

# ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

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## Свято Преображення Господнього

■ 19 серпня Церква відзначає свято Преображення Господа Бога і Спаса нашого Ісуса Христа. Преображення Господнє—це одне з дванадцяти найбільших свят у християнстві, встановлене на пам'ять об'явлення божественної сили Христа Спасителя своїм учням. Святі отці називали це свято другим Богоявленням. Християни відзначають це свято з IV ст. Оскільки свято припадає на Успенський піст або Спасівку, проте цього дня дозволяється споживати рибу, олію та вино.

Преображення Господнє—описане в Євангеліях таємниче Преображення, явлення Божественної величі й слави Христа на горі Фавор (Табор). Подію Преображення описують одразу три євангелісти—Матвій, Марко та Лука (Мт 17:1-6, Мк 9:1-8, Лк 9:28-36). Одного дня Ісус узяв із собою трьох апостолів: Петра, Якова та Йоана,—і привів їх на "високу гору", яку часто отождествлюють з горою Фавор. Там на їхніх очах Він "перетворився": його вбрання стало сліпучобілим, а обличчя засяяло, мов сонце. Біля нього, уособлюючи Закон і пророків, з'явився Мойсей та Ілля.

продовження на стор. 5



## The Transfiguration of our Lord Jesus Christ

■ The Transfiguration of our Lord and Saviour Jesus Christ is one of the Twelve Major Feast Days in Orthodox Christianity. It was established in honour of the revelation of the divine power of Christ the Saviour to His disciples. Christians who follow the Julian calendar celebrate this feast day on August 19. The Holy Fathers called this feast day the "second Theophany". Christians have been marking this feast day since the 4th C. Although this feast day falls on the calendar during the Dormition Fast, called *Spasivka* in Ukrainian folk tradition, the consumption of fish, oil and wine is allowed.

The events of the Transfiguration are described by the three Evangelists—Matthew, Mark and Luke in the Gospels: St. Matthew 17:1-6; St. Mark 9:1-8; St. Luke 9:28-36. One day, Jesus took with Himself three of His Disciples—Peter, James and John—and led them to the mountain to pray. Traditionally, the Transfiguration is connected to Mount Tabor, but there is no reference in the Gospels to the name of this mountain where the Transfiguration took place.

While Jesus prayed there, the weary disciples fell asleep. When they awoke, they saw that the Lord had transfigured: His face shone brightly like the sun and His clothing became white like light. At this time, two prophets Moses and Elias appeared before the Lord in all their heavenly glory and spoke with Him about His suffering and death which he was to endure in Jerusalem. Suddenly, a large white cloud overshadowed them and the voice of God the Father could be heard, "This is my beloved Son in Whom I am well pleased. Listen to Him." (Mt 18:5)

Thinking that this was finally the hour of God's glory, Peter wanted to make three tabernacles, but suddenly the apostles could see only Jesus among them (Mt 17:1-8). The disciples fell to the ground in fear. Jesus went up to them and touched them and said, "Arise and do not be afraid." The disciples stood up and saw Jesus in His customary appearance. When they went back down the mountain, Jesus told them not to speak of what they saw until He has risen from the dead. At the time of the Transfiguration, the Lord gave the three disciples an opportunity to see the union of the two natures of Christ—the divine and the human. To support the faith of His disciples after they would witness His suffering on the Cross, Jesus Christ showed them His divine power. Through His transfiguration, the Saviour showed us what people will become in the future life in the Kingdom of Heaven when our whole world will be transfigured.

In Ukrainian tradition, this feast day is also called *Yabluchniy Spas* or *Druhiy Spas*, because on this day the first harvests of fruit—apples, grapes, plums and pears—and honey are traditionally blessed. The Christian Church adopted this custom from the Old Testament where the first fruits of harvest were brought to the temple.

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## UOCC Held Its 23rd SOBOR



Photo Credit: Bob Talbot

■ WINNIPEG, MANITOBA—The Ukrainian Orthodox Church of Canada held its General Assembly, or SOBOR, July 13-19, 2015 at the Fort Garry Hotel in Winnipeg, Manitoba. The schedule included liturgical worship, meetings, workshop sessions and voting. See pp. 11-15, 17 for SOBOR 2015 reporting.

**УСПЕНСЬКИЙ ПІСТ**  
**Dormition Fast**  
**триває від 14-28-го серпня**  
**August 14-28 See p. 3**

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**З ДНЕМ**  
**НЕЗАЛЕЖНОСТІ**  
**УКРАЇНИ**



Українська Православна Церква в Канаді щиро вітає весь український народ в Україні і по всьому світу суцільний з нагоди 24-ої річниці Незалежності України. Також у своїх молитвах ми з Вами у ці тривожні дні і просимо Господа дарувати мир і злагоду Україні.

Нехай Милосердний і Всесильний Господь благословить усіх нас Його ласками і щедротами на многії і благії літа!

### Боже Великий

Боже Великий, Єдиний, нашу Вкраїну храни,  
волі і світу промінням Ти її осіни.  
Світом науки і знання, всіх нас просвіти,  
в чистій любові до Краю,  
Ти нас, Боже, зрости.

Молимося, Боже Єдиний, нашу Вкраїну храни:  
всі Свої ласки й щедроти  
Ти на люд наш зверни.

Дай йому волю, дай йому долю, дай доброго світа.  
Щастя дай, Боже, народу,  
і многії - многії літа!



■ The Ukrainian Orthodox Church of Canada held its 23rd SOBOR July 13-19, 2015. Its results bring changes to the Consistory Office and Ecclesia Publishing Corporation: the election of a new Chancellor of the UOCC and new Ecclesia Publishing board (See pages 11-15 for full reporting).

At this time, on behalf of the staff of the Editorial Department of Ecclesia Publishing, I would like to take this opportunity to acknowledge the outgoing members. We see the departure of Rt. Rev. Protopresbyter Victor Lakusta as President of Ecclesia Publishing Corporation under which *The Visnyk/The Herald* operates. The members of the Board of Directors of Ecclesia Publishing Corporation also change. For the most part, the work of these individuals took place behind the scenes and is mostly unknown to the average parishioner, but they had a direct impact on the day-to-day functioning of Ecclesia publications and *The Visnyk/The Herald*.

I would like to thank the outgoing Ecclesia board and the Board President for their cooperative work during the 2010-2015 term. After reactivating the board and the Publishing Corporation, a number of substantive reorganizational work was undertaken that had not been addressed for many years—updating the corporate documents and policies, systematizing operations, adopting contemporary ethics, copyright and publishing standards, among others matters. None of this work was glamorous or prestigious, but it was all highly necessary. This board took important visionary steps during this term. It is our hope that they serve as the foundation for future goals and achievements in the UOCC for the glory of God.

At this time, I would like to pay tribute and extend appreciation to our out-going President of Ecclesia Publishing Corporation, Rt. Rev. Protopresbyter Victor Lakusta, who also served the last six years as Chancellor. Our Church was in administrative flux when he took office in 2009, having a change of Primate and three chancel-

lors in as many years. Fr. Victor brought a period of managerial stability, systematic addressing of issues and revitalization to areas such as publications and mission work. Under his leadership, Ecclesia's position as the official publishing house of the UOCC has been restored with an orderly publishing program, comparable to the publishing houses of other Churches. Recent events in Ukraine and World Orthodoxy have also placed the UOCC in a more prominent public position. Fr. Victor's diplomatic, organizational and protocol skills served our Church well in preparing for and holding meetings and consultations with many levels of Canadian, world and religious leaders.

Much work at the Consistory takes place outside of the public eye. The editorial staff is also grateful for Fr. Victor's support and counsel as we carried out all of those regular daily tasks. Some of these included our efforts to modernize operations at Ecclesia and *Visnyk/The Herald* by implementing newspaper industry standards and best practices and integrating modern technologies. He also spearheaded our efforts to be diligent in the financial management of UOCC publications and allocating UOCC resources for its publishing projects. It has been our aim that Ecclesia projects seek grant funding and donations to financially support projects and reduce costs to the faithful, or that projects follow a tender process to seek the most competitive pricing, while preserving quality and timeliness.

Fr. Victor brought to his position a set of personal and professional qualities that has allowed our publishing to flourish. He provided the spiritual and administrative guidance and creative freedom to our editorial team so that we could develop such exciting new projects for our faithful as the unique 2015 wall calendar with UOCC churches and the special insert booklets on the Holodomor, Nativity-Theophany and the Resurrection. The editorial team is grateful to Fr. Victor for valuing

and recognizing our professional publishing skills, at the same time, nurturing our further growth and development. We appreciate his wise advice given, based on his long experience in the Church.

As our spiritual father and office supervisor, Fr. Victor provided our editorial team and the office staff with a model of Christian servant leadership. He brought a quiet dignity, professional demeanour and poised calm to Ecclesia and Consistory operations. His energy was unflagging—from serving morning prayer services, to spending long hours at his desk answering hundreds of requests from the faithful, clergy and episcopate, to participating in hundreds of meetings during the evening hours. The small Consistory staff is often called on to help with jobs outside of our departments. No job was too small for Fr. Victor. While the secretary was on vacation, Fr. Victor could be found answering the door or the phones, or staying after-hours with staff to send out Consistory mail-outs. Yet, we found his door was always open to staff to consult on any question—always with a welcoming smile. The editorial department especially appre-



Rt. Rev. Protopresbyter  
Victor Lakusta

ciated this approach when timely decisions were needed and unexpected matters occurred. We also witnessed that, like a good coach, Fr. Victor "took one for the team" before other administrative bodies, bearing with grace the responsibility for the shortcomings of the staff and committees.

Witnessing Fr. Victor's diligent work ethic on a daily basis, each of us was inspired in our daily activities to follow his example in striving for accountability, responsibility and transparency before our own readership and God. The many favourable comments about the smooth running of SOBOR 2015 was one recent example of Fr. Victor's practiced organizational abilities—his name was the first one on this year's small donations list, by the way, and he delegated the tasks, trusted in our expertise to carry out our duties and troubleshooted as necessary.

The editorial staff of the *The Visnyk/The Herald* and Ecclesia Publishing sincerely thank Fr. Victor Lakusta for his many contributions to Ecclesia and *The Visnyk/The Herald*. We wish him God's many blessings in the future. We pray that others may continue to benefit from his sincere servitude to the Lord in the Orthodox Church.

—Marusia Kaweski,  
Editor of *The Visnyk/The Herald*



Preparing materials for SOBOR 2015.

## УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ UKRAINIAN ORTHODOX CHURCH OF CANADA

# ВІСНИК the HERALD

• LE MESSENGER •

### ВІСНИК

випускається щомісячно  
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для  
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з благословення  
Його Високопреосвященства ЮРІЯ,  
АРХІЄПІСКОПА ВІННІПЕГУ  
І СЕРЕДНЬОЇ ЄПАРХІЇ,  
МИТРОПОЛИТА КАНАДИ,  
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AND THE CENTRAL EPARCHY  
METROPOLITAN OF CANADA  
PRIMATE OF THE UKRAINIAN  
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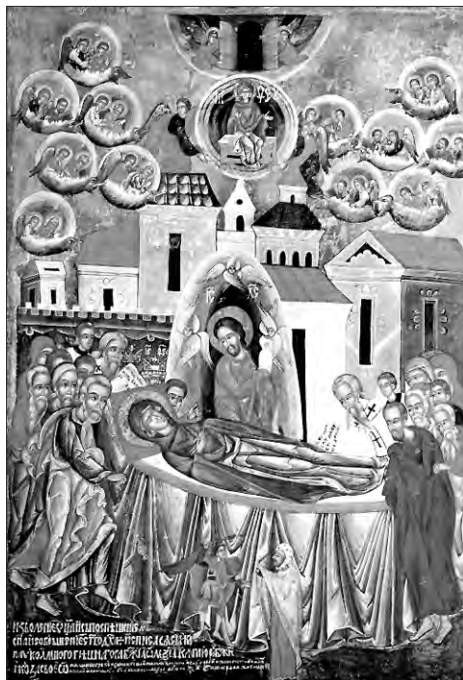
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"We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage."







■ Пресвята Матір Божа після Вознесіння Ісуса Христа жила на землі ще декілька років (одні християнські історики вважають, що 10 років, інші—що 22 роки). Апостол Іоан Богослов, згідно зі заповітом Господа Ісуса Христа, прийняв її до себе в дім і з великою любов'ю піклувався про Неї, мов рідний син, аж до самої її кончини. Пресвята Мати Божа стала для всіх учеників Христових спільною Матір'ю. Вони разом з Нею молились і з великою радістю й утіхою слухали її повчальні бесіди про Спасителя. Коли віра християнська поширилася в інших країнах, то багато християн прихо-

дили з далеких країн побачити і послухати її. Живучи у Єрусалимі, Матір Божа любила відвідувати ті місця, де часто бував Спаситель, де Він постраждав, помер, воскрес і вознісся на небо. Вона молилася на цих місцях: плакала, згадуючи про страждання Спасителя, і раділа на місцях воскресіння і вознесіння Його.

Вона часто молилась і про те, щоб Христос швидше узняв її до Себе на небо. Одного разу, коли Пресвята Марія молилася на горі Елеонській, з'явився їй архангел Гавриїл з райською фініковою гілкою у руках і сказав їй радісну звістку, що через три дні скінчиться її земне життя, і Господь візьме її до Себе. Пресвята Богоматір невимовно зраділа цій вістці. Вона розповіла про неї названому синові Своему, Іоанові, і стала готуватися до Своїєї кончини. Інших апостолів на той час не було в Єрусалимі, вони розійшлися по інших країнах проповідувати про Спасителя. Богоматір жадала попрощатися з ними, і ось Господь чудесним способом зібрав до Неї всіх апостолів, крім Фоми, перенісши їх Своєю всемогутньою силою. Біль пройняв їх, коли вони дізналися, для чого Бог зібрав їх: вони мали втратити спільну Матір свою. Але Божа Матір утішала їх, обіцяючи не залишати їх і всіх християн і після Своїєї смерті, завжди молитися про них. Потім Вона усіх їх благословила.

У годину кончини незвичайне

світло осяяло кімнату, де лежала Божа Матір; Сам Господь Ісус Христос, в оточенні ангелів, явився і прийняв її пречисту душу. Апостоли поховали пречисте тіло Божої Матері згідно з її бажанням у саду Гефсиманському, в печері, де спочивали тіла її батьків і праведного Йосифа. Під час поховання сталося багато чудес. Від доторкання до гробу Божої Матері сліпі прозрівали, біси виганялись, і всяка хвороба зцілялася. Безліч людей супроводжували її пречисте тіло. Юдейські священники і начальники намагалися розігнати це святе шестя, але Господь невидимо охороняв. Один юдейський священник, на ім'я Афоній, підбів і схопився за одр, на якому несли тіло Божої Матері, щоб перекинути його. Але невидимий ангел відсік йому обидві руки. Афоній, вражений таким страшним чудом, миттю розкався, і апостол Петро зцілів його.

Через три дні після поховання Божої Матері прибув у Єрусалим апостол Фома, який був відсутнім. Він дуже засмутився тим, що не попрощався з Божою Матір'ю, і всією душею жадав поклонитися її пречистому тілу.

Апостоли, зглянувшись над ним, вирішили піти й відвалити камінь від могильної печери, щоб дати йому можливість попрощатися з тілом Божої Матері. Та коли відкрили печеру, то не знайшли в ній пресвятого її тіла, а лише пелени. Здивовані апостоли повернулись усі разом у

дім і молилися Богу, щоб Він відкрив їм, що стало з тілом Божої Матері. Увечері, після завершення трапези, під час молитви вони почули ангельський спів. Подивившись угору, апостоли побачили в повітрі Божу Матір, оточену ангелами, в сяйві небесної слави.

Божа Мати сказала апостолам: "Радійте! Я з вами повсякчасно; і завжди буду молитовницею вашою перед Богом". Апостоли в радості вигукнули: "Пресвята Богородице, допомагай нам!". Так Господь Ісус Христос прославив Свою Пресвяту Матір; Він воскресив її і взяв до Себе з пресвятим тілом її і поставив її вище за всіх ангелів Своїх.

Успіння Пресвятої Владичиці нашої Богородиці відзначається православною Церквою, як одне з великих свят, 28 серпня н. ст. (15 серпня ст. ст.). До цього свята слід готуватися двотижневим постом (з 14-го серпня). Свято називається Успінням ("засинанням"), тому що Божа Мати померла тихо, немовби заснула, а головне, називається так через коротке перебування її тіла у гробі, бо через три дні Господь воскресив її і возніс на небо.

—Закон Божий. (2006). Київ: УПЦ-КП

## Тропар Свята

У різдві дівство зберегла єси, в успінні ж світу не залишила, Богородице, перейшла Ти до Життя, бо Ти—Мати Життя, і молитвами Твоїми визволяєш від смерті душі наші.

## Dormition of the Theotokos

■ The Holy Orthodox Church commemorates the Feast Day of the Dormition of our Most-Holy Lady, the Theotokos as one of the Major Feast days on August 28, or August 15 according to the Julian Calendar. The faithful prepare for this feast day with a two week fast, called the Dormition Fast, preceding this feast day. The Holy Mother of God lived for several more years following the Resurrection of Christ. Some Christian historians say she lived for another decade, while others estimate about 22 years. Christ's Disciple John took Her into his house, in keeping with the Lord Jesus Christ's instruction to him. He cared for Her with great filial love until She reposed. The Most-Holy Theotokos became Mother to all of the Disciples of Christ. They prayed with Her and with great happiness and joy listened to her spiritual-educational lectures about the Saviour. When Christianity began to spread to other countries, many Christians came from far-away lands to see and hear Her.

Living in Jerusalem, the Theotokos liked to make pilgrimages to those places where the Saviour often went—where He suffered, died, resurrected

and ascended to heaven. She prayed at these places, wept as She recollected the Saviour's suffering and expressed gladness at those places of His Resurrection and Ascension. She often prayed so that Christ would soon take Her up to heaven. Once, the Most Holy Virgin Mary was praying at the Mount of Olives. The Archangel Gabriel appeared to Her holding a heavenly fig branch and told Her the joyous news that Her earthly days will come to an end in three days, and then the Lord will take Her to Him.

The Most Holy Mother of God was filled with happiness at this news. She told this news to Her adopted son, the Disciple John, and began preparations for Her end. At that time, the other Disciples were not in Jerusalem. They had departed to other countries to preach about the Saviour. The Theotokos wished to take leave of them, and, wondrously through His Almighty Power, the Lord brought together all of the Disciples to Her, except for Thomas. The Disciples were filled with sorrow when they heard why God had gathered them together. They were to lose their Mother. The Theotokos comforted them. She promised not to

leave them and all Christians even after Her repose and to always pray for them. Then, She blessed all of them.

When Her earthly life ended, an extraordinary light filled the room where She lay. The Lord Jesus Christ Himself in the company of angels appeared and received her All-Pure soul. The Disciples buried the All-Pure Body of the Theotokos, as She requested, in the Garden of Gethsemane in the tomb where the bodies of Her parents and the Venerable Joseph rested. Many miracles occurred during her burial. When people touched the Theotokos' coffin, the blind received their sight, demons were driven out of others and many were cured of their illnesses. Huge crowds of people accompanied Her Blessed body to the tomb. The Jewish priests and administrators tried to disperse this holy gathering, but the Lord invisibly protected them. One Jewish priest named Aphonius ran up and grabbed the bier on which lay the body of the Theotokos so as to overturn it. However, an invisible angel cut off both of his hands. Aphonius was so stunned by this dreadful wonder that he instantly repented and Disciple Peter healed him.

Disciple Thomas, who had been absent for Her repose, arrived in Jerusalem three days after the Theotokos's burial. He was very upset that he did not bid farewell to the Theotokos. With all of his heart he wished to venerate her All-Pure body. Seeing him, the Disciples decided to go and move the stone from the tomb so that Thomas could take leave of the body of

the Theotokos. When they opened the tomb, they found only the linen cloths and not Her Most-Holy body. The surprised disciples returned together to the house and prayed to God to reveal to them what had happened to the body of the Theotokos. During the prayers after the evening meal, they heard angelic singing. Looking up, the Disciples saw the Theotokos in the air surrounded by angels in radiant heavenly glory.

The Mother of God said to the Disciples, "Rejoice! I am with you always, and I shall always be your intercessor and pray for you before God." The Disciples exclaimed with gladness, "Most-Holy Theotokos, help us!" The Lord Jesus Christ glorified His Most-Holy Mother by resurrecting Her and taking Her Most-Holy body up to Himself and placing Her higher than all His angels.

This Feast Day is called Dormition, or *Uspinnya* in Ukrainian, meaning falling asleep, because the Theotokos reposed quietly as if falling asleep. More importantly, this feast day carries this name because of the short time that Her body was in the tomb. The Lord resurrected her after three days and carried her into heaven.

—The Law of God (2006).  
Kyiv: UOC-KP Press

## Tropar, Tone 1

In giving birth, You did preserve Your virginity, in falling asleep you did not forsake the world, O Theotokos. You Who are the Mother of Life were translated unto Life, and, by Your prayers, You deliver our souls from death.

## The Transfiguration ...

*continued from p.1*

This feast day is one of the three feasts in honour of Jesus Christ taking place in August, known as the "Three Feasts of the Saviour in August". The Ukrainian language name, *Spas*, comes from the word for "Saviour". The Procession of the Cross on August 14 is popularly called the *Medoviy* (honey)

*Spas* because the faithful bring honey to be blessed. At the Transfiguration, or *Yabluchniy* (apple) *Spas*, on August 19 the faithful bless the first fruits. The third feast of the Saviour is the Icon of Christ "Not Made by Human Hands" on August 29, which is popularly called *Khlibniy* (bread) *Spas* because it is associated with the harvest of crops.

—The Law of God (2006).  
Kyiv: UOC-KP Press.

## Deadline for Submissions

■ September issue 2015

— Deadline: August 14 2015



The Month of August is rich in major feast days. The feast days particularly beloved in the Ukrainian tradition are those of the Lord and Saviour Jesus Christ, called *Spas* (See p. 1). This is a short form for the Ukrainian word for "Saviour".

August also features many feast days dedicated to significant women in the Bible. These women were key to the rise and development of Christianity. Most notably, the Orthodox Church commemorates the repose of the Blessed Mother of God on August 28 (See p. 3). This feast day is so important that it is preceded

## Свята рівноапостольна мироносиця Марія Магдалина



■ 4 серпня Свята Православна Церква вшановує пам'ять рівноапостольної мироносиці Марії Магдалини. В Магдалі колись народилася і виросла жінка, ім'я якої навки увійшло в євангельську історію. Євангеліє нічого не розповідає нам про юні роки Марії, але Передання повідомляє, що Марія Магдалина була молода, красива і вела грішне жит-

тя. У Євангелії говориться, що Господь вигнав з Марії сім бісів. З моменту зцілення Марія почала нове життя. Вона стала вірною ученицею Спасителя. Євангеліє розповідає, що Марія Магдалина була і на Голгофі в момент розп'яття Господа. Коли всі учні Спасителя розбіглися, вона безстрашно залишалася біля Хреста разом з Богородицею і апостолом Іоанном. Вона, як оповідає Євангеліст Матвій, була присутня і при похованні Господа. Марія Магдалина вперше побачила Ісуса і розмовляла з ним після Його воскресіння. Апостоли повинні були благовістити світу, а вона благовістила самим Апостолам. Легенда розповідає, що в Італії Марія Магдалина прийшла до імператора Тиверія (14-37) і благовістила йому про Христа Воскреслого. За переданнями, вона принесла йому червоне яйце як символ Воскресіння, символ нового життя зі словами: "Христос Воскрес!"

—www.cerkva.in.ua;  
The Orthodox Study Bible

## St. Mary Magdalene, Myrrh-bearer and Equal-to-the-Apostles

■ The Orthodox Church commemorates the feast day of St. Mary Magdalene, Equal-to-the-Apostles on August 4. Mary was born in the small town of Magdala on the banks of the Sea of Galilee between Tiberias and Capernaum. Mary Magdalene is one of the most well-known figures in the Gospels. She is named 12 times, which is more than most apostles.

Little is known about her youth, but the young, beautiful Mary was not religious in her early years. During the Middle Ages, the idea was propagated that Mary was a repentant prostitute and had a bad reputation. Religious scholars say that it is likely this erroneous idea came from the merger of several Biblical figures named Mary converged into one proto-type. Further, this inaccuracy cannot be substantiated by the canonical Gospels and other evidence.

One day, Mary met Jesus who cast 7 demons out of her (Lk 8:2). She then became a loyal follower of Christ and missionary. The Gospels mention Mary Magdalene accompanying the Lord as He travelled with the apostles to the towns and villages of Judea and Galilee teaching about the Kingdom of God.

She shared the apostles' mission work, particularly teaching among the women. Together with other venerable women followers of Jesus, like Joanna and Susanna, Mary served the Lord using her own resources (Lk 8:1-3).

Although the other apostles fled in fear, Mary was one of the women who did not leave His side during Christ's

torture, crucifixion and death on the cross. Mary was also present for Christ's burial. Mary Magdalene was one of the myrrh-bearing women who made the dangerous trip in the early morning to prepare Jesus' body with oils and herbs for burial.

These women are remembered during the recounting of the Resurrection of Jesus on the Paschal feast day as well the second Sunday following Pascha has been dedicated to the Myrrh-bearing women.

Mary was also the first person to see and speak with the newly-risen Jesus. Then, she brought this good news to the apostles that Christ is risen. For this reason, St. Augustine calls her the Apostle to the Apostles.

Ancient Paschal traditions are connected to her. The dying of *krashanka* eggs a blood red colour for Pascha is attributed to a legend about Mary Magdalene. According to this account, Mary approached Emperor Tiberius to tell him of Christ's resurrection.

In her hand she carried an egg dyed red to symbolize the Resurrection and new life, exclaiming the words "Christ is Risen!"

To commemorate this event, Christians exchange red-dyed eggs with each other on the feast day of the Resurrection. It remains one of the oldest Paschal traditions in Christianity found both in Greek and Slavic traditions.

—www.cerkva.in.ua;  
The Orthodox Study Bible

by a 14 day fast period. It is notable that, in this same month on August 7, Orthodox Christians also commemorate the falling asleep of the Venerable Anna, Mother of the Most Blessed Virgin Mary. Mother and daughter reposed in the same month.

Also, the feast day of St. Mary Magdalene, Equal-to-the-Apostles, is commemorated by the Church on August 4. Mary Magdalene gave key support for Christ's ministry. Mary and Anna are popular names in Ukrainian culture.

## Успіння праведної Анни, матері Пресвятої Богородиці



■ 7 серпня Свята Православна Церква вшановує пам'ять Богомудрої, Богоблаженної і благословенної Анни, матері Пресвятої Богородиці. Анна походила з роду царя Давида, і була дочкою священика Матфана і дружини його Марії, і тіткою св. Єлисавети, матері св. Івана Хрестителя.

Анна відзначалася побожністю і милосердям до вбогих. Вона була бездітною, що вважалося ганьбою між людьми. Разом зі своїм побожним чоловіком Йоакимом вона наполегливо просила Бога у молитвах про потомство. У протоевангелії

мовиться, що одного дня явився їй ангел Господній, який приніс радісну вістку від Бога: її молитва вислухана. Щаслива Анна відразу поспішила до Єрусалима, щоб скласти Богові свою сердечну подяку. Там вона зустрілася зі своїм чоловіком, який також мав вістку від Божого ангела. Щасливий для них день сповнення Божої обітниці настав 21 вересня. Праведне подружжя тримало на руках дитя, яким обдарував їх Господь після довголітнього чекання. Була це Марія, Матір Ісуса Христа. Вони пресвятили своїй дочці Господеві, і віддали її в храм на виховування у Бога.

За переданням, вона померла мирно в Єрусалимі у віці 79 років, до Благовіщення Пресвятої Діви Марії. За часів правління святого благовірного царя Юстиніана (527-565) в Девтері на честь праведної Анни був збудований храм, а імператор Юстиніан II (685-695; 705-711) відновив цей храм, тому що праведна Анна з'явилася його вагітній дружині. В той же час тіло святої і її покривало були перенесені до Константинополя. Анна залишається надією безнадійних для багатьох неплідних батьків. Моляться до Св. Анни у разі неплідності.

—www.rivne-cerkva.rv.ua; www.unian.ua

## The Falling Asleep of Venerable Anna

■ The Orthodox Church commemorates the repose of the pious, enlightened and God-loving Venerable Anna, the mother of the Blessed Virgin Mary. Anna was of the tribe of King David. She was the daughter of the priest Matphana and his wife Mary. Anna was also aunt to the Venerable Elizabeth, mother of St. John the Baptist.

Anna was known to be very pious and compassionate to the poor. She married Joachim, but they were not able to have children. In the culture of the day, infertility was considered a social disgrace. Society viewed childlessness as God's punishment for sins. Despite their public humiliation, Joachim and Anna loved each deeply and prayed fervently for God to grant them a child. In their old age, an angel appeared to Anna to bring the joyous news that they would have a child.

The birth of Mary, the blessed Virgin and Mother of God, is commemorated by the Church on September 21. In gratitude, elderly Joachim and Anna dedicated their little baby Mary to the Lord. They took her to the temple and left her there to be raised and educated in God's teachings. This is commemorated as the feast day of the Entry of the Theotokos into the Temple.

According to tradition, Anna fell asleep in the Lord peacefully in Jerusalem at the age of 79 years old. This happened before the Angel Gabriel came to the Blessed Virgin Mary with the joyful



news of the conception of Jesus.

A church was built in dedication to St. Anna during Emperor Justinian's reign in the 6th century. This church was renovated a century later by Emperor Justinian II after Venerable Anna appeared to the emperor's wife, who was with child. Her relics and the cloth covering were transferred to Constantinople.

Venerable Anna remains a hope to many couples who are experiencing infertility. They may pray for the intercession of St. Anna for childlessness.

—www.rivne-cerkva.rv.ua; www.unian.ua



# Stand by Me: Christian Virtue and the Bystander Effect

■ There is a phenomenon of human nature where individuals tend not to offer help to someone in need or in an emergency when other people are present. The larger the group, the less help an individual gives. Psychologists call this the Bystander Effect. Unfortunately, the Bystander Effect has great implications in modern Christianity. Michael Belote in his Christianity blog explains its effect through this example of poverty. True poverty is rare in Canada today. Most people in our Christian communities would be considered middle to upper-class and could probably go a lifetime without actually knowing someone truly in poverty. Belote says that when we encounter poverty in a television commercial or flyer in the mail, we often tend to succumb to the Bystander Effect and make assumptions. We want to assume that someone else will send money to the poor in Africa. Someone else will go on that mission trip to Guatemala. Someone else will go by McDonalds and buy a meal for the hitchhiker on the side of the road. Someone else will send money to the foodbanks for Thanksgiving. Someone else will volunteer to work in a soup kitchen.

On the one hand, further research shows that there are other reasons for why people choose not to help. For example, they may not feel qualified, or not have time, or even that their intervention would be unhelpful and unnecessary. Another reason for failing to act is that some people feel self-conscious about the image they give off to other bystanders. Their fears about how others will judge them for helping are stronger than their need to do good. Some fail to act out of practical considerations, such as the legal consequences of offering inferior and possibly dangerous assistance. When we see a true crisis in front of us—someone unable to buy a meal, for example—we just assume that someone else will take care of it, if it is truly an issue.

How do we explain the Bystander Effect from the Christian perspective? Most simply, this social phenomenon comes down to sin, human free will and Christian virtues. Perhaps never

before in history are Christians in our contemporary North American society in a position to be so easily "bystanders" as ours, writes Belote. Basic Christian catechism and our Orthodox saints teach us that to simply turn a blind eye to the evil deeds of others, to watch others sin or to fail to help others in need is tantamount to a sin. Sin comes in many packages—in thought, word or deed as well as through the sins of others. We are responsible before God for our own misdeeds as well as when we remain silent when others commit injustices. Jesus warns, "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come!" (Mt 18:6-7)

St. Theophan teaches us that our soul actively seeks what will satisfy the needs of our temporal life in its lower state, but he notes that this will never be enough to ensure the soaring of our spirit towards God unless we unselfishly do good and help others. In psychology there is a concept called altruism that is defined as a "selfless interest for the good and welfare of others that leads to such prosocial behaviors as cooperation, helping and sharing," notes Fr. George Morelli, an Orthodox priest and psychologist. In Christianity this helping behavior is attributed to the Christian virtues of compassion, lovingkindness and patience and Christian acts of mercy. Fr. Morelli adds that those who display courage and generosity especially in the face of barriers are considered heroically altruistic. Such psychological explanations provide evidence that altruistic behavior helps to perpetuate the gene pool as more people survive when mutually aiding one another.

For Orthodox Christians, however, such explanations are at best partial and incomplete, says Fr. Morelli. Human nature is such that when man cooperates with God, altruism can rise to

high levels, known as heroic altruism, that exceed the mundane levels of social cooperation. The overriding motive for true committed Christians is the love of God and all mankind that reaches from the depths of our hearts with the same love that God loves us.

However sometimes our good deeds are motivated by different desires—the approval and love of others, the desire for money, wanting to be the best or even running from hidden fears. The multiplication of evil is everywhere and sometimes what appears good and altruistic is often bereft of value, because it is self-serving. Unconscious desires to make a difference were actually not motivated by virtue but by self-interest disguised as wanting to do good for others. This means that when we do good motivated by these desires, we expect some reward—an award, public acknowledgement, the approval of others, financial rewards.

The purpose of our creation and the Way of Christ are greater than the Bystander Effect and altruism. According to St. Theophan, the human soul is inspired with the spirit of God and is always yearning for the ideal. The active part of our soul is motivated by the desire to do good and the production of unselfish deeds. Selfless, virtuous actions are often not pleasant or monetarily beneficial to us. St. Luke comments on this kind of love: "But love your enemies, and do good, and lend, expecting nothing in return" (Lk 6:35). This is far beyond simple altruism.



This kind of love means we share and help and cooperate with others and without demanding or expecting recognition. "There is such a spiritual hunger in the world today," writes Fr. Morelli, "Only by emptying ourselves and serving in kenotic, self-emptying love, can we satisfy the spiritual hunger and vacuum that exists around us." In the higher spiritually active aspect of our soul, St. Theophan counsels, we can accomplish extraordinary things for others with little or any regard for our well-being. The more virtuous our actions, the more we acquire the Holy Spirit, the more our souls soar, says St. Theophan. Fr. Morelli concludes, "Paradoxically we will get something in return: the light of Christ in-dwelling in the center of our hearts, achieving theosis, or God-likeness and earning eternal salvation."

—www.antiiochian.org;  
www.rebootchristianity.blogspot.ca;  
www.ifds.org.ua

## The Ninth Commandment

Do not bear false witness against your neighbour. God's ninth commandment prohibits telling untruths about others and forbids all falsehoods, for example:

- False testimony in court
- Making false accusations or statements.
- Slander, libel, gossip and speaking ill of others. Slander is simply malevolent because the word "devil" means slanderer.

It is unacceptable for Christians to permit untruth, even when one has no intention of doing harm to others. Any kind of untruth is unworthy of a Christian and is incompatible with love and respect to those around us. Apostle Paul states, "Therefore each of you must put off falsehood and speak truthfully to your neighbour, for we are all members of one body." (Eph 4:25) We must not rebuke and censure others if we are not in a position to do so. "Do not judge so that you will not be judged," our Saviour warns.

Notably, love, forgiveness and good advice can change and improve others, not condemnation, reproach and ridicule. We must also always remember that each of us has many weaknesses and significant deficiencies. We also need to watch what we say. Words are a gift from God. So we must always speak on the truth and refrain from malicious talk and gossip. Jesus Christ said, "But I tell you that everyone will have to give account on the Day of Judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Mt 12:36-37).

—The Law of God. (2006). Kyiv: UOC-KP

## Свято Преображення... продовження зі стор.1

Світла "ясна" хмара огорнула їх, а голос із тієї хмари промовив: "Це—мій улюблений Син, що я його вподобав: його слухайте" (Мт 18:5).

Петро, думаючи, що остаточно надійшла година Божої слави та вічного святкування Кушів, хотів натягнути три намети. Але за мить апостоли не побачили нікого, крім самого Ісуса (Мт 17:1-8). Розповідь про Преображення подається між двома повідомленнями Ісуса про близьку смерть і воскресіння. У цій сцені присутність Мойсея та Іллі поруч з Ісусом означає зв'язок між старим і новим Заповітом. Світло, що переображує Ісуса, є водночас відображенням божественної слави (як у випадку з Мойсеєм на горі Синай; Вих 34:29) і передвістям слави його воскресіння. Вона не осяє його, допоки він не пройде випробування смертю. Троє очевидців Преображення Господнього стануть

очевидцями агонії Ісуса Христа.

У народі це свято ще називають Яблучним Спасом, або Другим Спасом, бо у цей день традиційно освячують перші плоди врожаю, серед яких—яблука, груші, мед, горох, картоплю, огірки, жито, ячмінь тощо. У християнстві освячення плодів у день свята Преображення набуло особливого символічного значення: у Преображенні Христа показано той новий, перетворений і благодатний стан, що людина і світ набувають Воскресінням Христа і яке здійсниться у воскресінні всіх людей. І вся природа, що прийшла в розлад з того моменту, коли в світ через людину ввійшов гріх, тепер разом з людиною очікує прийдешнього відновлення. Освячення у цей день винограду і різних фруктів та овочів символізує розквіт і плодючість усього створеного у безкінечному царстві життя.

—www.uoac.net.ua;  
www.cerkva.in.ua; www.risu.org.ua

## What are the Virtues?

**Divine Virtues:** Faith, Hope, Charity

## 7 Capital Sins and the Opposite Virtues

Pride	Humility
Covetousness, greed	Generosity
Lust, uncleanness	Chastity
Envy	Contentment
Gluttony and drunkenness	Temperance, moderation
Anger	Patience, meekness
Sloth, laziness	Diligence

## Ways to Participate in Another's Sin

By command	By praise
By provocation	By defense of the sin committed
By counsel	By concealment
By participation	By silence.
By consent	



### Св. Максим Сповідник

"Коли демони бачать, що ми нехтуємо справами цього світу, щоб не піддаватися ненависті до людей через них і відпадати від любові, то вони спонукують наклеп проти нас, надіючись, що ми не зможемо перенести цю обиду і станемо ненавидіти тих, що нас лихословлять".

—Св. Максим Сповідник, Чотириста Глав про Любов, четвер і а сотня. № 87

**Н**а 26-го серпня за григоріанським календарем (відповідає 13-му серпня за юліанським) ми святкуємо пам'ять перенесення мощей прп. Максима Сповідника. Герой Віри, Св. Максим Сповідник переніс наклепи, муки та вигнання через його непохитну оборону спасенної істини, що в Господі Ісусові Христові, Друга Особа Пресвятої Тройці, Бог Син, насправді і повністю став Людиною, і в той сам час Він завжди—Бог.

Народився Максим у Константинополі близько 580 р. Своєю освітою, талантом та чесноті цим життям він досягнув місце першого секретаря і дорадника Імператора Іраклія. Та богословські переконання Максима спонукали його покинути цей престижний пост, бо ж не міг він сприйняти навчання Монотелітів (грецьке слово "телема" означає "воля"), які твердили, що у Втіленому Господі Ісусі—лише одна, божественна воля.

У наші дні, коли так поширений світогляд релятивізму, може дивним звучати, що на цю тему була така суперечка. Та Християнський Схід вів перед у розмовах про те, як

відповісти на запит, якого поставив Христос Своїм Учням: "А ви за кою Мене маєте?" (Мт 16:15). Перший Вселенський Собор, що відбувся в Нікеї 325 р. рішуче відповів, що наш Господь, будучи Людиною, є разом з тим "Бог істинний від Бога істинного". Четвертий же, що відбувся в Халкидоні в 451 р., підтвердив що істину проголошуючи, що в нашому Господі дні природи, божественна і людська, і в них немає "ані змішання, ані зміни, ані поділу, ані розділення."

Тому що було багато таких, що вважали, що таке проголошення приносить Божество Господнє, то були спроби знайти компроміс. У 638 р. Імператор Іраклій і Патріарх Сергій Константинопольський видали декрет, що всі мають прийняти, що в Господі є тільки одна воля у двох природах. Цим вони думали примирити тих, що рішуче сповідували, що в Ісусі тільки одна богочудська природа.

Але Максим був переконаний, що твердити, що в Христі лише одна, божественна воля, це те ж саме, що твердити, що Він не справді Людина, що Його божество перемагає чи поглинає Його людськість. А як-

що так, то немає справжнього Боготвілення, і розділення поміж Богом і Його людськими дітьми, що наступило внаслідок їхнього гріхопадіння, залишається в силі. Небо і земля далі розділені, а не поєднані в Дитяткові Віфлеємському.

Отож, Максим покинув свій пост і став монахом у монастирі Хрисопольському в Скутерах (сьогодні це Ускудар у Туреччині). Потім він намагався знайти притулок у західній частині імперії, тому що Патріархат Римський рішуче відкидав монотелітство. А по дорозі він проповідував проти цієї ересі в північній Африці та в Криті.

Максим повернувся до Константинополя декілька років пізніше, щоб провести прилюдний диспут з новим Патріархом Піром. Внаслідок того, Пір прийняв православне навчання. Та справа тим не рішилась, бо ж новий імператор Констант II, далі стояв при рішенні швидко закрити конфлікт видачею едикту, разом з наступним Патріархом, Павлом, забороняючи далі дискутувати над тим, чи в Христі одна чи дві волі. Якщо б цей едикт був успішним, то була б це перемога релятивізму, мов-



ляв ця справа—не важлива. Віруй, як хочеш, а тільки мовчи про це, справа—не важлива.

Та Св. Максим знову звернувся до Римської Церкви, до Папи Мартина, переглянути це питання на Соборі. Лятеранський Собор, що відбувся в 649 р., з учасниками-представниками та єпископами від Заходу і Сходу, рішуче засудив Монотелітство. За це Імператор видав наказ арештувати і Св. Мартин і Св. Максима. Св. Мартин засудили без переслухання, але він помер перед тим,

(продовження на стор.7)

#### St. Maximus the Confessor: Four Hundred Chapters on Love

- Love is a holy state of the soul, disposing it to value knowledge of God above all created things. We cannot attain lasting possession of such love while we are still attached to anything worldly.
- If everything that exists was made by God and for God, and God is superior to the things made by Him, he who abandons what is superior and devotes himself to what is inferior shows that he values things made by God more than God Himself.
- Since the soul is more noble than the body and God incomparably more noble than the world created by Him, he who values the body more than the soul and the world created by God more than the Creator Himself is simply a worshipper of idols.
- All the virtues co-operate with the intellect to produce this intense longing for God, pure prayer above all. For by soaring towards God through this prayer the intellect rises above the realm of created beings.
- If we detect any trace of hatred in our hearts against any man whatsoever for committing any fault, we are utterly estranged from love for God, since love for God absolutely precludes us from hating any man.
- He who loves God will certainly love his neighbour as well. Such a person cannot hoard money, but distributes it in a way befitting God, being generous to everyone in need.
- He who gives alms in imitation of God does not discriminate between the wicked and the virtuous, the just and the unjust, when providing for men's bodily needs. He gives equally to all according to their need, even though he prefers the virtuous man to the bad man because of the probity of his intention.
- Those whom divine providence is leading towards holiness in this life are tested by the following three tests: by the gift of agreeable things, such as health, beauty, fine children, money, fame and so on; by afflictions causing distress, such as the loss of children, money and fame; and by bodily sufferings, such as disease, torture and so on. To those in the first category the Lord says, 'If a person does not forsake all that he has, he cannot be My disciple' (Lk 14:33); and to those in the second and third He says, 'You will gain possession of your souls through your patient endurance' (Lk 21:19).
- There is no hardship more oppressive to the soul than slander, whether one is slandered in his faith or in his conduct. And no one can disdain it except the one, who like Susanna, looks to God who alone can rescue in need, as he rescued her, and to reassure men, as he did in her case, and to encourage the soul with hope.
- To the extent that you pray from your soul for the one who spread scandal about you, God will reveal the truth to those who were told the scandal.
- A faithful friend is a strong defense, for when his friend is prosper-

ing he is a good counselor and sympathetic collaborator, and when he is in distress he is his sincerest supporter and most sympathetic defender.

- When the demons see us disdaining the things of the world in order through them not to hate men and fall away from love, they then incite slanders against us, hoping that, unable to bear the hurt, we will come to hate those who slander us.
- When you are insulted by someone or humiliated, guard against angry thoughts, lest they arouse a feeling of irritation, and so cut you off from love and place you in the realm of hatred.
- We actively manifest love in forbearance and patience towards our neighbour, in genuinely desiring his good, and in the right use of material things.
- St Paul says that, if we have all the gifts of the Spirit but do not have love, we are no further forward (1 Cor 13:2). How assiduous, then, we ought to be in our efforts to acquire this love.
- If 'love prevents us from harming our neighbour' (Rm 13:10), he who is jealous of his brother or irritated by his reputation, and damages his good name with cheap jibes or in any way spitefully plots against him, is surely alienating himself from love and is guilty in the face of eternal judgment.
- Do not listen gleefully to gossip at your neighbour's expense or chatter to a person who likes finding fault. Otherwise you will fall away from divine love and find yourself cut off from eternal life.
- Silence the man who utters slander in your hearing. Otherwise you sin twice over: first, you accustom yourself to this deadly passion and, second you fail to prevent him from gossiping against his neighbour.
- The world has many poor in spirit, but not in the right way; and many who mourn, but over money matters and loss of children; and many who are meek, but in the face of impure passions; and many who hunger and thirst, but to rob another's goods and to profit unjustly. And there are many who are merciful, but to the body and to its comforts; and clean of heart, but out of vanity; and peacemakers, but who subject the soul to the flesh; and many who suffer persecution, but because they are disorderly; many who are reproached, but for shameful sins. Instead, only those are blessed who do and suffer these things for Christ and following his example. For what reason? "Because theirs is the kingdom of heaven," and "they shall see God," and so forth. So that it is not because they do and suffer these things that they are blessed (since those just mentioned do the same), but because they do and suffer them for Christ and following his example.

—St. Maximus the Confessor, *The Philokalia*, Vol. 2



# Сяюча краса Святих The Radiant Beauty of the Saints

## St. Maximus the Confessor

*"When the demons see us disdaining the things of the world in order through them not to hate men and fall away from love, they then incite slanders against us, hoping that, unable to bear the hurt, we will come to hate those who slander us."*

—St. Maximus the Confessor, Four Hundred Chapters on Love, Fourth Century #87

**O**n August 26 on the Gregorian calendar, which is August 13 according to the Julian calendar, we celebrate the transfer of the relics of a hero of the Faith, St. Maximus the Confessor. He suffered slander, torture and exile for his unswerving defense of the saving truth that in the Lord Jesus Christ, the Second Person of the Trinity, God the Son, truly and fully became human while always remaining divine.

Maximus was born in Constantinople around 580. His education, talent and virtuous life gained him the position of first secretary and advisor to the Emperor Heraclius. However, his theological convictions led Maximus to

resign from this prestigious position as he could not accept the doctrine of Monothelitism. This doctrine held that in the incarnate Lord, Jesus, there was only one divine will. The Greek word *thelema* means will.

In our day of relativism, it seems strange that there should have been a controversy over this. However, the Christian East was at the forefront of debate over the question Jesus put to His Disciples: "Who do you say I am?" (Mt 16:15). The First Ecumenical Council held in Nicea in 325 gave the decisive response that our Lord is fully human and, at the same time, "true God of true God." The Fourth, held in Chalcedon in 451, confirmed this, proclaiming that in

our Lord are two natures, the divine and the human, "without confusion, change, division, or separation."

Because it seemed to many that this proclamation dishonoured the Lord's divinity, a compromise was sought. In 638, Emperor Heraclius and Patriarch Sergius of Constantinople issued an Edict that everyone must accept that, in the Lord, there is but one will in the two natures. This was seen as a way of pacifying those who insisted on confessing one divine-human nature in Jesus. Maximus, however, was convinced that, to say that there is but one will in Christ, was the same as saying that He is not truly human, and that His divinity overpowers or swallows up His humanity. If that is the case, then there is no true Incarnation and the division between God and His human children, brought about by their sin, remains in place. Heaven and earth remain separate instead of being united in the Babe of Bethlehem.

Maximus resigned from his post and became a monk in the Chrysopolis monastery in Scutari, which is now called Uskudar in Turkey. Then, he sought refuge in the western part of the Empire, since the Patriarchate of Rome had taken a decisive position against Monothelitism. Along the way, he preached against this heresy in North Africa and Crete. Maximus returned to Constantinople some years later to hold a public debate with the new Patriarch Pyrrhus. As a result, Patriarch Pyrrhus accepted the Orthodox teaching. The matter did not end there as the new Emperor Constantine II was still determined to put a quick end to the controversy. He did so

by issuing an edict, together with the next Patriarch Paul, forbidding further discussion of one or two wills in Christ. This would have been a victory for relativism, implying as it did that the matter was not important. St. Maximus once more turned to the Church of Rome, to Pope Martin, to examine the question at a Council.

The Lateran Council, held in 649, attended by bishops and representatives from the West and the East, decisively condemned Monothelitism. As a result, the emperor had both St. Martin and St. Maximus arrested. St. Martin was condemned without a trial and died before he could be sent to Constantinople. In 656 St. Maximus' tongue was cut out in a prison in Constantinople so he could no longer preach, and his right hand was chopped off so he could no longer write. He died three years later and miracles began to occur at his grave in Skemarmar in Scythia. He was canonized soon after, leaving a legacy of writings firmly teaching the real Incarnation of the Lord, by which humans may, by cooperating with His Grace, attain to the perfection for which they are created.

The great Teachers, St. Simeon the New Theologian and St. Gregory Palamas continued the work of this great Teacher and Confessor. May his prayers confirm us in the Orthodox Faith so that we may follow his example of suffering and unyielding love of the Lord—as well as of those who persecute us. Amen.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

### Св. Максим ...

продовження зі стор.6

як могли його забрати до Константинополя зустріти свою долю. А 656 р. у тюрмі в Константинополі, відрізали язик Св. Максиму, щоб він не міг більше проповідувати, і праву руку, щоб не міг писати.

Св. Максим Сповідник помер 3 роки пізніше і стали відбуватися чуда при його могилі в Скемарумі в Скітії. Скоро по цьому, його прославили в лику Святих. Залишив він спадок писань з рішучим навчанням про істинне Боговтілення Гос-

пода, яким люди, співдіючи з Його Благодаттю, можуть досягнути вдосконалення в обожненню, для чого ми й створені.

Великі Вчителі Св. Симеон Новий Богослов та Св. Григорій Палама продовжували працю цього великого Вчителя та Сповідника. Нехай молитви Св. Максима утверджують і нас у вірі Православній, щоб і ми могли наслідувати його приклад терпеливості в стражданнях, як і любові до Господа, та до тих, які нас переслідують. Амінь.

—мупр. прот. д-р Ігор Куташи

## Ukraine Marks 24th Independence Day

**■ KYIV, UKRAINE**—As Ukraine enters its second year of armed conflict, officially called the anti-terrorist operation, it also marks its 24th anniversary of independence on August 24, 2015. Ukraine quickly matured in the past year. It has faced perhaps the most trying times since declaring independence in 1991 with military conflict, social unrest, deepening financial crisis and struggles against the entrenched moral crisis of corruption and greed.

Dominating Ukrainian news throughout the year was the conflict in the eastern oblasts. It escalated last August as regular Russian military troops, commanders and special forces using tanks, heavy artillery and new generation tactical missiles replaced terrorist rebels and foreign soldiers-of-fortune with automatic weapons. The Ukrainian military had estimated that between 10,000 and 20,000 Russian military were operating on Ukrainian territory, and another 50,000 to 60,000 were massed on the Ukrainian border with Russia. With the election of Petro Poroshenko as President of Ukraine in May 2014, and the appointment of yet another Defense Minister Valeriy Heletey, the anti-terrorism operation made great gains. It won back swaths of territory and had the terrorists on the run until the turning point last Independence Day in the fighting zone near Illovaysk. At that time, Ukrainian battalions ran into better-equipped Russian troops who caught them in an ambush. Over 300 Ukrainian troops died then. Since that time, Uk-

rainian troops, lacking proper defensive armaments, lost territory faced with the latest GRAD, TULIP and TORNADO missiles of the Russians.

The human cost has been devastating. Already the United Nations estimates over 7,000 casualties of the war, both civilian and military, and over 17,000 wounded in the eastern oblasts. Villages have been completely decimated. The conflict has led to over a million people from the Donetsk and Luhansk oblasts fleeing their homes and becoming displaced persons. The Ukrainian government estimates that there has been over \$2 billion in damage to private property and state infrastructure, such as roads and bridges. Donetsk and Luhansk oblasts have about 25% of the country's heavy industry, but production has ground to a halt in the occupied areas. Industrial agriculture has suffered. The occupied areas produce 10% of the country's agricultural output. For the second year in a row, farmers have been unable to seed and harvest the land due to fighting, landmines and other dangers.

In early February President Poroshenko met with the German chancellor, French president and Russian president in closed-door talks in Minsk, Belarus. Here, an agreement was hammered out for a ceasefire and to regulate withdrawing heavy weapons and prisoner exchanges, among other points. Russia regularly disregards this agreement, although international observers have noted that Ukraine has complied with all points. Meanwhile, diplomatic negotia-

tions continue at international levels.

The year saw some political stability in Ukraine with the election of a new parliament. In a historic decision, the Communist Party was banned from parliament for the first time in last century. The government struggled to secure international financing to prop up the payments system and stabilize the currency. Nevertheless, war and crisis have led to soaring food prices and costs of living have reached Western European levels, while wages lag far behind. Meanwhile, the Ukrainian military under new Defense Minister Stepan Poltorak began intensive reforms and participated in international training to upgrade to battle readiness. Canada has been helping to train the Ukrainian military to NATO standards.

The Ukrainian government has turned to battle another nemesis—the rampant corruption and greed of state officials and oligarchs that continue to block Ukraine's full entry into Europe. The Interior Ministry, court system and Security Service have been cleansing their ranks of corrupt officials. The news over the past year has featured many high profile arrests of officials caught in the act of bribery. This moral blight reflects the fall-out of 90 years of the unscrupulous communist system.

One beacon of hope for Ukrainians came from kidnapped pilot Nadia Savchenko, who was later elected to parliament. She was taken by terrorists to Moscow for her defiance of the Putin regime and imprisoned illegally. Her case

rose to global prominence making headlines at the United Nations, Council of Europe and with powerful world leaders. In December Nadia began a hunger strike that lasted a phenomenal 95 days to draw world attention to the injustice of her imprisonment. Nadia's courage and defiance of the Putin regime have become a national symbol of the indomitable Ukrainian spirit.

The authority of the Church has grown significantly over the year as it provides unwavering support for soldiers protecting the nation, humanitarian aid for the displaced and injured and lobbying in international circles. This past year another opportunity for Church unity arose as the public and government increased calls for a unified Ukrainian Church. President Poroshenko calls a single Church a unifying factor for the nation. However, the most recent dialogue meetings on the merger of the two UAOC and UOC-KP jurisdictions were short-lived. Nevertheless, the resilience of the Ukrainian people remains strong. Volunteerism and Orthodox faith have flourished. The people are reaching out to each other, providing goods and moral support for the Ukrainian soldiers defending their homeland. The volunteers also contribute to the revival of the long-suppressed Ukrainian national identity and demonstrations of patriotism. It is the prayer of the Ukrainian people and the Ukrainian descendants abroad that Ukraine will be victorious over the invaders and will overcome its social and economic challenges. (See also p. 1,8,9)



## St. Volodymyr Commemorations in Ukraine



Ukraine President Petro Poroshenko addresses on July 28, 2015 the Extraordinary Meeting of the All Ukrainian Council of Churches and Religious Organizations on St. Volodymyr Hill in Kyiv, Ukraine marking the 1000th year of the repose of St. Volodymyr the Great.

■ **KYIV, UKRAINE**—His Eminence Metropolitan Yuriy participated in a moving commemoration on St. Volodymyr Hill in Kyiv, Ukraine on July 28, 2015 to remember the 1000th year of the repose of St. Volodymyr the Great and the 1027th anniversary of the Baptism of Kyivan Rus'-Ukraine. This commemoration formed part of an expanded extraordinary meeting of the All Ukrainian Council of Churches and Religious Organizations, titled *The Law and Grace of the Ukrainian Lands*, to which the Primates of the Ukrainian Orthodox Church of Canada and the Ukrainian Orthodox Church of the USA were specially invited to attend. The meeting took place in the open air next to the commanding St. Volodymyr monument with representatives of all the Churches and religious organizations of Ukraine present as well as Ukraine's President, Prime Minister, Cabinet Ministers, Kyiv Mayor Vitaliy Klitchko and other officials. His Eminence travelled to Kyiv, Ukraine at the invitation of Ukraine President Petro Poroshenko to participate in the state-organized events for these notable anniversaries. The meeting opened with the singing of the Lord's Prayer by the special St. Volodymyr commemorative choir. President Poroshenko, Prime Minister Arseniy Yatseniuk, and leaders of Churches and religious organizations in Ukraine presented commemorative addresses.

President Poroshenko called for a unified Ukrainian Church to unite the nation. "Overcoming the divisions in

Ukrainian Orthodoxy is a matter, foremost, for the faithful. The government is pleased with progress in the unity process, but it is also saddened when personal ambition separates us from the greater goal," the President noted. His Eminence Metropolitan Yuriy also spoke (See p.9). A common theme among the speakers was the call for unity of the Ukrainian people in order to overcome this difficult period of Ukrainian history. Each speaker recalled the various aspects of St. Volodymyr's legacy to his descendants—Baptism into Christianity, his choice to become a European state, the need to reform, and his humanitarian and social improvements. The meeting concluded with the choir and meeting participants singing the prayer hymn for Ukraine, *Great and Holy God* (Боже Великий, Єдиний).

Later in the day, His Eminence Metropolitan Yuriy and His Eminence Metropolitan Antony of the UOC of the USA met with President Petro Poroshenko at the Presidential Administration. Metropolitan Yuriy told President Poroshenko that it was indeed an honour and a pleasure to be present at such a significant event in the spiritual life of the Ukrainian people. "The Patriarch [of Constantinople] requested that the two Metropolitans from Canada and the USA would join the government and people of Ukraine to commemorate this momentous day—the 1000th year of the repose of St. Volodymyr the Great," he stated. He also expressed hope that the dialogue towards unity of



President Petro Poroshenko at the Presidential Administration speaks on unity issues with His Eminence Metropolitan Yuriy (far right) and His Eminence Metropolitan Antony (second from right).



His Eminence Metropolitan Yuriy (right) and His Eminence Metropolitan Antony (left) meet President Petro Poroshenko at the Presidential Administration.



His Eminence Metropolitan Yuriy, Primate of the UOCC (centre) meets with Prime Minister of Ukraine Arseniy Yatseniuk (left) in Kyiv, Ukraine on July 27, 2015. His Eminence Metropolitan Antony, Primate of the UOC of the USA (right), also attended the meeting.



His Eminence Metropolitan Yuriy attends the special meeting of the All Ukrainian Council of Churches and Religious Organizations on July 28, 2015.

the Ukrainian Orthodox Churches in Ukraine would continue.

Previously, His Eminence Metropolitan Yuriy, together with Metropolitan Antony of the UOC of the USA, met Prime Minister Arseniy Yatseniuk on July 27, 2015 to discuss cooperation between the Ukrainian Diaspora and Ukraine, as well as developments in state-church relations, and social, volunteer and missionary activities of churches in Ukraine. Christian unity was a key topic of discussion.

Prime Minister Yatseniuk, on behalf of his government, extended his gratitude to His All-Holiness Patriarch Bartholomew I for his unwavering and



His Eminence Metropolitan Yuriy addresses the assembled religious and political leaders.

sincere attention given to Ukraine and its people.

*continued on p.9*



## Святе Хрещення Київської Руси-України та 1000-ліття упокоєння Святого Рівноапостольного Князя Володимира



The huge monument to St. Volodymyr sits atop Volodymyr Hill in Kyiv, Ukraine on the bank of the Dnipro River. The 20.4 metre tall monument was constructed in 1853. As the oldest monument in Kyiv, it managed to survive the communist religious purges and the soviet era almost intact. Some renovation work was carried out in the 1950s.

■ **КИЇВ, УКРАЇНА**—28-го липня 2015 р. Його Високопреосвященство Митрополит Юрій, Архієпископ Вінніпегу і Всієї Канади, Первоієрарх Української Православної Церкви в Канаді брав участь у заходах з нагоди Дня хрещення Київської Руси-України та 1000-ліття упокоєння Святого Рівноапостольного Князя Київського Володимира Великого в Києві. Він учасував в урочистому засіданні Всеукраїнської ради Церков та релігійних організацій "Закон і благодать Землі Української", яке відбулося біля пам'ятника Святому Рівноапостольному Князю Київському Володимирі Великому на Володимирській гірці.

Президент Петро Порошенко зустрівся з Митрополитом Юрієм та Митрополитом Антонієм як представниками Архієпископа Константинополя, Вселенського Патріарха Варфоломія I, які прибули до України на його запрошення для

участі у заходах з нагоди Дня хрещення Київської Руси-України та вшанування 1000-ліття упокоєння князя Київського Володимира Великого. Президент привітав на українській землі Митрополита Юрія, і Митрополита Антонія. У свою чергу, представники Вселенського Патріарха зазначили, що для них велика честь та радість бути присутніми на заходах. "Патріарх попросив, щоб два митрополити з Канади та США прибули і разом з Урядом, з народом України відзначити це велике свято—тисячоліття від поховання Великого князя Київського Володимира",—сказав Митрополит Юрій. Представники Вселенського Патріарха висловили сподівання, що діалог про об'єднання українських Православних Церков продовжиться. Ввечері на Михайлівській площі за участі Президента України відбулася мистецька програма, де Його Високопреосвященство



A resplendent fresco on the wall of the St. Volodymyr Cathedral in Kyiv, Ukraine, which depicts the baptism of St. Volodymyr.

Митрополит Юрій був присутній.

—www.president.gov.ua



The miracle-working Zymnenska icon of the Mother of God gifted to Empress Anna on her marriage to St. Volodymyr. It is kept at the Zymnenska women's monastery in Volyn oblast.

### 28 липня. Святого рівноапостольного великого Володимира.

**Тропар, гл. 4:** Уподібнився ти купцеві, що шукає доброї перлини, / славнодержавний Володимире, / коли сидів на високому престолі матері городів наших, / Богом береженого Києва. / Розвідуючи і до Царгороду посилаючи пізнати православну віру, / ти знайшов неоціненну перлину, / Христа, що обрав тебе, як другого Павла, / і змив у святій купелі сліпоту твою душевну й тілесну. / Тим-то святкуємо твоє успіння ми, твої люди. / Молися за спасіння вітчизни твоєї / і множества людей її.

**Інший тропар, гл. 8:** Правовір'я наставниче і всієї Руси просвітителью, / благовірний великий княже Володимире, / святим Хрещенням усіх просвітив еси / і багато славних церков прикрасив, премудрий Василю, / моли Христа Бога, щоб спас душі наші.

### St. Volodymyr ...

continued from p.8

The Ukrainian faithful began this feast day of St. Volodymyr the Great by attending a Divine Liturgy service. Each of the Ukrainian Orthodox jurisdictions held Hierarchical Liturgies at their Patriarchal Cathedrals that were televised across Ukraine. President Poroshenko and his family attended the service at the historic St. Volodymyr Cathedral within the Kyivan Patriarchate jurisdiction. Under the rainy skies, each Church jurisdiction held its own separate procession of clergy and faithful to the St. Volodymyr monument on Volodymyr Hill by the Dnipro River and *Moleben'* prayer service. Estimates were that as many as 10,000 to 20,000 faithful joined in the processions. Eight miracle-working icons of the Mother of God kept in various locations in Ukraine were brought to the monument for a special *Moleben'* service and veneration

by the faithful the day prior to the feast day of St. Volodymyr. According to tradition, one of the icons (see above) had been a gift from the Patriarch of Constantinople to the Byzantine Empress Anna as a blessing for her marriage to the Kyivan Rus' Emperor Volodymyr.

The feast day concluded with a majestic performance commemorating the Baptism of Kyivan Rus'-Ukraine and honouring St. Volodymyr. The outdoor concert of music and theatre took place on the St. Michael the Archangel Square and was attended by Ukrainian government members, state officials, dignitaries and guests, visiting hierarchs, including His Eminence Metropolitan Yuriy, Metropolitan Antony and Bishop Daniel of the UOC of the USA and members of the public.

—www.kmu.gov.ua;

Presidential Administration of Ukraine;  
www.cerkva.org.ua; 5 Kanal; TSN;  
www.unian.ua; www.risu.org.ua

### Промова на Володимирській гірці

Промова Його Високопреосвященства Митрополита Юрія на засідання Всеукраїнської ради Церков та релігійних організацій з нагоди відзначення дня Хрещення Київської Руси-України та 1000-ліття упокоєння Святого Рівноапостольного Князя Володимира, 28-го липня 2015 р., в Києві, Україна.

Ваше високопреосвященство, вельмишановні пане президенти, пане прим'єр-мініstre, члени влади України, члени Всеукраїнської ради Церков та релігійних організацій, дорогі брати і сестри,

Слава Ісусу Христу!

Для мене велика велика честь і приємність бути у вас сьогодні на цьому відзначенні 1000-ліття упокоєння великого Князя Благовірного Рівноапостольного Володимира. Разом з Митрополитом Антонієм, Митрополитом УПЦ США, ми прибули в Україну з двох причин. Перш за все, передати вам від Його Все-Святості Вселенського Патріарха Варфоломія I, Патріарха Константинопольського, велике привітання, поздоровлення, запевнення, що Патріархія Константинопольська, юрисдикція в якій Київська Митрополія перебувала 700 років,—не забуває, що вона є Матірною Церквою Київської Митрополії. Вона не забуває, що вона має перед Україною великі відповідальності. І вона запевняє, що готова прикласти усі зусилля, щоб в Україні була єдина Помісна Об'єднана Автокефальна Православна Церква.

Ми також владики з діаспори приїхали, сказати, що вся діаспора також сьогодні святкує це велике свято. Діаспора—серцем і душею разом з вами. Разом переживає страшні події, які відбуваються на рідній українській землі. Від часів хрещення і хрещення Руси-України українська держава і Українська Церква змагаються за свою незалежність, за свою цілісність, але ми вважаємо, що настав час того, що ця держава буде об'єднана, буде єдина, і що у ній буде єдина Православна Церква, яка буде продовжувати ті традиції, які вона пликала протягом тих 700 років. До того часу коли після переяславської угоди, Україна була анексована, і її церква згодом також зазнала цю долю. І від тоді до сьогодні Українська Православна Церква шукає свій нормальний стан. І шукає той момент коли вона стане на рівні з іншими православними церквами. Буде ділитися своєю Київською традицією цілим світом. Ми в це віримо.

Хотілося подумати, що великий князь Володимир сьогодні би сказав, спростерігаючи, що робиться на цій землі. Можливо він би повернувся до нас усіх словами великого каменяря Івана Франка, який сказав, "Піднімайтесь на святе діло, На щирую дружбу. Та щоб ви чесно послужили, Для матері службу, Чи то ж ви мало наслужились, 'Москві і ляхові?', Чи ще ж то вони мало поточили Братерської крові? Пора, діти, пора поглядіти, Для власної хати, Щоб газдою, не слугою, Перед світом стати."

Нехай Господь вислухає наші молитви. І нехай Господь Бог дозволить нам дожити побачити здійснення цих слів. Слава Ісусу Христу!

### Молитва за Україну

#### Молитва у час біди та при нападі ворогів

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

#### Молитва коли Вітчизна в небезпеці

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



*"How do we attain the Kingdom of Heaven? Where is it to be found? It is very easy for us in the Western world to view this Kingdom as something that one attains as a final destination or ending of a journey. As Orthodox Christians, we believe that the Kingdom of Heaven is Christ Himself, not a physical place or location."*

—Metropolitan Joseph of the Antiochian Orthodox Church.

■ In our multicultural Canadian society many factors influence ideas about heaven: historical views, traditional religious upbringing, music, art and pop culture. *Christian History* magazine published a special issue in 2014 on Western Christian concepts of heaven. This article summarizes key themes and ideas in this article and compares them to our Orthodox Christian teachings from Fr. George Metallinos's article.

## Western Conceptions of Heaven

As the editors of *Christian History* magazine point out, our fascination and misconceptions about heaven stem from the fact that we have no experience with heaven, and no one has returned from death to tell us what it is like. According to a recent Gallup Poll, 81% of Americans believe in heaven, says Gary Black in his contribution to the magazine. Although this statistic has remained steady for half a century, the meaning of "heaven" has changed significantly over time.

What are some common attitudes in our society about heaven? Today, the predominant American attitude is that all people go to heaven, writes Rebecca Price Janney in her article. According to studies, Americans like to assume that God sends everyone to heaven except cases of extreme evil, like murderers. This universalist conception conforms to North American society's tendency to avoid the unpleasant and difficult. In times of tragedy, or on the death of a beloved celebrity, news commentators, national figures and celebrities often echo the implicit assumption of universalism. This theme commonly pops up in television shows and movies. Yet, this same view is contradictory. Some people who believe in heaven do not actually believe in God. Gary Black's article notes that views of heaven in North America have shifted from traditional Christian understandings to vague visions of an afterlife. The latter conceptions are likely related more to fear of death than to specific ideas about the soul after death.

A common assumption throughout history is that heaven is "up". Historically, icons, paintings and frescoes depict saints and religious figures gazing upwards in reference to heaven. Even in daily life, the sky is referred to as "the heavens" in many languages.

North American assumptions about heaven can commonly be very individualistic and even eccentric. Rebecca Price Janney notes that many believe they can forever realized their pleasures and hobbies, such as shopping in the afterlife. Near-death and afterlife experiences have become popularized in pop culture through TV reality shows and VIP speaking tours. The public seeks reassurances in the soothing messages that all are welcome in heaven and death is nothing to fear.

Another assumption about heaven is that it cannot be reached by any physical means. It is a fixed location where we "go". In television shows and movies, this notion is commonly depicted as a person standing in front of "pearly gates" waiting to be let in. Heaven is conceived as "a glorious place with an absence of pain, disease, and

distress." This plays on another populist assumption that we become perfect at the time of death. As Janney writes, "Passage from earth to heaven becomes something of a 'cosmic car wash.'" The danger with this thinking, she adds, is that this allows North Americans to get away with not having to work on our characters on earth as disciples of Jesus.

## Orthodox Concept of Heaven

"The Kingdom of God is not a fluffy pillow or a down mattress. It is found by the nun sleeping on a board, or the elderly woman suffering in her hospital bed. The Kingdom of Heaven is a spiritual condition that no earthly situation can overcome. The nun sings songs, and the afflicted woman offers pure prayers. They both go through hardships that draw them closer to Christ," Metropolitan Joseph explains.

In contrast to the static American views of heaven as a location, the Orthodox understand heaven as active. As Metropolitan Joseph describes, "The Kingdom is to be experienced within Christ and we cannot be either 'in' or 'out' of it. Through baptism and a life of repentance, we participate in the Life of Christ, and thus we participate in the Kingdom. The Kingdom is a dynamic state, wherein we grow in perfection through God's grace. Our journey is not to the Kingdom, our journey is in the Kingdom."

The Orthodox Church, as the Body of Christ, re-enacts in its worship the Second Coming of Christ as an "event" and not just something that is historically expected. The reason is that, through the Holy Eucharist, we are transported to the celestial kingdom, to meta-history. It is in this Orthodox perspective, that the subject of paradise and hell is approached.

In the Gospels (Mt 5), mention is made of "kingdom" and "eternal fire". The "kingdom" is the divine destination of mankind. The "fire" is "prepared" for the devil and his angels, not because God desires it, but because they are without repentance. The "kingdom" is "prepared" for those who remain faithful to the will of God. The uncreated glory is Paradise, or the Kingdom, what we call heaven. "Eternal fire" is hell. At the beginning of history, God invites man into paradise, into a communion with His uncreated Grace. At the end of history, man has to face both paradise and hell. This is one of the central subjects of our faith—it is Orthodox Christianity's "philosopher's stone".

Mention of paradise and hell in the New Testament is frequent. In Luke 23:43, Christ says to the thief on the cross: "Today you will be with me in paradise." However, the thief also refers to paradise, when he says: "Remember me, Lord...in your kingdom." Unlike the assumptions we encounter in daily North American life, in Orthodoxy paradise and hell are not two different places. Such an idea is an idolatrous concept. Rather, they signify two different conditions, or ways, or states of being, which originate from the same uncreated source, and are perceived by man as two, differing experiences. More precisely, they are the same experience, except that they are perceived differently

by man, depending on his internal state.

This experience is the sight of Christ in the uncreated light of His divinity, of His "glory". From the moment of His Second Coming, through to all eternity, all people will be seeing Christ in His uncreated light. That is when "those who worked good deeds in their lifetime will go towards the resurrection of life, while those who worked evil in their lifetime will go towards the resurrection of judgment" (Jn 5:29). In the presence of Christ, mankind will be separated. In other words, they will be discerning in two separate groups: those who will behold Christ as paradise—the "exceeding good, the radiant"—and those who will be looking upon Christ as hell (Heb 12:29).

Paradise and hell are the same reality. This is what is depicted in the portrayal of the Second Coming. From Christ, a river of fire flows forth. It is radiant like a golden light at the upper end of it, where the saints are. At its lower end, the same river is fiery, and it is in that part of the river that the demons and the unrepentant are depicted. Christ becomes the resurrection into eternal life for those who accepted Him and who followed the means given for healing the heart. To those who rejected Him, however, He becomes their separation and their hell.

Among the patristic testimonies, St. John of the Ladder says that the uncreated light of Christ is "an all-consuming fire and an illuminating light." St. Gregory Palamas observes: "Thus, it is said, He will baptize you by the Holy Spirit and by fire: in other words, by illumination and judgment, depending on each person's predisposition, which will in itself bring upon him that which he deserves." The light of Christ, "is not partaken of uniformly, but differently." Consequently, paradise and hell are not a reward or a punishment (condemnation), but the way that we individually experience the sight of Christ, depending on the condition of our heart.

Also contrasting Western assumptions, for the Orthodox, God does not punish in essence. The more spiritual one becomes, the better he can comprehend the language of the Scripture and Sacred Tradition. The human condition is the factor that determines the acceptance of the Light as "paradise" or "hell".

The anthropological issue in Orthodoxy is that man will eternally look upon Christ as paradise and not as hell. This is where we see the difference between Christianity as Orthodoxy and the various other religions. Other religions, as well as North American assumptions, promise a certain "blissful" state, even after death. However, Orthodoxy is not a quest for bliss, but a cure from the illness of religion, as the late Fr. John Romanides noted. Orthodoxy is an open hospital within history—a "spiritual infirmary" according to St. John Chrysostom, which offers the healing of the heart, in order to finally attain theosis—the only desired destination of man. It is the healing of mankind, as experienced by all of our Saints, as Fr. John Romanides and Metropolitan Hierotheos of Nafpaktos write in their works.

This is the meaning of life in the body of Christ, the Church. This is the Church's reason for existence. This is what was aspired to in Christ's whole redemptory work. St. Gregory Palamas says that the pre-eternal will of God for

man is "to find a place in the majesty of the divine kingdom"—to reach theosis. That is the purpose of creation.

The important reality, however, is that not all people respond to this invitation of Christ, and that is why not everyone partakes in the same way of His uncreated glory. This is taught by Christ, in the parable of the rich man and Lazarus (Lk 16). Man refuses Christ's offer, he becomes God's enemy and rejects the redemption offered by Christ. The unrepentant man becomes demonized, because he has chosen to. God does not desire this. In other words, it is something that is freely chosen by man. Both the rich man and Lazarus were looking upon the same reality, God in His uncreated light. The rich man reached the Truth, the sight of Christ, but could not partake of it, as Lazarus did.

Our orientation toward our fellow man is indicative of our inner state, and that is why this will be the criterion of Judgment Day during Christ's Second Coming (Mt 25). This does not imply that faith, or man's faithfulness to Christ is disregarded; faith is naturally a prerequisite, because our stance toward each other will show whether or not we have God within us. The experience of paradise or hell is beyond words or the senses. It is an uncreated reality, and not a created one. The righteous and the unrepentant shall both pass through the uncreated "fire" of divine presence, however, the one shall pass through unscathed, while the other shall be burnt. This Western assumption of the separation of paradise and hell as two different places happened because they did not distinguish between the created and the uncreated.

The mystery of paradise-hell is also experienced in the life of the Church in the world. During the holy Sacraments, there is a participation of the faithful in divine grace, so that grace may be activated in our lives, by our course towards Christ. Especially during the Holy Eucharist, the uncreated, Holy Communion, becomes either paradise or hell within us, depending on our condition. If we do not accept Christianity as a therapeutic process, and its holy sacraments as spiritual medication, then we are led to a "religionisation" of Christianity.

One life is available to each of us, whether we are saved or condemned. This lifetime is evaluated in the light of the twin criterion of paradise-hell. Our life must be a continuous preparation for our participation in paradise—our communion with the Uncreated (Jn 17:3). A Christian continuously chooses whatever favours his salvation. When we invite people to Church, are we asking them to this spiritual therapy centre or just an ideology? More often than not, we strive to secure a place in "paradise", instead of striving to be healed. That is why we focus on the rites and not on therapy. Without spiritual exercise, ascetic lifestyle, acts of therapy worship cannot sanctify us. Consequently, the work of the Church is not to "send" people to paradise or to hell, but to prepare them for the final judgment.

—Excerpts from Fr. George Metallinos in [www.protomartyr.org](http://www.protomartyr.org); Rebecca Price Janney in *Who Goes There? A Cultural History of Heaven and Hell*; Gary Black in *Getting Ready for Heaven*; [www.orthodoxytoday.com](http://www.orthodoxytoday.com); [www.antiochian.org](http://www.antiochian.org)



Results of the Elections of the 23rd SOBOR of the UOCC  
2015-2020 Term of Office



Very Rev. Archpriest Taras Udod  
North Battleford, Saskatchewan

- Chancellor**  
Very Rev. Archpriest Taras Udod
- Consistory Board**  
**Central Eparchy**  
Fr. Taras Makowsky, Fr. Eugene Maximiuk, Zennia Yuzik, Vasyl Rybalka  
**Eastern Eparchy**  
Fr. Ihor Kutash, Fr. Bohdan Hladio, Lesia Skyba, Ivan Franko  
**Western Eparchy**  
Fr. Peter Haugen, Fr. Cornell Zubritsky, Stephania Luciuk, Vladimir Pylypchuk  
**Additional candidates:**  
Fr. Roman Bozyk, Fr. Slawomir Lomaskiewicz, Dr. Tony Harras, Donna Reed, Bohdan Shumsky
- Ecclesiastical Tribunal**  
Rev. Michel Lomaskiewicz, Rev. Evan Maximiuk, Vasyl Balan  
**Alternates:** John Krawchenko, Rt. Rev. Mitred Archpriest Gregory Mielnik.
- Internal Audit Committee**  
Very Rev. Archpriest Michael Skrumeda, Hania Metulynsky, Douglas Maughan
- SOBOR-elected Board of Directors of St. Andrew's College**  
Paul Amiot, Sonya Bejzyk, Lesia Boychuk, Fr. Timothy Chrapko, John Jurychuk, Ed Lyseyko, Rosanne Maluk, MaryAnn Pylypchuk and Keith Swinton

Newly Elected Consistory Board of the UOCC

Eastern Eparchy



Very Rev. Archpriest  
Bohdan. Hladio Oshawa, Ontario



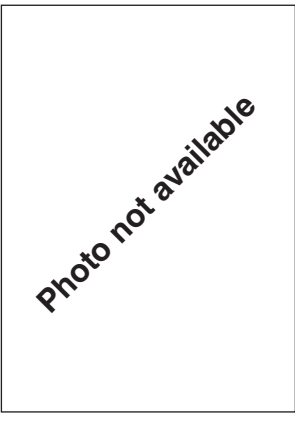
Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash Montreal, Quebec



Bohdan Shumsky  
Ottawa, Ontario



Ivan Franko  
Toronto, Ontario



Lesia M. Skyba  
Toronto, Ontario

Central Eparchy



Very Rev. Archpriest  
Roman Bozyk  
Winnipeg, Manitoba



Very Rev. Archpriest  
Taras Makowsky  
Saskatoon, Saskatchewan



Rev. Eugene Maximiuk  
Winnipeg, Manitoba



Vasyl Rybalka  
Prince Albert, Saskatchewan



Zennia Yuzik  
Saskatoon, Saskatchewan



Dr. Tony Harras  
Regina, Saskatchewan

Western Eparchy



Rev. Cornell Zubritsky  
Edmonton, Alberta



Rev. Peter Haugen  
St. Paul, Alberta



Very Rev. Archpriest  
Slawomir Lomaskiewicz  
Vegreville, Alberta



Stephania Luciuk  
Calgary, Alberta



Vladimir (Walter) Pylypchuk  
Surrey, British Columbia



Donna Reed  
Edmonton, Alberta



## UOCC Holds 23rd SOBOR

■ WINNIPEG, MANITOBA—The Ukrainian Orthodox Church of Canada held its 23rd General Assembly, or SOBOR, July 13-19, 2015 at the Fort Garry Hotel in Winnipeg, Manitoba. This SOBOR meeting also precedes the 100th anniversary of the foundation of the UOCC in 2018.

### Day 1

The week began on Monday July 13, 2015 with the final meeting of the Consistory Board serving during the 2010-2015 term. In addition, the day included meetings of the Ukrainian Orthodox Church hierarchs.

### Day 2

The next day, Tuesday, July 14 was dedicated to the Clergy Conference and Dobrodiyka Conference. The clergy and faithful first gathered at the SOBOR chapel set up in the La Verendrye Room in the Fort Garry Hotel for the Hierarchical Divine Liturgy celebrated by His Grace Bishop Andriy of the Eastern Eparchy and other clergy. Following a lunch, the clergy and Dobrodiyka attended their separate sessions.

At the Clergy Conference, His Eminence Metropolitan Yuriy addressed the clergy on pastoral ministry, focusing on the close communication between pastors and their bishops. His Grace Bishop Ilarion, who had been attending the dialogue in Kyiv, Ukraine, as an observer between the Ukrainian Orthodox Church jurisdictions at the request of the Ecumenical Patriarchate, reported on the June and July meetings. His Grace Bishop Andriy focused on the importance of setting an example for the faithful in our lives and ministry. Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the UOCC, spoke of the urgent need to do mission work to address the decline in parishioners across Canada. Very Rev. Archpriest Roman Bozyk, Principal of St. Andrew's College, spoke about a clergy professional development program being developed.

The Dobrodiyka Conference first heard an address by His Grace Bishop Andriy on the role of the Dobrodiyka. This was followed by a two-part session presented by Jennifer Osachuk, RN, from the Outreach Committee of the All Saints Parish in Winnipeg. The first session, called *Caring for Ewe*, focused on the well-being of clergy wives. She outlined types of physical, emotional and spiritual self-care as well as practical strategies to try at home. The second session explored the

Dobrodiyka role as caregiver for their husband, the pastor. The clergy and Dobrodiyka met in a joint session together to hear presentations on benefits under the UOCC Sponsored Retirement Savings and Group Insurance programs, given by representatives of Great West Life and Desjardins Insurance.

Throughout the day, delegates arrived and registered on site, receiving an information and materials package compiled by the Consistory Office. The day concluded with Vespers, the evening meal and a reception for all delegates. This gave participants an opportunity to socialize and renew acquaintances. Rt. Rev. Mitred Archpriest Dr. Ihor Kutash from St. Mary the Protectress parish in Montreal, Quebec, read the Midnight Office in the SOBOR Chapel on this day and every night of the SOBOR week.

### Day 3

The next day, Wednesday, July 15, 2015, the meetings of the delegates began. The day started at the Holy Trinity Metropolitan Cathedral in Winnipeg with a Hierarchical Divine Liturgy celebrated by the UOCC and visiting hierarchs, Chancellor of the UOCC Rt. Rev. Protopresbyter Victor Lakusta and other clergy. The hierarchs included His Eminence Metropolitan Yuriy, His Grace Bishop Ilarion of Edmonton and the Western Eparchy and His Grace Bishop Andriy of the Eastern Eparchy, Metropolitan Sotirios of the Greek Orthodox Metropolis of Toronto and Exarch of the Ecumenical Patriarchate of Constantinople, and Metropolitan Antony, Primate of the UOC of the USA. A *Moleben'* prayer service to St. Volodymyr the Great immediately followed to commemorate the 1000th year of his repose. St. Volodymyr brought Orthodox Christianity to his people. Their descendants 100 years ago brought this faith to Canada. SOBOR participants returned by bus to the Fort Garry Hotel for the noon meal before starting the first session.

The 23rd Sobor officially opened with the procession of the Mother of God of Canada icon and prayer. This icon was written by Vera Lazarovich Senchuk of Winnipeg, Manitoba. It also was featured in the official SOBOR banner which was on display in the large session hall throughout the SOBOR week as well as on the large overhead screens. The 245 lay and clergy delegates arrived for the first session that began with administrative mat-



*Hierarchical Divine Liturgy at the Holy Trinity Metropolitan Cathedral in Winnipeg. Wednesday, July 15, 2015. Clergy choir singing responses.*

ters, selection of working committees and approval of the agenda and procedures. The minutes of the 22nd SOBOR were adopted as amended. Next, the hierarchs gave their opening addresses. His Eminence Metropolitan Yuriy greeted the delegates and guests. His Eminence Metropolitan Sotirios conveyed greetings and blessings from the Ecumenical Patriarch. His Grace Bishop Ilarion, His Grace Bishop Andriy and His Eminence Metropolitan Antony also brought greetings and an opening spiritual message to the gathering. Greetings also came from abroad: His Holiness Patriarch Filaret of the Ukrainian Orthodox Church, Kyivan Patriarchate sent a greeting to the SOBOR, which was read for the delegates.

The session then turned to reporting. Chancellor of the UOCC Rt. Rev. Protopresbyter Victor Lakusta presented his Chancellor report on the state of the UOCC and its activities during the past term. The Church saw many accomplishments during the past term. For example, the enthronement and 25th anniversary of Archpastoral service of His Eminence Metropolitan Yuriy; reactivated and renewed relations with the Ecumenical Patriarchate of Constantinople and Ukraine; numerous publications; and the development of a pilot missions program, theology student initiative, technical upgrading and systematizing UOCC archives and documentation, among others. The report also spoke to how difficult matters in the Church are being addressed, such as the declines in membership and financing, factors that impact all other Churches throughout Canada.

Victor Hetmanczuk, Presidium Treasurer, presented a financial report for the past term. The term was marked by parishes and individuals failing to pay outstanding accounts and levies to the UOCC, leaving a financial shortfall for programs and services. Significant spending went to legal cases to defend UOCC properties and assets. Substantial funds will be needed in the near future to close parishes and dispose of the properties.

In the evening, participants attended Vespers at the SOBOR chapel and enjoyed an evening meal. The evening session featured a presentation on the role of the Ukrainian Orthodox Church in World Orthodoxy presented by Danylo Bilak. The day concluded with the Midnight Office in the SOBOR chapel led by Fr. Ihor Kutash.

### Day 4

The second day of full sessions on

Thursday, July 16, 2015 began with an early Divine Liturgy celebrated by clergy of the Eastern Eparchy at the SOBOR chapel. The delegates breakfasted and began their daily sessions with a series of workshops on key themes for the UOCC identified by the previous SOBOR. These included PowerPoint presentations on parish development and youth engagement from a variety of speakers who shared their experiences. For the spiritual renewal presentation, the SOBOR Organizing Committee introduced an innovation for SOBOR participants that they hoped would carry over into the future. Very Rev. Archpriest Maxym Lysack spoke to the SOBOR delegates via Skype from Ottawa, ON, on being renewed by the Holy Spirit through understanding that the essence of Christian spirituality embraces the whole life.

After lunching, the delegates heard additional reports. Dr. Peter Kondra, Chair of the Nominations Committee, presented its slate of candidates for the 2015-2020 term for the positions of Chancellor of the UOCC, Consistory Board, Ecclesiastical Tribunal and Internal Audit Committee. The slate of candidates for the St. Andrew's College Board of Directors were also presented. The delegates then had an opportunity to nominate additional candidates from the floor. The candidates for the Internal Audit Committee, the Ecclesiastical Tribunal and the Board of Directors of St. Andrew's College were elected by acclamation.

The newly-elected Ecclesiastical Tribunal members are: Rev. Michel Lomaszkiewicz, Rev. Evan Maximiuk, Vasyly Balan and the Alternates are John Krawchenko and Rt. Rev. Mitred Archpriest Gregory Mielnik.

The newly-elected Internal Audit Committee members are: Very Rev. Archpriest Michael Skrumeda, Hania Metulynsky and Douglas Maughan.

Members newly-elected to the Board of St. Andrew's College are: Paul Amiot, Sonya Bezyk, Lesia Boychuk, Fr. Timothy Chrapko, John Jurychuk, Ed Lyseyko, Rosanne Maluk, MaryAnn Pylypchuk and Keith Swinton.

St. Andrew's College presented its report to the SOBOR delegates. Dr. Denis Hlynka, Very Rev. Archpriest Roman Bozyk and Paul Amiot described the College's activities and accomplishments for the term, including a joint initiative with the UOCC to bring students from Ukraine to study theology at the College.

The nominees for the post of Chancellor, Rt. Rev. Protopresbyter



*Buses transport delegates to the Holy Trinity Cathedral for Divine Liturgy.*



Victor Lakusta and Very Rev. Archpriest Taras Udod made candidate presentations to the SOBOR. Following a break for Vespers and the evening meal, the delegates gathered for the evening component. The Chancellor candidates again spoke, this time fielding questions from delegates from the floor. His Eminence Metropolitan Sotirios of the Greek Orthodox Metropolis of Toronto and Exarch of the Ecumenical Patriarchate shared spiritual guidance with the delegates. The evening sessions concluded with a presentation regarding resolutions and Bylaws amendments. As previously, this day concluded with the Midnight Office in the SOBOR chapel led by Fr. Ihor Kutash.

## Day 5

The next working day on Friday, July 17, 2015 began with an early Divine Liturgy in the SOBOR chapel celebrated by the Central Eparchy clergy. After breakfast the delegates began the morning session with voting for the Chancellor of the UOCC and the first round of voting for members of the Consistory Board. The voting took place using a new system of electronic voting ballots designed by Avenue4 Communications of Winnipeg. The ballots were processed in a short time and the results announced. Elected as Chancellor of the UOCC for the 2015-2020 term is Fr. Taras Udod. The results of the first round of voting for the Consistory Board were also announced. In the first round, delegates had to select two clergy and two laity representatives from each Eparchy, totaling 12 candidates. Newly-elected Consistory Board members from the Central Eparchy were: Fr. Taras Makowsky, Fr. Eugene Maximiuk, Zennia Yuzik and Vasyl Rybalka; from the Eastern Eparchy were: Fr. Ihor Kutash, Fr. Bohdan Hladio, Lesia Skyba and Ivan Franko; from the Western Eparchy were: Fr. Peter Haugen, Fr. Cornell Zubritsky. Stephania Luciuk and Vladimir Pylypchuk. A second round of voting was held the next day to elect the remaining members of the Consistory Board for the 2015-2020 term.

Metropolitan Yuriy spoke to greet the newly-elected members, and also expressed profound gratitude to Rt. Rev. Protopresbyter Victor Lakusta for his diligence and capable leadership of the Church as well as his self-sacrifice during his past six years as Chancellor of the UOCC. His Eminence also thanked Fr. Victor's family for their support as he carried out this demanding ministry that was characterized by negotiating the rapid demands of modern society and the stately tra-

ditions of our 2000-year old Church. The SOBOR delegates acknowledged Fr. Victor Lakusta with an extended standing ovation.

His Eminence also noted that Malaysian Airlines Flight MH17 was shot down over Eastern Ukraine on this day, July 17, one year ago. He led the prayer for the 298 victims of that tragedy. The delegates stood and joined their Primate in singing *Вічна пам'ять! / Eternal Memory* in remembrance.

Prior to breaking for the noon meal that was sponsored by the Ukrainian Orthodox Church of Canada Foundation, Walter Saranchuk, who chairs the UOCC Foundation board, presented a UOCCF report. He explained that the Foundation has assets of almost \$2 million. It offers grant funding to the UOCC and its communities.

After the voting, the delegates participated in breakout sessions. The delegates attended small group discussions to deliberate proposed bylaw changes and resolutions that were submitted by parishes prior to the SOBOR and that were proposed from the floor. Some of the results of these sessions were incorporated into the resolutions which would be voted on by delegates on the final day of the working sessions.

The remainder of the day concluded with Vespers in the SOBOR Chapel and the evening meal, followed by the St. Andrew's College Convocation and Reception and Midnight Office in the SOBOR chapel. An honorary Doctorate of Divinity was presented to His Eminence Metropolitan Antony, Primate of the UOC of the USA. Metropolitan Antony, a former graduate of the College, gave an inspiring address to the graduates and assembled guests. A number of other degrees were awarded this evening. Fr. Michael Solomko who travelled with his family from Australia received a Bachelor of Theology degree (*cum laude*). Also receiving Bachelor of Theology degrees were recently-ordained Fr. Bohdan Statkevych and Subdeacon Yakiv Mielnik. A Diploma of Theology (*cum laude*) was awarded to Fr. Lubomyr Hluchaniuk and a Certificate of Theology (*magna cum laude*) to Dr. Catalin Gheorghiu. A number of scholarships were then awarded. The Doreen and Charles (Sandy) Keir Award was presented for the first time to Ivan Zhovnych. The Convocation ceremonies concluded with a reception for guests, faculty and students.

Although the Youth Program did not attract sufficient youth and children for an expanded program, youth



Very Rev. Archpriest Volodymyr Kouchnir of Montreal performed original musical compositions set to poems written by Metropolitan Ilarion (left) interspersed with readings of Metropolitan Ilarion's poetry by Consistory staff member Valentyna Dmytrenko (right).



at SOBOR 2015 did enjoy a one-day session led by Dobrodiyka Cathy Yamniuk. Fr. Evan Maximiuk spoke to the youth in the afternoon. The youth then enjoyed fellowship over a delicious pizza supper before departing to enjoy a local baseball game.

## Day 6

The final day of working sessions of the 23rd SOBOR of the Ukrainian Orthodox Church of Canada commenced on Saturday, July 18, 2015. Clergy of the Western Eparchy celebrated the Divine Liturgy for the clergy and faithful at the SOBOR Chapel.

The day's session opened with the second round of voting for five remaining positions on the Consistory Board. The clergy elected were: Fr. Roman Bozyk and Fr. Slawomir Lomaskiewicz. The laity members elected were: Dr. Tony Harras, Donna Reed and Bohdan Shumsky. The remaining session time involved voting on proposed bylaws changes and proposed resolutions.

The day concluded with Vespers in the SOBOR chapel. The SOBOR officially concluded with a closing prayer and the procession of the icon of the Mother of God of Canada. The evening continued with a reception and SOBOR closing banquet. Delegates enjoyed a delicious meal and heard inspiring closing messages from His Eminence Metropolitan Yuriy, His Eminence Metropolitan Sotirios of Toronto, Exarch of the Ecumenical Patriarchate, and His Eminence Metropolitan Antony, Primate of the UOC of the USA. His Grace Bishop Daniel, Bishop of Chicago and the Western Eparchy of the UOC of the USA gave a dynamic key-note address entitled *Enter to Worship, Exit to Serve*, bringing together our liturgical life with spiritual practices in our daily life.

A musical program followed the speakers, including group vocals of the

Prayer from the Akathist to the Theotokos and a solo performance by Very Rev. Archpriest Volodymyr Kouchnir of Montreal. His repertoire included original musical compositions set to poems written by Metropolitan Ilarion (Ohienko) of blessed memory. Interspersed between the musical sets were readings of Metropolitan Ilarion's poetry by Consistory staff member Valentyna Dmytrenko.

## Day 7

A Hierarchical Divine Liturgy was celebrated on Sunday, July 19, 2015, following the 23rd SOBOR session at the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba. A brunch for hierarchs, clergy, delegates and guests followed at the Holy Trinity Metropolitan Cathedral auditorium in the lower level. Hierarchs, clergy, delegates and guests then departed Winnipeg to return to their home parishes.

SOBOR 2015 overall planning was overseen by Victor Hetmanczuk, Chair of the 23rd SOBOR Planning Committee. Chancellor Rt. Rev. Protopresbyter Victor Lakusta was Chair of the 23rd SOBOR Organizing Committee, who, together with members, implemented the many arrangements. The 23rd SOBOR introduced a number of innovations using contemporary technologies to facilitate presentations as well as reinforcing our Ukrainian Canadian heritage through the Mother of God of Canada icon and the *Moleben'* to St. Volodymyr.

—From  
SOBOR Media materials by:  
Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash,  
Marusia Kaweski,  
Editor of The Visnyk/The Herald

## Photo Credits:

Bob Talbot, Jacob Lakusta



Break out sessions discuss proposed resolutions.



Scrutineers monitoring the election process.



**SOBOR 2015 Official Media Coverage:** All photos on this page were taken by official SOBOR Photographer Bob Talbot. For descriptions, see page 17.





**SOBOR 2015 Through the Lens of Youth Reporter:** SOBOR 2015 official media featured reporting by the official SOBOR Youth Reporter Jacob Lakusta. All photographs on this page were taken by Jacob Lakusta. For descriptions, see page 17.





## Hamilton Marathon Swimmer Crosses Northumberland Strait

■ **HAMILTON, ONTARIO**—Marilyn Korzekwa successfully faced her toughest marathon swimming challenge yet. She made a double crossing of the Northumberland Strait, swimming from Nova Scotia to Prince Edward Island and back to New Brunswick. The 47-kilometre Three Provinces Swim tested the mettle of the 58-year-old whose accomplishments as a long-distance swimmer are legendary. The Northumberland Strait was the longest swim of Korzekwa's career, and was complicated by frigid water, high winds, large waves and the Strait's infamous jellyfish. "With my age and the water temperature at 16 C to 20 C, I hope to have the stamina to swim fast enough and stay warm," said Korzekwa prior to the swim. "Making progress against the tide, which is expected to change three times during the swim, will also be a challenge."

Her successful Three Provinces Swim means that Korzekwa goes into the Canadian history books as the first

person to swim between three provinces. The record is among several others the marathon swimmer holds in Canada and around the world. Korzekwa was the first person to swim across Lake Ontario in both directions, and holds the Canadian record for the fastest 46-kilometre north-to-south swim of the lake. Her 34-kilometre swim of the English Channel in 2011 was recognized by the Channel Swimming Association with the Van Audenaerde Endurance Cup, and in 2012, Korzekwa became the oldest woman to complete a 20-kilometre swim around Key West, Florida. In 2013, she was the oldest Canadian to swim the 32-kilometre San Pedro Strait from Catalina Island to the mainland of California. She has also swam the big three Muskoka lakes—Joseph, Rosseau and Muskoka—in the last six years. In 2014, when Korzekwa completed the 45-kilometre Manhattan Island Marathon Swim, she became the first Canadian to complete

what is known as the Triple Crown of marathon swimming—the English Channel, Strait of San Pedro and Manhattan Island.

The local psychiatrist took to the water July 26, when the tide was at its monthly lowest. She hoped to raise \$15,000 for Hamilton's Good Shepherd Centres, which operate shelters and services for troubled youth, abused women and children, mentally and physically challenged people and those without food or homes. "Good Shepherd is my favourite charity because a lot of my clients use the services and they [Good Shepherd] are very good to them, especially the Barrett Centre for Crisis Care, where people can go for three to five days instead of a hospital," said Korzekwa.

Korzekwa, who is named after Marilyn Bell—the first person to swim across Lake Ontario—said swimming has always been in her blood. As a child, she said she was always in the water.



Her passion continued during her years of study at the University of Toronto and while she was raising her family between 1984 and 2010. Korzekwa estimates the longest amount of time she has not been in a pool or lake is two to three weeks. "I just love the mental and physical challenge of marathon swimming, and I love being in the water," said Korzekwa. She was accompanied on her journey across the Northumberland Strait by her family, coach Thie Convery, pacer swimmer Paula Jongerden, official observer Jen Alexander and a 13-metre lobster boat captained by Tony Trenholm.

—The Hamilton Spectator,  
July 22, 2015, CJOB News

## University of Winnipeg and Ukrainian Catholic University Create International Private School in Lviv, Ukraine

■ **LVIV, UKRAINE**—A Memorandum of Understanding was signed in Lviv, Ukraine on July 10, 2015 to establish an international private school as a social enterprise in the City of Lviv, Ukraine. This school would be the first international school in Lviv and is expected to serve the student needs of Western Ukraine. The MOU was signed between the University of Winnipeg and Ukrainian Catholic University in Lviv. University of Winnipeg Vice President Academic Dr. Neil Besner and Lviv International School principal Vitaliy Lomakovich signed the agreement.

"Winnipeg and Lviv are twin cities," said Dr. Annette Trimbee, UWinnipeg President and Vice-Chancellor. "Canada has a vibrant Ukrainian community whose roots date back several generations. This school will help strengthen these ties with a cross-pollination of culture and language through education between the two countries and it will be an important initiative for

Canada's Ukrainian community."

The school plans to incorporate the high standards of the Canadian educational system together with an innovative Ukrainian curriculum that will allow students to receive both Canadian and Ukrainian graduation diplomas. The parties have agreed that the school will create a learning environment that will encourage all students to achieve their highest potential in intellectual, ethical, creative, physical and social skills. The school's vision will be based on respect for human dignity, human rights, social justice and the promotion of national identity, while incorporating the principles of accessibility, inclusivity and equality of all children. The school will also ensure that gifted children from disadvantaged families and children with special needs will have an equal opportunity for a quality, modern education.

Lviv Oblast Council approved on July 7, 2015, the transfer of a building



(left to right) University of Winnipeg Vice President Academic Dr. Neil Besner, Lviv Mayor Andriy Sadoviy, University of Winnipeg Vice President Finance Vasyl Balan, Lviv International School principal Vitaliy Lomakovich on the balcony of the Lviv Mayor's Office.

and grounds in the centre of Lviv to use for the school. The building will be renovated. At its current size, the school will be able to accommodate approximately 300 students. During the next six months, all parties will be working together to develop the educational vi-

sion, curriculum and staffing plan to recruit and train the faculty and staff that will become part of the Lviv International School team. They aim to have the school ready to open its doors for the fall term in 2017.

—www.news-centre.uwinnipeg.ca



Lviv Oblast Council chair Petro Kolodiy (centre), staff, as well as University of Winnipeg Vice President Academic Dr. Neil Besner (centre left), University of Winnipeg Vice President Finance Vasyl Balan (fourth from right), Senior Vice Rector of the Ukrainian Catholic University Dr. Taras Dobko (centre right), Vice Rector of Ukrainian Catholic University Pavlo Khobzey, and Lviv International School principal Vitaliy Lomakovich.



Signing of Ukrainian MOU in Lviv, Ukraine: (signing left to right) University of Winnipeg Vice President Academic Dr. Neil Besner, Lviv International School principal Vitaliy Lomakovich, UUU Senior VP Academic Dr. Taras Dobko, Lviv Oblast Council chair Petro Kolodiy.



New!!!  
NEW!!! Pamphlet and Booklet Projects

The Christian and Heritage Education Standing Committee has unveiled its two latest projects for the faithful of the UOCC. These were presented at the 23rd SOBOR of the UOCC in Winnipeg, Manitoba during the week of July 13-19, 2015.



Two sizes of full-colour pamphlets in the Ukrainian language are available: The 8.5 x 14" four-fold featured on the left, and the three-fold pamphlet in the 8.5 x 11" size on the right.

many newcomers to Canada and Ukrainian-language speakers as possible to assist them in integrating into our church life in Canada.

The committee extends its gratitude to its volunteer translators, and especially to Anna Udarova, a member of St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg, who completed the final version. The committee also thank the editorial staff of Ecclesia Publishing, Marusia Kaweski, Editor of *The Visnyk/The Herald* and Mikhail Pavenski, head of production and design of *The Visnyk/The Herald*, for their talented graphic design and production of this pamphlet. The pamphlet has been distributed through the registration packages provided to delegates of the UOCC.



A second committee project was an English-language booklet, *Wounded by God's Love*, published with the blessing of His Eminence Metropolitan Yuriy. This booklet was written by committee member Fr. Dr. Jaroslaw Buciora with committee input with the aim of explaining the meaning of the 40 day period following a person's repose.

The committee saw a need for this book based on feedback from family members who were organizing the funerals of their Ukrainian Orthodox parents, but who themselves are no longer members of the Orthodox Church. The committee saw a need to missionize to the children and grandchildren of our pioneers and founders. In fact, this booklet is dedicated to the pioneers and founders of the UOCC.

This booklet is also a response to the tendency for formalism in the Church. Fr. Jaroslaw provides a theological and pastoral exploration of the meaning behind the practices and symbols. He provides extended, deeper explanations of why things happen in the Church in a certain way. His approach is also poignant, speaking directly to the heart.

Reader feedback has found this work both comforting and compelling. To keep this work cost-effective for the faithful, it was published and printed in Winnipeg, Manitoba with graphic design by the talented Michael Kapyt, who with his young family are members at St. Mary the Protectress Ukrainian Orthodox Cathedral in Winnipeg, Manitoba. The committee also wishes to thank the UOCC Foundation for granting funds to support this project and other committee projects.

In conclusion, committee chair Vera Senchuk extends sincere gratitude to all of the members of the Christian and Heritage Education Standing Committee for their cooperation, efforts and input into all of the projects produced during the 2010-2015 term.

—Vera Senchuk, chair, Christian & Heritage Education Committee

\*For the booklet and pamphlets, contact:

**Consistory Church Goods Supply**  
Tel: Toll free 1-800-804-6040  
Email: churchgoods@uocc.ca  
Postal mail: 9 St. John's Ave.,  
Winnipeg, MB R2W 1G8

One project of the Christian and Heritage Education Standing Committee was producing a Ukrainian Language pamphlet explaining the Divine Liturgy. This pamphlet was a translation of the mission pamphlets produced many years earlier by the Missions and Education Department of the UOCC. This project has been produced in keeping with a previous SOBOR resolution to provide these translations of the mission pamphlets.

The committee began their work with this fundamental topic on the Liturgy with the purpose of reaching out to as

Descriptions for SOBOR Photographs taken by Bob Talbot on Page 14


1. Hierarchical SOBOR 2015 banner featuring the Mother of God of Canada icon written by Vera Lazarowich Senchuk.
2. Keynote banquet speaker on July 18, 2015: His Grace Bishop Daniel of the UOC of the USA.
3. Chancellor of the UOCC Rt. Rev. Protopresbyter Victor Lakusta welcoming delegates to the opening of the SOBOR.
4. His Eminence Metropolitan Yuriy gives his opening address.
5. The 1000th year of the repose of St. Volodymyr the Great was commemorated on July 15, 2015 in the UOCC by a *Moleben'* to St. Volodymyr following the Hierarchical Divine Liturgy which preceded the official opening of the 23rd SOBOR.
6. Presenter Jennifer Osachuk, RN, speaks to the Dobrodiyky Conference on self-care for Dobrodiyky on July 14, 2015.
7. Fr. Roman Bozyk details a clergy professional development program at the Clergy Conference on July 14, 2015.
8. Hierarchs attend St. Andrew's Convocation: (left to right) His Grace Bishop Andriy of the Eastern Eparchy, His Grace Bishop Ilarion of Edmonton and the Western Eparchy, His Eminence Metropolitan Sotirios of the Greek Orthodox Metropolis of Toronto, His Eminence Metropolitan Antony of the UOC of the USA who received an honorary Doctorate from St. Andrew's College and gave the Convocation Address to graduates, His Eminence Metropolitan Yuriy, His Grace Bishop Daniel of the UOC of the USA.
9. SOBOR 2015 reception welcomes delegates on July 14, 2015.
10. Delegates vote with cards for SOBOR resolutions.
11. Delegates listen to SOBOR reporting.
12. Delegates receive their electronic voting package.
13. Following the Divine Liturgy on July 19, 2015, a brunch was held at the Holy Trinity Metropolitan Cathedral Auditorium in Winnipeg, MB.

Descriptions for SOBOR Photographs taken by Youth Reporter Jacob Lakusta on Page 15

1. Hierarchical Divine Liturgy on July 15, 2015 before the official opening of SOBOR 2015.
2. Greeting of His Eminence Metropolitan Yuriy.
3. Vespers at the SOBOR 2015 chapel at the Fort Garry Hotel.
4. & 6. His Grace Bishop Andriy celebrates the Divine Liturgy prior to the opening of the Clergy and Dobrodiyky conferences.
5. Holy Trinity Metropolitan Cathedral choir sing responses to the July 18, 2015 Divine Liturgy.
7. Prayer service for the closing of the 23rd SOBOR and procession of the Mother of God of Canada icon.
8. Displays at Consistory Church Goods Supply at the SOBOR.
9. Head table guests for the SOBOR closing banquet on July 18, 2015.
10. Closing reception for delegates on July 18, 2015.
11. Delegates enjoy the SOBOR 2015 closing banquet and program.

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**Х**ристияни стверджують, що вони вже (в цьому світі) щасливі. Кожен у свою міру богоподібного смирення, аж поки кожен не досягне Щастя, тобто повного росту міри Христової, поки не стане кожен одним із Тройці, богом по Благодаті! Але подивимось, чи часом християни не беруть на кнippi своїх співрозмовників?! Чи справді вони Щасливі, та мають об'єктивні аргументи, які підтверджують їхнє щастя! Ми чули, що щасливий тільки той, хто відповідальний "за всіх і за все", та хто вдячний "за всіх і за все" (і, як наслідок, радіє за всіх і за все, тобто все є джерелом радості; бо раз дякую —значить радію; дякую за все—радію завжди). Це критерій, за яким можемо перевірити: чи правду говорять християни, чи обманюють?

Якщо на безвідповідальності не можна впіймати християн та викрити їх як безвідповідальних, то на вдячності за все (та, як наслідок, постійній радості), викрити християн в брехні, на перший погляд, проблем не виникає! Щоб звинуватити християн в обмані, досить поставити їм риторичне запитання, на яке, як вважають язичники, відповідь очевидна та однозначна: хіба можна дякувати за смерть найдорожчих (по плоті кажучи) людей, за війни (і все, що супроводжує це зло—ріки крові та сліз!!!), катастрофи, хвороби, скорботи, біль, сльози, страждання ("невинних" дітей, жінок, немічних старих...). Одним словом, за зло, яке терпить творіння, та, звичайно, повсякчасно радіти від споглядання реальності, що є природним наслідком вдячності—оскільки дякуєш, тому й радієш; вдячність без радості—не є вдячністю, а пустослів'я або самообман?! Але християни, ніби безумці відірвані від реальності, не перестають благовістити: ЗАВЖДИ радійте, за ВСЕ дякуйте!

Але якщо відійти від упередження та язичницьких пред-розсудків (забобонів) та почути аргументи християн, то стає зрозумілим, що якщо реальність речей така, як вони видають (а саме: що ми вже спасенні, воскреслі, обожнені, о-Щасливлені, та що Господь щомиті (кожна мить і все, що в ній—це Божий Дар нам) промишляє (підкується) про кожне своє творіння, готуючи його до прийняття Царства Божого, яке вже наше та належить усім і кожному), то вони не можуть не дякувати за ВСЕ, не можуть не радіти ЗАВЖДИ! Послухаємо, що говорять християни, відповідаючи на це риторичне запитання, яке зухвало ставлять язичники, і як

вони ставляться до зла (зауважимо, що зло і гріх—це різні реальності; гріх—це завжди зло, а зло—це не завжди гріх; наприклад лікувати зуб (чи робити операцію)—це зло (бо під час лікування лікар пошкоджує здорові тканини організму (зуба, шкіри, інших органів), але не гріх!).

Один християнин, який в Церкві ніс (та несе) апостольське служіння, пише про себе: "Я значно більше був (живучи у плоті) у трудах, безмірно в ранах, більше у в'язницях і багаторазово при смерті. Від юдеїв п'ять разів дано було мені по сорок ударів без одного; три рази мене били палицями, один раз побивали камінням; три рази розбивався зі мною корабель, ніч і день пробував я у безодні морській; багато разів був я у подорожах, у небезпеках на річках, у небезпеках від розбійників, у небезпеках від єдиноплемінників, у небезпеках від язичників, у небезпеках у місті, у небезпеках в пустелі, у небезпеках на морі, у небезпеках між лжебратами, в труді й у виснаженні, часто без сну, в голоді і спразі, часто в постах, на холоді і в нготі. Крім зовнішнього, налягають на мене щоденні клопоти, турбота про всі церкви. Хто знемагає, з ким і я не знемагав би? Хто спокушається, за кого б я не палав би?" (див. 2 Кор. 11-12).

В іншому місці говориться про цього мужа (який колись, до віри (до зустрічі з Воскреслим Христом та хрещення Духом Святим у Тіло Його—Церкву) гнав Церкву Божу, вбивав християн): "Та для того я й помилюваний, щоб Ісус Христос на мені першому показав усе довготерпіння, як приклад для тих, які будуть вірувати в Нього, для життя вічного" (див. 1 Тим 1:16). Інший християнин, який також ніс (та продовжує нести) апостольське служіння благовісника, підбадьорюючи та наставляючи християн, говорить:

"Візьміть за приклад, браття мої, тяжкі страждання і довготерпіння пророків, які говорили ім'ям Господнім (тобто, були друзями Божими, з якими Бог ділився своїми думками; були близькі до Бога, співробітники Його—і "нагорода": замість всіх почестей та насолод—тяжкі страждання!). Ось ми убажжаємо тих, які терплять. Ви чули про терпіння Іова і бачили кінець його від Господа; бо Господь вельми милостивий і щедрий"(Як. 5:10-11).

Виявляється, що християни знають про зло, біль не з чуток, а на "власній шкірі" відчують його (будучи найздоровішими та найтверезішими), і то так, як ніхто інший! Хри-

стияни не мазохісти (радіють коли їм зле, дискомфортно, боляче тощо), як може скластися перше враження від прочитання цих вказівок словесних ікон. Християни просто щось знають, видають! Що саме? По-перше, що Бог є Любов, і тільки Любов та що все вже об'єктивно воскресло, все вже перебуває в Іпостасі Сина Божого в глибинах (в лоні) Святої Тройці; по-друге, Бог не перестає щомиті піклуватися про творіння своє, допомагаючи йому (всім свободним іпостасним істотам) прийняти Дар Духа Святого, Дар Усиновлення. Скажемо децю про промисел Божий.

В дев'ятій главі Євангелія згідно зі свідченням апостола Іоана Богослова ми споглядаємо подію зцілення сліпого від народження. У цьому фрагменті Євангелійської ікони зображена суть промислу Божого. Ученики Христові, будучи ще язичниками (не просвіченими Духом Святим), запитали в Ісуса: Учителю, хто згрішив,—він чи батьки його, що сліпим народився? Тобто, вони спитали: ЗА ЩО? (Релігійна людина іншої альтернативи не має, крім тотальної необхідності, тотальної несвободи (тобто те, що відбувається зараз, причиною має минуле; все перебуває під законом детермінізму), на відміну від християн, які видають таїнство абсолютної свободи, таїнство особистості, таїнство іпостасного життя в Любові, що в основі всього, причиною всього сущого є абсолютна свобода, Любов, тобто Особистість—Отець). Ісус відповів: ні він не згрішив, ні батьки його, а це для того, щоб відкрилася на ньому слава Божа... Тобто, Господь відповів: НІ ЗА ЩО (ні за "добро", ні за "зло"), а ДЛЯ ТОГО, щоб людина досягла Щастя, Обожнення! Тобто, все, що стається з нами, має одну мету—Слава Божа в нас, наше Щастя. Тобто, все, що стається з нами, має причину не в минулому (за що?), а в майбутньому (для чого?). У Бога (Який є Любов, і тільки Любов!) немає за щось (відплата за гріхи чи винагорода за добрі діла).

У Бога є тільки для чогось. Бог є Любов, як стверджують християни (спираючись на свій досвід-відання, ба навіть і на здоровий глузд!), а це означає, що Він є суцільна жертва, абсолютна самовіддача, самозречення, смирення. Господь є абсолютний Дар (Благодать—Благий Дар—Обожуючий Дар). А дар дається не за щось, а щоб ошчасливити одержувача, адресата. Бог є Любов, а це означає, що кожна Його енергія, дія є Любов! Отже, мета промислу Божого (безперестан-

ної опіки та турботи про любимох—про всетворіння (і демонів у тому числі!))—це, щоб явилася слава Божа на любимому (—всьому існуючому), тобто, щоб творіння стяжало Благодать Духа Святого—обожилося (стало богом по Благодаті). Які щасливі християни, бо вони знають: все, що стається в моєму житті,—це від Бога, Його Любов щедро вилита на мене (за посередництвом якого хреста—немає значення; чи через людей добрих чи злих; через друзів чи ворогів; через ангелів світлих чи демонів (як у випадку з праведним Іовом); хрестом прийшла і приходить радість всьому світові!). (При нагоді скажемо—нехай закриються уста всіх, хто осуджує ближніх своїх ("це тобі за гріхи твої чи предків твоїх" тощо), і суд усім, хто осуджує—сліпонароджений, який був незрячим не за щось: це було не покарання, не відплата, і навіть не наслідок гріха, а це для того, щоб явилася слава Божа!). За що роблять операцію?! Не за що, а для чого! Для того, щоб хворенький зцілювся, був щасливий!

За ЩО нас Бог сотворив?! Ні за Що, бо нас ще не було, ми ще нічого не вчинили: ні доброго, ні злого!!! За ЩО нас Бог сотворив?! Питання неправильне! Правильно запитувати не за що, а для чого! І так кожна мить (та все, що в ній) Богом дана (ПОДАРО-ВАНЕ), не за щось, а для чогось! Для обожнення, Щастя! За що гіпс наклали (чи накладають) на руку?! За що зробили (чи ще роблять) операцію?! За що дають гіркі ліки, роблять болючі ін'єкції, вправляють кістки на своє місце болісними вправами?! За що дають домашнє завдання, самостійні, контрольні роботи під час навчання?! За що вчитель вимагає від учнів засвоєння матеріалу та розуміння?! За що?! Ні за ЩО!!! (Ах, ти руку зламав! То на тобі гіпс за це??? Ах, в тебе гострий апендицит! На тобі операцію за це!? Зуб тебе заболів! На тобі пломбу за це!?—Ні, не так міркують мудрі, тверезо мислячі люди! А для чого?! —Щоб рука, зуб тощо були здорові, щоб ти щасливий був!!!

Отже, за всім, що відбувається в нашому житті (і у всьому зовні нашій свободі, зовні нашого Я) стоїть Бог-Любов, тому все, що відбувається в нашому житті (і всього існуючого), має одну мету (є до-Цільним)—Щастя всього Творіння! Тому стосовно кожної події правильне запитання: Для чого, а не "За що?"...

—пресвітер Володимир Андрііків,  
магістер богослів'я

### **Symbols of the Orthodox Church Oil Lamps**

The lighting of the oil-lamp carries the symbolism that is offered as a sacrifice of respect and honour to God and His saints. It also symbolizes the light of Christ that illumines every man, and also symbolizes the familiar commandment of our Lord that we Christians should be the lights of the world. That which is placed in front of the crucifix, in the sanctuary, is always kept lit and that is why it is so called the "Sleepless" vigil lamp.

#### **Censing**

When the priest censes the faithful, they must bow reverently expecting the blessing and grace of God. When the

priest censes the icons of the saints, he asks for their intercessory prayers to the Lord for the help of the Church members. Unfortunately, many Christians remain motionless when the priest censes them, much like columns. This, of course, is due to unfamiliarity. The slight bowing is a sign that we are engaged in what is taking place.

#### **The Candle**

In the Christian Church the candle is placed in front of the holy icons. A candle is also placed before the iconostasis in church and is lit every day according to Orthodox tradition. This practice maintains the deep Christian symbolism with the Light of Christ that enlightens every man that warms

the hope, consoles and accompanies the endless hours of solitude.

#### **Incense**

Incense is offered at Vespers with the joyous light of the sunset and the chanting of the second verse of Psalm 140, where it is chanted, "Let my prayer rise as incense before You." We ask the Lord that our prayer may ascend to His throne, as a fragrant incense rising to heaven. This devotional medium creates a climate of devout prayer and attracts the sanctifying grace of God. The blessing of incense at the ceremony of the offertory clearly shows the great benefit that affects the congregation from the offering of incense. Characteristically the priest in the Liturgy says: "To

Thee, O Lord we offer incense as a scent of spiritual fragrance; accept it at Thy Heavenly Altar and send down upon us in return the Grace of the Holy Spirit." That is, the incense we offer to You, O Christ Almighty God, as a sweet spiritual scent; this, having accepted to Your heavenly Altar, send back to us the Grace of Your Holy Spirit. We may be surprised to know that the priest uses similar words also for the offering of the Precious Gifts of the Divine Liturgy: "That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray."

—www.orthodoxinfo.com



## Camp Trident Holds Successful Session

■ **CRYSTAL LAKE, SASKATCHEWAN** —The 2015 session of Camp Tryzub (Trident) took place July 5-19, 2015. Camp Trident is located beside the pristine Crystal Lake north of Canora, Saskatchewan. The camp gates opened and welcomed this year a total of 54 campers aged 4 to 14 years.

There were 16 staff members to facilitate the camp activities. Vlad Osatiuk served as administrator and doubled as music teacher. Vlad could always be found either teaching the campers some new songs or overseeing camp matters. The Ukrainian teacher for the camp this year was Valentyna Akulova. She taught the campers poems that they read during the final concert. A wonderful religious program was taught by Very Rev. Archpriest Mel Slashinsky assisted by Dobrodiyka Shirley. Their program included crafts that enhanced the religious instruction. The campers remained active, yet were able to learn more about their rich Ukrainian Orthodox traditions.

This year, the staff included six senior councillors: Brittany Procyshyn, Tatiana Ochitwa, Kegan Lavoy, Tim Os-

tryzniuk, Andriy Tkach, Misha Tsymbal. There were also two junior councillors: Anastasia Fedchenko and Slava Nesterenko.

Trident Camp ran many of its most popular activities again this year. The Ukrainian dancing sessions remained very popular with campers. Several levels of Ukrainian dancing groups were instructed by the councillors. Even the smallest campers, who were dancing for the first time, had a chance to show off their newly-learned skills in front of their families at the final concert. Another activity highly popular with the campers was the kolach-making activity. Under the direction of Rose Remenda, each camper fashioned the traditional braided Ukrainian bread to take home to share with their family. The craft activities this camp year included making keychains, birdfeeders and bookmarks.

There were plenty of high energy sports for the campers this year, including zip line, swimming, volleyball, basketball, soccer, sand box, ping pong, kite flying, and a variety of field games. Some new activities included Zumba



night and water balloons. In the evenings, the campers enjoyed movie nights and a dance night where they were able to show off their acrobatic skills during the *kolomeyka* dance.

The final camp day dawned with an open air Divine Liturgy celebrated by Fr. Mel, followed by a dinner for parents, guests and campers. The day culminated in the final concert. According to long-standing Camp Trident tradition, just before departing for home, all of the campers assembled around the outdoor camp cross, joining hands to sing the traditional song *Де згода в родині* (Where there is harmony in the family). As the camp gates closed for another year, the campers and staff packed up their bags taking with them new memories and new friendships.

See you all next year!



—Leona Procyshyn,  
board president,  
Тризуб-Trident Ukrainian  
Orthodox Children's Camp,  
Crystal Lake, Saskatchewan

\*Camp Trident dates for 2016  
are July 10-24, 2016

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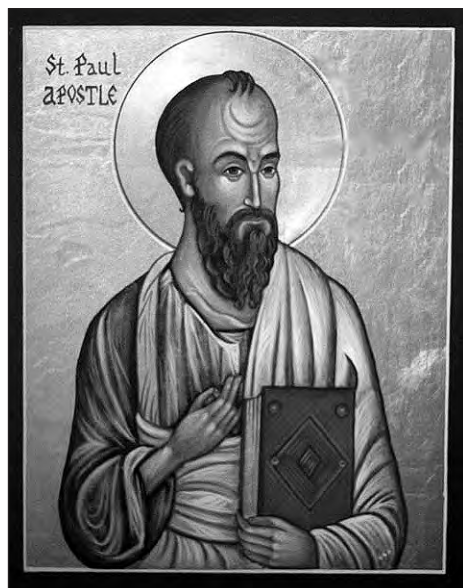
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# Footsteps of Apostle Paul: Part 1

I had hoped to go on this journey to the Holy Land to follow in the footsteps of Apostle Paul, but my health did not permit so much walking. So, I will relate this journey through the experiences of my son Taras who made this trip.



Firstly, let us review Apostle Paul's background. Paul, who was named Saul, was the son of a Pharisee. At that time, a Pharisee was a member of a Jewish religious party that flourished for almost 600 years in this region of the world. He grew up in the city of Tarsus, in a country north of Judea. Tarsus is a historic city located in what is today south-central Turkey, 20 km inland from the Mediterranean Sea. As a young man Paul went to Jerusalem to study. He felt deep hatred towards those Jews who believed in Jesus. He tracked down the believers and punished or killed

them. One day on the road to Damascus, which is in modern-day Syria, Jesus revealed himself to Paul. "Saul, Saul, why do you persecute Me?" (Acts 22:7) Paul was struck down by a bright light and blinded. Some time after, he was converted and spent the rest of his life, committed to the Lord and spreading the news about Jesus to all the world.

After the meeting with Jesus on the road to Damascus, Paul went to the city of Damascus. For three years he led a quiet life, learning from the Holy Spirit. It was then, with the encouragement of a man named Barnabas, that he set out to preach the message of Jesus. If you check, The Orthodox Study Bible contains maps of Paul's journeys. You can read about them in the Book of Acts.

St. Paul made four missionary journeys visiting many lands and cities. Paul never made missionary journeys alone, but always a team accompanied him. Together, they helped to develop local leaders. No matter where he went, he would preach about Christ to any group of people. Paul started many churches. Around 40 AD, he travelled to Antioch, an important city in the region, and third largest city in the Roman Empire. From here, Paul and Barnabas sailed to Cyprus, a large island south of Turkey. They stayed there for one year teaching and spreading the Word. The believers here were

the first group to be called Christians. It was also here that Paul chose to be called "Paul" instead of his Jewish name "Saul". He became a preacher to the Gentiles as well as to the Jews. There were many converts here including the Roman Proconsul. Apostle Paul had many achievements, but just as many disappointments. He was stoned, beaten and left for dead, but he got up and went back to the city. It is interesting that in recent years, the majority of the residents in Cyprus are Orthodox Christian. Cyprus was Paul's first destination when he was sent by the Holy Spirit on his missionary journeys.

Then, with stops in Iconium and Lystra, Paul and his missionary team returned to Antioch. In Lystra Paul met a man who was unable to walk. When Paul commands him to stand, the man miraculously leaps up and was able to walk. The first missionary journey ends in Antioch where Paul and Barnabas stay for a "long time" (Acts 14: 28).

Between the first and second journeys Paul participated in a conference in Jerusalem discussing ways of salvation. It was decided that the Gentiles could receive Jesus without submitting to some Jewish traditions.

In 49 AD Paul disembarked for the first time on European soil. This was in Kavala, known as ancient Neapolis. Before this, Paul had a vision during the night of a man in Macedonia standing and begging him to come to Macedonia and help them (Acts 16:9-10). Neapolis was a port city founded in 7 BC and la-



**Dobrodiyka Jane**

ter renamed Kavala. It is believed that the Apostle stepped ashore at the spot where the church of Agios Nikolaos, or St. Nicholas, stands today. A mosaic is located next to the church depicting the moment when Apostle Paul landed.

St. Paul set off from here to Philippi located 23 km from Neapolis. We must remember that travel at that time was not so easy. Paul walked everywhere or took a boat across the sea. This time, he was accompanied by Timothy, Silas and Luke. There were only a few Jewish inhabitants in Philippi, so there was no synagogue. On Sabbath days they would gather on the banks of the river Zygotis. When Paul went there for the first time, only a group of women had gathered. These women were the first people in Europe to hear the teachings of Apostle Paul. Among them was a woman named Lydia.

*continued on p.21*



*A mosaic of St. Paul's journey to Europe.*

## Saul's Persecution of Christians

■ Saul (Paul) persecuted Christians under the legal structure of Judaism; as such he is charged to arrest Jewish Christians, but has no authority over Gentile Christians (Acts 9:1). Christianity became known as The Way based on Christ calling Himself "the way" (Jn 14:6), and on the fact that following Christ is not simply a momentary decision or the observance of outward religious practices, but a whole way of life. To persecute either Christians individually or the Church generally is to persecute Christ Himself, for they cannot be separated (Mt 25; Eph 5:23, 30).

—The Orthodox Study Bible



*St. Paul church in Larissa, Greece.*

## Nature of Humanity

■ Humanity by nature worships. Some seek to worship the Creator, while others worship the creation. A brief definition of being fully human is giving glory and thanks to the true God. Those who refuse to worship Him become darkened in their hearts.

—The Orthodox Study Bible



# Christ's Baptismal Place Named World Heritage Site

■ **BONN, GERMANY**—UNESCO World Heritage Site representatives met in Bonn, Germany on July 8, 2015 to add 27 new sites for 2015 to the list of United Nations World Heritage Sites. The site where Jesus Christ our Saviour was baptized at the Jordan River is the latest addition to the UNESCO list. The



House of the Virgin Mary in Ephesus, Turkey

baptism site is called Bethany Beyond the Jordan, or Al-Maghtas. It is located on the eastern bank of the River Jordan, 9 km north of the Dead Sea. The archaeological site consists of two distinct areas: Tell Al-Kharrar, also known as Jabal Mar-Elias or Elijah's Hill, and the area of the churches of St. John the Baptist near the river. Situated in a pristine natural environment the site is believed to be the location where Jesus of Nazareth was baptized by John the Baptist. It features Roman and Byzantine remains including churches and chapels, a monastery, caves that have been used by hermits and pools in which baptisms were celebrated. The site is a location of Christian pilgrimage.

Another site added to the list is the city of Ephesus in Turkey. The ancient city of Ephesus is an outstanding exam-



Baptism facilities at the River Jordan.

ple of a Roman port city, with sea channel and harbour basin. It is also an important place for Christianity. Mary, the Mother of God, spent her final years in a house in Ephesus. Since the 5th C, the House of the Virgin Mary, a domed cruciform chapel 7 km from Ephesus, has become a major place of Christian pilgrimage.

UNESCO hopes to preserve and popularize sites around the world for their historical, cultural, and ecological importance. The World Heritage Site list now contains 1,031 objects.

—www.whc.unesco.org  
Photos: UNESCO



Tell Al-Kharrar or Elijah's Hill where Jesus was baptized.

## Footsteps of St. Paul ...

*continued from p.20*

She was a well-to-do merchant who sold a special purple cloth. Paul taught the women about Jesus and soon baptized Lydia. She was the first person to be baptized in Europe. Lydia invited Paul to be a guest at her house while he preached in Philippi. When Paul left, it may have been Lydia who gave him funds to help him in his work.

In Philippi Paul and his missionary team met a servant girl who was famous for predicting the future. She could do this because there was an evil spirit in her. People paid money to listen to her wild words. When Paul

and Silas commanded the spirit to leave, the servant instantly became a healthy, happy young woman. The girl-slave's owners were furious. They lost income. Who would pay money to listen to her now? Paul and Silas were beaten with rods, bound and thrown into prison. Yet, Paul and his fellow missionaries did not lose their faith. They sang hymns and prayed in front of all the prisoners. At midnight a huge earthquake struck that caused much panic. The doors of the prison opened and the prisoners had escaped, attempted to kill himself. However, the two apostles stopped him and the guard began to believe in Jesus.

The guard hosted them in his house and washed their wounds. In turn, Paul and Silas baptized the guard and his whole family. Then, they left the city of Philippi, but Paul maintained close ties with the Christians there. You can read Paul's Epistle to the Philippians in your Bible.

The ruins of this city of Philippi contain a basilica and other churches dedicated to St. Paul as well as a baptistery built on the spot where Paul met Lydia in commemoration of her baptism.

*\*St. Paul's missionary journeys continue next time.*



The spot where St. Paul met Lydia.



The prison where St. Paul was detained.

## Works in Paul's Writing

■ St. Paul uses the term "works" extensively in his letters, especially in Romans, Galatians and Ephesians. By this term, he means human activities, which he generally classifies in two categories:

1. *Dead works*: These can be works that are evil, such as murder, adultery, idol worship and robbery—which the Scriptures also call "works of the flesh" (Gal 5:19) and obviously condemn. In addition, dead works can be works—even good works—done for the wrong reasons. These are works that are good in themselves—such as fasting, giving money and feeding the poor—but are done to call attention to oneself or to gain standing in the community. Selfish motivation turns good works into dead works. The solution to this problem is not to cease fasting, giving or helping, but rather to turn from the sin of self-glorification.
2. *Living works*: These are deeds that are both good in themselves and done for a god purpose: the glory of God. Good works the Scriptures commend. Paul teaches they are an outgrowth of our salvation when he writes, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph 2:10). They contribute to our faith as James teaches, "You see then that a man is justified by works, and not by faith only [or alone]" (Jam 2:24). When we do living works, we rely on the strength and grace of God, and we seek to bring glory to Him and not to ourselves through what we do.

Some have erroneously interpreted Paul, particularly in Romans 4, to be condemning all works. A careful reading of Romans, however, reveals Paul is not putting down works in general, but dead works. St Maximos the Confessor, writing in the 7th C, states clearly the view of the Church concerning dead works:

Many human activities, good in themselves, are not good because of the motive for which they are done. For example, fasting, vigils, prayers, psalmody [the singing of hymns], acts of charity and hospitality are by nature good. But when performed for the sake of self-esteem [vainglory, self-glorification] they are not good. In everything we do, God searches out our purpose to see whether we do it for Him or for some other motive... quite clearly, He bestows blessings only when something is done for the right purpose. For God's judgment looks not at the actions, but at the purpose behind them.

Thus, the Christian actively cultivates a habit of doing good works for the glory of God, and as a way of life. The writings of Paul are clear. If we are joined to Christ and cleansed from the dishonour of the past, we become "a vessel for honour, sanctified and useful for the Master, prepared for every good work" (2 Ti 2:1). God sets us apart to Himself so we will be productive and useful to Him. "Therefore, my beloved brethren," Paul tells the Corinthians, "be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord" (1 Co 15:58).

—The Orthodox Study Bible



## Над берегами Пляшівки і Калинівки

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продовження з минулого числа

### 2. Над берегами річки Калинівки

Нинішній храм Чесного Хреста—архітектурний твір поч. XX ст. вибудований в синодальному стилі.

Село Рогізно знаходиться також над берегами річки Калинівки поруч Вовкові. Свою назву згідно усних джерел отримало від рогузу, яким були покриті долини річки Калинівки. Застосовували здавна його в бондарстві, плели кошики і інше. Кам'яні знаряддя праці знайдені на території села дають підставу вважати, що вже в добу неоліту тут були стоянки первісних людей. Перша ж писемна згадка відноситься до 1545 року. Під цією датою в опису Луцького замку згадується городня Рогозинських з Рогозина і Вовкові. В XVI ст. Рогізно і його власники українські шляхтичі Рогозинські згадуються багато раз, а в акті від 25 травня 1569 року в універсалі польського короля Сигизмунда Августа про включення землі Волинської до Королівства Польського зазначено імена тих, хто присягав на вірність короні і від Луцького повіту де вписано Данило Рогозинський, Василь Рогозинський—всі з с. Рогізно.<sup>17</sup>

Церкву Різдва Пресвятої Богородиці в Рогізно бачимо ще в XVI ст. Була дерев'яна, трьохзрубна. На її місці пізніше побудовано невідомо ким і коли мурований храм з дерев'яною окремою дзвіницею.<sup>18</sup>

Станом на 1839 рік приписано 59 дворів, 494 парафіян. Після пережитої вандей червоних московських визволителів від старовинних її дзвонів на церквині вчителем Володимиром Віталійовичем Возним знайдено лише їх куски на яких збереглися залишки барельєфів.

Храм зачиняли під час першої окупації Волині більшовиками 1939-1941 рр., розбито під час боїв, вірні купили по війні хату в Дубно під церкву, яку спалили, а по тому ще була спроба мати свою святиню місцевими вірними, однак і вона зазнала фіаско. Дух нестерпної більшовицької руйни завжди панував над святинями в Рогізно у новітній його добі.

Нинішня мурована святиня побудована вірними і настоятелем о. Віталієм Возним на місці давнього церковнища на якому збереглися кілька недоруйнованих могил попередніх настоятелів святині.

### 3. Шукайте—і знайдете, стукайте—і відчинять вам.

Червневий недільний ранок зустрічаю в Демидівці де мене чекають мій колишній студент Сергій Хоміцький і його друг випускник Острозької академії Володимир Возний, авто якого буде нашим транспортним засобом у цій науковій подорожі. На цей раз маємо побувати в Теслугові, на Бабиній горі, Вовковіях, Едвардівці, Рогізно. Найбільше нас цікавлять найдавніші поселення цього історичного регіону історичної Волині—Теслугові і Вовкові.

Оглядаємо Демидівку, нині адмінцентр однойменного району, яке має своє минуле. Розташоване по обох берегах річки Речі. Археологічні знахідки: кам'яні знаряддя праці, кераміка, прикраси і інше свідчить, що ця місцевість була заселена ще в сиву давнину. Також тут було знайдено римські монети II ст. н. е., які свідчать про обширні торгові зв'язки римських купців з поселеннями цього регіону Волині. Селище міського типу дуже бідне на пам'ятки старовини. В минулому—це було майже стовідсоткове єврейське містечко і хоч воно мало номінально власників Тишинських, фактично було власністю єврейських купців. Тут щорічно відбувалися велелюдні ярмарки. Станом на 1889 рік в Демидівці до церкви Св. Івана Богослова, XVIII ст. було приписано 289 парафіян, які проживали в 38 будинках, решта ж дворів заселені були єврейськими купцями, ремісниками і інш.<sup>19</sup>

В селищі знаходиться давнє городище XII-XIII ст. цілковито не досліджене, а за два кілометри в с. Лишні й дотепер зберігають в урочищі "Замчисько" руїни давнього часів Київської Русі замку. Замок був оточений земляними валами, перед ними рови заповнені водою. Це "Замчище" також й дотепер залишається недослідженим.

Автом Володимира Возного їдемо до Теслугова, ведемо мову про минуле цього чарівного куточка Волинської землі. Ліворуч вдалині над цією місцевістю за Рогізним і Вовковіями піднімаються зелені пагорби—Бабина гора, Касня, які своєю красою валять до себе перехожих.

Нарешті—Теслугові. В центрі села дерев'яний храм Св. Троїці належить до УПЦ МЦ, майже напроти мурована церква Св. Дмитрія УПЦ КП. Заходимо до церкви Св. Троїці, пам'ятки поч. XX ст. Тут о цій ранній порі моляться лише кілька чоловік, тому маємо можливість добре оглянути святиню. Від попередніх храмів нічого не лишилося: час і буревій, які пролетіли над нашою землею не пощадили й предметів церковного мистецтва місцевого храму. Парафіяни нас спрямовують до вчительки української мови і літератури, яскравій прихильниці московської церкви, Надії Дикун. Нашу зустріч з нею не назвемо теплою, їй донці голови, парторга, яскравого комуніста в селі важко примиритися не лише з передчасними втратами батька, чоловіка, а й минулого з "реальним соцреалізмом, керуючою і спрямовуючою", однак єднає нас з нею спільна "Альмаматер" в Луцьку і Надія Василівна знайомить з буклетом про Теслугові Ангеліни Оборіної. В ньому багато присвячено шляхетчам Журавницьким, зокрема Івану і його дружині Олені Копоть, власникам замку, від якого нині лишилося на острові лише назва "Замковище", до якого простелилася наша подальша дорога.

Замковище справді оригінальне, формою нагадує круг, до замку було



Церква Чесного хреста у Вовковіях.

тут насипне городище, вони також не досліджені, які таємниці сховані під шаром ґрунту покаже майбутнє. Довго стоїмо на Замковищі і любуюся зеленими лугами за Пляшівкою, далекими лісами. Сонячний теплий ранок міцно тримає в своїх обіймах цю чарівну землю, а навколишню тишу лише час від часу порушує голос зозулі, яка комусь лічить довгі роки життя.

В церкві Св. Дмитрія заповнений вірянами о. Роман веде Службу Божу рідною мовою, гарно співає парафіяльний хор, залишаємо в храмі свої молитви до Бога за Україну, перемогу над лютим ворогом, який викошує молодий цвіт нашої нації... Нас кличе дальша дорога, яка простелилася крізь поля до Бабиної гори і гори Касні. З них добре видно золоті верхи бані Свято-Успенського Почаївського монастиря. Оглядаємо ці чуда природи, досконалі твори рук Творця. Сама земля голосом віків промовляє залишками кераміки, знаряддями праці доби неоліту і іншими свідками присутності тут наших далеких пращурів. Обіцяємо собі повернутися сюди з довшою науково-дослідною візитою ще за тепла, щоб глибше пізнати таємниці цих гір.

Їдемо польовими, ледь помітними дорогами до Вовковіїв і Рогізно. Перед нами велике кладовище з кам'яними й металевими хрестами—власне все що лишилось від минулої Едвардівки. Сюди на прохання синів о. Віталія Сагайдаківського з Торонто, дід яких о. Епіфаній був настоятелем церкви Чесного Хреста Господнього у Вовковіях в 30-х рр., я приїжджав на початку 90-х років в пошуках слідів вихідця з цієї колонії (прізвища не пам'ятаю) юнака Тимофія. Саме вісімнадцятирічний юнак Тимофій з Едвардівки, врятувався від куль енкаведистів і врятував в січні 1940 року від смерті о. Віталія Сагайдаківського з родиною.<sup>20</sup>

Велика побожність притаманна місцевим селянам, цього недільного дня ми не зустріли нікого з них за

працею в полі, на лугах. Храми в с. Вовкові, с. Рогізно були заповнені. Парафії належать до УПЦ КП. Настоятелем церкви Чесного Хреста Господнього у Вовковіях о. Миколай Іваник, Різдва Пресвятої Богородиці в Рогізно о. Віталій Возний, які вірно і віддано служать Богові, Україні, рідному народові.

Біля церкви Чесного Хреста бачимо пені в чотири людські обхвати від прадавнього ясеня, вік якого без сумніву 500-600 років. Ото ж церковвице, на якому по першому будувалися пізніші храми належить до XIV-XV ст.

Дорогою до Вовковіїв нагадує собі, що тут були до 20 курганів могильників ще на початку XX ст. Де кілька з них в 1853-1864 рр. досліджував археолог Соколовський і серед його знахідок було кілька речей доби бронзи, зокрема бронзове кільце.<sup>21</sup> Решту могильників поглинула доба "реального соціалізму", коли то під посіви сільгоспкультур необхідно за вказівками червоної Москви розорювати навіть... кладовища, церковнища, монастирища.

В Рогізно маємо гостину в рідній сестри Сергія Наталії Хоміцької. Обід, щирі розмови знімають цілоденну втому і відпочивши рушаємо в подальшу дорогу, яка через Демидівку простелилася до рідного Луцька. Довгу дорогу заповнили ми споминами про тогоденну наукову подорож з її пошуками і знахідками, які дозволять нам написати нові сторінки з минулого рідної землі.



Все, що лишилося від кількохсот річного ясеня.

### Використані джерела:

17. Там само.- с. 1104.
18. Держархів Рівненської області. - Ф. 639. - Оп. 1. - Спр. 14. - Арк. 270-273.
19. Телодорович М. - Цитована праця. - с. 1040.
20. Сагайдаківський В. *Правди не втопити*. - Торонто, 1977. - с. 119.
21. Антонович В. *Археологічна карта Волинської губернії*. - Москва, 1901.





## Бл. п. Ксеня Росіцька (1923-2014) Ksenia Rosizky In Memoriam

■ В суботу, 20 грудня 2014 року на 91-му році життя відійшла у вічність **Ксеня Росіцька**. Вона народилася в родині Остапів 12 жовтня 1923 року в селі Вербівці на Тернопільщині. Ксеня зростала в родині з п'яти дітей, але була єдиною з них, яка іммігрувала після Другої Світової Війни до Канади. Вона, як і багато її ровесників в Україні, була заарештована німецькою поліцією і відправлена працювати на німецьких заводах. У жовтні 1942 року Ксеня прибула в місто Білефельд, де виконувала фізичну роботу на заводах і фермах. Саме в цій місцевості їй пощастило зустріти свого майбутнього чоловіка Сильвестра. Ксеня і Сильвестр виймалися в 4 серпня 1946 року в таборі Білефельд, де запрошений український православний священник звершив Чин вінчання.

Перебуваючи в післявоєнному середовищі переселенців і задумуючись про своє майбутнє, Ксеня та Сильвестр вибрали Канаду своїм майбутнім місцем поселення. Сильвестр виїхав до Канади в серпні 1948 року, щоби знайти роботу, а Ксеня приєдналася до нього через 6 місяців. Вони оселилися в Онтарійському містечку Кінгстоні, де народилася їхня дочка Леся. Через кілька років родина переїхала в Гамільтон, куди з Німеччини емігрувало дуже багато їхніх друзів. Тут у них народився син Володимир.

Разом зі своїм чоловіком Ксеня багато трудилася, щоб забезпечити для родини гідне життя. Все життя Ксені було сповнене турботами про родину. Вона завжди чекала на родинні святкування, коли всі збиралися разом і ділилися різними оповідками, стравами і традиціями. Бог поблагословив Ксеню п'ятьма онуками, яких вона залюбки і безвідмовно доглядала. Онуки Павло, Адам, Михайло, Юліана, Христина та правнучка Софія були бабиною гордістю і радістю, і вона отримувала велику втіху від їхніх успіхів у навчанні та в житті. Саме онуки своїми постійними відвідинами у госпісі зробили останні дні життя Ксені умиротвореними.

Сильвестр був її улюбленим чоловіком упродовж 63-ох років, і Ксеня глибоко сумувала за ним після його упокоєння понад 5 років тому. Вона мала чудових сватів—родини Шиповиків і Загачевських, багато кумів, щирих приятелів і знайомих. Ксеня була вольова, самостійна і чесна людина, яка радо привітала всіх, хто приходив до неї додому. Вона дуже любила з ними проводити час і спілкуватися з ними.

Хоч Ксеня покинула Україну молодю дівчиною і прожила більшу частину свого життя в Канаді, її любов до рідної землі та культури з

роками не ослабла. Вона сильно любила свою рідну Україну і постійно слідувала за її поточною боротьбою. Але також, любила і була вдячна Канаді за можливість прожити тут достойне життя.

Українська громада в Гамільтоні була досить численною, сильною і згуртованою. Всіх цих людей об'єднувала важка праця, патріотичне завзяття, пристрасне бажання зберегти свою мову та культуру, будуючи українські церкви й відкриваючи українські школи для своїх дітей. Ксеня та Сильвестр, як їхні товариші по імміграції, мали чітке бачення того, яким чином слід зберігати й підтримувати унікальну українську ідентичність на землях своєї нової батьківщини—Канади. Цю відданість Україні та культурній спадщині вони зуміли прищепити своїм дітям і онукам.

Протягом 63-ох років Ксеня була коханою і люблячою дружиною Сильвестра, який спочив у Господа у 2009 році. Вона була любимою матір'ю дочки Лесі Шиповик і зятя Василя, сина Володимира Росіцького та невістки Донни. Вона була обожнюваною бабою Павла, і його дружини Ніколь, Адама, Михайла, Юліани і Христини, а також прабабусею Софії.

Родина Росіцьких і Шиповиків висловлюють свою щирю подяку митрофорному протоієреєві о. Василю Макаренкові та протоієреєві о. Богдану Гладю за їхнє служіння і молитви під час Чину похорона, який відбувся 23 грудня 2014 року. Особливо дякуємо о. Василеві за молитви та відвідини Ксені в госпісі, а також за слова розради для всієї родини. Щира подяка усім, за поштові картки, висловлення співчуття по телефону, квіти і щедрі пожертви. Все це додало цілій нашій родині сили пережити втрату нашої дорогої матері, бабусі та друга.

■ **Ksenia Rosizky** fell asleep in the Lord on Saturday, Dec. 20, 2014 at the age of 91 years. She was born into the Ostapiw family on Oct. 12, 1923 in the village of Verbivtsi in the Ternopil oblast of Ukraine. Ksenia was one of five children, but the only one who immigrated to Canada after the war. Like many people in Ukraine of her age, Ksenia was taken by the Nazi-German police to work as a labourer in the German factories. She arrived in Bielefeld, Germany in October 1942 where she worked both in factories and on nearby farms. It was also in this vicinity that she had the good fortune of meeting her future husband Sylvester. Ksenia and Sylvester were married in the camp at Belefeld, Germany on Aug. 4, 1946 in a Ukrainian Orthodox ceremony that was served by a visiting priest.

In the post-war milieu of displaced people, Ksenia and Sylvester chose Canada as their destination for a future life. Sylvester departed for Canada in August 1948 to establish himself with a job. Ksenia joined him 6 months later. They settled in the Kingston area where their daughter Lesia was born. After a

few years the family moved to Hamilton, Ontario, where a great many of their friends had settled after their emigration from Germany. Their second child, a son Walter, was born in Hamilton.

Along with her husband, Ksenia worked hard in the home and out, to provide the comforts of life for her family. Family time was very important to her. She eagerly looked forward to any family celebration when relatives and friends would gather in companionship to share in conversation, food and traditions. Ksenia was blessed with 5 grandchildren: Paul, Adam, Michael, Juliann and Christina. They were her pride and joy. She took great pleasure in their many and varied accomplishments—educational as well as social and cultural. She never refused an opportunity to care for her grandchildren, whenever asked. She was able to rejoice in her grandson Paul's wedding to Nicole and, subsequently, experience the delight of great granddaughter Sophia. Her greatest joy was to be in the company of her grandchildren. They brought peace to her in her latter days with their constant visits to the hospice. Ksenia was a true care-giver. Even at the age of 86, she provided constant and unselfish care to Sylvester, who was wheelchair bound by that time. He was her husband of 63 years and Ksenia missed him greatly after his repose over 5 years ago. She was also blessed with wonderful in-laws, the Shipowick's and the Zahachewsky's, and many *kumy*, good friends and acquaintances with whom she enjoyed spending time.

Ksenia was active in the Ukrainian community. The large-sized Ukrainian community in Hamilton was quite strong and all of the newcomers shared many commonalities. They dedicated themselves to hard work, expressed a patriotic fervour for their homeland, and showed a passionate desire to maintain their language and culture. They also were dedicated to building Ukrainian churches and providing Ukrainian schools for their children where their Ukrainian language, culture and faith could flourish. Ksenia, Sylvester and the immigrant community had a clear vision to preserve and

maintain their unique Ukrainian identity within their new homeland of Canada. They instilled these same values in her children. For Ksenia's family, she was a reminder of that attachment to Ukraine and Ukrainian heritage.

Ksenia was a strong-willed and independent person who was instrumental in maintaining and passing along very important Ukrainian traditions to her children and grandchildren. She was an honest, forthright individual who warmly welcomed anyone who came to her home. She loved to engage in conversation. A young woman when she left Ukraine, Ksenia lived the majority of her life in Canada, far removed from her birth place. Yet the attachment to her heritage never faded. She cherished her beloved Ukraine and constantly followed its current struggles. As well, she loved and was thankful for her country Canada that enabled her to live the life she was fortunate to have.

Ksenia was predeceased by her beloved husband Sylvester in 2009. She was his loving wife for 63 years. She will be prayed for and forever missed by her children and grandchildren. She was the much-loved mother of daughter, Lesia Shipowick, son-in-law Wesley, and son, Walter Rosizky and daughter-in-law Donna. She was the cherished and adored Baba of Paul and wife Nicole, Adam, Michael, Juliann and Christina, and Great Baba to Sophia.

The Rosizky and Shipowick families extend their sincere gratefulness to Rt. Rev. Mitred Archbishop Wasyl Makarenko and V. Rev. Archbishop Bohdan Hladio for their participation and prayers during the Funeral Rite that was celebrated on Dec. 23, 2014. Special gratitude is extended to Fr. Wasyl Makarenko for his prayers, visitations to the hospice and words of comfort to the entire family. As well, heartfelt appreciation is extended to all those who expressed condolences with cards, telephone calls, flowers and generous donations. All of this has given Ksenia's entire family strength and peace as they remember a dear mother, grandmother and friend.

**Вічна пам'ять!**  
**Memory Eternal!**

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Бл. п. Митрофорний  
протоієрей Микола  
Дерев'янка (1943-2013)  
В 2-у річницю упокоєння



■ У другу річницю упокоєння улюбленого чоловіка **Митрофорного протоієрея Миколая Дерев'янки**, який упокоївся 11-го серпня 2013 р. У його світлу пам'ять складаю пожертву як нев'янучий вінок на Фундацію Української Православної Церкви в Канаді. Сильно оплакуємо його, хоч знаємо, що він вдома із Господом.

Нехай Господь Бог оселить душу спочилого отця Миколая в Царстві Небеснім. У блаженнім успінні вічний спокій подай Господи спочилому рабу Твоєму, отцю Миколаєві, і створи йому вічну пам'ять!

—Добродійка Євгенія Дерев'янка

Добр. Варвара-Марія  
Павенська (1922-1993)  
В 22-у річницю упокоєння



Варвара-Марія Павенська (упокоїлась 8-го серпня 1993 р.).

Залишила ти, любя наша, все рідне, і тут, і там у потопаючій в зелені та квітах молдавській, Святослава Осломисла землі, щоб через ріки та океан прилетіти та спочити в канадській землі. Хай твій спокій ніщо не тривожить. Приймай безмежну вдячність від нас всіх та щирі молитви наші до Бога за спасіння твоє, за твою благородну, праведну, люблячу і всепрощаючу душу.

Нехай Милосердний Господь Бог простить тобі, любя наша, всі твої провини і оселить твою душу в Царстві Своїм, там де праведні спочивають.

**Вічна тобі пам'ять!**

— родина

Ordination anniversaries:  
Bishops, Priests, Deacons

AUGUST	
Bozyk, Very Rev. Fr. Roman	—August 26, 1979
Ehrmantraut, Rev. Fr. Richard	—August 19, 1995
Feskiv, Rev. Fr. Volodymyr	—August 05, 2004
Hupka, Very Rev. Archpriest Alex	—August 23, 1970
Krawchenko, Rt. Rev. Protopresbyter Dr. Oleg	—August 16, 1959
Rybalka, Rt. Rev. Protopresbyter Jakiw	—August 21, 1955
Sencio, Rt. Rev. Protopresbyter Bohdan	—August 16, 1970

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

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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

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в **серпні** місяці.

Єпископ Платон	† 05. 08. 1951
Прот. Іван Кусий	† 28. 08. 1950
Прот. Петро Мельничук	† 28. 08. 1953
Прот. Михайло Тарновецький	† 16. 08. 1957
Прот. Мирослав Подольський	† 20. 08. 1967
Митр. прот. Степан Симчич	† 01. 08. 1983
Митр. прот. Михайло Юрківський	† 29. 08. 1983
Митр. прот. Микола Малюжинський	† 22. 08. 1985
Прот. Богдан Горгіца	† 05. 08. 1987
Прот. Леонід Дячина	† 24. 08. 1988
Прот. Василь Бойчук	† 17. 08. 1990
Прот. Григорій Планіда	† 03. 08. 1997
Митр. прот. Орест Гудима	† 06. 08. 2004
Митр. прот. Николай Мороз	† 06. 08. 2006
Протопресвітер Микола Критюк	† 11. 08. 2006
Прот. Захарій Ревко	† 19. 08. 2006
Прот. Миколай Дерев'янка	† 11. 08. 2013

Добродійкам, що спочили в Бозі в **серпні** місяці.

Добр. Михайлина Стеф'юк	† 17. 08. 1976
Добр. Анна Калиновська	† 30. 08. 1992
Добр. Варвара-Марія Павенська	† 08. 08. 1993
Добр. Меланія Гребенюк	† 09. 08. 1999
Добр. Наталія Фляк	† 10. 08. 2002

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 **August**.

Bishop Platon	† 05. 09. 1951
Archpriest John Kusy	† 28. 08. 1950
Archpriest Petro Melnychuk	† 28. 08. 1953
Archpriest Michael Tarnowsky	† 16. 08. 1957
Archpriest Myroslaw Podolsky	† 20. 08. 1967
Mitred Archpriest Stephan Symchych	† 01. 08. 1983
Mitred Archpriest Michael Yurkiwsky	† 29. 08. 1983
Mitred Archpriest Mykola Maluzynsky	† 22. 08. 1985
Archpriest Bohdan Gorgitza	† 05. 08. 1987
Archpriest Leonid Diachina	† 24. 08. 1988
Archpriest William Boychuk	† 17. 08. 1990
Archpriest Gregory Planida	† 03. 08. 1997
Mitred Archpriest Orest Hudyma	† 06. 08. 2004
Mitred Archpriest Nicholas Moroz	† 06. 08. 2006
Protopresbyter Nicholas Krytiuk	† 11. 08. 2006
Archpriest Zacharie Revko	† 19. 08. 2006
Archpriest Mikolaj Derewianka	† 11. 08. 2013

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

Dobr. Michalyna Stefiuk	† 17. 08. 1976
Dobr. Anna Kalynowska	† 30. 08. 1992
Dobr. Maria Varvara Pavenschi	† 08. 08. 1993
Dobr. Melania Hrebenuk	† 09. 08. 1999
Dobr. Natalia Flak	† 10. 08. 2002

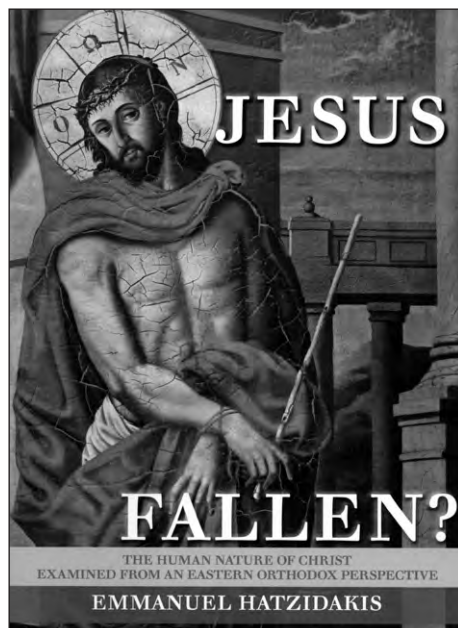
Dear Readers! If there are errors or omissions in this column, please let us know. Thank You.



## Jesus Fallen by Fr. Emmanuel Hatzidakis

■ Hatzidakis, Emmanuel. (2013). *Jesus Fallen: The Human Nature of Christ Examined from an Eastern Orthodox Perspective*. Clearwater, FL: Orthodox Witness.

Was Jesus Christ a fallen human being, like us? Was His human nature corrupt and sinful, inherently and necessarily subject to suffering and death? Did He inherit a fallen humanity? If His humanity was fallen how was He sinless? Did He have human ignorance? In what way was His human will involved in the plan of salvation? What effect did the hypostatic union have on His humanity? The author addresses these and other controversial questions pertaining to the human nature of Christ, which are debated in many Christian denominations. The theology advanced in the book is the traditional theology of the historic Church. In all the modern *confusio* of multiple Christs, this book provides the perennial image of the incarnate God, the *Theanthropos* Christ. This book is intended to appeal to every serious Christian and student of theology, history of dogma and Church History who is comfortable neither with liberalism nor fundamentalism, but who is searching for the authentically true teachings of Christianity. The author draws richly from the patristic inheritance of East and West in an original, refreshing, and accessible way. This pivotal study is the first to address this



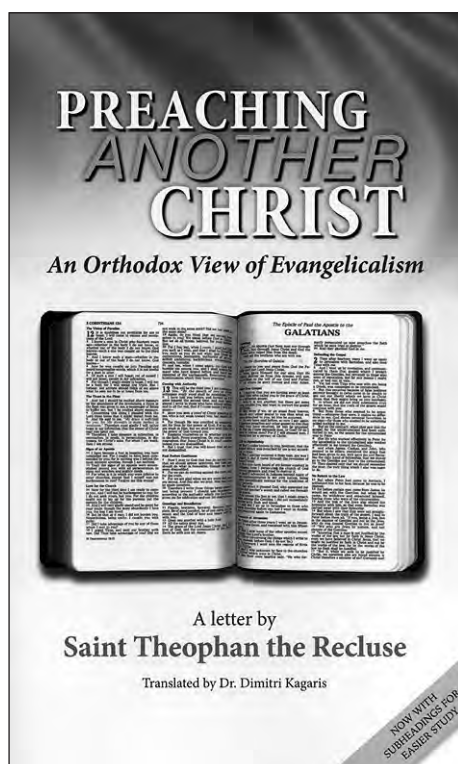
topic from an Eastern Orthodox perspective and in this regard it constitutes an important contribution to Christology. This 64-page book is easy to read and well-organized. It has two parts containing 10 chapters divided into several subsections. It also contains endnotes, eight pages of full-colour illustrations as well as topic and Scriptural indexes in English and Greek. This book is recommended for students of theology as well as all those seeking to know more about who Christ is and how Christ is related to our salvation. This book is also valuable that it appears in the English language.

\$62.95

## Preaching Another Christ by St. Theophan the Recluse

■ St. Theophan. (2011). *Preaching Another Christ: An Orthodox View of Evangelicalism*. (Trans. Dimitri Kagaris). Chicago, IL: Orthodox Witness.

This book brings to English language readers the wisdom and human insights of St. Theophan the Recluse during this, the 200th year of his birth. This text of this book actually contains a letter St. Theophan wrote in response to a letter that he received. St. Theophan wrote thousands of replies to letters he received at his secluded monk's cell. The faithful constantly sought out his opinion about life's daily problems. He had a gift of insight into human psychological and spiritual dilemmas. Although St. Theophan lived almost 200 years ago, the questions from the faithful as well as his answers are timeless. This letter offers Orthodox Christians advice on explaining Orthodox beliefs to other faiths. When approached by an Evangelical Christian asking whether you have been saved, or have Jesus in your heart, or have made a confession of faith in Jesus with your lips, Orthodox Christians often struggle to come up with the proper answer. St. Theophan the Recluse shows us how to deal with this sensitive subject, allowing us to defend the Truth and bring back those who have fallen into



error. The letter is translated into more contemporary English and is presented as the original, in unbroken text in letter format. At the same time, the margins contain headings about the topics and themes being discussed. This 51-page book also contains an introduction by Fr. Emmanuel Hatzidakis providing background information to St. Theophan and his letter.

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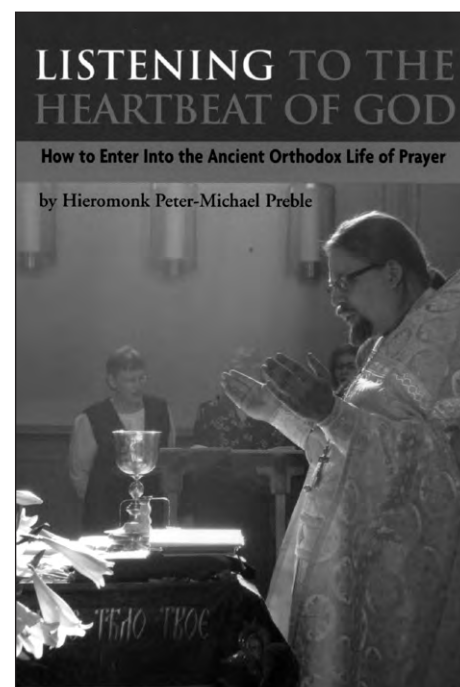
## Listening to the Heartbeat of God

by Fr. Peter Preble

■ Preble, Peter. (2012). *Listening to the Heartbeat of God*. Salisbury, MA: Regina Orthodox Press.

This 70-page book is about having a conversation with God, a divine and holy experience that all Christians are called to enjoy. The author weaves together the Orthodox monastic traditions of spirituality and prayer. This book is a guide to prayer for each person who desires to pray from the heart. Written in English, the book is divided into 15 short chapters addressing specific topics such as Liturgical Prayer, the practice of Sacred Reading, and using a prayer rope. This book is aimed as a beginner's guide to prayer and our inner spiritual life.

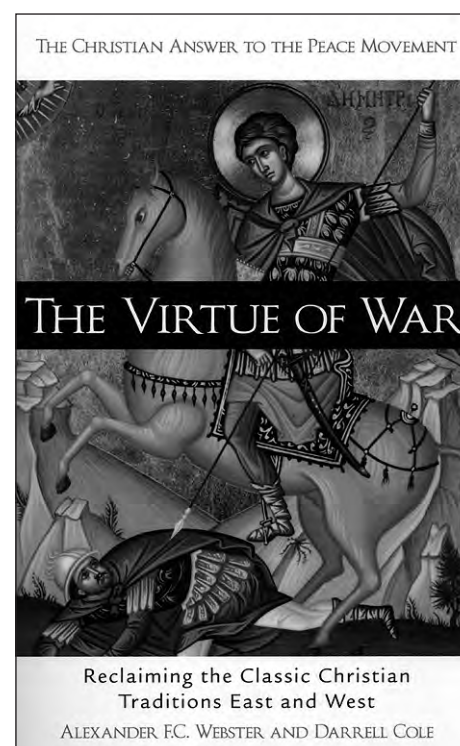
\$11.95



## Virtue of War by A. Webster and D. Cole

■ Webster, Alexander, & Cole, Darrel. (2007). *Virtue of War: Reclaiming the Classic Christian Traditions East and West*. Salisbury, MA: Regina Orthodox Press.

This 234-page book is an English-language scholarly work on Christian tradition and war. The authors employ extensive references from the Church Fathers, Orthodox prelates, and Protestant reformers to support their premise that war can be virtuous. It is also a response to the Christian peace movement. According to the authors, the dominant attitude of pacifism within the Church as the proper reaction to military conflict is so established within contemporary Christianity that it is sometimes forgotten that this has not been the historic Christian position. The theory and historical references are made contemporary by the analyses at the end of the book on the war in Afghanistan and the war in Iraq. The authors make an important distinction between the Christian tradition of justifiable war in order to defend the people of God from unprovoked aggression and the Islamic ideal of jihad that defends the idea of launching attacks upon non-Muslim neighbors for the purpose of extending Muslim controlled areas. This book is particularly important today for North American readers trying to make sense of wars around the world such as in our homeland of Ukraine,



the wars in old historic Christian lands of Iraq, Syria and the Middle East. Against the backdrop of a global rise in the persecution of Christians, the Church now is face-to-face with an aggressor who seeks our destruction, it is imperative that we reclaim the Christian concept of just war and not be cowed into believing that we are forbidden to defend ourselves. The text is divided into 9 chapters, each containing several sections. It also has an introduction, extensive footnotes and an index.

\$20.50

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Notice of upcoming

## Manitoba Provincial Ukrainian Self Reliance League of Canada Conference 2015

Saturday, September 12, 2015

Program will include:

Discussion of Highlights of UOCC Sobor 2015

National USRL-CYC Convention 2015

Luncheon guest speaker, and Human Rights Museum guided tour

**Please Reserve the Date and Plan to Attend**

Everyone is welcome



CENTRAL EPARCHY– MANITOBA

	PORTAGE LA PRAIRIE-BRANDON
	<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>
Sunday - 2	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 9	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 16	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 23	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sept. Sunday - 6	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>

	WINNIPEG MISSION DISTRICT	
	<i>Contact Office of the Consistory</i>	<i>Tel: (204) 586-3093 ext.227</i>
Sunday - 16	10:00 a.m. - Liturgy - <b>Poplar Park</b>	

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

	ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
	<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn</i>	<i>Cell: (204) 899-2177</i>
Sunday - 16	9:00 a.m. - Liturgy - <b>Roblin</b>	
Friday - 28	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Glen Elmo</b>	
Sept. Sunday - 6	10:00 a.m. - Liturgy - <b>Roblin</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Rossburn</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Lennard</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Sandy Lake</b>	

	VITA PARISH DISTRICT	
	<i>Priest: V. Rev. Archpriest Miron Pozniak</i>	<i>Tel: (204) 334-6297</i>
Sunday - 2	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sirko</b>	
Sunday - 9	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Tolstoi</b>	
	2:00 p.m. - Obidnytsia - <b>Vita Personal Care Home</b>	
Sunday - 16	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Rosa</b>	
Sunday - 23	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy: Soup and sandwich lunch; Parish Meeting - <b>Vita</b>	
Sunday - 30	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Dufrost</b>	
Sept. Sunday - 6	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Arbakka</b>	
Sunday - 13	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sirko (Old Church)</b>	
Sunday - 20	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Senkiw</b>	
Sunday - 27	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sundown</b>	
	2:00 p.m. - Obidnytsia - <b>Vita Shady Oaks</b>	

NORTHWESTERN ONTARIO

	FORT FRANCES, ST. GEORGE	
	<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta</i>	<i>Tel: (204) 253-2434</i>
Sunday - 9	9:30 a.m. - Liturgy - <b>Fort Frances</b>	
Sunday - 16	9:30 a.m. - Liturgy - <b>Kenora</b>	
Sunday - 23	9:30 a.m. - Liturgy - <b>Fort Frances</b>	
Sept. Sunday -13	9:30 a.m. - Liturgy - <b>Fort Frances</b>	
Sunday - 20	9:30 a.m. - Liturgy - <b>Kenora</b>	
Sunday -27	9:30 a.m. - Liturgy - <b>Fort Frances</b>	

SASKATCHEWAN

	CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
	<i>Priest: Rev. Fr. Michael Faryna</i>	<i>Tel: (306) 563-5133</i>
Sunday - 2	9:30 a.m. - Liturgy - <b>Canora</b>	
Monday - 3	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>	
Wednesday - 5	9:30 a.m. - Liturgy - <b>Stenen</b>	
Thursday - 6	2:30 p.m. - Moleben’ - <b>Norquay PCH</b>	
Sunday - 9	9:30 a.m. - Liturgy - <b>Hyas</b>	
Friday - 14	9:30 a.m. - Liturgy - <b>Canora</b>	
Sunday - 16	9:30 a.m. - Liturgy - <b>Rama</b>	
Wednesday - 19	9:30 a.m. - Liturgy - <b>Donwell</b>	
Friday -21	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b>	
	2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>	
Sunday - 23	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Mamornitz, Mamornitz Cemetery</b>	
Friday - 28	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Uspenska, Uspenska Cemetery</b>	
Sunday - 30	9:30 a.m. - Liturgy - <b>Mazeppa</b>	
Sept. Thursday - 3	2:30 p.m. - Moleben’ - <b>Norquay PCH</b>	
Saturday - 5	10:00 a.m. - Liturgy - <b>Swan Plain</b>	
Sunday - 6	10:00 a.m. - Liturgy - <b>Swan River</b>	
Monday - 7	2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>	

Friday - 11	10:00 a.m. - Liturgy - <b>Hudson Bay</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Burgis</b>
Monday - 14	10:00 a.m. - Liturgy - <b>Canora</b>
Saturday - 19	10:00 a.m. - Liturgy - <b>Swan River</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Canora</b>
	4:00 p.m. - Obidnytsia - <b>Drobot</b>
Monday - 21	10:00 a.m. - Liturgy - <b>Sturgis</b>
Friday -25	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b>
	2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Saturday - 26	10:00 a.m. - Liturgy - <b>Mazeppa</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Endeavour</b>

	DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
	<i>Priest: Rev. Fr. Michael Maranchuk</i>	<i>Tel: (306) 757-0445</i>
Saturday - 1	5:00 p.m. - Vespers - <b>Selo</b>	
Sunday - 2	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>	
Saturday - 8	5:00 p.m. - Akathyst - <b>Selo</b>	
Sunday - 9	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>	
Sunday - 23	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>	
Friday -28	10:00 a.m. - Liturgy - <b>Selo</b>	
Sunday - 30	10:00 a.m. - Liturgy - <b>Moose Jaw</b>	
Sept. Saturday - 5	5:00 p.m. - Vespers - <b>Selo</b>	
Sunday - 6	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>	
Friday -11	10:00 a.m. - Liturgy - <b>Selo</b>	
Saturday - 12	10:00 a.m. - Liturgy - <b>Candiac</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>	
	3:00 p.m. - Obidnytsia - <b>Moose Jaw</b>	

Monday - 14	10:00 a.m. - Liturgy - <b>Selo</b>
Wednesday - 16	10:00 a.m. - Obidnytsia - <b>Parkside CH</b>
	6:15 p.m. - Akathyst & Bible study / Orthodox class
Saturday - 19	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Monday - 21	10:00 a.m. - Liturgy - <b>Selo</b>
Wednesday - 23	6:15 p.m. - Akathyst & Bible study / Orthodox class
Saturday - 26	5:00 p.m. - Akathyst - <b>Selo</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>

	MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
	<i>Priest: Rev. Fr. Patrick Powalinsky</i>	<i>Tel: (306) 382-1510</i>
Sunday - 2	10:00 a.m. - Liturgy - <b>Tarnopol</b>	
Saturday - 8	10:00 a.m. - Liturgy - <b>Melfort</b>	
Sunday - 9	10:00 a.m. - Liturgy - <b>Codette</b>	
Sunday - 16	10:00 a.m. - Liturgy - <b>Cudworth</b>	
Wednesday - 19	10:00 a.m. - Liturgy; Blessing Baskets of Fruit - <b>Gronlid</b>	
Sunday - 23	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of Flowers; Blessing Graves - <b>Nipawin</b>	
Sunday - 30	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing of Flowers; Blessing Graves - <b>Wakaw</b>	
Sept. 3-9	Priest’s vacation	
Friday - 11	10:00 a.m. - Liturgy - <b>Lepine</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>St. Julien</b>	
Sunday - 20	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Gronlid</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Melfort</b>	

	YORKTON DISTRICT PARISH	
	<i>Priest: V. Rev. Archpriest Mel Slashinsky</i>	<i>Tel: (306) 782-2998</i>
Saturday - 1	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Toporiwtzi</b>	
Sunday - 2	9:00 a.m. - Liturgy - <b>Riverside</b>	
3-22	Priest’s vaction	
Sunday - 23	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Yorkton</b>	
Friday - 28	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sheho S</b>	
Sunday - 30	10:00 a.m. - Liturgy - <b>Yorkton</b>	
	4:00 p.m. - Blessing Graves - <b>Fedak</b>	
Sept. Sunday -6	10:00 a.m. - Liturgy - <b>Yorkton</b>	
	4:00 p.m. - Obidnytsia - <b>Calder</b>	
Thursday - 10	10:30 a.m. - Moleben’ - <b>Yorkton Nursing Home</b>	
Sunday - 13	10:00 a.m. - Liturgy - <b>Sheho T</b>	
	4:00 p.m. - Blessing Harvest - <b>Riverside</b>	
Thursday - 17	2:00 p.m. - Moleben’ - <b>Theodore Nursing Home</b>	
Sunday - 20	10:00 a.m. - Liturgy - <b>Yorkton</b>	
Sunday - 27	10:00 a.m. - Liturgy - <b>Yorkton</b>	

WESTERN EPARCHY–ALBERTA

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

Thursday - 3	10:15 a.m. - Obidnytsia - <b>Homestead Lodge</b>
Saturday - 5	6:30 p.m - Vespers - <b>Vegreville</b>
Sunday - 6	10:00 a.m. - Liturgy (English) - <b>Vegreville</b>
Tuesday - 8	10:00 a.m. - Obidnytsia - <b>Mudare Mary Immaculate</b>
Wednesday - 9	6:30 p.m - Bible study - <b>Vegreville</b>
Thursday - 10	10:30 a.m. - Obidnytsia - <b>St. Michael Manor</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Sich Kolomea</b>
Tuesday - 15	7:00 p.m. - Educational program - <b>Lloydminster</b>
Wednesday - 16	7:00 p.m. - Educational program - <b>Vegreville</b>
Thursday - 17	7:00 p.m. - Educational program - <b>Camrose</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Vegreville</b>
	3:00 p.m. - Obidnytsia - <b>Camrose</b>
Wednesday - 23	10:30 a.m. - Obidnytsia - <b>Vegreville Care Centre</b>
	6:30 p.m - Bible study - <b>Vegreville</b>

continued on p.27

ЦЕРКОВНИЙ КАЛЕНДАР

– СЕРПЕНЬ –

1. Сб. Прп. Макрини, прп. Серафима Саровського	16. Нд. 11-а. Прпп. Ісаакія, Далмата, Фавста, гл. 2
2. Нд. 9-а. Прор. Іллі, прмч. Афанасія, гл. 8	17. Пн. 7 мчч. в Ефесі, прмц. Євдокії
3. Пн. Пр. Єзекія, прп. Симеона	18. Вт. Мч. Євсигнія, прав. Нонни
4. Вт. Рівноап. Марії Магдалини, сщмч. Фоки	19. Ср. ПРЕОБРАЖЕННЯ Г.Н.І.Х, освячення плодів
5. Ср. Почаївської ік. Божої Матері, мч. Трофима	20. Чт. Прмч. Дометія, прп. Пимена
6. Чт. Мц. Христини, мчч. кнн. Бориса і Гліба	21. Пт. Свт. Еміліяна, прп. Григорія, свт. Мирона
7. Пт. Успіння праведної Анни, св. Олімпіяди	22. Сб. Ап. Матвія, мч. Юліяна
8. Сб. Сщмч. Єрмолая, мц. Параскеви	23. Нд. 12-а. Мчч. Лаврентія, Сикста, гл. 3
9. Нд. 10-а. Вмч. Пантелеймона, прп. Анфиси, гл.1	24. Пн. Прп. Теодора, мц. Сусанни
10. Пн. Прохора, Никанора, Тимона	25. Вт. Мчч. Фотія, Аникити, сщмч. Олександра
11. Вт. Мч. Калиника, мц. Серафими	26. Ср. Перенес. мощів прп. Максима слова
12. Ср. Апп. Сили, Силуана, мч. Йоана Воїна	27. Чт. Пр. Михея, перенес. мощів прп. Теодосія
13. Чт. Прав. Євдокима, мц. Юлити	28. Пт. УСПІННЯ БОГОРОДИЦІ, закін. посту
14. Пт. Винесен. Чесного Хреста, мчч. Маккавеїв. Хрещення України. Поч. Успенського посту	29. Сб. Перенесення Нерукотворного образу
15. Сб. Перенес. мощів сщмч. Стефана	30. Нд. 13-а. Мч. Мирона, прп. Аліпія Печ., гл. 4



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

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**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

**August-September  
Schedule of Services**

*continued from p.26*

Saturday - 26      6:30 p.m - Vespers - **Lloydminster**  
Sunday - 27      10:30 a.m. - Liturgy - **Lloydminster**

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

Sunday - 2      10:00 a.m. - Liturgy - **Kievs-K-Hi**  
Sunday - 9      10:00 a.m. - Liturgy - **Kievs-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**  
**Sept. Sunday -6**      10:00 a.m. - Liturgy - **St. Paul**  
Sunday - 13      10:00 a.m. - Liturgy - **Sandy Rapids**  
Sunday - 20      10:00 a.m. - Liturgy - **Nowa Bukowina**  
Sunday - 27      10:00 a.m. - Liturgy - **Bonnyville**

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

Sunday - 2      10:00 a.m. - Liturgy - **Kamloops**  
9 - 16      Priest's vaction  
Sunday - 23      10:00 a.m. - Liturgy - **Kelowna**  
                         2:00 p.m. - Obidnytsia - **Vernon**  
Sunday - 30      10:00 a.m. - Liturgy (*Khram*) - **Vernon**  
**Sept. Sunday -6**      10:00 a.m. - Liturgy - **Kamloops**  
Sunday - 13      10:00 a.m. - Liturgy - **Vernon**  
                         2:00 p.m. - Obidnytsia - **Kelowna**  
Sunday - 20      10:00 a.m. - Liturgy - **Kamloops**  
Sunday - 27      10:00 a.m. - Liturgy - **Kelowna**  
                         2:00 p.m. - Obidnytsia - **Vernon**

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

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



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

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

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

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

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

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

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

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

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

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

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





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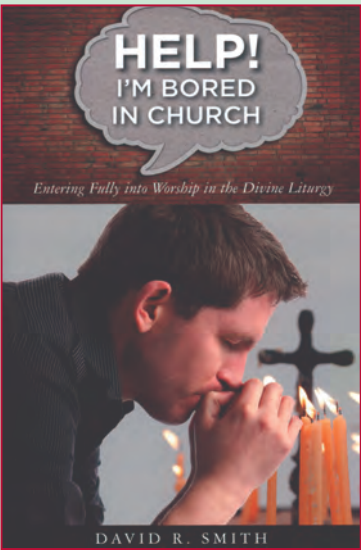
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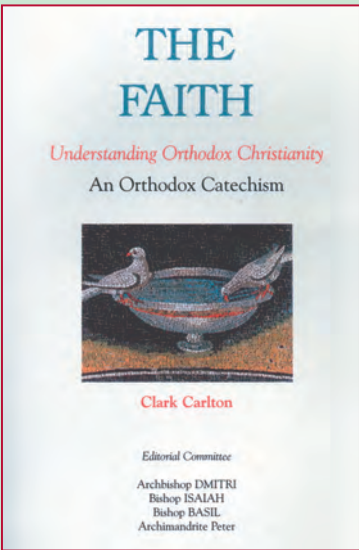
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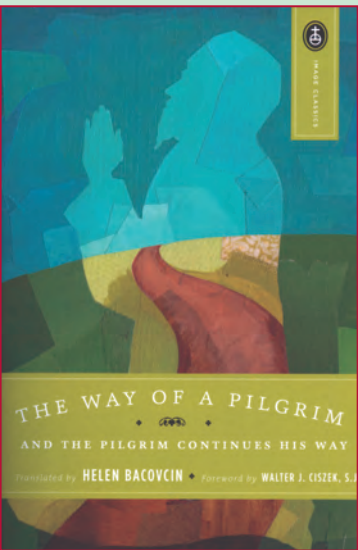
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"A Foundation of Faith"

Does your parish have a project?

The UOCCF can help.

The UOCCF can assist innovative ideas to attract members to your parish and support the growth of the Ukrainian Orthodox Church in Canada



The UOCCF:

- ✓ provides financial assistance for projects (workshops, educational materials) to promote the growth of the UOCC



- ✓ has supported the following programs:
  - Pilgrimage to Gardenton, Manitoba
  - Mission Project, St. Vladimir parish, Calgary, Alberta
  - UOCC International Orthodox Youth Forum
  - Orthodox Church Symposium, Toronto, Ontario

Submission deadline:  
February 1 and August 1, every year

To discuss your ideas and for a Grant Application Form:  
UOCC Foundation, 9 St. John's Ave., Winnipeg, MB R2W 1G8

Tel: 1-877-586-3093 website: www.uoccf.ca  
email: foundation@uoccf.ca

\*Click on the Grant Applications icon on our website: www.uoccf.ca

Kevin Chief  
MLA for Point Douglas

Best wishes for a successful  
Folklorama to all  
the performers  
and volunteers  
of the Spirit of  
the Ukraine and  
Ukraine-Kyiv  
Pavilions.

kevinchief.ca  
(204) 421-9126

