

ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

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Вітаємо всіх читачів Вісника з Днем Канади!

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

—Потрійна Єктенія

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

—The Litany of Fervent Supplication

Canada Day Greetings to all our readers!



UOCC to Hold 23rd SOBOR



The iconic Fort Garry Hotel in Winnipeg, Manitoba the site of SOBOR 2015.

■ **WINNIPEG, MANITOBA**—The Ukrainian Orthodox Church of Canada holds its General Assembly, or SOBOR, July 13-19, 2015 at the historic Fort Garry Hotel in Winnipeg, Manitoba. The week-long schedule includes Clergy and *Dobrodiyky* conferences, workshops, discussion sessions and a youth program. It culminates in a Hierarchical Divine Liturgy at the Holy Trinity Metropolitan Cathedral in Winnipeg. This is the 23rd time that the faithful of the UOCC have gathered to discuss and debate matters important in the life of the Church. This SOBOR meeting also precedes the 100th anniversary of the foundation of the UOCC in 1918.

Святий Володимир Великий

■ Українська Православна Церква відзначає день Святого рівноапостольного великого князя Володимира 28-го липня (н. ст.). Нинішнього року минають 1000 років з часу упокоєння Св. Володимира. Він відійшов у вічність 15 липня 1015 р. в селі Берестовому неподалік від Києва. Поховали його в Десятинній церкві. Св. Володимир нерозривно пов'язаний з визначною подією в історії українського народу Хрещення Київської Русі-України. Св. Володимир є знаковим символом для всієї східнослов'янської цивілізації.

продовження на стор.2



Icon of St. Volodymyr.

The Feast Day of St. Volodymyr

■ The Holy Orthodox Church commemorates the feast day of St. Volodymyr the Great, Equal-to-the-Apostles, on July 28. This year the commemorations become more significant because this marks the 1,000 year since the repose of St. Volodymyr. He fell asleep in the Lord on July 15, 1015. He was buried in the imposing Church of Tithes that was destroyed by the Communist regime in 1928. For the Ukrainian people, St. Volodymyr is an important saint as well as historical figure. He brought Orthodox Christianity to his empire and had his citizens baptized, forever changing the spiritual and historical course of the nation.

continued on p.2

SOBOR DETAILS: See pp.9-16

**Вітаємо всіх учасників XXIII СОБОРУ УПЦК і бажаємо успішної праці.
Greetings to all participants of the 23rd SOBOR of the UOCC. Wishing all fruitfull decision-making.**



З ДНЕМ АНГЕЛА! – GREETINGS ON YOUR PATRON SAINT'S DAY

- З нагоди свята Св. Івана Хрестителя—**7-го липня** сердечно вітаємо Його Високопреосвященство, Митрополита-Емерита Івана. Бажаємо кріпкого здоров'я, обильних Божих ласк та щедрот.
На Многії Літа! Is polla eti Despota!
- We greet His Eminence Metropolitan-Emeritus John who celebrates his Patron Saint's Day on **July 7th**. We wish Metropolitan John, God's precious blessings, lovingkindness and bountiful health.
May God grant you many blessed years!

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■ З іменем святого рівноапостольного великого князя Володимира нерозривно пов'язана визначна подія в історії українського народу — Хрещення Київської Русі-України. Проте християни на Київській Русі жили й раніше — за часів панування язичництва. Так, християнкою була бабуся князя Володимира княгиня Ольга, яка сподобилася слави святих рівноапостольних жінок.

Святий князь Володимир був сином київського князя Святослава (972). Вперше ім'я Володимира згадується в руських літописах 968 року в оповіді про нашествя печенігів. Вдруге ім'я князя Володимира зустрічається в літописах 970 року, коли князь Святослав незадовго до своєї смерті розділив Київську Руську землю між трьома синами: старший син, Ярополк, отримав Київ, середній, Олег, — землю Древлянську, а молодший син, Володимир, — Новгород.

Невдовзі після смерті Святослава між братами почався розбрат. Щоб помститися за загибель свого воеводи, вбитого князем Олегом під час полювання, князь Ярополк у 977 році виступив з раттю на землю

Древлянську. Згодом, ставши єдинокоролем князем Київської Русі, Володимир здійснив кілька вдалих воєнних походів, і таким чином розширив межі своєї держави від Балтійського моря на півночі до ріки Буг на півдні.

Володимир став згадувати своє дитинство та благочестиві настанови, які чув від своєї бабусі рівноапостольної Ольги. Душа князя, яка шукала істинної віри, не знаходила спокою. Він почав сумніватися в істинності поганських богів. Великий князь Володимир, за прикладом своєї бабусі княгині Ольги, вирішив змінити язичницьку віру. Дізнавшись про це і про його бажання прийняти істинну віру, до Києва почали приходити проповідники з різних країн. Дізнавшись про його намір, до нього приходили послы від надволзьких хозарів-магометан, від латинників, від кримських юдеїв і від греків: кожен з послів пропонував йому прийняти його віру.

Прийшов, нарешті, грецький проповідник-філософ і почав доводити неправоту інших вір і вчити великого князя закону християнського. Володимир за порадою бояр послав

десять послів спочатку до надволзьких хозарів, потім до латинників і, нарешті, до греків у Константинопіль. Побували вони скрізь. У Константинополі Патріарх, довідавшись про їх прибуття, повелів приготувати все потрібне для урочистої Служби Божої.

Ця урочистість справила на послів велике враження. Коли вони повернулися до Києва, доповіли великому князю, що вони не задоволені іншими вірами, а про грецьку сказали: "Ми не знали, стоячу храмі, на небесах ми знаходимося, чи на землі: на землі немає такої краси, там дійсно Бог перебуває з людьми. Всяка людина, скуштувавши солодкого, не захоче їсти гіркого; так і ми не можемо бажати іншої віри, крім віри греків". А бояри при цьому зауважили князеві: "Якби не добрий був закон греків, то бабуся твоя Ольга, наймудріша з людей, не прийняла б його".

Володимир твердо вирішив прийняти віру грецьку православну і почав думати про хрещення. Великий князь оголосив через послів, що він любить грецький закон і готовий хреститися. Царівна Анна по-

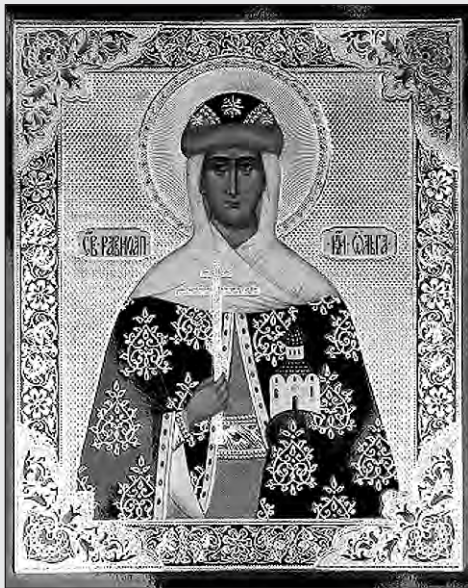


У 1888 році на березі Дніпра, неподалік від місця Хрещення свого народу було встановлено пам'ятник святому рівноапостольному князю Володимирі у Києві, Україна.

годилася вийти заміж за страшного іноплеменника і вирушила до Корсуня з духовенством і своїм почтом.

(продовження на стор.4)

Вшанування пам'яті Св. Ольги



■ В Українській Православній Церкві 24 липня (н. ст.), вшановують пам'ять святої рівноапостольної княгині Ольги, бабусі Володимира Великого. Після смерті чоловіка, князя Ігоря в 945 р., Ольга довгі роки правила Київською Руською державою від імені свого малолітнього сина Святослава. Княгиня Ольга прийняла християнство і прославлена українською Православною Церквою як рівноапостольна. За стародавніми переказами, княгиня Ольга близько 957 року прибула до Константинополя і там прийняла святе хрещення від самого Констан-

тинопольського Патріарха, з ім'ям після хрещення Єлена; її хресним батьком був грецький імператор Костянтин. Дата хрещення Ольги не відома точно.

Свята княгиня Ольга намовляла і сина свого, князя Святослава, охреститися. Старання Ольги повернути і свого сина Святослава в християнську віру не увінчалися успіхом. Однак князь Святослав не переслідував християн і християнство. Християнська віра стала державною вірою за часів сина Святослава, онука Ольги, великого князя Володимира. Християнська віра вплинула на особисте життя Ольги. У деяких документах сказано, що ніби це вона збудувала в Києві церкву святої Софії. Про християнське життя Оль-

ги свідчить її остання воля, де вона просить, щоб її поховали за християнським звичаєм і на гробі не справляли поганської тризни. Померла вона 969 року, маючи близько 75 років.

Святий Володимир Великий, онук княгині Ольги, який 988 року ввів християнство як державну релігію на Русі, близько 1000 року переніс тіло Ольги до новобудованої Десятинної церкви за київського митрополита Леонтія (992-1008). Після смерті княгині Ольгу тривалий час не канонізували. Празнування дня її смерті існували ще до приходу монголів. Теперішня служба її свята походить з середини XV ст.

—www.risu.org.ua; Закон Божий

ВІСНИК THE HERALD

UKRAINIAN ORTHODOX CHURCH OF CANADA

ВІСНИК

випускається щомісячно
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ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ
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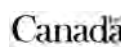
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In 988 all the population of Kyiv summoned by their leader Volodymyr came to the banks of the Dnipro River to be baptized into Orthodox Christianity.

■ St. Volodymyr the Great, Equal-to-the-Apostles, who ruled the mighty Kyivan Rus' Empire, is linked forever to the most crucial event in the history of the Ukrainian people—the baptism into Orthodox Christianity of the people of Kyivan Rus'-Ukraine in 988. Christians had lived in the Kyivan Rus' Empire for centuries before, although were a minority. St. Volodymyr's grandmother St. Olha became a Christian, and her piousness and good works made her worthy of being counted among the saints as equal to the apostles (*see sidebar p. 4*).

St. Volodymyr was the son of Kyivan Rus' Emperor Svyatoslav (972). The Chronicles mention Volodymyr for the first time in 968, recounting an attack by the Pecheneg tribe. His name comes up again two years later when Svyatoslav, just prior to his death, divided his empire between his three sons. The eldest Yaropolk received Kyiv, the middle Oleh received the Drevlyany lands and youngest son Volodymyr was allo-

cated Novgorod. Soon after Svyatoslav's death, conflict arose between the brothers, leading to the death of the elder two brothers. Volodymyr went on to consolidate power as the lone ruler of Kyivan Rus', conducting several successful military campaigns to expand his empire far to the north and south.

His military successes and political power were not enough. Volodymyr began to pine for his youth spent with his grandmother Olha. Her wisdom, piety and moral guidance made a lasting impression on the young Volodymyr. His soul was dissatisfied by the pagan religion, and he began searching for the true faith. Taking the example of his grandmother Olha, Volodymyr decided to convert away from paganism. Learning of his desire to adopt the true faith, emissaries from various countries began to arrive in Kyiv to propose their faith to Volodymyr.

When it was the Greek emissary's turn, he began to demonstrate the fallacy of other beliefs and to teach the

powerful emperor about Orthodox Christianity. Upon the advice of his boyars, Volodymyr sent out envoys to many lands, including to Constantinople, to investigate the other religions. In Constantinople, the Patriarch learned of their arrival and arranged to have a hierarchical Divine Liturgy celebrated. This magnificent liturgy left a deep impression on the envoys. When they returned to Kyiv, they reported to Volodymyr that they were not satisfied by the other faiths. They recounted their impression of Orthodoxy, "Standing in the church, we did not know whether we were in heaven or earth. There is no such beauty on earth. God is truly among the people there. Every person who has tasted sweetness, does not want to eat anything bitter. We desire no other faith except the faith of the Greeks." Volodymyr's boyars added, "If the faith of the Greeks was unworthy, then your grandmother Olha, the wisest of people, would not have converted to it."

Volodymyr committed himself to accepting the Orthodox Christian faith and began to prepare for baptism. Meanwhile, he wished to marry the empress Anna. She agreed and travelled to Korsun with clergy and her entourage. Just before the marriage, Volodymyr became blind. Anna counselled him to be baptized immediately so that he would be healed. When the bishop laid his hands on Volodymyr during the baptism, the Kyivan Rus' leader was healed and enlightened, proclaiming, "Now I know the True God." Many of his soldiers were baptized too, influenced by this miracle. Volodymyr and Anna returned to Kyiv, taking with them priests, liturgical items for worship, icons and banners.

Back in Kyiv, Volodymyr instructed his 12 sons to be baptized. He also called for all of the pagan idols to be de-



Hagia Sophia Cathedral in Istanbul, Turkey. When Emperor Volodymyr's emissaries experienced the grandeur of the cathedral and a Divine Liturgy, they reported that they did not know whether they were in heaven or on earth.

stroyed—some were burned, some were dismantled. In a dramatic act recorded in history books, the statue to the chief idol Perun was tied to a horse, dragged to the river and pitched from the high bank into the Dnipro River. Later Volodymyr announced that all the population should come to the Dnipro River to be baptized on the specified date, and those who do not would be regarded as enemies of the state. On the designated day in the year 988, residents of Kyiv came down to the river, mothers with their children on the banks, and others immersing themselves in the water. The priests stood on the banks and read the baptismal prayers.

Taking in this scene, Volodymyr was overjoyed that he and his people have known the True God.

(continued on p.4)



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ
UKRAINIAN ORTHODOX CHURCH OF CANADA
L'ÉGLISE ORTHODOXE UKRAINIENNE DU CANADA

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у зв'язку з 1000 річчям його упокоєння

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Слава Ісусу Христу!

■ У цьому 2015-му р.Б. припадає 1000 річчя упокоєння Святого Володимира Великого. В Україні вшанування його пам'яті відбудеться в день Св. Володимира, 28-го липня 2015 р.Б.

Через те, що ми бажаємо долучитися до наших братів й сестер на рідній землі в Україні і по всьому світі у вшануванні пам'яті великого святого українського народу, і тому благословляємо слідувати:

- В середу 15-го липня 2015 р.Б. в день упокоєння Святого Володимира відслужити Молебень Святому Володимирові після Святої Літургії, яка відбудеться під час XXIII СОБОРУ УПЦК 13-19-го липня 2015.
- В неділю 26-го липня 2015 р. Б. після Святої Літургії у парафіях Української Православної Церкви в Канаді після Святої Літургії відслужити Молебень Святому Володимирові.
- У вівторок 28-го липня 2015 р. Б. в день Св. Володимира у парафіях Української Православної Церкви в Канаді після Святої Літургії де можливо відслужити Молебень Святому Володимирові.

З архипастирським благословенням,

† ЮРІЙ, Митрополит
† ІЛАРІОН, Єпископ
† АНДРІЙ, Єпископ

21-го червня 2015 р.Б.



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ
UKRAINIAN ORTHODOX CHURCH OF CANADA
L'ÉGLISE ORTHODOXE UKRAINIENNE DU CANADA

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Blessing of the Hierarchs
Of the Ukrainian Orthodox Church of Canada
On the 1000th anniversary of the repose of St. Volodymyr the Great

To the Reverend Clergy and to Honoured Parishes
of the Ukrainian Orthodox Church of Canada!

Glory to Jesus Christ!

■ The 1000th anniversary of the falling asleep of St. Volodymyr the Great takes place this year in 2015. This anniversary of his repose will be commemorated in Ukraine on the Feast Day of St. Volodymyr on July 28, 2015.

To join with our brothers and sisters in Christ in our ancestral land of Ukraine and around the world to venerate this important saint for the Ukrainian people, we bless the following:

- On Wednesday, July 15, 2015, on the day of the repose of St. Volodymyr, there shall be served a *Moleben'* to St. Volodymyr at the Divine Liturgy during the 23rd SOBOR of the UOCC taking place July 13-19, 2015.
- On Sunday, July 26, 2015, the Sunday prior to the Feast Day of St. Volodymyr, there shall be served a *Moleben'* to St. Volodymyr following the Divine Liturgy in the parishes of the Ukrainian Orthodox Church of Canada.
- On Tuesday, July 28, 2015 on the Feast Day of St. Volodymyr, where possible, there shall be served a *Moleben'* to St. Volodymyr following the Divine Liturgy in the parishes of the Ukrainian Orthodox Church of Canada.

With Archpastoral Blessing,

† YURIJ, Metropolitan
† ILARION, Bishop
† ANDRIY, Bishop

June 21, 2015

продовження зі стор.2

А тим часом Володимир захворів на очі й осліп. Царівна радила йому якнайшвидше хреститися, щоб отримати зцілення. Князь погодився і, коли єпископ під час хрещення поклав на нього руку, він прозрів і сказав: "Тепер я пізнав істинного Бога!" Багато воїнів з дружини його під впливом цього чуда теж охрестилися. Після цього великий князь з царівною вирушив до Києва. Він узяв з собою священиків, церковне начиння і образи для благословення; коли ж прибув до Києва, то наказав, щоб охрестилися 12 його синів. Одноразом князь повелів знищити ідолів. Частину їх порубали, а частину спалили; головного бога Перуна прив'язали до кінського хвоста, протягли дорогою і скинули з гори в Дніпро. Потім князь оголосив у Києві, що коли хто з багатих і убогих, великих і малих не прийде в призначений день на річку, щоб прийняти хрещення, того він буде вважати за свого ворога. У призначений день усі жителі Києва з жінками і дітьми прийшли на Дніпро. Всі увійшли у воду і стояли: дехто по

шию, інші по груди; малі діти біля берега, матері тримали на руках немовлят; священики стояли на березі річки й читали молитви хрещення. Володимир, бачачи це, радів, що він і його люди пізнали істинного Бога. Цього дня, як зауважує літописець, земля і небо раділи. Подія ця сталася в 988 році після Різдва Христового. Щоб утвердити народ у вірі й законі християнському, Володимир викликав з Болгарії священиків, які відправляли Службу Божу слов'янською мовою. Крім цього, князь відкривав школи і будував церкви; так, у Києві він збудував чудовий храм в ім'я Успіння Пресвятої Богородиці. Храм цей звався Десятинним, бо великий князь виділив десятину своїх доходів на його утримання. Блаженна кончина святого рівноапостольного великого князя Володимира сталася 15 липня 1015 року в селі Берестовому неподалік від Києва. Поховали його в Десятинній церкві. Православна Церква прославила його як святого.

Труди великого князя Володимира й перших Київських митрополитів Михаїла та Леонтія, вірних його сподвижників, дали чудові плоди.

Минуло кілька років, і до кінця X ст. на Київській Русі вже були свої єпископи, священики та диякони, значно збільшилася кількість грамотних людей усякого віку та стану. Київська Русь залучалася до християнської культури та цивілізації, увійшла в сім'ю християнських народів Європи. Після прийняття Хрещення святий великий князь Володимир внутрішньо преобразився, став новою людиною, що її облагодіяв Дух Святий, став прикладом милосердя та співчутливої любові до ближніх. Виконання заповідей Христових і настанов Святої Церкви стало мірилом життя та поведінки великого князя. Слова Євангелія глибоко запали в душу святого князя Володимира. Піклуючись про бідних, роблячи благодіяння тим, хто цього потребує, даючи притулок подорожнім, пом'якшуючи кару злочинцям, князь Володимир незабаром заслужив усенародну любов. За святого рівноапостольного великого князя Володимира Київська Русь досягла розквіту, її вплив поширився далеко за межі держави. У храмах, які облаштовувалися за велінням князя Володимира, бого-

служіння звершувалося за православним чином, зрозумілою для народу рідною слов'янською мовою, за тими книгами, які ще за століття до цього було перекладено з грецької на слов'янську мову святими рівноапостольними братами Кирилом і Мефодієм, першовчителями Слов'янськими.

За великого князя київського Ярослава Мудрого (1054) Церква вже шанувала пам'ять святого князя Володимира, просвітителя Київської Русі. Митрополит Київський Іларіон у своєму похвальному слові князю Володимиру називає його другим Константином, апостолом Київської Руської землі, і, звертаючись до нього, говорить: "За добрі справи нині отримав нагороду на Небесах—блага, приготовані Господом тим, хто любить Його, і насолоджуючись спогляданням Його, помолися Господу про землю свою та людей..."

Пам'ять святого князя Володимира святкується 28 липня (н. ст.), а днем хрещення киян вважається 14 серпня (н. ст.).

—www.archangel.kiev.ua;
Закон Божий

Feast Day of St. Olha

■ The Ukrainian Orthodox Church commemorates St. Olha on July 24. The Ukrainian Orthodox Church venerates the empress and grandmother of St. Volodymyr as a saint who is Equal-to-the-Apostles for her contributions in bringing Christianity to the Ukrainian people. After the death of her husband, Ihor, the emperor of Kyivan Rus' in 945, Olha took over and governed the Empire in place of her young son Svyatoslav. According to tradition, Olga traveled to Constantinople in 957, where she was baptized sometime that year by the Patriarch of Constantinople himself with Greek Emperor Constantine as her godfather. As a mark of her leadership and great faith, she became a Christian before Christianity was declared the official religion of Kyivan Rus'. Olha took the baptismal name of Eleni, which is Olena in Ukrainian.



The baptismal font of St. Olha, Equal-to-the-Apostles is located in the courtyard of the Hagia Sophia, or Holy Wisdom, Cathedral in Istanbul, Turkey.

St. Olha tried to persuade her son Svyatoslav to be baptized, but was unsuccessful. While Emperor Svyatoslav

did not wish to convert to Christianity, he at least did not persecute the Christians of his empire. Although Christianity was known in the Ukrainian lands since the time of Apostle Andrew's mission, it only gained state sanction under Svyatoslav's son, and Olha's grandson, St. Volodymyr. St. Olha's personal life greatly changed after she became a Christian. Historical documents show that she was behind the building of the St. Sophia Cathedral in Kyiv. St. Olha reposed in the year 969 at the age of 75. Her last wish testifies to her great faith: to be buried according to Christian custom without any pagan burial feasting rituals.

St. Volodymyr the Great, grandson of St. Olha, who in 988 introduced Christianity as the state religion of his Kyivan Rus' Empire, had transferred the relics of St. Olha in about the year 1000 to the newly-built Church of the Tithes. She was not glorified as a saint until some time



Members of the UOCC delegation to the Ecumenical Patriarchate, February 2015, spent an emotional moment at St. Olha's baptismal font.

later. However, her day of repose was commemorated by the faithful prior to the Mongol invasion. The modern version of the service of her feast day derives from the mid-XV century.

—www.risu.org.ua;
The Law of God. (2006). Kyiv: UOC-KP

St. Volodymyr ...

continued from p.3

The Chronicles note that heaven and earth rejoiced on this day. To entrench the Christian faith and God's Commandments in the people's hearts, Volodymyr requested that priests come from Bulgaria to celebrate the Divine Liturgies in the Slavic language. Volodymyr also had schools opened and churches built. He had built in Kyiv a magnificent church in honour of the Dormition of the Theotokos. It was called the Church of the Tithes, or *Desyatyna* in Ukrainian, because Volodymyr allocated one tenth of his income to its upkeep. This wondrous church was destroyed in the early 20th century during the soviet communist purges. The holy relics, icons and other objects contained there were transferred elsewhere, taken or hidden and lost with time.

Christianity and the Church flourished tremendously under the care and efforts of St. Volodymyr, and the first

Metropolitans of Kyiv, Metropolitan Mykhail and Metropolitan Leontiy, and their faithful. By the end of the 10th C, Kyivan Rus' had its own bishops, priests, deacons and a burgeoning number of people of all ages who received catechism. Kyivan Rus' joined the family of Christian nations in Europe and became part of the world of Christian culture and civilization.

After his own baptism, St. Volodymyr was transformed, becoming a changed man. By the grace of the Holy Spirit, he turned into a model of compassion and love for others. The lifestyle and behavior of the once fearsome ruler of Kyivan Rus' was directed towards fulfilling Christ's Commandments and the directives of the Holy Church. Volodymyr's soul was awakened by the words of the Gospel, becoming deeply entrenched. Once feared, Volodymyr soon earned the love of his people through his many good works in caring for the poor, doing charitable works for the needy, providing shelter

for travellers, and reducing criminal sentences. His empire flourished under his reign and its glory has never been equalled to this day. Its influence was felt far beyond its borders. The churches that Volodymyr had built celebrated the Orthodox Divine Liturgy using the Slavic language of the people. They used the texts that were translated from Greek into Slavic a century earlier by the brother-missionaries to the Slavs, Sts. Cyril and Methodius, Equal-to-the-Apostles.

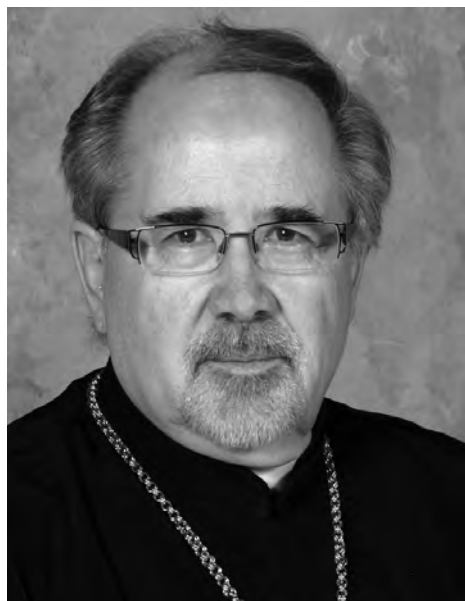
St. Volodymyr reposed on July 15, 1015 in the town of Berestove near what was then Kyiv city. Today, this town is in the centre of Kyiv. He was interred in the Church of the Tithes. The Orthodox Church recognizes him as a saint who is equal to the apostles of Christ for his efforts to bring his nation

to Christ. The Church began commemorating St. Volodymyr quite early after his repose during the reign of his son Yaroslav the Wise. The feast day of St. Volodymyr the Great is commemorated on July 28 and the day of baptism of the people is commemorated on August 14. In his praise of St. Volodymyr, Metropolitan Ilarion of Kyiv described the strong-willed Volodymyr as a "second Constantine", and an apostle of the lands of Kyivan Rus'. He stated, "For his good works, today he received the reward in Heaven—the blessings prepared by the Lord for those who love Him and, delighting in His grace, we beseech you to pray to the Lord on behalf of your land and people..."

—www.archangel.kiev.ua;
www.risu.org; The Law of God. (2006). Kyiv, UA: UOC-KP

Deadline for Submissions

■ August issue 2015 — Deadline: July 10, 2015



■ Today, most of us in the Church are familiar with the old adage that ten percent of the parishioners do ninety percent of the work. The real statistics may be even grimmer. The Church is full of burned-out priests and stressed-out parishioners who regularly make real sacrifices for the good of the Church—the local parishes, only to find their personal offerings occasionally met with indifference and criticism.

Discouragement and even despair run rampant in the Church. Year after year, the Church loses more and more good workers because they simply refuse to put up with the stress anymore. Despite the best strategies and creative ideas of these few, most of the members of the average parish seem comfortable with a passive role and content with status quo. This doesn't seem right!

Our Lord and Saviour Jesus reminds us, when He laments to His disciples, that *"the harvest truly is plentiful, but the laborers are few"* (Mt 9:37), that this is not just a contemporary problem. In fact, we find the very same problem from the beginning of time. In Genesis 3, God Himself has difficulty finding labourers for His new creation. Instead of gratefully and obediently accepting their life and identity as workers in the Garden (Gn 2:5, 15, 18, 20), Adam and Eve are duped into believing they have been shortchanged of their divine right to be like God. Wait! Does not this sound familiar in our contemporary time? Are not we from time-to-time duped into believing or misled into believing that certain ideologies, philosophies or methodologies are the approaches that we should adopt as to the way the Church of Christ should conduct its ministry? To discern the right way, first and foremost, we need to uplift our prayers unto the Lord God for wisdom and direction. For this we should be praying in preparation for the forthcoming General Council (SOBOR) of the Ukrainian Orthodox Church of Canada.

Most of us may be more than content to sit back and let others do it. "Whatever, whatever!" That tendency is too frequent and a real distortion of our true identity and vocation. We are called to work for the glory of God and not for own self-image, because we are made in the image of the One who works. God the Father creates, begets, heals, and raises—He works. And in His Son Jesus Christ, we witness the perfect incarnation of this work on the cross. Jesus comes to do the work of His Father (Jn 5:36) and calls us to partner in this work, *"while it is day; the night is coming when no one can work"* (Jn 9:4). Jesus speaks of the ur-

gency of bringing light into the darkened world, for the duration of His time upon the earth is limited.

At the same time, He calls us to partner to continue His ministry on earth. We must be good stewards. I draw your attention to Matthew 25:14-30, which speaks of the talents (gifts) that God gives us. We are stewards of every gift, using each for our own and our neighbour's salvation. Since we are managers, or stewards, of God's gifts, each of us will be called upon to give an account of how we used the gifts (talents) given us, as in the Parable of Talents. Should not this be the focal point of our deliberations at the forthcoming General Council of the UOCC, using our talents for the glory of God and the good of the Church? Jesus is simply challenging His disciples—us—to exercise the ministry, the work, to which He is calling us.

Jesus was always looking for workers and always seeking to give His ministry away. Sadly, however, both the Scriptures and Church history bear witness to the fact that the Kingdom of God has always wrestled with the burden of rebellious indifference and personal agendas. It is the result of broken humanity.

How should those of us who do work for the glories of God react to this reality? Do we give up and wallow in self-pity, or persevere, hoping for the grace of God to anoint our Church communities. Why has this happened? I would venture to say that much of the Church's problem is systemic. We have raised our Christian faithful to have fallen prey to an overly clericalized model, which praises priests who work themselves to death and unintentionally micromanage their parishes. To my knowledge, the Scriptures never condone any pastoral model that does not emphasize and respect the individual spiritual gifts and priesthood of every believer (Rom 12:1; Cor 12). Every baptized Orthodox Christian is to be a part of that ministry, given down to us by our Blessed Lord God.

If we are looking for a model to follow, turn to Ephesians 4. In this scriptural model, the various boards and councils are responsible for creatively assisting the clerical leadership of the Church in any way they possibly can to implement its goals and objectives, fully equipping every member of Church in their spiritual journey for 'Salvation.' In this model everyone is active. There is no passivity because everyone shares in the same priesthood and ministry of Christ. None of our goals will be fully realized unless we become serious about implementing St. Paul's ministerial model (Ephesians 4). I believe that any serious attempt at putting this model into practice, at the very least, will bless our Church in achieving its goals and objectives, and will bring about its re-vitalization. Anything other than that will fail.

The time has come for the Church to return to a Biblical paradigm of ministry wherein the one priesthood of Christ is shared by every baptized Christian. In order to realize this, we must give way to a ministry with humility and generosity, and the faithful must obediently embrace the spiritual gifts God has given us through our baptism. When this happens, our Ukrainian Orthodox Church in Canada and abroad will finally discover its true identity and become a light to all nations.

As we stand on the threshold of the 23rd General Council (SOBOR) of the Ukrainian Orthodox Church of Canada, let us pray that we be sanctified with wisdom and discernment in making the right decisions and choices for the future of our Church, as we continue our God-given ministry into the 21st century for His Glory and our Salvation. Knowing that our bodies are members of Christ and knowing that our body is the temple of the Holy Spirit Who is in each of us, whom we have from God, and that we are not our own. *"For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's"* (1 Cor. 6:20); therefore, may our attitudes, actions, and behaviour be worthy of the grace and presence of God.

The Church 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 heavenly as we ascend together to worship the Father, the Son and Holy Spirit.

Let us be Christ-centered, and may we never lose sight of that.

"May you always be worthy of the privilege of being a Christian! Live by the Light of Christ!"

God bless!

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

Ephesians 4: Unity and Maturity in the Body of Christ

Live in unity:

I, therefore, the prisoner of the Lord, beseech you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all and through all, and in you all.

Use the Spiritual Gifts:

But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: *"When he ascended on high, He led captivity captive, And gave gifts to his people."* (Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

And Christ Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of doctrine, by the trickery of men, in the cunning and craftiness of deceitful scheming, speaking the truth in love, may grow up to become in every respect the mature body of Him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Instructions for Christian Living:

So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.

That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Therefore each of you must put off falsehood and speak truthfully to your neighbour, for we are all members of one body. *"In your anger do not sin"*: Do not let the sun go down while you are still angry, and do not give the devil a foothold. Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

Notice of upcoming

Manitoba Provincial Ukrainian Self Reliance League of Canada Conference 2015

Saturday, September 12, 2015

Program will include:

Discussion of Highlights of UOCC Sobor 2015

National USRL-CYC Convention 2015

Luncheon guest speaker, and Human Rights Museum guided tour

Please Reserve the Date and Plan to Attend

Everyone is welcome

Сяюча краса Святих The Radiant Beauty of the Saints

ВІСНИК
липень 2015

Сім Братів Святи Вояки-Мученики і Первоверховні Апостоли

"Шлях Церкви є любов; не подібна вона до законників. Церква бачить усе з терпимістю і прагне допомогти кожній людині, незважаючи на те, що б таке він [чи вона] вчинив [чи вчинила], яким [чи якою] не був би [чи не була б] він [чи вона] грішним [чи грішною]." —Старець Паїсій Святогорець

В той же день (7-го липня за григоріанським календарем, а 24-го червня за юліанським), у який ми святкуємо Різдво Святого Славного Пророка й Предтечі Івана, Хрестителя Христа, Господа нашого, ми також пам'ятаємо яскравий приклад відданості Господові семи братів, солдатів римської армії, які, хоча й виконували свої повинності перед імператором, як солдати (як Іван направляв [Лк 3:14]), таки прийняли й ганьбу, вигнання і смерть, а не поклонилися богам іншим крім Єдиному Істинному Богу.

Було це під час правління римського імператора Максимівна (285-305), спів-імператора Діоклетіана (284-305), якого порочне гоніння на християн пам'ятають і до нині тим, що коптські християни відзначають свій календарний рік А.М.—"Anno Martyrum" ("Рік Мучеників"), починаючи від року, коли він розпочав своє правління. Імена семи братів подають (можливо, в порядку їх віку), ось так: Орентій, Фарнакій, Ерос, Фірмос, Фірмін, Киріак і Лонгін (цей брат має те ж ім'я, що римський центуріон, відповідальний за розп'яття Господа нашого, який став віруючим і в кінці кінців Християнським Мучеником).

Скифи (один із стародавніх народів України) були напали на імперію і Орієнтій отримав наказ боротися з їхнім чемпіоном, велетнем імені Мароф. Св. Орієнтій переміг свого супротивника і таким чином зупинив напад скифів. Приказали святкове жертвоприношення римським богам, то ж і Орієнтію, як переможцеві, запропонували взяти участь. А молодий чоловік пояснив, що він не міг, оскільки він, як і його брати, є

християнином, і це ж він Господа Ісуса Христа, покликав був допомогти йому в його змаганні. Максимів, так далеко від подяки за відмінну й успішну службу Орієнтія, скоро наказав його і його братів вигнати з армії з ганьбою і заслати в Абхазію на Кавказі. Кожен з братів засвідчив свою відданість Христу, своєю смертю на шляху до місця заслання.

У першу чергу постраждав Св. Ерос—Житіє каже, що це настало "в Паремболі" (по-грецькому "в таборі") 22-го червня/5-го липня. Ім'я цього брата спонукує роздум, до якого скоро повернемось. Далі, здається, що охоронці братів з нетерпінням вирішили покарати смертю їхнього героїчного провідника, Св. Орієнтія, чие сміливе визнання накликало на них гнів Максимівна, бо ж Житіє каже, що, поки ще були вони на шляху до місця заслання, ті прив'язав камінь йому на шию і кинули його в море. І сталося диво. Житіє говорить, що Архангел Рафаїл (чие ім'я означає "Бог є цілитель") викинув Орієнтія з моря на сушу в Різе, що сьогодні є місто в північній Туреччині, на південному березі Чорного моря. Саме там Св. Мученик, помолившись, віддав Богові душу свою: він заснув, не через вбивчий гнів імператора, а тому, що він вирішив цим віддати честь справжньому Царю царів, нашому переможному Господу, Ісусу Христу, і приєднатися до Нього в Царстві, яке завжди тут, але завжди ще попереду.

Наступним постраждав Св. Фарнакій, як каже Житіє, в Корділе (можливо, це близько до Різе місто Куртулус, що по-турецькому означає "звільнення"—це й назва турецького корабля, який привозив про-

довольство голодуючим грекам під час нацистської окупації в другій світовій війні), 3-го/16-го липня. Наступні постраждали Св. Фірмос і Фірмін 7-го/20-го липня (Житіє каже, вже на східному березі Чорного моря). Св. Киріак постраждав 14-го/27-го липня, а останній з братів, Св. Лонгін, віддав своє життя, коли корабель, що його віз до місця вигнання затонув недалеко від міста Пітіюнде (нині Піцунда в Абхазії, недалеко від місця, де спочив Св. Іван Золотоустий; місце, де Микита Хрущов часто відбував курорт) 28-го липня/10-го серпня.

Ця подорож мучеників відзначається в день, коли переможець Марофа, Св. Орієнтій, віддав своє життя, 24-го червня/7-го липня. А Свято Первоверховних апостолів Петра й Павла (30-го червня/12-го липня) припадає майже на половині часу міжзасинанням Св. Ероса, першого, і Св. Лонгіна, останнього, зі Св. Братів, які постраждали. Ікона з двох Первоверховних апостолів, які мали свої суперечки (як зазначає Апостол Павло у Посланні до Галат 2: 11-21), завжди показує їх любовно обнявшись один з одним—і перетин їх ореолу створює враження, що вони об'єднані в серці, символу любові. Ім'я молодого мученика, Ерос, є одним з грецької слів для цієї найбільшої з християнських чеснот (його ім'я також можна розуміти як "герой", так як ці два слова дуже схожі у грецькій мові). Це—слово, яке, на жаль, зазнало дуже багато зловживань, так що майже стало синонімом "пихоті", яка дуже далека від дійсності самовіддачі і прагнення до союзу з Улюбленим, яким є справжня любов.

Це ж любов до Чоловіколюбця,



Любителя всіх людей, яка надихнула Орієнтія і його братів відмовитися від поклоніння фальшивим богам, щоб просто врятувати своє життя. Саме ця ж любов і спонукала Петра й Павла подолати свої суперечки та молитися і працювати разом, щоб принести і євреїв і неєвреїв у цей союз родинної Любові, яка в один прекрасний день перетворить світ відповідно до досконалого плану, за яким Бог створив—і створює—його. Нехай же і ми теж перетворюємося постійно цією Любов'ю, щоб відображувати її у своєму повсякденному житті, як справжній образ Церкви, про яку Блаженний Старець Паїсій (Езнепідіс) Святогорець (1924-1994) так писав: "Шлях Церкви є любов; не подібна вона до законників. Церква бачить усе з терпимістю і прагне допомогти кожній людині, незважаючи на те, що б таке він [чи вона] вчинив [чи вчинила], яким [чи якою] не був би [чи не була б] він [чи вона] грішним [чи грішною]". Амінь.

—митр. прот. д-р Ігор Куташи

The Holy Seven Brothers, Soldier-Martyrs and the Pre-eminent Apostles

"The way of the Church is love; it differs from the way of the legalists. The Church sees everything with tolerance and seeks to help each person, whatever he [she] may have done, however sinful he [she] may be"

—Elder Paisios of the Holy Mountain

On the same day that we celebrate the Nativity of the Holy, Glorious, Prophet and Forerunner John, the Baptizer of Christ our Lord, July 7 on the Gregorian Calendar or June 24 on the Julian, we also remember the shining example of dedication to the Lord of seven brothers. These soldiers of the Roman army, although doing their duty to the Emperor as soldiers as John had directed (Lk 3:14), accepted disgrace, banishment and death rather than offer worship to any other than the One True God.

This was during the reign of Roman Emperor Maximian (285-305), co-emperor with Diocletian (284-305), whose vicious persecution of Christians is remembered to this day by the fact that Coptic Christians mark their calendar year A.M.—"Anno Martyrum", "Year of the Martyrs", dating it from the year he ascended to the throne. The names of the seven brothers are listed as, possibly in order of their

age: Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus and Longinus. The latter brother has the same name as the Roman centurion in charge of the Crucifixion of our Lord, who became a believer and eventually a Christian Martyr.

The Scythians, one of the early peoples of Ukraine, had attacked the empire and Orentius was ordered to fight their champion, a giant named Maroth. St. Orentius defeated his opponent and the Scythian attack was stopped. A celebratory sacrifice to the Roman gods was ordered then, and Orentius, as the victor, was asked to participate. The young man explained that he could not, since he, like his brothers, was a Christian, and it was the Lord Jesus Christ upon Whom he had called for help in his contest. Far from being grateful for Orentius' distinguished and successful service, Maximian soon ordered him and his brothers expelled from the army in disgrace and

exiled to Abkhazia in the Caucasus. Every one of the brothers attested their dedication to Christ by their death en route to the place of exile.

The first to suffer was St. Eros. The Vita says he died on June 22/July 5 "at Parembol", or "the Camp", *parembole* in Greek. Next, it seems that the brothers' keepers became impatient to mete out punishment by death to their heroic leader, St. Orentius, whose bold confession had incurred Maximian's wrath. The Vita says that, while still on the way to the place of exile, they tied a rock around his neck and cast him into the sea, and a miracle occurred. The Vita goes on to say that the Archangel Raphael carried Orentius out of the sea to dry land at Rize. Raphael means "God is the Healer". Rize is a city in northern Turkey, on the southern shores of the Black Sea. It was there that the holy martyr prayerfully surrendered his soul to God. He fell asleep, not because of the murderous rage of the Emperor, but because he had determined to so honour the true King of kings, our victorious Lord, Jesus Christ, and join Him in the Kingdom, which is always here, yet always to come.

Next was St. Pharnacius on July 3/16, according to the Vita, in "Kordile",

possibly nearby Kurtulus. Kurtulus means "Liberation" in Turkish. This was also the name of a Turkish ship that brought food to starving Greeks during the Nazi occupation in the Second World War. Sts. Firmus and Firminus followed on July 7/20. The Vita says on the eastern shores of the Black Sea. St. Cyriacus suffered on July 14/27. The last of the brothers, St. Longinus, gave his life on July 28/August 10 when the ship bearing him to exile sank near the city of Pitiunde, now Pitsunda in Abkhazia. It is near the place of repose of St. John Chrysostom, and the place where Nikita Khrushchev had his summer resort.

This martyrs' journey is commemorated on the day when the vanquisher of Maroth, St. Orentius, gave his life, June 24/July 7. The Feast of the Pre-eminent Apostles Peter and Paul falls on June 30/July 12 nearly half-way in between the falling asleep of St. Eros, the first, and St. Longinus, the last, of the Holy Brothers to suffer. The icon of the two Pre-eminent Apostles, who had had their differences, as noted by St. Paul in Galatians 2:11-21, always shows the two of them lovingly embracing each other.

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■ For the average layperson or visitor attending a Divine Liturgy or another service in the Ukrainian Orthodox Church, there can be some confusion about the numbers and types of books being used for worship. This summary from the book, *These Truths We Hold*, presents an overview of the liturgical books used in worship.

Liturgical Books

The liturgical books used in Orthodox worship fall into three main groups. The first of these are three books containing readings from Holy Scripture. These are the Book of Gospels, the Book of Epistles, called *Apostol* in Ukrainian, and the Book of Psalms, called the *Psalter*. Readings from these books change according to the season or saint day being commemorated.

A. Changeable Readings Book of Gospels



The Peresopnytske Gospel Book is a manuscript treasure from the 16th century. It is one of the earliest translations of the Gospels into the old Ukrainian language. Monks from the Peresopnytsky monastery in Rivne oblast worked for five years to produce the illustrations and translations of the 482 pages. It contains colourful illustrations alongside the text. The original is very fragile and is kept in a museum. A copy is used for the official inauguration of the President of Ukraine.

This book contains the text of the four Gospels—St. Matthew, St. Mark, St. Luke and St. John—arranged into sections called periscopes, which are called *zachalo* in Ukrainian. This book normally rests on the Holy Table, and is customarily treated in the same way and with the same reverence as the holy icons. It is regarded as an icon of the Saviour in His teaching ministry.

Book of Epistles

This book contains the readings from the Acts of the Apostles and the Epistles for the whole year. This means it contains the entire New Testament outside of the Gospels and The Revelations of St. John, or the

Apocalypse. It too is divided into periscopes and also includes the *Prokeimen* and Alleluia verses which precede and follow the Epistle readings.

Book of Psalms-Psalter

The Book of Psalms, known as the *Psalter*, contains the 150 Psalms of David as well as the text of the Nine Biblical Canticles sung at Matins. These 150 Psalms are divided into twenty sections called Kathismas. The Kathismas are further divided into their respective Stases, or divisions. They are numbered according to the Hebrew rendering. The Septuagint (LXX) divisions are to be found within the parentheses. The Old Testament lessons, usually read at Vespers, are not usually contained in a separate book. These are usually found in appropriate sections of the Triodion, Pentecostarion or Menaia, accordingly.

B. Fixed

The next grouping of liturgical books are those pertaining to the fixed parts of the services, which usually do not change according to the season or saint. Among these are the Euchologion and the Book of Hours.

Euchologion

The The Euchologion, or Book of Prayers, is for the use of the priest and deacon. It contains the Sacraments and other services, as well as many special prayers and blessings. The Euchologion is usually divided into several books:

Great Euchologion

This contains the fixed parts of Vespers, Matins and the Liturgy, primarily the priest's parts, the six remaining Sacraments and other services. The Sacraments include Baptism, Chrismation, Holy Orders, Confession, Marriage and Anointing of the Sick. The additional services include: Monastic Profession, Consecration of a Church, Blessing of the Waters and so on.

Priest Service Book

The priest's Service Book, called a *Sluzhebnyk* in Ukrainian, is an Altar book containing primarily the parts for the priest at Vespers, Matins and the Divine Liturgy.

Book of Needs

The Book of Needs, known as the *Trebnyk* in Ukrainian, contains five of the Sacraments—the Divine Liturgy and Holy Orders are not included—the Funeral Service and various other services commonly used.

Pontifical Service Book

This special book, called a *Chynovnyk* in Ukrainian, contains prayers and blessings used by the hierarchs during services.

Book of Hours

The Great Book of Hours is a choir book for the use of the reader and



St. Petro Mohyla was the Metropolitan of Kyiv who compiled over 20 liturgical books. This is an example of the Priest's Service Book.

singers in the choir. It contains the fixed portions of the Daily Offices, such as the Vespers, Matins among others. Most of the parts for the priest and deacon are omitted in this book. It also contains a list of feast days and saint's days throughout the year as well as the appropriate Tropar and Kondak parts for each day. In addition there is a section containing Tropar verses and Kondak verses for Sundays and movable feast days of the period of the Triodion and Pentecostarion, as well as Theotokia for the whole year. There are also contained in this book various Canons and other services in frequent use. There is also an abbreviated form of the Great Book of Hours, or simply the Book of Hours, called the *Chasoslov* in Ukrainian.

C. Moveable Parts

For the moveable parts of the services, meaning those which change every day, there are four volumes. These constitute the three main cycles of the Church Year:

- (1) The Weekly Cycle-*Oktoikh*;
- (2) The Annual Cycle of Movable Feasts, Triodion and Pentecostarion; and
- (3) The Annual Cycle of Fixed Feasts, the Menaia.

Oktoikh

The Octoechos, or *Oktoikh* in Ukrainian is the Book of the Eight Tones. It contains the movable parts of the Daily Offices sung throughout the week. Eight series of Offices, one for each of the Eight Tones, are provided, within which are seven sets of services, one for each day of the week. The First Tone begins on St. Thomas Sunday and proceeds in sequence each week until Tone Eight is completed, at which time the whole cycle is repeated. The texts of the *Oktoikh* are combined mostly with fixed feast days from the Menaia, and on Saturdays and Sundays during

Great Lent. This does not include the period from Lazarus Saturday to the Sunday of All-Saints.

Triodion

This book, characterized by its extensive use of Three-Ode Canons, is generally termed the Lenten Triodion. There are also some Four-Ode Canons contained within the text. The Lenten Triodion contains the texts for the services of Great Lent.

Pentecostarion

This is a companion to the Lenten Triodion, which is often called the Flowery Triodion. It contains the texts from Pascha to the Sunday of All-Saints, the first Sunday after Pentecost.

Menaia

This book is divided into twelve volumes, which correspond to the twelve months of the year. It contains the texts for the fixed feast days of each day of the year. In addition, there are sometimes found two companion volumes, which contain certain texts from the major Fixed Feasts, the Festival Menaion, or general Offices for certain classes of Saints, the General Menaion.

D. Others

In addition to these three main groups of liturgical books, there are two further books, the Irmologion and the Typikon.

Irmologion

This book gives the texts of all of the Irmos verses, or theme songs, sung at the beginning of the various Canticles of the Canon. Often some editions of the service books, such as the Menaia and Triodion, only give the opening words of the Irmos, necessitating the use of the Irmologion, which provides the full texts.

Typikon

This book contains the rules and rubrics governing every aspect of the Church services and their celebration throughout the year. According to Church Tradition, the Typikon was drawn up by St. Sabbas of Jerusalem (1532) and later revised by St. Sophronius, Patriarch of Jerusalem (ca. 638). A further revision was made by St. John of Damascus (ca.749), a monk at St. Sabbas Monastery, hence the name, the Jerusalem Typikon of St. Sabbas' Monastery. In 1888, a new edition of the Typikon was prepared at Constantinople, which, in modern times, is used primarily by the Greek-speaking Churches. Some Church jurisdictions still adhere to the Jerusalem Typikon, as do the older Greek monasteries, such as those of Mt. Athos, St. Sabbas at Jerusalem, and St. John on Patmos.

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

The Holy Seven...

continued from p.6

The intersection of their halos gives the impression that they are joined together in a heart, the symbol of love. The name of the youthful martyr, Eros, is one of the Greek names for this greatest of Christian virtues. His name may also be understood as "hero" since the two words are very similar

in Greek. It is a word that has, alas, been much abused so as to almost become a synonym for "lust", which is very far removed indeed from the self-giving and yearning for union with the Beloved, which is real love.

It was love for the Lover of Mankind, of all humans, which inspired Orentius and his brothers to refuse worship to false gods simply to save their lives. It was this same love that

spurred Peter and Paul to resolve their differences and pray and labour together to bring Jews and Gentiles into this relationship of family love, which will one day transform the universe, according to the perfect plan by which God created—and creates—it. May we too be transformed continually by this love and reflect it in our daily lives as the true image of the Church, about which the Blessed Elder Paisios (Ezne-

pidis) of the Holy Mountain (1924-1994) wrote: "The way of the Church is love; it differs from the way of the legalists. The Church sees everything with tolerance and seeks to help each person, whatever he [she] may have done, however sinful he [she] may be." Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Dialogue on Steps Towards Church Unity in Ukraine

■ **KYIV, UKRAINE**—A joint commission on dialogue between the Ukrainian Autocephalous Orthodox Church and the Ukrainian Orthodox Church, Kyivan Patriarchate took place on June 8, 2015 in Kyiv, Ukraine. The commissions of the



His Grace Bishop Ilarion (centre) attends the dialogue on steps towards achieving Church unity in Kyiv, Ukraine, as an observer, at the request of the Ecumenical Patriarchate.

UOC-KP and UAOC deliberated steps towards unity of both jurisdictions. As a result of these discussions, the two jurisdictions have expressed their wish to join into a united Orthodox Ukrainian Church (*Єдину Помісну Православну Українську Церкву*) and have agreed to hold a general Sobor on September 14, 2015, which coincides with the first day of the ecclesiastical year, towards achieving this goal.

The meeting of the joint commission adopted an eleven point summary statement (*see below*). This document establishes the framework for dialogue and principles for unity. This document also noted the support of the Churches of the diaspora and the Mother Church of Constantinople as observers in this process. His Grace Bishop Ilarion, Bishop of Edmonton and the Western Eparchy, attended the commission meeting as an observer at the request of the Ecumenical Patriarchate. Also in attendance was His Grace Bishop Daniel of the Ukrainian Orthodox Church of the USA, also attending as an observer at the request of the Ecumenical Patriarchate. Bishop Ilarion and Bishop Daniel signed the summary document as observers. The Ukrainian Orthodox Church of Canada welcomes these efforts towards Church unity in Ukraine. Now, more than ever, it is important for the Ukrainian people's aspirations for their own local Church to be realized.

—www.cerkva.us; www.galnet.org;
www.patriarchia.org.ua;

The original text of the Summary Statement of the meeting of the joint commissions in Kyiv, Ukraine from June 8, 2015:

ПІДСУМКОВЕ РІШЕННЯ спільного засідання Комісій для ведення діалогу Української Автокефальної Православної Церкви з УПЦ Київського Патріархату і Української Православної Церкви Київського Патріархату з УАПЦ

Михайлівський Золотоверхий монастир, м. Київ
08 червня 2015 р.

Зібравшись на спільне засідання у присутності спостерігачів від Вселенського Патріархату Преосвященного Іларіона, єпископа Української Православної Церкви в Канаді, та Преосвященного Даниїла, єпископа Української Православної Церкви в США, Комісія УАПЦ для ведення діалогу з УПЦ КП і Комісія УПЦ КП для ведення діалогу з УАПЦ, разом вирішили наступне.

1. Висловити вдячність Його Всесвятості ВАРФОЛОМІЮ, Архієпископу Константинополя–Нового Риму і Вселенському Патріарху та Константинопольській Матері-Церкві, а також Українським Православним Церквам у Діаспорі, за надіслання спостерігачів у справі діалогу.

2. Констатувати, що УАПЦ згідно рішень V Помісного Собору (4-5 червня 2015 р.) та УПЦ КП згідно рішень Священного Синоду (від 12 травня 2015 р.), мають намір і бажання ублизкому часі об'єднатися у єдину Помісну Православну Українську Церкву.

3. Визнати, що відповідно до канонічних норм, Статутів обох Церков та законодавства України, довершення бажання об'єднатися можливе лише на спільному Об'єднавчому Соборі.

4. Пропонувати Предстоятелю УАПЦ і її Архієрейському Собору та Предстоятелю УПЦ КП і її Священному Синоду невідкладно, до 30 червня 2015 р., прийняти рішення про скликання Об'єднавчого Собору для остаточного об'єднання УАПЦ і УПЦ КП в єдину Помісну Церкву.

5. Склад делегатів Об'єднавчого Собору визначається на рівноправних засадах: всі єпископи УАПЦ та УПЦ КП, а також по одному делегату на кожні п'ятнадцять зареєстрованих релігійних організацій (базове число релігійних організацій визначається на підставі офіційних даних про реєстрацію Міністерства культури України станом на 1 січня 2015 р.). Розподілення представництва в рамках УАПЦ та УПЦ КП залежить від рішень їхніх статутних органів.

6. Після прийняття рішення про скликання Собору (відповідно до п. 4 цього Підсумкового рішення) Комісії для ведення діалогу між УАПЦ і УПЦ КП перетворюються на спільну Передсоборну Комісію, яка здійснює підготовку до Собору. До Передсоборної Комісії паритетне входить рівне число архієреїв та представників від духовенства і мирян УАПЦ і УПЦ КП, але не

більше як по сім від кожної сторони. Голови відповідних Комісій для діалогу стають співголовами Передсоборної Комісії. До присутності в роботі комісії запрошуються спостерігачі від Вселенського Патріархату.

7. Часом скликання Об'єднавчого Собору пропонується 14 вересня 2015 р., день церковного новоліття. Місцем проведення Об'єднавчого Собору пропонується Свята Софія Київська.

8. Після прийняття рішення про скликання Собору (відповідно до п. 4 цього Підсумкового рішення) на час до Собору накладається мораторій на перехід парафій та архієреїв з однієї юрисдикції в іншу.

9. Відповідно до схвалених у Вселенській Патріархії у 2000 р. положень Симфонікону визначити, що безперешкодно відбувається літургійне співслужіння та Євхаристійне єднання Предстоятелів, ієрархів і духовенства УАПЦ і УПЦ КП, за їхньою взаємною згодою.

10. Від моменту відкриття роботи Об'єднавчого Собору і до моменту прийняття Об'єднавчим Собором рішення про об'єднання УАПЦ і УПЦ КП в єдину Церкву та про Предстоятеля об'єднаної Церкви, Предстоятелі УАПЦ і УПЦ КП є співголовами Об'єднавчого Собору.

11. На Об'єднавчий Собор виносяться всі пропозиції та умови об'єднання, затверджені Собором УАПЦ (4-5 червня 2015 р.) та Священним Синодом УПЦ КП (12 травня 2015 р.), в тому числі питання Предстоятеля і назви об'єднаної Церкви, беручи до уваги позицію Собору УАПЦ щодо назви для об'єднаної Церкви "Українська Автокефальна Православна Церква Київський Патріархат". Рішення за всіма питаннями Об'єднавчий Собор приймає більшістю голосів.

Це Підсумкове рішення складене у трьох ідентичних екземплярах, кожен на трьох сторінках, завірених Головами Комісій, підписане всіма членами двох Комісій, присутніми на засіданні, а також завірених спостерігачами від Вселенського Патріарха. З метою інформування повноти обох Церков Підсумкове рішення публікується у засобах масової інформації.

Комісія УАПЦ

Андрій, Митрополит Галицький

Мстислав, Архієпископ Тернопільський

протоієрей Микола Кавчак (Львівська єпархія)

протоієрей Євген Шувар (Івано-Франківська єпархія)

протоієрей Георгій Кушнірюк (Київська єпархія)

Комісія УПЦ КП

Димитрій, Митрополит Львівський

Євстратій, архієпископ Чернігівський

Протоієрей Олександр Трофимлюк (м. Київ)

Протоієрей Олексій Головацький (Тернопільська єпархія)

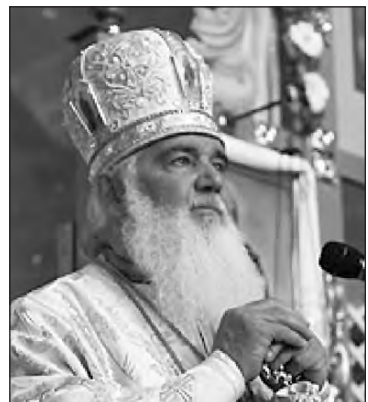
Протоієрей Михайло Лесюк (Переяслав-Хмельницька єпархія)

Присутні спостерігачі

Іларіон, єпископ УПЦ в Канаді

Даниїл, єпископ УПЦ в США

УАПЦ обрала нового Предстоятеля



ский Собор УАПЦ обрав місцеблюстителем предстоятельської кафедри митрополита Макарія.

■ **КИЇВ, УКРАЇНА**—Митрополит Львівський, керуючий Рівненською, Волинською та Таврійською єпархіями Макарій (Малетич) став новим Предстоятелем Української Автокефальної Православної Церкви 4 червня 2015 на Помісному Соборі УАПЦ в Києві. За нього проголосувало 360 з 499 учасників Собору. Всього було винесено на голосування 4 кандидатури: крім владики Макарія, ще владики Роман (Балащук), Володимир (Черпак) і Герман (Семанчук). Нагадаємо, що після упокоєння попереднього глави УАПЦ, 27 лютого Надзвичайний Архієрейський Собор УАПЦ обрав місцеблюстителем предстоятельської кафедри митрополита Макарія.

—www.risu.org; www.patriarchia.org.ua

UAOC Chooses New Primate

KYIV, UKRAINE—The Ukrainian Autocephalous Orthodox Church jurisdiction in Ukraine elected its new Primate Metropolitan Makariy of Lviv on June 4, 2015 at its Fifth Sobor assembly in Kyiv, Ukraine. The Sobor took place June 4-5, 2015 in Kyiv. The Sobor began with a Divine Liturgy at the historic 261 year-old St. Andrew's church on the hill, followed by a processional down the Heavenly Heroes Lane where a *Panakhida* memorial service was held for those killed on the Maidan in Kyiv in February 2014 during the Revolution of Dignity. Metropolitan Makariy has been serving as *Locum Tenens* since the repose of Primate Metropolitan Mefodiy at the age of 66 after an illness on Feb. 24, 2015. At the Sobor 360 of the 499 delegates voted for the 71-year old hierarch, who is also the administrator of the Rivne, Volyn and Tavria eparchies. There were three other bishops on the ballot. Metropolitan Makariy has been a bishop since 1996. He was enthroned on June 5, 2015 during the Divine Liturgy at the Baroque masterpiece St. Andrew's church in Kyiv, Ukraine.

—www.risu.org; www.patriarchia.org.ua

UOCC SOBOR 2015

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

УПЦК проводить XXIII СОБОР

■ **ВІННІПЕГ, МБ**—Українська Православна Церква в Канаді проводить свою Генеральну Асамблею-СОБОР 13-19 липня 2015 р.Б. Усі сесії відбудуться в історичному готелі "Форт Гаррі" у Вінніпегу, Манітоба.

Розклад подій протягом тижня включає в себе конференції духовенства та добродійок, семінари, дискусійні сесії, і молодіжну програму. Тижневі події завершуються Архиєрейською Божественною Літургією в Митрополітній Катедрі Святої Тройці у Вінніпегу. Цей СОБОР уже в 23-й раз, зібрав віруючих УПЦК, для обговорення важливих питань стосовно нашої Церкви. 23-ий СОБОР також передуватиме святкуванню 100-річчя заснування УПЦК, яке відбудеться в 2018 році.

UOCC to Hold 23rd SOBOR

■ **WINNIPEG, MANITOBA**—The Ukrainian Orthodox Church of Canada holds its General Assembly, or SOBOR, July 13-19, 2015 at the historic Fort Garry Hotel in Winnipeg, Manitoba.

The week-long schedule includes Clergy and *Dobrodiykas* conferences, workshops, discussion sessions and a youth program. It culminates in a Hierarchical Divine Liturgy at the Holy Trinity Metropolitan Cathedral in Winnipeg. This is the 23rd time that the faithful of the UOCC have gathered to discuss and debate matters important in the life of the Church. This SOBOR meeting also precedes the 100th anniversary of the foundation of the UOCC in 1918.



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ
UKRAINIAN ORTHODOX CHURCH OF CANADA
L'ÉGLISE ORTHODOXE UKRAINIENNE DU CANADA

9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8
Tel. (204) 586-3093 (204) 582-8709 Fax. (204) 582-5241
web site: www.uocc.ca e-mail: consistory@uocc.ca

12 липня 2015

Слава Ісусу Христу!

Ваши Препосвященства, Всечесні Отці, Боголюбиві вірні УПЦК,

Ось вже настає час XXIII СОБОРУ УПЦК. Наше канадське суспільство, наша Українська Православна Церква разом зі своїми вірними живуть у складний час. XXIII СОБОР УПЦК визначить майбутнє нашої Церкви на фоні всесвітнього переслідування християн, війни на нашій батьківщині Україні, і швидких культурно-суспільних змін у Канаді. На цьому СОБОРІ відбудуться дискусії актуальних питань сьогодення, і також багато питань визначаючих напрямки життя нашої Церкви.

Це—моя щиросердечна молитва, щоб ми наближались до цього СОБОРУ тверезомислячи зі скромністю у служінні Господу на коли вступатимемо до керма управління нашою Церквою. Також молимося, щоб мудрість Святого Духа керувала нами під час обговорювань для того, щоб наші рішення були на добро всім вірним тепер і на майбутнє, і щоб забезпечити ріст і розвиток нашої рідної Церкви.

Вітаю всіх всечесних Ієрархів, отців, делегатів та учасників XXIII СОБОРУ. Нехай благословення Всемилоного Бога буде на всіх нас і на нашій праці під час СОБОРУ.

З архипастирськими благословеннями,

† **ЮРІЙ**

*Архиєпископ Вінніпегу і Середньої Єпархії,
Митрополит Канади*

Первоієрарх Української Православної Церкви в Канаді



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12 July 2015

Glory to Jesus Christ!

Your Graces, Reverend Fathers and loving faithful,

The 23rd SOBOR of the Ukrainian Orthodox Church of Canada is now upon us. Our Canadian society, our Ukrainian Church and our faithful are living in complex times. At the 23rd SOBOR of the UOCC, we will be determining our Church's future against the backdrop of worldwide Christian persecution, war in our ancestral homeland of Ukraine and rapidly changing cultural-societal mores in our native Canada. Before us at these SOBOR sessions, we will deliberate upon the concerns of today's world as well as upon numerous issues regarding the direction of our Church life.

It is my personal prayer that we approach the General Assembly with sober-mindedness and the humility of servitude before the Lord as we attempt to govern His Church. We pray also for the guidance and the wisdom of the Holy Spirit throughout our deliberations so that our decisions may benefit all of the faithful now and in the future, and secure the growth and development of our beloved Church.

I sincerely greet the venerable Hierarchs, reverend clergy and all delegates and participants of this 23rd SOBOR. May the blessing of the All-Merciful God be upon us all and upon the work of this SOBOR.

With Archpastoral Blessing,

† **YURIJ**

*Archbishop of Winnipeg and the Central Eparchy
Metropolitan of All Canada
Primate of the Ukrainian Orthodox Church of Canada*

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.

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

SOBOR 2015 INFORMATION CENTRE:

During SOBOR 2015, a **SOBOR Office** will operate on-site at the Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB. It is located in the Conference Centre side, Floor 5. Directions will be posted. This office will be open for the duration of SOBOR 2015. Questions may be directed here. Registrations will be completed here.

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)

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)

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 Canada
- 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/Pravylnyk
- 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

SOBOR 2015 Youth Rally

July 16-18, 2015, Fort Garry Hotel, 222 Broadway Ave., Winnipeg, MB

We have just been advised at the end of June that a Youth Program is being planned for Youth attending the SOBOR. This is a proposed schedule of events. Please note, the schedule may change. For future information, contact: Fr. Timothy Chrapko (403) 453-5407 who is responsible for the program.

Schedule of Events

Day 1: Thursday July 16, 2015

7:00 a.m. – Divine Liturgy - Fort Garry Hotel

8:30 a.m. – Breakfast

9:30 a.m. – Icebreaker Activities

10:30 a.m. – SESSION 1 - Historical Context

- Brief History of UOCC / History of SOBOR

12:00 p.m. – Lunch

1:30 p.m. – SESSION 2 - Unity

3:30 p.m. – Swimming and free time at the Hotel

5:30 p.m. – Vespers

6:15 p.m. – Supper

Day 2: Friday July 17, 2015

7:00 a.m. – Divine Liturgy - Fort Garry Hotel

8:30 a.m. – Breakfast

9:30 a.m. – SESSION 3

10:15a.m. – Break

10:30 a.m. – SESSION 4

12:00 p.m. – Lunch

1:30 p.m. – Excursion (Zoo trip weather permitting)

5:15 p.m. – Vespers

6:00 p.m. – Supper

6:30 p.m. – Depart for Baseball Game

Day 3: Saturday July 18, 2015

7:00 a.m. – Divine Liturgy - Fort Garry Hotel

8:30 a.m. – Breakfast

Free time at The Forks

12:00 a.m. – Lunch - Fort Garry Hotel

1:30 p.m. – SESSION 5 - Wrap up

3:00 p.m. – Free time and Swimming at Fort Garry Hotel

5:30 p.m. – Vespers

6:30 p.m. – SOBOR Banquet

**Schedule Subject to Change*

Bylaw Amendment Resolutions Received for Consideration at Sobor 2015

Pages 11-14 contain proposed resolutions to be considered at SOBOR 2015. The resolutions for Bylaws amendments are presented first (*pp. 11,12,13*), followed by additional resolutions (*pp.13,14*). These have been published in the May and June issues of *The Visnyk/The Herald*, according to Article 21.03 of the Bylaws of the UOCC.

Resolutions Pertaining to Article 14 Dealing with Parishes, Missions and Parochial Districts

1. Proposed Resolution: *From UOCC Standing Committee on Bylaws on March 10, 2015, moved by Gerald Luciuk and seconded by Walter Pylypchuk.*

BE IT RESOLVED that Article 14 of the UOCC Bylaws in its entirety be replaced by the following new wording:

Parishes, Missions and Parochial Districts

14.01 Parishes and Missions constitute the basic components of organizational membership within the Church and the official status of the parishes and missions which were accepted into and gained affiliation with the Church prior to the passing of these Bylaws shall remain unchanged and shall continue to be recognized, provided they remain in good standing with the Church at the time these Bylaws are passed.

Affiliation

14.02 (a) A group of Orthodox Christians who adhere to the faith, dogma and ritual practice of the Orthodox Church as defined in Article 2.01 of these Bylaws ("the applicant group") and seek to become affiliated with the Ukrainian Orthodox Church of Canada as a parish or mission organized for religious worship and instruction, must signify their intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parish or mission is sought to be located. Subject to the written consent of the Eparchial Bishop in question, the applicant group must confirm its intention in that regard by a resolution passed at a meeting duly called and held for that purpose, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the establishment of a parish or mission under (a) above, the applicant group may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant group and the Eparchial Bishop an opportunity to be heard either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant group and the Eparchial Bishop.

14.03 Subject to the provisions of paragraph 14.02, the applicant group must submit a written application in the prescribed form to the Consistory Board, together with a certified copy of the resolution confirming its intention duly passed in that regard and a copy of the applicant group's draft bylaws which must be substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A".

14.04 The Consistory Board must make its decision accepting an application for affiliation with the Church as a parish or mission in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of affiliation that the parish or mission becoming affiliated with the Church shall, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting bylaws substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A" with such reasonable modifications as local circumstances may require and are approved by the Consistory Board in consultation with the Eparchial Bishop in question. Approval of reasonable modifications must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and the bylaws adopted by the parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Admission" in the form appended to these bylaws as Schedule "B" to the newly affiliated parish or mission, as the case may be.

14.05 Every affiliated parish or mission must conduct its affairs in accordance with its approved bylaws and shall, as a constituent part of the Church, abide by and operate in accordance with Church Tradition, the Act and bylaws of the Church, decisions of the Council of Bishops and the General Council and directives of the Consistory Board.

14.06 Every affiliated parish and mission must pay into the general fund of the Church such annual levies and assessments as may be determined by the General Council from time to time.

14.07 (a) Every parish and mission shall, within thirty (30) days following its annual meeting, submit a written report to the Presidium of the Consistory Board, providing a copy of the financial statements for the past fiscal year, particulars of activities and operations conducted during that year and names and addresses of members of the newly elected executive of the parish or mission for the current year.

(b) Every parish and mission shall also submit a certified copy of any amendments made to its bylaws during the past fiscal year for approval by the Consistory Board. Approval of reasonable amendments must not be unreasonably withheld by the Consistory Board.

14.08 The assets and property, both real and personal, of a parish or mission are under the ownership and control of the members thereof and shall remain under the management of the executive thereof. In the event of disbandment of a parish or mission, or after liquidation of assets, subject to the exception in paragraphs 14.08.1 to 14.08.4, the residue of the assets and property thereof shall, after payment of all debts and expenses, accrue to and vest in the Ukrainian Orthodox Church of Canada.

Amalgamation

14.08.1 (a) Where two or more parishes or missions seek to amalgamate, they must signify their intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parishes or missions are located. Subject to the written consent of the Eparchial Bishop in question, the applicant parishes or missions must confirm their intention to amalgamate by a resolution passed at a meeting duly called and held for that purpose in each of the parishes or missions affected, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the amalgamation under (a) above, the applicant parishes or missions may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant group and the Eparchial Bishop an opportunity to be heard

either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant parishes or missions and the Eparchial Bishop.

14.08.2 Subject to the provisions of paragraph 14.08.1, the Eparchial Bishop must submit a written application on behalf of the affected parishes or missions in the prescribed form to the Consistory Board, together with a certified copy of the resolutions confirming their intention duly passed in that regard and a copy of the applicant parishes or missions' draft bylaws which will govern the amalgamated parish or mission and which must be substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A".

14.08.3 The Consistory Board must make its decision accepting an application for amalgamation in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of amalgamation that the amalgamated parish or mission shall, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting bylaws substantially in the form of the "Model Bylaws for Parishes and Missions" appended to these bylaws as Schedule "A" with such reasonable modifications as local circumstances may require and are approved by the Consistory Board in consultation with the Eparchial Bishop in question. Approval of reasonable modifications must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and the bylaws adopted by the amalgamated parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Amalgamation" in the form appended to these bylaws as Schedule "?" to the newly amalgamated parish or mission, as the case may be.

14.08.4 In the event of amalgamation of a parish or mission with another parish or mission, the assets and property of the affected parishes or missions shall, after payment of all debts and expenses as the case may be, accrue to and vest in the new amalgamated parish or mission.

14.08.5 Where the amalgamation results in the decommissioning of one or more churches, the parishes or missions affected must jointly provide a copy of a plan outlining the proposed disposition of parish or mission assets in accordance with applicable law ("disposition plan"). The disposition plan must be developed in consultation with the Eparchial Bishop and must provide an inventory of parish or mission assets, including record books, bank accounts, land titles, personal property, relics, and other sacred church items. The disposition plan must identify persons with the legal capacity to dispose of parish or mission assets through sale, donation or transfer as may be applicable.

14.08.6 Where one or more neighbouring parishes or missions have given notice of intention to disband under paragraph 14.16(a), the Eparchial Bishop may recommend to the affected parishes or missions that they consider amalgamation as an alternative to disbandment. The affected parishes or missions shall have up to six months to consider the Eparchial Bishop's recommendation and the Eparchial Bishop may assist the affected parishes or missions to develop a plan to amalgamate. If no decision to amalgamate is made within the six-month time period, disbandment shall proceed in accordance with paragraphs 14.16 to 14.19.

Disorder and trusteeship

14.09 In the event the members of a parish or mission, or the executive thereof, fail to comply with the rules of conduct or directives of the Metropolitan, Council of Bishops or the Eparchial Bishop, or otherwise contravene the provisions of the Act or these bylaws, or decisions of the General Council or Consistory Board, or permit un-Orthodox teachings in the parish or mission, or if a divisiveness or general disorder among the members shall occur so as to threaten a normal and harmonious existence of the membership, the Consistory Board may appoint three (3) trustees, subject to paragraphs 14.09.1 to 14.09.3, from among the membership of the parish or mission in question to manage and supervise the general affairs of the parish or mission until order and normal Christian life are restored.

14.09.1 Where the Consistory Board is unable to find three members within the parish or mission in question that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members in good standing from a neighbouring parish or mission to act as trustees in accordance with paragraph 14.09.

14.09.2 Where the Consistory Board is unable to find three members within a neighbouring parish or mission in question that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members in good standing from anywhere within the Eparchy to act as trustees in accordance with paragraph 14.09.

14.09.3 When the Consistory Board is unable to find three members within the Eparchy that are able or willing to serve as appointed trustees, the Consistory Board may appoint three members from the Consistory Board to act as trustees in accordance with paragraph 14.09.

14.09.4 Where trustees have been appointed by the Consistory Board and other members of the parish or mission affected file an objection in writing with the Consistory Board, the Consistory Board must place the matter for a hearing before the Eparchial Tribunal in accordance with paragraph 19.06 within 60 days of receiving notice of the objection. The onus justifying the appointment of the trustees shall rest with the Consistory Board in all circumstances.

14.09.5 If the Eparchial Tribunal finds that the appointment of trustees was not justified, the appointment expires immediately and the control of the affected parish or mission must be returned to the elected board.

Direct application for membership

14.10 Individuals or families residing in areas where there is no parish or mission may apply directly to the Eparchial Bishop for membership in a parish or mission within his eparchy by making such declaration of the Orthodox faith and providing such other information as the Eparchial Bishop may require.

When considering such application, the Eparchial Bishop may consult with the executive of the parish or mission in which membership is being contemplated and if the application is approved by the Eparchial Bishop, membership gained thereby shall be subject to compliance with the duties and obligations of members in the parish or mission.

14.11 The Eparchial Bishop may establish a Parochial District with two or more parishes and missions to be served by at least one priest.

14.12 Establishment of a Parochial District shall be evidenced by the issuance by the Eparchial Bishop of a "Certificate of Establishment" in the form appended to these bylaws as Schedule "C" and a copy thereof shall be forwarded to each parish and mission named therein.

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14.13 Immediately after receiving a copy of the Certificate of Establishment aforesaid, the parishes and missions named therein shall take all necessary steps to hold a combined meeting of their representatives, with an equal number of members of the parishes and missions in attendance, for the purpose of having bylaws of the Parochial District passed and adopted substantially in the form of "Model Bylaws for Parochial Districts" appended to these bylaws as Schedule "D", with such modifications thereto as special circumstances may dictate and may be approved by the Eparchial Bishop.

14.14 A resolution passed by the Parochial District in accordance with the provisions of the next preceding paragraph 14.13 shall have, as signatories, the chair and secretary of the meeting and the presidents of each parish and mission affected thereby and a certified copy of such resolution shall be submitted to the Presidium of the Consistory Board within thirty (30) days of the meeting at which the resolution was passed.

14.15 The establishment or realignment of a Parochial District shall be subject to the ratification and approval of the Consistory Board.

Disbandment

14.16 (a) A parish or mission which seeks to disband as a parish or mission organized for religious worship and instruction, must signify its intention by formal notice, in writing, to the Eparchial Bishop in the eparchy where the parish or mission is located. Subject to the written consent of the Eparchial Bishop in question, the applicant parish or mission must confirm its intention in that regard by a resolution passed at a meeting duly called and held for that purpose, a copy of which shall be delivered to the Eparchial Bishop within thirty (30) days of the conclusion of the meeting. The consent of the Eparchial Bishop shall not be unreasonably withheld.

(b) If the Eparchial Bishop refuses his consent to the disbandment of a parish or mission under (a) above, the applicant parish or mission may appeal that decision directly to the Consistory Board within sixty (60) days of receiving notice in writing of the Eparchial Bishop's decision. The Consistory Board must make its decision on such an appeal at its next meeting after providing the applicant parish or mission and the Eparchial Bishop an opportunity to be heard either in writing or orally. The onus justifying the reasonableness of the refusal of consent shall be on the Eparchial Bishop. The decision of the Consistory Board on the issue shall be final and binding on the applicant parish or mission and the Eparchial Bishop.

14.17 Subject to the provisions of paragraph 14.16, the Eparchial Bishop must submit a written application on behalf of the affected parish or mission in the prescribed form to the Consistory Board, together with a certified copy of the resolution confirming its intention duly passed in that regard. The applicant parish or mission must also provide a copy of a plan outlining the proposed disposition of parish or mission assets in accordance with applicable law ("disposition plan"). The disposition plan must be developed in consultation with the Eparchial Bishop and must provide an inventory of parish or mission assets, including record books, bank accounts, land titles, personal property, relics, and other sacred church items. The disposition plan must identify persons with the legal capacity to dispose of parish or mission assets through sale, donation or transfer as may be applicable.

14.18 The Consistory Board must make its decision accepting an application for disbandment of a parish or mission in consultation with the Eparchial Bishop in question. It is a condition of any acceptance of disbandment, within sixty (60) days after receiving written notice of acceptance from the Consistory Board, pass a resolution adopting a disposition plan substantially in the form acceptable to the Consistory Board in consultation with the Eparchial Bishop in question. Approval of a disposition plan must not be unreasonably withheld by the Consistory Board. A certified copy of such resolution and disposition plan adopted by the parish or mission must be submitted to the Consistory Board within thirty (30) days after the meeting at which the resolution was passed and upon receipt thereof, the Consistory Board may issue a "Certificate of Disbandment" in the form appended to these bylaws as Schedule "?" to the parish or mission, as the case may be, which will become effective on date when all assets have been disposed of in accordance with the disposition plan.

14.19 The Certificate of Disbandment must contain a provision ratifying the actions of the outgoing executive board of the disbanded parish or mission, including all steps taken to disband the parish or mission, and absolving the outgoing executive board and trustees of all liability associated with the disbanded parish or mission.

Decommissioned churches

14.20 The Consistory Board is responsible for all aspects of decommissioning churches provided that the Consistory Board or Sobor may from time to time establish an Office for Decommissioning Churches ("ODC") or such other committee whose responsibility shall include, but not be limited to, advising parishes or missions which are disbanding or amalgamating, on the preparation and implementation of a disposition plan as required by paragraphs 14.08.5 and 14.17, and taking charge of or otherwise overseeing the continued preservation of graveyards, holy relics, and other church assets.

14.21 The Consistory Board must ensure that sufficient funds are made available to carry out the mandate in paragraph 14.20.

General

14.22 Subject to the approval of the Eparchial Bishop and the Consistory Board, a parish or mission, or parishes or missions, may withdraw an application for amalgamation or an application for disbandment at any time.

14.23 The Consistory Board may from time to time establish or approve such policies as may be necessary to give effect to Article 14, including policies for the preservation of historical rural churches and cemeteries, preservation of archival records of decommissioned churches, retention or disposition of church relics, holy icons, books and other related artifacts.

2. Proposed Resolution: *From St. Vladimir's congregation at Calgary, AB approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 14.09 be amended to read: "In the event the members of a parish or mission, or the executive thereof, fail to comply with the rules of conduct or directives of the Metropolitan, Council of Bishops or the Eparchial Bishop, or otherwise contravene the provisions of the Act or these Bylaws, or decisions of the General Council or Consistory Board, or permit un-Orthodox teachings in the parish or mission, or if a divisiveness or general disorder among the members shall occur so as to threaten a normal and harmonious existence of the membership, the Consistory Board may appoint three (3) trustees from among the membership of the parish or mission in question or from other members of the

UOCC from the Province of the parish or mission in question to manage and supervise the general affairs of the parish or mission until order and normal Christian life are restored."

3. Proposed Resolution: *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that Parishes consider a merger with neighbouring Parishes to continue serving the needs of their Parishioners and achieve financial stability, and that this would be realized at the sole discretion of the Parishes involved; and

BE IT FURTHER RESOLVED that should a Parish dissolve, that the monies realized from the dissolution be immediately allocated using the following formula: 50% be transferred to the geographically closest Parish, 25% be transferred to the Eparchy in which the Parish resides, and 25% be transferred to Ukrainian Orthodox Church of Canada Foundation, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 14) be amended to reflect this change.

4. Proposed Resolution: *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto moved by Greg Blyzniuk and seconded by Walter Chewchuk.*

BE IT RESOLVED that Parishes consider a merger with neighbouring Parishes to continue serving the needs of their Parishioners and achieve financial stability, and that this would be realized at the sole discretion of the Parishes involved; and,

BE IT FURTHER RESOLVED that should a Parish dissolve, that the monies realized from the dissolution be immediately allocated using the following formula: 50% be transferred to the geographically closest Parish, 25% be transferred to the Eparchy in which the Parish resides, and 25% be transferred to UOCC Foundation; and,

BE IT FURTHER RESOLVED that above amendments be made to the STATUTE AND BYLAWS of the Ukrainian Orthodox Church of Canada.

Resolutions Pertaining to Articles on the Position of Chancellor

5. Proposed Resolution: *From St. Vladimir's congregation at Calgary approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 12.09 be amended to read: "The Chancellor shall serve as general manager of the Church's head office operations and is responsible for the implementation of all decisions made by the Presidium and the Consistory Board. He shall call and serve as Chairman at meetings of the Presidium and, together with the Secretary, sign all corporate documents of the Church. He shall also have care and custody of the official corporate seal of the Church."

6. Proposed Resolution: *From St. Vladimir's congregation at Calgary approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 11.03 be amended to read: "The election of the Chancellor at a General Council, shall be held prior to and separately from the election of the other clergymen to the Consistory Board. The Chancellor may be removed from his position by a 2/3 majority of Consistory Board members votes cast."

7. Proposed Resolution: *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the position of CHANCELLOR be eliminated and replaced with a paid position of EXECUTIVE DIRECTOR reporting to the CONSISTORY BOARD OF DIRECTORS, and

BE IT FURTHER RESOLVED that the position of EXECUTIVE DIRECTOR be equally open to clergy and laity to allow for the recruitment of the best candidates who exhibit the traits of a professional effective manager and fully commit their time and energy to the task at hand, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 11) be amended to reflect this change.

8. Proposed Resolution: *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, moved by Victor Koszarny and seconded by Greg Blyzniuk.*

BE IT RESOLVED that the position of CHANCELLOR be eliminated and replaced with a paid position of EXECUTIVE DIRECTOR reporting to the CONSISTORY BOARD OF DIRECTORS; and

BE IT FURTHER RESOLVED that the position of EXECUTIVE DIRECTOR be equally open to clergy and laity to allow for the recruitment of the best candidates who exhibit the traits of a professional, effective manager, and can fully commit their time and energy to the task at hand; and,

BE IT FURTHER RESOLVED that above amendments be made to the STATUTE AND BYLAWS of the Ukrainian Orthodox Church of Canada.

9. Proposed Resolution: *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the Ukrainian Orthodox Church of Canada conduct a proper search using a third party professional consulting firm to identify a fully qualified individual who is a trained professional in all matters of management, administrative and operational efficiency. This individual would report to the Presidium and be responsible for administering the day to day functions of the Ukrainian Orthodox Church of Canada. The Presidium would be responsible for setting policy only.

10. Proposed Resolution: *From St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton, moved by Michael Zukiwsky and seconded by Karen Herzog.*

THEREFORE BE IT RESOLVED that the Chancellor's position be reduced to a 0.500 full time equivalent (F.T.E.) or less to act in an advisory role, and that the Consistory Board be authorized to hire a professionally trained Full Time (1.000 F.T.E.) Chief Administrative Officer who works in conjunction with the UOCC elected hierarchy and laity to efficiently deal with the daily administration in the Consistory Office of the UOCC.

Resolutions Pertaining to the Structure of the Consistory, Eparchies and Administrative Organization

11. Proposed Resolution: *From St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton, moved by George Tkachyk and seconded by Rodney Mauch.*

THEREFORE BE IT RESOLVED that the Consistory Board of the Ukrainian Orthodox Church of Canada be comprised of 6 Clergy and 6 Laity for a total of 12 Consistory Board members to be elected. The composition of the 12 Consistory Board members would be comprised of 2 Clergy and 2 Laity elected from the Eastern Eparchy of the UOCC; 2 Clergy and 2 Laity elected from the Central Eparchy of the UOCC and 2 Clergy and 2 Laity elected from the Western Eparchy of the UOCC.

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Further Resolutions Received for Consideration at Sobor 2015

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 #10: *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 #11: *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 #12: *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 #13: *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 #14: *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 #15: *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.

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Bylaw Amendment Resolutions... *continued from p.12*

12. Proposed Resolution: *From the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.*

BE IT RESOLVED that the Consistory Board be reduced in number in its make up by reducing the laity and cleric representatives by a third each. This will make the body more manageable and efficient as well as saving costs, and

BE IT FURTHER RESOLVED that the BYLAWS of the Ukrainian Orthodox Church of Canada (section 11) be amended to reflect this change.

13. Proposed Resolution: *From the Ukrainian Orthodox Cathedral of Holy Trinity in Saskatoon moved by Larry Klopoushak and seconded by Tania Kolodziejski.*

BE IT RESOLVED that the following bylaw changes be made to reduce the number of Eparchies and size of the consistory board. Bylaw amendments:

Change 5.01 by eliminating "and the central Eparchy" to read: 5.01 The Metropolitan of the Church shall be the ruling Bishop with the title of Archbishop of Winnipeg, Metropolitan of the Ukrainian Orthodox Church of Canada. The Metropolitan is the Primate and highest ranking Bishop, spiritual authority, leader and teacher in the Church.

Change 6.01 (a) by eliminating "and the central eparchy" to read: 6.01(a) Archbishop of Winnipeg, Metropolitan of the Ukrainian Orthodox Church of Canada;

Change 7.01 by deleting (a), changing (b) to (a) and changing (c) to (b) with the revised text: 7.01(b) in the Western Eparchy, Bishop of Vancouver, Bishop of Saskatoon, Assistant to the Bishop of Edmonton and the Western Eparchy.

In 11.02 change eighteen (18) to twelve (12)

In 11.06 change "no fewer than two priests and two lay persons" to "no fewer than three priests and three lay people"

Change 15.01 to read: (a) the Eastern Eparchy with headquarters at Toronto, Ontario, extending east of Saskatchewan to the Atlantic Ocean excluding Manitoba parishes belonging to Swan River, Kamsack, Canora Parochial District;

(b) the Western Eparchy with headquarters at Edmonton, Alberta, consisting of parishes of Swan River, Kamsack, Canora Parochial District located in Manitoba, Saskatchewan, Alberta, British Columbia and the northern territories.

14. Proposed Resolution: *From the Ukrainian Orthodox Church of St. George in St. Catharines, moved by Natalie Diduch and seconded by Greg Taras.*

BE IT RESOLVED that the Consistory create a committee within 60 days to research and prepare a report on the feasibility of human and fiscal savings attributed to a restructuring of the current UOCC infrastructure. The Committee will consist of one representative from each Eparchy and two from the Consistory in addition to the Metropolitan and Chancellor as ex-officio. The report would be published in *The Visnyk/The Herald* and posted on the UOCC website by one year from date resolution is passed at Sobor 2015.

Resolutions Pertaining to Hierarchy and Eparchial Governance

15. Proposed Resolution: *From St. Elia Parish in Edmonton, moved by Myrna Kostash and seconded by Fr. Dcn. Roman Shiyan.*

BE IT RESOLVED that the Bylaws of the UOCC uphold and be made consistent with Apostolic Rule and with the life of the Church.

16. Proposed Resolution: *From the Ukrainian Orthodox Church of St. Demetrius in*

Etobicoke, moved by Michael Kalimin and seconded by Mark Olynyk.

BE IT RESOLVED that the Bishop of the Western Eparchy and the Bishop of the Eastern Eparchy exchange Eparchies every ten years.

17. Proposed Resolution: *From St. Volodymyr Ukrainian Orthodox Cathedral in Toronto, moved by Walter Chewchuk and seconded by Greg Blyzniuk.*

BE IT RESOLVED THAT, the Bishop of the Western Eparchy and the Bishop of the Eastern Eparchy exchange Eparchies every ten years.

18. Proposed Resolution: *From Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, moved by Zennie Cherak and seconded by Dan Huzyk.*

BE IT FURTHER RESOLVED that the Standing Bylaws Committee propose amendments to the Bylaws removing any references to auxiliary bishops and that these amendments be submitted for consideration at the next Sobor.

19. Proposed Resolution: *From St. Vladimir's congregation at Calgary, approved by parish council February 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 10.12 be amended to read: "A priest shall not engage in secular employment without the written permission of the Eparchial Bishop in consultation with the Metropolitan and Consistory Board."

20. Proposed Resolution: *From St. Vladimir's congregation at Calgary, approved by parish council Feb. 18, 2015 and congregation on Mar. 8, 2015.*

BE IT RESOLVED that Bylaw 11.14 be amended to read: "A resolution in writing, including electronic format, once approved in writing by a majority of members of the Consistory Board after notice of the resolution is given in writing to all members of the Consistory Board, shall be valid and effectual as if it had been passed at a convened and held meeting of the Consistory Board duly, subject to Article 11.12."

21. Proposed Resolution: *From Holy Trinity Ukrainian Orthodox Cathedral in Vancouver, moved by Zennie Cherak and seconded by Dan Huzyk.*

BE IT RESOLVED that the Standing Bylaws Committee be directed to review, create or otherwise incorporate a protocol for the election of Bishops and the Metropolitan as an Appendix to the Bylaws which ensures a practice consistent with the Bylaws and that such amendment be submitted to the next Sobor for consideration.

22. Proposed Resolution: *From St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg.*

BE IT RESOLVED that the Consistory reexamine the current formula and prepare a revised formula for the next Sobor of one delegate for every 100 members, as well as a formula for fractions above each 100 (for example, a congregation with 175 members would be entitled to two delegates); and take all necessary steps for the implementation of the new formulas.

23. Proposed Resolution: *From St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg.*

BE IT RESOLVED that the period between Regular Sobors of the Ukrainian Orthodox Church of Canada be reduced from 5 to 3 years, and the Consistory take all necessary steps to implement this reduction.

continued from p.13

Resolution #16: *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 #17: *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 #18: *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 #19: *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 #20: *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.

Resolution #21: *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 #22: *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 #23: *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 #24: *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 #25: *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 #26: *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 #27: *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 gover-

nance structure (*sobornopravnist*) of the UOCC and its constituent parishes,

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

Resolution #28: *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 #29: *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 #30: *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 #31: *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 #32: *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 #33: *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 #34: *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 #35: *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 #36: *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 #37: *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 #38: *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 #39: *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 #40: *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 #41: *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 #42: *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.

The SOBOR will also elect 18 members to the Consistory Board of the UOCC.



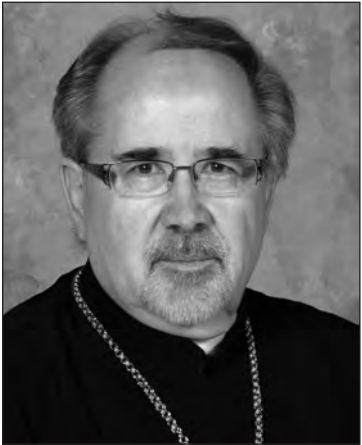
NOMINATIONS FOR ELECTIONS

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 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 serving 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:

Nominations for proposed clergy candidates

Eastern Eparchy

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.

Nominations for proposed clergy candidates

Central Eparchy

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 Lomaskiewicz
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.



Stephaniea 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.

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.



John Moskalyk
Toronto, Ontario
Member of St. Demetrius Cathedral in Etobicoke, Ontario. Previously served on parish, community and organization committees. Active in Ukrainian cultural organizations. Professional background in law.

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
to 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!

Nominations for St. Andrew's College Board of Directors

St. Andrew's College Nominating Committee presents the following 9 candidates to the St. Andrew's College Board of Directors SOBOR 2015 elections:

Paul Amiot
Fr. Timothy Chrapko
John Jurychuk
Ed Leseyko
Rosanne Maluk

Dr. Lesia Boychuk
Kieth Swinton
MaryAnn Pylypchuk
Sonja Bejzyk

Respectfully submitted by the St. Andrew's College Nominating Committee.

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

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 Lomaskiewicz, Rev. Evan Maximiuk, Vasyl Balan

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

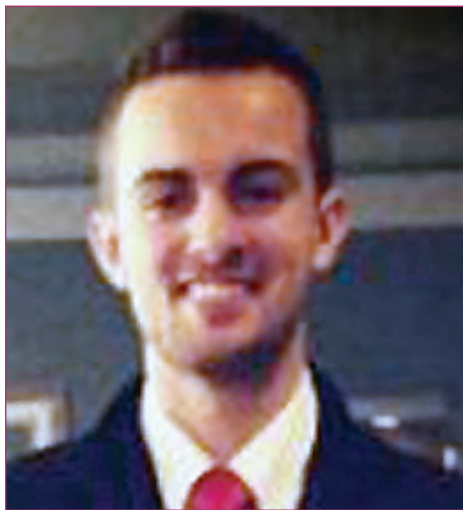
For questions concerning nominations:
Nominating Committee chair, Dr. Peter Kondra 1-905-546-6356,
or the Office of the Consistory 1-877-586-3093, ext. 227

Holy Trinity Metropolitan Cathedral Honours Graduates, Winnipeg, Manitoba

■ **WINNIPEG, MB**—Holy Trinity Ukrainian Orthodox Metropolitan Cathedral recognized its graduates during the celebrations of its Patronal Feast day of the Feast of the Holy Trinity on May 31, 2015. The biography of each graduate was presented. Each received a gift from the parish. This year the Cathedral was honoured to present five graduates and applauds their achievements. Their talents, dedication and faith in God have all worked together to bring them to this wonderful moment in their lives.

Congratulations Graduates!

ANTONY MALUZYNSKY



of Winnipeg, Manitoba is the grandson of Anne and the late Alexander Nazarevich of Winnipeg and of the late Rt. Rev. Protopresbyter Mykola and Dobrodiyka Maria Maluzynsky of Thunder Bay, Ontario. He is the son of Proto-Dacon Taras and Alexandra Maluzynsky of Winnipeg. Antony attended the English-Ukrainian Bilingual Program from Kindergarten to Grade 9 and later graduated from Miles MacDonell Collegiate in the city. While completing his Bachelor of Commerce (Hon) from the Asper School of Business at the University of Manitoba, Antony's studies took him to New York, Toronto, Israel, Hungary and Mexico. He graduated in December 2014 and worked at the Canadian Museum for Human Rights until early 2015. Also, he previously owned and operated a mobile smoothie business. At present, he is touring Asia, Europe and Africa. Upon his return, he has accepted a position as a commercial banker for CIBC in Toronto, Ontario starting in September 2015.

LUKE UDOD is the son of Greg and



Sonia Udod. He is the grandson of Mary Petrow and the late Michael Petrow,

as well as of V. Rev. Archpriest Hryhory and Dobrodiyka Lesia Udod of blessed memory. Luke was baptized in the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba. He grew up serving as an altar boy from a young age to present. He has also been singing in the cathedral choir for several years. He has been actively involved in the Ukrainian community through *Plast* Ukrainian Youth Association, Ukrainian dancing with *Rozmai* and the Kyiv Ukraine Pavilion of Folklorama. Luke is a very talented young musician who plays accordion, piano, drums and guitar. He regularly shares his talents by playing accordion at Holy Family Nursing Home. Luke graduated from grade 12 at Miles MacDonell Collegiate in June 2015, where he has been an honour roll student each year. He plans to pursue his studies at the University of Manitoba at the Asper School of Business.

ORYANNA MAXIMIUK is the daughter of Fr. Gene and Dobrodiyka Zeno-



via Maximiuk. She is the granddaughter of Rt. Rev. Protopresbyter Stephen and Dobrodiyka Diana Semotiuk, and of John and Merle Maximiuk, both of blessed memories. She was born in Edmonton, Alberta, and attended grade school in Vegreville, Alberta. When the family moved to Winnipeg, Manitoba, she attended R. F. Morrison Elementary School, then H.C. Arvey Middle School. She will be graduating from Garden City Collegiate this year. Oryanna has consistently been on the School Honour Roll. She has been active in the school community. This Fall she will be entering the University of Manitoba First Year Program.

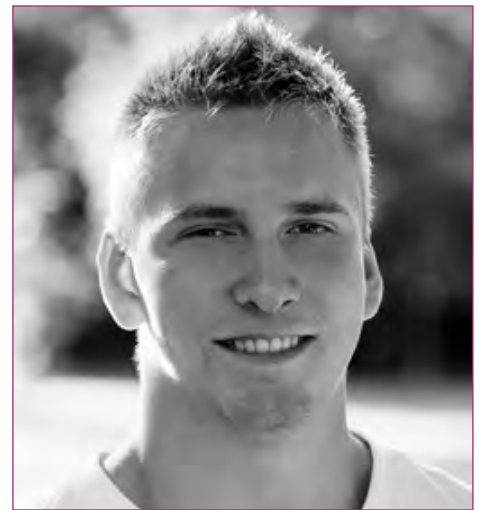
Her interests include Ukrainian dancing where she began in Vegreville with the Promin Dancers, then continued in Winnipeg with the *Zavirukha* School of Ukrainian Dance, and currently with *Rusalka*. She continues to teach at *Zavirukha* School. Oryanna also enjoys reading, music, photography and being with her friends and family. All her family is very proud of her accomplishments and are excited about her future.

KAIRA WASYLYSHEN is the daughter of Dave and Deanne Wasylyshen. She is sister to Derek Wasylyshen and niece to Evelyn Mitchell and Ben Wasylyshen. She is the granddaughter of Evelyn Wasylyshen and of Odarka Trosky-Politzer and Ed Politzer. Kaira graduated



from the Physician Assistant program in the Faculty of Medicine at the University of Manitoba in Winnipeg. Already holding a B.Sc, she completed her Master of Physician Assistant Studies (MPAS) in August 2014. Kaira was one of 12 students selected for this 26-month program of intense academically concentrated studies. In addition to her studies, Kaira proudly served as a student ambassador for her peers in the capacity of class president. She was honoured for her academic accomplishments and leadership role with the prestigious Faculty Award for a student exemplifying the future of the Physician Assistant profession. In September 2014 Kaira passed her National Physician Assistant certification exam administered by the Physician Assistant Certification Council of Canada (PACCC). Kaira is currently employed within the Manitoba Renal Program, Nephrology Unit, at the Health Science Centre Hospital, and is thoroughly enjoying her inaugural role as the first Physician Assistant to be hired in that department. The Wasylyshen and Trosky and Politzer families are proud and thrilled with Kaira's success.

DEREK WASYLYSHEN is the son of Dave and Deanne Wasylyshen. He is brother to Kaira Wasylyshen and nephew to Evelyn Mitchell and Ben Wasylyshen. He is the grandson of Evelyn



Wasylyshen and of Odarka Trosky-Politzer and Ed Politzer. Derek graduated with a Bachelor of Environmental Design from the Faculty of Architecture at the University of Manitoba in Winnipeg this spring. During his undergraduate program, Derek was recognized for several awards and achievements: Dean's Honour Role; Price Industries Ltd. Undergraduate Scholarship Award; Corrigan Scholarship Award; Winning Team Design for the internationally recognized The Forks Warming Hut; National and international winning entry poster design for the Yad Vashem Holocaust studies and a winning entry for the Living Winnipeg media contest. His entry in the Living Winnipeg contest will be showcased in a future volume of the *Architectural Warehouse Journal*. His entry in the *Holocaust Keeping the Memory Alive* posters are part of those exhibited internationally in government, organizational and educational locations. Derek's plans in the future to complete a Masters in Architecture to fulfill his dream of becoming a practicing architect. The Wasylyshen and Trosky and Politzer families are proud and thrilled with Derek's success.

**Congratulations to all graduates on your achievements. We wish you God's blessing in your future endeavours!*

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"За все дякуйте! Завжди радійте!"

Три речі викрадають у нас Щастя: смуток за минулим, тривога перед майбутнім та невдячність за теперішнє! Минулого вже нема, майбутнє ще не настало, а є тільки теперішнє! З минулого в теперішньому присутні наслідки (дій у минулому), з майбутнього—відповідальність (перед тим, що гряде)! Тому, щоб досягнути Щастя, потрібно вкоренитися в теперішньому вдячністю та відповідальністю. Вдячність, бо "нині" і все, що в ньому ("нині")—це Божий дар (слава Богу за все! "За все дякуйте!"). Відповідальність—за предків та перед нащадками: за те, що передали нам наші предки: і за зло (родові гріхи, страсті, які треба зціляти), і за добро (родові чесноти, які, відповідно, потрібно примножувати); не відрікатися від них, добро примножувати, а помилки, зло виправляти та жити так, щоб нащадки отримали світ—як духовний, так і екологічний стан вселенної в якнайкращому стані! Отже, все, що б ми не робили: чи оцінювали минуле, чи дивились в майбутнє—повинно служити щастю кожного і всіх! Оскільки все, що б не робила свободна істота, вона робить з думкою, що тим ділом вона наближається до щастя, робить собі добро, тому і автор цієї статті, намагаючись бути у вдячності та відповідальності, взявши привід від нагоди спілкуватися з Вами, намагається сказати проте, що потрібне кожному для досягнення щастя тут і зараз.

Три речі викрадають у нас Щастя: смуток за минулим, тривога перед майбутнім та невдячність за теперішнє! Погодитись з істинністю цієї фрази-твердження можуть усі тверезомислячі істоти, тому що вона логічно правильна—розум не має претензій до цього твердження. А сказати по суті, тобто всім своїм еством (а не тільки раціональним умом) можуть тільки християни! Бо тільки християни Щасливі! Чому тільки християни?! Давайте розглянемо разом. Отже, щоб бути Щасливим, потрібно "бути тут і зараз"! А "Є", а не "буває" (змінюється), тільки Той, Хто Є—Суцільний, Який про

себе говорить: Я є Той, Хто Я є! Отже, Суцільний тільки Бог-Трійця, Особистість!!! Тобто, Щасливий, Блаженний тільки той, хто є, хто є богом, тобто хто з Богом став єдине, обожився, хто став іпостасю Церкви, Тіла Христового, тобто спільноти іпостасних істот; той, хто всіх іпостасно, в таїнстві спілкування (перехорези, взаємопроникнення) вміщує в собі і сам перебуває у всіх. "Щоб усі були єдине: як Я в Тобі, а Ти в Мені, Ми в них і вони в Нас..."—це Щастя, Царство Боже, ціль (мета) до якої Бог веде все творіння! А ця мета досягається в Церкві, в Таїнстві Тіла Христового, в Євхаристії! А християни—це і є ті свободні іпостасні істоти, які живуть парафіяльним життям, життям Тіла Церкви, Євхаристією! Ознаки Щастя—це стан відповідальності та вдячності! Подивимось, чи ці властивості притаманні християнам, тобто чи вони відповідальні та вдячні?! Виявляється, що тільки християни і є істинно та абсолютно до кінця відповідальні за ВСЕ і за ВСІХ, та вдячні за ВСЕ і за ВСІХ! Про відповідальність християни говорять: що ми кожен перед кожним у всьому винуваті; ми кожен перед кожним за все і в усьому відповідальні! Чому так, чому вони так говорять? Тому що вони—християни—стверджують, що відають людство (та й увесь творінний світ) як єдине ціле, єдиний живий організм, в якому ближній мій, інший—це я ("Люби ближнього, як самого себе"), це моє життя! Моя радість—радість усіх і всього, моє горе—горе всіх, мій біль—біль усіх, мій гріх—тягар, який лягає на плечі усіх, рана, причина страждання всіх і всього... і навпаки: все, що є в ближнього—це моє! Про вдячність християни говорять: що вони відають Бога-Любов, Який щомиті (завжди) піклується про своє творіння та веде його до Щастя, обожнення! Кожна мить і все, що в ній—це Божий Дар. Оскільки Бог є Любов, то кожне Його діяння-енергія (всі вони іпостасні)—це Дар (Благодать). Той, хто є Любов'ю, має єдину мотивацію своїх дій—Любов,

що означає: робити все для досягнення Щастя, блаженства всіх і кожного зокрема, повноти буття: радості, насолоди, свободи, істини... Чи правда це чи ні—це інше питання, та перевіряти його кожному (але ті, хто прийняли свідчення християн, довірили їм та перевірили, чи справді Ісус є Христос Син Бога Живого—ствердили, що Бог є істинний, і все, що говорять християни—істина)! Але дві тисячі літ християни незмовкно благовістять Євангеліє—Щастя, Царство Боже, Царство Любові, Воскресіння, Життя настало!!!

Отже, щоб бути Щасливим, потрібно бути відповідальним за ВСІХ і за ВСЕ, та вдячним за ВСІХ і за ВСЕ!!! А це можливе (це під силу тільки християнам, тільки вони одягнені силою з Неба, силою Духа Святого можуть носити такі помисли, бути в такому стані!), як стверджують християни, тільки в Церкві, в Тілі Христовому, в Таїнстві іпостасного вічного життя в Троїчній Любові! Отже, виходить, що тільки християни можуть бути Щасливі, і якщо все, що вони стверджують, про що вони свідчать (а саме: Царство Боже настало!), є істина, то вони вже Щасливі (ба навіть більше: приречені на Щастя)!

Отже, теоретично Щастя досягається тільки відповідальністю та вдячністю, іншого шляху в Рай не існує! Причина нещастя свободних істот якраз і криється в тому, що вони хочуть досягти щастя, йдучи іншим шляхом!? Те, чого не існує (ілюзія), ми хочемо мати; в тому, що не існує (або смутком в минулому, або тривогою в майбутньому, або мрійливістю, яка створює ілюзорний світ, на місці реальності, данності, яка одна є тут і зараз)—ми прибудряємося "жити", а реальний світ, який є тут і зараз, відкидаємо, не приймаємо!? Всім, хто хоче бути Щасливим (а цього хочуть всі), потрібно передусім зрозуміти просту річ: реальність, в якій ти тут і зараз перебуваєш (в кожному мить),—це данність, тобто вона є незалежно від того, хочеш ти цього чи не хочеш. Втекти можна тільки в ілюзор-

ний світ минулого, чи майбутнього або вимріяти паралельний ілюзорний світ (хочу, щоб реальність зараз була інакшою; або переконувати себе, що реальність не така, як є; або як страус запхати голову у пісок без відповідальності та казати собі, що небезпеки немає!). Але Щасливий той, хто приймає данність як Дар, а не як фатум, долю, яку не можна обійти, а тільки, зціпивши зуби, терпіти (це пекло необхідності, а щастя можливе тільки в області свободи). А прийняти данність як Дар (розпізнати за данністю Дар), можуть тільки християни, які відають, що Бог, Який все сотворив з нічого і донині творить (кожну мить реальності: "Усе через Нього і для Нього створене... Все Ним стоїть", "все Ти створив, і з волі Твоєї існує та створене все"), є Любов і тільки Любов. Бог—Отець, Брат, Друг, Лікар, Вчитель, Утішитель...—Любов. Отже, приймаємо данність, починаємо бути тут і зараз—відповідальністю та вдячністю. З минулим і майбутнім даємо собі раду відповідальністю, а теперішнє приймаємо вдячністю. Все, абсолютно, все що є зараз (війни, лихоліття, всіляке зло—це наслідки минулих гріхів, страстей, тобто ліки, якими Бог лікує людство в цілому і кожного зокрема, приводить до тьми, будить від гріховного сну, до Життя Вічного)—не втечеш.

Отже, теоретично Щастя досягається: звільненням (бо необхідна складова Щастя—це свобода) себе від уз минулого і майбутнього відповідальністю та прийняттям реальності (що передбачає обняти, вмістити в собі все, щоб зовні мене нічого не було (це, до речі, умова свободи), щоб не було нейтральних об'єктів, а все було введене в таїнство спілкування, іпостасного буття, стало Ликом, Іпостасним)—вдячністю. А практично реалізувати цю теорію в своєму житті (тобто стати Щасливим) можливо тільки во Христі, в Церкві, в Євхаристії.

—пресвітер Володимир Андрійків,
магістер богослів'я

How to Achieve Happiness

There are three things in the world that rob us of happiness: pining for the past, anxiety over the future and ungratefulness for the present. Yesterday is gone. Tomorrow has not yet arrived. We have only the present. We have only consequences of past action in the present, and responsibilities for the future to come. To achieve happiness, we must cultivate gratitude and responsibility in ourselves in the present. We nurture in ourselves thankfulness because today and all the things that we have today is a gift from God. We bear a responsibility for our ancestors and before our descendants. We must rectify the sins of our forefathers and expand upon their goods works so that our descendants would inherit a world in the best environmental and spiritual shape. Everything that we do in evaluating the past or looking forward to the future, should benefit the happiness of each and every one of us. Every person of free will carries out some action with the thought in mind of approaching happiness and

benefitting oneself.

There are three things that rob us of happiness—lamenting the past, worrying about the future and being ungrateful about the present. Probably everyone can agree with this statement. However, only Christians experience happiness throughout their entire being. Only Christians can be truly happy. Why? To have genuine happiness, one must live in the here and now. Only God the Trinity, who is of Essence, says "I am". Therefore, the only person who is happy and blessed is the one who is, who becomes one with God, who achieves theosis, who is in hypostatic unity with the Church, the body of Christ, and in sacramental communion, "So that all are one, just as I am in you and you are in Me, we are in them and they are in Us." It is towards this happiness, the Kingdom of God, that God leads His creation. This goal is achieved in Church, in the Sacrament of the Body of Christ, in the Eucharist. Christians are those hypostatic beings of free will who live in

parish life, the life of the Body of the Church, the Eucharist.

What are the indicators of happiness? This is a state of responsibility and gratitude. Only Christians are truly and absolutely responsible for all things and everyone, and are grateful for all things and all persons. Christians know humanity and the natural world as a unified whole, a single organism where everything is connected. One person's happiness is the happiness of all. Another's sorrow is everyone's sorrow. Everyone shares the happiness, sorrows, pain and burdens of the other. Christians offer their thankfulness to God for care of His creation and for guidance towards happiness and salvation. Every moment and everything in it is a gift from God. He Who is Love has but one impetus for acting—love. This means everything is aimed towards achieving happiness, grace and the fullness of being.

Thus, the first thing necessary to achieve happiness is to be accountable before all and for all things. Then we need to demonstrate our gratitude for everyone and all things. There is no

other way to heaven. This is possible only through the Church in the Body of Christ, in the Eucharist of the eternal life of the Trinity. The cause of our unhappiness is that we wish to find happiness by following other paths. We desire an illusion of life that does not exist. We reject the real world of the here and now. Those who wish to find happiness must first understand one simple thing—the reality of the here and now is a gift. It is independent of our wish for it. We can only hide from reality in the illusions of the past or future, or, like an ostrich, hide our heads in the sand convincing ourselves of a different reality. Happiness can be found in accepting the present reality as is, and as a gift from God Who is Love. Happiness is achieved by freeing ourselves from the bonds of the past and future through responsibility, and by acceptance of reality with thankfulness. How can we practically implement this path to happiness—through Christ, the Church and the Eucharist.

—Fr. Volodymyr Andriyuk,
Master of Theology

Deacon Lubomyr Hluchaniuk Ordained into the Priesthood

OAKVILLE, ON—Deacon Lubomyr Hluchaniuk was ordained into the Holy Priesthood on Sunday, June 14, 2015 at All Saints of Ukraine Chapel in Oakville, Ontario. This Sacrament took place during the Hierarchical Liturgy celebrated by His Grace Bishop Andriy together with clergy from the Eastern Eparchy. This liturgy on the parish's patronal fast day preceded the Annual Eparchial Family Celebration. On this day parishioners and clergy from all parishes in the Eastern Eparchy con-

verged to take part in liturgical worship, a picnic lunch, Christian fellowship, games and a cultural program.

Fr. Lubomyr Hluchaniuk was born in Winnipeg, Manitoba and grew up within the context of a clergy family. His father, Fr. Teodot Hluchaniuk served as a priest in the Ukrainian Orthodox Church of Canada in a variety of parishes across the country. Fr. Lubomyr married Olya Kolkin from St. Vladimir Cathedral parish in Hamilton, Ontario in 1987. They are raising a family of three children in Hamilton. As

members of the St. Vladimir parish in Hamilton, the family remains active in parish and Ukrainian cultural activities. Before embarking on his theology studies at St. Andrew's College in Winnipeg, Manitoba, Fr. Lubomyr served in his parish in many capacities, including the parish council executive, the Altar Brotherhood, TYC, Eastern Eparchy Youth Committee and the Order of St. Andrew. Among his interests, Fr. Lubomyr also enjoys visiting Orthodox monasteries and various Orthodox churches that serve to inspire his faith.

The entire Ukrainian Orthodox Church faithful greets Fr. Lubomyr upon



his ordination and wish him God's blessing and the guidance of the Holy Spirit in his service to the Lord as priest.

AXIOS! Многая літа!



Deacon Lubomyr Hluchaniuk was ordained into the Holy Priesthood by His Grace Bishop Andriy on June 14, 2015 at the All Saints of Ukraine Chapel in Oakville, Ontario.

Річне Єпархіальне Родинне Свято

ОВКВИЛ, ОН—Річне Єпархіальне Родинне Свято відбулося в неділю, 14-го червня 2015 на оселі "Київ" у Овквил, ОН. Архирейська Літургія початкувала храмове свято та єпархіальні заходи. Під час Служби Божої відбулася хіротонія диякона Любо-

мира Глуханюка в сан священника з рук Єпископа Андрія. Після літургії парафіяни брали участь в спільному обіді, іграх для дітей, спортивних іграх, та культурних розваг. Єпархіальне свято і на цей раз завершилося з успіхом.



The Sacrament of Ordination

■ Sacraments, or Mysteries, are holy actions of the Church by which spiritual life is imparted to those receiving them. Ordination, which means "setting in place" or "selection by the outstretched hand," is one of several Orthodox sacraments. It is extended specifically to bishops, presbyters or priests, and deacons, and generally to all through Holy Baptism.

Presbyters: The first account of the ordination of elders or presbyters is in Acts 14:23. The apostles Paul and Barnabas "appointed—literally, elected by stretching forth the hand—"elders in every church, and prayed with fasting," then "commended them to the Lord in whom they had believed." Similarly, Paul reminds his apostolic apprentice, Titus, "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint [ordain] elders in every city as I commanded you." (Tts 1:5) The Titus passage brings to mind the first prayer that the bishop prays over one being ordained to the Orthodox priesthood: "The grace divine, which always heals that which is weak and completes that which is lacking, elevates through the laying on of hands this most devout deacon to be priest."

The bishop continues to ask God to "fill with the gift of the Holy Spirit this man... that he may be worthy to stand in innocence before Your holy altar, to proclaim the Gospel of Your Kingdom, to minister the word of Your Truth, to offer You spiritual gifts and sacrifices, to renew Your people through the laver of regeneration." A dramatic moment in the ordination comes when the candidate is led around the altar three times, kissing or venerating the four corners of the altar each time. This symbolizes his marriage to Christ, his death with Christ, and his willingness to serve the Church sacrificially after the example of his Master.

Ordination is seen as an eternal appointment, "for the gifts and the calling of God are irrevocable" (Rm 11:29). It is in this spirit that during each Divine Liturgy the priest prays for his bishop that "the Lord God remember him in His Kingdom always, now and ever, and unto ages of ages." Through the sacrament of ordination in His Church, Christ entrusts to the shepherd the very salvation of His people's souls.

—The Orthodox Study Bible

Sacred Calling of the Presbyter

■ Elders are presbyters, or priests, ordained by the apostles to nurture and lead the churches they established. "And when [Paul and Barnabas] had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, 'We must through many tribulations enter the kingdom of God.' So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed." (Acts 14:21-23)

Part of the apostolic calling is the making of new disciples, while an equally important part is strengthening those who already believe. It would be an empty gesture for the Church to convert someone and then leave them to struggle on their own. Instead the believers' souls must be guarded and continually nurtured.

—The Orthodox Study Bible

An Orthodox Response to Mindfulness

■ Contemporary American culture is experiencing a "mindfulness" revolution. Books teaching the benefits and practice of mindfulness are increasingly popular, mindfulness-based therapy has gained wide credibility, and centres of meditation are emerging in cities across America. As mindfulness attracts more and more adherents, the Orthodox Church must come to terms with the practice and articulate a theological and pastoral response to it. Mindfulness possesses such magnetism because it fills a significant need in ourselves and in our culture, where previously little help was to be found.

The disease of our time is distractedness. Distraction cuts each person off from themselves, from others, and from God. Do you regularly attend church or say your prayers, but find your mind incessantly wandering and unable to focus on what is being prayed or done in the liturgy? Such lack of attention not only hinders one's prayer life, but also renders one susceptible to losing control of one's impulses. These automatic and even knee-jerk reactions are the symptoms of the deep-rooted social disease of distractedness.

There are other symptoms only too familiar to us. Jon Kabat-Zinn—author, mindfulness guru, and founder of the Stress Reduction Clinic at the University of Massachusetts Medical Center—reflects that "we are apt to get so caught up in the urgency of everything we have to do, and so caught up in our heads and in what we think is important, that it is easy to fall into a state of chronic tension and anxiety that continually drives our lives on automatic pilot." Another well-known mindfulness advocate, Thich Nhat Hanh, observes that "we are not capable of being

alive in the present moment. We always postpone being alive to the future, we do not know exactly when. It is possible we will never be truly alive in our entire life."

Perhaps we are not even aware of these symptoms, perhaps we ignore them. Mindfulness practice equips individuals to deal with the disease of distractedness and its symptoms head-on, and its success makes it popular.

What is Mindfulness?

So what exactly do we mean when we speak of mindfulness? Various authors define it differently, but Jon Kabat-Zinn sums them up best: "Mindfulness is the awareness that arises from paying attention on purpose, in the present moment, non-judgmentally." Mindfulness is a skill, and as with any skill, one learns to be mindful only through consistent practice over time. The means by which one achieves mindfulness is meditation, and the foundation of all meditation practice is breathing. In all these practices, the practitioner is not trying to "get somewhere" or "do something". Meditation is in fact a non-doing; it is simply being, being in the present moment.

The Benefits of Mindfulness Practice

While being fully present is the only aim in mindfulness practice, the practice of mindfulness can have profound effects on one's body and mind. One of the most valuable things patients experience as a result of their mindfulness training is the realization that they are not their thoughts. So without denying one's experience, meditation acknowledges our experience for what it is while freeing us from the distorted perceptions we create by identifying ourselves with our thoughts, feeling, or pain.

Mindfulness practice also enables us to respond consciously, instead of automatically, and this has been shown to have a tremendous positive effect on one's well-being.

This has significant implications on how an individual experiences stress. Stress itself is neither inherently good nor bad, but our perception of a particular stressor makes all the difference to the amount of stress we experience in body and mind. Too often we respond to stress automatically, with unawareness, and this only increases the amount of stress we feel, compounding simple problems into larger ones. Most of the threats we experience are not a matter of life or death, but pose a challenge to our sense of social status, of how we perceive our relationship to others. The fight or flight response still activates in these situations, charging us with a rush of adrenaline and energy, and often we either use that energy in destructive ways—say, by lashing out in anger at someone—or we suppress those feelings, deny the problem, become engrossed in our work, or turn to alcohol, or other substances to provide comfort and distraction. The practice of moment-to-moment mindfulness gives us the emotional space needed to assess a threat so we can properly respond to it with calmness and control.

The Roots of Mindfulness Practice

Mindfulness practice was not simply invented at the end of the 20th century. Mindfulness appears to be Buddhism's great contribution to the West; it responds to the need for stillness that is desperately lacking in a culture full of distractions. Advocates of mindfulness claim that it can be practiced by anyone, regardless of religious affiliation. There is even a degree of ambiva-

lence as to whether Buddhism itself is a religion or a philosophy, and the answer may depend on which school of Buddhism one is referring to. Theravada, Mahayana or Vajrayana schools. While all three schools have adherents in America, the practices advocated by mindfulness experts seem to draw most heavily on the more philosophical traditions. This has largely contributed to the universal appeal of mindfulness and meditation.

Advocates like Kabat-Zinn claim they are not teaching a religion; they are simply showing others how to better use their mind through specific mental exercises, much as a trainer or physical therapist helps a person use their body better. But can the Orthodox Church accept these claims and practice mindfulness on its own terms? For Buddhists, "Meditation is the specialized activity that helps us to fully realize the Buddha's teachings..." in which "the mind arrives at the understanding that 'everything that arises passes away and is not self'..." The ultimate purpose is to reach Nirvana, freedom from thirst and desire, thus, freedom from suffering.

The Limitations of Mindfulness

While acknowledging that mindfulness has its roots in Buddhism, Kabat-Zinn asserts that "it is not dependent on any belief system or ideology," thus its benefits are available to all. But can mindfulness as he presents it really be practiced apart from its Buddhist worldview? Kabat-Zinn describes mindfulness as an act of remembering to be fully awake. "It reconnects us with what some people call 'big mind,' with a mind of wholeness Since we are whole anyway, it's not that we have to do anything.

Congratulations! Roxanne Kanak Named To WorldSkills Team Canada 2015



Roxanne Kanak.

■ REGINA, SK—Roxanne Kanak heads to Brazil in August 2015 as part of WorldSkills Team Canada 2015 representing Canada's top youth in skilled trades and technologies. Roxanne is one of the 29 official members of Team Canada competing in the 43rd WorldSkills Competition Aug. 11-16, 2015 in Anhembi Park São Paulo, Brazil. This competition represents the pinnacle of excellence in skilled trades and technologies and expects crowds of over 200,000, including students, teachers and industry experts.

Canada's Minister of Employment

and Social Development Pierre Poilievre and HGTV star Mike Holmes unveiled the team March 6 in Ottawa. "I really hope that other young Canadians will look to all of you and think, 'I can do that too!' You are an inspiration to your peers, and to the rest of us as well," Minister Poilievre said. The WorldSkills Team Canada 2015 members are all under 23 years of age and come from different regions from across Canada. They rose to the top of the Skills Canada National Competition and completed the final step of qualification for the international team through the WorldSkills Canadian Trials, meeting pre-established Canadian standards in their respective fields. "I am blown away by the number of young leaders standing with me in this room," TV renovation guru Mike Holmes commented, "You are not just youth involved in skilled trades; you are sector trailblazers, industry mentors and champions in building momentum for more young entrepreneurial Canadians to reach for career excellence." In Brazil, they will go up against more than 1,000 competitors from 72 WorldSkills Member countries and regions, further testing their skills against international competency standards.

Roxanne, who grew up and attended school in Quill Lake, Saskatchewan, is the daughter of Allan and Judy Kanak of



Roxanne designed this festival program and popcorn container as part of the National Competition.

Quill Lake. She is the granddaughter of Paul and Sophie Tomchyshyn, faithful from the parish in Wimmer, Saskatchewan. She is great granddaughter of the Bill and Mary Tomchychyn of Canora, Saskatchewan, reposed members of the Canora parish. Growing up, Roxanne took a keen interest in Ukrainian culture and youth religious education. During the summers, she attended Trident (Tryzub) Camp at Crystal Lake, Saskatchewan and later served as a counsellor for many years at Trident Camp.

Roxanne has been attending Saskatchewan Institute of Applied Science and Technology and was among three SIAST students who won gold medals at the 20th Skills Canada National Competition held in Toronto in 2014,

making her eligible to try out for Team Canada 2015. At the national competition 500 students from across Canada competed in 42 sectors including construction, services, manufacturing, transportation, information technology and employability. Roxanne captured gold in the graphic design category and pre-press.

Skills Canada is a non-profit organization that promotes careers to youth in trades and technology. Each year it hosts multi-trade and technology competitions for students and apprentices, whereby they compete against each other at provincial and national levels.

—Wadena News, July 2014; Skills Canada; www.saskpolytech.ca; www.skillscompetencescanada.com

An Orthodox Response to Mindfulness

continued on p.21
continued from p.20

We just have to "re-mind" ourself of it." Several issues in this statement are problematic for Orthodox Christians. What he does not tell us is that "some people" refer specifically to Buddhists, because "big mind" is a Buddhist concept. Thus mindfulness denies the existence of outside influences—demonic or holy. This is in contradiction to Nikephoros the Monk who says, "[the devil and his demons] found they could inwardly derange... anyone's reason whenever they wanted to. The only defense against this is the ceaseless mindfulness of God."

Perhaps the greatest shortcoming of mindfulness is that it is a non-relational activity. Kabat-Zinn claims that mindfulness produces a mind of wholeness. How can any Orthodox Christian conceive of wholeness apart from Christ? Man is not a self-sufficient entity; he is created in God's image and likeness and depends entirely on God for his being.

Additionally, Kabat-Zinn says that when we see with the eyes of wholeness—when we see problems in the context of whole systems rather than in isolation—"we can perceive the intrinsic web of interconnectedness underlying our experience and merge with it." Buddha nature is what connects all things together; nothing exists apart from Buddha nature. It is not a personal deity, but an ever present It, and this It, this interconnectedness is what Kabat-Zinn says we are to "merge" with when we meditate.

This raises serious issues for Orthodox Christians because any idea of "I" or "you," of personhood in man and in God, is dissolved in the sea of interconnectedness: all is one, and one is all. The notion of merging denies not only the Orthodox understanding of personhood, it denies the personal nature of God. If there is no person and no personal God, there is, finally, no communion. The Orthodox relate to the material world, to each other, and to God through acts of communion. Each person is unique and unrepeatable, and all of creation becomes one in Christ. Thus any attempt to integrate mindfulness and Orthodoxy undermines the central revelation of the incarnation of Jesus Christ.

Mindfulness Redefined

We have shown that mindfulness cannot be completely accepted on its own terms, and yet we cannot completely disregard it. Something mindfulness advocates are saying is true and speaks to the great need of our time. The Orthodox Church has never rejected all knowledge found outside the Church. The truths we learn from outside the Church must be digested and located in the Church's own tradition and narrative. This is no less true of mindfulness and the disease it seeks to heal, distractedness.

We see in the Fathers that distraction is not a new problem. St. Gregory of Sinai calls distractive thoughts "the promptings of the demons and precursors of the passions." St. Neilos calls distraction "the cause of the intellect's obscuration," which we shall see, cuts one off from communion with God.

When we turn to the Fathers, we see that mindfulness is not a new solution to this problem, but has existed in our Tradition from the beginning.

We must first place mindfulness in its proper context. This is what the Orthodox call watchfulness, or nepsis, attentiveness, guarding the intellect, custody of the heart, and noetic stillness. The human person consists of a body, a soul, and a spirit or nous, often described as the intellect or mind. The nous is that part of ourselves which enables us to experience God and to know Him, not merely intellectually, but existentially. The soul is said to be incorporeal, yet it is contained in and intimately united to our body; and the nous—sometimes described as the highest part of the soul, or the eye of the soul—has its center in the heart. Further, the soul is composed of three parts. God intended the nous to govern the soul, which itself was to govern the body, but the nous was darkened by the Fall. Instead of governing the soul and body, it is now subject to them. The purpose of the Orthodox Church is to provide therapy for restoring the nous, soul, and body to proper order through baptism and a life of repentance, so that man may be restored to communion with God.

Evagrios and subsequent Fathers describe three stages of prayer which restore the person to God. The first stage is practice, or praxis. This stage is carried out on the bodily level, and also corresponds to what is called the prayer of the lips. We must take time to actually say the words of the prayers, both privately and in public worship. Bodily action may accompany our prayer in the form of making the sign of the cross, bows, or prostrations. On the level of praxis, we must also subject ourselves to ascetic practices like fasting and almsgiving. Many Orthodox Christians fail to make sufficient time for praxis, and of those who do, few progress to the second stage: the prayer of the mind, or natural contemplation.

Our soul's restoration is hindered because of a disconnection between the body and the soul—between the prayer of the lips and the prayer of the mind—and it is because of a lack of watchfulness. We attend the services and recite the prayers and hymns, but we are easily distracted, and find our minds wandering off on some spontaneous thought instead of staying with the words being said. Watchfulness or attentiveness is necessary at this stage because it "is the sign of true repentance..." Repentance is thus the means by which we are liberated from the disease of distraction and reunited to God, and this is made possible by constant watchfulness. Thus watchfulness must be exercised at the level of praxis if we are to attain the second level of prayer on the path of healing and restoring the nous to its proper place.

Through prayer, asceticism, watchfulness, and repentance, one may achieve the second stage of prayer. Prayer of the mind is an interiorization of prayer, an inward movement in which the meaning of the words is apprehended by the mind. Now it is between the second and third levels of prayer that mindfulness is shown to be deficient. Mindfulness can only take us to the se-

cond level, but it cannot take us beyond to the third level, and what is beyond is described by the Fathers as pure theology, union with God, the prayer of the heart. St. Theophan the Recluse defines it clearly: You must pray not only with words but with the mind, and not only with the mind but with the heart, so that the mind understands and sees clearly what is said in words, and the heart feels what the mind is thinking. All these combined together constitute real prayer, and if any of them are absent your prayer is either not perfect, or is not prayer at all.

In this way, prayer becomes "the prayer not of one faculty alone, but of the whole man, soul, spirit, and body...." This is what every Orthodox Christian, what every human person is called to, because this is what we were created for in the beginning. There is no human fulfillment, no true wholeness apart from union with God.

So we see that mindfulness has an important place in the attainment of this union, but it is not an end in itself as mindfulness advocates maintain; it is a means to something much greater. One cannot truly pray without being watchful, so practice of mindfulness strengthens our ability to remain free from distractions so we can focus on the "one thing needful." To be watchful is to utilize every moment for repentance, for turning away from all distractions and sin and turning towards God. Mindfulness also helps strengthen reason. When our stress levels are high, when we feel threatened by another, those are the times we are most likely to give in to responses of anger or to a response of escape through addiction. When we maintain a constant state of watchfulness—when we are aware of the presence of Christ from moment-to-moment—we can respond to all of life's vicissitudes with the mind of Christ, which is always a response in love. This is what it means to be mindful as an Orthodox Christian.

Conclusion

"[T]he very word meditation tends to evoke raised eyebrows and thoughts about mysticism and hocus-pocus in many people.... People did not understand that meditation is really about paying attention," notes Kabut-Zinn. Orthodox churches have been no ex-

ception to the fear surrounding mindfulness and meditation, but it is time we set these fears aside and give the faithful the tools required for their spiritual journey. Meditation has a place in the Church, but there is a danger if we take our lead from the Buddhists or the secular therapists. The attempt to fuse mindfulness and Orthodoxy leads to confusion, because mindfulness is disconnected from relationship, and ultimately undermines the central dogma of our faith, the personhood of Jesus Christ. To become wholly human is only possible as persons in communion with Jesus Christ, and this communion is expressed most fully in the Liturgy. The Liturgy helps us cultivate the heart as the dwelling place of the Holy Spirit. Mindfulness thus has an anthropocentric orientation, but watchfulness is centered on Christ, and leads to union with the Father.

If we desire to find a proper place for meditation within the Orthodox Tradition, and to utilize it as a tool for healing and restoring the soul to God, we must look to the example of the hesychasts. We find that hesychasts have always recognized the importance of utilizing the breath in prayer, and attach the prayer of Jesus to their normal breath. They use sitting postures as a means towards awareness and prayer, by which they used to gaze into the uncreated light of God. They make use of physical postures—the sign of the cross, metanias, and prostrations—not to centre our mind on our body, but to centre our mind and body on Christ. We must not merely give our parishioners what the world is already offering, because what the world offers is deficient. Mindfulness—as described by the world—is great for the mind but bad for the heart, because it is completely cut off from the heart. We must learn from St. Theophan the Recluse: "You have to get out of your head and into your heart, because if you stay in your head, God will always appear to you as an external reality outside of yourself." "The Kingdom of God is within you," and it is yours today if you watch—and pray.

—Christopher Kies,
Excerpt republished from The Word Magazine, June 2015
Full Article and Footnotes available in The Word

Peter's Legacy Lives On!
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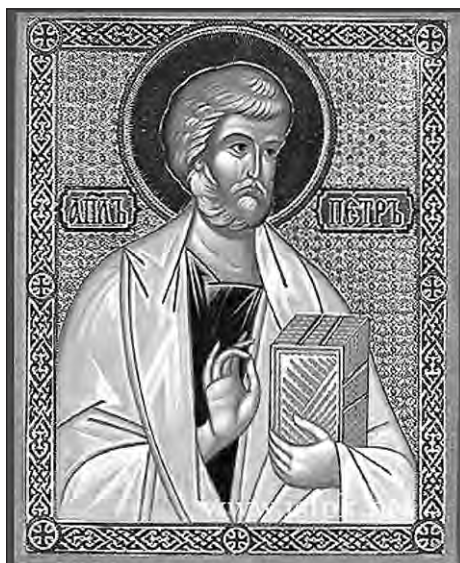
Where Did the Apostles Go?

Before Jesus ascended into heaven, He gave the apostles instructions as to what they should do next: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you, and lo, I am with you always, even to the end of the age." (Mt 28:19)

On the Day of Pentecost, the 50th day after Jesus's crucifixion, the Holy Spirit came down upon the apostles. After that, they began to do the work that Christ had appointed for them. They set out into many directions, everywhere preaching about Jesus. Many people believed in Jesus and accepted Him. However, this did not please the Jewish or Roman rulers. They knew that believing in Jesus would take away their power over the people.

Previously, I wrote about the conversion and ministry of Apostle Paul. His work lasted 35 years. He established many churches and wrote many epistles, or letters, to them. The original texts were written in Greek by hand on papyrus and later on parchment made from animal hides. In Apostle Paul's day there were no cars or airplanes or trains. During their missionary work throughout the Middle East, Europe, Asia and North Africa, the apostles walked or took a boat from place to place. According to tradition, the apostles divided the areas of the world to determine where each would go. The apostles appointed their successors and thus established the priesthood in the Church. In the Orthodox Church the apostolic succession is very important and our bishops are chosen in this manner.

Apostle Peter



Many of our churches are named after St. Peter, or the shared name of St. Peter and St. Paul. Peter preached in Palestine and the area of modern-day Syria. Apostle Peter is regarded as the founder and first patriarch of the Syriac Orthodox Church of Antioch, an autocephalous Oriental Orthodox Church. From Antioch Peter's mission work took him to Rome where he converted thousands. He is also regarded as the founder and first bishop of the Church of Rome.

Peter was an unassuming fish-

erman when Jesus called him. He left his fishing business and his home in order to follow Christ. You can read about this in your Bible in the Gospel of Matthew 19:19. It writes that Jesus was walking by the Sea of Galilee when he saw Peter and Andrew casting a net into the sea. Then, He said to them, "Follow me and I will make you fishers of men." They immediately left their nets and followed Him. Peter was the first apostle to preach to the masses of people on the Day of Pentecost following Jesus's ascension to heaven. You can read his sermon in the Book of Acts, Chapter 2. It was a most powerful speech and made such a great impression on those listening that over 3,000 people became Christians that day.

Peter's life as a Christian was not an easy one. He ministered mostly to the Jewish people and was imprisoned several times in Jerusalem. He became such a faithful follower of Jesus that he was given the name Cephas, which in Greek means rock. His mission work also took him to Rome which was the centre of the whole Roman Empire. Here, he was martyred around 67 AD during the reign of Nero. According to tradition, he asked to be crucified with his head downward because he felt that he was not worthy to suffer as Jesus had. Peter wrote two letters



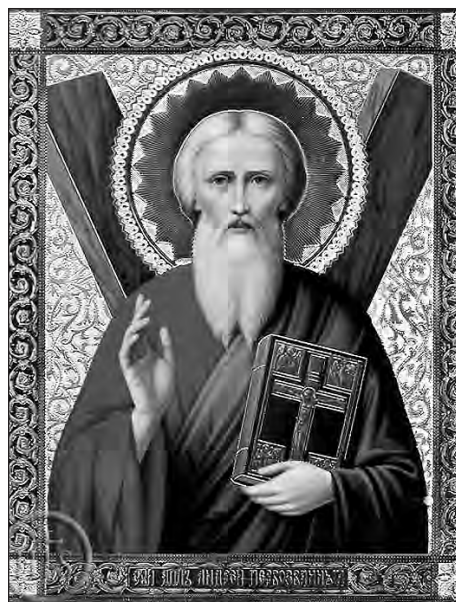
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that were included in the New Testament, 1 Peter and 2 Peter.



St. Peter's tomb in St. Peter's Basilica, at the Vatican in Rome, Italy.

Apostle Andrew



Apostle Andrew is familiar to the Ukrainian people. This apostle's ministry took him to the area which is Ukraine today. He was the brother of Apostle Peter and became a disciple at the same time as Peter. At the time, Jesus said that He would make them "fishers of men". You can see in the Bible that Andrew was with Jesus when there were 5,000 people and only five bar-

ley loaves and two fish to feed them. The Chronicles tell us that he preached along the Black Sea and Dnipro River as far as Kyiv where he erected a cross on the hills of Kyiv. He was the one who prophesized the foundation of a great Christian city.

Relics of his remains are kept in the Basilica of St. Andrew in Petras, Greece.

At one time, Andrew's remains were taken to Italy, but in September 1964 Pope Paul IV, as a goodwill gesture to the Greek Orthodox Church, returned them to Petras, Greece. Saint Andrew was tortured by crucifixion on an X-shaped cross. Many of our churches are named for



Apostle Andrew as well as St. Andrew's College in Winnipeg.

St. Andrew's church in Kyiv, Ukraine.

Cave Church of St. Peter Restored

■ The cave church of St. Peter in Antioch, which is called Antakya in modern Turkey, has been undergoing restoration and has been closed to tourists and worship. The church is built into the side of Mount Silipus and the side opens to what is also known as the Grotto of St. Peter with a stone facade. The Grotto cave church of St. Peter is the only surviving Christian remnant of ancient Christian Antioch. It is located 1 kilometer from the town centre on the road to Syria. The grotto is a natural hollow in the west slopes of the mountain. The cave is 9.5 m wide, 13 m deep, and a little more than 7 m high. The cave church retains Roman and Byzantine characteristics. In times of persecution, the chapel had been a meeting place for the early Christians close to Paul, Barnabus, Mark, Luke, Peter, and the first bishops of the town.

The church and open area have been in a state of deterioration for many years. The cave church once had a mosaic floor and walls completely covered with frescoes. At the back of the cave, there is a tunnel which was once used as an escape route in case of an unexpected attack. Around 1580 the cave church was returned to the Orthodox who used it for worship up until the middle of the last century. However, the Christians of Antioch, Iskenderun, Mersin and Adana have been granted permission to visit the cave church to pray on the Feast Day of the Holy Apostles Peter and Paul. The official opening of the church after restoration is to take place on July 25, 2015 together with the opening of the new Archaeological Museum near the church.

—www.fides.org



The Grotto cave church of St. Peter, the only surviving Christian remnant in Antioch.



Слава Ісусу Христу!

**Постанови Єпископату
УПЦ в Канаді від 26-го листопада 2013 р.Б., Вінніпег, Манітоба**

Єпископат УПЦК постановив: До дня Св. Пасхи 2014 р.Б. нагородити священнослужителів нашої Церкви слідуючими нагородами:

- о. Миколу Равлюка - саном протопресвітера
- о. Ярослава Буцьору - другим хрестом з оздобами
- о. Олександра Паламарчука - митрою
- о. Богдана Гладя - хрестом з оздобами
- о. Тараса Удода - палицею
- о. Євгена Максимюка - палицею
- о. Олександра Гаркавого - саном протоієрейства
- о. Михайла Ломашкевича - саном протоієрейства
- о. Петра Ямнюка - саном протоієрейства
- о. Ігоря Охримчука - золотим хрестом
- о. Петра Повалінського - золотим хрестом
- о. Романа Цаплана - золотим хрестом
- о. Романа Стефанишина - золотим хрестом
- о. Михайла Маранчака - камілавкою
- о. Тимофія Храпка - камілавкою
- о. Михайла Фарину - набедриником.

З архипастирським благословенням,
† **ЮРІЙ**, Митрополит
† **ІЛАРІОН**, Єпископ
† **АНДРІЙ**, Єпископ

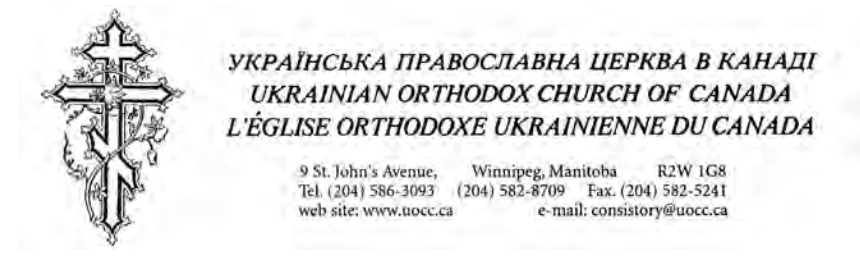


Слава Ісусу Христу!

**Постанови Єпископату
УПЦ в Канаді від 21-го травня 2014 р.Б., Вінніпег, Манітоба**

1. Єпископат УПЦК затвердив слідуючі переміщення священнослужителів з 1-го серпня 2014 року:
 - о. Романа Коцура - до Собору Св. Володимира у Віндзор, ОН
 - о. Івана Максимюка - до Св. Михайла, Вінніпег, МБ
 - о. Євгена Максимюка - до Митрополічної Катедри, Вінніпег, МБ
 - о. Петра Василенка - до Всіх Святих, Саскатун, СК
 - о. Михайла Маранчака - до Собору Св. Духа, Ріджайна, СК
 - о. Славоміра Ломашкевича - до Св. Володимира, Вегревіл, АБ
 - о. Романа Триногу - до Кемлупс і Принц Джордж
2. З нагоди Ювілейних дат Єпископат УПЦК нагородив священнослужителів слідуючими нагородами:
 - о. Степана Семотюка - саном протопресвітера
 - о. диякона Антонія Лакусту — подвійним орарем.

З архипастирським благословенням,
† **ЮРІЙ**, Митрополит
† **ІЛАРІОН**, Єпископ
† **АНДРІЙ**, Єпископ



Слава Ісусу Христу!

**Постанови Єпископату
УПЦ в Канаді від 6-го травня 2015 р.Б., Вінніпег, Манітоба**

1. Собор Єпископів постановив рукоположити диякона Любомира Глуханюка в сан священника (14-го червня 2015 р.Б. в каплиці Всіх Святих землі Української в Овквилл, Онтаріо).
 2. Собор Єпископів УПЦК постановив нагородити о. Володимира Кушніра хрестом з прикрасами.
- З архипастирським благословенням,
† **ЮРІЙ**, Митрополит
† **ІЛАРІОН**, Єпископ
† **АНДРІЙ**, Єпископ



Слава Ісусу Христу!

**Постанови Єпископату
УПЦ в Канаді від 26-го листопада 2014 р.Б., Вінніпег, Манітоба**

1. Відносно вживання кольору риз Єпископат УПЦК постановив:
 - а) на похоронах мирян від Різдва Христового до Віддання Богоявлення, і від Пасхи до Віддання П'ятидесятниці - світлі; в інший час на похоронах і панахидах, і на відзначення Голодомору - фіолетові
 - б) на похоронах священнослужителів - світлі
 - в) на Полуношниці на Пасху - світлі
2. До дня Св. Пасхи 2015 р.Б. Єпископат УПЦК нагородив священнослужителів нашої Церкви слідуючими нагородами:
 - о. Романа Божика - митрою
 - о. Тараса Маковського - хрестом з оздобами
 - о. Чарлза Бекстера - саном протоієрейства
 - о. Богдана Кузика - золотим хрестом
 - о. диякона Тома Шапу - подвійним орарем.
3. Собор Єпископів постановив рукоположити
 - в сан ієрея диякона Богдана Статкевича (14-го грудня 2014 р.Б. в Колегії Св. Андрея у Вінніпегу)
 - іподиякона Любомира Глуханюка в сан диякона (11-го січня 2015 р.Б. в Соборі Св. Володимира в Гамільтоні).

З архипастирським благословенням,
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Antioch: An Ancient Christian Wonder

■ Antioch is the name of the historical city that is now located in modern Turkey and which is called Antakya. Antioch has a special place in the first century of Christian history. One of the Gospels was written here. Antioch was the city where the disciples of Jesus were called Christians for the first time. It was where St. Peter was bishop before going to Rome. It is set in the valley of Mount Silipus about 25 km from the Mediterranean Sea. This prime location led Antioch to grow into a busy trade centre at the juncture of a port, river and land route. The city gained the moniker the "Queen of the Orient" because of its abundance of trade goods, great monuments, and rich culture, competing with Rome, Alexandria, Jerusalem and Constantinople.

In 64 AD., when Syria became a Roman province, Antioch became the capital linking the surrounding regions. According to historical documents, Antioch's population at this time was recorded as 300,000 residents and 200,000 slaves. The city retained its fame and importance until the Arab invasion of the 7th century AD. In 1098 Antioch was retaken by the Crusaders. Christianity again dominated the city for the next 170 years. In 1268, Antioch was conquered by Sultan Baibas I who completely destroyed the city.

Antioch figured largely in early Christianity. The Acts of the Apostles recounts that after the martyrdom of Stephen, Christians from Cyprus and Cyrene "went to Antioch where they started preaching also to the Greeks proclaiming the Good News of the Lord Jesus to them" and "the Lord helped them and a great number believed and were converted to the Lord" (Acts 11, 20-21). Antioch formed the front line for the apostles' mission work among the non-Christians. It was a point of departure for St. Paul's first three apostolic journeys. Apostle Peter lived here for several years (42-48 AD), founding the Church before leaving for Rome. Ignatius and others were martyred here. After the destruction of Jerusalem in 70 AD, Antioch became one of the most important centres of Christianity. Twelve ecclesiastical provinces made up of 167 Bishoprics depended on its Patriarchy. Once the Arabs retook the city, Antioch declined in political and religious influence.

Today, Antioch still retains a reminder of its importance as a major centre of the early Christian world having five titular seats of Patriarchs from various jurisdictions: three Catholic patriarchs—the Syrian, the Maronite and the Greco-Melchite—and two Eastern Orthodox Patriarchs: the Greek Orthodox, and Syrian Jacobite. Christians remain in Antioch although their numbers have declined over the centuries. Orthodox Christians form the largest community of Christians in Antioch, about 250 families. The province of Hatay, in which Antioch is located, has a large community of Arabic-rite Orthodox Christians.

—www.travellinkturkey.com



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



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Front row - left to right:
- Fr. Bohdan Statkevych, V. Rev. Fr. Roman Bozyk, His Eminence Metropolitan YURI,
Dr. Roman Yereniuk, Deacon Lubomyr Hluchaniuk,
Back row - left to right:
- Rev. Fr. Alexander Harkavyi, Rt. Rev. Fr. Dr. Ihor Kutash, Vasyl Kobrii,
Oleh Romanyna, Ivan Savyak, Taras Chuprovskyi,
Ivan Zhovnych, Rt. Rev. Fr. Dr. Oleh Krawchenko

Patriarch Bartholomew's Response to Pope Francis's Climate Encyclical

■ **NEW YORK**—Pope Francis issued an *Encyclical on Climate* on June 18, 2015 at the Vatican, which drew much media attention and reaction from Western media, environmentalists and political analysts. On this same day, *TIME* magazine website published an exclusive article outlining the response of His All-Holiness Ecumenical Patriarch Bartholomew to Pope Francis' *Laudato Si'*. We present it here:

Ecology, Economy and Ecumenism

In a series of seminars organized between 1994 and 1998 on the island of Halki off the coast of Istanbul in Turkey, we drew attention to the close connection between ecology and economy. Both terms share the Greek root *oikos*, which signifies "home." It there-

fore came as no surprise to us that our beloved brother Francis of Rome opens his encyclical, which is being released today in the New Synod Hall of the Vatican, with a reference to God's creation as "our common home."

Nor again did it come as a surprise to us that Pope Francis underlined the ecumenical dimension of creation care—the term "ecumenism" also shares the same etymological origin as the words "ecology" and "economy." The truth is that, above any doctrinal differences that may characterize the various Christian confessions and beyond any religious disagreements that may separate the various faith communities, the earth unites us in a unique and extraordinary manner.

Continued on p.26



Pope Francis (right) and Ecumenical Patriarch Bartholomew met in 2014.

Photo Catholic News Service

Pope Francis' Encyclical *Laudato Si'*: A Comment

■ His Eminence Metropolitan John (Zizioulas) of Pergamon has also written a commentary on the Pope Francis's Climate Encyclical that was presented on June 18, 2015. At the presentation of the Pope's Encyclical, he was representing the Ecumenical Patriarch.

His All-Holiness Ecumenical Patriarch Bartholomew "has been the first one in the Christian world to draw the attention of the world community to the seriousness of the ecological problem and the duty of the Church to voice its concern and try to contribute with all the spiritual means at its disposal towards the protection of our natural environment," said His Eminence Metropolitan John. "The issuing of the Encyclical *Laudato Si'* is, therefore, an occasion of great joy and satisfaction for the Orthodox," said Metropolitan John. "On behalf of them I should like to express our deep gratitude to His Holiness for raising his authoritative voice to draw the attention of the world to the urgent need to protect God's creation from the damage we humans inflict on it with our behavior towards nature." He added that the Encyclical comes at a "critical moment in human history" and will "undoubtedly have a worldwide effect on people's consciousness."



Metropolitan John (Zizioulas)

The following are key excerpts from His Eminence's full text addressing the theological significance of ecology, spiritual dimension of the ecological problem, and ecumenical significance of the Encyclical. The entire text may be read on the website of the Ecumenical Patriarchate: www.patriarchate.org. The entire text of Pope Francis' Encyclical may be read on the Vatican website.

Introduction

Back already in the year 1989, Ecumenical Patriarch Dimitrios issued an Encyclical in which he underlined the seriousness of the ecological problem and its theological and spiritual dimensions. This was followed by a series of activities under the auspices of the present Ecumenical Patriarch Bartholomew, aiming at the promotion of an ecological consciousness among the Christians in particular and more widely in the community of men and women.

Those who read the Encyclical will be impressed by the depth and the thoroughness with which the ecological problem is treated and its seriousness is brought out, together with concrete suggestions and proposals on how to act in order to face its consequences. There is food for thought for all: the scientist, the economist, the sociologist and above all the faithful of the Church.

Theology and Ecology

What does ecology have to do with theology? In the traditional manuals of theology, there is hardly any place for ecology. The Encyclical devotes a whole chapter (ch. 2) to show the profound ecological implications of the Christian doctrine of creation. It points out that according to the Bible "human life is grounded in three fundamental and closely intertwined relationships with God, with our neighbor and **with the earth itself**" (par. 66). This third relationship, i.e. with the earth, has been very often ignored by Christian theology. For it is true that in Christian theology the human being has been so exalted above material creation as to allow humans to treat it as material for the satisfaction of their needs and desires. The human being has been de-naturalized and, in its abuse and misuse of the Biblical command to the first human couple, humanity was encouraged to exploit the material creation unrestrictedly with no respect for its integrity and even sacredness. This attitude to creation did not only lead to a misuse of the Biblical doctrine but at the same time contradicted fundamental principles of Christian faith. Christ came to save **the whole** creation through the Incarnation, not only humanity.

The other fundamental principle of Christian faith that has important ecological implications relates to **the Holy Eucharist**. The Church offers to God the material world in the form of the bread and the wine. Creation is solemnly declared as God's gift. As St. Gregory Palamas and other Greek Fathers would put it, the whole of creation is permeated by God's presence through His divine

energies; everything declares God's glory. This way of understanding the place and mission of humanity in creation is common to both Eastern and Western Christian tradition, and is of particular importance for the cultivation of an ecological ethos.

The Spiritual Dimension

As it emerges clearly from the Encyclical, the ecological crisis is essentially a **spiritual problem**. The proper relationship between humanity and the earth or its natural environment has been broken with the Fall both outwardly and within us, and this rupture is sin. The Church must now introduce in its teaching about sin against the environment, the **ecological sin**. Repentance must be extended to cover also the damage we do to nature both as individuals and as societies. This must be brought to the conscience of every Christian who cares for his or her salvation.

The rupture of the proper relationship between humanity and nature is due to the rise of **individualism** in our culture. The pursuit of individual happiness has been made into an ideal in our time. Ecological sin is due to human greed which blinds men and women to the point of ignoring and disregarding the basic truth that the happiness of the individual depends on its relationship with the rest of human beings. There is a **social** dimension in ecology which the Encyclical brings out with clarity. The ecological crisis goes hand-in-hand with the spread of social injustice.

All this calls for what we may describe as an **ecological asceticism**. Asceticism is an unpleasant idea in our present culture, which measures happiness and progress with the increase of capital and consumption. Restraint in the consumption of natural resources is a realistic attitude and ways must be found to put a limit to the immense waste of natural materials. There is a great deal of inspiration and help that can be drawn from the Encyclical itself in this respect.

Finally, spirituality must penetrate our ecological ethos through **prayer**. The Encyclical offers some beautiful examples of how to pray for the protection of God's creation.

The Ecumenical Significance of the Encyclical

There are three dimensions to ecumenism. The first we may call ecumenism in time. By this we mean the effort of the divided Christians to unite on the basis of their common Tradition, the teaching of the Bible and the Church Fathers. This is the object of the theological dialogues which are taking place in the Ecumenical Movement of our time and it seems to be the predominant form of ecumenism.

At the same time an **ecumenism in space** is also practiced through various international institutions, such as the World Council of Churches and similar ecumenical bodies which bring together the divided Christians so that the different cultural contexts in which they live may be taken into consideration in the search for unity.

I think, a third one which is usually neglected, namely what I would call an **existential ecumenism**. By that I mean the effort to face together the most profound existential problems that preoccupy humanity **in its entirety**—not simply in particular places or classes of people.

I believe that the significance of the Papal Encyclical *Laudato Si'* is not limited to the subject of ecology as such. I see in it an important ecumenical dimension in that it brings the divided Christians before a common task which they must face together. We live at a time when fundamental existential problems overwhelm our traditional divisions and relativize them almost to the point of extinction. Look, for example, at what is happening today in the Middle East: do those who persecute the Christians ask them to which Church or Confession they belong? Christian unity in such cases is de facto realized by persecution and blood—an ecumenism of martyrdom.

The threat posed to us by the ecological crisis similarly bypasses or transcends our traditional divisions. The danger facing our common home, the planet in which we live, is described in the Encyclical in a way leaving no doubt about the existential risk we are confronted with. Pope Francis' Encyclical is a call to unity—unity in prayer for the environment, in the same Gospel of creation, in the conversion of our hearts and our lifestyles to respect and love everyone and everything given to us by God.

—www.goarch.org; www.patriarchate.org

Partiarch Bartholomew's Response...

continued from p.25

All of us ultimately share the earth beneath our feet and breathe the same air of our planet's atmosphere. Even if we do not enjoy the world's resources fairly or justly, nevertheless all of us are responsible for its protection and preservation. This is precisely why today's papal encyclical speaks of the need for "a new dialogue," "a process of education," and "urgent action."

How can one not be moved by the criticism of our "culture of waste" or the emphasis on "the common good" and "the common destination of goods"? And what of the vital importance attributed to the global problem of clean water, which we have underlined for over two decades as we assembled scientists, politicians and activists to explore the challenges of the Mediterranean Sea (1995), the Black Sea (1997), the Danube River (1999), the Adriatic Sea (2002), the Baltic Sea (2003), the Amazon River (2006), the Arctic Sea (2007) and the Mississippi River (2009)? Water is arguably the most divine symbol in the world's religions and, at the same time, the most divisive element of our planet's resources.

In the final analysis, however, any dissent over land or water inevitably results in what the Pope's statement calls "a decline in the quality of human life and a breakdown of society." How could it possibly be otherwise? After all, concern for the natural environment is directly related to concern for issues of social justice, and particularly of world hunger. A church that neglects to pray for the natural environment is a church that refuses to offer food and drink to a suffering humanity. At the same time, a society that ignores the mandate to care for all human beings is a society that mistreats the very creation of God.

Therefore, the Pope's diagnosis is on the mark: "We are not faced with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental." Indeed, as he continues to advance, we require "an integrated approach to combating poverty, restoring dignity to the underprivileged, and at the same time protecting nature." It

is also no surprise, then, that the Pope is concerned about and committed to issues like employment and housing.

Invoking the inspiring words of Scripture and the classics of Christian spirituality of East and West (particularly such saints as Basil the Great and Francis of Assisi), while at the same time evoking the precious works of Roman Catholic conferences of bishops throughout the world (especially in regions where the plunder of the earth is identified with the plight of the poor), Pope Francis proposes new paradigms and new policies in contrast to those of "determinism," "disregard" and "domination."

In 1997, we humbly submitted that harming God's creation was tantamount to sin. We are especially grateful to Pope Francis for recognizing our insistence on the need to broaden our narrow and individualistic concept of sin; and we welcome his stress on "ecological conversion" and "reconciliation with creation." Moreover, we applaud the priority that the papal encyclical places on "the celebration of rest." The virtue of contemplation or silence reflects the quality of waiting and depending on God's grace; and by the same token, the discipline of fasting or frugality reveals the power of not-wanting or wanting less. Both qualities are critical in a culture that stresses the need to hurry, the pre-eminence of individual "wants" over global "needs."

In the third year of our brother Pope Francis's blessed ministry, we count it as a true blessing that we are able to share a common concern and a common vision for God's creation. As we stated in our joint declaration during our pilgrimage to Jerusalem last year: "It is our profound conviction that the future of the human family depends also on how we safeguard—both prudently and compassionately, with justice and fairness—the gift of creation that our Creator has entrusted to us... Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people."

—www.time.com; www.goarch.org;
www.patriarchate.org; www.vatican.va

Halki Summit on the Ecology

■ **HEYBELIADA, TURKEY**—His Holiness Bartholomew I, Ecumenical Patriarch of Constantinople, convened the Summit of Halki II on environment and ecology, June 8 to 10, 2015 at the Theological Institute on the island of Halki titled, *Theology, Ecology and Word: An Interview on Environment, Literature and Arts*. The Halki Summit is a gathering of activists, scientists, journalists, business leaders, theologians, and academics engaging and working across intellectual boundaries to bring the global environmental discussion to a new and richer place. At the heart of that discussion is the belief that no effort can be successful without a fundamental change in values as manifested in ethics, spirituality, and religion. Speakers included writers like Terry Tempest Williams and theologians like the Anglican Timothy Gorringer

The International Conference is dedicated to the environment, and is sponsored in partnership with the Southern New Hampshire University. It is part of the long tradition of initiatives and study sessions that started with the *International Symposium on Religion, Science and Environment* in 1995 in Patmos, the island where the Revelation was written. It was dedicated by the Ecumenical Patriarchate to the issue of the protection of creation. "The aim of the conference," said the Ecumenical Patriarch in a greeting message released by the media of the Patriarchate, "is to deepen the literary and philosophical roots of our concern regarding a balanced and sustainable management of the environment."

—Agenzia Fides;
www.patriarchate.org

Religious Freedom Committee

■ **OTTAWA, ONTARIO**—Foreign Affairs Minister Rob Nicholson announced June 22, 2015 the establishment of an External Advisory Committee on religious freedom. It will advise the Office of Religious Freedom on the exercise of its mandate to promote and defend religious freedom internationally as a central element of Canada's principled foreign policy. The mandate of the Office is to protect, and advocate on behalf of religious minorities under threat; oppose religious hatred and intolerance, and promote Canadian values of pluralism and tolerance abroad.

"In the context of global threats to religious freedom, EAC members will provide valuable insight from the perspectives of their communities and their depth of experience, which will enrich and enhance the monitoring and advocacy work

conducted by the Office of Religious Freedom," Minister Nicholson said.

The Committee includes 23 prominent leaders from a wide variety of Canadian faith and belief communities representative of Canada's diversity. The committee's inaugural meeting was hosted on this same day at Foreign Affairs, Trade and Development Canada in Ottawa by Minister Nicholson, and Andrew Bennett, Canada's Ambassador for Religious Freedom. The EAC meets semi-annually. It is chaired by Fr. Raymond J. de Souza, a Roman Catholic priest of the Archdiocese of Kingston and Chaplain at the Newman Centre, Queen's University.

—Press Office of the Minister of
Foreign Affairs,
Trade and Development Canada;
www.international.gc.ca

1st Freedom of Religion Meeting

■ **BRUSSELS, BELGIUM**—Canada's Ambassador for Religious Freedom, Andrew Bennett, chaired the June 15, 2015 founding meeting of the International Contact Group on Freedom of Religion or Belief, a group of countries dedicated to the promotion and protection of this essential human right. Recognizing the widespread restrictions on freedom of religion or belief around the world, the contact group will provide a platform to facilitate co-

operation and collaboration to address the important global challenge posed by rising religious persecution. The contact group, initiated by Canada, brings together government representatives from a cross-regional group of over 20 countries to promote freedom of religion or belief around the world. The inaugural meeting was hosted by Ambassador of Canada to the European Union David Plunkett.

—www.international.gc.ca

Canada Talks Religious Freedom in Ukraine

■ **KYIV, UKRAINE**—Canada's Defense Minister and Minister of Multiculturalism Jason Kenney met with several high-ranking Ukrainian government officials, religious and community leaders on a two-day visit to Kyiv, Ukraine June 26-27, 2015. He held bilateral meetings with Ukrainian President Petro Poroshenko, Prime Minister Arseniy Yatseniuk, Defense Minister Colonel-General Stepan Poltorak, and Minister of Foreign Affairs Pavlo Klimkin. Minister Kenney also met with Patriarch Filaret of the Ukrainian Orthodox Church-Kyiv Patriarchate, and Mustafa Djemilev, Community Leader of the Crimean Tatars, to discuss religious freedom in Ukraine. Minister Kenney reiterated Can-

ada's steadfast support for Ukraine at all of these meetings. Patriarch Filaret expressed thankfulness to the Government and citizens of Canada for its wide-ranging support for Ukraine against Russian aggression. Some of the topics discussed were inter-confessional relations, the Church's position on the war in the Donbas, and violation of religious rights in the occupied territories, and a report on steps towards Church unity and dialogue with the UAOC. Minister Kenney expressed support for the unification process and noted that overcoming the divisions between the Orthodox jurisdictions in Ukraine has special importance for Ukrainian society.

—Press Office of Minister of National
Defense; Press Centre of the UOC-KP



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продовження з минулого числа

1. Над берегами річки Пляшівки

■ За нашими джерелами в Теслугові ніколи до незалежної України не було мурованих храмів, відомості ж про дерев'яні маємо з XVI ст., такими ж вони були до того. За документальними джерелами Держархіву Рівненської області⁶ церква Св. Дмитрія Солунського була побудована 1873 р. коштом парафіян і старанням тодішнього настоятеля Лукіяна Матусевича, однак на храмі маємо таблицю з написом (подаємо в оригіналі): Церков сія соружена на свої средства прихожан при священ. Лукія Матусевиче, псаломщика Вишневецьком і церковном старосте Кондратія Давидюка у 1905.⁷ Важко повірити в те, що святиня будувалася 32 роки з 1873 по 1905. Престол храму було освячено в ім'я Св. Троїці, престоли ж попередніх святинь освячено було в ім'я Дмитрія Солунського.⁸ За відомостями станом на 1889 рік село нараховувало 119 дворів, 908 парафіян, до храму приписана церква Різдва Пресвятої Богородиці, дерев'яна, невідомо ким і коли побудована в с. Корито, а також при вході до сільського кладовища капличка Св. Марії Магдалини, 1872 р. побудована парафіянами в пам'ять чудесного позбавлення епідемії.

Церква Св. Дмитрія Солунського мала дуже давнє церковне начиння від попередніх святинь: ікони, хоругви, чаші, богослужбові книги і інше. Серед них Цветослов видання Львівського братства 1651 року, Служебник, 1733 р. видано в Почаївській Лаврі, Тріод пісна видано в Почаївській Лаврі, 1744 р. при Єп. Афанасію Шептицькому, Требник, 1777 р.—почаївське видання при Сільвестрі Рудницькому, Служебник, Почаїв, 1778 р. при Киприїні Отецькому і інші.⁹ Оприч цих стародруків при церкві зберігалась велика бібліотека, каталог на книги якої було складено 1887 р., багатий архів серед документів якого зберігалися грамоти, акти власників села: Михайлової Свинюської, Марка Журавницького і інших, також церковний літопис, метричні книги і т. д.

В церковному літописі у хронологічній послідовності подано перелік настоятелів храму Св. Дмитрія Солунського з 1758 року.

Поруч церкви була окрема дерев'яна дзвіниця з шістьма дзвонами місцевого виробництва з XVI-XVII ст. Як правило, це були дзвони Лубенських людвісарів, які в с. Липа біля Мирогощі мали свої людвісарні лубенські ливарники аж до Першої світової війни 1914 року. Вони постачали свої вироби не лише храмам Лубенського, а й інших повітів Волинської єпархії.¹⁰

Церква мала також трьохярусний іконостас роботи волинських іконописців Почаївської іконописної школи. Слід підкреслити, що святиня в Теслугові, як і інші церкви Волині і Полісся носила всі найпритаманніші внутрішні й зовнішні оз-

наки українськості, серед них: архітектура суто народна, національна, внутрішні—розмальована в світлі кольори, які підносили душі парафіян до високого, вічного, убранство—вишиті і ткані рушники, хоругви, обруси і т. д.¹¹

Національний дух в храмі зберігався і в 20-30-х роках, коли то Західна Волинь і Подлісся окупувала Поверсальська Польща. Тут Богослужіння відбувалися в рідній мові вірних і цей дух зберігся до середини 40-х років XX ст., тобто до чергової московської червоної окупації, коли було зліквідовано всі парафії УАПЦ другого відродження 1941-1944 рр., а наші священники і вірні опинилися в московських концтаборах і тюрмах.

Нині в селі церква Св. Троїці належить до УПЦ МП, її настоятель о. Олексій Павлюк, новозбудований храм Св. Дмитрія до УПЦ КП, настоятель о. Роман. Як бачимо, імперське московське “розділяй і пануй” взятє від римлян добре прижилося в Теслугові, а вчорашні перелицьовані комуністи—головна опора московських церковних, світських імперіалістів.

2. Над берегами річки Калинівки

Прадавнє село Вовковії, село Рогізно як поселення наших пращурів належить до доби неоліту, про що свідчать кам'яні знаряддя праці виявлені на їх території. Ці села знаходяться по обох берегах річки Калинівки, правої притоки Стиру, яка в сиву давнину була важливою артерією життя та міграції наших предків.

Свою назву село Вовковії отримало від вовчих зграй, які завивали на місцевості покритій тоді лісами, пізніше, коли ліси були вирубані і землі перетворені на родючі поля, вовки стали рідкістю, однак назва села прижилася і по цей день.

Вовковії є дуже старою оселею згаданою в 1459 році в привілеї великого князя Лева Свидригайла, яким він підтверджував права монастиря Св. Василя в Луцьку право на маєток, наданий святині ще князями Мстиславом Володимировичем і Васильком Романовичем, при тому село лежало на межі цих маєтків, знаходимо в історичному джерелі.¹²

Про Вовковії знаходимо згадку в історичних джерелах 1545 року в акті опису Луцького замку, складеним королівським посланцем Юрієм Фальчевським, єпископом Луцьким і дяком господарським Левом Паткевичем-Тишковичом, в числі городень цього замку згадується городня Рогозинської з Рогозина і з Вовковіїв. Нижче в акті грамота польського короля Казимира про устанавлення мита, де між іншим зазначено, що у Вовковіях брати мито непотрібно.¹³

З цього історичного джерела дізнаємося, що власником Вовковії і Рогізно був український шляхтич Данило Рогозинський і його брати.

Ще одну згадку зберігають давні джерела про Вовковії у скарзі від

лютого 1566 року землянин Данило Рогозинський повідомляв про нанесення побоїв селянами брата його селянам на Вовковіївському ставу.¹⁴

У 1583 році власник Вовковіїв шляхтич Миколай Хрінницький платив з 3 димів, 2 городів, а шляхтичі Матвій Рогізенський з Рогізно, Воронич з Вовковіїв від 12 димів, 10 городів, півминового колеса і одну четверту за попа, з чого бачимо, що у Вовковіях був храм Божий ще до вищезазначеної дати.¹⁵

До Вовковіїв належала також чеська колонія Едвардівка, яку заснували чехи колоністи в урочищі “Швайберовське”. За переписом 1911 року було в ній 141 будинок, 823 жителі, а у Вовковіях 1215 жителів, була тут однокласна школа, амбулаторія, паровий млин, який замінив водяні, які були на річці Калинівка. Слід наголосити, що з незапам'ятних часів річка у своєму бігу творила цілу низку ставів, виловлення риби в яких було додатковим промислом місцевих селян.

Важливим духовним осередком села з сивої давнини був храм Божий в ім'я Чесного і Животворячого Хреста Господнього. Як ми зазначили вище, судячи із збережених, святиня в селі була до 1583 року. Вже тоді згадується священник. Як і всі тогочасні храми Божі на Волині і Поліссі святиня була трьохзрубна, побудована з дерева окремою дерев'яною дзвіницею, давні дзвони якої були місцевого виробництва. Подаємо опис святині станом на 1889 рік:

—В с. Вовковії, волості Теслугівської церква Воздвиження Чесного



Володимир Рожко на «Замочку»

і Животворного Хреста Господнього. Коли і ким побудувала невідомо. Дерев'яна з такою ж дзвіницею. Церковного начиння вистачає...¹⁶

Церква була вибудувана на місці попередніх і носила в собі всі зовнішні і внутрішні ознаки українськості Божих храмів землі нашої: збудована в народному, національному архітектурному стилі, наповнена церковними речами виготовленими волинськими майстрами: давні предмети церковного мистецтва—ливарство, ковальство, золотарство, вишивка, ткацтво, різьба, чеканка і інші майстерні вироби волинських умільців.

Тут також зберігаються документи парафіяльного архіву: грамоти, акти, листи і інше, а бібліотека парафії налічувала кілька десятків Богослужбових і церковних книг.

(далі буде)



“Замочок” в с. Теслугові.

Використані джерела:

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- Теодорович М. *Історико-статистичний опис церков і парафій Волинської єпархії. Повіти Рівненський, Острозький і Лубенський.*—Почаїв, 1889. - Т. 2. - с. 1114.
- Там само.-С. 1115.
- Теодорович М. *Історико-статистичний опис церков і парафій Волинської єпархії. Ковельський повіт.*—Почаїв, 1903. - Т. 5. - с. 187.
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- Там само.- с. 1105
- Там само.
- Цинкаловський О. *Стара Волинь і Волинське Полісся.*—Вінніпег, 1984. - Т. 1. - с. 208.
- Теодорович М. Цитована праця. - с. 1104-1105.

Stephanie Alexander-Radwanski (nee Boszak) (1918-2015) In Memoriam

■ Annie Stephanie Alexander fell asleep in the Lord on April 6, 2015 at the age of 97 years at Extencicare Moose Jaw in Moose Jaw, Saskatchewan with family by her side.

Stephanie was born in Ukraine to Maria and Cornel Boszak. She emigrated from Ukraine with her mother and brothers. Bill and Carl, in 1929. They moved to Spring Valley, Saskatchewan where they joined her father Cornel, who moved to Canada for work previously. Stephanie always seemed happiest when surrounded by people and feeding them. Her cabbage rolls, *varenyky* and pies were legendary, and were often purchased by friends and neighbours. Stephanie worked diligently all her life. She cared for family and friends, and provided room and board for many skilled labourers in Moose Jaw. She always took pride in her housekeeping and her gardening, often getting her children to help her.

Stephanie was a member of St. Vladimir's Ukrainian Orthodox Church parish in Moose Jaw, Saskatchewan. She was a member of St. Olha's branch of the UWAC and served as branch-president for many years.

She was predeceased by her first husband, Julius Radwanski, second husband, Alexander Alexander, parents

Maria and Cornel Boszak, step-father, Peter Macura, brothers: William, Carl and Victor Boszak, sisters-in-law, Olga Boszak and Gisella Hicke, brothers-in-law, George Bararuk and John Hicke, son-in-law, Fred Stushnoff, nephew, Albert Hicke, and great-niece, Glenda Hall. Stephanie is survived by her daughters: Leona (Iner) Scherbatiuk of Wadena, and Gloria Stushnoff of Melfort, sons, Edward Radwanski of Gambia, West Africa and Michael (Darlene) Radwanski of Winnipeg, sister, Lil Bararuk; sisters-in-law, Mary Boszak and Myrtle Lojek, as well as 10 grandchildren, 12 great-grandchildren and many nieces and nephews.

The family thanks the staff of Extencicare Moose Jaw for the kind care of Stephanie over the last five years.

A *Panakhida* was held on April 13, 2015 at Moose Jaw Funeral Home. The Funeral rite, led by Fr. Michael Maranchuk, was held at the Moose Jaw Funeral Home on April 14, 2015. The interment took place at Rosedale Cemetery. Donations in Stephanie's memory may be made to the Alzheimer Association of Saskatchewan Inc., 301 - 2550-12th Ave, Regina, SK S4P 3X1.

Memory Eternal!
Вічна Пам'ять!

Бл. п. Петро Кавецький У 1-шу річницю упокоєння Peter Kaweski (1938-2014) In Memoriam

■ У першу річницю упокоєння любого брата, дорогого чоловіка, батька і діда пам'ятаємо і не забудемо ніколи. Нехай Господь прийме твою душу у місці світлім де немає ні болю, ні журби і всякий гріх прости.

Вічная пам'ять!

■ Already one year has passed since your repose, our dear brother, husband, father, grandfather, cousin, uncle and friend. You will always remain in our memories, in our hearts and in our prayers. O Lord, give rest to the soul of your departed servant † Peter in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow.



November 21, 1938 – July 23, 2014

Memory Eternal!
Вічная пам'ять!

Бл. п. Семен і Анна Сиротюки



(1992-2014)

**У 23-ю річницю
упокоєння**



(2004-2014)

**У 11-ту річницю
упокоєння**

■ 23-у річницю упокоєння мого дорогого тата, який упокоївся 13-го червня 1992 р. в м. Едмонтоні, і у 11-у річницю упокоєння моєї дорогої мами, яка упокоїлася 3 липня 2004 р. в м. Едмонтоні. Пройшло багато років як ми розлучилися з вами мої дорогі і по нині ми не можемо забути про ваші щирі поради, які ви нам давали за свого життя, бо ви для нас були рада і порада в усьому нашому житті, щира вам подяка за все ваше добро.

Нехай Господь Бог пошле вам Царство Небесне і осилить вас у своїх небесних оселях, де всі праведні перебувають. Царство вам Небесне, і вічна вам пам'ять.

Як невянучий вінок, у вашу пам'ять складаємо пожертву на пресовий фонд Вісника.

Остаємося горем прибиті

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

Вічная пам'ять!

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в липні місяці.

Пресвітер Пилип Галицький	† 05. 07. 1952
Протоієрей Тома Ковалишин	† 22. 07. 1966
Митр. прот. Стефан Гребенюк	† 21. 07. 1969
Митр. прот. Йосиф Тріска	† 09. 07. 1974
Пресвітер Микола Кривих	† 07. 07. 1982
Архипресвітер Михайло Боднарчук	† 22. 07. 1991
Протопресвітер Володимир Слюзар	† 30. 07. 2014

Добродійкам, що спочили в Бозі в липні місяці.

Добр. Розалія Горбай	† 30. 07. 1963
Добр. Ксєвера Пахолків	† 26. 07. 1970
Добр. Феодосія Хіль	† 07. 07. 1978
Добр. Ольга Подтепа	† 28. 07. 2008

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

Memory Eternal!

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

Archpriest Phillip Halytsky	† 05. 07. 1952
Archpriest Thomas Kowalyshen	† 22. 07. 1966
Mitred Archpriest Stefan Hrebenuik	† 21. 07. 1969
Mitred Archpriest Joseph Triska	† 09. 07. 1974
Archpriest Nicholas Kryvych	† 07. 07. 1982
Archpresbyter Michael Bodnarchuk	† 22. 07. 1991
Protopresbyter Wolodymyr Sluzar	† 30. 07. 2014

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

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

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

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Церковні школи в Україні Володимир Перерва

■ Перерва, Володимир. С. (2014). *Церковні школи в Україні (кінця XVIII-початку XX ст.)*. Забутий світ: Том I. Загальна частина. Біла Церква, Україна: Олександр Пшонківський.

В монографії на основі кількох тисяч документальних актів з архівів Києва, Санкт-Петербурга та інших міст розглянуто історичний шлях церковнопарафіяльної шкільної справи на території дев'яти губерній підросійської України. Кілька століть на українських землях домінувала церковна форма шкільного навчання. З'явившись у середньовіччі, вона ще й на початку XX століття переважала у значних українських регіонах. Відтак історія шкільної справи в історичній ретроспективі—це значною мірою історія церковну складову у шкільній освіті. У багатьох підручниках та монографіях відчутна дискримінація церковного шкільництва.

В сучасній Україні відбувається конференції з історії освіти, де серед десятків учасників жоден не торкається домінуючого різновиду шкільної освіти. І освітянських музеях церковна школа найчастіше представлена напрохуд примітивними експонатами, які яскраво демонструють брак адекватних уявлень про церковне шкільництво. Якщо окремі автори і виявляють увагу до несуттєвих навчальних закладів, то історіописання нерідко перетворюється на сатиру. Секуляризованій свідомості не просто змиритися з тим, що відомча належність школи далеко визначала її якість.



Актуальність тематики пов'язана з процесами повернення до духовних витоків шкільної освіти. Об'єктом дослідження вибрано розвиток початкової освіти в церковнопарафіяльних школах різних типів наприкінці XVIII-початку XX століття. Книга складається із дев'яти розділів. Вивчати цю мало знайому історію доводиться майже з чистого листа. Тому ця книга поєднує інформацію з кількох тисяч архівних джерел. Дослідження дає можливість по-новому поглянути на історично переважаючої форми шкільної освіти. Дослідження адресоване педагогам, історикам-науковцям, краєзнавцям, студентам, музейним працівникам і всім, кому не байдуже історія Церкви, освіти та культури.

\$34.95

Symposium 2014 Compact Disc Set

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

Symposium 2014: Ukrainian Orthodoxy in the 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.

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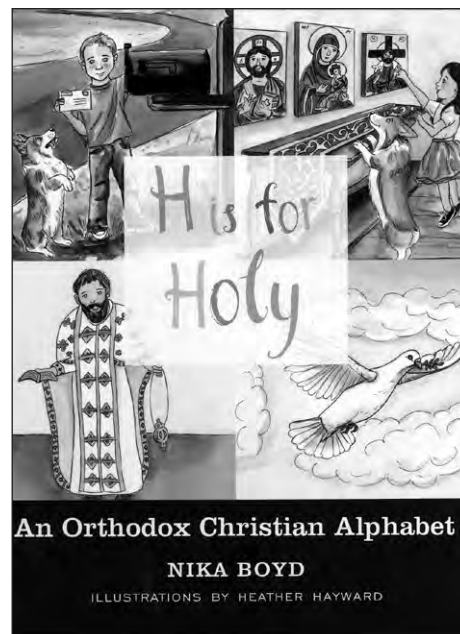
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Visnyk / The Herald 9 St. John's Avenue, Winnipeg, MB R2W 1G8 or e-mail to: Valentyna.Dmytrenko@finance2@uocc.ca

H is for Holy by Nika Boyd

■ Boyd, Nika. (2015). *H is for Holy: An Orthodox Christian Alphabet*. Chesterton, IN: Ancient Faith Publishing.

This 28-page book introduces young children to the Orthodox faith as they explore elements and practices found in the Orthodox Church. From the altar table to Zacchaeus perched in the sycamore tree, this simple book offers not just an alphabet, but a first taste of a lifelong journey hand-in-hand with Jesus Christ. It features full colour illustrations by Heather Hayward. Written in the English language, this book is aimed at children just learning to read. Each page features one letter of the English alphabet combined with a basic concept from the Church or Orthodox Christianity, such "E is for Epistle" or "F is for fish". The text remains simple for early readers, yet spiritually enriching. The text portion explains the example used for a particular letter of the English alphabet toge-



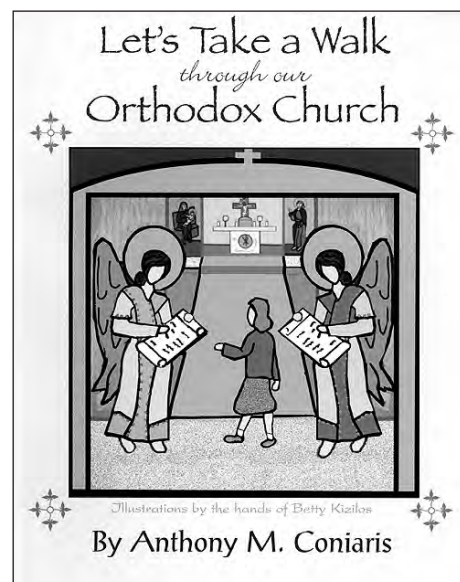
ther with a couple of guiding questions. These can be read by the children alone for reflection, or by parents and siblings as a starting point for discussion about Orthodoxy.

\$20.95

Let's Take a Walk through our Orthodox Church by Anthony M. Coniaris

■ Coniaris, Anthony. (2000). *Let's Take a Walk Through our Orthodox Church*. Minneapolis, MN: Light & Life Publishing.

When we come to worship in the Orthodox Church, we are surrounded by a variety of objects that conspire to keep our attention focused on the worship of God. Icons, architecture, candles, incense, votive lights, chandeliers and vestments all speak to us in their own way to tell us something about our faith. This book takes a child on a tour through an Orthodox Church, clearly and simply explaining the meaning of many objects seen in most Orthodox churches. This 95-page English-language book contains an introduction and 45 brief chapters. Each two page chapter is devoted to a particular topic common to Orthodox liturgical worship. The right hand page contains a full colour illustration by Betty Kizilos and the left hand part of the page contains the written explanation with a quotation from the Bible. Topics range from elements of worship, such as the Sacraments and chal-



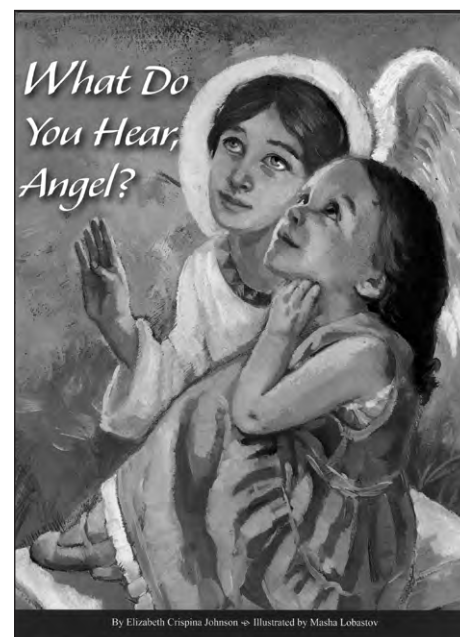
ice, to objects in the church such as the cantor's stand and candles, as well as the ancient traditions of the faith, such as *kolyvo*, the cooked wheat dish for memorial services. This book is written for children in grades 3-6. The author also recommends this book for use by parents at home, and by teachers and priests in Sunday School.

\$25.95

What do you hear angel? by Elizabeth Crispina Johnson

■ Crispina Johnson, Elizabeth. (2011). *What do you hear angel?* Chesterton, IN: Conciliar Press.

This 26-page book for beginning readers of English follows the story of a girl named Annie and her guardian angel. The full-page richly-coloured illustrations are photographs of oil paintings by the artist, Masha Lobastov. In the story, young readers follow Annie as she goes for a walk in the woods with her angel. For everything that Annie hears in the woods, like the birds and the breeze, the angel hears a corresponding song of praise in heaven. The author aims to show that heaven and earth are not very far apart. She also wishes to transmit the message to young readers that their guardian angel is always with them, wherever they go.



\$20.95

CENTRAL EPARCHY– MANITOBA

	PORTAGE LA PRAIRIE-BRANDON <i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>
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
August Sunday - 2	10:00 a.m. - Liturgy - Brandon
Sunday - 9	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 16	10:00 a.m. - Liturgy - Brandon
Sunday - 23	10:00 a.m. - Liturgy - Portage la Prairie

	WINNIPEG MISSION DISTRICT <i>Contact Office of the Consistory Tel: (204) 586-3093 ext.227</i>
Sunday - 7	10:00 a.m. - Liturgy; Blessing Graves - Stead
Sunday - 12	10:00 a.m. - Liturgy; Blessing Graves - Tyndall
Aug. Sunday - 16	10:00 a.m. - Liturgy - Poplar Park

	ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN <i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>
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
August Sunday - 2	10:00 a.m. - Liturgy - Selo
Monday - 3	10:00 a.m. - Liturgy (<i>Khram</i>) - Pine River
Sunday - 30	10:00 a.m. - Liturgy - Dauphin

	ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS <i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>
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
August Sunday - 16	9:00 a.m. - Liturgy - Roblin

	VITA PARISH DISTRICT <i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>
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
August Sunday - 2	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sirko
Sunday - 9	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Tolstoi 2:00 p.m. - Obidnytsia - Vita Personal Care Home
Sunday - 16	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Rosa
Sunday - 23	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy: Soup and sandwich lunch; Parish Meeting - Vita
Sunday - 30	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy (<i>Khram</i>) - Dufrost

NORTHWESTERN ONTARIO

	FORT FRANCES, ST. GEORGE <i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434</i>
Sunday - 12	9:30 a.m. - Liturgy - Fort Frances
Sunday - 19	SOBOR
Sunday - 26	9:30 a.m. - Liturgy - Fort Frances
August Sunday - 9	9:30 a.m. - Liturgy - Fort Frances
Sunday - 16	9:30 a.m. - Liturgy - Kenora
Sunday - 23	9:30 a.m. - Liturgy - Fort Frances

SASKATCHEWAN

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

August Sunday - 2	9:30 a.m. - Liturgy - Canora
Monday - 3	2:00 p.m. - Moleben’ - Gateway Lodge
Wednesday - 5	9:30 a.m. - Liturgy - Stenen
Thursday - 6	2:30 p.m. - Moleben’ - Norquay PCH
Sunday - 9	9:30 a.m. - Liturgy - Hyas
Friday - 14	9:30 a.m. - Liturgy - Canora
Sunday - 16	9:30 a.m. - Liturgy - Rama
Wednesday - 19	9:30 a.m. - Liturgy - Donwell
Friday -21	1:30 p.m. - Moleben’ - Eaglestone Lodge 2:30 p.m. - Moleben’ - Kamsack PCH
Sunday - 23	9:30 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Mamornitz, Mamornitz Cemetery
Friday - 28	9:30 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Uspenska, Uspenska Cemetery
Sunday - 16	9:30 a.m. - Liturgy - Mazeppa

	DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA <i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>
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
August Saturday - 1	5:00 p.m. - Vespers - Selo
Sunday - 2	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Saturday - 8	5:00 p.m. - Akathyst - Selo
Sunday - 9	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Sunday - 23	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Friday -28	10:00 a.m. - Liturgy - Selo
Sunday - 30	10:00 a.m. - Liturgy - Moose Jaw

	MELFORT–NIPAWIN–WAKAW PARISH DISTRICT <i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>
Sunday - 5	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing Graves - Yellow Creek
Saturday - 11	10:00 a.m. - Liturgy - Gronlid
Sunday - 12	10:00 a.m. - Liturgy (<i>Khram</i>) - Codette
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy - Lepine
August Sunday - 2	10:00 a.m. - Liturgy - Tarnopol
Saturday - 8	10:00 a.m. - Liturgy - Melfort
Sunday - 9	10:00 a.m. - Liturgy - Codette
Sunday - 16	10:00 a.m. - Liturgy - Cudworth
Wednesday - 19	10:00 a.m. - Liturgy; Blessing Baskets of Fruit - Gronlid
Sunday - 23	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing of Flowers; Blessing Graves - Nipawin
Sunday - 30	10:00 a.m. - Liturgy (<i>Khram</i>); Blessing of Flowers; Blessing Graves - Wakaw

	YORKTON DISTRICT PARISH <i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>
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 9:00 a.m. - Liturgy - Gorlitz 9:00 a.m. - Liturgy - Insinger Hwy 4:00 p.m. - Blessing Graves - Theodore Hwy 16
Saturday - 11	SOBOR - Winnipeg
Sunday - 12	9:00 a.m. - Liturgy - Trident Church Camp, Crystal Lake
13 - 19	10:00 a.m. - Liturgy - Yorkton
Sunday - 19	9:00 a.m. - Liturgy (<i>Khram</i>) - Toporiwtzi
Sunday - 26	9:00 a.m. - Liturgy - Riverside
August Saturday - 1	Priest’s vaction
Sunday - 2	9:00 a.m. - Liturgy (<i>Khram</i>) - Yorkton
3-22	9:00 a.m. - Liturgy (<i>Khram</i>) - Sheho S
Sunday - 23	10:00 a.m. - Liturgy - Yorkton
Friday - 28	4:00 p.m. - Blessing Graves - Fedak
Sunday - 30	

WESTERN EPARCHY–ALBERTA

	VEGREVILLE PARISH DISTRICT <i>Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078</i>
Thursday - 2	10:15 a.m. - Obidnytsia - Homestead Lodge
Saturday - 4	6:30 p.m - Vespers - Vegreville
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
August 2-15	Priest’s vaction
Sunday - 16	10:00 a.m. - Liturgy - Vegreville 3:00 p.m. - Obidnytsia - Camrose. 7:00 p.m. - Educational program - Lloydminster
Tuesday - 18	7:00 p.m. - Educational program - Vegreville
Wednesday - 19	7:00 p.m. - Educational program - Camrose
Thursday - 20	6:30 p.m - Vespers - Sich Kolomea
Saturday - 22	10:00 a.m. - Liturgy (<i>Khram</i>) - Sich Kolomea
Sunday - 23	10:30 a.m. - Obidnytsia - Vegreville Care Centre
Wednesday - 26	6:30 p.m - Vespers - Lloydminster
Saturday - 29	10:30 a.m. - Liturgy - Lloydminster
Sunday - 30	

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

continued on p.31

ЦЕРКОВНИЙ КАЛЕНДАР – ЛИПЕНЬ –

1. Ср. Мчч. Леонтія, Іпатія і Теодула	16. Чт. Мч. Якифа, прп. Анатолія Печерського
2. Чт. Ап. Юди, прп. Паїсія	17. Пт. Свт. Андрія Критського
3. Пт. Сщмч. Мефодія Патарського	18. Сб. Прп. Афанасія, прп. Сергія
4. Сб. Мч. Юліана, сщмч. Терентія	19. Нд. 7-а. Прп. Сисоя В., кн. Юліанії, гл. 6
5. Нд. 5-а. Сщмч. Євсевія, мчч. Зінона і Зіни, гл. 4	20. Пн. Прп. Фоми з Малєї, прп. Акакія
6. Пн. Мц. Агрипини, мч. Євстохія	21. Вт. Вмч. Прокопія
7. Вт. Різдво Йоана Хрестителя	22. Ср. Сщмч. Панкратія, сщмч. Кирила Гортин.
8. Ср. Прмц. Февронії дівиці	23. Чт. 45 мчч. в Нікополі, прп. Антонія Печерськ.
9. Чт. Прп. Давида Солунського, прп. Йоана	24. Пт. Рівноап. княгині Ольги, мц. Євфимії
10. Пт. Прп. Сампсона, прав. Йоанни мироносиці	25. Сб. Мчч. Прокпа та Ларія
11. Сб. Мчч. безср. Кира та Йоана	26. Нд. 8-а. Собор арх. Гавриїла, прп. Стефана, гл.7
12. Нд. 6-а. Свв. апп. Петра і Павла, зак. посту, т. 5	27. Пн. Ап. Акили, мч. Юста
13. Пн. Собор 12-ти апп., свт. Софронія	28. Вт. Рівноап. князя Володимира Великого
14. Вт. Безсрібників Косми та Даміяна	29. Ср. Сщмч. Афиногена і 10-ти учнів
15. Ср. Покладення ризи Пресвятої Богородиці	30. Чт. Вмц. Марини (Маргарити)
	31. Пт. Мч. Еміліана, мч. Якифа

ALL CANADA PILGRIMAGE

Ukrainian Orthodox Church of Canada UOCC

Historic St. Michael's
Ukrainian Orthodox Church

Gardenton, Manitoba

SATURDAY, JULY 25, 2015

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



Ordination anniversaries:
Bishops, Priests, Deacons

JULY

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

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

June-July Schedule of Services

continued from p.30

Sunday - 26	10:00 a.m. - Liturgy - Kiev-K-Hi
August Sunday - 2	10:00 a.m. - Liturgy - Kiev-K-Hi
Sunday - 9	10:00 a.m. - Liturgy - Kiev-K-Hi
Sunday - 16	10:00 a.m. - Liturgy (Khram) - Bonnyville
Wednesday - 19	10:00 a.m. - Liturgy - St. Paul
Sunday - 24	10:00 a.m. - Liturgy - Glendon
Sunday - 30	10:00 a.m. - Liturgy - Sandy Rapids

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

Sunday - 5	10:00 a.m. - Liturgy - Kamloops
13 - 19	SOBOR - Winnipeg
Sunday - 26	10:00 a.m. - Liturgy (Khram) - Kelowna
August Sunday - 2	10:00 a.m. - Liturgy - Kamloops
9 - 16	Priest's vacation
Sunday - 23	10:00 a.m. - Liturgy - Kelowna
	2:00 p.m. - Obidnytsia - Vernon
Sunday - 30	10:00 a.m. - Liturgy (Khram) - Vernon

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

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
August Saturday - 1	4:00 p.m. - Vespers - Victoria
Sunday - 2	10:00 a.m. - Liturgy - Victoria
	10:00 a.m. - Reader Service - Parksville

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
- * Practical work with the Seminar Choir
 - * Choral Musicianship
 - * Vocal Technique
 - * Liturgical Music
- * Overview of the History of Ukr. Choral music
- * Score Analysis and Rehearsal Techniques

Репертуар включатиме наступні жанри:

Духовні, народні, твори великої форми, сучасні й оригінальні твори.

Repertoire will include the following genres:

Sacred works, folk arrangements, multi-movement works, contemporary and original compositions.

Seminar Fees: \$375 Early Bird by May 30, 2015
\$450 after May 30, 2015

Deadline: June 30, 2015

On-site accommodations available at St. John's Institute www.stjohnsinstitute.com.
Please contact the Institute directly.

Contact Luba Boyko-Bell at luba.bell@shaw.ca or 780.469.4890

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

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	Троїця	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

Saturday - 8	4:00 p.m. - Vespers - Parksville
Sunday - 9	10:00 a.m. - Liturgy - Parksville
Saturday - 15	4:00 p.m. - Vespers - Victoria
Sunday - 16	10:00 a.m. - Liturgy - Victoria
	10:00 a.m. - Reader Service - Parksville
Tuesday - 18	5:00 p.m. - Vespers with Litia - Victoria
Wednesday - 19	10:00 a.m. - Liturgy - Victoria
Saturday - 22	4:00 p.m. - Vespers - Parksville
Sunday - 23	10:00 a.m. - Liturgy - Parksville
Thursday - 27	5:00 p.m. - Vespers with Litia - Parksville
Friday - 28	10:00 a.m. - Liturgy - Parksville
Saturday - 29	4:00 p.m. - Vespers - Victoria
Sunday - 30	10:00 a.m. - Liturgy - Victoria

CONSISTORY CHURCH GOODS SUPPLY

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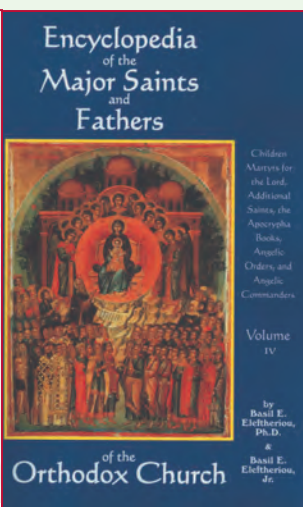
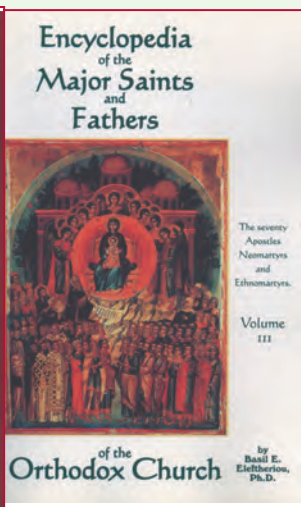
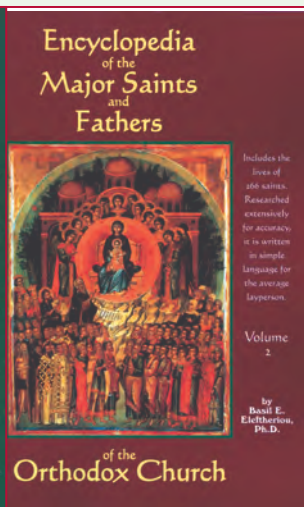
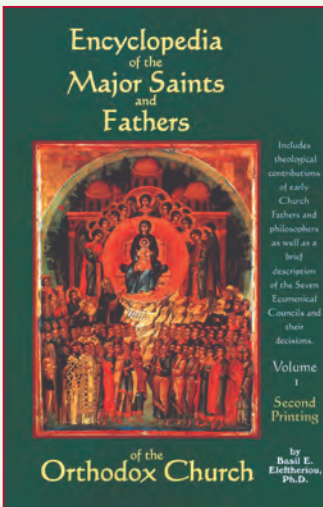


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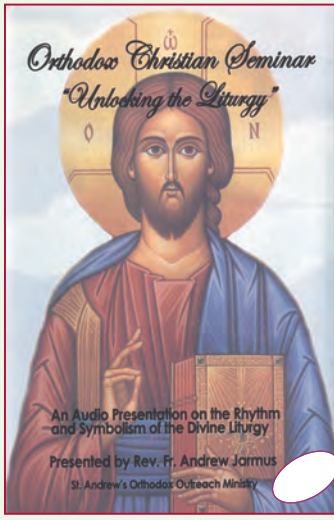
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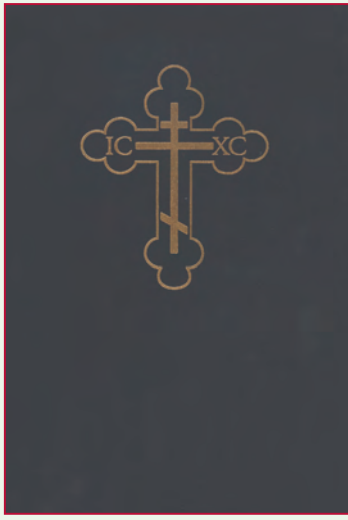
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