

Введення в храм Пресвятої Діви Марії

■ Введення у храм Пресвятої Діви Марії відзначається Православною Церквою 4-го грудня (21-го листопада ст. с.). Це свято—одне з великих дванадесятих свят.

Коли Діви Марії виповнилося три роки, її благочестиві батьки Іоаким та Анна приготувалися виконати свою обітницю. Батьки Діви Марії дожили до глибокої старості, але не мали дітей. Вони дуже сумували через це, часто молилися Богові і просили Його, щоб дарував їм дитя. І при цьому дали обітницю—коли в них народиться дитя, то вони його посвящать на служіння Богові. Після довгих переживань і молитов це бажання Іоакима та Анни здійснилося. У них народилась дочка, яку щасливі батьки назвали Марією.

[продовження на стор.2](#)



Entry of the Most Holy Theotokos into the Temple

■ The Orthodox Church commemorates the feast day of the Entry of the Most Holy Theotokos into the Temple on December 4, or November 21 on the Julian calendar. This feast day is one of the Twelve Major Feast Days in the Church. When the Holy Virgin Mary turned three years old, Her righteous parents Joachim and Anna prepared themselves to fulfill their earlier pledge.

The Virgin Mary's parents were reaching old age, but they were childless. Saddened by this, they constantly prayed so that God would give them a child. They promised that if they would be blessed with a child, they would dedicate their baby to the service of God. Joachim and Anna's hope was realized after much worry and prayer when a daughter was born to them. They named her Mary, which is *Mariya* in Ukrainian.

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Послання Постійної Конференції Українських Православних Єпископів поза межами України на Різдвяний Піст

Боголюбивим пастирям, чесному чернецтву та всім вірним дітям Української Православної Церкви в Діаспорі і в Україні,

"Піст зціляє хвороби, проганяє диявола, видаляє злі помисли, прояснює розум, очищає тіло підносить людину до Престолу Божого"

—Св. Афанасій Великий

Високопреподобні і преподобні отці! Дорогі брати і сестри!

Слава Ісусу Христу!

■ Кожного року з великою радістю наша Православна Церква готує своїх віруючих до великого свята Різдва Господа Бога і Спаса нашого Ісуса Христа. Святитель Христової Церкви Іоан Золотоустий говорить що: "День Різдва Христового найважливіший серед усіх свят, бо він являється матір'ю усіх свят, не було би Різдва не було би і Його Воскресіння".

За церковним уставом Різдву Христовому передував чотиритижневий піст знаний в народі як Пилипівка. Тому церковний устав дивиться на Різдво Христове, як на другу Пасху, і так як вірні приготувалися до Пасхи постом і молитвою, так і Різдвяний піст стає для нас християн часом приготування до приходу на землю Спасителя. Святий Симеон Солунський говорить: "Цей 40-денний піст є подібний до посту Мойсея, що постив сорок днів і ночей та прийняв скрижалі Божих Заповідей. Постімося і ми сорок днів і приймемо живе Слово Боже воплочене від Діви і причастимося Його Тілом".

Святий Різдвяний піст в нашій Православній Церкві починається 28-го листопада, на другий день після дня пам'яті святого апостола Филипа, тому має назву—Пилипівка.

[продовження на стор.3](#)

Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine for the Nativity Fast

To the God-loving pastors, venerable monastics and all the faithful children of the Ukrainian Orthodox Church in the Diaspora and in Ukraine,

"Fasting heals illnesses, drives away the devil, removes evil thoughts, clears the mind, purifies the body, and raises up a person to the Throne of God."

—St. Athanasius the Great

Very Reverend and Reverend Fathers! Dear Brothers and Sisters!

Glory to Jesus Christ!

■ Every year with great joy, the Orthodox Church prepares the faithful for the great feast of the Nativity of our Lord God and Saviour Jesus Christ. St. John Chrysostom, the Holy Hierarch of Christ's Church, says, "The day of the Nativity of Christ is the most important of all the feasts, because it is the mother of all feasts. Without the Nativity, there would be no Resurrection."

A forty-day fast, called *Pylypivka*, or St. Philip's Fast, precedes the Nativity of Christ, according to the Typikon of the Church. As such, the Church Typikon regards the Nativity of Christ as a second Pascha. Just as the faithful prepare themselves for Pascha by prayer and fasting, so too the Nativity Fast is for Christians a time of preparation for the coming of our Saviour into the world. St. Symeon of Thessalonica writes, "This 40-day fast is similar to the fast of Moses, who fasted 40 days and nights and received the tablets with God's Commandments."

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На многії літа, Владико!



Ваше Преосвященство, Єпископе Андрію!

Прийміть наші щирісердечні вітання з нагоди Дня Вашого Небесного Покровителя — **13 грудня—Апостола Андрія Первозванного**. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді—Східної Єпархії.

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

На Многії Літа, Дорогий Владико!

Іс полла еті деснота!

Введення у храм Пресвятої Діви Марії ...

продовження зі стор.1

Іоаким та Анна скликали родичів, запросили ровесниць своєї дочки, одягли її в найкращий одяг і в супроводі народу, співаючи релігійні пісні, повели її в храм ерусалимський для посвячення Богу. Її подруги-ровесниці, як і Сама Марія, йшли із запаленими свічками у руках. Назустріч їм з піснеспівами виходили з храму священики на чолі із первосвященником.

Іоаким та Анна з благоговійними молитвами поставили Марію на першу сходинку сходів, що вели до храму. Всього ж налічувалося п'ятнадцять сходинок—за числом псалмів, які священики співали при вході у храм. І ось трирічна Марія сама, без чиеїсь допомоги, зійшла по високих сходах. Там первосвященик зустрів і благословив її, як це він завжди робив з усіма, кого посвячували Богу. Потім, з натхнення Духа Святого, він увів її у Святее Святих. Це було найсвятенніше місце у храмі. Туди ніхто не мав права входити, крім нього самого, і то лише раз на рік. Святий Дух навів первосвященикові, що Марія, обрана отроковиця, достойна входити в найсвятенніше місце. Їй наперед призначено Богом стати Матір'ю Сина Божого, Який відкриє людям вхід у Царство Небесне.

Іоаким та Анна, виконавши свою обітницю, повернулися додому, а Марія залишилась у храмі. Там Вона разом з іншими дівами навчалася Закону Божого та рукоділля. Вона ревно молилася, читала Святе Письмо і суворо дотримувалася посту. При храмі Божому Пресвята Марія жила майже одинадцять років і виростала глибокоблагочестивою, в усьому покірною Богу, надзвичайно скромною і працювотою.

Пресвята Марія вирішила присвятити усе своє життя тільки одному Богу. Для цього Вона дала обітницю ніколи не виходити заміж, тобто назавжди залишитися Дівою. Дух Божий і святі ангели охороняли Божественну Отроковицю. Цей день у церковних піснеспівах називається передвістям Божого благовоління до людей.

—Закон Божий. (2006). Київ: УПЦ-КП

Молитва до Пресвятої Богородиці

■ Прийми, о могутня на все добре, Пречиста Владичице Богородице, у дар від нас, негідних слуг Твоїх, цю величальну пісню, що Тобі єдиній належить, бо Тебе вибрано з усього людського роду, Ти вища понад усі створіння небесні й земні. Бо через Тебе був з нами Господь сил, через Тебе пізнали ми Сина Божого й удостоїлися Святого Тіла і Пречистої Крови Його. Тому блаженна Ти з роду в рід. Ти світліша від херувимів і чесніша від серафимів. І нині, Всехвальна і Пресвята Богородице, не переставай молитися за нас, недостойних слуг Твоїх, щоб ми встереглися від усякої омани лукавого та від усякого лиха, щоб ми вийшли цілими з-посеред убивчих диявольських спокус. До кінця життя нашого молитвами Твоїми зберігай нас перед вічним засудом, щоб ми, спасенні Твоїм заступництвом і поміччям, віддавали за славу, хвалу, подяку і честь у Святій Тройці Єдиному Богові і Творцеві всього сотворіння, нині, і повсякчас, і на віки вічні. Амінь.

Молитва до Пресвятої Богородиці

■ Царице моя Преблагая, Надіє моя Богородице! Заступнице сиріт і подорожніх Пристановице! Скорботних Радосте, ображених Покровительнице. Бачи мою біду, бачи мою скорботу, поможи мені як немічному, покермуй мною як подорожнім. Образу мою знаючи, розроби її, як бажаєш. Бо не маю іншої помочі, окрім Тебе, ані іншої заступниці, ані благої утішительниці, лише Тебе, О, Богомати, що збереже й покрий мене по віки віків. Амінь.

Entry of the Most Holy Theotokos into the Temple...

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Fulfilling their promise, Joachim and Anna gathered their relatives and friends, and dressed Mary in her finest clothes. Accompanied by everyone singing religious hymns, they took her to the temple in Jerusalem to dedicate their young daughter to God. Mary and her friends walked along carrying lighted candles. The high priest Zacharias led a procession to meet them, accompanied by the priests from the temple.

With sincere prayers, Joachim and Anna placed Mary on the first step of a long flight leading up to the door of the temple. There were 15 steps—the same as the number of the Psalms the priests sing before entering the temple. Little three-year-old Mary walked up these steps all alone without help from anyone. At the top, she was met by the high priest Zacharias who blessed her, as he did with everyone who was being dedicated to God. Then, inspired by the Holy Spirit, he led Mary to the Holy of Holies, the most sacred place in the temple. No one had the right to enter this holy place except the high priest, and that only once a year. Zacharias had been enlightened by God that this was a chosen girl, and was worthy to enter this most holy place. She was chosen by God to become the Mother of the Son of God, Who would show mankind the way to the Kingdom of Heaven.

Joachim and Anna returned to their home. Mary was left in the temple where she devoted herself to study of the Holy Scriptures, fervent prayer and fasting. The Blessed Virgin Mary lived for almost eleven years at the temple and nurtured a deep piety. She was always obedient to God, extremely humble and industrious.

The Holy Virgin Mary vowed to dedicate her entire life to serve God. She pledged not to get married and to remain a virgin forever. The Holy Spirit and the holy angels thereafter protected God's Chosen One. The feast day of the Entry of the Most Holy Theotokos into the Temple is a feast of anticipation.

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

Prayer to the Most Holy Theotokos

■ O Most Pure Mother of God, supreme for every goodness, receive this gift of magnification hymn from us, your unworthy servants, that belongs to you alone. You have been chosen from among all of the human race. You are higher than all the creatures of heaven and earth. For through you, the Lord came to us. Through you we came to know the Son of God and we became worthy to part-take of His Holy Body and Blood. For you are blessed to all generations. You are more radiant than the Cherubim and more pure than the Seraphim. And now, All-Praised and Most Blessed Virgin, continue to pray for us, your unworthy servants, so that we avoid all evil and deceit, and we emerge whole from the deadly temptations of the devil. Until the end of our life, protect us by your prayers from eternal judgment that we are saved by your intercession and help. For all this, we give glory, praise, gratitude and honour to the Holy Trinity, One God and Creator of all creation, now and ever, unto ages and ages. Amen.

Prayer to the Blessed Virgin Mary

■ My Most Blessed Queen, my Hope, O Mother of God! Protector of orphans and comforter of travelers! Joy of my sorrow, Protectress of the suffering. Seeing my distress, seeing my anguish, help me in my weakness, guide me as a traveler. Knowing my image, change it as you will. For I have no other help than you, nor another Protectress, nor a blessed comforter, only you, O Mother of God, who saves and gives refuge to me for ever and ever. Amen.



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PRESIDENT "ECCLESIA" PUBLISHING CORP.
Marusia Kaweski
EDITOR-IN-CHIEF, THE HERALD

9 St. John's Avenue, Winnipeg, Manitoba, Canada R2W 1G8

Website: www.uocc.ca

E-mail: visnyk@uocc.ca

ВИДАВНИЧИЙ ПЕРСОНАЛ:

Валентина Дмитренко,
Михайло Павенський.

PUBLICATION STAFF:

Valentyna Dmytrenko,
Mikhail Pavenski.

ТЕЛЕФОН:

Редакції: (877) 586-3093 ext. 241

Дописи / Статті: visnyk@uocc.ca

Передплат: (877) 586-3093 ext. 223

Зміна адреси: finance2@uocc.ca

Оголошення: (877) 586-3093 ext. 241

ФАКС: (204) 582-5241

ЕПОШТА: visnyk@uocc.ca

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TELEPHONE:

Editorial Office: (877) 586-3093 ext. 241

Article Submissions: visnyk@uocc.ca

Subscriptions: (877) 586-3093 ext. 223

Address Changes: finance2@uocc.ca

Advertising: (877) 586-3093 ext. 241

FAX: (204) 582-5241

EMAIL: visnyk@uocc.ca

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Послання Постійної Конференції...

продовження зі стор.1

Преподобний Анастасій Синаїт у своєму творі каже, що Різдвяний піст має апостольське походження і описує таке передання про святого апостола Филипа, "Святий апостол Филип перед своєю мученицькою смертю просив у Бога кари на своїх мучителів. За те, йому було об'явлено, що він за покуту сорок днів по своїй смерті не зможе увійти до раю.

Тому святий Филип просив інших апостолів, щоб за нього постили протягом сорока днів, а апостоли всім вірним поручили 40-денний піст".

Різдвяний піст для нас християн і всіх вірних Церкви Христової є символом молитов і постів старозавітніх патріархів і пророків, що з тугою очікували приходу на землю Месії Христа. Різдвяний піст має в своїй основі великий духовний зміст тому, що готує нас християн до появи Бога на землі. А взагалі піст, як духовний спосіб вдосконалення був відомий людству ще з часів життя перших людей на землі. Заборона споживати плід із дерева пізнання добра та зла в земному раю Едемі—це духовний праобраз нашого християнського посту, де через приборкання плоті, людина повинна йти до власної духовної досконалості.

Піст—це заповідь духовного зросту християнина. Можна сміливо сказати, що людство завжди відчувало користь від постування і з найдавніших часів пронесло в собі усвідомлення того, що чесний піст приносить людині велику фізичну і духовну користь. За вченням Церкви, тілесний піст повинен обов'язково супроводжуватися постом духовним. Пам'ятаймо, що час Різдвяного посту, в який ми вступаємо, це для кожного з нас час духовної боротьби, в якій беруть участь і душа, і тіло. Душа бере участь через ревнішу молитву, щире покаєння і правдиве виконання християнських чеснот. Без умиротворення тіла не може бути духовного посту. Св. Василій Великий говорить: "Наскільки відіймеш від тіла—настільки додаси своїй душі блиску та духовного здоров'я. Бо не збільшенням сили в нашому тілі, а витривалістю душі й терпеливістю в прикрих досвідах здобуємо силу проти невидимих ворогів". А також правдивий піст зміцнює наше здоров'я, вгамовує нашу плоть, очищає нашу душу і спрямовує нас до Бога. Піст—це духовні крила, котрими ми християни перемагаємо сатанинську присутність та духовно підносимось на небеса. Через піст Господь говорить з нами, вчить нас покірності та святості.

Нехай любов до Господа нашого Ісуса Христа буде для нас тією спонукаючою силою, щоб і цього року ми належним чином провели цей Різдвяний піст і приготували наші душі і серця до гідної зустрічі свята Різдва Христового.

З архипастирськими благословеннями,

- † ЮРІЙ, Митрополит, Української Православної Церкви в Канаді
- † АНТОНІЙ, Митрополит, Української Православної Церкви в США, Митрополит Української Православної Церкви в Діаспорі
- † ІОАН, Архієпископ, Української Православної Церкви в Діаспорі
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- † АНДРІЙ, Єпископ, Української Православної Церкви в Канаді
- † ДАНИІЛ, Єпископ, Української Православної Церкви в США

Nativity Fast: November 28 – January 6

■ Mondays, Wednesdays and Fridays are strict fast days, during which fish is not allowed. After the feast of St. Nicholas on December 19, fish is allowed only on weekends, but from January 2 until the feast of the Nativity, fish is not permitted.

Fasting – A Necessity of Life

■ Fasting is an essential aspect of practicing the Orthodox life. You cannot be Orthodox and not fast. Unfortunately, many in the Church today do not participate in this grace-bestowing and life-giving ascetic practice. They do this to the loss of their own spiritual and bodily health.

—www.orthodoxinfo.com

Guidelines for Fasting

■ Fasting is a holy tradition passed down to the Orthodox Church from the Old Testament times, and is one of the means by which we partake of the fruit of the Holy Spirit. In guarding ourselves against gluttony and impure thoughts, words and deeds, we gain God's grace and power to resist spiritual temptations and the passions of the flesh. By abstinence we are able to set ourselves free from dependence on the things of this world and the desire for possessions in order to concentrate on our salvation. Only by bringing ourselves to true humility and repentance, accompanied by fasting, tears, prayer, and confession, can we ever hope to achieve the Kingdom of God and eternal life with Christ our Saviour. Together with fasting and prayer, we should also strive whenever it is possible to give alms, to comfort the sick, the poor and the oppressed, and to do other good deeds from a pure and sincere heart. There are four canonical fast periods in the year, Great Lent, the Apostles' Fast, the Dormition Fast, the Nativity Fast, each having their own set of rules. During all of these fasting periods, the Holy Orthodox teaches that we must abstain from eating meat, dairy products and eggs. The allowances of fish, wine and oil are governed according to the rank of the service or the day of the week.

—www.churchofthenativity.net

Epistle for the Nativity Fast...

continued from p.1

We fast 40 days and receive the living Word of God, incarnated from the Virgin, and we commune of His Body."

The Holy Nativity Fast in our Orthodox Church begins on November 28, on the day following the feast day of the Holy Apostle Philip. Thus, it takes the name *Pylypivka* in Ukrainian, or Philip's Fast. Venerable Anastasias of Sinai in his writings says that the Nativity Fast is of apostolic origin, and relates the following tradition about the Holy Apostle Philip: "The Holy Apostle Philip, before his martyr death, asked God to punish his tormentors. Because of this it was revealed to him that, as punishment for this request, he himself would not be able to enter paradise until forty days had passed following his death. And so St. Philip entreated the other apostles to fast on his behalf for forty days, and the apostles instructed all the faithful to fast for forty days."

The Nativity Fast for Orthodox Christians and for all the faithful of the Church of Christ is a symbol of the prayer and fasts of the Old Testament patriarchs and prophets who awaited the coming of the Christ Messiah with great longing. At its foundation, the Nativity Fast has deep spiritual meaning, because it prepares Christians for the appearance of God on earth. In general, fasting was known to humanity as means of spiritual perfection since the time of the first people on earth. The prohibition of eating the fruit of the tree of the knowledge of good and evil in the earthly paradise of Eden was spiritual foreshadowing our Christian fast where a person may attain their own spiritual perfection through the taming of the flesh.

The Fast is a promise of spiritual growth for a Christian. It can be confidently stated that humanity has always received benefit from fasting. From the most ancient of times, there was an awareness that a genuine fast brings a person great physical and spiritual benefits. According to the teaching of the Church, bodily fasting ought to be accompanied unequivocally by spiritual fasting. Let us remember that the time of the Nativity Fast, which we are now entering, is one of spiritual warfare for each one of us, in which both the soul and the body participate. The soul takes part through fervent prayer, sincere repentance, and the righteous fulfillment of the Christian virtues. There can be no spiritual fast without the mortification of the flesh. St. Basil the Great writes, "To the extent that you deprive the flesh is how much you add luster and spiritual health to your soul. For it is not by increasing the physical strength in our bodies, but through the endurance of the soul and patience in difficult circumstances that we gain strength against the unseen enemies." As well, a true fast strengthens our health, constrains the flesh, cleanses our soul, and leads us to God. Fasting gives us spiritual wings by which Christians are victorious over satan's wiles and we spiritually rise up to the heavens. The Lord speaks to us through fasting. He teaches us humility and holiness.

May our Love for our Lord Jesus Christ become an inspiration so that this year we might suitably observe this Nativity Fast and prepare our souls and hearts to worthily greet the feast of the Nativity of Christ.

With Archpastoral Blessings,

- † YURIJ, Metropolitan, Ukrainian Orthodox Church of Canada
- † ANTONY, Metropolitan, Ukrainian Orthodox Church of the USA, Metropolitan Ukrainian Orthodox Church in the Diaspora
- † ІОАН, Archbishop, Ukrainian Orthodox Church in the Diaspora
- † JEREMIAH, Archbishop, Ukrainian Orthodox Eparchy of Brazil and South America
- † ІЛАРІОН, Bishop, Ukrainian Orthodox Church of Canada
- † АНДРІЙ, Bishop, Ukrainian Orthodox Church of Canada
- † DANIEL Bishop, Ukrainian Orthodox Church of the USA

Living an Orthodox Life: Fasting

■ Gluttony is hypocrisy of the stomach; for when it is gluttoned, it complains of scarcity; and when it is loaded and bursting, it cries out that it is hungry. —St. John Climacus

■ I shall speak first about control of the stomach, the opposite to gluttony, and about how to fast and what and how much to eat. I shall say nothing on my own account, but only what I have received from the Holy Fathers. They have not given us only a single rule for fasting or a single standard and measure for eating, because not everyone has the same strength; age, illness or delicacy of body create differences. But they have given us all a single goal: to avoid over-eating and the filling of our bellies... A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied. —St. John Cassian

■ When heavy with over-eating, the body makes the intellect spiritless and sluggish; likewise, when weakened by excessive abstinence, the body makes the contemplative faculty of the soul dejected and disinclined to concentrate. We should therefore regulate our food according to the condition of the body, so that it is appropriately disciplined when in good health and adequately nourished when weak. The body of one pursuing the spiritual way must not be enfeebled; he must have enough strength for his labors, so that the soul may be suitably purified through bodily exertion as well. —St. Diadochos of Photiki

■ Gluttony makes a man gloomy and fearful, but fasting makes him joyful and courageous. And, as gluttony calls forth greater and greater gluttony, so fasting stimulates greater and greater endurance. When a man realizes the grace that comes through fasting, he desires to fast more and more. And the graces that come through fasting are countless.... —Saint Nikolai of Zicha

The month of December has many feast days of saints who are especially venerated in the Ukrainian tradition. Summaries of their life stories and special significance are featured on pp. 4-5. Also, this introduction below provides an overview of saints and their veneration.

■ There are many saints recognized by the Orthodox Church. Holiness or sainthood is a gift given by God to humans, through the Holy Spirit. Human efforts to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ.

Through the work of the Holy Trinity all Christians could be called saints; especially in the early Church as long as they were baptized in the name of the Holy Trinity, they received the Seal of the Spirit in chrismation and frequently participated in the Eucharist. In our society today most Orthodox theologians classify the saints in six categories: The Apostles, the Prophets, the Martyrs, the Fathers of the Church, the Monastics and the Just. All of them applied in their lives the scriptural virtues of "justice, piety, fidelity, love,

fortitude, and gentleness" (1 Ti 6:11).

The ultimate goal of the saint is to imitate God and live the life of deification. St. Maximos the Confessor writes that the saints are people who have reached theosis; they have avoided unnatural development of the soul, that is, sin, and tried to live the natural way of life. Through their genuine piety and absolute obedience to God, they pleased Him and have therefore been "sanctified" both in soul and body, and subsequently glorified in this world. Many of them have been given special "grace" to perform miracles either before or after their departure from this world. They also have been granted the special gift to pray and intercede for those still living in this world.

The fact that Christians ask the prayers of saints and their intercession is prefigured in the New Testament (Eph 6:19). In every Liturgy, we ask God the Father to accept, on our behalf, "the prayers and the intercession" of all the saints who now live in heaven. The Orthodox honour the saints to express their love and gratitude to God, who has "perfected" the saints. In the Orthodox Church the worship given to God is completely different from

the honour of love and respect, or even veneration to the saints. Throughout early Christianity, Christians customarily met in the places where the martyrs had died, to build churches in their honour and venerate their relics and memory. They also met on the day of their death to commemorate "their new birthday, the day they entered into their new life, in Heaven." To this day the Orthodox have maintained the liturgical custom of meeting on the day of the saint's death, of building churches honouring their names, and of paying special respect to their relics and icons. The feast days honouring the saints had become common practice by the 4th century.

The Fathers, and all early Christians in general, paid especially great respect to the relics of the martyrs. They remind us that the relics of the martyrs "are filled with spiritual grace," that even their tombs are filled with a special "blessing." This Patristic practice still continues today, and people from all over the world visit churches that possess the relics of martyrs and saints. Also, according to the ancient tradition, the consecration of new churches takes place with the deposition of holy relics

in the Holy Table of the sanctuary.

The early Christians used to meet on the name-day of a saint, which in practice usually was the day of his death. These gatherings took place either around the tomb of the saint or in the church, which kept and preserved his holy relics, or in churches with great historical and theological significance. The faithful participate in these feasts to listen to an encomiastic speech praising the deeds or the martyrdom of the venerated saint, and in general to derive spiritual profit.

The Orthodox Church does not follow any official procedure for the "recognition" of saints. Initially the Church accepted as saints those who had suffered martyrdom for Christ. The saints are saints thanks to the grace of God, and they do not need official ecclesiastical recognition. The Christian people, reading their lives and witnessing their performance of miracles, accept and honour them as saints. Since the early Christian period, there have been preserved many moving descriptions of the lives and martyrdoms and the miracles of the saints.

—www.goarch.org

Great-martyr Catherine of Alexandria • Свята великомучениця Катерина

■ The Holy Great-martyr Catherine was born in the 3rd century into a privileged life in Alexandria, Egypt. Her father was governor. She lived in the capital, the centre of Hellenistic knowledge, where she received the top education. Besides intellect, Catherine had also rare beauty that attracted the most worthy suitors in the empire. Disinterested, Catherine said that she would only marry someone who surpassed her in nobility, wealth, beauty and wisdom.

Catherine's mother, a secret Christian, sent her to her own spiritual father, a saintly elder outside the city. He taught her about the Heavenly Bridegroom, Jesus Christ the Saviour. The elder lovingly instructed her in the faith of Christ, admonished her to preserve her purity and integrity and to pray unceasingly. She was also baptized at this time.

Once, the emperor Maximian was in Alexandria for a huge pagan festival where sacrifices were being given. This was a time of Christian persecution. They sacrificed human victims, the confessors of Christ, those who would not deny Him under torture. Catherine felt compelled to speak to the pagan priest and the emperor on behalf of the Christian martyrs. Catherine confessed her faith in the One True God and with wisdom exposed the errors of the pagans. The emperor was struck by her beauty and ordered 50 of the most learned scholars of the empire to dispute with her. By her steadfast understanding, she utterly vanquished the passionate and unbridled soul of Maximian by her eloquence, and stopped the so-called philosophers. They came to believe in Christ themselves. Maximian tried to entice her with the promise of riches, but when she would not renounce her faith, he ordered her to be tortured and jailed.

Empress Augusta wanted to meet Catherine, whose face shone with radiant grace, and was impressed by her strong spirit. The holy martyr explained the Christian teaching to the empress and her entourage and they were converted to Christ. Catherine was martyred in 305 and her holy relics were taken by angels to the holy mountain of Sinai, where they were discovered many years later. The monastery of St Catherine of Sinai was built in the 6th C at the base of Mount Horeb, where Moses received the Tablets of the Law. It had been originally dedicated to the Holy Transfiguration of the Lord and the Burning Bush, but later was dedicated to St. Catherine when her relics were found. The entire area is sacred to three world religions: Christianity, Islam and Judaism. It is a United Nations World Heritage site.

—www.oca.org; www.goarch.org



■ 7 грудня Свята Православна Церква вшановує пам'ять святої великомучениці Катерини. Народилася св. Катерина на початку IV ст. в Олександрії. Юна дівка зростала напрочуд розумною, отримала високу освіту всупереч тодішнім уявленням про жіноче життя, та була наділена надзвичайною вродою. Юнаки найвідоміших родин Римської імперії просили руки прекрасної Катерини, але ніхто з них не став її обранцем. Вона оголосила батькам, що згодна вийти заміж лише за того, хто перевертить її у знатності, красі, багатстві й мудрості. Мати Катерини, таємна християнка, турбувалася через таку перебірливість дочки. Вона повела її за порадою до свого духовника, святого старця, який молився на самоті у печері неподалік від міста, де жила Катерина. Старець з любов'ю прийняв її, наставив до віри Христової, заповів зберігати чистоту і цнотливість, безперестанно молитися, і здійснив над нею таїнство святого Хрещення.

У цей час в Олександрію на язичницьке свято прибув сам імператор Максиміан. З нагоди приїзду володаря країни свято було особливо пишним і багатолюдним. Приносилися і людські жертви—на смерть у вогні прирікали сповідників Христа, що не відступили від Нього під страхом катування. Свята любов до мучеників-християн і щире бажання полігшити їхню долю спонукали Катерину піти до головного жерця і володаря імперії. Назвавши себе, свята визнала свою віру в Єдиного Праведного Бога і мудро викрила омани язичників. Краса дівчини полонила правителя. Щоб переконати її та показати торжество язичницької мудрості, імператор повелів скликати 50 найбільших тогочасних волхвів та риторів імперії, але свята взяла гору над ними, і вони самі увірували в Христа. Св. Катерина осінила колишніх ідопоклонників хресним знаменням і вони мужньо прийняли смерть за Христа, кров'ю засвідчивши прийняття Хрещення. Одержавши гнівну відмову, імператор наказав піддати святу жорстоким катуванням, а потім кинути в темницю. Свята Катерина твердо визнала вірність своєму Небесному Нареченому—Христу, і з молитвою до Нього сама поклала голову на плаху. Так припинився біг земного життя мучениці, та не зупинилося її щире прагнення бути з Христом.

Після страти святої Катерини її тіло зникло. За переданням, воно було перенесене ангелами на вершину найвищої гори Синаю. В середині VI століття, ченці монастиря Преображення, покораючись видінню, піднялися на гору, знайшли там мощі св. Катерини, пізнали їх за кільцем, яке було дане їй Ісусом Христом, і перенесли мощі до церкви. Після отримання ченцями монастиря мощів святої Катерини, монастир змінив свою назву на монастир Святої Катерини Синайської.

—www.archangel.org.ua



Church inside at St. Catherine's monastery



St. Catherine's Monastery of Sinai in Egypt.



Relics of the hand of St. Catherine.

The Holy Apostle Andrew, The First-Called • Апостол Андрій Первозванний

■ The Holy Orthodox Church commemorates St. Andrew the First-Called Apostle on Dec. 13. St. Andrew has particular importance for Ukraine where he conducted his missionary work in the region in the first century. Apostle Andrew, who was the brother of Apostle Peter, came from Bethsaida. St. Andrew grew up very pious and spiritual and early on became a disciple of St. John the Baptist. When Jesus came to the Jordan to be baptized by John, the Baptist exclaimed to his disciples, "Behold! The Lamb of God who takes away the sin of the world." (Jn 1:29) Andrew immediately followed Jesus and became His first disciple, thus gaining the name the "First-Called Apostle."

St. Andrew witnessed key events in the Saviour's time on earth. Together with the other Disciples, Apostle Andrew heard Jesus teaching first-hand. He witnessed the miracles of Jesus that confirmed that He is the Son of God. Andrew also experienced the Saviour's suffering and death on the cross and Resurrection. Andrew was one of a select few disciples to whom Jesus appeared after the Resurrection. He was also present for the Ascension of Christ. After the Pentecost, it fell to Apostle Andrew to teach the Gospel in the northern Black Sea region and "Scythia", the territory that became the Empire of Kyivan Rus' and modern Ukraine. According to the Chronicles, St. Andrew taught in Crimea and later travelled up the Dnipro River to the future site of Kyiv city. "God's blessings will be sown on these hills: A great city will be built here. The Lord will bless this land by holy baptism and will build many great churches here," historical documents record the Apostle telling his disciples. St. Andrew blessed the Kyivan hills and planted a cross there. Some historical sources believe that Apostle Andrew spent between 10-20 years travelling in Scythia.

Upon his return to Greece, St. Andrew taught and healed the sick in Patras. The local ruler Proconsul Aegaeus hated Apostle Andrew, calling his teaching crazy and sentencing him to death in the year 62. Apostle Andrew was crucified on an X-shaped cross upside down to further his suffering. This cross is known as the St. Andrew's Cross. Still, St. Andrew continued to give divinely-inspired teachings to those gathered about the spiritual meaning of the Saviour's suffering for the whole human race.



St. Andrew's statue in Kyiv, Ukraine.

St. Andrew's relics were first taken to Constantinople where they were placed next to the incorrupt remains of St. Luke and St. Timothy. They were returned to Patras, Greece, to the place of his martyrdom and are kept at the St. Andrew's Cathedral. St. Andrew is the patron saint of the Ecumenical Patriarchate of Constantinople, and is regarded as the founder and the first bishop of the Church of Constantinople. His All Holiness Ecumenical Patriarch Bartholomew is the 270th successor of St. Andrew. St. Andrew is the patron saint of Ukraine.

—www.i-m-patron.gr; www.conference.archons.org;
www.archangel.kiev.ua; www.cerkva.in.ua



■ 13 грудня за новим стилем Церкви православні українці вшановують святого апостола Андрія Первозванного. Історія приходу святого Андрія до віри в божественне достойнство Ісуса Христа була непростю. Коли Іоан Предтеча, Хреститель Господній проповідував на берегах Йордану, майбутній апостол Андрій пішов за ним, сподіваючись знайти відповіді в нього на свої духовні питання. Та ось Сам Христос прийшов на Йордан, щоб охреститися від Іоана, і Великий Пророк прямо говорить до своїх учнів, вказуючи на Господа: "Це—Агнец Божий, що бере гріхи світу". Слова учителя вразили учнів, серед них і Андрія. Апостол Андрій, названий Первозваним за те, що раніше від інших пішов за Христом, невідступно був поруч із Господом протягом всього земного служіння Ісуса Христа. Разом з іншими учениками святий Андрій удостоївся бачити Господа після воскресіння і бути присутнім на Єлеонській горі, коли Господь, благословивши учнів, вознісся.

Після зішестя Святого Духа на апостолів святий апостол Андрій пішов із проповіддю у Скіфію—землі, на яких пізніше виникає Київська Русь-Україна. Сучасні вчені дійшли висновку, що Святий Андрій мандрував Скіфією від 10 до 20 років. І сталося, що він прибув і зупинився під горами на березі. А ранком, уставши, промовив він до учнів, що були з ним: "Бачите ви гори ці? На горах цих засяє благодать Божа, буде місто велике і багато церков воздвигне тут Бог". І піднявся він на гори ці, поблагословив їх, помолився Богу і зійшов з гори цієї, де пізніше виріс Київ".

В Україні апостола Андрія Первозванного шанують основоположником Церкви Христової. Святий Апостол Андрій—перший архієпископ Константинопольський, патріарх Вселенський і Апостол Український. На київських горах стояли ноги його, і очі його Україну бачили, а уста благословляли, і насіння віри він у нас насадив. Повернувшись у Грецію, апостол Андрій зупинився у місті Патри, що на березі Коринфської затоки. В цьому місті апостол Христів багатьох зцілював від недугів через покладання рук. Місцевий правитель Егеат загорівся ненавистю проти апостола, і наказав, щоб апостола розіп'яли, але не так, як Христос був розіп'ятий. Хрест, на якому розпинали апостола був у вигляді латинської букви "х" і до нашого часу така форма хреста називається "андріївською". Висячи на хресті, апостол безупинно молився. Два дні із хреста він повчав своїх учнів. Перед смертю святого Андрія осяяло невимовне світло і так, у сяйві апостол Христів покинув це тимчасове життя. Мученицька кончина апостола Андрія сталася у 62 році.

Про життя й подвиги святого апостола Андрія свідчать численні реліквії, пов'язані із його служінням та його нетлінні моці. В Патрах, на місці мученицької загибелі апостола Андрія залишалися його моці. В 357 році за наказом імператора Констанція II вони були перенесені в Константинополь, у храм Святих Апостолів, де вони були покладені поруч із нетлінними останками апостолів Луки та Тимофія.

У пам'ять святого Андрія в Києві, на тому місці, де апостол поставив перший хрест, 1212 року споруджено дерев'яну церкву.

—Голос Православ'я

Great-Martyr Barbara • Свята великомучениця Варвара



■ St. Barbara came from Heliopolis in Syria, and lived in the third century during the reign of Maximian, who fiercely persecuted Christians. Dioscorus, her father, was wealthy and influential in the city, as well as a pagan. He doted on his daughter, but wanted to hide her beauty from strangers. He built a tower and she lived there. As a young woman, Barbara had a desire to know the One True God, and became enlightened in her pure heart. Later, Barbara then was permitted to leave the tower, and she soon became friends with Christians in the city who taught her about the Holy Trinity. She was secretly baptized and instructed in the Christian faith. Barbara resolved not to marry but to dedicate her life to God.

About this time Dioscorus began building a bath-house, before it was finished he was called away on business. While he was gone, Barbara directed the workmen to build a third window on the bathhouse, the symbolic number of the Trinity. She inscribed the sign of the Cross with her finger upon the marble of the bath-house, leaving the saving sign cut as deeply into the marble as if it had been done with an iron. When Dioscorus returned, he asked why the third window had been added.

Barbara began to explain to him about the Christian teachings and the Holy Trinity. Because she refused to renounce her faith, Dioscorus tortured Barbara inhumanely. After subjecting her to many sufferings, Barbara's own father beheaded her in the year 290. In the sixth century, the relics of the holy Great-martyr Barbara were transferred to Constantinople. Six hundred years later, they were transferred to Kyiv, where they now rest in the St. Volodymyr Cathedral in Kyiv, Ukraine. An Akathist to St. Barbara is served every Tuesday.

—www.antiochian.org

■ 17 грудня (н. ст.) вшановуються пам'ять Святої Варвари Іліопольської у Православній Церкві. Св. Варвара жила в III столітті в місті Іліополі Фінікійському. Її батько—Діоскор—був язичником, представником малоазійської аристократії при імператорі Максиміані. Св. Варвара відрізнялася особливою красою і була замкнута батьком у вежі для того, щоб приховати її від сторонніх очей. Вивчаючи навколишній світ, який було видно їй з вікон, Варвара прийшла до думки про наявність єдиного Творця. Коли батько, бажаючи її одружити, дозволив виходити з вежі, Варвара познайомилася з християнами Іліополя і прийняла хрещення. Коли батько дізнався про релігію дочки, Варвару жорстоко катували. Правитель міста Мартіан надав батьку право здійснити суд над дочкою, який і обезголовив Варвару. Діоскор і Мартіан отримали свою відплату,—вони обоє були спалені блискавкою.

У VI столітті моці святої великомучениці були перенесені в Константинополь, а у 1108 у Києві, де зберіглись в Михайлівському Золотоверхому чоловічому монастирі. Після зруйнування Золотоверхого Михайлівського монастиря в 1930-х роках, моці Св. Варвари зберігаються у Володимирському соборі в Києві.

—www.cerkva.ua



St. Barbara's relics at the St. Volodymyr Cathedral in Kyiv, Ukraine.



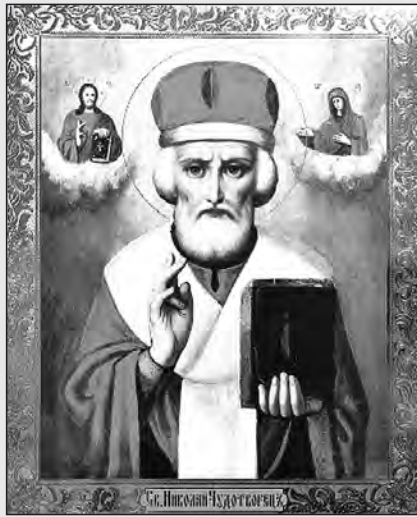
St. Nicholas the Wonderworker • Св. Миколай Чудотворець

■ The Holy Orthodox Church commemorates St. Nicholas the Wonderworker, Archbishop of Myra in Lycia on December 19, according to the new calendar. St. Nicholas was born during the third century in the Greek colony of Patara in Asia Minor, which is Demre in modern Turkey. St. Nicholas's parents, Theophan and Nonna, were wealthy and pious Christians who did many good works in their community.

As a young boy, St. Nicholas began following a very frugal lifestyle. His parents nurtured his asceticism and took care in his upbringing, instilling in Nicholas Christ's Truth and the values leading to a righteous life. Nicholas's uncle, the Bishop of Patara, persuaded Theophan and Nonna that Nicholas should become a priest. During the ordination of his nephew, the Bishop of Patara was filled with the Holy Spirit during the Sacrament, and foretold of the great future for St. Nicholas, calling him "a new sun that has risen to the ends of the earth, who will become joy for all those who sorrow."

After becoming a priest, Nicholas followed an even stricter ascetic life. The will of God was such that St. Nicholas's virtuous life would lead others to the path of Truth as well. When his uncle the bishop was transferred, Nicholas was left to administer the eparchy. Nicholas devoted himself totally to his new responsibilities. He cared well for his pastoral flock. He used his inheritance to help the poor. Many legends have come down to us about the good works of St. Nicholas. St. Nicholas reposed in 345. His relics have been preserved uncorrupted and remain at the Basilica di San Nicola in Bari, Italy since 1087. St. Nicholas is one of the most important saints. He is venerated all over the world, particularly in Ukraine where a number of folk traditions have arisen in conjunction with commemorating this feast day. Nicholas remains a popular name for Ukrainian Orthodox babies.

—www.cerkva.kiev.ua



■ 19 грудня Свята Православна Церква вшановує пам'ять св. Миколая, архієпископа Мир Ликійських, чудотворця—одного із самих вшанованих в Україні й у всьому світі святих. Миколай народився в III ст. у грецькому місті-колонії Патара у провінції Ликія, що в м. Демре сучасної Туреччини у родині благочестивих батьків. Батьки його Феофан і Нонна були благочестивими християнами і вельми заможні. Господь дарував їм сина, який при святому хрещенні отримав ім'я Микола, що означає по-грецьки—"перемагаючий народ".

З перших же днів св. Миколай почав сурове подвижницьке життя. Батьки звернули особливу увагу на його виховання і постаралися, перш за все нав'язати синові істини християнства і направити його на праведне життя. Єпископом в цьому місті Патара був його дядько, і він посвятив Микола в пресвітери. При вчиненні над святи-телем Миколою Таїнства священства, єпископ, повний

Духа Святого, пророче передбачив народу велике майбутнє Угодника Божого: "Ось, братіє, я бачу нове сонце, що сходить над кінцями землі, яке з'явиться розрадою для всіх сумних". Приймаючи сан священника, св. Миколай став проводити ще більш сурове подвижницьке життя.

Дядька єпископа відправили в Палестину, а управління своєю єпархією доручив своєму племіннику пресвітеру. Він всією душею віддався виконанню обов'язків єпископського управління. Багато добра зробив він своїй пастві, проявляючи широку благодійність. Він використав свою спадщину на надання допомоги незаможним. Св. Миколай упокоївся приблизно у 345 році. Мощі святителя, від яких прийняли зцілення багато людей, збереглися нетлінними. У 1087 році мощі святого Миколая були перенесені в італійське місто Барі, де знаходяться і по сей день у Базиліці св. Миколая.

—www.cerkva.kiev.ua

Death by Meeting

■ Most church meetings are filled with "business items." Decisions need to be made, proposals considered and reports received. Lost in all of this business is the human factor—the repercussions that these business decisions will have on real people's lives. The primary focus of the Church should be people and seeing lives changed by the Gospel. Treating our spiritual and social lives as business items means that we have missed Christ's message.

The most effective business solution may not bring spiritual benefits. The opposite is also true: sometimes spiritual work does not make financial sense. For example, Jesus Himself provides guidance on church spending in His exchange with Judas soon before the Crucifixion. "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" Judas proposed this sound fiscal management idea to Jesus when Mary used some very expensive ointment to anoint Jesus.

Jesus advised, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." (Jn 12:5-9) This one-time expenditure was necessary for the glory of God, so that generations would hear the Gospel and believe.

A common feature of volunteer groups and church meetings are overloaded agendas. Participants plan to

tackle too many types of meeting categories at one time—tactics, strategy and reporting are usually lumped into one time frame. The result is that meetings can get bogged down in strategy and administrative minutia, leaving pressing issues and day-to-day matters without due attention.

The book *Death by Meeting* by entrepreneur Patrick Lencioni tackles the underestimated problem of bad meetings. Lencioni writes that meetings are not destined to be unproductive and wasteful. He notes that meetings inherently are not boring or ineffective. They are the central activity of every organization, and should be both interesting and relevant in the lives of participants.

Lencioni has proposed a simple framework for breaking down group decision-making for real world conditions. Although Lencioni wrote for business, his meeting model can benefit church and volunteer organizations, positively influencing how they conduct their business and organize their decision-making.

Lencioni's model breaks down meetings into 4 types:

(1) The Daily Check is a 5-10 minute administrative check in or update on day-to-day schedules and activities. This can be done in-person, by phone or email.

(2) The Weekly Tactical could last an hour to review weekly activities and resolve tactical issues. Lencioni recommends setting the agenda after initial reporting, while postponing strategic discussions for later.

(3) The Strategic meeting is held monthly or otherwise regularly. This is the meeting for discussion, analysis and brainstorming for the long-term. Participants should plan for more thorough discussions to last 2-4 hours. Lencioni also recommends to limit the meeting to 1-2 topics at one time.

(4) The Quarterly Off-site Review is an hour long meeting to review strategy and team development.

Furthermore, Lencioni structures

these meeting types together as a pyramid: Daily check ups are on top and lead to weekly meetings that are nested in monthly strategic thinking with the quarterly meeting forming the base of the triangle. According to Lencioni's model, each type of meeting has its own time frame, level of formality, participants and goals. They are each conducted in a different way. For example, the brainstorming part of a strategic meeting would be conducted as free discussion, while the daily check is anticipated to be very informal. Lencioni's model provides a useful format to help organize more productive church and volunteer meetings.

—Patrick Lencioni;
www.tablegroup.com

Help! I Don't Understand the 8 Tones

■ The Eight Tones, or Octoechos, refers to the organization of the Church's hymnology by St. John of Damascus, who was an important Church Father and hymnographer from the 8th century. St. John is considered to be the turning point between the ancient Greek and modern ecclesiastical music, having formalized and renewed the sacred music and its writing system.

The Eight Tones follows an eight-week cycle. They are chanted at Vespers, Matins, the Divine Liturgy, Compline and the Midnight Office on Sundays. Each week begins a new mode or tone and within that mode texts are provided for each day of the week. The new mode begins with Saturday night Vespers, and the first Sunday after Pascha, St. Thomas Sunday, always begins the cycle anew for each year. Holy Week has no tone assigned to it, while Bright Week has all tones assigned to it.

The Eight Tones is not used from Lazarus Saturday, the day before Palm Sunday, through Thomas Sunday. It is not used on major feast days when they fall on weekdays. It is always used on Sunday, unless a Great Feast of the Lord occurs on that day.

The Octoechos was created as both a rotating source of Resurrectional hymns for Sunday and the corresponding melodies that are inherent to each tone. For example, hymns in Tone 1 sound different melodically from hymns written in the other tones. Furthermore, the texts of the Octoechos hymns are used in Orthodox churches worldwide, but the actual melodies vary according to Tradition. The melodies in Ukrainian Church Tradition differ from the Byzantine Greek.

—www.monachos.net;
www.ec-patr.net

Tips to look past business items

- Do a ministry together so the congregation sees their church leadership working together on a project.
- Put into proper perspective the real suffering of real people in the church, not just business items on paper.
- Train and empower members with ongoing training to help church leaders to continue to learn and grow.
- Encourage discussion through small group reporting sessions so all group members have a voice in discussions.

—Bruce Johnson; www.christianitytoday.com

Сяюча краса Святих The Radiant Beauty of the Saints

Св. Спиридон Чудотворець, Єпископ Тримифунтський

"Явився ти, як борець на Першому Соборі, і як Чудотворець, Богоносче Отче наш, Спиридоне." (Уривок Тропаря)

День, коли християни, що за григоріанським календарем святкують Різдво 25-го грудня, відповідає 12-му грудню за юліанським. У той же день ми вшановуємо пам'ять надзвичайного угодника Божого, який був другом Св. Миколая, та який також тісно пов'язаний з цим святковим часом, коли дають подарунки. Він—Св. Спиридон Чудотворець, Єпископ Тримифунтський.

Подібно Св. Миколаю він також був учасником Першого Вселенського Собору, що відбувся в Нікеї 325-го р., і блискуче обороняв вчення про Пресвяту Трійцю. До своїх слів, натхнених Св. Духом, він додав ще й чудесну ознаку—і навіть філософ-язичник навернувся—, проявляючи єдність в різноманітності, як проголошують християни.

У той час уважали, що цегли складаються з 3-ох елементів: вогню, землі та води. Промовляючи про істинного Трієдиного Бога, Спиридон

підніс цеглу і з неї вискочив вогонь а з-під неї потекла вода.

Він також дав чудесний дар золотих монет бідному хліборобові, який мусів дати заставу багачу, щоб набутти в його збіжжя для сім'ї. При цьому Св. Спиридон наказав йому повернути таку ж суму, коли стане можливим.

Чоловік пригадав собі його слова і згодом відніс йому золото. Коли він ще дивився, святець положив золото на землю і воно знову повернулося в форму змія, який поповз назад у нору в саді Св. Спиридона. Власно через це чудо звертаються до Св. Спиридона ті, які винні комусь гроші, щоб допоміг віддати їх.

Св. Спиридон народився на острові Кипрі. Батьки були прості люди, а він був пастухом. Він одружився і мав діти, але у відносно ранньому віці повдовів. Вибрали його на Єпископа Тримифунта, що було головним містом на острові на той час, а сьогодні воно—мале грецьке село

Триміфуса, (ім'я походить від терпентинових дерев—по грецькому їх звуть треміфія—яких колись було тут багато). Він продовжував пильнувати отари і обробляти землю і будучи єпископом.

Одного разу, коли Св. Спиридон відгукнувся на запрошення прибути до царського двору (він же був уздоровив Імператора Констанція від важкої недуги своєю молитвою), то один вояк помилився думаючи, що він жебрак через його вбогу одежу, і вдарив його. А смиренний муж Божий покірно повернув йому і другу щоку.

Спиридон упокоївся в Бозі в р. 348-му, а мощі його нетлінні донині. Такими вони зісталися через століття, а в Його Свято обносять їх святочною процесією через вулиці острова Корфу, що знаходиться близько західного побережжя Греції.

Сп. Спиридон діяльний і сьогодні. Він—один з "мандруючих Святих" (як і Св. Діонісій з острова Занфа, якого пам'ять святкуємо 17



/30 грудня). Щороку мусять міняти шовкові сандалі на його ногах, тому що вони витираються через його мандри по острові, щоб тихо чинити працю Господню!

Через молитви Святого Твого смиренного Спиридона, Господи, навчи нас уповати постійно на Тебе у всіх своїх потребах і щедро роздавати багатство, яким Ти кожного дня обдаровуєш і нас!

—митр. прот. д-р Ігор Куташи

St. Spyridon of Tremithus

"You were revealed as a champion of the First Council and a wonderworker, our God-bearing father Spyridon."

—From the Troparion

The day that Christians who follow the Gregorian Calendar celebrate Christmas on December 25, which corresponds to December 12 on the Julian Calendar, is the feast day for commemorating a remarkable saint—St. Spyridon the Wonderworker, Bishop of Tremithus. It is sometimes roughly transliterated from the Greek as "Trimythous". St. Spyridon was a friend of St. Nicholas, and his memory is also closely linked with the time of giving gifts.

Like St. Nicholas, Spyridon attended the First Ecumenical Council in Nicea in 325 and brilliantly defended the truth of the Trinity. Besides his words inspired by the Holy Spirit, he also showed a miraculous sign, demonstrating unity in diversity, as proclaimed by Christians. Even a pagan philosopher was converted. At the time, it was held that bricks were composed of three elements: fire, earth and water. As Spyridon proclaimed the truth of the Triune God, he held up a brick and fire shot up from it, while water gushed out from underneath.

He also gave a miraculous gift of gold pieces to a poor man as security to a rich landowner in return for grain so he could sow it and get a harvest. St. Spiridon told the man that he must return the same amount when his situation improved. The man did well and, remembering his benefactor's request, brought back the same amount he had received. As he watched, St. Spiridon put the gold down on the ground and it turned back into a snake and crawled into a hole in the Saint's garden. Because of this miracle St. Spiridon is invoked for help by those struggling with debt in their lives.

St. Spyridon was born in Cyprus of

simple peasants and was a shepherd. He married and had children, but became a widower at an early age. He was elected Bishop of Tremithus, which at the time was a major city on the island, surviving today as a Greek village called Trimithousa. This name comes from the many terebinth trees—called "tremithia" in Greek—that used to grow in the area in profusion. He continued to tend flocks and till the land even as a Bishop.

Once, Bishop Spyridon responded to an invitation to come to the Imperial court. He had healed the Emperor Constans of a grave illness by his prayer. A soldier mistook him for a beggar because of his shabby clothes and struck him a blow, whereupon the humble man of God meekly turned the other cheek.

St. Spyridon reposed in the Lord in 348 and his relics remain incorrupt. They have remained so for many centuries. Every year on his feast day his relics are carried in solemn triumph through the streets of Kerkyra (Corfu) just off the western coast of Greece. St. Spiridon remains very active to this day. He is one of several "walking saints," as is St. Dionysius of Zakynthos who is commemorated on December 17/30. The silk sandals on St. Spyridon's feet have to be replaced every year as they miraculously become worn out from his promenades around the island to unobtrusively do the work of the Lord!

Through the prayers of your saint, the humble Spyridon, Lord, teach us to rely upon you for all of our needs and to generously give of the beneficence with which you shower us each day.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

Про Восьму Заповідь Закону Божого: Не кради

■ Восьмою заповіддю Господь Бог забороняє крадіжку, тобто привласнення в будь-який спосіб того, що належить іншим. Види крадіжки дуже різноманітні:

- Крадіжка, тобто викрадення чужих речей.
- Грабунок, тобто насильне відбирання чужих речей.
- Святотатство, тобто привласнення того, що освячено як власність Церкви.
- Хабарництво, тобто коли посадові особи беруть незаконно дари з людей, чиї прохання за своєю посадою зобов'язані виконати безоплатно.
- Дармоїдство, тобто коли отримують платню за посаду або за роботу, але, по суті, нічого не виконують.
- Здирицтво, тобто коли беруть за щось великі гроші, користуючись чужою бідною.
- Обман, тобто привласнення чужої речі хитрощами. Наприклад: коли ухиляються від сплати боргу; приховують знайдене, не розшукаючи власника речі або грошей; обмірюють або обважують під час продажу; затримують платню робітникам, тощо; а також коли діти лінуються у навчанні, між тим як їхні батьки та суспільство витрачають на них кошти, а вчителі—свої зусилля.

Забороняючи всі види відбирання власності у ближнього, ця заповідь велить нам бути безкорисливими (не жадібними), чесними, працелюбними, милосердними і правдивими. Щоб не грішити проти цієї заповіді, потрібно любити іншого, як самого себе, і не робити іншим того, чого сам собі не бажаєш.

Найвища ж чеснота, навіювана восьмою заповіддю,—це цілковита безкорисливість, тобто відмова від усякої власності. Але до цієї чесноти Господь не зобов'язує усіх, а пропонує її тільки тим, хто жадає досягти вищої моральної досконалості: "коли хочеш бути досконалим, піди продай добро твоє і роздай убогим; і матимеш скарб на небесах" (Мт 19:21). Цю Євангельську пораду виконували багато подвижників, наприклад, св. Антоній Великий, преподобний Павло Фіванський, святий Миколай-Чудотворець та інші.

—www.parafia.org.ua

Deadline for Submissions

■ January issue 2016

— Deadline: December 15, 2015

Consistory Office

will be closed

Friday, December 25, 2015



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

The Visnyk/The Herald sat down in an exclusive interview with Chancellor of the UOCC Very Rev. Archpriest Taras Udod to discuss the highlights of the recent eparchial meetings in the administrative life of the Church.

Over the last six months, the UOCC held some major meetings—the SOBOR in July, eparchial assemblies in October and November and the Consistory Board in November. Do you have any general impressions?

The SOBOR is held once every five years, and it picks a Consistory Board and mandate for the whole Church. What struck me at the start of the administrative life of our Church is that, although the Consistory Board is chosen for a 5-year term, it is not scheduled to meet until November, after the three eparchial conventions. On the other hand, the eparchies, which we have 3—the Eastern, Central and Western—are not part of the SOBOR as eparchies. So, the SOBOR does not govern what the life of the eparchy is, other than governing the life of the whole Church. There has been a proposal to have the Consistory Board meet ahead of the eparchial meetings to discern at least a bit more what the SOBOR had been about, and presumably, that is the message both to the eparchies and then a response from the eparchies.

What are some of the main themes of the Central Eparchy meeting?

So, one of the main themes of the Central Eparchy meeting is that it does not have a centre of the eparchy in quite the same way that the Eastern and Western eparchies do with Edmonton and Toronto, respectively. This is an ongoing theme in the Central Eparchy, although there are the two or three main centres, namely, Winnipeg and Saskatoon, which has a cathedral, and Regina, not to mention Yorkton and Dauphin. For several years the assembly has gathered in Yorkton, which is roughly the geographic centre of the eparchy.

Amongst the main themes, though, was the new mandate that the whole Church has been guided to take upon itself as a result of the 23rd SOBOR.

Another theme of the Central Eparchy was certainly the housing situation of the bishop of the Central Eparchy. It is an ongoing matter because the Central Eparchy, of course, has a bishop according to our Bylaws who is at the same time, the Primate of the whole Church.

What are some of the key concerns in the Central Eparchy?

With respect to the Central Eparchy, an ongoing theme was the depopulation of membership around rural churches. What I mean by that, the UOCC, especially in Manitoba and Saskatchewan, have numerous church buildings, many going back to the early part of the 20th century. Increasingly, there simply are not enough people living near these churches to sustain viable communities on an ongoing basis. On the other hand, you still have in many cases cemeteries that do need to be cared for—these are Ukrainian Orthodox people who fell asleep in the Lord—and then that is all coupled with, on the one hand, limited numbers of clergy, combined with limited abilities or limited capacity for the membership, such as it is, to sustain one priest. Then, there is the whole not unrelated matter as to the proper disposal of churches that are either closed or closing. Unfortunately, some have been abandoned, and in some cases for a good number of years. Certainly, this is a concern for the Central Eparchy collectively, and how to manage the shrinking resources—people as well as buildings, and specifically, the membership, scattered in the various communities across the eparchy.

Can you highlight some of the eparchy's positive achievements?

We all need to be reminded, and we are all tempted to forget this, that the story of our salvation does not end on Holy Friday. It is a bridge to the joy of Pascha. How that translates to the Church life—at least in the Central Eparchy—is that we are inheritors of the churches that once populated many parts of Saskatchewan. The accomplishment that I would point to is that we can marshal our efforts to address the issues that we are called to address—we can as a region, as an eparchy, as deaneries. We have the ability—and we certainly have the technical ability and we have the communications ability with modern technology—to marshal our forces. I was very gratified to see this spirit at the Central Eparchy—that we may not know exactly what to do, and we may not be convinced as to how to do it, or even be convinced that we can do it, but with God's help, we will. I think that was a significant accomplishment over the year leading up to and following through from the SOBOR. For me that was particularly gratifying to see that at the Central Eparchy, because that is where I have served for the last 20 years.

What are some of the eparchy's future goals?

The theme looking forward was that the Central Eparchy is proud to take the leading role amongst the eparchies of both hosting and building up to the Centennial of our Church in 2018. The Central Eparchy is the home eparchy; physically and geographically, it is the birthplace of the Ukrainian Greek Orthodox Church of Canada in 1918. The subthemes of that are a marking of 100 years of mission, and with God's help, a renewing of that mission for succeeding generations. The event itself would become a call to all of us to renew our individual and collective missionary efforts.

What are some of the key themes in the Western Eparchy?

The first thing that struck me is that the Western Eparchy does have a centre, namely Edmonton, much more so than the Central Eparchy does. Of course, it has a cathedral there; the bishop's residence and Bishop Ilarion; it has the Western Eparchy office, it has a good number of Western Eparchy clergy that live in Edmonton—unlike the Central Eparchy which is not centred on any one spot. There are similarities with respect to the rural areas, and serving the rural churches.

Part of the assembly's theme was the youth rally and addressing the youth, broadly-defined, and CYMK in particular. That was very positive and very gratifying to note. Another theme that was certainly highlighted was the liturgical life, in particular, the Western Eparchy ends its assembly with a Divine Liturgy on Sunday presided over by the Metropolitan and Bishop of the Western Eparchy, as well as most clergy of the Western Eparchy.

Does the Western Eparchy face the same closures issues?

Having lived in rural Alberta in Smoky Lake, I definitely saw the difference even then, and in the years since, that the number of churches in northeast Alberta is great. There are many churches but the churches and the church communities have been able to sustain themselves there, in some cases at least, better than in the Central Eparchy, because even the people who have moved away from the rural parts of Alberta, largely to Edmonton and area, are still nonetheless physically not that far away, an hour to two hour's drive.

Has the eparchy given any thought to mission expansion up north?

The drop in oil prices and the effects on the economy of Alberta and overall Canada have certainly put a damper on prior missionary expansion into northern Alberta. There was a mission in Ft. McMurray that waned, then started up again in the last number of years, but has waned again simply due to the fortunes of the oil prices.

What are key concerns of the eparchy?

One thing that I did want to add, not so much as a concern for the eparchy, but definitely a concern in the eparchy, because that is where it is happening—there are two legal matters that are currently before the courts, in Alberta in the Court of Queen's Bench. The one involves a dispute in the Shepynitz parish, and the other is an action initiated by Fr. John Lipinski v. the UOCC et al.

What are some of the eparchy's future directions?

It was gratifying for me to see a willingness collectively to engage in the new mandate that the Church has taken upon itself under the inspiration of the Holy Spirit at the SOBOR, and a commitment to fulfilling the resolutions of the 23rd SOBOR at least to the extent as it pertains specifically to the Western Eparchy. As an interesting side note, it was the only eparchy that, in passing a resolution of greeting to the chancellor, also included in that greeting explicitly to wish and pray for the success of the chancellor in leading the implementation of the resolutions.

What were the main themes at the Eastern Eparchy meeting?

Again, there was the theme at the

Eastern Eparchy conference of an ongoing emphasis on Church life, invigorating Church life in the parishes across the eparchy. Perhaps at least a couple of years now, the eparchy has begun a process whereby a good part of the time collectively is allotted to parish reports that are presented verbally and in writing. So each parish representative, delegate to the eparchial convention, has the opportunity to present an annual report about the life of their parish and their accomplishments, their concerns, their challenges and how they are doing—particularly how they are doing in terms of parish life, growth and development. I had witnessed this theme last year when I had traveled to the Eastern Eparchy assembly as part of the Resolutions Committee in preparation for the SOBOR, and I saw that again this year in another capacity.

Do you see this format of parish reporting as a successful formula for growth?

The way it has evolved with respect to the Eastern Eparchy is that the reports take on a form in which we are seeking to help, advise and share successes with each other to encourage one another. That was very positive to see in that it was not a statistical report so much as a parish life report. That was front and centre. Part of that was also an emphasis on stewardship collectively. A main theme of the Eastern Eparchy assembly was stewardship on an eparchial level, following the example of stewardship at the local parish level at Oshawa.

What were the key accomplishments for the eparchy?

One in particular is a renewed youth program. There have been a number of youth gatherings on an eparchy-wide basis. There is a renewal of summer camp experiences. I learned that in the Eastern Eparchy there is the renewed Camp St. Sophia by Montreal, QC. There is also an Orthodox vacation Church School in Hamilton and there is a program being run by the Eastern Eparchy at the ODUM camp. There is an encouragement to participate in and support these programs. Another theme is a renewed effort for their family day celebration that is now scheduled for June 5, 2016.

In conclusion, can you share some final thoughts about these Fall meetings and future directions of the Church?

Obviously, these three eparchial conventions preceded the meeting of the Consistory Board. The board turned its mind to many of these concerns and issues that were addressed at the eparchial assemblies, primarily seeking to discern the direction as directed by the 23rd SOBOR, including preparation of the Minutes and the resolutions and their implementation. The Consistory Board re-established the committees and will be setting up an implementation plan for the resolutions according to the committees. Much time was also devoted to orientation and a close examination of the UOCC Bylaws governing the work of the Consistory Board.

**Note: Fr. Taras Udod said that a full report of the Fall Consistory Board meeting will be printed in an upcoming issue of the Visnyk/The Herald.*

Day of Dignity and Freedom Commemorated in Ukraine

■ **KYIV, UKRAINE**—Ukraine commemorated its second Day of Dignity and Freedom on Nov. 21, 2015 to remember one of the most critical periods in its modern history. The day was established last year to educate the population on human rights and to honour the beginning of its two recent revolutions: The Orange Revolution that began on Nov. 22, 2004, and the Revolution of Dignity that began on Nov. 21, 2013. Residents of the capital Kyiv, where most of the events unfolded, as well as in towns and cities all over Ukraine, took part in memorial services at churches and in town squares, in photographic and museum displays, film screenings and other events.

The fallen government of Viktor Yanukovich backed out of signing the Association Agreement with the European Union in November 2013. This sparked public protests that first took the form of a youth political rally, but when the state used its special security forces to brutally beat the people, it grew into a mass public movement that spread across the country. Millions of people came to be involved, coming in to Kyiv from various cities and towns from all parts of Ukraine. They set up a tent compound in the centre of Kyiv on its famous Independence Square, where most rallies take place. The protest lasted until February 21, 2014, ending in the mass shooting of unarmed citizens by the state security forces. The Yanukovich government reacted very violently against its citizens—clamping down on opposition, employing gangs of armed men to beat people participating in the Maidan, making false arrests and show trials, and staging armed attacks on the Mai-

dan camp. Nevertheless, the authoritarian government fell and the former president and his circle fled to Russia and abroad.

Reeling from the horrific events in February, Ukrainians were shocked to witness that within two days, Russia would invade and annex Crimea, which remains under Russian occupation to today. Meanwhile, within a month Russian-backed terrorists tried to take over and occupy four other oblasts in Ukraine's east. In April 2014 before Pascha, the Ukrainian parliament authorized an anti-terrorism operation. The Ukrainian army was in shambles, deliberately decimated under the previous regime, and it took months to build up a suitable force. Volunteers sprang into action. Some joined the volunteer army brigades and went to defend the Ukrainian state. Others donated time, money and goods to supply the army with basic needs such as clothing, tents, food and other items.

The Verkhovna Rada assumed power and set new presidential and parliamentary elections. Petro Poroshenko was elected president, and a new parliament was chosen that fall. The new Ukrainian president did sign the Association Agreement with the EU, and most European countries have now ratified this agreement.

Two years later, Ukraine remains in a fragile state. The conflict in the eastern oblasts grew into an undeclared war with Russia using terrorist proxies, with an estimated 20,000 Russian troops inside Ukraine and up to 80,000 on its borders. The government is struggling to implement changes, while at the same time trying to bolster its flailing economy. Corruption and bribery are



The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine served a Panakhyda memorial service for the heroes of the Heavenly Hundred, Nebesna Sotnya in Kyiv, Ukraine, February 2015.

rampant. The new leaders are struggling to deal with the 2 million displaced persons from the conflict zone as well as social services for its soldiers involved in the conflict. The population has become disillusioned because justice has not been served. None of the state perpetrators or the organizers of the violence against the people on the Maidan have been arrested and tried. Reforms have been too slow or absent.

In support of the people, the Churches and religious organizations in Ukraine have continued their leadership role after the Revolution of Dignity. Religious leaders have the most public trust and authority, according

to opinion polls. In contrast to the time before the Revolution, it is just as common now to see bishops and priests on television talk shows or being interviewed in the news as it is to see political figures and volunteers. Individually, Churches have developed social support networks for their faithful. They run humanitarian aid projects for the soldiers, war veterans and displaced persons. They have educational, cultural and social programs. The religious organizations and Churches also have come together to advise and aid state officials.

—www.unian.ua;

www.ukrinform.ua; www.gazeta.ua

Запалимо свічку



Запалимо свічку за героїв
Запалимо свічку за солдат,
Які там на полі бою
Зупиняли постріли гармат.

Вони знали, що на них чекає,
Але дух свободи страх переборов.
В їхніх душах були віра і надія,
В їх серцях—відданість, любов.

Вони хотіли все це припинити,
Хотіли для країни нового життя.
У когось вже були маленькі діти,
Яким батьки бажали майбуття.

Тепер хоробрі воїни у раю
Із усмішкою дивляться на нас.
Ми переможемо, ми віримо, ми знаєм
Що Бог ніколи не покине нас!

©Аліна Жирівська 19.09.2015



During the Revolution of Dignity, barricades were set up in central Kyiv, Ukraine.

В Україні святкували День незалежності та свободи

■ **КИЇВ, УКРАЇНА**—В суботу, 21 листопада 2015 р., Україна відзначала одне із знакових свят в новітній історії України—День Гідності та Свободи. Це свято було започатковане указом президента України Петра Порошенка 13 листопада 2014 року. Свято встановлено на честь початку цього дня двох революцій: Помаранчевої революції (2004 року) та Революції Гідності (2013 року), і є своєрідним наступником свята Дня Свободи, що відзначалося на честь Помаранчевої революції з 2005-го по 2011 роки 22 листопада. З нагоди цього дня, 21 листопада, у Києві та інших населених пунктах

пройшли урочистості та меморіальні заходи за участю представників органів виконавчої влади, територіальних громад, народних депутатів, політичного корпусу, громадянського суспільства, насамперед учасників революційних подій в Україні у 2004, 2013-2014 роках, родин Героїв Небесної Сотні, учасників АТО на Донбасі, представників волонтерських рухів, а також духовенства. Відбулися низка масових заходів і мистецькими акціями по всій країні.

—www.unian.ua;

www.ukrinform.ua; www.gazeta.ua

Eastern Ukraine Needs Immediate Humanitarian Aid

■ **DONETSK, UKRAINE**—The Council of Europe Commissioner for Human Rights Nils Muiznieks presented a report to the Council of Europe in Strasbourg, France, on Nov. 3, 2015 on the humanitarian crisis in Eastern Ukraine. The report notes that up to 5 million people need immediate humanitarian relief. During the summer of 2015, the Council of Europe investigated humanitarian conditions during a 5-day trip. The commissioner established that the protracted conflict between Ukrainian troops and the Russian-backed terrorists has led to destruction of the infrastructure. The report counts almost 1.3 million residents of

the Donbas region without clean water. Hospitals and schools were completely or partly destroyed by shelling. For example, in Kramatorsk city almost 30 schools and 20 kindergartens were severely damaged. Access to medical services have declined significantly, while food prices climbed steeply. Commissar Muiznieks is appealing to the terrorist leaders to allow a humanitarian corridor for deliveries of basic food products. Humanitarian aid organizations are unable to operate in the terrorist controlled-areas, where aid is most needed.

—www.unian.ua; 5 Kanal

"A dog is better than I am, for he has love and he does not judge."

—Sayings of the Desert Fathers

■ People and animals have a very close-knit history from the beginning of Creation. God created animals before humans, and then permitted us to be master over these animal resources. "So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (Gn 1:27, 28)

Animals immediately had a prominent role in our spiritual life. The Fall of humanity took place via an animal. Noah saved animals as well as humans on the Ark. Animals were present at the birth of Jesus Christ. Animals have been used as symbols in the Bible to explain spiritual meanings in simple, timeless ways. The dove is the symbol used for the Holy Spirit, and Jesus is referred to as the Lamb of God. The Bible is filled with hundreds of references to various animals: Fatted calves, whales, serpents, sheep, pigs, birds, cattle, dogs, among others.

Traditionally, in most places on earth, animals have been viewed as aids to human life, providing food and clothing, and as working animals, explains Fr. Stanley Harakas. Animals might be well cared for, but they also needed to earn their keep. St. Hilary expressed the Church's attitude towards animals, writing that there is not a single animal or plant in which the Creator has not implanted some form of energy capable of being used to satisfy man's needs.



Jesus Christ, the Good Shepherd

In the modern world, secular attitudes to animals have changed with capitalism, industrialization and urbanization creating the prosperity and conditions for animals now to live in homes as companions and pets, explains Fr. Stanley. Some people go so far as to consider pets as family members, attributing to them human feelings and qualities. In North America a whole pet industry has emerged. Pets have their own food, clothing, accessories, toys, medical services and even funerals.

A popular question on religious chatrooms is whether pets go to heaven. Fr. Stanley provides the Orthodox perspective on this question and human-animal relations. In the Creation story in Genesis, a very important distinction is made between animals and humans, he stresses. Humans were created from the "breath of God," "in the image and likeness of God" (Gn 1-2), not from the same material used to make the animal world. "We could say that animals do have a soul, in the sense of a life force and the basics of perception, response, the ability to learn, instinct, and so forth, explains Fr. Stanley, adding, "What they do not have is the "image of God" in them." He cites St. John of Damascus's concise summary of the Church's position. According to St. John, this difference between humans and animals creates a meeting place between humans and God; a meeting place that animals do not have. St. John identifies this distinctive aspect of human nature as "reason" or "mind." Therefore, God the Word, wishing to restore that which was in His own image, became man, he writes, "but what is that which was in His own image, unless mind? For mind is the border-land between God and flesh, for it dwells indeed in fellowship with the flesh, and is, moreover, the image of God."

—www.myocn.net



Noah and the Ark has become a popular children's story worldwide.

The Miracle of the Holy Snakes of the Virgin Mary

■ The miracle of the Holy Snakes of Virgin Mary has been occurring for over 300 years in Kefalonia, Greece, the island featured in the movie and book *Captain Corelli's Mandolin*. According to the legend, the female monastery at Markopoulo was attacked by pirates in 1705. The female monastics ran to the church to fervently pray to Virgin Mary for protection to avoid being captured. The Holy Virgin Mary sent snakes to surround the church, preventing the invaders from catching the monastics and scaring them off the island.

Since this time, every year in the villages of Markopoulo and Arginia between the feast of the Transfiguration of Jesus on August 6, according to the Greek Orthodox Church Calendar, and the feast of the Dormition of the Theotokos on August 15, the holy snakes of the Virgin Mary come to church to venerate her Dormition icon. Large numbers of snakes emerge from the Markopoulo bell tower and slither into church for the duration of the Liturgy. They crawl up to the Dormition icon of the Theotokos to venerate it by gently



The wonderworking icon of The All-Holy One of the Snakes

slithering over it and embracing it. Some would go to the bishop and crawl up his episcopal staff, and during the Gospel reading they would crawl up the arm of the priest, rest on the pages of the Gospel, and even bow their head during the reading. After the Dormition feast day Divine Liturgy concludes, the snakes disappear and cannot be found on the island until the following year.

The snakes, a type of European Cat snake, can be easily handled by the faithful and are gentle and docile. They also bring healing to those who touch them. They have a distinguishing small cross on their heads and their tongues are in the shape of a cross.

In modern times the large crowds, hoping to witness this phenomenon, have actu-

ally begun to interfere with the miracle. These snakes no longer freely crawl to the church, but are gathered up, sometimes even hunted down, and carried to church. They are handled excessively instead of left to venerate the Virgin Mary. There are stops for photographs and selfies. As a result, locals report far fewer snakes each year.

The miracle of the snakes serves as a reminder of one of the many times the Mother of God has helped those who pray for her assistance. It is also a symbol of prophesy, like the Holy Fire appearing in Jerusalem before the Resurrection Day, or weeping icons. The failure of the snakes to appear warns of troubles ahead, and call the faithful to repent and pray. The snakes did not appear in 1953 when a large earthquake destroyed much of the island, in 1940 when the island was plunged into WWII as well as in 1987 and 2005. The locals also note that after WWII very few snakes appear each year. In some years, only two or three appear.

This phenomenon has been captured on video, witnessed by locals and visitors for generations, and has been studied by local enthusiasts and researchers alike. There has even been a book written about

the snakes. There exists a wonderworking icon to commemorate this miracle called *The All-Holy One of the Snakes*.

In Christianity snakes usually are associated with evil and have been depicted as such in icons. St. John Chrysostom explains that our revulsion of snakes is an outcome of the Fall. Writing about Creation, he states that the snake at first enjoyed a close relationship with the first humans and the devil saw it as a convenient tool to deceive Adam. Jesus redeems mankind and the entire created world, so what is true of Adam and Eve is true also of the snake. This animal, through which the devil tempted Eve, comes to venerate icons of the "second Eve", Mary: the woman who brought forth the seed, Christ, through Whom "the curse was abolished."

—The Holy Snakes of the Virgin Mary;
www.johnsanidopolous.com; www.en.protothema.gr



A sacred snake of the Holy Virgin Mary



Snakes venerate the Dormition icon

Monastery of St. Nicholas of the Cats

■ The Monastery of St. Nicholas of the Cats is considered a sacred cat haven in Cyprus, and has been linked to felines for almost 2,000 years. Cats first came to the monastery thanks to its patron St. Helena, the mother of Constantine the Great. When the original monastery was built in 327, Cyprus had been hit by a terrible drought, causing the entire island to become overrun with poisonous snakes. Building the monastery became dangerous and residents left the island for fear of the snakes. St. Helena came up with a solution – she ordered 1,000 cats to be shipped in from Egypt and Palestine. In the following years, the cats did their duty, reducing the snake population. The monks used a bell to call the cats to the monastery at meal-time, and then the cats go hunting. Tra-

velers have flocked from across Europe to see the monastery cats. In 1580, the Byzantine monks at St. Nicholas monastery were awarded the surrounding lands on the condition that they care for at least 100 cats and feed them twice a day. During the Turkish invasion, the monastery was decimated, and the monks killed or captured. Left without food and shelter, the cats wandered freely around the island. The monastery was revived in 1983 when a group of female monastics was assigned there. They saw no cats, but an explosion in snakes. So they followed St. Helena's 1,500 year-old example—they brought in a few cats. Today, the monastery has 6 female monastics, no snakes, and over 70 cats.

—www.odditycentral.com



Residents of the St. Nicholas Monastery

Sacred Bees of Ukraine

■ Enter any Orthodox church and you smell the unmistakably comforting sweet scent of beeswax candles. Beekeeping is a sacred central activity of monastery life in Ukraine. In fact, the centuries-old tradition of beekeeping is well entrenched throughout Ukraine. Bees produce many important products for the Church—wax for candles, honey for foods and pollination of crops, orchards and gardens. They are vital to the economy of every monastery. Furthermore, their products of honey and wax are pure and never spoil. Beekeeping has made a huge impact on the state economy over the last 1,000 years in Ukraine. Honey and other bee products have been one of Ukraine’s top 5 export items since the days of the Kyivan Rus’ Empire. Honey and wax had been the number one export to the Middle East from Kyivan Rus’. Ukraine is recognized as a world leader in beekeeping. Two years ago it hosted *Apimondia 2013* the international symposium on beekeeping, covering the gamut from the science of bees, to pharmaceutical uses of bee products, to the preservation of honey products. Beekeeping at monasteries has evolved into a highly specialized profession. Monastery beekeepers have contributed to the development of the science of constructing hives. In modern times, Orthodox beekeepers now share experiences, hold seminars and participate in round tables on the science of beekeeping, as well as hold markets to sell their products.



Bee hives at the Holy Ascension women’s monastery in Korets, Rivne oblast.



Unique traditional shape of hives in Ukrainian beekeeping.

Percherons of the Prairies

■ The Percheron, Canadian and other heavy work horses were instrumental in the foundation of the UOCC in Canada. Over a century ago, countless teams of work horses powered the building of pioneer churches across Manitoba, Saskatchewan and Alberta. Teams of these gentle yet hardy heavy horse breeds hauled logs, cleared the land, and did much of the arduous work to help their Ukrainian Orthodox owners build churches, halls and cemeteries. One example was the building of the first church of the UOCC, St. Michael’s church in Gardenton, Manitoba, in 1897. It was a time without public roads, many mosquitoes and harsh winters. Teams of heavy horses tirelessly dragged raw heavy pine, spruce and tamarack trees

from the Rosa River across three miles of mud fields to the building location of St. Michael’s church. Elsewhere, other horses and ponies also diligently supported their Ukrainian Orthodox owners, transporting parishioners to liturgical services on Sundays and to other events. One Bukovynian family recounts their pony Tubby loyally transporting the children to school from Mondays to Fridays, but stubbornly refusing to work weekends, except to go to church on Sundays. Until cars became more numerous and affordable by the Second World War, horses remained a vital support for the Ukrainian Orthodox faithful in rural Canada. Horses like Tom the Percheron, a new addition to the Winnipeg Zoo, were instrumental in settling and opening up the Canadian Prairies.



Miraculous Dove at St. John’s Monastery

■ A miraculous event with animals happened in September 2012 at the Monastery of St. John the Baptist on the island of Crete during the visitation of Ecumenical Patriarch Bartholomew. As Ecumenical Patriarch Bartholomew was about to venerate the Gospel carried by a monastery priest and enter the church, a bright white dove landed on the Holy Gospel. It remained perched while the Ecumenical Patriarch smiled and venerated the Holy Gospel. As the priest walked towards the monastery’s main church, the dove moved from the Holy Gospel onto the priest’s shoulder, and then onto the top of his head as the priest led the procession into the church. Once they entered the church, the beautiful bird spread its wings resembling the iconic depiction of the Holy Spirit familiar to all Orthodox Christians. Another priest then took the bird and released it outside. One cannot help but associate this event, which took place in a monastery dedicated to St. John the Baptist, with the baptism of Christ in the Jordan



The dove perches on the Gospel before Ecumenical Patriarch Bartholomew. Photo: Nikos Manginas



The dove spreads its wings as it enters the St. John the Baptist monastery church. Photo: Nikos Manginas

when the Holy Spirit as a dove appeared above Him. There have been other miracles of nature during visitations of Ecumenical Patriarch Bartholomew. While His All-Holiness presided over the Vespers at St. Sophia Cathedral in Kyiv during a visitation to Ukraine in 2008 for the 1020th anniversary of Baptism, a rainbow appeared in the clear blue sky right above the Cathedral. —www.orthodoxnet.com/blog; John Sanidopoulos

Holy Trinity Penguins

■ Penguins are the animal companions at the Holy Trinity Orthodox church in Antarctica, the southernmost Eastern Orthodox church on the planet. The church is part of an ambitious project started in the 1990s by the Russian Orthodox Church to set up a monastery on Antarctica. The church is staffed by at least two or three volunteer monk-priests coming from their Holy Trinity monastery in Russia. The church serves the Russian polar researchers, researchers and workers from the Chilean, Polish, Korean, and other research stations as well as tourists. Some services are conducted in Spanish for the tourists from nearby Argentina and Chile.



Penguins observe the Holy Trinity church in Antarctica



Penguins accompany the Holy Trinity parish priest

Internment Statue Unveiled



(left to right) Dignitaries at the official unveiling of the WWI Internment statue in Winnipeg, MB: Oksana Bondarchuk, Hon. Minister Dave Chomiak, MP Kevin Lamoureux, Councillor Ross Eadie, Andrea Malysh and Emil Yereniuk.

■ **WINNIPEG, MB**—A statue commemorating Canada's internment operations during the First World War was unveiled at the Manitoba Legislature in Winnipeg, Manitoba on Oct. 24, 2015. The statue is located on the grounds of the legislative building.

The unveiling followed a one-day symposium on the internment operations, organized by the Ukrainian Canadian Congress-Manitoba Provincial Council. It took place at the Manitoba

Legislature building.

Dave Chomiak, Minister of Mineral Resources for the Manitoba Government, spoke at the statue unveiling and later presented a *Member's Statement* in the House on the internment. Minister Chomiak applauded such local efforts to ensure that tragic chapters of history like the WWI internment of Ukrainians is not forgotten.

The First World War internment camps were located across Canada.

Member's Statement Presented to the Manitoba Legislature by Minister for Mineral Resources Dave Chomiak Internment Camps—Statue Unveiling and Symposium

"Mr. Speaker, on October 24th, the Ukrainian Canadian Congress held the official unveiling of the Manitoba internment statue on the grounds of the Legislature and held a symposium on Canada's internment operations. It was an honour to attend the unveiling of the statue and attend the four hours of seminar.

Mr. Speaker, during the First World War, thousands of people with 'Austro'-Hungarian citizenship, including Ukrainians, Poles, Romanians and many others, were sent to internment camps across Canada, including in Brandon, and thousands more were forced to register as, quote, enemy aliens, and report to police on a regular basis. Conditions were harsh and abusive, and the experience left a permanent trauma for those caught up in the internment laws. We heard at the symposium about how this was something never to be spoken of, and only in the recent past have documents and survivor testimony been uncovered. These serve to build a clearer picture of our collective history shaped by lessons of the past. As Manitobans, we do not forget the past. We strive to build a better, more inclusive province and society.

The statue which was unveiled has text in 16 languages representing the vari-



Quebec Palliative Care Centre to Offer Doctor-Assisted Suicide

■ **SHERBOOKE, QC**—A palliative care centre in Quebec could be one of the first to offer patients access to doctor-assisted suicide once it becomes legal. La Maison Aube-Lumiere in Sherbrooke says it will provide the service starting Feb. 1, 2016—just days before the Supreme Court of Canada ruling that struck down the ban on doctor-assisted dying takes effect. Medically assisted suicide will be legal in Quebec next month, however, as a new provincial law takes effect. The centre said on its website in early November that while it initially refused to offer the service, it recently changed its position after consulting staff and volunteers. It says that 60% participated in an online poll on the issue, and of those, 61% were in favour of helping terminally ill pa-

tients who wish to end their life. The centre's board of directors voted unanimously in support to allow medically assisted suicide as a last resort when all other means of pain relief have been exhausted. La Maison Aube-Lumiere says it wants to give itself enough time to learn the new rules surrounding doctor-assisted dying and properly train staff and volunteers. The Supreme Court of Canada ruled in February that Canadians with unbearable and irremediable suffering could be eligible to end their lives with a doctor's aid, but the justices stayed their decision until February 2016 to give Parliament time to replace the existing law if it so chooses.

—www.theprovince.com;
The Canadian Press

Religious Leaders Unite Against Assisted Suicide, Promote Palliative Care

■ **OTTAWA, ON**—Christian, Jewish and Muslim leaders in Canada have called on the newly-elected Government to focus on palliative care instead of euthanasia and assisted suicide in a declaration presented in Ottawa, Ontario Oct. 28, 2015. The Canadian Conference of Catholic Bishops and The Evangelical Fellowship of Canada released a joint statement on euthanasia and assisted suicide at this news conference on Parliament Hill. This Declaration on Euthanasia and Assisted Suicide has been endorsed by over 30 Christian denominations together with over 20 Jewish and Muslim leaders from across Canada. In light of the Supreme Court of Canada's ruling in R. v. Carter, the joint statement advocates for palliative care, respect for the dignity of the human person, human solidarity and psychological, spiritual and emotional support as the ethical and moral response in end-of-life care. It states, "Assisted suicide and euthanasia raise profound social, moral, legal, theological and philosophical questions—questions that go to the very core of our understanding of who we are, the meaning of life, and the duty of care we owe to each other." At the time of the Declaration's presentation, there were 88 signatories that included the Orthodox, Catholic, and Protestant representatives.

The declaration further states, "The recent Supreme Court of Canada decision has brought this issue to the forefront of public discussion and compels each of us as Canadians to reflect upon our personal and societal response to those who need our compassion and care." Addressing the underlying im-

portance of human dignity, the signatories affirm, "the sanctity of all human life, and the equal and inviolable dignity of every human being ... is not exclusively a religious belief, although for us it has a significant religious meaning." The signatories emphasize that "reverence for human life must be the basis and reason for our compassion, responsibility and commitment in caring for all humans, our brothers and sisters, when they are suffering and in pain... to work to alleviate human suffering in every form but never by intentionally eliminating those who suffer."

The joint statement insists that Canada's "health care systems must maintain a life-affirming ethos. Medical professionals are trained to restore and enhance life," as "any action intended to end human life is morally and ethically wrong." The signatories to the Declaration urge "federal, provincial and territorial legislators to enact and uphold laws that enhance human solidarity by promoting the rights to life and security for all people; to make good-quality home care and palliative care accessible in all jurisdictions; and to implement regulations and policies that ensure respect for the freedom of conscience of all health-care workers and administrators who will not and cannot accept suicide or euthanasia as a medical solution to pain and suffering."

—The Canadian Conference
of Catholic Bishops Press Release

*To view the Declaration and the signatories, and to sign on, please see:
www.euthanasiadeclaration.ca

ous ethno-cultural communities who were also affected by this dark chapter in Canadian history.

I would encourage all Manitobans to visit this statute co-located with the memorial of Taras Shevchenko, Ukraine's poet laureate, and a memorial to the Holodomor, the famine genocide of 1932-1933.

To the members of the First World War internment committee of the Ukrainian Canadian Congress Manitoba Provincial Council, particularly Roman Yereniuk and Joan Lewandowski: Thank you for your efforts to ensure we never forget this tragic chapter of our history."

—www.gov.mb.ca

Let Us Remember and Rejoice!

■ "I remember," speaks of the beauty of memory. It speaks of history, tradition, faith and destiny. Each carrying its own voice. This simple phrase tells us of the need to reflect upon events that have shaped the history of our parish, the Dormition of St. Mary, and given life to this sacred place of worship for 105 years. It speaks of the wonder and timeliness of faith.

When I remember the Mother Church of my childhood growing up on the Saskatchewan Prairies, I think of the local one-room school and the pioneer Ukrainian Orthodox church which shared the same quarter of donated homestead land on NW1/4 of S24-T30-R7-W2ndM. I was part of this community and the community was part of me. It was a place where the home, school and church formed a community with deep Christian values and a rich history, separate and apart from the rest of the world.

I fondly recall key individuals, mostly the pioneer grandmothers, dressed in their native Bukovynian attire, who shared their passion for the Church traditions with us. I remember the worship services in the pastoral church built of logs, where I had to sit in canonical silence with God, which seemed like forever.

Living near the school and church, I remember the solemn funeral processions which wound their way past our house. They stopped at every intersec-

tion to read from the Psaltery, Book of the Psalms, as they made their way slowly to the cemetery. I watched and counted the number of horse-drawn wagons and the people walking behind in a steady procession led by a cross, a lantern and five processional church banners. I heard the church bells peal sadly as they bid farewell to yet another church member. And my young tender heart cried. Vivid too in my mind is the memory of that ill-fated October fall day in 1948 when the belfry was enveloped in flames, the three church bells reduced to smoldering ruins and the cemetery blackened. I thought it was the death of the church. Yet, the church survived its darkest moment. The community spirit lived on. The parishioners quickly rebuilt, and the church continued to play an active role in the community for another 60 years.

I remember my Mother Church as the sacred place of many fervent prayers when the crops were shrinking and withering on the fields during drought years. No one prayed more fervently when the crops were drooping and withering on the fields. No one prayed harder for rain than did the farmers.

Vivid in my mind are many movingly beautiful baptisms, when the priest would raise an infant girl high up above his head before the Holy Altar and show her to the heavens. I wondered, was I too, lifted high up like an angel unto the heavens? My Mother



The Dormition of St. Mary church in Mamornitz, Saskatchewan is unique in that it is built on donated homestead land. This land had been untilled wild prairie before serving the sacred purpose as church property. The two acres include the church, cemetery and bell tower.

Church was the place where I first learned to sing the Holy Liturgy very reverently, the only way I thought God could hear our prayers. And we rejoiced!

This year, we remember our church in its 105th year. We reflect on its rich heritage. In the course of ten and a half decades, the church has served the community as a sacred place of worship, a source of spiritual guidance, a centre for the preservation of our culture and traditions and the resting

place of our ancestors. We rejoice as we celebrate a historic milestone—a Ukrainian sacred icon on the Canadian Prairies.

—Dr. Jennie Dutchak,
Ottawa, Ontario

**This article, previously prepared for the 100th anniversary, was updated to mark the 105th anniversary of the Dormition of St. Mary church in Mamornitz, Saskatchewan.*



St. John the Baptist church in Riverside, Saskatchewan celebrated its 100th year of founding in July 2015. This Prairie church helps us to reflect on the role of the church in the local Ukrainian community.



St. John the Baptist church in Riverside, Saskatchewan, includes an immaculate cemetery and belfry.



Interior of the Dormition of St. Mary church in Mamornitz, Saskatchewan. This historical pioneer church marked the 105th year of its founding in August 2015.



Fr. Michael Faryna reads the prayer during the Blessing of the Water.

St. Mary the Protectress Sobor Celebrates 90th Anniversary



A special historical group photo of St. Mary the Protectress parish's clergy and parishioners to commemorate the 90th anniversary of the Sobor.

Photo: Bob Talbot

WINNIPEG, MB—St. Mary the Protectress Sobor celebrated the 90th anniversary of its founding on November 1, 2015 in Winnipeg, Manitoba. Usually celebrating its *Khram* on Oct. 14 on the feast day of the Protection of the Mother of God, the Sobor had moved its celebrations to November 1 weekend to accommodate celebrations. The events included a reception, Hierarchical Divine

Liturgy, dinner and program.

The celebratory weekend began on the evening of Oct. 30, 2015 with a wine and cheese reception that provided the parish members and guests with an extended time for fellowship and reminiscing. They had an opportunity to learn about the history and key events in the life of the parish. They viewed a collection of historical photographs and a video about the Sobor. They sang

songs together in a family atmosphere.

The Hierarchical Divine Liturgy took place on Sunday, Nov. 1, 2015. The commemorative events began with the greeting of His Eminence Metropolitan Yuriy. He was first met by the Church School children, who presented flowers and a short welcome. Next, His Eminence received the traditional *kolach* bread and salt from parish representatives. Then, parish priest, Rev. Alexan-

der Harkavyi, greeted His Eminence and presented the Altar cross. Following each of these greetings, His Eminence graciously expressed his gratitude to attend this important occasion in the parish, and wished God's blessings for the future flourishing of the Sobor.

Metropolitan Yuriy then proceeded into the church for the vesting.

continued on p.15

Sts. Cyril and Methodius Fellowship 2015 Bursary Program

TORONTO, ON—The Fellowship of Sts. Cyril and Methodius held its 16th annual bursary presentation dinner on September 23, 2015 at the St. Volodymyr Cathedral in Toronto, Ontario. There were 22 bursaries presented to students from parishes of the Ukrainian Orthodox Church of Canada in the Greater Toronto Area. The 2015 bursary recipients represent 3 parishes in the GTA: St. Anne's, St. Demetrius Sobor, and St. Volodymyr Cathedral. The recipients include: Emily Bayrachny, Alexandra Buciora, Tamara Buciora, Tanya Buciora, Galyna Buz, Genadiy Bogutskiy, Adam Gergesha, Oleh Hodovaniuk, Oricia Juzyc, Larysa Kowalenko, Michael Kryshchalskyj, Michael Lahoda, Daniel Milnes, Borys Ostapienko, Olesya Petrenko, Michael Pryszlak, Anton Strohyj, Natalia Sydorenko, Kathryn Tymochenko, Elizabeth Zienchuk, Krista Zwirchowsky, Yakira Hume.

In addition to our parish priests, Rt. Rev. Protopresbyter Bohdan Sencio

and Very Rev. Archpriest Dr. Jaroslaw Buciora, the parish was honoured by the presence of His Grace Bishop Andriy who presented the bursaries. Many of the students are studying at universities outside Toronto. It was a pleasure to have many of the students able to attend the banquet to receive their bursaries. They shared a little bit about their fields of study.

After the dinner, the bursaries were presented to the students or family members representing those unable to attend. Bishop Andriy wished them success and expressed his hope that the students would remain faithful to the Church and their Ukrainian community. He concluded his remarks with words by Taras Shevchenko: *Учітесь, читайте, і чужому научайтесь, і свого не цурайтесь.*

The total number of bursaries provided by the Fellowship since the inception of the program in 1998 now exceeds 227. In addition to providing financial support by means of bursar-



(front row left to right): Rt. Rev. Protopresbyter Bohdan Sencio, His Grace Bishop Andriy, V. Rev. Archpriest Dr. Jaroslaw Buciora with some of the bursary recipients.

ies, the dinner is held to show the students that they are part of a Ukrainian

Orthodox community that cares about their success in school and in life.

St. Mary the Protectress...

continued from p.14

He was attended by the theology students from St. Andrew's College in Winnipeg. His Eminence concelebrated the Hierarchical Divine Liturgy with Fr. Alexander, Chancellor of the UOCC Very Rev. Archpriest Taras Udod, Rt. Rev. Mitred Archpriest Michael Skrumeda, Rt. Rev. Mitred Archpriest Gregory Mielnik, Very Rev. Archpriest Roman Bozyk, Rev. Bohdan Statkevych and Rev. Roman Stefanyshyn. The Koshetz Choir beautifully sang the responses.

Speaking to the faithful following the worship, His Eminence recalled the warm atmosphere and warm welcome that he had received when he attended the Sobor as a theology student at St. Andrew's College. He noted that it was a good place to congregate for the new and young priests and theology students, providing a comfortable familial environment, which remains today.

The faithful and guests proceeded to the church hall downstairs for the 90th anniversary celebratory dinner and program. Vasyl' Balan, Sobor parish executive president, served as the M.C. for the downstairs portion of the celebration. The dinner began with prayer and the blessing of the foods. The faithful enjoyed a delicious dinner. The program was a special spiritual and cultural event.

The program began with Church School children reciting poems and singing songs. A mixed children and adult choir gave a debut performance of a special heartwarming song dedicated to the Mother of God of Canada composed by Fr. Alexander. It held deep meaning for

the parish members as their Sobor is dedicated to the Mother of God. A number of celebratory greetings were then received from local parishes. Rt. Rev. Msgr. Mitrat Michael Buyachok from the neighbouring Sts. Vladimir and Olga Ukrainian Catholic Metropolitan Cathedral, brought congratulations and presented a congratulatory Hramota.

M.C. Vasyl' Balan next gave an historical overview of the parish. He highlighted such key events as the initial building in 1925-1927, the arrival of Metropolitan Ilarion from Europe, and the birth of the Koshetz Choir. He also touched on some of Sobor's future plans, including renovations to the exterior and basement and projects for the upcoming Centenary of the Ukrainian Orthodox Church of Canada. The gathering also watched a video presentation on the history of the church. The program portion concluded with two songs composed and performed by Fr. Alexander accompanied by guitar. As the first song, he debuted a brand new composition called *Рідний Дзвін* (*Our Bell*), about the church bell and its different uses, such as calling the faithful to worship. The second selection was the favourite *Winnipeg*, in which Fr. Alexander sings of his love and appreciation for the city where he resides. There were also expressions of gratitude to the organizers and volunteers of the event. Volodymyr and Sandra Lytvyn co-chaired the Sobor 90th Anniversary Celebration Committee.

The celebration concluded with an address and closing prayer by His Eminence Metropolitan Yuriy, who thanked the Sobor parish members for organizing and hosting such a meaningful



Children from the Church School at St. Mary the Protectress Sobor.

Photo: Bob Talbot

event in the life of the church. Parishioners and guests had another opportunity for further fellowship before departing following this memorable 90th

anniversary celebration of St. Mary the Protectress Sobor.

На многії літа!

St. Mary the Protectress Sobor Highlights: The beginning

In early 1920s Winnipeg, Manitoba, there were no Ukrainian Orthodox church or Ukrainian language worship services to serve the early Ukrainian pioneers. A founding meeting to organize a Ukrainian Orthodox parish took place in July 1923. From this series of meetings, a new parish was born with Rev. Semen W. Sawchuk as the first priest. The first Ukrainian Orthodox service in Winnipeg was held on Christmas Day, January 7, 1924. After renting space for some time, the parish purchased 10 lots and construction began in June 1925 and was completed in November that year. The church flourished and membership expanded to hundreds of families by the 1940s.

Community News: 2015 Nation Builders and Community Recognition Awards

■ **SASKATOON, SK**—The 21st annual Nation Builders and Community Recognition Awards luncheon and awards presentation took place at the Delta Bessborough Hotel in Saskatoon, Saskatchewan on November 8, 2015. Friends, family and guests gathered to celebrate the outstanding achievements and meritorious contributions of some of Saskatchewan's notable citizens.

The Ukrainian Canadian Congress-Saskatchewan Provincial Council launched this annual event in 1995 to honour those contributing to Ukrainian community development. The awards are usually given in two categories. The Nation Builders Award goes for those making meritorious contributions that have

made a significant impact or left a legacy to the Ukrainian community. The Community Recognition Awards is awarded to those who have made a worthy contribution in several areas: leadership, volunteerism, cultural preservation and development and/or creativity, and innovation to the Ukrainian community and/or Saskatchewan-Canada.

The three Nation Builders awards went to: Diane Boyko of Alvena-Saskatoon, Stephen Senyk of Melville-Regina, and Ostap Skrypyk of Regina-Winnipeg.

Seven individuals received Community Recognition Awards: posthumously to Helen Danylchuk of Teulon, MB-Canora for Cultural Preservation and Development; Elmer Malec of Tarnopol-Prince

Albert for Cultural Preservation and Development and Leadership; Kenneth Mazur of Canora-Regina for Cultural Preservation and Development and Volunteerism; Russel Pankiw of Goodeve-Regina for Volunteerism; Rose Wasylenska of Rosethorn-Saskatoon for Leadership and Volunteerism; and, Marnie Howlett of Saskatoon, and Brighton Stefanyshyn of Prince Albert for Youth Achievement.

A special award, 2015 Newsmaker of the Year, was presented this year to David Dutchak of Blaine Lake and Saskatoon for his leadership in facilitating the Ambulances for Ukraine humanitarian project. This project involved delivering four fully-equipped ambulances to Ukrainian hospitals that treat Ukrainian soldiers wounded in the armed conflict in eastern Ukraine. David Dutchak is past president and CEO (retired) of MD Ambulance. He spent his

career in emergency medical services. David has taken leadership roles in several professional associations, including the Paramedic Chiefs of Canada, Saskatchewan Emergency Medical Services Association, and Saskatchewan Chamber of Commerce. He presently serves on the Saskatchewan-Ukraine Relations Advisory Committee.

Dignitaries in attendance included Lieutenant-Governor of Saskatchewan Vaughn Solomon Schofield, Finance Minister Ken Krawetz, Saskatoon Mayor Don Atchison, UCC National VP Emil Yereniuk, SaskCulture representative Shakeel Akhtar, Senator Raynell Andreychuk, Very Rev. Archpriest Peter Wasylenko of All Saints UOC in Saskatoon, and Very Rev. Janko Kolosnjaji of UGCC of St. George's.

—UCC-SPC Press Release



Award recipients: (back row left to right): Rose Wasylenska, Ken Mazur, Russel Pankiw, Larissa Van Caesele on behalf of mother †Helen Danylchuk. (front row left to right): Brighton Stefanyshyn, David Dutchak, Ostap Skrypyk, Diane Boyko, Stephen Senyk, Marnie Howlett, Elmer Malec.

Photo credit: Anna Kayla, A&A Photography

Коли Вітчизна в небезпеці

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



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.

Інавгурація 2015 • Inauguration 2015

■ Близько сотні гостей відвідали цьогорічну Інавгурацію Колегії Святого Андрея, що відбулася 20 вересня 2015 року. Почесна Варта Ордену Святого Андрея традиційно відкрила захід, супроводжуючи академічну ходу.

Прот. Роман Божик, декан Богословського Факультету та діючий ректор Колегії, щиро привітав усіх присутніх, представив членів академічної ходи та запросив Його Високопреосвященство Митрополита ЮРІЯ до вступного слова, у якому йшлося про важливість освіти, самовідданості і служіння своїй громаді. Опісля, прот. Тарас Удод, новообраний канцлер Української Православної Церкви в Канаді та випускник Колегії Святого Андрея, виголосив свою спонукаючу промову. Ключовою темою його виступу була важливість застосування у повсякденному житті, особливо майбутніми свя-

щениками, основної настанови Митрополита Іларіона, а саме—"Служити народові—то служити Богові".

Програма також включала вручення нагород та стипендій найуспішнішим студентам Богословського факультету, резидентам, активним членам Колегії Святого Андрея, а також студентам Центру Українських Канадських Студій. Усі нагороди стали можливими лише завдяки щедрості жертводавців, які відзначають важливість заохочення студентів у їх наукових починаннях.

Інавгурація закінчилась урочистим виходом, за яким послідував чудовий прийом, під час якого усі бажаючі мали нагоду зробити чимало пам'ятних фотографій.



His Eminence Metropolitan YURIJ,
Fr. Michael Smolynech



V. Rev. Taras Udod, Dmitrij Goncharov



Dr. Roman Yereniuk, Taras Chuprovskiy



Rt. Rev. Dr. Oleh Krawchenko, Petro Tsenov

■ On Sunday, September 20, 2015, at 2:00 p.m. over 100 guests gathered at St. Andrew's College for the Inauguration and Awards Ceremony. The event began with the traditional Academic Processional Entrance of the Members of the Platform Party led by the Order of St. Andrew Honour Guard with ceremonial banners.

The Master of Ceremonies, V. Rev. Archpriest Roman Bozyk, Dean of Theology and Acting Principal of St. Andrew's College, introduced the members of the Platform Party and invited His Eminence Metropolitan YURIJ to greet everyone. He underscored the importance of education, dedication and service to one's community.

The Inaugural Address was presented by V. Rev. Archpriest Taras Udod, newly-elected Chancellor of the Ukrainian Orthodox Church of Canada and alumnus of St. Andrew's College. He reminded us of the profound guiding teachings of Metropolitan Ilarion, of Blessed Memory, and how they apply to all of us, but especially to future priests.

The program included the presentation of Scholarship and Bursary Awards to deserving students of the Faculty of Theology, St. Andrew's College Member Students, College Residence students, and to students of the Centre for Ukrainian Canadian Studies. These awards are made possible thanks to the many generous donors who recognize the importance of encouraging and rewarding academic endeavours.

The program concluded with the Ceremonial Recessional and was followed by a delightful reception during which the students and guests had the opportunity to visit and pose for photographs which will become part of their fond College



Luke Udod, V. Rev. Alexander Harkavyi



V. Rev. Alexander Harkavyi,
Ivan Zhovnych



Dr. Denis Hlynka, Vasyl Kobrii



Vicky Armanios, Oleh Romanyna,
Maurice Bugera



Rosanne Maluk, Andreea Ciobota



Dobr. Orysia Ehrmantraut, Ivan Savvyak

1000-year-old Bible found in Turkey



■ **TOKAT, TURKEY**—Police in Turkey recovered a Bible on October 29, 2015 that is thought to be a thousand years old. The holy book, which was found in the central Turkish city of Tokat, is written in the old Assyriac language. According to the Daily Mail, the priceless book was recovered after smugglers tried to sell it to undercover officers. The Bible's origin is unknown. Written in the old Assyriac language, its cover is reportedly damaged, but the remaining 51 pages have images and religious motifs in gold leaf. *The Christian Post* reported that the Bible contains pictures of Jesus Christ and other biblical figures.

The Bible was recovered during a series of police operations, reports the *Hurriyet*. The paper says the authorities took action after being informed that three suspects were marketing historical artefacts. Reportedly, 10 people were taken into custody. The police also recovered jewelry and ancient coins. The Bible was delivered to a museum. Theologians hope that this ancient finding will provide rare insights into how Christianity developed over the past centuries. Tokat has gained a reputation in recent years as a centre of smuggling activities in rare artefacts.

—www.dailymail.co.uk; www.hurriyet.tu

Syria Film Festival Focuses on War

■ **TORONTO, ON**—A three-day festival from Nov. 12-15, 2015 at the Art Gallery of Ontario in Toronto, Ontario, raised awareness about the agony and hardships faced by millions of people caught up in the Syrian crisis. This festival was seen as timely considering that Canada is preparing to welcome 25,000 Syrian refugees. The idea behind the festival is to engage and inform Canadians about the conflict and the suffering of Syrians whether inside the country or as refugees in other countries, explains Maher Azem, a network engineer at Shaw Communications. He came to Canada in 2005 as an international student and complet-

ed a master's degree in engineering and computer networks at Ryerson University. Azem wanted to do more. So, late last year he came up with the idea of mounting the Syria Film Festival to draw attention to the war in his former homeland which has contributed to the largest refugee crisis since the Second World War. Azem hopes the three-day festival sheds light on the complicated political situation in Syria as well as on bringing much-needed understanding to the plight of refugees.

—Debra Black,
Immigration Reporter, Nov. 12, 2015

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

Іванна Рак, секретарка



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. Архиерейська Свята Літургія
12:00 год. Храмівий 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!

DONATIONS NOTICE MSBI MATCHING GRANT

The Manitoba Government is continuing the Manitoba Scholarship and Bursary Initiative MSBI for the remainder of this fiscal year—to January 15, 2016.

The Scholarship and Bursary Initiative was set up to promote donations for academic awards at Manitoba's post-secondary institutions. The provincial government will match each donation, dollar for dollar, up to a maximum of the \$25,000 total allocated for St. Andrew's College for this year. The grant is applied to new scholarships/bursaries, or to additional contributions to existing ones.

If you would like to set up a bursary or scholarship award—or if you would like to make an additional contribution to an existing scholarship or bursary at St. Andrew's College, your gift will be matched by the government—and, therefore, your donation will be doubled.

If you wish to do so, please contact the St. Andrew's College Office at (204) 474-8895 for further information. The deadline to make a donation under this matching grant program is January 15, 2016.

The Four Gospels

The meaning of the word Gospel is "good news". It refers to the Good News that Jesus came to be the Saviour of a world dying from sin. The first four books of the New Testament—the Gospel of St. Matthew, the Gospel of St. Mark, the Gospel of St. Luke and the Gospel of St. John—are called Gospels because they all relate the life, death and resurrection of Jesus Christ. Each of them records the events in the life of Jesus Christ. It is believed that the Gospels are named for the men who wrote them.

Gospel of St. Matthew



St. Matthew. Royal Doors of the Dormition of St. Mary church in Surrey, B.C.

St. Matthew was a tax collector by profession. He was well-educated and probably very wealthy. Matthew is attributed as the author of the first book by universal witness of the ancient Church, although he is not specifically named as such. He wrote for a Jewish audience, telling them that Jesus of Nazareth lived to fulfill Old Testament prophecy. If you open your Bible to the Book of Matthew, you will find that it begins with many pages of names. This details the genealogy of Jesus. Then, Matthew quotes many passages that are based on fulfilling the Old Testament prophecies. Here are some examples:

Prophecy from Isaiah 7:14: "Therefore the Lord Himself will give you a sign: The virgin will conceive and give birth to a son and will call Him Immanuel."

Matthew writes in his Gospel, Chapter 5:17: "Do not think that I came to destroy the Law of the Prophets. I did not come to destroy but to fulfill."

The main themes of this Gospel are the fulfillment of the Old

Testament prophecy, the revelation of the Kingdom of God, and the call to discipleship.

Gospel of St. Mark



St. Mark. Royal Doors of the Dormition of St. Mary church in Surrey, B.C.

St. Mark the apostle is attributed as the author of the Gospel of Mark. It was written for a Roman audience. Christ is presented as a servant. For example, in Mark 10:45: "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Mark and his mother were among the first people to believe in Jesus. Later, he travelled with Paul and Barnabas, spreading the news that God had sent His Son to die for the sins of the world. The Gospel of Mark is noticeably different from that of Matthew. First of all, it is the shortest of the four Gospels and has only 16 chapters. Mark may not have been an eye witness to the events of Jesus's life. He was a disciple of Peter who told him about the life of Christ. Mark depicts Jesus as a miracleworker with power over sickness, demons and death. The main themes of this Gospel are the suffering Messiah, the messianic secret and discipleship.

Gospel of St. Luke

St. Luke was a doctor. The Bible calls Luke "the beloved physician." Unlike the other authors, he was not Jewish but a Gentile from Antioch. He heard about Jesus from the great apostle Paul and soon became a Christian. He also travelled with Paul. He wrote the Book of Acts as well as the third Gospel. Together, these two books cover 60 years of the life and teachings of Jesus in the early Christian Church. In the first two chapters, he describes the conception and



St. Luke. Royal Doors of the Dormition of St. Mary church in Surrey, B.C.

childhood of Jesus—often through the eyes of Mother Mary. He spent time with the Holy Mother Mary and learned about the Annunciation, birth of Jesus and the flight of the Holy Family into Egypt. Only Matthew and Luke tell of the birth and childhood of Jesus—each narrating different incidents. As he travelled with Paul, Luke spoke to people who had seen Jesus and witnessed what he said. The main themes of this Gospel are prayer, the activity of the Holy Spirit and a deep concern for sinners. The predominant theme of Luke's writing was the perfect humanity of Jesus. He emphasizes prayer, miracles and angels. Notably, women figure prominently in his writings.

Gospel of St. John

The Gospel of John presents a very different picture of Jesus and His ministry compared to the other three. The main theme

focuses on the eternal Son of God has come in the flesh. It features sub-themes such as the Trinity, glory, the spiritual dimension, the sacramental dimension, the Church. In his writings, he stressed that Jesus Christ is God revealed to man.

St. John was one of the disciples of Jesus and was known as the "the beloved disciple." He and his brother James had followed John the Baptist until they met Jesus. Then they became part of Christ's inner circle when He called them to follow Him. John is believed to have been the youngest apostle. On the Cross, Jesus entrusted His Mother Mary to John's care. There is a site in Ephesus that is believed to be the house where Mary lived in old age. It was one of the places that my son Taras visited in his recent journey to the Holy Land. John spent many years in Ephesus.

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Symbols of the Evangelists

Next Sunday when you attend Divine Liturgy, turn your attention to the Royal Doors, which are the central doors of the iconostasis, icon wall, if you have one in your church. These central doors are the most sacred of gateways because the Gospel is proclaimed from here and the Chalice with the Body and Blood of Christ are carried through the Royal Doors. Only ordained clergy can enter them, but even then, only at certain sacred moments during the services.

The Royal Doors are usually beautifully adorned with six specific icons: the Annunciation and the Archangel Gabriel at the top, and below the four Evangelists—St. Matthew, St. Mark, St. Luke and St. John. The icon of the Annunciation tells us that it is through these doors that the Good News of the Lord Jesus Christ is announced to us, just as the Archangel Gabriel announced to the Holy Virgin that she would become the Mother of God. The Four Evangelists are placed on the Royal Doors because, through these doors, the Holy Gospel that was written by them is announced to us.

In this icon, St. Matthew is depicted as a winged man, the human form, since his Gospel begins with the genealogy of Jesus—that is, His human history. St. Mark became associated with the lion, an image linked to the wilderness, referred to in Mark's opening verses. A man is seated writing with a winged lion by his side. Mark begins his Gospel with the sojourn of Jesus in the wilderness, amidst wild beasts. Also, the lion is a royal symbol. Notably, this image of St. Mark and the lion has also influenced secular culture. The Lion of Saint Mark is the symbol of the award of the Venice Film Festival. St. Luke's symbol is the ox, which is a symbol of sacrifice in the Jewish and pagan world. This icon depicts a man with a pen deep in thought over a scroll, and near him is an ox chewing its cud. St. John's symbol became the eagle, a bird that can soar higher than any other, just as John's theology and poetic imagery are lofty and inspiring.

—www.amphilochios.blogspot.ca; www.iconreader.wordpress.com

Social Media Rebooting Religion

■ LONDON, ENGLAND—Are Facebook and Twitter changing religion? It seems clearer and clearer that the ever-growing dominance of social media is bringing religion back into the daily lives of many. This is especially true for mobile computing devices like smart phones and tablets. Twitter is one of the channels religious groups are using to connect with people in ways that are meaningful to them. Social media is also challenging religious institutions to revise notions of spiritual identity and community in both online and face-to-face worship.

Take a recent Twitter phenomenon, the #CatholicRulesForTwitter trend. Not long ago, @sullijo—the Twitter user name—a religious educator from Illinois, and @vitacatholic, a Catholic blogger from Washington, D.C., joked about "Catholic Rules For Twitter," marking their banter with the hashtag symbol (#) that allows Twitter users to follow and join the conversation.



Among the hundreds of #CatholicRulesForTwitter tweets that followed were these two "rules": (1) Tweets posted on Saturday night count as being written on Sunday; (2) Twitter may not be used to publicly question the teaching authority of the Church.

Throughout that weekend, Anglicans, Lutherans, Unitarian Universalists and other denominations joined the conversation. #RulesForTwitter appeared in Spanish, French, and Latin. Spiritually superficial though this exchange may seem, the #RulesForTwitter trend marks an important moment for institutional religions. These tweets serve as globally networked, micro-expressions of religious identity in the midst of everyday life.

"Religious identity" is more than a label of faith. Identity is also commu-

nicated through day-to-day actions. Generations after religion was segregated from secular life, digital social media have retaught believers to expect the spiritual to imbue their daily lives. Any preacher will insist that our lives be lived out of our deepest spiritual values, but when religious services are held far apart from the settings in which we regularly live, it can be hard to set that ideal into everyday practice.

Digital media have also shown believers how to express religious identity in conversation with people of other faiths or of none at all. The #RulesForTwitter trends were spiritually significant because they allowed people to make strong claims of religious identity while engaging the strong claims of others through appreciative retweets

and encouraging replies. These were religious folk getting along in a good-humoured, relaxed environment. Religious institutions that can create such environments will be much more relevant to believers in the Digital Age.

More than new gimmicks for those who already love religion, these new digitally influenced practices have the potential to move those who love social media to re-engage with traditions that have for too long excluded them by functioning only outside of their everyday experience. They hold out the possibility to reboot faith communities that have long been flashing "fail" to believers and seekers alike.

—Excerpts from Elizabeth Drescher, *San Francisco Gate*, June 5, 2011



The Effect of Social Media on Religion

It seems clearer and clearer that the ever-growing dominance of social media—especially on mobile computing devices like smart phones and tablets—is bringing religion back into the daily lives of many, while challenging religious institutions to revise notions of spiritual identity and community in both online and face-to-face worship.

There is a necessity for today's ministers to be present online through outlets like Facebook and Twitter, as well as through podcasts and blogs. Just as the printing press made access to Scripture accessible for the masses, so too this new technological revolution has begun to reshape how it is that we communicate, socialize and minister. While social media and digital technology is not a panacea for problems that confront today's spiritual seekers, it is a necessary and even positive resource for engagement and continued communication.

—Excerpts from Daniel P. Horan; www.datinggod.org

The Four Gospels ...

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During the reign of a tyrannical Roman Emperor, he was exiled to the nearby Island of Patmos.

While in Patmos, John wrote the Book of Revelation, also called The Apocalypse. This book



St. John. Royal Doors of the Dormition of St. Mary church in Surrey, B.C.

is complex and not easy reading. In this very solitary place, God gave John glorious visions of the future, of the time when Christ would return to complete His work on earth. Revelation is the only book of prophecy in the New Testament. It is filled with over 300 different symbols that tell about the ages to come. St. John was almost 100 years old when he fell asleep in the Lord.

St. John was able to witness and testify about events in the life of Jesus that no others saw. He wrote about eight of the miracles that Christ performed. Some of these include turning water into wine, feeding the 5,000 and raising Lazarus from the dead. Read his Gospel in your Bible and see if you can find other miracles. In addition to the Gospel of John, he wrote the Epistles of 1 John, 2 John, and 3 John. You can find them starting on page 567 of your Orthodox Study Bible.

UKRAINIAN ORTHODOX CHURCH OF CANADA EASTERN EPARCHY

NATIVITY YOUTH RETREAT

Saturday, December 12th: 2-5pm

Questions Answered: A frank & open discussion of what matters to you
— Dr. Peter Kondra

Hands on Faith: Fun fused with Tradition

Called to Serve: Ministering to those in need in our parishes & communities
— Presbytera Maria Drossos

Eparchy Youth, ages 7-25, together with their parents, are encouraged to attend.

St. Demetrius' Sobor
3338 Lakeshore Blvd W
Etobicoke ON
www.uocceast.ca/youth

Ordination anniversaries: Bishops, Priests, Deacons

DECEMBER

Pavenschi, Very Rev. Archpriest Vasile	—December 09, 1981
Pozniak, Very Rev. Archpriest Miron	—December 11, 1983
Rauliuk, Rt. Rev. Mitred Archpriest Nicholas	—December 24, 1967
Wasylenko, Very Rev. Archpriest Peter	—December 17, 1989
Wasyliw, Rt. Rev. Mitred Archpriest William	—December 04, 1966
10th ANNIVERSARY	
Bishop Andriy – Consecrated Bishop	—December 12, 2005
Maranchuk, Rev. Fr. Michael	—December 13, 2005
5th ANNIVERSARY	
Faryna, Rev. Fr. Michael	—December 12, 2010

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

Пам'яті полеглих козаків

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

*Нас тут триста, як скло,
Товариства лягло,
І земля не тримає...*

Т. Шевченко

■ До Козацьких могил під Берестечком кожного року приходять тисячі свідомих українців, щоб поклонитися тлінним останкам полеглих далекого 1651 року козакам, які віддали своє молоді життя за волю і долю України.

На початку ХХ ст. на острові Журавлиха, де відбувся заключний бій Берестецької битви, коли триста козаків відбивалися від цілої польської армії і всі загинули, було побудовано Свято-Юр'ївський храм, з с. Острів перевезено церкву Св. Михайла, 1650 р., в якій перед початком битви молився гетьман Богдан Хмельницький зі старшинами. Козацькі черепи і кості зібрані до саркофагу, засновано монастир, музей. Саме ченці мали не лише охороняти козацьку славу, а й молитися кожного дня за спокій душ козаків полеглих під Берестечком.

Над Козацькими могилами в с. Пляшіві пролетіли криваві грози двох світових воєн, польська, московська, німецька, знову московська окупація. Остання, як і личить москалям, була найстрашніша. Червоні вандали нищили темними ночами все, що нагадувало українцям їхню колишню славу: саму святиню перетворювали то в птахоферму, психлікарню і т. д., розбивали предавні кам'яні хрести на могилах козаків, плондрували самі могили, нищили саму пам'ять

нашого народу. Але після кожної ночі приходив день. День незалежності прийшов і до України, яку віками зажерливі "старші брати" заковували у бездуховні, злочинні ланцюги московського рабства.

Пригадую, як в 60-80-х рр. ХХ ст. всяку спробу відвідати колективно Козацькі могили натрапляли на чисельні перепони окупаційної московської влади, а будь-яке невдоволення побаченням на святому місці, подавлювала страшна машина під назвою КГБ. З постановом незалежної України відновилися щорічні масові прощі у Дев'яту П'ятницю на Козацькі могили. В 1991 році поле Берестецької битви збило до себе чверть мільйона прочан, то була найбільша за кількістю одноразова проща до Козацьких могил.

7 липня 2013 року десятки тисяч прочан зібраних до святих Козацьких могил з різних куточків України, щоб поклонитися полеглим героям і помолитися за спокій їх душ.

Як і кожного року, Службу Божу очолив святійший Філарет патріарх Київський і всієї Руси України. Йому співслужили митрополити Дмитрій, Михайл, Єпифаній, архієпископи Ізяслав, Іларіон та інші владики, більше півсотні священників і дияконів.

Святійший патріарх Філарет виголосив, як завжди, глибоко змістовну, патріотичну проповідь, закликав вірних вічно берегти пам'ять про полеглих козацьких лицарів, молитися за спокій їх душ, приходити до святого місця, щоб всім разом віддати



Прочани на Козацьких могилах 7 липня 2013 року

їм шану, молитовно запалити негаснучу свічку пам'яті.

На історичній Волині є ще одне святе місце щорічних прощ вірних у Десяті П'ятницю до Козацьких могил біля Богданової каплички у підлісці Крем'янецьких гір біля с. Підлісця поруч Крем'янця. В добу незалежності наші священники о. Іван Мазурчик з сином о. Михайлом та вірними відбудували звандалізовану московськими червоними окупантами Богданову капличку, привели доналежного вигляду недоторкані комуністами козацькі поховання.

Саме тут поховали біля церкви, в якій гетьман Богдан Хмельницький з козацькими старшинами молився перед своїм походом на Берестечко, а Службу Божу правив преподобний Іов Залізо Почаївський з ченцями. В Підлісцях не лише стояв козацький табір, а й тут була їх виходова база на Берестечко, лазарет поранених і ті козаки, які помирали тут від ран отриманих до і після Берестецької битви, були поховані навколо Богданової церкви.

Кожного року в незалежній Україні на Десяті П'ятницю (переноситься на першу неділю) в Підлісцях на козацьких похованнях збираються сотні прочан, і не лише з Крем'янця і околиць, а й з Тернополя, Луцька, Львова, Рівного, Дубна і інших міст і сіл України. Святі могили козаків у Підлісцях гарно доглянуті завдяки праці о. настоятеля Михайла Мазурчука та вірних.

Цьогорічну Службу Божу і панахиду на могилах полеглих козаків очолив прот. Анатолій Зінкевич з Тернополя, рідний брат митрополита Луцького і Волинського владики Михайла. Йому співслужили біля двох десятків священників з різних благочинь Тернопільської єпархії УПЦ КП, яким прислужували студенти ВПБ академії Іван Колотило, брати Юрій та Іван Мазурчуки, мі-

сцеві вівтарні хлопчики.

Незважаючи на дуже несприятливу цьогорічну погоду в неділю до святого місця зібралися чисельні прочани, які разом з священниками гаряче молилися за козацьких лицарів, кращу долю України.

В своїй проповіді о. Анатолій Зінкевич наголосив, що лише в єдності — сила народу, церкви, а нас роз'єднують, щоб панувати, підкреслив природно національну рису українців обертати святі могили, зокрема і біля Богданової каплички в Підлісцях.

Незважаючи на дощ і дощувальний вітер і грязь на дорогах, багато старших, молоді, дітей прийшли до могил козаків. Серед них був і автор цих рядків, який щорічно відбуває прощі до Козацьких Могил під Берестечком і вдруге до козацької святині в с. Підлісцях.

Козацькі могили біля Богданової каплички потопують серед зелені, квітів, трав.

продовження на стор.23



Урочиста Служба Божя.



Хресний хід до козацьких могил.



Послушник Володимир біля загального хреста в пам'ять полеглих козаків.



Богданова капличка в с. Підлісцях.

Eastern Orthodoxy Compared by Fr. Constantine Mathews

■ Mathews, Constantine. (2006). *Eastern Orthodoxy Compared: Her Main Teachings and Significant Difference with Roman Catholicism and Major Protestant Denominations*. Minneapolis, MN: Light & Life Publishing.

This 112-page book is a valuable resource for Orthodox living in the multi-faith societies of North America. The book is divided into three parts. In total there are nine chapters neatly organized into subsections. The bibliography at the end features an extended list of references for those who wish to read further on any one topic. Archbishop Demetrios of America has also contributed a Forward for the book, lending authority to the content. One section compares Orthodoxy with Roman Catholicism and the other with Protestantism. The subsequent subsections delve into comparing various key topic areas, for example, sacramental differences, funerals, the church calendar, and veneration of saints, among others. The explanations are succinct, summarizing the topic, the Orthodox perspective and the differences. The book is well-organized so readers can flip



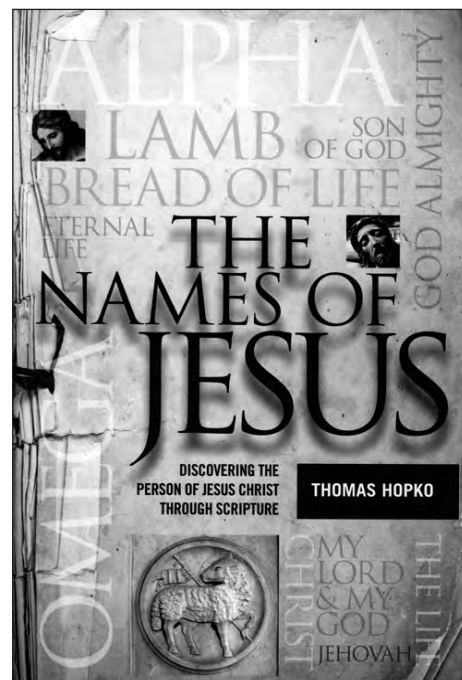
through the many sections to refer to their topic of interest. The author also includes generous footnotes with references for those who wish for a more detailed explanation. This book makes a valuable reference for all readers.

\$20.95

The Names of Jesus by Fr. Thomas Hopko

■ Hopko, Thomas. (2010). *The Names of Jesus: Discovering the Person of Jesus Christ through Scripture*. Chesterton, IN: Ancient Faith Publishing.

This book is based on the popular podcast series given by Fr. Thomas Hopko on Ancient Faith Radio. Fr. Thomas is a prolific lecturer and author. The author contemplates the over 50 names and titles used for Jesus in the Bible in the pages of this 393-page book. This book contains a Forward and 53 chapters. Each chapter is dedicated to a short discussion of one of the names of Jesus such as, Jesus the Light of this World, Jesus the Friend and Brother, Jesus the Physician, and Jesus the Bread of Life. Readers can learn what each name can say about the character and the Son of God, His role in our salvation and the relationship we choose to cultivate with Him. The short chapters are easy reading for a single sitting. Readers can explore each part independently. Written in easy-to-read English,



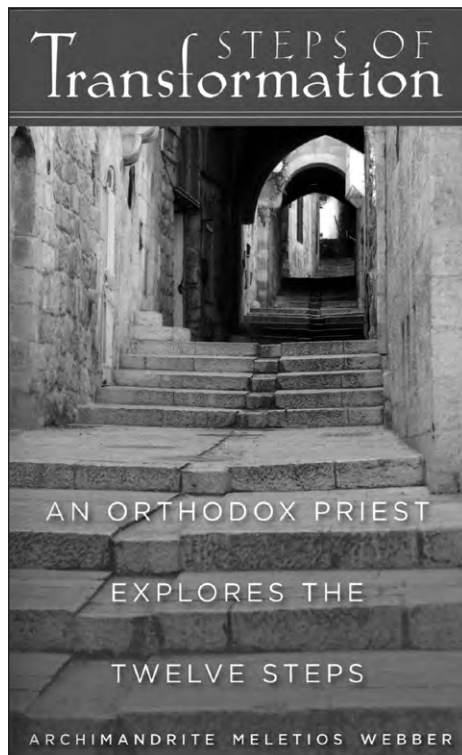
this book is valuable for all ages of readers who wish to know more about Jesus Christ.

\$28.95

Steps of Transformation by Fr. Meletios Webber


■ Webber, Meletios. (2003). *Steps of Transformation: An Orthodox Priest Explores the Twelve Steps*. Chesterton, IN: Ancient Faith Publishing.

Addictions and struggles with the passions are widespread in our culture, and often in our families. Addictions come in many forms. Fr. Meletios Webber, an Orthodox priest and counsellor, guides readers in exploring ways to overcome addiction through the Fellowship of Alcoholics Anonymous. This 203-page book explores the key question of whether Orthodox Christians can turn to Alcoholics Anonymous for help. Over two sections divided into 17 chapters, the author explains how the Twelve Steps complement Orthodox teachings. Part one provides general information on addictions and the Twelve Step program. Part two takes readers through each of the steps, correlating them with basic Orthodox theology. There are also two appendices, a Forward and Introduction sections. According to the author, the Twelve Step program can be valuable for spiritual growth. He identified implications



for Orthodox and all Christians using examples from the life of the Orthodox Church.

\$19.95



KOSHETZ

Christmas Recital

O. Koshetz Choir
directed by Miroslava Paches

When: Sunday, December 6, 2015 at 2:00 p.m.

Where: Sts. Vladimir and Olga Cathedral
115 McGregor St., Winnipeg, MB

- *Popular songs from repertoire
- *New sing-along carol
- *Coffee and dainties to follow

Cost: \$10 per person at the door

*Recital Proceeds go to the Capital Campaign
at Holy Family Nursing Home, Winnipeg, MB*

Пам'яті полеглих козаків...

продовження зі стор.22

У підосви гори збереглося за нашими підрахунками 27 могили, решта затерла злочинна повинь московського комунізму. Піднімаючись стежками до вершини гори, зустрічаєш їх розкиданих серед трави, кущів і дерев. Зачаровує навколишня тиша, якісь особливі почуття огортають душу, думки лише порушує недружній пташиний спів або поривистий холодний вітер з дощем, який обнімають і вицілюють перехожих без парасольки не дають їм можливості голосно співати. Довго стою біля святих могили, незважаючи на погоду,

вслухаюся в навколишні природні гогоси, співаю казкову тишу, яка заколисує людську душу, створює якийсь містерійний стан. На прощання з святими могилами переказую відомі слова: *Спить хлопці спить, Україну спить!*

Цьогорічні урочистості на Козацьких могилах під Берестечком на Дев'яту та на Десяту П'ятницю біля Богданової каплиці в с. Підліссях поруч Крем'яння відзначилися масовістю прощ і серед прочан було дві третіх молоді. Ці юнаки і дівчата сповнені великим ентузіазмом пошуків і відкриття невідомих сторінок козацької слави, а душі свої наповнити по вінця любов'ю до святих могили, минулого і рідного народу, історії Матері-України



Володимир Рожко на Козацьких могилах.

Expressions in Art: 27th Anniversary Show and Sale

■ **OAKVILLE, ONTARIO**—The Expressions in Art Committee of St. Volodymyr Cathedral in Toronto, Ontario, held its 27th anniversary celebration show and sale at St. Volodymyr Cultural Centre in Oakville, Ontario, on Nov. 6-8, 2015. The 52 participating artists exhibited and sold their art work at this wonderful annual event.

This fundraiser was initiated to commemorate One Thousand Years of Christianity in Ukraine in 1988. The initiatives for this year include St. Volodymyr Cathedral Renovation Fund, All Saints of Ukraine Chapel Beautification Fund and St. Volodymyr Cultural Centre, and a gift basket auction for Euromaidan.

Opening Night attracted hundreds of art enthusiasts. His Grace Bishop Andriy, Bishop of the Eastern Eparchy, opened the show with a prayer and blessing. Also in attendance were parish priest of St. Volodymyr Cathedral, Rt. Rev. Protopresbyter Bohdan Sencio, Very Rev. Archpriest Jaroslaw Buciora and Rt. Rev. Mitred Archpriest William Makarenko, parish priest of St. Vladimir Sobor in Hamilton, ON. Raya Shadursky served as M.C. for the evening. Katherine Sametz entertained with a wonderful musical interlude on the grand piano.

The Expressions in Art Committee was composed of Olya Janschula, chair, Tamara Koszarny, Nadia Hunt, Ludmila Lavreniuk, Maria Shapka, Irene Sotnyk, Annie Mishchenko, Lesia Tymochenko, Raya Shadursky and Kathy Popdoryhora along with the Sub-Committee of Anisya Borowick, Ihor Prociuk and Katherine Sametz. All of these committee members volunteered with love and dedication, expending great efforts to make this show and sale event successful once again.

The committee wishes to sincerely thank the following sponsors:

• **Platinum sponsors:** Ukrainian Credit Union, Temertey Family and Budu-chnist Credit Union.

• **Gold sponsors:** Anna Romaniuk of Troyanda Catering contributed canapé trays to the fundraiser.

The committee also extends its appreciation to Ihor Prociuk for the design and set up of the sponsor booklet and to Lesia Shipowick for the design of the flyer and booklet cover. The committee also recognizes the men volunteering for guest relations, serving wine and soda, and photography. Dennis Hunt, head of guest relations, coordinated and scheduled the event security team of Walter Kaminsky, Eugene Shapka, Mike Wowk, Wes Shipowick, John Pelechaty, and Alex Tymochenko. The servers included: Vic Koszarny, Greg Blyzniuk, Peter Bayrachny and Vlad German. Taking photographs was Lee Janschula.

The committee wishes to recognize the Friday night volunteers, who made the running of the show go smoothly. Raya Machula is praised for her dedication for coordinating extra trays for



the Friday kitchen and Sunday after-church lunches. This year, the members of the St. Olha Branch of the Ukrainian Women's Association are acknowledged for their assistance.

Those assisting with sales, wrapping and packing were: Luba Andrews, Luba Pryszlak, Vera Melnyk, Lelia Sulyma, Maria Zdaniw, Tamara Drozd, Tania Washchuk, Tamara Hrycak, Valia Sitnik, Laurisa Hrycyna Tkachenko, Lesia Borowik, Olya Buz and Peter Burgess, student.

The committee also offers its sincere gratitude to Peter Bayrachny, president of St. Volodymyr Cathedral, Vince

Adamec, president of St. Volodymyr Cultural Centre and administrator, Oksana Boutchma along with the diligent caretakers Valya and Volodymyr. The committee thanks well-wishers and contributors: Vera Chmilenko, Raya and Alex Juchymenko and St. Volodymyr Cathedral.

Heartfelt appreciation is extended to everyone who assisted in making the show and sale a huge success.

May God bless you all!

—Olya Janschula,
chair, Expressions in Art 2015

With Appreciation

■ The committee expresses its sincere appreciation to its donors and sponsors and encourages the community to support them. They include:

Troyanda Catering; Mitchell, Bardyn, Zalucky LLP (V. Lishchyna); Dr. Sev and Dr. Stephanie Falcomer; Meest Corporation; Turner and Porter funeral directors; George E. McFarlane—State Farm Insurance; Vlad German—Sutton Realty; Baby Point Lounge Catering; William Hunt—Eleven Eleven Realty; Starsky Fine Foods; Lingeman's IDA; Ontario Fresh and Tasty Deli; David Roberts Food Corp.; Pharmasave—Ulana Kapustansky; Natalie's Kitchen Catering; Canadiana Restaurant; Flowerland Florist; Halenda's The Meat Store; Best for Bride Store; Multiculture Bevco-Ukrainian Fine Beverages; North Ridge; Champagne Poultry Inc.; Harasymowycz Law; Arka Shoes; Karpaty Travel.

The committee extends its congratulations and best wishes to Dr. Natalia Lishchyna, newly-elected Town Councillor for Ward 6 in Oakville, ON.

The committee thanks the Ukrainian television program KONTAKT and Ukrainian program FORUM TV for advertising and promotion.



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Premier Greg Selinger cordially invites you and your family to the annual

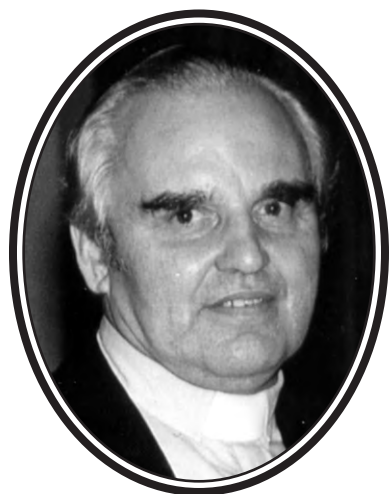
Legislative Building Open House

Saturday, December 12, 2015

1:00 to 3:00 p.m.

Join members of the legislative assembly in a celebration of Manitoba's festive traditions. Please bring a non-perishable food item or an unwrapped toy for the Christmas Cheer Board.





22 травня 1922-26 грудня 2014

■ Протопресвітер Ярослав Пук, відійшов у вічність 26-го грудня 2014 р.Б.

Отець Ярослав народився 22-го травня 1922 року у селі Головне у Любомельському повіті на Волині, Західна Україна у родині Афанасія та Варвари Пук. В рідному селі за-

Бл. п. протопресвітер Ярослав Пук (1922–2014) У 1-шу річницю упокоєння

кінчив початкову школу, а потім ходив до гімназії в Любомилі. Під час Другої світової війни його навчання перервалося. В 1938 р. записався до молодіжної організації Пласт. В 1939 р. поступив на інженерно-технічні курси дорожнього будівництва в м. Ковелі.

З приходом німців на Україну він був арештований і вивезений німцями у Німеченну. Після капітуляції Німеччини він опинився у таборах біженців. У Мюнстер-Лагер вступив до гімназії. У 1948 р. він переїхав до Англії. В 1951 р. записався до Інституту заочного навчання при Українському Вілному Університеті на українознавство. А в 1952 р. поступив на заочний курс в Український технічно-господарський інститут

на економічний факультет, де слухав лекції політичних наук. В 1954 р. він вписався на богословсько-пастирські курси при генеральному церковному управлінні в Лондоні, Англія. В місці серпні 1956 р. він успішно здав іспит з рекомендацією висвячення в сан священства. Під час Собору УАПЦ, що відбувся в Карзруге, Німеченна, був рукоположений у сан священника з призначенням на пастирську службу в Англії.

Прибувши до Канади, о. Ярослав був прийнятий у склад духовенства Української Православної Церкви в Канаді. Спочатку він служив у Вінніпезькій громаді, а в 1961 р. провід Церкви призначив його на парафію у Теодор, Саск. Від 1966 р. до 1969 р. служив при парафії у Вегревіл, АБ. Від місяця серпня 1988 р. отець Ярослав служив при окрузі Віллінгдона.

За дорадою о. Ярослава, відділ КУК-у поставив у парку під писанкою статую присвячену 100-літтю українських піонерів поселення в Альберті і околицях Вегревілу. Це буде пригадувати українське поселення та їхню історію для майбутніх поколінь українського роду.

Отець Ярослав час від часу дописував до газети *Український Голос* та інших пресових виданнях на виховно-історичні теми. Він належав до багатьох організацій, та брав активну участь в провінційних та громадсько-допоміжних з'їздах СУС, КУК і СКУ. За свою активну працю в церковно-громадській сфері, отець Ярослав був нагороджений багатьма священничими нагородами, включаючи Набедренник в 1962 р. від

Митрополита Іларіона до найвищої нагороди—Протопресвітерство в 1998 р. від Митрополита Василя, та Шевченківського золотою медаллю і Гетманською грамотою.

Отець Ярослав одружився 5-го лютого 1950 р. з Анною з роду Симона і Юлші Клюка. їх Бог благословив трьома дітьми: Богданом, Петром (Тереса), Лесею (Колін) та 5 внуками: Аліссею, Михайлом, Ларисою, Районом. та Теанною.

Отець Ярослав служив у Господньому Винограднику Української Православної Церкви в Канаді протягом 53 років. 26-го грудня 2014 р.Б. на 92-му році земного життя спочив у Бозі раб Божий Протопресвітер Ярослав Пук.

Чин Похорону священника розпочався у вівторок, 30-го грудня 2014 о 7:00 год. вечора в Українській Православній церкві Святого Володимира у Вегревілі, АБ. Божественна Літургія і завершення Чину Похорону відбулися у середу 31-го грудня 2014 року о 10:00 год. ранку, також у церкві Святого Володимира у Вегревілі у співслужінні прот. Славомира Ломашкевича та духовенства Західної єпархії. Поховання тлінних останків відбулося на цвинтарі Св. Михайла в Едмонтоні.

Сам Господи, упокой душу спочилого раба Твого **†Протопресвітера Ярослава**, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, спочилому рабу Твоєму і сотвори йому вічну пам'ять.

Вічная пам'ять!

Бл. п. Протопресвітер Дмитро Лучак У 5-ту річницю упокоєння Rt. Rev. Protopresbyter Dmytro Luchak (1923-2010) In Memoriam



23 жовтня 1923 - 5 грудня 2010

■ У п'яту річницю упокоєння Протопресвітера Дмитра Лучака найдорожчого чоловіка, незабутнього тата і дідуся, який відійшов у вічність 5-го грудня 2010 р.Б. молимо Господа за спокій душі покійного у Царстві Небесному.

Always in our thoughts, forever in our hearts.

—дружина Добродійка Юстина,
Дочка Оріся з Мироном,
внуки Андріяна і Маркіян,
Син Тарас і Каруся, внук Николай

**Вічная пам'ять!
Memory Eternal!**

Prayer for the Reposed (short form)

Give rest, O Lord, to the soul of Your departed servants (names), forgive them all their sins, both voluntary and involuntary, grant them eternal rest in Your Kingdom of Heaven, and make their memory eternal.

Молитва за померлих (коротка молитва)

Упокой, Господи, душі рабів Твоїх (імена), прости їм усі гріхи їх, вільні і невольні, даруй їм Царство Твоє Небесне і сотвори їм вічну пам'ять.

Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в грудні місяці.

Пресв. Андрій Сармотюк	† 13.12.1942
Пресв. Іван Приступа	† 27.12.1963
Протопресв. Володимир Слюзар	† 26.12.1976
Ієромонах Лаврентій Кубин	† 19.12.1987
Архипресв. Франко Керницький	† 25.12.1988
Пресв. Стефан Король	† 03.12.1992
Прот. Степан Сорока	† 01.12.1998
Митр. прот. Микола Стеценко	† 27.12.1998
Митр. прот. Степан Гуцуляк	† 23.12.2005
Протопресв. Петро Сацевич	† 20.12.2007
Протопресв. Дмитро Лучак	† 05.12.2010

Добродійкам, що спочили в Бозі в грудні місяці.

Добр. Целіна Брик	† 04.12.1973
Добр. Марія Хоменко	† 28.12.1980
Добр. Соня Осиченко	† 06.12.1999
Добр. Анастасія Міненко	† 21.12.2007

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 December.

Presbyter Andrew Sarmotiuk	† 13.12.1942
Presbyter Ivan Prystupa	† 27.12.1963
Protopresbyter Wolodymyr Sluzar	† 26.12.1976
Hieromonk Lavrenty Kubin	† 19.12.1987
Archpresbyter Frank Kernisky	† 25.12.1988
Presbyter Stephan Korol	† 03.12.1992
Archpriest Stepan Soroka	† 01.12.1998
Mitred Archpriest Mykola Stetzenko	† 27.12.1998
Mitred Archpriest Stefan Hutsuliak	† 23.12.2005
Protopresbyter Peter Satsevich	† 20.12.2007
Protopresbyter Dmytro Luchak	† 05.12.2010

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

Dobr. Celina Bryk	† 04.12. 1973
Dobr. Maria Homenko	† 28.12. 1980
Dobr. Sonia Osycenko	† 06.12. 1999
Dobr. Anastasia Minenko	† 21.12. 2007

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



Stephania Spytkowsky (1936-2015) In Memoriam Бл. п. Стефанія Шпитковська



Dec. 21, 1936 - Nov. 1, 2015

■ **Stephania Spytkowsky**, peacefully and unexpectedly fell asleep in the Lord on November 1, 2015 surrounded by her loving family at the age of 79 years in Grimsby, Ontario. Mama (Stephania) was born on December 21, 1936 in Montreal, Quebec, to Meri and Jacob Michaluk. A few years later, her brother Ben was born. The Michaluk family moved to Beamsville, Ontario, in 1947.

Stephania met Michael Spytkowsky at St. George's Ukrainian Orthodox church in Grimsby, Ontario. They were married on September 21, 1955, and raised four children: Alexander, Marijka, Nastunya and Michael. The family was active in all aspects of church life. At the time of her repose, Stephania was the parish executive president,

making her the first woman to hold that position in the history of St. George's church. She was also a dynamic member of the Ukrainian Women's Association of Canada, holding several positions. She served as a member on the Consistory Board of the Ukrainian Orthodox Church of Canada, and held several positions on the board of the SUS Foundation.

Over the years, Mama developed a passion for volunteer and community work. She canvassed for the Canadian Cancer Society, and was an active member on the board of the United Ukrainian Credit Union.

The *Panakhida* took place on November 4-5, 2015 at the Stonehouse-Whitcomb Funeral Home in Grimsby. The Funeral Rite was held at St. George's UOC in Grimsby on November 6, 2015. Interment took place at Queen's Lawn Cemetery.

Stephania was the beloved wife of Michael for 60 years and was an inspiration to her children Alexander, Marijka, Nastunya and Michael, and grandchildren Markian and Kristia. She was a dear sister of Ben Michaluk (Anita) and sister-in-law of Carl Spytkowsky (Anne). She touched many lives here in Canada and in Ukraine. She will be remembered and missed as we pray for her repose.

Memory Eternal!

Notice to Contributors

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

Бл. п. Оріся Бугера (Федорчук) (1938-2012) В 2-гу річницю упокоєння Iris Bugera (nee Fedorchuk) In Memoriam



* September 11, 1938
† November 28, 2012

■ On the 2nd anniversary since she fell asleep in the Lord, we cherish many fond memories and pray for her eternal rest in God's Heavenly Kingdom.

Memory Eternal!

Maurice, Children:
Daniel (Brandi), Patricia (Bill)
Grandchildren:
Maura, Denica and Maya

* 11-го вересня 1938 р.
† 28-го листопада, 2012 р.

■ У другу річницю упокоєння Орісі, споминаємо і молимося, щоб Господь Бог оселив душу спочилої в царстві Своїм де праведні спочивають.

Вічная їй пам'ять!

Мирослав, Діти:
Данило (Бренді), Петруся (Василь)
Внуки: Мара, Деника і Мая.

21 грудня 1936 - 1 листопада 2015

■ З глибоким сумом повідомляємо, що 1-го листопада 2015 р.Б. у м. Грімсбі, Онтаріо спочила у Господа раба Божого **Стефанія Шпитковська**.

Мама (Стефанія Шпитковська) народилася 21-го грудня 1936 р. у Монреалі, Квебек у родини Якова Михалюка і Марії з дому Гудимів. У них народився, крім дочки Стефанії, син Богдан.

З часом родина переселилася на ферму у Бімсвіл, Онтаріо. У церкві у Грімсбі, мама познайомилася з татом, Михайлом. Вони повінчалися 21-го вересня 1955 р. У них народилося четверо дітей: Александер, Марійка, Настуня і Мицьо (Дмитро).

Разом з родиною мама належали до парафії Св. Юрія у Грімсбі, ОН. Вона була членкою церковних організацій і брала участь у їх діяльності. У часі упокоєння мама була головою парафіяної ради і була першою жінкою, яка займала цю посаду. Вона співала у хорі, вчителювала

у Недільній школі, була дорадницею СУМК і голова-членка СУК. В той же час вона була членкиною управи Кредитової спілки у Гамільтоні, ОН та управи Фундації СУС.

Одна з найвизначніших подій у житті мами, були подорожі в Україну. Вона познайомилася з багатьма людьми, котрі до її упокоєння трималися у контакті з нею.

Мама вклала багато часу, щоб поліпшити і поширити українську культуру у суспільстві. Вона була добрим прикладом своїм дітям і своїм внукам Маркіянові і Христі. Тих, яких мама запізнала, гортала своєю лагідністю.

Панахиди відбулися 4-го і 5-го листопада у Stonehouse-Whitcomb Funeral Home у Грімсбі. Чин Похорону відбувся 6-го листопада в Українській Православній церкві Св. Юрія у м. Грімсбі, ОН. Поховання тлінних останків відбулося на цвинтарі Св. Володимира в Queen's Lawn Cemetery.

Вічная пам'ять!

Eastern Orthodoxy Compared: Memorial Services

We see many examples of prayers for the dead in the early Church, which believed—as the Eastern Orthodox Church continues to believe—that there is a communion between the church militant on earth and the church triumphant in heaven. Indeed, if we have prayers for the living, why not for the departed? Eastern Orthodox faithful believe that the dead are concerned about us, just as we are concerned about their place in heaven. Unlike the Eastern Orthodox Church, most Protestant Churches do not have memorial services or prayers for the dead during Sunday services, although some may have special memorial services and prayers.

—Fr. Constantine Mathews in *Eastern Orthodoxy Compared: Her Main Teachings and Significant Difference with Roman Catholicism and Major Protestant Denominations*

Why Do We Pray for the Reposed?

The reposed are unable to rectify their sins and cannot repent. The Merciful Lord granted the Church—all of us—to pray for the dead so that they may receive forgiveness for their sins and blessed eternal rest and so that they may find peace and joy. There is no other way for the dead to receive assistance. We may submit the names of our reposed family members for commemoration during the Divine Liturgy and for commemoration during a *Panakhida* memorial service.

—www.parafia.org.ua

Навіщо молитися за померлих?

Покійний не може виправити жодного свого гріха, не може покаятися. Тому душам померлих часто буває страшно й погано. Але Господь і тут змилює і дозволив Церкві (всім нам) молитися за померлих, щоб вони отримали прощення гріхів та упокоїлися, тобто знайшли спокій та радість. Іншого способу отримати полегшення у померлих немає. У храмі Божому за спочилих необхідно замовляти: поминання на літургії та панахиду. В міру сил подають бідним.

—www.parafia.org.ua

Молитва за померлих

Пом'яни, Господи Боже наш, у вірі й надії на життя вічне спочилих рабів Твоїх (імена) і, як Благий і Чоловіколюбче, що гріхи відпускаєш і неправду знищуєш, ослаб, відпусти і прости всі провини їх вільні й невольні, визволи їх від вічної муки і вогню геєнського і даруй їм причастя й насолоду вічних Твоїх благ, що Ти приготував для тих, хто любить Тебе. Бо вони хоч і згрішили, але не відступили від Тебе, а несумнівно в Отця, і Сина, і Святого Духа вірували, у Тройці славимого Бога і Тройцю в Єдиніці православно до останнього подиху свого сповідували. Тому милостивим будь до них, і віру в Тебе замість діл приймай, і зі св'ятими Твоїми, як Щедрий, упокой, бо немає людини, щоб жила і не згрішила. Бо Ти один без усякого гріха, і правда Твоя—правда вічна; і Ти один Бог милости і щедрот, і чоловіколюбства, і Тобі славу возсилаємо, Отцю, і Сину, і Святому Духові, нині, і повсякчас, і на віки віків. Амінь.

George Makar Podtepa (1971-2015) In Memoriam



August 11, 1971 - November 10, 2015

■ Corporal George Makar Podtepa fell asleep in the Lord on November 10, 2015 in Edmonton, Alberta, at the age

of 44 years.

Corporal George Podtepa was born in Dryden, Ontario on August 11, 1971. His family moved to Winnipeg, Manitoba in 1976. He completed his high school education in Rosburn, MB. He worked as an electrician and control systems technician. Later, George joined the Canadian Armed Forces and completed a tour in Afghanistan. He returned to Greenwood, Nova Scotia in 2003 where he received his training as a generator technician. He later returned to Afghanistan to serve for two more tours of duty, moving camp from Kabul to Kandahar. There, he received a severe injury and was dispatched back to Canada for treatment for a permanent impairment. A decade later, George now succumbed to his injuries.

George was a member of St. Elia Ukrainian Orthodox church in Edmonton, Alberta, and loved the Lord Jesus Christ. He was also a member of the Nam Knights Motorcycle Club of Canada, Edmonton Chapter, which is composed of members of the military and RCMP. He was proud to have fellowship with this brotherhood of service personnel. George served on their executive as a treasurer.

The *Panakhida* was held on Nov. 16, 2016 at St. Elia Ukrainian Orthodox church in Edmonton, AB. The Funeral Rite took place at St. Elia UOC church in Edmonton served by Rt. Rev. Mitred Protospyr Nicholas Orest Rauliuk together with other local clergy. George was interred in St. Stephen's Cemetery in Edmonton, AB.

George was predeceased by his mother, Olga Podtepa in 2008 and his grandparents. Left to pray for his eternal memory, is George's loving partner, Sherry; son, Thaddeus of Edmonton, AB; daughters: Shanon and grandson, Aiden, both of Winnipeg, MB; Cheyanne and Ekaterina, both of Edmonton, AB; his father, Very Rev. Archpriest George Podtepa; three sisters: Linda (Norman) Brown, and children: Natalka, Nicholas and Andrea, all of Edmonton, AB; Tati-ana (Robert) Hamelynck, and their children: Hope and Samantha of Winnipeg, MB; and Michelle Kapy and children: Taisa, Lukian and Markian of Edmonton, AB.

Eternal Memory!
Вічна пам'ять!

Nellie Pawlik (1913-2015) In Memoriam



May 20, 1913 - April 11, 2015

■ З глибоким смутком повідомляємо, що 11-го квітня 2015 р.Б. у Вінніпегу, Манітоба, на 101 році трудовитого життя спочила у Господа одна зі засновників Союзу Українок Канади, **Ангелина Павлик**. Вона віддала все своє життя для розвитку та підтримки культурно-громадського життя.

Вона та її чоловік Андрій завжди щедро жертвували на церковні, громадські, і національні потреби. Завжди скромна, завжди уважна, оскільки дозволяли фізичні сили, вона старалася працювати на добро наших організацій. Вона розуміла завдання організованого жіноцтва, і довгі роки була членкою Союзу Українок Канади, спочатку у відділі при парафії св. Михайла. Коли заснували відділ при кафедрі Пресвятої

Троїці 27-го лютого 1941, Ангелина була першою головою. Довгі роки вона впровадила працю вихованців народного мистецтва у відділі СУМК та Колегії св. Андрея. Протягом довгих років, вона присвячувала час при кафедрі Пресв. Троїці, де знаходиться філія Музею СУК.

Ангелина була відома не тільки у Вінніпегу, де запрошували її до вступу але й в інших околицях українського поселення.

■ **Nellie Pawlik** peacefully fell asleep in the Lord on Saturday, April 11, 2015 at the age of 101 years at the Seven Oaks Hospital in Winnipeg, Manitoba. She was well known for her dedication to the Ukrainian community, for her love of horticulture and for her devotion to her family. Nellie was born near Veregin, Saskatchewan on May 20, 1913. She attended high school in Kamsack, Saskatchewan and went on to further her education in Saskatoon, Saskatchewan at the St. Petro Mohyla Institute. She soon received her teaching certificate and worked as a teacher for a number of years. During her stay at Mohyla Institute, Nellie developed a love for Ukrainian folk arts, especially embroidery. She began a life-long quest to nurture, preserve and teach Ukrainian embroidery.

In 1935 she married Andrew Pawlik and they settled in Winnipeg, MB. At St. Michael's parish in Winnipeg, she helped found the Olha Kobylanska

branch of UWAC. In 1941 she assisted in organizing the Lesia Ukrainka branch of UWAC at Holy Trinity Cathedral, serving as the branch's first president. Nellie continued her community work at the local, provincial and national levels over the years. In 1982 the Ukrainian Women's Association of Canada presented her with an honorary membership. For almost 20 years, she served as financial secretary for the Holy Trinity Cathedral and the Ukrainian Fraternal Society.

In 1950 Nellie was part of a group of women who founded the Manitoba branch of the Ukrainian Museum of Canada. She spent over 40 years curating, collecting artifacts and teaching embroidery, weaving and pysanky. In 1977 she received a lifetime membership from the Ukrainian Museum of Canada. Over the years, Nellie had been active at the Museum of Man and Nature and served as a judge at Canada's National Ukrainian Festival in Dauphin, MB. She taught many workshops in communities and schools for St. Andrew's College. In 1992 the Province of Manitoba presented Nellie with the Prix Manitoba award, a heritage award for enhancing the quality of provincial life in the areas of culture, heritage and multiculturalism.

For her dedication to the Ukrainian community, she was awarded the Shevchenko Medal by the Ukrainian Canadian Congress. CBC produced a documentary in 1994 about Nellie's life as a

volunteer for the series *Our Stories*. She also received the Award of Excellence from the USRL and was honoured for over 60 years of membership in CYK.

Nellie passionately cultivated a beautiful yard on Leila Avenue and was given a life membership to the West Kildonan Horticultural Society after being a member since its inception. She won many awards for her flowers over the years.

Nellie was honoured on June 9, 2013 when her family and friends gathered to celebrate her 100th birthday and remember her rich life.

The Funeral Rite was held on April 18, 2015 at the Holy Trinity Metropolitan Orthodox Cathedral in Winnipeg, MB. She is interred at Glen Eden Cemetery in Winnipeg. Nellie was predeceased by her husband Andrew, sons Ivan and Roman, siblings, Paul, Peter, Nestor, Zoria and Stephanie. Left to pray for her eternal memory are her daughters Zennovia (Orest) and Diana, daughter-in-law Sylvia, sister Bernie, six grandchildren: Darcia (Mike), Alana (Tom), Diana, David (Donna), Christina and Nadine; and six great-grandchildren: Lindsey, Jordan, Matthias, Simon, Evan and Olivia.

Nellie's memory will be cherished and kept close to our hearts.

Нехай добра згадка про Ангеліну залишиться на довго в пам'яті її подруг союзниць.

Вічна пам'ять!
Memory Eternal!

Alexander Patryluk (1924-2015) In Memoriam



■ **Alexander (Alex) Patryluk** fell asleep in the Lord on September 23, 2015 at the age of 91 years in Regina, Saskatchewan. Alex, who was a long-time

resident of Regina, reposed peacefully with his loving wife Olyne by his side.

Alex lived life to the fullest, working in different professions and having a variety of interests. He worked in government as well as owned a number of hotels. He served in the R.C.A.F and was a Regina Flying Club member. As a youth, he was a Western Canada Gymnastics Champ and long-time member of the YMCA. He maintained an interest in sports, avidly following and supporting the Saskatchewan Rough Rider football team.

Alex had been a member of the Ukrainian Orthodox Church of Canada throughout his lifetime and a member of the Descent of the Holy Spirit UOC parish in Regina, Saskatchewan. He actively participated in parish life and its

member organizations. Alex sang in the parish choir, joined TYC Men's Club and *Prosvita*. He participated on many committees. In particular, Alex was a founding member of the Ukrainian Orthodox Auditorium Committee, and instrumental in the formation of Selo Gardens Seniors Complex. Alex also took an active part in supporting and promoting Ukrainian heritage, serving as the first ambassador of the Kyiv Pavilion at Regina's multicultural Mosaic festival. For these many efforts to support his Church and culture, Alex earned the UCC's Saskatchewan Nation Builders Award.

Alex was predeceased by his parents, Peter and Helen, and infant brother. Left to pray for Alex's eternal memory are his loving family: his wife of 64

years Olyne; sons, Tery (Heather), and Bob; daughter Marianne (Earl) Mosewich; 7 grandchildren: Amber Mosewich, Sienna (James) Huck, Preston (Kirbie) Mosewich, Christie (Matt) Harris, Shawna (Rav) Lal, Bryce and Troy Patryluk; and 5 great-grandchildren: Carson and Pierce Huck, Logan Harris, and Jaidan and Ashton Lal; brother William (Irene) Patryluk; as well as numerous nieces, nephews and cousins.

The *Panakhida* was held on Sept. 27, 2015 and the Funeral Rite took place on Sept. 28, 2015 at the Descent of the Holy Spirit Sobor in Regina served by Rev. Michael Maranchuk. Alex was interred at Riverside Memorial Park.

Memory Eternal! Вічна пам'ять!

continued from p.26

Tuesday - 15 7:00 p.m. - Educational program - **Lloydminster**
Wednesday - 16 7:00 p.m. - Educational program - **Vegreville**
Thursday - 17 7:00 p.m. - Educational program - **Camrose**
Saturday - 19 10:00 a.m. - Liturgy - **Vegreville**
Sunday - 20 10:00 a.m. - Liturgy; 11:30 a.m. - St. Nicholas program - **Vegreville**
Wednesday - 23 10:30 a.m. - Obidnytsia - **Vegreville Care Center**
Saturday - 26 6:30 p.m - Vespers - **Lloydminster**
Sunday - 27 10:30 a.m. - Liturgy; 12:00 p.m. - St. Nicholas program - **Lloydminster**

BONNYVILLE-ST. PAUL DISTRICT
Priest: Rev. Fr. Peter Haugen Contact number: **Cell: 1 (587) 252-2715**
Sunday - 6 10:00 a.m. - Liturgy - **St. Paul**
Sunday - 13 10:00 a.m. - Liturgy - **Nowa Bukowina**
Sunday - 20 10:00 a.m. - Liturgy - **Bonnyville**

KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT
Priest: V. Rev. Archpriest Roman Trynoha Tel: (250) 572-2493
Sunday - 6 10:00 a.m. - Liturgy - **Kamloops**
Sunday - 13 10:00 a.m. - Liturgy - **Vernon**
2:00 p.m. - Obidnytsia - **Kelowna**
Sunday - 20 10:00 a.m. - Liturgy - **Kamloops**
Sunday - 27 10:00 a.m. - Liturgy - **Kelowna**
2:00 p.m. - Obidnytsia - **Vernon**

Notice to Contributors

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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:



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

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Chad Pawlyshyn Tel: (250) 816-3329
5:00 p.m. - Vespers with Litia - **Parksville**
10:00 a.m. - Liturgy - **Parksville**
4:00 p.m. - Vespers - **Victoria**
10:00 a.m. - Liturgy - **Victoria**
10:00 a.m. - Reader Service - **Parksville**
4:00 p.m. - Vespers with Litia - **Parksville**
10:00 a.m. - Liturgy - **Parksville**
5:00 p.m. - Vespers with Litia - **Victoria**
10:00 a.m. - Liturgy - **Victoria**
4:00 p.m. - Vespers - **Victoria**
10:00 a.m. - Liturgy - **Victoria**
10:00 a.m. - Reader Service - **Parksville**
4:00 p.m. - Vespers - **Parksville**
10:00 a.m. - Liturgy - **Parksville**

Thursday - 3
Friday - 4
Saturday - 5
Sunday - 6

Saturday - 12
Sunday - 13
Friday - 18
Saturday - 19

Sunday - 20

Saturday - 26
Sunday - 27

Молитва, що читається в дні неспокою та нашествия ворогів на державу

Господи Боже сил, Боже спасіння нашого. Ти Єдиний твориш чудеса. Поглянь в милості і щедротах на смирення рабів Твоїх і чоловіколюбно вислухай і помилуй нас: бо вороги наші зібралися на нас, щоб погубити нас і знищити державу нашу та святині наші. Допоможи нам Боже, Спасителю наш, і визволи нас, заради слави імені Твого, і нехай до нас будуть додані слова, сказані Мойсеєм: будьте сміливими, стійте і побачите спасіння від Господа, бо Господь переможе за нас.
Так, Господи Боже, Спасителю наш, не пом'яни беззаконь і неправд людей Твоїх і не відвертайся від нас гнівом Своім, але в милості і щедротах Твоїх відвідай смиренних рабів Твоїх, що до Твоєї милості припадають: повстань на допомогу нам і подай війству нашому з Ім'ям Твоїм перемоги. Погуби наміри і неправедні намісли тих, хто йде на нас війною.
Молимося до Тебе, Владико миру і спокою нашого, щоб як щезає дим, так нехай щезнуть вороги наші, і як прах розсипається від лиця вітру, так нехай розвіються їхні злі думки знищити державу нашу Українську. Господи, втихомир тих, хто противиться заповідям та постановам Твоїм. Поверни їм пам'ять Твоєї заповіді: Блаженні миротворці, бо вони синами Божими назвуться. А для тих, хто противиться цій Твоїй заповіді, пошли гнів, скорботу і ангелів лютих, які вселять в них страх і пам'ять про те, що і вони себе християнами називають.
Нехай же Господи буде воля Твоя над нами і, якщо Твоє Провидіння буде таким, щоб покласти воїнам нашим у битві за Віру і Україну душі свої, то і їм прости гріхи їхні, і в день праведного Твого Суду подай вінці нетлінні. Але віримо і молимося Тобі Великодаровитий, Господи, що ти захистиш, втихомириш і напоумиш та до спокою приведеш всіх.
Бо Ти єси захист і перемога, і спасіння, для тих хто надіється на Тебе і Тобі славу возсилаємо Отцю, і Сину, і Святому Духу, нині і повсякчас, і навіки віків. Амінь!



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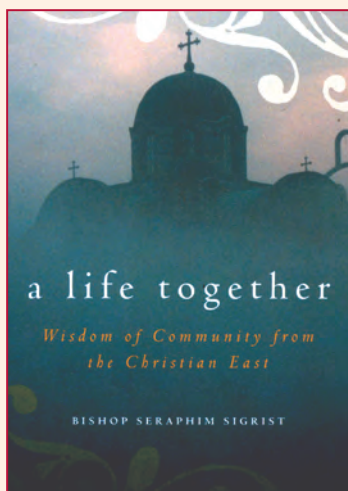
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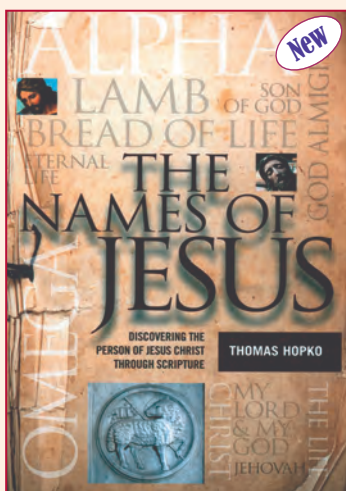
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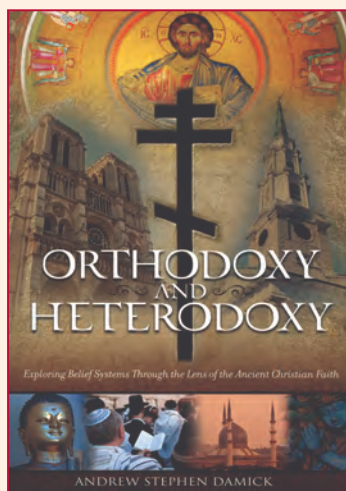
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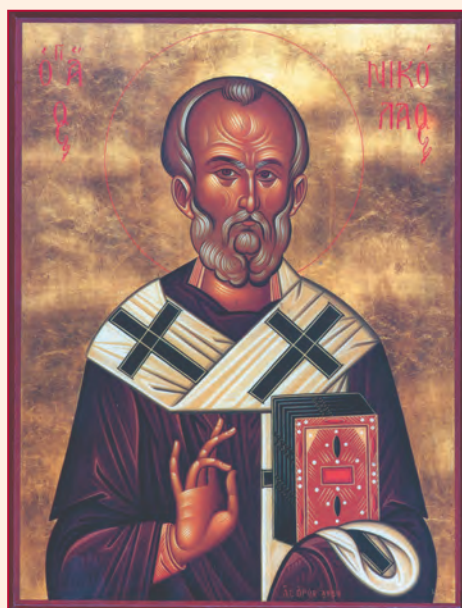
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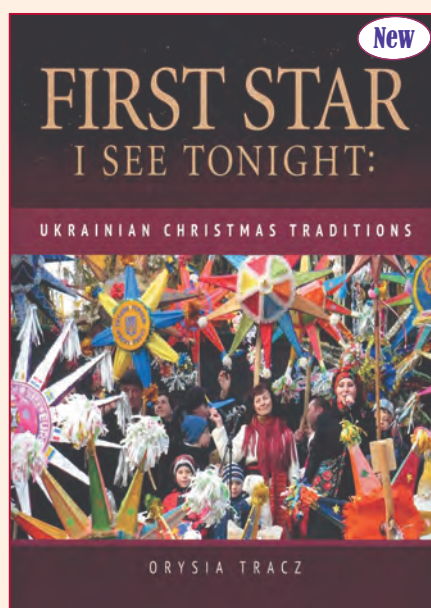
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