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## Воздвиження Чесного і Животворчого Хреста Господнього

Щорічно 27-го вересня Православна Церква відзначає свято Воздвиження Чесного Хреста. Історики Східної Церкви одностайно стверджують, що передусім дві події дали мотив до встановлення цього святкування: знайдення Господнього Хреста в IV ст., і його повернення з перської неволі в VII ст.

Свято Воздвиження Чесного Хреста належить до дуже старовинних свят, але, як історія знайдення Хреста Господнього, так і історія виникнення самого святкування з цього приводу оповиті серпанком легенд і тут нелегко відрізнити історичну дійсність від вигадки. Треба зауважити, що у цьому святкуванні не йдеться про звичайне вшанування Хреста Господнього, яке буває у Хрестопоклонну неділю. Тут ідеться про те, що, власне, становить смисл празника, про що говорить сама назва: Воздвиження, що означає Піднесення, тобто окрема урочиста священнодія прославлення Хреста Господнього.

Початок святкування Воздвиження дало освячення храму Воскресіння Господнього, що його збудував рівноапостольний Костянтин Великий на Голгофі в Єрусалимі. Це освячення відбулося дуже вчисті за єрусалимського святителя Макарія 13 вересня 335 року. Наступного дня після освячення храму було вчисті воздвиження віднайденного Хресного Дерева. Під час воздвиження народ багато разів звивав "Господи помилуй". Від тоді Східна Церква щорічно святкує пам'ять посвячення храму Господнього Воскресіння 26 вересня, а Воздвиження Чесного Хреста—27 вересня.

Друга важлива подія, що зробила загальним свято Воздвиження на Сході й на Заході це повернення Господнього Хреста з перської неволі. Перський цар Хозрой у 614 р. захопив Єрусалим і забрав Господній Хрест до своєї столиці в Ктесифоні. Через 14 років імператор Іраклій після своєї перемоги над персами віднайшов Хрест Господній та приніс його до Єрусалиму, де 14 вересня відбулося друге вчисті воздвиження-піднесення.

продовження на стор.5



## The Exaltation of the Precious and Life-giving Cross

The Holy Orthodox Church commemorates the feast day of the Exaltation of the Holy Cross every year on September 27. This is one of the Twelve Major Feast Days in the Orthodox Church. According to Church historians, two key events gave rise to the founding of this feast day: The finding of Christ's Cross in the 4th C, and the return of the Holy Cross from Persian custody in the 7th C.

The feast day of the Exaltation of the Holy Cross is regarded as one of the oldest of feast days in the Christian Church. Like the discovery of the Cross itself, the feast day's origins have been shrouded in legend and historical accounts making it difficult to distinguish fact from fiction. This commemoration is not about the regular veneration of the Lord's Cross, which takes place on the Sunday of the Adoration of the Cross. On this day, the Cross is carried out for veneration, but without the rite of elevation. The importance of the feast day of the Exaltation comes from its meaning which is reflected in the name of this day: Exaltation means *elevation*, which means a separate commemorative act of worship glorifying the Lord's Cross.

This feast day of the Exaltation of the Holy Cross was first commemorated during the consecration of the Holy Resurrection church on Golgotha in Jerusalem that was built by St. Constantine, Equal-to-the-Apostles. This consecration by the Patriarch of Jerusalem Macarius occurred with great ceremony and solemnity on Sept. 13, 335. The ceremonial elevation of Christ's wooden Cross took place on the day following the consecration. Patriarch Macarius ascended a raised platform and showed the people the Cross found by Helena, elevating it to a standing position. As the Cross was being elevated, the faithful repeatedly exclaimed, "Lord have mercy." From this time, the Eastern Orthodox Church annually commemorates the consecration of the church of the Holy Resurrection in Jerusalem on Sept. 26 and the Exaltation of the Holy Cross on Sept. 27.

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## Вітання Митрополита Юрія з нагоди Нового Церковного Року

Брати-Ієрархи, Всечесне Духовенство, Боголюбиві Брати і Сестри Української Православної Церкви в Канаді,

**Слава Ісусу Христу!**

Свята Православна Церква відзначає початок нового церковного року 14-го вересня за григоріанським календарем, або 1-го вересня за юліанським календарем. Вітаю всіх вірних УПЦК з нагоди Нового Церковного Року. Нехай благословення Всемилоутивого Бога буде над вами.

З початком нового року ми заново пройтимемо через цикл важливих подій в житті нашого Господа, Ісуса Христа, Матері Божої, Все-Диви Марії, відомих святих, і важливих подій в житті Церкви. Кожне свято спонукає нас готуватися до найважливішого з усіх свят—Воскресіння нашого Господа Ісуса Христа, який віддав Своє життя для нас на хресті.

Вересень—це час коли у парафіях наступає новий цикл активності—зайняття Церковної школи, зібрання коштів, церковні збори та різні заходи. Бажано, щоби ми вірно слідували циклу церковних свят, і відзначали кожне свято з побожністю, пам'ятаючи важливість свята для нашого спасіння. Наприклад, нещодавно у липні місяці ми відзначали одне з важливіших свят Українських Православних вірних: Українська Православна Церква в Канаді разом з Українським народом відзначали 1000-ліття упокоєння Святого Рівноапостольного Князя Київського Володимира Великого. На запрошення Президента України Петра Порошенка, я мав велику честь брати участь в урочистому святкуванні, яке відбулося 28-го липня в Києві, Україна. Стоячи на Володимирській гірці поруч з іншими ієрархами, я глибоко відчув глобальний вплив рішення Св. Володимира на хрещення свого народу і наших предків. Від цього рішення насіння Слова Божого проростало і в Новому Світі, що сприяло заснуванню і зростанню нашої Української Православної Церкви в Канаді.

У вересні також бачимо нові початки нашого життя і в інших сферах.

продовження на стор.2

## Greetings from Metropolitan Yuriy for the New Ecclesiastical Year

Beloved co-pastors in Christ, God-loving faithful of the Ukrainian Orthodox Church in Canada

**Glory to Jesus Christ!**

The Holy Orthodox Church commences the new ecclesiastical year on September 14, according to the Gregorian Calendar, or September 1, according to the Julian Calendar. I greet all of the faithful of our Church with the commencement of this new ecclesiastical year. May the All-Merciful God's blessings be upon all of you.

We begin once more to commemorate the cycle of important events in the life of our Lord, Jesus Christ, the Theotokos, major saints and significant events in the Church. In their own way, each of these feast days calls us to prepare for the most crucial of feast days—the Resurrection of our Lord and Saviour Jesus Christ, who died for our salvation.

As we renew activities in parishes—our Church Schools, our fundraising drives, our meetings and plans—let us faithfully follow the liturgical calendar, commemorating each of these feast days with reverence, and reflecting upon their importance for our salvation. We marked one of these feast days that is significant to Ukrainian Orthodox faithful only recently, in July. The Ukrainian Orthodox Church of Canada joined with the faithful of Ukraine to commemorate the 1000th year of the repose of St. Volodymyr the Great.

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Вітання Митрополита Юрія...

продовження зі стор.1

Студенти та вчителі приступають до нового шкільного року. Я вітаю всіх школярів, студентів та викладачів, які повертаються до учбових закладів, і церковно-парафіяльних шкіл.

Сьогодні ми засмучені новинами світу. Війни, які відбуваються у світі, відбирають від християн Середнього сходу та України можливості навчитися про світ і набрати навички для праці. У інших країнах соціальна нерівність не дає змогу вчитися дівчатам та дітям-рабам. Господь нас щедро благословив, даючи нам мирну, безпечну країну—Канаду, у якій кожна людина у будь-якому віці має рівноправну можливість вчитися в школі і стати вчителями, щоби передати своє знання. Не будемо марнувати цей Божий дар на наші власні задоволення. Ми дякуємо Господеві за цю рідкісну можливість набуті знання у школі. Вшануємо Господа нашою поведінкою відданістю та наполегливістю в навчанні. Бажаю вам використовувати набуті знання і таланти на славу Бога і Його Церкви в Канаді, та на користь близьких, котрих Бог заповів нам любити.

1-е вересня (14-е вересня)—це також день молитви для навколишнього середовища за призначенням Вселенським Патріархом. Цей день має особливе значення для нас у Канаді. Бог благословив Канадійців прекрасною природою, родючою землею, яка дарує нам багаті урожаї та багаті природні ресурси. У цю пору року, коли ми збираємо плоди городів та збіжжя з полів, ми повинні подякувати Всемилоствитого Бога за ці щедрі дари. Отримаючи цю благодать від Господа, ми повинні задумуватися над тим, що в наших власних громадах і в усьому світі є багато людей, які відчувають нестачу їжі. Наш достаток дає нам можливість практикувати нашу віру та християнські чесноти, і ділитися нашими подарунками від Господа з іншими.

В той час, коли Бог створив світ, Він в першу чергу створив навколишнє середовище для нас, підготуючи нам готовий "дім". Він доручив нам піклуватися цим родючим домом, і використовувати ресурси для наших потреб. На жаль, людство не піклувалося про навколишнє середовище як належно. Забруднення нашого навколишнього середовища, марнування ресурсів та продуктів, і надмірного споживання свідчить про нашу безоглядність та жадібність. Його Все-Святість Вселенський Патріарх Варфоломій, який відомий у світі як "Зелений Патріарх", неодноразово звертав нашу увагу на відповідальність людства за збереження навколишнього середовища. В день молитви для навколишнього середовища, ми повинні спитати себе, як ми можемо поліпшити способи збереження довкілля в нашому повсякденному житті. Чи ми здаємо вживані речі на переробку, або їх повторного використання? Чи ми придбаємо тільки те, що ми можемо використовувати? Який наш внесок у забруднення екології та безоглядності наших природних умов? І як ми можемо мінімізувати цей збиток? Напочаток цього нового літургійного року, ми повинні присвятити наше зусилля на краще впорядкування нашої землі.

Нехай Господь Бог благословляє кожного з Вас під час вашої подорожі через церковний рік на шляху до вічного спасіння.

З любов'ю у Христі й архиєрейським благословленням,

—† Юрій Архиепископ Вінніпегу і Середньої Єпархії  
Митрополит Всєї Канади, Первоієрарх УПЦК

Greetings from Metropolitan Yurij ...

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I had the tremendous honour of participating in the commemorative celebrations in Kyiv, Ukraine on July 28, 2015 at the invitation of Ukrainian President Petro Poroshenko. There on St. Volodymyr Hill, alongside the many Church hierarchs, I was moved to realize the global impact of St. Volodymyr's decision to baptize our ancestors, which led to spreading the seed of Christ's Gospel to the New World, and to the birth and flourishing of our own Ukrainian Orthodox Church of Canada.

September is a time for new beginnings in the secular world as students and teachers return to the classroom. I greet all teachers and students and those returning to our Church Schools. Looking around our world, we are saddened by the many wars interrupting the education of millions of our Christian brothers and sisters in the Middle East and Ukraine, and the inequalities in other countries that deny girls and child-workers learning opportunities. God has truly blessed us in this peaceful and secure country of Canada with equal opportunities for people of all ages and abilities to study and learn about the world and to become teachers to pass on our knowledge. Let us not waste this blessing on our own pleasures and self-indulgences. Let us thank the Lord for this rare and precious chance to learn. Let us honour Him by being dedicated and diligent students. And may we use our newly-acquired knowledge and talents to glorify God and His Church in Canada and for the benefit of others whom we pledged to God to love.

September 1/14 is also the Day of Prayer for the Environment in the Holy Orthodox Church. This day of prayer is especially meaningful for us in Canada. The Lord has blessed Canadians with a marvelous natural environment, producing bountiful crops and it is rich in natural resources. At this time of the year when we gather the harvests of croplands and gardens, may we thank the All-Merciful God for these abundant gifts. As we receive this plentitude from the Lord, let us reflect on those who go hungry in our own communities and around the world. Our abundance is an opportunity to practice our Christian virtues and beliefs by sharing our gifts from the Lord with others.

At the time of Creation, God first prepared our natural environment for us, providing us with a ready-made, beautiful home. We were made managers of this fruitful home, and could use its resources for our needs. Sadly, humanity has not cared for our natural environment as it should. Pollution, waste and over-use all point to our neglect and greed. His All-Holiness Ecumenical Patriarch Bartholomew, who has a reputation in the world as the "Green Patriarch", constantly draws our attention to our human responsibility for the protection of the environment. On this day of prayer for the environment, let us ask ourselves how we can improve the way we care for the environment in our own daily life? Do we recycle and reuse? Do we only accumulate those resources that we can use? How do we contribute to the pollution and neglect of our natural surroundings and how can we minimize this damage? As this new liturgical year commences, let us commit ourselves to better management of our earth.

May the Lord God bless each and every one of you as you journey through the ecclesiastical year on the road to eternal salvation.

With love in Christ and Hierarchical blessing,

—† Yurij, Archbishop of Winnipeg and the Central Eparchy,  
Metropolitan of All Canada, Primate of the UOCC



**ВІСНИК**  
випускається щомісячно  
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з благословення  
Його Високопреосвященства ЮРІЯ,  
АРХІЄПІСКОПА ВІННІПЕГУ  
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МИТРОПОЛИТА КАНАДИ,  
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ  
ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

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† **BARTHOLOMEW**  
BY GOD'S MERCY  
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE AND MERCY  
FROM THE CREATOR, SUSTAINER  
AND GOVERNOR OF ALL CREATION  
OUR LORD, GOD AND SAVIOUR JESUS CHRIST

"All of creation is renewed by the Holy Spirit, returning to its original state." (Anavathmoi, First Tone)

"Blessed are you, Lord, who alone daily renew the work of your hands." (Basil the Great)

*Brother concelebrants and blessed children in the Lord,*

As everyone knows, September 1st of each year has been dedicated at the initiative of the Ecumenical Patriarchate—and recently also by the Roman Catholic Church—as a day of prayer for the protection of the natural environment. On this day, we especially beseech the supreme God to gladden His creation so that human life therein may be joyful and fruitful. This prayer includes of course the petition that the inevitable natural climate changes may occur and be permitted within tolerable levels both for human survival and for the planet's sustainability.

Nonetheless, we humans—whether as individual groups or collectively—behave contrary to this very request. For we suppress nature in such a manner that unforeseeable and undesirable changes occur to the climate and environment, which are negatively affected in their normal functions with consequent impli-

## for the New Ecclesiastical Year and the Day for the Protection of the Natural Environment

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cations for life itself. The cumulative result of actions by particular individuals as well as by corporate and state activities, with a view to reforming the natural environment so that it might produce more resources for those who take advantage of it, only leads to the destruction of creation, which was created good by God and thus functions in a balanced way.

Those of us who appreciate the danger of climate change that is only increasing by day for our planet as a result of human actions raise our voice to highlight this crisis and invite everyone to explore what could be done "so that life is not lost for the sake of greed." (United Nations Declaration)

Therefore, as Ecumenical Patriarch, we have expended years of efforts to inform the faithful of our Church and all people of good will about the grave risks deriving from growing (ab-)use of energy resources, which threatens increasing global warming and threatens the sustainability of the natural environment.

Orthodox Christians have learned from the Church Fathers to restrict and reduce our needs as far as possible. In response to the ethos of consumerism we propose the ethos of asceticism, namely an ethos of self-sufficiency to what is needed. This does not mean deprivation, but rational and restrained consumption as well as the moral condemnation of waste. "So if we have food and clothing, with these we shall be content" (1 Tim 6:8), as the Lord's Apostle urges us. And after the multiplication of the five loaves and the satisfaction of five thousand people, excluding women and children, Christ Himself ordered His disciples to collect the remainder "so that nothing would be lost." (Jn 6:12) Unfortunately, contemporary societies have abandoned the application of this commandment, surrendering to wastefulness and irrational abuse to satisfy vain desires of prosperity. However, such conduct can be transformed for the sake of creating resources and energy by more appropriate means.

*Brothers and sisters, children in our common Lord and Creator,*

Human beings have destroyed creation through greed by focusing exclusively on this earth and its earthly benefits, which we endeavour to increase constantly, like the "rich fool" in the Gospel parable. (Lk 12:13-21) We ignore the Holy Spirit, in whom we live and move and have our being. This signifies that the response to the ecological crisis can only be success-

fully realized in the Holy Spirit, through whose grace our human efforts are blessed and all creation is renewed, returning to its original state, as it was created and intended by God—namely, "very good." This is why the responsibility of humanity, as God's co-creator endowed with free will, is immense for any proper response to the ecological crisis.

This earth resembles "an immense pile of filth." (Pope Francis, *Laudato Si'*, 2015) And impurity implies more than simply material things; it primarily includes spiritual things. There are the impurities that essentially stem from the passionate thoughts of humanity. With firm faith in the Pantokrator and Creator of all creation, we Orthodox Christians are called to carry out the work of an evangelist and missionary with regard to the protection of creation. That is to say, we are called to rekindle the joyful gospel message to the modern troubled world and awaken the sleeping spiritual nature of a humanity diversely and multifariously distressed in order to convey a message of hope, peace and true joy—the peace and joy of Christ.

This is what we believe and proclaim from the most holy Apostolic and Patriarchal Ecumenical Throne. And we invite everyone to soberness of life, purification of passionate thoughts and selfish motivations, so that we may dwell in harmony with our neighbours and with God's creation. Finally, we pray with Basil the Great, "who extolled the nature of things": "Blessed are you, Lord, who alone daily renew the work of your hands. Blessed are you, Lord, who created light and darkness, distinguishing between them from each other. Blessed are you, Lord, who created all things and constructed the shadow of death by blackening the day into night. Blessed are you, Lord, who created humankind in your image and likeness, who made the day for the work of light and the night for human nature to rest." (*Psalter and Prayer Book*, Pantokrator Monastery, Mt. Athos, 2004)

This is our message, conviction and exhortation to you all: Let us stand well; Let us stand in awe before God's creation.

May the grace and boundless mercy of our Lord, the Creator of all creation, both visible and invisible, be with you all and with the whole world, now and to the endless ages. Amen.

—† Bartholomew of Constantinople  
Fervent supplicant of all before God,  
September 1, 2015

## Address by His All-Holiness Ecumenical Patriarch Bartholomew on receiving the 2015 Steward of Creation Award

*Prinkipos, August 6, 2015*

*Dear and distinguished friends,*

■ Welcome to the Ecumenical Patriarchate and to the Holy Metropolis of the Princes Islands. We have just observed the Feast of the Transfiguration of Jesus Christ, which took place some 2,000 years ago on Mount Tabor in Palestine. The Gospel reading of the day is from St. Luke, chapter 17, which describes this extraordinary and symbolical event in the life of Jesus, when the glory of God was revealed not only in His face (which was "as bright as the sun"), but also on His clothes and on everything around Him (which became "as white as the light"). Today, we celebrate the beautiful and bountiful presence of God's energies that radiate in all of creation. This is why this morning you witnessed a beautiful tradition in our Church: Each year, on August 6th, we bless the first-fruits of the vineyard as a sign of thanksgiving to God for the gift of grapes and wine, of food and drink.

The Christian Gospel underlines this same joy and splendor that permeates all

creation. And today's hymns and icons reveal the effect of God's transfiguration and illumination upon the whole creation. Because salvation and healing are not just spiritual enterprises; they are also material events. Every part and every particle of this world is elevated and embraced, lifted up and enlightened by God's power and presence. This means, as St. Ephraim the Syrian writes: "Wherever you turn, you will see a symbol of God; wherever you look, you can read the handwriting of God."

How fitting, then, that you should travel from such a great distance—as members of the National Religious Coalition on Creation Care in the United States of America—in order to pray with us on this special occasion, which reflects so profoundly the Orthodox spiritual teaching about the sacredness and beauty of all creation. You represent a broad range of faith communities and church confessions; you embrace the religious and scientific worlds; and you respect both the biblical heritage and ethical principles behind the protection

of God's creation. We are deeply grateful for your presence.

As you know, our personal interest and patriarchal involvement in promoting awareness on creation care began many years ago and continues to this day with the organization of regular ecological summits on an international level and the establishment of critical alliances with important institutions (such as the United Nations) and individuals (including Pope Francis). In all that we do and say, we strive for an inter-religious and inter-disciplinary approach. Precisely because we are convinced that we can only achieve change when we work together, moved by the inspiration of God that created this universe and our planet out of love, and motivated by the preservation and protection of our world for the sake of future generations.

Of course, this world is not just a gift from God; it is a challenge for humanity. We have at last come to learn the truth that we have mistreated the natural environment and its resources. The consequences are plain and pain-

ful. They are evident in the air that we breathe, the water that we drink, the food that we consume, the emotional and physical problems that we face in our health, but also in our relationships with each other on the local, regional, national and global levels. This is precisely why we have decided to attend in person the COP 21 conference in Paris later this year and why we have accepted President François Hollande's invitation to participate actively in the various preparatory meetings. In this regard, we are also pleased to learn of the very recent Clean Power Plan of President Obama, which is a significant step in the right direction for the United States of America and which is already approved by the U.N.

However, this is a day and moment of celebration. We are extremely grateful for your presence, sincerely humbled by your gracious remarks, and greatly honoured by your award, the *2015 Steward of Creation Award*. May God continue to strengthen the efforts of the National Religious Coalition on Creation Care; may God always strengthen you in your invaluable ministries in the religious as well as in the secular worlds; and may you and your loved ones enjoy the gifts that God has showered on and entrusted to His creation. God bless you all.

—www.patriarchate.org

## Climate Change and Moral Responsibility

On Tuesday, June 23, the British medical journal *The Lancet* will publish a landmark report highlighting the inalienable and undeniable link between climate change and human health. We warmly welcome the report's message of hope, which confirms the fact that climate change is more than just a technical or financial challenge (as Pope Francis did in his encyclical letter on June 18) and confirms the voice of health in the discussion on climate change. Indeed, the central premise of *The Lancet* commission's work is that tackling climate change could be the single greatest health opportunity of the 21st century.

It is no surprise that climate change has the potential to set back global health. The greenhouse gas emissions that are warming our planet come from industrial activity that pollutes our air and water, and the temperature changes may lead to drought that brings malnutrition. Those with little or no access to health care—children and the elderly in particular—are more vulnerable to such predicaments.

However, health is symptomatic of a larger problem, which undermines and fragments our broader worldview. In addition to highlighting the effects of climate change, we must address the root of the problem. In so doing, we will discover how the benefits of assuming moral responsibility and taking immediate action—not just on matters related to health, but also world economy and global policy—far outweigh the cost of remaining indifferent and passive.

It is this vital link that *The Lancet's* report conclusively and authoritatively demonstrates. In short, it proves that our response to climate change—both in terms of mitigation and adaptation—will reduce human suffering, while preserving the diversity and beauty of God's creation for our children. God's generous and plentiful creation, which we so often take for granted, is a gift to all living creatures and all living things. We must, therefore, ensure that the resources of our planet are—and continue to be—enough for all to live abundant lives.

The report could not appear at a more significant and sensitive time in history. This year, as all eyes look ahead to the Paris climate negotiations and as governments prepare to sign a universal commitment to limit global temperature rises, we have reached a critical turning point. We are—as never before—in a position to choose charity over greed and frugality over wastefulness in order to affirm our moral commitment to our neighbour and our respect for the Earth. Basic human rights—such as access to safe water, clean air and sufficient food—should be available to everyone without distinction or discrimination.

Because of our faith in God as creator, redeemer and sustainer, we have a mission to protect nature as well as human beings. The obligation of all human beings is to work together for a better world, one in which all human beings can flourish; our Christian vocation is to proclaim the Gospel inclusively and comprehensively.

To this purpose, as early as the mid-1980s, when the faith-based environmental movement that has come to be known as creation care was neither political nor fashionable, the Ecumenical Patriarchate initiated pioneering environmental initiatives. In 1989, it established a day of prayer for the protection of the natural environment and, from 1991 to this day, instigated a series of symposia and summits on an international, interfaith and interdisciplinary basis. Its ecumenical and ecological vision has been embraced in parishes and communities throughout the world.

In 1984, the Anglican Consultative Council adopted the Five Marks of Mission, the fifth of which is: "To strive to safeguard the integrity of creation, and sustain



Ecumenical Patriarch Bartholomew and Archbishop of Canterbury Justin Welby discuss climate change at the Ecumenical Patriarchate in Istanbul, Turkey.

Photo: N. Manginas

and renew the life of the earth." In 2006, the Church of England started a national environmental campaign, *Shrinking the Footprint*, to enable the whole church to address—in faith, practice and mission—the issue of climate change. In 2015, a clear direction has been set for the Church of England's national investing bodies in support of the transition to a low-carbon economy that brings its investments into line with the church's witness.

As representatives of two major Christian communions, we appeal to the world's governments to act decisively and conscientiously by signing an ambitious and hopeful agreement in Paris during the United Nations' climate conference, COP 21, at the end of this year. We hope and pray that this covenant will contain a clear and convincing long-term goal that will chart the course of decarbonization in the coming years. Only in this way can we reduce the inequality that flows directly from climate injustice within and between countries.

*The Lancet* report is further proof that all of us must act with generosity and compassion toward our fellow human beings by acting on climate change now. This is a shared moral responsibility and urgent requirement. Civil society, governmental authorities and religious leaders have an opportunity to make a difference in a way that bridges our diverse opinions and nationalities.

—† His All Holiness Bartholomew, Archbishop of Constantinople and New Rome and Ecumenical Patriarch of Constantinople, and †The Most Reverend and Right Honourable Justin Welby, Archbishop of Canterbury and Primate of the Church of England, *The New York Times*, *The Opinion Pages*, June 19, 2015

## Day of Supplication for the Environment

■ Patriarch Demetrios I declared September 1 a day of special prayer and supplication for the environment. An office for this day was composed by the late monk Gerasimos of the Skete of Little Saint Anna on the Holy Mountain Athos. It is from this office that the Tropar was taken. The translation is by Archimandrite Ephrem Lash.

## The Beginning of the Church Year (Indiction)

■ The First Ecumenical Council (325) decreed that the Church's year should begin on September 1/14. The lunar month corresponding to September on the Jewish calendar was the beginning of the civil year (cf. Exodus 12:2); it was at this time that our Lord Jesus went into the synagogue at Nazareth and read the words of the prophet Isaiah, "The Spirit of the Lord is upon me... to proclaim 'the acceptable year of the Lord.'" (Is 61:1-2; Lk 4: 16-21).

## Prayer for the Sanctification of Gardens and Fields

■ O All-mighty Eternal God, Merciful Father! We ask you to look down upon our daily needs, and abundantly provide us with good crops for our sustenance. Elevate Your Holy Name above us by pouring out Your plentiful blessings upon our fields and gardens so that all of the labours of Your servants, our orchards and field crops bring us abundant harvests. O All-Merciful God, avert from our land unfavorable weather, early frost, destructive hail, excessive rain, flooding of fields and all kinds of adversity that can damage human property. For You are our God, we give glory to You, Father, Son, and Holy Spirit, now and ever and ever. Amen.

## Deadline for Submissions

■ October issue 2015

— *Deadline: September 14 2015*

## Health and climate change

■ The 2015 Lancet Commission on Health and Climate Change in the UK maps out the impacts of climate change, and the necessary policy responses, to ensure the highest attainable standards of health for populations worldwide. This Commission is multidisciplinary and international, with strong collaboration between academic centres in Europe and China. The central finding from the Commission is that tackling climate change could be the greatest global health opportunity of the 21st century.

—*The Lancet*, June 23, 2015

## Молитва на благословення садів і полів

■ Всемогутній, предвічний Боже, Отче милосердя! Поглянь, благаємо Тебе, на наші щоденні потреби й для нашого пожитку рясно подай нам добрий урожай. Возвелич над нами Ім'я Твоє святе та на поля і на сади наші вилий прещедре Твоє благословення, щоб усі труди слуг Твоїх, садові дерева і польові посіви наші, приносили щедрі плоди. Відверни, Милосердний, від нашого краю несприятливе поліття, невчасний мороз, руйнівний град, надмірну зливу, затоплення посівів і всілякого лиха, що може пошкодити людському майнові. Бо Ти є Бог наш, ми Тобі славу віддаємо, Отцю, і Сину, і Святому Духові, сьогодні, і повсякчас, і на віки вічні. Амінь.

## Молитва за добрий урожай

■ Всемогутній Боже, Сотворителю світу й Владику життя, Ти підтримуєш усе, що існує, Своєю Силою, Ти—наш Отець і знаєш найкраще, чого нам потрібно для життя. Дозволь земним плодам добре зростати й дай нам добрий урожай. Нехай урожайною землею зроблять Твої дощі і сонце. Бережи наші поля й луки, городи й ліси від негоди, надмірних дощів, граду, засухи. Благослови працю наших рук і розуму, щоб ласка Твоя нас духовно збагачувала. Нехай нас не турбують клопоти й тривоги, а наші серця нехай збирають скарби у Бога. Нехай на нас, на нашу працю зійде Благословення Всемогутнього Бога Отця, і Сина, і Святого Духа, і залишається з нами назавжди. Амінь.

## Усікновення голови Іоана Предтечі

■ 11-го вересня (н. ст.) або 29-го серпня (ст. ст.) Православна Церква вшановує день мученицької смерті св. Іоана Предтечі, та згадується сумна подія усікновення чесної голови Предтечі Господнього Іоана Хрестителя. В цей день призначено суворий піст. Св. Церква шанує Іоана Предтечу вище за всіх святих, після Богоматері. Про нього Господь Ісус Христос казав: "Серед народжених жонами не поставав (пророк) більший від Іоана Хрестителя". Іоан Хреститель прославляється Церквою, як "ангол, і апостол, і мученик, і пророк, і світильник, і друг Христів, і пророків печатка, і заступник старої та нової благодаті, і серед народжених пречесніший, і світлого Слова глас".

Проповідь Іоана Предтечі була нетривалою. Приготувавши людей до прийняття Спасителя, він закінчив своє життя мученицькою смертю. Невдовзі після хрещення Господнього Іоана було ув'язнено галилейським царем Іродом. Цей галилейський цар Ірод Антипа був сином того самого Ірода Великого, який убив 14 тисяч вифлеємських немовлят.

Іоан викривав царя Ірода в тому, що він, за життя свого брата Филипа, одружився з його дружиною Іродіадою. Іродіада озлобилася за це на Іоана і просила Ірода, щоб він убив його. Та Ірод не погоджувався на це, тому що вважав Іоана за великого пророка і боявся народу, але на догоду дружині кинув його у в'язницю. Іродіада ж не вдовольнилася цим, тим більше, що сам Ірод прислухався до настанов Іоана і в багатьох випадках чинив згідно з його словами.

Минув майже рік. Ірод, святкуючи день свого народження, влаштував бенкет для своїх вельмож, тисяцьких і старійшин галилейських. На бенкет увійшла дочка Іродіади Соломія і стала танцювати, і догодила Іродові й тим, хто був на бенкеті. Ірод сказав їй:

"Проси у мене, чого хочеш", і клявся, що віддасть їй навіть до половини царства. Вона вийшла і запитала у матері своєї, чого їй просити у нього. Іродіада відповіла: "Голову Іоана Хрестителя". Соломія швидко повернулася до Ірода і сказала: "Хочу, щоб ти зараз же дав мені на тарілці голову Іоана Хрестителя".

Ірод засмутився, але не міг при гостях порушити клятву; і він послав воїна у в'язницю відсікти голову Іоанові. Воїн, виконавши наказ царя, приніс на тарілці голову Іоана Хрестителя і віддав Соломії, а Соломія віднесла матері своїй Іродіаді.

Ученики Іоанові, почувши про смерть Іоана Хрестителя, прийшли, взяли тіло його і поховали. Через 300 літ відкопали її в полі за Божим об'явленням два монахи. Це було першим віднайденням голови св. Іоана Хрестителя. Потім монахи передали її на зберігання убогому гончареві. Врешті цей скарб один єретик-священик залишив у печері в Емесі. Згодом у тій печері поселилися правовірні ченці, їхньому ігуменові Маркелові увісні явився св. Іоан і сказав: "Бог дарує вам мене", вказавши, де шукати голову. Так відбулося друге віднайдення голови св. Іоана Хрестителя.

—www.cerkva.info; Закон Божий. (2003). Київ, УА: УПЦ-КП



## The Beheading of St. John the Baptist

■ The Holy Orthodox Church commemorates St. John the Baptist's martyrdom and beheading on September 11 on the Feast Day of the Beheading of John the Baptist. The faithful observe a strict fast on this day. The Holy Church holds the prophet and martyr St. John in high esteem, venerating him first among the saints, after the Mother of God, the Virgin Mary. The Lord Jesus Christ spoke about St. John the Baptist as such: "Among those born into this world, there is no prophet greater than John the Baptist." St. John the Baptist is honoured in the Church as a "angel and apostle and martyr and prophet and lamp and friend of Christ, and seal of the prophets, and the emissary of the old and new grace, and the purest among those born, and the voice of the Light of the Word."

St. John did not preach long upon the earth. Having prepared people to accept the Saviour, he met a martyr's death.

Not long after he baptized the Lord Jesus, John was imprisoned by King Herod. This King Herod Antipas of Galilee was the son of that very King Herod the Great, who had killed 14,000 infants in Bethlehem when he was looking for Jesus.

John the Baptist found out that Herod married Herodias, the wife of his brother Philip, while his brother was still living. Herodias wanted to take revenge against St. John and asked Herod to have him killed. However, Herod did not agree because he regarded St. John as a great prophet and feared public opinion. Yet, he did agree to imprison John. Unhappy, Herodias was left dissatisfied by the imprisonment. She was unhappy with Herod for listening to and following John the Baptist's teachings.

A year passed. Herod was celebrating his birthday and organized a banquet for his court. Herodias' daughter, Salome, attended the banquet and began to dance for him. Herod was so captivated that he told her, "Ask of me what you like." He promised to give her anything, even half of his kingdom. Salome consulted with her mother about what she should request from the king. Herodias replied, "The head of John the Baptist." Salome quickly returned to Herod and said, "I want you to give me the head of John the Baptist on a platter."

An upset Herod was unable to back out of his promise in front of all of his guests. He sent a soldier to the prison to cut off John the Baptist's head. In keeping with the king's orders, the soldier beheaded St. John and brought his head on a platter to Salome, who took it to her mother. When his disciples heard of the death of John the Baptist, they came to take away his body and bury it. Two monks digging in a field found the head of St. John 300 years later by the grace of God. This was the first finding of the head of St. John the Baptist. The monks gave the head to a pottery maker to keep safe. Finally, a priest left the previous relics in a cave near Emes. In time, pious monks settled in this cave. St. John appeared to their archimandrite in a dream and said, "God gives me to you." St. John then instructed the archimandrite how to find the relics. This was the second finding of the head of St. John the Baptist.

—www.cerkva.info; The Law of God. (2003). Kyiv, Ukraine: UOC-KP

## Воздвиження Чесного...

продовження зі стор.1

Відтоді свято стали називати: "Всесвітнє Воздвиження Чесного і Животворчого Хреста Господнього". Оскільки свято Воздвиження нагадувало про Христове розп'яття і смерть, то з найдавніших часів стало звичаєм Церкви в цей день дотримуватися суворого посту.

Свято Воздвиження належить до двонадесятих свят Православної Церкви. Крім Воздвиження Церква вшановує святий Хрест ще в Хрестопоклонну неділю. Цього дня, які на Воздвиження, на утрні традиційно виноситься святий Хрест для поклоніння, але без обряду піднесення Хреста, яке є особливістю тільки свята Воздвиження.

В історії Церкви Руси-України цей обряд згадується вже в XIII ст. В давні часи, воздвиження святого Хреста проводилося тільки у єпископських кафедральних храмах і великих соборах, де був єпископ і багато священиків. Митрополит Кіпріан (1381-1406) у своєму "Повчанні руському духовенству" пише: "А щодо воздвиження Чесного Хреста, то в кожній церкві, по цілій землі, де живуть християни Хрест воздвигають, де є хоча б один священик, на славу

чесного і животворчого Хреста".

Опис обряду воздвиження можна знайти в історичних згадках XV і XVI ст. Винесення святого Хреста після великого славослів'я на утрні та воздвиження його—все так само, як і сьогодні—було п'ять піднесень з усіх сторін тетраподу, а останнє воздвиження ще раз на схід. Під час кожного воздвиження хор співає "Господи помилуй". Обряд закінчується поклонінням і цілуванням святого Хреста при співі кондака "Вознісся на хрест волею" і "Хресту Твоєму".

Свято Воздвиження нагадує нам про наш обов'язок вшанувати, любити й визнавати святий Хрест. "Не стидаймося Хреста Христового,—каже святий Кирило Єрусалимський у своїй 4-ій огласительній промові—хто б його не укривав, а Ти явно клади його на своєму чолі, щоб демони, бачачи царський знак, тремтіли й далеко втікали. Роби цей знак, коли ти їси чи п'єш, коли сидиш, лежиш, встаєш або ходиш, словом, при кожній нагоді". А святий Іоан Золотоустий каже: "Хрест—благовоління Отця, слава Єдинородного, радість Духа, окраса ангелів, утвердження Церкви, твердиня Святих, світло всього всесвіту".

—Архимандрит Лаврентій  
www.cerkva.info; Голос Православ'я

## The Exaltation ...

continued from p.1

The second crucial event that contributed to the founding of the feast day of Exaltation in both the Eastern and Western Churches was the return of the Holy Cross after it was plundered and taken to Persia. In 614, the Persians conquered Jerusalem and took the sacred relic, the Holy Cross of the Lord, to their capital. Emperor Heraclius defeated the Persians 14 years later and found the Cross of the Lord. He returned it to Jerusalem. There, the patriarch again elevated the Cross to a standing position for the faithful to see on Sept. 14. From this time, the feast day was called the Universal Exaltation of the Precious and Life-giving Cross of the Lord. Since the feast of the Exaltation reminds us of Christ's crucifixion and death on the Cross, the custom arose in the early Church to observe a strict fast on this day.

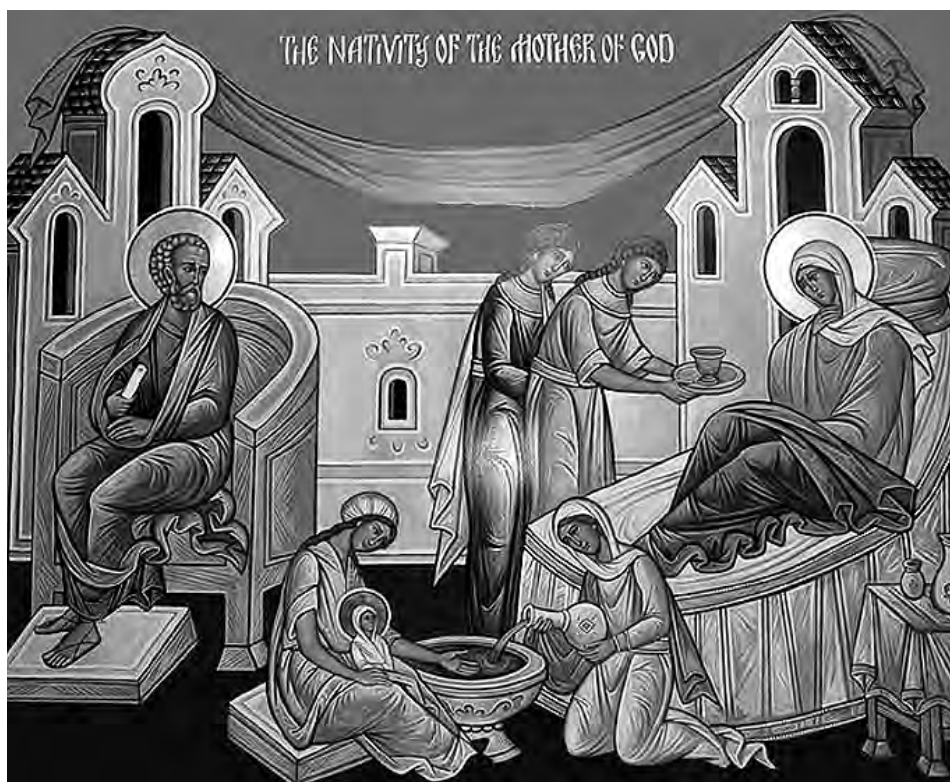
According to historical accounts, this rite in the Ukrainian Orthodox Church was already mentioned in the 13th C. In early Christianity the exaltation of the Cross was held only in episcopal cathedral churches with a bishop and many priests. Metropolitan Cyprian (1381-1406) in his Instructions to the clergy of Kyivan Rus' wrote: "As for the exaltation of the Holy Cross, the Cross is elevated in every church

in all the earth where Christians live, where there is at least one priest for the glory of the precious and life-giving Cross." A description of the Rite of Elevation can be found in historical references from the 15th-16th C. The Holy Cross is carried out after the Great Doxology during Matins. The elevation takes place in the same way as today. It was elevated five times—once from each side of the tetrapod and one time facing east. The choir sings "Lord have mercy" during each elevation. The rite concludes with the faithful venerating the cross as the kondak hymn is sung.

The feast of the Exaltation of the Holy Cross reminds us of our responsibility to venerate, love and recognize the Holy Cross. "Let us not be ashamed of Christ's Cross," St. Cyril of Jerusalem tells us in his homily, "Some might conceal it, but you place it visibly on your forehead so that demons, seeing the royal sign, would tremble and flee. Make this sign when you eat and drink, lie down to sleep, wake in the morning, walk, in short—at every opportunity." St. John Chrysostom remarked, "The Cross is God's grace, the Only-begotten glory, the Spirit's joy, the angels' splendour, the Church's foundation, the saints' strength and the light of the whole universe."

—Archimandrite Lavrentiy  
www.cerkva.info; Holos Pravoslav'ya

## Різдво Пресвятої Богородиці



■ Різдво Пресвятої Богородиці є велике дванадцять свято, яке святкується 21-го вересня за новим стилем. Господь, перш ніж народитися на землі як людина для спасіння світу, приготував свою Пречисту Матір.

Вона народилась у галилейському місті Назареті, від праведних батьків Іоакима та Анни. Св. Єпіфаній говорить: "Іоаким—значить приготування для Господа, або від Іоакима

приготувався храм Господа, тобто Пресвята Діва Марія; Анна—благодать, тому що Іоаким і Анна одержали благодать через зачаття від них благословенної Диви". По батькові Діва Марія походить з царського роду, по матері—від архиєрейського, і таким чином вона увінчана славою і честю; славою—бо від кореня царського проросла, честю—бо з архиєрейського племені виросла.

## The Nativity of the Most Holy Theotokos

■ The Nativity of the Blessed Mother of God on September 21 is one of the Twelve Major Feast Days in the Orthodox Church. The Lord prepared his Most-Pure Mother before being born into this world as a human for the salvation of the world.

The Blessed Virgin Mary was born to Joachim and Anna in the town of Nazareth in Galilee. St. Epiphaniy stated, "Joachim means to prepare for the Lord, or a temple of the Lord—the Most Pure Virgin Mary—was being prepared by Joachim. Anna means blessings because Joachim and Anna received God's blessings through the conception of the Blessed Virgin." The Virgin Mary comes from royal lineage by her father's family. From her mother's family, she proceeds from priestly lineage. In this way, she brought together the glory of royal lineage and the honour of being from the family of a high priest.

The Virgin Mary's parents lived to old age, but they were childless. Saddened by this, they constantly prayed so that God would give them a child. They promised that if they would be blessed with a child, they would dedicate it to the service of God. Joachim and Anna's hope was realized after much worry and prayer when a daughter was born to them. They named her Mary, which is Mariya in Ukrainian. "Mary means ruler and hope because she would give birth to the Lord who is the hope of all nations," noted St. Epiphaniy. The Holy Church established a feast day in the early years of Christianity to commemorate the nativity of the Most Holy Mother of God. Mention of this feast was made as early

as in the 4th century. In Ukrainian tradition, St. Olha had built a church named in honour of the birth of the Theotokos.

In commemorating the birth of the Theotokos, the Holy Church venerates the highest level reached of theosis for humans. His grace-filled union with Him in the form of the Virgin who was born with the blessing of God. St. Andrew of Crete in his homily on the feast day of the Nativity of the Most Holy Mother of God stated, "Today's feast day is the beginning of feasts for us. It serves as a herald of grace and truth."

The Theotokos' nativity is the beginning of the unattainable realization of the mystery of the incarnation and our salvation. The Nativity of the Most Holy Mother of God is the source of our joyfulness and gladness. Through the person of the Holy Mother, God gave the world a person before whom countless people venerate and honour, and offer prayers for intercession. Her whole life was to give glory to God for wisdom of creation, for His Providence, for love and compassion. She did this despite the despair and suffering that filled her heart when Christ was hung on the Cross. The Theotokos' joy is the source of her sacred influence on the hearts of the believers who pray to her for intercession.

Taking the example of the Holy Mother, Christians should always give glory to God and have joy in the Lord. In this joyfulness there is no place for sadness, despair, depression, loneliness or dissension.

—www.cerkva.in.ua

Батьки Діви Марії дожили до глибокої старості, але не мали дітей. Вони дуже сумували через це, часто молилися Богові і просили Його, щоб дарував їм дитя. І при цьому дали обітницю—коли в них народиться дитя, то вони його посвящать на служіння Богові. Після довгих переживань і молитов це бажання Іоакима та Анни здійснилося. У них народилась дочка, яку щасливі батьки назвали Марією. "Марія—говорить Св. Єпіфаній,—означає володарка і надія. Бо вона мала народити Господа, який є сподівання народів".

На спомин Різдва Пресвятої Богородиці з давніх-давен встановлено церквою свято. Згадка про це свято дійшла до нас з IV ст., коли рівноапостольна княгиня Ольга побудувала храм в пам'ять про народження Матері Божої. Святкуючи Різдво Пресвятої Богородиці, Церква прославляє найвищу ступінь наближення божества до людей, його благодатне єднання з ними в образі Диви, народженої з благословення Божого. Святий Андрій Критський у своєму слові на день Різдва Пресвятої Богородиці говорить:

"Нинішнє свято є для нас початком свят, воно служить провісником благодаті і істини".

Різдво Богоматері—це початок неосяжної для людського розуму таємниці боготвілення і нашого спасіння. Різдво Пресвятої Владичиці нашої Богородиці та Приснодіви Марії є джерелом радості й утіхи. В особі Богоматері Бог дарував світові особу, перед якою схиляється стільки людей, підноситься стільки молитов, перед якою виливаються річки людських сліз. Все її життя—прославляти Бога за мудрість творіння, за Його промисел, за любов і милосердя. І це, попри скорботи та страждання, якими переповнювалось її материнське серце біля Хреста Господнього.

У цій Богородичній радості—джерело благодатного впливу Божої Матері на серця віруючих, які підносять до неї свої молитви. За прикладом Богоматері християнин повинен завжди величати Бога і радіти у Бозі. У цій радості не може бути місця для скорботи, смутку чи відчаю, самотності або відчуженості.

—www.cerkva.in.ua

## Тропар, голос 4

■ Різдво Твоє, Богородице Діво, радість звістило всій вселенній: з Тебе бо засяяло сонце правди—Христос Бог наш, і, зруйнувавши клятву, він дав благословення і, перемігши смерть, дарував нам життя вічне.

## Величання

■ Величаємо Тебе, Пресвята Діво, і шануємо святих Твоїх родителів, і всеславне славимо Різдво Твоє.

UKRAINIAN ORTHODOX CATHEDRAL OF ST. MARY THE PROTECTRESS  
1925 90 2015  
820 Burrows Ave, Winnipeg, MB

**90TH ANNIVERSARY CELEBRATIONS OF ST. MARY THE PROTECTRESS UKRAINIAN ORTHODOX CATHEDRAL WINNIPEG, MANITOBA**

**ЗАПРОШУЄМО ВСІХ БАЖАЮЧИХ НА УРОЧИСТЕ СВЯТКУВАННЯ 90-РІЧЧЯ З НАГОДИ ЗАСНУВАННЯ УКРАЇНСЬКОГО ПРАВОСЛАВНОГО СОБОРУ СЯТОЇ ПОКРОВИ**

**М. ВІННІПЕГ, МАНІТОБА**

<p><b>Upcoming events:</b></p> <p><b>Friday, October 30th, 2015, 6:30 p.m.</b> Informal Reception for new and past parishioners/guests</p> <p><b>Sunday, November 1st, 2015</b> Hierarchical Visitation <b>9:30 a.m.</b> - Greeting of His Eminence Metropolitan Yuriy <b>10:00 a.m.</b> - Hierarchical Divine Liturgy <b>12:00 noon</b> - 90th Anniversary Luncheon Banquet in church auditorium</p> <p>His Eminence Metropolitan Yuriy will be our special guest and immediately following the Divine Liturgy, we will have our 90th anniversary luncheon banquet.</p>	<p><b>Заплановані заходи:</b></p> <p><b>У п'ятницю 30 жовтня 2015 року о 6-30 вечора</b> – неформальний прийом гостей, нових та колишніх прихожан храму.</p> <p><b>У неділю 1 листопада 2015 року о 9-30 ранку</b> – візит Ієрарха, <b>о 10-00</b> – Архиєрейська Служба Божя, <b>о 12-00</b> – урочистий банкет у церковній аудиторії.</p> <p>Почесним гостем заходів з нагоди святкування буде Його Вископреосвященство Митрополит Юрій. Банкет присвячений святкуванню 90-річчя Українського Православного Собору Святої Покрови відбудеться після Божественної літургії.</p>
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**For additional information/tickets contact:**  
**Sandra or Walter Lytwyn:**  
sandylytwyn@gmail.com or 204-226-2115  
**Gabriel Teterenko:** smpvilla@shaw.ca or 204-995-5599

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# Сяюча краса Святих The Radiant Beauty of the Saints

## Чудо Архистратига Михаїла в Хонах (Колосах)

"Михайле, начальнику Божих військ... прохай того, що корисне нам, і багатой милості".

—(3 Кондака Свята)

На 19-го вересня за григоріанським календарем (6-го вересня за юліанським) ми спомінаємо подію, невідому багатьом—а мабуть більшості—православним християнам. Це—Чудо Архистратига Михаїла в Колосах (давнє місто в Фрігії, а сьогодні це Туреччина), якого руїни коло міста Гоназ ще не розкопані.

Виходить, що Колоси перейменували на Хони (від цього і походить турецька назва Гоназ) після того, як чудо, яке ми сьогодні святкуємо, там відбулося. Це був час змагань між віруючими в Христа і язичниками. Один грек, язичник з Лаодикії, що майже 18 кілометрів від Колосів, мав видіння, в якому було сказано йому, що якщо б його дочка, яка була безмовна від народження, напилася води з чудодійного фонтану у тому місті, то вона буде uzдоровлена.

Кажуть, що цей фонтан почав текти після служіння в тих околицях Св. Пилипа (який був замучений розп'яттям в близькому місті Іераполі) та Св. Івана Богослова. Коли це чудо насправді відбулося, то вдячний батько побудував храм на тому ж місті в честь Архангела Михаїла, який може й був тим Гостем у його видінню, і на честь Якого він почув такі слова паломників до святого Фонтана: "Ми вимовляємо ім'я Отця і Сина і Святого Духа, одноістотного, і Архистратига Михаїла, слуги Тройці." Християнин з Іерапо-

ля з іменем Архип за Апостолом, якого згадує Св. Павло в Посланні до Колосян (4:17), посвятив себе догляду цього храму впродовж дуже багатьох років. Його ефективне служіння, підсилене чудами через фонтан привели багато язичників до віри. Ревні язичники були цим дуже схвилювані. Саме ім'я Іераполь означає священне місто, а його так назвали через чисельність у ньому храмів язичників.

Вони вирішили згладити з пам'яті фонтан, храм і самого Архипа, переведенням течії двох річок, що протікали навколо Колос, так щоб вони затопили храм. Треба було для цього багато праці а під час їхніх тяжких трудів над спричиненням повені, Архип молився. У той час коли мали відкрити шлюзи сам Архангел Михаїл появився на камені вище храму і зробив на ньому знак хреста сказавши: "До цього місця твоя течія". А тоді вдарив об камінь списом, що появився в його руці і сказав: "Нехай ллються води сюди". І появився величезний яр і води річок рвонули в нього. Від того чуда Колоси стали називати Хони, що по грецькому означає лійка.

Багато більше паломників появилася і паломництва тривали століттями. Було оновлення пошани до Архангела Михаїла в 12-му віці в Візантійській імперії. Це може й дало натхнення Митрополиту Київському, Св. Олексію, синові Федора Бяконта, що був перенісся в Москву

Чернігова, оснувати монастир на честь Чуда в Хонах у 1358 р., у Москві, звідки він проявляв своє служіння. Його популярно й називали Чудівським монастирем.

Цей монастир відіграв важливу роль в історії Російської Церкви. Його закрили більшовики в 1918 р., а до 1929 р. його цілком знищили. Моці Св. Олексія, що там спочивали—єдині, що залишилися, бо ж їх перенесли в Успенський собор а потім в інший храм у Москві. А безцінні рукописи, між якими були й переклади Св. Олексія з грецької, перенесли до Державного музею історії. А на його місці спорудили школу для офіцерів Червоної армії.

Чуда—не такі справи, яких можна викликати, коли хто собі забажає. Є такі моменти, коли Бог проявляє Свою славу переверненням завжди надійних законів Його створіння, а є й такі, коли Він проявляє її Своїм підкоренням їм, як бачимо на Хресті на Голгофі. Сам Він у Своїй Премудрості, яка далеко понад наше розуміння, бачить і знає, коли і як Він має діяти. Чудо в Хонах, і знищення на багато століть пізніше монастиря присвяченого цьому Чуді висвітлює це.

Відповідь тих, які йдуть за Господом завжди мусить бути та ж сама, яку висловили Три Святі Юнаки царю Навуходоносору, який перестеріг їх, що якщо вони не поклоняться його ідолу, то вони будуть спалені живцем у палаючій печі. Хоробрі й вірні Шадрах, Мешах і Аведне-



го відповіли: "Якщо наш Бог, Якому ми служимо, може врятувати нас з палахкотючої огненної печі, то Він урятує й з твоєї руки, О Царю! А якщо ні, нехай буде тобі, О Царю, знає, що богам твоїм ми не служимо, а золотому бовванові, якого ти поставив, не будемо вклонятися!" (Дан 3:17-18).

Нехай Св. Михаїл завжди підтримує нас у нашій посвяті Єдиному Істинному Володарю вселенної, що ласкаво об'явив Себе, як Отець і Син і Дух Святий, один Бог. Нехай ми завжди дивимося до Нього в вірі, надії, любові та вдячності за Його охорону та провидіння, не зважаючи на те, як вони проявляються в нашому житті. Амінь.

—митр. прот. д-р Ігор Куцаш

## The Miracle of the Archangel Michael at Colossae

"Michael, commander of God's armies... ask for what is good for us, and for great mercy."

—From the Kondak of the Feast

On September 19 on the Gregorian Calendar, which is September 6 on the Julian Calendar, we commemorate an event of which many—probably most Orthodox Christians—are unaware. It is the Miracle of the Archangel Michael at Colossae. Colossae is an ancient city in Phrygia, which is located today in modern Turkey. Its ruins are near the town of Honaz that have yet to be excavated.

After the miracle, which we are celebrating, occurred there, Colossae seems to have been renamed Chonae. The Turkish name Honaz is derived from this. This miracle occurred at a time of conflict between those who held the faith of Christ and the pagans. A certain Greek pagan from Laodicea, nearly 18 km from Colossae, had a vision. In it, he was told that if his daughter who was speechless from birth were to drink water from a miraculous fountain in that city she would be healed.

The fountain was said to have sprung up shortly after the ministry in the area of St. Philip and St. John the Theologian. St. Philip was martyred by crucifixion in the nearby city of Hierapolis. When the miracle did indeed come about, the grateful father built a church there in honour of Archangel Michael who may have been the Visi-

or in the vision and whom the father heard to be thus honoured by pilgrims to the holy fountain: "We utter the name of the Father and of the Son and of the Holy Spirit, one in essence, and the chief commander Michael, the slave of the Trinity." A Christian from Hierapolis Archippus, named after the Apostle mentioned in St. Paul's Letter to the Colossians (4:17), dedicated himself to the care of this church for many years. His effective ministry coupled with the miracles wrought through the fountain brought many pagans to the Faith. The zealous pagans were much upset. The very name Hierapolis means "sacred city" and it was so-named because of the many pagan temples there.

They decided to obliterate the fountain, the church and Archippus by diverting the course of two rivers that flowed around Colossae so that they would inundate the church. A great deal of work was required. While they laboured industriously to bring about this flood, Archippus prayed. Just as the floodgates were about to open, Archangel Michael himself appeared on a rock above the church and made the sign of the Cross upon it and said: "Up to this point is thy flux." Then, he struck the rock with a javelin that appeared in his hand and said: "Funnel the waters here." A great ravine ap-

peared and the waters of the rivers rushed into it. From this miracle, Colossae came to be called Chonae which means "funnel" in Greek.

Many more pilgrims came and the pilgrimages continued for centuries. There was a revival of veneration of Archangel Michael in the 12th century in the Byzantine Empire. It may have inspired Metropolitan of Kyiv St. Alexis, son of Theodore Byakont who moved to Moscow from Chernihiv. He established a monastery in 1358 in Moscow where he exercised his archpastoral ministry in honour of the Miracle at Chonae. It was popularly known as the Chudov monastery. The term *chudo* means miracle in Ukrainian as well as Russian.

This monastery played an important role in the history of the Church of Russia. It was closed by the Bolsheviks in 1918 and by 1929 was completely destroyed. The relics of St. Alexis that had reposed there were the only ones which survived by being moved to the Church of the Dormition and then to another Church in Moscow. The priceless manuscripts which included St. Alexis' translations from the Greek written in his own hand were moved to the State Historical Museum. An officer's school for the Red Army was erected on the spot.

Miracles are not matters which can be called up at will. There are times for God to manifest His glory by transcending the always-dependable laws

of His creation. There are times when He manifests it by His submission to them, as we have seen upon the Cross on Golgotha. He alone sees and knows how and when He shall act, in His Wisdom, which is far beyond our comprehension. The Miracle at Chonae and the destruction centuries later of the monastery dedicated to this miracle illustrate this.

The response of those who follow the Lord must always be that of the Three Holy Youths whom King Nebuchadnezzar had warned that if they did not bow down to his idol, they would be burned alive in a fiery furnace. The courageous and faithful Shadrach, Meshach and Abednego responded: "If we are thrown into the blazing furnace, the God we serve is able to save us from it, and He will rescue us from your hand, O king. But even if He does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up." (Dn 3:17-18).

May St. Michael ever support us in our dedication to the one True Lord of the Universe, Who has graciously revealed Himself as Father, Son and Holy Spirit, one God. May we ever look to Him in faith, hope, love and gratitude for His protection and providence, however these may be manifest in our lives. Amen.

—Rt. Rev. Mitred Archpriest Dr. Ihor Kutash

## Послання Постійної Конференції Українських Православних Єпископів поза межами України 24-а річниця Дня Незалежності України 24-го серпня 2015 р.

*Духовенству та вірним Святої Української Православної Церкви поза межами України та усім Українцям на Україні і по цілому світі хто святкує цю символічну річницю Дня Незалежності України 24 серпня 2015 р.,*

Благодать Божа привела Україну та всіх її вірних людей до цього священного дня святкування—двадцять четвертої річниці її виходу із зловисної імперії, проголошення її Декларації про Незалежність та довгоочікуваною насолодою свободою, справедливістю та рівністю.

Сьогодні наша пра-батьківщина стоїть перед черговою загрозою, яка нависла над її незалежністю—вторгнення терористичних військ, які спонсорує та підтримує, а про це знає увесь світ, наш сусід, який просто напросто не може миритися з втратою свого незаконного панування над нацією людей, які протягом тисячоліття, були для цього сусіда найяскравішим прикладом духовного, культурного та суспільного життя.

Постійна Конференція Українських Православних Єпископів поза межами України молитовно радіє з цієї знаменної та символічної річниці. В цей день святкування священного дару свободи, незалежності та суверенітету, ми разом з нашим духовенством та вірними приєднуємося до щирих вітань нашим братам та сестрам на Україні та усім тим, українського походження, хто розсіяні по всьому світу.

Україна ніколи не відступала від викликів, що повставали перед нею впродовж всієї історії. Навіть у найважчі часи, коли розмовляли українською мовою загрожував смертний карою, коли були спроби знищити саму ідею Української Нації, в середині—в підсвідомості людей—їхня ідентичність залишалася живою і зберігалася чекаючи, щоб повстати з попелу, наче птах Фенікс, щоб стати нацією, якою вона є сьогодні. Інші нації світу також пережили такі ж проблеми в час зародження їхньої незалежності, що стало для них добрим уроком—і так сподіваємося буде з Україною.

Святкуючи, завдяки Всемогутньому Богу, такий великий та цінний дар як незалежність і суверенітет, ми вкотре переконуємося, що цей дар є в дійсності від Бога. Він буде корисним для нації та людей тільки якщо в повні прийнятий і якщо жити згідно нього та насолоджуватися ним.

Отже, ми закликаємо громадян України до пильності в боротьбі за свободу і вживати її з глибоким почуттям відповідальності та без зловживань. Ми закликаємо всіх до спільного бачення, якою повинна бути нація,—нація де всі мають можливість рости та розвиватися з власної важкої праці в кожному аспекті свого життя, без корупції та жадібності, які руйнують нас зсередини.

Пам'ятаючи про велику відповідальність, яка лежить на тих, хто є покликаний урядувати, ми молимося до Христа, який є нашою Дорогою, Правдою та Життям, та Його Матері і всім Святим за нашого Вельмишановного Президента України—Петра Порошенка, за Уряд та за тих, хто служить у Збройних Силах. Ми нагадуємо, що їхнім священним обов'язком є керувати та охороняти. Цей обов'язок вони виконують з волі Бога—подателя всякого блага та добрих дарів—і цей обов'язок повинен бути виконаний так, щоб всі жителі України мали спокійне і мирне життя, у всьому благочестя і святість—за що ми молимося на кожній Божественній Літургії.

Нехай Богом любима та Богом береженна Україна, продовжує розвиватися під проводом Святого Духа. Нехай вона буде фортецею Віри та Праведності, якою її бачили наші святі отці та матері—багато з яких стали мучениками та приєдналися до Свв. Володимира та Ольги на шляху, який веде до Христа—повноти нашого життя. Нехай вона буде землею справедливості, базованій на основі чесної правової системи. Нехай вона буде домом, з якого її громадяни більше не відчуватимуть необхідність тікати. Нехай вона буде зразком для всіх країн в світі, що розвиваються.

Ми молимося до Господа Бога за нашу Богом любиму та Богом бережену Україну, уряд, військо та всю людність її.

*З архиєрейськими благословеннями,*

† **ЮРІЙ**, Митрополит

Української Православної Церкви в Канаді

† **АНТОНІЙ**, Митрополит

Української Православної Церкви США

Місцєблєститель Української Православної Церкви в Діаспорі

† **ІОАН**, Архієпископ

Української Православної Церкви в Діаспорі

† **ЄРЕМІЯ**, Архієпископ

Української Православної Єпархії Бразилії та Південної Америки

† **ІЛАРІОН**, Єпископ

Української Православної Церкви в Канаді

† **АНДРІЙ**, Єпископ

Української Православної Церкви в Канаді

† **ДАНІІЛ**, Єпископ

Української Православної Церкви США

## Statement of the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine on the 24th Anniversary of Ukraine's Independence on August 24, 2015

*To the Clergy and Faithful of the Holy Ukrainian Orthodox Church beyond the Borders of Ukraine and all Ukrainians in Ukraine and throughout the world celebrating the great anniversary of Ukrainian Independence, August 24, 2015*

The Grace of God has brought Ukraine and all her faithful people to this, the twenty-fourth anniversary of its exodus from the evil empire, its declaration of independence and the enjoyment of the fruits of freedom, righteousness and equality.

Today, our ancestral homeland faces another almost incredible challenge to this independence through the invasion of terroristic forces sponsored and supported, as the whole world knows, by the neighbour that simply cannot accept the loss of its illegal and illogical domination a nation, which has been the most profound example of spiritual, cultural and social life for that neighbour for over a millennium.

The Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine prayerfully rejoices on this auspicious and significant anniversary and is joined by our clergy and faithful in conveying heartfelt congratulations to our brethren in Ukraine and to those of Ukrainian ancestry dispersed throughout the world at this day's celebration of the sacred gifts of freedom, independence and sovereignty.

Ukraine has never backed away from the challenges confronting her throughout history. Even during the most difficult of times, when to speak Ukrainian could bring death as attempts were made to annihilate the very idea of a Ukrainian nation, beneath the surface—within the subconscious reality of the people—their identity was alive and preserved, waiting to rise from the ashes like the Phoenix of old to become the nation she is today. Other nations of the world have all experienced the same challenges during the infancy of their independence and have only benefited from lessons learned—and so shall Ukraine.

In commemorating with gratitude to Almighty God such a great and precious gift as independence and sovereignty, we remain convinced that such gifts are, indeed, from God and are beneficial for the nation and her people if fully embraced and responsibly lived by all who are privileged to enjoy them. Therefore, we call upon the citizens of Ukraine to be vigilant in the pursuit of freedom and to exercise it with a profound sense of responsibility and without abuse. We call all to a shared vision of a nation in which all have the opportunity to grow and develop in every aspect of their lives by their own hard work, without corruption and greed, which destroy from the inside out.

Mindful of the immense responsibility, which is placed upon those called to govern, we prayerfully commend to Christ, the Way, Truth and Life, through the prayers of His Holy Mother and all the Saints, the Honourable President of Ukraine, Petro Poroshenko, all civil authorities and those who serve in the military. We remind them that the sacred trust of governing and safeguarding, which they exercise, is from God—the Giver of every good and perfect gift—and is to be exercised so that all the inhabitants of Ukraine might lead a calm and peaceful life in all Godliness and sanctity under the tranquil guidance of those who govern—for which we pray at every Divine Liturgy.

May God-loving and God-protected Ukraine continue to develop under the guidance of the Holy Spirit. May she ever be that bastion of faith and righteousness envisioned by those sainted Fathers and Mothers—many of them martyrs—who journeyed with St. Olha and St. Volodymyr on that path which leads to Christ and the fullness of life.

May she be a land of justice based on a sound and honest legal system.

May she be a home from which her citizens no longer feel the need to flee.

May she be a beacon of light to all the developing nations of the world.

For our God-loving and God-protected Ukraine, her government, armed forces and all her people, we pray to the Lord.

*With prayers and hierarchical blessings,*

† **YURIJ**, Metropolitan

Ukrainian Orthodox Church of Canada

† **ANTONY**, Metropolitan

Ukrainian Orthodox Church of the USA

*Locum Tenens* of the Ukrainian Orthodox Church in Diaspora

† **IOAN**, Archbishop

Ukrainian Orthodox Church in Diaspora

† **JEREMIAH**, Archbishop

Ukrainian Orthodox Eparchy of Brazil and South America

† **ILARION**, Bishop

Ukrainian Orthodox Church of Canada

† **ANDRIY**, Bishop

Ukrainian Orthodox Church of Canada

† **DANIEL**, Bishop

Ukrainian Orthodox Church of the USA

## У Софії Київській молилися за Україну

■ **КИЇВ, УКРАЇНА**—У Софійському соборі 24 серпня 2015, у День Незалежності України, представники Церков і керівники релігійних організацій виголосили молитви за Українську державу. Міжконфесійна молитва відбулася за участю президента України Петра Порошенка. Разом з президентом та його родиною у молитві взяли участь Голова Верховної Ради України Володимир Гройсман, Прем'єр-міністр України Арсеній Яценюк та Секретар Ради національної безпеки і оборони Олександр Турчинов. Вони просили для України миру та процвітання, а для її народу та тим, хто боронить державу,— Божого захисту і благословення.

Молитви виголосили Предстоятель Української Православної Церкви Патріарх Київський і всієї Руси-України Філарет, який виголосив молитву, яка читається у дні неспокою та нашествия ворогів на Державу і Вітчизну нашу; Предстоятель Української Православної Церкви, митрополит Київський і всієї України Онуфрій; Верховний архієпископ Києво-Галицький Української Греко-Католи-

цької Церкви Святослав (Шевчук); представник Вселенського Патріарха Іларіон єпископ Української Православної Церкви в Канаді; архієпископ Києво-Житомирської дієцезії Римо-Католицької Церкви в Україні Петро Мальчук; головний рабин Об'єднання єврейських релігійних організацій Яков Дов Блайх; муфтії Духовного управління мусульман України Тамім Ахмед; президент Українського біблійного товариства Григорій Комендант. Після молитов хор виконав духовний гімн "Боже Єдиний. Великий, нам Україну храни", а родина Президента засвітила свічки.

По закінченню урочистостей у Софії Київській духовенство долучилося до урочистостей на центральній вулиці Києва під час проведення Маршу Незалежності. Після завершення святкового параду церковнослужителі взяли участь в урочистому прийомі у Софії Київській, який дав Президент України для представників влади, релігійних організацій, суспільних діячів, громадськості та закордонних гостей.

—www.president.gov.ua



March of Independence in Kyiv, Ukraine.

## Промова Єпископа Іларіона на урочистості у День Незалежності України в Києві, Україна

Вельмишановний Петро Олексійович,

Голова Української держави, і у Вашій особі весь український народ, прийміть найсердечніші привітання від Його Всесвятості Вселенського Константинопольського Патріарха Варфоломія і від Матері Церкви з нагоди 24 річниці відновлення незалежності української держави в стінах цього кафедрального собору святої Софії, який Ваш попередник голова Київської держави великий князь Ярослав Мудрий збудував як кафедру Київських митрополитів Константинопольського Патріархату в далекому 1037 році, що свідчить про нерозривні духовні зв'язки Матері Церкви і України.

Ми молитовно бажаємо Вам пане Президенте утвердити християнсько-європейський цивілізований курс, який обрали Ваші великі попередники, святий рівноапостольний князь Володимир і його син Ярослав Мудрий для українського народу і держави.

Матір Церква особливо молиться за мир в Україні і за її територіальну цілісність, а в недавньому спільному зверненні до світу Вселенський Патріарх і Папа Римський закликають до сторін втягнутих в конфлікт в Україні поважати міжнародне право, щоб запанував спокій на українській землі. Зверху довкола зображення Матері Божої Оранти цієї святині написані по грецьки слова: "Бог серед (міста) цього, воно не похитнеться. Бог йому допоможе". Богоматір Оранта молитовними зусиллями знятих до гори рук стримує навали ворожих сил, як Мойсей в битві з амалекитянами.

Нехай допоможе Вам Бог пане Президент. Нехай Бог допоможе українському народу. Нехай Бог береже і благословляє Україну.

—† ІЛАРІОН, Єпископ Української Православної Церкви Канади

## Prayer for Ukraine



■ **KYIV, UKRAINE**—Ukrainians in Ukraine and in communities around the world marked the Independence Day for Ukraine on August 24, 2015. The day began with an inter-faith Prayer for Ukraine at the historic St. Sophia Cathedral in Kyiv, Ukraine. Ukraine's president Petro Poroshenko and other government representatives, representatives from the Churches and leaders of religious organizations participated in the prayers for Ukraine, beseeching God's protection and blessing for the defenders of the state and peace and prosperity for the Ukrainian people. President Petro Poroshenko and his family attended the prayers together with the Ukrainian Verkhovna Rada parliamentary speaker Volodymyr Groyshman, Prime Minister Arseniy Yatsenyuk and National Security and Defense Council secretary Oleksander Turchynov.

Prayers were read by Patriarch Filaret of the Ukrainian Orthodox Church-Kyivan Patriarchate, who read the prayer for times of trouble and enemy attack on the state and homeland; Metropolitan Onufriy of the Ukrainian Orthodox Church-Moscow Patriarchate; Archbishop Major Sviatoslav of

the Ukrainian Greek Catholic Church; Bishop Ilarion of the Ukrainian Orthodox Church of Canada who was representing the Ecumenical Patriarchate of Constantinople (see sidebar for address); Archbishop Petro Malchuk of the of Roman Catholic Church in Ukraine; Chief Rabbi Yakiv Dov Bleich of the Association of Jewish Religious Organizations; Mufti Tamim Ahmed of the Spiritual Administration of Muslims of Ukraine; Ukrainian Bible Society president Gregory Commandant.

The choir sang the spiritual hymn "God is great" to conclude to prayer service. The President's family and other guests placed candles with prayer in the ancient cathedral.

After the service in St. Sophia cathedral, the Church leaders joined the independence day celebrations in Kyiv city centre where there was the March of Independence. Later, they participated in a reception at St. Sophia cathedral complex hosted by President Poroshenko for political leaders, dignitaries, Church and religious leaders, community leaders and guests.

—www.president.gov.ua

## Statement by Bishop Ilarion at the Independence Day Commemorations in Kyiv, Ukraine

Your Excellency President Poroshenko,

His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople and the Mother Church extend their warmest greetings to you, President of the Ukrainian state, and to all of the Ukrainian people on the occasion of the 24th anniversary of the restoration of the independence of the Ukrainian state. We greet you within these walls of St. Sophia Cathedral, which your predecessor, head of the Kyiv State Grand Prince Yaroslav the Wise built as the seat of the Kyivan Metropolitanate of the Constantinople Patriarchate back in 1037. This shows the inseparable spiritual ties of the Mother Church and Ukraine.

Mr. President, we prayerfully wish that you establish a Christian European course for the Ukrainian people and the state that was made by your great predecessors, St. Volodymyr Equal-to-the-Apostles and his son Yaroslav the Wise.

The Mother Church especially prays for peace in Ukraine and its territorial integrity, and the recent joint statement to the world by the Ecumenical Patriarch and the Pope of Rome called for all sides involved in the conflict to respect international law Ukraine to bring peace to Ukraine. Above the icon of the Oranta Mother of God, these

Greek words are written, 'God is here in this city, and it will not be shaken. God will help it.' The Oranta Mother of God with fervent prayer of upstretched arms prevents the invasion of enemy forces as for Moses in battle with the Amalekites.

May God help you Mr. President. May God help the Ukrainian people. May God bless and keep Ukraine.

—† ІЛАРІОН, Bishop Ukrainian Orthodox Church of Canada



St. Sophia Cathedral, Kyiv, Ukraine.



■ "Now the Philistines gathered their armies together to battle, and were gathered at Sochoh, which belongs to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.

"And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. He had a bronze helmet on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. ... Then he stood and cried out to the armies of Israel, and said to them, "Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then we will be your servants..." When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

"Then David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine." And Saul said to David, "You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth.

"Moreover David said, "The Lord, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the Lord be with you!"

"Then he took his staff in his hand; and he chose for himself five smooth

stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine. So the Philistine came, and began drawing near to David, and the man who bore the shield went before him. And when the Philistine looked about and saw David, he disdained him; for he was only a youth, ruddy and good-looking.

"Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

"So it was, when the Philistine arose and came and drew near to meet David, that David hurried and ran toward the army to meet the Philistine. Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth. So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But there was no sword in the hand of David.... And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent."

—Excerpts from 1 Kingdoms (Samuel) 17:1-33

## Story of Courage and Faith

■ This familiar story of David and Goliath reminds us of the courage in men's hearts when their faith is placed completely under God. Goliath taunts David, but David's faith becomes evident when he does not cower under the threats, but instead warns Goliath with the hand of God, writes the The Orthodox Study Bible. The armour he rejected represents the strength of man; David chose the armour of God. Fr. Lawrence Farley has written extensively on Biblical themes in his articles, books and daily blogs. He shares below the meaning of the famous story of David and Goliath.

"David appears in the historical books as the successor to King Saul. God chose David as a man after His own heart to take Saul's place after the latter's apostasy from God and death on Mount Gilboa while fighting the Philistines. David shines in the historical chronicles as a beloved and ideal king—one who rose to kingship on his

popularity with the common people, and who even in old age continued to inspire love and loyalty in those near to him. He began an enduring dynasty which continued to reign in the southern kingdom of Judah even after the northern tribes which defected from the leadership of his House were swept away into exile by the Assyrians. Despite the sins of his descendants on the throne, God said that He would continue to bless the kingdom for David's sake, "that My servant David may have a lamp always before Me in Jerusalem" (1 Kg 11:36). Scripture relates three high points in his life. The first is the story of his youthful victory when he slew the giant Goliath in a dramatic encounter and turned the tide in Israel's conflict with the Philistines. The famous story is related in 1 Kg [Sam] 17.

The tale is one of the most beloved in Scripture, and has become a proverbial image in popular culture for a fight

## Goliath Gates Uncovered

■ TELL ES-SAFI, ISRAEL—A massive gate unearthed in Israel may have marked the entrance to a Biblical city that, at its heyday, was the biggest metropolis in the region and where the giant Goliath lived. The town, called Gath, was one of the most powerful in the Philistine empire and was occupied until the 9th century B.C when it was destroyed. Archaeologists have now uncovered the remains of an enormous gate and fortified wall which are giving clues to just how formidable the city of Gath may have been.

In Biblical accounts, the Philistines—the mortal enemies of the Israelites—ruled the city. The Old Testament also describes Gath as the home of Goliath, the giant warrior whom the Israelite King David felled with a sling-shot. The monumental gate is the largest to ever be found in Israel and much like its most famous inhabitant—Goliath—it would have intimidated any who approached it. "We knew that Philistine Gath in the 10th to 9th century [B.C.] was a large city, perhaps the largest in the land at that time," said lead archaeologist of the current excavation, Aren Maeir, of Bar-Ilan University in Israel. According to Maeir, the fortifications reflect the size and military strength of the city. Most scholars think that Gath was besieged and laid to waste by Hazael, King of Aram Damascus, in 830 B.C., he added.

The gates were uncovered in Tell es-Safi, which was occupied almost continuously for nearly 5,000 years, until the Arab village at the site was left in 1948, Maeir said. Though archaeologists have been excavating at the site since 1899, it has not been until the past few decades that they realized how



massive the Iron Age remains really were. The team was digging trenches to look for the ancient city's fortifications when they found the top surface of a monumental gate and fortifications. Because the remaining walls are so massive, it may take several seasons to fully uncover them, Maeir said. So far, only the top surface of the structures are visible, but based on the size and shape of the stones used to make them, the city walls must have been quite large. The mighty fortifications would have formed a rather imposing boundary that prevented the Kingdom of Judah from expanding westward, he added.

—www.livescience.com



© Aren Maeir/ Ackerman Family Bar-Ilan University

between two wildly unequal contestants. For Israel, the victory of the young and inexperienced shepherd boy over the older and battle-hardened warrior had its own national resonance. Israel also felt itself young and inexperienced, surrounded on all sides by large and militarily superior enemies who despised them as Goliath despised David. Against such foes, their only hope was the help of God. Their foes might come to the battle field with sword, spear and javelin, with all the experience and technology found in empires and super-powers. They came to the battle "in the Name of Yahweh of hosts, the God of the armies of Israel" (1 Kg 17:45). Yet despite the superiority of their foes, Israel was taught by young David's example that it could expect victory from God.

As we read this story, we are confronted by other enemies. The invincible foe we face is not Goliath, nor any champion of an enemy nation, for we Christians are not national, with national boundaries and a national army, but international, drawn "from every nation, from all tribes and peoples and tongues" (Rev 7:9) The terrifying foe we face is the devil, who has the power of death (Heb 2:14). When we read of David, we see our own Lord, who was descended from David, whose Messianic title is "Son of David", and is called "David" in the writings of the prophets (compare Ez 34:23).

Jesus came to battle on behalf of His people who trembled in fear of the

gigantic enemy from a distance, not daring to go out to meet the foe. Like David who went to the fight armed only with a shepherd's sling and five smooth stones newly chosen from the brook, Jesus ran quickly to the battle-line and killed the giant foe with a single slung stone.

As David slew Goliath with a single stone, so Christ slew the devil with His single death. What of those precious five stones which the story of David mentions? What else could they be but the five precious wounds of Christ in His hands and His side, with which He "trampled down death by death, upon those in the tombs bestowing life?" With the death of Goliath, all Philistine opposition melted away, as the Philistines fled away in fear. With the death of the Saviour Christ, the Son of David, all demonic opposition flees away as well, as Christ gives us the victory over Satan and death. Christians saw in the story of David and Goliath the victory which Jesus had won for them at the Cross. The certainty of physical death may sound terrifying in our ears, as did the boasts of Goliath in the ears of Saul's army, for the giant threatened destruction upon all who came near. We need fear nothing. Christ has "trampled down death, and overthrown the devil, and given life to His world." We can have peace even in the face of death, trusting in our mighty Champion."

—Fr. Lawrence Farley

## Сад біблійних рослин

■ **ДНІПРОПЕТРОВСЬК, УКРАЇНА**—За участю різних національних громад Дніпропетровська втілюють проект "Сад біблійних рослин". Нове місце громадського відпочинку буде біля храму на честь ікони Богородиці Іверської, що у спальному районі Північний. Зі Сходу привезуть гранат, з Греції—оливкове дерево, з Італії—лавр, з Ізраїлю—кедр. Проектується зібрати на території храму майже всю колекцію рослин, які можна зустріти у Святому Письмі. Біля кожної рослини буде

інформація: ботанічне визначення та притча, яку можна прочитати в Біблії. Проект розпочали восени 2014 року. Наразі посадили близько 200 рослин, обладнали місце для екзотичних рослин, які влітку відкриті, а зі заморозками їх перенесуть до теплиць. Також на території храму розробляють систему водних садів—заплати із насадженнями водяних ірисів. Урочисте відкриття саду планують цієї осені.

—www.religion.in.ua

## Biblical Gardens in Dnipropetrovsk

■ **DNIPROPETROVSK, UKRAINE**—Several community organizations in the city of Dnipropetrovsk have begun undertaking a project called the *Garden of Biblical Plants*. The gardens will be located next to the Iverska Icon of the Mother of God church. The project began in the fall of 2014. Various plants were brought in: pomegranate trees from the Middle East, olive trees from Greece, laurel plants from Italy, cedar trees from Israel, among others. Plans include collecting all of the plants encountered in the Bible. Botanical information about each plant and the citations from the Bible where they are found will be posted beside each plant.



Over 200 plants were planted on Aug. 10, 2015. The territory will also contain water plants, such as water lilies. The opening of the gardens are planned to take place this fall.

—www.religion.in.ua

## Ukrainian Independence Day Greetings on August 24, 2015

■ "I am pleased to extend my best wishes to everyone in Canada and around the world celebrating the 24th anniversary of the Republic of Ukraine's independence. On August 24, 1991, Ukraine's Parliament declared independence from the Soviet Union. Canada became the first Western country to proudly recognize Ukraine's sovereignty, and since that time Canadian-Ukrainian relations have only grown stronger, particularly of late as Ukraine has fallen victim to the Putin regime's aggression and illegal invasion and occupation of Crimea.

"The Ukrainian people have shown tremendous strength and resolve against the Putin regime, demonstrating courage and determination. Our Conservative government's position on Ukraine is clear: we recognize the sovereignty and territorial integrity of Ukraine and will never recognize the illegal Russian occupation of Crimea or any region of that country.

"I was pleased to have visited Ukraine four times as Prime Minister. In addition, I hosted Arseniy Yatsenyuk, Prime Minister of Ukraine, earlier this summer, and Petro Poroshenko, President of Ukraine, in September 2014.

"Canada has benefited greatly from the contributions of our dynamic Ukrainian-Canadian community, today numbering over 1.2 million people, in the building of a strong, proud and free Canada."

—Prime Minister Stephen Harper

■ "Twenty-four years ago, with the adoption of the Act of Declaration of Independence of Ukraine, Ukrainians began the process of creating an independent and sovereign Ukrainian state. Today, that process faces an unprecedented challenge. Ms. Savchenko has become a symbol of this challenge, and of the sacrifices of all Ukrainians who continue to struggle for a future in which they have a fair chance to live in peace and prosperity. Canadians continue to support Ukraine's independence, and to call for the immediate and unconditional release of Nadiya Savchenko."

—Senator Raynell Andreychuk

■ "The Ukrainian Canadian Congress, its member organizations, provincial councils and local branches extend warm greetings to the Ukrainian Canadian community and all those celebrating the 24th anniversary of Ukraine's independence. Today, as we celebrate the 24th anniversary of that great day, Ukraine's independence, territorial integrity and freedom are again under threat from a foreign invader. The Russian Federation wages a war of aggression against Ukraine, seeking to once more subjugate Ukraine to Russia's tyranny. The people of Ukraine are bravely resisting this invasion, defending their homes, their country and their freedom. United in common purpose, with God's help, they will be victorious."

—Paul Grod, UCC president

## Відкриття експозиції Першомова Біблії

■ **РІВНЕ, УКРАЇНА**—У комунальному закладі Культурно-археологічний центр Пересопниці Рівненської обласної ради триває робота над створенням експозиції Першомова Біблії. Найдавніші переклади. Уже невдовзі туристи тут зможуть переглянути Біблії на гебрейській, сірійській, Септуагінту (грецькій), Вульгату (латинській) та старослов'янській мовах. Роботу планується завершити до Дня Незалежності та до четвертої річниці Музею Першокниги, присвяченого історії створення Пересопницького Євангелія. Як ві-

домо, на території України перше видання Біблії церковнослов'янською побачило світ в 1581 році в Острозі. Переклад було зроблено з Празького видання Біблії 1517 році, потім звірено і відредатовано за Септуагінтою і Вульгатою. Перший переклад Біблії давньоукраїнською мовою—це Пересопницьке Євангеліє. Переклад базувався на церковнослов'янському, польському і, можливо, чеському текстах.

—www.risu.org.ua; ZIK; прес-служба Рівненської обласної ради

## Bible Exhibit Opens in Rivne

■ **RIVNE, UKRAINE**—The Peresopnytska cultural and archeological centre for the Rivne oblast has set up an exhibit called the *First Languages of the Bible: Ancient Translations*. It features copies of Bibles written in such ancient languages as Hebrew, Latin, Old Greek and Old Church Slavonic. Cultural centre director Mykola Fedoryshyn noted that this new exhibition is aimed at answering the question: What languages were used to write the original texts of the Bible? The exhibit also features original texts of the Bible written in the ancient Hebrew, Aramaic and Greek languages. Translations of the Bibles in Ukraine date from the 16th century. The first full translation of the



Bible into Old Church Slavonic appeared on the territory of Ukraine in 1581 in Ostroh at first using a copy published in Prague in 1517 and later corrected against earlier copies.

—www.risu.org.ua; ZIK; Rivne Oblast Council Press Centre

## У Храмі Гробу Господнього в Єрусалимі молилися за Україну

■ **ЄРУСАЛИМ, ІЗРАЇЛЬ**—У ніч з 30 на 31 серпня в Храмі Гроба Господнього в Єрусалимі відбулося урочисте Богослужіння з нагоди 1000-річчя упокоєння Святого Володимира Великого, князя Київської Русі. "Служба відбулася на прохання української сторони, яке було надіслано Патріарху Єрусалимській Православної Церкви Феофілу III", — йдеться у повідомленні прес-службі Посольства України у Державі Ізраїль. — "Запрошуємо всіх віруючих, а також



прихильників історії України згадати непросте минуле українських земель і пом'янути Великого князя Київського Володимира".

—www.risu.org.ua

## Prayer for Ukraine in Jerusalem

■ **JERUSALEM, ISRAEL**—A special Divine Liturgy was served at the Church of the Holy Sepulchre in Jerusalem, Israel on the night of Aug. 30-31, 2015. The tomb of Christ is located at the Church of the Holy Sepulchre. The liturgy specially commemorated the 1000th year of the repose of St. Volodymyr Equal-to-the-Apostles. The press service of the Ukrainian Embassy in Israel issued a press release stating, "The liturgy will take place at the request of Ukraine and was sent to Patriarch Feofil III of the Orthodox Church

of Jerusalem. All faithful as well as supporters of Ukraine's history are invited to attend in order to remember the complex past of the Ukrainian lands and to remember the Great emperor of Kyiv, St. Volodymyr." St. Volodymyr built up his empire of Kyivan Rus' into one of the most powerful in Europe. He also brought Orthodox Christianity to his people, forever changing the course of Ukrainian spiritual and political history.

—www.risu.org.ua

## Patronal Feast Day of Sts. Peter and Paul Celebrated Niagara Falls, Ontario

The congregation of Sts. Peter and Paul, Ukrainian Orthodox church in Niagara Falls, Ontario celebrated its feast day, or *Khram*, with a Hierarchical Divine Liturgy on Sunday, July 12, 2015. His Grace Bishop Andriy of the Eastern Eparchy was greeted by parish president Katarina Mykytiuk with kolach bread and salt.

She asked His Grace to pray to God that He bless everyone present and the work of the church.

Clergy and guests from surrounding parishes united together to help celebrate the parish's feast day. Joining

in with the celebrations were Rt. Rev. Mitred Archpriest Pawlo Berezniak along with parishioners visiting from the St. George parish in St. Catharines, Ontario; Rev. Michael Pograniczny and faithful from the St. George parish in Grimsby, Ontario; Deacon Borys Melnyk and reader Franko Diakowsky from Toronto, Ontario; and the reader and parishioners from Niagara Falls. His Grace, Bishop Andriy con-celebrated the Divine Liturgy with newly-ordained Rev. Lubomyr Hluchaniuk and Rev. Lazar from the Serbian Orthodox Church.



Fr. Lubomyr Hluchaniuk greets His Grace Bishop Andriy at the church entrance.



Parish president Katarina Mykytiuk greets His Grace Bishop Andriy with traditional kolach bread and salt.

After the Liturgy, the parishioners and guests descended to the church hall for a lovely lunch and fellowship.

This was organized by the hard-working parishioners of the parish.

### Tropar, Tone 4

■ First-enthroned of the apostles, teachers of the universe: Entreat the Master of all to grant peace to the world, and to our souls great mercy!

### Kondak, Tone 2

■ O Lord, You have taken up to eternal rest and to the enjoyment of Your blessings the two divinely-inspired preachers, the leaders of the Apostles, for You have accepted their labours and deaths as a sweet-smelling sacrifice, for You alone know what lies in the hearts of men.

### Kondak, Tone 2

■ Today Christ the Rock glorifies with highest honour. The rock of Faith and leader of the Apostles, together with Paul and the company of the Twelve, whose memory we celebrate with eagerness of faith, giving glory to the one who gave glory to them!

## Congratulations! to Dmytro and Stephania Spytkowsky



Beamsville, Ontario  
on the occasion of their  
**60th Wedding Anniversary**  
September 24, 1955

**Многая Літа!  
Многая літа!**

—Alexander, Marijka, Nastunya and Michael Jr.,  
Grandchildren Markian and Kristia

## With Thanks

■ "I would like to take this opportunity to thank everyone for their support and kind words on the occasion of my ordination at the Ukrainian Orthodox chapel of All Saints of Ukraine in Oakville, Ontario on Sunday, June 14, 2015. It has been two months now since my ordination. One thing that I would like to stress and to ask for in abundance is for everyone's sincere prayers that God help me in everything as a priest. This is a tremendous and enormous task to bear and I will need God's guidance and help so as not to fall into the traps that the deceiver will inevitably set in front of my path as to make me fall.

"We all make mistakes, even with the best of intentions, due to our fallen, sinful nature. I ask for everyone's help, support and love when, inevitably, I will make mistakes as I will try to help, support and love everyone through their tribulations, all the while trying to live in unity within the Church. As I look forward to helping and serving everyone in love and unity, I ask for your help by living a Christ-centred life. With so many distractions within our North American culture, we need to constantly re-focus our minds and hearts toward God the Father, God the Son and God the Holy Spirit—and not only on Sundays, but every day of our lives.

"I am no different than anyone else. I constantly struggle with this. I constantly catch myself being caught up with worldly things and temporarily forgetting about Christ. I truly and sincerely believe that it is possible, for one's mind and heart to live constantly



in remembrance of Jesus Christ. It takes a lot of work and effort on our part if we are to succeed and live in God's love and joy. We need the help and support of one another, and we need each other's prayers in unity and love, which is the Church.

"I your sinful servant in Christ will need everyone's prayers as I endeavour to pray for everyone's soul and for our Ukrainian Orthodox Church of Canada. May we not lose our focus and love for our Lord, Jesus Christ with all of the worldly distractions vying for our time and vying for our thoughts and vying for our actions. Let us endeavour to live in God's love with modesty, piety, benevolence, kindness, reasonableness, mildness, forbearance and holiness. Just as Jesus said, "With men this is impossible, but with God all things are possible." (Mt 19:26). Everything hinges on and flows out of, our Lord's first and greatest commandment. "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." (Mt 22:37). Amen."

—Fr. Lubomyr Hluchaniuk,  
Newly-ordained servant in Christ

## Can Christians in Business Transform Our Culture?

■ Hollywood's demonizing of business is nothing new. Who can forget iconic characters like Mr. Potter in *It's a Wonderful Life*, Gordon Gekko in *Wall Street*, or even President Business in *The Lego Movie*? The anti-business themes in these movies reflect a negative perception about the role of business in our society, a misperception that almost seems justified given high profile failures like Enron, Solyndra, and all the companies associated with the 2008 financial crisis. A strong argument can be made that all these failures—and many more—were driven by greedy, corrupt businessmen like those we see in the movies.

Yet, while all the attention is focused on a few spectacular failures, the overwhelming majority of businesses are well-run and guided by legitimate self-interest. I am sure we would all agree there is room for improvement, however. A friend of mine recently lamented to me, "If we could just convert 20% of the population in the United States to Christianity, we could have a positive influence on things like the business world!"

I do not think the percentage ne-

eds to be nearly that high for Christians to transform the business world or our culture at large. Social psychology researchers talk about something they call "minority influence." This is the idea that a small percentage of a population, usually in the single digits, can still have a major influence on the culture of the larger group.

This is what the New Testament calls being salt and light (Mt 5:13-16). If it seems like this idea is lost in the Church today, it has not always been this way. For the first nineteen centuries of the Church's existence, a small minority demonstrated a huge, positive influence on the larger culture.

Alvin Schmidt, a professor of sociology, assembles evidence in his book, *How Christianity Changed the World*, showing the powerful influence Christianity has had on Western Civilization. In every area, whether law or government or economics or the fine arts or the sciences or education or healthcare, the Christian faith has contributed enormously to the flourishing of mankind.

Schmidt illustrates how Jesus has the power to transform people, who in turn are able to transform society. On every

level, this is exactly what happened.

Yet, Christians have lost this idea of influencing the world around us in the last 100 years. Instead of being known for what it is *for*, the Church is more known for what it is against. We need to relearn how to do our jobs in a way that exerts a positive influence on our culture.

T.M. Moore writes on *Breakpoint*: "So no matter what your job, or whatever your work might be, God intends that you should devote your labours to something greater than personal interest, economic prosperity, or social good, alone. God intends your work to contribute to the restoration of the cre-

ation, and the people in it, to raising life on this blue planet to higher states of beauty, goodness, and truth, reflecting the glory of God in our midst."

While Hollywood will probably continue to make bogeymen out of business people, if even a few Christians took seriously their call to be salt and light in the marketplace, they could make a huge difference in our culture.

—Hugh Whelchel,  
<http://blog.tifwe.org>

Hugh Whelchel is Executive Director of the Institute for Faith, Work & Economics and has a MA in Religion

### What principles should distinguish a Christian business?

A Gallup poll found that employees of Christian businesses where spiritual values were encouraged were less fearful and more committed to their workplace goals, as well as less likely to compromise their values. Ian Mitroff, professor at the USC School of Business, says that "spirituality could be the ultimate competitive advantage." What are the identifying hallmarks of a Christian business? Are there any Biblical guidelines to managing a Christian business? What separates a secular business from a Christian business?

1. **First is integrity.** Integrity is about Christ-centered living. It is about doing what is right rather than what is expedient. The organization with integrity will make its business decisions based on the standards and principles of God—righteousness, truth and honesty. That is, there is congruency between what the organization verbalizes and what it practices. A Christian business is the epitome of integrity. This means "we are who we say we are."
2. **Second is a commitment to excellence.** Paul said, "This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone" (Titus 3:8). If an organization is to be recognized as an exemplary one, one whose goal is to glorify God through its commitment to excellence in its service and product, it must always honour God and be thoroughly cognizant of its role and mission in a secular world. Such an organization never forgets that God has called them to be His witness to the lost world in which they do business. When business organizations commit themselves to the pursuit of excellence, they exalt the Word of God.
3. **Finally, a Christian business should have a commitment to its people.** This includes the area of fair compensation, performance recognition, and providing growth opportunities, both professionally and personally. It has been determined that organizations that recognize the needs of their people and create opportunities for them to fulfill those needs are able to bring out the very best in them. Then to employers, Paul commanded, "Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven" (Col 4:1). Paul gave this command to employers because, just as their employees report to them, they themselves have someone to report to—their Master in heaven. Employers could hardly expect to be treated fairly by God if they failed to treat their employees fairly.

—Christian Business

### What is a Christian Entrepreneur?

Christians in the business world often feel they lead two lives—one in their home and the other in their workplace. In North American society, many Christians, like the Orthodox, feel that they cannot practice their values and express their views in the community. At the same time, churches find themselves being run according to "business models" and as corporations. The saints teach us that our faith should permeate all aspects of our life. Brad Harmon, editor of *Marketplace Christianity*, has written extensively on Christian contributions to the marketplace. We summarize his checklist on what Christians can do to bring their faith to business.

What is a Christian Entrepreneur? The first two qualifications are being a Christian and an entrepreneur. A Christian Entrepreneur suggest a much higher and nobler purpose than simply being a Christian who is trying to make a living by operating a business.

- **Putting First Things First:** An entrepreneur's primary concern is the generation and accumulation of wealth. That is the end goal—the primary focus. Everything about the business from the customer to the back office procedures should support and conform to this goal. A Christian Entrepreneur's primary concern is bringing glory to God and being faithful stewards of His possessions. As stewards, God expects us to make a profit on the "talents" with which He has entrusted us, yet this is not our primary responsibility.
- **Being a Christian Entrepreneur Requires a Calling:** There are some who disagree that being a Christian Entrepreneur is a calling from God. Unless God has planted those seeds in your heart and designed you with this purpose in mind, one will lose in the battle between the constant pulls to serve both mammon and God. The warnings of succumbing to the love of money are dire in the Bible. The rich young ruler who claimed to be perfect in following the commandments was turned away by Christ because he loved his possessions more than his Creator. There were none that contradicted the young man's claim so we can assume he was probably a very good man, but it takes more.
- **Being a Christian Entrepreneur Requires a Recognition:** Christian Entrepreneurs recognize that it all begins, ends, and consists with God. It is this recognition of His sovereignty that allows us to go the way He tells us, despite all of our experience telling us we should do the opposite. It is that unwavering trust that following His Word will always win out in the end. It is the acceptance that He has unlimited resources at His disposal to bring about His will through us if we only do not stand in His way. This recognition is why we react differently when we are wronged, when we are slandered, when we are not paid, how we treat our employees, how we think about our competitors, how we deal with our customers, and how we run our businesses.

From this, Harmon has developed a brief definition of a Christian Entrepreneur as someone who has been called and gifted to express the love of Christ and the glory of God through entrepreneurial ventures. They recognize that they are mere stewards of the accumulation of wealth derived from such ventures and entrusted to use this wealth according to God's good and perfect will following the teachings set forth in the Bible.

—Brad Harmon, *Marketplace Christianity*, June 23, 2010

### Молитва за Україну

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

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

#### Молитва коли Вітчизна в небезпеці

■ Господи Боже наш, Ти вислухав Мойсея, коли він простягав до Тебе руки, і народ ізраїльський зміцнів на амалікітян, озброїв Ісуса Навина на битву та повелів сонцю спинитися. Ти й нині, Владико, почуй нас, що молимося до Тебе. Зміцни силою Твоею побожний народ наш, благослови його справи, примнож славу його перемогою над ворогом, зміцни всемогутньою Твоею правицею 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.

# Annual All-Canada Gardenton Pilgrimage 2015

## Gardenton, Manitoba

**G**ARDENTON, MB—The annual All-Canada Pilgrimage to the Historic St. Michael's Ukrainian Orthodox Church in Gardenton, Manitoba took place on July 25, 2015. St. Michael's is located approximately 100 km south of Winnipeg, Manitoba. The church was built in 1897-1899 and is regarded as the oldest church in the Ukrainian Orthodox Church of Canada. His Eminence Metropolitan Yuriy led this pilgrimage together with clergy from the Winnipeg deanery and was assisted by theology students from St. Andrew's College in Winnipeg.

The day began at 9:15 a.m. with the icon procession from the tiny historic church to a covered tent chapel set up outside on the grounds. The Hierarchical Divine Liturgy was con-celebrated by His Eminence and the clergy present. The liturgy concluded with a *Panakhida* memorial service for reposed members of the parish, including those first Ukrainian Orthodox pioneers to the locale over 100 years ago. Following the liturgy, everyone attending the pilgrimage enjoyed a delicious lunch and short program.

All photos: Bob Talbot



The procession with the processional cross and icon is led by His Eminence Metropolitan Yuriy together with clergy from the Winnipeg Deanery.



The pilgrimage to the historic St. Michael's church in Gardenton, Manitoba began with a Hierarchical Divine Liturgy.



The faithful participate in the Hierarchical Divine Liturgy celebrated in the tent chapel on the grounds of the historical St. Michael's church.



His Eminence Metropolitan Yuriy reads the Holy Gospel reading for the day.



His Eminence Metropolitan Yuriy prays for all the reposed members of the parish during the Panakhida memorial service following the Divine Liturgy.



His Eminence Metropolitan Yuriy speaks to the faithful and leads the prayer for the blessing of the luncheon meal.



The clergy and faithful enjoy a delicious luncheon following the worship service.

## The Dormition of St. Mary Celebrates 105th Anniversary

**M**AMORNITZ, SASKATCHEWAN—The Dormition of St. Mary parish in Mamornitz, Saskatchewan celebrated its patronal feast day of the Dormition of the Mother of God on Sunday, August 23, 2015. Descendants of the founders of this community travelled from across Canada to honour their Ukrainian Orthodox traditions and their Bukovynian heritage, and to remember their ancestors.

It was also a special day because this was the 105th anniversary of the founding of the picturesque Bukovynian church on the Prairie. The Orthodox faithful from Mamornytzia and surrounding villages near Chernivtsi,

Ukraine first came to the area in the late 1900s. They built this church, which is kept up in pristine condition, in 1910. Since this time, each successive generation—now into its seventh—makes the annual pilgrimage for the feast day of the Dormition of the Mother of God in late August. For the families and friends of Mamornitz, it is a time for prayer and worship, for remembering the reposed, for practicing ancient Bukovynian customs and for strengthening social and family bonds.

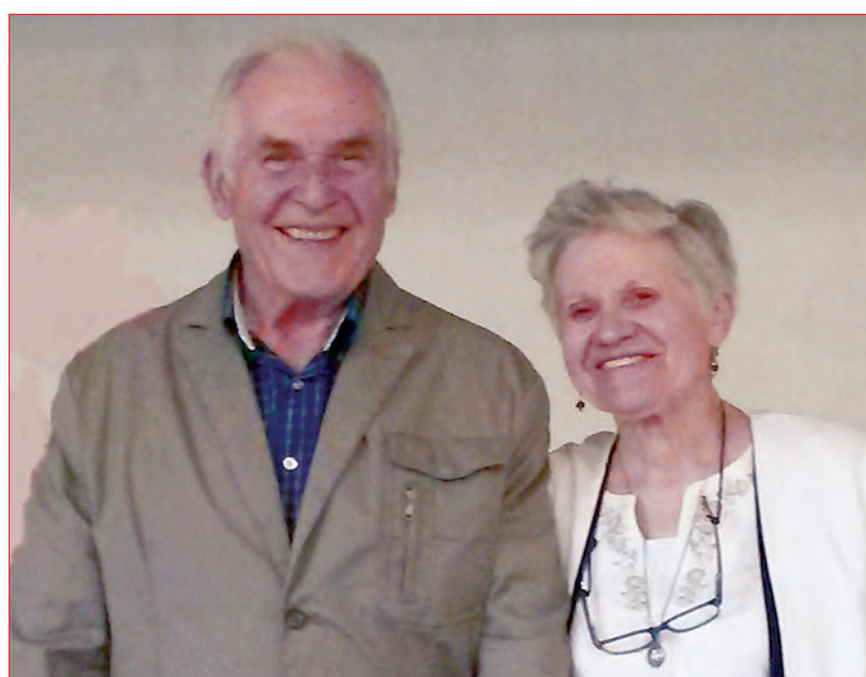
The day began with the Divine Liturgy celebrated by parish district priest Fr. Michael Faryna.

*(continued on p.16)*



Fr. Michael Faryna gives the homily during the Divine Liturgy.

**Congratulations!**  
to  
**William and Mary Dymianiw**



Edmonton, Alberta  
on the occasion of their  
**60th Wedding Anniversary**  
**Многая Літа!**  
**Многая літа!**



The faithful gathered by the memorial cross for the Lesser Blessing of the Waters and the procession around the church with the banners and processional cross. Fr. Michael immerses the cross in the water during the sanctification of the water.



The faithful gathered for the Panakhyda memorial service and blessing of the graves. The church was built on 5 acres of homestead virgin land donated by two pioneers and founding fathers. It was the dream to build a new Canadian Mamornytzia, a new Bukovynian community, with a church, cemetery and school, which would form the nucleus of their prairie settlement. It was one of the largest Ukrainian bloc settlements in Saskatchewan.



The cemetery, with unique Bukovynian-style grave markers, is located on the same property by the church on sandy soil. The first graves date back to 1905. In keeping with Bukovynian customs, families prepare food baskets with plump fresh seasonal fruits in memory of family members and kolach memorial bread to place on embroidered rushnyky on each grave.

## 100th Anniversary of Spirit Lake

■ **MONTREAL, QC**—The 100th anniversary of the Spirit Lake internment site, 1915-2015, was marked on June 27-28, 2015 by the Montreal Ukrainian community at the Spirit Lake Internment Interpretative Centre. The internment site is located 600 km north of Montreal. Ukrainian Canadian Congress-Montreal branch / Quebec Provincial Council organized a two-day chartered bus excursion from Montreal. Church members also took part in the event from the parishes of the Assumption of the Blessed Virgin Mary, St. George, St. Sophia, St. Mary the Protectress, and St. Michael's Parish in Iberville from which 60 families were taken to Spirit Lake.

The bus trip gave the participants an opportunity to get the feeling of the long distance and isolation of the internees who were transported by train to the northern forest region of Spirit Lake. There, they had to undertake forced labour. On the way to Spirit La-

ke, the documentary films *Ukrainians in Quebec 1891-1945* and *Freedom Had A Price* were shown on the bus. They provided historical background to Canada's First National Internment Operations of 1914-1920. Spirit Lake is the second largest of the 24 internment sites holding 1,200 prisoners. The majority were Ukrainians, many from the Montreal area.

Once the bus arrived in Amos, Quebec, James Slobodian, chair of Spirit Lake Centre, joined the group and escorted them to the Spirit Lake museum. He explained the camp's set up and the museum's work. Waiting at the museum was military chaplain Dany Perreault of the 9th Field Engineer Squadron. He conducted a prayer service in remembrance of the internees, concluding with the singing of *Vichnaya pam'yat / Вічна пам'ять*. The participants toured the city of Amos as well. The city of Amos and the Ukrainian community in the Abitibi region of



Internees at Spirit Lake.

Quebec grew out of the internment camp. In the evening, they enjoyed a supper at the museum prepared by the Interpretive Centre's volunteers.

The visit helped the participants to

improve their awareness about early Ukrainian immigration history and about the unjust internment at Spirit Lake.

—UCC Montreal

### The Dormition...

continued from p.15

Adeline Zawislak, cantor for the Holy Trinity parish in Canora, Sask., skillfully led the choir made up of members from across Canada.

Reader Mike Kaweski, great grandson of one of the church founders, gave the Epistle reading for the day. Fr. Michael provided an insightful homily on material attachments in our daily lives and how this hinders our spiritual development. Following Holy Communion, with many young children participating, and the conclusion of the Liturgy, the faithful then proceeded outdoors. They gathered by the memorial cross for the Lesser Blessing of the Waters and the procession around the church with the banners and processional cross.

Next, the faithful walked across the charming, well-maintained church grounds to the cemetery for the memorial service which included colourful Bukovynian traditions. Families prepare food baskets with plump fresh fruits of

the season in memory of family members and *kolach* memorial bread loaves. These are placed on an embroidered rushnyk cloth in a square pattern on the graves during the sprinkling of Holy Water and shared with all later.

Fr. Michael served a *Panakhida* memorial service for all of the reposed family members. He blessed the many food baskets as well as the three stacked Bukovynian-style *kolach* memorial breads that would later be shared by all during the luncheon. Each year the memorial *kolach* breads are prepared by Mary Dymianiw of Edmonton, also a descendant of the church founders and whose family members rest in this cemetery. As food baskets were shared, Fr. Michael went to the graves of each of the reposed and sprinkled Holy Water as the hymn *Eternal Memory! Вічна пам'ять!* was sung by the choir members. Family members stood together by the gravesides of their family members in prayer.

All of the parishioners and guests then proceeded to the church hall across the rolling green field. The hall origi-

nally was a rural school that was acquired by the church for its needs. The hall contains unique historical photographs and artifacts from its school days as well as a display of the Dormition church's history prepared by Dr. Jennie Dutchak, descendant of the church founders, in honour of the 100th anniversary. A delicious luncheon made up of traditional Bukovynian recipes was prepared by Adeline Dutchak, other parish members and many volunteers, such as Mary Dymianiw of Edmonton, who arrives annually well in advance to help prepare the foods.

The luncheon always proceeds in a warm family atmosphere of sharing with a short program. The concept of family is a broad one for Bukovynian people. It extends from the nuclear family to include extended cousins, those related by marriage and the church family. The luncheon is a time for announcements and updates on the activities of the Dormition parish, extending well wishes to those with birthdays and special accomplishments. In addition, the parish donors are especially acknowledged. The Dormition church is grateful to its patrons, sponsors and donors who honour their forefathers by annually giving generously to provide for all the needs of the little church on the Prairie. Special recognition was extended to the Unick family, who are

also descendants of the church founders, for their generous contributions made year after year. The parish extended congratulations to Fr. Michael on the recent birth of the newest addition to their family.

A special surprise included a small celebratory presentation for Bill and Mary Dymianiw of Edmonton, who celebrated their 60th anniversary on this feast day. Family members presented them with a cake and gift and everyone sang the traditional *Mnohaya Lita!* (Many Years) in their honour. Although they raised their family and worked in the neighbouring province, they remain committed to supporting and maintaining the Dormition church founded so many years ago in Mamornitz. With unflagging energy, they make the pilgrimage year after year—not just to attend, but they arrive well in advance to assist the busy parish members with the many details of preparing for this great feast day.

The parish has seen three of its members repose during the year, yet the strength and fortitude of the remaining members and their families provide hope for the future. For these Bukovynian descendants, their faith, their family and their Bukovynian heritage are held in high esteem, forming the cornerstones of their lives.



The Dormition of St. Mary church was built in 1910 by Bukovynian immigrants who settled in the area as early as 1897. It was consecrated on Aug. 28, 1910 on the Feast Day of the Dormition of the Mother of God in whose honour the church was named. This year marks its 105th year of founding. The church was given the same name as the church in the ancestral village of Mamornitsia in Ukraine. The church was built on a hilltop, as was their church in Bukovyna, so that it could be seen from every angle according to tradition. The church was built in the traditional shape of a boat, symbolizing the salvation of the people in the sea of life. The 30 ft x 20 ft building is on a five acre churchyard that once had a cemetery, separate bell tower, parish house and a stable. Church life was deeply rooted in the community.

### УВАГА!

#### Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно від 2 до 4 тижнів.

### ATTENTION!

#### Duplicate Baptismal and Marriage certificates

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

Please allow 2 to 4 weeks for processing.

You can now pay with:



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.

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



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 Kapy, 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

**Central Eparchy Conference**  
**Oct. 16-18, 2015, Yorkton, Saskatchewan**  
**Preliminary Schedule**

**Friday, Oct. 16, 2015**  
• Morning - clergy conference  
• 6:00 p.m. - General Assembly Registration & Reception

**Saturday, Oct. 17, 2015**  
• Assembly meeting

**Sunday, Oct. 18, 2015**  
• Divine Liturgy

**Location:** Ukrainian Orthodox Auditorium, 38 Bradbrooke Dr.,  
and Holy Transfiguration church, 89 Bradbrooke Dr., Yorkton, SK.

**Preliminary information:**

- \*More program details to come.
- \*Please forward the names of parish delegates to the Central Eparchy Rada as soon as they are elected.
- \*Parishes are asked to submit parish and camp reports by Sept. 30, 2015
- \***Accommodations:** Hotels in Yorkton have been blocked for the conference. Call the hotels directly and cite the booking code.  
Holiday Inn Express & Suites Yorkton: 1-306-782-9888,  
Booking Code: UOC  
Days Inn & Suites Yorkton, 1-306-782-3112,  
Booking Code: UOCC Conference

**Ordination anniversaries:  
Bishops, Priests, Deacons**

**SEPTEMBER**

Chaput, Rev. Fr. Deacon Thomas —September 14, 2008  
Sawchenko, Rt. Rev. Mitred Archpriest Mykola—September 27, 1970  
Trynoha, Rt. Rev. Mitred Archpriest Roman —September 27, 1984  
*May God Grant them Many, Blessed Years! На Многії Літа!*



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

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

**Ікона прославилася чудесними  
зціленнями хворих на рак.  
Моляться про зцілення  
онкологічних захворювань.**  
**This icon is associated with  
miraculous healing of cancer patients.  
Many pray with this icon for healing.**

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

All Saints UOC  
1500 Day St., Winnipeg, MB

**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

# St. John Chrysostom on Raising Children

■ In September we send our children and youth back to the classroom. Most parents leave the education of their children in the capable hands of teachers. What about their spiritual life? St. John Chrysostom states, "Having children is a matter of nature; but raising them and educating them in the virtues is a matter of mind and will."

St. John Chrysostom is the patron saint of education. He has spoken and written much on the upbringing of children and parental obligations. His sound advice remains just as informed and ground-breaking today as it was in the 4th century. St. John Chrysostom has seen his critics down the centuries and has been accused of being out-of-touch with the cultural and social norms of the day. However, St. John had already anticipated his critics. He noted that parents are responsible for their child's salvation. Whatever the current trends, the message remains timeless. Parents must be models and guides of Christian morality and lifestyle for their children, says St. John. He adds that it is much harder to follow his advice to foster a rich moral life than to cater to every material whim and desire of children.

Some of St. John Chrysostom's advice to parents is presented below.

## Parental Obligations

"By the duty of raising them I mean not only not allowing them to die of hunger, as people often limit their obligation toward their children to doing. For this, is needed neither books nor rubrics, for nature speaks of it quite loudly. I am speaking of the concern for educating children's hearts in virtues and piety—a sacred duty which cannot be transgressed without thereby becoming guilty of the children's murder, in a certain sense.

"This obligation belongs to fathers as well as mothers. There are fathers who spare nothing in order to secure for their children teachers of pleasure and to pander to their cravings as wealthy heirs. But so that the children would be Christians, so that they would exercise themselves in piety, is of little need to them. O criminal blindness! It is this very crude inattention that is responsible for all the disorder that causes our society to groan. Let us suppose that you have acquired large property for them. However, if they do not know how to conduct themselves sensibly this property will not last long with them. It will be squandered; it will perish with its owners, and will be their most grievous inheritance."

## Good Upbringing

"Your children will always be sufficiently wealthy if they receive from you a good upbringing that is able to order their moral life and behavior. Thus, strive not to make them rich, but rather to make them pious masters of their passions, rich in virtues. Teach them not to think up illusory needs, reckoning their worth according to worldly standards. Attentively watch their deeds, their acquaintances and their attachments—and do not expect any mercy from God if you do not fulfill this duty."

"Therefore I beg you to take care for the good upbringing of your children. First of all think of the salvation of

their souls. God has placed you as the heads and teachers over your families. It is your duty to watch. Educate your children in the teaching and instructions of the Lord (I Cor 14:35, Eph 6:4). Imitate Job, who continually looked after his children and offered sacrifices for mercy towards any secret misdeeds they might have committed (Job 1:5). Imitate Abraham, who concerned himself less with the acquisition of riches than with the keeping of God's law by every member of his house, and about whom the Lord witnessed."

"We spare neither labours nor means in order to teach our children secular sciences, so that they can serve well the earthly authorities. Only the knowledge of the holy Faith, the service of the Heavenly King are a matter of indifference to us. We allow them to attend spectacles but we care little whether they go to Church and stand within it reverently. We demand an account from them of what they learned in their secular institutes—why do we not demand an account from them of what they heard in the Lord's house?"

"Do not say, the Bible is for monks; am I turning my child into a monk? No! It is not necessary for him to be a monk. Make him into a Christian! Why are you afraid of something so good?"

## Repercussions

"If the Apostle commands us to take more care for others than for ourselves, and if we are guilty when we neglect their benefit, then is it not a much greater guilt when this concerns those who are so near to us? Was it not I, the Lord will say to us, Who gave place to these children in your family? Was it not I Who entrusted them to your care, making you masters, guardians and judges over them? I gave you complete authority over them; I placed all care for their upbringing in your hands. You will tell me that they did not want to bend their necks to the yoke, that they threw it off. But this should have been averted from the very beginning; you should have mastered their first impressions, placed the reins on them before they had the power to break away from them. You should have bent their young souls under the yoke of duty, accustomed them to it, educated them in accordance with it, bound the wound when it first opened. You should have uprooted the tares when they first began to sprout around the young plant, and not have waited until they put down deep roots, when the passions have become uncontrollable and untamable through gradual strengthening in their formation."

"Meanwhile, we see the same thing before ourselves daily. How many parents there are who do not want to take upon themselves this labour of correcting their unsubmitive and unruly children! They are as if afraid to upset their children by reigning in with stern words the vicious tendencies to which they have submitted themselves. What is the outcome? Their disorder increases; their impunity leads them to criminal offenses; they are brought to trial; and the wretches die at the hands of the executioner. You refused your personal rights over them and committed them to the severity of civil punishment, and human justice wielded its

harsh rights over them. You are afraid to humiliate them with some light punishment in your presence; but what horrible dishonour shall befall you when your son is no longer around, and the father, hounded everywhere by accusing glares, no longer dares to show himself anywhere."

"If the evil were only limited to the parents not giving their children any beneficial counsel, then the evil would not be so great. But you, parents, induce your children to do the opposite. Actually, when fathers convince their children to study sciences, you can hear in the course of their conversation none other than the following words: So-and-so, they say, is a low-born man of meager means, who perfected himself in eloquent speech and received a very high position, acquired a large property, took a rich wife, built a marvelous house, and has become fearsome and famous to all. But of those who are glorified in heaven no one recounts; and even if one should recount them, he would be watched as a man who disturbs everything. Thus, when you instill this in your children from an early age, you teach them nothing other than the basis for all the vices, planting in them the two most savage passions—that is, love of money, and the even more blameworthy passion of vainglory."

"It is bad enough that you prompt your children to do what is contrary to Christ's commandments, but you also mask them in beneficent-sounding names. You call the constant attendance of horse races and theaters—social life, the possession of wealth—freedom, audacity—openness, dissipation—humanitarianism, unfairness—manliness. Then, as if this deceit were not enough, you call virtues by unattractive names: modesty is lack of education, meekness is cowardice, fairness is weakness, humility is slavishness, angerlessness is powerlessness. It is as if you are afraid that your child might hear the true name of these virtues and vices and therefore avoid the vices like the plague. And what is worse, you prompt them to do evil not only by your words but by your deeds—you build magnificent homes, buy expensive land, surround them with all manner of glitter, and by all of this, as with some sort of horrid cloud, darken their souls. How can I be convinced that they can possibly be saved when I see

that you incline them toward the very things that Christ singled out as leading to inevitable destruction; when I see that you disdain their souls as something unnecessary, but concern yourself with what is truly extravagant as though it were something necessary and important? You do everything in order to provide your son with a servant, horse and the best clothing; but you do not even want to think about making him good himself.

## Fruits of Faithfulness

"Children who are submissive and faithful to God in their obedience to His law will have found an abundant source of happiness, even in this temporal life. A poor man with Christian morals inspires respect and love from others. Meanwhile, with an evil and depraved heart, all your riches will not save you from the displeasure and aversion of everyone around you.

"The youth to whom you give a good upbringing will not only enjoy general respect, he will also become dearer to you yourselves! Your attachment to him will not be a mere natural attraction—it will be the fruit of his virtue. For this, during your old age, you will in turn receive from him the services of his filial love. He will be your support. For just as those who do not revere the Lord also have contempt for their own parents, those who revere God, the Father of all men, will have every respect for those who gave them life."

"If good fathers would strive to give their children a good upbringing, then we would need neither laws, judges, courts, nor punishments. Executioners exist because we have no morality."

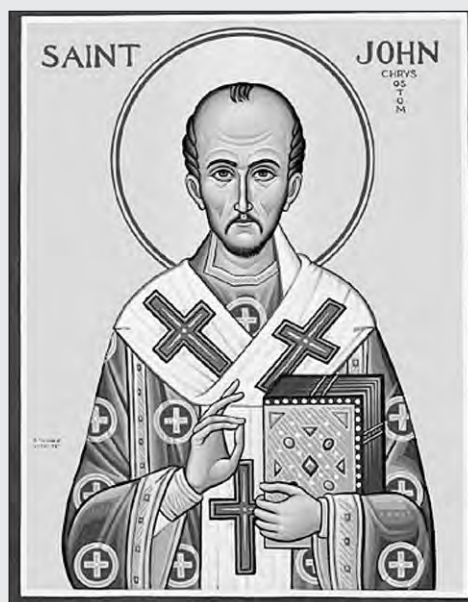
## Great Instruction

"God Himself takes great care over the upbringing of children. That is why He placed such a natural attraction in parents toward their children—in order to put parents in unescapable necessity of caring for their children. Subsequently, He created laws concerning their care, and, establishing the feasts, commanded us to explain their meaning."

"We have been given an important security—children. Therefore, we shall take care of them, and take every precaution that the evil one may not steal them from us. Meanwhile, we do everything backward.

*continued on p. 19*

## Who was St. John Chrysostom?



- **WHO:** Archbishop of Constantinople and important Early Church Father.
- **WORKS:** Divine Liturgy of St. John Chrysostom.
- **KNOWN FOR:** Eloquent public speaking. Denunciation of abuse of authority by ecclesiastical and political leaders.
- **BORN:** 349 A.D., in Antioch.
- **REPOSED:** September 14, 407 in Comana in Pontus.
- **RECOGNITION:** In the Eastern Orthodox Church venerated as a saint and counted as one of the Three Holy Hierarchs.
- **PATRON:** Orators, Preachers, Education, Epilepsy.

## St. John Chrysostom ...

continued from p.18

We make every effort to insure that our fields be in good hands. We seek out the most experienced mule drivers and overseers, but we take no such precautions for what is the most precious to us and through which all other good things come, namely, that we might entrust our son to a man that would preserve his chastity. We take care to provide him with property, but take no care for him himself. Do you see what insanity has taken control of us!

"First of all educate your son's soul, and he will acquire possessions later. If his soul is bad he will not receive the slightest benefit from money. And vice versa, if he has been given the proper upbringing, then poverty will not harm him in the least. Do you want to leave him wealthy? Teach him to be good. For children who have not received the proper upbringing, poverty is better than wealth; it will keep them even against their will within the bounds of virtue. However, wealth, even for one who does not wish it, does not allow one to live a chaste life, but lures him into a countless multitude of crimes.

"Therefore wealth is a hindrance, because it leaves us unprepared for the hardships of life. So, let us raise our children in such a way that they can face any trouble, and not be surprised when difficulties come; let us bring them up in the discipline and instruction of the Lord."

When we teach our children to be

good, to be gentle, to be forgiving (all these are attributes of God), to be generous, to love their fellow men, to regard this present age as nothing, we instill virtue in their souls, and reveal the image of God within them. This, then, is our task: to educate both ourselves and our children in godliness; otherwise what answer will we have before Christ's judgment-seat?

If a man with unruly children is unworthy to be a bishop, how can he be worthy of the kingdom of heaven?"

"Neglect of children is one of the greatest sins, and it is the highest degree of impiety. Do not worry about giving your child an influential reputation for worldly wisdom, but ponder deeply how you can teach him to think lightly of this life's passing glories; thus he will become truly renowned and glorious. Whether you are poor or rich, you can do this; these lessons are not learned from a skillful professor but from divine revelation. Do not ask how he can enjoy a long life here, but how he can enjoy an infinite and eternal life in the age to come. Give him the great things, not the little things. Do not strive to make him a clever orator, but teach him to love true wisdom. He will not suffer if he lacks clever words; but if he lacks wisdom, all the rhetoric in the world cannot help him. I do not mean that worldly learning is worthless and to be ignored, but it should not be an exclusive preoccupation."

—www.orthodoxinfo.com

## Благословення дітей



винні зрозуміти, що невинність, незлобивість, простота і доброта душі, які властиві насамперед дітям, вводять людину у Царство Небесне.

—Мв 19:13-15; Мк 10:13-16; Лк 18:15-17

## The Little Children and Jesus

■ People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them.

—Mk 10:13-16

## Молитва за дітей, які починають навчатися

■ Господи Ісусе Христе! Ти радів, коли до Тебе приносили чи приводили дітей, Ти пригортав їх до Себе і благословляв. Просимо Тебе, прийми й наші щирі молитви, відкрий розум цих дітей до науки і щедро поблагослови початок їхнього навчання. Ти кличеш їх до Себе, то ж оточи їх Своєю Любов'ю та Опікою. Вчини так, щоб вони зростали в мудрості та у Твоїй Благодаті. Допоможи їхнім батькам та вчителям, поблагослови їхні старання та працю. Нехай над цими дітьми завжди буде Твоє Благословення. Амінь.

## Prayer for Children before Beginning Studies

■ Lord Jesus Christ! You rejoiced when children were brought to You. You embraced them in Your arms and blessed them. We beseech You to accept our sincere prayers, illuminate the minds of these children to learning and richly bless the beginning of their study. You called them to Yourself. Surround them with Your love and care, and ensure that they would grow in wisdom and in Your grace. Grant support to their parents and teachers, and bless their efforts and work. May Your blessing be upon the children always. Amen.

## Молитва на початок навчального року

■ Боже, вислухай наші прохання, які ми з глибокою вірою підносимо до Тебе через найкращого Учителя Ісуса Христа, нашого Господа, який Живе і Царює в Єдності Святого Духа. Нехай Всемогутній Бог благословить учнів і провадить їх у новому навчальному році так, щоб вони пізнали Його Мудрість і старанням навчанням добре готувалися до виконання свого життєвого покликання. Нехай Ісус Христос, Божий Син і Єдиний їхній Учитель, освітлює їх Своїм Словом, щоб вони у новому навчальному році йшли за Ним і зростали в Його Дружбі і Любові, а Дух Святий, який від Хрещення постійно їх провадить, дав їм мужність і витривалість, щоб вони словом і прикладом привертали до Ісуса Христа ще й інших людей. Нехай усіх їх благословить Всемогутній Бог Отець, і Син, і Святий Дух. Амінь.

## Prayer for the Beginning of the School Year

■ O Lord, hear our entreaties in our sincere prayers to You made with deep faith through the unsurpassed Teacher Jesus Christ our Lord, who lives and reigns in the unity of the Holy Spirit. May the Almighty God bless the students and guide them in this new school year so that they would know His wisdom and so that they would diligently study to prepare themselves to fulfill their life calling. May Jesus Christ, Son of God and their Only Teacher, illuminate them with Your Word in order that they would follow Him in the new academic year, and would grow in His friendship and love. And May the Holy Spirit, who by Baptism constantly guides them, give them courage and endurance so that they would convert others to Jesus Christ by their word and example. May the Almighty God the Father, the Son and the Holy Spirit bless all of them. Amen.

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# Footsteps of Apostle Paul: Part 2

■ In the last issue of *The Visnyk /The Herald*, we looked at Paul's work in the city of Philippi. I hope that you are following along on these journeys on the map in your Bible. Paul visited Philippi three times. Then, he continued to keep in contact with the churches that he had organized by sending epistles to them.

## What are Epistles?

The word "epistle" means "letter". Many of the books in the New Testament are actually letters that Paul wrote to the early Christian churches. The new believers in Jesus had no books to guide them so Paul wrote letters to them about everyday problems. He taught them to live so that their lives would show Christ. The churches saved these letters to read over and over. Even today, many hundreds of years later, we hear these same words at our liturgical services every Sunday. The reader, called a *dyak* in Ukrainian, can be heard to read the Epistle to the Philippians. These are the letters that St. Paul wrote to the people in Philippi. Some of the other Epistles are letters to the Romans, Corinthians, Ephesians and Colossians. Paul wrote to the people of these cities.

## Thessaloniki



Relics of St. Demetrios kept in Thessaloniki.

Paul arrived in Thessaloniki in the late autumn of 49 A.D. This city was the capital of the Roman province of Macedonia. There were many Jewish people living there so Paul preached in the synagogue and many beca-



Sts. Cyril and Methodius.

me converts to Christianity. A group of Jews gathered a mob and caused a riot. Some went to the homes of the newly-baptized hoping to find Paul, but he had managed to hide and get away. Paul never forgot the Christians he left behind in Thessaloniki. The two Epistles he wrote to them are proof of this. Read about this in your Orthodox Study Bibles starting on page 470.

A point of interest for Ukrainians is that many years later in 863 two Greek brothers from Thessaloniki, named Cyril and Methodius, became Christian missionaries to the Slavic people which included what is now



Statue of St. Paul in Berea.

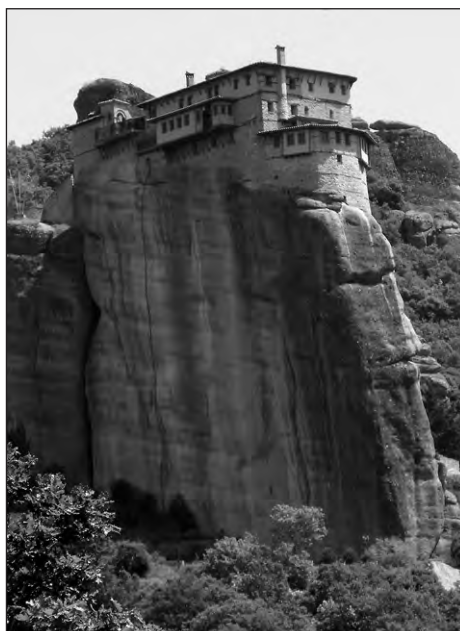
Ukraine. They transcribed the Slavic language into alphabetic characters that were, in a later version, called the Cyrillic alphabet after the brothers. The Old Church Slavonic language was used for liturgical language and writings. The late Metropolitan Ilarion of blessed memory translated the Holy Bible into Ukrainian. The entire translation was first published in 1963.

## Berea

Paul and Silas left Thessaloniki secretly and stopped in Berea. This was a prosperous city in the foothills of Mount Vermia in Macedonia. Small sections of Roman roads crossing through Berea still exist today.

## Kalambaka

Apostle Paul did not go here, but this place was included in the journey my son took. Kalambaka is a little further south of Berea, located at the base of the mountains. 24 monasteries had been built there on the rock pinnacles. This place is called the



Meteora Monastery.

Meteora, which translates into Greek as "middle of the sky" or "in the heavens above." This is one of the largest and most important complexes of Greek Orthodoxy in Greece, second only to Mount Athos. There are six monasteries built on rock pillars. In the 9th century an ascetic group of hermit monks moved up into these ancient pinnacles. At first, they lived in the hollows in the rock towers. Some of them reach heights of 549 m above the plain. This great height kept any intruders out.

By 1344 a group of monks founded a monastery on top of the rocks. The only way of reaching it was by climbing ladders which were drawn up as they climbed. By the end of the 14th century, there were more than 20 monasteries on the top of those rocks. Six of them still remain today. In 1517 Nestorios and Theophanas built the monastery of Varlaam which is said to house the finger of St. John and the shoulder blade of St. Andrew. Access to the monasteries was deliberately difficult. Until the 17th century goods and people were conveyed by baskets and ropes. Finally, steps were cut into the rocks making



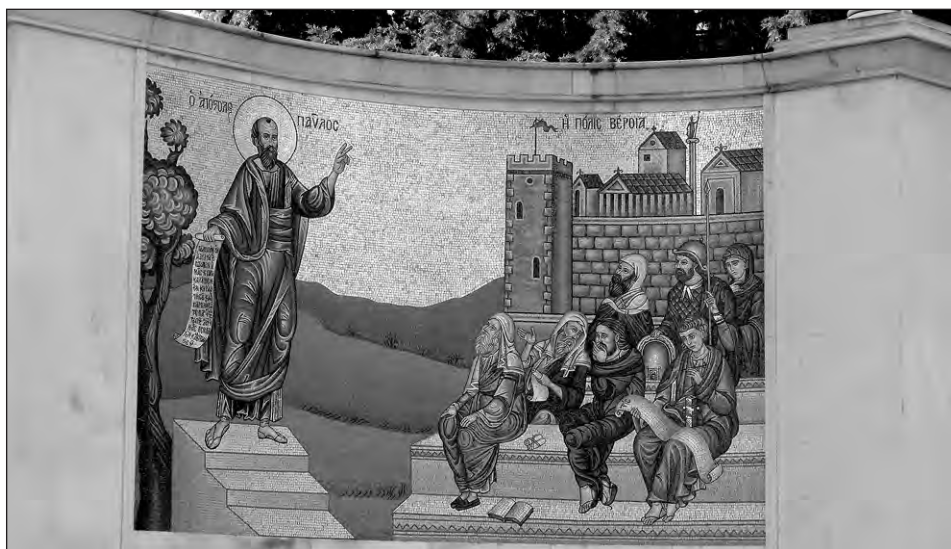
Dobrodiyka Jane

the monasteries more accessible in the 1920s. During World War Two, the site was bombed and many art treasures were stolen. There are only a few monks left there now, so tourism is now essential for their survival. Tourists must be appropriately dressed to visit here—men in long trousers, and women in long skirts and shawls.

## St. Paul in Athens

Paul was distressed to see so many idols in Athens. He went to preach in the synagogue and marketplace to explain that God sent Jesus to earth so people could see and understand Him. Some Greeks took him to a meeting at the Aeropagus, the high court in Athens, to explain himself. It was illegal to preach of a foreign deity in Athens, so this was both a guest lecture and trial. You can read about his sermon in Acts, Chapter 16 (See p. 21). According to the Bible, after the sermon a number of people became followers of Paul. Mars Hill, where Paul spoke, is in the middle of the city of Athens in the shadow of the Acropolis. There is a bronze tablet there today inscribed with Paul's sermon.

*\*Next time, we continue St. Paul's journey.*



St. Paul in Berea (mosaic).




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### **The Call to Europe, Acts 16**

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

#### **The First European Convert**

Therefore, sailing from Troas, we

ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who we met there. Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

#### **Exorcism of a Spirit**

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days.

But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged

them into the marketplace to the authorities.

And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

#### **The Philippian Jailer**

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?"

So they said, "Believe in the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

#### **Paul Refuses to Depart Secretly**

And when it was day, the magistrates sent the officers, saying, "Let those men go." So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace." But Paul said to them, "They have beaten us openly, uncondemned Romans, and have thrown us into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out."

And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. Then they came and pleaded with them and brought them out, and asked them to depart from the city. So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed.

—The Orthodox Study Bible

## Над берегами Пляшівки і Калинівки

**Володимир Рожко**—кандидат церковно-історичних наук, історик-архівіст, дійсний член ІДВ у Вінніпезі, Канада і його представник в Україні, почесний професор Східноєвропейського національного університету ім. Лесі Українки

### 1. Біля джерел річки Стубли.

Свою назву річка Стубла виводить від старослов'янського слова "стубель", що означає криниця, джерело. Впливає вона з джерел біля с. Біляшів, за 8 км. на південний схід від с. Княгинин. Довжина її 94 км., впадає до річки Горинь біля села Жобрина на північ від містечка Клевань. На своєму шляху творить чисельні стави. Її назва записана в Іпатіївському літописі 1150 року.

—Бо в той час Гліб стояв табором вище від города Пересопниці, на річці Стублі...<sup>1</sup> В минулому—судноплавна, її береги заселені ще в добу неоліту, про що свідчать чисельні городища на яких впродовж століть знаходили кам'яні знаряддя праці того часу. Біля одного з чисельних ставів, що творить річка Стубла і недалеко джерел де бере вона свої витoki в середньовіччя виникло городище Княгинин.

В селі Княгинин,—читаємо в історичному джерелі 1901 року,—знаходиться прямокутне городище 256, 8 м. довжини і 213, 4 м. ширини. Збереглися вали, рови, фундаменти кам'яних стін і частина однієї вежі, частина городища занята садибою поміщика; у XVIII ст. тут поміщувався єзуїтський монастир.<sup>2</sup>

За усними джерелами, зібраними автором, свою назву отримало від слова княгиня, з ім'ям Ольга, яка в середньовіччя заснувала поселення, а над ставом, що його творить тут Стубла, на давньому городищі вибудувала свій замок.<sup>3</sup> Княгинин Ольга не лише заснувала, а й розбудувала своє поселення Княгинин, яке в пізнь середньовіччя було широко знам: родючі ґрунти навколо поселення, мальовнича місцевість, тому й приваблювало воно до себе чисельних поселенців, які своєю працею збагачували його і себе.

Перша письмова згадка про Княгинин відноситься до 1545 року. В опису Луцького замку серед перерахованих городень згадується і городня Олехна і Іванової Княгининських із Княгинина.<sup>4</sup>

Ціла низка згадок про судові, інші справи пов'язані з Княгининим, зберігають документальні джерела того часового поясу. Врожайна земля, лі-

си, водойми багаті на рибу, птицю Стубли були причиною частих непорозумінь між власниками поселення з іншими шляхтичами з навколишніх сіл або й родиною.<sup>5</sup> Серед тих, хто ставив свій підпис 1569 року під Актом Люблінської унії стояло ім'я Богдана Княгининського, возного повіту Луцького, власника маєтку і замку у Княгині.<sup>6</sup>

Княгинин часто міняв своїх власників серед яких були князь Федір Сангушко, Олехна і Іванна Княгинських, Богдан Княгинський і Марко Бранкий, в році 1583 бачимо власником волинського князя Юрія Пузиню.<sup>7</sup> Найбільшого свого розквіту Княгинин досяг напередодні українсько-польської війни 1648-1654 рр., яке славилося не лише своїми багатими на врожай землі, а й чисельними ремісниками, купцями, ярмарками. Ще в грамоті польського короля Казимира знаходимо: "... в Княгинині не надобно давати мито"<sup>8</sup>, отож з купців, які привозили сюди свої товари з різних міст і містечок Волині мито не бралось, тим самим заохочувалося виробника і покупця, як також цей безмитний товар більш був доступний споживачам. Княгининський замок відзначався своєю величчю і красою. Вибудований з цегли на давньому городищі над ставом, що його творить тут Стубла, вважався недоступним. Його земляні вали сягали до 20 м. висоти, на яких піднімалися оборонні мури з сторожовими вежами. Їх опоясували глибокі рови наповнені водами Стубли. Замок мав підземні ходи, якими могли скористатися під час небезпеки його власники. Однак українські козаки під час національно-визвольної війни кілька разів його здобували і піддавали вогню і руїні. Останніми його ласниками були Стецькі, які оселили у XVIII ст. тут ченців єзуїтів. Перед Першою світовою війною замок являв собою цілковиту руїну, залишились лише рештки стін, а з будинків одна замкова вежа. Ціле замчище, а перед тим городище, заховало ще старі вали і рови, а на площі замку до 1915 р. був фільварок.<sup>9</sup>

Там де наші князі засновували міста, поселення, вибудовували замки, фортеці для охорони своїх володінь

і підданих, а щоб охоронити свої і їх душі від скверни будували храми Божі і запалювали свічку віри Христової, щоб не погасно світило і гріла душі вірних, наповнювала їх любов'ю до Бога і України.

Власники Княгинина одночасно з побудовою замку на городищі в XVI ст. вибудували храм Божий. Як правило був він дерев'яний, традиційно трьохнавий, дерево було найдешевшим і найдоступнішим будівельним матеріалом для переважної більшості Божих храмів історичної Волині, України.<sup>10</sup> На місці першої святині 1737 року побудовано сучасну церкву Воздвиження Чесного і Животворчого Хреста Господнього. Церква дерев'яна, трьохнавна, побудована коштом вірних, з окремою трьохярусною дерев'яною дзвіницею.

Первісно, церква була розмальована в стилі давнього волинського іконопису, пізніше на ньому залишились сліди синодального московського церковного стилю часів окупації нашої землі білими московськими царями 1795–1917 рр.

На дзвіниці 9 дзвонів різних часових поясів від XVIII ст. до 20-30-х рр. XX ст. Впродовж століть своїми співами кликали вірних до святині, сповіщали радісні і сумні новини вірним, які в усі часи були глибоко побожні.

Біля храму знаходяться чисельні поховання козаків, які в середині XVII ст. брали штурмом Княгининський замок, кам'яні хрести на них вгрузли з ременами в землю, час і природні стихії роблять своє. Однак пам'ять про них живе й дотепер в селі.

Слід наголосити, що селяни Княгинина, інших навколишніх сіл мали глибоку національну свідомість, віру в Бога, любов до рідної землі. І виховувала в них віру і національну свідомість в першу чергу церква, пізніше в 20-30-х рр. "Просвіта", школа.

Довголітнім настоятелем храму Чесного Хреста в 30-х рр. XX ст. був випускник Волинської Духовної семінарії в Крем'янці, богословського факультету Варшавського університету о. Федір Боришкевич, 1900 р.н.<sup>11</sup> Тоді до парафії належало 2757 вірних не лише з Княгинина, а й навколишніх сіл: Бодаки, Озеряни, Острів і інші.<sup>12</sup> Церковно-просвітянський хор в Княгинині славився своїми піснеспівами, народними творами в часи окупації Поверсальською Польщею наших земель 1919-1939 рр. Керував ним дяк Гурій Бондарчук, якого польська поліція підозрювала в членстві ОУН і пильно стежила за його



Дзвіниця

зв'язками з українськими патріотами. В документальних джерелах про це знаходимо:

—Гурій Бондарчук псаломщик, підозрюється як член ОУН з 1937 року, підтримує контакти з особами належними до тієї організації, вороже наставлених до Польщі.

(далі буде)



Повстанська могила біля храму.



Церква Чесного хреста Господнього в Княгинині.

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4. Теодорович, М. Історико-статистичний опис церков і парафій Волинської єпархії.—Почаїв, 1889.—Т.2.—с. 913.
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7. Цинкаловський, О. Стара Волинь і Волинське Полісся.—Вінніпег, 1984.—Т. 1.—с. 503.
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11. Держархів Волинської області.—Ф. 46.—Оп. 9.—Спр. 4761.—Арк. 4.
12. ДАВО.—Ф.46.—Оп. 9.—Спр. 4211.—Арк. 111-112.

# Maria Leshchuk (1924-2015) In Memoriam



February 19, 1924- February 14, 2015

■ It is with great sadness that the family announces that **Maria Leshchuk** fell asleep in the Lord on February 14, 2015 at the Trillium Hospital in Mississauga, Ontario just 5 days prior to her 91st birthday.

Maria was born into the family of Michael and Kateryna Gowda in Chernylava, Ukraine on February 19, 1924. Maria grew up as one of four children on a farm. As a young girl, she left home in 1942 and made her way to Germany during the Second World War. She worked as a gardener in Stuttgart where she developed her love of growing plants and vegetables. After the war, she lived in a displaced persons camp where she belonged to the Ukrainian dance ensemble and sang in the choir. Here, she also met Nicholas Leshchuk and they were married in 1947. They moved to England and worked in Nottingham and in 1948 their son George was born. In 1954 they moved to Canada and made their home in Hamilton, Ontario where she worked in the cotton mill. In 1963 their daughter Iris (Orysia) was born.

Maria was a long time and active

member of St. Vladimir Ukrainian Orthodox church in Hamilton and a member of the Ukrainian Women's Association of Canada, Lesia Ukrainka Branch. She devoted her life to her family. She loved to cook and bake for her children and grandchildren. Maria had a green thumb and enjoyed spending time in her gardens. She continued to share the fruits of her labour with family and friends up until last year. She was an accomplished seamstress and a talented embroiderer who leaves behind many beautiful treasures.

Maria was able to enjoy most of her life in her own home. In January 2015 she and Nicholas moved to Ivan Franko Retirement home in Mississauga where she resided until her passing on February 14, 2015.

Maria will be sadly missed and lovingly remembered by her husband of 67 years Nicholas Leshchuk, son Geor-

ge of Nanaimo, B.C., and daughter Iris. She is the dear mother-in-law of Marvie Leshchuk of Nanaimo, B.C., and John Krawchenko; Cherished Baba of Gregory Leshchuk of Geneva, Switzerland, Stirling Scory of Nanaimo, B.C., and Augustine, Dominique and Sebastian Krawchenko.

A Panakhyda memorial service was held on the evening of February 18 and the Funeral Rite was held on Thursday, February 19, 2015 at 10:00 a.m. at St. Vladimir Ukrainian Orthodox cathedral in Hamilton, Ontario served by Rt. Rev. Mitred Archbishop Wasyl Makarenko. Interment followed at Woodland Cemetery.

We will miss her forever.

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

## Вічна 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
Митр. прот. Николай 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

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

Пресв. Євстафій Улян	† 26. 09. 1957
Прот. Дмитро Кирстюк	† 21. 09. 1963
Митр. прот. Єронім Грицина	† 24. 09. 1965
Прот. Ростислав Панченко	† 08. 09. 1974
Митр. прот. Василь Сенишин	† 24. 09. 1975
Митр. прот. Олександр Хом'як	† 17. 09. 1980
Протопресв. Амвросій Хруставка	† 06. 09. 1981
Пресв. Микола Хоменко	† 15. 09. 1981
Протопресв. Петро Гліцький	† 13. 09. 1986
Прот. Юрій Ференсів	† 21. 09. 1986
Диякон Андрій Меланченко	† 04. 09. 1994
Протопресв. Дмитро Фотій	† 06. 09. 1995
Протопресв. Петро Бублик	† 08. 09. 2002
Протопресв. Сергій Кіцюк	† 03. 09. 2009

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

Добр. Катерина Тріска	† 15. 09. 1969
Добр. Анна Пелешук	† 21. 09. 1969
Добр. Катерина Дебрин	† 26. 09. 1974
Добр. Антоніна Кравченко	† 19. 09. 1980
Добр. Минодора Фотій	† 21. 09. 1994
Добр. Олександра Удод	† 10. 09. 2004
Добр. Марія Василів	† 13. 09. 2009
Добр. Олена Славченко	† 05. 09. 2010
Добр. Стефанія Юрківська	† 09. 09. 2011

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. 08. 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 Archbishop Stephan Symchych	† 01. 08. 1983
Mitred Archbishop Michael Yurkiwsky	† 29. 08. 1983
Mitred Archbishop 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 Archbishop Orest Hudyma	† 06. 08. 2004
Mitred Archbishop Nicholas Moroz	† 06. 08. 2006
Protopresbyter Nicholas Krytiuk	† 11. 08. 2006
Archpriest Zacharie Revko	† 19. 08. 2006
Mitred Archbishop 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

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

Presbyter Efstafy Ulan	† 26. 09. 1957
Archpriest Dmytro Kirstiuk	† 21. 09. 1963
Mitred Archbishop Eronym Hrycyna	† 24. 09. 1965
Archpriest Rostylav Panchenko	† 08. 09. 1974
Mitred Archbishop Vasyl Senyshen	† 24. 09. 1975
Mitred Archbishop Alexander Chomiak	† 17. 09. 1980
Protopresbyter Ambrosy Chrustavka	† 06. 09. 1981
Archpriest Mykola Homenko	† 15. 09. 1981
Protopresbyter Peter Glitsky	† 13. 09. 1986
Archpriest Yuriy Ferenciv	† 21. 09. 1986
Deacon Andrew Melanchenko	† 04. 09. 1994
Protopresbyter Dmytro Foty	† 06. 09. 1995
Protopresbyter Peter Bublyk	† 08. 09. 2002
Protopresbyter Serhij Kiciuk	† 03. 09. 2009

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

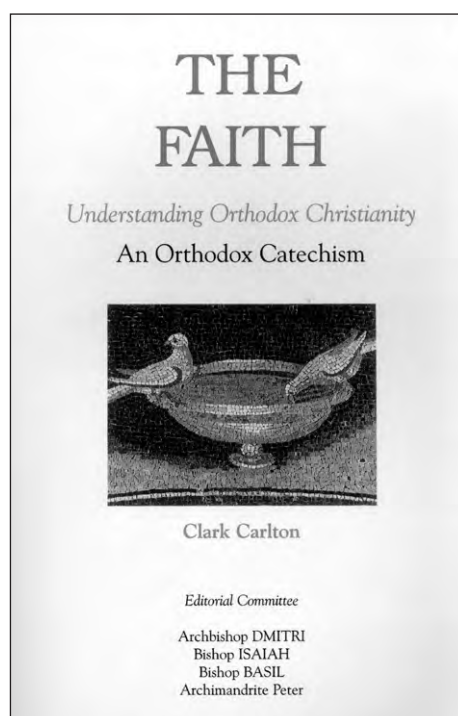
Dobr. Kateryna Triska	† 15. 09. 1969
Dobr. Anna Peleshuk	† 21. 09. 1969
Dobr. Katheryna Debryn	† 26. 09. 1974
Dobr. Antonina Krawchenko	† 09. 09. 1980
Dobr. Mynodora Foty	† 21. 09. 1994
Dobr. Alexandra Udod	† 10. 09. 2004
Dobr. Maria Wasyliv	† 13. 09. 2009
Dobr. Olena Slavchenko	† 05. 09. 2010
Dobr. Stephaniea Yurkiwsky	† 09. 09. 2011

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

## The Faith: Understanding Orthodox Christianity by Clark Carlton

■ Clark Carlton. (1997). *The Faith: Understanding Orthodox Christianity, An Orthodox Catechism*. Salisbury, MA: Regina Orthodox Press.

This 286-page book makes yet another valuable addition to The Faith Series. It provides a splendid introduction to Orthodoxy for English-language readers. This well-written book seeks to answer the question: What do you believe? It is structured as a basic catechism, making it an indispensable guide to the faith. There are two general parts that are divided into a total of 18 chapters. The introduction provides a more detailed explanation on the Church and symbols of faith. This ensures that readers do not get bogged down in details as they read about each topic. Each chapter takes the readers step-by-step through the major foundations of the faith, such as the Holy Trinity, baptism, and understanding of creation among many other topics. The text is presented in an easy reading format. Each chapter end with a reflection page with questions on the content. This allows for ready use in



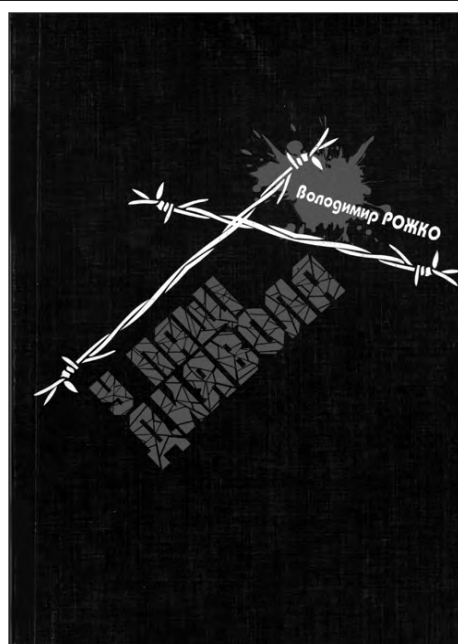
church schools and book study groups. This book makes a valuable addition for parish study groups, students, those new to Orthodoxy and those wishing to refresh their knowledge base.  
\$27.95

## У пащі диявола - автор В. Є. Рожко

■ Рожко, В. Є. (2009). *У пащі диявола: історико-краєзнавчий нарис*. Луцьк, УА: Волинська обласна друкарня.

Історико-краєзнавчий нарис *У пащі диявола*—низка споминів автора про дисидентський рух на історичній Волині 60-80-х рр. XX ст.

Праця в 116 сторінках—вагомий внесок у висвітлення дисидентського руху 60-80-х р.р. на історичній Волині, розрахована на науковців, викладачів, студентів, широке коло читачів—патріотичну молодь.



## Блаженніший митрополит Полікарп - автор В. Є. Рожко

■ Рожко, В. Є. (2015). *Блаженніший митрополит Полікарп Сікорський: шлях до автокефалії*. Луцьк, УА: Волинська обласна друкарня.

Пропонована праця в 348 сторінках посідає особливе місце у науковому доробку автора. Вона розкриває перед нами сторінки життя одного із найвідоміших будівничих Української Церкви—Блаженнішого митрополита Полікарпа (Сікорського)—у контексті складних і буремних часів боротьби за її незалежність. Попри те, що у центрі монографії—образ Церкви та її діячів, однак її також можна вважати цінним й, безперечно, об'єктивним свідченням церковно-релігійної, національно-патріотичної та морально-духовної ситуації, що панувала на нашій землі та серед народу зокрема у період Другого відродження УАПЦ (1941-1944 рр.) та становлення УАПЦ на еміграції (1944-1953 рр.). У книзі вміщено безліч документальних зразків (серед них—унікальні світлин), що не лише допомагають глибше розкрити її зміст,

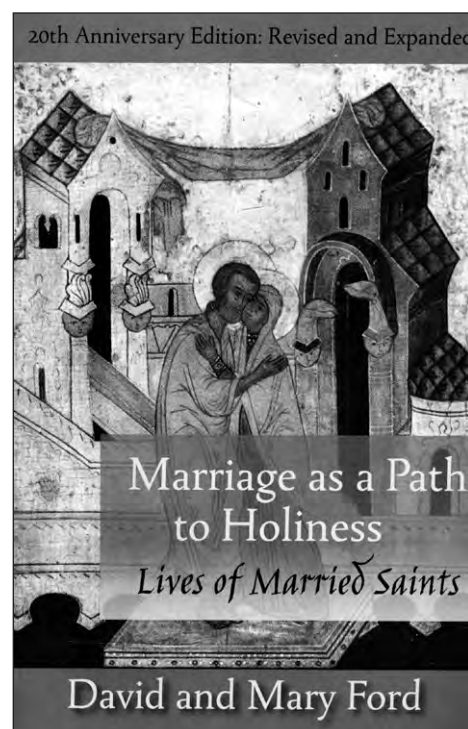


але й дозволять читачеві відчути своєрідну атмосферу тодішніх подій та процесу написання праці. Книга стане у пригоді дослідникам, викладачам, студентам й усім, хто цікавиться історією та діяльністю рідної Церкви.

## Marriage as a Path to Holiness by David Ford and Mary Ford

■ David Ford and Mary Ford. (2013). *Marriage as a Path to Holiness: Lives of Married Saints*. South Canaan, PA: Saint Tikhon's Monastery Press.

This new expanded and revised 20th anniversary edition provides information the lives of over 180 married saints. This book includes 372 pages that begins with an extended introduction providing details on the importance of saints, the blessings of marriage and an understanding of martyrdom. This is followed by 12 chapters organized as months of the year. The key saints commemorated and commemoration dates in each of these months are presented. The book concludes with end-notes providing references and further details about the lives of these saints. In the chapters devoted to the saints, each of the life stories is presented in a brief few pages with additional ode-hymns as well as photographs or icons. This allows readers to peruse the book at their leisure in short digestible chunks or to jump back and forth to those saints of



particular interest. The selection of saints is particularly diverse and many uncommon to Western readers. The selection comes from across the globe and covers 4,000 years.  
\$34.95

## Первосвященний Платон Артем'юк - автор В. Є. Рожко

■ Рожко, В. Є. (2015). *Первосвященний Платон Артем'юк, єпископ Рівненський і Крем'янецький: монографія*. Луцьк, УА: Волинська обласна друкарня.

Представлена праця в 168 сторінках—це ще одна ґрунтовна спроба автора відродити пам'ять про події, пов'язані з історією становлення Української Церкви (період Другого відродження 1941-1944 рр.) як самостійної, незалежної та самобутньої частини православного світу. У центрі дослідження—постать Преосвященного Платона (Артем'юка), єпископа Рівненського і Кременецького, який, попри свій вагомий внесок й активну участь у розбудові культурно-освітнього, громадсько-просвітницького, врешті, духовного життя на українських землях періоду 20-40-х рр. XX ст., довгий час залишався невідомим для більшості українців. І хоч тогочасні історичні події в Україні змусили владу покинути рідну землю і продовжити своє високе покликання за океаном (де й завершився земний шлях), світлий



спогад про нього повинен відродитися й жити серед прийдешніх поколінь. Книга вирізняється об'єктивністю, що підтверджена документальними джерелами, а також широким фото- й ілюстративним обрамленням. Монографія стане у пригоді дослідникам, викладачам, студентам й усім, хто цікавиться історією Української Православної Церкви.

## MOVING???

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

## FOR SALE: Cemetery Plots



Three burial plots for sale  
Located in the  
Green Acres Cemetery  
Winnipeg, Manitoba  
Cost: 3 lots for half price  
at \$900 each + transfers cost  
For inquiries, contact: Zen at Tel: 1-604-796-9502

## CYC/USRL 59th Biennial Convention

■ **CALGARY, ALBERTA**—The Ukrainian Self-Reliance League (CYC/USRL) held its biennial convention on Aug. 5-9, 2015 at the Coast Plaza Hotel and Conference Centre in Calgary, Alberta with 140 delegates and guests attending. The registered delegates included 46 from UWAC, 20 from TYC, 49 for CYMK, 16 for UMC, 3 from the institutes and 5 guests. Some registered delegates were representing more than one organization. The convention theme was *Together as One*.

The official opening took place on Aug. 5 in the evening, beginning with greetings from His Eminence Metropolitan Yuriy, Chancellor of the UOCC Very Rev. Archpriest Taras Udod and CYC/USRL president Dr. Tony Harras. A wine and cheese reception followed the opening.

The next day on Aug. 6, the convention started with a *Moleben'* led by His Eminence Metropolitan Yuriy together with attending clergy. The convention's business portion commenced with an hour-long presentation *Renewing Our Organization, Ukrainian Self-Reliance League (CYC/USRL)* by motivational speaker David Irvine. A comprehensive workshop followed that examined numerous issues as well as options for revitalization. David Irvine made such an impression on the delegates and guests that they sang *Many Years / Многая літа* for him later in the day. The day concluded with presentations on the 2013 CYC/USRL futures workshop by Daria Olynyk and recommended options to follow up, and an update on the CYC/USRL history book project by Natalia Aponiuk.

The second session day on Aug. 7 was dedicated to business sessions of the CYC/USRL component and affiliated member organizations. Each session was held independently with its own agenda matters. Many sessions included annual and financial reports. In addition, resolutions were debated and elections were held. The Ukrainian Orthodox Youth Association, or CYMK, delegates and their supervisors visited Banff on this day. During the luncheon, several presentations were made. Sara Detenshen spoke on behalf of St. Petro Mohyla Institute. Suzanna Brytan presented from St. John's Institute. Darcia Moskaluk-Rutkay represented from St. Vladimir Institute. The Annual General Meeting of CYC /USRL commenced later in the day. CYC/USRL Awards of Excellence were presented to 14 individuals, including: Bill Miske, Kathy Miske, Sophia Kniaz from British Columbia; Jean Mekitiak, Elizabeth Roshko, Mykola Woron from Alberta; Sonia Bremner, Gerald Luciuk, Olyne Patryluk from Saskatchewan; Irka Balan, Fr. Oleh Krawchenko from Manitoba; Dobr. Larysa Makarenko, Vera Melnyk from Ontario. A video presentation, *Mamyna Sorochnka*, by the Ukrainian Museum of Canada was also shown at the evening session.

The AGM continued the next day on Aug. 8, firstly, with the president's and treasurer's report, proposed bylaws changes to comply with the government's Articles of Continuance, receipt of resolutions from member organizations and the election of the CYC/USRL national executive committee (*see sidebar*). Reports continued later in the day with Gerald Luciuk speaking on the UOCC-USRL Joint Standing Committee. A question and answer session followed. Dr. Tony Harras fielded a number of questions directed. The sessions concluded with a summary by His Eminence Metropolitan Yuriy on the importance and role of CYMK in the Ukrainian Orthodox community.

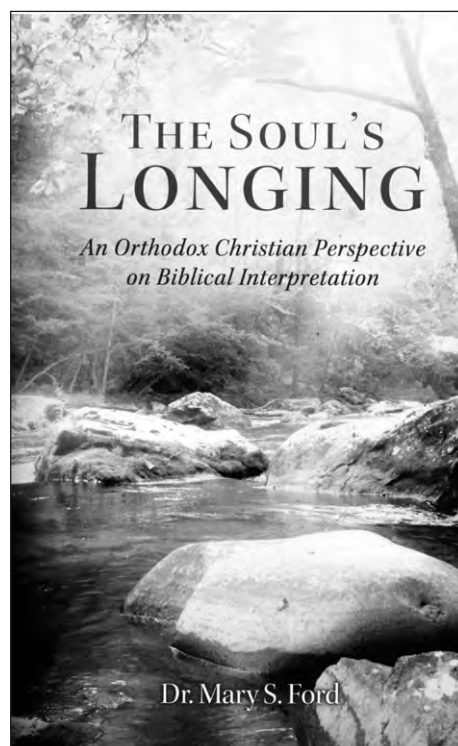
The national executive wishes to thank the organizing committee led by Greg Faryna for organizing the facilities, services and program details.

—Dr. Tony Harras, CYC/USRL president

### The Soul's Longing by Mary Ford

■ Mary Ford. (2015). *The Soul's Longing: An Orthodox Christian Perspective on Biblical Interpretation*. Waymart, PA: Saint Tikhon's Monastery Press.

This 320-page book aims to show the deep connection between spiritual life and Biblical interpretation which is both inspiring and accurate. It is divided into 8 chapters with an additional forward, introduction and three appendices. Each of the appendices contain key principles on the approach to interpreting scripture and hermeneutical rules of interpretation. It also makes clear the powerful effect of the interpreter's theology—especially the understanding of who Jesus Christ is—upon his or her method of Biblical interpretation. This is done by looking at fundamental principles of traditional Christian theology, along with an historical overview indicating the close connections between interpretation and spiritual life in the Church of the early centuries. In addition, the book describes the shortcomings in the later centuries that has led to the problems in much Biblical scholarship today. This book also shows why the inter-



pretive strengths of the early Church can and should be brought into the present while retaining what is of value from Biblical scholarship of the recent past.

\$22.95

### National Executive Committee elected at 2015 CYC/USRL Convention

- president: Dr. Tony Harras
- secretary: Sonia Bremner
- treasurer: Cathy Luciuk
- 1st vice president: Lesia Perritt, UWAC national executive president
- 2nd vice president: Emil Yereniuk, USRA national executive president
- 3rd vice president: Liza Zienchuk, CYMK/UOY national executive president
- director from St. Petro Mohyla Institute, Saskatoon, SK: president Steve Senyk
- director from St. John's Institute, Edmonton, AB: Dr. Tania Mysak
- director from St. Vladimir Institute, Toronto, ON: Darcia Moskaluk-Rutkay
- director from Ukrainian Museum of Canada: president Sonia Korpus
- director from SUS Foundation of Canada: president J. William Strus
- director from the St. John's Fraternal Society: president Dr. Ernest Skakun
- director from CYC/USRL BC provincial executive: Gladys Andreas
- director from the CYC/USRL Alberta provincial executive: Greg Faryna
- director from the CYC/USRL Saskatchewan provincial executive: David Prokopchuk
- director from the CYC/USRL Manitoba provincial executive: Maurice Bugera
- director from the CYC/USRL Eastern Region executive: Dmytro Sptkowski

\* Past president Sonja Bejzyk and chaplain Fr. Michael Maranchuk are part of the national executive committee, although they are not elected members.

### 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

## Save a Soldier!



Ukrainian soldiers protecting our spiritual homeland of Ukraine have an urgent need for **night vision binoculars** and **individual first aid kits**.



Territory of Support Volunteer Organization in Boryspil, Kyiv oblast in Ukraine is appealing to the Ukrainian community for financial support to purchase life-saving medical kits and night vision equipment.

All donations go directly to support the **Bilotserkva 72nd Mechanized Brigade**.

The Territory of Support volunteers provide reports on the use of funds and equipment delivered on their Facebook page: [facebook.com/teritoria.pidtrimki](https://facebook.com/teritoria.pidtrimki)



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

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

### Send your donations to:

Territory of Support,  
Ukrainian Orthodox Church of Canada,  
9 St. John's Ave., Winnipeg, MB  
R2W 1G8  
Tel: (204) 586-3096 ext. 223,  
email: [finance2@uocc.ca](mailto:finance2@uocc.ca)

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
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>
Oct. Sunday - 4	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 18	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 25	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>

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

ST. IVAN SUCHAVSKY CATHEDRAL IN WINNIPEG	
<i>Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta</i>	
<i>Tel: (204) 253-2434 Cell: (204) 990-9056</i>	
Oct. Sunday - 4	10:00 a.m. - Liturgy - St. I. Suchavsky
Sunday - 11	10:00 a.m. - Liturgy - St. I. Suchavsky
Sunday - 18	10:00 a.m. - Liturgy - St. I. Suchavsky

ST. GEORGE’S AND SATELLITE PARISHES OF DAUPHIN	
<i>Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704</i>	
Sunday - 6	10:00 a.m. - Liturgy - <b>Dauphin</b>
Friday - 11	10:00 a.m. - Liturgy - <b>Chapel</b>
Sunday - 13	10:00 a.m. - Liturgy - <b>Dauphin</b>
Saturday - 19	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Rorketon</b>
Sunday - 20	10:00 a.m. - Liturgy - <b>Dauphin</b>
Monday - 21	10:00 a.m. - Liturgy - <b>Chapel</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Dauphin</b> 3:00 p.m. - Liturgy - <b>Garland</b>
Oct. Thursday - 1	10:00 a.m. - Liturgy - <b>Gilbert Plains PCH</b> 2:30 p.m. - Liturgy - <b>Dauphin PCH</b>
Sunday - 4	10:00 a.m. - Liturgy - <b>Dauphin</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Dauphin</b>
Wednesday - 14	10:00 a.m. - Liturgy - <b>Chapel</b>
Sunday - 18	10:00 a.m. - Liturgy - <b>Dauphin</b>
Thursday - 22	2:00 p.m. - Liturgy - <b>St. Paul’s Home</b>
Sunday - 25	10:00 a.m. - Liturgy - <b>Dauphin</b>

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>	
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>
Oct. Sunday - 4	10:00 a.m. - Liturgy - <b>Rossburn</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Roblin</b>
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - <b>Angusville</b>

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>	
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>
Oct. Sunday - 4	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sirko</b>
Sunday - 11	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Rosa</b>
16-18	Central Eparchy Assembly
Sunday - 25	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - <b>Sundown</b>

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rev. Fr. Bohdan Statkevych Tel: (204) 261-3952</i>	
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>
Oct. Sunday - 11	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 18	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 25	9:30 a.m. - Liturgy - <b>Fort Frances</b>

SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>	
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>
Oct. Thursday - 1	2:30 p.m. - Moleben’ - <b>Norquay PCH</b>
Sunday - 4	10:00 a.m.- Liturgy - <b>Canora</b> 4:00 p.m. - Obidnytsia - <b>Kamsack PCH</b> 2:00 p.m. - Moleben’ - <b>Gateway Lodge</b>
Monday - 5	10:00 a.m. - Liturgy - <b>Stenen</b>
Tuesday - 6	10:00 a.m. - Liturgy - <b>Canora</b>
Friday - 9	10:00 a.m. - Liturgy - <b>Mamornitz</b>
Saturday - 10	10:00 a.m. - Liturgy - <b>Mazeppa</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Endeavour</b>
Wednesday - 14	Central Eparchy Assembly
16-18	10:00 a.m. - Liturgy - <b>TBA</b>
Sunday - 18	10:00 a.m. - Liturgy - <b>Canora</b>
Monday - 19	1:30 p.m. - Moleben’ - <b>Eaglestone Lodge</b> 2:30 p.m. - Moleben’ - <b>Kamsack PCH</b>
Friday - 23	10:00 a.m. - Liturgy - <b>Swan River</b>
Sunday - 25	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>	
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. - Akaphist & 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. - Akaphist & Bible study / Orthodox class
Saturday - 26	5:00 p.m. - Akaphist - <b>Selo</b>
Sunday - 27	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Oct. Saturday - 3	10:00 a.m. - Liturgy; Thanksgiving - <b>Moose Jaw</b>
Sunday - 4	10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b> 3:00 p.m. - Obidnytsia; Thanksgiving - <b>Candiac</b> 6:15 p.m. - Akaphist & Bible study / Orthodox class
Wednesday - 7	5:00 p.m. - Great Vespers - <b>Selo</b>
Saturday - 10	10:00 a.m. - Liturgy; Thanksgiving - <b>Descent of the Holy Spirit</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Selo</b>
Tuesday - 13	10:00 a.m. - Liturgy - <b>Selo</b>
Sunday - 18	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
Wednesday - 21	10:00 a.m. - Obidnytsia - <b>Parkside CH</b> 6:15 p.m. - Akaphist & Bible study / Orthodox class
Saturday - 24	5:00 p.m. - Great Vespers - <b>Selo</b>
Sunday - 25	10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
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>
Oct. Sunday - 4	10:00 a.m. - Liturgy - <b>Codette</b>
Sunday - 11	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>St. Julien</b>
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - <b>Codette</b>
27-30	Priest’s vacation

YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
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>
Oct. Sunday - 4	10:00 a.m. - Liturgy; Blessing Harvest - <b>Sheho T</b> 4:00 p.m. - Blessing Harvest - <b>Insinger H</b>
Thursday - 8	10:30 a.m. - Moleben’ - <b>Yorkton Nursing Home</b>
Saturday - 10	10:00 a.m. - Liturgy; Blessing Harvest - <b>Melville</b>
Sunday - 11	10:00 a.m. - Liturgy - <b>Yorkton</b>
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - <b>Yorkton</b>

WESTERN EPARCHY–ALBERTA	
VEGREVILLE PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078</i>	
Wednesday - 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>

ЦЕРКОВНИЙ КАЛЕНДАР – ВЕРЕСЕНЬ –	
1. Вг. Мч. Андрія Стратилата, мч. Тимофія	16. Ср. Сщмч. Анфима, прп. Теоктиста
2. Ср. Прор. Самуїла, мчч. Севира, Мемнона	17. Чт. Сщмч. Бавили, прор. Мойсея Боговидця
3. Чт. Ап. Тадея, мц. Васси з дітьми	18. Пт. Пр. Захарії і прав. Єлизавети, мц. Раїси
4. Пт. Мчч. Агафоника, Зотика	
5. Сб. Мч. Лупа, сщмч. Іриней	19. Сб. Спомин чуда Арх. Михаїла в Хонах
6. Нд. 14-а. Сщмч. Євтихія, свт. Петра, гл. 5	20. Нд. 16-а. Мч. Созонта, прмч. Макарія, гл. 7
7. Пн. Ап. Варфоломея, ап. Тита	21. Пн. РІЗДВО ПРЕСВЯТОЇ БОГОРОДИЦІ
8. Вг. Мчч. Адріяна і Наталії	22. Вг. Правв. Йоакима і Анни, мч. Северіяна
9. Ср. Прп. Пимена Вел., сщмч. Кукші і Пимена	23. Ср. Мчч. Мінодори, Митродори, Німфодори
10. Чт. Прп. Мойсея, отців Київно-Печерських, прп. Іова	24. Чт. Прп. Теодори Олександрійської
11. Пт. Усічення голови прор. Йоана Предтечі, піст	25. Пт. Сщмч. Автонома, мч. Юліяна
12. Сб. Свтт. Олександра, Йоана і Павла	26. Сб. Сщмч. Корнилія, мч. Кроніда
13. Нд. 15-а. Покладення пояса Богородиці, гл.6	27. Нд. 17-а. ВОЗДВИЖЕННЯ ХРЕСТА, піст
14. Пн. Поч. Ц.Р., прп. Симеона Стовпника	28. Пн. Вмч. Никити, мч. Максима
15. Вг. Мч. Маманта, свт. Йоана Посника	29. Вг. Вмц. Євфимії, мч. Віктора, мц. Людмили
	30. Ср. Мцц. Віри. Надії, Любови і матері їх Софії

continued from p.26

Saturday - 5	6:30 p.m - Vespers - Vegreville
Sunday - 6	10:00 a.m. - Liturgy (English) - Vegreville
Tuesday - 8	10:00 a.m. - Obidnytsia - Mudare Mary Immaculate
Wednesday - 9	6:30 p.m - Bible study - Vegreville
Thursday - 10	10:30 a.m. - Obidnytsia - St. Michael Manor
Sunday - 13	10:00 a.m. - Liturgy - Sich Kolomea
Tuesday - 15	7:00 p.m. - Educational program - Lloydminster
Wednesday - 16	7:00 p.m. - Educational program - Vegreville
Thursday - 17	7:00 p.m. - Educational program - Camrose
Sunday - 20	10:00 a.m. - Liturgy - Vegreville 3:00 p.m. - Obidnytsia - Camrose
Wednesday - 23	10:30 a.m. - Obidnytsia - Vegreville Care Centre 6:30 p.m - Bible study - Vegreville
Saturday - 26	6:30 p.m - Vespers - Lloydminster
Sunday - 27	10:30 a.m. - Liturgy - Lloydminster
Oct. Thursday - 1	10:15 a.m. - Obidnytsia - Homestead Lodge
Sunday - 4	10:00 a.m. - Liturgy (English); 11:30 a.m. - Thanksgiving - Vegreville
Wednesday - 7	10:30 a.m. - Obidnytsia - Century Park 3:00 p.m. - Obidnytsia - Heritage House 6:30 p.m - Bible study - Vegreville
Thursday - 8	10:30 a.m. - Obidnytsia - St. Michael Manor
Saturday - 10	10:30 a.m. - Liturgy - Lloydminster Mission
Sunday - 11	10:00 a.m. - Liturgy; 11:30 a.m. - Thanksgiving - Sich Kolomea
Wednesday - 14	6:30 p.m - Bible study - Vegreville
Sunday - 18	10:00 a.m. - Liturgy - Vegreville 3:00 p.m. - Obidnytsia; 4:00 p.m. - Thanksgiving - Camrose
Tuesday - 20	7:00 p.m. - Educational program - Lloydminster
Wednesday - 21	10:30 a.m. - Obidnytsia - Vegreville Care Centre 7:00 p.m. - Educational program - Vegreville
22-25	Western Eparchy Assembly
Saturday - 31	6:30 p.m - Vespers - Vegreville

BONNYVILLE-ST. PAUL DISTRICT

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

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
Oct. Sunday - 4	10:00 a.m. - Liturgy; Thanksgiving - St. Paul 4:00 p.m. - Thanksgiving - Stry
Sunday - 11	10:00 a.m. - Liturgy - Glendon; Thanksgiving w/Nowa Bukowina
Sunday - 18	10:00 a.m. - Liturgy; Thanksgiving - Bonnyville



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

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

чув наші молитви за їх здоров'я та спасіння.

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

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

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

Prayers for Well-being

Let us pray for your loved ones.....

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

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

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

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

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



KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

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

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
Oct. Sunday - 4	10:00 a.m. - Liturgy - Kamloops
Sunday - 11	10:00 a.m. - Liturgy - Vernon 2:00 p.m. - Obidnytsia - Kelowna
Sunday - 18	10:00 a.m. - Liturgy - Kamloops
Sunday - 25	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 - 5	4:00 p.m - Vespers - Victoria
Sunday - 6	10:00 a.m. - Liturgy - Victoria
Thursday - 10	5:00 p.m - Vespers with Litia - Victoria
Friday - 11	10:00 a.m. - Liturgy - Victoria
Saturday - 12	4:00 p.m - Vespers - Parksville
Sunday - 13	10:00 a.m. - Liturgy - Parksville
Saturday - 19	4:00 p.m - Vespers - Victoria
Sunday - 20	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville 5:00 p.m - Vespers with Litia - Parksville
Monday - 21	10:00 a.m. - Liturgy - Parksville
Saturday - 26	4:00 p.m - Vespers - Parksville
Sunday - 27	10:00 a.m. - Liturgy - Parksville
Oct. Saturday - 3	4:00 p.m - Vespers - Victoria
Sunday - 4	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville 4:00 p.m - Vespers - Parksville
Saturday - 10	4:00 p.m - Vespers - Parksville
Sunday - 11	10:00 a.m. - Liturgy (Khram) - Parksville
Tuesday - 13	5:00 p.m - Vespers with Litia - Parksville
Wednesday - 14	10:00 a.m. - Liturgy - Parksville
Saturday - 17	4:00 p.m - Vespers - Victoria
Sunday - 18	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville
Sunday - 25	10:00 a.m. - Reader Service - Parksville
Saturday - 31	4:00 p.m - Vespers - Victoria

Questions,

please call our toll free number

1-877-586-3093

Please visit our Website: www.uocc.ca

Please Support the Consistory  
of the Ukrainian Orthodox Church of Canada

COMPUTER UPGRADE  
DONATIONS NEEDED

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

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



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

✓ With this new equipment, the Consistory will be able to:

- ❖ operate more effectively
- ❖ manage resources more efficiently
- ❖ communicate with parishes and the faithful easily
- ❖ meet the spiritual needs of the faithful successfully

These computer upgrades also afford the Consistory Office with more possibilities to develop an online presence for the Ukrainian Orthodox Church of Canada through its website and development of online resources.

Please make your tax-deductible donation payable to:

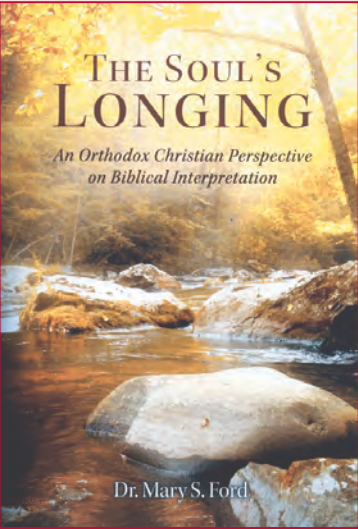
Ukrainian Orthodox Church of Canada (Re: Computer upgrading)  
9 St. John's Ave., Winnipeg, Manitoba R2W 1G8  
Toll free: (877) 586-3093 Fax: (204) 582-5241  
email: consistory@uocc.ca

We thank the faithful for their continued generous support for the flourishing of the Ukrainian Orthodox Church of Canada.

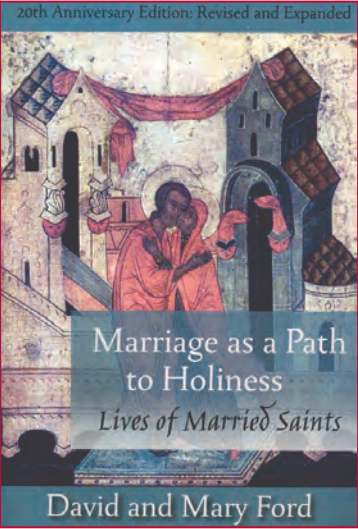
CONSISTORY CHURCH GOODS SUPPLY

Tel: (204) 589-1191 (24-hour answering service) Fax: (204) 582-5241 Toll-free: 1-800-804-6040 (24-hour answering service)  
9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8 Hours: Monday to Friday 9:00 a.m.-5:00 p.m. email: churchgoods@uocc.ca

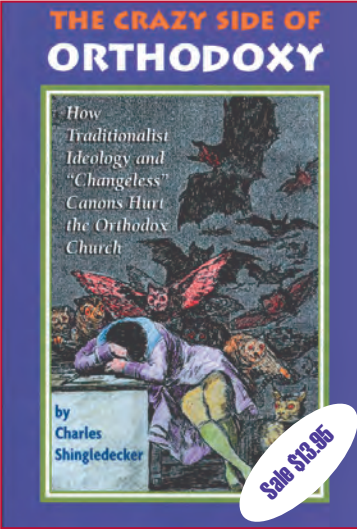
Prices in effect  
while quantities last.



The Soul's Longing \$22.95



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The Crazy side... \$16.95



Lances \$20.00



Holy Water Bottle  
\$9.95



Holy Oil Brush \$19.95



Icons: Pokrova \$54.95



Holy Protection of the Theotokos \$54.95



St. Michael \$20.00



Post Cards \$2.00 each



CD \$29.95

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with \$2,000...

Have a fabulous idea to engage  
youth leaders 18-30 years  
in mission or ministry?  
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The Foundation:

- ✓ provides financial assistance for projects (workshops, educational materials) to promote the growth of the UOCC among youth
- ✓ welcomes ideas using social media to promote, inform, spread awareness of UOCC activities
- ✓ provides scholarships for students in theology

Submission deadline: February 1 and August 1 annually

Contact for details: UOCC Foundation,  
9 St. John's Ave.,  
Winnipeg, MB R2W 1G8;  
Tel: 1-877-586-3093  
website: www.uocc.ca

\*click on the Grant Applications icon on the home page

New!!!  
Icon of the Mother of God of Canada



This icon is available in wood backing,  
foam backing as well in printed cards in three sizes  
Various sizes and styles available

Mounted on wood:

Small (4.5" x 6")	\$30.00
Medium (6" x 8")	\$55.00
Large (7.5" x 10")	\$65.00
Extra Large (10.5" x 14")	\$105.00

To place your order, contact:  
Consistory Church Goods

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