

Свято Покрови Пресвятої Богородиці

■ 14 жовтня (1 жовтня ст. ст.) Православна Церква відзначає свято Покрови Пресвятої Богородиці. В народі це свято називають Святої Покрови. Свято Покрови посідає почесне місце серед пошанованих свят на Україні. Серед всіх великих свят Покрова Пресвятої Богородиці шанується українцями особливо.

Сама назва свята пов'язана з назвою частини одягу Пресвятої Богородиці—головного покривала, або *амфорія*, який став називатися на Київській Русі омофором. Історія свята Покрови Пресвятої Богородиці йде в глибоку старовину. У 910 році, при імператорі Левові Мудрому та патріарху Макарієві, візантійська імперія вела війну з сарацинами-мусульманами й Константинополю загрожувала небезпека.

У недільний день, 14 жовтня (за новим стилем) у Константинополі у Влахернському храмі під час всенішньої, святий Андрій Христа ради юродивий (936) та його учень Епіфаній (956) о четвертій годині ночі, піднявши очі до неба, побачили, що йде по повітрі Пресвята Богородиця, осяяна небесним світлом й оточена ангелами і сонмом святих, її супроводжували святий Іоанн Хреститель та святий апостол і євангеліст Іоанн Богослов. Був недільний день і храм був переповнений людьми, які стояли і молилися. У Влахернському храмі зберігалася риза Пресвятої Богородиці, її пояс і головний покров. Потім Богородиця схилила коліна і слізно молилася за всіх християн. Вона просила у Господа захистити свій народ від усіх ворогів—видимих і невидимих. Закінчивши тут молитву, підійшла до престолу, молилася і тут за стоявший нарід.

Після закінчення молитви, Богородиця зняла з Себе сяюче як блискавка покривало, яке носила на Пречистім чолі Своєм, й, тримаючи його з великою урочистістю Своїми Пречистими руками, розпростерла над усім стоявшим народом. Здивовані Андрій й Епіфаній досить довгий час дивилися на це розпростерте над народом покривало, та сяючу як блискавка "славу Господню".

[продовження на стор.2](#)



Feast of the Protection of the Theotokos

■ The Holy Orthodox Church celebrates the Feast Day of the Protection of the Most Holy Mother of God on October 14, or October 1 according to the Julian calendar. This day is also called *Svyato Pokrovy* or Feast of Protection in Ukrainian popular culture. This feast day ranks as one of the most popular feast days in Ukraine. This day holds special meaning for Ukrainians and is celebrated as a religious, national and family holiday in Ukrainian popular tradition.

The name of the day itself is connected to the name of the article of clothing worn by the Theotokos—her head covering, called *amaphoriya*. This came to be called an *omophorion* in Ukrainian tradition.

The history of the Feast Day of the Protection of the Most Holy Mother of God began over a millennium ago. In the year 910 during the reign of Emperor Leo the Wise (886-912), the Byzantine Empire was engaged in a war with the Muslims. The capital of Byzantium, Constantinople, faced danger of an attack.

An All-Night Vigil was being held in the church of St. Mary of Blachernae in Constantinople on Oct. 14. The Robe of the Most Holy Virgin Mary has been preserved in this church. The church was packed. In the early hours of the morning, St. Andrew the Fool-for-Christ and his student Epiphaniy had a vision: the radiant light of the Theotokos streamed from the Royal Doors into the church. The Holy Virgin was accompanied by St. John the Baptist and the Apostle John the Theologian along with the singing of a great choir of saints. The Blessed Virgin Mary knelt before the Altar and remained in fervent prayer for a long time. She beseeched the Lord to protect His people from visible and invisible enemies. She then proceeded into the altar and prayed again for the people gathered in the church.

After praying, the Mother of God removed her veil covering from her head and spread it as a covering over the people in the church.

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Synaxis of the Hierarchs of the Ecumenical Patriarchate



SYNAXIS OF THE HIERARCHY OF THE ECUMENICAL THRONE

■ **ISTANBUL, TURKEY**—A Synaxis of the Hierarchy of the Ecumenical Throne at the invitation of and under the presidency of His All-Holiness Ecumenical Patriarch Bartholomew took place Aug. 29 to Sept. 2, 1025 at the Church of the Holy Trinity in Stavrodromion, Istanbul, Turkey. The venerable hierarchs of the Ecumenical Throne were joined by hierarchs under its canonical charge, including the Autonomous Churches of Finland and Estonia as well as the Ukrainian Orthodox Church of Canada

and the UOC of the USA, and the Carpatho-Rus' Church under its protection.

The Synaxis opened with His All-Holiness speaking and detailed introductions. This was followed by discussion on such topics as the development of the Holy and Great Council, the dialogues with other Christian Churches and confessions, bioethics, preservation of the environment, among others.

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Eparchy Conferences 2015

Western Eparchy
Oct. 23-25,

Central Eparchy
Oct. 16-18

Eastern Eparchy
Nov. 12-14

[See p.9](#)

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продовження зі стор.1

Й доки була там Пресвята Богородиця, видно було покривало; а коли відійшла Вона, зробилося й воно, невидиме. Але взявши його з собою, Вона залишила благодать тим, що були там.

Потрібно відзначити, що в церковній історії та православному календарі існує велика кількість прикладів допомоги і заступництва Пресвятої Богородиці. Увесь християнський світ з глибокою любов'ю, вдячністю і надією славить Матір Спасителя світу Ісуса Христа—шість разів у році православна церква урочисто відзначає свята на честь Діви Марії: 8 січня—Собор Пресвятої Богородиці; 7 квітня—Благовіщення Пресвятої Богородиці; 28 серпня—Успіння Пресвятої Богородиці; 21 вересня—Різдво Пресвятої Богородиці; 14 жовтня—Покрова Пресвятої Богородиці; 4 грудня—Введення в Храм Пресвятої Богородиці.

Для нас, українців, це свято християнське і національне, воно символізує зв'язок поколінь, невмирущість героїчних традицій нашого народу. Проте не всі ці свята стали в Україні настільки значимими в порівнянні зі святом Покрови Пресвятої Богородиці. Українцям здавна була притаманна особлива любов, шанування і благоговіння перед святою Богородицею. Саме з покровом і заступництвом Богородиці всі ми пов'язуємо усі свої надії. І дивним є те, що це явлення Божої Матері було сприйняте і святку-

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Venerable Andrew and Epiphany were amazed and looked upon this veil glowing in brilliant light, covering the people. The veil remained covering the people as long as the Holy Theotokos was present. When She was no longer visible, the veil also could no longer be seen. While the Holy Virgin took the veil covering Her, She left a blessing with those who were present there. St. Andrew and Epiphany understood that the Theotokos had come to save the city. As a result, the enemy retreated and the city was saved.

In the history of the Church there have been many instances when the Mother of God provides intercession and assistance. The Mother of God is venerated with love and hope and gratitude by faithful around the world. The Orthodox Church dedicates six main feast days on the Church calendar to commemorating the Most Holy Mother of God: The Synaxis of the Most Holy Theotokos on January 8; The Annunciation to the Blessed Virgin Mary on April 7; The Dormition of the Most Holy Theotokos on August 28; The Nativity of the Blessed Virgin on September 21; The Protection of the Blessed Theotokos on October 14; The Entrance of the Blessed Virgin into the Temple on December 4.

Ukrainians have long demonstrated a special love, respect and reverence for the Holy Virgin Mary. For the Ukrainian people, this feast day encompasses religious, cultural and family aspects in its commemoration. It symbolizes the link between generations and the heroic traditions of the Ukrainian people. The Ukrainian people hold such special esteem for this feast day because the Holy Mother of God protects us from evil and assists us with our salvation through Her intercessory prayers. We hope for her protection and intercession. The Mother of God is Mother to every human being throughout time and throughout all humanity. As any loving mother, She is always ready to spread her protective omophorion veil over each one of us. She knows all of our needs and concerns, joys and sorrows.

The core of the spiritual meaning of this feast day is that the Most Holy Theotokos always prays to God for the people. Her divine protection shelters us. Her unceasing prayer safeguards us from harm and gives us strength to carry our personal cross. Wherever we may be, Her blessed protection encompasses us. We express thankfulness to the Most Holy Theotokos for Her protection and prayers

валося не грецьким народом, не у Візантії, а на Київській Русі.

У чому причина особливої любові людини до цього свята? Отже, духовний зміст свята говорить про те, що Пресвята Богородиця завжди молиться за людей до Бога. Своїми молитвами Пресвята Богородиця покриває нас від зла і допомагає йти до спасіння. Матір Божа є на вічні часи Матір'ю кожній людині і всьому людству. І як всяка любляча мати Вона завжди готова розпростерти Свій Покров над кожним з нас. Їй відомі всі наші потреби й турботи, радощі і печалі. Де б ми не знаходилися, Її божественний покров простягнений над нами. Її безперервна молитва зберігає нас від бід, умудряє і дає силу нести свій хрест. Будемо дякувати Пречистій і Преблагословенній Богородиці Марії за Її молитовний покров, за Її молитовне піклування про нас.

Для українських козаків день Покрови Божої Матері також був найбільш шанованим святом. В цей день у козаків відбувалися вибори нового отамана. Козаки вірили, що свята Покрова охороняє їх, а Пресвяту Богородицю вважали своєю Заступницею і Покровительницею. З 1999 року свято Покрови в Україні відзначається як День українського козацтва. З 2014 року указом Президента України Петра Порошенка на свято Покрови призначено День захисника України. Очевидно, що сьогодні свято Покрови Пресвятої Богородиці—це свято не тільки релігійне, але й народне і національне.

—www.cerkva.info; www.archangel.kiev.ua; www.dyvensvit.org; The Lives of the Saints

for our benefit.

In folk tradition, the feast day of the Protection of the Mother of God was an important day in Ukrainian military tradition. It was one of the most venerated feasts for the Ukrainian Cossacks. They regarded the Mother of God the Protectress as their patron saint and Protectress. It was also on this day that the Cossacks selected their new leader. The Cossacks of the Sich headquarters in Zaporizhzhya built a church dedicated to the Protection of the Mother of God. In modern times, the UPA, the Ukrainian partisan army in Western Ukraine took the Mother of God the Protectress as their Patron. In 1999 the feast day of the Protection of the Mother of God was designated as the day of Ukrainian Cossackdom. More recently, the current President of Ukraine Petro Poroshenko, following a policy to return Ukrainian traditional celebratory days, issued a decree in 2014 that designated the feast day of the Protection of the Mother of God as the Day of the Defenders of Ukraine, honouring the courage of the defenders of Ukraine's independence and territorial integrity. Recognizing the importance of this feast day in Ukrainian tradition, President Poroshenko also issued a decree making October 14 a national holiday.

In Canada, the Ukrainian Orthodox who immigrated to Canada brought with them their reverence for the Mother of God as Protectress and for this feast day. Many churches in the Ukrainian Orthodox Church of Canada have been dedicated to the major feast days of the Theotokos, including the feast day of the Protection of the Mother of God. Today, there are 31 churches that bear the Theotokos' name, of which one third are St. Mary the Protectress. Some of the churches named after St. Mary the Protectress have been closed with time, although many remain functioning across Canada, in such locations as: Winnipeg, Manitoba; Melville, Saskatchewan; St. Julien, Saskatchewan; Noral, Alberta; Boriwtzi, Alberta; Edwand, Alberta; Parksville, B.C.; Mission, B.C.; Leamington, Ontario; and Montreal, Quebec.

The feast day of the Protection of the Mother of God in Ukrainian culture is a celebration of family values and traditions. With gratitude and faith, on this feast day we accept the Most Holy Virgin Mary's protection and care of us before God.

—www.cerkva.info; www.archangel.kiev.ua; www.dyvensvit.org; The Lives of the Saints

UKRAЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ

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BY HIS ALL-HOLINESS
ECUMENICAL PATRIARCH BARTHOLOMEW
TO THE SYNAXIS OF HIERARCHS OF THE THRONE

Most Reverend and Right Reverend brothers in Christ,

"Behold, how beautiful it is for brothers to dwell together." (Ps 132) This verse from the sacred Psalmist comes to mind as we behold your beloved countenances at our Synaxis since we have the great privilege, as well as the supreme and immensely responsible honour, to serve this most sacred, historic and martyric Throne as its hierarchs, succeeding as ordained bishops a long line of predecessors, among whom there is an entire multitude of saintly men who established the Church by means of their toil, sweat and sometimes even their blood. May the Lord God grant them rest and eternal life in the communion of His saints.

We wholeheartedly thank each and every one of you for eagerly responding to our invitation and hastening to come here from near and afar as a sign of your love and devotion to the Mother Church and

this Throne, whose cross you bear together with its Patriarch like co-Cyrenaeans, each of you from the position where you have been assigned.

All of the Hierarchs of the Ecumenical Throne that bear the episcopal office were invited to participate in this Synaxis inasmuch as together they comprise the sacred body of its Hierarchy, irrespective of administrative levels in its canonical structure. As we know, in accordance with Orthodox ecclesiology, all bishops are equal from the perspective of sacramental grace, while their administrative distinction and ranking in no way affects this equality. Inasmuch as the present Synaxis has no administrative character, it constitutes the natural space for all bishops of the Throne, whom we welcome here with immense joy.

Beloved brothers,

Our decision, which was taken by synodal resolution, to invite you to the present Synaxis, was dictated by many mandatory reasons. First and foremost, "since we were bereft of you for a short time, in person but not in heart, we endeavoured the more eagerly and with great desire to see you face to face." (1 Thes 2:17) In an age when communication among people abounds through the internet and other means of modern technology, face-to-face communication among people tends to atrophy. Nonetheless, this face-to-face communication remains what is most precious and sacred at our disposal, created as we are in the image of the Trinitarian God, without which our life becomes hell.

Nothing, then, can replace face-to-face communication: neither correspondence nor telephone calls nor again any other means, and much more the so-called digital communication over the Internet, which today tends to substitute everything, although it only provides a false sense of personal communication, while actually increasing in many ways the estrangement and isolation among people. It is neither insignificant nor coincidental that even communion with God is fulfilled only when it becomes personal in the heavenly kingdom: "For now we see in a mirror dimly, but then face-to face." (1 Cor 13:12)

A second and equally important reason for this assembly was the need to inform you of the work being carried out at the Centre of the Ecumenical Patriarchate. The dissemination of responsible information on the part of the Mother Church is rendered obliga-

tory in order for the faithful people of God in turn to be informed by you so that it may look upon its spiritual leaders, who labour and toil in their tireless effort to guide the ship of the Church often through the adverse weather conditions to the fulfillment of its sacred mission in the contemporary world.

The conditions under which this sacred institution lives and acts are well known to all of you. The dwindling community within the immediate See of the Patriarchate, which is the result of familiar historical circumstances, is naturally of concern to the Ecumenical Patriarchate. However, the large numbers of pilgrims visiting from abroad, bearing witness to the dedication of its children throughout the world to its sacred institution, fills that which is lacking and revives anew its sacred courtyards, which once were filled with people.

However, the mission of the Ecumenical Patriarchate is not exhausted in its obligation to preserve alive what it has received from its forefathers in its sanctifying and pastoral presence within its canonical jurisdiction. Divine providence and history have placed on its shoulders the greater responsibility of maintaining the unity of the entire Orthodox Church in order to transmit its spirit and mind to people of every period. The Ecumenical Patriarchate has always been the bearer and producer of spiritual and cultural values, while its voice continues to be carefully heeded more broadly and outside the narrowly ecclesiastical and religious world.

Faithful to this obligation before all of humankind, the Ecumenical Patriarchate assumed initiatives of greater and wider importance for the contemporary world, such as the protection of the natural environment, which today runs the ultimate risk of survival as a result of irrational and egocentric behavior on the part of human beings. Thus, already in 1989, as the first among all religious institutions worldwide, by means of an encyclical issued by our venerable predecessor Ecumenical Patriarch Dimitrios, our Patriarchate highlighted the crisis of the ecological challenge and the need for the Church to contribute with its spiritual and theological resources to the formation of a conscience and conduct inspired by respect toward God's creation, which was granted to us with the commandment "to till and preserve" it. (Gen 2:15)

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Synaxis of the Hierarchs of the Ecumenical Throne ...

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There was special focus on the discussion of the problem of migration in its pastoral, humanitarian and other dimensions. Furthermore, in light of the most recent global events, this Synaxis of Hierarchs of the Ecumenical Patriarchate directed an appeal to all people throughout the world to respect the sacredness of the human person as priest of creation with a mandate from God for its safekeeping. The Synaxis also condemned every form of violence, fanaticism and desecralization that renders humanity an object of exploitation.

At this assembly, with great concern and profound sadness the Hierarchy of the Ecumenical Throne determined that in today's circumstances, Christ is once again being crucified and indigenous Christian populations in the Middle East and Africa—with a rich cultural heritage and contribution—are forced through the oppression and brutality of religious fundamentalists to abandon their ancestral homes. Refugees are obliged—as Christ was once persecuted by Herod—to seek hospitable security in the West and leave the monuments of their civilization behind in ruins, which they have revered for centuries.

In light of this tragic reality, in recalling its own ordeals, the Great Church of Christ stands in solidarity with these Christian communities and supports—before the relevant international authorities—the right of all peoples to worship their God freely, while at the same time declaring that religion should unite races and civilizations, serving as the foundation of culture and humanness.

Furthermore, the Hierarchs of the Ecumenical Patriarchate directed their attention and prayer toward the thousands of their troubled brothers and sisters in difficult circumstances in Ukraine, expressing their wish that division may desist, while peace and unity may prevail for the pious Ukrainian people, who received its faith and baptism from the Mother Church of Constantinople.

The Hierarchs gathered at the Synaxis communicated their blessing to the faithful of the blessed eparchies of the first-throne Church throughout the world as well as to "every Orthodox Christian soul," together with their expression of respect toward Their Beatitudes, the Primates of the Orthodox Churches, with the hope that the Holy and Great Council of our Orthodox Church may be realized next year.

—Press Release of the Ecumenical Patriarchate, September 2, 2015

Keynote Address



The Church of the Holy Trinity in Stavrodromion, Istanbul, Turkey.



140 hierarchs from 5 continents discuss various topics at the Synaxis in Istanbul, Turkey.

Ukrainian Hierarchs Meet on Ukraine at Synaxis



His Eminence Metropolitan Yuriy (fourth from left) and His Grace Bishop Andriy (second from left), and His Grace Bishop Ilarion (third from left) meet with His All Holiness Patriarch Bartholomew (fifth from right) in Istanbul, Turkey.

■ **ISTANBUL, TURKEY**—The Synaxis of Hierarchs of the Ecumenical Throne brought together to Istanbul, Turkey 140 hierarchs from a variety of countries and representing many nationalities under the omphorion of the Ecumenical Patriarchate for a five-day meeting from Aug. 29 to Sept. 2, 2015. Also attending were His Eminence Metropolitan Yuriy, Primate of the Ukrainian Orthodox Church of Canada, along with the UOCC's two eparchial hierarchs, His Grace Bishop Ilarion of Edmonton and the Western Eparchy, and His Grace Bishop Andriy of the Eastern Eparchy. The Ukrainian media made special note that five Ukrainian Orthodox hierarchs took part, including hierarchs from the UOCC and from the UOC of the USA.

The Ukraine situation was given due attention at the gathering. His All Holiness Ecumenical Patriarch Bartholomew expressed his concern about the armed conflict and Church division in Ukraine in his introductory address as well as during private meetings with the hierarchs of the UOCC and UOC of the USA. The Patriarch also stressed the Ecumenical Patriarchate's responsibility for spiritual guidance of the Ukrainian Church as well as the need for unity in Ukrainian Orthodoxy in Ukraine.

The hierarchs of the UOCC and UOC of the USA also discussed with the Patriarch the current situation in Ukraine and ways to overcome the divi-

sion in the Ukrainian Church. According to the North American bishops, a significant barrier to unifying the Church in Ukraine is that part of the Ukrainian faithful are within the jurisdiction of the Moscow Patriarchate. They explained that, in violation of canons, the Ukrainian eparchies were forcibly brought under the Moscow Patriarchate by the governments of the Russian Empire and the communist regime of the USSR. They suggested one option for renewing unity of Ukrainian Orthodoxy may be to temporarily bring together the divided Ukrainian Churches under the canonical omphorion of the Mother Church of Constantinople. Over 1000 years ago the empire of Kyivan-Rus' Ukraine accepted Christianity from Constantinople. The Ukrainian Church remained under the Church of Constantinople with autonomous rights for 700 years.

The hierarchs gathered to discuss issues of ecclesiastical, pastoral and theological importance. His All-Holiness delivered the Keynote Address to the 140 Hierarchs of the Throne, speaking to developments and challenges of the Ecumenical Patriarchate and the Orthodox Church in general during recent years. Introductions were presented by senior Metropolitans on ecclesiastical, pastoral and theological initiatives and ministries, including the forthcoming Holy and Great Council. Specific subjects included the Ecu-

menical Patriarchate in the World Council of Churches, the theological dialogues with other Christian communities, the regional Assemblies of Bishops, the World Council and European Council of Churches, the Theological Dialogues with the Roman Catholic Church, the Pre-Chalcedonian Churches, the World Lutheran Federation, the Anglican Communion, the World Communion on Reformed Churches and the Old Catholic Church. Contemporary issues were also discussed, such as the Orthodox response to bioethical issues, the spiritual roots of climate change, as well as the pastoral ministry of the Church toward the humanitarian refugee crisis. The Synaxis of Hierarchs of the Ecumenical Throne also discussed the upcoming Holy and Great Council in 2016, where Orthodox Primates will seek to resolve contemporary challenges for the Church and its flock. Metropolitan John of Pergamon presented information on the organization of the council

and the preparations were further discussed by the meeting. The Council in 2016 is expected to discuss the way autocephaly, or self-governance status, is granted to Orthodox churches, changes to the church calendar and the rules on marriage of clergy members. The synod will allow for major changes to the church to be proposed, but according to the experts, the meeting scheduled for 2016 may not yield reforms since Orthodox churches remain divided. In March 2014 His All-Holiness with the Ecumenical Patriarchate organized a Synaxis of the Primates of the Orthodox Autocephalous Churches. This meeting committed itself to hold a Holy and Great Council of the Orthodox Church to be convened by Ecumenical Patriarch Bartholomew in Istanbul, Turkey in 2016.

—www.todayszaman.com;
www.risu.org.ua; www.dailysabah.com;
www.patriarchate.org; *The Huffington Post*, Sept. 8, 2015; www.archons.org

Indiction at the Ecumenical Patriarchate



■ The beginning of the ecclesiastical year was marked on Sept. 1, 2015 at the Ecumenical Patriarchate in Istanbul, Turkey. His All-Holiness Ecumenical Patriarch Bartholomew presided over the Hierarchical Divine Liturgy celebrated together with the Hierarchs attending the Synaxis. The liturgy was followed by the traditional Act of the Signing of the New Indiction by His All-Holiness Ecumenical Patriarch Bartholomew (photo left) and by Archbishops-Metropolitans of the Ecumenical Throne. Therefore, His Eminence Metropolitan Yuriy (photo right) took part in the signing.

Keynote Address

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To this end, through a Synodal Encyclical, we established September 1st [September 14] of each year, being the opening of the indiction and the ecclesiastical calendar, as a day of prayer for the protection of creation.

This initiative of the late Patriarch Dimitrios was continued and further developed by our Modesty with an entire series of activities, including the organization of international scientific symposia with the participation of religious leaders and specialist scholars in order to resolve specific ecological problems, but also with other events, all of which elevated our Patriarchate as a worldwide pioneer in responding to a challenge that is today recognized arguably as the most serious and urgent problem on the planet. This is attested to by the fact that political authorities in every country are today establishing measures to meet this criti-

cal challenge; among these, we note the steps taken by the President of France to organize next December an international conference in Paris, in which we have also been personally invited to take part. We should also indicate that the Roman Catholic Church now recognizes the crucial nature of this problem and participates in the effort to address it, most recently with the publication of the special Papal encyclical, where for the first time an Orthodox Hierarchy of the Ecumenical Throne was the only theological commentator invited to speak at its official launch.

Thus, through its humble and limited resources, the Ecumenical Patriarchate once again today proves to be a pioneer in responding to critical human problems, before which the Church cannot remain indifferent. The importance of all this for the credibility and international recognition of our sacred institution can hardly be overemphasized. Glory be to our holy God for this

and all things!

Another area where the Ecumenical Patriarchate has developed initiatives and continues to play a leading role is in the reconciliation among Christians and other religions.

Nonetheless, reconciliation among all people and with God constitutes the very purpose of the incarnation of the divine Word and His sacrificial crucifixion (Rm 5:10, 2 Cor 5:19); and so our holy Orthodox Church does not cease praying "for the unity of all." The Ecumenical Patriarchate was a pioneer in the creation of the modern Ecumenical Movement through the encyclicals of Joachim III in 1902 and of the Patriarchal Synod in 1920; and we have no reason to regret this. Our participation in the Ecumenical Movement—whether in the form of theological dialogues or through engagement with inter-Christian organizations—in no way conflicts with our conviction that the Orthodox Church is the One, Holy, Catholic and Apostolic Church, which we confess in the Symbol of Faith; mo-

reover, in no way does it indicate or imply any denial or tainting of the doctrines of our faith.

Our reconciliation with other Christians becomes particularly mandatory in the area of the so-called Orthodox Diaspora, where a large portion of our Patriarchate's faithful live. In numerous Metropolitan sees of the Ecumenical Patriarchate in Europe and America, our relations with the local Roman Catholics and Protestants is and must remain friendly, and we should congratulate our brother Hierarchs in these regions for the contribution to the cultivation and promotion of such fraternal relations, from which their spiritual flock benefits greatly.

We are all obliged to recognize that the age of pure religious communities and nations has now passed and people are called to welcome otherness as a constitutive element of our societies if they do not wish to head in the direction of conflict and turmoil.

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Keynote Address

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His All-Holiness Ecumenical Patriarch Bartholomew I gives his keynote address.

The co-existence of Orthodox with other Christians today comprises an inevitable reality in the area of the Diaspora and is rapidly spreading even within nations and societies that were previously exclusively Orthodox. This obliges our Church to adapt its entire pastoral life on the principle of oikonomia.

In considering all these things, the Ecumenical Patriarchate cultivates favourable relations with other Christians on all levels, from the smallest parish and diocese to the uppermost leadership. Accordingly, we personally welcome with joy, love and esteem all representatives or even leaders of other Christian Churches and Confessions, also courteously returning such visits as appropriate for all civilized and Christian behaviour.

This spirit of reconciliation and contribution to the peaceful coexistence of all people, which emanates from the Gospel and especially characterizes our holy Orthodox Church, led the Ecumenical Patriarchate to expand its effort for dialogue even beyond the Christian world. Consequently, for years now, we conduct Interreligious Dialogue with Christians, Jews and Muslims, through which we pursue not so much an exploration of theological differences, but instead nurture and advance the principle and conviction—which we personally emphasized in the context of an interfaith summit on the Bosphorus—that "war in the name of religion is war against religion." A mere glance at the situation prevailing in our world is sufficient to persuade us about how true and how timely these words resound.

As we have already alluded, divine providence placed upon the shoulders of this sacred institution—which by God's grace all of us serve—yet another heavy responsibility, namely that of protecting the unity of the whole Orthodox Church. The primacy of honour, which the sacred Canons of the holy Ecumenical Councils have recognized for the bishop of Constantinople, obliges the Ecumenical Patriarchate to this day to fulfill this responsibility for the benefit of Orthodoxy in its entirety.

In the context of its responsibility for the canonical order and unity of the entire Orthodox Church, the Ecumenical Patriarchate becomes the recipient of appeals to resolve issues that emerge in relations among Orthodox Churches and sometimes even within some Orthodox Churches, which it solves through appropriate actions, as in the past with the Church of Bulgaria, the Patriarchate of Jerusalem and the Church of Cyprus, or recently in the conflict between the Patriarchates of Jerusalem and Romania. Unfortunately and regrettably, such issues never cease to arise, and the Ecumenical Patriarchate through its Synodal Committee for Inter-Orthodox Affairs seeks to discern appropriate solutions.

For these and other similar matters, such as the prevailing division of the Orthodox flock in Ukraine, our Patriarchate receives appeals and demonstrates concern for their resolution. Parallel to these efforts, we develop initiatives for closer cooperation and the reinforcing of relations among the Orthodox Churches, so that the Orthodox Church may acquire a united voice and in order to cultivate a conscious awareness that, despite its canonical structure as many autocephalous Churches, we do not cease to be one Church that expresses itself "with one mouth and one heart."

Indeed, already from the first year of our Patriarchal tenure, we proceeded for the first time ever to convene a Synaxis of Primates of the Orthodox Churches in order to exchange opinions on current issues in our world, on which the Orthodox Church is called to articulate a united word. To date, we have realized five such assemblies, all of them here at the sacred Centre with the exception of one in Patmos and, on the occasion of the new millennium in 2000, in Jerusalem. All of these Synaxes have been held in a very fraternal atmosphere and issued Common Messages with wide dissemination.

At the last such Synaxis of Primates, which was held here in March of last year 2014, a truly historical decision was adopted upon our proposal: namely, to convene here next year 2016 the Holy and Great Council of the Orthodox Church. The significance and consequence of such an event can hardly be overemphasized. Already as early as 1923, the Ecumenical Patriarchate had considered convening a Pan-Orthodox Council in 1925, combined with the commemoration of the anniversary of the 1st Ecumenical Council, but this could not materialize due to the familiar historical circumstances. The effort was resumed by the Ecumenical Patriarchate in 1930, when the Pan-Orthodox Preparatory Committee met for this purpose on Mt. Athos, but again its realization proved impossible due to international circumstances.

The matter was reopened in the first years of the 1960s, when the convocation of a Holy and Great Council was decided at a Pan-Orthodox level and a preparatory process was set into place. Although preparations commenced immediately, its fulfillment was unacceptably delayed due to various reasons for around five decades as a result of internal Orthodox problems.



Ecumenical Patriarch Bartholomew addresses the hierarchs.



140 hierarchs from 5 continents gathered for the Synaxis of the Hierarchs of the Throne where they discussed such topics as global warming, the humanitarian crisis in the Middle East and the upcoming General Council.

We should first highlight the importance and necessity of convening the Council immediately. The long delay in realizing this has already seriously exposed the Orthodox Church before the rest of the Christian world and beyond, to the point of literally embarrassing us when we are asked when the announced Council will finally be held. The Orthodox Church stresses and professes the principle of synodality in its ecclesiology, but in practice it does not apply this on an ecumenical level, presenting instead an image of a confederation of Churches instead of that of the One, Holy, Catholic and Apostolic Church. Any further delay in convening the Council exposes our Church not only in the eyes of non-Orthodox, but also before our own ecclesiological principles and convictions.

To the counter-argument of good-will that is heard, that the preparation of the Council should be more complete and contain more pressing and urgent issues on its agenda, the response is that the greater priority is the convening of the Council itself, which would comprise a beginning for other Councils, which in turn would examine more burning and timely issues.

Finally, it would be an omission not to underline to this sacred body the difficulties encountered in the overall enterprise of convening the Holy and Great Council. The most serious of these problems arise from the fact that many of the local Orthodox Churches have regrettably been pervaded by a spirit of nationalism and even, sometimes, by the very heresy condemned as ethnophyletism, which converts the Church into a servant of political ambitions of the state. Thus, some of our sister Orthodox Churches, which maintain intimate connections with the government of their land and enjoy abundant financial support, strive through every means—including the planned Holy and Great Council—to promote interests and strategies of a political nature, thereby creating fractures within Orthodox unity.

The Church is not of this world, but it lives in the world. (See John 17:6) The problems of the modern world are also the problems of the Church because they are the problems of its faithful.

These problems may differ from region to region, but they are ever increasingly becoming more common. Traditional Christian communities are rapidly becoming secularized, which renders necessary the adaptation of the Church to new social conditions without changing the heart of the Gospel and the faith once delivered to the saints. (See Jude 3)

Our holy Orthodox Church is distinguished for its devotion to Tradition. However, over the centuries, by exercising the properly understood principle of oikonomia, it has succeeded in adapting to contemporary circumstances without betraying the heart of the Gospel.

Finally, we are obliged to point out the fact that, beyond the dangers arising from the secularization of societies, the Church today finds itself confronting broader turmoil, which in some cases threatens its very existence. This is particularly true in regions, where Orthodox Churches have existed for centuries and where our thought and prayer is constantly turned. In the face of such danger, we only have remedy at our disposal: our preaching and effort for peace and reconciliation. Dialogue for reconciliation is not a luxury today; it is a vital necessity first of all for us and also for the Church. This is why the Ecumenical Patriarchate leads every effort for reconciliation with all its available resources. The times are critical; and our responsibility and obligation as the Church of the Lord, who suffered for the world, call us all to fulfill this mission.

"Therefore, brethren, rejoice, learn, be comforted, agree with one another, live in peace. And may the God of love and peace be with you." (2 Cor 13:11)

*Excerpts of His All Holiness Ecumenical Patriarch Bartholomew's address at the Synaxis are reproduced here. To read his address in full, see:

https://www.patriarchate.org/-/eisege-sis-tes-a-th-panagiotetos-tou-oi-koumenikou-patriarchou-k-k-bartholoma-iou-pros-ten-synaxin-ton-ierarchon-tou-thronou?inheritRedirect=true&redirect=%2Fpatriarchal-documents&_101_INSTANCE_GPNAluVWyyMt_languageId=en_US

Beloved brothers,

Photos: Nikos Manginos

Святі Мученики Сергій і Вакх

"Славенні Мученики, Сергію і Ваксу, ви голосно кличете одним серцем: 'Як добре й приємно жити з Богом.'"

—з Кондака Мученикам

На 20-го жовтня за григоріанським календарем (це 7-го жовтня за юліанським) ми вшановуємо пам'ять Святих Мучеників Сергія і Вакса, які прославили Бога своїм вірним свідченням під час володіння імператора Галерія Максиміана в р. 303. Були вони офіцерами високого рангу в римському війську, і їх дуже поважав імператор доти, доки почув, що вони були таємними християнами. Він вирішив перевірити їх за прошенням разом з ним принести жертву Юпітеру. Вони відповіли, що вони не можуть поклонитися іншому богу крім Тому, Який створив небо й землю. Максиміан дуже розсердився і наказав одягнути двох друзів і братів у Христі в жіночу одягу і марширувати їх по місті. Таким чином він хотів їх принизити, мовляв їхня непохитна постанова наслідувати Спасителя. Який закликав ображених тим, хто вдарить їх по щоці підставляти й другу (Лк 6:27-31), компрометує їхню мужність і робить їх неповноцінними військовиками.

Не рідко так і буває, що невірні сприймають співчутливість, милосердя та ласкавість нашого Господа, яка відображена і в житті й характеру Його послідовників, як слабкість непідходящу тим, що живуть у "реальному світі". Чомусь не доходить до них очевидне: що пос-

лідовно проявляти такі якості вимагає у християн дисципліни й коловального зусилля. Це жне властивості слабких людей! Чомусь воліють невірні поважати тих, хто агресією та маніпуляціями здобуває собі більші чи менші імперії—які однак ніколи дуже довго не тривають.

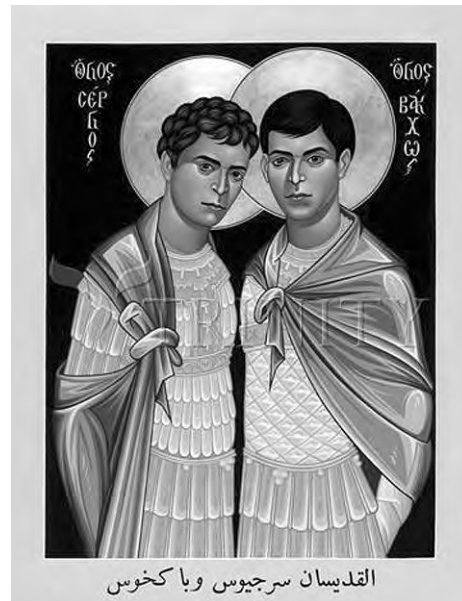
Крім цього, такий жест приниження, разом з близькою дружністю цих спарованих святих спонукало деяких сучасних спостерігачів припускати, що взаємини між Сергієм і Вакхом була романтичні, тобто висловом одностатевої орієнтації. Навіть пропонує хтось, що вони були поєднані рідкісним християнським обрядом "аделфопіісис" (буквально "брато-творення"—щось подібне до звичаю "кровних братів", якого колись практикували корінні американські аборигенні народи). А це, за цією думкою, начебто мало вказувати на толерантне сприймання одностатевих супруж у ранній християнській громаді.

Однак, таке припущення—наслідок непорозуміння щодо засади послідовників Христа стосовно романсу та сексуальності. З однієї сторони немає жодного сумніву про те, що Господь благословляє одруження, сексуальну інтимність, втіху та святкування цих справ. Його ж перше чудо, як описує Євангелія від Іоана, це перетворення води на вино на весі-

льному бенкеті в Кані Галилейській. А з другої сторони, Ісус також схвально говорив про скопців "ради Царства Небесного" (Мт 19:12).

Християни сповідують, що намір романсу та сексуальної інтимності—підсилювати й поглиблювати зріст в спільності двох істот, які посвятилися одне одному в Господі перед їхніми братами й сестрами, Церквою, в єдності шлюбу. Початок цього Святого Таїнства, як ми його називаємо,—від створення Богом людей, Адама і Єви, на образ Пресвятої Тройці, як єдність у різноманітності. Прабатьки—одні в спільній людськості, а також різні—головно в своїй статі, і це дає їм можливість зачинати, родити й виховувати інших людей. Поза таким посвяченим життям, яке також мусить давати раду з різними вимогами та викликами, що бувають у світі, романс і сексуальна інтимність просто не виконують свого завдання. Натомість вони часто приносять біль і збентеження, особливо тому, що вони такі нетривалі. Скороминачі моменти втіх, немов дим і туман, тривають коротко а потім зникають, залишаючи по собі лише гірко-солодкі спогади. Чи можна справді називати це втіхою?

Отож, послідовники Ісуса тримаються посвяченого цілібату, просячи Його допомагати їм давати ра-



ду з їхніми потребами, перемогами та невдачами, доти, доки знайдуть благословення (зв'язане з викликами) на вступ у життя посвячене супругові в шлюбі, як вище описано. Тоді романс і сексуальна інтимність дійсно стають справжніми чудовими дарами. Вони зміцнюють, поглиблюють та загоють взаємини поміж супругами. Вони й тримають перед ними покликання постійно зростати в спільності, а в той же час шанувати й святкувати їхню своєрідність.

Любов поміж мучениками Сергієм та Вакхом дійсно основана на любові до Христа—а також у любові до них Господа, Бога й Спаса нашого Ісуса Христа, Який дав їм хоробрість та силу відважно сповідувати Його аж до їхнього останнього подиху.

продовження на стор.7

Holy Martyrs Sergius and Bacchus

"Illustrious martyrs, Sergius and Bacchus, with one heart you cry aloud: 'How good and pleasant it is to dwell with God.'"

—from the Kondak to the Martyrs

On October 20 on the Gregorian calendar, which is October 7 on the Julian calendar, we celebrate the memory of the holy martyrs Sergius and Bacchus. They glorified God by their faithful testimony during the reign of Emperor Galerius Maximianus in the year 303. Sergius and Bacchus were high-ranking officers in the army of Rome and highly regarded by the emperor until he heard that they were secret Christians. He resolved to test them by inviting them to offer sacrifices to Jupiter together with him. They responded that they could worship none other than the God Who created the heavens and the earth. Maximian furiously ordered the two friends and brothers in Christ to be dressed in female garments and paraded through the city. This was intended to humiliate them, perhaps implying that their unshakeable decision to follow the Saviour, Who called on those wronged to turn the other cheek (Lk 6:27-31), compromised their masculinity and made poor soldiers out of them.

It is not terribly uncommon for unbelievers to perceive the compassion, mercy and kindness of Our Lord, which is reflected in the lives and characters of His followers as weakness, unsuitable for those living in "the real world". The rather obvious fact that, to consistently manifest such qualities requires discipline and immense effort on the part of Christians, is somehow missed by those who honour those

who carve out greater or smaller empires—which, however, are always temporary—by their aggressiveness and manipulation of others.

On the other hand, this particular gesture of humiliation, coupled with the close friendship of these paired saints, has prompted some modern observers to conjecture that the relationship between Sergius and Bacchus was a romantic one, expressive of a same-sex orientation. It has even been suggested that the two were united in a rare Christian ritual called "adelphopoiesis", literally "brother-making". This is somewhat analogous to the tradition of "blood brothers" once practiced by some American aborigines. This might imply an attitude of acceptance of same-sex unions in the early Christian community.

However, such a position misses the mark as to the place of romance and sexuality among the followers of Christ. On the one hand, there is absolutely no doubt that our Lord blessed marriage, sexual intimacy, pleasure and the celebration of these. His first miracle, according to the Gospel of John, was turning water into wine at the marriage feast in Cana of Galilee. On the other hand, Jesus also spoke approvingly of those who had chosen to be "eunuchs for the kingdom of heaven's sake" (Mt 19:12). Christians profess that romance and sexual intimacy are intended for strengthening and deepening the growth in communion of

two beings who have made a commitment to each other in the Lord before their brothers and sisters, the Church, in marriage. The origins of this Holy Mystery, as we call it, derive from God's creation of humans in the image of the Holy Trinity, as a unity in diversity—as Adam and Eve. The Forefathers are one in their common humanity and also diverse—primarily in their gender, which makes it possible for them to conceive, give birth to and nurture other humans.

Outside of such a life of commitment, with all the challenges such a life brings in this world, romance and sexual intimacy simply do not hit the mark. Instead, they often bring pain and confusion. This is especially due to their transitory nature. Like smoke or fog, the fleeting, partial moments of pleasure last for a short time and then are gone, leaving only bitter-sweet memories. Can such truly be considered pleasure? So, followers of Jesus tend to hold on to consecrated celibacy, asking Him to help them deal with their needs, their victories and their defeats, until they find themselves blessed as well as challenged with the opportunity to embark upon a life of commitment to a partner in marriage as described above. At that time, romance and sexual intimacy become true and wonderful blessings. They strengthen, deepen and heal. They hold before the partners the vocation of becoming ever more united, while at the same time honouring and celebrating their distinctness.

The love of the martyrs Sergius

and Bacchus for each other was certainly founded upon and in the love for them of our Lord, God and Saviour, Jesus Christ, Who gave them the courage and strength to boldly confess Him to their last breath. Emperor Maximian handed them over to Antiochus, the governor of eastern Syria, who was very hostile against Christianity, but who had gained his post due to the support of the two distinguished soldiers.

Seeing that he was unable to sway them in their devotion to Christ, Antiochus became very angry and ordered Bacchus to be beaten to death. He then sent his special patron and benefactor, Sergius, to Resafa, in what is today Syria, where the martyr was tortured and finally beheaded. The veneration of the martyrs caught on so firmly that this city came to be known as Sergiopolis in his honour. Today, it is an archeological site not far distant from the great modern city of Aleppo. There is an ancient Church of Sts. Sergius and Bacchus in Rome. It was given to Ukrainian Catholics in 1630 shortly after the Union of Berestya by Pope Urban VIII. It is considered to be the national Church for Ukrainian Catholics in Italy.

May these peaceful warrior-saints inspire us to wage the good fight for Christ and His message of love, loyalty and commitment in these days when these virtues are so much under siege. Amen.

—Rt. Rev. Mitred Archpriest Dr.
Ihor Kutash

■ The second Monday of October is the statutory, or public, holiday of Thanksgiving in Canada. This year, Canadian Thanksgiving falls on Monday, Oct 12, 2015. In general society on this day, it is the custom for Canadians to gather with family and friends for a Thanksgiving meal on this holiday weekend. Most often, it is on Sunday, but it may also be on any one of the three days of this weekend. It has now become common on this Thanksgiving weekend for UOCC churches to hold a *Moleben'* of Thanksgiving following Sunday Divine Liturgy with the blessing of fall produce.

The theme of this civic holiday—gratitude and giving thanks—is one to inspire Christians and non-Christians alike. It gives all of us a chance to think about how we show gratitude to God, not just once a year, but throughout each day of the year.

As Orthodox Christians living in Canada, we have been granted many bless-

ings and riches. This year we can feel especially grateful for what we have been given as we observe the difficult and tragic circumstances in our homeland Ukraine and in the Middle East. Over a million people have been displaced by the conflict in Ukraine, and four million people have fled Syria alone to escape war and persecution. Against this backdrop of such desperation and despair, we in Canada enjoy many blessings from God: an orderly, secure and peaceful life with many privileges and freedoms. For this bounty of gifts, we need to thank the All Merciful God in our personal prayers and collectively during worship services.

The feeling of gratitude is one of the most liberating and uplifting of all feelings. Despite our different circumstances, we need to thank the Lord together because this common prayer of thanksgiving unites us. We must also trust our lives in the hands of God, and thank

Him for wisely granting us all that we need every day and helping us to organize our lives. To be grateful means to understand that God has granted us many things. This awareness provides us with the feeling of a full life, and gives us a feeling of satisfaction. The soul of such a grateful person is a "full cup", says St. Gregory Palamas.

We are quick to pray for the Lord's help when we need something, but many of us neglect to follow up with our gratitude and thanks to God for this help. We will notice that our Orthodox prayer book contains many prayers of thanksgiving. It is possible to make gratitude a daily act, not just on Thanksgiving Day but every day, with the daily prayer for thanksgiving that we find in our set of evening prayers.

—The Orthodox Church Gazette,
Aug. 15, 2009;
www.mgarsky-monastery.org



Prayer of Thanksgiving for Graces Received



■ Holy Lord, Father Almighty, Eternal God who is the source of every gift and goodness!

Thank You for all of Your benevolence, which You so generously granted me, an unworthy sinner. I fervently pray to You: just as now You have graciously heard my prayers and provided me with Your benevolence. Thus,

forever fulfill my righteous requests and show Your great mercy through me. For You God are merciful and loving, and I give glory unto You, the Father, and the Son and the Holy Spirit, now and forever unto ages. Amen.

Молитва Слава Богові За Все

■ Всемогутній Боже, милосердний Отче! Я знаю, що я не гідний приносити мою подяку Тобі. Ти не потребуєш нічого від мене, знаючи мою нікчемність, мою бідність перед Тобою. Але Ти дав мені ласкаво Твою заповідь приносити Тобі славословлення і подяку мого вдячного серця. Великий Боже, Милосердний Отче! Яку достойну величності Твоїї, подяку можу скласти Тобі я, бідний і нікчемний грішник? Все ж віруючи у Твою всепрощальну любов, я приношу Тобі в ім'я Сина Твого, нашого Спасителя і Визволителя, жертву хваління, жертву славословлення мого відданого Тобі і вдячного серця. Ти благословляєш мене у кожній хвилині життя мого. Ти настановляєш мене на все добре, чисте і святе. Ти підтримуєш мене і ведеш мене по дорозі Твоїй, Ти приводиш мене терпляче до вічного блаженства у Твоєму Небеснім Царстві, прощаючи з любов'ю мої провини. Нехай же слава, честь і поклоніння Тобі, Богу Вічному, ніколи не замовкнуть у серці моєму, нехай воно славить Тебе, Бога Милосердного, в Трійці Святій Єдиного, Отця, і Сина, і Святого Духа нині, і повсякчас, і на віки віків. Амінь.

Святі Мученики ...

продовження зі стор.6

Імператор Масиміян передав їх губернатору східної Сирії Антіоху, який був сильно ворожо наставлений до християнства, хоч і завдячував свій пост підтримці цих двох визначних вояків.

Зрозумівши, що він не зможе їх переробити, Антіох дуже розгнівався і наказав побити Вакха до смерті. А свого особливого патрона й доброчинця, Сергія, він послав до м. Ресафи (сьогодні це в Сирії), де його мучили а потім обезголовили. Пошана до мучеників потім так глибоко вко-

рінилася, що це місто з часом перейменували Сергіополем на його честь. Сьогодні це місце археологічних розкопок неподалік від великого модерного міста Алеппо. Старовинну Церкву Святих Сергія і Вакха в Римі передав українцям католикам Папа Урбан VIII у р. 1630 недовго після Унії Берестейської. Вона—національна церква для українців католиків у Італії.

Нехай же ці мирні Святі Воїни спонукують і нас добре змагатися для Христа і для Його звістки любові, лояльності та посвяти в ці дні, коли ці чесноти так загрожено. Амінь.

—мистр. прот. д-р Ігор Куташи

Молитва подяки за отримані ласки

■ Господи Святий, Отче Всемогутній, Предвічний Боже, від якого походить всякий дар і всяке добро! Дякую Тобі за всі Твої добродійства, яких так багато подарував Ти мені, грішному і недостойному (грішний і недостойний), та сердечно молюся до Тебе: так як тепер Ти милостиво вислухав мої молитви і виявив до мене Свою доброту, так і назажди виконуй мої добрі прохання і виявляй через мене велику милість Твою. Бо Ти щедрий і чоловіколюбний Бог є, і я Тобі славу возсилаю, Отцю, і Сину, і Святому Духові, нині, і повсякчас, і на віки вічні. Амінь.

Standing, Kneeling and Reverencing

Worship in the Orthodox Church is participatory. At certain times during worship, the faithful stand, kneel, make the sign of the cross and other movements.

The proper times for standing:

- During the Little Entrance.
- While the Epistle text is being read.
- While the Gospel lesson is being read.
- During the time the Creed is sung or read.

The proper times for kneeling:

- After arrival in church, before the service, while offering prayers
- During the Great Entrance
- During the singing of the Eucharistic Canon at the presentation of the "Let us give thanks unto the Lord."
- During the singing of the Lord's Prayer.

The proper times for reverencing (bowing):

- A little reverence, or bow, is made each time the priest or deacon bows to the worshippers or blesses them.
- A little reverence is made at each response when the choir sings, "Lord have mercy," "Grant it, O Lord," or "To Thee, O Lord."

—Faith of our Fathers

Holy Tradition

In our spiritual readings, we often see references made to Holy Tradition. What is Holy Tradition and what place does it have in our Orthodox faith?

The spiritual treasures that have been inherited from the ancestral Holy Fathers compose the Holy Tradition. These traditions, which are older than the Scriptures, are in absolute accord with them. They are larger in extent than the Scriptures and serve to better our understanding and interpretation of the Word of God.

The Holy Tradition includes:

- Short definitions and formulations of the Orthodox Creed.
- The doctrine of the Seven Sacraments and the rituals for performing them.
- The canons of the Apostles.
- The canons of the Seven Ecumenical Councils.
- The canons and regulations of the provincial synods or councils.
- Disciplinary rules of Basil the Great and some of the other saints.
- Divine Liturgies and other church services.
- The writings of the Church Fathers.
- The lives of the Christian saints and martyrs.
- Signs, symbols and religious accessories used to express our faith.

Holy Tradition and Holy Scriptures are inseparable. Through Holy Tradition a better understanding of the Holy Scriptures is obtained and through the Scriptures a more complete understanding and appreciation of the Holy Tradition is made possible. The guardian of the Holy Tradition is the hierarchy of the Church.

—Faith of our Fathers



Very Reverend Archpriest Taras Udod,
Chancellor of the Ukrainian Orthodox
Church of Canada,
Chair of the Presidium of the UOCC

"This is the day which the Lord has made, let us rejoice and be glad in it!"

■ As people of God, who have both "put on Christ," (by virtue of our baptism,) and are called to "live in Christ," on an on-going and daily basis, we are all called to live with hope, and live in the joy of Our Lord's Resurrection. We thus proclaim the words of the Psalmist above, on Holy Pascha (Easter) morning, especially, and indeed are called to live so every day!

As sons and daughters of the Ukrainian Orthodox Church of Canada, we gathered for our 23rd Sobor ("General Council," as we also term it in our By-Laws,) back in July. **Together**, as hierarchs, clergy, and lay delegates representing parishes of our church from Quebec to British Columbia, we sought—*under the inspiration, and guidance of the Holy Spirit*, to discern the future direction and the service / ministry of us all to **grow** our beloved UOCC.

It was, (as intended to be,) both an intense process for most, if not all members of the Sobor, as well as being spiritual work and effort in doing this collective praying, debating, discussing, and discerning. As the newly-elected chancellor / chair of the presidium, I take this opportunity to express my sincere appreciation to ALL the **"members"** (that is, delegates, as well as guests, AND *staff of the consistory office*), of the 23rd Sobor for your presence, participation and engagement in the deliberations of the 23rd Sobor. May God richly reward all of you for this effort. And may God richly bless all of your fellow parishioners, (and families,) who in numerous ways supported your presence and participation in the 23rd Sobor. May God grant you **all** many blessed years; *"Mnohaya Lita!"*

As we are all aware, a Regular Sobor of the UOCC, (currently held every five years,) elects a chancellor / chair of

the presidium (executive) from among the priests of the UOCC, eight other priests, and nine lay people, who together with, (and indeed implicitly lead by!) the hierarchs of the UOCC make up the Consistory Board. This board, according to our By-Laws serves as the governing board of our UOCC until the next Regular Sobor. (Although we do not use the term, the Consistory Board serves as a *"soborchyk"* ["small sobor"] over the course of five years.)

As a result of the convening of the 23rd Sobor, there have been a number of changes in the membership of the Consistory Board. This has further required a transitional period—perhaps even longer than I would have hoped or liked. (My preference was to get this "column" or "chancellor's corner," started with the August *"Visnyk"*, but this just was not possible, nor for the September one, either. *Прошу проба-чення...* I beg everyone's pardon...)

Prior to introducing our newly-elected Consistory Board, I will take this opportunity to express my appreciation to the "out-going" Consistory Board, for the term 2010-2015. In particular, I express my sincere appreciation to the six priests, and six lay people who served in this term, and have now left the consistory board, as a result of the 23rd Sobor.

To Brother Victor Hetmanczuk, thank you for your service (from a distance, no less!) as the Treasurer, (and therefore member of the Presidium.) To Brother Dr. Peter Kondra, thank you for your service as the Assistant Secretary of the Presidium. Continuing from the Eastern Eparchy, (and the Montreal-Ottawa deanery, in particular,) thank you Fathers Volodymyr Kouchnir, and Ihor Okhrymchouk, for your service, including yours, Fr. Ihor with respect to "Rural / Small Parish Issues."

From the Western Eparchy, thank you—*podyaka* is extended to Fr. Georg Podtepa, to Sister Audrey Sojonky, and to Brother Ihor Triska, including yours, Brother Ihor, with respect to "Clergy Compensation" and related matters.

The biggest changes in the consistory board, at least geographically, have been in the Central Eparchy. Thank you to Fr. Alexander Harkavyi, iconographer, Sister Vera Senchuk, and Brother Vasyl' Balan, all from the "Sobor" parish, in Winnipeg, for your service. In particular, *dyakoyu*, *Vasyl'yu*, for your three terms of service, (the last two consecutively,) and your two terms as the Treasurer of the UOCC.

To Fr. Oleg Krawchenko: *dorohyj otche Olezhe*—I sincerely thank you for your many, long years of service on the consistory board, including the last two consecutive terms, and your service as the chancellor / chair of the presidium (1995-2000) before that.

I have reserved my appreciation for

my immediate predecessor to this point. Dear Fr. Victor, having had the opportunity to serve alongside you as the vice-chair of the presidium over the previous term, I express, once again, (as I did at the Sobor,) my sincere appreciation for your long, dedicated and conscientious service to our beloved UOCC, as a consistory board member, and the last six years as the chancellor. I have very much further appreciated your assistance in this transitional period, and trust that I will be able to continue to call upon your experience and insight as I seek to serve in this office.

Our newly-elected consistory board includes nine "immediate" returnees, (that is those of us who served in the 2010-2015 term,) plus three members (priests) who served on the consistory board previously. This in turn means that our 23rd Sobor welcomes nine members to consistory board service for the first time—three priests, and six lay people.

I take this opportunity to greet our newly-elected consistory board, and invite us all to strive to do our very best collectively, together, with and for one another, in the service to our beloved UOCC. Following our hierarchs, lead by Vladika Mytropolit Yuriy, as Chairman of the Consistory Board, I welcome Frs. Cornell Zubritsky, and Roman Bozyk to continued service on the board. I welcome Brother Bohdan Shumsky, and Sister Donna Reed, to continued service on the board.

I take this opportunity to further announce that at the initial meeting of the newly-elected consistory board, (on Saturday afternoon, July 18, 2015,)—by a collective vote of the consistory board gathered, and at the blessing of our Chairman, His Eminence Metro-

politan Yuriy, and most significantly, under the inspiration of the Holy Spirit, Fr. Cornell was elected Vice-chair of the Presidium, Fr. Roman was (re-) elected Secretary of the Presidium, Brother Bohdan was elected Treasurer of the Presidium, and Sister Donna was elected Assistant Secretary of the Presidium.

I take this opportunity to welcome Sister Stephania Luciuk, as the last of the "immediate" returnees. I thank you, Stephania for your additional service on the consistory board, as a member of the "Legal Affairs" committee.

I welcome former consistory board members, picking up the mantle once again to serve—Frs. Ihor Kutash, Bohdan Hladio, and my name-sake, Taras Makowsky, welcome *otsi-sobratty!*

In particular, however, I welcome our nine "new" members to consistory board service. I thank you for agreeing to serve and hope that those of us who have served previously, and are now continuing, will—**together** with you, make our consistory board service experience one that is above-all God-pleasing for us all. *Vitayu*: Frs. Slawomir Lomazkiewicz, Gene Maximiuk, and Peter Haugen; Brothers and Sisters—from the Eastern Eparchy Lesia Skyba, and Ivan Franko, from the Western Eparchy, Walter Pylypchuk, and from the Central Eparchy Tony Harras, Wasył Rybalka, and Zennia Yuzik.

(As this "column" is now considerably longer than our *"Visnyk"* editor anticipated (smiley!)—*Прошу проба-чення...* I will leave further introductions for next month's column.)

I humbly ask our entire UOCC to pray for your newly-elected consistory board, and to pray that we "come together," and most importantly, work together for the glory of God, and for the salvation of mankind.

NOTICE OF 2015 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the

ST. ANDREW'S COLLEGE BOARD AGM
at **ST. ANDREW'S COLLEGE**

University of Manitoba Campus,
29 Dysart Road, Winnipeg, MB R3T 2M7

SATURDAY, DECEMBER 12, 2015 AT 12:30 P.M.

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF CANADA
MEMBERS ARE MEMBERS OF THE FOUNDATION.
YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

Walter Saranchuk, President

Joanne Rak, Secretary

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ
КОЛЕГІЇ СВ. АНДРЕЯ
в КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби
29 Dysart Road, Winnipeg, MB R3T 2M7

в СУБОТУ 12-ГО ГРУДНЯ, 2015 О ГОДИНІ 12:30 ПОПОЛУДНІ

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
Є ЧЛЕНАМИ ФУНДАЦІЇ

УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ.
ВАША ПРИСУТНІСТЬ ВАЖЛИВА І ПОТРІБНА.

ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

Володимир Саранчук, президент

Джоанна Рак, секретарка

Dear Readers,

It is our desire at the *Visnyk* that memorial announcements sent in by our readers appropriately honour their departed loved ones. To this end, we request that announcements do not exceed **900 words**.

We also request that, when submitting an announcement with a picture, you send us an actual photograph. Please do not send pictures from newspaper clippings, computer print-outs or photocopies, as these take a great deal of time to prepare for publication and rarely render a good image when printed in the paper. High resolution digital pictures are also acceptable.

Photographs will be sent back only upon request and if accompanied with a self-addressed stamped envelope. Thank you.

— Editor

Central Eparchy Assembly
October 16-18, 2015
Holy Transfiguration Ukrainian Orthodox church,
89 Bradbrooke Dr., Yorkton, Saskatchewan
Preliminary Schedule

Friday, October 16 - Clergy Conference

- 8:30 a.m. - *Moleben'* for clergy
- 9:00 a.m. - Continental Breakfast
- 10:00 a.m. - First Session - Speaker and Discussion
- 12:00 p.m. - Lunch
- 1:00 p.m. - Individual sessions with His Eminence Metropolitan Yuriy
- 2:30 p.m. - Break
- 3:00 - 4:30 p.m. - Continuation of sessions
- 5:00 p.m. - Vespers
- 5:30 p.m. - Supper (on your own)
- 6:30 p.m. - General registration for clergy and delegates
- 7:00 p.m. - Opening greetings and address
by His Eminence Metropolitan Yuriy
- 7:30 p.m. - Meet & Greet
- *Wine and cheese reception, informal discussions*

Saturday, October 17 - Central Eparchy Assembly

- 8:30 a.m. - *Moleben'*
- 9:00 a.m. - Continental breakfast
- 10:00 a.m. - Annual Assembly
- *opening, election of chairs and secretaries*
- 12:00 p.m. - Lunch
- 1:30 p.m. - Continuation of meeting
- 3:00 p.m. - Break
- 3:30 p.m. - Election of Central Eparchial Council
- 4:00 p.m. - Meeting of elected council members with His Eminence
- 5:00 p.m. - Vespers

Sunday, October 18

- 8:30 a.m. - Greeting of His Eminence Metropolitan Yuriy
- 9:00 a.m. - Hierarchical Divine Liturgy
- *Metropolitan Yuriy, visiting clergy*
- 12:00 p.m. - Lunch

Preliminary information:

- *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
- *For questions, local contact: Fr. Mel Slashinsky (306) 782-2998

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

WESTERN EPARCHY FALL ASSEMBLY
October 23-25, 2015
St. John the Baptist Cathedral
and St. John's Cultural Centre
Edmonton, Alberta

LOCATION: The 56th Western Eparchy Assembly will take place on October 23-25, 2015 at the Ukrainian Orthodox Cathedral of St. John the Baptist in Edmonton, Alberta.

PROGRAM HIGHLIGHTS:

Friday, October 23 — Assembly Commences
10:00 a.m. — *Moleben'*

The Assembly continues with plenary sessions, education sessions, among other sessions.

There will be a Youth Summit held in conjunction with the Assembly. Please see poster and contact information above.

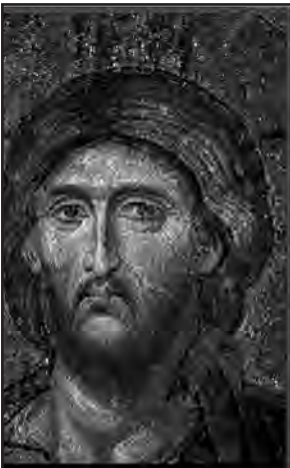
Saturday, October 24

Assembly continues with various sessions.
6:00 p.m. — Youth Acknowledgement Banquet

Sunday, October 25 — Assembly Concludes

9:30 a.m. — Hierarchical Divine Liturgy,
Ukrainian Orthodox Cathedral of St. John the Baptist

*For additional details, see www.uocc-we.ca



"But be doers of
the word, and not
merely hearers..."
James 1:22


**KEEP
CALM
AND
JUST
DO IT**

With the Blessing of His Grace
Bishop Ilarion of Edmonton and the
Western Eparchy, Chaplain of Youth.
All Youth of the Western Eparchy
are invited to attend

"The Life in Christ"
UOCC Western Eparchy
Youth Summit

Edmonton, Alberta
October 23-24, 2015

Day 1 - Launchpad Edmonton
6142 50st NW, Edmonton
AB T6B 2N7

Followed by Movies, Games and
a Sleepover at St. John's Cathedral

Day 2 - Faith in Action
Serving Others

All Ukrainian Orthodox Youth,
10 years and up are welcome to register.

For further information please contact
CONTACT FATHER TIMOTHY CHRAPKO
Ph: 403.700.9947 or fr.t.chrapko@gmail.com

To register please visit www.uoccyouth.com

UOCC WESTERN EPARCHY YOUTH SUMMIT
October 23 and 24, 2015
Youth Appreciation Banquet
October 24, 2015

The highlight of the Western Eparchy Fall Assembly
will be the Youth Acknowledgement
Banquet which will be held on
Saturday, October 24, 2015 in the evening.

For more information
on the *Youth Summit* and the *Youth Appreciation Banquet*:

See: www.uoccyouth.com
or

Contact: Fr. Timothy Chrapko
Email: fr.t.chrapko@gmail.com Tel: (403) 700-9947

Які бувають молитви?

■ Якщо ми і наші близькі при доброму здоров'ї і гаразді, у нас є де жити, є у що вдягнутись, є що їсти, то ми повинні славити Бога і дякувати Йому в наших молитвах. Такі молитви називаються **хвалебними і подячними**. Якщо з нами трапиться якийсь нещастя, чи то хвороба, чи біда, чи нужда, ми повинні просити у Бога допомоги. Такі молитви називаються **прохальними**. А якщо ми зробимо щось погане (вчинимо гріх) і провинимося перед Богом, ми повинні просити у Нього прощення—каятися. Такі молитви називаються **покаянними**. Оскільки ми грішимо перед Богом (постійно грішимо), то з цієї причини ми повинні завжди, перш ніж просити щось у Бога, спочатку покаятися, а тоді вже просити Бога щодо наших потреб. Отже, покаянна молитва завжди мусить передувати прохальній молитві.

—Закон Божий

Deadline for Submissions

■ November issue 2015
— *Deadline: October 13, 2015*

Savchenko Nominated for European Human Rights Award

■ STRASBOURG, FRANCE—Imprisoned Ukrainian pilot Nadiya Savchenko has been nominated for one of Europe's prestigious human rights awards, the Sakharov Prize for Freedom of Thought. The Parliamentary Assembly of the Council of Europe announced on Sept. 10, 2015 its nominations for this year's Prize. The nominations are formally presented on Sept. 28, 2015 during a joint meeting of the PACE foreign affairs and development committees and the human rights subcommittee. The winner will be announced in October.

Nadiya Savchenko is one of eight nominees. The nominations list also includes three other human rights activists, a group of political activists and three whistle-blowers: Boris Nemtsov, the Russian human rights activist killed in February; Raif Badawi, a Saudi Arabian blogger sentenced to 10 years imprisonment; Edna Adan Ismail, a Somali activist for women's rights; Venezuelan political prisoners and the democratic opposition; as well as Edward Snowden, former US computer specialist who exposed US surveillance programs, Antione Deltour, a former auditor who exposed secret tax rulings, and Stephanie Gibaud, who uncovered money laundering.

Nadiya Savchenko is a Ukrainian military pilot with a distinguished military career, including being the only female on the Ukrainian military peacekeeping contingent in Iraq. She was captured by terrorists in Eastern Ukraine on June 18, 2014. She was illegal-

ly transferred to Russia and imprisoned, but has not been part of prisoner exchanges. Her detention as a prisoner of war in Russia violates the Geneva Convention, according to PACE. She was elected to the Ukrainian parliament in the fall 2014 election and appointed as a member of the Ukrainian representation to the Parliamentary Assembly of the Council of Europe. To protest her illegal imprisonment, Nadiya began a hunger strike in December 2014 that lasted a phenomenal 93 days. It attracted worldwide and high profile attention to her case. Her trial is currently underway in Rostov, Russia. Nadiya's defiance of the Putin regime and her resilience and strength serve as a symbol of hope for the Ukrainian people in defense of their independence and territorial integrity.

The Sakharov Prize for Freedom of Thought is awarded every year by the European Parliament to honour exceptional individuals who combat intolerance, fanaticism and oppression by defending human rights and fundamental freedoms. It was set up in 1988 and can be awarded to individuals or groups. The award is named after Andrei Sakharov, a Russian nuclear physicist who became a dissident and civil rights activist. He won the Nobel Prize for his human rights work in 1975. He was arrested in 1980 and sent into internal exile until he was amnestied in 1986 when Mikhail Gorbachev came to power. He reposed in December 1989.

—www.europarl.europa.eu

First Ukrainian Prayer Book in Braille

■ LUTSK, UKRAINE—A new initiative for a prayer book with Ukrainian language Braille has been launched in Volyn oblast this fall. The Volyn oblast branch of Generating Successful Actions, the national youth community organization for persons with vision impairment, has started this new project. Their goal is to print 300 prayer books with Ukrainian language Braille and distribute them to libraries for the visually impaired as well as care homes in Volyn oblast. So far, the group is in stage one—promoting the project to raise the necessary 200 Hryvnia per book cost. The project of a Braille prayer book in the Ukrainian language becomes the first of its kind in Ukraine. Right now in Ukraine, the visually impaired rely on friends, family and caregivers to read prayers to them. About 45,000 people live with partly impaired



vision in Ukraine and 20,000 are completely blind. There are expected to be thousands more people with severe vision problems and blindness following eye injuries sustained during the Revolution of Dignity in 2013-2014 as well as during the military conflict taking place in eastern Ukraine and terrorist actions throughout the country.

—www.cerkva.info

На Волині надрукують перший молитовник для незрячих українською мовою

■ ЛУЦЬК, ВОЛИНЬ—Волинський обласний осередок Всеукраїнської молодіжної громадської організації інвалідів з вадами зору "Генерація успішної дії" розпочинають спільний соціальний проект для незрячих "Молитовник українською мовою шрифтом Брайля". Мета—надрукувати 300 молитовників шрифтом Брайля вартістю 58380 грн

(194,6 за один примірник) й розповсюдити їх по бібліотеках для незрячих по всій Україні та інтернатах у Волинській області. Це буде перший в Україні молитовник українською мовою шрифтом Брайля для незрячих. Проект стартує з інформаційної кампанії зі збору коштів на друк молитовника.

—www.cerkva.info

Maidan Film Wins People's Choice Award at Toronto Film Festival



Scene from the awarding winning movie Winter on Fire

■ TORONTO, ONTARIO—A film documenting the events of the Revolution of Dignity in Kyiv, Ukraine over the winter of 2013-2014 won the Grolsch People's Choice Documentary Award at the Toronto Film Festival taking place in Toronto, Ontario from Sept. 10-20, 2015. Evhen Afineyevsky's documentary *Winter on Fire: Ukraine's Fight For Freedom*, or *Палаюча зима: Боротьба України за свободу* in Ukrainian, chronicled the events that unfolded over 93 days in 2013 and 2014. "I want to thank everyone for their support and recognition of this film that is an important historical record dedicated to the patriotism and unity of the Ukrainian people," the film producer Afineyevsky stated upon receiving the award. He was also wearing a T-shirt with a picture of another award-winning Ukrainian film producer, Oleh Sentsov, and the slogan *Free Sen-*

tsov. Oleh had been illegally captured in Crimea during the Russian annexation and recently given a 20 year prison sentence in Russia. The film witnesses the formation of a new civil rights movement in Ukraine. What started as peaceful demonstrations supporting European integration morphed into a full-fledged violent revolution calling for the resignation of the nation's president. This film gives voice to the millions of people participating, and explains the events step-by-step for foreign audiences. This film contributes to the small but growing body of film and literature documenting this period of Ukraine's modern history. The film will be available on Netflix in the English language as of Oct. 9, 2015. The film has the potential to reach 65 million viewers around the world.

—www.tiff.net; 24 Kanal;
www.espreso.tv; Shutterstock

Фільм про Майдан переміг на кінофестивалі

■ ТОРОНТО, ОН—Кінострічка про українську Революцію Гідності *Палаюча зима: Боротьба України за свободу* посіла перше місце на міжнародному кінофестивалі у Торонто, ОН. Стрічка здобула приз глядацьких симпатій у категорії документальний фільм. "Я хочу подякувати за підтримку та визнання нашого фільму як важливої історич-

ної пам'ятки, присвяченої патріотизму та єдності українського народу", заявив режисер фільму Євген Афінеєвський. Він додав, що з 9 жовтня кінострічка буде доступна мільйонам користувачів сервісу Netflix.

—www.tiff.net; 24 Kanal;
www.espreso.tv; Shutter stock

New Film on Military Chaplains Debuts

■ KYIV, UKRAINE —A new film featuring the work of military chaplains on the front lines of the conflict in the Donbas in Ukraine premiered on Sept. 21, 2015 in Kyiv, Ukraine. The film called *Chaplains*, or *Капілани* in Ukrainian, is produced and directed by Valenty Dykhtyarenko. It follows four chaplains ministering to the Ukrainian military since the anti-terrorism operation began in Ukraine in Spring 2014. The audience gets a bird's eye view of the work of the chaplains as well as of the experiences of the Ukrainian military defending on the front lines. Ukrainian audiences will get another showing in the capital city's theatres in October. Later, it is planned to show the film on two television channels in Ukraine in October. This film makes a



valuable contribution to documenting military chaplaincy in war-time conditions. It also contributes to the historical record of this period of modern Ukrainian history.

—www.glavkom.ua

Ex-Presidents Discuss Church Crisis in Ukraine

■ **ISTANBUL, TURKEY**—The two former presidents of Ukraine, Viktor Yushchenko and Leonid Kuchma, travelled to the Ecumenical Patriarchate of Constantinople in Istanbul, Ukraine to meet with His All-Holiness Ecumenical Patriarch Bartholomew I on Sept. 17, 2015. They were part of a delegation that included Ukraine's General Consul to Turkey V. Bondar, Consul V. Yakymenko and others. The delegation discussed with His All-Holiness the

political situation in Ukraine, including the conflict in eastern Ukraine, as well as the Church situation. The Ecumenical Patriarch warmly recounted his visitation to Ukraine in 2008 for the 1020th anniversary of the Baptism of Kyivan Rus'-Ukraine. He noted that "within the framework of coordinated responsibility for the matters of Orthodoxy, prayerful support of the Mother-Church remains strong and constant for peace in the whole world and for reconciliation in Ukraine."

—www.romfea.gr; www.risu.org.ua

Екс-президенти обговорили церковну кризу в Україні

■ **СТАМБУЛ, ТУРЕЧИННА**—Екс-президенти України Леонід Кравчук і Віктор Ющенко 17 серпня 2015 відвідали Константинопольську Патріархію. З Патріархом Варфоломієм вони обговорили теми сучасної політичної ситуації на Україні і церковної кризи в країні. Леоніда Кравчука та Віктора Ющенка супроводжували генеральний консул Украї-

ни в Стамбулі В. Боднар, консул В. Якименко та інші. Патріарх Варфоломій запевнив Кравчука і Ющенка, що "в рамках координаторської відповідальності за справи Православ'я молитовна підтримка Матері-Церкви за мир у всьому світі і за примирення в Україні залишається сильною і постійною".

—www.romfea.gr; www.risu.org.ua

Humanitarian Cost in Conflict Zone

■ **KYIV, UKRAINE**—The conflict in eastern Ukraine has cost more lives, the United Nations announced on Sept. 8, 2015 in its UN Human Rights monitoring report. Since the anti-terrorist operation began in April 2014 in Ukraine, the UN has confirmed 7,962 deaths, including civilians, military and armed groupings. The monitoring group also determined 17,811 have been injured. The Ukrainian Armed For-

ces announced Sept. 22, 2015 that 1,757 of its military personnel have been killed in battle since the start of the anti-terrorist operation. The last three months saw an increase in civilian casualties. At the same time, in the past year 2,905 Ukrainians captured by the terrorists have been released. According to the Ukrainian Security Service, 156 are still being held.

—www.unian.ua

Війна на Донбасі забирає життя

■ **КИЇВ, УКРАЇНА**—В Організації Об'єднаних Націй заявляють про зростання кількості загиблих внаслідок конфлікту на сході України, що триває від квітня 2014 року, до щонайменше 7 тисяч 962 осіб та щонайменше 17,811 отримали поранення. За період проведення АТО під час бойових дій загинули 1757 військовослужбовців Збройних сил України. Про це йдеться у доповіді моніторингової місії ООН з прав людини в Україні. Із полону бойовиків за рік звільнили 2905 українців, в заручниках залишаються 156 осіб.



—www.unian.ua

Молитви за Україну

Псалом 137: Щоб Господь врозумив правителів робити те, що потрібно народу

■ Прославляю Тебе, Господи, від усього серця мого. Перед ангелами співатиму похвалу Тобі за те, що Ти почув усі слова уст моїх. Буду поклонятися перед святим храмом Твоїм і славити ім'я Твоє за милість Твою і правду Твою, бо Ти звеличив слово Твоє над усе. В який тільки день я ззиватиму до Тебе, Ти скоро почув мене, і Твоєю силою збільши силу душі моєї. Будуть прославляти Тебе, Господи, всі царі землі, коли почують слова уст Твоїх. Будуть в піснях прославляти путі Господні, бо велика слава Господня, бо високий Господь: бачить упокороного, і гордого пізнає здалека. Коли прийдуть на мене напасті, Ти відживиш мене проти лютости ворогів моїх; простягнеш руку Твою, і спасе мене правиця Твоя. Господь віддасть за мене; Господи, милість Твоя повік, не відкинь творіння рук Твоїх.

Молитва прп. Єфрема Сиріна за повернення мирних часів

■ Куди втечу від Тебе, Господи наш? У якому краї сховаюся від лица Твого? Небо—престол Твій, земля—підніжжя Твоє, у морі шляхи Твої, у пеклі влада Твоя. Якщо близький уже кінець світу, то нехай він буде не без Твоєї милости. Знаєш Ти, Господи, що неправди наші великі, та ми знаємо, що безмежна милість Твоя. Коли не вмилосердить Тебе милість Твоя—пропали ми за беззаконня наші. Не покинь нас, Господи, Господи, бо ми споживали Тіло і Кров Твою. Коли діла кожного поставнуть на суд перед Тобою, Господи всіх, у цей останній час не відверни лица Твого від тих, хто сповідав ім'я Твоє. Отче, Сину і Душе Святий, Утішителю, спаси нас і збережи душі наші. Благаємо благість Твою, Господи, відпусти нам провини наші, відкинь беззаконня наші, відкрий нам двері милосердя Твого, Господи, щоб прийшли до нас часи мирні. З любові Твоєї прийми молитву нашу, бо тим, хто кається, Ти відчиниєш двері. Амінь.

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.

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



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.



A second committee project was an English-language booklet, *Wounded by God's Love*, published with the blessing of His Eminence Metropolitan Yuriy.

This booklet was written by committee member Fr. Dr. Jaroslaw Buciora with committee input with the aim of explaining the meaning of the 40 day period following a person's repose.

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

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

Reader feedback has found this work both comforting and compelling. To keep this work cost-effective for the faithful, it was published and printed in Winnipeg, Manitoba with graphic design by the talented Michael Kapty, 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

Halloween: Supplanting Christian Identity?

■ "What does Halloween have to do with Ukrainian religious and cultural traditions? Nothing.

Halloween has become one of the popular fads in Ukraine, gaining ground in Ukrainian society year by year since independence in 1991. It is one of the Western "holidays", like Valentine's Day, being popularized by Ukrainian youth. In the post-soviet aftermath, Halloween proved attractive to the Ukrainian counter-culture of the late 1980s and 90s. Primarily those of the younger generations and those disillusioned with the formalism in the Church took up celebrating Halloween and getting involved in the occult as a way to rebel against the totalitarian ideologies and as an expression of free thought. However, its rapid adoption actually reflected the spiritual vacuum and moral crisis in post-soviet Ukraine that did not receive much attention until the Revolution of Dignity of 2013-2014.

When a society does not have a healthy alternative to harmful beliefs and practices, then there is a tendency to borrow popular practices from elsewhere. The fun and permissiveness of Halloween proved alluring to a society deprived of personal choice and freedoms in the soviet era and in conservative Ukrainian society. Unlike Valentine's Day, which promotes some positive features, Halloween bring no positive attributes for Ukrainians. Ukrainian culture and religious traditions are rich and deep with long histories that are only experiencing a revival following a long period under a repressive soviet regime. Modern borrowings threaten the renewal of a culture just getting back on its feet.

Halloween has also been popularized in North America. In Canada and the US, historically Christian countries, Halloween has encroached into popular culture, schools, movies and public life. The ritual of children dressing in costumes trick-or-treating for candy door-to-door and adults attending costume parties seem like fun, harmless activities. Even the practical jokes like toilet-papering trees or throwing eggs at houses is tolerated by society, while on any other day it would be considered vandalism. Furthermore, a whole shopping industry and Halloween party supply industry drives Halloween celebrations in North America. Christians are often pressured into participating through children's

events at schools and office gatherings.

Many of us in Canadian society do not realize the roots of this "holiday" on October 31. Halloween rituals and activities are symbolic of deeper meanings that still apply. We also do not fully comprehend the beliefs behind Halloween, nor are we aware of the spiritual consequences of tacitly participating in this day.

The rituals and beliefs of Halloween come to us in North America from the old Celtic culture and pagan belief systems of Britain and Ireland evolving over the last 2000 years. The Celts celebrated the beginning of winter on October 31. Each part of the year had its own deity. The Celts believed that when day met night and the old year met the new, a mystical place was created where the division between the living and the dead disappeared. The dead spirits could enter the world of the living. To keep these spirits from entering houses, the residents left food outside for the spirits to eat. They dressed up in scary clothes hoping to frighten the spirits. One can see in these practices the origins of trick-or-treating and dressing in costumes. During this night there was fortune-telling and animals were sacrificed.

Other groups, like the Romans, who subsequently invaded the British Isles, brought with them their belief system and rituals. In Roman culture, there were two celebrations on October 31 that fused with the Celtic practices of the winter festival. As time passed down the ages, festivals devoted to summer, winter, fire and the dark forces were marked on this day. Halloween got its name a few centuries later in 835 when then-Pope of Rome Boniface IV decreed that All Saints day would be celebrated on November 1. The night before had the name All Hallows' Eve. The Halloween practices and activities were brought to North America with the emigrants from the British Isles. From here, American movies and pop culture helped to spread it and make it socially acceptable around the world. Many of the rituals have lost their overt spiritual overtones and are promoted as fun entertainment.

Despite the spread of Christianity to Britain and North America, pagan customs and practices lingered in society for a long time. Even today, we see such rituals as the lucky rabbit's foot, the belief in luck, the avoidance of black cats walking across the road and other superstitions.

When Christianity was brought to new missionary regions, Christian meanings were superimposed on existing pre-Christian symbols and rituals, but not all of them stuck. The Christian worldview still must overcome certain views in post-Celtic cultural regions. For the Christian, there is no need for reliance on "luck" or superstitions because Christians trust in God completely. God will provide us with what we need and protect us from harm. No "lucky" object can compete with the power of God.

A number of traditions and rituals arose with Halloween. Some of the traditional symbols of Halloween that may seem cute and innocuous today actually have ghastly spiritual foundations. For example, the jack-o-lantern pumpkin with its cut-out face and candle burning inside looks innocuous in its North American cultural context—and even a symbol of the fall period. However, originally it was actually associated with the legend of an alcoholic named Jack who was a tormented soul, rejected by God and the devil, and destined to spend eternity in a pumpkin. The many symbols or "decorations" seen at Halloween—spiders and bats, skeletons, the colour black—symbolize ancient pagan beliefs, but in our society they are played out in the form of children's games and diluted worldviews.

The celebration of Halloween by Christians is irreverent and disrespectful of Christianity because it means participating in pagan rituals and passively accepting pagan symbolic meanings. Moreover, celebrating Halloween with "tricks" is considered playing games with evil spirits. Further, Orthodox Christians should not celebrate Halloween for these reasons and because All Saints day takes place on the first week after the Pentecost on the Orthodox church calendar.

Christians might even feel uncomfortable about participating in the rituals of Halloween, but they inevitably get drawn in through their children, workplaces and social pressure to "decorate" their houses and give out candy. Halloween gives Christians pause to re-evaluate taking part in these and other non-Christian practices like the Easter bunny and Santa Claus. Christians need to be aware of the meanings of the symbols, practices and rituals existing in society and whether they should be used in their personal lives.

There is nothing positive in celebrating Halloween. Yet, the magic and mystery of this day proves an irresistible attraction to young people. The underlying belief systems grounding Halloween erode the moral and spiritual basis of young people. For example, children dressing up and going from house to house actually originally symbolized the gathering of sacrifices to appease the evil spirits. Unfortunately, its practices are most promoted among school-aged children.

The saints warn against the temptations and attraction of evil—often irresistible, beautiful and fun things. They also teach us about being careful not to become indulgent or lazy in our religious practices where we quietly permit demoralizing practices to be introduced into our communities, often through our children. Halloween is a good example of this. What happens is that the Christian community unnoticeably begins to cultivate non-Christian practices. We already see this happening with Christmas. At the same time professing that Christmas means the birth of Christ, North American parents may fall into the social trap to take their children to the mall for a picture with Santa. If we are true Christians, the two worldviews simply cannot mix.

The danger for Ukrainian Orthodox becomes supplanting a calendar already full of feast days with a borrowed "holiday" that quickly replaces traditional culturally-meaningful celebrations in the community. As a result, Ukrainian Orthodox experience cultural loss: Orthodox traditions are not passed down to the next generation along with the unique Ukrainian cultural practices. Within three or four generations, only the new, supplanted practice with its associated meanings is retained. Traditional culture cannot compete with the supplanted holiday's slick marketing campaigns, media propaganda and commercialism promoting greed. Even though Christians may not buy into the foundational beliefs of Halloween, still, the pursuit of the best costume or the rush to get candies detract from Orthodox practices and contradict Christian virtues. It is a sad fact that October 31 is better known to many Christians as Halloween rather than as the feast day of the Holy Apostle St. Luke, author of one of the Gospels. Which one will you be celebrating?

—www.hram.lviv.ua; www.apologet.kiev.ua; www.uamodna.com; www.hram.lviv.ua

Halloween – Не святе свято

■ Більшість шанувальників цього "не святого свята" Хеловін навіть не знають історії його виникнення. Приблизно 2000 років тому назад на сучасній території Англії та Ірландії проживали племена кельтів. У кельтів існували дні початку пори року: 31 жовтня—знаменує собою прихід зими.

На початку нашої ери на територію кельтів прийшли римляни, які протягом 400 років змішались, як з населенням так із культурними традиціями. Внаслідок чого з кельтським святом з'єдналися два римських свята. В результаті це свято стало фестивалем літа, зими, вогню та влади темряви.

Кельти вірили, що там де день межує з ніччю, де старий рік зустрічається з новим—знаходиться місце неймовірного, загадкового та містичного. В цей час, вони вважали, що межа між світом мертвих та живих зникає і земний світ відкритий для духів померлих, які приходять до людей і втручаються в їх особисте життя. То-

му духам виставляли їжу на вулиці перед будинком, щоб вони задовольнившись цим не входили в оселю. Але все ж таки духи намагались потрапити у домівку і тому мешканці, щоб не стати жертвами мертвих, гашили полум'я в оселях і одягались якомога страшніше надіючись налякати привидів. В цю ніч проводили ворожіння, приносились в жертви тварини.

З 835 року за указом папи Римського Боніфатія IV Західна Церква почала святкувати День всіх святих 1-го листопада. А ніч на передодні свята на середньовічній англійській мові отримала назву "All Hallow's Eve" (навечір'я Всіх Святих). Те що дати цих двох свят співпали День всіх святих почали святкувати у народі по звичаю Кельтів. Звичай буянити в цей день був привезений в США ірландськими та шотландськими емігрантами. А вже це свято у всій своїй "красі" із США розповсюдилось по цілому світі за допомогою фільмів та реклами.

Традиційним символом Хеллоуїну—гарбуз з вирізаним страшним лицем в якому горить вогник і який символізує злого духа і водночас вогонь який його відлякує. Цей символ називають Джек-ліхтарик. Про цей символ розповідає нам легенда про п'яничку Джека, душею котрого хотів володіти диявол. Довкола була темрява і диявол дав тліючий вуглик п'яничці, який його поставив у гарбуз, щоб не задуло вітром. Джек вирушив в свою вічну подорож і являється символом проклятої душі.

Святкування Хеллоуїна жартома, все одно вважається грою зі злими силами. Дітям та молоді подобається щось таємниче та магічне, що і припідносить їм це свято, руйнуючи тим їх морально-духовні настанови.

Поява симпатій до "хеллоуїну" в Україні пов'язана передусім з періодом пострадянської духовної кризи в суспільстві. У будь-якому випадку запозичена традиція не містить жодних позитивних намірів для українського народу.

Падіння тоталітарної моралі та імперських ідеологічних пріоритетів наприкінці 1980-х—початку 1990-х рр. сприяли поширенню молодіжних субкультур, для яких загравання із силами зла та імітація сатаністських атрибутів ставали зовнішнім відображенням протестних настроїв та бажання певної свободи самовираження.

Хеллоуїн являється суто язичницьким святом про що свідчать його традиції та святкування. Від християнства в нього залишилась хіба що тільки назва. Святкування християнами цього свята є богохульним, так як в день поминання святих влаштовуються своєрідні шабаші переповнені язичницькими обрядами. Православний християнин не повинен святкувати це свято навіть з тієї причини, що день поминання всіх святих припадає на першу неділю після П'ятидесятниці.

—www.hram.lviv.ua; www.apologet.kiev.ua; www.uamodna.com; www.hram.lviv.ua

■ A young couple decides to stand before God to join together in marriage. They both dream about a happy, trouble-free and bright future. They believe everything will go smoothly and they will immediately enjoy sweet blessings of family life without much effort. Like many before them, they fall prey to the illusion that happiness in married life is ready-made and comes without much effort. Inevitably, when the honeymoon phase ends and the couple gets caught up in the daily activities of everyday life, they may experience family conflict. Left to fester, conflicts can grow and marriages may crumble. Handled the right way, an argument and its resolution can be a learning experience for the couple and a way to draw closer to each other. According to Orthodox teachings, the right way is to cultivate a Christ-centred marriage and to place the marriage in God's hands.

Marriage is Work

We can think of conflict in a marriage as an exacerbation of differences resulting from a divergence in views, interests, values and goals. Family conflicts often are set off by little things. Each spouse considers the other person's views incompatible with their own. What follows is an attempt to force one's own view to be accepted, leading to heightened tension and conflict. No marriage is conflict-free. Even the most harmonious couple disagrees at some point. The essence of family conflict is not so much that the couple has differences of opinion, but it is about how one reacts to and resolves such discord.

Differences of opinion are to be expected. Each person in the married couple is a unique person, coming to the marriage with their own opinions, education, family traditions and upbringing. There is no need for them to panic and reconsider their choice to marry. However, these differences and conflicts show that a marriage requires much work in order to achieve happiness. Our secular North American society promotes a certain ideology about what married life should be like and what its goals should be. These expectations can often be unrealistic. In Orthodoxy, in the Sacrament of Marriage in the Orthodox Church, one of the symbols of the crowns that are held over the heads of the couple is martyrdom. At this point of crowning in the Sacrament, the choir even sings the tropar about the crowning of martyrs. This symbol reflects the trials and difficulties of married life. The couple is reminded that their path together is laid with thorns and they must make sacrifices for the love of their spouse.

Conflict Zone

Each person reacts to arguments and conflict in a different way. One's

behaviour under such stressful conditions has been shaped over the years by upbringing, experiences, personality, viewpoints and habits. Some react with strong emotions, while others are patient and diplomatic, trying to quietly smooth out the disagreement. Still others prefer to avoid confrontation by making jokes or not talking. Sometimes the couple avoids discussing their relationship, and just hopes that things will work out on their own. Rather than expressing their needs and expectations, they expect their spouse to "read their mind" and automatically know what they wish and feel.

The couple often falls into the trap where each spouse is certain that their view is right, fiercely defending their position and disregarding the other person's views. Experience shows that most arguments are caused by staunchly adhering to a position. Many couples see their choices as one of two options: either to give in and accept the other's position or to maintain one's own view. Perhaps one of the spouses gave in and accepted the other's opinion, while still quietly disagreeing inside. Does this "solution" strengthen marital relations or bring the couple closer? Of course not. Maybe there is no open quarrel, but that person's soul feels slighted and unsatisfied. Sometimes the couple starts to look outside the marriage for a way out of arguments, seeking backup from parents, family and friends. Getting others involved could erupt into family feuds or warring clans, leading to the ruin of the marriage and the breakdown of family ties.

Generally, an argument or disagreement between spouses is not so terrible. These clashes of interests offer the couple a chance to discuss various topics and to get to know each other better by learning about each other's opinions. The key is to work towards a healthy resolution. However, conflict becomes a problem if it takes place too often, becomes too intense and if it is left unresolved. Lingering ill feelings and the build-up of resentments lead to more conflict as time passes. Another option is a negotiated solution where each spouse takes a step forward and makes some compromises. They calmly discuss their differences. The cause should be resolved and eliminated, otherwise the conflict becomes chronic.

Christian Perspective

Dr. Charles Joanides, who has counselled hundreds of couples on their marriages and often employing a Christian perspective, notes that our society tends to focus only on the dynamics of the relationship between the husband and wife. He says that Orthodox Christians should be cultivating a Christ-centred marriage to restore marital satisfaction or protect marital well

-being to avoid and resolve conflict situations. A living Christian marriage contains three parts—the Holy Trinity, the husband and the wife, describes Dr. Joanides: the husband-wife dynamics as well as the role that God plays in the lives of each individual spouse as well as in their marriage. He stresses that God can make a significant difference in efforts to promote and cultivate marital satisfaction because God's grace can have a positive impact on the way that you see the world and how you interrelate with those around you.

Historically, the love between a married couple is the force that welds a society together. We read in the history books that wars have been fought and lives have been sacrificed for the sake of love. Modern social scientists regard the concept of marriage as either a social construction or a means to preserve the human species. As Dr. Joanides identifies, in the first conceptualization, marriage arose over time through social consensus. In anthropology, marriage has been described as a way to give order to and organize society. Other scholars take a biology-based approach in that marriage ensures the continuation of the human species. This has influenced sociology and popular culture that treat family and marriage in terms of children and presuppose that marriage must lead to children, observes Dr. John Bookjamra.

From the Christian perspective, says Dr. Joanides, the ideas are incomplete. We read in Genesis that God created man and woman in His image and called us to live in a monogamous relationship. This means that marriage is fundamentally a divine revelation which God has instituted and faithful people have embraced, says Dr. Joanides. Furthermore, Dr. John Bookjamra points out that in the paradigm of viewing family in terms of its service to children is a distortion of the New Testament and patristic understanding of the family. The family does not exist for its children, it exists for all members, especially for the spouses and their mutual love, he says. Dr. Bookjamra's study of Orthodox Church Tradition and family shows that the consensus seems to be that children are necessary to family life but not sufficient. The family is not defined by children. According to Dr. Bookjamra, raising children is one of the legitimate functions of the family, but is not the only function. If this were so, then marriages would end when children leave home and the couple no longer has any children. From the Christian perspective, the goal of marriage is the attainment of love and for each spouse to help each other attain salvation.

Christian Mindset for Marriage

For the Christian in North America, our lives face a barrage of foreign

influences. Dr. Joanides has advised Christian couples in North America to pay careful attention to how our dominant North American secular, post-modern, post-Christian society has impacted their view of marriage, and by extension, how these views influence their marriage. At one time, society promoted ideas that reinforced a couple's commitment to marriage. Divorce was frowned upon. Dr. Joanides has observed that contemporary society sees marriage often as a temporary arrangement, testified by such phenomenon as the pre-nuptial agreements and other "marriage contracts". As we see in the Orthodox Marriage Sacrament, Christians get married with the understanding that the couple will share their lives together through difficult and happy times. They commit to one another over the long term.

We live in a throw-away society. When something breaks down—be it an aging car, toaster or toy—the advice given regularly in society is to throw it away and buy another. The message is that old or broken things are not worth repairing. Dr. Joanides concludes that this attitude also has an impact on marriage. The message given by society is that the "broken" marriage need not be saved. From the Christian perspective, we believe marriage is not a disposable commodity to be thrown away but an eternal gift from God through which God helps us express our love for one another. Moreover, he explains that the length of a marriage from the Christian view is not based on practical self-centred considerations and choices. Christian marriage is based on an underlying commitment that considers the needs of each spouse as well as the needs of any children. As Dr. Joanides comments, it is easier to resolve marital problems knowing that each spouse is committed to the marriage and is not planning to leave when problems arise. They know that with God's help they will find a way out of their differences.

Business Deals

Another consideration, says Dr. Joanides, is that marriage is a holy partnership not a business partnership. So much of our spiritual and church life these days is being forced into a business model. There is a tendency in modern North American society to view marriage like a business relationship.

He notes that this business view assumes both spouses work together in partnership to establish a home, create a family, acquire property, co-sign loans and so on. The notion that marriage is a legal contract is reinforced by the fact that a couple must apply for license.

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Молитва чоловіка

■ Небесний Отче, Ти сказав у раю, що не добре чоловікові самому жити на світі. Ти створив і дав йому помічницю—першу жінку, праматір людського роду—Єву. З Твоєї волі я вибрав дружину, щоб служити Тобі на землі. Дай мені ласку бути добрим чоловіком для товаришки мого життя, яку Ти дав мені під час шлюбу. Допоможи мені щиро та до смерті любити її, не дозволяй, щоб коли-небудь я добровільно вчинив прикрість або скривдив її. Допоможи мені панувати над собою та моїми пристрастями, щоб наше подружжя було святим та милим Тобі. Дай мені мудрість розуміння її недосконалостей, дай силу працювати для нашого спільного добра, щоб моя товаришка мала все те, що добрий чоловік повинен дати своїй дружині, щоб ми одним серцем і однією душею служили Тобі на віки віків. Амінь.

Молитва дружини

■ Ласкавий Творче першої жінки, Єви, яку Ти Сам дав Адамові товаришкою життя та помічницею в його мандрівці до вічності. Допоможи мені бути гідною подругою цьому чоловікові, з яким Ти Сам з'єднав мене в Тайні Подружжя. Хочу бути доброю дружиною та завжди чинити приємність своєму чоловікові в тих речах, які подобаються Тобі. Дай мені мудрість розуміти його потреби, вади і недосконалості, спокійно нести тягар подружнього життя. Бережи мене від духу світу, який затроює подружнє життя, дай мені ласку бути доброю дружиною, матір'ю та господинею, щоб через мене чоловікові було легше прославляти Тебе. Маріє, Ти була взірцем для подруг, дай мені ласку наслідувати Тебе в моєму подружжі та щиро й вірно любити свого чоловіка аж до смерті. Амінь.

Fr. Jaroslaw Buciora Retires after 52 Years in the Priesthood

THUNDER BAY, ONTARIO—The St. Volodymyr Ukrainian Orthodox parish of All Saints in Thunder Bay, Ontario honoured the Rt. Rev. Mitred Archpriest Jaroslaw Buciora and Dobrodiyka Sophia Buciora on August 9, 2015. Fr. Jaroslaw was retiring after 52 years of ministering to Orthodox Ukrainians in Poland and Canada. This special occasion commenced with the Divine Liturgy followed by the retirement banquet that was attended by parishioners, friends, guests and dignitaries. Parish council president William Tureski presided over the program. Parish council vice president Sonia Prodanyk delivered Fr. Jaroslaw's biography, stating, "Retirement may be an ending or a closing, but it is also a new beginning. As you begin your new chapter and rejoin your family in London, Ontario, we congratulate and wish both of you much happiness, good health and a blessed retirement. Your 52 years of dedicated, faithful and committed service to God in the holy priesthood, including the past 12 years in our parish, has been very inspiring."

Fr. Jaroslaw was born to Dmytro and Katerina Buciora in Kalnykiw, which is now in the Peremyshyl region of Poland, but formerly was part of Western Ukraine. He has one brother Stanislaw and two sisters, Maria and Anna. After serving as an altar boy and being inspired by the Ukrainian Orthodox liturgical services in Kalnykiw, Fr. Jaroslaw knew this was his calling to become a priest to serve God and the faithful. Subsequently, he enrolled in the Orthodox Theological Seminary in Warsaw, Poland. During his final year at the seminary, he returned to his home town to visit his sisters. After the Paschal Divine Liturgy, Fr. Jaroslaw met a beautiful young woman named Sophia. Soon, the young couple was married on July 13, 1963 after Fr. Jaroslaw graduated from the seminary. He then continued his education at the

Higher Theological Academy in Warsaw. He was ordained during the Sacrament of the Holy Orders into the deaconate by His Grace Bishop Stepan (Rudyk) of the Ukrainian Orthodox Church of Poland in Warsaw on Oct. 13, 1963. The following day, Fr. Jaroslaw was ordained into the Holy Priesthood by Bishop Stepan on Oct. 14, 1963 on the Feast Day of the Protection of the Mother of God.

Fr. Jaroslaw's first pastoral assignment was in Korsze, Poland. There, he was to re-open a church which once provided liturgical services to the German residents, but then fell into disuse. Now, he was to integrate this church into a Ukrainian Orthodox church to minister to the Ukrainians who were relocated after the war from their homeland by the Polish government. Fr. Jaroslaw and Dobrodiyka Sophia were blessed with two sons, Ihor and Orest, born in 1965 and 1969. Fr. Jaroslaw immigrated to Canada after making a visit to his sister Maria in Montreal, Quebec in 1985. During this visit, he participated in celebrating the Divine Liturgy at St. Sophie cathedral in Montreal, Quebec and made the acquaintance of His Eminence Metropolitan Wasyl. Metropolitan Wasyl was seeking additional priests to serve in the Ukrainian Orthodox Church of Canada and invited Fr. Jaroslaw to join the UOCC.

After 26 years at Sts. Peter and Paul Ukrainian Orthodox church in Korsze, Poland, Fr. Jaroslaw and his family immigrated to Canada. He joined the UOCC in April 1989 with his first pastoral assignment in the Ituna-Wadena Parish District in Saskatchewan. After six years of service in this district, Fr. Jaroslaw was then assigned in August 1995 to Southern Ontario serving parishes in London, Sarnia, Chatham and Leamington for the next five years. His next pastoral assignment from 2000 to 2004 was at St. George's parish in Fort Francis, Ontario. He was assigned to St.



Fr. Jaroslaw and Dobrodiyka Sophia Buciora.

Volodymyr's parish in Thunder Bay, Ontario in 2004, serving there for 12 years.

For his many years of commendable service he received many pastoral awards both in Poland and Canada. Fr. Jaroslaw received the Jeweled Pectoral Cross from His Eminence Metropolitan Wasyl in 1992 and the Second Jeweled Pectoral Cross from His Grace Bishop Andriy to commemorate the 50th anniversary of his priesthood in 2013. Fr. Jaroslaw served the worship services and together with Dobrodiyka Sophia, they provided leadership, guidance, support, assistance and fellowship to the faithful for 52 years. At the retirement banquet, gifts, photo albums and flowers were presented by Betty Karpuk, Ollie Sawchuk, Bill Pawliuk and Bernice Pawliuk, Eugene Onchulenko, William Tureski and Arlene Woitkiw on behalf of the parish. Certificates and congratulatory speeches were presented by representatives from the municipal, provincial and federal governments. Fr. Nikolaos Tambakis of the

Holy Trinity Greek Orthodox Church recalled their many years of friendship and presented Fr. Jaroslaw and Dobrodiyka Sophia with gifts from his parish and family.

In closing, Fr. Jaroslaw thanked everyone for their attendance, recognition, gifts and friendship. He looked back at his 52 years in the holy priesthood and reminded parishioners to preserve their Ukrainian traditions and heritage. He thanked Dobrodiyka Sophia for her encouragement and support during his ministry and for passing on her knowledge to the younger generation in the parish. On behalf of himself and Dobrodiyka Sophia, he thanked the members of the parish and wished it great success in the future. In turn, the St. Volodymyr parish extends to Fr. Jaroslaw and Dobrodiyka Sophia a very happy and blessed retirement as they rejoin their family in London, Ontario.

На многії літа!

—Sonia Prodanyk

THANK YOU!

Brothers and Sisters in Christ!

Thank you for being one of us,
So that we could be one of you.

You were marvelous participants to work with at SOBOR 2015.

—Orest Hnatyshyn and his SOBOR 2015 Security staff



(left to right) Taras Monastyrski, Orest Hnatyshyn, Marijka Spytowsky, William Kosowan.

With Thanks

Behind the scenes at SOBOR 2015 a small army of volunteers worked diligently to see that events ran smoothly.

The SOBOR security team is one of these important groups of volunteers. This is the sixth time that Orest Hnatyshyn has volunteered to work as SOBOR security.

SOBOR 2015 took place in July in Winnipeg, Manitoba.



■ Indeed, we are presently facing some tough times which affect everyone. It seems that we are all aboard a ship—the ship is our small country—sailing in rough seas without knowing where we are or where we are heading. Whenever certain hardships afflict a country, a family, a society, they are real and painful. One does not offer consolation, however, by saying that nothing is happening. The correct way is to recognize that we are facing certain hardships and to look for ways to deal with them.

When a country or a person faces hardship and is troubled and suffers, is worried and faces dire consequences, this does not mean that everything was caused by God, because God does not wish to make people suffer, neither does He cooperate with the tribulation which is afflicting us. Hardship, anxiety and suffering never originate from God but are either caused by the devil or by our own actions.

Nevertheless, no matter where these come from, the main task is to try to deal with the situation wisely and use it to advance spiritually, by converting the hardship into a blessing and the deep darkness into the true light. No one is exempt from hardship, neither sinners nor holy men, nor rich or poor; everybody is bound to taste the bitterness of tribulation at some point.

The issue here is not how to avoid hardship but how to deal with it. When Paul the Apostle was speaking to those in mourning he was not telling them that "the Lord will absolve you from sorrow and death" but "you may not grieve as others do who have no hope" (Thes 4:13). In other words, he was telling them that they will certainly feel sorrow and that a sword will pierce their hearts because of the death of their loved ones. He was cautioning them

not to become like the others who have no hope. You, the children of the Church, must deal with this hardship and sail through it by placing your only hope on Lord Jesus Christ. There is no one else on whom we should place our hopes. As Dionysios Solomos was saying "it is not easy to open the gates, when necessity bashes on them."

Of course, one may view the current situation in a different light since it may teach us many lessons. Namely, that we are also responsible for the hardships we are currently facing because we have abandoned the proper way of thinking and felt secure in insecure things, in matters which are wrong and shaky. These hardships will also cause some good in the long run. Yet, it is true that the first blow causes bitterness and pain.

What can we do now? First and foremost we ought to have faith that the Lord is the One Who governs everything while all those who think that they rule the world have no power. Even the devil when he tempted Christ and showed Him all the world's wealth and promised to hand it over to Him if He worshiped him, Jesus said: "Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt 4:10). There are people who think that they can succeed in everything through their own effort alone. Of course, if you are in a post of responsibility you ought to do everything humanly possible in order to bring about the best possible outcome. Above all you ought to recognize that He Who governs the world and He who will eventually concede or not to whatever happens to the world is the Lord and not any human being. Evil people may set up schemes; the devil and his followers may cause trouble to people, to whole families, to entire soci-

eties, countries and to the whole world; yet, they have no power against their victim unless the Lord permits it.

When Christ would not answer to Pilate during his questioning, the latter said to Him: "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" (Jn 19:10) Jesus answered: "You would have no authority over me at all unless it had been given you from above" (Jn 19:11). In other words, "you would have no authority over me, if God had not given you permission to go ahead with what you are about to do."

Therefore, we ought to acquire a deep and unwavering faith that nothing more and nothing less will happen than what God permits. We also ought to recognize that we are also responsible for these hardships; we are suffering because we had been injudicious and thoughtless and had made bad judgments.

Nevertheless, we do need to ask the Lord to come to our rescue by sending us His divine providence. How are we going to do this? When a person stands before the Lord in deep repentance, recognizing his bad behaviour and his evil ways and that he was living a frivolous and godless life, and repents and laments, then he will attract the Lord's providence. All the tribulations take place not only because some people so wished, scheming against us, incited by the devil, but also because we have pushed away the Lord's providence through our sins and our stupidity. It is known that the further away one steps from the Lord, the nearer he comes to the enemy of our salvation and all the more hardships and storms befall on him since he remains without protection in the face of whatever comes before him throughout his life.

In the Old Testament, all the pro-

phets and God's messengers were asserting that sin was the cause of every hardship. They were also warning that tribulations would befall on the people unless they repented and changed their ways. Yet people took no notice; they were living as they wanted and even were persecuting, rejecting and ridiculing the prophets, asking them not to bother them with worrisome things. When hardships did befall on them, the prophets were also suffering along with the people; for this reason they are regarded as great saints in the face of the Lord since they were suffering along with the people and were in the receiving end of all the consequences of the people's imprudence. At the same time, they were also trying to support them and lead them to the path to salvation.

What did such prophets suggest? Certainly they were not suggesting worldly solutions and outlets. They were advocating repentance, return to the Lord and changing of people's ways and thoughts. They were calling for repentance and a return to the bosom of Lord the Father in order to attract His providence; then the situation would gradually improve. What we need is not to go back to what we had before. If this happens and we do not change our ways, nothing good will come out of the whole situation. The aim is not just to survive through a financial and global crisis but to change our way of thinking, our mind—that is, to repent. Whoever manages this has undertaken the appropriate work on themselves and has transformed the present hardship into a spiritual struggle. Unless this happens, we will forget everything and return to our ways when the situation improves.

—www.pemptousia.com

An Orthodox Perspective of Family Conflict...

continued from p.13

If a marriage fails, it can only be terminated by a court and it is the legal system that steps in to decide on how to divide property.

From a Christian view, says Dr. Joanides, marriage is clearly more than a business partnership. The holiness in a Christian marriage is the Trinitarian relationship in that each spouse has an individual and mutual relationship with God. When a couple chooses to live a Christ-centred existence, God's life-changing grace serves to transform the way each spouse thinks about marriage. This is a subtle transformation achieved over time. Rather than being guided exclusively by a group of business principles that are intended to manage their assets, God's commandments guide Christian couples as they build a holy partnership together that is intended to help them struggle toward salvation.

St. John Chrysostom has written extensively about marriage back in the 4th century. His astute advice is just as pertinent today as it was in his time. Anyone who is contemplating marriage or who is hoping to enrich their marriage would benefit from reading his homilies on marriage, childrearing and relationships. St. John also teaches that marriage is more than a business partnership that meets spouses' social, financial, emotional and psychological needs. St. John states that God's presence in a couple's life makes this partnership

holy. He further stressed that when a couple embraces a Christ-centred perspective of marriage they enter a partnership whose main objective is sanctification and salvation. He notes that marriage is a holy covenant from the Christian perspective. The couple stands before God and places their marriage in His hands in the belief that the Lord will nurture and protect the marriage. In his counselling practice, Dr. Joanides encourages couples to embrace this message. He says it is great peace of mind knowing that your marriage is in God's hands, especially during times of marital strife.

Individualism

In Western society, the individual and individual achievements and goals are valued and emphasized. Dr. Joanides says that the emphasis on the importance of the individual can have a negative impact on a marriage. He notes that marriage is a holy choice, not simply a personal choice. Our society conditions us to believe that the decision to marry is an exclusively personal choice. This stands in contrast to the Christian perspective, in which marriage is viewed as a community of persons not an arrangement between individuals. From the Christian perspective, when we marry we become part of something larger than ourselves.

If all of your goals are about yourself, you have fallen victim to the secular society's philosophy that applaud individualism and subordinates the needs of others. Furthermore, Dr. Joanides points out that, from a Christian perspective, we are encouraged to let

God into every decision that we make, especially life-altering decisions like marriage. He believes that many of the marital challenges are the result of the lack of God in the couple's life. God's presence in the marriage will have a positive impact on each individual, the couple as a whole and the family. If God has been absent in your marriage, He can still be invited into your lives.

Dr. Joanides encourages couples to pray together. Prayer is the lifeblood of any Christian lifestyle. Prayer is to our souls what water and food is to our bodies. It serves to feed and nurture our spirits and souls. Just as prayer is im-

portant to an individual's spiritual well-being, it is important to the well-being of the couple, he says. More than any other spiritual discipline, prayer functions to keep God at the centre of our lives.

A Christ-centred marriage has benefits that reach far beyond the individual spouses. Its underlying principles of attending to the needs of the other help to resolve conflicts. This creates healthy families and ultimately contributes to healthy community life.

—www.cerkva.ua;
Attending to Your Marriage;
St. John Chrysostom on Marriage

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XXIV-й Семінар українських хорових диригентів



Учасники семінару, викладачі, семінарний хор, управа УМТА

Фото: Іван Гук

■ **ЕДМОНТОН, АЛЬБЕРТА**—16-го серпня в Едмонтоні, Альберта завершився 24-й семінар хорових диригентів, який провадить Українське Музичне Товариство Альберти (УМТА). В суботу, 15-го серпня цього року в приміщенні Інституту св. Івана в Едмонтоні, Альберта відбувся заключний виступ студентів-диригентів, які зібралися від 7 до 16 серпня на 24-й семінар хорових диригентів. Це—другий з черги відроджених семінарів. Нагадаємо читачам, що після 16-ти річної перерви Українське Музичне Товариство Альберти (УМТА) два роки тому відновило ці семінари, і зараз провадяться щодругий рік.

Цього року викладачами були: маестро Лаврентій Івашко, Ірина Шмігельська, Єлисавета Лісова-Андерсон, д-р. Андрій Горняткевич, та Ірина Тарнавська. Необхідною допомогою під час семінару були дві піаністки: Ірина Тарнавська та Галина Лазурко.

Маестро Лаврентій Івашко, колишній диригент віденського хору хлопчиків, відзначає 27-й сезон активної праці в оттавському музичному середовищі. Він—ад'юнкт-професор хорового мистецтва Оттавського університету. Одержав престижну нагороду ім. Леслі Белл за хорове диригування. Треба згадати, що 1981-го року брав участь у VI-у Семінарі українських хорових диригентів. На цьогорічному семінарі викладав вокальну техніку, техніку ведення репетицій, техніку диригування, та хорознавство.

Ірина Шмігельська брала участь у майже усіх семінарах хорових диригентів, з початку як учениця, а згодом як учителька диригування. Вона—бувчий диригент хору "Верховина" і дітчого хору "Струмочок", а з 2011 року, музичний керівник і диригент хору "Дніпро". Також, займала різні позиції діловода УМТА на протязі 30 років. На семінарі викладала хорознавство та техніку диригування.

Єлисавета Лісова-Андерсон диригує хором церкви св. Василя Великого з 1980 року, а від 1987 року, едмонтонським швейцарським чоловічим хором. В 1987 році диригувала у церкві св. Василя величавим збірним альбертійським хором з нагоди прем'єри Юрія Фіяли "Бо-

жественної літургії на славу 1000-ліття Хрещення України". В 2012-му році, одержала "Con Spirito" Award від альбертійської хорової федерації за її енергійне розповсюдження хорової музики. Єлисавета також навчалась в майже усіх семінарах. Цього року провадила лекції церковної музики та керування церковним хором.

Андрій Горняткевич багато разів виступав з бандурою в Канаді, США, Німеччині та Україні. В тих же державах він або навчав гру на бандурі, або читав лекції про неї. Він редагував і видав Зіновія Штокалків "Кобзарський підручник", по-англійському і по-українському, та збірку його нот, під назвою "Кобза". Являється членом національної спілки композиторів України і Всеукраїнської Музичної Спілки (як музиколог). На семінарі викладав історію української хорової музики.

Ірина Тарнавська—вчителька музики, головна аккомпаніаторка хору "Дніпро" з 1976 року, а з 1987 до 1992 року—Edmonton Swiss Men's Choir. У 1996-му році зорганізувала мішаний хор при парафії св. Юрія Переможця в Едмонтоні, і все шукає унікального духовного "a cappella" репертуару. Член управи УМТА 30 років. Брала участь в семінарах багато разів, курсанткою або піаністкою. Тепер викладала аналіз партитур в додатку до аккомпаніаторських завдань.

Галина Лазурко диригувала хором "Верховина" в Едмонтоні 18 років. Під її орудою хор виступав на різних концертах в Канаді, Сан Дієго, Бразилії та Коста Ріці. Незабутний концерт в Едмонтоні відбувся в 2009 році під назвою "Лист". Зараз Галина диригує хором "Аколада".

Треба підкреслити що усі викладачі, котрі навчалися на бувших семінарах, робили це в ті часи коли головним викладачем був бл. п. Володимир Колесник.

Учасників на семінарі було шість. З далека і близька приїхали: Роксолана Мішалов (Сідней, Австралія), Оксана Ласовська (Меріленд, США), Мішел Ламберц (Овк Блаф, Манітоба), Маруся Кошарич (Калгарі, Альберта), Кімберлі Кокран (Ст. Алберт, Альберта) та Христина Коваленко (Едмонтон, Альберта). Два рази в день відбувалися сесії з семінарним хором, до складу якого та-

кож входило 18 хористів з різних хорів Едмонтону, які добровільно присвятили свій час.

Вивчено репертуар як слідує: *Алилуя та Святий Боже о. І. Сембрата, ЧСВВ; 3 ночі опівночі (коляда) М. Гайворонського; Христос Воскрес (великодній тропар) П. Козицького; Проса покошено (сл. М. Рильського) Г. Майбороди; Полюбила чорнобрива козака дівчина (сл. Т. Шевченка) обр. Ф. Надененка; Не стелися, зелений кудрявчик (народна пісня) обр. П. Козицького; Гей, Бескиди мої (сл. Б. Стельмаха) І. Майчика; Чого являєшся мені у сні (сл. І. Франка) В. Пучко; Мак (народна пісня) обр. М. Леонтовича; Ой, вербо, вербо, кучерява (народна пісня) обр. В. Кікти; Многая Літа С. Краєвської.*

Цьогорічним учасникам пощастило тим що їх було шість, а творів що входили до репертуару—дванадцять. Тому й так склалось, що перший раз на семінарі кожний учасник продиригував двома творами. За звичай, до цього часу кожний диригент виступав з одним твором, а часом декотрі твори повторювалися на програмці. Під час семінару відбулася відкрита сесія для публіки, яка була присвячена Пасхальній Літургії о. Івана Сембрата, ЧСВВ. Ця літургія написана на чоловічий хор. Нещодавно була записана в Едмонтоні за участю 50-х хористів з різних хорів (деякі з України), під керівництвом маестра Михайла Цавг (Mi-

chael Zaugg, musical director and conductor, Pro Coro Canada). Отець Сембрат цікаво розповідав про цей твір, ділився своїми переживаннями та перспективами, а маестро Цавг говорив про твір зі своєї точки зору. Нетерпеливо чекаємо на випуск цього запису!

Семінар хорових диригентів—найважливіший проект УМТА. Українці—це співучий народ. Україна має безліч хорових скарбів, а також постійно нові твори творяться. Треба плекати майбутніх диригентів, щоб ці музичні шедеври виконувалися. Закликаю усіх зацікавлених в хоровому мистецтві, щоб вже тримали на увазі місяць серпень 2017 року. На кінець, щира подяка наступним організаціям за фінансову підтримку: Фондація Тисячоліття Християнства України; Товариство Української Спадщини Алберти; Українсько-Канадська Фондація ім. Т. Шевченка; Українське-Канадське Благодійне Товариство в Едмонтоні; Едмонтонський Хор Дніпро; Ліга Українців Канади; Інститут св. Івана; і Український Ансамбль Верховина. До організаційного комітету входили: Люба Бойко-Белл, Марія Дитиняк, Галина Котович, Ксеня Мариняк, Оріся Олійник, Ірина Тарнавська, Ксеня Федина Ірина Шмігельська. До наступного разу!

—Оріся Олійник,
Едмонтон, Альберта

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:



Congratulations Graduates!

Congratulations are extended to the following graduates who grew up within our Ukrainian Orthodox Church of Canada parishes in Edmonton, Alberta. They have actively participated in church life. We commend their achievements and wish them God's blessings as they embark on their further education and employment.

STEFAN KRUHLAK



Stefan Kruhlak graduated from the University of Alberta in Edmonton, Alberta with a Bachelor of Commerce degree with Distinction this summer. Stefan is the oldest son of Vivianne and Gerald Kruhlak of Edmonton and the grandson of Paula and reposed Joseph Osachuk, and Phyllis and reposed Terry Kruhlak. He has 5 younger siblings, including Ivanna, Andriy, Lukian, Marco and Nikolai. Stefan grew up an active member of St. John the Baptist Ukrainian Orthodox cathedral where he attends worship services regularly with his family. He has served as an altar server for 12 years, was a member of church school for 13 years and was an active member of both Junior and Senior CYMK at St. John's parish, holding various executive positions. For the 2011-2013 term, Stefan served as Treasurer on the Alberta Provincial CYMK executive. Stefan was involved in other activities, including: Ukrainian dancing at various schools and eventually with the Cheremosh Ukrainian Dance Ensemble. Camp Barvinok also played a large role in his life. He attended camp for many years as a camper and later as a counsellor for several years.

While attending the University of Alberta, Stefan was a member of the Ukrainian Students' Society on campus. During his final year, he served as the Vice President Finance of the National Ukrainian Canadian Students' Union (SUSK). In June 2015, Stefan received his Bachelor of Commerce degree with Distinction from the University of Alberta. As part of the Cooperative Education Program, he completed accounting-related work experience with both PricewaterhouseCoopers in Edmonton and Cenovus Energy in Calgary. During his final semester, he represented the Alberta School of Business at JDC West, the largest business competition in Western Canada. At this event, Stefan together with his teammates placed second among the accounting teams. One of Stefan's most memorable university experiences was acting as a supervisor at the Annual Community Volunteer Income Tax

Program. In this program, university students complete income tax returns at no charge for low-income individuals in the university community.

Stefan received many prestigious awards throughout his education. They include the Louise McKinney Scholarship, Alexander Rutherford Scholarship, Alberta Ukrainian Self Reliance League Award, Hawrysh Scholarship and the Richard Schulli CA Memorial Scholarship. Stefan began his employment in September 2015 with PricewaterhouseCoopers. He continues to study towards his Chartered Professional Accountant designation.

LUKIAN KRUHLAK



Lukian Kruhlak graduated from grade 12 at Austin O'Brien High School in Edmonton, Alberta this summer. Lukian is the son of Vivianne and Gerald Kruhlak of Edmonton, Alberta and the grandson of Paula and reposed Joseph Osachuk, and Phyllis and reposed Terry Kruhlak. He is the brother of Stefan, Ivanna, Andriy, Marco and Nikolai. Lukian graduates from the Ukrainian Bilingual Program at Austin O'Brien High School where he completed his grade 12 studies with Honours in June 2015.

Lukian has always been an active member of St. John the Baptist Ukrainian Orthodox cathedral in Edmonton. He served as an acolyte for the past 10 years. He had been a member of St. John's CYMK since the age of 8 and has held many executive positions. He currently holds the position of Sr. CYMK President. Lukian had attended St. John's Church School since the age of 4. He also enjoyed being a camper at Camp Barvinok for many years. In addition, he was involved in Ukrainian dance between the ages of 4 and 15 years at the Cheremosh School of Dance, St. Basil's School of Dance and Shumka School of Dance.

Lukian has always enjoyed contributing to his local community. He regularly volunteers at charity events, including Festival of Trees, 630 CHED Santa's Anonymous, Stollery Children's Hospital Mother's Day Run and Servus Heritage Festival. He has always had a passion for sports, especially hockey, soccer, volleyball and golf. In the hockey community, he volunteers at an annual summer hockey school and, most recently, volunteered as an on-ice assistant for The First Shift, which is a program that introduces young children to the game of hockey.

Lukian was a recipient of numerous scholarships in 2015 to recognize his superior academic standing, athletic

and volunteer work in the community, some of which include the Alberta Ukrainian Self Reliance League Award, Alexander Rutherford, Ron Brodeur Hockey Scholarship, Southside Athletic Alumni Award, Wayne Gretzky Scholarship and the Audrey Eileen Costigan Memorial Scholarship. Lukian began his pre-business post-secondary studies in September 2015 at the University of Alberta in the Faculty of Arts.

IVANNA KRUHLAK



Ivanna Kruhlak graduated this summer from the University of Alberta in Edmonton, Alberta with a B.Sc. with Distinction. Ivanna is the daughter of Vivianne and Gerald Kruhlak of Edmonton and the granddaughter of Paula and reposed Joseph Osachuk, and Phyllis and reposed Terry Kruhlak. She has 5 brothers including Stefan, Andriy, Lukian, Marco and Nikolai. Church has always played a large role in Ivanna's life. She attended worship services regularly with her family at St. John the Baptist Ukrainian Orthodox cathedral in Edmonton. For the past 6 years, she served as Church School teacher after having been a Church School student since the age of 4. She had been very involved in CYMK as an active member since the age of 8. She

held the roles of treasurer and president at both the Junior and Senior levels. For the 2013-2015 term Ivanna took on the role of president of Alberta provincial CYMK and was committed to visiting various areas in Alberta with the goal of creating new CYMK local branches. Ivanna was also involved in Ukrainian dance for many years and attended Camp Barvinok both as a camper and counsellor.

Ivanna has a passion for volunteering both in the Ukrainian and the local communities. She has become involved in many organizations and charities to support their worthy causes. Highlights include participating on medical aid mission trips to El Salvador in both 2013 and 2014 and a youth orphanage mission trip to Ukraine in 2012 sponsored by the Western Eparchy. Ivanna is also proud to have served as a volunteer and trainer at the Grey Nuns Hospital for the past seven years.

Ivanna feels fortunate to have had the opportunity to travel to Ukraine twice, including the orphanage youth mission trip as well as on a student exchange trip as a Ukrainian bilingual student at Austin O'Brien High School. She also had the unique experience of working at a French immersion children's day camp in Montreal, Quebec for 6 weeks as part of a student work exchange program in 2011.

During her high school and university studies, Ivanna received many scholarships for her high academic achievement, volunteer and community work and strong leadership ability. Ivanna graduated from the University of Alberta in June 2015 with a Bachelor of Science with Distinction. She began her studies this September 2015 as a medical student in the Faculty of Medicine at the University of Alberta in Edmonton.

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

На многії літа!

Blessing of the Children



■ **SASKATOON, SASKATCHEWAN**—School students at the Holy Trinity Cathedral in Saskatoon, Saskatchewan were sprinkled with Holy Water by Very Rev. Archpriest Taras Makowsky, Very Rev. Archpriest Bohdan Demczuk, Rev. Charles Baxter and Very Rev. Archpriest Taras Udod following the Divine Liturgy on Sunday, September 13,

2015. This follows the Ukrainian tradition of giving a blessing to children before they begin their studies in the new school year. The prayers beseeched God for His blessing, protection and health for the students for the coming school year.

—Photo and text: Subdeacon Vasyi Maskal



St. Andrew's College in Winnipeg Колегія Св. Андрея у Вінніпезі

ST. ANDREW'S COLLEGE IN WINNIPEG • UNIVERSITY OF MANITOBA
29 DYSART ROAD, WINNIPEG, MANITOBA R3T 2M7 TEL: (204) 474-8895 FAX: (204) 474-7624



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

The St. Andrew's College Faculty of Theology Academic Year Began with a Moleben' on Tuesday, September 8, 2015

Академічний рік Богословського Факультету Колегії Св. Андрея розпочався Молебнем у вівторок 8-го вересня 2015



(Left to right) Front row: Rev. Fr. Michael Smolyne, V. Rev. Archpriest Roman Bozyk, Rev. Bohdan Statkevych. Second row: Rt. Rev. Dr. Oleh Krawchenko, Dr. Roman Yereniuk, V. Rev. Fr. Alexander Harkavyi. Back row: Taras Chuprovskyi, Andreea Ciobota, Dmitriy Goncharov, Petro Tsenov, Ivan Savyak, Oleh Romanynna, Ivan Zhovnych, Vasyl' Kobrii.

Міні-Колегія 2015

■ Цього року у Колегії Св. Андрея відбувся дитячий денний табір під назвою "Міні-Колегія 2015". Дитяча освітня програма тривала три тижні, від 20 липня до 7 серпня. Загалом у програмі брало участь 93 дітей віком від 6 до 13 років. Розважальну та розвиваючу програму підготували і провели: директор—Добродійка Геня Божик, координатор програми—Уляна Статкевич, інструктори: Соломія Шавала, Роман Демчишин, Василь Кобрій, Олег Романина, Іван Жовнич, Настя Гнип та Юрій Давидов, а також волонтери: Діана Огерчук, Тарас Федусь і Захарій Худий.

Творчий потенціал у дітей вдалося розкрити завдяки креативним ідеям запрошеного митця Ігора Драгуна, який допоміг дітям втілити великодушну тематику у справжні витвори мистецтва.

Метою табору було зацікавити якнайбільше дітей до вивчення української мови, культури та традицій українського народу. Програму було ор-

ганізовано так, щоб дітям було цікаво, щоб вони навчилися чогось нового, розкрили свої здібності і таланти, та гарно відпочили.

Цьогорічна тема була "Великдень". Навчальна програма включала вивчення української мови через широкую різноманітність діяльностей: ігри, лекції про культуру та історію України, ручні роботи, уроки української мови, а також екскурсії. В кінці програми кожна дитина отримала спеціально підготовлені посібники та подарунки, а також вироби, які вони створили власними руками на уроках мистецтва. Нові враження та емоції переповнювали дітей. Кожного ранку діти ходили до басейну Університету Манітоби, де вони весело проводили час, хлюпаючись у воді. Протягом трьох тижнів учасники програми відвідали Children's Museum, Oseredok: Ukrainian Cultural and Educational Centre, Manitoba Planetarium and Science Gallery, Royal Canadian Mint, та Fun Mountain.

Від імені Колегії Св. Андрея висловлюємо щирі подяку Фундації СУС в Канаді за фінансову допомогу, яку вони щороку щедро надають нам для програми "Міні-Колегія".



Mini-College 2015

■ St. Andrew's College conducted a very successful three week *Mini-College 2015* program this summer from July 20 to August 7, 2015 for 93 energetic children between the ages of 6 and 13. The fun and educational program was prepared and implemented by: Director—Dobr. Genia Bozyk, Program Co-ordinator—Ulyana Statkevych, Instructors: Solomiya Shavala, Roman Demchyshyn, Ivan Zhovnych, Oleh Romanyna, Vasyl Kobrii, Yuriy Davydov and Nastya Hnyp, and three volunteers: Diana Oherchuk, Taras Fedus and Zachary Chudy.

Ihor Drahun, a guest artist, helped the children to discover and demonstrate their creative potential and envision the Easter theme in their art projects.

The main goal of *Mini-College 2015* was to encourage children to study the Ukrainian language, culture and traditions by providing a fun learning environment.

The theme for this year was *Easter*. Programming included Ukrainian language development skills through a wide variety of activities including vocabulary enhancements, arts and crafts, songs, sports, dances, games and excursions. At the end of the program, each child received specially prepared booklets and gifts as well as the art projects they made during their arts and crafts classes. Also, *Mini-College 2015* participants enjoyed swimming everyday at the University of Manitoba Pool as well as excursions to the Children's Museum, Oseredok: Ukrainian Cultural and Educational Centre, Manitoba Planetarium and Science Gallery, Royal Canadian Mint, and Fun Mountain.

Thank you to the SUS Foundation of Canada for their continued financial support for the *Mini-College* Programs.

St. Andrew's College summer student employees, Yuriy Davydov, Ulyana Statkevych, Oleh Romanyna, Ivan Zhovnych, Vasyl Kobrii and Roman Demchyshyn, creatively and energetically worked on grounds and property maintenance, prepared curriculum material, taught in our *Mini-College* Program and provided varied general assistance wherever and whenever the need arose. We thank them and wish them all the best in their studies and future endeavours.



Щиро запрошуємо Вас на
**ХРАМОВЕ СВЯТО
КОЛЕГІЇ СВ. АНДРЕЯ,
МИТРОПОЛИЧУ
КАНОНІЧНУ ВІЗИТАЦІЮ**

**та
РІЧНІ ЗБОРИ ЧЛЕНІВ
КОЛЕГІЇ СВ. АНДРЕЯ
у неділю 13 грудня 2015 року**

9:30 год. Архиєрейська Свята Літургія
12:00 год. Храмовий Обід

Після обіду відбудуться
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

Просимо Вашої участі!

You are cordially invited to the
**ST. ANDREW'S COLLEGE
FEAST DAY,
ARCHPASTORAL VISITATION
and the
ANNUAL GENERAL MEETING
of ST. ANDREW'S COLLEGE**

on Sunday, December 13, 2015

9:30 a.m. Hierarchical Divine Liturgy
12:00 noon Luncheon

The ANNUAL GENERAL MEETING of the
MEMBERS OF ST. ANDREW'S COLLEGE
will follow the Luncheon.

*We hope you will join us for this
very special celebration of our College!*



Footsteps of Apostle Paul: Part 3

■ My son Taras recently experienced a fascinating and inspiring Christian and cultural journey following the footsteps of Apostle Paul. We have joined him on this journey in this series of articles. This is the third and final installment of this series.

St. Paul was one of the earliest and greatest missionaries of the early Church. Today, St. Paul's epistles are the vital roots of the theology and worship in our church. During his many missionary journeys, St. Paul visited hundreds of cities and towns in Greece, Asia Minor and other parts of Europe where he spread the "Good News" about Jesus to the people. This series that I have written shares with you a very small portion of these journeys made by St. Paul.

St. Paul left Athens and travelled to Corinth, a large city in

basic information and questions answered. St. Paul then travelled to Galatia, an area that is now in the country of Turkey. In the book of Galatians, he tells about meeting the Disciples Peter, James and John to get their blessings before continuing on his missionary journeys.

The tour itinerary following St. Paul's footsteps left Athens. Taras and the other tourists boarded a cruise ship which took them to several Greek islands in the Mediterranean Sea. The first one was Patmos. Here, inside a grotto the Evangelist John wrote the famous book of the New Testament, the Revelations. The monastery of St. John, founded in his memory, is over 900 years old. A long flight of stairs leads to the cave of St. John that now contains a small chapel. Standing there, the visi-

black, red or white. The main city of Thira clings to the top of a high cliff. Tourists from the cruise ships either have to walk up a winding road to the top or ride on a donkey. Mykonos also has beautiful sandy beaches that draws thousands of tourists. Both islands have hundreds of Orthodox churches with brilliant white white-washed walls and blue roofs. One of these dates back to 1425.

The ship next docked at Kusadasi in Turkey. From there, a short bus ride took the tourists to the ruins of Ephesus. This used to be a very important city in Asia Minor. People travelled here from all around the region to worship at the temple of the pa-



Dobrodiyka Jane

gan deity Diana. Therefore, when St. Paul preached about Christ,

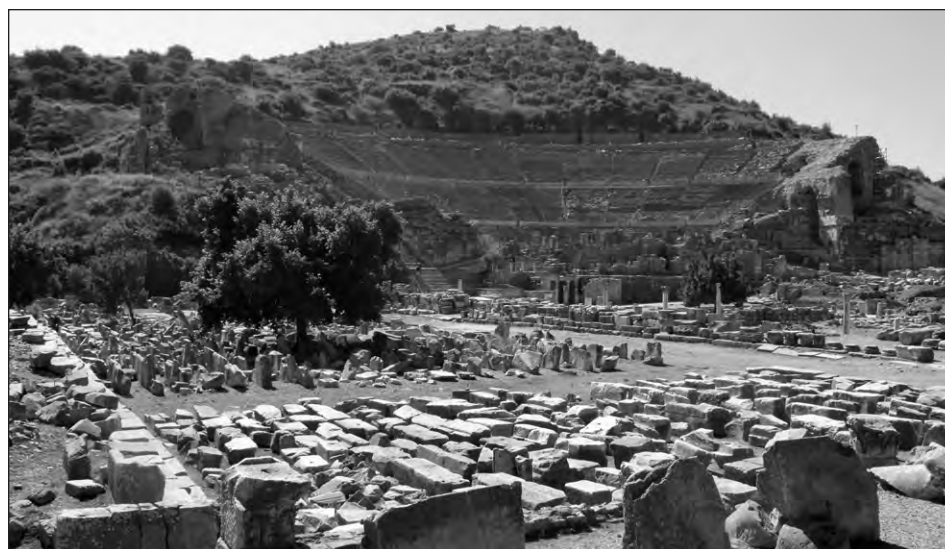


Corinth, Greece.

Greece where he started a church. There, he spent a year and a half working with Aquila and Pricilla, the tent-makers, and teaching the people about Jesus Christ. After he left Corinth, he wrote letters to the people. These letters in the Bible are the books of the First and Second Corinthians. Almost everyone in Corinth had worshipped pagan deities so they needed a lot of

tors were filled with awe and inspiration.

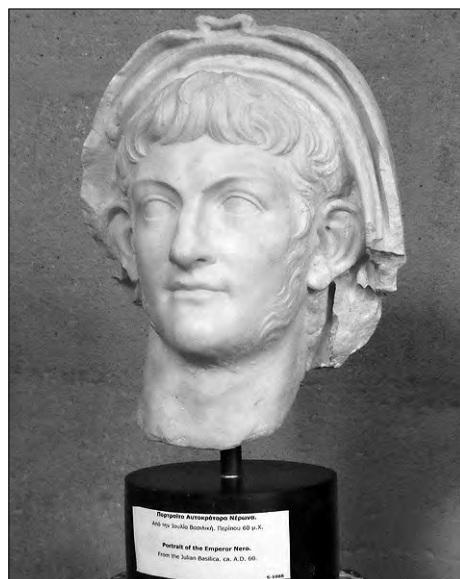
Two other Greek islands were included in the tour: Mykonos and Santorini. Both of these islands are popular stops for cruise ships because they are so unique and picturesque. Santorini has had a number of volcanic eruptions, some dating back 3,600 years, which have coloured the sand on the beaches



The Odeon amphitheatre at Ephesus.



Santorini Island (upper photo), Santorini's Orthodox churches (bottom photo).



Emperor Nero.



Bells at the monastery of St. John.



The cave entrance at Patmos where St. John wrote Revelations.



House of the Virgin Mary in Ephesus.

the silversmiths attacked him because they were afraid that they would lose much money selling statues of Diana. St. Paul was put in prison. While there, he wrote letters to the Ephesian Christians. Check your Bibles for Ephesians 6:11 where he tells the people to put on the armour of God so that they could withstand the wiles of the devil. The book of Ephesians has some very powerful messages to all Christians. You will recognize the Mystery of Marriage passages which are read at our marriage services.

In Ephesus you can visit the house of the Blessed Mary, the Mother of Jesus. After the crucifixion of Jesus, the Disciple John took the holy Mother Mary into his care. He later brought her to Ephesus to avoid the Christian persecution happening in Jerusalem. Acts 19 tells us that St. Paul lived in Ephesus for about three years.

Ephesus has a fantastic ancient amphitheatre built into the side of the mountain that seats about 5,000. Taras gathered the tour group and they sang *O Canada* on the stage. The acoustics were amazing. A group of less than a hundred sounded like thousands. The theatre was called the Odeon. This is where St. Paul spoke and was jeered off the stage. This happened a lot in his mission journeys. We can speculate that this is why he

wrote so many epistles while in hiding or in jail. This was where the tour of the footsteps ended. I found the journey fascinating and I hope that you did too.

Apostle Paul left an immense legacy. He was one of Christianity's most ardent messengers. His writings and teachings were more influential than any other Christian teacher who has ever lived. What is more, St. Paul never complained about the difficulties he encountered in spreading the Gospel. In the second book of the Corinthians, chapter 11, he lists the hardships that he had faced: prison, shipwrecks, beatings, stoning, thieves, hunger, bad weather, lack of sleep and many other tribulations (2 Cor 11:24-30). There is much we can learn from the life of Apostle Paul. Check the maps of St. Paul's journeys in your Bible to follow his amazing travels. (See right)

In his 35 years as a missionary, he wrote 14 epistles, which are all included in the Bible, and made at least 5 missionary journeys. The Bible does not tell us how and when he died. Christian Tradition holds that he was beheaded in Rome during the reign of Nero in 67 AD. The Ukrainian Orthodox Church venerates Apostle Paul as a saint. He is commemorated on the feast day of Sts. Peter and Paul on July 12 together with St. Peter.



The island of Mykonos.



Athens



The Revelation

The Book of the Revelation is traditionally attributed to the Apostle John. It is also called the Apocalypse. The vast majority of scholars hold that Revelation was composed during the period of fierce persecution in the latter part of the reign of Domitian (81-96 AD) when John was in exile on the Isle of Patmos. Revelation means the uncovering of something that has been previously hidden, in this case, the final triumph of the kingdom of God. Since this final triumph is assured, our faithfulness now—before its full revelation—will lead to ultimate victory. Subthemes include

- (1) divine judgement of human wickedness and
- (2) the symbolic presentation of most major New Testament teaching concerning eschatology, the study of the last things.

The early Church was convinced the Second Coming was near (Acts 2:16, 17; Heb 1:1). John's vision was,

first of all, a reminder from God to the churches not to give in to their adversaries, but to hold fast to their faith. The book can also be seen as prophecy addressing a time far distant from its era of composition, predicting actual future events; or as an exposition of the ongoing relationships and conflicts between God and His kingdom, humanity and satan. These three approaches are not contradictory but complementary. All are valid.

While seen as canonical and inspired by God, the Revelation is the only New Testament book not publicly read in the services of the Orthodox Church. This is partly because the book was only gradually accepted as canonical in many parts of Christendom. In addition, in the second and third centuries Revelation was widely twisted and sensationally misinterpreted, and the erroneous teachings brought troublesome confusion to Christians—a trend that continues to this day.

—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

продовження з минулого числа

1. Біля джерел річки Стубли.

Також вороже наставлений доревіндиційної акції, націоналіст, потрібно усунути з становища...¹³ Одначе розподіл Польщі між двома хижакими Сталіном і Гітлером у вересні 1939 року не дозволили польській окупаційній владі "усунути" національно-свідомого псаломщика Гурія Бондарчука.

На відміну від псаломщика Гурія Бондарчука, настоятель о. Федір Боришкевич у польської влади користувався шаную: морально стійким та лояльним до окупанта.¹⁴

Друга світова війна, перша і друга московсько-більшовицька, нацистська окупація залишили глибокі невилгоїні рани у жителів Княгинина. Незважаючи на супротив о. Федора Боришкевича, під час Другого відродження УАПЦ 1941-1944 рр. вірні 24 березня 1942 року проголосували за приєднання до Автокефальної, а не до Автономної церкви.¹⁵ Серед жителів села було багато свідомої молоді учасників ОУН-УПА, які боролися із зброєю в руках проти нацистів і московських комуністів, загинули, каралися в тюрмах, концтаборах, на засланнях в Сибіру, Казахстані інших віддалених місцях "необ'ятної родини", не всі вціліли після московських червоних митарств і дочекалися незалежної України.

2. Над берегами річки Стубли

Містечко Ворковичі знаходиться за 10 км. північніше Княгинина над берегами тієї ж річки Стубли. Свої витoki бере воно з доісторичної доби про що свідчать археологічні знахідки доби неоліту, бронзи, заліза. На північний схід від містечка, яке носить свою назву від жіночого імені Варка, знаходиться овальне городище, обнесене, подвійними земляними валами в діаметрі 153,64 x 57, 61 м. По напрямку до с. Мокре знаходився один курган. В 1817 році знайдено біля містечка свинцевий злиток з вагою 48 кг., а 1878 р. скарб з 38 срібних монет XVII ст.¹⁶ Пізніше, на місці городища, як і в Княгинині вибудовано замок, від якого

також лишилися лише побита цегла та пам'ять у народі.

Перша писемна згадка про Варковичі 1545 рік у опису Луцького замку, де серед городень української шляхти згадується і городня Федора Мишка з Варкович, як також в тому акті є повідомлення про те, що у Варковичах Богдан Мишка від воза по грошу бере мито.¹⁷

Перший дерев'яний замок на городищі бачимо ще в добу Київської Русі-України, зник у вогні пожеж орд Батия, а в Литовсько-Руську добу був відбудований власниками Варковичів. Після Мишків Федора і Богдана власником містечка з 1583 року стають Ледуховські, а по них Млодзєцькі від яких по польському повстанні 1831 року перейшло до московської казни. Ледуховські вибудували мурований замок на городищі, як також 1729 року вибудували костел і заснували римо-католицький бернардинський монастир¹⁸, якого зачинили білі московські окупанти, а костел переобладнано було на православну церкву Різдва Пресвятої Богородиці, в який аж по сьогоднішній день відбуваються православні українські Богослужіння.

За адміністративно-територіальним розподілом містечко до 1919 року було волосним центром Лубенського повіту, а в часи окупації нашої землі Поверсальською Польщею центром однойменної гміни того ж повіту.

У Варковичах народився відомий український правознавець Антін Андрієвський (1785-1868), який був викладачем зоології і ботаніки в Кременецькому ліцеї Чацького, а по його закриттю московською окупаційною владою працював на кафедрі зоології Київського університету св. Володимира, один із співтворців садів і парків в Україні, як також автор "Грамоти старого Детюка"¹⁹

За переписом 1911 року в містечку Варковичах було 2053 жителів, волосне управління, міщанська управа, пошта і телеграф, однокласна школа з російською викладовою мовою, шпиталь, аптека, гуральня, яка щорічно давала 15625 відер спирту, 12 крамниць, газово-моторний млин і кожного місяця тут відбувалися

велелюдні ярмарки.²⁰

Польські окупанти, які прийшли на зміну московським відновили свою вікову політику окатоличення і ополячення українців, а жителів Варковичів зокрема.

Як ми зазначили вище два головні чинники—"Просвіта" і церква залишалися на той час носіями національної свідомості, несли волинським Боже слово у рідній мові. Філія товариства "Просвіта" у Варковичах була заснована в середині 20-х років XX ст. Засновниками були жителі Варковичів. Документальні джерела Держархіву Волинської області повідомляють нам, що засновниками її були селяни Іван Чабода, Семен Стрибчук, Юрій Ковалюк, Михайло Мельничук, після довгих зволікань польська окупаційна влада 11 березня 1924 року зареєструвала філію "Просвіта" у Варковичах.²¹

Особливо активно працювали хата-читальня, де кожен бажаючий мав можливість читати українські книжки і періодику, як також аматорські і співочі гуртки, які проводили урочисті академії до річниць Національного Пророка України Тараса Шевченка, днів героїв Крут і Базару. В співочо-драматичному гуртку в 1928 році брало участь 22 хлопці і 15 дівчат.²² Збережений в Держархіві фотодокумент членів співочо-драматичного гуртка у Варковичах дає можливість нам зробити висновок, що членами його була виключно національно-свідома молодь, яка потому поповнила ряди ОУН-УПА на Волині.

Ще одним важливим чинником свідомого національного життя у Варковичах 20-30-х рр. була церква, за яку між польською владою, москвофілами з однієї сторони і свідомими

українськими вірними точилася завзята боротьба. Переважаюча більшість вірних бажали мати українського священика і українські Богослужіння в місцевому храмі Різдва Пресвятої Богородиці. Польська окупаційна влада і омосковлена Волинська Духовна консисторія в Крем'янці на такі парафії направляли настоятелями аморально-злочинних типів, продажних москвофілів і українофобів. На кінець 20-початок 30-х рр. саме такого настоятеля о. Кушпету мала парафія у Варковичах. З історичного джерела доповнюємо портрет цього "священика":

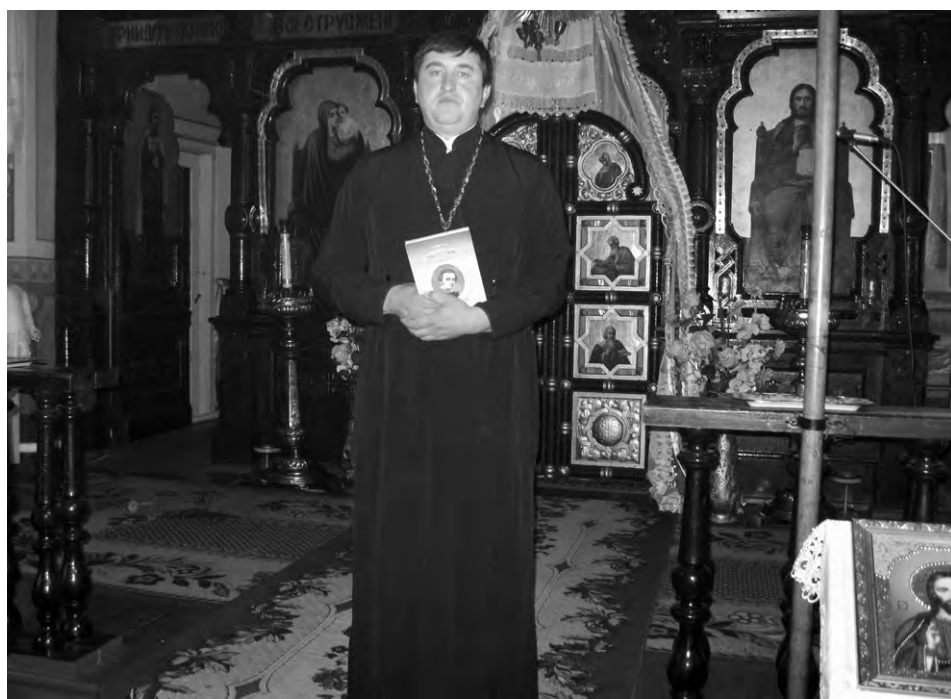
—У Варковичах о. Кушпета гуляє по ночах під свята, грає в карти і пиє... але не ототожнює всього православного духовенства з "неізвестними", "кушпетами", бо є серед нього багато панотців українців, які несуть свій хрест мучеництва і служать вірно Святій Православній Церкві. Це треба пам'ятати всім, хто дбає про добро українського народу і тим самим не зневажати Православної церкви в Польщі, як цілості...²³

Тому доводилося вірним самим боронити чистоту святої віри Православної, українську душу в церкві, наші вікові звичаї та традиції. За документальними джерелами Держархіву Волинської області простежуємо цю боротьбу з частою зміною настоятелів парафії. В 1938 р. настоятелем став о. Ісак Дорошенко, український свідомий священик, до храму приписано 1537 вірних²⁴, але вже в наступному році польська поліція домоглася усунути свідомого священика з парафії і настоятелем там бачимо о. Андрія Барановського, 1889 р. н.²⁵

(далі буде)



Залишки хреста на козацькій могилі.



о. Володимир Ковальчук, настоятель храму Різдва Пресвятої Богородиці у Варковичах.

Використані джерела:

13. ДАВО.—Ф. 46. - Оп. 9. - Спр. 4766. - Арк. 29.
14. ДАВО.—Ф. 46. - Оп. 9. - Спр. 3066. - Арк. 23.
15. Держархів Рівненської області—Ф. Р. - 281. - Оп. 1.- Спр. 6. - Арк. 15.
16. Антонович, В. Археологічна карта Волинської губернії. - М., 1901.—с. 70.
17. Теодорович, М. Цитована праця.—с. 909.
18. Цинкаловський, О. Цитована праця.—с. 157.
19. Там само.- с. 158.
20. Там само.
21. ДАВО.—Ф. 46.- Оп. 9а. - Спр. 225. - Арк. 102.
22. ДАВО.—Ф. 119. - Оп. 2. - Спр. 5. - Арк. 42.
23. Українська нива.—Луцьк, 1933.—Ч. 40. - с. 30.
24. ДАВО.—Ф. 46.- Оп. 9. - Спр. 4211. - Арк. 104-105.
25. ДАВО.—Ф. 46. - Оп. 9. - Спр. 4761. - Арк. 4.

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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



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



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 СВЯТОЇ
ПОКРОВИ
М. ВІННІПЕГ, МАНІТОБА

Upcoming events:

Friday, October 30th, 2015, 6:30 p.m.
Informal Reception for new and past parishioners/guests

Sunday, November 1st, 2015
Hierarchical Visitation
9:30 a.m. - Greeting of His Eminence Metropolitan Yuriy
10:00 a.m. - Hierarchical Divine Liturgy
12:00 noon - 90th Anniversary Luncheon Banquet in church auditorium

Заплановані заходи:

У п'ятницю 30 жовтня 2015 року о 6-30 вечора - неформальне прийняття для нових і колишніх парафіян Собору та гостей.

У неділю 1 листопада 2015 року о 9-30 ранку - зустріч Преосвященнішого Митрополита Юрія,
о 10-00 - Архірейська Служба Божа,
о 12-00 - урочистий банкет у церковній аудиторії.

For additional information/tickets contact:

Sandra or Walter Lytwyn:
sandwlytwyn@gmail.com or 204-226-2115
Gabriel Teterenko: smpvilla@shaw.ca or 204-995-5599

За додатковою інформацією та з питань придбання квитків, просимо Вас звертатися до

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Всеволода Тетеренко smpvilla@shaw.ca або 204-995-5599

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.



Бл. п. Петро Бурак (1921-2015)

■ Ділимося сумною вісткою, що в понеділок 4-го травня 2015 р. на 94-му році життя відійшов у Божу вічність Петро Бурак, наш найдорожчий тато, дідусь, прадідусь. Петро Бурак народився 24-го липня 1921 р. в селі Матеушівка, Бучацького району, Тернопільської області в Україні в родині Марії і Якова Бурак. Він був найстаршим з трьох дітей, в нього були молодша сестра і брат Томко.

В 1942 р. як багато молодих, його забрали до Німеччини на примусову роботу, працював у фермера в Гофгайсмер біля містечка Касель. Після того, він опинився в таборі для біженців в Ландау, а згодом в таборі в Ціренбурзі, де познайомився з Марією Повік. У 1948 р. Марія виїхала до Канади зі сестрою Олею. В 1949 Петро емігрував у Канаду, де отримав працю в компанії Інтернашенал Нікол в Седбурі, Онтаріо. Там він працював 10 років гірником і 5 років на металопереробному заводі.

В 1950 року в Седбурі Петро і Ма-

рія одружилися в храмі УПЦК Св. Володимира, та активно приєдналися до життя громади. Вони співали в церковному хорі, належали до управи громади. Петро приклав фізичної праці і запорукував свою хату на розбудову Божого храму, разом з братовою Олею і Мусієм Тихончук (головою будівельного комітету). В Седбурі в Марії і Петра народилося троє дітей, Галя, Орися та Андрій. В 1964 р. родина Бурак переселилися в місті Бімсвіл на Ніагарському півострові купивши овочевий сад і виноградник (близько рідної сестри Антоніни і Павла Трач з родиною). З тих пір в 1964 р. родина Бурак записалася в члени громади св. Юрія в Грімсбі де понад 50 років віддано служила в комітетах, в церковному хорі, в комітеті для збирання фондів для громади.

На своєму підприємстві Петро з Марією разом зі своїми дітьми трудилися на фермі по збиранню і продажу овочів та винограду. В 2014 р. виповнилося 50 років від створення родинного підприємства. В 2006 р. наша дорога мама Марія захворіла, і відтоді Петро доглядав за нею вдома, піклувався за її медичні потреби аж поки вона упокоїлася у грудні 2008 року.

До недавня Петро тримався при здоров'ї, не нарікав на хвороби, і приймав усе, що Бог посилав. Після довгої хвороби Петро спочив у Господа в понеділок, 4-го травня 2015 р. Петро був побожною людиною,

не оминав церковні Богослужіння, і своїм гарним теноровим голосом під час Святої Літургії служив Богові. Він любов свою церкву і родину. Його улюблене заняття—бути на природі, і працювати у своєму винограднику та в саду. В останніх роках свого життя Петро тішився своїми внуками і дітьми, які його відвідували щоденно і робили все, щоби їх батько міг жити у своїй хаті.

Ввечері у п'ятницю, 8-го травня відбулася панахида в Stonehouse Funeral Home в Грімсбі, Онтаріо. Чин похорону відбувся 9-го травня у храмі Св. Юрія Переможця в Грімсбі. Служили настоятель парафії о. Михайло Пограничний, митр. прот. Павло Березняк, і митр. прот. Василь Макаренко. Син Андрій Бурак диригував збірний хор співаків УПЦК Св. Юрія з міста Сайнт Катаренс і з хористами церкви Св. Юрія в Грімсбі. Петро Мельничук читав Апостола.

Поминальним обідом провадила дочка Орися Лисик, промовили митр. прот. о. П. Березняк, прот. о. Б. Гладь, С. Шпитковська, голова громади, д-р Олег Валер, хрещениця Маруся Голядик, племінниця Ліда Тихончук. Гарний спогад про свого дідуся висловила молоденька внучка Юстина Бурак. Поховання тлінних останків відбулося на українському цвинтарі Св. Володимира в Оквід, ОН. Він спочиває біля своєї дружини Марії. В суботу 27-го червня в церкві Св. Юрія в Грімсбі, у 40-ий день панахиди відслужили настоятель о. М. Пограничний, митр. прот. о. Павло Березняк; хором диригував син Андрій Бурак. Пролунали декілька промов-спогадів про

Петра від: голови громадської управи Стефанії Шпитковської від імені громади; Кирила Шпитковського від імені церковного хору; Василя Бойчука; свахи Олени Лисик, і Петра Лисика від імені усіх внуків. Родина висловлює щиру подяку о. Михайлові, о. Павлові, і о. Василеві за служіння, хористам і всім присутнім, які прийшли на похорон і на поминальні обіди. Також, сім'я щиро дякує за щиру пожертву в пам'ять Петра Бурака на церкву Св. Юрія в Грімсбі. Родина дякує своїм батькам за їхню пошану до свого українського коріння, яке передали дітям і внукам.

Нехай канадська земля буде вам пухом дорогої мамо і тато, а Милостивий Господь нехай прийме ваші душі в Царстві Небеснім.

Вічная пам'ять!

—Залишає в смутку: дочку Галину з чоловіком Ярославом Роєнко, внуків Ларису і Григорія Роєнко, внучку Любу з чоловіком Брет Було, правнуків Яків, і Матвія; дочку Орису з чоловіком д-ром Юрієм Лисик, і внука Петра Лисик; сина Андрія і Люсю Бурак, внуків Юстину і Антона; племінницю Марусю Трач-Голядик, і Оксану Трач з родинами; племінників Миколу Трач і Володею Трач з родинами; племінницю Христину Мороз, Лиду Тихончук, Соню Кафман-Тихончук; племінницю Оксану, Лілю і Олю з родини Бурак в Америці; родина Галини Новік, племінників Ореста і Андрія Новік в Німеччині; сваху Мирославу Бахлай, сваху Галину Роєнко, сваху Олену Лисик з родинами, та рідних на Україні.

Alex and Emily Krochak In Memoriam



Alex Krochak

(Feb. 15, 1923
† Feb. 2, 2002)

**Emily Krochak
(nee Zabinsky)**

(Aug. 11, 1928
† Dec. 11, 2004)

■ In memory of Alex and Emily (nee Zabinsky) Krochak of Benito, Manitoba who were married 70 years ago on Oct. 26, 1945 by Rev. W. Aponiuk.

Alex was born in Sapohiv, Western Ukraine on Feb. 15, 1923 and fell asleep in the Lord on Feb. 2, 2002. Emily was born in the Kobzar, Saskatchewan District on Aug. 11, 1928 and fell asleep in the Lord on Dec. 11, 2004. They are both laid to rest in the Birchwood Cemetery in Swan River, MB.

Alex and Emily were long-standing members of both the Holy Ascension Ukrainian Orthodox church of the Kobzar District in Saskatchewan, and the Holy Ascension Ukrainian Orthodox church in Swan River, Manitoba.

Praying for the eternal memory of Alex and Emily are their descendants: five children, five grandchildren and four great-grandchildren.

Вічная пам'ять! Memory Eternal!

Please note:

current E-mail addresses at the Consistory

Metropolitan Yuriy	metropolitan@uocc.ca
V. Rev. Archpriest Taras Udod	chancellor@uocc.ca
Consistory Office	consistory@uocc.ca
Henry Kuzia (UOCC Foundation)	uoccfnd@uocc.ca
Serhij Obraztsov	churchgoods@uocc.ca
Andrew Serray	aserray@uocc.ca
Henry Kuzia	finance@uocc.ca
Valentyna Dmytrenko	finance2@uocc.ca
Marusia Kaweski	visnyk@uocc.ca
Mikhail Pavenski	mpavenski@uocc.ca
Mariya Kortchevich	vitalstats@uocc.ca
Walter Senchuk	archives@uocc.ca

MOVING???

Please forward your old address and your new address to the Office of the Consistory so that we can keep your subscription current.
Visnyk / The Herald 9 St. John's Avenue, Winnipeg, MB R2W 1G8 or e-mail to: Valentyna.Dmytrenko@finance2@uocc.ca

FOR SALE: Cemetery Plots



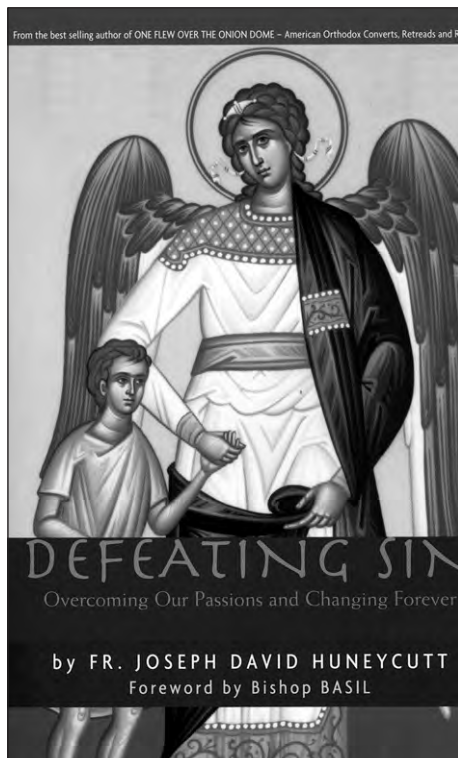
Three burial plots for sale
Located in the
Green Acres Cemetery
Winnipeg, Manitoba
Cost: 3 lots for half price
at \$900 each + transfers cost

For inquiries, contact: **Zen** at Tel: 1-604-796-9502

Defeating Sin by Fr. Joseph Huneycutt

■ Huneycutt, Joseph David. (2007). *Defeating Sin: Overcoming Our Passions and Changing Forever*. Salisbury, MA: Regina Orthodox Press

With this book, the author aims to educate and encourage Christians in the struggles of spiritual warfare according to the teachings of the fathers and contemporary theologians. This book will help readers to better understand the disease that troubles the human soul. It will prove an invaluable aid for those engaged in spiritual warfare, helping them make that U-turn from the passions toward the virtues. It is more practical than theoretical. Christians of all denominations will benefit from the ancient wisdom of the church fathers and the perpetual call to repentance. In addition, it is the author's hope to aid readers with making a better confession by examining the nature of the passions and expounding the saving grace of the virtues. He has included helpful guidelines for making a good confession. It contains various liturgical passages and the author's own interpretations and recommendations for guidance. The author provides basic definitions and then relates them to both practical and Biblical situations using illustrations, excerpts from various ancient and modern writers and meditations. There are 19 chapters divided into two parts. The



book also contains six appendices with supplementary information. The first section of the book discusses the struggle that Christians must undergo to accomplish the task at hand. The second section is composed of various meditations to help one on the journey. Church School teachers and youth leaders can find this book valuable to incorporate into their curriculum or workshops.

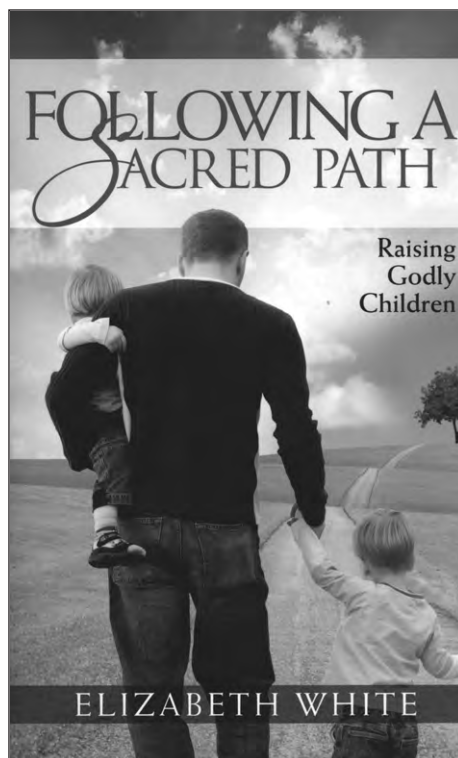
\$21.95

Following Egeria by Fr. Lawrence Farley

■ Farley, Lawrence R.. (2014). *Following Egeria: A Visit to the Holy Land Through Time and Space*. Chesterton, IN: Ancient Faith Publishing.

In the fourth century a nun named Egeria traveled through the Holy Land and kept a diary of her experiences. The author, now taking the perspective of the 21st century, wrote an account of following in her footsteps. He writes of his experiences of some of these holy sites as they are today. It contains nine chapters with an introduction and conclusion. Each chapter focuses on a particular stop on his travels. This book serves to inspire those readers who may be planning their own pilgrimage. It is also revealing for those interested in the history of the region to understand the cultural and demographic changes in the region over the past centuries.

\$22.50



Ordination anniversaries: Bishops, Priests, Deacons

OCTOBER

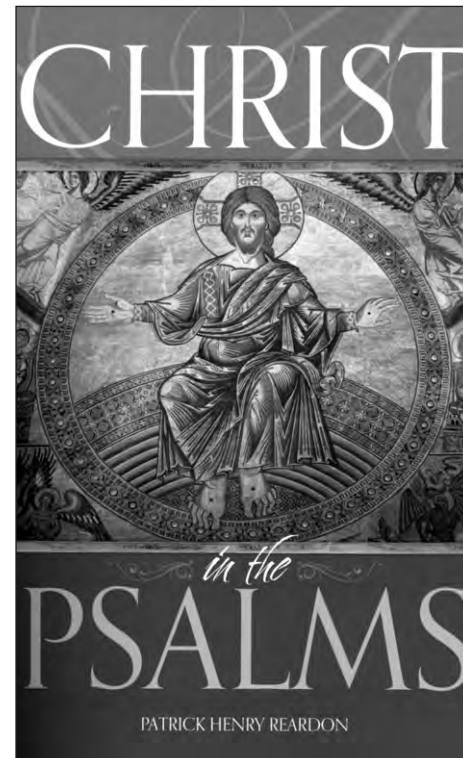
Metropolitan YURIJ – Consecrated Bishop	—October 22, 1989
Boychuk, Protodeacon Gary	—October 26, 2003
Brygidyr, Very Rev. Fr. George	—October 16, 1983
Buciora, Rt. Rev. Mitred Archpriest Jaroslaw D.	—October 14, 1963
Demczuk, Very Rev. Archpriest Fr. Bohdan	—October 26, 1980
Domaradz, Very Rev. Archpriest Michael	—October 18, 1992
Halycia, Rev. Fr. George	—October 23, 1983
Kopchuk, Rev. Fr. Michael	—October 06, 1991
Maximiuk, Rev. Fr. Evan	—October 24, 2004
Okhrimtchouk, Rev. Fr. Ihor	—October 10, 1999
Sidorski, Rt. Rev. Protopresbyter Mikolaj	—October 04, 1964

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

Christ in the Psalms by Fr. Patrick Reardon

■ Reardon, Patrick Henry. (2000). *Christ in the Psalms*. Chesterton, IN: Conciliar Press

This 304-page book is written for Orthodox Christians but will benefit everyone wishing to deepen their knowledge about the Psalms. The author comments on various Psalms with quotes on their uses, the full texts of Psalms are not given. Each Psalm is presented in a digestible portion of two pages, allowing readers to complete one chapter in one sitting. It is recommended not to rush through these erudite meditations. Although the author's research is detailed, the text is written in an accessible manner for all levels of readers. The author strives to show readers Christ's presence in the Psalms, explaining how these poems and songs represent an important part of Christian heritage and teaching. This book makes a valuable addition to those seeking a better understanding of the Bible.

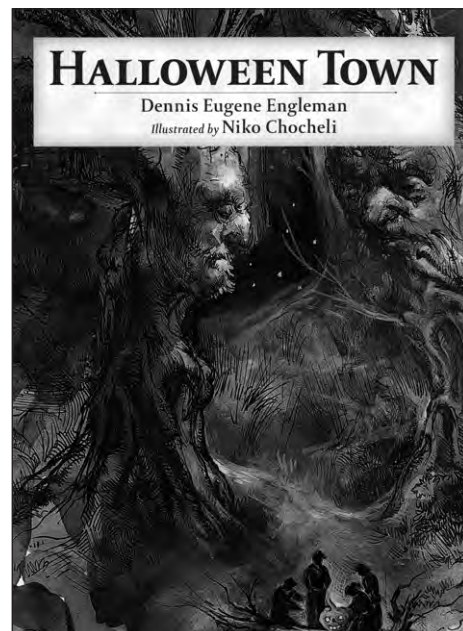


\$21.95

Halloween Town by Dennis Eugene Engleman

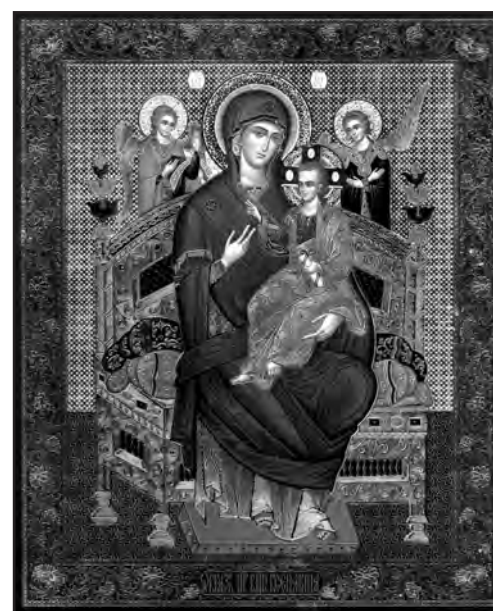
■ Engleman, Dennis Eugene. (2005). *Halloween Town*. Salisbury, MA: Regina Orthodox Press

This book is aimed as a Christian perspective on Halloween. As the celebration of Halloween grows increasingly macabre and demonic, this book offers a spiritually edifying alternative to secular and pagan points of view. The large-sized pages are lavishly illustrated by Niko Chocheli. The book presents a story for children where the central characters must face and overcome wickedness within before they can triumph over the greater evil that threatens from without. It deals head on with a young boy who wishes to go trick-or-treating on Halloween. It features dialogue between a mother and her son about the spiritual reasons why he should not participate in this secular activity. The author writes for children, but parents and Church School



teachers may find this book a useful teaching aid.

\$22.95



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

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

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

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

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

All Saints UOC
1500 Day St., Winnipeg, MB

CENTRAL EPARCHY– MANITOBA

PORTAGE LA PRAIRIE-BRANDON	
<i>Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053</i>	
Sunday - 4	10:00 a.m. - Liturgy - Brandon
Sunday - 11	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 18	10:00 a.m. - Liturgy - Brandon
Sunday - 25	10:00 a.m. - Liturgy - Portage la Prairie
Nov. Sunday - 1	10:00 a.m. - Liturgy - Brandon
Sunday - 8	10:00 a.m. - Liturgy - Portage la Prairie
Sunday - 15	10:00 a.m. - Liturgy - Brandon
Sunday - 22	10:00 a.m. - Liturgy - Portage la Prairie

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>	
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
Nov. Sunday - 8	
Sunday - 15	10:00 a.m. - Liturgy - St. I. Suchavsky
Saturday - 21	9:30 a.m. - Liturgy - St. I. Suchavsky
Sunday - 22	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>	
Thursday - 1	10:00 a.m. - Liturgy - Gilbert Plains PCH 2:30 p.m. - Obidnytsia - Dauphin PCH
Sunday - 4	10:00 a.m. - Liturgy - Dauphin
Sunday - 11	10:00 a.m. - Liturgy - Dauphin
Wednesday - 14	10:00 a.m. - Liturgy - Chapel
Sunday - 18	10:00 a.m. - Liturgy - Dauphin
Thursday - 22	2:00 p.m. - Obidnytsia - St. Paul’s Home
Sunday - 25	10:00 a.m. - Liturgy - Dauphin
Nov. Sunday - 1	10:00 a.m. - Liturgy - Dauphin
Thursday - 5	10:00 a.m. - Liturgy - Gilbert Plains PCH 2:30 p.m. - Obidnytsia - Dauphin PCH
Sunday - 8	10:00 a.m. - Liturgy - Dauphin
Wednesday - 11	11:00 a.m. - Remembrance Day Service - Credit Union Place
Sunday - 15	10:00 a.m. - Liturgy - Dauphin
Saturday - 21	10:00 a.m. - Liturgy - St. George Chapel
Sunday - 22	10:00 a.m. - Liturgy - Dauphin
Thursday - 22	2:00 p.m. - Obidnytsia - St. Paul’s Home
Sunday - 29	10:00 a.m. - Liturgy - Dauphin

ROBLIN–ROSSBURN/OAKBURN PARISH DISTRICTS	
<i>Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177</i>	
Sunday - 4	10:00 a.m. - Liturgy - Rossburn
Sunday - 11	10:00 a.m. - Liturgy - Roblin
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - Angusville
Nov. Sunday - 8	10:00 a.m. - Liturgy - Rossburn
Sunday - 15	10:00 a.m. - Liturgy - Sich
Sunday - 22	10:00 a.m. - Liturgy (<i>Khram</i>) - Sandy Lake
Sunday - 29	10:00 a.m. - Liturgy - Roblin

VITA PARISH DISTRICT	
<i>Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297</i>	
Sunday - 4	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sirko
Sunday - 11	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Rosa
16-18	Central Eparchy Assembly
Sunday - 25	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sundown
Nov. Sunday - 8	9:30 a.m. - Liturgy; Pot-luck dinne; Remembrance Day Program - Tolstoi
Sunday - 15	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Sirko 2:00 p.m - Obidnytsia - Vita Shady Oaks
Sunday - 22	9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - Rosa

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE	
<i>Priest-in-Charge: Rev. Fr. Bohdan Statkevych Tel: (204) 261-3952</i>	
Sunday - 11	9:30 a.m. - Liturgy - Fort Frances
Sunday - 18	9:30 a.m. - Liturgy - Kenora
Sunday - 25	9:30 a.m. - Liturgy - Fort Frances
Nov. Sunday - 8	9:30 a.m. - Liturgy - Fort Frances
Sunday - 15	9:30 a.m. - Liturgy - Kenora

Sunday - 22	9:30 a.m. - Liturgy - Fort Frances
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SASKATCHEWAN

CANORA-KAMSACK-SWAN RIVER PARISH DISTRICT	
<i>Priest: Rev. Fr. Michael Faryna Tel: (306) 563-5133</i>	
Thursday - 1	2:30 p.m. - Moleben’ - Norquay PCH
Sunday - 4	10:00 a.m.- Liturgy - Canora 4:00 p.m. - Obidnytsia - Kamsack PCH 2:00 p.m. - Moleben’ - Gateway Lodge
Monday - 5	10:00 a.m. - Liturgy - Stenen
Tuesday - 6	10:00 a.m. - Liturgy - Canora
Friday - 9	10:00 a.m. - Liturgy - Mamornitz
Saturday - 10	10:00 a.m. - Liturgy - Mazeppa
Sunday - 11	10:00 a.m. - Liturgy - Endeavour
Wednesday - 14	Central Eparchy Assemby
16-18	10:00 a.m. - Liturgy - Canora
Monday - 19	1:30 p.m. - Moleben’ - Eaglestone Lodge
Friday - 23	2:30 p.m. - Moleben’ - Kamsack PCH 10:00 a.m. - Liturgy - Swan River
Sunday - 25	10:00 a.m. - Liturgy - Swan River
Nov. Sunday - 1	2:00 p.m. - Moleben’ - Gateway Lodge
Monday - 2	2:30 p.m. - Moleben’ - Norquay PCH
Thursday - 5	10:00 a.m. - Liturgy - Stenen
Sunday - 8	10:00 a.m. - Liturgy - Canora
Tuesday - 10	10:00 a.m.- Liturgy - Hudson Bay
Sunday - 15	10:00 a.m. - Liturgy - Swan River
Saturday - 21	10:00 a.m.- Liturgy - Canora
Sunday - 22	1:30 p.m. - Moleben’ - Eaglestone Lodge
Friday - 27	2:30 p.m. - Moleben’ - Kamsack PCH 10:00 a.m. - Liturgy - Canora
Saturday -28	10:00 a.m.- Liturgy - Kamsack
Sunday - 29	

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA	
<i>Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445</i>	
Saturday - 3	10:00 a.m. - Liturgy; Thanksgiving - Moose Jaw
Sunday - 4	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit 3:00 p.m. - Obidnytsia; Thanksgiving - Candiac 6:15 p.m. - Akaphist & Bible study / Orthodox class
Wednesday - 7	5:00 p.m. - Great Vespers - Selo
Saturday - 10	10:00 a.m. - Liturgy; Thanksgiving - Descent of the Holy Spirit
Sunday - 11	10:00 a.m. - Liturgy - Selo
Tuesday - 13	10:00 a.m. - Liturgy - Descent of the Holy Spirit
Sunday - 18	10:00 a.m. - Obidnytsia - Parkside CH
Wednesday - 21	6:15 p.m. - Akaphist & Bible study / Orthodox class 5:00 p.m. - Great Vespers - Selo
Saturday - 24	10:00 a.m. - Liturgy - Descent of the Holy Spirit
Sunday - 25	5:00 p.m. - Great Vespers - Selo
Nov. Saturday - 7	10:00 a.m. - Liturgy (English) - Descent of the Holy Spirit
Sunday - 8	3:00 p.m. - Obidnytsia; Remembrance Day - Moose Jaw 10:45 a.m. - Remembrance Day - Selo
Wednesday - 11	10:00 a.m. - Liturgy; Holodomor Commemoration - Candiac
Saturday - 21	10:00 a.m. - Liturgy; Holodomor Commemoration - Descent of the Holy Spirit
Sunday - 22	12:00 noon - Holodomor presentation - Descent of the Holy Spirit 5:00 p.m. - Great Vespers - Selo
Saturday - 28	10:00 a.m. - Liturgy (<i>Khram</i>) - Candiac
Sunday - 29	

MELFORT–NIPAWIN–WAKAW PARISH DISTRICT	
<i>Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510</i>	
Sunday - 4	10:00 a.m. - Liturgy - Codette
Sunday - 11	10:00 a.m. - Liturgy (<i>Khram</i>) - St. Julien
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - Codette
27-30	Priest’s vacation
Nov. Sunday - 1	10:00 a.m. - Liturgy - St. Julien
5-9	Priest’s vacation
Sunday - 15	10:00 a.m. - Liturgy - Codette
Saturday - 21	10:00 a.m. - Liturgy (<i>Khram</i>) - Lepine
Sunday - 29	10:00 a.m. - Liturgy - Gronlid @ Melfort

YORKTON DISTRICT PARISH	
<i>Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998</i>	
Sunday - 4	10:00 a.m. - Liturgy; Blessing Harvest - Sheho Town 4:00 p.m. - Blessing Harvest - Insinger Highway
Thursday - 8	10:30 a.m. - Moleben’ - Yorkton Nursing Home
Saturday - 10	10:00 a.m. - Liturgy; Blessing Harvest - Melville
Sunday - 11	10:00 a.m. - Liturgy - Yorkton
16-18	Central Eparchy Assembly
Sunday - 25	10:00 a.m. - Liturgy - Yorkton
Nov. Sunday - 1	10:00 a.m. - Liturgy - Yorkton
Saturday - 7	10:00 a.m. - Liturgy - Ituna
Sunday - 8	10:00 a.m. - Liturgy - Yorkton
Wednesday - 11	11:00 a.m. - Remembrance Day - Sheho
Thursday - 12	10:30 a.m. - Moleben’ - Yorkton Nursing Home
Sunday - 15	10:00 a.m. - Liturgy - Yorkton
Sunday - 22	10:00 a.m. - Liturgy - Yorkton 4:00 p.m. - Yorkton & District Congregational Memorial - Yorkton
Sunday - 29	10:00 a.m. - Liturgy - Yorkton

WESTERN EPARCHY–ALBERTA

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

continued on p.27

ЦЕРКОВНИЙ КАЛЕНДАР – ЖОВТЕНЬ –	
1. Чт. Прп. Євменія, мц. Аріядни	16. Пт. Сщмч. Діонісія Ареопігита,
2. Пт. Мч. Трофима, блгв. кн. Ігоря	прп. Йоана
3. Сб. Вмч. Євстафія, блгв. Олега	17. Сб. Сщмч. Єрофея, мц. Вероніки
4. Нд. 18-а. Ап. Кіндрата, свт. Димитрія, гл.1	18. Нд. 20-а. Мц. Харитини,
5. Пн. Пр. Йони, сщмч. Фоки	сщмч. Діонісія, гл.3
6. Вт. Зачаття Йоана Хрестителя	19. Пн. Ап. Фоми
7. Ср. Прмц. Фекли, прп. Копрія,	20. Вт. Мчч. Сергія і Вакха, мч. Юліяна
св. Владислава	21. Ср. Прп. Пелагії, прп. Таїсії
8. Чт. Прп. Євфросинії, прп. Сергія	22. Чт. Ап. Якова Алфеевого, прав. Авраама
9. Пт. Ап. і єв. Йоана Богослова	23. Пт. Мч. Євлампія
10. Сб. Апп. Марка, Аристарха	24. Сб. Ап. Филипа, прп. Теофана
11. Нд. 19-а. Прп. Харитона,	25. Нд. 21-а. Мч. Прова, прп. Косми, гл.4
Собор отців Печ., гл.2	26. Пн. Мч. Карпа, мч. Веніяміна,
12. Пн. Прп. Киріяка, прп. Теофана	мц. Хриси (Злати)
13. Вт. Сщмч. Григорія, свт. Михаїла	27. Вт. Мч. Назарія, прп. Параскеви Сербської
14. Ср. ПОКРОВА Пресв. Богородиці,	28. Ср. Прп. Євфимія Нового, прмч. Лукіяна
прп. Романа	29. Чт. Мч. Лонгіна Сотника
15. Чт. Сщмч. Кипріяна, мчч. Юстини	30. Пт. Прор. Осії, прмч. Андрія Критського
і Теоктиста	31. Сб. Ап. єв. Луки, прп. Юліяна

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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
Nov. Sunday - 1	10:00 a.m. - Liturgy (English) - Vegreville 11:30 a.m. - Panakhyda/Memorial - Vegreville
2-15	Priest's vacation
Tuesday - 17	7:00 p.m. - Educational program - Lloydminster
Wednesday - 18	7:00 p.m. - Educational program - Vegreville
Thursday - 19	7:00 p.m. - Educational program - Camrose
Sunday - 22	10:00 a.m. - Liturgy; Congregational Meeting - Vegreville
Saturday - 28	6:30 p.m - Vespers - Lloydminster
Sunday - 29	10:30 a.m. - Liturgy; 11:30 a.m. - Panakhyda/Memorial - Lloydminster 3:00 p.m. - Obidnytsia - Camrose

BONNYVILLE-ST. PAUL DISTRICT

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

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
23-25	Western Eparchy Assembly
Nov. Sunday - 1	10:00 a.m. - Liturgy - St. Paul
Sunday - 8	10:00 a.m. - Liturgy - Nowa Bukowina
Sunday - 15	10:00 a.m. - Liturgy - Sandy Rapids
Sunday - 22	10:00 a.m. - Liturgy - Glendon
Sunday - 29	10:00 a.m. - Liturgy - Bonnyville

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

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

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

Nov. Sunday - 1	10:00 a.m. - Liturgy - Kamloops
Sunday - 8	10:00 a.m. - Liturgy - Vernon 2:00 p.m. - Obidnytsia - Kelowna
Sunday - 15	10:00 a.m. - Liturgy - Kamloops
Sunday - 22	10:00 a.m. - Liturgy - Kelowna 2:00 p.m. - Obidnytsia - Vernon
Sunday - 29	10:00 a.m. - Liturgy - Kelowna 2:00 p.m. - Obidnytsia - Vernon

VANCOUVER ISLAND PARISH DISTRICT

Priest: Rev. Fr. Chad Pawlyshyn

Tel: (250) 816-3329

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 (<i>Khram</i>) - 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 10:00 a.m. - Reader Service - Parksville
Sunday - 25	10:00 a.m. - Reader Service - Parksville
Saturday - 31	4:00 p.m - Vespers - Victoria
Nov. Sunday - 1	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville 4:00 p.m - Vespers - Parksville
Saturday - 7	4:00 p.m - Vespers - Parksville
Sunday - 8	10:00 a.m. - Liturgy - Parksville
Saturday - 14	4:00 p.m - Vespers - Victoria
Sunday - 15	10:00 a.m. - Liturgy - Victoria 10:00 a.m. - Reader Service - Parksville
Friday - 20	5:00 p.m - Vespers with Litia - Victoria
Saturday - 21	10:00 a.m. - Liturgy - Victoria 4:00 p.m - Vespers - Parksville
Sunday - 22	10:00 a.m. - Liturgy - Parksville
Saturday - 28	4:00 p.m - Vespers - Parksville
Sunday - 29	10:00 a.m. - Liturgy - Parksville

Manitoba.ca/bedbugs

Do Not Self Treat for Bed Bugs

There are many reasons why you should never try to solve your bed bug problem on your own. Three main reasons are:

REASON #1.

Dangerous chemicals.

The chemicals in sprays and powders may harm your health and are best used by professionals.

REASON #2.

Self-treatment doesn't work.

Store-bought or home-made products may not be effective against a bed bug problem.

REASON #3.

Bed bugs multiply quickly.

While you wait for self-treatment to work, your bed bug problem gets much bigger.



Call the Bed Bug Hotline at

1-855-362-2847

Manitoba

Consistory Office

will be closed
Monday, October 12, 2015
for the Thanksgiving weekend.

Questions,

please call our toll free number

1-877-586-3093

Please visit our Website: www.uocc.ca

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в жовтні місяці.

Вселенський Патріарх Димитрій	† 02. 10. 1991
Митрополит Полікарп (<i>Сікорський</i>)	† 22. 10. 1953
Прот. Василь Кудрик	† 07. 10. 1963
Пресв. Сава Цетухин	† 14. 10. 1970
Протопресв. Євген Олендій	† 17. 10. 1981
Пресв. Данило Мацелюх	† 21. 10. 1981
Архипресв. Семен Савчук	† 28. 10. 1983
Прот. Іван Майба	† 30. 10. 1983
Архипресв. Сергій Герус	† 08. 10. 1988
Прот. Дем'ян Свириденко	† 10. 10. 1990
Прот. Володимир Кокорудз	† 06. 10. 1997
Протопресв. Остап Фляк	† 12. 10. 2002
Протопресв. Мирослав Парфенюк	† 27. 10. 2014

Добродійкам, що спочили в Бозі в жовтні місяці.

Добр. Галина Галицька	† 14.10. 1950
Добр. Марія Архангельська	† 16.10. 1969
Добр. Марія Грицина	† 24.10. 1986
Добр. Гелена Крісфалюсі	† 26.10. 1986
Добр. Анна Ковалишин	† 11.10. 1994
Добр. Марія Маложинська	† 05.10. 1999
Добр. Емілія Гомик	† 23.10. 2003
Добр. Марія Шадурська	† 22.10. 2006
Добр. Марія Зубрицька	† 18.10. 1988

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 October.

Ecumenical Patriarch Dimitrios	† 02. 10. 1991
Metropolitan Polikarp (<i>Sikorsky</i>)	† 22. 10. 1953
Archpriest Wasyl Kudryk	† 07. 10. 1963
Reverend Fr. Sawa Cetuchin	† 14. 10. 1970
Presbyter Evhen Olendy	† 17. 10. 1981
Reverend Fr. Danylo Maceliuch	† 21. 10. 1981
Archpresbyter Semen W. Sawchuk	† 28. 10. 1983
Archpriest Ivan Mayba	† 30. 10. 1983
Archpriest Sergey Gerus	† 08. 10. 1988
Archpriest Demian Swyrydenko	† 10. 10. 1990
Archpriest Wolodymyr Kokorudz	† 06. 10. 1997
Protopresbyter Ostap Flak	† 12. 10. 2002
Archpriest Myroslaw Parfeniuk	† 27. 10. 2014

"Memory Eternal!" to all UOCC Dobrodiyykas who fell asleep in the Lord in October.

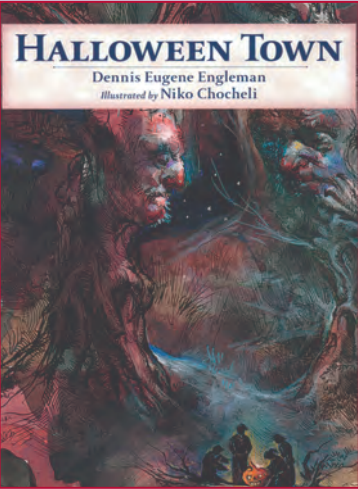
Dobr. Halyna Halytsky	† 14.10. 1950
Dobr. Maria Archangelsky	† 16.10. 1969
Dobr. Maria Hrycyna	† 24.10. 1986
Dobr. Helena Krisfalusi	† 26.10. 1986
Dobr. Anna Kowalyszyn	† 11.10. 1994
Dobr. Maria Maluzynsky	† 05.10. 1999
Dobr. Emilia Homyk	† 23.10. 2003
Dobr. Maria Shadursky	† 22.10. 2006
Dobr. Maria Zubrytsky	† 18.10. 1988

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

CONSISTORY CHURCH GOODS SUPPLY

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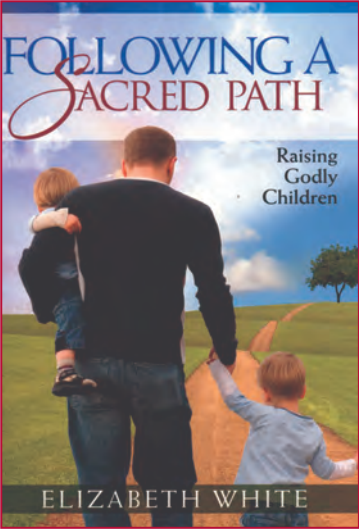
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Children's book \$22.95



Book \$21.95



Book \$16.00



Ukrainian Prayerbook \$19.95



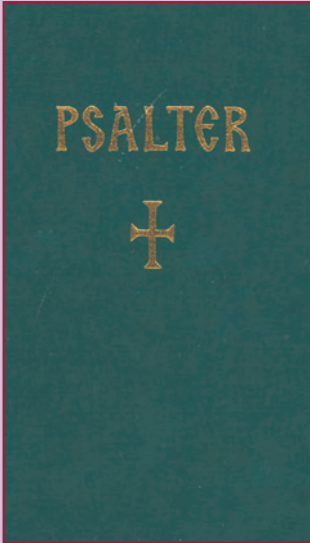
Cross \$155.00 Now \$135.00



Holodomor book \$40.00



Icon \$20.00



Psalter (pocket size) \$28.50



Greeting Cards \$2.50 each



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Please give generously to the Ukrainian Orthodox Church of Canada Foundation.

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- ✓ Please apply to UOCCF for financial assistance
- ✓ We support mission or educational projects and resource materials
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- ✓ Grant Applications available on our website: www.uoccf.ca

Together we can make a difference.
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Please donate today!

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

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*Click on the "Donate now through CanadaHelps.org" icon on our website: www.uoccf.ca

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:

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Large (7.5" x 10")	\$65.00
Extra Large (10.5" x 14")	\$105.00

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