. This year only the representatives of Greece and Bulgaria participated. The others were attending an event of the European Union in Ottawa.

—Greek Orthodox Metropolis Press Release

Sts. Peter and Paul Fast, the Apostles' Fast, begins
July 8, 2015
until the Feast day of
Sts. Peter and Paul on
June 12, 2015
See p.3

На многії літа, Всесвятіший Вселенський Патріярх Варфоломій І!



Ваша Всесвятосте!

Прийміть наші щирісердечні вітання з нагоди дня Вашого Небесного Покровителя—11/24 червня—Святого Апостола Варфоломія. Від душі бажаємо Вам кріпкого здоров'я, душевної радості у нелегкій патріяршій праці в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Вселенської Православної Церкви.

Нехай Ваш Покровитель—Святий Апостол Варфоломій буде для Вас завжди і в усьому джерелом насаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Патріярше!
Іс полла еті деспота!

ІНФОРМАЦІЇ ПРО СОБОР 2015
SOBOR INFORMATION UPDATE: See pp. 10-16

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The Feast Day...

continued from p.1

This feast day is truly worthy to complete the cycle of major feast days surrounding the Resurrection of Christ.

Our divine Church Fathers have established this feast day after Pentecost and directed us to commemorate it, guiding us just as the coming of the Holy Spirit influenced the apostles. He sanctified and granted wisdom to those who have our nature to replace the fallen angels. He led them to Christ our God—some through pain and blood, others through persevering in a virtuous life.

Honouring the saints began from the times of the first Christians. Initially, during the first centuries, not all saints were commemorated, but only the martyrs. By the 4th century Emperor Constantine had built a church in Constantinople dedicated to the Twelve Apostles. Those Christians whose life served as an example for others to follow began to be remembered and commemorated in liturgical texts. These Christians included the apostles, saints, venerable ones, martyrs, confessors, volunteers, healers and others.

The church dedicates each day in the liturgical calendar to a specific individual saint or group of saints. At the same time, very many saints in heaven are completely unknown to us today and are not named in the church calendar. God remembers every one of His creation. By God's Providence, the names of these unknown saints are written in heaven in the Book of Life. Further, the Holy Church desires that all the saints in heaven, known and unknown, would be given appropriate honour. Therefore, the Church has appointed a day for commemorating all saints who are not included in the annual cycle of the Church calendar—the feast day of All Saints. Christians from various countries have particulars days established for commemorating their local saints. For Ukrainians, this special day is the Sunday of All Saints of Kyivan Rus'-Ukraine (See p. 6).

We can regard a saint as someone

who is faithful to their calling and who faithfully performs their daily responsibilities to God and to those around them. Everyone, not just certain people, is called to holiness. Jesus Christ Himself wants us to be holy. "Be you therefore perfect, as your heavenly Father is perfect." (Mt 5:48) In glorifying the saints, we praise the Lord God because honouring the saints leads to the glorification of God. These individuals did not become saints of their own accord. Their holiness and sainthood are a matter of God's grace. They are grateful to God for all that they have. These saints give joyful honour to God because they loved God above all else. All the saints are very close to us because, like us, they once lived in our world and were born of the same blood and bones. All of the saints had the same weak flesh that we do, experienced the same temptations that we do, often met failures in life as we do, but they overcame everything through their own good will and, moreover, with the help of the power of the Holy Spirit.

They are members of the very same Church as we are, but now the exalted Church. They are not indifferent to our benefit and salvation. Therefore, there is no doubt that they joyfully hear our requests and hasten to carry our prayers to God's Throne.

Deacon Constantine, in his sermon praised by the Seventh Ecumenical Council (787), spoke of the care and intercession of the saints, "Because you were placed above the whole human race as guardians of our souls, healer of bodies, pillars of faith, perfection in priesthood, absolution of sins, the foundation and support of churches, healing for illnesses, rest for travelers, a rudder for swimmers, help for the poor, protection for combatants, encouragement for the fallen, support for the patient, guidance for the lost, care for the righteous, comfort for the sorrowful, and for all powerful assistance and strong hope."

We must not only venerate the saints and pray to them, but also imitate their life of holiness. All Christians are called to holiness by the power of the holy sa-

crament of baptism. Every person in any position and under various circumstances can become holy, and is obligated to seek holiness. What is holiness? Holiness is living the Commandments of God and Church canons. It is the daily fulfillment of God's will. It is the constant devotion to the responsibilities of one's position. Holiness is the holy Gospel in practice. The saints in heaven are our protectors, intercessors and examples on the road to virtue and holiness.

The Holy Church solemnly commemorates the memory of all saints to inspire us to become like them in faith and devoutness to internalize their way of life, imitate their thinking and feeling, and their unwavering steadfastness in keeping the commandments of God, and their holy fervor in protecting and cleansing ourselves from all defilement of flesh and spirit through tears of repentance, prayer, good deeds and constant labour. Everyone ought to choose

a model to follow from among the host of saints, according to the state of one's soul and calling, and to follow this path to be pleasing to the Lord and to find salvation and the kingdom of heaven. God wants all of us to be saved and come to know Truth. Although we live in completely different conditions than our ancestors, God can help us with our salvation in our own modern day.

The Church provides us with the example of many Christians, including hierarchs, monks and lay people, who understood this call and managed to fulfill it in this earthly lifetime. This feast day of All Saints reminds us about our calling to holiness. Let the example of Christ and all the saints inspire us to a life full of love for God and others.

—www.cerkva.info;
www.parafia.org.ua; www.risu.org.ua;
www.truchristianity.info;
www.archangel.kiev.ua

Молитва до всіх святих, що відвіку Богу вгодили

■ О, преблаженні угодники Божі, всі святі, що стоїте перед престолом Пресвятої Тройці і насолоджуєтеся невимовним блаженством! Ось нині, в день загального вашого торжества, милостиво спогляньте на нас, менших ваших братів і сестер, що приносимо вам цей похвальний спів і заступництвом вашим просимо милості і відпущення гріхів у Препологого Господа; знаємо, воістину знаємо, що все, що ви хочете, можете виблагати у Нього. Тому смиренно молимося до вас: моліть милостивого Владику, щоб Він подав нам дух вашої ревності у виконанні святих Його заповідей, щоб, ідучи вашими стопами, ми змогли пройти земне поприще у побожному без пороку житті і в покайній досягти преславних осель райських, і там разом з вами прославляти Отця, і Сина, і Святого Духа навіки-віків. Амінь.

Кондак

■ О всеблаженні угодники Божі, всі святі, що успадкували вічні блага! Прийміть цей наш похвальний спів і благоприємними вашими до Бога молитвами виблагайте нам прощення гріхів і позбавлення вічних мук, щоб з вами в Небесній нашій вітчизні співати Богу: алилуя.

Молитва до всіх святих української Церкви

■ О мій Боже, з глибини моєї душі вклоняюся перед Твоею безмежною Величчю. Дякую Тобі за ласки й дари, що ними Ти наділив Твоїх вірних Слуг—Святих Української Церкви. Прошу Тебе: через їх посередництво уділи мені в своєму Батьківському милосерді благодать, про яку я Тебе покірно молю. Амінь.



ВІСНИК

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Його Високопреосвященства ЮРІЯ,
АРХІЄПІСКОПА ВІННІПЕГУ
І СЕРЕДНЬОЇ ЄПАРХІЇ,
МИТРОПОЛИТА КАНАДИ,
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
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Неділя Всіх Святих...

продовження зі стор. 1

Це свято наші божественні Отці установили й наказали святкувати після Зіслання Святого Духа, наче показуючи нам взір, як прихід все-святого Духа вплинув на апостолів. Він освятив і зробив премудрим тих, що з нашої природи, щоб їх поставити на місце грішних ангелів, і Христові Богові привів: одних через муки і кров, інших через постійність у чеснотливому житті.

Вшанування святих почалося ще з часів перших християн. Спочатку у перших віках поминали не всіх святих, а тільки всіх мучеників. Уже в IV ст. імператор Костянтин Великий збудував у Константинополі церкву на честь дванадцяти Апостолів. Таких християн, чиє життя було прикладом для наслідування, почали згадувати і оспівувати у Літургійних текстах. Це були апостоли, святителі, преподобні, мученики, ісповідники, безсрібники, чудотворці та інші. Кожен день церковного року присвячений окремому святому чи групі святих. Але є дуже багато святих у небі про яких ніхто не знає і не здогадується в церковному календарі. У Божому Провидінні їх імена записані в небесних книгах у Книзі Життя. Бажанням Святої Церкви було, щоб усім святым, що в небі, знаним і незнаним, віддати належне вшанування. Тому Церква присвяти-

ла день для почитання усіх Святих, які не входять у річний цикл церковного календаря. Християни різних країн мають визначений день для вшанування своїх національних Святих. Для українців, таким особливим днем є Неділя Всіх Святих Українського народу (див. стор. 6).

Святим є той, хто вірний своєму покликанню, той, хто сумлінно виконує свої щоденні обов'язки щодо Бога і ближнього. Покликання до святості має кожен, а не поодинокі. Саме святості хоче від нас Ісус Христос: "Отож, будьте досконалі, як досконалий Отець ваш Небесний!" (Мт. 5:48) Прославляючи святих, ми прославляємо Господа Бога, бо вшанування святих приводить до прославлення Бога. Святі не стали такими власною силою, але вони і їхня святість є справою Божої благодаті. Усе, чим вони є, Богові завдячують. Почесть, яку святі віддають Богові мила, бо вони любили Бога понад усе. Усі святі нам дуже близькі, бо вони, як і ми, були колись громадянами нашої землі і вийшли з тієї ж самої крові й кости. Всі святі мали ту ж саму немічну плоть, що і ми; зазнавали тих же спокус, що і ми; нерідко спотикались у житті, як і ми; але все це перемагали силою своєї доброї волі, а найбільше—силою благодаті Святого Духа.

Вони члени тієї самої Церкви, що й ми, але Церкви вже прославленої. Наше добро і спасіння їм не байдужі.

же. Тому нема сумніву, що вони радісно вислуховують наші просьби і спішать носити наші молитви до Божого Престолу.

Диякон Костянтин у проповіді, що схвалив Сьомий Вселенський Собор (787) казав про опіку й заступництво святих, "Ви бо поставлені над цілим людським родом як опікуни душ, зцілителі тіл, колона віри, досконалість священства, відпущення гріхів, основа й підпора церков, лік на недуги, відпочинок для подорожніх, керма для плаваючих, поміч для бідних, охорона для воюючих, підойма для падаючих, покріплення для терплячих, провідники для заблудлих, опіка для праведних, потіха для сумуючих, для всіх могутня поміч і захорона сильної надії".

Ми зобов'язані не тільки поклонятися до святих і до них звертатися, але й їхнє життя і святість наслідувати. До святості покликані всі християни силою святого таїнства хрещення. Кожна людина, усякого стану і серед усяких обставин може бути святою й зобов'язана прагнути святості. Що таке святість? Святість—це життя за Божими і церковними заповідями, це щоденне сповнювання Божої волі, це постійна вірність обов'язкам свого стану. Святість—це святе Євангеліє в практиці. Святі в небі—це наші опікуни, заступники та зразки на

дорозі до чеснот і святості.

Свята Церква урочисто святкує пам'ять усіх святих, щоб надихнути нас уподібнюватися їм у вірі й благочесті, щоб засвоювати їхній спосіб життя, наслідувати їхні думання і почуття, їхню непохитну твердість у виконанні заповідей Божих, їхню святу ревність в охороні й очищенні себе від усякої скверни плоті й духу через сльози покаяння, молитовними подвигами і постійною працею. Кожен повинен обрати собі із сонму святих взірець для уподібнення—за станом своєї душі і своїм званням—і йти по цьому шляху, щоб догодити Господеві й знайти спасіння душі і Царство Небесне. Бог хоче, щоб усі ми спаслися і прийшли до пізнання істини. Хоч ми живемо у зовсім інших умовах, ніж наші предки, але Бог може допомогти нам спастись і в наш час.

Церква подає нам приклад багатьох християн, серед яких і миряни також, які зрозуміли цей заклик та зуміли його втілити у своєму земному житті. Це свято нагадує про наше покликання до святості. Тож нехай приклад Христа та всіх святих надихає нас на життя, сповнене любові до Бога та ближнього.

—www.cerkva.info; www.parafia.org.ua;
www.risu.org.ua; www.truchristianity.info;
www.archangel.kiev.ua



Починається Петрівський піст

■ Петрівський піст починається через тиждень після П'ятидесятниці, у понеділок після Неділі Всіх Святих—цього року 8 червня. За народною назвою "Петрівка" піст триває до свята апостолів Петра і Павла (12 липня) звідки його назви. Таким чином, тривалість посту в різні роки—різна, адже початок посту залежить від дати святкування Пасхи (від якої відрховується Неділя Всіх Святих), а завершення посту припадає на один і той самий день. Цього року піст триватиме п'ять тижнів (34 днів)—майже такої ж довжини як Великого Посту.

Про цей піст згадується ще в Апостольських постановах: "Після П'ятидесятниці святкуйте одну седмицю, а потім постіться". Початково Петрівський піст був встановлений для тих, хто з якихось причин не міг постити перед Великоднем. Для них піст розпочинався відразу після завершення циклу великодніх святкувань, тобто через тиждень після дня Святої Тройці. Саме про такий піст пише у своїх творах єпископ Іполит Римський (III ст.).

Але з плином часу, вже у IV столітті, цього посту стали дотримуватися всі християни і він почав асоціюватися з подвигами святих первоверховних апостолів Петра і Павла. "Після тривалого свята П'ятидесятниці піст особливо необхідний, щоб подвигом його очистити думки і зробитися гідними дарів Святого Духа",—пише святий Лев Великий.

Остаточо Петрів піст затвердився після того, як у Константинополі і Римі були побудовані храми в ім'я первоверховних апостолів Петра і Павла, які посідають особливе місце серед інших учеників Христа. Освячення константинопольського храму відбулося в день пам'яті апостолів 12 липня (за новим стилем і 29 червня за старим стилем). Відтоді цей день став особливо урочистим і на Сході, і на Заході, а в Православній Церкві утвердилося приготування благочестивих християн до цього свята постом і молитвою.

Церква нагадує, що обмеження в їжі без дотримання Божих заповідей не є постом у повній мірі: "Молитва безсила, якщо не заснована на пості, і піст марний, якщо він не твориться з молитвою" (святитель Ігнатій Брянчанінов).

За словами святителя Іоанна Золотоустого, "піст з вірою багато додає міцності, тому що навчає великому любомудрію, людину робить Ангелом, та й ще зміцнює проти сил безтілесних... Той, хто молиться, як належить, і при цьому поститься, не багато потребує; а хто не багато потребує, той не буде грошлюбний; а хто не грошлюбний, той любить подавати милостиню. Хто поститься, той стає легким й окриляється, і з бадьорим духом молиться, угашає злі похоті, умилює Бога й смиряє гордовитий дух свій. Тому й апостоли майже завжди постались".

За своїм уставом Петрівський піст менш суворий, ніж піст Великий: під час Петрівки від риби належить утримуватися лише у середу та п'ятницю; також не обмежується споживання олії. Протягом посту православні християни обов'язково повинні щонайменше один раз поспівідатися та причаститися Святих Таїн.

—www.cerkva.info

The Apostles' Fast

■ The Apostles' Fast begins the week after the Pentecost on the Monday following the Sunday of All Saints. This fast varies in length each year, depending on the date of Pascha, which determines the dates of other feast days such as the Descent of the Holy Spirit and All Saints. This year the Apostles' Fast starts on June 8 and continues until the feast day of Sts. Peter and Paul on July 12. It encompasses 5 weeks or 34 days. On this particular year it is almost as long as Great Lent which takes place before the Feast Day of the Resurrection of Christ. This fast is known by several names. It is called the Apostles' Fast, Sts. Peter and Paul Fast, or *Petrivka* in Ukrainian because it precedes the feast day of Sts. Peter and Paul.

The Apostles themselves mention observing such a fast period in the earliest years of Christianity. "There is one week of feasting after Pentecost, and then we fast." At first, the Apostles' fast was established for those who were unable to fast during Great Lent. For them, this fast immediately followed the conclusion of the Paschal feast day cycle, on the week after the Feast day of the Holy Trinity. In the third century Bishop Hippolyte of Rome wrote about marking the fast in this way.

As time passed, all Christians were observing this fast by the 4th century. It also began to be associated with Sts. Peter and Paul. "After the lengthy Pentecost feast days, fasting is necessary in order to cleanse one's mind through spiritual work and to makes oneself worthy for the gifts of the Holy Spirit," writes St. Leo the Great.

The Sts. Peter and Paul fast was firmly established as a fasting period after churches were built dedicated to Sts. Peter and Paul in Constantinople and Rome. These two apostles, St. Peter, who was a disciple of Jesus, and St. Paul, who converted on the road to Damascus, both have a special place among the apostles. The church in Constantinople was consecrated on the feast day of Sts. Peter and Paul on July 12, according to the new calendar, and June 29, according to the old calendar. Since then this day has become a celebratory day both in the East and in the West. In the Orthodox Church it has become the custom for faithful Christians to prepare for a feast day through fasting and prayer.

The Church reminds us that dietary restriction alone without following God's Commandments cannot be considered a complete fast. "Prayer has no power if it is not based on fasting, and fasting is hollow if it is not done with prayer," writes St. Ignatius.

According to St John Chrysostom, "Fasting with faith makes one stronger because it teaches great mercifulness and wisdom, and makes a person an angel. It also gives one power over unseen enemies... those who pray as they ought to and fast at the same time do not need very much; and whosoever has few needs, will not be greedy; and whosoever is not greedy, will desire to help the poor. Whosoever fasts becomes light and prays with a light heart, suppressing evil desires, asks for God's mercy and humbles the proud soul. That is why the apostles almost always fasted."

According to the regulations of the Sts. Peter and Paul fast, the dietary restrictions are more relaxed than during Great Lent: For example, during the Apostles' fast, fish may be consumed on all days except for Wednesdays and Fridays. Also, there are no restrictions on consuming oil. It is recommended that Orthodox Christians participate in the Sacraments of Confession and Communion at least once during the fast.

—www.cerkva.info

Свята водиця для колісниці The Blessing of Objects



■ Чому ми освячуємо автомобіль і взагалі всяку річ? Чи авто стає після освячення святим? У християнській традиції прийнято освячувати не тільки себе, своє житло, але й ті речі, якими користуємося, оскільки весь світ, що оточує нас, Бог створив благим і досконалим. Людина після гріхопадіння спотворила цей стан буття. При цьому, створюючи нові речі, вільна особистість людини-творця перебуває у певній взаємодії з Богом. Віруюча людина усвідомлює, що будь-яка творчість, включаючи і виробництво, є співтворчістю і має джерело в тому творчому дарі, який отримала людина, створена Всевишнім. Тому, створюючи ті чи інші речі, людина присвячує їх Богу. І ця посвята знаходить своє вираження в освяченні речей.

Сучасна людина в автомобілі проводить значну частину часу. Крім того, ми знаємо сумну статистику аварій на дорогах. Усе це спонукає християн звертатися до Бога, щоб Господь зберіг нас і наші машини. Освячуючи авто, людина цим констатує, що присвячує себе, цей автомобіль, свої діла і думки Богу. Тому ті люди, які думають, ніби освячення автомобіля досить, щоб ніколи не потрапити в аварію, повинні пам'ятати: освячуючи машину, освячуємося самі й повинні відповідати цьому освяченню. Тут навіть більш доречне слово "благословення": молитовно закликаємо Боже благословення на засіб пересування, на мирний і благополучний шлях тому, хто користується ним для добрих діл.

Тому таке освячення—не якась автоматична дія: його дієвість безпосередньо залежить від того, наскільки люди, які просять церков-

ного благословення, самі відповідають своїм життям тій святості та благодаті Божій, яка подається Церквою. І при освяченні машини, і при будь-якому іншому священнодійстві все залежатиме від самих людей, від їхньої віри, від щирості їхньої молитви до Бога.

Перед освяченням автомобіль підганяють до храму. Потрібно відчинити капот, двері й багажник. Священик звершує давній чин освячення колісниці: читає ряд молитов, кропить машину святою водою тощо. У салоні на передній панелі розміщується іконка (у церковних магазинах можна придбати образка, що легко кріпиться до панелі).

Але Христос зустрічає біля храму не машину, а того, хто в машині. До Христа можна прийти різними шляхами. Можна приїхати на лімузині, можна покликати Його в свій дім. Потрібно пам'ятати, що саме ви в цей момент зустрічаєтеся зі Спасителем, що Спаситель зустрічає вас, а не речі, які належать вам.

Освячення автомобіля накладає певні обов'язки. Після освячення в ньому не можна, наприклад, курити. І найважливіше: водій повинен намагатися не порушувати правила дорожнього руху. Якщо некоректно поводитися щодо інших учасників дорожнього руху, ризикує безпекою людей—він чинить гріх. І гріх буде ще важчий, якщо ці порушення коїтимуться в освяченому автомобілі. Людина повинна пам'ятати, що автомобіль—усього лише засіб пересування. Освячуючи автомобіль, вона прагне освятити себе, зберегти свою безсмертну душу.

—www.pravoslaviavolyni.org.ua

■ In Ukrainian Orthodoxy, it is customary to bless or sanctify objects that we use every day. We pray and ask God to bless the food we eat before meals. After the Paschal Divine Liturgy, the priest sprinkles Holy Water to sanctify the foods in our Easter baskets. If we look in our prayer books, there are many prayers for the blessing of all kinds of items such as fields, gardens, food, and other items. We sanctify the objects in our world because God created holy and perfect the world that we inhabit. After the fall, the human state became distorted. At the same time, the free will of humans who create new things occurs in collaboration with God. A person of faith realizes that any creative work, including manufactured items, is a co-creation and finds its source in the creative gift that humans received from God at Creation. Therefore, when a person creates some object, they dedicate it to God. This dedication is expressed when we bless or sanctify various material objects.

Today, the modern person can spend a significant amount of their time driving in their car. At the same time, we are also well aware of the tragic number of accidents that take place on our roads. This information encourages Christians to turn to God so that the Lord will protect us and our cars while we are driving. By sanctifying their car, a person shows that they are dedicating themselves, their car, their work and thoughts to God. There are some people who think that it is sufficient to get the car blessed to avoid future accidents. However, they need to be aware that, in sanctifying our car, we sanctify ourselves and must become worthy of this sanctification. Here, it would be more appropriate to use the word "blessing". Through prayer we ask God to bless our vehicle for the peaceful and safe travel of the driver and passengers using it to do good works.

Consequently, this blessing is not just some automatic action. Its effectiveness directly depends upon the person requesting the blessing and how their life corresponds to the holiness and blessings of God. In blessing a car or participating in any other sacred activity, much depends upon the people themselves—on their faith, intentions and sincerity of their prayers to God.

When preparing a car to be blessed, it has to be cleaned ahead of time and then driven to church. Then, the hood, the trunk and the doors are opened. The priest completes the ancient rite of sanctification and a small icon is placed on the dashboard. It is very common to see cars in Ukraine with icons of St. Nicholas, Christ the Saviour, prayer ropes and crosses for the protection of the vehicles and their passengers.

We must remember that Christ welcomes people not cars at the church. There are many paths to Christ. We can ride in a limousine or we can invite Him into our homes. However, it is important to remember that you are meeting the Saviour at this moment. Christ the Saviour encounters you and not the objects that belong to you.

Having a car blessed implies certain obligations to uphold the sanctity of the object. For example, one cannot smoke after it has been sprinkled with Holy Water in sanctification. Most importantly, the driver should try to avoid breaking traffic rules. Violating the rules of the road risks the safety of others, thereby committing a sin. This would become an even greater sin if these traffic violations occurred with a consecrated car. We need to remember that a car is just a means of transportation. In sanctifying one's car, a person strives to sanctify themselves and preserve their immortal soul.

—www.pravoslaviavolyni.org.ua

Prayer for the blessing of objects

■ O, Creator and Builder of the human race, the Giver of spiritual grace, and eternal salvation! O, Lord send Your Holy Spirit from on high and sanctify this object (*name of object*) that, armed with the power of Your heavenly intercession, it may serve for all who wish to use it in order to benefit their salvation and to support and assist all good works in the name of Christ our Lord. Amen.

The prayer of blessing for all objects

■ O, Almighty and Eternal God! Each of Your creation is good. There is nothing that would be bad by itself because we accept it with gratitude from Your hand. Your word and our prayer sanctifies all things. We praise You. We thank You. For Your glory, power and benevolence is great. Sanctify this object (*name of object*) so that, by Your Will, those who would use it would grow in faith, and would receive assistance and protection from You. We beseech you for this through Jesus Christ our Lord. Amen.

Молитва на освячення всякої речі

■ Творче і Будівничий людського роду, Дарувателю духовної ласки, подателю вічного Спасіння! Сам, Господи, пішли з висоти Духа Твого Святого і благослови цю річ (*назва речі*), щоб вона, озброєна силою Твого Небесного заступництва, була для всіх, хто бажатиме вживати її, корисною для спасіння і сприятливою та допоміжною на все добре в ім'я Христа, Господа нашого. Амінь.

Молитва на благословення будь-яких предметів

■ Всемогутній, Вічний Боже! Всяке Твоє створіння є добрим, і немає нічого, що саме по собі було б поганим, оскільки ми приймаємо його з подякою Твоєї руки. Бо все освячує Твоє слово і наша молитва. Слави-мо Тебе, подяку Тобі складаємо, бо великою є Твоя слава, сила й доброта. Поблагослови цей предмет (*називаємо предмет*), щоб усі, хто згідно з Твоєю Волею буде ним користуватися, зростали у вірі, а від Тебе отримували допомогу й опіку, бо просимо цього через Ісуса Христа, Господа нашого. Амінь.

Notice of upcoming

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Saturday, September 12, 2015

Program will include:

Discussion of Highlights of UOCC Sobor 2015

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Please Reserve the Date and Plan to Attend

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■ God is everywhere, and can be worshipped wherever people are: in open plains, in the forests, on the mountains, on the oceans. God does not live in temples "made with hands," but in the hearts of men (Acts 17:24). We are temples of God, where He speaks and is worshipped within. "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16). The worship of God is spiritual in nature—a communion of man with God. Wherever people are found together in worship, God is among them. With that said, we need a place to come together to worship God.

Over the course of time, all religions created temples, small or large, private or public, in which to worship their gods. Throughout the Christian era architects have depicted the religious thoughts of the people by building churches, chapels and cathedrals where people gathered to worship God and confess their faith. Thus, the place of worship for man has become permanent and indispensable to him.

It is natural for people of the same faith to come together to confess, learn and talk about their common faith. Lest we forget, the purpose and mis-

sion of Christ on the earth was the salvation of man. In order to accomplish this, there must be a divine centre ordained by God to carry out His will in Christendom. There is such a centre. Our salvation was designed by Almighty God, Who sent His only-begotten Son, Jesus Christ, to fulfill it. The divine centre, created by God to complete and execute His Plan for our salvation, is the Ecclesia—the Church. Ecclesia means the gathering or assembly of the people called in the name of Christ. Here is how the Apostle Paul describes the Ecclesia: "Now you are the body of Christ, and members individually," (1 Cor 12:27). It is through the commission and mercy of God that the Ecclesia was destined to be the "workshop" through which and by which our salvation would be accomplished.

The Ecclesia, the Church, belongs to God, Who called it into existence, dwells in it, governs it and accomplishes His Plan and purpose through it. Because the presence of God creates this temple, the fundamental function of the Church is to serve God unceasingly. The Church, then, is that place established by Christ where we each may become what we are created to be, maturing and being perfected, while the Church receives what it needs from each of us, so that it, too, is being perfected. The Church as the body of Christ carries us beyond our petty and worldly personal concerns, stretching our vision to the eternal and the heavenly as we ascend together to worship the Father, the Son and the Holy Spirit.

This is the "Right Road" to salvation! To find it requires a constant search that is essential with each individual. The way to that road may vary depending on different facets in the background of each person. In our day and age, this constant pursuit of the 'right road' encounters various obstacles. In seeking this road, one finds what is demanded of a meaningful life

on earth and what is required for everlasting life in the Kingdom of God. Christianity is the road along which is found God's gift that leads to salvation. A life in which whatever the believer does, speaks and worships, his evaluations are based on a faith in God. A true believer, does not attempt to take up permanent residence in the secular life, but lives this life in a way that seeks the permanency of the future life. "For here we have no continuing city, but we seek the one to come." (Heb 13:14) ARE WE THAT CHURCH?

The sincere Christian may ask himself: "What shall I do that I may inherit eternal life?" (Mk 10:17) This question is to be asked by every person—whatever his or her beliefs and personal stature—be it expressed in silence, lived in vividness or thought. It is not a question in which the answer is gained by human endeavours and accomplishments. The answer is revealed by God Himself. This question does not deal with good works alone. It is a vivid expression of trust in God, presupposed, activated and realized in good works. The question asked reflects one's deepest conviction and one's faith in God.

In today's society, it is difficult to become freed from the materialistic environment and the lustful desires that vast resources and power and the technological world have encroached upon society's freedom and spiritual richness. Therefore, man needs assistance which comes from the grace of God to attain eternal life, which by nature is following the 'Right Road'.

It is necessary for the Christian to first have deep and abiding faith. Through this faith comes the inspiration to do good works in the name of God. Through faith and conviction in our Lord God, one is a part of the mystical Body of Christ—His Church. By this virtue, the Christian is a steward of the riches of God's grace by which he

does good works. For "without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him." (Heb 11:6). Good works are derived from true faith and the grace of God: "You see then that a man is justified by works, and not by faith only." (Jam 2:24). "For as the body without the spirit is dead, so faith without works is dead also." (Jam 2:26) Therefore, the Christian who wishes eternal life must first have the true faith in God so that he can plan his life based on the principles of this faith. The foundation on which true worship and prayers depends is FAITH in Christ, and in which good works are so interwoven that the one presupposes the other. Thus, the 'Right Road' becomes very clear. **ARE WE ON THE RIGHT ROAD? IS OUR CHURCH ON THE RIGHT ROAD?**

Standing on the threshold of the 23rd General Assembly (SOBOR) of the Ukrainian Orthodox Church of Canada in July 2015, we need to ask ourselves these questions. From what perspective are we going to approach the issues, the resolutions, the bylaw changes, or the election of the Board of Directors—in faith, or from a secular perspective? Whatever decisions we make, they must be on the 'Right Road.' We must be the CHURCH that God intended us to be! If we expect God to bless our Church so that we can deal with the issues before us, we have to be a TRUE CHURCH. We must approach our decision-making in faith, praying for our Lord God's intervention, blessing our needs and strength to endure, to overcome, and to grow in faith. WE MUST BE THE TRUE CHURCH!

God bless!

—Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada

Liturgical Terms

■ For the average layperson or visitor attending worship in the Orthodox Church, the many terms may have become unfamiliar to the general laity.

Antiphons

The first three hymns sung at the Divine Liturgy are called Antiphons, or steps, because they are sung in steps or stages by two choirs singing opposite each other. These hymns include Psalm 103, Psalm 146 and "Only-begotten Son...", the Beatitudes. Hence, this type of singing in steps is called antiphonal.

Apostykha

These are stykhyra accompanied by verses usually taken from the Psalms. The Apostykha is found at the end of Vespers and also at the end of Matins on ordinary weekdays.

Canon

The Canon is a series of nine Canticles, or Odes, containing a number of Tropar verses in each, as well as a theme song called the Irmos. The Canons are found at Matins, Compline, and other services. Originally the 9 Biblical Canticles were sung and short refrains inserted between each verse of the Canticle, but in time, the Canticles

themselves dropped out of general usage, except during Great Lent, and only the theme song, or Irmos, based on the theme of the original Canticle, and the now expanded refrains remained. The Second Ode is sung only as part of the Lenten Cycle and a tenth Biblical Canticle, the Magnificat is almost always sung after the Eighth Ode of the Canon.

Dogmatic

This is a musical composition sung at Vespers. It carries this name because they speak of the dogma of the Two Natures of Christ.

Ikos

This is a short composition that follows the Kondak between the Sixth and Seventh Odes of the Canon.

Irmos

This is the theme song of each Ode of the Canon. The word Irmos means link, since originally the Tropar verses that followed it were sung in the same rhythm, and thus were linked to it.

Katavasia

This is the concluding stanza of a Canticle of the Canon. It is called Katavasia, which means to go down. As the title implies, the choir members came down into the centre of the church to sing it. These are found after each Ode

of the Canon on major feast days and on ordinary days, the Irmos of the last Canon sung. There are usually several Canons sung together. It is sung as Katavasia after Odes 3, 6, 8, 9.

Kathisma

Kathisma comes from the word *kathizo*, meaning I sit. These are selections from the Psalter that are read at Vespers, Matins, and various other services, during which the faithful are permitted to sit.

Kathisma Hymn

These are short hymns sung after the Kathisma readings, when the faithful amay sit, except for certain prescribed days. These are sometimes called Sessional Hymns or *Sidalni*.

Kondak

The Kondak, or the Kontakion in Greek, means "pole" because the Kontakion was originally a long poetic composition rolled up on a pole. Now, only the brief preliminary stanza remains which is sung before the Ikos after the Sixth Ode of the Canon, at the Liturgy, Hours, and other services.

Prokeimen

These are verses from the Psalter sung just before Scripture lessons, primarily at Liturgy, Vespers and Matins.

They are not sung at Feasts and during Great Lent. The Scripture lessons have generally fallen out of use at Vespers. The Prokeimen sung before the Gospel Lesson is called the Alleluia.

Stykhyron

A Stikheron is a stanza sung between verses taken from the Psalms, primarily at Vespers and Matins. For example, these are seen at "Lord, I have called..." and the Apostykha.

Theotokion

These are Tropar verses or Stykhyra sung in honour of the Theotokos. On Wednesdays and Fridays, these Theotokia usually take the theme of the Theotokos at the Lord's Crucifixion.

Tropar

This is a short musical composition similar in length and style to the Kondak. They are sung at the end of Vespers, after "God is the Lord..." and the Apostykha at Matins, at the Liturgy and other services.

Hypakoe

This is a short Tropar sung at Matins on Great Feast days and Sundays.

—These Truths We Hold. (1986). South Canaan, PA: St. Tikhon's Seminary Press.

Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
червень 2015

Бог не Дає Перевагу Нікому: Друга Неділя після П'ятидесятниці – Неділя Усіх Святих Руси-України

"Бог не дає переваги нікому." —Св. Апостол Павло у своєму Посланні до Римлян

У Апостолі Римлян 2:10-16 Св. Апостол Павло проголошує: "Бог не дає переваги нікому" (вірш 11). Він каже, що ніхто не має особливого статусу перед Богом на основі приналежності до будь-якої спільноти чи групи людей.

Ця ідея могла звучати радикально в спільноті, до якого Павло писав (єврейським послідовників Месії в Римі). Євреї зазвичай вважали, що Бог до них відноситься особливо прихильно, тому що вони з народження—частина народу, до засновника якого, Авраама. Він був сказав: "Я складу заповіта Свого поміж Мною та поміж тобою, і поміж твоїм потомством по тобі на їхні покоління на вічний заповіт, що буду Я Богом для тебе й для нащадків твоїх по тобі" (Бут 17:7). А з іншого боку, греки дивилися на євреїв та інших народів з жалістю та й презирством, вважаючи себе особливими, бо ж у їхній спадщині було багато визначних людей і їхня мова й культура були домінуючими в Римській імперії.

Павло проголосив, що насправді не має жодного значення для Бога, чи хтось народився в єврейське чи в

грецьке (або, можна зазначити, в будь-яке інше етнічне чи інше) суспільство, "... тому що не слухачі Закону справедливі перед Богом, але виконавці Закону виправдані будуть" (в. 13). Шлях відкритий для кожного, щоб стати одним з Бого-обраного народу, якщо вони будуть слухняні Йому.

Таким чином, Другу Неділю після П'ятидесятниці Православні Церкви призначають на честь усіх Святих Угодників, яких Бог виявив у межах їхньої землі чи спільноти. У православних українців—Неділя Усіх Святих Руси-України. Україна та її народ також обрані Богом, щоб почути Його виступання і ставати слухняним Йому. Аналогічним чином, в один прекрасний день, коли Православна Церква, з ласки Божої, досягне повного розквіту в країні Канаді, і Бог відкриє Своїх Святих, які трудяться або трудилися тут, ми будемо святкувати й Неділю Усіх Святих Канади (ми можемо навіть зараз святкувати її у вірі, що Бог і зараз це чинить).

Бог наказав: "Я Господь, Бог ваш, і ви освятитесь, і будьте святі, бо

Святий Я" (Лев 11:44, 1 Пт 1:15-16). Це веління має бути нашою провідною зіркою у часі Посту Апостолів, який розпочався у понеділок після Неділі Всіх Святих неділю і триває до празника Святих Апостолів Петра й Павла (30 червня/12-го липня). Знаючи, що Бог неупереджений в Своїх відносинах з людьми має дати нам надію і підтримку в наших зусиллях жити святим життям. Бог допоміг безлічі людей до нас і буде допомагати й нам.

Той факт, що наш світ, з усіма жорстокими і егоїстичними діями, яких бачив і продовжує бачити, все ще існує—це ж ознака милосердя і терпіння Бога, Який не бажає його знищення, але жадає покаяння і подальшого відновлення і зцілення Його дорогих дітей. Він хоче, щоб ми відверталися від дороги, яка веде до смерті і знову й знову наново починали жити "життям з Богом, життям Церкви" (як пише о. Тома Гопко в книзі *Orthodox Spirituality (Православна духовність)*, 23-24).

Почнемо з того, визнаючи наше прагнення до цього життя з Богом (як правило прикриті під виглядом бажання різних задовольнень і ком-



форту,—але Бог є джерелом усіх справжніх задовольнень і комфорту, і, коли вони відокремлені від життя з Ним, то вони в кінцевому підсумку призводять до зовсім протилежного: до болю, гіркоти і розпачу). Давайте, будьмо смиренними й щирими: чесним по відношенню до Бога, до інших і до себе. Будемо молитися і прагнути тримати піст. Бог допоможе нам. Він не змінюється.

—митр. прот. д-р Ігор Куташи

God's Impartiality: Second Sunday after Pentecost – Sunday of All Saints of Rus'-Ukraine

"[T]here is no partiality with God" —St. Paul in his Letter to the Romans

St. Paul proclaims in verse 11 of the Epistle to the Romans 2:10-16: "[T]here is no partiality with God." He says that no one has special standing with God based on their being a member of any particular community or group of people.

This idea may have appeared radical to the community to which Paul was writing—the Jewish followers of the Messiah in Rome. Today, the Hebrews are virtually universally referred to as "Jews". The Hebrews commonly viewed themselves as specially favoured by God by virtue of being born into

the nation to whose founder, Abraham, He had said: "I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you." (Gen 17:7) On the other hand, Greeks looked upon Jews and other nations with pity and scorn, believing themselves to be special, since there were so many great people from their heritage, and their language and culture were dominant in the Roman Empire.

Paul proclaimed that it did not truly matter to God if one were Heb-

rew or Greek, "...for not the hearers of the law are just in the sight of God, but the doers of the law will be justified" (Rm 2:13). One may note, part of any other ethnic or other identity. The way is open for everyone to become one of God's chosen people if they will be obedient to Him.

Thus, the Second Sunday after Pentecost is set aside by Orthodox Churches to honour all the saints God has revealed within their land or their community. For the Ukrainian Orthodox, this day is the Sunday of All Saints of Rus'-Ukraine. Ukraine and its people are also chosen by God to hear His message and to be obedient to Him. Similarly, by God's Grace, one day when the Orthodox Church has attained to its full flowering in our country and God has revealed His saints who labour or laboured in Canada, we shall be celebrating the Sunday of All Saints of Canada. We may even now celebrate it in faith that God is at work doing so.

God has commanded, "You shall therefore consecrate yourselves, and you shall be holy; for I am holy." (Lev 11:44; 1 Pt 1:15-16). This command must be our beacon during the time of the Apostles' Fast which began on the Monday after All Saints' Sunday and lasts until the Feast of the Holy Apostles Peter and Paul on June 30 / July 12.

Knowing that God is impartial in His dealings with people ought to give us hope and encouragement in our efforts at living a dedicated and holy life. God has helped countless people before us and will help us as well.

The fact that our world, with all the cruel and selfish acts it has seen and continues to see, still exists is a sign of the mercy and patience of God. He does not desire its destruction, but yearns for the repentance and consequent healing and restoration of His dear children. He wants us to turn away from the road that leads to death and begin to live "life with God, the life of the Church" as writes Fr. Thomas Hopko in *Orthodox Spirituality*, pp. 23-24.

Let us begin by recognizing our desire for this life with God. It is usually disguised as the desire for various pleasures and comfort, but God is the Source of all true pleasure and comfort. When these are separated from a life with Him, they ultimately lead to their opposites: pain, bitterness and despair. Let us be humble and sincere: honest towards God, towards others and towards ourselves. Let us pray and strive to keep the Fast. God will help us. He does not change.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Молитва за Україну

Молитва у час біди та при нападі ворогів

■ Скоро поспіши до нас, Христе Боже наш, доки не поневолив ворог, який ганьбить Тебе та погрожує нам: здолай Хрестом Твоїм тих, хто бореться проти нас, нехай зрозуміють, що може віра православних, молитвами Богородиці, єдиний Чоловіколюбче. Амінь.

Молитва коли Вітчизна в небезпеці

■ Господи Боже наш. Ти вислухав Мойсея, коли він простягав до Тебе руки, і народ ізраїльський зміцнів на амалікітян, озброїв Ісуса Навина на битву та повелів сонцю спинитися. Ти й нині, Владико, почуй нас, що молимося до Тебе. Зміцни силою Твоею побожний народ наш, благослови його справи, примнож славу його перемогою над ворогом, зміцни всемогутньою Твоею правцею нашу державу, збережи військо, пошли ангела Твого на зміцнення захисників народу нашого, подай нам усе, що просимо для спасіння; примири ворожнечу і мир утверди. Простягни, Господи, невидиму правницю Твою, яка рабів Твоїх заступає в усьому. Тим же, кому судив Ти покласти душу свою на війні за віру православну, побожний народ наш і державу, прости їхні провини і в день праведної Твоїєї відплати подай вінці нетління. Бо Твоя є влада, Царство і сила, від Тебе допомогу всі приймаємо, на Тебе надію покладаємо і Тобі славу возсилаємо, Отцю, і Сину, і Святому Духові, нині, і повсякчас, і на віки віків. Амінь.

Deadline for Submissions

■ July issue 2015 — Deadline: June 8, 2015

■ Religion in Canada is not declining nearly as fast as we think. A remarkable new survey finds out what Canadians really believe. Just before Easter this spring, *MacLean's Magazine* published several feature articles on the state of religion in Canada. This edition was remarkable for several reasons. The mainstream media has taken greater interest in religion. The survey itself contradicts many misconceptions. Often, surveys and research on religion in North America is US-centred with the assumption that what is true for the USA holds for Canadian data as well. This survey and the *MacLean's* articles point to the uniqueness of the religious landscape in Canada. The following are some excerpts from Aaron Hutchins' article *What Canadians really believe: A surprising poll*.

What Canadians really believe: A surprising poll

When his book *Unknown Gods* was published 22 years ago, University of Lethbridge sociologist and pollster Reginald Bibby painted a rather dreary picture of where Canada's churches would be by about 2015. Congregations would be older, birth rates would not keep up with the number of people who were dying off, and all the while many children were not being socialized into a faith. It was a linear decline, plain and simple. The writing was on the wall. "Even with the Toronto Maple Leafs, there is hope for a better next year," he says in an interview. "Whereas with religion, it looked pretty much over."

When 2015 finally came around, Bibby decided to revisit his book and check on his predictions. He discovered that for many religious groups, he was quite off-target. Catholics, for example, are building new churches in some parts of the country. Evangelicals increased their total numbers as Canada's population grew. The same goes for Muslims, Hindus, Buddhists and Sikhs. He had accurately forecasted a long, drawn-out decline for the United Church of Canada and the Anglican Church. Some religions were getting an infusion of new blood. "What I screwed up on—it sounds so naive looking back—[is] I did not allow for the immigration variable," Bibby says. "The thing that pumps new life into religion in Canada has been this mammoth entrance not only of Muslims, but also Catholics." Not to mention the Protestants, Sikhs and Hindus.

It turns out the decline of religion is not nearly as steep as we might

believe. An ambitious new national faith survey of more than 3,000 Canadians from the Angus Reid Institute, a not-for-profit polling organization—in partnership with Bibby—emphasizes that the old refrain of a relentless secularization of Canada may have a new verse. While it is true that ever more people, now 26% of the population, are inclined to reject religion, a solid segment—30% of Canadians—embraces religion. 44% of Canadians said they were "somewhere in between." Of the religiously inclined, over 50% attend a service at least once a month, while almost nine of 10 pray privately on a regular basis.

The big boost in numbers comes from abroad. Among those born outside Canada, almost 40% are inclined to embrace religion, while less than a quarter reject it. Compare that to the Canadian-born, where the figures are levelling out: 29% embrace religion, while 27% reject it. In effect, organized religion in Canada has found its saviours: immigrants.

Growing up in Regina about 60 years ago, says Father Lorne Crozon, rector at Holy Rosary Cathedral, "if you saw a black person on the street, he was either a new doctor in town or he was playing for the [Saskatchewan] Roughriders." When Crozon became a priest in the city about 30 years ago, his church was also pretty homogeneously white. Now when he looks out at the parish, his 11 a.m. mass is about one-third immigrants; the evening mass will be about two-thirds. There are a huge number of Filipinos, but there is also an influx from Nigeria, Eritrea and India. "One of the things that the immigrant community does is it goes to church," Crozon says. "We are growing."

They are growing in bunches. With families from a Western culture who do attend church, parents sometimes go while the kids stay at home. Not so with the immigrant communities, says Crozon. "The Filipinos and Nigerians in particular, when Mom and Dad come to church, the kids come to church," he says. "The immigrant community gives us some hope that there's a future."

In fact, there is an interesting split when it comes to youth and religion. As one might expect, among the Canadian-born, those older than 55 are more likely to embrace religion than younger generations. The exact opposite is the case for those born outside Canada: almost half of those aged 18 to 34 said they attend a religious service at least once a month. A smaller number, 27% of the foreign-born older than 55, make the same claim.

"The most religious provinces in Canada are Saskatchewan and Manitoba, according to a new Angus Reid Survey on religion."

Christianity has certainly benefited from the arrival of newcomers. Bibby's prior research, which looked at 2011 Statistics Canada and National Household Survey data, found that about one in every two immigrants to Canada between 2001 and 2011 was either a Catholic or a Protestant. Nearly 500,000 immigrants who arrived in Canada during that span identified as Roman Catholic. Evangelicals are holding their own by consistently hovering around a

10% share of the country's population. About 24% of those evangelical affiliates are immigrants, according to Rick Hiemstra, director of research at the Evangelical Fellowship of Canada. "We have a lot of immigrants [in the fellowship] because a lot of the churches are founded by different waves of immigrants," he says. "I have got a list in front of me of over 200 denominations in Canada." Hiemstra explains that it was Dutch immigrants after the Second World War who founded the Christian Reform Church. "Nowadays," he says, "you're getting denominations that tend to be smaller but very fast growing. They are Chinese or African in origin—or South American or Korean or Filipino or Vietnamese." Immigrants are not just joining churches; in some cases, they are starting them. "It is difficult even for a researcher like me to find and track them," adds Hiemstra. "In many cases they will not even show up as registered charities because they are too new to have gotten around to applying."

With Christianity on a global rise—as one example, there could be 220 million Christians in China by 2050, according to Bibby—one can extrapolate how more immigration to Canada means more potential believers.

Islam, too, is growing thanks to newcomers. Muslims added almost 400,000 through immigration during the same span and they are a long way from living in a retirement home; as of 2011, the median age of Muslim immigrants was 29.

Not all religious leaders across the spectrum will see their place of worship stay afloat. Immigration does not treat all religious affiliations equally. "The Catholics are laughing because they got all these people coming in every year," Bibby says. "Heaven help the poor Presbyterians, who used to rely on people coming in from Scotland. They just do not have those pipelines anymore." Prior to 1981, the top four countries sending immigrants to Canada were the U.K., Italy, the U.S. and Germany, according to Statistics Canada census data. From 1981 to 2006, the top countries of origin were China, India, the Philippines and Pakistan.

Of course, not all immigrants are religious. More than 440,000 who came to Canada between 2001 and 2011 identified as having no religion. Compare that to the nearly 1.6 million who arrived to Canada during that decade



Holy Trinity Cathedral, Saskatoon, SK

identifying with any religion. Hindus added more than 150,000 through immigration, while the Christian Orthodox and Sikh populations each added more than 100,000.

This shift in demographics has begun to change the face of religion in Canada. Moving forward, whichever countries become the primary source for immigration will have a major effect on that picture. About 67% of Canada's population growth now comes from migratory increase, a number that is projected to reach 80% starting in 2031. People just are not having babies the way they were in the 20th century.

That is only partly true. Immigrants have more children compared to their Canadian-born counterparts, according to a 2013 study. "By the time [immigrants] have spent five years in Canada they have almost twice as many children of preschool age than the average Canadian-born woman," according to the study, co-written by University of Waterloo professor Ana Ferrer. If new Canadians are having more kids than those born in Canada, and a greater percentage of immigrants are religious, there could continue to be hope for religion yet—or some religions.

"The reality is that groups depending on natural increase are dead in the water. There is just not enough people being born to offset the number who are dying," Bibby says. "If you have stock in the United Church or the Anglican Church, Presbyterians or Lutherans, you are going to lose a lot of money."

continued on p.8



St. Michael's, Sandy Lake, MB.



Iconostasis. Sts. Peter and Paul, Codette, SK.

Before Jesus Christ our Saviour left this earth, He told His Disciples, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." (Jn 13:34-35) Caring about others does not just apply to people we care about like our family and friends, but to those in our society and inhabiting our world. How can we follow the Lord's directive? We demonstrate our love for one another through acts of kindness, caring and mercy through generosity and humble servitude.

The modern-day concept of volunteering is one way to show we care and do good deeds for others with a servant's heart. Canada has one of the largest numbers of volunteers in the world. According to Statistics Canada, over 13.3 million Canadians, or 47%, did volunteer work. They devoted over 2 billion hours which equals over a mil-

lion full-time jobs. This number rises every year. Rates of volunteerism vary by province and territory. The highest rate was recorded in Saskatchewan, with 58% volunteering, says StatsCan.

Over the past year, we have witnessed the amazing efforts of volunteers among our brothers and sisters in Ukraine. The Revolution of Dignity and the military action in eastern Ukraine have inspired great acts of loving-kindness and caring in Ukrainian society. Society recognizes the selfless deeds of the defenders of the Ukrainian state, who, in their turn, rely on the care and support provided by the volunteers. These examples showing the benefits and powers of volunteerism can help to reinvigorate our own desire to help others in serving God through volunteerism.

Volunteers on the Front

The Visnyk/The Herald talked to two volunteers from Ukraine via Skype



Ukrainian soldiers greet volunteers.



Volunteers from Boryspil bring vanloads of goods to soldiers on the front line.

in an exclusive interview. They shared their experiences volunteering under war-time conditions, what it means to volunteer, and Canadian assistance. We have changed their names to protect their identity because they work with the Ukrainian army on the front lines.

Oksana and Oleh are two volunteers who formed a group called the Territory of Support of the city of Boryspil in Ukraine, a bedroom community outside of the capital city of Kyiv. Their group provides volunteer aid for the 72nd Air-Mobile Brigade of the Armed Forces of Ukraine. When Ukraine's anti-terrorism operation got underway last year in April and Russian military invaded Ukraine, the Ukrainian army was woefully undersupplied for major action, lacking everything from food to socks to helmets to tanks. Oksana and Oleh got involved in volunteering to help the soldiers when their own son and the children of their friends joined the Ukrainian army to defend their

homeland. "We help the soldiers of the army," Oleh explains, "There are the same kind of volunteer groups operating throughout each battalion. Each brigade has their own volunteer groups formed and working to keep them supplied."

Their volunteer group, Territory of Support, was formed spontaneously by parents, family and other volunteers. "It started little-by-little," Oksana explained, "We gathered together spontaneously and our group Territorial Support evolved from this." People began to bring things on their own to collect and take for their children in the military zone. Then others heard of their work and joined them. The group has a core of about 10 people, but these numbers blossom when there are specific projects to do like preparing packages of dried borsch soup for field meals, weaving camouflage nets and other fund-raising drives for major purchases.

continued on p.9

Religion in Canada...

continued from p.7

Despite the good news that immigration offers, religion is not in the midst of a Hollywood comeback story. "There are not enough immigrant Christians to make up for the vast majority of Canadians who have become less enthusiastic, indifferent, or even hostile to Christianity," says John G. Stackhouse, a professor of theology and culture at Regent College.

On the one hand, 73% believing in a God or higher power sounds pretty high. On the other, it was 81% only 15 years ago. If you look at the percentage of people who attend religious services even monthly, that is at only 23% today, compared with 30% in 2000, according to the Angus Reid Institute survey. The number of Canadians who attend a religious service weekly sank to 15%. Credit Richard Dawkins or the late Christopher Hitchens, but when asked if they believe that God or a higher power exist, those who said "no" more confidently saw a surge in their ranks. In 2005, 7% answered: "No, [I] definitely do not." Ten years later, that percentage almost doubled, to 13%.

"If you go back to the '70s and '80s, there is no question that organized religion has been on the decline—particularly as it has been measured in church attendance," says Angus Reid, chairman of the Angus Reid Institute, "but people who are not religious—atheists or non-believers—were more sidelined. They were a silent minority." That is not the case anymore, he adds, stressing that the narrative is no longer the decline in reli-

gion. Instead, it is the polarization between those who believe and this more assertive non-religious contingent. "This is no longer just an advertisement on a bus saying: 'There is no God. Don't worry,' and more into active policy issues and discussions," Reid says. Designer babies? Abortion? Religious groups have always mobilized well to make their point heard on such issues, but what happens when an equally large and outspoken non-religious voice stands against them? More than 90% of those who reject religion agreed that there are circumstances when a doctor would be justified in ending a patient's life. For those who embrace religion, only 60% share that viewpoint.

That growing gap is reflected in other ways. According to the Angus Reid Institute survey, 63% of those who reject religion said they feel, "generally speaking, uncomfortable around people who are religiously devout." Conversely, more than two in five people who embraced religion admitted to feeling uncomfortable around people who have no use for it. The largest group of Canadians, nearly half of us, categorize themselves ambivalently between embracing and rejecting faith. Most have moved out of the religious ranks, Bibby says. "If anything, they still feel a lot of affinity for religious groups." Still, that does not mean they are knowledgeable about religion.

Broadly speaking, religious literacy among Canadians has declined dramatically. Twenty years ago, about half the Canadian population could name the apostle who denied Jesus three times, while almost 60% could name the first

book in the Old Testament. As of this year, those percentages have declined to 31 and 42, respectively. The answers: Peter and Genesis. On the plus side, the percentage of people who can name the sacred book of Islam, meanwhile, has jumped from 44% in 2000 to 58% this year—the answer: Quran, although this could be knowledge gleaned as much from the news as from any genuine religious engagement.

However polarized we may be on certain questions, there are some surprising beliefs shared by many Canadians. The percentage of people who believe it is possible to communicate with the dead has doubled over the past three decades, up to 42%. The share of people who believe that Jesus was the divine

Son of God has steadily gone down, but more people believe they will be reincarnated—up to one-third of Canadians. More than half of Canadians believe some people have psychic powers.

There has been one constant in this faith survey conducted over several decades: a belief in angels. The number of people who believe in angels hovers consistently around 62%, though God and heaven may not be the entire reason for that. "I am not convinced what we are seeing there is a fervent religious belief in the existence of angels," Reid says. "I do not think it is religiously rooted as much as it is rooted in pop culture."

—Aaron Hutchins,
MacLeans Magazine, March 26, 2015;
www.macleans.ca; www.angusreid.org

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we build careers

continued from p.8

When they needed specialized equipment such as for their ambulance project, Oksana said the volunteers would go door-to-door to businesses and organizations to collect funds. "The helmets were old, like from 1945," Oksana describes, "and sorry, when it comes to human life, you start thinking about how to find the money to buy the protection gear that they need."

Supply Chain

How did their group know what the army needed? Besides hearing from their children at the Front, Oksana said that they kept up with what other volunteer groups were doing. "We saw on TV other groups were making camouflage nets and dried soup packages for borsch." Oksana noted that many community efforts gather for special projects, "At our local schools, there are whole classes of students that get together to make camouflage nets and things like that We used old sheets and fishing nets and weaved in the colours."

For the average Canadian these efforts to supply the army in Ukraine may seem quite foreign and difficult to comprehend. Canadians are not called upon to supply clothes and food for Canadian soldiers. "At first, it was kind of strange for us to have to do this too. No one was doing anything about this," Oleh commented. He explained that in peacetime the Ukrainian army's shortcomings were not obvious, but when thousands began to be mobilized and many were dying due to lack of medical supplies and proper protective equipment, the supply shortages became a matter of life and death.

Just as it did during the Revolution of Dignity in winter 2013-2014, Ukrainian society got involved. "Life forced us to do this," said Oksana. She describes the desperate search for blood-clotting medicine when the Ukrainian soldiers ran up against trained Russian soldiers with their heavy equipment. They came across some expensive US-made medicine that stemmed severe hemorrhaging for 6 hours. "When it came to saving a life, we would do what we can to raise this money," Oksana said.

How do the volunteers come up with the specialized military equipment? Oleh explained that it took personal connections, a lot of running around, phone calls and negotiating. Bullet-proof vests and Kevlar helmets were some of the first purchases volunteers collected for the defenders on the front lines. Oleh tells us that at first it was difficult to come by such products. "We were not sure where to go or how to go about getting them. Eventually, we found means and pathways." Oksa-

na notes that the volunteers are always highly motivated to make every effort. "You know, when you are talking about saving someone's life, then you find a way to get these things," she added.

In the War Zone

Oleh assures that the aid that their volunteer group collects—equipment, food and medicine—goes directly into the hands of "the boys"—the soldiers serving in Ukraine's anti-terrorist operation zone. "All this aid goes directly to the boys, not to the high command or anything, or gets lost somewhere along the chain of command, but right into the hands of soldiers," he explains. "We have four people from our group who drive out there to the front lines with supplies," he said. Although their group was not in direct danger, they had a close up view of the aftermath of the fighting. "To say that we were in the middle of fighting, no we did not see that. We did hear artillery shelling and automatic gunfire further away," Oleh described. "We go to the Volnovakha district of Donetsk oblast. Maybe you heard about the bus shooting at Volnovakha. I was there two days later. The whole ground was peppered with GRAD missiles. You can imagine what it would be like if it fell a metre or two in front of a bus." In January 2015, 13 people died when a GRAD missile landed next to a passenger bus at a busy intersection at Volnovakha.

How do the soldiers react to their volunteer efforts? "They react like Santa Claus is coming," Oleh laughs. "They know when you are bringing something that there will be something tasty in there to eat, some kind of home-made *perizhky*, a taste of home." The support of the volunteers and their direct link back to home serves as a key psychological support for Ukrainian soldiers. The volunteer groups, like the one formed by Oleh and Oksana and their friends, have been instrumental in the very survival of the Ukrainian army and the ability of Ukraine to withstand a large-scale invasion by the Russian military. For the soldiers, the care coming to them via the volunteers gives them purpose. "The soldiers feel that they are not abandoned, that somebody cares," said Oksana. "You know, they even cry when they receive letters from little school children who make hand-drawn pictures and cards and write letters." Oksana read aloud one letter written by a six-year old girl: "Dear soldiers, my friend Tanya's father went to the front lines to protect her. My friend Maksym's father was called up to the army. But my father died two years ago. Can you protect me and my mommy?" The soldiers say it is a great honour to defend their nation and to



Funds gathered by the volunteers were used to purchase field boilers for the soldiers.

die protecting their fellow citizens. "They go to battle under their flag and are buried under their flag," she added.

Faith on the Front

Faith and the Church play an important role for the soldiers as well as for the volunteers. Oleh explains, "Ukrainian society is united. People have banded together around this tragedy. Lots of people, all kinds of people are helping the army. Lots of churches are helping. The clergy is helping." Oksana noted that their local parish made care packages for the soldiers on St. Nicholas day with icons and various treats tucked in with medical and equipment supplies. Her parish also helps collect food products and other items that their volunteer group transports to the Front. Oleh comments that he has grown spiritually through volunteering. "You know when you help somebody, you feel good inside." Oleh noted that there is no organized system of chaplaincy yet. "Some of the battalions from Western Ukraine have chaplains. They are very religious and have their own chaplains come with them. Our son's battalion has a chaplain."

Take Home Message

A key point that Oleh and Oksana wanted to convey to our readers is the seriousness of the military situation in Ukraine. "Canada should understand there is a real war going on here. They are using GRAD missiles. Soldiers are being killed every day. When a GRAD or SMERCH missile hits, the whole earth shakes." They note that in some parts of Ukraine like the capital Kyiv, cities in the Western oblasts or even

Dnipropetrovsk next door to the fighting, Ukrainian citizens themselves have not comprehended the full extent of the war. "It is a real war on the front lines." Oleh also wanted to clarify misconceptions about the conflict for Canadians. "There is no conflict between people in Ukraine. Where the fighting is taking place—that is the Russian military and they are using Russian military equipment." Oleh described the initial reaction of Ukrainians to the Russian military invasion of Ukrainian territory. "Nobody expected that we would be invaded and war would be brought to us from a neighbouring nation. It was a shock at first. It would be like if the US invaded Canada." Oleh noted that a year ago the Ukrainian army was struggling with this concept. Today, he says, the Ukrainian army's attitude has changed. They are fully prepared to challenge the invading foreign army.

Canada and its Ukrainian Canadian community have strongly supported Ukraine during this crisis with financing, humanitarian and military aid. Canadian government and volunteer efforts are highly regarded in Ukraine these days. Oleh and Oksana extended heartfelt gratitude to Canadians. "We would like to thank Ukrainian Canadians and we would be grateful for any chance for them to support Ukraine." Oksana concluded with a message for Canadians, "We are very grateful to Canadian society for their understanding, support and aid. Certainly, we will overcome our challenges together, and we will survive and be victorious. Ukraine is a strong nation, worthy to live better lives and become a European state."



Territory of Support held a special fundraiser to purchase these ambulances for soldiers.



Volunteers from Boryspil gathered to make camouflage netting for masking military objects.

If you wish to find out more about the volunteer organization, "**Territory of Support – Boryspil**", see their Facebook page or website: www.teritoria-p.org.ua.

If you wish to donate to "Territory of Support" please send to:

Ukrainian Orthodox Church of Canada,
9 St. John's Ave., Winnipeg, MB R2W 1G8
Tel: (204) 586-3093 ext. 223, email: finance2@uocc.ca

UOCC SOBOR 2015

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1)

SOBOR 2015, WHO CAN ATTEND

■ Subject to the Act of Incorporation, the General Council (SOBOR) is vested with the supreme power in all temporal matters of the Church (UOCC) and constitutes its highest legislative and administrative authority.

Each parish/congregation is entitled to **one voting delegate for every 25 members** or a majority portion thereof. **This being the SOBOR Year**—I remind you of Policy #21, Article #3 of the Policies and Procedures of the UOCC states that, "If a congregation (parish) has not completed their levy payment by December 31st of the calendar year for which the levy payment is due, they are in arrears." Article #4 states: "Congregations (parishes) which are in arrears may not send delegates to SOBORS or Eparchial Assemblies. Members of such congregations may, of course, be present at such gatherings as guests. In the year of a regularly planned SOBOR, congregations (parishes) must have their current levies paid in full or have made arrangements for full and timely payment of their levies prior to the SOBOR. (**Sixty days prior to the General Council—by May 15 of this year**) Levies in arrears must have been paid in full by October 1st in the year prior to the SOBOR for the parish to be in good standing to have delegates attend the SOBOR.

In addition to parish or congregation delegates, the following members shall have the right to attend, participate and vote as delegates at the General Council (SOBOR):

- (a) Bishops of the Church;
- (b) Other Clergy of the Church, with the exception of those under suspension by the Church;
- (c) Members of the Consistory Board;
- (d) Members of all Standing Committees appointed by the General Council;
- (e) Editor of the official publication of the Church;
- (f) Two representatives from St. Andrews College in Winnipeg, appointed by the Board of Directors and Faculty of Theology, provided that one of the representatives shall be a member of the Faculty of Theology;
- (g) One representative from the Ukrainian Orthodox Church of Canada Foundation, appointed by its Board of Directors;
- (h) Such other members as may be appointed by the General Council.

All delegates must be certified as members-of-good standing. Please refer to the "Bylaws of the Ukrainian Orthodox Church of Canada," (Section 4) for more details regarding General Councils (SOBOR).

YOUTH DELEGATES:

At the 19th General Council (SOBOR) in 1995, a Resolution was accepted, providing for all Parishes/Congregations to send one **Youth Delegate**, in addition to their approved proportionate allocation. The **Youth Delegate** should be be-

tween the ages of 18-25 years. All parishes or congregations are encouraged to send a **Youth Delegate** representative to SOBOR 2015. (*Full delegate registration fees apply.*)

GUESTS:

Guests are welcome as observers to the General Council (SOBOR). Guests do not have the right to vote, nor the right to participate in the discussions of the SOBOR. Guests attending the General Council must be members of the Ukrainian Orthodox Church of Canada, and are required to pay a 'Guest Registration Fee'. Guests must also be certified as members-of-good standing.

COPIES OF REGISTRATION AND CERTIFICATION FORMS HAVE BEEN CIRCULATED IN THE "SOBOR 2015 INFORMATION PACKET."

—Rt. Rev. Protopresbyter Victor Lakusta,
UOCC Chancellor
March, 2015

ELECTION OF DELEGATES TO THE SOBOR

Section 4:03(c) of the *Bylaws of the Ukrainian Orthodox of Canada* state that each parish can send one delegate to the General Council (SOBOR) for every 25 members or a portion thereof. In addition all parishes are allowed one Youth delegate.

To be eligible to send a delegate to the SOBOR, the Parish/Congregation must be in 'good standing' with the Consistory, for one, having its levies paid up.

Delegates to the General Council should be elected at a Parish General Meeting. When selecting a delegate to the SOBOR, the following criteria should be taken under consideration. The same applies when nominating a candidate for election to the Consistory Board of Directors.

- To be eligible as a delegate to the SOBOR or as a candidate for election to the Consistory Board, the candidate must be a practicing Orthodox Christian, who regularly attends worship services, goes to confession and partakes of Holy Communion.
- The candidate must be a member in good standing of the parish/congregation which he or she represents, including having a fully paid-up membership for the current year (2015).
Note: It is essential that your parish /congregation sends in its updated levy list so that delegate's/candidate's membership can be confirmed. All registrations are cross-checked with our database.
- When considering a candidate as a delegate or for possible election to the Consistory Board, the candidate's service and contribution to the Church should be taken under consideration.
- All delegates/candidates must have their registration forms and/or nomination applications, signed and certified.

—Rt. Rev. Protopresbyter Victor Lakusta,
UOCC Chancellor
March 2015

Nomination Forms Available

■ Candidate Nomination Forms have been prepared for those wishing to nominate a candidate for election to the Consistory of the Ukrainian Orthodox Church of Canada at the 23rd SOBOR 2015 taking place July 13-19, 2015. Nomination forms have been mailed out to congregations and are available on the UOCC website: www.uocc.ca. Forms can also be obtained by calling the Consistory Office.

Candidates should be put forward by a nominator and the Nominations Forms should be signed by the candidate's parish priest. Clergy candidates should have the blessing of their Eparchial Bishop.

Toll-free: 1-877-586-3093 (ext.241)

SOBOR HOTLINE

Have questions about **SOBOR 2015**?

For information, call toll-free to the

SOBOR HOTLINE

Registration: 1-877-586-3093 (ext.223)

General information: 1-877-586-3093 (ext.241)

UOCC SOBOR 2015

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1)

SOBOR REGISTRATION

■ All SOBOR 2015 registrations should be sent to the Office of the Consistory no later than **June 26, 2015**, in order to ensure your registration, to facilitate meal planning, and to prepare necessary materials for distribution. Deadline for advance registration is **May 31, 2015**.

To encourage early registration, a **\$50.00 DISCOUNT** will be applied to Clergy / Lay / Dobrodiyka and Youth delegates received before **May 31, 2015**, including payment. Submit your payment either by cheque or bank draft payable to "*Ukrainian Orthodox Church of Canada*" or credit card to:

SOBOR 2015 REGISTRATION
Ukrainian Orthodox Church of Canada
9 St. John's Ave. Winnipeg, MB. R2W 1G8

REGISTRATION COSTS:

There are six different categories for SOBOR Registrations:

- (1) Active Clergy Registration,
- (2) Retired Priest and Deacon Registration,
- (3) Lay and Dobrodiyka Delegate Registration,
- (4) Dobrodiyka (Guest) Registration,
- (5) Lay Guest Registration, and

(6) Youth Delegate Registration.

Please complete the appropriate registration and certification forms, and signed accordingly.

• ACTIVE CLERGY REGISTRATION

o **\$500.00 (Early Registration - \$450.00)**

o All-inclusive package for clergy with voting rights; includes all Clergy Conference and SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

• RETIRED PRIESTS/DEACON REGISTRATION

o **\$275.00**

o All-inclusive package for clergy with voting rights; includes all Clergy Conference and SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

• LAY AND DOBRODIYKA DELEGATE REGISTRATION

o **\$475.00 (Early Registration - \$425.00)**

o All-inclusive package for delegates with voting rights; includes all SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

continued on p.12

PRELIMINARY PROGRAM OF THE 23rd SOBOR
UKRAINIAN ORTHODOX CHURCH OF CANADA
July 13-19, 2015

Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB

**All events will be held at the Fort Garry Hotel, unless otherwise noted*

Monday, July 13, 2015

5:00 p.m. – Consistory Board final meeting

Tuesday, July 14, 2015

* 9:00 a.m. - All Day – Sobor Registration
Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB

9:00 a.m. – Hierarchical Divine Liturgy – Fort Garry Hotel

11:00 a.m. – Brunch – Fort Garry Hotel, 222 Broadway Ave.

12:30 p.m. – National Clergy Conference

12:30 p.m. – National Dobrodiyka Conference

4:45-5:30 p.m. – Vespers

5:45 p.m. – Supper

7:00-9:00 p.m. – Social Evening for Everyone. All registered delegates.

Wednesday, July 15, 2015

9:00 a.m. – Hierarchical Divine Liturgy, Holy Trinity Ukrainian Orthodox Metropolitan Cathedral, 1175 Main St., Winnipeg, MB

11:30 a.m. – Lunch

12:45 p.m. – Opening of SOBOR 2015

- Procession with the Holy Icon of Mother of God of Pochayiv
- Official Opening of the SOBOR by His Eminence Metropolitan Yuriy
- Election of Scrutineers
- Election of SOBOR Presidium: Chairs of the 23rd SOBOR; Secretaries of the 23rd SOBOR
- Agenda Approval
- Approval of Procedures/Pravyl'nyk
- Ratification of SOBOR Working Committees: SOBOR Program Committee; Credentials Committee; Expenditures and Travel Equalization Committee; Nominating Committee; Media and Public Relations Committee; Resolutions Committee; Rules and Procedures Committee
- Adoption of Minutes of the 22nd SOBOR 2010
- Report of Credentials Committee

2:15 p.m.-3:00 p.m. – Address and Greetings

- Address by Metropolitan Yuriy
- Greetings from UOCC Hierarchs: Bishop Ilarion, Bishop Andriy
- Greeting from the Exarch of the Ecumenical Patriarch
- Greeting from UOC of USA – Metropolitan Antony

3:00 p.m.-3:30 p.m. – Refreshment Break

– SESSION I – Administrative and Financial Reports

3:30 p.m.-5:15 p.m. – Chancellor Report – Rt. Rev. Prot. Victor Lakusta

- Treasurer
- Internal Audit Committee
- Approval of Directors actions

5:30 p.m. – Vespers

6:00 p.m.-7:15 p.m. – Supper

7:30 p.m.-9:00 p.m. – SESSION II

Thursday, July 16, 2015

7:00 a.m.-8:30 a.m. – Divine Liturgy – Served by Eastern Eparchy,
Fort Garry Hotel

8:30 a.m.-9:30 a.m. – Cash Breakfast at hotel or on your own

9:30 a.m. -12:00 noon – SESSION III

12:00 noon-1:15 p.m. – Lunch

1:30 p.m.-3:00 p.m. – SESSION IV – Nominations Committee Report

- Nominations from the Floor: Chancellor; Consistory Board; Church Court; Internal Auditors; St. Andrew's College Board
- Candidates' Speeches: Chancellor of the UOCC

3:00 p.m.-3:30 p.m. – Refreshment break

3:30 p.m.-4:00 p.m. – St. Andrew's College Report

4:15 p.m.-5:30 p.m. – SESSION V – UOCC Bylaws/Amendments

5:30 p.m.-6:00 p.m. – Vespers

6:15 p.m.-7:15 p.m. – Supper

7:30 p.m.-8:30 p.m. – SESSION VI – Resolutions from the Floor

Friday, July 17, 2015

7:00 a.m. - 8:30 a.m. – Divine Liturgy – Served by Central Eparchy,
Fort Garry Hotel

8:30 a.m.-9:30 a.m. – Cash Breakfast at hotel or on your own

9:30 a.m.-10:30 a.m. – SESSION VII – Election of Chancellor of UOCC

10:30 a.m.-11:30 a.m. – SESSION VIII – Resolutions:

Group Sessions – Presentations and discussions

11:30 a.m. -12:00 noon – UOCC Foundation (Informational Meeting)

12:00 noon-1:15 p.m. – Lunch (Sponsored by UOCC Foundation)

1:30 p.m.-2:30 p.m. – SESSION IX – Resolutions:

Group Sessions – Presentations and discussions

2:45 p.m.-4:00 p.m. – SESSION X – Resolutions:

Group Sessions – Presentations and discussions

4:15 p.m.-5:00 p.m. – SESSION XI – Plenary Session for Group Reports

5:15 p.m.-5:45 p.m. – Vespers

6:00 p.m.-7:15 p.m. – Supper

7:30 p.m.-9:15 p.m. – SESSION XII – St. Andrew's College Convocation

- St. Andrew's College Reception

Saturday, July 18, 2015

7:00 a.m.-8:30 a.m. – Divine Liturgy – Served by Western Eparchy,
Fort Garry Hotel

8:30 a.m.-9:30 a.m. – Cash Breakfast or on your own

9:30 a.m.-10:30 a.m. – SESSION XIII – Elections

- Consistory Board Members, Standing Committees; Internal Auditors; Church Court; St. Andrew's College Board

10:30 a.m.-12:00 p.m. – SESSION XIV – SOBOR Resolutions

- Voting

12:00 noon-1:15 p.m. – Lunch

1:30 p.m.-3:30 p.m. – SESSION XV – SOBOR Resolutions

- Voting

3:30 p.m.-4:30 p.m. – SESSION XVI – SOBOR Closing

5:00 p.m.-5:30 p.m. – Meeting of new Consistory Board

5:30 p.m.-6:15 p.m. – Vespers

6:30 p.m.-7:00 p.m. – SOBOR Reception

7:00 p.m.-9:30 p.m. – SOBOR Banquet

Sunday, July 19, 2015

**Breakfast on your own*

9:00 a.m.-12:00 noon – HIERARCHICAL DIVINE LITURGY,
Holy Trinity Ukrainian Orthodox Metropolitan Cathedral,
1175 Main St., Winnipeg, MB

12:30 noon-2:30 p.m. – Brunch at Holy Trinity Cathedral Auditorium

**Detailed final schedule in upcoming issues of the Visnyk/The Herald*

Donations to Support SOBOR 2015

■ Donations can be made in many ways to help off-set the many expenses associated with holding the General Council (SOBOR) of the UOCC. The UOCC appeals to faithful, leaders, associates and members of the Ukrainian Orthodox Church of Canada for your financial assistance and donations in financially supporting SOBOR 2015. **Mail your donation to:**

Ukrainian Orthodox Church of Canada
Attn: SOBOR 2015 9 St. John's Ave., Winnipeg, MB R2W 1G8
Phone: 1-877-586-3093 ext. 223 or 224

CHILDCARE AT SOBOR 2015

■ Childcare services are being planned for delegates and guests during SOBOR 2015 at the Fort Garry Hotel in Winnipeg, MB.

Cost: \$25/day per child. Meals extra.

Time: 9:00 a.m.-5:00 p.m.

Minimum 10 children needed to offer this service.

Registration Deadline: June 1, 2015

To Register: 1-877-586-3093 (ext.241), visnyk@uocc.ca

SOBOR 2015
BANQUET & BRUNCH TICKETS:

■ Tickets are available for those who are not registered as delegates or guests, but wish to attend the Saturday SOBOR Banquet and/or Sunday Brunch. The cost for the Banquet tickets is \$75.00 per person and the Sunday Brunch tickets are \$25.00 per person.

Tickets may be purchased by calling 1-877-586-3093, Ext. 224 or at the Office of the Consistory, 9 St. John's Ave., Winnipeg, MB., R2W 1G8, or by email: aserray@uocc.ca.

Payments for tickets by cheque to "Ukrainian Orthodox Church of Canada" or credit card.

SOBOR 2015 Advertising

■ We appeal to you to assist us in soliciting advertisements from your parish, parish community organizations and local businesses. These will be published in the SOBOR 2015 binder. Please call 1-877-586-3093, Ext 241.

continued from p. 11

- **DOBRODIYKA (GUEST) REGISTRATION**
 - o **\$300.00**
 - o Includes attendance of Dobrodiyka’s Conference and all SOBOR sessions, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for Sunday Liturgy. No voting privileges.
- **LAY GUEST REGISTRATION**
 - o **\$425.00 (Early Registration - \$375.00)**
 - o Includes attendance of all SOBOR sessions, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for Sunday Liturgy. No voting privileges.
- **YOUTH DELEGATE REGISTRATION**
 - o **\$475.00 (Early Registration - \$425.00)**
 - o All-inclusive package for delegates with voting rights; includes all SOBOR material, all meals with the exception of breakfasts, SOBOR Banquet and transportation to Holy Trinity Cathedral for the Sunday Liturgy.

DEADLINE FOR ALL REGISTRATIONS IS JUNE 26, 2015.

SOBOR 2015 HOTEL RESERVATIONS AND RATES

The 23rd General Council (SOBOR) of the Ukrainian Orthodox Church of Canada will be held at the **FORT GARRY HOTEL**, 222 Broadway Ave, Winnipeg, Manitoba. Website: www.fortgarryhotel.com/winnipeg

Booking code: 10L3SZ Toll Free Reservation 1-800-665-8088

Special room rates for SOBOR delegates and guests:

\$144.00 + PST + GST + 5% City of Winnipeg Hotel Occupancy Tax.

The rate is based on single or double occupancy only. An additional charge of \$20.00 per person per night will apply for triple occupancy.

Rooms available: Standard, Queen, Double/Double or King.

Rooms are blocked only till June 12, 2015.

Check-in time is 3:00 p.m. Check-out time is 12:00 noon.

Breakfast is not included in the above rates. Guests will have the option at the time of making their reservation or on check in to indicate if they wish to have a discounted breakfast for \$10.00 per person included in their guestroom rate.

* * * *

OPTIONAL ACCOMODATIONS:

Optional accommodations are being offered at **MainStay Suites**, located on Route 90, at 670 King Edward St., 5 minutes from the airport. MainStay is offering free shuttle service to and from the SOBOR at Fort Garry Hotel, which is approximately a 15 minute drive.

Your accommodations include a hot continental breakfast from 6:00 to 9:00 a.m. The room rates are: \$105.99 for a single queen suite and \$113.99 for a double queen suite. To book call the hotel directly at 1-204-594-0500 and mention the event name: **"Sobor"** to access the rate plan.

Check out their website at www.mainstaysuiteswinnipeg.com

SOBOR 2015 TRAVEL EQUALIZATION – "ROZMET"

As for previous SOBORS, the Consistory Presidium of the Ukrainian Orthodox Church of Canada has approved the SOBOR Travel Equalization Policy— "Rozmet" for all lay delegates to the 23rd General Council (SOBOR) to be held in Winnipeg in July of this year. A deposit of **\$475.00** is required for each accredited lay delegate to the SOBOR.

"Rozmet" deposits, along with Delegate Registration payment must be received by the Office of the Consistory no later than June 26th, 2015.

Travel Equalization refunds will be sent out after the SOBOR.

If you have any questions about the "Rozmet", please contact Andrew Serray on the toll-free number: **1-877-586-3093, Ext. 224.**

Clergy Travel Equalization – "Rozmet" will be determined by the clergy themselves at their 'Clergy Conference'.

SOBOR 2015 INFORMATION CENTRE:

For information on these and any other aspects of SOBOR 2015, please contact the following persons, accordingly:

- **SOBOR Planning Committee Chair, Victor Hetmanczuk**
1-905-484-0033; vhetmanczuk@bell.net
- **SOBOR General Information:**
Marusia @ 1-877-586-3093, Ext 241
Email: visnyk@uocc.ca
- **SOBOR Registration:**
Valentyna @ 1-877-586-3093, Ext. 223
Email: finance2@uocc.ca
- **Travel Equalization – 'Rozmet':**
Andriy @ 1-877-586-3093, Ext. 224
Email: aserray@uocc.ca
- **CHANCELLOR – Rt. Rev. Protopresbyter Victor Lakusta**
1-877-586-3093, Ext. 227 or 1-204-997-9093
Email: chancellor@uocc.ca or consistory@uocc.ca

DISPLAYS DURING THE SOBOR:

■ Any organization wishing to have an "Information Display" at the SOBOR, please call **1-877-586-3093, Ext 224.**

SOBOR 2015 Information Sources

- Where can you find information about **SOBOR 2015**?
 - **In Print:** The *Visnyk/The Herald* will be publishing regularly notices, documents and information on registrations, accommodations and other matters.
 - **By Postal Mail:** The Consistory Office has mailed out a SOBOR Information Package to congregations containing the 2010 SOBOR Minutes, nomination forms and other information. Additional mail-outs with registration and accommodation information have been sent.
 - **On the Internet:** The UOCC website www.uocc.ca features a special SOBOR 2015 button tab providing documents, forms and announcements. The UOCC website will feature daily coverage during the week of SOBOR 2015 on July 13-19.
 - **On Social Media:**
 - A **Facebook** page has been created to share SOBOR 2015 information prior to and during the SOBOR week. Friend the SOBOR on Facebook at **Sobor Uocc**.
 - Follow SOBOR 2015 on **Twitter @Sobor2015**. Keep up to date with announcements and information notices prior to and during the SOBOR week.
 - **By Phone:** Call the **SOBOR 2015 Hotline**. For Registration information: 1-877-586-3093 (ext.223). For General information: 1-877-586-3093 (ext.241). For Travel equalization: 1-877-586-3093 (ext.224). Chancellor: 1-877-586-3093 (ext.227)

SOBOR 2015 RESOLUTIONS

- For information regarding the SOBOR resolutions process and copies of draft resolutions submitted for SOBOR 2015, please go to www.sobor2015.org

REGISTRATION REMINDER

- All delegates for SOBOR 2015 are reminded that the **Travel Equalization —Rozmet is set at \$475.**
Please ensure the correct totals are included when submitting your registration forms and payments.

Contact for further information:

Valentyna: 1-877-586-3093, ext. 223, Andriy: 1-877-586-3093, ext 224

REGISTRATION REMINDER

- Delegates for SOBOR 2015 are reminded that all delegates, including clergy and laity, must be in good standing in order to register. Please ensure that levy payments are timely and current.

Contact for further information:

Valentyna: 1-877-586-3093, ext. 223

REGISTRATION REMINDER

- Delegates for SOBOR 2015 are reminded to include all appropriate forms with the delegate registration. Please note: Registration includes a registration form plus a certification form. Both forms must be filled out and sent to complete the registration process.

Contact for further information:

Valentyna: 1-877-586-3093, ext. 223

REGISTRATION REMINDER

- Parishes and congregations are asked to ensure that you are being represented by the correct number of delegates for SOBOR 2015. Please note: Each parish/congregation is entitled to one voting delegate for every 25 members or a majority portion thereof.

SOBOR TRAVEL DISCOUNTS

- SOBOR 2015 delegates booking with Air Canada to Winnipeg, Manitoba can receive a 10% discount on air travel for the SOBOR July 12-19, 2015. Please use the Air Canada Passenger Promotional Code: **TQFYBNR1**

Contact for further information:
Valentyna: 1-877-586-3093, ext. 223
Andriy: 1-877-586-3093, ext 224



Further Resolutions Received for Consideration at Sobor 2015

At the May 7-9, 2015 meeting of the Consistory Board, the Resolutions Committee completed its report to the board regarding all resolutions submitted for consideration at SOBOR 2015. In the May 2015 issue of *The Visnyk/The Herald*, resolutions proposing changes to, or potentially affecting, bylaws were published. The following excerpts are from "non-bylaw" resolutions. Preamble from these resolutions has not been published, given that many resolutions contained very detailed preamble and background, exceeding what could be feasibly re-published in *The Visnyk/The Herald*. The original submissions are available to view on the website: www.sobor2015.org. The proposed resolutions are not, by their publication in in *The Visnyk/The Herald* or on the website, endorsed by the Consistory Board as to their canonicity, merit or otherwise.

At the SOBOR in July 15-19, 2015, the resolutions will be grouped and discussed according to the Vision 2000 headings: Spiritual Renewal, Educational Development and Stewardship. Resolutions will be organized topically and considered both in plenary and in break-out sessions. Comments may also be submitted in advance of the SOBOR. To submit comments, please see the SOBOR resolutions website: www.sobor2015.org.

The Resolutions Committee will also be in contact with the movers of a number of resolutions to provide feedback from the Resolutions Committee and Consistory Board and to seek clarification on ambiguous resolutions or resolutions with missing information. The Resolutions Committee thanks all those who have participated in the resolutions process for their contributions and efforts thus far.

Resolution #1: *From St. Vladimir's Congregation in Calgary, AB:*

BE IT RESOLVED THAT

(1) no less than \$50,000 annually from levies be directed to a restricted fund to be used solely to support the activities of the Office of Missions and Education ("OME"), and

(2) the Consistory identify and carry out opportunities to operate OME using clergy and/or other individuals from across Canada.

Resolution #2: *From St. Vladimir's Congregation in Calgary, AB:*

BE IT RESOLVED that

(1) the publication of the Visnyk be reduced to no more than six issues per year,
(2) the primary method for delivery of the Visnyk to members be in an electronic or online format, with a transition to a combined model of electronic /online and hard copy delivery, to be completed within 12 months of the Sobor, and
(3) the Office of the Consistory develop and use a database of emails for all parishes, clergy and members as the primary method for regular communication to reduce paper distribution and related costs.

Resolution #3: *From St. Andrew's Ukrainian Orthodox Sobor parish in Edmonton, AB:*

BE IT RESOLVED that the SOBOR 2015 delegation support the adoption of the Gregorian/Modified Julian Calendar.

Resolution #4: *From St. Andrew's Ukrainian Orthodox Sobor parish in Edmonton, AB:*

BE IT RESOLVED that the levies charged to the Parishes of the UOCC be frozen at the 2015 rate per member until SOBOR 2020.

Resolution #5: *From St. Andrew's Ukrainian Orthodox Sobor parish in Edmonton, AB:*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada recognize these efforts and sacrifices of Canada's active Military Service Personnel, First Responders Services Personnel and the Medical and the Scientific Community by offering a statement(s) of support/thanks to individuals who have personally sacrificed, and the governments for their support; from the Hierarchs, clergy and parishioners of the UOCC, in congregations via the clergy, on the UOCC Web Page relating to the incidents when they occur and offering collective prayers for those on the front lines of duty and prayers for those who have lost their lives in the line of duty, or by collateral damage; by expressing said prayers on the Web Page of the UOCC, and in churches across the nation, immediately after the incidents occur.

Resolution #6: *From St. Elia Parish in Edmonton, AB:*

BE IT RESOLVED that 1.2 of the Guiding Principles of the UOCC be reworded to reflect the Church's current reality, to say that, "while Ukrainian is the traditional language of the Church's teachings, the vehicles for conveying Orthodox teachings today may be English, French or any other language as required by those present at services in order to bring understanding to potential new members.

Resolution #7: *From St. Elia Parish in Edmonton, AB:*

BE IT RESOLVED that parishes be encouraged to organize cultural and/or spiritual activities to invigorate and strengthen their communities.

Resolution #8: *From St. Elia Parish in Edmonton, AB:*

BE IT RESOLVED that Motion 8.2 as passed by the 21st Sobor in 2005 be withdrawn and replaced with the following Resolution, "that a project management process continue as needed without responsibility for publishing cantor and congregational singing music."

Resolution #9: *From the Ukrainian Orthodox church of St. Demetrius in Etobicoke, ON:*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada Presidium conduct a review of all resolutions passed at the 20th, 21st, 22nd and 23rd Sobors,

and ensure action steps are identified and implemented for each passed resolution within 6 months of the conclusion of the 23rd Sobor.

Resolution #10: *From the Ukrainian Orthodox church of St. Demetrius in Etobicoke, ON:*

BE IT RESOLVED that the 23rd Sobor of the UOCC table the establishment of a women's monastery until such time as more women indicate their interest and commitment to a monastic community in Canada, and

BE IT FURTHER RESOLVED that once there is a sufficient number of women interested in a monastic community, the UOCC then undertake a thorough study of the costs and principles of self-sustainability for implementation of such monastic community, and that the results of this study be presented at the next Sobor for review.

Resolution #11: *From the Ukrainian Orthodox Church of All Saints in Saskatoon, SK:*

BE IT RESOLVED that the UOCC Consistory submit an annual audited financial statement in January to all parishes.

BE IT FURTHER RESOLVED that the annual budget accompany the levy requests.

Resolution #12: *From St. Andrew's College Board of Directors in Winnipeg, MB:*

BE IT RESOLVED that the portion of the UOCC annual membership levy be \$10 (ten dollars) per member as of January 2016 and thereafter remain at \$10 until the next regular Sobor in 2020, and that the Consistory forward these funds to St. Andrew's College in support of the Theology Program, and

BE IT FURTHER RESOLVED that the collection of this annual levy for St. Andrew's College be implemented by the Consistory and be based on the UOCC membership for the preceding year.

Resolution #13: *From the Ukrainian Orthodox Church of St. Mary in Surrey, B.C.:*

BE IT RESOLVED that The Consistory as the governing church body have in place a national UOCC Protocol for Dealing with Volunteers outlining effective guidelines ensuring a proactive integrated approach for risk management of vulnerable persons as well as volunteers.

Resolution #14: *From the St. Volodymyr Ukrainian Orthodox Church in Thunder Bay, ON:*

BE IT FURTHER RESOLVED that a Congregational Annual Meeting be held at the end of the fiscal year and that reports from elected Church Council members be given along with the Yearly Financial Audited Report.

Resolution #15: *From the St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, ON:*

BE IT RESOLVED THAT, the 23rd Sobor of the UOCC table the establishment of a women's monastery until such time as more women indicate their interest and commitment to a monastic community in Canada.

BE IT FURTHER RESOLVED THAT, once there is a sufficient number of women interested in a monastic community, the UOCC then undertake a thorough study of the costs and principles of self-sustainability for implementation of such monastic community.

Resolution #16: *From the St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, ON:*

BE IT RESOLVED that St. Andrew's College be closed; and,

BE IT FURTHER RESOLVED that a committee be created to deliver a recommendation within six months on how best to educate our candidates for priesthood to ensure they are fully prepared and qualified to serve the unique needs of the faithful of the Ukrainian Orthodox Church of Canada.

Resolution #17: *From the St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, ON:*

BE IT RESOLVED that a consistent protocol be instituted whereby these clergy members be allowed to pray in our Ukrainian Orthodox Church of Canada churches and socialize with our faithful.

Resolution #18: *From the St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, ON:*

BE IT RESOLVED that the fullest possible range of interaction, co-operation and exchange with non-Moscow patriarchal churches in Ukraine must be acted on immediately, consistent with the Articles of Agreement and with the resolutions passed at previous General Councils (Sobor), with the primary focus reserved for the Kyivan Patriarchate; and,

BE IT FURTHER RESOLVED that the UOCC actively engage with the Ecumenical Patriarch to constructively and urgently pursue the realization of a single, national, autocephalous, canonical Ukrainian Orthodox Church in Ukraine that is based in Ukraine, and is free of foreign control.

Resolution #19: *From the St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, ON:*

BE IT RESOLVED THAT the Ukrainian religious tradition of our Church remain as a fundamental defining characteristic of the UOCC, and that the UOCC protect, nurture and leverage our distinct Ukrainian identity and religious tradition to ensure they are never undermined, diluted or diminished, nor replaced by the religious tradition of other ethnic or pan-orthodox churches.

continued on p.14

continued from p.13

Resolution #20: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C. (in reference to a SOBOR 2000 resolution):*

BE IT RESOLVED, therefore that the efforts of the Ukrainian Orthodox Church of Canada in the areas of spiritual renewal and educational development focus immediately on educational, mission/outreach and fellowship programs directed specifically at young adults and professionals, both those born in Canada and those who are recent immigrants from Ukraine, in order to promote, develop and maintain active and meaningful membership in the UOCC by such individuals.

Resolution #21: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that the resolution passed in 2000 calling for the nomination and election of auxiliary bishops be rescinded.

Resolution #22: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that in the future, any attachments containing resolutions be scanned and made part of the relevant Sobor minutes either by insertion directly into the text of the minutes or as appendices.

Resolution #23: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that no monastic communities be established unless such monastic communities are financially fully self-sustaining including any start-up costs.

Resolution #24: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED THAT the Ukrainian Orthodox Church of Canada continues to pray that the Lord grant unity and harmony to the Bishops, Clergy and Laity in Ukraine;

BE IT FURTHER RESOLVED that until such unity is realized, the Ukrainian Orthodox Church of Canada establish and maintain formal relations with all branches of Orthodoxy in Ukraine treating all as equals;

BE IT FURTHER RESOLVED THAT the Ukrainian Orthodox Church of Canada continue to facilitate symposiums and encourage mediation to bring about the unity of all branches of Orthodoxy in Ukraine in the form of a unified, autocephalous Orthodox Church in Ukraine; and

BE IT FURTHER RESOLVED THAT the Ukrainian Orthodox Church of Canada call upon the Mother Church and the Ecumenical Patriarch to bless these efforts and the objective of realizing these aspirations.

Resolution #25: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that Parishes be encouraged to extend individual Parish membership to Dobrodiky and to consider waiving or covering the membership fee for Dobrodiky.

BE IT FURTHER RESOLVED that membership for Dobrodiky in the UOCC generally other than through membership in the Parish not be considered.

BE IT FURTHER RESOLVED that Dobrodiky may not attend Sobor as voting members unless elected as delegates from the respective Parishes in which they hold membership and unless they agree to vote the wishes of their Parish as instructed by the respective Parish council.

Resolution #26: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

WHEREAS the All Canada Clergy Conference proposes to the Sobor that a significant amendment is required in the Statute and Bylaws of the UOCC regarding the role, and service of a parish priest with respect to a parish's administration, specifically,

1) to include in the Statute and Bylaws a separate and distinct section regarding the administrative role of the priest, as the chair of the parish (*holova hromady*); and

2) that the priest is present at all church meetings, and is to have a final (blessing) vote if and when necessary,

AND WHEREAS such a proposed amendment is inconsistent with the principles of sobornopravnist established by the founders of the UOCC,

AND WHEREAS such a proposed amendment would fundamentally alter the governance structure (*sobornopravnist*) of the UOCC and its constituent parishes,

BE IT RESOLVED that Sobor summarily and permanently reject this proposal.

Resolution #27: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that the Consistory Board make it a priority to establish a virtual network for members and clergy to communicate with the leadership and with each other regarding issues of concern to our Church.

Resolution #28: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that members be given the option of receiving *the Herald* electronically as opposed to hard copy.

Resolution #29: *From the Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, B.C.:*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada adopt a balanced budget fiscal policy to fund operations of the Office of the Consistory, through diligent control of expenses and through increased levies to ensure that revenues cover 100% of operational costs and that the budget is not exceeded. The budget and any increases in levies must be approved by each Sobor.

Resolution #30: *From the Ukrainian Orthodox church of St. George in Victoria, B.C.:*

BE IT RESOLVED that the Consistory of the Ukrainian Orthodox Church of Canada petition the Prime Minister's Office to work to limit the harm done by the Supreme Court's decision on assisted suicide by supporting restrictive legislation regarding physician-assisted suicide.

Resolution #31: *From the Ukrainian Orthodox church of St. George in Victoria, B.C.:*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada create a Stewardship Committee with the mission of developing a stewardship program with resources and materials to be available for educating local parish members and adherents on the need for time, talent and financial commitment in order to fulfil the vision and mission of the Ukrainian Orthodox Church of Canada.

Resolution #32: *From the Ukrainian Orthodox church of St. George in Victoria, B.C.:*

BE IT RESOLVED that full information concerning the mandate, purpose, responsibilities, news and accomplishments on all committees of the Consistory of the UOCC be made readily available in *The Herald* and the UOCC website.

Resolution #33: *From the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB:*

BE IT RESOLVED that the UOCC apply to the Federal Government of Canada (the appropriate office) to issue a POSTAGE STAMP AND/OR COIN to recognize this significant commemoration anniversary of one of the important Christian traditions in Canada

Resolution #34: *From the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB:*

BE IT RESOLVED that the UOCC erect/establish SPECIAL COMMEMORATIVE CAIRNS on the original church sites (as close as possible, especially near cemeteries) to provide a historical record of their existence, and

BE IT FURTHER RESOLVED that the UOCC work closely with the local Municipalities and Provincial Governments that may have policies and funding for such historic commemorative cairns (similar for example to those for the early one room schools).

Resolution #35: *From the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, MB:*

BE IT RESOLVED that the UOCC commission and fund a DVD and BOOK project to celebrate the centennial of the UOCC.

Resolution #36: *From the St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg, MB:*

BE IT RESOLVED that the Ecumenical Patriarch of Constantinople urgently identifies and implements an ecclesiastical resolution to canonically recognize the Ukrainian Orthodox Church Kyivan Patriarchate.

Resolution #37: *From the St. Mary's Ukrainian Orthodox church in Hamlin, AB:*

BE IT RESOLVED that any parish and specifically the Hamlin St. Mary's Ukrainian Orthodox Church, when threatened by an entity takeover steps should be enforced to forbid entry until the matter is settled.

Resolution #38: *From the St. Mary's Ukrainian Orthodox church in Hamlin, AB:*

BE IT RESOLVED that a national levy be introduced to assist in the rising costs of legal matters involved in dealing with the actions of an "entity", as small rural parishes struggle to maintain ties with the UOCC and extract "entity" influences from vulnerable parishes.

BE IT FURTHER RESOLVED that the Hamlin St. Mary's Ukrainian Orthodox Church under the auspices of the UOCC be granted funds to assist with legal issues before them presently and a levy of \$10 per member, based on approximately 7,000 members over the next 5 years be assessed/collected for this purpose.

Resolution #39: *From the St. Mary's Ukrainian Orthodox church in Hamlin, AB:*

BE IT RESOLVED that an "Ombudsman" division of the UOCC be created to address individual parish issues that occur to expedite the means of communication between all parties resulting in a more efficient and accurate flow of information.

Resolution #40: *From the Ukrainian Orthodox Cathedral of St. John the Baptist in Edmonton, AB:*

BE IT RESOLVED that the Consistory Board seek out and hire a director for the Office of Missions and Education by the 2016 Consistory Board Spring Session.

Resolution #41: *From the Ukrainian Orthodox Cathedral of St. John the Baptist in Edmonton, AB:*

BE IT RESOLVED that the Consistory Board engage a consultant to analyze the operations of the Consistory and St. Andrew's College and make recommendations within six (6) months after the 2015 Sobor.



NOMINATIONS FOR ELECTIONS

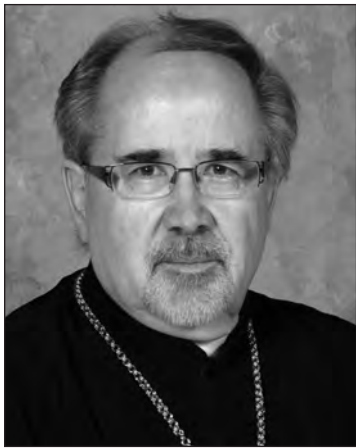
The SOBOR will elect a priest to be Chancellor of the UOCC.
The Chancellor becomes a member of the Consistory Board
and chair of the Presidium of the Consistory.

The SOBOR will also elect 18 members to the Consistory Board of the UOCC.
The Consistory Board is made up of 9 laity members and 9 clergy members, one of whom is
the Chancellor, who has already been elected separately. Of the total number of members,
two clergy and two laity members from each Eparchy shall be elected.

**Candidates are listed by
alphabetical order according
to Eparchy.*

**Abstracts of candidate
biographical information
have been included below.
Please note, the complete
biographies of candidates
will be posted at SOBOR
2015 on site at the Fort Garry
Hotel, Winnipeg, Manitoba.*

Nominations Received for the Chancellor of the UOCC



Currently serving Chancellor of the UOCC.
Graduate of St. Andrew's College. Previous
extensive experience in pastoral ministry serv-
ing parishes and camps in Alberta, B.C., and
Manitoba. Previously served on Consistory
Board. Previous extensive administration
experience on various boards, Western
Eparchy, parish executives and component
USRL organizations.

*Rt. Rev. Protopresbyter Victor Lakusta
Winnipeg, Manitoba*



Graduate of St. Andrew's College. Ordained
into priesthood in 1991. Served as parish
priest in Alberta, Saskatchewan and Manitoba.
Currently, serving as parish priest of North
Battleford Parish District, Saskatchewan.
Previously served on Consistory Board.
Participant in component USRL organizations.

*Very Rev. Archpriest Taras Udod
North Battleford, Saskatchewan*

Nominations Received for the Consistory Board of the UOCC

Slate of Candidates for the Consistory Board of the UOCC for the 2015-2020 Term as proposed by the
Nominating Committee of the Consistory Board:

Eastern Eparchy

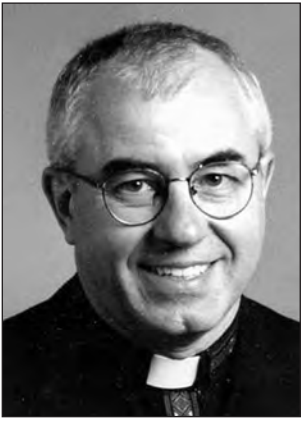
Nominations for proposed clergy candidates

Nominations for proposed laity candidates



*Very Rev. Archpriest
Bohdan. Hladio Oshawa, Ontario*

Parish priest of St. John the Baptist
church, Oshawa, Ontario. Previously
served as Chancellor of the UOCC.
Currently serving on Liturgical
Commission. Active in developing liturgical
music resources, organizing retreats and
seminars.



*Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash Montreal, Quebec*

Parish priest of St. Mary the Protectress
Cathedral, Montreal, Quebec. Graduate of
St. Andrew's College. Lecturer at St.
Andrew's College. Previously served on
Consistory Board. Active in developing
written resources. Active in Ukrainian
community organizations.



*Bohdan Shumsky
Ottawa, Ontario*

Member of Assumption of the Blessed
Virgin parish in Ottawa, Ontario.
Professional work experience in public
administration and finance. Previously
served on Consistory Board and parish
executives. Active in parish programs.



*Oleg Holowaty
Toronto, Ontario*

Member of St. Volodymyr Cathedral,
Toronto, Ontario. Previously served on
parish executive positions. Active in
parish organizations. Professional work
experience in business.



*Ivan Franko
Toronto, Ontario*

Member of St. Demetrius Cathedral,
Etobicoke, Ontario. Previously served on
parish executive positions.
Active in educational programming.
Active on St. Andrew's College Board.
Professional work experience
in architecture.

Central Eparchy

Nominations for proposed clergy candidates

Nominations for proposed laity candidates



*Very Rev. Archpriest
Roman Bozyk
Winnipeg, Manitoba*

Acting Principal of St. Andrew's
College, Winnipeg, Manitoba.
Previously served in parishes in
Ontario, Manitoba, Saskatchewan.
Previously served on boards of
Consistory and St. Andrew's
College.



*Very Rev. Archpriest
Taras Makowsky
Saskatoon, Saskatchewan*

Parish priest of Holy Trinity
Cathedral, Saskatoon,
Saskatchewan. Graduate of
St. Andrew's College. Previously
served on Consistory Board.
Administration experience in
organizations and committees.
Active in education, and mission
outreach with newcomers.



*Rev. Eugene Maximiuk
Winnipeg, Manitoba*

Parish priest of Holy Trinity
Metropolitan Cathedral, Winnipeg,
Manitoba. Previously served in
parishes in Alberta, B.C., and
Manitoba. Previous experience in
mission work and publications.
Administrative experience on
Eparchial and deanery executives.



*Vasyl Rybalka
Prince Albert, Saskatchewan*

Member of Holy Trinity Cathedral,
Saskatoon, Saskatchewan.
Previous experience on parish
executives. Professional
background in education.
Active in parish educational and
cultural activities. Participant in
component USRL organizations.



*Larry Balion,
Saskatoon, Saskatchewan*

Member of Holy Trinity Cathedral,
Saskatoon, Saskatchewan.
Previous experience on parish
executives. Active in parish,
Eparchial and youth camp
administration. Professional
background in agriculture and
management.



*Zennia Yuzik
Saskatoon, Saskatchewan*

Member of All Saints parish in
Saskatoon, Saskatchewan.
Previous parish and organizational
administrative experience.
Active in educational and mission
activities. Active in component
USRL organizations. Professional
background in education.

Western Eparchy

Nominations for proposed clergy candidates

Nominations for proposed laity candidates



Rev. Cornell Zubritsky
Edmonton, Alberta
Associate priest of St. John the Baptist Cathedral, Edmonton, Alberta. Graduate of St. Andrew's College. Previously served on Consistory Board and UOCC committees. Previous board-related and parish administration experience.



Rev. Peter Haugen
St. Paul, Alberta
Parish priest of Bonnyville parish district in Alberta. Graduate of St. Andrew's College. Previously served in parish in B.C. Administrative experience on Eparchial and local volunteer committees.



Very Rev. Archpriest
Slawomir Lomazkiewicz
Vegreville, Alberta
Parish priest of St. Vladimir church, Vegreville, Alberta. Served parishes in Alberta, Saskatchewan. Active in mission outreach with youth and newcomers, education and pastoral care, Ukrainian language and cultural programs.



Stephania Luciuk
Calgary, Alberta
Member of St. Vladimir parish in Calgary, Alberta. Previously served on Consistory Board and UOCC committees. Active in local parish executive and committees. Professional background in law.



Vladimir (Walter) Pylypchuk
Surrey, British Columbia
Member of Holy Trinity Cathedral in Vancouver, B.C. Previously served on UOCC committees. Previously served on parish executive and leadership positions. Professional background in law.



Donna Reed
Edmonton, Alberta
Member of St. Anthony parish in Edmonton, Alberta. Previously served on Consistory Board. Active on parish administration, USRI executives, committees and local community outreach. Professional background in lab technology.

The Historic St. Michael's
Ukrainian Orthodox Church



Gardenton, Manitoba
Approximately 120 km South of Winnipeg, MB

The Friends of the Historic
St. Michael's Ukrainian Orthodox Church
invite you to a

BUS TOUR VISIT AND LUNCHEON
at the First Ukrainian Orthodox Church in Canada
Tuesday, July 14, 2015
(The day before SOBOR 2015 begins)

Bus departs: 10:30 a.m. from the Fort Garry Hotel
Arrives: 12:00 p.m. in Gardenton, MB

Tour & Lunch: 12:00 - 2:30 p.m.

Bus departs: 2:30 p.m. from Gardenton, MB
Arrives: 4:00-4:30 p.m. at The Fort Garry Hotel

Please register by contacting
Arlene by July 1, 2015
Email: vanar@mymts.net or
Phone: (204) 837-1007

Cost: Bus Tour and Lunch \$35.00 per person
(We need to know the numbers for bookings)

We hope to see you at this important event!

NOMINATION REMINDER

Delegates for SOBOR 2015 are reminded that additional nominations of candidates will be accepted from the floor prior to the election to be held Saturday, July 18, 2015. All nominated candidates must signify their agreement to let their names stand by submitting a signed and completed nomination form and submitting a photograph. The forms must be signed by their priest for lay candidates, or by the Eparchial Bishop for clergy candidates.

Additional Nominations Received



Rev. Charles Baxter
Saskatoon, Saskatchewan
Chaplain in the Canadian Armed Forces. Member of Holy Trinity Cathedral, Saskatoon, Saskatchewan. Previously served parishes in B.C. and Alberta. Active in outreach and pastoral ministry.



Gloria Sametz-Chewchuk
Richmond Hill, Ontario
Member of St. Volodymyr Cathedral in Toronto, Ontario. Previously served on parish, community and organization committees. Active in USRI organizations, Ukrainian cultural community events, parish programs and fundraising.

Additional Candidate Nominations

Slate of Candidates for the Committees of the UOCC
for the 2015-2020 Term as proposed by the
Nominating Committee of the Consistory Board:

The SOBOR will also elect the **Audit Committee** which shall be composed of three members, one from the clergy and two from the laity. Two alternate members, one of whom shall be a priest shall also be elected.

Proposed Candidates for Internal Audit Committee
Douglas Maughan, Hania Metulynsky, Franco Diakowsky

**Proposed Candidates for the Ecclesiastical Tribunal
for the 2015-2020 Term as proposed by the
Nominating Committee of the Consistory Board:**

The SOBOR will also elect the members of the Ecclesiastical Tribunal. The Ecclesiastical Tribunal shall be composed of three members, two from the clergy and one from the laity. Two alternate members, one of whom shall be a priest, shall also be elected.

Proposed Candidates for Ecclesiastical Tribunal
Rev. Michael Lomazkiewicz, Rev. Evan Maximiuk, Vasyl Balan

Proposed Candidates for Alternates
John Krawchenko, Very Rev. Archpriest Gregory Mielnik

For questions concerning nominations:
Nominating Committee chair, Dr. Peter Kondra 1-905-546-6356,
or the Office of the Consistory 1-877-586-3093, ext. 227

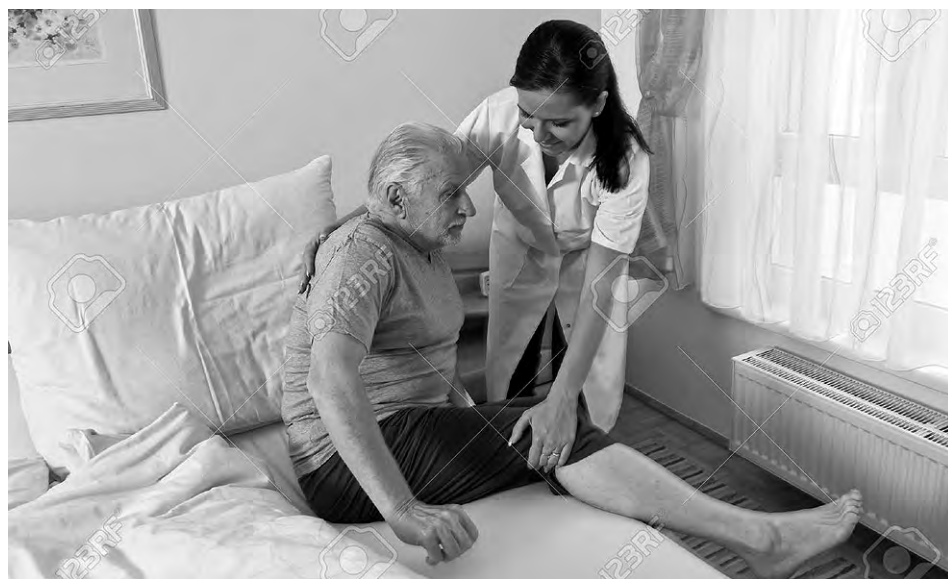
The Journey: What to Do and What to Say When Someone is Ill

WINNIPEG, MB—A workshop called *The Journey: What to do and what to say when someone is ill* took place on April 25, 2015 at the All Saints parish in Winnipeg, Manitoba (Transcona). The All Saints parish Outreach Committee sponsored this day-long event which focused on the journey through illness for those who are ill and how their caregivers, family and friends can assist in this journey.

The workshop was preceded by an opening prayer of blessing by parish priest Rt. Rev. Protopresbyter Wasyl Wasyliw, as well as a buffet luncheon

organized by the outreach committee. The committee was pleased to host 45 participants for the event, which featured three topics: Tips for talking to someone who is ill, Advanced Care Planning, and Virtual Hospice/WRHA Palliative Care Program.

The course facilitator was Jennifer Osachuk, the parish's vice-president of education and culture. She introduced two guest speakers, Fred Nelson, MSW, and Brenda Hearson, RN, MN, CHPCN(C). Both Fred and Brenda are members of the Virtual Hospice website team, and each brought their own perspectives on the topics discussed.



Fred Nelson presented tips and insights on visiting those who are ill. His sensitivity and expertise helped the participants understand many key concepts, explaining the difference between empathy and sympathy, as one example. Several discussions ensued after each concept was introduced, which led to a very significant shared learning for all present.

Rich dialogue and sharing of mutual experiences by the participants continued during the sessions presented by Brenda Hearson. The initial portion of her presentation contrasted differences between advanced care planning, levels of care anticipated in clinical settings and powers of attorney.

A more reflective presentation on palliative care followed. Through Brenda's gentle, yet professional guidance, this portion of the workshop afforded our participants the opportunity to share some of their experiences in dealing with loved ones who had been in end-of-life care, as well as some of

their own experiences with life-threatening illnesses. Both activities proved to be powerful illustrations of the journey of living and dying.

The final aspect of the workshop explored the information and discussion forums available on the Virtual Hospice website, which is international in outreach, yet based in Winnipeg. Brenda was able to illustrate the many portals of resources that can be accessed to provide information to both the general public as well as various medically-related disciplines.

The workshop concluded with the awarding of several door prizes and a sincere thank you to all who attended. Certificates of education toward competency were awarded to five nursing professionals in attendance. The course facilitator commended all for their bravery and candor in sharing their experiences, which contributed to a very successful and positive afternoon of learning.

Ministering to the Sick

The Outreach Committee of All Saints Ukrainian Orthodox Church parish in Winnipeg, Manitoba held a workshop April 25, 2015 called *The Journey: What to do and what to say when someone is ill* (see above). A large group of faithful gathered to explore, share and discuss three topics: Tips for talking to someone who is ill, Advanced Care Planning, and Virtual Hospice/WRHA Palliative Care Program. This workshop proved so popular that the Outreach Committee has planned future sessions to address other topics raised during the discussion.

Hospital ministry and care-giving are often underdeveloped and overlooked programs in parishes today. They lack the prestige and "fun" of other parish programs. Ministering to the sick has a long history in Orthodox Christianity and is the foundation of our modern hospital system. It is an area that will become more important to parishes as their faithful age and come to need such programming.

The Visnyk/The Herald sat down with All Saints parish's vice-president of education and culture, Jennifer Osachuk, R.N., who also was course facilitator for this workshop. As a professional nurse and a Ukrainian Orthodox Christian, she offers to readers a unique perspective of daily medical practicalities grounded in the teaching of our Orthodox faith.

What to do?

The workshop took place in an atmosphere of openness and positive

interaction that greatly facilitated the discussion and presentations. The participants willingly shared very personal illness stories in order to help others. Jennifer Osachuk observed that one of the first questions for discussion at the workshop was what to do when you hear that someone is sick or has to undergo serious treatment for terminal illness. Well-meaning friends and family often feel awkward and at a loss for words. The answer was a simple one: "You just need to make yourself present... to attend to that person," she noted. "Just being there for the sick person is important."

Jennifer and the other presenters hoped to convey to the gathering that you do not necessarily need to go out and make any grand gestures to show that you care. The presenters wanted to reiterate that the simplest acts "sometimes carry the most love and the most care." Giving them something tangible—it could be a small gesture," Jennifer explained, "where to sit or what to eat." She commented that illness often takes away a person's sense of control over their body and surroundings. Allowing them a choice returns this sense of control. "It may not be a huge choice, but it is still a choice," she added.

In addition, Jennifer reminded that every hospital has a spiritual care team that can also draw upon community supports to meet the needs of the sick.

Uncomfortable reality

It is the experience of health care workers as well as of the workshop's

attendees that when one is ill, they find that people close to them tend to withdraw. "There is a strong sense of aloneness when these illnesses are first diagnosed," Jennifer noted, adding that the sick person is looking to those close to them for support and feel let down when they do not receive the support they need. On the other hand, some people avoid the sick because of fear. They may be afraid to say and do the wrong thing during a visit. Depending on the relationship to the sick person, they may be afraid to face the meaning of the illness in their own lives—like the loss or disability of a family member. Jennifer and the workshop presenters hoped to help the participants to "set the stage for doing the exact opposite."

"We have to face that illness journey with them and not be afraid to make the first move and take the initiative," she stated. The goals of the workshop were to help participants to reconsider their conceptions about visiting the sick and to reframe these views as helping the sick on their illness journey. Often in Western society illness is considered as an interruption of life. "People want to sanitize illness. People want to sanitize death," says Jennifer. This workshop helped to demonstrate that illness is part of the journey of life.

As St. Ambrose of Milan wisely wrote about illness, "Everyone, whether or not he is a Christian, must expect a certain amount of sickness and discomfort to enter his life. Physical pain is universal; no one escapes it.... If a man supposes that life should be one long, luxurious "vacation," then any amount of suffering that comes to him

is unbearable." Sickness is also an opportunity for those who are sick and those around them to grow in faith, cultivate our virtues and form close relationships with God and others. It is also important to understand that illness, death and coping with the consequences do not just involve our physical bodies. Illness and death puts our whole value system and faith to the test.

In the Orthodox perspective, "we are called upon to pray for the sick and perhaps later for the souls of the reposed, and that is still caring for the person in a very real way," Jennifer explains. "When we are praying, we are actively caring for the souls of those people," she notes, "you are still ministering to them because that is what we are called to do in our faith—to pray for the souls of everyone whether they are with us or whether they are asleep in Christ."

Jennifer reminds us that our Orthodox faith already provides us with the explanations and tools that we need to dispel our fears. Our Orthodox faith teaches us that life and death are part of the cycle of life. "In the Orthodox perspective death is merely a gateway. It is another part of the journey that goes to an everlasting part of our lives." She also helps to deconstruct some of the fears around our Western views of death. "Very often it is not the fear of death but the fear itself," she adds, "fear of the process of dying, fear of pain, fear of not being able to say what needs to be said before they depart, fear of not being able to share that time with loved ones."

continued on p.18

Ministering to the Sick...

continued from p.17

According to Jennifer, Christ-centred palliation found in the Orthodox faith can combine very well with the technical medical side. "Death sometimes is not what is to be feared. The process of dying, however, can be if it is not properly treated. That is where palliation shines best."

Jennifer sees in her profession that there is a tendency to avoid death in our society. "People do not want to see the natural process. It is very much in keeping with our faith where we allow God's will to dictate how this person should leave this world and whether they should stay. That it is ultimately up to God to decide, all we need to do is to be mindful to those decisions and also respect the decision that has been made." In our Orthodox faith, "God's will is always sovereign and we must be obedient to that no matter what the situation is," she noted. "As Orthodox Christians recognizing that life on earth is finite but also recognizing that death is merely an entranceway to another life," she noted, "It is a continuing part of the journey. It is not the end. It is another beginning."

Family-centred care

"You do not just nurse that patient," says Jennifer, "but everyone related to that patient." This is another concept in modern health care that Jennifer and her colleagues hoped to bring to the attention of the workshop. "You care for a connected unit that surrounds that patient. So it often means helping people around that sick person with coping strategies and ideas," she explained. Jennifer offered some practical

tips about translating our faith into tangible help for the sick or their families: "Something as simple as bringing over a casserole or offering to do laundry or offering to do gardening or whatever it is that they need, and just doing it with very much a servant's heart."

This idea of caring for a group of people is not new to Orthodoxy. At the workshop, Rt. Rev. Protosybil Wasyliw gave an important introduction on the ministry of visiting the sick. In the Orthodox tradition, there are many practical ways to care for the sick person and their family and friends. We may offer prayers for them in church during the liturgy, ask for specific prayers for the ill, anointing of the sick and bringing Communion as well as visitations. Jennifer adds, "The whole idea around supporting those who are ill and those around them relates to just being servants to them and being humble enough. We are in their lives for that particular reason, and we can count it, not as a task, but as a privilege and honour to share the journey with them throughout the process of illness."

Practical gestures

The workshop also dealt with some very practical issues. As Jennifer noted the group discussed "advanced care directives, plans of care and sorting through the issues that you do not think of immediately after diagnosis of an illness—very practical things." This led to an important discussion of palliative care and what that means. "Palliative care does not necessarily mean that someone has a terminal illness. It can also help with symptom management for those who are suffering from



chronic illnesses—things like pain management," Jennifer said. She hoped to educate people that palliative care does not always mean there is a life-threatening condition, which may deter visitors and well-wishers.

Lifestyle Clash

Western lifestyle brings its own unique issues in caring for the ill. The clash of cultures, worldviews and generations—this is something Jennifer and her colleagues have seen in their work and it was a topic of discussion at the workshop. "Often parents say they want one thing and children want something else and that is where conflict begins," she said, "and who does the medical team listen to?" Although we may not realize it, our conceptions about life, death, the afterlife and personhood are all reflected in our attitudes about illness and in how we care for the sick. "Each culture has their own way of looking at palliation and the journey towards death," she says. St. Ambrose explains it, "Therefore, how much we suffer from illness, or how intensely, does not matter so much as how we understand these infirmities. The understanding is all."

The workshop presenters advised the participants to try and make health care decisions in advance, such as with an advanced health care directive. "The advanced directive specifically deals with medical treatments and plans according to the patient's wishes," Jennifer explains, "The idea behind it is that it takes over when the patient is perhaps no longer able to vocalize those particular needs." She notes that preparing such a health care directive ahead of time—even while one is still healthy—allows time to discuss your needs with family and your decision makers. Jennifer says that when a health crisis does occur, then it "takes a

lot of the stress away from all decisions that need to be made and takes away the burden from the caregivers because they know what needs to be done."

When conflicts do arise, Jennifer offers some sound advice that helps families, the ill person and the health care practitioners. It is recommended that each person write down on paper and let others know their health care choices because there are different family dynamics, faiths and cultures. It is also advisable to pick someone or a group of people to be the decision-makers in a medical crisis.

The take-away message from this workshop, says Jennifer, was that "illness and death are things that are part of everyday life. Although frightening, we recognize that by journeying with these people, it will firstly educate you to that process and take away the fear." She comments that we fear illness and death because we do not know what to expect. "So if we can educate our people, give them the knowledge and the tools and the information that they need, first, to make clear informed decisions, and, secondly, to eradicate those fears, then with knowledge comes a serenity and a bit of power. And then you master the fear because you have the tools to help you cope."

Workshop participants also went home with a second important message. Jennifer concluded that it is important that we recognize that illness is a shared process: "Illness and death are something very fearful, but they are not something that people need to journey through alone." She reminds us that our Orthodox faith provides simple yet effective helping and coping tools to care for the sick, including personal prayer, lighting a candle in church, anointing the sick, and supporting those around them.



Hospital Visiting Tips

■ The Outreach Committee workshop at All Saints parish in Winnipeg, Manitoba also provided simple ideas for enhancing hospital visits. Those in hospitals and care-homes can find visits from family and friends uplifting. At the same time, visitors need to keep in mind the person's medical situation, state of health and energy levels to avoid tiring them out. For example, call the person or family to find out the best times for visiting. You may wish to avoid meal times, rest periods or procedures. If you would like to help the person, offer to help with such tasks as feeding, combing their hair and applying lotion. If possible, patients shut in a ward all day might appreciate sitting outside or a walk in the hospital grounds. You may also offer to do odd jobs for the sick person or their family—shopping, gardening, shoveling snow or walking their dog.

Health care workers also caution that visitors need to adjust their expectations. As an illness progresses, the sick person may not be able to participate in conversation, but they still welcome your presence. The touch of your hand and sound of your voice may provide comfort. You can read to them or update them on their favorite topics. They also warn that sometimes the seriously ill do not wish to have visitors, even of friends and family. This may seem upsetting to well-intentioned visitors, but the sick person may be uncomfortable about physical changes. In such cases you can still show you care by phone or sending a card. People are often uncomfortable about what to say. It is a sensitive area, but visitors are advised to be aware of cues from the ill person about topics of discussion. They may wish to talk about their illness or feelings of isolation. Ask open-ended questions like "tell me about that..." and be prepared to listen. Try talking about subjects that you discussed before the person was ill.

Prayer of an Ill Person

■ Jesus Christ, my Lord and Saviour, You became man and died on the cross for our salvation. You healed people of sickness and affliction through Your love and compassion. Visit me, Lord and grant me strength to bear this sickness with which I am afflicted, with patience, submission to Your will and trust in Your loving care. I pray that You will bless the means used for my recovery and those who administer them. Grant that my sickness may be to my spiritual benefit and that I may live the rest of my life more faithfully according to Your will. For You are the source of life and healing and to You I give praise and glory, now and forever. Amen.

Концерт української музики юних талантів

ЕДМОНТОН, АЛЬБЕРТА—В неділю, 3-го травня 2015 р. в концертній залі Муттарт Гол, Альберта Коледж в Едмонтоні, АБ, відбувся 11-ий концерт української музики, організований Українським Музичним Товариством Альберти. Серед багатьох музичних проектів музичної діяльності товариства, ця імпреза заслуговує на велику увагу товариства, бо продумана щоби наші діти і молодь, які вивчають музику, мали нагоду завітати до творчих українських композиторів, красою української музики, і включити цю музику у свій репертуар. Тому, під час концерту лунає виключно українська музика, або музика чужих композиторів, яка включає українську тематику.

Імпрезу відкрила довголітня голова товариства Люба Бойко-Белл, коротко пояснила діяльність товариства, вона була теж ведучою програми. В залі пролунала музика різних жанрів і стилів, обробки народних пісень, оригінальні твори композиторів, творчість слідує композиторів—О. Андреева, М. Кравців-Барабаш, В. Барвінський, І. Беркович, О. Білаш, М. Бобер, Р.

Бопре, Г. Верьовка, Б. Весоловський, А. Гнатишин, М. Жербин, Д. Кабалецький, А. Коломієць, В. Косенко, Д. Крижанівський, М. Лисенко, М. Леонтович, П. Майборода, С. Майкапар, О. Омельський, М. Сильванський, М. Скорр, М. Яворський, О. Яківчук, С. Яременко.

Програму концерту відкрив ансамбль гітаристів "На крилах струн", (13 учнів) школи св. Матея, учителька-диригент Наталя Онищук. Як звичайно, серед виконавців найбільше було молодих піяністів, віком від початку до 10 літ навчання, а це—Юлія Білий, Емма Британ, Лія Войцік, Максим Єліяшевський, Ярема Єліяшевський, Роман Гладішевський, Анна Жовтуля, Дмитро Жовтуля, Гануся Куць, Іван Куць, Анна Лепкі, Лукія Подільський, Стефан Подільський, Вікторія Попович, Любомир Сорока. Фортепіанні сольові виступи були переплетені грою на інших інструментах: Оріана Кампел—бароккова сопілка, Дмитро Куць—акордеон, Дарія Подільська—скрипка, Маркус Савяк і Ноа Степан—дуєт бандур, Наталя Гансен і Христина Ковальчук—дуєт бандур, Симон Поясок—сольо на бандурі викону-



вав харківським стилем, ансамбль "Бандуристи молодці" (4 члени), школи св. Тереси, диригент д-р А. Горняткевич.

Всі виконавці були добре підготовлені, у вищих класах цікаво було слухати добру інтерпретацію і глибоке розуміння поодиноких творів.

Варто згадати учителів, інструкторів, які зуміли заохотити своїх учнів до вивчення цікавої і гарної української музики, а це—Марія Дитиняк, д-р Андрій Горняткевич, Вікторія Калашніков, Маргарет Міллер, Давид Мітчел, Бонні Моунсеф, Наталя Онищук, Алла Рехсон, Катлін Шоен, Ірина Тарнавська, Ан Кампел. Дві останні були теж акомпаньйорами до поодиноких інструментальних виступів.

Гарно оформлена програмка

концерту (Ірина Тарнавська), помішувала цікаві інформації про кожного композитора, якого твори виконували, ці інформації зібрали і упорядкували Галина Котович і Люба Бойко-Белл. До успіху концерту причинилася т.з. закулісна бригада членів товариства—Ірина Шмігельська, Ірина Тарнавська, Ксеня Федина, Майкл Белл, які справно виконували свої функції, у висліді чого концерт пройшов гладенько без непотрібних перерв. Голова товариства Люба Бойко-Белл роздала кожному виконавцеві відповідні грамоти, подякувала їм за гарну гру, всім присутнім за увагу і підтримку праці товариства, і запросила всіх на майбутні проекти.

—Марія Дитиняк, член УМТА

Молитва в час хвороби

■ Господи Боже, Владико життя мого! Ти з милости Своєї сказав: "Не бажаю Я смерті грішника, але щоб він покався і був живим". Я знаю, що ця хвороба, яку я терплю,—це кара за мої гріхи та беззаконня; знаю, що ділами своїми я заслужив найтяжчої кари; але, Чоловіколюбче, чини зі мною не за злобою моєю, а за безмежним милосердям Твоїм. Не побажай смерті моєї, але дай мені сили, щоб я терпеливо переносив хворобу, як заслужене мною випробування, а після uzдоровлення від неї, щоб я навернувся всім серцем, всією душею і всіма моїми почуттями до Тебе, Господа Бога, Творця мого і жив для виконання святих Твоїх заповідей, для спокою моїх рідних і для мого спасіння. Амінь.

Prayers for a Sick Person

■ Heavenly Father, physician of our souls and bodies. Who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal also Your servant (name) from all physical and spiritual ailments through the grace of Your Christ. Grant him/her patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray, heal Your servant (name) and grant to him/her the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.

Молитви за хворих

■ Лікарю душ і тіл наших. Джерело життя нашого, Христе Ісусе, Господи і Спасителю наш! Споглянь милосердним оком на цього в тяжкій недузі, прихились до наших слізних благань, перстом милосердя Твого доторкнись до немічного тіла хворого брата нашого, вгаси вогонь тіла його, зменш біль недуги його, поверни здоров'я йому, піднеси його з постелі немочі, продовж дні життя його, щоб на землі він послужив Тобі, ходив по стежках заповідей Твоїх та удостоївся Твого Небесного Царства і разом зі святими славив Тебе, Бога Милостивого, з Отцем і Духом на віки віків. Амінь.

Молитва за медичних працівників

■ Господи, Ісусе Христе, Ти на землі перебував й добро усім чинив. Ти зцілював хворих, щоб зміцнити нашу віру. Вчини так, щоб кожен лікар своєю дбайливістю і щирістю пробуджував у хворих надію на одужання. Вчини, щоб кожен лікар пам'ятав, що його праця є служінням Тобі. Обдаруй кожного лікаря здоров'ям, терпеливістю, добротою, щоб через його допомогу хворі пізнавали Твою доброту. Бо тоді хворі менше страждатимуть і матимуть надію на одужання. Нехай їхні слова будуть лагідними і добрими. Нехай вони зносять усі труднощі з усмішкою на обличчі Вчини так, щоб, несучи милосердя хворим, вони доступили й Твого Милосердя. Амінь.

Ukrainian
Music
Society
of Alberta



Українське
Музичне
Товариство
Альберти

СЕМІНАР УКРАЇНСЬКИХ ХОРОВИХ ДИРИГЕНТІВ UKRAINIAN CHORAL CONDUCTORS' SEMINAR

August 7 - 16 2015 at St. John's Institute in Edmonton, Alberta

Наша мета: Дати заавансованим і новим диригентам свіжий огляд скарбів великої української хорової спадщини.

Our Goal: To give established and aspiring conductors a fresh exposure to the treasure of a great Ukrainian choral heritage.

Instructors: Maestro Laurence Ewashko, Ottawa
Dr. Melanie Turgeon, Edmonton
Irena Szmielsky, Edmonton

Seminar Lectures to include the following topics:

- * Individual/Private Conducting Lessons
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Репертуар включатиме наступні жанри:

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Spirituality of GenY

■ New research suggests the emerging generation of American adults, the Millennials, or Generation Y, is far more secular than its predecessors. Author Tom Jacobs writes on a surprising new study on youth and organized religion. Much has been written in the media that many members of the Millennial generation in the US are rejecting organized religion, some say that these youth still maintain some interest in spirituality. Not so, concludes a newly published study.

Dr. Tim Elmore, an expert on this generation and leadership, describes Generation Y as those born since 1990, although some researchers describe this generation as born since 1984. These youth have been described with polarizing characteristics: They may be confident, tech-savvy, and full of self-esteem, but they are more self-absorbed, impatient and entitled than previous generations. Dr. Tim Elmore notes that they have grown up in the era of "helicopter parents" and the "everybody gets a trophy" era which has done this generation a disservice—developing traits which inhibit appropriate social interaction and leaving them unprepared to cope with real world joys and disappointments.

The Barna research group shows nearly 59% of these young people who grow up in Christian churches end up walking away from either their faith or from the institutional church at some point in their first decade of adult life. Second, the unchurched segment among Millennials has increased in the last decade, from 44% to 52%, mirroring a larger cultural trend away from churchgoing among the U.S.'s population. Notably, this generation is the children of the Baby Boomers, the generation that left the church and organized religion en masse. Thus, Millennials are the first generation growing up in families who are outside the church. More concerning is that, while their parents may believe that they are

providing their Generation Y children with the very best in intellectual education, technologies and financial resources, they are also robbing them of the opportunity to experience a rich spiritual life. Millennials miss out on the chance to have a rewarding Christ-centred life, or the satisfaction of being a servant of God to those around them—in short, to become spiritually mature and to become fully human. It can be regarded as strange behaviour indeed for parents who claim to want only the best for their children—would they also not want the best spiritual life for them as well? St. Theophan the Recluse notes that most of the dissatisfaction evident in the behaviour of youth really signals spiritual unfulfilment or unaddressed needs of the soul. Below, Tom Jacobs discusses declining spirituality in Millennials in his article.

Millennials are Less Religious—and Less Spiritual Too

"American adolescents in the 2010s are significantly less religiously oriented, on average, than their Boomer and Generation X predecessors were at the same age," writes a research team led by San Diego State University psychologist Jean Twenge. Confirming earlier evidence, the study finds Millennials are less likely than members of previous generations to attend religious services, and less supportive of religious organizations.

Importantly, however, "the declines also extend to the importance of religion, spirituality, and prayer," the researchers write in the online journal *PLoS One*. While they caution that "these effects are both smaller and more limited," they note that they "are not consistent with the idea that (young) Americans are less religious but not less spiritual."

"American adolescents are now less likely to attend religious services. Compared to the early 1970s, more

than twice as many college students in the 2010s never attended services, which is 12% vs. 27%." "The large majority still have at least some religious involvement," the researchers conclude. "Overall, the results suggest a movement toward secularism among a rapidly growing minority."

Dr. Twenge and her research col-

leagues looked at four large, nationally representative studies: The annual Monitoring the Future studies of eighth, 10th, and 12th graders, and the American Freshmen survey of entering college students, focusing on the years 1966 through 2014.

continued on p.21

Joan of Arc is not Noah's Wife

■ The latest Pew Research results on knowledge of religion among Americans is alarming: 12% of Americans participating in the survey have the impression that Joan of Arc is the wife of Noah of the Ark. Dr. Martyn Oliver, who finds this study alarming, is a religious scholar at American University in Washington in the USA was a guest on the CBC radio program called *Tapestry* May 7, 2015. He wrote a blog *10 Things a College Student Needs to Know about Religion* that has gone viral and become enormously popular. He offers his own insights into these tips that include the importance of teaching and learning about world religions. He maintains that more basic knowledge of religion can help us understand the way the world works at the personal and social levels and can also help strengthen our own faith. According to Dr. Oliver, many of his students show up not exactly well-prepared. He finds that they come to class full of assumptions about religion and project their own religious traditions onto all other religious traditions. "We do not have some kind of standard by which to define religion," he says as he tries to get his students to think critically and with open minds, "What exactly are we talking about when we are talking about religion? Where is that line when we have moved out from merely social community or national identity?" Dr. Oliver also wants to get through to his students that religions play an important role in shaping our personal and social lives throughout time. "Religion gives us a sense of identity, a sense of place in the world," Dr. Oliver explains the role of religion in human history and society, "a way to step out of our ordinary, everyday lives and enter into a community of some other kind of authenticity. He notes that religion provides a "sense of meaning" for people.

Dr. Oliver also wants his students to realize that religious traditions shape history and explanations of the world through a particular narrative. He notes that our 21st century society has become accustomed to interpreting all aspects in our society through the scientific model. "If we have hung up our faith on historical truth then we will have some real problems," he says. He notes that there are many models for interpreting data, depending on the field of study, and there are different types of truths. Scientific truth and scientific method are not wholly appropriate to apply to such fields as religious studies. "Something does need to be literal to be true," he adds. He also makes the distinction about religion and faith. "Faith is believing in something in spite of what our rational mind might tell us, and it is a choice," he stated.

Dr. Oliver also notes that there is a tendency in larger society to avoid addressing the "messy questions" in our particular faith culture. "Those complexities, uncertainties and problems are not things we tend to talk about in religious education, in our communities," he notes, adding that these youth then come to university, but are unprepared to engage in discussion and debates. Dr. Oliver sees this as a problem, "We have not prepared students to think about these kinds of problems, that there are these kinds of questions. ...we have done a disservice to young people to prepare ways for them to grapple with text and history."

As a result, from the perspective of students and their parents, Dr. Oliver's critical inspection of the world's religions appears to be an attack on faith, rather than normal academic dialogue. "Does it mean I am opposed to faith? No, not at all. Does it mean I have to chuck out my faith? No." He adds, "I will push and I will challenge and I will ask them to think critically about those kinds of ideas. It is not because I am opposed to their faith." In fact, Dr. Oliver is trying to help them let go of misconceptions and to become more discerning about their own religious tradition and the world around them. "We are woefully under-informed about religion and our own tradition specifically. If we do not know anything about our own traditions, if we are ignorant about what is in the Bible ... it gets very difficult to understand that religious tradition in relation to other religions in the world, and its role in history." He provides an example, "If you have not read the Sermon on the Mount, you have a really hard time understanding Martin Luther King Jr.'s speeches."

Dr. Oliver explains the benefits of studying religion, "Religion as a course of study ought to give us specific tools how to think about the world, how to think about our fellow humans, how to think about international relations, how to think about art, how to think about culture, how to think about tension and conflict, both personally and individually and societally."

Dr. Oliver also addressed the spiritual crisis that young people face when they leave home to go to university or work. "There are two directions that one can go in encountering religion in an academic setting. You can either find that your faith sort of wilts in the face of critical inquiry, in which case, I would say, there was not a whole lot of faith to begin with then. The other option is that your faith is strengthened or renewed, or you return to it to wonder again, why it is that you believe in it, and if you continue to believe, is that not a better faith that has taken into account hard and critical questions.... informed and thoughtful positions and not blind tradition?"

—www.cbc.ca



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Spirituality...

continued from p.20

They compared answers given by each of those groups to those given by members of previous generations at the same age. "American adolescents are now less likely to attend religious services," they write.

"Compared to the early 1970s, more than twice as many college students in the 2010s never attended services—12% vs. 27%."

Among all of the age groups studied, "this shift is most pronounced after 2000, as Millennials enter the samples, with the number not attending services increasing 50% for 12th graders, 33% for 10th graders, and 31% for eighth graders," the researchers report. "The percentage attending services weekly has also declined steadily; while 40% of 12th graders did so in 1976-79, only 30% did so in 2010-2013." While the majority of young Americans continue to report a religious affiliation, the percentage answering "none" to that question continues to rise. "In just

the 13 years between 2000 and 2013, 87% more college students chose no religious affiliation," they write. "More students grew up without religion, and more are abandoning their parents' religion by college entry."

In terms of non-denominational spirituality, today's college students have attitudes similar to those of their secular-leaning counterparts of the 1960s, Dr. Twenge and her colleagues report. Compared to college students of the late 1980s and '90s, "entering college students are now less likely to consider themselves above average in spirituality, and less likely to pray or meditate. "This suggests that recent generations of young Americans are less spiritual than their predecessors."

Dr. Twenge and her colleagues offer several possible explanations for this shift in thinking, including "the rise of individualism" and the tension between this insistence on independent thinking and the "rule-following and submission to authority" most religions require. "The increasing acknowledgement that religion is not consis-

tent with scientific understanding of the universe may lead to a decrease in religion," they note, "but the conflict between scientific knowledge and many religious teachings goes back hundreds of years, and therefore cannot explain the recent timing of the decline. It is possible, however, that the re-emergence of the science-religion conflict with debates about teaching creationism or intelligence design in U.S. schools pushed some young people away from religion. Another possibility is the influence of increasing high school graduation rates and college attendance, as more education is linked to lower religiosity."

Whatever the reason, the emerging generation is clearly more secular than its predecessors, although it is deeply divided in this regard. The study finds the decline in religiosity is larger among young women, whites, those of lower socio-economic status, and residents of the Northeast. In contrast, this trend is "very small among blacks," the researchers write, "and nonexistent among political conservatives." It looks like the culture wars will be continuing for the foreseeable future.

—Tom Jacobs, *Pacific Standard*;
www.psmag.com



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What Happened to the Disciples?

One of the last times that Jesus Christ the Saviour and the Twelve Disciples gathered together was at the Passover meal, known today as the Last Supper. We know that soon after that evening Jesus was crucified, rose from the dead and ascended into heaven. Have you wondered what ever happened to the disciples?

We do not know why Jesus chose precisely these individuals to be His Disciples or why He chose 12. Their selection is usually taken as being symbolic of the twelve tribes of Israel. Historians tell us that most of the twelve were what we would call today—blue collar workers in skilled labour. They led uncomplicated lives, doing physically demanding jobs. Through their mission work with Jesus and the descent of the Holy Spirit, they grew to become spiritually mature and could converse with any group like well-read academics. They were the ones who laid the foundation of the Christian Church.

Before Jesus went to His heavenly home, He spoke to the apostles about many things. First of all, He told them to stay in Jerusalem until the promise of God was fulfilled and the Holy Spirit had descended upon them. This happened in a house where some of the apostles lived. As they prayed, there was a sound from heaven like a rushing wind and it filled the house where they were sitting. The Holy Spirit came upon all of them. Suddenly each of them began to speak in a different language, telling of God's great works. We call this day the day of Pentecost. At the time, people thought that the disciples had drunk too much wine to be speaking so out of character. Peter spoke up and told them that they were full of God's Spirit and that all those present should repent of their sins

and be baptised in Jesus' name. He told them that they too would receive the Holy Spirit. Three thousand people believed in Jesus because of Peter's sermon that day.

Jesus said to the disciples, "Go into the world and preach the gospel to every creature." (Mk 16: 15). The disciples had spent less than three years with the Lord before He empowered them with the Holy Spirit and gave them the courage to speak out and defend the faith, even when doing so could mean punishment or death.

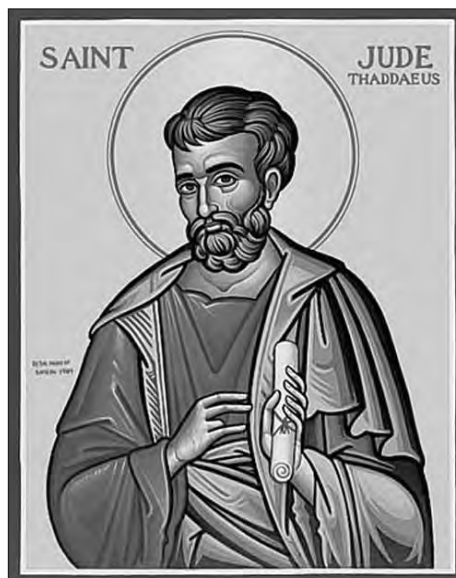
The names of the twelve disciples are: Peter, Andrew, James (son of Zebedee), John (brother of James), Phillip, Bartholomew, Thomas, Matthew, James (son of Alphaeus), Thaddaeus, Simon the Zealot, Judas Iscariot (who betrayed Jesus). You can find these names listed in Matthew 10:2-4.

When the disciples went from place to place teaching, they did not have any resource materials or the Bible as we know it. They had been with Jesus for some time and had listened to His teachings and had seen the miracles that He had performed. At that time and up to our modern era, knowledge was passed down from master to student, and hands-on experience. Everyone learned from Holy Tradition. The disciples and apostles appointed their successors, thus establishing the priesthood of the Church. In our Orthodox Church, apostolic succession is very important and we believe that our bishops and priests are chosen in this way.

The mission work of the disciples took them in all directions of the globe, just as Jesus had instructed them to go out to teach the Gospel. Recently, there was a television documentary about the apostle named Thaddaeus. This documentary focused on the

country named Armenia located east of Ukraine and Turkey. Armenia has received much attention in the news recently because of the commemoration of the victims of the genocide that occurred there 100 years ago.

Armenia is a mountainous, land-locked country. Here is located Mount Ararat where Noah's Ark can be found. St. Gregory the Illuminator is regarded as the Apostle to the Armenians, baptizing the Armenian people in 301. Apostle Thaddeus, also called Jude, along with St. Bartholomew are credited with first bringing Christianity to Armenia and are venerated as patron saints of the Armenian Apostolic Church.



There is some confusion about the name and person of Thaddaeus. In many regions, the names and works of Thaddaeus have been merged into the same person, combining the legends and life stories of the two. There was Thaddaeus, also called Jude, who was one of the Twelve Disciples. He is also associated with St. Jude, the brother of Jesus who wrote the Epistle of Jude. There was also Thaddaeus of Edessa, who was chosen as one of the seventy apostles. One book about Orthodox Saints describ-



Dobrodiyka Jane

name of the Lord, and through the power of the divine, the hand of St. Jude was placed on the ailing king who was cured of his disease and therefore baptized a Christian." This account also states that Jude was the son of Alpheus with the surname of Thaddeus.

There is another story in Armenia that dates back to the time of Christ about Thaddaeus of Edessa. According to some sources, in the town of Edessa in Armenia the king was afflicted with an incurable disease. He had tried all kinds of remedies and sorcerers but no one could cure him. Then, he heard about the miracles that Jesus was performing in a far away country, so he sent emissaries with a letter to Jerusalem to persuade Jesus to come to Edessa. Jesus was unable to go because He had to remain in Jerusalem where He would be crucified. He promised that, after His ascension into heaven, He would send one of His Disciples who was to be endowed with the Holy Spirit. Thaddeus was chosen to go. Before Thaddeus went, Jesus took a cloth and wiped His face on it, leaving an imprint of His face on the cloth. Jesus made the first icon of Himself by pressing this cloth to His face. Many reproductions have been made of this first icon of His image. The icon is known as the Not-made-by-hands image of Jesus Christ. The Armenian King was healed and converted his whole family to Christianity. The image of Christ on the cloth had been kept carefully in Edessa for 900 years and later was taken to Constantinople in the 10th century. The cloth went missing during the Crusades, reappearing in France and then disappearing during the French Revolution.



The Armenian Monastery of St. Thaddaeus in Northern Iran.



Interior of the St. Thaddaeus church in the monastery in Northern Iran.

continued on p.23

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of the Ukrainian Orthodox Church of Canada*

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

While software updates have been carried out on a regular basis on all computers, the age of some of our existing hardware is limiting further necessary software updates.

✓ Your generous donation will go towards replacing our network server and data backup system which are in most critical need of upgrade, as well as the MAC system (used to produce *Visnyk/The Herald* and all other publication projects) which due to its age has reached its limit for software updates.

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- ❖ operate more effectively
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We thank the faithful for their continued generous support for the flourishing of the Ukrainian Orthodox Church of Canada.



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The Centre for Ukrainian Canadian Studies (CUCS), at the University of Manitoba will be offering eight courses for Fall/Winter 2015-2016 ranging from history, Ukrainian language, religion, political studies and the arts. The courses can be applied to majors and minors in Ukrainian Canadian Heritage Studies and other fields. They can be taken as optional credit courses, audit or non-credit in many departments and faculties.

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For further information, contact:

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

What Happened...

continued from p.22

A church was built in Edessa, dedicated to this wondrous first icon of Christ. It remains standing to this day.

Thaddaeus of Edessa was called Addai in the Syriac-Aramaic language. The Syriac liturgy referred to as the Divine Liturgy of Addai and Mari originated around the year 200 A.D. and carries the name of Thaddaeus. This liturgy is used by the Assyrian Church of the East and the Chaldean Catholic Church that claim a connection to the saint as well as by the Chaldean Syrian Church and Syro-Malabar Catholic Church in India founded by another disciple of Christ, St. Thomas.

According to tradition, Thaddaeus the Disciple died a martyr in about the year 65 A.D. in Beirut. He was martyred at the same time as Simon the Zealot. Later, Thaddaeus' body was taken from Beirut to Rome where it rests at

St. Peter's Basilica.

According to tradition, after his martyrdom, pilgrims came to his grave to pray and many of them experienced the powerful intercessions of St. Jude. It was in the 18th C that there arose the tradition in the Western Church of St. Jude as the Patron Saint of Impossible Situations.

St. Jude is a popular saint in the Western Church with many organizations taking this saint as patron. Even the soccer team of Rio de Janeiro in Brazil, Clube de Regatas do Flamengo, adopted St. Jude as patron of their soccer club. In Orthodoxy, Thaddaeus remains a popular saint with many churches and monasteries dedicated to him, especially in Syria and Iraq. The St. Thaddaeus monastery of Northern Iran was constructed in what was then Armenia. It is a UNESCO heritage site.

Enjoy your summer. In future, I will tell you about some of the other apostles and their missions.

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Territory of Support has printed a thank you to all donors in the city of Winnipeg for their generous support used to purchase night vision equipment. (see top left)

The volunteers encourage everyone to send letters of moral support to the soldiers.

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Accommodations will be assigned on a first-come, first-served basis with preference given to returning students. The final decision of admission to the Residence is at the discretion of the St. Andrew's College Administration.

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Reception to follow.



Сьогодні Україна переживає надзвичайно складні часи. Байдужими не залишилась її Студентська Рада Колегії Св. Андрея, організувавши у грудні 2014 року збір коштів та зимового одягу для захисників України. Дякуємо всім, хто простягнув руку помічі, адже тепле вбрання та листівки із щирими побажаннями допомогли зігріти тіло і душу не одного оборонця свободи України. Разом до перемоги!

This is a most perilous time in the history of Ukraine. Hundreds of innocent civilians have been killed, and many more have been seriously injured or displaced. St. Andrew's College Student Association collected funds and winter clothes for defenders of Ukraine that carry out the most demanding tasks and are in the zone of maximum risk. Winter wear and cards with sincere wishes helped to warm the bodies and souls of defenders who courageously struggle for peace and freedom. Thank you all and may God bless you in all you do. Together we can do more!

Замироточила ікона Спасителя Saviour Icon Streams Myrrh on Resurrection Day

■ **РІВНЕ, УКРАЇНА**—У Петропавлівському храмі міста Здолбунів у пасхальну ніч 18 квітня 2015 р. замироточила ікона Спасителя. Утворення масляних крапельок на іконі Ісуса Христа побачив настоятель храму. У Світлий Четвер, звершуючи Божественну літургію настоятель храму о. Віталій також побачив мироточення Запрестольного хреста.

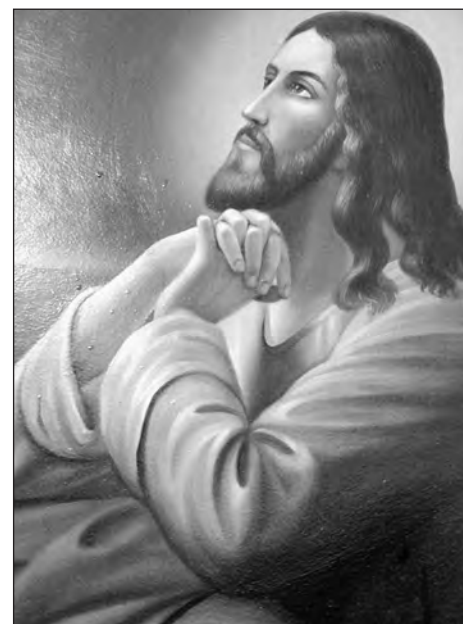
—www.rivne-cerkva.rv.ua

■ **RIVNE, UKRAINE** —The Christ the Saviour icon began streaming myrrh oil during the Paschal Divine Liturgy on the night of April 18-19, 2015 at the Sts. Peter and Paul church in the city of Zdolbuniv in the Rivne oblast of Ukraine. The parish priest noticed the oily drops on the icon of Christ. A few days later, he noticed oil drops on the Altar Cross on Bright Thursday. On Holy Thursday Christ's feet on the Golgotha Cross were stream-



ing oil. The myrrh-streaming was reported to the deanery and Eparchial bishop, who asked the clergy to monitor the myrrh-streaming. This is not the first case of icon streaming oil in

Ukrainian churches recently. In 2014 a week before Pascha in the chapel located on the Maidan, the site of the protest actions and tragic winter events, several icons in the chapel with images of both Christ the Saviour and the Mother of God were "crying". A sweet-scented oil was pouring from the eyes of Jesus and the Theotokos. This took place shortly after the tragic shootings on the Maidan and the invasion of Ukraine in the Crimean peninsula by Russian special forces. Since late 2013 all over Ukraine in private homes, monasteries and churches, the faithful and clergy have been reporting that some of their icons are weeping myrrh oil. In Orthodox tradition weeping icons are seen as an important Divine sign from God calling the faithful to repentance and return to Him. It also is a strong Divine warning of difficult times to come. The oil from the icons is usually collected and used for healing.



There have been cases of Ukraine's icons weeping at other difficult times in history—in 1917 before the October revolution, in 1932 before the Holodomor and before WWII.

—www.rivne-cerkva.rv.ua;
www.tsn.ua; dyvensvit.org

Greek Orthodox Metropolis Hosts Easter Luncheon

■ **TORONTO, ONTARIO**—The annual Easter meeting and luncheon for hierarchs and clergy of Orthodox jurisdictions in the Toronto area was hosted by the Greek Orthodox Metropolis in Toronto, Ontario in May 2015. Every year, Metropolitan Sotirios of the Greek Orthodox Metropolis in Toronto, Ontario invites to the Easter meeting and luncheon all of the Orthodox hierarchs and clergy from Eastern Orthodox and Oriental Orthodox Church jurisdictions serving in Toronto and surrounding areas.

This event took place at the Holy Metropolis. The event began with a condensed Matins Service that the Greek Orthodox Church serves according to Orthodox rubrics. The event continued with a presentation and discussion session. This year, the presenter was a clergy member from the Armenian Church Fr. Zareh Zargarian. His presentation was titled *The Canonization of the Armenian Genocide Martyrs of 1915* (see also p. 29). Other topics discussed included: Sex education in Ontario schools; Euthanasia; Christians in the Middle East and Muslim lands; Cooperation of Christian students in Canadian Universities.

—Greek Orthodox Metropolis Press Release



CCC Board Meets



Metropolitan Yuriy (centre) with workshop speakers.

■ **OTTAWA, ONTARIO**—His Eminence Metropolitan Yuriy made a presentation on Ukraine at a special workshop of the Canadian Council of Churches on May 13, 2015. The session on Ukraine was part of three days of sessions of the CCC governing board meeting taking place May 12-14, 2015. The workshop session features four speakers. His Eminence Metropolitan Yuriy began the evening's session, speaking on the Church in Ukraine and sharing information from his most recent experiences during the Ukrainian Orthodox Church of Canada delegation to Kyiv, Ukraine on February 16-21, 2015. Other speakers included the new Executive Director of Project Ploughshares Cesar Jaramillo. He



Metropolitan Yuriy (right) makes his presentation on Ukraine.

spoke about openness in his new role, and the nuclear backdrop of the Ukraine crisis. Dr. Vernon Redekop of St. Paul University focused on the post-Soviet psychological landscape of Ukraine in the context of the current crisis. Fr. Peter Galadza of the Sheptytsky Institute addressed additional aspects of the Ukraine crisis. The Canadian Council of Churches elected a new executive for a new triennium. The new members are: Treasurer Larry Brennan; Vice President Bishop Ron Fabbro, President Alyson Barnett Cowan; Vice President Stephen Kendall; Vice President Willard Metzger. CCC General Secretary is Karen Hamilton.

—www.councilofchurches.ca

Hon. Leo Housakos Appointed Senate Speaker

■ **OTTAWA, ON**—Prime Minister Stephen Harper announced the appointment of the Honourable Leo Housakos as the new Speaker of the Senate of Canada on May 4, 2015. Senator Housakos, who was appointed to the Senate on December 22, 2008, becomes its 44th Speaker. He replaces Pierre Claude Nolin who reposed of cancer on April 24, 2015. Leo Housakos' appointment was jointly recommended by both leaders in the Upper Chamber. Senator Housakos is a steadfast supporter of the Greek Orthodox Metropolis of Toronto and a strong supporter of the Greek Community in Canada.

—www.gometropolis.org



Canadian Catholic-Orthodox Bishops' Dialogue

■ **TORONTO, ONTARIO**—The annual dialogue between the Roman Catholic and Orthodox bishops took place on May 4-5, 2015 in Toronto, Ontario hosted by the Greek Orthodox Metropolis. Metropolitan Sotirios of the Greek Orthodox Church chaired the sessions on the first day of the dialogue. Bishop Greco of the Roman Catholic Church

chaired the session on the second day. The dialogue focused primarily on the weighty issue of the plight of Christians in the Middle East, North Africa and in Muslim countries, in general. The sessions took place in an atmosphere of fraternal love and cooperation.

—Greek Orthodox Metropolis Press Release

Ukraine National Icon Show



■ **IVANO-FRANKIVSK, UKRAINE**—The Ukrainian National Icon and Woodworking exhibition opened March 11, 2015 and ran to April 11, 2015 at the History Museum in Ivano-Frankivsk, Ukraine. There were over 160 icons on display made from various types of materials from embroidery, to beadwork, to wood carving, among others. The iconographers were all inmates from penitentiaries from all



over Ukraine. The exhibition featured the best works. A special competition for work on religious themes was held in prisons, then the best works were selected and sent to the Department of correctional services where a special commission selected the best works. The exhibition has already toured in Kyiv, Chernihiv, Dnipropetrovsk and Kharkiv and will next travel to Lviv.

—www.risu.org

The New Face of Mayan Christianity

■ Christianity among the Mayan Indians is undergoing a dramatic change in places like Guatemala and southern Mexico. This shifting of religious identity is part of a larger trend that is enveloping much of Latin America. According to the Pew Research Center report published in November 2014, "Historical data suggests that, for most of the 20th century, from 1900 through the 1960's, at least 90% of Latin America's population was Catholic." Remarkably, however, in just one lifetime, the Pew survey indicates that only "69% of adults across the region identify as Catholic." Up until recently, Orthodox Christianity did not play much of a role in this changing landscape. Most of the Orthodox parishes consisted of immigrant colonies, established mainly to perpetuate the customs, languages, and traditions of their respective ethnic cultures and mother churches in Europe. The title of a recent article in the *Huffington Post* by Carol Kuruvilla, however, announces a major shift in this approach to the church's mission: "The Greek Orthodox

Church in Latin America Is Not Very Greek." Embracing this change and adapting to this new reality, His Eminence Archbishop Athenagoras, since his 1996 appointment by His All Holiness Patriarch Bartholomew to shepherd the Central American churches, has reached out to the indigenous people of this vast region, encompassing Mexico, Central America, Columbia, Venezuela, and the Caribbean islands. Of his 52 active clergy, only 3 are of Greek descent. The enthusiastic reception by His Eminence Athenagoras of many thousands of Mayan Christians into the Orthodox fold has transformed this Church into a unity of diverse people, sharing one faith, but speaking many native dialects, as on the day of Pentecost. On a recent visit to the village of Aguacate, His Eminence was able to begin Holy Week with the Mayan faithful, who now comprise the vast majority of his growing flock in Central America.

—Fr. John Chakos, *The Orthodox Christian Mission Center*; www.ocmc.org



Orthodox Christian Mayans celebrating Palm Sunday in Guatemala.

Patronal Feast Day of St. George



■ **WINNIPEG, MB**—His Eminence Metropolitan Yuriy (right) is greeted on the occasion of his patronal name day of St. George by clergy and Dobrodiuky of the Winnipeg Deanery in Winnipeg, Manitoba. The event took place at the Metropolitan Residence on May 15, 2015. Fr. Gene Maximiuk (left), parish priest of Holy Trinity Metropolitan Cathedral in Winnipeg, presents His Eminence with a cake baked by a faithful parishioner in the Winnipeg Deanery.

Church Leaders Address Canada's Mission in Iraq and Syria

■ **OTTAWA, ONTARIO**—Church leaders from the Canadian Council of Churches sent a joint letter in April 2015 to Prime Minister Stephen Harper on Canada's military and humanitarian mission in Iraq and Syria. His Eminence Metropolitan Yuriy is also a signatory of the letter. The letter outlines their concerns about the humanitarian crises in Iraq and Syria, "including the displacement and murder of historic Christian communities and the targeting of other religious minori-

ties." The Canadian Church leaders stated that military efforts alone will not bring peace to the region, and called for a broader international strategy for peace. Founded in 1944, the Canadian Council of Churches represents 25 Churches and ecclesial communities of Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant and Catholic traditions. It represents more than 85% of the Christians in Canada.

—www.cccb.ca; *The Catholic Herald*

ALL CANADA PILGRIMAGE

Ukrainian Orthodox Church of Canada
UOCC

Historic St. Michael's
Ukrainian Orthodox Church

Gardenton, Manitoba

SATURDAY, JULY 25, 2015



Holodomor Monument Unveiled in Regina, Saskatchewan

■ **REGINA, SASKATCHEWAN**—Saskatchewan Deputy Premier Ken Krawetz joined Lieutenant Governor Vaughn Solomon Schofield, Regina Mayor Michael Fougere, Senator Raynell Andreychuk and hundreds of Ukrainian community members on May 12, 2015 in Regina, Saskatchewan to officially dedicate the Holodomor-Genocide statue. The bronze statue is located near Lakeshore Drive and Avenue B in the Wascana Centre on the Saskatchewan Legislature grounds in Regina, Saskatchewan. The state is titled *Bitter Memories of Childhood* by sculptor Petro Drozdowsky, which is an exact replica of the statue in front of the National Holomor Museum in Kyiv, Ukraine. It features a sorrowful emaciated girl holding stalks of wheat. The statue is a project of the Ukrainian Canadian Congress-Regina Branch.

"This new addition to the Saskatchewan Legislative Building precinct will foster greater awareness of the Holodomor and provide a permanent place in

our province for everyone to reflect upon the terrible tragedy," Deputy Premier Ken Krawetz said. "It will honour the memory of those who perished and the legacy of those who survived, including many who found refuge in Saskatchewan." Rev. Michael Maranchuk, parish priest of the Descent of the Holy Spirit Ukrainian Orthodox Sobor, attended and participated in the blessing of the statue that will serve as a permanent reminder of the Holodomor-Genocide of 1932-33 in Ukraine. An estimated 7-10 million people lost their lives as a result of the famine that was engineered by the USSR's Stalinist regime.

Today, Saskatchewan has over 130,000 people who identify as having Ukrainian ancestry. In 2008, the Legislative Assembly of Saskatchewan was the first jurisdiction in North America to recognize this genocide with the passing of The Ukrainian Famine and Genocide (Holodomor) Memorial Day Act.

—www.cbc.ca; www.ctv.ca;

Saskatchewan Government Press release



(left to right) Orest Warnyca, project co-ordinator, Rev. Michael Maranchuk, Hon. Ken Krawetz, Deputy Premier of Saskatchewan, Janet Lysyk, and committee members Wayne Hydeman, Ken Mazar.



The dedication was attended by several hundreds.



Bitter Memories of Childhood Statue at the Saskatchewan Legislature. Photo: Arielle Zerr, CBC

Ten Point Program for Orthodox Life Translating Orthodox Christian Ideals Into Daily Life

■ The final goal of man is communion with God. The path to this communion has been precisely defined: faith, and walking in the Commandments with the help of God's grace.

Saint Theophan the Recluse says: While it is true that the Orthodox way of life is not the normal way of life for most people in our society, it is a most practical life for married people with families faced with the challenges of careers. In fact, it is the way of living that will make your life less stressful and more meaningful.

The Orthodox Way of Life is NOT a monastic way of life. Even though monasticism was part of the early church, we are not required to live this most honored lifestyle. Only a few are called to this style of life. However, we do have the same goals. Like the monks, we seek holiness and union with God, but we are called to live in the world with our families. The principles of our spiritual growth are the same no matter which path we chose.

Most of us never take the time to reflect on the purpose of our lives. Often we do not do this until someone we love departs from this life unexpectedly. During this moment of grief, our soul has our attention and we begin to think about what life is all about. In one way, life is about death. We all know this is where we are headed, but we too often refuse to think about this seriously because of the unknown and the fear it presents.

The purpose of life taught by the Apostles and the Church Fathers is one of finding union with God. Jesus came to save us and to open the gates of heaven for us. He showed us how to live through His teaching and example. He showed us that we have nothing to fear in death.

To begin, you must have faith in God and accept His love for you. With a little faith, you can begin to live the Orthodox way of life. This way of life is given to us by Christ Himself through His Church. It is a proven way of life that WILL bring you closer to God. As you come closer to God, you increase your capability to deal with any difficulty you may face. You increase your ability to live according to the virtues.

These ten points presented below provide only a basic outline on how to find union with God. However, if you follow them you will be led to everything you need to know.

Study each one of them and examine your current life. Then seek ways to make the necessary changes in your life to incorporate them. Always pray for God's help in this.

1. **Praying Daily:** Have a regular prayer rule that includes morning and evening prayer.

2. **Worshipping and Participating in Sacraments:** Attend and participate in the Divine Liturgy receiving Holy Communion regularly as well as regular participation in Confession.

3. **Honouring the Liturgical Cycle of the Church:** Follow the seasons of the

Church and participate in the fasts and feasts of the Church.

4. **Using the Jesus Prayer:** Repeat His Holy name whenever possible throughout the day or night.

5. **Slowing Down and Ordering Your Life:** Set priorities and reduce the stress and friction caused by a hurried life.

6. **Being Watchful:** Give full attention to what you are doing at the moment.

7. **Taming the Passions:** Overcome your habits, attachment to your likes and dislikes, and learn to practice the virtues.

8. **Putting Others First:** Free yourself from your selfishness and find joy in helping others.

9. **Spiritual Fellowship:** Spend time regularly with other Orthodox Christians for support and inspiration.

10. **Reading the Scriptures and Holy Fathers:** Be inspired by the lessons of the Holy Scriptures, the wisdom of the Holy Fathers and the lives of the Saints of the Church.

To live the Orthodox life there is obviously much more to learn. You may find that you are not currently living all the ten points outlined. Remember, being an Orthodox Christian is to be on a path of continual growth. As we come closer to God, we learn more clearly what He expects of us. As we grow closer to Him, He provides us with greater ability to practice His teachings. We are all sinners and the Church is the place we come to for spiritual direction and forgiveness. In God's eyes it is never too late to change our ways. Not only does he expect us to be perfect as He is perfect, but He is most merciful to those who are the greatest sinners.

Reflect on each of these points and seek ways to include them in your current life, no matter how busy or hectic it is, and you will find that you will grow spiritually. As you grow you, will find all you need to know. One caution: This is not a list from which to pick and choose. It is very important to include ALL of the points in your way of life. They are interrelated. Not one of them is sufficient on its own.

A final thought from our Lord and Saviour Jesus Christ: "Every one who acknowledges Me before men, I also will acknowledge before My Father who is in heaven; but whoever denies Me before men, I also will deny him before My Father who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me."

Peter replied to Jesus, "Lo, we have left everything and followed You. What then shall we have?"

Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for My name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first." (Mt 10:32-33; 37-38; 19:27-30)

—www.orthodoxprayer.org; www.OrthodoxWayofLife.org

Prince Charles: Defender of the (Eastern) Faith



His Royal Highness Charles, The Prince of Wales becomes the Royal Patron of the Friends of Mount Athos.

■ Who is the most formidable defender of persecuted Christians in the world today? Many would nominate Pope Francis, who has offered thunderous denunciations of attacks on the faithful ever since his election. Another candidate is emerging: the surprising figure of the future king of England.

The media have barely noticed that the Prince of Wales has a new obsession, as powerful as his passions for architecture and the environment: the persecution of Middle Eastern Christians. He is refusing to stand idly by as Christians are driven out of the Middle East. As that region deteriorates, this may well be the subject that dominates his reign.

Soon after ISIS slaughtered 21 Christians on a beach in Libya [ed.—in April 2015], the Coptic Church in Britain launched an appeal for the martyrs' children. It found an immediate high-profile backer in Prince Charles, who contacted the Copts without any prompting. He also wrote a letter of condolence to the Coptic Pope Tawadros II.

Bishop Angaelos, General Bishop of the Coptic Church in Britain, says: "Prince Charles wanted to donate the money out of a sense of solidarity and he was happy for this to be publicized to raise awareness. It was a way of showing other people that it was all right to support this."

The Prince first reached out to the Copts in 2013, shortly after the worst anti-Christian violence in Egypt in centuries. The events were barely reported in the English-speaking press and were downplayed by the US State Department. Copts felt deserted by their friends and vulnerable before their enemies.

That was when the Prince's private secretary approached Egyptian Christians in England. The Prince then visited the Coptic Centre in the UK, along with a Jordanian prince. There, Bishop Angaelos presented two Coptic icons as gifts, one of St. George as a present for Charles's first grandchild, George.



Prince Charles meets Iraqi Christian refugees in Jordan. The Prince of Wales provided support to displaced Christians during his visit to the Middle East.

"It was very sincere," Bishop Angaelos recalls. "He made an impromptu speech and was well informed, and he seemed to have read up. He seemed empathetic."

The Prince has also helped other Eastern Christians in peril. Last September he gave a donation to Aid to the Church in Need's campaign to help the Iraqi and Syrian faithful. He wrote a letter to Chaldean Patriarch Louis Raphael Sako, saying he was "heartbroken" by events in Iraq. Again, it was the Prince who approached the charity indirectly through mutual acquaintances. John Pontifex, ACN's head of press, says the Prince "feels passionately about the decline of Christianity in the Middle East" and that "it means a great deal to him".

Last December the Prince recorded a video address for the launch of ACN's *Religious Freedom in the World 2014* report. This was a tremendous coup for a Catholic charity that was launched after the Second World War to assist the faithful living under Communism.

Charles spoke touchingly of the "mounting despair" at the situation in the Nineveh Plains region of Iraq, where ISIS fighters had driven out Christians, Yazidis and unorthodox Muslims. He said it was "an indescribable tragedy that Christianity is now under such threat in the Middle East—an area where Christians have lived for 2,000 years," and where people of different faiths had lived together peaceably for centuries.

Late last year he made three visits to eastern Christian congregations in London, England. In November he addressed the congregation at St. Yeghiche Armenian church in South Kensington, where he spoke of his sorrow at the "soul-destroying tragedy" facing Christians in the Middle East. The Prince described the faith as being "quite literally, grotesquely and barbarously assaulted."

In December he made two trips to congregations of Syriac speakers whose brethren are now facing genocide in Iraq and Syria. At the Chaldean Catholic church in Acton, he joined in the Lord's Prayer in Aramaic, the language of Christ, and spoke at length with the faithful. At the nearby Syrian Orthodox church he said: "I have been deeply distressed by the horrific scenes of violence and bestial brutality coming out of the Middle East—where Christianity was born—including from countries, let us remember, like Syria, to which St. Paul went to preach the Gospel and where Christians have lived peaceably with their neighbours for nearly 2,000 years."

He also hoped that Westerners would not "forget our brothers and sisters whose faith is, quite literally, under fire; not to forget the unimaginable barbarity".

"He's very conversant with the issues," John Pontifex says. "We've been very impressed by his knowledge. He has a great deal of understanding. He is aware of the sensitive issues between the different communions. His understanding is far greater than the average person might expect."

He adds: "In a world marked by religious illiteracy and which lacks confi-



The 21 Martyrs icon commemorating the Christians beheaded by the terrorist group ISIS in Libya in April 2015. The Coptic Orthodox Church canonized the 21 in April 2015.

dence in talking about religion, here is a figure who does get it, and the role Christianity plays as a bridge-builder. He has hastened the day when you can truly say we have woken up to the reality of the situation."

Charles is a deeply religious man. When he ascends to the throne, he will be arguably England's most theologically literate monarch since the union. While his faith is not straight-down-the-line Anglicanism, it is not as esoteric or wacky as the press has long made out. Born to be supreme governor of the Church of England, Charles was baptized in the Music Room at Buckingham Palace 30 days after his birth by the then Archbishop of Canterbury, Geoffrey Fisher. At university in Cambridge he corresponded with the Anglican Bishop of Southwark, Mervyn Stockwood, a leading liberal who spoke of "the Saviour's oneness with nature" and encouraged clergy to wear jeans in public.

Later Charles was influenced by the mysticism of his great mentor, the South African writer Laurens van der Post, who encouraged the Prince "to see the old world of the spirit". The Prince's formative years gave him a wide-ranging interest in religions and what unites them. Cardinal Vincent Nichols has said that Prince Charles seems "thoroughly at home" in Westminster Cathedral and that "when he is abroad he happily goes to Mass, and is at peace with that". Charles is also fascinated by Judaism and, especially, Islam. He believes that "the future surely lies in rediscovering the universal truths that dwell at the heart of [Abrahamic] religions."

What is less well known and understood is the extent to which the Prince feels a deep spiritual connection to Orthodox Christianity. It is this, more than anything else, that explains why he is leading a passionate campaign to save the eastern faithful. Such is his closeness to the faith that many Greek Orthodox believers think he has secretly converted. If that were true, it would pose a huge constitutional dilemma. It is undoubtedly the case that Orthodoxy looms large in Charles's life and family history. His great-aunts Alexandra and Elizabeth converted to Orthodoxy and are considered martyrs, murdered by the Bolsheviks along with so many

of the Prince's blood relations in Russia.

Charles's grandmother was an Orthodox nun. Princess Alice, who endured a number of difficulties in her life, including deafness, schizophrenia and the Nazi occupation of her Greek homeland, is considered a Righteous Among the Nations for her role in saving Jews during the War. A woman of noted holiness, she founded an order of nuns in 1949 after her husband Andrew's death. When Alice's youngest child, Philip, married Princess Elizabeth of England, he was required to join the Church of England. But he has maintained links with the Greek Church and there have often been rumours of his return. His mother was given a small Orthodox chapel that she used until her death in 1969, when her remains were buried at a Russian Orthodox convent in Jerusalem, as she had wished.

Prince Charles has always been drawn to Orthodox Christianity's rugged spirituality. He likes icons and reading the Greek mystics. There are Byzantine images in The Sanctuary, the simple chapel in the grounds of his home at Highgrove House in Gloucestershire, where he goes to pray and meditate. At his marriage to Camilla, the Creed was recited in Old Church Slavonic. Charles has also received regular visits at Highgrove from Ephraim, abbot of the ninth-century Vatopedi monastery on Mount Athos. The Prince flew to Athos a few days after the death of Diana, Princess of Wales, a period of intense crisis for him, his children and the whole royal family. Alone with Ephraim in the chamber there, Charles is rumoured to have made a "spiritual commitment" to Orthodoxy. After one of his visits to Mount Athos, a monk was quoted in a newspaper saying Charles was "Orthodox in his heart".

None of this, however, has ever been officially confirmed and should probably be regarded skeptically. Charles's attachment to Orthodoxy is probably above all an expression of his desire to bring the branches of Christianity closer together. Catherine Mayer, author of the recently published biography *Charles: The Heart of a King*, says: "He thinks that the schism was a shame."

continued on p.30

■ **ETCHMIADZIN, ARMENIA**—The Armenian Apostolic Church of the Oriental Orthodox tradition, held a solemn service at the Patriarchal See of the Catholicosate in Echmiadzin, Armenia on April 23, 2015 to canonize the 1.5 million Armenians killed in massacres and deportations by Ottoman Turks during the Armenian Genocide 100 years ago in 1915.

This day also marked the first time in 400 years that the Armenian Church has used the rite of canonization. The ceremony is believed to be the biggest

canonization service in history. In Orthodox tradition, canonization, or more properly glorification, is not the process of making a saint, but rather the public recognition that a person or group of persons truly epitomizes the highest virtues of Christian life (*See sidebar below*). Catholicos Aram I of the Holy See of Cilicia, who participated in the service, explained, "Saints are those persons who, being endowed with spiritual and moral virtues, live their life according to the Gospel values and sacrifice their lives for their Christian faith."



This service of canonization is believed to be the biggest in history.

The two-hour liturgical rite was streamed live around the world from outside Armenia's main cathedral at Echmiadzin, near the capital Yerevan. It was a major television and news event attracting media from all over the world. It was timed to end at 7:15 p.m. local time to symbolize the year when the massacres started during the First World War. At the end of the ceremony, there was a solemn tolling of church bells across Armenia and in the Armenian diaspora in countries around the world, followed by a minute of silence.

The April commemorations drew millions of people to Armenia, including visiting heads of state on April 24, 2015. The 100th anniversary of the start of the Armenian Genocide, which took place 1915-1923, remains a controversial topic today. Today, modern Turkey does not recognize the massacres as genocide, but 27 countries have declared formal recognition as genocide. The Canadian parliament passed a motion in 2004, acknowledging the Armenian Genocide and condemning these crimes against humanity.

The Armenian Church says the aim of the ceremony was to proclaim the martyrdom of those killed for their faith and homeland. The official declaration of canonization read, "We, Karekin II, Supreme Patriarch and Catholicos of All Armenians and Aram I Ca-



The relics of the Genocide martyrs were displayed and a new sacred icon dedicated to them was unveiled.

tholicos of the Great House of Cilicia, by the gracious power of the Holy Trinity given by the Lord Jesus Christ, and by the authority granted to the holy apostles of Armenia Thaddeus and Bartholomew, by the intercession of the Holy Mother of God and the second enlightener of the Armenians, St. Gregory

continued on p.30

The Glorification of Saints in the Orthodox Church

■ The glorification of saints in the Orthodox Church has been taking place for nearly 2000 years, but few people today understand its process and meaning. There are several categories of saints: prophets, evangelists, martyrs, ascetics, holy bishops, monks and priests, and the righteous. They share the common factor of holiness of life. God tells us to be holy, because He is Holy (Lev 11,19,12). We must consecrate ourselves, for we are His people. All baptized Christians must live in such a way that Christ lives within us. This is not something reserved for monks. Saint Paul reminds us, "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor. 3:16).

Many have heard the term *canonization* as one the Roman Catholic Church uses for the process formally declaring someone to be among the blessed in Heaven. Fewer are familiar with the meaning of the term *glorification* believing it is merely the Orthodox word for canonization. These two concepts differ. Glorification is the term used in the Orthodox Church for the official recognition of a person or group of persons as a saint of the Church, who were filled with grace and pleasing to God. To "glorify" the saints is to bestow honour and praise on them. The word canonization means that a Christian has been found worthy to have his name placed in the list of saints of the Church. This canon is read during the services of the Church. Every day in the calendar year is dedicated to a group of saints whose names are remembered by the people of God.

In the Orthodox understanding, the Church does not "make" a saint, only God can do that. We glorify those whom God Himself has glorified, seeing in their lives true love for God and others. Canonization does not make anybody a saint, but recognizes that someone already was in their lifetime. Saints cannot be "elected" by special panels or by majority vote since it is God who glorifies them.

Praying to a saint does not mean that Orthodox confuse saints with God. When we pray to a saint we ask those whose lives have been wholly devoted to prayer to pray for us. In other words, we are asking these experts in prayer to put in a good word for us.

During the first millennium of the Church, saints were recognized without any formal rite of canonization. Local congregations of the faithful simply began to remember certain well-known Christians in their liturgical gatherings, to ask them for help in prayer, to visit their relics, which frequently remained vehicles of the Holy Spirit, curing the sick in soul and body, as they had during earthly life. What is taken into account for glorification is the incorrupt bodies or holy relics and the fact that they exhume a sweet aromatic odor when they are exhumed from their crypt or grave.

In the 10th century, the Church in Rome began to officially register saints and formalize the process of canonization. For the next 600 years the Western Church developed a very legalistic and precise method for determining who are saints. The life, works, piety, and miracles of the candidate for sainthood are carefully investigated. The Holy Orthodox Church never developed any comparable methods for canonizing her saints. The situation remained very much determined by local practices, local Churches, and local traditions. While glorification of a saint may be initiated because of miracles, it is not absolutely necessary. There are some saints who have not performed any miracles. What is required is a virtuous life of obvious holiness. A saint's writings and preach-

ing must be in agreement with the pure faith that we have received from Christ and the Holy Apostles and taught by the Holy Fathers of the Church and the Seven Ecumenical Councils.

In time, especially in the Slavic Churches, a more disciplined method of canonization became the rule, due to the influence of the Western Church. In modern time, as more clergy and faithful recognize and honour those leading a virtuous life of obvious holiness, this veneration becomes widely recognized, and the manner of recognition has been formalized. This leads to requests, usually through the diocesan bishop, for the Church to recognize that person as a saint. Then, typically an investigative committee is formed to review the life of the person who is being considered for glorification. When the committee is assured that the person has led a virtuous and God-centered life, a process that may take an extended period of time, a report is submitted to the Holy Synod of the local Church with reasons for recognition as a saint. If the Synod agrees, then an icon is commissioned, a special liturgical service composed for the glorification of the new saint and a feast day is established in the liturgical calendar. If the bishops do not agree, the life of the person may again be considered at a future time after further study. Unlike the Roman Catholic Church, the Orthodox Church does not require a set period of time between a person's repose and their glorification as a saint.

Once the Orthodox Church has determined to glorify a particular person as a saint, a specific day is selected, such as the actual feast day. The glorification is held either throughout the whole Church at the same time, or in one particular cathedral with many hierarchs and clergy in attendance. An All-night Vigil with a final *Panakhida* memorial service is served for this righteous person, followed by a Divine Liturgy the next morning. After the Liturgy, the official icon of the saint is unveiled for the first time and carried in procession, while the hymn of magnification or Glorification takes place. After this time, we no longer pray for the repose of their souls. Now recognized as saints, we ask them to intercede for us before God. The saint's life is published and a date for their commemoration is determined. Other Orthodox Churches are notified of the glorification so that they can insert the new saint's name into their calendars.

The Orthodox Church has several services of intercession, or *paraklesis*, specifically for asking the intercessions of the Blessed Virgin and the Saints. The Orthodox regard it as natural that the great saints should continue to exercise loving benevolence in this way. It also gives theological testimony to several important aspects of the Orthodox understanding of the Church as the communion of saints. First, it demonstrates that Christ arranges our salvation not in a narrowly individual manner, but in a way that is deeply interconnected with the family of souls around us with whom we lie and interact. Many parts of Western Christianity have lost the sense of the close involvement of the saints in the ongoing daily lives of Christians. We may find it beneficial to study the saints' lives to see how people like ourselves responded to the Lord's calling in their own particular historical conditions.

—The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture by Dr. John Anthony McGuckin; www.saintandrewgoc.org; Canonization of Saint Herman of Alaska. (1970). Kodiak, AK; www.oca.org; www.roca.org; Fr. Joseph Frawley. Glorification of the Saints. The Orthodox Church, April-May, 2000; www.hyetert.blogspot.ca

Armenian Genocide...

continued from p.29

the Illuminator, by decision of the synod of bishops and by the testimony of the Christian life of our people—We will canonize the martyrs of the Armenian Genocide and we declare April 24 to be the Commemoration of the Holy Martyrs who gave their lives during the Genocide of the Armenians for faith and for the homeland." Notably, no specific names or precise number of victims were mentioned. The true number of genocide victims is unknown and it cannot be assumed that all 1.5 million victims truly sacrificed their life in imitation of Christ. In canonizing the victims, "the Church only recognizes what happened: that is, the genocide," His Holiness Catholicos Karekin II, Supreme Patriarch and Catholicos of All Armenians, told the online religious news service *Christian Today*.

Catholicos Aram I said: "Today the Church celebrates the sacred memory of saints who in the power of the Holy Spirit won the war against evil." He added, "This is a unique moment in our modern history; a moment marked by profound meaning and message. This



The service of canonization began with a procession of the hierarchs and clergy towards the open-air altar.

Prince Charles...

continued from p.28

He thinks the branches of Christianity had more in common than they appreciated." Mayer suggests the Prince has been campaigning on behalf of persecuted Christians for much longer than most people realize. "It has been gathering pace because it has become more urgent," she says. She adds, the media are not really interested and find his comments on the environment, architecture and Islam much more appealing. "He sees Islam as part of the same tradition as Christianity and Judaism, and he cares about interfaith work as much as architecture and the environment. But it is all part of the same world view about the need for faith. He thinks modernism is profane—it is anti-sacred."

For Charles, Middle Eastern Christians are a vital link between east and west, and their destruction would make any sort of deeper understanding impossible. As he told the Syrian Orthodox churchgoers: "At a time when so little is held sacred, it is quite literally diabolical that these symbolic

moment calls us not only to look backward by remembering our martyrs, but also to look forward by reaffirming our commitment to carry on, with renewed vigor and sense of responsibility, the cause of our martyrs. Indeed, the cause of the martyrs is a cause of justice and human dignity. We do believe that truth must be accepted and the human rights of our people restored. Only the acceptance of the truth will lead to reconciliation."

The ceremonies began with the Divine Liturgy solemnly concelebrated by His Holiness Karekin II, Supreme Patriarch and Catholicos of all Armenians, and Aram I, Catholicos of the Holy See of Cilicia, along with dozens of bishops, hundreds of priests and deacons with tens of thousands of faithful present. All shared in Holy Communion. Later in the day at 5:00 p.m. a service of canonization occurred. It began with a procession of the hierarchs and clergy in ornate vestments, chanting and singing the ancient hymns towards the open-air altar set up outside the magnificent pale pink limestone cathedral surrounded by the spring greenery. His Holiness Karekin II and Catholicos Aram I led the service. A specially-prepared chronicle of the Genocide and its Christian martyrs was publically read, and the decree of canonization proclaimed.

According to the directive of His Holiness Karekin II, 14 Holy Relics, out of the numerous Holy relics of the Armenian Church, were used during the landmark service. These included: The Holy Lance, or Geghard, which is the tip of the metal spear used by the Roman soldier to pierce Jesus' side while He hung on the cross; The Right Hand of St. Gregory the Illuminator; The wood of the True Cross; The relics of 18 saints; The

bridges should be so destroyed."

If any single figure can help to save Middle Eastern Christianity, it is surely the Prince. Christians in the Middle East have to rely on the support of local Muslims and, as Mayer says, "he is respected there so he has more clout when he says something". The situation has now reached a crisis point, almost a century after the great tragedy began. Charles's father grew up in the wake of the First World War, a period when Bolsheviks and fascists were tearing down the old order of which he was a part. Philip came of age after the great genocide of Christians in the Ottoman Empire. The events of 1915 have scarred the psyche of Greeks, Armenians and Syrians alike. Those terrible developments are this year reaching a new and horrendous climax.

So, it is perhaps not surprising that Charles—this British prince with a Greek heart—should see it as his role to be defender of the Eastern faith.

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of the *Catholic Herald*



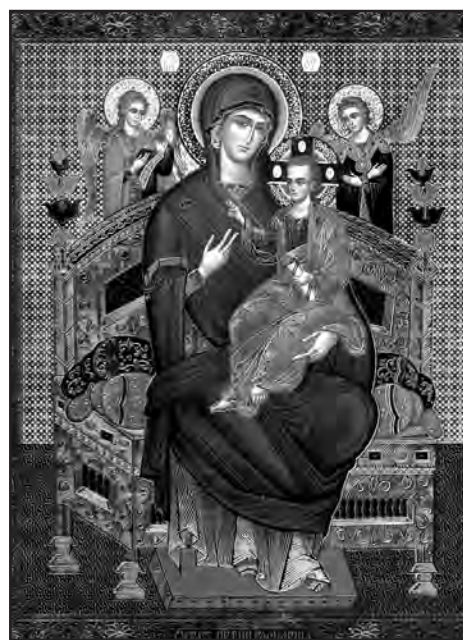
Catholicos Karekin and Catholicos Aram read prayers of blessing before the icons to the martyrs during the canonization service.

relics of St. Stephen the Proto-Deacon, the first Christian martyr; The relics of the virgin St. Hripsime; The relics of the Apostle Anania, one of the 72 disciples of Jesus Christ; The relics of St. Sahak I Parthev (387-428); The relics of St. Sarkis the Warrior; The relics of St. Gevorg the Warrior; The relics of the Apostle St. Thaddeus, one of Armenia's first illuminators, and of the first Armenian Martyr St. Sandukht the Princess; The relics of St. John the Baptist; The relics of St. Gregory of Narek and the relics of other Pan-Christian Saints; The Gospel of Zeytun.

Specially selected Psalms and Scripture readings were read. The relics of the Genocide martyrs were displayed

and a new sacred icon dedicated to them was unveiled. The canon of hymns, called *sharagan*, composed for the martyrs were sung and prayers were offered, which ask for the intercession of the new saints. The faithful present then approached the icon individually to venerate the icon before departing. The Armenian Church has selected April 24 to be dedicated to commemorating the holy martyrs of the Genocide in the future.

—The Telegraph; www.news.am;
www.ecumenicalnews.com;
Christianity Today; www.cnn.com;
www.bbc.uk; www.asbarez.com;
www.fides.org



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

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

Ікона Пресвятої
Богородиці
Всецариця
Queen of All
icon of the
Mother of God

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

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

All Saints UOC
1500 Day St., Winnipeg, MB

Prayer to the Mother of God

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

Молитва

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

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Над берегами Пляшівки і Калинівки

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

Бо кожен, хто просить—одержує,
Хто шукає—знаходить, а хто
Стукає—відчиняє йому

Мт 6:8

1. Над берегами річки Пляшівки

■ Село Теслугів колишнього Лубенського повіту на історичній Волині знаходиться на правому березі річки Пляшівка, яка творить тут великий став, що оточує своїми водами острів під назвою "Замок", де в доісторичну добу було городище наших далеких пращурів.

Кам'яні знаряддя праці, знайдені на городищі, в межах села, дають нам підставу стверджувати, що і в сиву давню, у добу неоліту, тут процвітало людське життя.¹

Територія села, як і сусідніх Вовковії, Рогізно були тоді покриті дрімучими лісами, рештки яких бачимо ще на пагорбах між Теслугою і названими селами, зокрема на горі Касня, Бабиній. За усними джерелами, виявленими автором цієї наукової розвідки, Бабина Гора отримала свою назву від того, що в давнину на ній голодний пугач (скорше орел—В. Р.) заляукав бабусю, яка опинилася на ній. З названих гір, покритих мішаними лісами, у ясну сонячну погоду добре видно куполи Почаївського монастиря.

На наші переконання витоки названих сіл тісно пов'язані з цими горами і без сумніву були вони в усі часи без винятку надійним пристановищем і захистом людей. Як тамешниці вони зберігають нам невідомо, відповідь на це запитання могли б дати ґрунтовні археологічні дослідження, які тут, на превеликий жаль, ніколи так і не проводилися.

Згідно усних джерел записаних нами в Теслугові від вчительки української мови і літератури місцевої школи Надії Василівни Дикун-Павлюк село отримало свою назву від теслярів, вихідців з сусіднього містечка Крупець, які оселилися тут і заснували поселення над річкою Пляшівкою.² Однак, серед жителів села є і інші версії про його назву, але на нашу думку, наведена гіпотеза найбільш правдоподібна.

Навоколишні чорноземні ґрунти, луки річки Пляшівки, яка без сумніву в давнину була важливим водним шляхом, дають нам підставу стверджувати, що головним заняттям людини було рибальство, мисливство, а пізніше землеробство, тваринництво, пасічництво, а також ремісництво: теслярство, бондарство, ковальство, і т. д.

Перша писемна згадка про село відома нам 1545 року. За ревізією Луцького замку, до якого були приписані села Теслугів, Вовковії, Рогізно, Теслугів разом з містечком Крупець належав до Михайлової Свиноухької, яка була забов'язана утримувати сама одну городню Луцького замку, а враз з іншими навколишніми власниками ще дві.

В 1570 році новий власник Теслугова Іван Журавницький, з свого маєтку до якого належала частина села і інших сіл, за поборовим реєс-

тром платив від 22 димів, 15 городів, 7 бояр путних, 6 ремісників, 3 млинських коліс, а його син Михайло від 37 димів, 5 городів, 5 бояр. Опріч того, Михайло Коротинський, луцький земський писар з своєї частини маєтку платив за 4 дими, 7 городів, 2 млинських коліс і однієї ступи (водяної).³

З писемних джерел 1545 і 1570 років маємо незаперечні докази, що в Теслугові поруч із землеробством було добре розвинене ремесло, як також промисли: водяні млини на річці Пляшівка, ступа в якій, найскоріше, переробляли насіння льону на олію, били крупу з ячменю, проса, гречки і інше.

Серед ремісників мали бути і теслярі, які правдоподібно, заснували саме поселення і залишили йому професійну свою назву.

Слід наголосити, що в документальних джерелах з 1571 року на землях Теслугова згадується два кургани: "Велика могила", "Курган Сторожовище". На нашу думку ці кургани тісно пов'язані з горами Бабиною і Каснею, які в свою чергу також були своєрідними оборонними об'єктами зі сторожовими вежами на них з яких місцеві охоронці-сторожі, повідомляли певними знаками (полум'я, дим, дзвін і інш.) про наближення небезпеки. Як правило ворог приходив з південної степової України-Руси.

Назва кургану "Велика Могила" наводить нас на думку, про велике спільне поховання загиблих в бою або ж померлих під час епідемій, які в середньовіччя на історичній Волині, як і в цілому світі, забрали життя сотень, тисяч людей. Ми схилиємося до думки, що тут спочили жителі навоколишніх названих нами сіл, які належали до Теслуговської волості ще з середньовіччя, і які загинули в боротьбі з іноземною інвазією: татар, турків, литовців, поляків.

Окремою сторінкою в історії села є урочище "Замок" колишнє городище на штучному насипаному кругоподібному острові 140 x 104 м, омийтий водами ставу, що його творить річка Пляшівка із південного заходу пов'язаний насипною градою. В раннє середньовіччя на городищі доби неоліту вибудовано дерев'яний замок оточений земляними валами на них, пізніше були вони замінені мурованими, а оборонний замок перетворений шляхтичами Журавницькими в палац, однак попередня назва залишилася і до сьогодні.

Ми не можемо стверджувати, що цей замок був неприступний для ворога, однак разом з іншими оборонними замками південної Волині він доповнював отой захисний ланцюг з них в захисному, непробивному щиті землі нашої.

Безперечно, що для середньовічного Теслугова, Вовковії, Рогізно і навоколишніх поселень, цей замок разом з укріпленими оборонними об'єктами на Бабиній, горі Касня був важливим осередком в місцевому захисному ланцюгу від ворожої навали. Саме в них, на випадок не-



Церква Св. Трійці в с. Теслугові.



Внутрішній вигляд храму Св. Трійці.

безпеки, знаходили притулок і захист не лише власники, а й їх піддані. В більшості середньовічних замків, мали ще й опріч оборонних споруд—земляних валів з частоколами, мурами, сторожовими вежами на них, ще й підземні ходи. Цілком можливо, що такі були із замку під річкою Пляшівкою, ними мали скористатись оборонці при ворожому захопленні його. Важливою пам'яткою Теслугова як волосного адміністративного центру впродовж віків була мурована ратуша біля дороги з Володимира на Крем'янець, що її згідно усних джерел, вибудувала тут цісарівна Марина Мнішек, яка без сумніву, мала пряме відношення до села. Донька Сандомирського воеводи Єжи Мнішека була дружиною цесаревича Дмитрія, який в історію Московської імперії увійшов як "Лжедмитрій". Однак, всі світові історичні джерела подають його як справжнього спадкоємця московського престолу

по його батькові відомому царю Івану Лютому.⁴ Пізніше в Ратуші розмішувалося волосне правління, учнівський гуртожиток народного училища, пошта, етапна.

Там де наші князі, шляхтичі християни вибудовували замки, засновували біля них поселення, вибудовували оборонні споруди навколо них для фізичного захисту від ворога, то щоб свої і своїх підданих душі від скверни вибудовували монастирі, храми Божі в яких запалювали непогасну свічку віри святого українського Православ'я. Не винятком був і Теслугів. Його засновники і будівничі замку по городищі на острові разом з розбудовою і зміцненням оборони своїх маєтностей, вибудовували для охорони душ вірних храм Божий. Як і замки, перші храми були дерев'яні, трьохзрубні (вівтар, святилище, бабинець), біля них такі ж дзвіниці.⁵

(далі буде)

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Annie Romaniuk (1918-2015) In Memoriam

■ It is with great sadness that the family announces that **Annie Romaniuk** fell asleep in the Lord suddenly and unexpectedly on Sunday, April 26, 2015 at the Royal University Hospital in Saskatoon, Saskatchewan at the age of 96 years. Annie formerly lived in Watson, Saskatchewan.

Annie was born into the family of Pete and Haffia (nee Yamniuk) Melaschuk on December 19, 1918 in Fosston, Saskatchewan. Annie grew up one of eight children on the family farm. As a young girl, she attended Fosston School and helped her family on the farm. Annie married Mike Romaniuk on July 16, 1939 at the Ukrainian Orthodox church in Fosston. Together, Anne and Mike began their life together farming at the homestead of his parents north east of Watson, Saskatchewan. There, Annie took care of the house and animals, and cultivated a beautiful, plenti-

ful garden year after year which she shared with neighbours. They raised two children, Sonia and Mike.

Annie and her husband Mike were very active members of the Holy Ascension Ukrainian Orthodox church at Wimmer, Saskatchewan. They practiced Ukrainian traditions with family. Annie loved her family dearly and greatly enjoyed when extended family visited. She also loved sewing, crocheting and traditional Ukrainian cross-stitching. She made many pictures, table cloths and embroidered blouses for family members. Her husband Mike reposed unexpectedly in 1971. Annie remained on the farm until 1973 and then moved to the nearby town of Watson. There, she continued to be active in parish life at Holy Ascension church in Wimmer and at St. Michael's in Watson. She invested her time in caring for her grandchildren and gardening, and also enjoyed bowling. Annie and her friends travelled to the Dauphin Festival many times and she was fortunate to make a trip to Ukraine to see where her ancestors lived.

In 2008 Annie moved to Ilarion Residence in Saskatoon where she was able to continue attending church, connect with people from the Watson area and make new friends. Due to failing health,

in November 2014 Annie moved to Luther Care Home in Saskatoon where she resided until her passing.

Annie's warm, welcoming, steadfast personality will be sadly missed and lovingly remembered by her two children, six grandchildren and four great-grandchildren. Sonia (Stan) Peters of Calgary, AB and family, Sheryl Peters of Winnipeg and Stuart Peters of Cold Lake, AB; Micheal Romaniuk of Salmon Arm, BC and family, Jarrod (Teness) Romaniuk of Williams Lake, BC and children Paige and Sawyer, Carla (Cory) Gosnack of Enderby, BC and children Marshall and Gage, David Romaniuk of Chilliwack, BC and Rachael Romaniuk of Lac La Biche, AB; two sisters Pearl Makar of Vernon, BC and Sherry (Bill) Pyatt of Victoria, BC; and numerous nieces and nephews.

Annie was predeceased by her parents Pete and Haffia Melaschuk; husband, Mike Romaniuk; baby daughter in 1941; brothers and sisters: Andrew

(Olga) Melaschuk and their son Orest, Harry (Doris) Melaschuk and their son Ron, Eileen (Bill) Stombecki, Mary (Steve) Kresowaty and Paul (Marlene) Melaschuk; brother-in-law Walter (Haffia) Romaniuk.

A *Panakhida* memorial service was held on Friday, May 1, 2015 at 7:30 p.m. The Funeral Rite was held on Saturday, May 2, 2015 at 10:30 a.m. celebrated by Very Rev. Archpriest Taras Udod. Both services were held in Humboldt, Saskatchewan at Malinoski & Danyluik Funeral Home, which were entrusted with the funeral arrangements. Interment followed at the St. Michael's Ukrainian Orthodox Cemetery, Watson, SK.

Вічна пам'ять! Memory Eternal!

In lieu of flowers memorial donations in Annie's memory may be directed to charity of choice, Ilarion Residence or St. Michael's Watson Ukrainian Orthodox Cemetery Upkeep Fund.

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в червні місяці.

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

Добродійкам, що спочили в Бозі в червні місяці.

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

Шановні Читачі! Будемо щиро вдячні, якщо, завваживши помилку чи пропуск в цій колонії, повідомите нас.

Memory Eternal!

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

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

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

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

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



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

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

чув наші молитви за їх здоров'я та спасіння.

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

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

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

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

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

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

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

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

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



MOVING???

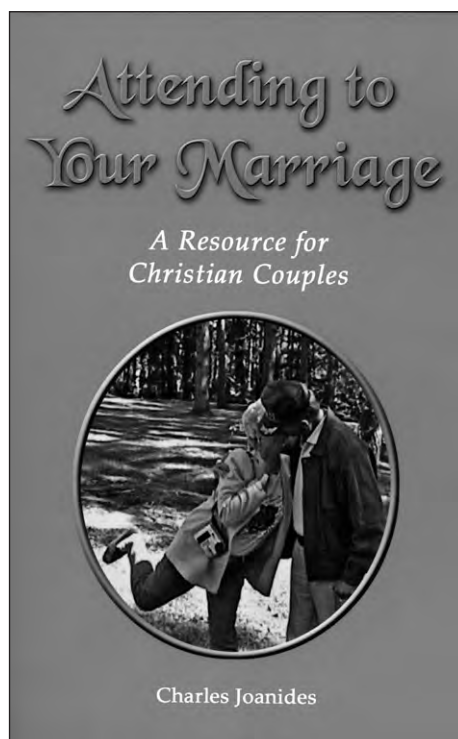
Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.

Visnyk / The Herald 9 St. John's Avenue, Winnipeg, MB R2W 1G8 or e-mail to: **Valentyna Dmytrenko—finance2@uocc.ca**

Attending to Your Marriage by Charles Joanides

■ Joanides, Charles. (2006). *Attending to Your Marriage: A Resource for Christian Couples*. Minneapolis, MN: Light & Life Publishing.

This book provides readers with practical strategies from a therapists' perspective for handling daily conflicts and communication in marriage. It also combines pastoral wisdom on how marriage can enrich the human spirit. This book reflects the author's lengthy experience in pastoral theology and professional research on the subject of marriage. The text, written in a straightforward style, features suitable themes and helpful strategies for engaged or recently married couples. The information is presented in a format of problem and solution. The chapters begin with a real life-like dialogue between married couples featuring typical disagreements or points of conflict. These include finances, child rearing, religion and more. Then the dialogues are dissected and discussed from various perspectives. The author follows up with techniques, questions that each spouse should be asking themselves, points for reflection, strategies, spiritual aids, prayers and so on. The book offers clear explanations, vivid examples and practical strategies on marital communication. Written in English, this 196 page book is divided into 14 chapters. Each chapter deals with a specific topic and provides communi-

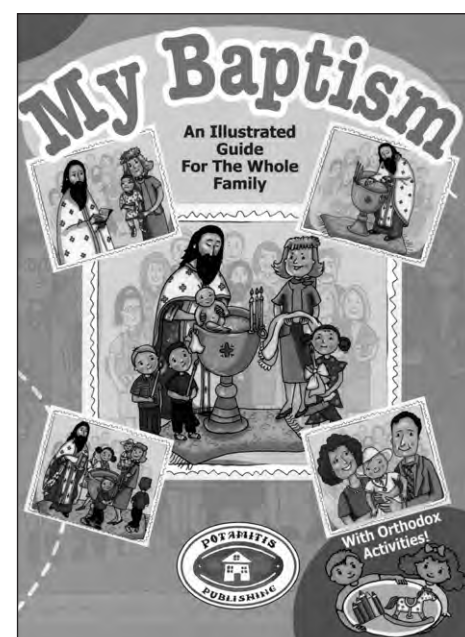


cations strategies, coping and conflict resolution from an Orthodox Christian perspective. There are also two appendices with information on topics rarely discussed during marriage preparation—the issue of spousal abuse and therapy for those contemplating ending their relationship. This book is a valuable resource for all types of couples—from those planning to start a marriage, those long in a marriage as well as those considering ending a marriage.
\$29.95

My Baptism

■ Egle-Ekaterine. (2015). *My Baptism*. Greece: Potamitis Publishing.

This 53 page children's book combines important information on the Orthodox Sacraments of Baptism and Chrismation together with the classic presentation of colourfully illustrated secular storybooks. Potamitis Publishing has produced this book in five languages. This English language version is formatted in the characteristic hard-cover 7" x 9" storybook size with large print and generous illustrations. This book is divided into 16 parts taking readers step-by-step through the baptism and chrismation services. It includes an illustrated story, activities and important facts. The activities section near the end features colouring, drawing and puzzles based on the baptismal theme. The factual details are presented through a story about the baptism of a baby called Maria. The large-print text runs on the left with full-sized illustrations of key moments of baptism featured on the right. Readers can see baby Maria being immersed in the baptismal font, anointed with oil and many other key moments of the Sacrament. The story is made contemporary as the book also includes sections on the family celebration and gifts. The final chapter contains a more detailed explanation in a question and answer format. Parents and godparents



will find this section most helpful to answer their own questions and those of their children. Topics covered include the role of the godparent, the items needed for baptism and many more. This book is targeted for children in pre-school and the early grades. However, parents, adults and even older children will enjoy the text and illustrations. For those new to Orthodoxy, it provides a simplified explanation of the Sacraments and their symbols. It is recommended for home use and makes a valuable addition for libraries in church schools, camps and parishes.
\$19.95

Symposium 2014 Compact Disc Set

■ *Symposium 2014: Ukrainian Orthodoxy in Global Family of Orthodox Churches: Past, Present and Future*, Toronto, ON, May 8-11, 2015.

Symposium 2014: Ukrainian Orthodoxy in Global Family of Orthodox Churches: Past, Present and Future took place May 8-11, 2014 in Toronto, Ontario at St. Michael's College at the University of Toronto. This landmark symposium on Ukrainian Orthodoxy was initiated and organized by the National Executive of the Ukrainian Self-Reliance Association of Canada. This compact disc set features 24 compact discs containing the entire collection of the presentations, panel discussions and question and answer sessions from each of the four days of the forum. Each day's program is packaged separately in its own volume containing between 4 and 8 compact discs. Each day of the symposium was dedicated to a particular theme and featured special speakers. Topics ranged from theological tradition, historical and present day practices and contemporary Ukraine. For example, the package for day four contains 8



CDs on the topic of *The Ukrainian Church after Maidan* and includes presentations by guest speakers from Ukraine. These CDs are especially recommended as a resource for parish libraries, camps and youth ministry.
\$150 for 4 volume CD set

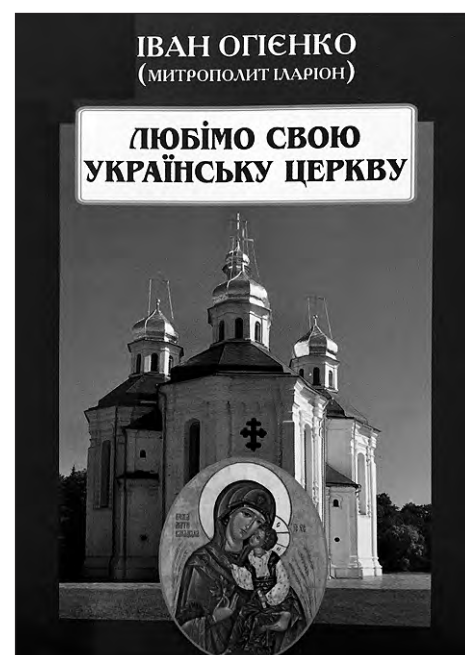
Любімо Свою Українську Церкву Івана Огієнка

■ Іван Огієнко. (2015). *Любімо Свою Українську Церкву*. Київ, УА: Наша Культура і Наука.

10-го січня 2005 р. упокоївся Митрополит Василій. Щоб подати та показати пошану до покійного, Фондація імені Митрополита Іларіона (Огієнка) "Запізніле Вороття" у Серії 2 під заголовком *Зарубіжні Періодруки* видала працю *Любімо Свою Українську Церкву*.

Ця праця є 19-ий твір та 13-та із серії *Зарубіжний Періодруки*. Видання цієї праці має свою історію. Майже цілорічна робота над підготовкою до видання книги добігла до кінця. Трудність цієї праці полягала в тому, що виконувати її доводилося в умовах, досі непередбачених і непережитих—Майдан, Революція Гідності в Києві, розстріли, війна на Донбасі невизначеність. Тому й зміститися в часі терміни підготовки її до друку. Але з Божою поміччю оригінал—макет поволі рухався до друкарні. І тепер Україна і діаспора може читати і втішатися, що їхній син—Іван Огієнко (Митрополит Іларіон) дає їм нагоду та можливість ознайомитися і навчитися про свою державну матір-Україну та свою українську Церкву.

Він сам писав, "Завдання кожній Христовій церкви—вести свій народ до спасіння і на землі, і на небі. На землі церква обов'язана творити з свого народу свідому націю, щоб стала вона міцною, щасливою і соціально забезпеченою. Ми робимо це все своєю українською мовою і свідомо українським церковним життям. Бо рідною мовою легше дійти до серця людини!" Він продов-



жує вчити і запевнити нас коли він пише "кожна віра найміцніше зв'язана з рідною мовою народу, бо рідна мова—то шлях до Бога;—усі церковні богослужіння мусять відправлятися тільки живою мовою свого народу, як то було в давнину;—служби Божі в нерідній мові виховують у народі шкідливу байдужність до своєї мови й віри;—за мовне винародовлення народу церква несе найбільшу відповідальність;—хто місній у рідній мові, той місній і в батьківській вірі".

Ця праця складається із 18 розділів на 432 сторінках. У першому розділі під заголовком, *Від Фондації Митрополита Іларіона* (проф. І. Огієнка), співголови цієї Фондації—проф. Микола Тимошик (від України) та прот. Богдан Демчук (від Канади) подають короткий нарис цієї Фондації та познайомлять читача зі
продовження на стор.35

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

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
Sunday - 7	10:00 a.m. - Liturgy - Brandon
Sunday - 14	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 21	10:00 a.m. - Liturgy - Brandon
Sunday - 28	10:00 a.m. - Liturgy - Portage la Prairie
July Sunday - 5	10:00 a.m. - Liturgy - Brandon
Sunday - 12	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 19	10:00 a.m. - Liturgy - Brandon
Sunday - 26	10:00 a.m. - Liturgy - Portage la Prairie

WINNIPEG MISSION DISTRICT	
<i>Contact Office of the Consistory Tel: (204) 586-3093 ext.227</i>	
Sunday - 21	10:00 a.m. - Liturgy; Blessing Graves - Pleasant Home
July Sunday - 7	10:00 a.m. - Liturgy; Blessing Graves - Stead
Sunday - 12	10:00 a.m. - Liturgy; Blessing Graves - Tyndall

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>	
Monday - 1	10:00 a.m. - Liturgy - Chapel
Thursday - 4	10:00 a.m. - Liturgy - G.P. Care Home ; 2:30 p.m. - Obidnytsia - PCH Dauphin
Sunday - 7	10:00 a.m. - Liturgy - Dauphin
Saturday - 13	10:00 a.m. - Liturgy; Blessing Graves - Rorketon
Sunday - 14	10:00 a.m. - Liturgy - Dauphin ; 2:00 p.m. - Blessing Graves - Dry River & Zelena
Sunday - 21	10:00 a.m. - Liturgy - Dauphin
Thursday - 25	2:00 p.m. - Obidnytsia - St. Paul’s Home
Sunday - 28	10:00 a.m. - Liturgy - Dauphin ; 3:00 p.m. - Blessing Graves - Winnipegosis
July Sunday - 5	10:00 a.m. - Liturgy - Dauphin
Tuesday - 7	10:00 a.m. - Liturgy (<i>Khram</i>) - Garland
Saturday - 11	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Ethelbert
Sunday - 12	10:00 a.m. - Liturgy - Dauphin
Saturday - 14	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves; dinner - Kosiw
Sunday - 19	10:00 a.m. - Liturgy - Dauphin
	2:00 p.m. - Obidnytsia; Blessing Graves - Sifton

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Monday - 1	9:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Petlura
Sunday - 7	10:00 a.m. - Liturgy - Rossburn
Sunday - 14	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Grandview
Sunday - 21	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Menzie
Sunday - 28	10:00 a.m. - Liturgy - Lennard
July Sunday - 5	9:00 a.m. - Liturgy (<i>Khram</i>) - Roblin
Sunday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Seech
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Oakburn

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>	
Sunday - 7	10:00 a.m. - Liturgy; Blessing Graves - Tolstoi
Sunday - 14	10:00 a.m. - Liturgy; Blessing Graves - Gardenton
	2:00 p.m. - Obidnytsia - Vita Shady Oaks
Sunday - 28	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sirko
July Sunday - 12	10:00 a.m. - Liturgy; Blessing Graves - Sundown
Sunday - 19	SOBOR - Winnipeg
Saturday - 25	9:00 a.m. - (Tentative) Pilgrimage at - St. Michael’s Historic, Gardenton
Sunday - 26	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Arbakka
	2:00 p.m. - Obidnytsia - Vita Shady Oaks

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>	
Sunday - 14	9:30 a.m. - Liturgy - Fort Frances
Sunday - 21	9:30 a.m. - Liturgy - Kenora
Sunday - 28	9:30 a.m. - Liturgy - Fort Frances
July Sunday - 12	9:30 a.m. - Liturgy - Fort Frances
Sunday - 19	9:30 a.m. - Liturgy - Kenora
Sunday - 26	9:30 a.m. - Liturgy - Fort Frances

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>	
Monday - 1	9:30 a.m. - Liturgy - Canora (Heritage)
	2:00 p.m. - Moleben’ - Gateway Lodge
Thursday - 4	2:30 p.m. - Moleben’ - Norquay PCH
Sunday - 7	9:30 a.m. - Liturgy (<i>Khram</i>) - Kamsack
	1:00 p.m. - Blessing Graves - Kamsack Cemetery

Monday - 8	9:30 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Endeavour
Sunday - 14	9:30 a.m. - Liturgy (<i>Khram</i>) - Canora
	2:30 p.m. - Blessing Graves - Canora Cemetery
Sunday - 21	9:30 a.m. - Liturgy - Swan River
	4:00 p.m. - Obidnytsia - Mazeppa
Friday - 26	1:30 p.m. - Moleben’ - Eaglestone Lodge
	2:30 p.m. - Moleben’ - Kamsack PCH
Sunday - 28	9:30 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Drobot
July Sunday - 5	9:30 a.m. - Liturgy - Hudson Bay
	Blessing Graves - Hudson Bay Cemetery
5 - 19	Trident Church Camp
Tuesday - 7	9:30 a.m. - Liturgy (<i>Khram</i>) - Hyas
Sunday - 12	9:30 a.m. - Liturgy (<i>Khram</i>) - Swan Plain
	Blessing Graves - Swan Plain Cemetery
13 - 19	SOBOR - Winnipeg
20 - 31	<i>Priest’s vacation</i>

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>	
Wed. - 3	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - Descent of the Holy Spirit
Sunday - 7	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Tuesday - 9	10:00 a.m. - Liturgy - Selo
Wednesday - 10	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - Descent of the Holy Spirit
Saturday - 13	5:00 p.m. - Great Vespers - Selo
Sunday - 14	10:00 a.m. - Liturgy - Descent of the Holy Spirit
	3:00 p.m. - Obidnytsia - Moose Jaw
Wednesday - 17	10:00 a.m. - Obidnytsia - Parkside CH
	6:15 p.m. - Akathist; Bible Study/Orthodoxy class - Descent of the Holy Spirit
Sunday - 21	10:00 a.m. - Liturgy - Descent of the Holy Spirit
Saturday - 27	5:00 p.m. - Akathist - Selo
Sunday - 28	10:00 a.m. - Liturgy - Descent of the Holy Spirit
July Saturday - 4	10:00 a.m. - Liturgy - Candiac
Sunday - 5	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Tuesday - 7	10:00 a.m. - Liturgy - Selo
Saturday - 11	10:00 a.m. - Liturgy (<i>Khram</i>) - Moose Jaw
Sunday - 12	10:00 a.m. - Liturgy - Descent of the Holy Spirit
13 - 19	SOBOR - Winnipeg
Sunday - 28	10:00 a.m. - Liturgy - Selo

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
Monday - 1	10:00 a.m. - Liturgy; Blessing Graves - Lepine
Sunday - 7	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Melfort
Sunday - 14	10:00 a.m. - Liturgy - St. Julien
16-18	<i>Priest’s vacation</i>
Sunday - 21	10:00 a.m. - Liturgy - Codette
Sunday - 28	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Brooksby
July Sunday - 5	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Yellow Creek
Sunday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Codette
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy - Lepine

YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
Saturday - 6	9:00 a.m. - Liturgy (<i>Khram</i>) - Ituna
Sunday - 7	10:00 a.m. - Liturgy - Yorkton
	4:00 p.m. - Obidnytsia (<i>Khram</i>) - Rhein
Thursday - 11	10:30 a.m. - Moleben’ - Yorkton Nursing Home
Sunday - 14	10:00 a.m. - Liturgy - Yorkton
	4:00 p.m. - Blessing Graves - Westbrook
Monday - 15	4:00 p.m. - Blessing Graves - Polowyk
Thursday - 18	2:00 p.m. - Moleben’ - Theodore Nursing Home
Sunday - 21	10:00 a.m. - Liturgy - Yorkton
Saturday - 27	9:00 a.m. - Liturgy (<i>Khram</i>) - Stornoway
Sunday - 28	10:00 a.m. - Liturgy - Yorkton
July Saturday - 4	10:00 a.m. - Liturgy; Blessing Graves - Melville/Birmingham Fenwood
Sunday - 5	10:00 a.m. - Liturgy - Yorkton
6 -19	Trident Church Camp
Saturday - 11	9:00 a.m. - Liturgy - Gorlitz
Sunday - 12	9:00 a.m. - Liturgy - Insinger Hwy
	4:00 p.m. - Blessing Graves - Theodore Hwy 16
13 - 19	SOBOR - Winnipeg
Sunday - 19	9:00 a.m. - Liturgy - Trident Church Camp, Crystal Lake
Sunday - 26	10:00 a.m. - Liturgy - Yorkton

WESTERN EPARCHY–ALBERTA

VEGREVILLE PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078</i>	
Wednesday - 3	10:30 a.m. - Obidnytsia - Century Park
	3:00 p.m. - Obidnytsia - Heritage House
	6:30 p.m - Bible Study - Vegreville
Thursday - 4	10:30 a.m. - Obidnytsia - Homestead Lodge
Saturday - 6	6:30 p.m - Vespers - Vegreville
Sunday - 7	9:30 a.m. - Liturgy (English) - Vegreville
Tuesday - 9	10:00 a.m. - Obidnytsia - Mundare Mary Immaculate
Wednesday - 10	6:30 p.m - Bible Study - Vegreville
Thursday - 11	10:30 a.m. - Obidnytsia - St. Michael Manor
Saturday - 13	10:30 a.m. - Liturgy - Lloydminster (Mission)
Sunday - 14	10:00 a.m. - Liturgy (<i>Khram</i>) - Camrose
Tuesday - 16	7:00 p.m. - Educational program - Lloydminster
Wednesday - 17	7:00 p.m. - Educational program - Vegreville
Thursday - 18	7:00 p.m. - Educational program - Camrose
Sunday - 21	10:00 a.m. - Liturgy (<i>Khram</i>); 12:00 p.m. - Blessing Graves - Suchawa
	2:00 p.m. - Blessing Graves - Zawale
Wednesday - 24	10:30 a.m. - Obidnytsia - Vegreville Care Centre
Saturday - 27	6:30 p.m - Vespers - Vegreville
Sunday - 28	10:30 a.m. - Liturgy (<i>Khram</i>) - Lloydminster
July Thursday - 2	10:15 a.m. - Obidnytsia - Homestead Lodge
Saturday - 4	6:30 p.m - Vespers - Vegreville

(continued on p.35)

ЦЕРКОВНИЙ КАЛЕНДАР
– ЧЕРВЕНЬ –

1. Пн. СВЯТОГО ДУХА. Сщмч. Патрікiя	16. Вт. Мчч. Лукиляна, Клавдія
2. Вт. Мчч. Фалалея, Александра, Астерія	17. Ср. Свт. Митрофана, свт. Зосими
3. Ср. Рівноапп. Константина та Єлени	18. Чт. Сщмч. Дорофея, блгв. Ігоря
4. Чт. Мч. Василіска	19. Пт. Прп. Віссаріона, прп. Іларіона Нового
5. Пт. Прп. Михаїла, прп. Євфросинії	20. Сб. Мч. Теодота. сщмч. Маркелина
6. Сб. Прп. Симеона Стовпника, прп. Микити	21. Нд. 3-я. Вмч. Теодора, свт. Єфрема, гл. 2
7. Нд. 1-а. Всіх святих. Сщмч. Ферапонта, гл. 8	22. Пн. Свт. Кирила, мц. Фекли
8. Пн. Поч. Петрового посту. Апп. Карпа, Алтея	23. Вт. Сщмч. Тимофія, прп. Силуана
9. Вт. Сщмч. Ферапонта, прав. Йоана Українця	24. Ср. Апп. Варфоломея і Варнави
10. Ср. Прп. Микити, свт. Ігнатія	25. Чт. Прп. Онуфрія Вел., прп. Петра Афонськ.
11. Чт. Мц. Теодосії, свв. отців I Всел. Собору	26. Пт. Мц. Акилини, мц. Антоніни
12. Пт. Прп. Ісаакія Далматського	27. Сб. Пр. Єлисея, свт. Мефодія
13. Сб. Ап. Єрма, мч. Філософа	28. Нд. 4-а. Пр. Амоса, мчч. Віта, Модеста, гл. 3
14. Нд. 2-а. Всіх укр. святих. Мч. Юстина, гл. 1	29. Пн. Свт. Тихона, сщмч. Тигрія
15. Пн. Свт. Никифора, вмч. Йоана Сучавськ.	30. Вт. Мчч. Мануїла, Савела та Ізмаїла

June-July Schedule of Services

continued from p.34

Sunday - 5	9:30 a.m. - Liturgy (English) - Vegreville
Thursday - 9	10:30 a.m. - Obidnytsia - St. Michael Manor
Saturday - 11	6:30 p.m - Vespers - Lloydminster
Sunday - 12	10:30 a.m. - Liturgy - Lloydminster
13 - 19	SOBOR - Winnipeg
Tuesday - 21	7:00 p.m. - Educational program - Lloydminster
Wednesday - 22	10:30 a.m. - Obidnytsia - Vegreville Care Centre
	7:00 p.m. - Educational program - Vegreville
Thursday - 23	7:00 p.m. - Educational program - Camrose
Saturday - 25	6:30 p.m - Vespers - Vegreville
Sunday - 26	9:30 a.m. - Liturgy (<i>Khram</i>) - Vegreville
Tuesday - 28	9:30 a.m. - Liturgy - Ukrainian Selo

BONNYVILLE-ST. PAUL DISTRICT

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

Sunday - 7	10:00 a.m. - Liturgy (<i>Khram</i>) - St. Paul
Sunday - 14	10:00 a.m. - Liturgy (<i>Khram</i>) - Sandy Rapids
Sunday - 21	10:00 a.m. - Liturgy - Stry
Sunday - 28	10:00 a.m. - Liturgy - Bonnyville
July Sunday - 5	10:00 a.m. - Liturgy - St. Paul
Sunday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Nowa Bukowina
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy - Kievsk-K-Hi

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

Priest: V. Rev. Archpriest Roman Trynoha Tel: (250) 572-2493

Sunday - 7	10:00 a.m. - Liturgy (<i>Khram</i>) - Kamloops
Sunday - 14	10:00 a.m. - Liturgy - Vernon
	2:00 p.m. - Obidnytsia - Kelowna
Sunday - 21	10:00 a.m. - Liturgy - Kamloops
Sunday - 28	10:00 a.m. - Liturgy - Kelowna
	2:00 p.m. - Obidnytsia - Vernon
July Sunday - 5	10:00 a.m. - Liturgy - Kamloops
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy (<i>Khram</i>) - Kelowna

VANCOUVER ISLAND PARISH DISTRICT

Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329

Monday -1	10:00 a.m. - Liturgy - Parksville
Saturday - 6	4:00 p.m - Vespers - Victoria
Sunday - 7	10:00 a.m. - Liturgy - Victoria
	10:00 a.m. - Reader Service - Parksville
Saturday - 13	4:00 p.m - Vespers - Parksville
Sunday - 14	10:00 a.m. - Liturgy - Parksville
Saturday - 20	4:00 p.m - Vespers - Victoria
Sunday - 21	10:00 a.m. - Liturgy - Victoria
	10:00 a.m. - Reader Service - Parksville
Saturday - 27	4:00 p.m - Vespers - Parksville
Sunday - 28	10:00 a.m. - Liturgy - Parksville
July Saturday - 4	4:00 p.m - Vespers - Victoria
Sunday - 5	10:00 a.m. - Liturgy - Victoria
	10:00 a.m. - Reader Service - Parksville
Sunday - 12	10:00 a.m. - Reader Service - Parksville
13 - 19	SOBOR - Winnipeg
Sunday - 19	10:00 a.m. - Reader Service - Parksville
	10:00 a.m. - Reader Service - Victoria
Saturday - 25	4:00 p.m - Vespers - Parksville
Sunday - 26	10:00 a.m. - Liturgy - Parksville

PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
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
2018	Feb. 19	April 8	April 1	May 17	May 27	June 4

ПАСХАЛІЯ

Рік	Початок Великого посту	Православна Пасха	Латинська Пасха	Вознесіння	Тройця	Початок Петрівки
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
2018	19 лютого	8 квітня	1 квітня	17 травня	27 травня	4 червня

Ordination anniversaries: Bishops, Priests, Deacons

JUNE

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

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

Любімо Свою...

продовження зі стор.34

своєрідним житейським кредо бл. п. Митрополита Василя. Його біографічна довідка вміщена наприкінці видання.

Під заголовок "*Жива Душа Народу: митрополит Іларіон (Іван Огієнко) про церкву в житті українців*", проф. Микола Тимошик пише, що "...ці специфічні твори, що загалом тематично охоплюють найрізноманітніші грані покликання, буття й майбутнього Української Православної Церкви, як на рідній землі українців, так і в розсіянні сухих, умовно можна об'єднати в три групи." Коли читач прочитає ці 20 сторінок, вони зрозуміють, що ...живою душею народу постає перед читачем українська церква із цих фактично невідомих досі на батьківщині творів вигнання з рідної землі. Уречевлений на сторінках цього видання переконливий голос великого українця, що свою житейську Гольгофу завершив далеко на чужині, закликає кожного з нас любити в Україні ту церкву, яка творить зі свого народу свідому націю. Живою душею народу постає перед читачем нова праця. Це твори так званих малих жанрів, що друкувалися досі лише в зарубіжних виданнях. Вони пережили непросту видавничу долю в часі і просторі задового до того, як уперше потрапити на материкову Україну.

Для ознайомлення читачів подаються назви малих жанрів котрих

Ви матиме нагоду прочитати: *Любімо свою Українську Православну Церкву. Ідеологія Української Православної Церкви, Хвалімо Бога українською мовою. Як поводитися в Божому Храмі; Як правити Святу Літургію: Практичні поради священикам при Богослуженні; Іконостас; Церква під монголами; Як Москва взяла під свою владу Церкву Українську; Прохання до патріярха Царгородського благословити автокефальну Українську Церкву; Окривавлена Холмицина; Єпископ: Його сан і влада; "Отче Наш": Історія молитви Господньої; Наш Символ Віри: Його постанови й історія; Хрестити—а не христити, Український Православний Молитовник, Молитовник для української молоді.*

На закінчення проф. Микола Тимошик дає свої коментарі та інформацію про праці, які вийшли у виданні *Любімо свою Українську Церкву*. Останній розділ праці присвячений світлій пам'яті 10-ліття упокоєння вірного послідовника Митрополита Іларіона (Огієнка)—першоієрарха Української Православної Церкви в Канаді Митрополита Василя (Федака).

—Прот. Богдан Демчук

*По інформацію про отримання цієї та інших праць, будь ласка звертайтеся до:

Наша Культура і Наука
вул. Татарська, 7, к. 55
Київ, Україна 04107
Емэйл: nkin@ukr.net

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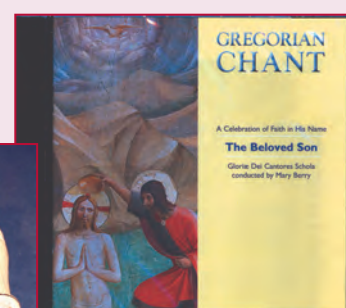


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