

95th Anniversary of the UOCC Recognized by Manitoba Legislature



WINNIPEG, MB—The Ukrainian Orthodox Church of Canada's 95th anniversary was marked in the Manitoba Legislature April 30, 2013. Member of the Legislature for Radisson, the Honourable Mr. Bidhu Jha, introduced a Private Member's Statement to the Legislative Assembly of Manitoba in recognition of this momentous date for the UOCC. His Eminence Metropolitan Yuriy and Chancellor, Rt. Rev. Protopresbyter Victor Lakusta attended the presentation. Later, they received congratulations from Mr. Jha as well as from the Premier of Manitoba, Greg Selinger. Manitoba has been at the forefront of this recognition, acknowledging that Winnipeg is the seat of the Metropolitan of Canada, the home of the Consistory Office and Theological college of St. Andrew's College, and that Manitoba has some of the oldest Ukrainian Orthodox Churches in Canada.

(see also p.3 and 12-13)

Зішестя Святого Духа на апостолів

■ Настав десятий день після Вознесіння Ісуса Христа. Це був п'ятьдесятий день після Воскресіння Христового. У євреїв тоді було велике свято П'ятидесятниці в пам'ять Синайського законодавства. Всі апостоли, разом з Божою Матір'ю та з іншими учениками Христовими та з іншими віруючими, разом знаходились в одній світлиці в Єрусалимі. Була третя година дня за єврейським часом, а за нашим— дев'ята година ранку. Раптом зчинився шум з неба, ніби від сильного вітру, і наповнив весь дім, де знаходились ученики Христові. І з'явилися вогненні язички і спочили по одному на кожному з них. Всі сповнилися Духа Святого і стали славити Бога різними мовами, яких раніше не знали. Так Дух Святий, за обітницею Спасителя, зійшов на апостолів у вигляді вогнених язичків, на знак того, що Він дав вміння і силу для проповідування Христового вчення всім народам; зійшов же у вигляді вогню на знак того, що має силу спалювати гріхи й очищати, освячувати й зігрівати душі.



З нагоди свята П'ятидесятниці в Єрусалимі в цей час було багато юдеїв, які приїхали з різних країн. Почувши шум, величезний натовп народу зібрався біля дому, де були ученики Христові. Усі дивувались і запитували одне одного: "Чи не всі вони галилеяни? Як же кожен з нас чує свою мову, в якій народився? Як вони можуть розмовляти нашими мовами про великі діла Божі?" І дивувались, і не могли збагнути, що це значить. А інші, глузуючи, казали: "Вони понапивалися вина".

Тоді апостол Петро, вставши разом з іншими одинадцятьма апостолами, сказав, що вони не п'яні, але що на них зійшов Дух Святий, як це і було провіщено пророком Іоїлем, і що Ісус Христос, Якого юдеї розіп'яли, воскрес із мертвих, вознісся на небо і вилив на них Святого Духа. Закінчуючи проповідь про Ісуса Христа, апостол Петро сказав: "Отже, твердо знай, увесь народе ізраїльський, що Бог послав Спасителем і Христом Цього Ісуса, Якого ви розіп'яли".

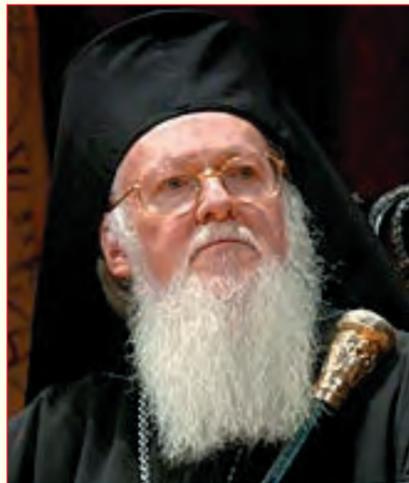
Проповідь Петра так вразила слухачів, що багато з них стали наслідувачами Ісуса Христа. Вони стали запитувати Петра й інших апостолів: "Що нам робити, мужі браття?" Петро відповів їм: "Покайтесь і хрестіться в ім'я Ісуса Христа для прощення гріхів; тоді і ви отримаєте дар Святого Духа". Ті, хто увірував у Христа, охоче прийняли хрещення, таких виявилось у цей день близько трьох тисяч. Таким чином почало будуватися на землі Царство Боже, тобто свята Церква Христова.

Від дня зішестя Святого Духа віра християнська стала швидко поширюватися, за Божою допомогою: щодня збільшувалася кількість віруючих у Господа Ісуса Христа.

Publication Mail Agreement
№ 40010125

продовження на стор.3

На многії літа, Всесвятіший Вселенський Патріярх Варфоломій І!



Ваша Всесвятосте!

Прийміть наші щирі вітання з нагоди дня Вашого Небесного Покровителя—11/24 червня—Святого Апостола Варфоломія. Від душі бажаємо Вам кріпкого здоров'я, душевної радості у нелегкій патріяршій праці 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 Вселенської Православної Церкви.

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

На Многії Літа, Дорогий Патріярше!
Іс полла еті деснота!

The Pentecost

■ Ten days after the Ascension of Jesus Christ and 50 days after the Resurrection of Christ was the Day of the Pentecost. At that time, there was celebrated a major Jewish feast, the Feast of Weeks, or Pentecost, commemorating the Law of Moses and dedicating the first fruits of harvest to the Lord. All of the Apostles, the Ever-Virgin Mary, the other disciples of Christ and other believers, gathered together in a house in Jerusalem. It was the third hour, or 9:00 a.m. in the morning. Suddenly, there came from heaven a noise like a rushing of strong wind, and it filled the whole house where Christ's Disciples gathered. Tongues of fire appeared and came to rest on each of them. They were all filled with the Holy Spirit and began to glorify God in many languages that they did not know before. As the Saviour promised, the Holy Spirit descended on the Apostles in the form of tongues of fire as a sign that He gave abilities and powers for preaching the teachings of Christ to all nations. The Holy Spirit descended in the form of fire as a sign that He has the power to destroy sins and cleanse, sanctify and inspire the soul.

Many Jews from different countries came to celebrate the feast of the Pentecost in Jerusalem at this time. Hearing this sound, a great crowd of people gathered by the house where Christ's Disciples congregated. The crowd was astonished and people asked one another, "Are not all these who are speaking Galileans? How is it that we each hear them in our own language to which we were born? How can we hear them in our own languages speaking of the mighty deeds of God?" They continued to be amazed and could not understand what this meant.



Others made fun of them, saying, "They are full of sweet wine."

Then, Apostle Peter, standing together with the other eleven apostles, declared they are not drunk with wine, but the Holy Spirit has descended on them as was spoken of by the Prophet Joel. He stated that Jesus Christ, crucified by the Jews, rose from the dead, ascended to heaven and poured forth on them the Holy Spirit. After he finished speaking about Jesus Christ, Apostle Peter said, "Therefore, let the entire house of Israel know for certain that God has sent the Saviour and Christ—this Jesus whom you crucified."

Apostle Peter's words so affected those listening that many became followers of Jesus Christ. They began to ask Peter and the other apostles, "Brethren, what shall we do?" Apostle Peter said to them, "Repent and be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." Those who believed in Christ willingly were baptized, and they numbered about 3,000 on this day. This was how the Kingdom of God on earth—the Holy Church of Christ began to be built.

From the day of the descent of the Holy Spirit, Christianity began to spread quickly with God's help. Every day more and more were added to the believers in our Lord Jesus Christ. In-

structed by the Holy Spirit, the Apostles boldly taught everyone about Jesus Christ, the Son of God, about His suffering for us and about His Resurrection from the dead. The Lord helped them with a great many miracles which the Apostles carried out in the name of the Lord Jesus Christ. At first, the Apostles preached to the Jews, and later travelled to many countries to teach all the nations. To carry out the Sacraments and teach about Christianity, the Apostles appointed bishops, priests and deacons through the laying of hands.

That grace of the Holy Spirit, which was so clearly granted to the Apostles in the form of tongues of fire, is bestowed in the Holy Orthodox Church today invisibly in the Holy Sacraments through the successors of the Apostles—the shepherds of the Church, the bishops and priests. (See Acts 2:1-47; 23). The Descent of the Holy Spirit on the Apostles is commemorated by the Orthodox Church as

one of the Major Feast Days on the fiftieth day after Easter. It is called Pentecost, or the Feast Day of the Holy Trinity, because the Holy Spirit descended fifty days after the Resurrection of Jesus Christ and from this day it was revealed to the world the workings of the entire Holy Trinity. Humans also learned to venerate and glorify the threefold nature of the Divinity: The Father, and the Son and the Holy Spirit.

In Ukrainian tradition it is customary on the Feast Day of the Holy Trinity to decorate churches and homes with greenery. During the liturgical service, the faithful stand holding flowers to represent joy and gratitude to God that He grants us life through the Holy and Life-giving Spirit and we are reborn through baptism. The flowers and greenery symbolize life. The day following the Feast Day of the Holy Trinity is called the Feast Day of the Holy Spirit which is dedicated to glorifying the Holy Spirit.

The Services for Pentecost

The Orthodox services for Pentecost place their emphasis on the descent of the Holy Spirit in all His fullness. His descent means that the Mosaic Law, given by the Lawgiver and honoured on the Jewish feast day of the Pentecost, is now transcended: "The All-Holy Spirit, who freely distributes gifts to all, has descended and come to earth; not as He formerly had in the Law's dark shadow, shining in the Prophets, but now in very truth, he is bestowed in us through Christ" (*Vespers, Thursday after Pentecost*).

The worship services for Pentecost repeatedly emphasize how Old Testament prophecies of the Holy Spirit are fulfilled on this day. Two of the greatest of these prophecies are found in the Old Testament readings for this Feast—Ezekiel 36:24-28 and Joel 2:23-32. St. Peter directly quotes the passage from Joel in his exhortation to the Jews on the Day of Pentecost (Acts 2:16-21). A third reading—Numbers 11:16-17, 24-29—relates how the Lord commands Moses to select seventy of the elders of Israel, who, when the Spirit comes upon them, prophesy at the tabernacle. The comment of Moses regarding this event, "Would that all the Lord's people might be prophets when the Lord would put His Spirit upon them" (Nm 11:29), is prophetic of the Day of Pentecost.

A hymn for the Feast of Pentecost declares, "Once, when He descended and confounded the tongues, the Most High divided the nations [Gn 11:1-9]; and when He divided the tongues of fire, he called all men into unity; and with one accord we glorify the All-Holy Spirit."

—The Orthodox Study Bible

Deadline for Submissions

■ July 2013 issue — Deadline: June 7, 2013

ВІСНИК the HERALD

UKRAINSKA PRAVOSLAVNA CERKVA V KANADI UKRAINIAN ORTHODOX CHURCH OF CANADA

• LE MESSENGER •

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ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

Протопресвітер Віктор Лакуста
ГОЛОВА ВИДАВНИЧОЇ СПІЛКИ "ЕККЛЕЗИЯ"
Маруся Кавецька
ГОЛОВНИЙ РЕДАКТОР ВІСНИКА

THE HERALD

is published monthly by
"ECCLESIA" PUBLISHING CORPORATION
for THE UKRAINIAN ORTHODOX
CHURCH OF CANADA

with the blessing of

His Eminence, the Most Reverend YURIJ,
ARCHBISHOP OF WINNIPEG
AND THE CENTRAL EPARCHY
METROPOLITAN OF CANADA
PRIMATE OF THE UKRAINIAN
ORTHODOX CHURCH OF CANADA

Rt. Rev. Protopresbyter Victor Lakusta
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РІЧНА ПЕРЕДПЛАТА:

- Не члени УПЦК \$50.00 + GST річно
- Для організацій: \$75.00 + GST
- Підписники США: \$75.00 (USD)
- Іноземні передплатники (всі країни): \$80.00 (USD)
- Один екземпляр: \$4.00 + postage + GST

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ANNUAL SUBSCRIPTION RATES:

- Non-UOCC members \$50.00 + GST per annum
- Institutional: \$75.00 + GST
- USA subscribers: \$75.00 (USD)
- Foreign subscribers (all other countries): \$80.00 (USD)
- Individual copies: \$4.00 + postage + GST

■ Articles published in Visnyk/The Herald, signed by the writer, do not necessarily reflect the views and opinions of the Ukrainian Orthodox Church of Canada, but rather those of the author. All materials are subject to editorial modification for clarity, space considerations, and stylistic conventions adopted by the Visnyk/The Herald. The editor reserves the right to edit or shorten, if necessary, all articles, as well as to refuse publication of submitted materials if deemed unsuitable or at variance with editorial policy. The editor must approve the publication of any articles that have been published earlier or are under consideration for publishing elsewhere.



"We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage."





† BARTHOLOMEW

BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE
NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE
OF THE CHURCH:
GRACE, PEACE AND MERCY
FROM CHRIST
RISEN IN GLORY

*Beloved concelebrants and devout,
god-loving children of the Church,*

Christ is Risen!

■ The proclamation of the Resurrection by the myrrh-bearing women to the disciples of Christ was considered delirious. Yet, the word, formerly conceived as delirious, was confirmed as Truth. The risen Lord appeared to His disciples on several occasions.

In our time, the proclamation of the Resurrection is again considered delirious by rationalists. Nonetheless, we faithful not only believe in but also expe-

rience the Resurrection as a profoundly truthful **fact**. Indeed, if necessary, we seal our testimony with self-sacrifice because in the risen Christ we transcend death and are liberated from its fear. Our hearts are filled with joy when we repeat: **The Lord has risen**. Our saints, who have died according to the world, continue to live among us, responding to our petitions. The world that follows death is truer than the world that precedes death. Christ has risen and dwells among us. He has promised to be with us to the end of the world. And so He is—as our friend, brother, healer, who bestows all good things.

Blessed is our God, who has risen from the dead, granting eternal life to all people. O death, where is your sting? Christ has risen, revealing and ridiculing the one who formerly boasted without end to be a mockery. (*See the Canon of St. John Damascene, 4th tone, 9th ode*) Everything is filled with light and our hearts are replete with limitless joy.

And more than joy, they are filled with **strength**. For whoever believes in the Resurrection is unafraid of death; and whoever is unafraid of death is spiritually unyielding and unbending inasmuch as what may be the most terrible threat for the majority and for the disbelievers is of little significance to the Christian; for it is the **entrance** to life itself. The faithful Christian lives the Resurrection even prior to his or her natural death.

The consequence of experiencing the Resurrection is the **transformation** of the world. It inspires the soul. And an inspired soul also attracts other souls to its ways, when these souls are moved by the genuine joyous experience of immortality. Christ's Resurrection and our own resurrection are not simply an abstract truth. They are a **dogma** of faith. They are a tangible reality. They

are a force that overcomes the world despite the extremely harsh persecutions waged against it. "This is the victory, which has conquered the world, namely our faith" (1 John 5:4) in His Resurrection. Through the Resurrection, humanity is called to divinity through grace. Through the victory of the light of Resurrection over the impure passions, divine eros and a strange love, which surpasses human boundaries, are established in our souls.

Therefore, Christ is Risen! Our hearts are filled with the light and joy of the Resurrection. We approach the Risen Lord with authenticity and simplicity. For, as the royal Prophet David says, our God, who supervises our hearts from above, "will not despise a broken and contrite heart." (Psalm 50:19)

The Resurrection is our strength, hope, joy, and delight. Through the Resurrection, we transcend pain and sorrow for all the evils of this natural, worldly life. The Resurrection is God's response to the helplessness of wounded humanity before the suffering of worldly humanity.

We do not surrender to the difficulties and challenges of the modern world. The gathering of the Lord's fearful disciples in the upper room in Jerusalem encourages us. We are not afraid because we love everyone, even as He loved us and gave His life for our sake. Mysteriously and invisibly, the Lord accompanies us. We only need to have—and we do have—**love**. For through love, we understand the power of the Mystery; we know the Mystery itself.

If others hesitate, "garnering their actions in thick sheaves" (*Vespers of the Prodigal Son*), yet we boast. And if we do not "winnow the chaff of our [sinful and passionate] actions with the wind of His loving-kindness or on the threshing floor of repentance," the

Risen Lord is Love and disperses all forms of darkness and fear that surrounds us, entering our hearts and our world, even when the doors are closed. He "remains with us" permanently through the **cross of love**. His calling is peace, and He grants us His peace. The powerful of this world pledge and promise peace, but can never produce or realize it. Whereas the power of divine Love, Peace and Wisdom remains beyond all human panic. It is not found on the margins of reality or the surface of human convictions. Instead, it is the **heart** of humanity, the **centre** of life, the lord of life and death. It is **Truth**.

The incontestable transcendence of **Power** invisibly controls the reigns and directs all things, especially at a time when "the minds of so many lie in darkness."

At this time of widespread **dissolution** throughout the world, the hope of all throughout the universe, the Wisdom of God, is the presence of the heavenly **solution** and harmony. At a time of **collapse** and anticipated death, we have the reality of Resurrection and the strength of our conviction in Christ.

The peace that derives from Him who trampled down death by death through his self-emptying, together with the joy of love, flow and heal our contemporary humanity that sighs and suffers as well as all of creation that groans and laments with us, who "await adoption and redemption" as well as "the freedom of the glory of the children of God." (Romans 8:20-23)

Truly the Lord is Risen,

beloved fathers, brothers and sisters!

Holy Pascha 2013

† BARTHOLOMEW
of Constantinople

Your fervent supplicant before God

Молитва на нивах

Господи Боже наш, який на початку Свого Творення створив небо і землю! Небо Ти прикрасив світилами, щоб вони освітлювали землю, і через них пробуджувався подив до Тебе, Єдиного Творця і Владика всього творіння. Землю ж Ти прикрасив рослинами і травою, і розмаїттям полів, засіяних кожне окремим видом насіння. Ти всю її облагородив красою квітів та поблагословив. І сьогодні, Владико, Ти, зі святої оселі

Своєї, милостиво поглянь на цю ниву і поблагослови її, і збережи неушкодженою від усякого чаклування і ворожби. Захисти від усілякого зла, від недоброї цікавості і підступів злих людей, дай цій ниві у свій час приносити щедри плоди, сповнені Благословення Твого. Віджени від неї всякого звіра, гусінь і злих комах, хвороби рослинні, спеку й засуху, та надмірність вітрів, які приносять їй шкоду. Бо святим і прославленим, і величним є ім'я Твоє, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

Зішестя Святого Духа...

(продовження зі стор.1)

Навчені Святим Духом, апостоли сміливо проповідували всім про Ісуса Христа, Сина Божого, про Його страждання за нас і Його Воскресіння з мертвих. Господь допомагав їм великими численними чудесами, які чинили апостоли ім'ям Господа Ісуса Христа. Спочатку апостоли проповідували юдеям, а потім розійшлися по різних країнах для проповіді усім народам. Для здійснення таїнств і проповідування вчення християнського апостоли рукопоклали єпископів, пресвітерів і дияконів.

Та благодать Святого Духа, яка була явно подана апостолам у вигляді вогненних язиків, тепер подається в нашій святій православної Церкві невидимо—в її Святых Таїнствах, через наступників апостолів—пастирів Церкви—єпископів і священників. (див. Діян. 2; 1-47; 23).

Зішестя Святого Духа на апостолів відзначається Православною Церквою, як одне з найбільших свят, на п'ятьдесят день після Великодня (тому що Дух Святий зійшов на п'ятьдесят день після Воскресіння Ісуса Христа) і тому називається П'ятидесятницею, чи Днем Тройці, бо з цього дня розкрилася світові дія всієї Пресвятої Тройці, і люди навчилися поклонятись і прославляти три лиця єдиного Божества: Отця, і Сина, і Святого Духа. У це свято заведено прикрашати храми і свої дома зеленню, а під час богослужіння стояти з квітами, виявляючи цим нашу радість і вдячність Богу за те, що Він Своїм Святим і Животворчим Духом оновив людей, народив їх (через хрещення) в нове життя (квіти і зелень—знак життя). Наступний день після Свята Тройці називається Днем Святого Духа і присвячений прославленню Святого Духа.

—Закон Божий. (2006). Київ: УПЦ:КП

95th Anniversary of the UOCC Recognized by Manitoba Legislature



WINNIPEG, MB—The Ukrainian Orthodox Church of Canada's 95th anniversary was marked in the Manitoba Legislature April 30, 2013. His Eminence Metropolitan Yuriy (right) and Chancellor, Rt. Rev. Protopresbyter Victor Lakusta (left) attended the presentation. Later, they received congratulations from the Premier of Manitoba, Greg Selinger (centre).

Sts. Cyril and Methodius, Apostles to the Slavs: 1150 Years of Missionary Work

PRAGUE, CZ—His Eminence Metropolitan Yuriy accompanied the official delegation of the Ecumenical Patriarchate of Constantinople on May 23-27, 2013 to the Orthodox Church of the Czech Lands and Slovakia to commemorate the 1150th anniversary of the arrival of the great Thessalonian missionary brothers, St. Cyril and St. Methodius, the Apostle-Illuminators of the Slavs. The Patriarchal delegation was led by His All-Holiness Ecumenical Patriarch Bartholomew. The commemoration of Sts. Cyril and Methodius' arrival for missionary work took place at the highest state level in both the Czech Republic and Slovakia. It was organized as a religious commemoration, spiritual pilgrimage event and a cultural festival in locations across both countries that included the Orthodox Church along with the other Church faiths and state officials.

The delegation began its visitation in Prague on May 23 with a *Moleben'* at the Sts. Cyril and Methodius Cathedral and a meeting with the leadership of the Ecumenical Council of Churches. The delegation also met with President of the Czech Republic Milos Zeman and diplomatic representatives. The delegation travelled to Brno on May 24 for the Feast Day of St. Cyril and St. Methodius, the founders of the Orthodox Church in the Czech Lands and Slovakia and for meetings with local Church representatives and government members. The following day the delegation celebrated a Divine Liturgy in Mikulcice, the heart of old Moravia, the historic site where Sts. Cyril and Methodius conducted their missionary work. The delegation also travelled to Slovakia, where Metropolitan Yuriy joined Ecumenical Patriarch Bartholomew in celebrating the Divine Liturgy at the St. Aleksander Nefsky Cathedral in Presov, a *Moleben'* at St. John the Merciful Cathedral in Kosice and at the St. Rastislav Church in Bratislava. The delegation also met with President of Slovakia Ivan Gaspatovic and Prime Minister Robert Fico.

The Apostles to the Slavs

St. Cyril and St. Methodius are saints in the Orthodox Church and are given the title "Equal-to-the-Apostles" because their work was instrumental in bringing Christ's teachings to the Slavic peoples. Moreover, Sts. Cyril and Methodius' students and their legacy of written works continued to influence succeeding generations. The two brothers from Thessalonica brought the teachings of Christ to the Slavic nations, but they are also most famous for pioneering a writing system for the Slavonic vernacular spoken at the time that allowed the Slavic groups populating Central, Eastern and Southern Europe to worship in their own language. Then, they set about translating liturgical service books and the Bible into Slavonic from Greek. Their writing system and translations changed the cultural landscape of language, literature and religion for the Slavic peoples. Since this time, there has been a shift from oral to written tradition over the centuries, and as education became more accessible, the Word of God and the works of the great theologians, monks

and saints were within reach of all.

St. Cyril and St. Methodius came from a privileged and influential family in the bustling multicultural city of Thessalonica. Their father Lev was a highly-placed government official. Thessalonica at that time had a large Slavic population, hence their knowledge of the Slavic language. In their youth the two brothers received a good education that would serve them well in their missionary years. The younger brother Constantine, who was later tonsured as the monk Cyril, studied in Constantinople in the Emperor's court with the Emperor's son Michael. The elder Methodius served in the army. Following their father's death, Methodius became a monk at a monastery on Mt. Olympus, while Constantine (Cyril) was ordained a priest and became the librarian at the Hagia Sophia Cathedral in Constantinople.

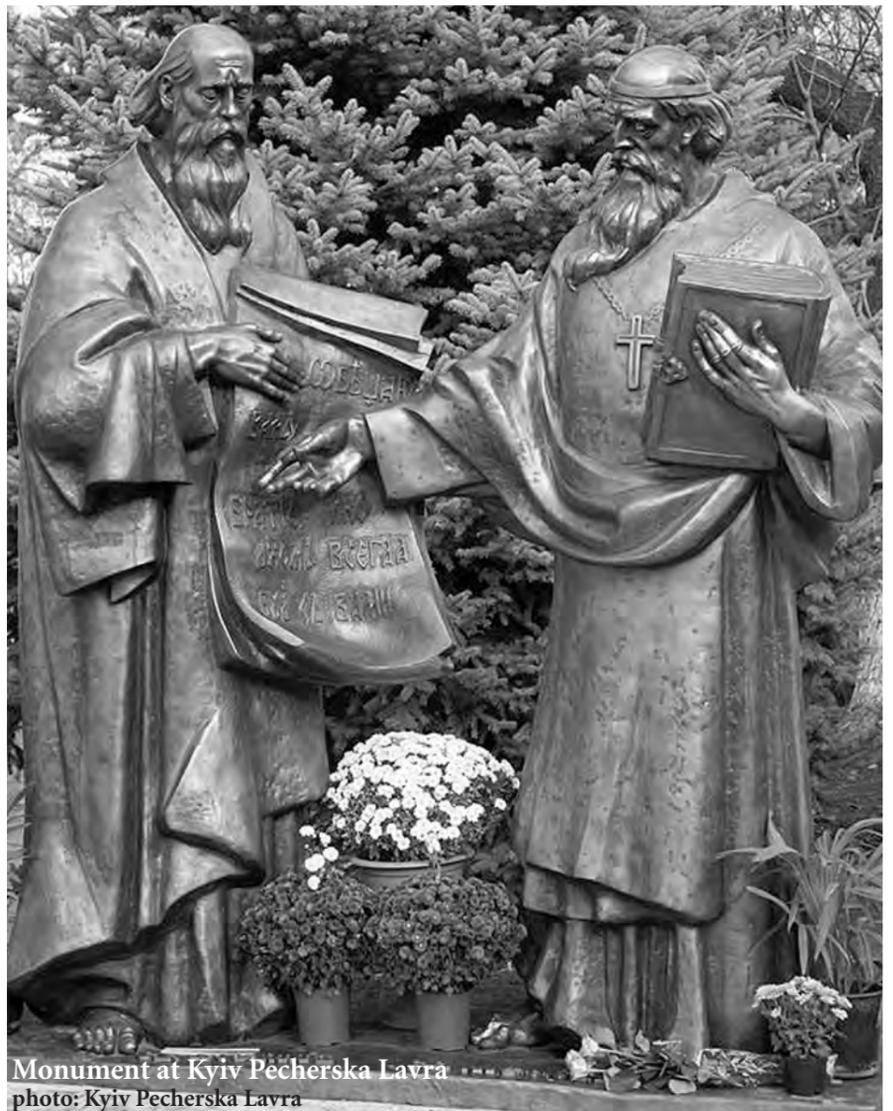
The First Mission

Their first apostolic missionary trip took them to the peoples of the Don and Volga rivers in about 858. This trip would serve them well to prepare them for their apostolic work among the Slavs. Before leaving on this mission, the brothers translated the Gospels and liturgical service books from Greek into Slavonic, creating a Slavonic alphabet called Glagolitic based on the Greek alphabet and borrowings from other languages they knew. According to historical linguistics research, the Cyrillic alphabet would later be developed by their students based on the brothers' initial linguistic formulation.

At the request of Moravian Prince Rastislav and Pannonian Prince Kotzel who wished for missionaries who could teach in the Slavic vernacular, St. Cyril and St. Methodius were sent to Greater Moravia in 863 by the Emperor and the Patriarch of Constantinople. The brothers embarked on this mission work with great enthusiasm and, for the next four years, they travelled from country to country, teaching the Word of God and serving Liturgies in Church Slavonic. For their part, the Slavs were elated to hear the Word of God in their own language. Entire communities were baptized, and even the emperors Rastislav and Kotzel were baptized. At this time, the Slavic tribes and the language they spoke were closely connected in terms of geography and linguistic similarities—far closer than today. The language used for worship was called Church Slavonic that has remained in use in Slavic Orthodox Churches to the modern era. Changes into the languages of the various Slavic groups over the last thousand years have made it difficult to understand today. Thus, in many Slavic countries the modern literary language has replaced it as the language of worship, such as in Ukraine.

Persecution and Legacy

St. Cyril and St. Methodius' active and successful missionary work in the lands of the Western Slavs upset the political leadership of the Franks and Latin-rite Church leaders, who tried to clamp down on their activities. At the time, Moravia was at the front lines of



Monument at Kyiv Pecherska Lavra
photo: Kyiv Pecherska Lavra

a political and religious tug-of-war between political forces wishing to control the Slavs in the region and the religious leaders from Rome and Byzantium. It was the brothers' use of Slavonic that became a real sore point. The brothers were accused of heresy for teaching in Slavonic vernacular. At that time, the belief was that God could only be worshipped in three languages as was written on Christ's Cross: in Hebrew, Greek and Latin.

The brothers traveled to Rome several times to shore up support for their work. During one such journey to Rome in 869 Cyril became ill and died. On his deathbed, he implored Methodius to continue their missionary work among the Slavs, saying, "You and I are like two oxen pulling one load: one has fallen in its traces from hard work, but the second must continue on their path. My day is over. Brother, do not think to quit the work that we have begun." Methodius outlived Cyril by another 15 years, and during this time, he conscientiously carried out his younger brother's bidding. Despite enduring continued persecution for using Slavonic in liturgical worship, the former army officer diligently soldiered on, bringing Christ's teachings to the Slavic peoples, preaching to them in their spoken language, and translating the books of the New Testament and liturgical service books from Greek to Slavonic. Methodius, by this time an Archbishop, was later imprisoned for three years.

Methodius continued to lobby Rome for the use of Slavonic in worship. It was only after he died in 885 when his opponents in Rome finally had Church Slavonic banned for good from liturgical worship in the Moravian lands. Subsequently, many of the students and followers of Sts. Cyril and Methodius lost their lives, were impris-

oned or fled to friendlier countries like Bulgaria, Croatia and Serbia to continue their missionary work among the Southern Slavs. In turn, the missionary work of future students were brought from the south, primarily from Bulgaria, to the rapidly expanding Kyivan-Rus' empire. For example, the translations of the Bible and liturgical service books into Church Slavonic were well understood at that time, and began a later well-spring of literary and theological writings in Church Slavonic. Also, the seeds had been laid for the baptism *en masse* into the Orthodox faith of the people of Kyivan-Rus' a hundred years later. While Church Slavonic and the Byzantine-rite were suppressed in the Western part of the Czech lands, the Orthodox Church located in what is modern Slovakia continued to flourish because it was administered by the diocese of Mukachevo in Western Ukraine until the end of the 17th C.

St. Cyril and St. Methodius are regarded as the founders of the Orthodox Church of the Czech Lands and Slovakia. Today, the Orthodox Church of the Czech Lands and Slovakia is administered across the two states of the Czech Republic and Slovakia following the dissolution of Czechoslovakia in 1993. St. Cyril and St. Methodius remain hugely popular in the Slavic world. For example, *Kyrylo*, the Ukrainian version of Cyril, is a popular name for boys in many Slavic countries. For their enormous inspiring work of bringing the teaching of Christ to the Slavic peoples, the Holy Orthodox Church recognizes St. Cyril and St. Methodius as saints and commemorates their feast day on May 24 (n.c.).

—www.pravoslavnacirkev.cz;
www.orthodox.sk; www.litopys.org.ua;
www.ukrlib.com.ua; www.day.kiev.ua

2013—Year of Global Solidarity: Religion and the Environment

The Ecumenical Patriarchate of Constantinople declared 2013 to be the **Year of Global Solidarity**. Its purpose is to draw the attention of Orthodox Christians and all persons and governments of good will to "make every conscious effort—as individuals and nations—for the reduction of the inhumane consequences created by the vast inequalities as well as the recognition by all people of the rights of the weakest among us in order that everyone may enjoy the essential goods necessary for human life," states the His All-Holiness Ecumenical Patriarch Bartholomew in his Nativity Message. This call is intended, as His All-Holiness states, to "sensitize sufficient hearts among humankind regarding the immense and extensive problem of poverty and the need to assume the necessary measures to comfort the hungry and misfortunate." By means of such global solidarity, love and peace on earth can be achieved, the kind spoken about by our Lord and Saviour Jesus Christ and his Disciples.

Throughout this Year of Global Solidarity, the Visnyk/The Herald presents articles surrounding this theme. This time, we feature **Religion and the Environment: The Link Between Survival and Salvation** by His All Holiness Ecumenical Patriarch Bartholomew. This article was prepared in response to an invitation by CNN that His All Holiness contribute an opinion article for their online edition in 2010. There is growing interest in scientific circles about the connection between spirituality and science. Patriarch Bartholomew's work for

environmental protection has earned him the title "Green Patriarch" and international recognition.

■ Religion and the Environment: The Link Between Survival and Salvation

Last October [Ed.-2009], the Ecumenical Patriarchate convened an international, interdisciplinary and interfaith symposium in New Orleans on the Mississippi River, the eighth in a series of high-level conferences exploring the impact of our lifestyle and consumption on our planet's major bodies of water. Similar symposia have met in the Aegean and Black Seas, in the Adriatic and Baltic Seas, along the Danube and Amazon Rivers, and on the Arctic.

At first glance, it may appear strange for a religious institution concerned with "sacred" values to be so profoundly involved in "worldly" issues. After all, what does preserving the planet have to do with saving the soul? It is commonly assumed that global climate change and the exploitation of our nature's resources are matters that concern politicians, scientists and technocrats. At best, perhaps, they are the preoccupation of special interest groups or naturalists.

So the preoccupation of the Orthodox Christian Church and, in particular, her highest spiritual authority, the Ecumenical Patriarchate, with the environmental crisis will probably come as a surprise to many people. Yet, there are no two ways of looking at either the world or God. There can be

no double vision or worldview: one religious and the other profane; one spiritual and the other secular. In our worldview and understanding, there can be no distinction between concern for human welfare and concern for ecological preservation.

Nature is a book, opened wide for all to read and to learn, to savour and celebrate. It tells a unique story; it unfolds a profound mystery; it relates an extraordinary harmony and balance, which are interdependent and complementary. The way we relate to nature as creation directly reflects the way we relate to God as Creator. The sensitivity with which we handle the natural environment clearly mirrors the sacredness that we reserve for the divine. We must treat nature with the same awe and wonder that we reserve for human beings. And we do not need this insight in order to believe in God or to prove His existence. We need it to breathe; we need it for us simply to be.

At stake is not just our ability to live in a sustainable way, but our very survival. Scientists estimate that those most hurt by global warming in years to come will be those who can least afford it. Therefore, the ecological problem of pollution is invariably connected to the social problem of poverty; and so all ecological activity is ultimately measured and properly judged by its impact upon people, and especially its effect upon the poor.

In our efforts, then, to contain global warming, we are admitting just how prepared we are to sacrifice some

of our greedy lifestyles. When will we learn to say: "Enough!?" When will we direct our focus away from what we want to what the world needs? When will we understand how important it is to leave as light a footprint as possible on this planet for the sake of future generations? We must choose to care. Otherwise, we do not really care at all.

We are all in this together. Indeed, the natural environment unites us in ways that transcend doctrinal differences. We may differ in our conception of the planet's origin, whether Biblical or scientific. But we all agree on the necessity to protect its natural resources, which are neither limitless nor negotiable.

It is not too late to respond—as a people and as a planet. We could steer the earth toward our children's future. Yet we can no longer afford to wait; we can no longer afford not to act. People of faith must assume leadership in this effort; citizens of the world must clearly express their opinion; and political leaders must act accordingly. Deadlines can no longer be postponed; indecision and inaction are not options.

We are optimistic about turning the tide; quite simply because we are optimistic about humanity's potential. Let us not simply respond in principle; let us respond in practice. Let us listen to one another; let us work together; let us offer the earth an opportunity to heal so that it will continue to nurture us.

—†His All Holiness
Ecumenical Patriarch Bartholomew

Місіонерські труди святих рівноапостольних Кирила і Мефодія

В історії поширення віри Христової серед слов'янських народів, зокрема українського, велику роль відіграли святі брати Кирило (до чернецтва Костянтин) і Мефодій. Вони мали багатих і славних батьків у місті Солуні, в Македонії; їхній батько Лев був високим урядовим посадовцем. У Солуні проживало багато слов'ян—звідси їхнє знання слов'янської мови. Обидва здобули добру освіту. Молодший брат, Костянтин, навчався в Царгороді навіть у придворній школі разом із царським сином Михайлом. Старший, Мефодій, служив у війську, але після смерті батька покинув службу і постригся у ченці в монастирі на горі Олімп. Костянтин, здобувши освіту під керівництвом славного Константинопольського Патріарха Фотія, прозваного філософом, був висвячений на священника і став бібліотекарем при церкві святої Софії в Царгороді.

Близько 858 року послі від хозарів просили імператора прислати їм учених проповідників. Імператор Михайл III і Патріарх Фотій послали братів Костянтина і Мефодія. Це була їхня перша апостольсько-місіонерська подорож, що підготувала їх до апостольських трудів серед слов'ян.

Ще перед цією подорожжю солунські брати взяли за переклад Святого Письма і богослужбових книг на слов'янську мову з грецької, створили слов'янську азбуку, поклавши в основу її азбуку грецьку, а деякі

літери взяли з азбук східних народів. У 862 році моравський князь Ростислав і паннонський князь Коцель попросили імператора Михайла прислати до них такого вчителя, який міг би навчити їхні народи істині віри християнської слов'янською мовою. З ревністю апостолів взялися вони за справу і проповідували Слово Боже протягом чотирьох років. Вони обходили одну країну за іншою, проповідуючи і відправляючи богослужіння слов'янською мовою. Морави цілими громадами приймали святе хрещення; князь Ростислав хрестився. Слов'яни раділи, слухаючи Слово Боже рідною мовою.

Активна просвітницька діяльність на землях західних слов'ян—в Моравії і Паннонії, викликала гнів німецьких феодалів і церковників. В ті часи вважалося, що хвала Богові може підноситися тільки трьома мовами, якими було зроблено напис на Хресті Господньому: єврейською, грецькою і латиною. Латиняни звинувачували святих братів у тому, що вони поширюють "єресь", відправляючи богослужіння мовою слов'янською. Брати неодноразово їздили до Риму, щоб заручитися підтримкою Папи, причому, без успіху. Під час однієї з таких поїздок, 869 року, Костянтин важко захворів і невдовзі помер. Перед смертю він заповідав Мефодію: "Ми з тобою як два воли: від важкої ноші один впав, інший повинен продовжувати свій шлях". Старший брат

пережив молодшого майже на півтора десятиліття. Він наполегливо займався місіонерством, одночасно перекладаючи книги Святого Письма, а також богослужбові книги з грецької на слов'янську мову, і поширенням слов'янської писемності аж до своєї кончини, незважаючи на переслідування. Під час своєї праці він був змушений терпіти багато кривди. Відомо, що Мефодія було ув'язнено близько трьох років в одному з швабських монастирів. Було необхідне втручання Папи, щоб його звільнили і відновили в правах архієпископа, хоча навіть у Ватикані в той час вважали, що слов'янською мовою краще вести лише проповідь. Вже після смерті Мефодія в 885 року його супротивникам вдалося остаточно домогтися заборони слов'янської писемності в Моравії. Багато послідовників братів-просвітителів було страчено, опинилися у в'язниці або втікли до Болгарії, Сербії та Хорватії, де продовжили подвижницьку діяльність. Справу святих братів Кирила і Мефодія учні рознесли по всьому слов'янському півдню. Святе Письмо читали і богослужіння відправляли для слов'ян слов'янською мовою. Це стало основою писемності у слов'ян, основою слов'янської культури. З слов'янського ж півдня, в основному з Болгарії, прийшли і в Русь-Україну, з прийняттям християнства, книги Святого Письма, богослужбові та інші книжки церковнослов'янською мовою, яка була тоді досить зрозумілою нашим прадідам. Ця велика справа була заслугою святих братів Кирила та Мефодія. Пам'ять святих просвітителів слов'ян Кирила і Мефодія православна Церква святкує 24 травня (н. ст.) (1 травня ст. ст.).

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The Commandments

"The Commandments of God are exactly that set of instructions by which human beings were created and which are crucial for human functioning—both at the level of the body and of the soul. Just like any piece of technology or equipment, if a person follows the instructions for usage, this equipment will work for a long time. If a person does not follow the instructions, this machine breaks down. This is the same for the human being. We are created by God to live according to His Commandments. This is the most optimal regimen for our lives. If the human system departs from this regimen, then it breaks down. Therefore, the Orthodox Church teaches us how to live in the Orthodox Way and teaches us how to live according to the Commandments of God. The Orthodox Church provides us with methods for training us how to live according to the Commandments of God."

—Archimandrite Polikarp, monk, Kyiv Pecherska Lavra



Свято Вознесіння Христового належить до дванадесятих свят і відзначається Церквою на 40-й день після Пасхи, який припадає на 13-е черня цього року. Після Воскресіння Свого Господь наш Ісус Христос перебував на землі ще 40 днів. Він неодноразово являвся апостолам у Своїм прославленому безсмертному Тілі, щоб навчати їх тайнам Царства Небесного, і разом з тим нагадував про необхідність отримання дарів Святого Духа по обітниці Бога Отця, без яких неможливо здійснити величну справу проповіді Євангелія всьому світові. Ще напередодні Своїї хресної смерті, на Таємній Вечері, сидючи в колі учнів, Христос говорив їм: "Краще для вас, щоб Я пішов, бо якщо Я не піду, Утішитель (себто Св. Дух—авт.) не прийде до вас" (Ін. 16:7).

Вивів їх з Єрусалиму на гору Єлеонську, по дорозі розмовляючи з ними про заснування Своїї Церкви на землі. На вершині гори Єлеон Христос роз'яснив апостолам в чому повинне полягати їх призначення. Про це ж Він нагадав апостолам і перед Своїм Вознесінням до Свого і нашого Отця Небесного: "Ви приймете силу, коли зійде на вас Дух Святий, і будете Моїми свідками в Єрусалимі та по всій Юдеї й Самарії та аж до краю землі" (Діян. 1:8). І, прорікши це, Господь почав підійматись угору прямо на очах учнів.

Через Вознесіння Господа занепале людство Христом зводиться від землі, тління і смерті до нескінчен-

ного життя на небі. Вознісшись на небо, Господь не залишив землю Своєю Божественною присутністю, став ще ближче до людини, до всіх віруючих в Нього. Нині Він знаходиться на землі не тільки всюдисущим Своїм Божеством, але і у великому і принебесному таїнстві Євхаристії—Божественного Тіла і Крові Його, яких приймають вірні. Вознесіння Ісуса Христа на небо разом з тим відкриває для всіх віруючих в Нього шлях до неба, до вічного життя, подібно до того, як Його смерть і Воскресіння є перемога над гріхом і смертю для всього людства. Христос вознісся на небо, як первісток з мертвих, представивши в Своїй Особі початок викуплення відродженою Ним людської природи. Він зійшов із славою до Світонаачальника Отця Свого, Хрестом Своїм зруйнувавши стародавнє засудження людства і знищив ворожнечу між людиною і Богом.

Свято Вознесіння Господнього вінчає Пасху—Воскресіння Господнє—та готує нас до величного свята П'ятидесятниці, тобто прокладає шлях для сходження у світ Святого Духа й утворення на землі Церкви Христової. Саме очікуване на той час диво П'ятидесятниці давало Христові право сказати: "Я перебуватиму з вами в усі дні до кінця віку" (Мтв. 28:20).

У день Вознесіння Господнього важливо не забувати про те, що вознісся Господь із слідами страждань за наші гріхи. Пам'ятаєте Фому, котрий повірив у Воскресіння Христове лише вклавши пальця в Його рани? Сидючи у славі поряд з Богом Отцем, Христос і досі несе на Своїм Тілі рани, що наносимо ми Йому знову й знову. Такою є ціна нашого спасіння.

Христос реально, а не номінально є Спасителем. Він донині несе на Своїх плечах слабкість і немічність людей. Вся скорбота землі, весь біль і жах лежать на Христові навіть після Воскресіння і Вознесіння Його у славі. Христос донині залишається Агнцем Божим, заколеним за спасіння світу.

Його життя, страждання, хресна смерть, Воскресіння і Вознесіння включені назавжди в таємницю Триєдиного Бога—Отця і Сина і Святого Духа—в ім'я Якого Господь заповів хрестити людей і, таким чином, навчати всі народи.

—www.mgarsky-monastery.org

Вознесіння Господнє (Лк 24:36-53)

"Коли вони про це говорили, Сам Ісус став посеред них і сказав їм: мир вам. Вони схвилювались і злякались, гадаючи, що бачать духа. Але Він сказав їм: чого хвилюєтесь, чому такі думки входять до сердець ваших? Погляньте на руки Мої і на ноги Мої; це Я Сам. Доторкніться до Мене і роздивіться; бо дух тіла і кісток не має, як бачите у Мене. І, сказавши це, показав їм руки і ноги. Коли ж вони від радости ще не вірили і дивувалися, Він сказав їм: чи маєте тут якусь їжу? Вони подали Йому частину печеної риби і стільниковий мед. І, взявши, їв перед ними. І сказав їм: ось ті слова, що Я говорив вам, коли ще був з вами, як належить справдитися всьому, написаному про Мене в законі Мойсеевому і у пророків та в псалмах. Тоді розкрив їм розум до розуміння Писання. І сказав їм: так написано, і так належало постраждати Христу, і воскреснути з мертвих на третій день, і щоб проповідувалося в ім'я Його покаяння і відпущення гріхів між усіма народами, починаючи від Єрусалима. Ви ж є свідками цього. І ось Я посилаю обітницю Отця Мого на вас; ви ж лишайтесь у місті Єрусалимі, доки не сповнитесь силою з неба. І вивів їх до Вифанії, і, піднявши руки Свої, благословив їх. І коли Він благословляв їх, почав віддалятися від них і вознісся на небо. Вони, поклонившись Йому, повернулися до Єрусалима з великою радістю. І перебували завжди в храмі, прославляючи і благословляючи Бога. Амінь."

Тhe Feast Day of the Ascension of Christ is one of the Twelve Major Feast Days in the liturgical calendar. It is commemorated by the Holy Orthodox Church on the 40th day after Pascha. This year, it falls on June 13. After the Resurrection, our Lord Jesus Christ remained on earth for another 40 days. He appeared to the Apostles several times in his glorious immortal Body to instruct them on the Mysteries of the Heavenly Kingdom, as well as to remind them that it is impossible to carry out the enormous work of spreading the Gospel throughout the world without receiving the gifts of the Holy Spirit as promised by God the Father. Before His death on the cross at the Holy Supper, Christ said to His Disciples, "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you." (Jn 16:7)

Jesus led them from Jerusalem to the top of mount of Olivet, talking with them along the way about establishing His Church on earth. Before His Ascension to our Heavenly Father, Christ explained to the Apostles the

basis of their service, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:8) After speaking these things, the Lord began to be lifted up while the Apostles watched Him.

Through the Ascension of the Lord, Christ leads fallen humanity from the earth, shadow and death to eternal life in heaven. Ascending to Heaven, the Lord did not leave earth to be without His Blessed presence, but became even closer to all who believe in Him. He is present on earth even now through His omnipresent Divinity as well as in the great and sacred Mystery of the Eucharist—His Divine Body and Blood which the faithful partake.

For all those who believe in Christ, the Ascension of the Jesus Christ to heaven also opens the Way to heaven, to eternal life, as His death and Resurrection are victory over sin and death for all of humanity.

(continued on p.7)

The Feast of the Ascension: Luke 24:36-53

This passage is read on the Feast of the Ascension of Our Lord Jesus Christ.

The Ascension of Christ is celebrated 40 days after the Resurrection (1:3). This event fulfills the type given when Elijah ascended into a fiery chariot (4 Kg 2:11) and marks the completion of Christ's glorification and lordship over all creation. At the Incarnation, Christ brought His divine nature to human nature. In the mystery of the Ascension, Christ brings human nature to the divine Kingdom. He reigns with the Father and the Holy Spirit in His glorified body, revealing His glorified human nature—indeed human flesh—to be worshipped by the whole angelic realm.

At Vespers of Ascension we sing, "The angels were amazed seeing a Man so exalted." In some icons of the Ascension, Christ's white robes are tinted red to indicate the shedding of His blood for the redemption of the world and the ascent of that life-giving blood into heaven. Christ's Ascension is His enthronement in the fullness of divine authority and glory. Icons of the Ascension represent Christ in such a way that one cannot tell whether He is going to heaven or coming again to earth. This captures the profound truth that we are already living under His reign while awaiting His return. Thus, the icon shows Christ being taken up, coming again in like manner and yet continually present (Mt 28:20). Believers are not to stand idly gazing up into heaven, but rather are called to virtuous faith and action in this world until Christ's return.

Jesus Appears to the Apostles

"Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle me and see, for a spirit does not have flesh and bones as you see I have." When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.

Jesus Enlightens the Apostles

"Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

The Ascension

And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen."

—The Orthodox Study Bible

Св. Світлана, Самарянка "Чи Він не Христос?"

У П'яту Неділю після Паски ми згадуємо зустріч Господа Ісуса Христа з Самарянкою. Як і в Четверту Неділю тема—важливість Воскресіння Христового для людства. У Четверту Неділю Церква усвідомила нас, що Христове Воскресіння принесло нам сцілення. До того, як ми пізнали Господа, як нашого Воскреслого Царя ми могли, як той спаралізований, якого оздоровлення ми святкували минулої Неділі, тільки лежати чи повзати й чекати, щоб нам допоміг якийсь Ангел. Зараз же ми можемо вставати і виявляти діла Господні!

У П'яту Неділю ми довідаємось, що Воскреслий Христос дає нам Духа Святого, як невичерпне Джерело Живі Води, Яка відсвіжує нас і всіх довкола нас радістю, надією та відвагою працювати для Господа.

Самарянка, через яку Господь виявляє цю радісну звістку, відома в Церкві, як Фотіна—а по-українськи, Світлана. Значення цього імені—"Жінка-Світло". І такою вона й стала

після того, як просвітив її Христос-Господь. Церква оповідає, що вона потім пішла жити в Карфагені й відважно проповідувала Євангелію там і в Смирні (сьогодні м. Ізмір у Туреччині). Мала вона двох синів: Віктора (якого потім назвали Фотіном в честь його чудової матері) і Йосію, та п'ять дочок: Анатолію, Фоту, Фотіду, Параскевію і Кириакію.

Віктор служив у війську римського імператора Нерона, який був відомий за його жорстокість та психічну недугу. Божевільня його особливо проявлялось у непогамованій ненависті до Християн. За його наказом Фотіну і всіх її дітей жорстоко мучили і стратили. Та при тому італійський урядник, Севастіян, і сама дочка Нерона, Домніна, навернулися до Христа. Світлана осягнула вінець мученика, коли її вкинули в криницю. Це ж тоді, коли вона прийшла до криниці по воду в Самарії (о год. 12:00, в спекоті дня, щоб уникнути сплетні та різькі докори інших жінок, які приходили зранку), вона зу-

стріла Учителя, Який змінив її життя, відкривши для неї Двері до Раю.

У Своїй розмові з нею Господь Ісус виявив, що Він—справді Месія, Христос, Помазаник Божий. Він владно відкинув заборону прилюдно розмовляти з жінкою, як також і ворожнечу до самарян, яка була заставляла мешканців Ізраїля обходити Самарію у своїх подорожах. Запрошення Господа поклонитися Богу "в душі та в істині" (Ін 4:24) лунають через віки! Кінець лицемірним, лише поверховим виконанням обрядів та наказів. Замість цього Він закликає до смиренності, правдивості та віри такої, яка шанує і ласкава до інших.

Новомученик о. Олександр Мень ще завважує в розмові Господа зі Світланою Самарянкою. Він каже: "Христос повернув жінці ту людську гідність, яку від неї були відібрали, а також право мати духовні потреби. Від тепер її місце—не обмежене тільки до родинного кола". На запит, який поставила Св. Світлана



своїм сусідам, яких вона вже більше не боялася після своєї зустрічі з Господом, повинні ми всі відповісти. "Чи Він не Христос?" А ми радісно й щиро відповідаємо: "Він воістину Христос!"

Амінь.

—митр. прот. д-р Ігор Куташи

St. Photina, the Samaritan Woman "Could this be the Christ?"

The Fifth Sunday after Pascha is dedicated to recalling the conversation between Jesus and the Samaritan Woman. As on the Fourth Sunday, the theme is the meaning of Christ's Resurrection for humanity. On the Fourth Sunday we realized that the Resurrection has brought us wholeness. Before we came to know the Lord as our Risen King, we could only crawl or lie and wait for an Angel to help us like the paralyzed man whose healing we celebrated the previous Sunday. Now, we can get up and walk and show forth the works of the Lord.

On the Fifth Sunday we find the Risen Christ granting us the Holy Spirit as an inexhaustible Spring of Living Water, refreshing us and all around us with joy, hope and courage to work for the Lord. The Lord revealed this glad news through the Samaritan woman. The Samaritan woman is known in the

Church as Photina, or Svitlana in Ukrainian. The name signifies "Woman of the Light." Indeed, so she became following her enlightenment by Christ. The Church relates that she later came to live in Carthage and proclaim the Gospel of Christ there and in Smyrna, known today as Izmir, Turkey. She had two sons, Victor and Josiah, and five daughters, Anatolia, Phota, Photida, Paraskeva and Kyriake. Victor later came to be called Photinus after his wonderful mother.

Victor served in the army of Roman Emperor Nero who was renowned both for his cruelty and his insanity. This insanity manifested itself in intense hatred for Christians. At his behest, Photina and all her children were cruelly tortured and martyred. During the process, however, the Italian official, Sebastian, and Nero's own daughter, Domnina, were converted to

Christ. Photina received a Martyr's crown by being thrown into a well.

Photina came to the well at 12:00 noon in the heat of the day to escape the gossip and cruel remarks of the other women who would come earlier in the morning. It was when Photina came to get water at the well in Samaria that she met the Teacher, Who changed her life by opening for her the gates of Paradise. In speaking to her, Jesus showed that He was indeed the Messiah. With great authority He set aside the prohibition to speak with a woman in public as well as the antipathy to Samaritans, which made the inhabitants of Israel of the time take a detour rather than pass through their territory. His invitation to worship God "in spirit and in truth" (Jn 4:24) ring out throughout the ages. No more hypocritical, superficial fulfillment of rituals and commandments. Instead,

He calls for humility, truthfulness and the sort of faith that respects and is kind to others.

The martyred Fr. Alexander Men notes further about the Lord's conversation with Photina, the Samaritan woman. He says, "Christ returned to women that human dignity which had been taken from them, as well as the right to have spiritual needs. Henceforth, their place was not only in the family circle." The question that St. Photina put to her neighbours of whom she was no longer frightened after her meeting with the Lord, is one to which we must all respond: "Could this be the Christ?" Our response must be a joyous and sincere one: "He is indeed!"

Amen.

—Rt. Rev. Mitred Archpriest
Dr. Ihor Kutash

The Ascension of the Lord...

(continued from p.6)

Christ ascended to heaven as the first of the dead representing in His Person the beginning of a new way for His redemption of human nature. He went up with glory to the Father, the Creator of Light, destroying the old way of judgment for humanity through His Cross and destroying the enmity between humanity and God.

The Feast Day of the Ascension of the Lord brings together Pascha, the Resurrection of the Lord, and the Pentecost. It prepares us for the major feast day of the Pentecost, paving the way for the Holy Spirit's entry into the world and for the creation of the Church of Christ in the world. In anticipation of the wondrous Pentecost, Christ said, "I am with you always, even to the end of the age." (Mt 28:20)

On the Feast Day of the Ascension of the Lord it is important to remember that He ascended with the marks of

suffering for our sins. We are reminded of Thomas who believed in the Resurrection of Christ only after sticking his finger in His wound. Sitting in glory next to God the Father, Christ continues to carry on His Body the wounds that we inflict on Him continuously. This is the price of human salvation.

Christ is the Saviour—not in theory, but in actual fact, in reality. Even after His Resurrection and Ascension to glory, Christ continues to bear upon His shoulders the weaknesses and shortcomings of people—all of the suffering of the world, all of the pain and all of the fear. Christ still remains the Lamb of God, sacrificed for the salvation of the world.

His life, suffering and death on the cross, Resurrection and Ascension are forever part of the Mystery of the Triune God—the Father, Son and Holy Spirit—in Whose name the Lord instructed the baptism of the people through which all nations can be taught about the Good News.

Про дар покаєння

"Бог подав велике благодіяння людині, що не залишив її вічно зв'язаною гріхом, але, ніби засудивши на заслання, вигнав її з раю, щоб вона цим покаранням очистила впродовж певного часу гріх і, виправившись, потім могла бути повернена. Тому після створення людини в цьому світі, як таємничо написано в книзі Буття, ніби двічі вона була оселена в раю: вперше сповнилося це, коли вона була там оселена, а вдруге має звершитися після воскресіння і суду. І як посуд, коли після створення його виявиться в ньому якийсь недолік, переливається або переробляється, щоб він став новим і непошкодженим, так буває і з людиною через смерть: бо вона, деяким чином, руйнується, щоб при воскресінні з'явитися здоровою, тобто чистою, праведною і безсмертною. А що Бог кликав і сказав:

"Адаме, де ти?"—це зробив Він не тому, що не знав, але як довготерпеливий давав йому змогу до розкаяння і сповіді.

—Святитель Феофіл Антіохійський;
(Підготував архимандрит Лаврентій)

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The Holy Life-giving Spring

The region of modern-day Turkey was once a key centre of religious life in the ancient Christian world. It is the birthplace of important saints such as St. Paul in the coastal city of Tarsus and the last home of the Ever-Blessed Virgin Mary in peaceful Ephesus. Its importance in the roots of Christianity is highlighted by the fact that this area had two of the original five patriarchal seats, in Constantinople (Istanbul) and Antioch (near Antakya). Christ's Disciples found conditions here were ripe for their missionary work. In the ancient Christian world at this time, the bustling port cities were key entry points for surrounding countries. The multicultural and multilingual business traders, blue collar workers, retail merchants and producers were attracted to the dynamic economy of ancient Turkey, but they were also seeking something more out of life. With the Apostles' guidance, this would eventually be to follow the teachings of the Son of God. The Apostles spent many years conducting missionary work in what is often called "the other Holy Land."

In February 2013 a delegation from the Ukrainian Orthodox Church of Canada led by His Eminence Metropolitan Yuriy had an opportunity to visit one of the most famous Orthodox churches in Istanbul, the Zoodochos Pege at Baloukli. Today, this church is part of the Monastery of the Mother of God at the Spring, or the Zoodochos Pege at a site now known as Baloukli located outside the Constantinople gates in a walled complex nestled between two cemeteries. It is also at this monastery where former Patriarchs of Constantinople are entombed. The Zoodochos Pege has been a central place of pilgrimage for Orthodox in the region. It is named after a holy spring of water dedicated to the Mother of God.

The Zoodochos Pege at Baloukli

According to one version of the founding of this ancient church as told by the historian Procopius, Emperor Justinian (527-565) was hunting in a beautiful area with many trees and water. He saw a vision of a small chapel with a large crowd and a priest in front of a spring. It is the spring of miracles, he was told, after which he had built a monastery at the site using surplus materials from the church of Hagia Sophia. According to historical records, the monastery was built in 560. Another version, told by chronicler Nicephoros Callistos, writes that when Emperor Leo I (457-474) was still a sol-

dier, he met a blind man at the Golden Gate who asked him for a drink of water. As Leo looked around for water, a voice directed him to a spring, which not only cured the blind man's thirst, but also returned his sight. The voice—the Theotokos—also entreated Leo to build a church on the site, which he fulfilled when he became emperor. Because of the many healings from the waters by the grace of the Theotokos, this spring came to be called the Life-giving Spring.

From this time, the Zoodochos Pege experienced a tumultuous history. Threatened by invading forces almost a century after its construction, the church and holy spring managed to be preserved. Then, in 790 and 869, the church was damaged by two earthquakes, but Empress Irene and later Emperor Basil I ordered it repaired. Again, the church had fire damage from more invading forces a few decades later, but was quickly repaired. A few years later, archival documents describe a grand celebration on the Ascension Feast Day with a cross procession and flowers, and the Patriarch greeting the Emperor, who attended the Divine Liturgy from a platform specially built inside the Altar.

After the first millennium, the monastery's usage shifts to a place to confine those fomenting unrest in the empire, and even a meeting place of Emperors and potential candidates for empress. Even during the siege of Constantinople in 1422, Sultan Murad II was said to have used the church as his living-quarters. However, sometime during the next century, the church was destroyed. Some historical reports cite that the church did not exist, but the people continued to visit the holy spring of water for healing of their illnesses. In 1727 a small church was built and liturgical services began anew.

It was in 1833 that the Sultan granted permission to Patriarch Constantius I to build the church that stands today. The complex also includes the underground shrine of the Zoodochos Pege with the holy spring and the fish. The miracles of healing were well-documented. Chronicler Nicephoros Callistos, writing in the 14th C about the holy spring, described 63 miracles citing several sources, including 15 that occurred during his own time. According to Callistos, the church was shaped as a rectangular, with entrances on each side. Part of the church was built underground with two marble staircases of 25



The Holy life-giving spring at Zoodochos Pege.

steps leading down to the holy spring which also contains fish. The intricately decorated church had a gilded ceiling, fine wall paintings and icons.

The icon of Zoodochos Pege, or Life-giving Fount (see photo above), depicts the Holy Mother of God and the sacred spring. The centre of the icon shows a marble fountain, from which water flows. Above this, the Theotokos is holding Christ who makes the sign of blessing. Two angels hover over Her head carrying a scroll inscribed with "Hail! That you bear. Hail! That you are." Sur-

rounding the fountain, the emperor and many ill people are depicted in a variety of postures, being sprinkled with Holy Water. According to tradition, a small pond with fish is painted to the side. In fact, the area is named after the fish: Balikli in Turkish means "a place with fish." This icon became hugely popular and spread throughout the Orthodox world, especially to places having sacred life-giving springs and wells.

—www.ec-patr.org; www.ephesus.us;
www.johnsanidopoulos.com



The courtyard entrance to the monastery.



The tombs of past Patriarchs of Constantinople.



The picturesque location of the tombs.

Feast Day of St. George

■ WINNIPEG, MB—On May 6, 2013 Winnipeg Deanery clergy of the UOCC, along with their wives, gathered at the residence of Metropolitan Yurij to celebrate his patronal feast day—the Feast Day of the Holy Great-martyr, Victory-bearer and Wonder-worker St. George. In a social setting all enjoyed a dinner of Chinese food, and an opportunity to intermingle with each other in conversation. Rt. Rev. Protopresbyter Victor Lakusta, Chancellor of the UOCC, addressed His Eminence on behalf of all guests present, extending best wishes to him on the occasion of his patronal feast day.

*На многи літа, Владико!
На многі літа, Владико!*



Eastern and Oriental Orthodox Clergy Meet



Participants of the meeting of the Eastern and Oriental Orthodox clergy. (Front centre left) Bishop Matthias (Ethiopian Orthodox Church), Ambassador Andrew Bennett, Metropolitan Sotirios (Greek Orthodox Church), Bishop Mina (Coptic Orthodox Church) and Bishop Christoforos.

UCC Leadership Visits Consistory



(Left to right) UCC executive director Taras Zalusky, UCC president Paul Grod, Metropolitan Yurij, Chancellor, Rt. Rev. Protopresbyter Victor Lakusta, UCC treasurer Walter Dlugosh

■ WINNIPEG, MB—His Eminence Metropolitan Yurij met at the Consistory of the Ukrainian Orthodox Church of Canada with Ukrainian Canadian Committee National president Paul Grod, UCC executive director Taras Zalusky, and UCC National treasurer Walter Dlugosh on April 5, 2013. The UCC representatives were in Winnipeg as a part of a cross country tour of communities to inform them of the current initiatives, stated a UCC press release. "We had a very successful visit in Manitoba and are encouraged by the vibrant and active community that we met across the province. Ukrainians in Manitoba are a vibrant and motivated community. The purpose of our roadshow was to meet with the grassroots members of our community across the province to listen to the issues and concerns of the local community and to support them through the work of UCC National and Manitoba Provincial Council," stated UCC National president Paul Grod.

They held community outreach meetings and met with various community leaders, including visiting the Consistory. The group also met with several provincial and federal elected and appointed officials, stated the UCC news release. Paul Grod, Taras Zalusky and Walter Dlugosh discussed with Metropolitan Yurij cooperation and issues of mutual concern.

Hierarchs Abducted in Syria

■ BEIRUT, LB—Two Syrian bishops were kidnapped Apr. 22, 2013 on their way to Aleppo, Syria on a humanitarian mission and their driver, a deacon, was killed, reported the Lebanese daily, *The Daily Star*. One of the bishops is Metropolitan Buolos (Yazigi), brother of newly-installed Antiochian Patriarch, John X, and the other is the Syriac Orthodox Archbishop Youhanna (Ibrahim), stated the Antiochian Orthodox Archdiocese of America in their Church website appeal for the release of the bishops. According to the UK's *The Guardian* on May 21, the two are the most senior church officials to be targeted since civil war engulfed Syria. *The Economist* reported that the hierarchs were taken near the Turkish border after trying to obtain the release of two priests abducted earlier in the year. *The Daily Star* reported May 8 that Acting President of the Syrian National Council George Sabra said that the two bishops are being held in a small village northwest of Aleppo by a rebel group and were reportedly in good health. However, this information could not be confirmed by the Church, officials or media. There have been no clear media reports of who is holding the bishops and why. Christians in the region have become increasingly worried about their safety. Appeals for assistance in finding the bishops and negotiating their release have been made by Church leaders to the US Commission on International Religious Freedom and the Canadian Office of Religious Freedom. *The Greek Reporter* stated that Athens has set up a crisis management team, sent an emissary to the Middle East, and the Greek Orthodox Church has contacted its representatives in the Middle East. Greece's Prime Minister Antonis Samaras has appealed to the Ecumenical Patriarch Bartholomew for help, stated *The Greek Reporter*.

■ TORONTO, ON—The Paschal luncheon meeting of Eastern and Oriental Orthodox Hierarchs and Clergy of Toronto and area was held on May 14, 2013 at the Offices of the Greek Orthodox Metropolis of Toronto, Canada, stated the Greek Orthodox Metropolis in its press release. It has become an annual tradition for His Eminence Metropolitan Archbishop Sotirios, who chairs the Canadian Conference of Orthodox Bishops, to host this luncheon meeting after Pascha. Along with host Metropolitan Sotirios, the other Hierarchs attending were: His Eminence Archbishop Matthias of the Ethiopian Orthodox Church, His Grace Bishop Mina of the Coptic Orthodox Church and His Grace Bishop Christoforos of the Greek Orthodox Metropolis of Toronto. Over 55 priests and deacons were also in attendance. From the Eastern Orthodox Churches, clergy were present from the Greek Orthodox, Ukrainian Orthodox, Serbian Orthodox, Romanian Orthodox, Bulgarian Orthodox, Georgian Orthodox and Russian Orthodox Churches. From the Oriental Orthodox Churches, clergy were present from the Armenian Orthodox, Coptic Orthodox, Ethiopian Orthodox and Syrian Malabar Orthodox Churches. Also in attendance was Ambassador Andrew Bennett, Head of the Office of Religious Freedom of the Government of Canada, who was specially invited by His Eminence Metropolitan Sotirios to attend this meeting.

The meeting began with the celebration of Paschal Matins in the Chapel of St. John the Theologian, and continued with the formal meeting in the Library of the Holy Metropolis. Metropolitan Sotirios addressed the esteemed gathering with a Theological Meditation on the theme that has been chosen as the theme of the year for the Holy Metropolis: "For here we do not have an enduring city, but we are looking for the city that is to come" (Hebrews 13:14). His Eminence then introduced Ambassador Bennett, who spoke about the Office of Religious Freedom that he heads and his vision for how this Office can be of assistance to Canadians concerned about religious persecution in their home countries or elsewhere in the world. A festive luncheon was hosted by His Eminence Metropolitan Sotirios for Ambassador Bennett and all invited Hierarchs and clergy.

After the luncheon, a lively and spirited discussion was held with the ambassador, who made an excellent impression on all, showing that he has a keen intellect and very good knowledge of the affairs and challenging issues with which his Office will be dealing. Some of the topics that were discussed were: 1) the recent abduction of two Orthodox Metropolitans in Syria, whose whereabouts and status are still unknown; 2) the uncovering of a plot to assassinate His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople on May 29, which is the anniversary of the Fall of Constantinople to the Ottoman Turks; 3) the state of Christians in the Middle East after the so-called "Arab Spring", especially in Egypt, Iraq, Libya, Palestine and Syria; 4) the restrictions on religious freedom for Christian minorities in Kosovo, Turkey, Egypt and elsewhere; 5) the massacre of Coptic Orthodox Christians in Egypt on Oct. 9, 2011 in the Masbiro Massacre; 6) possible measures that may be taken by the Canadian Government to proactively support preventative procedures against future religious-based conflicts in the Middle East. It was especially noted that it is estimated that over 200 million Christians face persecution today in various parts of the world.

In closing, Ambassador Bennett was requested to make every effort to inform the Canadian mass media of the persecution of Christians and other faiths around the world.

—Office of Inter-Church Relations,
Greek Orthodox Metropolis of Toronto, Canada

Молитва за гарну погоду

Боже, Всемогутній Отче, Ти в мудрості й любові створив усяке Своє створіння, Ти доручив людині увесь світ, щоб служачи Тобі Самому, вона управляла всіляким створінням. Вислухай наші молитви й відверни від нас негоду, град, повінь, і засуха все те, що нам шкодить. Дай нам всього того, що потрібно для життя. Нехай нас благословить Всемогутній Бог і пішле нам добру погоду, а наші серця будуть прославляти Його, через Ісуса Христа, Господа нашого. Амінь.



His Eminence Metropolitan Yuriy reads a prayer at the blessing of Easter baskets in the churchyard of the Holy Trinity Metropolitan Cathedral on May 5, 2013 in Winnipeg, MB.



His Eminence Metropolitan Yuriy and Holy Trinity Metropolitan Cathedral dean Very Rev. Mitred Archpriest Gregory Mielnik prepare to lead the procession round the church, Winnipeg, MB.



The Resurrectional Hierarchal Divine Liturgy at the Holy Trinity Metropolitan Cathedral, Winnipeg, MB.



His Eminence Metropolitan Yuriy reads the Easter Gospel, Winnipeg, MB.



Very Rev. Archpriest Taras Makowsky (centre) with Altar-servers on the Feast Day of the Entrance of the Lord into Jerusalem in Saskatoon, Sask.



The Paschal Divine Liturgy in Saskatoon, Sask., on May 5, 2013.



His Grace Bishop Ilarion gives a blessing during the Resurrectional Divine Liturgy, Edmonton, AB.



His Grace Bishop Ilarion blessing Easter baskets after the midnight Paschal Liturgy, Edmonton, AB.



Blessing of Easter baskets at East Gate Lodge Chapel, Beausejour, MB with Rev. Fr. Evan Maximiuk.

Regina Parish Members Awarded Queen Elizabeth II Diamond Jubilee Medal

■ REGINA, SK—The Queen Elizabeth II Diamond Jubilee Medal was presented to 4 members of the Descent of the Holy Spirit Ukrainian Orthodox Church Cathedral in Regina, Saskatchewan on Mar. 22, 2013. **William Dumanski, Vera Feduschak, Edward Klopoushak** and **Gerald Luciuk** received their awards along with 16 other Saskatchewan residents at a special ceremony at Government House, the official Office of the Lieutenant Governor of Saskatchewan in Regina. Each recipient was called forward, a brief citation of the honoree was read by the M.C. and Her Honour, The Honourable Vaughn Solomon Schofield, Lieutenant Governor of Saskatchewan pinned the medal on each recipient. Russ Marchuk, Minister of Education also congratulated each person on behalf of the Government of Saskatchewan. Recipients also were presented a formal certificate which states that the medal is awarded "in recognition of your contributions to Canada." A congratulatory message from His Honour, The Honourable David Johnson, Governor General of Canada, was included with the formal certificate.

The Diamond Jubilee Medal "was created to mark the 2012 celebration of Her Majesty Queen Elizabeth II's accession to the Throne as Queen of Canada." The medal is granted to Canadians to recognize "Canadians' service to Canada in celebration of Her Majesty's unwavering service for the past 60 years." In granting the medal, recognition is given "to outstanding Canadians of all ages and from all walks of life." The ceremony was followed by a reception where the recipients mingled with family and friends attending the ceremony. Undoubtedly, this event will remain a highlight in the life of each person honoured this day.



• **Dr. Edward Klopoushak:** Edward Klopoushak has served the Ukrainian Orthodox Church of Canada in many ways over many decades. He has been an active member of the Descent of the Holy Spirit parish in Regina, holding various positions on the parish council. He has been president and is currently the secretary. Edward is a proud financial supporter of the Regina Cathedral and of the UOCC. He has made a substantial donation to help the parish complete a major icon project, a donation of special hand-crafted candle holders and a processional cross in memory of his late wife, Eileen, and has supported the Cemetery Project. Edward's service to the Ukrainian community extends beyond the Regina parish. He has served as a member of the Board of Directors of St. Andrew's College, two terms as a member of the Consistory Board and as secretary of the Presidium. During his service on the Consistory Board, the UOCC made the historic step as it moved to join the broader world of Orthodoxy by moving under the umbrella of the Ecumenical Patriarchate. Edward was one of the presenters of the motion to the Church Sobor when this major step was taken. He has also served the Ukrainian community of Regina as an active member of the Ukrainian Orthodox Men's Association, serving on its executive for many years, as the editor of the UOMA Bulletin for almost 15 years, and as UCC-Regina Branch president, assisting in the annual Mosaic Festival and in the operation of the Kyiv Pavilion.



• **Vera Evhania Feduschak:** Vera was born to Joseph and Rosie Feduschak of Regina, who believed in and encouraged their daughters to get as much education as possible. She completed secondary education at Luther College in Regina, Teacher's College in Moose Jaw, and began her 16-year teaching career in rural Saskat-

chewan in 1959. While teaching, she earned her Bachelor of Education degree. She later switched careers, joining Human Resources in the federal public service. Her parents also believed in maintaining their Ukrainian roots and commitment to their Ukrainian-Canadian community—two guiding principles for Vera throughout the years. From her father, she gained a love and appreciation of choral music and, from both parents, she gained support to join and work within the Ukrainian organizations that helped newcomers adapt to Canada. Vera joined the Ukrainian Women's Organization, and over the years, she has served in a variety of executive and cultural-educational functions. She has also served on the parish executive of the Descent of the Holy Spirit UOC parish in Regina, and on the boards of the Regina Savings and Credit Union, Regina Ukrainian Cooperative Association and UCC-Regina Branch. Having inherited Ukrainian singing tradition, there was always a choir to join or direct—an assignment she used to gain greater knowledge and appreciation of choral music. In addition to directing the UWO's ladies choir, she has also been directing the Regina parish choir for over 20 years. Vera's involvement in singing and choir extends to the broader community as well. In 1991-1992 she was part of the choir organized to celebrate Ukrainian immigration to Canada. In 2005 she led a choir of Regina Ukrainian community members to celebrate the Saskatchewan's centennial. She has also joined the Regina Ladies Choir. So great is her love of singing that she is always ready to join the next choir being organized in order to share her Ukrainian heritage and musical talent.



• **Gerald M. Luciuk:** Gerald spent his career as a soil scientist with the Saskatchewan provincial and federal departments of agriculture where he directed various programs for promotion of environmentally sustainable agriculture and improved soil and water resource management across Western Canada as well as working with government projects internationally. Gerald has been actively involved in the Ukrainian cultural and religious community at local, provincial and national levels. He served on the executive in UOCC parishes in Regina and Saskatoon, is a long time director of the St. Petro Mohyla Institute and is a member of the UCC-Regina Branch executive. Within the Church, Gerald has served as a Consistory Board member 1999-2010, and co-chaired the Religious and Education Standing Committee from 2005-2010 and the 2010 Sobor Resolutions Committee. He chaired the Episcopal Search and Development Committee that was instrumental in securing two new bishops for the UOCC in 2008. Gerald continues to chair the UOCC Standing Committee on By-Laws and the Ukrainian Self Reliance League of Canada-UOCC Joint Standing Committee. In the community, he has served on advisory committees to the Saskatchewan Government on Saskatchewan-Ukraine relations and as a board member and vice chair of the Canada-Ukraine Centre Inc.



• **William Dumanski:** William Dumanski has been active in the Descent of the Holy Spirit UOC parish in Regina. He has served on the parish executive council and has been parish executive president. William has also been involved in the Ukrainian Orthodox Men's Association (TYC), Regina branch. He participated actively in the Regina Prosvita Society for many years, serving on its executive over the years to the present time. He has also been Prosvita president for many years in the past.

* All photos courtesy of Office of the Lieutenant Governor of Saskatchewan. Recipients photographed with Lieutenant Governor Vaughn Schofield.

Early Ukrainian-Canadian Cemeteries: Part 2

(continued from February issue)

Grave Markers

Wrought-iron grave markers in early Ukrainian cemeteries are less common than the concrete variety but they are by no means unheard of. Given that blacksmith shops were fairly common in the 1920s and 1930s, one may wonder why more wrought iron crosses are not seen. In the end, it may just be a matter of tradition that the concrete grave markers predominate.

As the photo from the cemetery east of Calder, SK, demonstrates, the overwhelming majority of grave markers placed in Ukrainian-Canadian cemeteries prior to the 1960s were cross-shaped. This distinguishes Orthodox and Catholic cemeteries from Protestant ones during the same period. In Protestant cemeteries the greater proportion of grave markers are shaped in the tombstone style or even obelisk-shaped grave markers.

The immigrants understood that the cross is a clear manifestation of the Christian mystery of triumph rising from defeat, of glory following degradation, and of everlasting life achieved by Christ's death and Resurrection. It is the representation of the all-powerful God, Who willed to become human and to die in order to save all humankind. The cross is the very image of our salvation through Christ's grace. St. Paul wrote, "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." (1 Cor 1:18) Indeed, the concrete crosses of early Ukrainian cemeteries were frequently decorated with more crosses—sometimes in multitude.

Cross Features

A very common feature of these cemetery crosses is the traditional trefoil-shaped ends. The trefoil is certainly not exclusive to Eastern Rite usage and many ethnic groups employ it.¹ Figure 1 illustrates typical shapes of two- and three-bar crosses and Figure 2 illustrates possible shapes of crosses with just one bar.

There are generally two types of the single-bar cross: the Latin cross and the Greek cross. These are convenient names, but it should not be interpreted that Latin crosses are strictly for use in the Latin Rite and Greek crosses are strictly for use in the Greek Rite. Both Rites use both styles of cross. Technically, the ratio of a Latin cross ought to be eight squares high by five squares wide. For a Greek cross the ratio ought to be seven squares by seven squares.

The local craftsmen who built cemetery markers likely encountered difficulties in constructing such intricacies, so sometimes it is difficult to discern if one is looking at a Latin cross

with a short base arm or a Greek cross with a lengthened base arm.² Three-bar crosses are sometimes found in Ukrainian Catholic cemeteries and single-bar crosses are common in Ukrainian Orthodox cemeteries.

The three-bar cross is sometimes mislabelled the "Orthodox cross." In fact, it is only rarely seen in art and architecture beyond that of the Eastern Slavs and it is usually foreign to Romanians, Greeks, Lebanese, and other Orthodox peoples. Since the tradition of the three-bar cross predates the Union of Brest, which created the Ukrainian Greek Catholic Church, it is also a tradition of Ukrainian Greek Catholics. In the *Norms of the Ruthenian-Catholic Church*, written in 1915 under the supervision of Bishop Nykyta Budka, it is prescribed, "The largest cross on a church is to be single-barred, and where the people insist on a three-barred cross, the priest may permit it under the circumstances, inasmuch as this insistence is not motivated by hidden schismatic efforts."³ The reference to "schismatic efforts" gives us a clue to the disappearance of the three-bar cross in Ukrainian Catholic churches and cemeteries in Canada. During the intense rivalry between the Ukrainian Catholic Church and the Ukrainian Orthodox Church in the 1920s and 1930s, the three-bar cross lost its appeal to Catholics because it was viewed as being "too Orthodox."

The additional two bars on a three-bar cross are not merely decorative. The very top bar, generally the shortest one, represents the slat of wood above Christ's head on which was written, "Jesus of Nazareth King of the Jews" in three languages. The central bar represents the crossbeam on which Christ's hands were nailed. The lowest bar represents the slat of wood to which Christ's feet were nailed. The bottom bar is generally set at an angle to the other two bars because there is a tradition that the piece of wood twisted when Christ was struggling on the cross.⁴

Usually, there were always a few people who had moulds for cement crosses, but the number in any particular community was likely small enough that the selection of styles was small. Some styles of cemetery crosses may be unique to that community.⁵ For example, in Holy Spirit cemetery, just south-east of Rosthern, Sask., there was a style of cement cross mould with a skull and crossbones that is entirely unique to that area.⁶ While skulls are frequently found on the base of processional crosses, they are rarely found on grave markers. The skull represents Golgotha, meaning "the place of the skull" in Aramaic, the hill where Christ was crucified.

While this cross from the Rosthern rural community is unique, it also has some typical symbolism frequently



This unique grave marker with skull and crossbones is one of several found only in the Rosthern, SK, rural community. More typical symbols on it are the "IC XC", the scroll with "ИИЦІ", the cross within the cross, the poppies on the left and the wheat on the right.

found in Ukrainian cemeteries. The "IC" on the left arm of the cross and the "XC" on the right arm of the cross together make the "IC XC", which is the common monogram for Jesus Christ (Ісус Христос). A scroll is at the top of cross with the Cyrillic letters "ИИЦІ". These letters represent the sign posted above Christ's head reading, "Jesus of Nazareth King of the Jews." This is directly equivalent to the "IR-NI" often seen at the top of Latin crosses. In the centre is a cross within the cross. On the left of it are poppies representing the great sleep that we undergo before the great final day of judgement. On the right, we see wheat that grows in spring and symbolizes resurrection.

Attributes

Indeed, the most charming attribute of early Ukrainian cemeteries is the plethora of mystical symbolism on the grave markers. Figure 3 shows some of the interesting motifs typically found on Ukrainian-Canadian cemetery crosses into the 1950s.

The first two images of the first row in Figure 3 look like a type of asterisk contained in a circle. This symbol is one of the most common found in early Ukrainian-Canadian cemeteries. It represents the sun in the spring and it is symbolic of rebirth, thus having a Resurrectional theme.⁷ In June, 2012, a researcher photographed eight variations of this symbol in just three Ukrainian cemeteries in the Arbakkagardenton area of Manitoba.⁸ The fourth image of the second row on the diagram in Figure 3 looks like a type of plant. This symbol actually is a representation of the tree of life.⁹

A crescent moon at the base of a cross is not uncommon in early Ukrainian cemeteries. While there is no definitive agreement regarding the origin of this symbol, there seems to be a general consensus that the crescent moon at the base of a cross represents the victory of Christianity over Islam



after the Tatars were expelled from Eastern Europe.¹⁰

In some instances a cross over a grave may contain elements that are not strictly within Eastern Rite traditions. For example the three-dimensional figure of Christ on the cross, the corpus, has been added to some concrete cemetery crosses even though this is more typical of Roman Catholic representation. It can be seen in both Ukrainian Orthodox and Ukrainian Catholic cemeteries but it tends to be more common in the Catholic ones.¹¹ In some instances, it appears that the corpus was removed from a crucifix and attached to the cement before it dried. However, there are also examples where the body of Christ actually formed part of the cement mould.

It is very common to see isolated graves, usually at the back, in early Ukrainian-Canadian cemeteries. Often there was a strict enforcement of the tradition that unbaptized children and persons dying of suicide would be placed in a part of the churchyard that was not consecrated.¹²

The prairie landscape is changing with the disappearance of the compact settlement style of farming to large scale and commercial agricultural land development. These shifts in economic development have meant that many small villages and hamlets have lost their general stores, post offices, and grain elevators and churches with their cemeteries were no longer the centres of social life. Sometimes, even the churches no longer exist to indicate that people once worshipped God there. For many prairie communities, all that is left is a cemetery to indicate that the location was once a place where people lived, had an identity, and bonded with their neighbours.¹³

(continued on p.13)

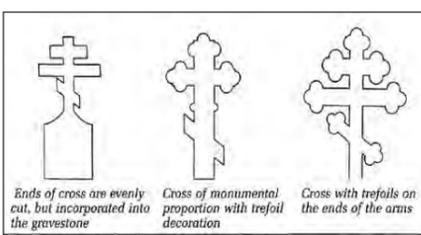


Figure 1: Two and three-bar cemetery crosses – diagram courtesy of Canadian Museum of Civilization, *Material History Bulletin* #29, Spring 1989, p. 56.

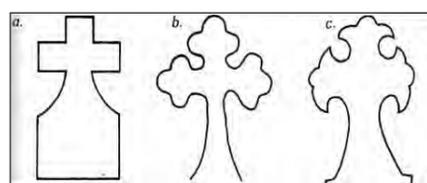


Figure 2: Single-bar cemetery crosses – diagram courtesy of Canadian Museum of Civilization, *Material History Bulletin* #29, Spring 1989, p. 57.

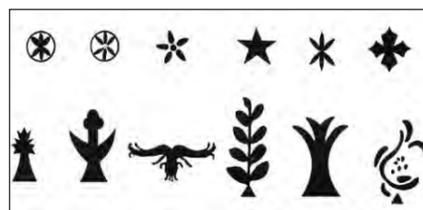


Figure 3: Typical motifs found on Ukrainian grave markers – diagram courtesy of Canadian Museum of Civilization, *Material History Bulletin* #29, Spring 1989, p. 56.



An example of a cemetery cross with a corpus – St. John the Baptist cemetery, Caliento, MB.

Early Ukrainian-Canadian...

(continued from p.12)

By the early 1960s homemade grave markers became rare. As Ukrainian-Canadians purchased professionally made grave markers of quarried stone, designs have been less likely to be cross-shaped.

Much of the mystical symbolism of past centuries has been lost, while some more generic images have gained popularity. As Enrico Carlson-Cumbo comments in his essay, *Contemporary Ukrainian-Canadian Grave Markers in Urban Southern Ontario*, "Renditions of DaVinci's *The Last Supper*, Michelangelo's *Pieta*, the Good Shepherd, and the praying Christ in Gethsemane have become common place." However, while much of the ancient symbolism is no

longer seen on Ukrainian grave markers, many contemporary grave markers have other symbols that are distinctly Ukrainian. Symbolism such as the Trident of Volodymyr and Ukrainian embroidery motifs sometimes are laser-etched on today's Ukrainian grave markers.¹⁴ Thus, one may view this not so much as traditions dying but, rather, as traditions changing.

—S. Demchinsky

Sterling Demchinsky is the co-chair of the Rural Issues Committee and the Heritage Subcommittee at the UOCC. If you wish to volunteer for committee work please contact Sterling by email at sterdem@sympatico.ca.

All photos: S. Demchinsky

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Order of St. Andrew, Winnipeg Chapter Annual General Meeting: President's Report

■ WINNIPEG, MB.—The Order of St. Andrew executive organized meetings at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, Manitoba to conduct the business of the Order of St. Andrew, Winnipeg Chapter. The meetings featured various topics that were of interest to the membership. Presentations were made by speakers on the following topics:

- *2012 Parliamentary Elections in Ukraine* by Denys Volkov, Director of Policy and Communications for the Association of Manitoba Municipalities;

- *Manitoba Ukrainian Orthodox Cemeteries Data Base* by Maurice Bugera, president of TYC (URSA) and also the Order of St. Andrew Supreme Executive;

- *Investing in the Canadian Stock Market and in the Dividend Re-investment Plan* by Peter Maruschak, secretary, Order of St. Andrew, Winnipeg Chapter, and treasurer of the Supreme Command.

We greatly appreciated the participation of our chaplains, Rev. Gene Maximiuk, and V. Rev. Mitred Archpriest Gregory Mielnik, during our monthly meetings. Their presence gave our members religious guidance during our meetings. They stressed the importance of St. Andrew's College and the UOCC.

An Honour Guard was provided by the Order of St. Andrew during memorial services and funerals for our po-

bratymy Michael Yarmie and Metro Mandryk, and a *Panakhida* was held for Harold Bilokrely. Walter Manulak, membership chair, delivered a eulogy for Metro Mandryk and organized a special *Panakhida* for Harold Bilokrely.

During the St. Andrew's Feast Day *Khram* at St. Andrew's College, the Winnipeg Chapter was joined by the Order of St. Andrew members from across Canada who were requested to be flag-bearers and to lead the guests to the head table with official ceremonial banners. His Eminence Metropolitan Yurij presided over the Divine Liturgy at the St. Andrew's Day *Khram*.

The Honour Guard also participated in the St. Andrew's College 2012 Convocation, Inauguration and Awards Ceremony at the University of Manitoba. The St. Andrew's Convocation program included the presentation of Scholarship and Bursary Awards to deserving students. The student awards were made possible by many generous donors who recognized their academic endeavours.

The Order of St. Andrew provided the Honour Guard during the Remembrance Day Service *Panakhida* on November 11, 2012 following the Sunday Divine Liturgy which was held at the Holy Trinity Metropolitan Cathedral. Rt. Rev. Mitred Archpriest Gregory Mielnik served this *Panakhida*. An extraordinary Remembrance Day Service was conducted by the Order's members on November 8, 2012 on the *Horrid Wars of the 20th Century*—Re-

lections and Memories recounting the war incidents of personal friends and family that changed the lives of many Canadians. Historical perspectives were provided by the Order's members on Canada's participation in all of the major world conflicts and the great human losses throughout the world.

In lieu of the St. Valentine's Dinner and Draw, this year the social committee under the leadership of chair Steve Hinkewich, organized a new fund-raiser. The committee took on the sale of Grey Cup tickets. The Grey Cup Raffle was a great success with all of the tickets sold. The most tickets were sold by Peter Palaschuk, Walter Manulak and Taras Manastyrski. We are deeply indebted to their sales efforts. During the annual St. Andrew's College *Khram* in December, Steve Hinkewich, on behalf of the Order, presented a \$2,000 donation from the Order to St. Andrew's College.

At the November 2012 meeting, the Order finally initiated its commitment to the contingency maintenance fund for St. Andrew's College. As recommended by the Supreme Executive and as adopted in a motion at the 2001 Biennial General Meeting, each member would be asked to contribute \$104 over a two year period. During the last

national appeal, the Order members contributed \$23,247 that was used to repair the heating system at St. Andrew's College.

The hard-working social committee organized the June B.B.Q. at Garson Sport Fishing Park hosted by owner *pobratym* Peter Palaschuk. The event was catered by our hard-working chefs, William Ostash and Steve Hinkewich, and the smorgasborg was enjoyed by clergy, members' wives, widows, guests and friends.

As president, I greatly appreciated the advice that I received from the executive, clergy and members of the Order of St. Andrew. I would like to encourage the executive to continue in their endeavours to assist St. Andrew's College financially so that our Ukrainian Orthodox Church in Canada will always have a strong theological enrollment and student participation.

I would especially like to thank our vice president and Chaplain Fr. Gene Maximiuk, who during my convalescence, chaired all the meetings and oversaw obligations that I was unable to attend during this period.

Glory to Jesus Christ!

Glory Forever!

—Evhan Uzwyshyn, OSA President

Notice to Contributors

The Visnyk / 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 that best represent the event(s) in the written text. Due to space limitations, we ask contributors to prioritize (number in order of importance), and limit the number of photos being sent (max. 6).

Please note that the *Visnyk / The Herald* reserves the right to edit materials and select photographs that best reflect the mission of *Visnyk / The Herald*.

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Eastern Eparchy Bishop's New Year's Levee

ETOBICOKE, ON—This year's Annual Bishop's Levee for His Grace, Bishop Andriy, Bishop of the Eastern Eparchy, was held on Sunday, Jan. 13, 2013 at the St. Demetrius Ukrainian Orthodox Church parish in Etobicoke, ON. Bishop Andriy served his New Year's *Moleben'* with the participation of clergy, Fr. Jaroslaw Buciora, Fr. Vasyl' Fediv, Fr. George Hnatiw, Fr. Walter Makarenko, Fr. Michael Pograniczny, Fr. Bohdan Sencio and Fr. Deacon Borys Melnyk. The responses to the *Moleben'* were sung by members of the St. Demetrius Choir directed by Victor Kowalenko. Readings were by cantor Georges Kisil. After the service, His Grace greeted and welcomed the clergy, all participating brothers and sisters in Christ as well as His Grace, Bishop Stephan (Chmilar) and Fr. Roman Lobay, representing the Eastern Eparchy of the Ukrainian Greek Catholic Church.

Following the service in the church, all of the invited guests descended to the church hall, beautifully decorated in blue and silver, to continue the festivities. After the blessing of the food, everyone had an opportunity to approach His Grace, to greet him with wishes for the New Year and to have a private moment with him before His Grace bestowed upon them his New Year's blessing and an icon of St. Andrew, the First-called Apostle. The hostesses of the evening were Dobrodiyka Sonia Melnyk, Orysia Manzatiuk and Darcia Moskaluk-Rutkay who prepar-

ed all of the delectable bites that were enjoyed by the guests while they sipped wine, tea and coffee.

Before the official greeting part of the program, a wonderful concert was prepared with three choir directors: Victor Kowalenko, his daughter Christina Kowalenko and Olena Brayko (Kharlytonova), who recently arrived from Ukraine. They took turns directing the church choir with a Nativity repertoire, first singing *a cappella*, and then singing along with musical accompaniment by the St. Demetrius Bandura School directed by Ron Demeda. The Bandura School played unique renditions of Ukrainian carols beginning with "Who approaches", "Ой хто, Миколая любить" and exploding into a spirited interpretation of "Shchedryk", "Щедрик" (Leontovich version) to the delight of everyone present.

The M.C. for the evening's program, V. Rev. Archpriest Walter Makarenko invited guests to the podium to officially greet His Grace and present greetings from their respective organizations. Some of the greeters were: Rt. Rev. Mitred Archpriest Wasyl Makarenko representing clergy as 1st vice chair of the Eastern Eparchy Rada, Dr. Peter Kondra member of the UOCC Consistory Board, His Grace, Bishop Stephan representing the Eastern Eparchy of the Ukrainian Greek Catholic Church, Stepan Franko from the Order of St. Andrew-St. Demetrius Chapter, Walentyna Rodak from the St. Volodymyr Brotherhood and the Ivan Franko

Seniors Home, Anatoly Olynyk, Acting Consul General of Ukraine, Orysia Sushko representing WCU and WFUWO, Natalia Popovich from UCC Toronto, Darcia Moskaluk-Rutkay, president of UWAC Eastern Executive, and Ulana Weleschuk from the Sts. Peter and Paul Senior's Home.

In conclusion, and with one voice, everyone present wished His Grace, Bishop Andriy all of the best in the New Year and that our Lord and Saviour Jesus Christ bestow upon him strength, wisdom and perseverance to continue his committed work in the Lord's vineyard for the good of the Ukrainian Orthodox Church in Canada and for all God-fearing Ukrainians.

*Na Mnohi Lita, Vladyko!
Ha mnohii lita, Vladiko!*



His Grace Bishop Andriy greets the faithful at the New Year.



Paska and Pysanka at Sts. Peter and Paul UOC, Athabasca, AB

ATHABASCA, AB—The Sts. Peter and Paul parish completed another successful one-day workshop on Mar. 23, 2013 on teaching the art of *pysanka*-making and baking beautiful *paska* bread of Easter. The course was an all day event, running from 10:00 a.m. to 3:00 p.m. This is the fifth year that the parish has offered to teach the community these heavenly art forms. Twenty-five registrants filled the Sts. Peter and Paul basement all eager to learn. One participant came from as far away as Japan to embrace our Ukrainian Orthodox traditions.

A brief introduction was provided on the historical evolution of the *pysanka* and *paska*. Each participant was provided with the basic tools to make a *pysanka*—wax, eggs, dyes and a *kystka* to create their vision on the small round canvas of a chicken's egg. Practiced *pysanka* writers offered their tips and tricks about colour combinations, how to hold the eggs to make patterns on them and easy methods of removing the beeswax. Many laughs were shared over the creations that were made and through visiting. Also, a few tears were shed when a *pysanka* would slip out of a participant's hands



Spiritual Presentation at All Saints UOC, Saskatoon, Saskatchewan

SASKATOON, SK—The All Saints parish of Saskatoon, Sask., held a spiritual retreat Nov. 24, 2012. Ihumen Harasym, the guest speaker, was warmly welcomed by Fr. Roman Kocur and 35 parishioners. Following the initial introduction and morning coffee, the retreat began with a *Moleben'*. Ihumen Harasym is a monk-priest in the OCA. He travelled from Smoky Lake, which is in the Stony Plain district of Alberta. He spoke about his life as a monk, taking the vow of stability, chastity, celibacy and turning his life to Christ. His life is to help the faithful maintain a Godly life.

Ihumen Harasym described his vestments and their meaning. He explained that his black cassock and leather belt remind him that we always face the reality of death. He stated that on his head, he wears a *klobuk*, which is a round hat with a veil draped over it. He also wears a *riasa* and a cape called a *mantia*. He also has a prayer rope, called *chotky* and a vest. Ihumen Harasym described his tonsuring service. He entered the Church barefoot, wearing a white robe. When he made his choice to become a monk and to remain celibate, he described that his hair was cut in four places. Once cut, it is to never to be cut again. Following the tonsuring, a black mantle, regarded as a burial shroud, and sandals are worn. This is a significant distinguishing dress of a monk. He said that now his life is dedicated to becoming more spiritual and living an angelic life.

Ihumen Harasym explained that there are different levels of monks. The first level is known as a *riasophor*, the second level is known as a *stavrophor* and the third level is a monk who has taken on the *Great Schema*. Ihumen Harasym is a *stavrophor* monk, having the *Small Schema*, dedicating his life to prayer and work within the church.

The Ihumen next spoke on spiritual stewardship as well as the Sacraments, which are the core of Church life. He stated that management of a church is quite different from management of a business, thus, it is referred

to as *stewardship*. Stewardship is cooperative. It involves caring, guarding, looking after and taking care of all things related to the Church. God entrusted all creation to us. This trust is granted to us so that we may not only look after what God has given us, but we are to offer our talents to foster its growth. Within the Church family, everyone has something to offer and every person is valued. A family structure is an example to follow in stewardship. Everyone bears a responsibility to each other. Stewardship is different in the fact that in Christ we are all responsible for each other. We have been entrusted through Christ as gifts to each other. Ihumen Harasym drew a diagram to compare how each part of the body relates to people within the Church. When one part is hurt, we all hurt.

Another topic featured the Sacraments. Baptism, or rebirth, means becoming a member of the Church family. Ihumen Harasym noted that we do not "own" the Church—we are members or stewards of the church. He highlighted this by quoting St. Paul "all are one in Christ." In speaking on Chrismation, Ihumen Harasym stated that everything that is done in the church is in the power of the Holy Spirit. We are helpless without the Holy Spirit within us. He emphasized that our bodies are temples of the Holy Spirit and we need to see ourselves as the living icons of the church. All of the Liturgies begin with "O Heavenly King" the indwelling of the Holy Spirit within us. The anointing with oil is the mercy, love and kindness of God's all-embracing love.

He also spoke on Confession, which involves repentance for sins. We all experience spiritual hurts as well as physical hurts. Therefore, we need to allow ourselves to be forgiven, and receive as well as give. Ihumen Harasym compared coming to Confession as going to the doctor. It is important to tell the doctor what hurts. The priest, acting as the intercessor listens to the hurts and offering remedies for spiritual ailments.



The Sacrament of Holy Unction is directed at healing of body and spirit. This Sacrament involves anointing with holy oil and prayers are read in order that God might bring wellness to the person afflicted with sickness. Ihumen Harasym stated again that when one hurts, all of us hurt. This part of the seminar discussed bullying within the Church. Ihumen Harasym stated that the bully is usually only one person, who needs to be confronted as a group to discuss the "real" issue. Bullying can also be a sign of hurt within the community of believers, he stated. When confronted, the "hurt" usually is finally named, after which healing of the individual and community can begin. Unfortunately, when there is long term hurt that is wrapped up in anger and hatred, healing might take some time.

Ihumen Harasym commented that marriage is a relationship, a Holy Mystery of the Lord. We make the Lord the centre of our family. The couple comes before God to receive Grace to allow true love to flourish and grow. It is also where the community comes together to celebrate the birth of a new family—a new "home" church. The love that is made whole with the presence of God is also shared within the community to help love grow in the parish.

Ihumen Harasym explained that Holy Orders, namely, the deaconate, priesthood and episcopacy are differ-

ent ministries and stewardships within the church for the community as well as for spiritual growth. The priest is also known as the first steward of the church. He is there to serve. No priest takes ownership of a church, just as no member takes ownership of a church. He noted that the priesthood is a privilege and the call of the priest is to serve the faithful. At the same time, the call of lay members is to help the priest be the true spiritual father of the community entrusted to him. When both care and love one another unconditionally, the parish truly grows and prospers.

During Divine Liturgy when Communion is served we are called to the Heavenly Banquet—the gift of Christ Himself. We need to be mindful of the words spoken during the Liturgy. We need to realize what it means to be a Eucharistic people as we cannot have a Church without the Eucharist. It is important to prepare and participate in the Heavenly Banquet as often as possible. We, as a community, are nourished spiritually through the Eucharist and in that communion we are sharing in the Great Love of our Heavenly Father.

This was All Saints parish's first retreat since Fr. Roman's arrival at the parish. Those attending the retreat felt informed following Ihumen's presentation on the management, or stewardship of the Church. The parish's prayer is to enjoy more such retreat sessions in the near future.

Paska and Pysanka at Sts. Peter and Paul UOC...

so quickly, only to start all over again to create something anew.

Groups of four kept alternating from making *pysanky* to making the *paska*. Students were taught how to manipulate the ready-made *paska* dough into sweet luscious bread. The ladies from our parish passed on their experience and know-how on how to handle the tricky dough and create intricate braided designs. As some of the aromatic *paska* baked, a lunch was provided with *paska* as the main feature for everyone to try. The large smiles on every participant's face were rewarding, and each registrant went home with a *paska* and several *pysanky* in tow.

God willing, Sts. Peter and Paul's parish looks forward to holding another successful *paska* and *pysanka* workshop again next year!

—Sts. Peter and Paul parish,
Athabasca, AB



Семінари про наші скарби

Музична культура українського народу дуже різноманітна, та, безумовно, невід'ємною частиною цієї спадщини є хорове мистецтво. Традиція хорového мистецтва перенеслася теж і поза межі України, широко розвинула свою творчу діяльність на нових поселеннях. Уступає старше покоління диригентів, котрі привезли з України національні традиції хорového виконання. На їхнє місце вступають молоді талановиті диригенти, котрі тут отримали солідну музичну освіту та успадкували велику любов, пошану і зацікавлення до української музики, але котрі однак мають недостатні знання характерних особливостей українського хорového мистецтва, національної хорОВОЇ спадщини.

Відчуваючи велику потребу підвищити рівень хорОВОЇ культури поза межами України та створити умови молодим диригентам ознайомитись з характером та скарбами української хорОВОЇ музики і з українським хорОВИМ репертуаром, у 1976 році був зорганізований перший семінар хорОВИХ диригентів в Анкастері, Онтаріо. Ініціатором був маєстро Володимир Колесник, організатором була провінційна рада Комітету Українців Канади з Онтаріо. Відгуки були дуже позитивні. З різних кінців Канади та північної Америки прибули ентузіасти хорОВОЇ мистецтва, молоді та й більш досвідчені старші диригенти.

Успіх семінару був настільки великий, що довелося в наступні роки організувати подібні семінари. В 1979 році цю працю перебало на себе Українське Музичне Товариство Альберти і, безперервно до 1997 р., проведено в Едмонтоні літні двотижневі семінари хорОВИХ диригентів, на котрі приїздили учасники з різних міст Канади, Америки, Австралії, Аргентини та України. За усі роки діяльності семінарів, 211 учасників взяли участь. Деякі з них поверталися не один раз. Програма навчання складалася таким способом, що мала певну тяглість, і кожного

року була нова тема з повторенням деяких основних предметів. Головний викладач та відповідальний за програму навчання був маєстро Володимир Колесник (Торонто), а на викладачів поодиноких тем запрошено кваліфікованих музикознавців та педагогів.

Семінарський хор складався з членів різних едмонтонських хорів, які два рази в день жертвували свій час і створили музичну лабораторію для проведення кожним учасником практичних занять. Заключним етапом щорічного семінара був Вечір Диригентів—популярний серед загальної публіки концерт, на якому цікаво було послухати нові твори у різноманітній інтерпретації поодиноких диригентів-семінаристів.

Семінари хорОВИХ диригентів—один з найбільш важливих проєктів УМТА. Двадцять два роки проведення семінарів мали великий позитивний вплив на розвиток української хорОВОЇ традиції в Канаді та в діаспорі, і піднесли рівень хорОВОЇ мистецтва поза межами України.

УМТА плянує продовження цієї важливої праці, і знову організує семінар хорОВИХ диригентів в приміщенні Інституту св. Івана від 9-го до 18-го серпня 2013 року. Наша ціль є дати досвідченим і новим диригентам свіжий огляд скарбів великої української хорОВОЇ спадщини. Викладатимуть маєстро Лаврентій Івашко з Оттави, проф. Мстислав Юрченко з Києва, знавець церковної музики, особливо музики Максима Березовського, Ірина Шмігельська, учителька музики і диригент хору "Дніпро" в Едмонтоні, і д-р Меланія Туржон, ад'юнкт-професор і диригент хорів у King's University College в Едмонтоні.

Семінарні виклади включатимуть: церковну музику, особисті лекції диригування і практика із семінарним хором, хорОВИЙ звук і вокал, перегляд історії української хорОВОЇ музики, аналіз партитур і керування хором. Передбачається, що сесії будуть двомовні, бо проф. Юрченко говорить по-англійському.

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ся до семінарного хору.

—Галина Котович, секретар УМТА, (із статтей Марії Дитиняк і Неонілі Дмитрук, двох засновників УМТА)

Концерт української музики юних талантів



Виконавці "Концерту української музики юних талантів"

Фото: Майкл Белл

В неділю, 7-го квітня 2013 р. в концертній залі Муттарт Гол Альберта Коледж відбувся 9-ий концерт української музики, організований Українським Музичним Товариством Альберти. Метою цієї імпрези, щоби діти й молоді, які вивчають музику, мали можливість познай-

митися з творами українських композиторів, тому під час концерту лунає виключно українська музика, або музика інших композиторів, яка включає українську тематику.

Імпрезу відкрила коротким вітальним словом довголітна голова товариства, Люба Бойко-Белл, яка

була теж ведучою програми.

В залі пролунала музика різних жанрів і стилів—обробки народних пісень, пісні, таночки, сонатина, вальси, тема з варіаціями, в'язанка пісень, усе це творчість композиторів М. Кравців-Барабаш, І. Берковича, Л. Фон Бетговена, А. Гнатишина, Н. Дремлюги, А.Єдлічки, Б. Заревича, В. Золотарева, О. Кульчицького, В. Косенка, М. Лисенка, М. Любарського, О. Омельського, Л. Ревуцького, Р. Савицького, І. Соневицького, Б. Шиптура, Я. Щуровського, Л. Юріни, С. Яременка.

Як звичайно, серед виконавців, найбільше було молодих піаністів, віком від початкуючих до 10 літ навчання. А це—Оксана Боднар, Анастасія Ватсон, Лія Войцік, Еван Войцік, Алан Ган, Роман Гладішевський, Максим Єліяшевський, Ярема Єліяшевський, Дмитро Жовтуля, Анна Жовтуля, Анна Лепкі, Марія Овчаренко, Стефан Подільський, Лукіян Подільський, Вікторія Попович, Любомир Сорока, Анастасія Сухеван,

Павло Цісар, Роксоляна Цісар.

Фортепіанні сольові виступи були переплетені грою на інших інструментах. Молоденькі скрипалі—Дарія Подільська і Христина Стрілець—порадували слухачів дуже гарними творами композитора С. Яременка і обр. І. Тарнавської знаної пісні "Реве та стогне Дніпр широкий". Два брати Максим і Ярема Єліяшевські порадували нас бравурною грою дуету "Їхав козак за Дунай" в обр. В. Золотарева.

8-річна Анастасія Ватсон заспівала народну пісню "Стоїть явір над водою", одночасно приграючи-акомпануючи собі на фортепіані. Милою несподіванкою було, що Лукіян Подільський (учень І. Тарнавської) додав до своєї програми свою власну композицію п.н. "Дощовий танець".

В програмі виступали також три групи бандуристів, всі три під проводом проф. Андрія Горняткевича, а саме—"Смерічка" при Делвуд Паблік

(продовження на стор.17)

The Battle for Ukraine

■ Since the tumultuous days of the Orange revolution, Ukraine has lost a lot of its newsworthy cachet. Aside from some isolated items about oligarchs or unseemly parliamentary practices (like locking up the leader of the opposition), not a lot of attention has been paid to Ukraine's evolving 'strategic position'. As one former senior political advisor said to me during a recent visit, "Ukraine will be a central, world-wide story in the coming year."

At issue is the imminent choice for Ukraine—potentially helping to reinvigorate the faltering European Union by joining as an Associate member, or as the paradox would have it, aid in the ambitions of President Vladimir Putin of Russia to re-build a semblance of the old Soviet Empire.

At the moment, Ukraine is an underperforming, well-endowed nation of over 40 million people, with a rich stock of agricultural products, mineral resources, a well educated population, industrial know how and sophisticated and attractive cities (Kyiv in spring-time is a gem). However, it has been held back by a fractured political system and faulty government. Increasingly, it is being seen as a crucial balance wheel between the West and Russia, with internal domestic forces pulling in opposite directions.

In its eastern regions there is a historic and linguistic tilt to embrace its former ties with Russia. Putin is doing everything to weigh the balance by using cheap gas reserves as a sweetener and, sometimes, as a bludgeon. In Western Ukraine the view is decidedly to cast in with the European Union and use this as

a way of opening markets, accessing technology and avoiding the Russian's bear embrace. This runs anathema to many Ukrainians who recall all too well the murderous regime of Stalin, the history of Holodomor and the persistent stifling control of communism. Membership in the EU brings with it a stronger base for building a more democratic, internationally minded Ukraine in the minds of many Ukrainians.

The national government under president Viktor Yanukovich, located in the central capital of Kyiv, has been balancing between the competing forces, but its room for manoeuvre is coming to an end. Decisions on EU membership must be made within the next four or five months. And Putin is turning up the heat. There is a growing debate, along with much speculation on what the decision will be. What is clearly lacking at this point is any consensus on what direction to make or action to take. There is an aura of muddling through.

To make it even more complicated—adding further consequences to the dynamics of division at work in the country—there is a fundamental competition between the Ukrainian Orthodox Church and its Ukrainian Greek Catholic ally, and the powerful Russian Orthodox Church, which has held a dominating position in Ukraine for centuries. At stake is the allegiance of the Ukrainian faithful who are among the world's most dedicated church followers, with the obvious subtext that the winner of this religious competition will have a powerful influence on the political decisions and the allegiance of the people. This fact is not

Dr. Axworthy visits Holodomor Museum in Kyiv, Ukraine



KYIV, UKRAINE—Dr. Lloyd Axworthy, President and Vice-Chancellor, University of Winnipeg (centre), visits the National Memorial and Holodomor Museum in Kyiv April 23, 2013 and reinforces the importance of its partnership with the Canadian Museum for Human Rights.

— Communications, the University of Winnipeg

lost on either President Putin or the Western-oriented Ukrainian advocates.

Nor should the importance of this struggle for the hearts and minds of Ukrainians be lost on the rest of us. Does it really advance progress in building a more collaborative, cooperative, rules-minded, economically-open, international system by having President Putin strengthen his hand? Watching the intransigence of the Russian government's frustrating attempts to find a peaceful solution in Syria or Putin's crackdown on dissenters should awaken us to the reality that he is a reincarnation of the old soviet mentality and could be even more of a problem if Ukraine was at his side. On the other hand, Ukraine as a member of the EU would give that organization a needed economic shot in the arm which

le instilling within the country needed reforms in its governance.

Canada, with its large Ukrainian community of over 1.3 million, clearly has an important role to play in supporting the unfolding of a scenario that could have such positive outcomes in a world that needs some invigoration. But, so far there does not seem to be any strategy in mind.

—Dr. Lloyd Axworthy,
President and Vice-Chancellor,
University of Winnipeg

Dr. Axworthy was in Kyiv and Lviv from April 21-26, 2013. He received an Honorary Doctorate from the National Technical University of Ukraine – Kyiv Polytechnic Institute. Dr. Axworthy is the former Minister of Foreign Affairs.

O. Koshetz Choir Year-end Recital

Thursday June 13, 2013
7:30 pm to 9:00 pm

Location: St. Joseph's Ukrainian Catholic Church
250 Jefferson Street, Winnipeg, MB
Admission: Free of charge

- Featuring Full Choir, Female Chorus, Male Chorus, various ensembles
- Informal presentation of the **Fruits of this Season's labour**
- Reception to follow at St. Joseph's Ukrainian Catholic Church Hall

This free event is a thank you to O. Koshetz Choir's family and friends for support over the year.
See you there!

Концерт української музики...

(продовження зі стор.16)

школі, та бандуристи "Молодці", молодша і старша групи при Фатер Кеннет Кирнс католицькій школі.

Всі виконавці були добре підготовані, у вищих клясах цікаво було слухати добру інтерпретацію і глибоке розуміння поодиноких творів. Варто згадати учителів, інструкторів, які зуміли заохотити своїх учнів до вивчення цікавої і гарної української музики, а це—Карен Дацишин, Марія Дитиняк, проф. Андрій Горняткевич, Давид Мітчел, Вікторія Калашникова, Алла Рексон, Ірина Сех, Ірина Тарнавська, Давид Тутт, Мирослава Загарія.

Гарно оформлена програмка концерту (І. Тарнавська) помішувала також цікаві інформації про кож-

ного композитора твори, якого виконували музиканти. Ці інформації зібрані і впорядкували Галя Котович і Люба Бойко-Белл.

До успіху концерту причинилася т.з. закулісна бригада членів товариства: Ірина Шмігельська, Ксеня Федина, Ксеня Мариняк, Ірина Тарнавська, Галя Котович, Оріся Олійник, Майкл Белл, у висліді чого концерт пройшов гладенько, без непотрібних перерв.

Голова товариства Люба Бойко-Белл роздала кожному виконавцеві відповідні грамоти, подякувала їм за гарну гру, всім присутнім за увагу і підтримку праці товариства і запросила всіх на майбутні наші проекти.

—Марія Дитиняк, член УМТА

THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the Pysanka 2013-Paschal Appeal with their generous donations and by placing Easter Greetings. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC. May God bless you for these good works.

—Editor

Post-modern Young People and the Liturgy

■ The term post-modern culture is used in many different ways, and cannot be grasped except in contrast to its predecessor, modernism, to which it is in reaction. Modernism displayed a high level of confidence in the abilities of humanity. Rooted in the Enlightenment, modernists attempted to rid themselves of the mystery of religion and things spiritual so as to focus purely on the empirical facts of science. Some believed that humanity could build a perfect society founded on human principles and structures. The movement was idealistic, and its breakdown was painful to the generation that experienced it.

This reaction took different forms. For many people of the 1960s, 70s, and 80s, pop culture became a kind of rebellious religiosity. Many were from broken families, and they concluded that all commitments are fragile. Some also experimented with different "spiritualities," having a distinct distaste for "institutional religion." Theirs was a time of political turmoil, growing up amid the anxiety of the Cold War, and through the period of Vietnam, Desert Storm and the war in Iraq. The results for many were confusion, depression and loneliness. Post-modernism is the cultural reaction to the perceived failures of modernism. Youth ministers today face five challenges related to the post-modern stance.

First, postmodern young people give primacy to personal experience. Logic and arguments do not work with youth now, as they did in the earlier period. If we wish to reach them, we must provide a meaningful, engaging experience of Christ. This suggests a need for meaningful relations and personal contact with the Christian tradition. Liturgy can provide a balance that meets both the need for personal en-

counter and challenges youth to move into the fullness of community life.

Second, this generation prefers authenticity to relevance. Post-moderns are hungry for authenticity, for personal and meaningful connections with sources of deep and substantial wisdom. Our Eucharistic liturgy holds primacy of place in our lives as Orthodox; it is the source and summit of our faith, and as such provides the heart of our theology and spiritual knowledge. There is no more authentic mode of existence, or deeper source of meaning in the universe, than the life-giving, formative encounter with the Trinity in the Eucharist. It can hold primacy of place in the lives of postmodern young people as well.

Third, postmodern young people put great trust in people's authentic stories, though not in claims of overarching narratives. Therefore, they will hear and believe personal witness rather than assertions of an objective and exclusive Truth. Although this distrust often leads to a relativistic agnosticism, it is in fact another point of contact for liturgy and Christian education. For example, the story of salvation history, proclaimed as God's own Word to us, speaks of God's action in different peoples and cultures throughout history. Our liturgical catechesis, homilies, and other forms of evangelization can speak to the heart of this generation by subtly weaving young people's life stories into the story of God's love for us. Liturgies of the Word, both inside and outside of Divine Liturgy, could emphasize this connection.

Fourth, as opposed to the modern scientific and objective outlook, post-modern young people display a surprising openness to personal, spiritual and mystical experiences. This can

take the form of interest in the sacraments, devotions and other ascetical practices as new ways to pray (provided they are not gimmicky or transparently trying to be relevant), and in authentic, heartfelt communal worship. Unfortunately, young people often seek to fulfill their desire for such experiences in risky behaviour or in non-Christian religious traditions.

They also seek such experiences in Protestant mega-churches that cater to individual experiences of God.

Finally, because of their distrust in truth-claims and their tendencies to relativism, this generation hungers for clarity and solid answers to life's problems. Our heritage has much to offer: liturgy is indeed the ultimate in spiritual and mystical experiences, the Mystery in which we commune with the Holy One. With our long history and rich, deep traditions, we can offer that kind of solidity. The presence of the Church throughout two millennia can speak volumes to this generation, provided that the tradition is presented as active and alive. Youth ministry and Christian education can provide stability through a liturgical catechesis that cultivates a liturgical spirituality or sacramental view of life, helping young people find the presence of God in all of creation.

An apologist like C.S. Lewis could easily have persuaded a young person from the modern period, like myself, to live the Christian life, through sound logic and argumentation. In this view of things, faith was something to which one could be led by reason, and, once persuaded, there was no longer reason to argue. It was true or false: you simply gave assent with your mind, and you followed through with the rest of life.

In contrast, the post-modern young person needs to experience God before he or she will believe that God is real. You can argue and reason all you like, but the response will be the same: "That might work for you, but not for me." Instead, what works with this generation are encounters with Christ.

The post-modern young person's desire for authenticity, mystical experience, meaning and a sense of awe all suggest his or her predisposition to ritual in general. Orthodox educators can use Scripture and the teaching and practices of the Church in creative ways that do not violate the spirit of the Tradition to help connect a young person's experiences of Christ to becoming part of the Body of Christ in daily life. The late Fr. Alexander Schmemmann said, "It is in the liturgy that the sources of faith—the Bible and tradition—become a living reality" ("Theology and Liturgical Tradition," in Massey Shepherd, ed., *Worship in Scripture and Tradition*, p. 166). In fact, liturgy enacts revelation in such a way that those who "do" liturgy also "do" theology (Christology, pneumatology, theological anthropology, and ecclesiology). Liturgy is where the Tradition of the Church is enacted and lived. So, if today's young people are looking for meaning, liturgy is indeed the place to find it—where we live the Way, the Truth, and the Life.

Young people need to understand that conversion is a lifelong process, and liturgy facilitates that conversion. We need to help them grasp this litur-

gical asceticism, or *metanoia* (conversion), that is, the process by which a baptized person, through regular participation in liturgy, receives the necessary formation to order one's life habitually such that one comes to know and experience God in one's life. It is the discipline required for our *theosis* (deification). Baptized persons experience the Paschal Mystery and are transformed and strengthened by it to love their neighbour as themselves. As part of the Body of Christ, they enter into the divine mutual participation, and reflect the image and likeness of the Trinity. In sum, liturgical asceticism is the Christian life, lived through, in, and with Christ and His Body, the Church.

Young people may grasp the beauty of Vespers, Orthros, the Hours of prayer and Divine Liturgy and discover a hunger to participate in them. We want to do what we can to give them a positive understanding of the meaning of these services. From an Orthodox perspective, liturgy, like the Church itself, is an icon of Christ (Who, in turn, is the icon of the Father).

Young people must grasp that liturgy slowly transforms us. Through the Eucharist, we come not simply to the knowledge of God, but to the living God. We are empowered to live as disciples in the world. We are perfected over time by the work of grace through contact with the Trinity in liturgy, and in this way we are able to live as Christian disciples. Young people need to learn to live the liturgy in their daily lives in practical ways, dealing with moral and other issues common to their age group.

We no longer live in a "churched" culture. In contrast to the church culture of the 50s, say, the values of the church are not those of society. Far too many people do not seek out the Church on their own initiative. Moreover, the Church, the Sacraments, its teachings and practices, life as a *koinonia*, a communion of love—these things are not understood generally; our society as a whole has no knowledge of life in and as the Church. We live in a society that focuses on one's individual life, independent of others. This is true not only of adolescents, but also their parents.

The "mega-church" is one response from Protestant Christians to our unchurched society. We should note that most attendees at these mega-churches (82%) come at the invitation of a friend, family member or co-worker. While we might fault these mega-churches for a number of things, they are clearly addressing the felt needs of the post-modern generation: 62% of attendees said that they experienced much spiritual growth. This should be a wake-up call for us as Orthodox educators.

To meet post-modern young people where they are, as educators we need to present the Church as a living organism that offers Truth without compromise and Sacraments in which they may meet God. Most of all, young people need to grasp the beauty, the richness, the majesty and the practical reality of the Divine Liturgy in their lives.

—V. Rev. Fr. David J. Randolph
Republished from *Word magazine*,
January, 2012



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The Holy Trinity

When we enter our church, we have to remember that this is the house of God. We always make the sign of the cross before we venerate the icon or before we say a prayer to show that we belong to God. We place our folded fingers on our foreheads because we think about God. Then, we place them on our heart because we love God. Then, we place them on our shoulders because we want to be strong to work for God. As we make the sign of the cross, we say: "In the name of the Father, and of the Son, and of the Holy Spirit, Amen." (*В ім'я Отця і Сина і Святого Духа. Амінь*) These words help us to remember three things. First, God the Father Who made us and our world. Second, Jesus Christ is God the Son Who saves us. Third, the Holy Spirit is God protecting us and making us holy.

There are some facts that we must know. We know that, according to our Christian beliefs, God has always existed. He is, was and always will be. We believe what is written in the Holy Scriptures, the Bible. God the Father, then, is the first part of the Holy Trinity. The next part is



the Son Jesus Who we believe is God in human flesh. Check your Bible in John 1:14: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

When Jesus died on the cross and rose again to go back to heaven, He left the Holy Spirit. On the day of the Pentecost the Holy Spirit entered into the Disciples. Jesus gave glory to God through His life, death and resurrection. We can give glory to God by walking with Jesus. The Bible tells us that God will forgive our sins when we come to Him in repentance.

The parable about the Prodigal (or Lost) son gives us a very good example of unconditional love and forgiveness. (*see Luke 15:11*)

Once there was a rich man who owned a lot of land and lived in a beautiful, big house. He had two sons who could have anything they wanted. The older son was obedient and worked hard for his father, the younger one was lazy and did not want to stay home and work. The father loved both of them.

One day the younger son decided that he did not want to live at home anymore. He asked his father to give him his share of the family wealth. So, the father decided that he would give money to both of his sons. The younger son decided to move to another country and spend his money on having fun. There, he threw parties for friends and spent his money foolishly on things that would not please God. Soon, he found that all his money was gone. He had nothing left—no place to live, no-

thing to eat and all his friends left him. So, he looked for a job and the only work he could find was feeding pigs. He was so hungry that he ate the scraps of food that the pigs were eating. The owner disapproved of this and sent him away. The son felt really sorry for himself as he sat among the pigs and remembered what he had left behind in his father's house. He became so desperate that he made up his mind to go back to his father. The son wanted to ask his father's forgiveness and see if he would take him back, even as one of his servants. He set off for home. While he was still a long way off, the son saw someone running towards him. It was his father. The father threw his arms around him and kissed him.

The son quickly said, "Father forgive me. I have sinned against God and you and do not deserve to be your son." The father called his servants and said, "Quick! Bring the best robe and put it on



Dobrodiyka Jane

him. Put a ring on his finger and sandals on his feet. Then bring the fattest calf and kill it. We will celebrate for my son was lost, but now I have found him again."

In this parable the father symbolizes God. God does not give up on us when we do things that are wrong, but is ever-forgiving.

Притча про блудного сина

■ Один господар мав двох синів. Молодший син не хотів працювати у батька так, як старший. Він забрав свою частку майна від батька і від'їхав у далекий край. Там жив ледачо й страдив усе, що мав. Якось у тім краю настав голод і блудний син почав бідувати. Найнявся свинопасом. Пас свиний у господаря, який жалів йому навіть того корму, що їли свині і прогнав його.

Обідраний і голодний, він став пригадувати батьківський дім, де було всього в достатку. Він вирішив повернутися додому і перепросити батька. Встав та пішов до батька. А батько ще здалека побачив його і пожалів його, обняв і поцілував. "Отче, я згрішив проти Бога і проти тебе. Я негідний вже називатися твоїм сином. Прийміть мене хоча б в наймити". Батько все простив, бо дуже любив його. Повелів слугам винести найкращий одяг, зодягнути його й надіти йому перстень на руку та обути ноги. Ще звелів заколоти теля, щоб усі їли та веселилися, бо повернувся його син, про якого думав, що той загинув.

Той господар символізує Бога. А легкодухий син—людину, яка забуває Бога та живе грішно. Але всемілосердий Бог так любить нас, що все готовий нам простити, якщо тільки ми покаємося.

The Holy Trinity

The Holy Trinity is revealed both in the Old Testament and in the New Testament. In the Old Testament, the Trinity is revealed in subtle ways; in the New Testament, the Trinity is revealed fully and plainly, beginning at the Baptism of our Lord.

The Holy Trinity is one God in three Persons, Father, Son and Holy Spirit. These Persons are distinct, but not separate, and are not three gods. They are One God because They are one in essence or nature. The Father is the unbegotten Fountainhead of Deity. The Son is eternally begotten of the Father (Jn 1:18; 3:16; 16:28). The Holy Spirit is the Helper (Jn 14:16) and Spirit of Truth (Jn 14:17; 16:13), Who proceeds from the Father (Jn 15:26).

The Holy Trinity Created the World

Genesis 1:1—God the Father created the heavens and the earth. The Creed says: "I believe in one God, the Father Almighty, Maker of heaven and earth."

Genesis 1:2—The Spirit of God is the Holy Spirit. He hovered over creation in creative power and equality with the Father. He co-created with the Father.

Genesis 1:3—As the Word of God, the Son made the light (Jn 1:1-3). With creative power and equality with the Father, He also co-created with the Father and the Spirit.

Genesis 1:26—The pronouns "Us" and "Our" reveal a plurality of divine Persons. These Persons are the Father, Son, and Holy Spirit operating in complete unity out of the one divine Nature.

The Holy Trinity Saves the World

Isaiah 63:16—The Father is our Redeemer. He not only created the world but redeems it as well.

Psalms 2:7, 8—The Father's decree reveals the Son as inheriting the world. This inheritance is the people saved by the Son.

Isaiah 6:1-3—The words "Holy, Holy, Holy" declare the three Persons Who save us.

The name "Lord" declares the one essence of the Three.

Isaiah 44:3—The Father pours out His Spirit on people like water on dry ground. The Holy Spirit quenches the thirst of the person who thirsts for salvation.

Isaiah 48:16, 17—The Son declares that the Father and the Spirit sent Him to redeem the world. Although the Son alone became a Man, all three Persons save mankind.

The New Testament Affirms the Holy Trinity in the Old Testament

John 1:1-3—The Word is the Son of God, who was present with the Father at the beginning of creation. He was Co-worker with the Father in creating the world.

John 8:58—Jesus identifies Himself as having existed before Abraham. Before His coming in the flesh as Man, Jesus existed as the eternal Son of the Father, for He is begotten from the Father before all time and ages. He appeared to Moses in the burning bush and proclaimed Himself as "I Am" (Ex 3).

Acts 2:17—The Holy Spirit's descent at Pentecost affirms His presence in the Old Testament (Joel 2:28-32).

Hebrews 1:8-10—This Scripture affirms the Father is speaking to the Son in Psalms 44:7 and 101:26-28, in which the Father acknowledges the Son as God and Creator of the world. For the Son was the Father's Co-worker in creation.

The Incarnate Son Fully Reveals the Holy Trinity

Luke 1:35—At the Annunciation, the Holy Spirit, the "power" of God the Father ("the Highest"), overshadowed the Virgin Mary; and she gave birth to the Son of God in His flesh.

Matthew 3:16-17—When the Son of God was baptized in the Jordan by John, the Father's voice was heard from heaven, and the Holy Spirit descended on Him like a dove. As the main hymn for the Feast of Theophany says, "When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest."

—The Orthodox Study Bible



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.

St. Andrew's College Library Donations

■ St. Andrew's College is extremely fortunate to have the support of our generous donors. One department which benefits from such donations is our St. Andrew's College Library. Members of our community donate journals, periodicals, music, newspapers, books, etc. to the Library. The St. Andrew's College Library specializes in:

- **Orthodox and Eastern Christian Theology** featuring Ukrainian Orthodoxy, History, Worship, Doctrine, Patristics, Old and New Testament Biblical Studies, Eastern Christianity, Ukrainian Church Music, Iconography;
- **Ukrainian Studies** which include Language, Literature, Culture, History, Geography, Religion, Music, Art;
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- those not accepted into our Library are managed under the following priorities:
 - they are returned to the Donor (if so requested);
 - they are offered *gratis* to Faculty of Theology students and staff;
 - they are offered *gratis* to our general student population and members of our St. Andrew's College Library community.

For further information regarding Library Donations and/or other matters, please contact:

St. Andrew's College
29 Dysart Road,
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St. Andrew's College Library – a place of interest, study and work.



LEARN UKRAINIAN WHILE HAVING FUN!

Enroll your children now in...

Mini-College 2013 Ukrainian Program

- WHO?** For children 6-13 years of age
- WHEN?** **Week 1** — July 15-19, 2013
Week 2 — July 22-26, 2013
Week 3 — July 29-August 2, 2013

Monday-Friday, 8:30 a.m. – 4:00 p.m.

- WHAT?** Ukrainian Day Program co-sponsored by St. Andrew's College and the Manitoba Parents for Ukrainian Education

- WHERE?** St. Andrew's College, University of Manitoba, Fort Garry Campus, 29 Dysart Road, Winnipeg, Manitoba, R3T 2M7

- WHY?** To learn Ukrainian through the Arts, Culture and Recreation.

- COST?** **\$80.00** per child (for each one-week term)
Each child is to bring a bag lunch!

For more information, please contact:
Genia Bozyk – St. Andrew's College @ 474-8895
or e-mail @ st_andrews@umanitoba.ca



THEOLOGY PROGRAMS AT ST. ANDREW'S COLLEGE

Are you—or someone you know—interested in Theology courses?
St. Andrew's College offers four programs of study through our Faculty of Theology.

- Bachelor of Theology (B.Th.)**
—four-year program, three years of Theology courses, one year of Humanities courses.
- Diploma in Theology (Dip.Th.)**
—two-year program for mature students, special permission is required.
- Certificate in Theology (Cert.Th.)**
—one-year program for laity, can be part-time
- Master of Divinity (M.Div.)**
—one-year program after completion of B.A. and B.Th. degrees.

Residence Applications

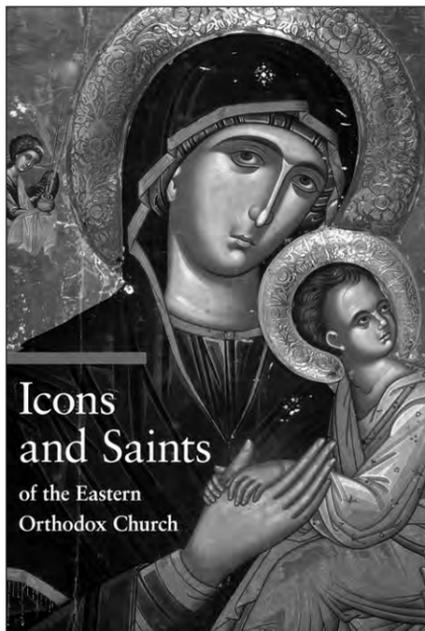
We are now accepting St. Andrew's College Residence applications for the 2013-2014 academic year. Any students who wish to book a room are urged to contact the Residence Supervisor, Genia Bozyk, as soon as possible at (204) 474-8895 or email st_andrews@umanitoba.ca

Accommodations will be assigned on a first-come, first-served basis with preference given to returning students. The final decision of admission to the Residence is at the discretion of the St. Andrew's College Administration.

Icons and Saints of the Eastern Orthodox Church

■ Greenberg, Mark (ed.). (2006). *Icons and Saints of the Eastern Orthodox Church*. Los Angeles, CA: Getty Publications.

Icons and Saints... forms part of the *Guide to Imagery Series* and serves as an introduction to readers. This 375-page book features a variety of categories of icons, such as Christ the Saviour, apostles, martyrs and the Old Testament. There are 9 chapters containing 125 subject topics in total with each topic often including more than one example of an icon. Included in the book is a short introduction explaining the place of the icon in the Orthodox Church and appendices. The appendices include a subject index for easy cross-referencing as well as a glossary of terms and a bibliography. This work is unique because each topic is laid out with a full-colour reproduction of an icon and a description located along the side with subtle lines pointing to the various details of the icon. There is also an unique reference image that marks each chapter. A brief description at the beginning of an entry depicts the basic characteristics of the subject, and explores its themes and significance. There are also references for the Biblical passages for the events depicted in the icon. The meanings of the symbols found in particular parts of the icons are explained. For example, the com-



position of Christ's beard in particular ways and certain depictions of facial features have special significance. The description includes pull out sections with explanations about specific parts of the icon, the icon's title, feast days, information about the subject or event depicted, present location and other essential information. This book is most recommended for those new to icons. It also makes a useful resource for clergy, Church Schools and parents.

\$29.95

Road to Recovery

■ A diving accident in Panama Mar. 4, 2013 left Alex Petric, 28, paralyzed from the chest down. Doctors are not confident that he may walk again. As Mike McIntyre reports for the *Winnipeg Free Press*, Alex and his girlfriend Meagan Minaker, both paramedics in Winnipeg, MB, were on a two-month long journey through Central America on what they planned to be a dream vacation. On day four Alex dived off a pier in a popular swimming area into what he thought was deep water, but the water was shallower than it appeared and he was instantly paralyzed. As she told the *Winnipeg Free Press*, Meagan was shocked by the accident, but remained calm and used her medical training to immediately assist Alex. As his Facebook page details, Alex received emergency spinal surgery in Panama and then was flown back to Winnipeg a week later to begin rehabilitation. Alex hopes to soon begin treatment to regain lower body movement in California with *Project Walk*, a world leading private clinic in spinal cord injury rehabilitation.

A volunteer committee of friends

and colleagues has been set up to help raise funds for his rehabilitation and a number of activities have been planned. They have also set up a Facebook page, *Prayers for Alex's Road To Recovery* and a website www.helpalexheal.com. Recently, Alex posted an update on the Facebook page, sharing his gratitude for all the support that he has received. He stated, "I want to thank everyone again for their continued love and support during this difficult time. I continue to have my ups and downs and everyday still feels like a new challenge I must overcome." While this incident has been difficult on him, he stated that he is trying to remain strong and positive.

Alex's family are long-standing members of the St. Mary the Protectress Cathedral in Winnipeg, Manitoba, contributing to parish life through their volunteer efforts and donations. Alex has been part of parish life attending Sunday School and serving as an altar server on Sundays.

www.winnipegfreepress.com/breakingnews/couple-hopeful-after-diving-accident-200381291.html?device=mobile

Заповіді Божі

"Заповіді Божі—це якраз та інструкція, по якій створена була людина, і по якій їй необхідно функціонувати. І на рівні тіла і на рівні душі. От так як будь-яка машина, як будь-який апарат. Якщо людина користується цим апаратом по інструкції, то він довго і корисно працює на людину. Якщо цю інструкцію порушено—механізм ламається. Тобто, точно так же й людина. Ми створені Богом жити по Його Заповіді. Це найоптимальніший режим нашого життя. Якщо із цього режиму наша людська система виходить, вона ламається. І от якраз Церква Православна навчає нас жити по-православному, навчає нас жити згідно Заповідям Божим. Церква Православна дає нам такі тренувальні засоби, за допомогою яких ми можемо навчитися виконувати Заповіді Божі."

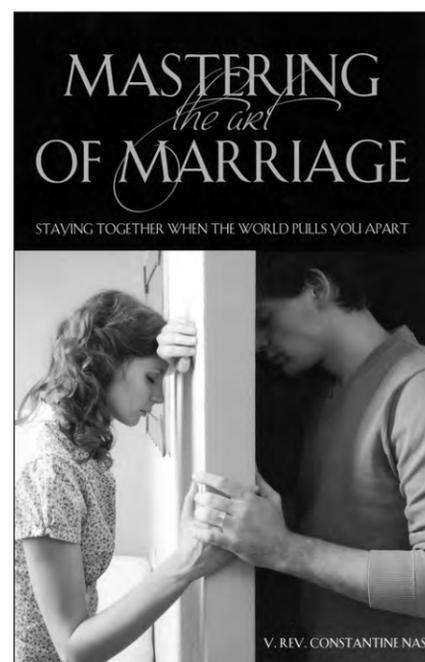
—Архимандрит Полікарп, Києво-Печерська Лавра

Mastering the Art of Marriage

by V. Rev. Constantine Nasr

■ Nasr, Constantine. (2010). *Mastering the Art of Marriage: Staying Together When the World Pulls You Apart*. Chesterton, IN: Conciliar Press.

"How do you get from 'I do' to 'happily ever after?'" Fr. Constantine Nasr's work contains all the key elements that couples need to negotiate their life in Christ together from wedding to marriage. According to Fr. Constantine, happily ever after can be done, even in today's divorce-torn society. Marriage is no fairy tale—it takes unselfish love, total commitment, a realistic attitude and a lot of hard work, he says. In a conversational style, with exercises and examples from movies and life, Fr. Constantine, a 38-year veteran of both marriage and marital counseling, shows readers how to master the art of marriage and create a lastingly joyful home and family. He intersperses these practical examples with theological references and supporting quotations from the Bible. "Successful marriages are the result of wisdom applied to experience," says Fr. Constantine, who brings his own personal experience of marriage and pastoral counseling to this book. This 149-page book is presented in a friendly workbook style. Not only can couples glean good advice, they can also practice some of the new concepts right as they read by filling out the multiple choice questions and other



spot quizzes. Divided into two parts, part one covers such topics as relationships, changing expectations and life stages as well as building strong relationship foundations. Part two looks at the wedding and contains helpful explanations about the meaning and symbols of the Orthodox Rite of Marriage service. This book is recommended for those contemplating marriage, but it can also bring great benefit for those already married.

\$21.95

Help Alex Heal

PANCAKE BREAKFAST

Sunday, June 16, 2013
11:30 a.m.

St. Mary the Protectress
Ukrainian Orthodox Cathedral
820 Burrows Avenue, Winnipeg MB

\$15.00



Silent Auction, 50/50

On Monday, March 4th City of Winnipeg paramedic Alex Petric was involved in a tragic diving accident while vacationing in Bocas Del Toro, Panama. The accident caused severe spinal damage resulting in paralysis below the chest. This injury has been devastating to Alex, his family, and friends, and his recovery will be extensive and costly.

We are asking for your donations to help Alex on this long road to recovery.

Visit www.helpalexheal.com to read his full story.

*Alex and his family are members of St. Mary the Protectress
Ukrainian Orthodox Cathedral in Winnipeg.*

This event is sponsored by the St. Mary the Protectress parish.

Help Alex Heal

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ UKRAINIAN ORTHODOX CHURCH OF CANADA

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

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

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

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

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

Prayers for Well-being

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

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



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

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

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

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

Please Support the Consistory of the Ukrainian Orthodox Church of Canada

COMPUTER UPGRADE DONATIONS NEEDED



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

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

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

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

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

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

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

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



Ukrainian Self-Reliance League of Canada (USRL/CYC)

Biennial National Convention

August 21 to August 25th, 2013

Delta Bessborough Hotel,
Saskatoon, Saskatchewan



This convention's theme "Embracing Change" will provide a platform to discuss challenges and opportunities facing the USRL and to formulate plans for the future. The Convention provides a forum for the USRL's member organizations. The member organizations of the USRL are: the Ukrainian Self-Reliance Association (TYC) (men), the Ukrainian Women's Association of Canada (CYK) (women), the Canadian Ukrainian Youth Association—Ukrainian Orthodox Youth (CYMK-UOY); the St. John Fraternal Society. They have fostered the use and development of Ukrainian language, culture and the Orthodox Faith in Canada. The SUS Foundation endowment fund provides financial support. USRL/CYC's institutional members are the Ukrainian Museum of Canada, the student residences /cultural centres, namely; the St. Petro Mohyla Institute in Saskatoon, St. John's Institute in Edmonton and St. Vladimir Institute in Toronto.

The League will mark the 85th anniversary of its founding in 1927. This will be complimented by the 75th anniversary of the men's component, the Ukrainian Self-Reliance Association.

For more information contact:
 Al Kachkowski 306-374-7675

CENTRAL EPARCHY—MANITOBA

PORTAGE LA PRAIRIE-BRANDON
Priest: Rt. Rev. Mitred Archpriest Michael Skrumeda Tel: (204) 582-9053

Sunday - 2 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 9 10:00 a.m. - Liturgy - **Portage la Prairie**
 Sunday - 16 10:00 a.m. - Liturgy - **Brandon**
 Sunday - 23 10:00 a.m. - Liturgy - **Portage la Prairie**

WINNIPEG, HOLY CROSS MISSION (ST. ANDREW'S COLLEGE CHAPEL)
Priest-in-Charge: Rev. Fr. Evan Maximiuk Tel: (204) 474-2812

Sunday - 2, 9, 16, 23 10:00 a.m. - Liturgy (service in English)
 Saturday - 1, 8, 15, 22 5:00 p.m. - Vespers

WINNIPEG, ALL SAINTS
Priest: Rev. Fr. Bill Wasyliv Tel: (204) 261-0361

Every Saturday 4:30 p.m. - Great Vespers (service in English)
 Sundays: 1st, 3rd & 5th 10:00 a.m. - Liturgy (service in English)
 2nd, 4th 10:00 a.m. - Liturgy (service in Ukrainian/English)
 Tuesdays: 1st, 3rd 7:00 p.m. - Akaphist to the Mother of God 'Healer of cancer' with anointing (service in English)
 week day Holy Days 10:00 a.m. - Liturgy (service in Ukrainian)

WINNIPEG MISSION DISTRICT
Contact Office of the Consistory Tel: (204) 586-3093 ext.227

Sunday - 9 10:00 a.m. - Liturgy; *Blessing of graves* (Fr. R. Bozyk) - **Sandhill**
 Sunday - 16 10:00 a.m. - Liturgy; *Blessing of graves* (Fr. R. Bozyk) - **Pleasant Home**
 10:00 a.m. - Liturgy (Khram); *Blessing of graves* (Fr. R. Ehrmantraut) - **Flin Flon**
 Sunday - 23 10:00 a.m. - Liturgy (Khram); *Blessing of graves* (Fr. R. Ehrmantraut) - **Poplar Park**

ST. GEORGE'S AND SATELLITE PARISHES OF DAUPHIN
Priest: Rev. Fr. Brent Kuzyk Tel: (204) 638-4704

Sunday - 2 10:00 a.m. - Liturgy - **Dauphin**
 3:00 p.m. - *Blessing of graves* - **Rorketon**
 Thursday - 6 10:00 a.m. - Liturgy - **Care Home, Gilbert Plains**
 2:30 p.m. - *Obidnytsia* - **PCH, Dauphin**
 Sunday - 9 10:00 a.m. - Liturgy - **Dauphin**
 2:00 p.m. - *Blessing of graves* - **Sifton, Dry River, Zelena**
 Thursday - 13 10:00 a.m. - Liturgy - **Chapel**
 Sunday - 16 10:00 a.m. - Liturgy - **Dauphin**
 3:00 p.m. - *Blessing of graves* - **Winnipegosis**
 Saturday - 22 10:00 a.m. - Liturgy; *Blessing of graves* - **Pine River**
 Sunday - 23 10:00 a.m. - Liturgy - **Dauphin**
 4:00 p.m. - *Blessing of graves* - **Garland**
 Sunday - 30 10:00 a.m. - Liturgy - **Dauphin**
 3:00 p.m. - *Obidnytsia; Blessing of graves* - **Kosiw**

ROBLIN—ROSSBURN/OAKBURN PARISH DISTRICTS
Priest-in-Charge: Rev. Fr. Roman Stefanyshyn Cell: (204) 899-2177

Sunday - 2 9:00 a.m. - Liturgy; *Blessing of graves* - **Roblin**
 9:00 a.m. - Liturgy (assigned priest) - **Rosburn**
Blessing of graves - **Rosburn, Vista, Glen Elmo**
 Sunday - 9 10:00 a.m. - Liturgy; *Blessing of graves* - **Seech**
 Sunday - 16 10:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Grandview**
 10:00 a.m. - Liturgy (Khram) (assigned priest); *Blessing of graves* - **Angusville**
 Sunday - 23 10:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Lennard**
 10:00 a.m. - Liturgy (Khram) (assigned priest); *Blessing of graves* - **Menzie**
 Monday - 24 9:00 a.m. - Liturgy (Khram); *Graveside Services* - **Petlura**

VITA PARISH DISTRICT
Priest: V. Rev. Archpriest Miron Pozniak Tel: (204) 334-6297

Sunday - 2 10:00 a.m. - Liturgy; *Graveside Services* - **Dufrost**
 Sunday - 9 10:00 a.m. - Liturgy (Khram); *Graveside Services* - **Rosa**
 3:00 p.m. - *Obidnytsia* - **Vita Shady Oaks Lodge**
 Wednesday - 12 2:00 p.m. - *Obidnytsia* - **Vita Personal Care Home**
 Sunday - 16 10:00 a.m. - Liturgy (Khram); *Graveside Services* - **Sirko**
 Sunday - 23 10:00 a.m. - Liturgy (Khram); *Graveside Services* - **Vita**
 Sunday - 30 10:00 a.m. - Liturgy (Khram); *Graveside Services* - **Tolstoi**

NORTHWESTERN ONTARIO

FORT FRANCES, ST. GEORGE
Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434

Sunday - 9 9:30 a.m. - Liturgy - **Fort Frances**
 Sunday - 23 9:30 a.m. - Liturgy - **Fort Frances**

SASKATCHEWAN

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

Saturday - 1 9:30 a.m. - Liturgy; *Blessing of graves* - **Donwell**
 6:30 p.m. - Great Vespers - **Canora**
 Sunday - 2 9:30 a.m. - Liturgy - **Canora Heritage**
 Monday - 3 10:45 a.m. - Moleben' - **Gateway Lodge**
 Thursday - 13 9:30 a.m. - Liturgy (Khram) - **Kobzar**
 Saturday - 15 9:30 a.m. - Liturgy (Khram) - **Burgis**
 6:30 p.m. - Great Vespers - **Canora**
 Sunday - 16 9:30 a.m. - Liturgy (Khram) - **Swan River**
 Saturday - 22 9:30 a.m. - Liturgy (Khram) - **Canora**
 6:30 p.m. - Great Vespers - **Canora**
 Sunday - 23 9:30 a.m. - Liturgy (Khram) - **Sturgis**
 Monday - 24 9:30 a.m. - Liturgy (Khram) - **Mazepa**
 Friday - 28 1:30 p.m. - Moleben' - **Eaglestone Lodge**
 2:15 p.m. - Moleben' - **Kamsack Nursing Home**
 Saturday - 29 6:30 p.m. - Great Vespers - **Canora**
 Sunday - 30 9:30 a.m. - Liturgy (Khram) - **Kamsack**
 9:30 a.m. - Liturgy (Khram) - **Drobot**

DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA
Priest: V. Rev. Fr. Slawomir Lomaszkiewicz Tel: (306) 205-6478

Saturday - 1 5:00 p.m. - Vespers - **Chapel Selo**
 Sunday - 2 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
 3:00 p.m. - *Obidnytsia* - **St. Volodymyr, Moose Jaw**
 Wednesday - 5 6:15 p.m. - Akathist - **Descent of the Holy Spirit**
 Saturday - 8 5:00 p.m. - Vespers - **Chapel Selo**
 Sunday - 9 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
 Wednesday - 12 6:15 p.m. - Akathist - **Descent of the Holy Spirit**

Thursday - 13 9:30 a.m. - Matins; Liturgy - **Chapel Selo**
 Saturday - 15 10:00 a.m. - Matins; Liturgy - **St. Michael, Candiac**
 5:00 p.m. - Vespers - **Chapel Selo**
 Sunday - 16 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**
 Wednesday - 19 10:00 a.m. - Moleben' - **Parkside C.H.**
 6:15 p.m. - Akathist - **Descent of the Holy Spirit**
 Saturday - 22 5:00 p.m. - Vespers - **Chapel Selo**
 Sunday - 23 9:30 a.m. - Matins; Liturgy (Khram) - **Descent of the Holy Spirit**
 Wednesday - 26 6:15 p.m. - Akathist - **Descent of the Holy Spirit**
 Saturday - 29 5:00 p.m. - Vespers - **Chapel Selo**
 Sunday - 30 9:30 a.m. - Matins; Liturgy (Khram) - **Descent of the Holy Spirit**
 3:00 p.m. - *Obidnytsia* - **Weyburn, Funeral Hall**

FOAM LAKE-ITUNA-WADENA PARISH DISTRICT
Priest: V. Rev. Archpriest Peter Wasylenko Tel: (306) 272-4978

Saturday - 1 10:00 a.m. - Liturgy; *Provody* - **Foam Lake**
 Sunday - 2 10:00 a.m. - Liturgy; *Provody* - **Melville**
 Saturday - 8 10:00 a.m. - Liturgy; *Provody* - **Watson**
 2:00 p.m. - *Blessing of graves* - **Wimmer**
 Sunday - 9 10:00 a.m. - Liturgy - **St. Elias, Parkerville**
 Thursday - 13 10:00 a.m. - Liturgy - **Wadena**
 Saturday - 15 10:00 a.m. - Liturgy - **Ituna**
 Sunday - 16 10:00 a.m. - Liturgy (Khram) - **Stadnyk**
 Sunday - 23 10:00 a.m. - Liturgy (Khram) - **Ituna**
 Monday - 24 10:00 a.m. - Liturgy (Khram) - **Goodeve**
 Sunday - 30 10:00 a.m. - Liturgy (Khram) - **Wadena**

MELFORD—NIPAWIN—WAKAW PARISH DISTRICT
Priest: Rev. Fr. Patrick Powalinsky Tel: (306) 382-1510

Saturday - 1 10:30 a.m. - Liturgy; *Blessing of graves* - **Tway**
 2:00 p.m. - *Blessing of graves* - **Vonda**
 Sunday - 2 10:00 a.m. - Liturgy; *Blessing of graves* - **St. Julien**
 3:30 p.m. - *Blessing of graves* - **Sniatyn**
 Sunday - 9 10:00 a.m. - Liturgy; *Blessing of graves* - **Codette**
 Thursday - 13 10:00 a.m. - Liturgy - **Gronlid**
 Sunday - 16 10:00 a.m. - Liturgy; *Blessing of graves* - **Brooksby**
 Saturday - 22 10:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Tarnopol**
 Sunday - 23 10:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Cudworth**
 Monday - 24 10:00 a.m. - Liturgy - **Lepine**
 Sunday - 30 10:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Melfort**

NORTH BATTLEFORD PARISH DISTRICT
Priest: Rev. Fr. Taras Udod Tel: (306) 445-3280

Sunday - 2 9:00 a.m. - Liturgy; Easter Dinner; *Blessing of graves* - **North Battleford**
 Sunday - 9 9:00 a.m. - Liturgy (Khram); *Blessing of graves* - **Hafford**
 Wednesday - 12 9:00 a.m. - Liturgy - **North Battleford**
 Saturday - 22 9:00 a.m. - Soul Saturday - *to be determined*
 Sunday - 30 9:00 a.m. - Liturgy - **Hafford**

YORKTON DISTRICT PARISH
Priest: V. Rev. Archpriest Mel Slashinsky Tel: (306) 782-2998

Sunday - 2 9:30 a.m. - Liturgy - **Yorkton**
 Sunday - 9 9:30 a.m. - Liturgy - **Yorkton**
 Thursday - 13 9:30 a.m. - Liturgy - **Yorkton**
 Saturday - 15 9:00 a.m. - Liturgy; *Blessing of graves* - **Polowyk at Insinger Hwy.**
 Sunday - 16 9:00 a.m. - Liturgy (Khram) - **Westbrook**
 Sunday - 23 9:00 a.m. - Liturgy (Khram) - **Sheho Town**
 3:00 p.m. - *Blessing of graves* - **Insinger Town**
 Monday - 24 9:30 a.m. - Liturgy - **Yorkton**
 Sunday - 30 9:30 a.m. - Liturgy - **Yorkton**
 3:00 p.m. - *Obidnytsia* (Khram) - **Rhein**

WESTERN EPARCHY—ALBERTA

VEGREVILLE PARISH DISTRICT
Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078

Saturday - 1 6:30 p.m. - Great Vespers - **Vegreville**
 Sunday - 2 10:00 a.m. - Liturgy (English) - **Vegreville**
 Wednesday - 5 10:30 a.m. - Moleben' - **Century Park Care Home**
 3:00 p.m. - Moleben' - **Heritage House**
 Thursday - 6 10:15 a.m. - Moleben' - **Homestead Lodge**
 Thursday - 13 9:30 a.m. - Liturgy - **Vegreville**
 1:00 p.m. - Moleben' - **St. Michael's Manor**
 Saturday - 15 10:00 a.m. - Liturgy (Khram) - **Innisfree**
Blessing of graves: 11:30 a.m. - **Innisfree**; 2:00 p.m. - **Ranfurly**; 2:45 p.m. - **Lavoy**
 Sunday - 16 10:00 a.m. - Liturgy (Khram) - **Suchava**
Blessing of graves: 11:30 a.m. - **Suchava**; 2:00 p.m. - **Zawale**
 Sunday - 23 10:30 a.m. - Liturgy (Khram); 1:00 p.m. - *Blessing of graves* - **Lloydminster**
 Wednesday - 26 10:30 a.m. - Moleben' - **Vegreville Care Centre**
 Sunday - 30 10:00 a.m. - Liturgy (Khram) - **Camrose**
Blessing of graves: 12:30 p.m. - **Camrose**; 1:30 p.m. - **Round Hill**; 2:15 p.m. - **Inland**

TWO HILLS PARISH DISTRICT
Priest: Rev. Fr. Wasyl Sapiha Tel: (780) 475-5765

Saturday - 1 10:00 a.m. - Liturgy; *Provody* - **Morecambe**
 2:00 p.m. - *Obidnytsia*; *Provody* - **Musidora**
 Sunday - 2 10:00 a.m. - Liturgy - **Myrnam**
Blessing of graves: 12:45 p.m. - **Myrnam, Church Cemetery**;
 2:00 p.m. - **Farmer's Independent**; 2:45 p.m. - **St. Peter's**;
 4:00 p.m. - **Krasnahora**
 Saturday - 8 10:00 a.m. - Liturgy; *Provody* - **Ispas**
Blessing of graves: 2:15 p.m. - **Brinsley**
 Sunday - 9 10:00 a.m. - Liturgy; *Provody* - **Luzan**
 2:30 p.m. - *Obidnytsia*; *Provody* - **Paraskevi Cemetery**
 Thursday - 13 10:30 a.m. - Moleben' - **Two Hills (Lodge)**
 1:15 p.m. - *Obidnytsia* - **Two Hills Extended Care Home**
 Sunday - 16 10:00 a.m. - Liturgy (Khram) - **Mamaesti**
 Sunday - 23 10:00 a.m. - Liturgy (Khram) - **Two Hills**
 Sunday - 30 10:00 a.m. - Liturgy (Khram) - **Myrnam**

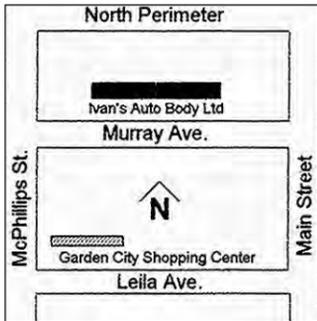
KELOWNA-VERNON PARISH DISTRICT
Priest-in-Charge: V. Rev. Archpriest Isadore Woronchak Tel: (250) 868-3816 (205) 864-6650

Sunday - 2 10:00 a.m. - Liturgy - **Kelowna**
 Sunday - 9 10:00 a.m. - Liturgy - **Vernon**
 Sunday - 16 10:00 a.m. - Liturgy - **Kelowna**

(continued on p.25)

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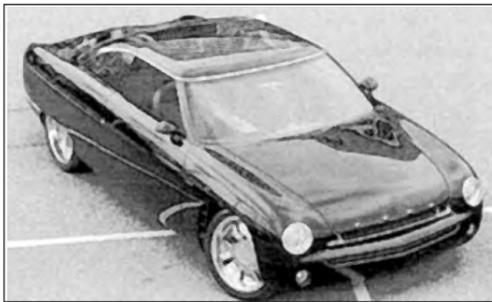
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ЦЕРКОВНИЙ КАЛЕНДАР - ЧЕРВЕНЬ -

- | | |
|---|--|
| 1. Сб. Мчч. Патрикія, Акакія... прп. Йоана | 16. Нд. 7-а. Мчч. Лукиліяна, Клавдія, гл. 6 |
| 2. Нд. 5-а, про самарянку. Мч. Фалалєя, гл. 4 | 17. Пн. Свт. Митрофана |
| 3. Пн. Рівноап. Константина та Єлени | 18. Вт. Сщмч. Дорофея, блгв. кн. Ігоря |
| 4. Вт. Мч. Василіска, мч. Йоана-Володимира | 19. Ср. Прп. Вісаріона, прп. Іларіона |
| 5. Ср. Прп. Михаїла, прп. Євфросинії | 20. Чт. Мч. Теодота (Богдана), мч. Валерії |
| 6. Чт. Прп. Симеона, прп. Микити | 21. Пт. Вмч. Теодора, свт. Єфрема |
| 7. Пт. III знайд. голови Йоана Хрестителя | 22. Сб. Троїцька поминальна. Свт. Кирила |
| 8. Сб. Ап. з 70-ти Карпа і Алфея | 23. Нд. 8-а. ДЕНЬ СВ. ТРИЙЦІ. |
| 9. Нд. 6-а, про сліпого. Сщмч. Феропонта, | П'ЯТИДЕСЯТНИЦЯ |
| гл. 5 | 24. Пн. СВЯТОГО ДУХА. Ап. Варфоломея |
| 10. Пн. Прп. Микити, свт. Ігнатія | 25. Вт. Прп. Онуфрія, прп. Петра |
| 11. Вт. Мч. Теодосії | 26. Ср. Мч. Акиліни, мч. Антоніни |
| 12. Ср. Прп. Ісаакія | 27. Чт. Пр. Єлисея, блгв. кн. Мстислава |
| 13. Чт. ВОЗНЕСІННЯ Г.Н.І.Х., Ап. Єрма | 28. Пт. Пр. Амоса, мчч. Віта, Модеста |
| 14. Пт. Мч. Юстіна | 29. Сб. Свт. Тихона. сщмчч. Тигрія, Євтропія |
| 15. Сб. Свт. Никифора, вмч. Йоана | 30. Нд. 1-а. Всіх святих. Мч. Мануїла, гл. 8 |

PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
2013	Mar. 18	May 5	Mar. 31	June 13	June 23	July 1
2014	Mar. 3	April 20	April 20	May 29	June 8	June 16
2015	Feb. 23	April 12	April 5	May 21	May 31	June 8
2016	Mar. 14	May 1	Mar. 27	June 9	June 19	June 27
2017	Feb. 27	April 16	April 16	May 25	June 4	June 12

ПАСХАЛІЯ

Рік	Початок Великого посту	Православна Пасха	Латинська Пасха	Вознесіння	Троїця	Початок Петрівки
2013	18 березня	5 травня	31 березня	13 червня	23 червня	1 липня
2014	3 березня	20 квітня	20 квітня	29 травня	8 червня	16 червня
2015	23 лютого	12 квітня	5 квітня	21 травня	31 травня	8 червня
2016	14 березня	1 травня	27 березня	9 червня	19 червня	27 червня
2017	27 лютого	16 квітня	16 квітня	25 травня	4 червня	12 червня

Notice to Contributors

The Visnyk / 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.

Ordination anniversaries: Bishops, Priests, Deacons

JUNE

Baxter, Rev. Fr. Charles	—June 26, 1994
Haugen, Rev. Fr. Peter	—June 29, 2008
Kocur, Rev. Fr. Roman	—June 24, 1993
Maximiuk, Rev. Fr. Eugene	—June 12, 1994
Podtepa, Very Rev. Archpriest Georg	—June 22, 1986
Pograniczny, Rev. Fr. Michael	—June 11, 1995
Tsaplan, Rev. Fr. Roman	—June 25, 2000
Hladiuk, Rev. Fr. Deacon Robert	—June 22, 2008

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

June Schedule of Services

(continued from p.24)

Sunday - 23 10:00 a.m. - Liturgy - Vernon

VANCOUVER ISLAND PARISH DISTRICT
Priest: Rev. Fr. Peter Haugen

Tel: (250) 667-5293

Saturday - 1	4:00 p.m. - Great Vespers - Parksville
Sunday - 2	10:00 a.m. - Liturgy - Parksville
Saturday - 8	4:00 p.m. - Great Vespers - Victoria
Sunday - 9	10:00 a.m. - Liturgy - Victoria
Saturday - 15	4:00 p.m. - Great Vespers - Parksville
Sunday - 16	10:00 a.m. - Liturgy - Parksville
Saturday - 29	4:00 p.m. - Great Vespers - Victoria
Sunday - 30	10:00 a.m. - Liturgy - Victoria

Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в червні місяці.

Патріярх Мстислав (Скрипник)	† 11.06.1993
Прот. Іларіон Денисевич	† 05.06.1941
Прот. Йосип Василів	† 05.06.1964
Прот. Іван Мельник	† 10.06.1972
Протопресв. Тит Яковкевич	† 23.06.1974
Прот. Іван Ткачук	† 29.06.1978
Прот. Іван Крісфалусі	† 05.06.1981
Митр. прот. Василь Апонюк	† 10.06.1983
Прот. Олександр Костюк	† 17.06.1988
Прот. Петро Зубрицький	† 29.06.1998

Добродійкам, що спочили в Бозі в червні місяці.

Добр. Марія Дячина	† 28.06.1969
Добр. Ольга Савчук	† 15.06.1976
Добр. Марія Кислюк	† 16.06.1982
Добр. Анна Апонюк	† 16.06.1991
Добр. Галина Слюзар	† 25.06.2008

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

Memory Eternal!

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

Archbishop Mstyslav (Skrypnyk)	† 11.06.1993
Archpriest Ilarion Denysewich	† 05.06.1941
Archpriest Joseph Wasyliv	† 05.06.1964
Archpriest John Melnyk	† 10.06.1972
Protopresbyter Titus Yakowkewich	† 23.06.1974
Archpriest Ivan Tkachuk	† 29.06.1978
Archpriest Ivan Krisfaliusi	† 05.06.1981
Mitred Archpriest Vasyl Aponiuk	† 10.06.1983
Archpriest Alexander Kostiuk	† 17.06.1988
Archpriest Petro Zubrytsky	† 29.06.1998

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

Dobr. Maria Diachina	† 28.06.1969
Dobr. Ol'ha Sawchuk	† 15.06.1976
Dobr. Maria Kisiliuk	† 16.06.1982
Dobr. Anna Aponiuk	† 16.06.1991
Dobr. Halyna Sluzar	† 25.06.2008

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

Very Rev. Archpriest Michael Sokyrka of Blessed Memory (1924-2013)

Very Reverend Archpriest Michael Sokyrka fell asleep in the Lord on Jan. 31, 2013 at the age of 88 years. Fr. Michael was born in 1924 on the family homestead in Stuartburn, Manitoba.

After several years in private business in Waterford, Ontario, he felt a calling and desire to serve the Lord. He moved his family to Winnipeg in 1968 to study Theology at St. Andrew's College and the University of Manitoba where he obtained his Theological Licentiate. In 1970 Fr. Michael was ordained into the diaconate and priesthood by Bishop Boris. His pastoral work took him to parochial districts across Western Canada where, with Dobrodiyka Katherine faithfully at his side, he served over 20 different parishes in the Ukrainian Orthodox Church for over 43 years.

He was first assigned to Oakburn, Manitoba, and his other parish assignments included: Sandy Lake, Menzie, Sech, Vista, Rosburn, Glen Elmo, and Angusville. In Alberta, he served the Lethbridge parish, and in British Columbia the churches in Burnaby, New Westminster, Mission, Chilliwack, Surrey, Victoria, Port Alberni and Parksville, where he was attached when he retired in 2002.

He was also given permission by Metropolitan Wasyl to be attached to the Ukrainian Orthodox Church of America during 1991-2002 when Bishop Antony requested if he could serve the parishes of Phoenix and later, Portland and Seattle, in the USA.

He received numerous clergy awards for his long-time, dedicated service, including a Metropolitan's Hramota from Metropolitan Wasyl. On the occasion of his 25th anniversary of priesthood, the Hierarchical Divine Liturgy was officiated by His Eminence Archbishop Antony at Saint John the Baptist Ukrainian Orthodox Church in Portland, Oregon on July 9, 1995. Fr. Michael was elevated to Very Reverend Archpriest.



He leaves to mourn his loving wife Dobrodiyka Katherine, his daughter Mary-Ann (Mel) Pasichnuk of Calgary and their daughter: Katherine (James) Hawkins, their son: Michael (Krista), (grandson: Matthew), and their daughter: Carolyn (Joe) McCormick, (grandchildren: Connor and Taylor); his son Harold (Sonia nee Stanicki) of Saskatoon and their daughter: Christina (Jason) Sydor, (great-grandchildren: Stefan, Oleksa and Ana), daughters: Elaine (Clint), Theresa (Sebastian), sons: Eugene, David of Nanaimo and son Michael (Colleen nee Rebeyka) of Parksville (grandchildren: Matthew and Rachel.); sisters Sonja Sokyrka, Simcoe, ON, and Anne (Pat) Cline and their families in Ontario, as well as many friends and parishioners across Canada.

The *Panakhida* was held on Thursday, Feb. 6 and the Funeral Rite took place on Friday, Feb. 7. Both services were held at St. Mary the Protectress Church in Parksville, B.C. With the blessing of His Grace Bishop Ilarion, Rt. Rev. Mitred Archpriest Nicholas Rauliuk led the Funeral Rite, assisted by Rev. Mykhaylo Pozdyk, Rev. Roman Tsaplan, Rev. Stephen Slipko and St. Mary's parish priest, Rev. Peter Haugen.

O Lord, give rest to the soul of your departed servant, Fr. Michael and may this country, Canada, for whom he fought and served and its Canadian soil rest lightly on his grave.

Вічна йому пам'ять!

Memory Eternal!

Helen Bobei (Burtniak) In Memoriam (1919-2013)

Helen Bobei fell asleep in the Lord on April 18, 2013 at the age of 93 at the River Park Gardens Personal Care Home. She is survived by her daughter, Diane Saranchuk (Walter), grandchildren: Michael and Marc Bobei, Suzanne Wowchuk (Paul), Angela Chabluk (Terry), Jeff (Cheryl), and Stephen (Sara-Jane) Saranchuk, and great-grandchildren: Dylann Bobei, Ryan and Amy Wowchuk, and Matthew, Luke, Andrew and Samson Saranchuk. Helen is also survived by her brothers, John and Peter (Aldena) Burtniak, and sister, Frances Andres (Tom).

Helen was predeceased by her husband Michael of 52 years, by her son Orest, her parents Nellie and Wasyl Burtniak, and two brothers and four sisters.

Helen was born in 1919 in the Dauphin Municipality where she attended school. After marrying in 1941, she and Michael lived in Dauphin until 1955, when they took up permanent residence in Winnipeg. She attended hairdressing school and subsequently joined the teaching staff at Marvel and Pollock Hairdressing Schools where she taught hairdressing for many years. Helen was a lifelong member of the Ukrainian Orthodox Church of Canada and attended Sunday Divine Liturgies regularly as long as her health per-



mitted. She was an Honourary member of the Ukrainian Women's Association of Canada, having served as its representative on the Winnipeg Council of Women. Lovingly referred to as "Nana" by her grandchildren, she will be remembered as an avid bowler and bingo player, and for the special knitted slippers that she made.

The *Panakhida* was held April 21 and the Funeral Rite was held April 22 at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg served by Very Rev. Mitred Archpriest Gregory Mielnik and Rev. Gene Maximiuk. Interment followed at the Glen Eden Memorial Gardens.

Вічна Пам'ять!
Memory Eternal!

Бл. п. Іван Козачок (1921-2013)

Іван Семенович Козачок народився на Волині в Україні 7 квітня 1921. Пронизаний любов'ю і глибоким досвідом православної церковної музики, він прибув до Монреалю в 1949 році і керував хорами Українських Православних Церков: Святого Юрія в Ляшін, Квебек, а потім Покрови Пресвятої Богородиці аж до своєї відставки за станом здоров'я в 1997 році. Він також керував іншими українськими хорами (а також і білоруским), а головне хором "Молода Україна", чоловічим хором "Україна" при Українському Національному Об'єднанню, та хорами Товариства Просвіта в Вердоні. Чотири альбоми духовної та народної музики вийшли в світ під його талановитим керівництвом. Він був гідно нагороджений медаллю ім. Тараса Шевченка Конгресом

Українців Канади. Усіма улюблений, Іван Семенович спочив у Господі 15 травня 2013. Недовго перед цим він, з багатьма усмішками та чудовим настроєм, відзначив свою 92-ту річницю народження в лікарні Монреал Екстендед Кер у присутності учасників церковного хору та церковної ради рідної його Парафії Святої Покрови на чолі з парохом о. Ігорем Куташем.

Панахида відбулася в Церкві Святої Покрови в Монреалі 21 травня 2013 о 7:30 вечора. 22 травня відслужено Божественну Літургію з Чинном Похорону в Церкві Святої Покрови, а потім його поховано на цвинтарі Мавнт Роял в Монреалі.

Вічна пам'ять, вірному Служу Господа нашого!

Вічна Пам'ять!

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.

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Dear Readers,

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

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

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

— Editor

Congratulations! 50th Anniversary of Ordination: Rt. Rev. Protopresbyter Peter Hnatiw

CHILLIWACK-MISSION, B.C.— St. Demetrius Church of Chilliwack and St. Mary the Protectress Church of Mission, B.C. hosted a special occasion on Feb. 17, 2013—the 50th anniversary of ordination of Rt. Rev. Protopresbyter Peter Hnatiw. The celebration took place on the exact day of his ordination a half century ago. The day commenced with the Divine Liturgy at 10:00 a.m., followed by a full course dinner of tasty Ukrainian foods and other dishes. Zenon Sabat, president of St. Demetrius' parish executive, presided over the festivities at the dinner. He called upon Anna Hnatiw to deliver Fr. Peter's biography on behalf of the parish.

Anna Hnatiw stated, "On the most accomplished occasion of the 50th anniversary of holy priesthood, we extend sincere congratulations and best wishes to The Rt. Rev. Protopresbyter Peter Hnatiw. Congratulations on a life-long

commitment to God and to the Ukrainian Orthodox Church. May the blessed Lord grant you good health and the ability to continue serving Him.

"Fr. Peter was born on Sept. 6, 1939 in Kal'nykiw, Poland, formerly Western Ukraine. Upon completion of secondary school in Kal'nykiw, Peter enrolled at the School of Engineering in Perymyshl and Olshtyn. He soon discovered that his vocation would be to serve God and His people in the Church. In 1956 he transferred to *богословські*, or theological studies, and enrolled at the Warsaw Orthodox Seminary. After graduating from the Seminary, he continued his education at the Warsaw Christian Theological Academy. On Aug. 12, 1962 he married Maria Stecyk, who was teaching elementary school in Gronovo. On Feb. 3, 1963 Metropolitan Stephan (Rudyk) of the Ukrainian Orthodox Church of Poland ordained the student of theology, Peter, into the

deaconate. On Feb. 17 of the same year, Deacon Peter was ordained into holy priesthood. Fr. Peter's first parish was St. Pokrova in Koman'cha, Poland (Lemkivshchyna) where he served for 8 years. During this period, his daughters Lubomyra and Anna were born. In 1971 Fr. Peter left his homeland and moved with his family to Canada.

"Fr. Peter's first Canadian parish was in the town of Willingdon, Alberta. He served in Willingdon and the district churches for three years. During this time, God blessed Father and Dobrodiyka Maria with the birth of their third daughter, Lesia. After leaving Willingdon, Fr. Peter continued serving in parishes across Western Canada, including Wakaw, Sask., Roblin, Man., Yorkton, Sask., Winnipeg, Man., Edmonton, AB, and Vancouver, B.C.

"In 2005 Fr. Peter relinquished his full-time pastoral responsibilities and semi-retired. He currently resides in British Columbia where he serves the parishes of Chilliwack and Mission. For his years of service and good pastoral work, Fr. Peter received many rewards. Pastoral honours bestowed on Fr. Peter include *протоієрейство*, also the *Pectoral Jeweled Cross*, and the highest rank of *Mitred* and *Protopresbyter*. Fr. Peter, once again, we congratulate you on the occasion and milestone of your 50th anniversary of holy priesthood. We wish you, *Многая благая літа!*"

Fr. Peter was then presented with a congratulatory *Hramota* from His Eminence Metropolitan Yuriy, acknowle-



dging his 50 years of dedicated service to the Ukrainian Orthodox Church of Canada. Dobr. Maria was honoured for her loyal support to Fr. Peter in his Church vocation and presented with a beautiful bouquet of red roses by Elsey Smith of Mission.

The Chilliwack and Mission parishes marked this special day with a plaque, commemorating Fr. Peter's 50th anniversary of ordination, and expressions of gratitude for continuing his life mission of service in the two Churches. Tributes received from other parishes across Canada where Fr. Peter served over the years were also acknowledged. A beautiful cake with appropriate decorations for the occasion was served and enjoyed by all, while socializing continued well into the afternoon.

—Chilliwack and Mission
UOC parish executives

Ukrainian Orthodox Church of Canada

ALL CANADA PILGRIMAGE

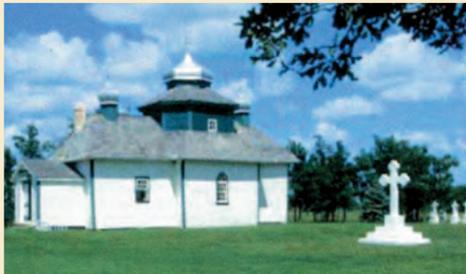
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1025th Anniversary of Ukrainian Orthodoxy

SATURDAY, JULY 20, 2013



The Anniversary Programe will include:

- Keynote remarks by Metropolitan Yuriy
- Musical interlude by Fr. Alexander and Dobr. Olha Harkavyi
- Guest speaker



The Hierarchical Divine Liturgy will be led by His Eminence Metropolitan Yuriy



9:00 a.m. – CONFESSION
 9:15 a.m. – ICON PROCESSION
 9:30 a.m. – GREETING OF HIS EMINENCE METROPOLITAN YURIY
 10:00 a.m. – HIERARCHICAL DIVINE LITURGY
 12:00 noon – LUNCH, PROGRAM

Camping sites available in Gardenton and at church site.
 Events and activities at church site, under a tent shelter.
 Rain or Shine Seating provided

Contact information:

Fr. Victor Lakusta: 204-586-3093 email: chancellor@uocc.ca
 Fr. Gregory Mielnik: 204-415-3166 email: gmielnik@shaw.ca
 Mr. Don Machnee: 204-339-2285 email: donmach@shaw.ca

"A Foundation of Faith"



What is the UOCCF?

Created in 2002, the Ukrainian Orthodox Church of Canada Foundation provides financial support for projects and programs that will promote cultural and educational activities within the Ukrainian Orthodox Church of Canada, such as missions and outreach projects, development of resource materials, projects to fulfill infrastructural needs and/or church growth.

To donate, please go to our new website: <http://www.uoccf.ca> and click on the icon on our home page "Donate now through CanadaHelps.org". Or mail your cheque to UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. The Foundation encourages planned giving and donations from parishes and their affiliated organizations. Tax receipts will be issued and all donors will be acknowledged annually.

For further information contact: 1-877-586-3093 or foundation@uoccf.ca.

Що таке ФУПЦК?

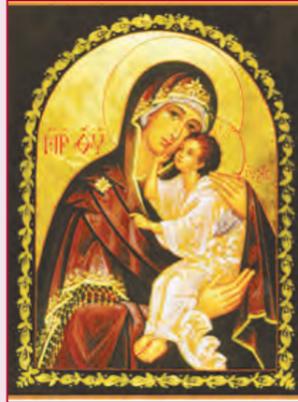
Створена 2002-го року, Фундація Української Православної Церкви Канади дає фінансову підтримку проектам та програмам, котрі сприяють культурно-освітній діяльності в Українській Православній Церкві в Канаді, наприклад, місійні та обнімаючі проекти, розвиток ресурсів, проекти щодо виповнення основних потреб і/або розвиток Церкви.

Щоб зложити свій дар Фундації, просимо заглянути на нашу нову інтернетську сторінку: <http://www.uoccf.ca> і торкніть іконку "Donate now through CanadaHelps.org". Або вишліть свій чек на адресу: UOCC Foundation, 9 St. John's Avenue, Winnipeg, Manitoba R2W 1G8. Фундація радо приймає попередньо пляновані пожертви та пожертви від парафій та від їхніх зв'язкових організацій. Фундація дасть посвідчення для приходового податку.

За дальшою інформацією, просимо вдатися: 1-877-586-3093 або foundation@uoccf.ca.

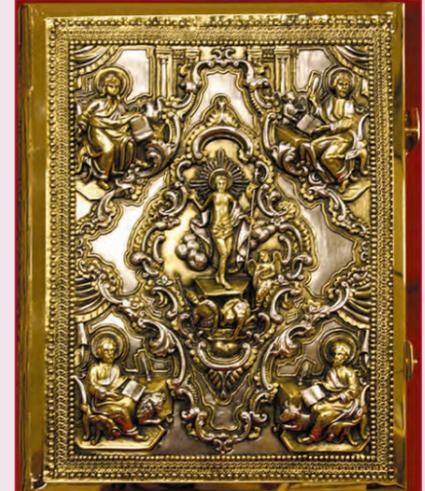
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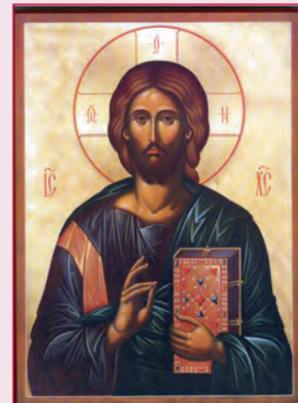
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