

# ВІСНИК the HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

LE MESSENGER

WINNIPEG, MANITOBA, CANADA

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## Remembrance Day – November 11

### In Flanders Fields

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.  
We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.  
Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

—John McCrae, May 1915

### Маки цвітуть на Фландрії полях

Маки цвітуть на Фландрії полях  
Поміж хрестів рядами на гробах,  
Де поховали нас. А в небі голубім  
Лунає дзвінко жайворонів спів.  
Не чути його через рев гармат внизу,  
Ми мертві вже. Ще кілька днів тому  
Живі були, сонце заходило за хмари,  
Когось любили, й нас також кохали.  
Тепер ми лежимо на Фландрії полях.  
Продовжуйте боротись з ворогами.  
Ми вам передаєм зболілими руками  
Наш смолоскип. Вгору держіть цей стяг.  
Бо як зламаєте довір'я тих, які лежать в гробах,  
Ми не заснем, хоч маки розцвіли  
На Фландрії полях.

—переклад С. Гурко, 6 грудня 2009

### Вам дзвони не грали

Коли ви вмирили,  
Вам дзвони не грали,  
Ніхто не заплакав за вами,  
Лиш в чистому полі  
Ревіли гармати,  
І зорі вмивались сльозами.  
На ваших могилах  
Хрести почорніли.  
Калина схилилась додолу.  
Спіть, орли-соколи,  
Ми гостримо зброю  
І ждемо на поклик до бою.

—відома пісня про наших  
Січових Стрільців

See more on p.8-9

## ГОЛОДОМОР 1932-33 HOLODOMOR

Remembering 80 years - Please see commemorative insert booklet  
80-ті роковини Голодомору - дивіться вкладку

## Собор Архистратига Михаїла та Небесних Сил Безплотних

■ Собор Архистратига Михаїла та інших Небесних Сил Безплотних святкується у Православній Церкві 21 листопада за новим стилем. Це церковне свято встановлене на початок християнства. Головна тема святкування—побожне шанування вірності Богу, єдності в Богові, ревності до виконання волі Божої, які явили для нашого повчання і спасіння Небесні Сили. Таким чином, свято Собор Архистратига Михаїла й інших Небесних Сил Безплотних—це, в першу чергу, вшанування вірного непохитного служіння Богу, свято непохитного уповання на Бога.

В книзі *Про небесну ієрархію*, яка надписана святим Діонісієм Ареопагітом, знаходимо завершене вчення про те, що Небесні Сили не однорідні, згідно із покладеними на них різноманітними служіннями. Богословська думка виділяє три ступені ангельської ієрархії, кожен з яких охоплює в свою чергу по три чини, тобто всіх разом дев'ять. Це знайшло відображення і в установленні свята: святкування звершується в листопаді—дев'ятому місяці від березня, яким в давнину розпочинався рік. Православна догматика стверджує, що дана кількість ангельських чинів та імена деяких архангелів, які відомі, аж ніяк не вичерпна картина впорядкованої небесної ієрархії, але є цілком достатньою відкритою для спасіння людини.

Першим серед архангелів, якого знаємо на ім'я є Архангел Михаїл, архистратиг воїнства Господнього. Його ім'я означає "Хто, як Бог?" Саме найменування—це своєрідна відповідь впалим ангелам на чолі із Денницею-Люцифером, котрі повстали проти служіння Богові через власну гордість.

[продовження на стор.2](#)



## Synaxis of Archangel Michael and the Bodiless Powers

■ The feast day of the Synaxis of the Archangel Michael and other Bodiless Powers is commemorated in the Orthodox Church on November 21. This feast day has its origins in the early days of Christianity. The main theme of this feast day is reverential veneration of loyalty to God, unity with God and zeal to complete the Will of God that the Bodiless Heavenly Powers reveal for our edification and salvation. The feast day of the Synaxis of the Archangel Michael and other Bodiless Powers, foremost, honours faithful, steadfast service to God and commemorates unyielding hope in God.

St. Dionysius Areopagite's book *On the Celestial Hierarchies* contains a comprehensive theory about the Heavenly Powers which are differentiated according to their various assigned duties. It distinguishes three degrees of hierarchies of angels, each of which includes three ranks, totaling nine altogether. This reflects the very roots of the feast day itself, which is marked in November nine months after March. In ancient times this was the start of the new year. According to Orthodox doctrine, these angelic orders and the archangels that are named are only part of the categorization of celestial hierarchies, but sufficient for human salvation.

First among archangels is Archangel Michael, Archangel of the armies of the Lord. His name means "Who is like God?" The name itself is a response to the fallen angels led by Lucifer that rebelled against the service of God because of their own pride.

[continued on p.2](#)

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## На многії літа, Владико!

### Ваше Преосвященство, Єпископе Іларіоне!

Прийміть наші щиросердечні вітання з нагоди Дня Вашого Небесного Покровителя —3 листопада—Прп. Іларіона Великого. Від душі бажаємо Вам кріпкого здоров'я, душевної радості і насолоди з нелегкої пастирської праці Ієрарха в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Святої Української Православної Церкви в Канаді—Західної Єпархії.

Нехай Ваш Покровитель—Прп. Іларіон буде для Вас завжди, всюди і в усьому джерелом наснаги, дороговказом та добрим прикладом для наслідування.

На Многії Літа, Дорогий Владико!

Іс полла еті деснота!

—Консисторія УПЦК



(продовження зі стор.1)

Архангел Михаїл багато разів згадується в Священному Писанні Старого Завіту: він відкриває Ісусу Навину волю Божу про взяття Єрихону, він завдає поразки війську асирійського царя Сеннахирима, долає нечестивого антиохійського вождя Гліодора, охороняє в полум'ї розжареної печі благочестивих отроків Ананію, Азарію і Мисаїла, зберіг від зруйнування водним потоком храм у Хонах та багато інших величних справ зробив святий архангел з волі Божої.

На честь нього в християнську епоху виникають прекрасні храми, в яких за прикладом самого Михаїла, архангела люди славлять Бога. Українська земля прикрашається великою святинею—столичним собором, що возноситься в небо сяйво золотих куполів і освячений на честь архангела Михаїла і всіх Небесних Безплотних Сил.

Іконографічний канон щодо зображення цього найвідомішого архангела вказує зображати його та-

ким, що—топче ногами диявола, і, як переможець, тримає у лівій руці зелену пальмову гілку символ перемоги, а в правій—списа із білою хоругвою вгорі його із зображенням червоного хреста на ознаку перемоги Хреста над дияволом. Відомий наш проповідник святий Інокентій Херсонський писав про архангела Михаїла так: "Він першим повстав проти сатани, коли той повстав проти Вседержителя... З того часу архангел Михаїл не перестає ратоборствувати за славу Творця і Господа всіх, за справу спасіння роду людського, за Церкву і дітей її...". Прекрасні риси нашого небесного покровителя надихали проповідників до високодуховних повчань, подвижників наставляли на несення подвигів. Немає й тіні сумніву в тому, що образ служіння святого архистратига—це заклик нам усім, щоб любити Бога й творити волю його.

—Архимандрит Лаврентій,  
Голос Православ'я

(continued from p.1)

Archangel Michael is mentioned many times in the Old Testament: He revealed the will of God to Joshua about the capture of Jericho, he defeats the army of the Assyrian king Sennacherib, overcomes the wicked Antiochian Iliodor leader, protects Micah and Azariah, the pious descendants of Ananias, from the flames in the hot furnace, protected the Honah temple from flood destruction and many other great deeds by God's will.

Many beautiful churches dedicated to Archangel Michael have been built to praise God, following the example of Michael. In Canada there are churches named after the Archangel. The most famous Cathedral in Ukraine dedicated to Archangel Michael is the St. Michael the Archangel Golden-domed Cathedral in Kyiv built 900 years ago, whose glory rivaled the Kyivan Monastery of the Caves. The Cathedral complex was destroyed in the 1930s purges and was rebuilt and opened in 1998. In October 2013 it was nominated as one of the 7 wonders of Kyiv.

—Archimandrite Lavrentiy,  
Holos Pravoslavya

The iconography canon for this archangel depicts him as trampling the devil underfoot. He is shown as conqueror, holding in his left hand a green palm branch the symbol of triumph, and in the right a spear with a white banner and a red cross at the top of it as a sign of the victory of the Cross over the devil. The famous Ukrainian prophet St. Innocent of Kherson writes about Archangel Michael: "He first rose up against satan who rebelled against the Almighty... Since then, Archangel Michael continues to fight for the glory of the Creator and Lord of all, for the cause of saving the human race, for the Church and its children." The marvelous characteristics of our heavenly protector have inspired the prophets to enlightened teachings and assisted the ascetics in carrying out their good works. Undoubtedly, the example of Archangel Michael's service is a call for us all to love God and to carry out His will.

## Angels

**What are angels?** Angels are bodiless, invisible beings with immortal souls. God created countless numbers of angels before creating humans and has given them greater powers and abilities than people. Their mind is more perfect than the human mind. Angels are extremely intelligent, virtuous and sinless. Angels are always with God, ceaselessly glorifying Him and fulfilling His Will. "Angel" means "messenger". They are the messengers of God's salvation. Their work focuses on the welfare and salvation of sinful human beings. Yet, angels find happiness and joy in this service because they are carrying out God's Will. Being bodiless, immaterial beings, the world of the angels is not visible to people, but in some cases the messengers of God appeared to people with particularly important news.

There are many examples in the Old and New Testaments when angels become visible to humans to tell them joyful news or to warn of danger. For example, the Archangel Gabriel announced to the Virgin Mary that she would become the Mother of God (Lk 1:26-39).

**What do Angels Look Like?** Although angels are invisible to humans, they are depicted in iconography as beautiful male youths to signify their perfection. They are also portrayed with various symbols that reveal to us their angelic service. The symbol of wings in portrayals of angels signify that angels are not bound in their movement. They quickly carry out the will of God everywhere. A staff means that an angel is a messenger of God. The mirror, which is the sphere with a cross or image of the Saviour placed in the angel's hand,



Various types of angels depicted on the Altar wall of the Descent of the Holy Spirit Cathedral in Regina, Sask.

symbolizes the angel's close connection to God. The ribbons flowing from the angel's hair signifies that the

angel will soon hear God's command.

(continued on p.5)

# ВІСНИК THE HERALD

UKRAINSKA PRAVOSLAVNA CERKVA V KANADI UKRAINIAN ORTHODOX CHURCH OF CANADA

LE MESSENGER

**ВІСНИК**  
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з благословення  
Його Високопреосвященства ЮРІЯ,  
АРХІЄПІСКОПА ВІННІПЕГУ  
І СЕРЕДНЬОЇ ЄПАРХІЇ,  
МИТРОПОЛИТА КАНАДИ,  
ПЕРВОІЄРАРХА УКРАЇНСЬКОЇ  
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## Послання Постійної Конференції Українських Православних Єпископів поза межами України на Різдвяний Піст

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

"У пості перебуває страх Божий, а плоди його—святість,  
непорочність, довір'я до Бога, Небесне Царство, життя вічне"  
—Св. Іоан Золотоустий

**Високопреподобні і преподобні отці! Дорогі браття і сестри!**

■ Свята Православна Церква в своїй материнській турботі про спасіння людей, відкриває нам велику таємницю народження Месії-Христа і вказує нам шлях, йдучи яким ми зможемо удостоїтись того, щоб народжений від Діви Христос Спаситель народився і в наших серцях. Благоговіння перед таємницею Різдва Христового змушує нас християн задуматися про те, який шлях ми повинні обрати, щоб гідно підготувати себе до цього великого свята. Цим шляхом є один із багатоденних постів, а саме—Різдвяний піст.

Різдвяний піст, ще називають Филипів піст, або Пилипівка—тому, що починається він з наступного дня після святкування пам'яті святого Апостола Филипа. Апостол Филип прославився проповіддю Слова Божого та чисельними випадками зцілення людей. Православна церква називає його учнем і наслідником Господа нашого Ісуса Христа, спадкоємцем страждань Його. Святого Апостола Филипа розіп'яли на хресті, так само як і Спасителя-Христа.

Різдвяний піст і не лише він, але й усі решту постів впроваджені нашою Церквою в якості засобу, який сприяє піднесенню духа над плоттю, пануванню духовно-моральних прагнень людини над тілесними. Сам Господь наш Ісус Христос освятив піст власним прикладом, коли протягом сорока днів і ночей, проводячи час у молитві і пості, готував Себе до суспільного служіння родові людському. Піст, за вченням Спасителя, допомагає нам очистити наші душі від гріхів, звільняє її від влади диявола і повертає людину до спілкування з Богом. "Цей же рід виганяється тільки молитвою і постом" (Мф. 17:21)—каже Спаситель. Уподобнюючись Господу нашому Ісусу Христу і ми на своєму життєвому шляху повинні використовувати цей Богом даний час Різдвяного посту для нашого молитовного стану душі, для щирого покаяння і для гідної зустрічі з Новонародженим Немовлям Христом—Спасителем світу.

Встановлення Різдвяного посту відноситься до глибокої давнини. Визначеної дати встановлення посту немає, але вже в IV-V століттях Православна Церковна практика знає всі чотири річні пости. Різдвяний піст за своєю строгістю можливо і поступається Великому посту, але в Древній Церкві він був дуже строгим. За апостольськими постановами в цей піст дозволяється у всі дні окрім понеділка, середи і п'ятниці споживати рибу і рослинне масло, а також продукти рослинного походження, утримуватись потрібно від продуктів тваринного походження—м'ясо, молоко, яйця та вироби, які їх містять. Днем суворого посту є навечір'я Різдва Христового, коли за традицією не вживається їжа до появи першої зірки, а вечеря називається Свята Вечеря. Будь-які веселощі вважаються порушенням посту.

Піст це—засіб упокорити свою плоть і очиститися від гріхів. Без молитви і покаяння піст стає лише оздоровчою дієтою. Православна Церква разом з правилами обмеження в їжі в період Різдвяного посту також встановила і ряд богослужбових особливостей, які в цей період часу служать одній меті—приготування людських душ до народження Богомладенця Ісуса. За прикладом Спасителя і апостоли вважали піст необхідним для спасіння душі. Апостол Павло, перераховуючи свої подвиги, згадує про піст: "В усьому показуймо себе як служителі Божі, у великому терпінні... в трудах, у неспанні, в постах" (2 Кор 6:4,5).

Отже, піст є необхідний для кожного християнина: він зміцнює здоров'я нашого тіла, очищає нашу душу, спрямовує наші помисли до Бога. Оскільки людина складається з тіла і душі, то й піст має бути тілесним і духовним. Тілесним постом християни обмежують себе від тваринної їжі і стежать, щоб не переїдатися тією їжею, яка споживається в піст. Святі отці Церкви навчають нас, що їсти потрібно стільки, щоб відчувати після їжі невелику проголодь.

Духовний піст проявляється у зміні, яка відбувається в серці людини. Потрібно читати Святе Писання, молитися, творити добрі діла, боротися з гріхом у своїй душі. Всі ці зміни в серці мають одну мету—уподібнитися нашому Господу Ісусу Христу. Саме таким є значення посту в житті кожного християнина і нам потрібно дотримуватись Різдвяного посту, бо він є символом молитов старозавітних патріархів і пророків, котрі з вірою очікували приходу Месії.

Нехай Всемилостивий Господь Бог допоможе нам належним чином провести цей Різдвяний піст, щоб в чистоті серця та духовній радості ми змогли підготувати себе до гідної зустрічі з новонародженим Немовлям—Христом.

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## Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine On the occasion of the Nativity Fast

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

"The fear of God is found in fasting, and its fruit—holiness, purity,  
trust in God, the Heavenly Kingdom and eternal life."  
—St. John Chrysostom

**Very Reverend and Reverend Fathers! Dear Brothers and Sisters in Christ!**

■ The Holy Orthodox Church, in her maternal care for the salvation of people, reveals to us the great mystery of the birth of the Messiah Christ, and shows us the path to follow that permits us to worthily experience Christ the Saviour, born of a Virgin, as being born in our own hearts. Reverence before the mystery of the Nativity of Christ demands of us Christians that we contemplate which path we should choose in order to prepare ourselves suitably to be worthy for this great Feast. This path is one of the seasonal fasts, specifically the Nativity Fast.

The Nativity Fast is also called Philip's Fast or *Pylypivka* because it begins on the day following the celebration of the memory of the Holy Apostle Philip. The Apostle Philip was noted for his preaching of the Word of God, and many instances of healing people. The Orthodox Church honours him as a disciple and follower of our Lord, Jesus Christ, and an heir to His sufferings. The Holy Apostle Philip was crucified on a Cross akin to Christ the Saviour.

The Nativity Fast—and not only this fast, but all the other fasts prescribed by our Church—is a means by which we are able to place the spirit before the flesh and to bring desires of the flesh under the control of our spiritual and moral aspirations. Our Lord Jesus Christ Himself sanctified fasting with his own example, when he fasted and prayed for 40 days and nights, preparing Himself for ministry to the human race. According to the teaching of the Saviour, fasting helps us to cleanse our soul from sin, frees us from the dominion of the devil and restores us to communion with God. "This kind can only be expelled by prayer and fasting," (Mt 17:21) says the Lord. Emulating our Lord, Jesus Christ, we, on our life's path, should take full advantage of this God-given time of the Nativity Fast to maintain a prayerful state of soul, for sincere repentance, and to be worthy of meeting the New-born Christ Child—the Saviour of the World.

The origin of the Nativity Fast goes back to early times. We do not have an exact date for its beginning, but the four seasonal fasts were already being observed in the 4th-5th centuries. The Nativity Fast is perhaps less austere than the Great Fast, but in the ancient Church it was very strict. According to the Apostolic injunctions, for the duration of the fast, fruits and vegetables are permitted, and fish and vegetable oil is permitted on all days except for Monday, Wednesday and Friday. We must refrain from products of animal origin: meat, milk, eggs and food products containing them. The Eve of the Nativity of Christ is a day of especially severe fasting when, according to our tradition, no food is consumed until the first star appears in the night sky, and the meal is called the Holy Supper. All types of entertainments are regarded as a violation of the fast.

The fast is a means of humbling our flesh and cleansing ourselves of sin. Without prayer and repentance, the fast becomes only a healthy diet. In addition to the regulations restricting the consumption of food during the Nativity Fast, the Orthodox Church has also instituted a number of special liturgical features, which at this time serve one goal—to prepare human souls for the birth of the Divine Christ Child. According to our Saviour's example, the Apostles regarded fasting as essential for the salvation of souls. The Apostle Paul, recounting his spiritual struggles, remarked about fasting, "But in all things we commend ourselves as ministers of God: in much patience... in labours, in sleeplessness, in fasting." (2 Cor. 6:4, 5)

Therefore, fasting is necessary for every Christian. It strengthens the health of our body, cleanses our soul and directs our thoughts to God. Insofar as a person is composed of both body and soul, fasting must be both bodily and spiritual. Through bodily fasting Christians refrain from eating animal products and take care that they do not overeat of the foods which are permitted during the fast. The Holy Fathers of the Church teach us that we should eat only enough so as to feel a very slight hunger at the end of the meal.

The spiritual fast is manifested in the change in the heart of the person. It is necessary to read Holy Scripture, pray, do charitable deeds and battle sin in our hearts. All these changes in our heart have one goal—to become like our Lord, Jesus Christ. This, then, is the meaning of fasting in the life of each Christian. We must observe the Nativity Fast for it is a symbol of the prayers of the Old Testament patriarchs and prophets who awaited with faith the arrival of the Messiah.

May the All-Merciful Lord God help us to observe this Nativity Fast in the proper manner so that in purity of heart and spiritual joy we will be able to prepare ourselves to be worthy to greet the New-born Christ Child.

With Archpastoral Blessings,

† YURIJ, Metropolitan, Ukrainian Orthodox Church of Canada  
† ANTONY, Archbishop, Ukrainian Orthodox Church of the USA  
*Locum Tenens* Ukrainian Orthodox Church in Diaspora  
† IOAN, Archbishop, Ukrainian Orthodox Church in Diaspora  
† JEREMIAH, Archbishop, Ukrainian Orthodox Eparchy  
of Brazil and South America  
† ILARION, Bishop, Ukrainian Orthodox Church of Canada  
† ANDRIY, Bishop, Ukrainian Orthodox Church of Canada  
† DANIEL Bishop, Ukrainian Orthodox Church of the USA

Prayer is fundamental to our spiritual life and is the way to communicate with God. The Visnyk/The Herald continues a three part series on prayer. Part one in the October issue featured a lecture on prayer given by Rt. Rev. Protosprebyter Victor Lakusta, Chancellor of the Ukrainian Orthodox Church of Canada. He explained the importance of prayer in our lives and for our salvation, critically examining the obstacles to prayer. This time, part two features a sampling of the teachings about prayer from the Church Fathers, leaders and Saints, who have great experience in prayer. Over the centuries, they have imparted to us in their writings their guidance, wisdom and instructions based on their own prayer experiences. They have left this information in the hope that it will assist our prayer life. Next time, we present some practical assistance in beginning to pray and developing a private prayer practice. It is our hope that this series may be of benefit to enrich the spiritual lives of our readers so that you may grow closer to God.

## Purpose of prayer

Evagrius Ponticus

■ The foremost purpose of prayer is self-purification.

## Beginning to Pray

St. Theophan the Recluse

The work of prayer is the first work in Christian life. If in everyday affairs the saying: "live and learn" is true, then so much more it applies to prayer, which never stops and which has no limit. Let me recall a wise custom of the ancient Holy Fathers: when greeting each other, they did not ask about health or anything else, but rather about prayer, saying, "How is your prayer?" The activity of prayer was considered by them to be a sign of the spiritual life, and they called it the breath of the spirit. If the body has breath, it lives; if breathing stops, life comes to an end. So it is with the spirit. If there is prayer, the soul lives; without prayer, there is no spiritual life. However, not every act of prayer is prayer. Standing at home before your icons, or here in church, and venerating them is not yet prayer, but the "equipment" of prayer. Reading prayers either by heart or from a book, or hearing someone else read them is not yet prayer, but only a tool or method for obtaining and awakening prayer.

Prayer itself is the piercing of our hearts by pious feelings towards God, one after another—feelings of humility, submission, gratitude, doxology, forgiveness, heartfelt prostration, brokenness, conformity to the Will of God and so on. All of our effort should be directed so that during our prayers, these feelings and feelings like them should fill our souls, so that the heart would not be empty when the lips are reading the prayers, or when the ears hear and the body bows in prostrations, but that there would be some qualitative feeling, some striving toward God. When these feelings are present, our praying is prayer, and when they are absent, it is not yet prayer. It seems that nothing should be simpler and more natural for us than prayer in which the heart is turned toward God. But in fact it is not always like this for everyone. One must awaken and strengthen a prayerful spirit in oneself, that is, one must bring up a prayerful spirit. The first means to this is to read or listen to prayers. Pray as you should, and you will certainly awaken and strengthen the

ascent of your heart to God and you will come into a spirit of prayer.

## Why God Answers Some Prayers and Not Others

Abba Ammonas

God hears the prayers of the righteous. I write to you as men who love God and seek Him with all your heart. For God will listen to such men when they pray and will bless them in all things and will grant them all the requests of their soul when they entreat Him. Those who come to Him not with their whole heart, but in two minds, who perform their works so as to be glorified by men—such men will not be listened to by God in anything that they ask Him, but rather He is angry at their works. For it is written, "God has scattered the bones of the man-pleasers." (Psalms 53:5) Work to please God, not to please men. You see, then, how God is angry at the works of these men, and gives them none of the requests that they ask of Him, but rather resists them. For they do not their works in faith, but superficially.

## On Prayer

St. John Climacus

Prayer is by nature a dialog and a union of man with God. Its effect is to hold the world together. It achieves a reconciliation with God. Prayer is the mother and daughter of tears. It is an expiation of sin, a bridge across temptation, a bulwark against affliction. It wipes out conflict, is the work of angels, and is the nourishment of all bodiless beings. Prayer is future gladness, action without end, well-spring of virtues, source of grace, hidden progress, food of the soul, enlightenment of the mind, an axe against despair and hope demonstrated. It is a mirror of progress, a demonstration of success, evidence of one's condition, the future revealed, a sign of glory.

## The Four Kinds of Prayer

St. John Cassian

It is absolutely certain that no one's prayers can be uniform. For a person prays one way when he is happy and another way when he is burdened by a weight of sadness or despair; one way when he is enjoying spiritual successes and another way when he is oppressed by numerous attacks; one way when he is begging pardon for sins and another way when he is asking for grace or some virtue. We must explain one by one the different kinds of prayer that the Apostle St. Paul divided in fourfold fashion when he said: 'I urge first of all that supplications, prayers, intercessions and thanksgivings be made.' A supplication is an imploring or a petition concerning sins, by which a person who has been struck by compunction begs for pardon for his present or past misdeeds. Prayers are those acts by which we offer or vow something to God, that is, a vow. We pray when we renounce this world and pledge that, dead to every earthly deed and to an earthly way of life, we will serve the Lord with utter earnestness of heart. We pray when we promise that we will always keep the most pure chastity of body and unwavering patience. There are intercessions, which we are also accustomed to make for others when our spirits are fervent, beseeching on behalf of our dear ones and for the peace of the whole world. Finally, there are thanksgivings, which the mind, whether recalling God's past benefits, con-

templating his present ones, or foreseeing what great things God has prepared for those who love him, offers to the Lord in unspeakable ecstasies.

## A Word on Prayer.

St. Nilus the Ascetic

One can therefore easily understand that prayer does not constitute a mere "religious duty" or an emotional relief. It is the atmosphere in which the soul lives. It is man's total about-face and offering of himself to God. An offering which, when accompanied by the struggle to uphold the commandments of Christ, attracts divine grace. And this in turn cleanses the heart, illumines the mind, transforms the whole man and "Christifies" him. That is why the Christian who does not pray, is not a true Christian. And a person who does not know how to pray is not a fulfilled person. Prayer is the ascent of the mind towards God. It is a spiritual labour that befits the human mind more than any other preoccupation. Prayer is born from meekness and the lack of anger that brings to the soul joy and pleasure; it protects man from sorrow and depression. Just as bread is food for the body and virtue is food for the soul, so the food for the mind (nous) is spiritual prayer. Just as vision is superior to all the other senses, so is prayer more divine and sacred than all virtues. The entire war between us and the unclean demons does not occur for any other reason but for spiritual prayer, because prayer is extremely hostile and obtrusive to them, whereas for us it is a cause for our salvation, enjoyable and pleasant. Do not be fond of chattering and human glory. Otherwise, the demons will conspire against you, not behind your back, but in front of your very eyes and they will rejoice with you during prayer time, as they will easily distract you and entice you with uncanny thoughts.

## Prayer Without Ceasing

St. Gregory Palamas

Let no one think, my brother Christians, that it is the duty only of priests and monks to pray without ceasing, and not of laymen. No, no; it is the duty of all of us Christians to remain always in prayer. The closet of the soul is the body; our doors are the five bodily senses. The soul enters its closet when the mind does not wander hither and thither, roaming among things and affairs of the world, but stays within, in our heart. God who knows all secret things sees mental prayer and rewards it openly with great gifts. For that prayer is true and perfect which fills the soul with Divine grace and spiritual gifts.

## The Way of Prayer

His All Holiness

Ecumenical Patriarch Bartholomew

Prayer is the touchstone of a person's spiritual life. It discloses the true stature and authentic condition of one's life. Prayer is what ultimately reveals who we are in relation to God and other people. If we can pray, then we can talk to others; if we know how to pray, then we also know how to relate to others. Prayer is a mirror of the inner life. Prayer is not the privilege of the few but the vocation of all.

## What Scripture Teaches us about Prayer

St. Basil the Great

We should not recite long and repetitious prayers for things that are perishable and unworthy of the Lord.

"And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. Therefore, do not be like them. For your Father knows the things you have need of before you ask Him." (Mt 6:7-8)

## The Nature of Prayer: Why We Need to Pray

St. Gregory of Nyssa

Christ the Divine Word gives us instruction on prayer. The present gathering needs to learn not only how to pray but that we must, by all means, pray. Perhaps, this has not yet been understood by many. For many in daily life have neglected and passed over this sacred and divine work of prayer. First of all, we must, as the Apostle says, "persevere in prayer" (Rm 12:12). Secondly, we must listen to the Divine Voice which defines how to offer our supplication to God. For I see that in the present life everything else is busily pursued. One person fixes his soul on this matter and another on that. But the benefit of prayer is not eagerly sought after. The merchant rises early for business. He fights to show his goods to buyers and to beat his competitors. He tries to be the first to serve the customer and sell off his things. In the same spirit the buyer, too, thinks about how not to lose out on what he needs, nor to be preceded by another. He runs not to the place of prayer but to the place of trade. All are equally possessed by the desire for gain. They struggle to keep ahead of their neighbor. And so the hour of prayer, stolen away by intense cares, is given over to business.

All seem to act the same way—the craftsman, the orator, the one who files a lawsuit, as well as the one who happens to be the judge. Each devotes his whole self to what is at hand and forgets the work of prayer. He considers engagement with God a harm compared to the work before him. He therefore forsakes prayer, putting all hope in his own hands and forgetting Him who has given us hands. In a similar way other occupations, through care for material and earthly things, cut off the soul's engagement with what is better and heavenly. It is for this reason that life is engulfed by sin, entangling all human affairs and forever increasing in dimension. And that because forgetfulness of God prevails over all things. People do not connect the benefit of prayer to their pursuits. Greed enters into business. Those who are possessed by the same sickness, namely greed, conflict with one another. This is the source of tempers, evil impulses, and violent acts against one another. For the cause of sin is none other than that people do not engage God's compassionate help with their burning concerns. However, if prayer precedes labours, sin will not find entrance into the soul.

—Sources: [www.orthodoxprayer.org](http://www.orthodoxprayer.org); [www.monachos.net](http://www.monachos.net); Derwas, Chitty. (Trans). (1979). "The Letters of Ammonas." In *Convent of the Incarnation*, pp. 3-5. Oxford: SLG Press; St. John Cassian. (1997). *The Conferences*. Trans. B. Ramsey. New York: Newman Press, 1997; [www.impanokratoros.gr](http://www.impanokratoros.gr); Ecumenical Patriarch Bartholomew. (2008). *Encountering Mystery*. Doubleday; Evagrius of Pontus. (1987). *On Prayer*. Trans. S. Tugwell. Oxford, UK: Oxford Press; Saint Gregory of Nyssa. (2003). *The Nature of Prayer*. Trans. T. G. Stylianopoulos.

(continued from p.2)



The first icon that students are taught to write with iconographer, Vera Senchuk is an icon of a guardian angel. University summer school students complete their iconography practicum with iconographer Vera Senchuk (far right), and theory class with lecturer, Dr. Roman Yereniuk (far left), Winnipeg, MB

## Guardian Angels

There exists the mistaken notion in Western society today that angels are only for children or that the souls of humans, especially children, turn into angels after leaving this earth. These are mistaken beliefs and a rather naïve conception of the complexity of the angelic world, as St. Dionysius describes in his work. Angels are separate beings and guardian angels protect individual persons throughout their lifetime to assist in our salvation.



Angels depicted assisting the Most Holy Theotokos, holding her omphorion. Central ceiling. St. Mary the Protectress Sobor, Winnipeg, MB.

God loves us so much that he allocated a guardian angel to each of us—even to the most sinful persons who sadly choose not to pay heed to their angels. Guardian angels are with us constantly throughout our lives, day and night. If we do not reject them, our angel will guide our soul to venerate the Throne of God when it is time for our soul to leave the body. We are never alone in our earthly life or in our work to save our immortal souls. Guardian angels pray for us continuously, prevent us from sinful actions, motivate us to do good works and protect us from harm and temptation. Acting through our hearts and our conscience, they send us good thoughts to lead us to heaven. We must remember to ask them for help and they will always protect us on our path.

Since God sent these angels to care for and protect us, then He also provided them with powers sufficient to overcome the evil we encounter. Our guardian angels are strong beings and with powerful, intense prayers which they carry for us to the Almighty God. Everything that we have that is good, pure and of the light: every righteous thought, every righteous

movement of the heart, our prayers, repentance and good works—all of this is born and exists with the guidance of our guardian angel acting through our conscience and our heart.

There are also fallen angels driven from Paradise, who are now nameless and try to thwart us from following Christ. We should listen to our guardian angel and not to these fallen angels. Enamoured by worldly entertainments and distractions, we stop listening to our angel and fall into sin. Our guardian angel goes to great lengths to return the lost sheep to Christ's flock. At such times, our angel departs from our side to observe us from the sidelines, lamenting and praying to God on our behalf for mercy for these sins. At the same time, our angel, who loves us unconditionally, continues to knock at the door to our conscience and heart to awaken our repentance.

Our guardian angels are our most loyal friends. We can communicate with them through our prayers, relating our happiness and various problems that we encounter in our daily life. We should ask for their assistance—especially when the fallen angels tempt us to sin. When communicating with our guardian angel, we must do so with respect and reverence since they are sent to us by God Himself. Most importantly, we must remember to thank our guardian angel daily and on every occasion that we ask for their help. For their part, our guardian angels are overjoyed when we seek their guidance and support. Angels are spiritual beings of light who are the closest to us and who are specially charged to care for each of us individually. Our guardian angel gives us a good example of holiness that we should try to follow.

## Ranks of Angels

God created innumerable angels organizing them into a nine hierarchies, each with three ranks that are distinguished by their functions and by the Grace given to them by God.

**The First Hierarchy:** These angels are the **seraphim, cherubim and thrones**. They are nearest to God. The name seraphim means flaming fire. These angels have hearts that burn with love for God and encourage others to have such fiery love for God. Cherubim are complete wisdom and enlightenment. They shine with the light of God and are granted the knowledge of everything that can be known by a created being. The Thrones are those angels that are so enlightened and pure that the Lord lives in them and manifests His justice through them.

**The Second Hierarchy:** This is comprised of **dominions, powers and sovereignties**. The Dominion angels teach humans how to control and



Depictions of angels off-setting the central dome. St. Michael's, Rama, SK

manage their will, to resist temptation and to triumph over evil spirits that try to destroy humans. The Powers are filled with Divine strength. The Lord works miracles through these angels. God grants them the grace of working miracles through the saints pleasing to God. The sovereignties are angels that have abundant powers from God to assist humans during times of attacks by the devil and temptations. They strengthen and support Christian ascetics in their spiritual and physical efforts and assist us with patience, courage and spiritual fortitude.

**The Third Hierarchy:** This is comprised of **principalities, archangels and angels**. Principalities are a rank of angels that God granted to administer the universe, protect individual countries, peoples and nations. These are the angels of the leaders of nations and peoples. Principalities encourage people to act respectfully towards one another and to teach leaders to rule, not for their own glory and benefit, but for the glory of God and those being governed. Archangels are the information-bearers of God's Holy Mysteries and about great and glorious events. They strengthen people's faith, enlightening their minds to become aware of and understand the Will of God.

## The Archangels



The Angelic Council ("Ангельский Собор"). Eastern Orthodox Church icon of the "Seven Archangels."

While there are innumerable ranks of angels, there are only seven Archangels.

**Holy Archangel Michael:** His name means "Who is like God?" Archangel Michael is a protector of the glory of God. As a loyal servant of God, God made the holy Archangel Michael the leader of all of the ranks of holy angels. Reflecting his angelic service, he is depicted as a warrior with a sword of flame in his hand and a dragon under his feet. The dragon represents the evil spirits. A white banner decorates the top of his spear signifying the unwavering purity and devoted loyalty of the angel of the Kingdom of Heaven. The cross at the end of the spear denotes victory over the battle with the kingdom of darkness occurring in the name of the Cross of Christ with the aid of patience, humility and devotion.

**Archangel Gabriel:** Second in the rank of Archangels, his name means "the power of God." He is the messenger of God's Providence and servant of His omnipotence in his service for



Angels depicted in Prince Albert, Saskatchewan.

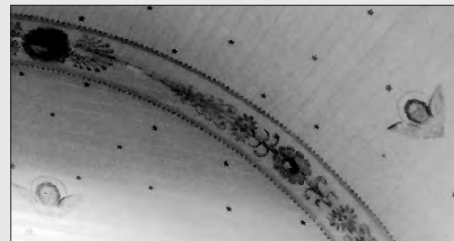
human salvation. For example, Archangel Gabriel was given the honour of bringing the news about the conception of the John the Baptist to his elderly parents. As the special servant of the mysteries of God, the Church calls him "the servant of miracles." In iconography Gabriel is depicted with a branch of paradise in his hands that was given to him by the Theotokos, or holding a lamp with a lit candle inside in the right hand and a mirror of jasper in the left hand. The mirror signifies that Gabriel is the messenger of the Providence of God. The candle in the lamp signifies that God's Providence remains hidden until fulfilled. Then, it is only comprehended by those who unswervingly see in the mirror the Word of God and one's conscience.

**Archangel Raphael:** This Archangel is the help and healing of God. The name Raphael means mercy and aid for the suffering. The Book of Tobit in the Bible is dedicated to Archangel Raphael. As the doctor and healer of human sickness, Archangel Raphael is portrayed on icons holding an alabaster bowl with medicines in the left hand and in the right a bird feather for anointing.

**Archangel Uriel:** This Archangel's name means light or fire of God. He is depicted with a sword in the right hand and a flame which descends downwards in the left hand. As an angel of light, Archangel Uriel enlightens the minds of people with the revelations of Truth. As the angel of divine fire, Uriel ignites the heart with love for God and extinguishes impure earthly temptations.

**Archangel Selaphiel:** This Archangel is the chief servant of prayer. Pure and fervent prayer can protect the soul from many kinds of evil forces. If our prayer is weak, short, infrequent or unfeeling, the Lord provides us with a vast quantity of angels of prayer under their leader Archangel Selaphiel to warm our cold hearts to prayer with their pure encouragement to remind us what, when and how to pray so our requests would rise to the very Throne of Grace. Archangel Selaphiel is depicted in icons as standing in a prayer position with eyes cast downwards and hands folded in reverence across the chest.

(continued on p.6)



Angels depicted with wings and youthful faces. Ceiling domes of Sts. Peter and Paul church in Tyndall, MB.

(continued from p.5)

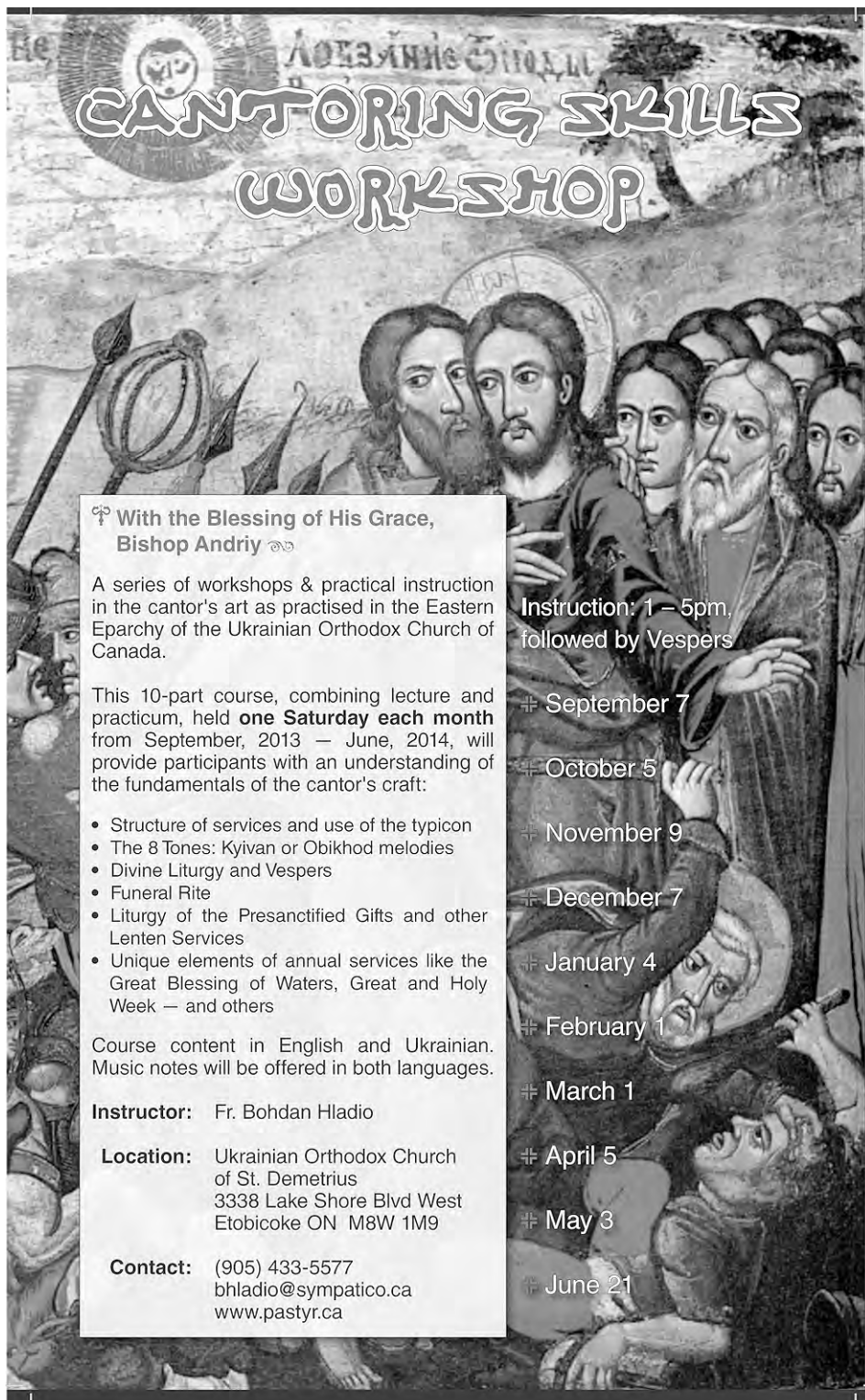
**Archangel Jegudiel:** Archangel Jegudiel promotes the triumph of eternal reward. By the power of Christ's Cross, he protects the name of the Holy Trinity and people working for the glory of God. His name means praise God. In icons Archangel Jegudiel is depicted holding a golden crown in the right hand—a symbol of reward for every Christian working for the glory of the Creator, and in the left a whip of three ropes symbolizing punishment for sinners for laziness towards good works.

**Archangel Barachiel:** This Archangel is the angel of the blessings of God. The blessings of God are many and so are the duties of this archangel many and various. Blessings of God are sent through this angel to all good works and for every life activity which is good. In icons he is depicted with countless pink flowers on his clothing. Archangel Barachiel also has white roses on the upper front of his clothing symbolizing awarding people by God's Will both future joy and eternal peace in the Kingdom of Heaven for prayer, good works and moral piety.

—www.velikden.ks.ua; www.cerva.info;  
http://ioan-bogoslov.org.ua/?page\_id=388

### Молитва до Ангела-Охоронителя

Святий ангеле, приставлений до моєї грішної душі і до пристрасного мого життя, не покидай мене грішного і не відступи від мене за нестриманість мою. Не попусти злomu духові володіти мною через пристрасті мого смертного тіла. Зміцни мої неміцні сили в боротьбі з гріхами і наставляй мене на спасенну дорогу. О святий ангеле Божий, охоронителю й захиснику моєї нерозкаяної душі і тіла, прости мені все, чим образив я тебе за всі дні життя мого, і коли чим погрішив минулої ночі, захисти мене в нинішній день, і охороняй мене від усякої спокуси диявольської, щоб я ніякими гріхами не гнівив Бога мого, і молися за мене до Господа, щоб Він утвердив мене у страху Своєм і показав мене достойним рабом Своєї безмірної благодати. Амінь.



## CANTORING SKILLS WORKSHOP

✠ With the Blessing of His Grace, Bishop Andriy

A series of workshops & practical instruction in the cantor's art as practised in the Eastern Eparchy of the Ukrainian Orthodox Church of Canada.

This 10-part course, combining lecture and practicum, held **one Saturday each month** from September, 2013 — June, 2014, will provide participants with an understanding of the fundamentals of the cantor's craft:

- Structure of services and use of the typicon
- The 8 Tones: Kyivan or Obikhod melodies
- Divine Liturgy and Vespers
- Funeral Rite
- Liturgy of the Presanctified Gifts and other Lenten Services
- Unique elements of annual services like the Great Blessing of Waters, Great and Holy Week — and others

Course content in English and Ukrainian. Music notes will be offered in both languages.

**Instructor:** Fr. Bohdan Hladio

**Location:** Ukrainian Orthodox Church of St. Demetrius  
3338 Lake Shore Blvd West  
Etobicoke ON M8W 1M9

**Contact:** (905) 433-5577  
bhladio@sympatico.ca  
www.pastyr.ca

Instruction: 1 – 5pm, followed by Vespers

- ✠ September 7
- ✠ October 5
- ✠ November 9
- ✠ December 7
- ✠ January 4
- ✠ February 1
- ✠ March 1
- ✠ April 5
- ✠ May 3
- ✠ June 21

### Різдвяний піст - Пилипівка

Різдвяний піст—останній багатоденний піст у році. Він починається 28 листопада і продовжується до 7 січня, тобто триває сорок днів і тому називається в Церковному Уставі Чотиридесятницею, так як і Великий Піст. Так як заговини на піст припадають в день пам'яті Св. Апостола Филипа (27 листопада), то цей піст називають *Филиповим* чи *Пилипівка*. Під час посту обмежуємося у їжі, уникаємо злі наміри і дії, натомість підсилюємо наші молитви.

### The Nativity Fast - St. Philip's Fast

The Nativity Fast begins on November 28 and continues for 40 days until the eve of the Nativity of our Lord and Saviour, Jesus Christ. This fast is also popularly known in Ukrainian as St. Philip's Fast, or *Pylypa*, because it begins the day after the feast day commemorating St. Philip on Nov. 27 and takes the name of the Saint's day. During the fast, we restrict our diet, avoid negative thoughts, actions and speech and enhance our prayer practice.

## Святкування 95-ліття УПЦК Celebrating the 95th Anniversary of the UOCC

В цьому 2013 році Українська Православна Церква в Канаді відзначає ювілей 95 років від свого заснування. **Вісник** також святкує життя нашої Церкви і місійну працю наших парафій.

In this year 2013, the Ukrainian Orthodox Church of Canada commemorates 95 years since its founding in 1918. The **Visnyk/The Herald** celebrates the life of the Church and the mission work of our parishes.

### SAVE THE DATE...

#### O. Koshetz Choir's Christmas Concert

Sunday December 1, 2013 at 2:00 p.m.

TEC VOC PERFORMING ARTS THEATRE

Technical Vocational School — 1555 Notre Dame

The men of the choir will be debuting, in part, new costumes, including vests and shirts supported by the Ukrainian Reading Association and the Wasyl Topolnicky Memorial Foundation. Their leadership in supporting our costuming project is to be commended.

### NOTICE OF 2013 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION

In conjunction with the

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

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

**SATURDAY, DECEMBER 7, 2013 AT 12:30 P.M.**

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

Walter Saranchuk, President

Joanne Rak, Secretary

### РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

Відбудуться під час

ЗАСІДАННЯ ДИРЕКЦІЇ  
КОЛЕГІЇ СВ. АНДРЕЯ  
в КОЛЕГІЇ СВ. АНДРЕЯ

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

**В СУБОТУ 7-ГО ГРУДНЯ, 2013 О ГОДИНІ 12:30 ПОПОЛУДНІ**

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ  
Є ЧЛЕНАМИ ФУНДАЦІЇ

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

**ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!**

Володимир Саранчук, президент

Джоанна Рак, секретарка

## Central Eparchy Assembly Convenes

■ **YORKTON, SK**—The Central Eparchy Assembly convened in Yorkton, Saskatchewan on Oct. 18-20, 2013. The first day of the program on Friday, Oct. 18 was dedicated to the meeting of the Central Eparchy clergy. The morning session opened with a *Moleben'* led by His Eminence Metropolitan Yuriy at Yorkton's Holy Transfiguration church. The clergy held morning and afternoon sessions that included individual meetings with His Eminence. In the evening, the Assembly opened up to the delegates from the parishes. Following a period of general registration, the Assembly of parish delegates and clergy began with an address from His Eminence Metropolitan Yuriy. The day concluded with a wine and cheese reception and an opportunity to hear the keynote speaker Dr. Roman Yereniuk, St. Andrew's College faculty member and director of the Centre for Canadian Ukrainian Studies in Winnipeg, Manitoba. He presented on the 1025th anniversary of the baptism of Kyivan Rus'-Ukraine. Dr. Yereniuk's absorbing address focused on the development of Orthodox Christianity in Ukraine. He categorized the development into 10 periods. He called four of these periods the "golden age" of the development of Orthodoxy, where there was positive growth and flourishing of the Church. The remaining six periods were characterized by Dr. Yereniuk as stages of negative growth. These included such eras of decline, as the Mongol and Tatar invasions and, most recently, the Stalinist purges of the 20th century.

Day two of the Assembly on Oct. 19 began with a *Moleben'* followed by delicious breakfast and a continuation of the business sessions. This session commenced with the administrative details such as electing the meeting chairs, secretaries, controllers and the nominating and resolutions committees along with the acceptance of the meeting agenda and the 2012 Assembly Minutes. As Bishop of the Central Eparchy, His Eminence Metropolitan Yuriy brought greetings to the participants. He stated that it was a pleasure to have traveled to Yorkton for this Assembly. His Eminence also summarized the major issues of the Eparchy.

The session heard a number of reports, including from the Central Eparchy executive, St. Andrew's College, the Chancellor's Report, among others. The conference participants had an opportunity to ask questions and engage in joint discussions on improving conditions in the Eparchy. The Assembly drew to a close with the election of the Eparchial executive, which re-elected the incumbent members, and a closing address by His Eminence. Following the closing prayer, delegates

and clergy headed to the Holy Transfiguration church for Vespers before a banquet was served at the auditorium. The keynote speaker at the banquet was Yaroslav Lozowchuk of Regina, who spoke on the laity in the Church. This included a broad discussion of God's healing power for the soul.

On Sunday, the final day of the Assembly commenced with the greeting of His Eminence and a Hierarchical Divine Liturgy at the Holy Transfiguration church in Yorkton, attended by parish members and visiting clergy and parish delegates. A delightful luncheon banquet then took place at the auditorium. The keynote speaker at the banquet was Very Rev. Mitred Archbishop Gregory Mielnik, Rector of the Holy Trinity Metropolitan Cathedral in Winnipeg. In his inspiring message, Fr. Gregory spoke on the eternal Divine Liturgy, focusing on the power of the Liturgy, not just as a ceremony or ritual, but as having the power to unite us with the eternal God. The banquet also focused on youth in the Central Eparchy. There were two awards presented for the Youth Competition on the topic of the 1025th anniversary of the baptism of Kyivan Rus'-Ukraine, Anastasia and Anhelina Khachenko, who have recently emigrated from Ukraine. Both making art presentations featuring their own drawings, Anastasia, 13, picked the topic of the Glorious Resurrection of our Lord and Saviour Jesus Christ, while Anhelina, 9, focused on the Nativity of Jesus Christ. The Assembly session approved a bursary for students from the Central Eparchy studying Theology at St. Andrew's College in Winnipeg. The first award was presented at the banquet to Yakiv Mielnik from Winnipeg, MB. Yakiv is a full-time Theology student at St. Andrew's College. He is also a subdeacon, serving at the Holy Trinity Metropolitan Cathedral and accompanying His Eminence on visitations. The Central Eparchy is regarded as a heartland for theology students in the past with a large percentage of clergy hailing from this area throughout the UOCC's past. For example, the previous two Metropolitans were born and raised in small communities in east-central Saskatchewan not too far from this year's Assembly meeting in Yorkton.

Once again, the Central Eparchy Assembly drew to a successful close. The Yorkton parish, led by Fr. Mel Slashinsky, can be commended for being excellent hosts, graciously providing the facilities and wonderful meals. The Central Eparchy includes Manitoba and Saskatchewan, the birthplace of the UOCC (see p. 12). It has the most parishes-congregations of all Eparchies in the UOCC, topping 100, or 52% of



parishes. The largest parish district is the Canora-Kamsack parish district with 20 parish congregations. The Eparchy is represented in Church governance by 7 of 18 Consistory Board members, including 6 from Manitoba and 1 from Saskatchewan. The Central Eparchy presently has 22 active clergy, 10 retired or on leave, 2 deacons, 1 proto-deacon, 2 subdeacon, 1 bishop, who has a dual function Metropolitan of

the UOCC and 1 Metropolitan-Emeritus. Just as they were when the UOCC was born, Manitoba and Saskatchewan, in particular, are experiencing immigration booms and they run special government employment programs. Ukrainian Orthodox from Ukraine are part of this new wave of economic emigration settling in such non-traditional locations of heavy industry such Weyburn and Humboldt, Saskatchewan.

### School of Art ART HISTORY



## Early Byzantine Art & Architecture

### Winter 2014

FAAH 3280 - A01  
Early Byzantine Art & Architecture  
Instructor: Dr. Jim Bugslag  
3 credit hours  
Classes: Tues. & Thurs., 1:00-2:15 PM  
January 6 - April 9, 2014  
Location: 366 ARTlab



UNIVERSITY  
OF MANITOBA

School of Art

The 3rd century witnessed the birth of a new tradition of art and architecture in the eastern Mediterranean focused on the burgeoning new Christian religion. That tradition flourished in the Byzantine east in a remarkable efflorescence that combined profound spiritual significance with imperial grandeur. This course follows the stormy early history of the Byzantine accomplishment, marked by violent disputes about the status of images, with considerable focus both on early developments in Rome and on the rising new eastern capital of Constantinople.

No prerequisite.

Register by November 25 to ensure a place.

This course is co-sponsored by  
the Centre for Ukrainian Canadian Studies.

## Religious Dedications of the Days of the Week

Monday is dedicated to the Angels.  
Tuesday is dedicated to St. John the Baptist and the prophets.  
Wednesday is dedicated to the Betrayal of Jesus.  
Thursday is dedicated to the Apostles and St. Nicholas.  
Friday is dedicated to the Crucifixion and Burial of Christ.  
Saturday is dedicated to the Martyrs and our departed ones.  
Sunday is dedicated to the Resurrection.

—Source: Faith of our Fathers



### Military Service as Love for One Another

Military service as well as activities in other fields of public service has God's blessing. Regarding military service, Jesus Christ Himself praised the great faith of the Roman army centurion and healed the officer's sick servant. Christ does not speak against military service or say that it is not needed (Lk 7:1-10). St. John the Baptist provided soldiers with this teaching: "Do not reproach or make false demands. Be content with your wages." (Lk 3:14) The commandment to love one's neighbour has a broader meaning than an individual person. The term "neighbour" has a broad meaning, referring not only to an individual, but also to a state or nation—a people—in general. The ultimate type of love is self-sacrifice for one's homeland and for its people. Our Lord Jesus Christ placed the highest value on this love, "Greater love has no one than this that one lay down his life for his friends." (Jn 15:13) During peace-time, Christian self-sacrifice takes the form of selfless efforts for the benefit and prosperity of the state and its people. During times of war or insecurity, it takes the form of a willingness to sacrifice one's life to save the homeland and to preserve its integrity and independence.

### Військова служба як любов до ближніх

Сам Христос похвально відгукнувся про велику віру сотника Римського війська і зцілив хворого його слугу, але жодним словом не обмовився про шкідливість чи непотрібність військової служби (Лк. 7:1-10). А святий Іван Хреститель звертався до воїнів із таким повчанням: "Нікого не кривдьте, ані не оскаржуйте фальшиво, задовольняйтесь платнею своєю" (Лк. 3:14). Таким чином, військова служба, як і діяльність людини у будь-якій іншій сфері суспільного життя, благословенна Богом. Поняття "ближній" у широкому сенсі цього слова стосується не тільки окремо взятої людини, але і держави чи народу взагалі. Тому заповідь про любов до ближнього і має таке широке значення. А із любові до рідної землі та до свого народу визріває та найвища жертвна любов, яка називається самопожертвою. Такій любові найвищу оцінку дав Господь наш Ісус Христос: "Ніхто більшої любові і

не має над ту, як хто свою душу (тобто життя своє) поклав би за друзів своїх" (Ін. 15:13). У дні мирного життя самопожертва християнина має проявлятися в його самовідданій праці, спрямованій на добро і процвітання держави та свого народу. У дні лихоліть, небезпеки вона має проявлятися в готовності пожертвувати своїм життям заради спасіння рідної землі, збереження її цілісності та незалежності.

### Істотні ознаки воїна-християнина

Воїн-християнин повинен істотно відрізнитися від тих воїнів, які далекі від християнського світосприйняття. Адже він на свій службовий обов'язок дивиться із позицій вічності, для нього справжніми цінностями являються виключно ті, які мають вічний і духовний характер. Тому воїн-християнин мужній і самовідданий, перший у бою, але останній серед тих, хто прагне відзнаки чи нагороди. Християнська свідомість обумовлює милостиве ставлення до переможених ворогів, вміння співчувати та допомагати їм. Ідучи навіть на смерть заради блага своїх ближніх, воїн-християнин керується не тільки обов'язком перед державою чи своїм народом, а в першу чергу християнською заповіддю про любов до ближніх.

### Key Qualities of a Christian Soldier

A Christian soldier should differ fundamentally from those military personnel who do not have a Christian worldview. The Christian soldier views their military duties from the position of eternal life and they see true values—as only those that are eternal and spiritual. Christian soldiers are brave and selfless, foremost in battle, but last among those who seek honours or awards. A Christian consciousness requires a gracious attitude towards the defeated enemy—an ability to empathize and help them. Even going to death for others, Christian soldiers are guided by a sense of duty to their country and its people. Most importantly, they are guided by the Christian commandment to love one another.

### Роль військового священика в Армії

Пастирі Церкви зобов'язані бути в армії. Тут вони необхідні з багатьох причин. По-перше, військо—це частина великої пастви Церкви Христової. Тут пастир виступає як звер-

шувач Богослужіння, як духівник, що оберігає військовослужбовців від відчаю, суми, жорстокості, озлоблення, запеклості та багатьох інших пороків, що легко розвиваються під впливом різних умов військового середовища. Також пастир повинен підтримувати у військових почуття обов'язку. Пастирське піклування також повинно виражатися в уважному відношенні до їхніх духовних запитів і переживань, у проповідях з церковної кафедри, у духовних розмовах з ними. Перед пастирем у війську стоїть завдання запобігти моральній деградації військовослужбовців і буде мати позитивне значення в сфері духовного розвитку військових, але і у створенні таких Збройних Сил, де підкорення правді Божій стане вище підкорення будь-яким людським законам. Пастир повинен дати військовим усвідомлення того, що боротьба зі злом повинна бути правильною, щоб самій не стати злом, навіть якщо цього від тебе вимагають. Прикладом із життів святих, які поєднували військову службу і християнську мораль.

### The Role of the Military Chaplain

Military chaplains are needed in the army for many reasons. Firstly, the army is part of the flock of Christ's Church. Chaplains conduct worship services, provide spiritual counsel and assist in protecting military personnel from despair, sadness, cruelty, anger and brutality that may easily develop under various military circumstances. They also assist in cultivating a sense of duty to nation and people. Chaplains are called on to



One of the first UGOCC chaplains in the Canadian Army. Fr. Semen Sawchuk.

respectfully address the spiritual questions and concerns of military personnel in their homilies and in one-on-one meetings. The chaplain's task in upholding military morale aims to make a positive impact on the service personnel themselves and influence the development of an Armed Forces where submission to God's truth supercedes any human law. The chaplain should provide military personnel with an understanding of a correct manner of fighting against an enemy whereby one avoids becoming and engaging in horrendous acts—even if it is demanded of you. The lives of the saints provide examples for today of how military service can be combined with Christian morality.

### Early Military Chaplaincy in the UOCC

Fr. Semen Sawchuk played a leading role in establishing Ukrainian Orthodox chaplaincy in the Canadian Forces during WWII. He was one of the first two Ukrainian Orthodox chaplains appointed to the Canadian Armed Forces. With his well-researched brief on Ukrainian Canadian issues and the chaplaincy issue, Fr. Sawchuk convinced the Canadian Government and the Department of Defense that military chaplaincy would greatly benefit from the Ukrainian Orthodox Church chaplaincy. He lobbied that providing services for Ukrainian Orthodox servicemen would remove harmful feelings and discrimination against Ukrainian soldiers. Fr. Sawchuk, at 47 years old, volunteered to service the Central Command, including Manitoba, Saskatchewan and Alberta. Fr. Sawchuk was one of the first Ukrainian Orthodox chaplains to go overseas, first for a two-month stint based in England, and then eventually for a six-month appointment. He was concerned about the Ukrainian servicemen abroad and the displaced persons coming from Ukraine. WWII veterans in the UOCC today still fondly remember Fr. Sawchuk as their chaplain while stationed in Europe. Fr. Sawchuk was born Feb. 14, 1895 in Volkivtsi in Western Ukraine. His parents emigrated to Canada in 1899 when he was four years old, settling in Insinger, Saskatchewan. Fr. Sawchuk went on to continue his education at the Petro Mohyla Institute in Saskatoon, completing high school, his Teacher's College certification and the first years of humanities studies at university.

### Молитви для військовослужбовців

#### Молитва до Великомученика Юрія Переможця про збереження життя

Святий славний всехвальний великомучениче Христів Юрію! Зібрані до храму Твого і поклоняючись, перед іконою Твоею святою, ми, люди, молимо Тебе, відомий заступниче наш: моли ж з нами і за нас Бога, Якого через Його милосердя можливо убагати, щоб Він милостиво вислухав нас, що просимо Його благостині, щоб не відкинув усіх наших прохань про спасіння та про потреби життя нашого. Нехай же подарує людям перемогу над супротивниками і нехай зміцнить у всіх битвах військо через благодать, що Тобі дана, і нехай переможе сили ворогів наших, що повстають на нас. Щоб були вони посоромлені, а пиха і гордіня їхні нехай будуть знищені і нехай вони усвідомлять, що у нас є Боже-ственна допомога. Усім, хто в скорботах та нещастях перебуває, яви всемогутній Твій захист. Ублагай Господа Бога і Творця всього, щоб Він визволив нас від вічної муки, щоб ми завжди прославляли Отця і Сина, і Святого Духа, і щоб вірно визнавали заступництво Твоє, нині і повсякчас, і на віки віків. Амінь

#### Псалом 90

Хто живе під охороною Всевишнього, той під покровом Бога Небесного оселиться. Каже він до Господа: "Ти Пристановище і Захист мій, Бог мій, і я уповаю на Нього". Він спасе тебе від сіті ловця і від пошести згубної. Плечима Своїми Він захистить тебе, і під тінню крил Його ти надійно спочиватимеш. Оборonoю тобі буде правда Його. Не побоїшся страху вночі, ані стріли, що летить удень. Ані пошести, що ходить у темряві, ані напасти духа зла опівдні. Впаде біля тебе тисяча, і десять тисяч праворуч тебе, але до тебе не наблизиться. Тільки очима твоїми будеш дивитися і помсту над беззаконними бачити. Бо ти сказав: "Гос-

подь—надія моя", і Всевишнього ти обрав за оборонця собі. Отже, не прийде до тебе лихо, і пошестя не наблизиться до оселі твоєї. Бо Він ангелам Своїм звелить, щоб охороняли тебе на всіх путях твоїх. На руках вони понесуть тебе, щоб нога твоя не спіткнулася об камінь. На гаспиди й василиски ти наступатимеш і потопчеш лева й змія. Бо каже Господь: "За те, що він поклав надію на Мене, Я визволю його і захищу його, бо він знає ім'я Моє. Буде кликати Мене, Я почую його; буду з ним у скорботі, визволю його і прославлю його. Довгим життям одарую його і дам йому спасіння Моє".

#### Psalm 90 (91)

He who dwells in the help of the Most High, shall lodge in the shelter of the God of heaven. He shall say to the Lord, "You are my protector and my refuge, my God; I will hope in Him; For He shall free me from the snare of the hunters, And from every troubling word." He shall overshadow you with His shoulders, and under His wings you shall hope; His truth shall encircle you with a shield. You shall not be frightened by fear at night, nor from an arrow that flies by day, Nor by a thing moving in darkness, Nor by mishap and a demon of noonday. A thousand shall fall at your side, and ten thousand at your right hand, yet it shall not come near you; but you shall observe with your eyes, and you shall see the reward of sinners. For You, O Lord, are my hope; You made the Most High your refuge. Evils shall not come to you, and a scourge shall not draw near your dwelling; For He shall command His angels concerning you, to keep you in all your ways; in their hands they shall bear you up, lest you strike your foot against a stone; You shall tread upon the asp and the basilisk, and you shall trample the lion and the dragon. "For he hoped in Me, and I will deliver him; I will shelter him, because he knew My name. He shall call upon Me, and I will hear him; I am with him in affliction, and I will deliver and glorify him. With length of days I will satisfy him, and show him My salvation."



## Святий Великомученик Димитрій Мироточивий Солунський

"Лієву гордість зневажив ти і до подвига нахилив сміливість Нестора."

Св. Димитрій—один з найпопулярніших православних святих. Його ікона подібна до ікони Св. Юрія, тільки у ній спис Святого піднятий над чоловіком а не над змієм, як бачимо в іконі Св. Юрія. Обидва Святі відомі, як "Святі Воїни". Але обидва також "Великомученики", бо ж їхня слава походить не від збройної перемоги а від перемоги здобутої жертвою свого життя ради Євангелії. Обидвох стратили за те, що вони були християнами.

Св. Димитрія виховали християнські батьки, як тримали Віру у таємниці, тому що перші три століття християнської доби були переповнені гонінням проти всіх, що наслідували Господа Ісуса Христа. Батько Димитрія був проконсулом, тобто володарем в ім'я Риму. Імператор Максиміян довіряв освіті Димитрія і назначив його зайняти пост проконсула на місці покійного батька. Один строгий дав йому наказ: "Умертви кожного, що кличе ім'я Христа". Натомість Димитрій використав свій пост, щоб проповідувати Євангелію. Коли почув про це Максиміян, то він був більш чим обурений. Він наказав Димитрія заарештувати, а Святий до- ручив своєму слугі, Лупові, який зго-

дом теж став Мучеником, роздати його земне майно, бо ж готував для себе скарби на Небесах.

Коли Максиміян прибув до м. Солуня, впливового міста Римської імперії, названого за пів-сестрою Олександра Великого, то там відбувалися гладіаторські ігрища. Максиміян високо цинив сильного гладіатора варварського (правдоподібно німецького) походження, Лія, якого ніхто не міг перемогти. Юний християнин Нестор вирішив прийняти виклик. Для цього він пішов до Димитрія бувшого Проконсула, який був знаходився у в'язниці. Тоді пішов він на змагання з молитвою, "Боже Димитрія, допоможи мені!" Він і переміг і Лія кинув на ті ж списи, на яких сконали всі попередні його суперники. Максиміян запалав гнівом і наказав юного Нестора стратити, а потім послав вояків до тюрми, де був Димитрій, щоб і його списками заколотити. Відбулося це 26-го жовтня 306 р (8-го листопада за григоріанським календарем).

Та переміг таки Димитрій, бо ім'я Максиміяна просто знаходимо в книгах історії, а Димитрій присутній у житті безліч вірних по всьому світі, які прикликають його до помочі у

труднощах і боях щоденного життя. Його допомогу прикликав Князь Димитрій, щоб зломити силу Золотої орди у битві Куликівській над річкою Дон у 1380 р., чим здобув собі і назву Димитрія Донського. Від того час православні на землях Русі моляться в суботу перед Празником Св. Димитрія за душ спочилих, а зокрема спочилих вояків, що загинули захищаючи свої землі від ворожих наїзників.

Ця практика продовжується в житті православних українців. Співпадає своєрідно зпоминання вояків, що згинули у світових війнах, яке проводимо в День Поминання.

І таким чином спогад про Св. Димитрія наставляє нас роздумувати над трагедією збройних конфліктів. Убивати людину—ніколи не є добрим ділом, бо ж кожна людина носить образ Божий у собі. Часом у цьому впалому (але й Богоспасаємому)—це менше зло (хоч і далі є злом). Смерть Лія пригадали Максиміянові та іншим язичникам, що це не груба сила перемагає, а перемагає віра. Ті, які вірять у люблячого Бога, Що піклується над Своєм творінням, хоч і помирають вічно живуть і провіщають славу Божу. Перемога над Золо-



тою ордою дала можливість будувати християнські нації. Смерть вояків, що згинули в боротьбі з нацистами перемогли цей неймовірно жорстокий і самообманений режим, які нанесли в світ такі страшні жахи.

Ми молимося разом зі Святими Димитрієм та Юрієм, щоб швидше настав день, коли всі війни назавжди перестануть під Божим Володінням. І ми віримо й провіщуємо, що так і буде. І просимо мудрості й відваги працювати для осягнення цього у нашому щоденному житті. Амінь.

—митр. прот. д-р Ігор Куташи

## Holy and Glorious Great Martyr Demetrius the Myrrh-streamer of Thessalonica

"You bolstered the courage of Nestor, who then humbled the arrogance of Lyaeus in battle."

St. Demetrius is one of the most popular of Orthodox saints. His icon is similar to that of St. George except that his spear is raised to smite a man rather than a dragon, as in the case of St. George. In fact, both saints are known as "Military Saints". Both are also "Great Martyrs" for their glory, which lies not in any military victory, but in the victory that is won when one gives his life for the sake of the Gospel. Both men were put to death because they were Christians. St. Demetrius is also called "the Myrrh-streamer" because of fragrant healing oil which has flowed from his tomb.

St. Demetrius was brought up by Christian parents who kept their faith secret, because the first three centuries of the Christian era were rife with persecution of the followers of Jesus. His father was a pro-consul, a ruler of the city in the name of Rome. The emperor Maximian, trusting in the education of Demetrius, named him to the post held by the father before he died. He gave him a strict command: "Put to death anyone who calls on the name of Christ." In-

stead, Pro-consul Demetrius used his post to proclaim the Gospel. When Maximian heard of this he was more than furious and ordered that Demetrius be immediately arrested. The saint told his servant, Lupus, who also became a martyr, to give away his earthly goods for he was preparing for treasures in heaven.

When Maximian came to Thessalonica, an important city of the Roman Empire, named after the half-sister of Alexander the Great, the gladiatorial games were on. Maximian was particularly taken with a powerful foreign—probably German—gladiator named Lyaeus whom no one could defeat. A young Christian named Nestor decided to take on the challenge. For this he asked the blessing of the former Pro-consul Demetrius who was in prison. Then, he went to battle with the prayer: "God of Demetrius, help me!" He was victorious and Lyaeus was thrown onto the spears upon which all his prior opponents had met their end. Maximian was furious and had the young Christian put to death after which he sent soldiers to Demetrius' cell to kill him with spears. This

happened on Oct. 26 in the year 306, or Nov. 8 on the Gregorian Calendar.

However, it is Demetrius who prevailed—for Maximian is merely a name in history books, while Demetrius continues to be present in the lives of countless faithful throughout the world who ask for his help and protection in the trials and tribulations of earthly life. His help was invoked by Knyaz Dimitriy to break the power of the Golden Horde at the Battle of Kulikovo on the Don River in 1380, thereby receiving the title "Dimitriy of the Don." Ever since, the Orthodox of the lands of Kyivan Rus' have prayed on the Saturday before the Feast of St. Demetrius for the souls of the reposed, especially of the reposed soldiers who died defending their lands against hostile invaders.

This practice remains an important part of the Church life of the Ukrainian Orthodox. There is a synchronous connection with Remembrance Day when we pray for the soldiers who died in the world wars.

Thus the memory of St. Demetrius causes us to reflect upon the tragedy of armed conflict. The killing of other hu-

mans is never a good thing for every human bears the divine image. At times, in this fallen, but also redeemed, world it is a lesser evil—which is nonetheless an evil. The death of Lyaeus reminded Maximian and other pagans that brute force does not win the day. It is faith that is victorious. Those who act in faith in a loving and caring God, even though they die, continue to live forever to proclaim the glory of God. The defeat of the Golden Horde made it possible to strive to build Christian nations out of the empire held by the Horde. The death of the Allied soldiers made it possible to defeat the incredibly cruel and self-deceived regime of the Nazis who brought such horror into the world.

We pray with St. Demetrius and St. George that the day may be hastened when wars shall forever cease under the Kingship of God. We also believe and proclaim that it shall be so. And we ask for wisdom and courage to work for the attainment of this in our daily lives. Amen.

—Rt. Rev. Mitred Archpriest  
Dr. Ihor Kutash

## Remembrance Day, November 11

He was involved in the Ukrainian Orthodox Church movement in 1919, and took on leadership roles at the Institute and within the Church. Fr. Sawchuk was ordained in 1920.

### Military Chaplaincy in Ukraine

Soon after independence in 1991, Ukraine created its own Armed Forces. While its aim is to eventually have an enlistment system, the army still retains

the conscription system for young men who have reached the age of 18. Since independence Ukraine's military cooperates with NATO and has been involved in UN peacekeeping operations in such countries as Iraq, Serbia, Croatia, Bosnia, Kosovo, Sierra-Leone and Liberia. Early on, Ukraine's military recognized the need to develop an Orthodox Christian moral basis for its service personnel and to provide an

Orthodox-based spiritual life for its conscripted soldiers and officers. The Armed Forces cooperate with all of the Ukrainian Orthodox Churches to develop a multifaceted program of military chaplaincy. A special prayer book for soldiers has been published, chapels and churches have been built for the needs of military service personnel and military chaplains attend annual training programs. The goals of the programs are spiritual education and to cultivate patriotism and loyalty among

personnel to their country and its people. Chaplains are assigned to the various military bases across the country and are also assigned to serve with battalions sent abroad on peace-keeping missions, most recently to Africa.

—Armed Forces of Ukraine; Synodal Administration of Theological and Patriotic Education, UOC-KP; Synodal Department of Cooperation with the Armed Forces and other Military Formations in Ukraine, UOC-MP

## Sustainable Development and the Market Economy – Part Two

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 will present features surrounding this theme. This time, we feature part two of **Sustainable Development and the Market Economy** by Kostas Zorbas, who is a theologian and sociologist in the Greek Orthodox Church. He serves as a Moderator of the Economic, Environmental and Social Issues Working Group under the Conference of European Churches in Brussels. Part one set the stage to provide an Orthodox understanding of development and discusses the theology of creation and liturgical ecology. Part two examines the new ideology of development and an Orthodox perspective on the new market economy.

### Man as the "worker" and "overseer" of Creation

The ecological crisis today creates a new problem, a new flexible ethic, which we could say is external as far as humans are concerned. In today's human-centered ethic, an environmental ethic emerges that can be divided into categories:

- *Shallow ecology*: It takes more interest in the manner and indicators of the ecological crisis and not in the reasons that created them. In this case, the ecological crisis is approached from only one perspective—as a technical or financial problem.

- *Deep ecology*: It transforms the ecological problem into a moral or even religious issue. With this, the need for bridging the meaning of life with scientific knowledge and technology is featured.

- In the above two viewpoints, we note that many emphasize the need for the development of a "new ecological thinking" which directly combines the neo-agricultural and neo-monastical movements.

However, the practice of environmental movements can be found by examining creation. The theory of the unity and the multitude of beings, characteristic of the Church Fathers' thinking as well as *Christian ecology* in general, is little known. On the other hand, romanticism, a basic element of most environmental organizations, tries to feature emotions as objective

projections of selfhood on creation.

What is the relationship between the part and whole? With some additions, Apostle Paul speaks of this in writing about the disagreements in Corinth: "Let me put it this way: each one of you says something different. One says 'I am with Paul,' another 'I am with Apollo,' another 'I am with Peter,' and another 'I am with Christ.' Christ has been split up into groups!" (1 Cor 1:12) One could also say: 'I am for the polar bears,' or 'I am for fish,' but does one care for the environment? The answer is no. The Orthodox Church believes that if a piece of the world is removed, then the wholeness of creation is destroyed. God created the *oekoumene* as a unified whole. Each part makes an irreplaceable contribution to the completion of the whole. The "parts exist in the whole of nature and the whole of nature in parts," (PG 91:1189D) writes St. Maximos the Confessor. The connection as well as the differences of all of the parts of the natural environment marks the harmonic relationship of all things in one unity. As such, the term of the 4th Ecumenical Synod of Chalcedon (451) is completely substantiated, that is, the differences and the substances of the parts in the unity of nature are kept "unconfused, unaltered, indivisible and unpartitioned."

No part of the world can be understood by itself outside of its relationship to the other. The creation and salvation of the world are whole and collective. "Let us know," writes Abba Makarios, "that the entire *ktisis* is accommodated by God. He made the sky, the earth, the animals, the reptiles, the wild beasts that we see, but we ignore their number. What man can know more than the Creator Himself?" (PG 34:561)

### The New Ideology of Development

The present ideology of development is considered today to be one of the fundamental reasons for the environmental crisis. Continuously growing consumer demands and an unbridled form of development have created new needs that sustain and boost the ecological crisis.

The unbalanced development mainly impacts on human principles, which is exhibited by competition, oppression, aggressiveness, alienation and social inequality. These have direct consequences on the environmental crisis and find their expression in overproduction that finds its moral pedestal in the neo liberal market-place, feeding the ideology of competition and easy profits. At the beginning of this one-sided approach to the protection of the environment, the Orthodox Church is being called upon to act in a practical way, to assist in this new challenge, and even to participate, in its own way, in the efforts of non-governmental or other environmental organizations.

Contemporary politics views development as emphasizing competition and the exploitation of renewable sources. With science, humans adopted knowledge, but could not cultivate in man features of "frugality" and of the "sacred" communication with the natural environment. The aggressive invasion of the "development mentality" in traditional societies transformed them from agricultural to manufacturing, while in many cases, it altered cultural distinctiveness. Social structures and principles were overshadowed

from the moment the meaning of progress was identified with an increase in production and consumerism.

In the past, the deterioration of the earth was purely a local phenomenon, or was restricted to depletion and over-exploitation. Today, it has been demonstrated that the ecosystem is not able to withstand excessive production. From the moment societies abandon "balance" and "frugality" to catch up with the fast pace of development, they are led into the destruction of the natural environment.

The West's recommended model of development for underdeveloped regions has led entire societies into distress. Wealth is not used to heal the needs of the poor, instead leading to "underdevelopment and poverty follow development, while unemployment and poverty add to the degrading of the natural environment." The result is the exploitation of peoples, marginalization and an increase in social conflicts.

The Church views the rationale for overexploitation as *hubris* (=abuse) and sin. The theological position on the subject is as follows: In a humane society where some "have more of the necessities and others are poor and deprived, that is, have less of the necessities," the reason for this social inequality "is due to the reprehensible moral desire of the greedy, who do not have a real need for the share of the deprived" (Ecumenical Patriarch Bartholomew, 1998).

It is noteworthy that confronting the problem theologically has a direct relationship to the modern form of universalism in the market economy because today's problem is not focused on the lack of goods but on their overproduction. The problem results from "bad anti-deontological human behaviour and not from the natural lack of goods." Development and universalism are called upon today to take on a "human face."

As the markets of products, services and financial capital become global, more difficulties are created in economic development, which the poorer countries and regions will sustain, given that a universal politic constitutes an utopia for the immediate future. That which has begun as a monetary crisis has broadened into a "moral illness" in developed societies. The world has become more and more polarized—externally between countries and internally within them. The danger of social inequality has increased and become a threat for national stability.

What is the main cause of this problem? For the Orthodox Church, the reason can be found in extreme materialism (=love for material goods) of the modern world. Poverty is not a result of a lack of goods, but "a predatory exploitation of certain resources, in other words, an unequal distribution that leads unbearably to the environmental crisis." Professor Claus Swamp, president of the 1999 Davos Forum, notes the pressure for continuous growth in production and profiteering in order to deal with the ultracompetitive, universalized market economy. He commented that it brushes aside other "stabilizing (=balancing) or restricted factor," and transforms "the acidic social confrontations of the past, which are magnified to an international level."

The new international "monetary architecture," that is discussed more and more often, demands a cohesive and col-

lective approach, with sensitivity toward the interconnection of freedoms of development. If we do not adopt such an approach, says James Woulferson, "in examining both sides of the coin, the new international monetary architecture is in danger of becoming a house built on sand" (International Herald Tribune, May 5, 1999, 45).

### An Orthodox Perspective on the New Market Economy

The threats to the modern economy could be described as follows:

a) *Economic instability*. The premise that international trade raises the standard of living is true only when investments are used profitably and trading is not uneven. Otherwise, we witness crises that cause the economy of entire countries to shrink despite the centre of decision-making being far away.

b) *The instability of civilization and society*. Citizens are vulnerable when facing any type of threat. Although the Seattle meeting of the World Trade Organization brought no conclusions, it did reveal the extent to which the world is concerned about the uncertainty of universalism. On the other hand, it also showed that we are at the beginning of a new form of collectiveness, which differs from the traditional model. The public resistance in "Seattle proved that we are in front of other forms of collective action. The groups, even though unrelated to one another and without any hierarchy, or specific ideology, created a new national public stand with new boundaries. We do not yet know their extent, but, according to sociologists and political scientists, this mass reaction will certainly have a direct negative effect on democracy in the near future. There are many reasons why the modern market economy creates poverty. Efforts to eliminate poverty cannot remain in the traditional domain of straightforward financial aid, but they can be supported mainly through a different ethos—by becoming "servant and manager of the very same slaves." (Maximos the Confessor).

The future of the planet is not a simple matter within the context of the new liberal market economy. Development, power and marginalization lead to new characteristics of the modern economy, based on win-loss competition that, in turn, is backed by violence and aggression.

What is the position of Orthodoxy vis-à-vis all of this? Returning to the sources of the Church Fathers, we find a significant amount of writings on poverty and wealth, largely on facing socio-economic issues and contemporary individualism based on the principle of dignity. We must emphasize at this point that social teachings are rooted in the origins of the Church and are comprised of the essence of Christian knowledge itself. As a result, in the first catechism text of the second century *Teachings of the Twelve Apostles*, there are few references to the interpretation of wealth because all good belongs to both the rich and to the poor. Therefore, there is a sufficient amount for both the rich and the poor (PG 1:8-20).

(continued on p.11)

## Історія та сучасність монашества

### День у монастирі

Більшість монастирів Православної Церкви є кіновійними, тобто, це спільноти осіб, які усе мають спільним, дотримуються єдиного розпорядку молитви та праці, здійснюваних у послуші духовному отцеві чи матері. Монаший день починається рано-вранці молитвою. Після сніданку монахи розпочинають працю, свої послухи до вечора. Серед послухів є: вирощування овочів і фруктів, іконопис, навчання, видавнича діяльність, харитативна праця з сиротами, старшими людьми, хворими, убогими, приготування їжі, шиття, вишивання, різьбярство, гостинність. День закінчується Вечірнею, за якою слідує вечір, Повечір'я. Наприкінці дня кожен монах має обов'язкове особисте молитовне правило. Це час, коли у тишині і на самоті може вповно насолодитися миром і радістю єдності з Богом через Ісусову Молитву.

Розпорядок дня може відрізнятися у монастирях. Найчастіше він укладений так:

- 5.30 год. ранку Полуночниця, Утренья, Часи: Перший, Третій, Шостий та Божественна Літургія
- 9.00 год. ранку сніданок і праця
- 13.00 год. обід
- 18.00 год. ввечері Дев'ятий Час, Вечірня і вечеря
- 19.30 год. ввечері Повечір'я, особистий молитовний час.

У кіновійних монастирях кожна особа дотримується єдиного розпорядку дня під керівництвом ігумена або ігумені. Разом споживають їжу, працюють, в один час відпочивають, богослужіння провадять разом відповідно до монастирської програми. Кожна монаша спільнота—Святий Монастир Господа нашого Ісуса Христа. Це місце молитви і покаяння для тих, хто веде монаший спосіб життя і для побожних паломників-відвідувачів.

### Історія монашества

У перші віки християнства ті, що рятувалися від переслідувань знаходили притулок у місцях віддалених від велелюдності. Там вони могли вижити і безперешкодно поклонятися єдиному Богові. Так склалося, наприклад, з Павлом Фівейським. Цей спосіб життя виявився зручним для осіб, які бажали досконало сповняти Євангельські ради. Як наприклад, так вчинив Антоній Великий у III ст. Його вважають заснов-

ником монашества, його "самітницької" вітки. Уже в 318 році Пахомій Великий організує своїх учнів у перший християнський монастир. Це другий спосіб монашого життя, найбільш поширений, "кіновійний" (монахи живуть разом, не відособлено). Усі ті перші єгипетські монахи Скетії, Фіваїди, Олександрії, були щедро наділені дарами Святого Духа, тобто Євангельськими дарами надії, віри, молитви, прозорливості, лікування, мов, богослов'я (1 Кор. 12). Перечислене є нормативним станом християнина, в міру якого приходять монахи.

Із узаконенням християнства виник інший центр монашої цивілізації—у Константинополі. Одним з найбільших його здобутків є створення відмінного від єрусалимського, так званого уставу чи типікону Св. Савви. Він був написаний Св. Феодором Студитом для свого монастиря "Студіон". Цей Устав був і залишається неперевершеним зразком монашої організації, саме його використовують Православні Церкви і в наш час.

Якраз студійський кіновійний устав 1062 р. у Константинополі дбайливо списав Св. Єфрем, монах Києво-Печерської Лаври, і приніс на Україну. З Лаври, завдяки діяльності Св. Феодосія Печерського, його перебрано до нових кіновій, він став таким самим досконалим скарбом усього слов'янського православного монашества.

У X ст. в силу історичних обставин, варварських завоювань піднісся і зміцнів інший осередок монашества—Афонський півострів у Греції. Він залишається діючим і сильним і в наші дні. Там і у наші дні знайдемо той самий тип християнина з усіма його звичайними властивостями, тобто дарами Св. Духа, як їх описує Ап. Павло (1 Кор. 12).

Завжди монастирі відігравали визначну роль у Православній Церкві. Майже усі Отці Церкви Богослови, які уклали Доктрину Церкви, були монахами. Сьогодні, як і завжди, Церква вибирає Єпископів тільки з монашого духовенства.

У наші дні немає жодної Православної Церкви без монашества. Вся Україна усіяна монастирями, де сини і дочки нашого боголюбивого і побожного народу служать Богові. Множество монастирів бачимо по усій Європі. І на американському континенті деякі Православні Церкви мають монаші спільноти.

—Сестра Даниїла (Бакай)

## Historical and Contemporary Monasticism

### A Day in the Life of a Monastery

Most Orthodox monasteries follow the coenobitic rule of monastic life. This is a community of monastics holding all things in common and following a daily schedule of prayer and work in obedience to their spiritual father or mother. The daily program of monks or nuns begins early in the morning with personal prayer time, followed by the cycle of morning prayers and the Divine Liturgy. After breakfast, the monastics begin their workday, attending to prayer and their tasks until evening. Tasks may include, among others: grounds-keeping, gardening, iconography, charitable work with children, the elderly and the sick, teaching, sewing, embroidery, woodworking, publishing, food preparation and offering hospitality. The day ends with Evening Vespers followed by supper and Compline. At the end of the day, every monk and nun has his or her own personal prayer rule. That is the time when a person can be alone in silence with God, and enjoy the sweet fruits of peace and the sweetness of union with God through the Jesus Prayer.

The exact hours when the daily schedule begins and ends vary. A typical daily routine is as follows:

- 5:30 a.m. Midnight Service, Matins, First, Third, Sixth Hours and Divine Liturgy
- 9:00 a.m. Breakfast and tasks
- 12:00 p.m. (noon) lunch
- 6:00 p.m. Ninth Hour, Vespers and supper
- 8:30 p.m. Small Compline, personal prayer time

In monasteries with the coenobitic rule of monastic life, which means common way, everyone follows the same daily schedule under the direction of the abbot or abbess. Meals are eaten together. Work, rest periods and services are conducted together according to the monastery's schedule. Every monastery is a Holy Monastery of our Lord Jesus Christ. It is a place of prayer and redemption for those people leading a monastic life and for pious pilgrims.

### Historical Background of Monasticism

Christianity was persecuted during the first centuries. Often Christians fled from these persecutions and were able to find shelter in vast deserts where they could live undetected and worship God in peace. An example of this is the life of St. Paul of Thebes. This lifestyle suited those individuals who desired to strive to perfect themselves liv-

ing according to the Biblical teachings. It inspired St. Anthony the Great in the 3rd C to found the hermitic style of monasticism in the Egyptian deserts, where monks lived mostly in isolation. Around the year 318, St. Pachomius in Egypt began to organize his many followers into what was to become the first Christian monastery. This style of monasticism is called coenobitic, whereby monks lived together. The Egyptian monks of the first centuries were abundantly graced with spiritual gifts: hope, faith, prayer, prophecy, healing, languages and theology. These gifts of the Holy Spirit are common to every Christian (1 Cor. 12). The monastics cultivated them to a higher degree.

When Christianity came to be permitted to practice, another monastic centre appeared in Constantinople. One of its greatest achievements was the coenobitic Rule written by St. Theodore the Studite for his monastery the Studion. This Rule remains as an unsurpassed example of monastic organization and is used by all Orthodox monastic communities today. This Rule was carefully copied in Constantinople by St. Ephraim, a monk of the Kyivan Lavra Monastery of the Caves and taken to Ukraine in 1062. From the Monastery of the Caves this Rule was disseminated to other Orthodox monastic communities in Ukraine and throughout other Slavic lands.

Historical events and foreign invasions of the 10th C led to the rise and flourishing of another great centre of monastic civilization located on the Athos peninsula in Greece. Currently, Mt. Athos, or the Holy Mountain, remains an active and strong centre of Orthodox monasticism. The same type of Christianity can still be found there today—those who strive to live with the gifts of the Holy Spirit and by those qualities described by Apostle Paul in his Epistles (1 Cor 12). Monasteries have always played an important role in the Orthodox Church. Most of the Church Fathers, the Theologians who compiled the Holy Doctrine of the Church, were monks. Today, as in the past, the Church still selects bishops exclusively from monastic ranks of the clergy. Presently, every Orthodox Church has monastics. Ukraine has countless monasteries dotting the country where the children of the devoted faithful serve God. Innumerable monasteries can be found throughout Europe. Several Orthodox Churches here in North America also have monastic communities.

—Sister Danyila (Bakay)

## Sustainable Development and the Market Economy – Part Two

(continued on p.11)

For the first time, Saint Gregory of Nyssa places **mercy** at the centre of interpersonal relationships between the rich and the poor. Here, social tenets are grounded in the nature of mercy that lead the Church Fathers to key positions on the market economy. No one should be fearful of being rich or poor, says St. John Chrysostom, because in the com-

munity of Christians, everything functions according to justice (PG 60:97).

Many have criticized the Church Fathers's views on the economy, believing that their theology does not permit owning personal property or that such ownership is a sin. This is erroneous thinking. A study of the Greek and Latin texts of the Church Fathers rejects such views. Gregory the Theologian writes about the "necessity" that, above

all, is the spirit of human dignity directed and supported by the *correct* use of goods. In other words, there is a genuine relationship between man with the natural environment and fellow man (PG 46:461D-462ABC).

### Conclusion: Dilemma or Pseudo-dilemma?

"Do for others what you want them to do for you." (Mt 7:12). This Biblical

principle provides the basis for following of a "re-evaluating" way of life that serves man. The "Cain Syndrome" of win-loss leads to danger at the social level and places conditions of ethical indecision on man himself. It creates introverted persons filled with longing to win at any cost.

—Kostas Zorbas

■ **SASKATOON, SK**—The 58th Convention of the Ukrainian Self-Reliance League (CYC/USRL) took place in Saskatoon Aug. 21-25, 2013. The Convention commenced on day one, a half-day, with the annual general meeting of the Ukrainian Museum of Canada at the museum site on Spadina. The AGM, chaired by Sonia Korpus, addressed business matters such as reports from the president, treasurer and auditors. In addition, proposed amendments to the bylaws were debated along with the need to apply for *Articles of Continuance*. Following discussion, it was decided to apply for Continuance based on the existing Bylaws and to engage in a broad-based process, whereby the current Bylaws would be reviewed and proposed amendments developed. The successful first day concluded with Vespers and dinner at All Saints Ukrainian Orthodox church.

**Day two** began with a *Moleben'* led by His Eminence Metropolitan Yuriy together with All Saints parish priest Very Rev. Archpriest Roman Kocur, Chancellor of the UOCC, Victor Lakusta, Very Rev. Archpriest Roman Bozyk, Dean of St. Andrew's College, and Very Rev. Mitred Archpriest Nicholas Rauliuk, parish priest of St. Michael's church in Edmonton. The sessions then commenced with four presentations that addressed the Convention theme, Embracing Change and dealt with core and future issues faced by CYC/USRL. There was also a presentation of the changes made at the St. John's Institute in Edmonton. This morning session was moderated by Senator Raynell Andreychuk. Boris Balan, Northland Power executive director of Toronto, ma-

de the first presentation on a historical overview of the Ukrainian Orthodox community in Canada. Next, Dr. Roman Yereniuk, St. Andrew's College professor at the University of Manitoba, briefly discussed several humanitarian, cultural and other programs undertaken by Ukrainian Canadians in Canada. Jars Balan, KULE Centre administrative coordinator at the University of Alberta in Edmonton, presented on Ukrainian Canadians in the 21st century. The final address by Dr. Tony Harras, CYC/USRL National Executive Committee president, recapped the CYC /USRL workshop held in May 2012 and the resulting strategic plan.

Natalie Ostryzniuk chaired the following luncheon, during which Gerald Luciuk, UOCC-USRL joint standing committee chair, presented an overview of the committee's past activities. It was recommended that the UOCC and CYC/USRL undertake a major effort to strategically involve our youth in our Church, in CYMK and the lay community. Following the luncheon, CYC/USRL component and several affiliate organizations attended their respective business meetings. CYMK, the Ukrainian Orthodox Youth, left for sessions at the Green Grove Camp near Wakaw, Saskatchewan (See full report in the October 2013 issue of *Visnyk /The Herald*).

The day concluded in the evening with the Official Opening, a wine and cheese reception and a chance for members to socialize. The Official Opening, chaired by Sonja Bezyk, commenced with a procession of the representatives and flags of CYC/USRL organizations to a brisk traditional Ukrainian march.

tending a *Panakhida* in memory of the millions who lost their lives under these two brutal regimes led by His Eminence Metropolitan Yuriy assisted by Chancellor, Fr. Victor Lakusta, as well as Fr. Roman Bozyk, Fr. Nicholas Rauliuk, and Fr. Taras Udod. Then, the organizational business meetings commenced. During the luncheon, chaired by Cecilia Kachkowski, the attendees were treated to a brief and informative video and presentations highlighting some of the main attributes and aspirations of the Ukrainian Museum of Canada. Sonia Korpus spoke on the *Tree of Life* campaign, Janet Prebushewsky Danyliuk presented the video about the UMC and Khrystyna Hudyma spoke about some aspects of her life in Ukraine and her work at the UMC.

The AGM of CYC/USRL, chaired by Fr. Taras Udod and Steve Pillipow, began in the afternoon with sessions continuing into the next morning. The recording Secretaries were Leona Bridges and Mary Humen. There was an extensive agenda with key items including:

- presenting and adopting proposed amendments to the Bylaws;
- president, treasurer and auditor reports;
- election of the president, secretary and treasurer of the USRL NEC;
- presenting and adopting resolutions from the various CYC/USRL organizations;
- announcing the new CYC/USRL National Executive Committee; and
- remarks of re-elected CYC/USRL president.

Appreciation is extended to the leadership of Emil Yereniuk with support from Dr. Edward Klopoushak and Dr. Tony Harras, the Bylaws were thoroughly reviewed. The proposed amendments were primarily administrative, but long overdue. There were no changes to the basic character and ideology of the USRL. The proposed amended Bylaws passed with very few additional changes. Gratitude is also extended to Treasurer Dr. Edward Klopoushak, with help from past Treasurer Maurice Bugera, who made tremendous efforts to consolidate all the accounts of CYC /USRL, which were previously with financial agencies in Winnipeg and Saskatoon. The financial circumstances of CYC/USRL can now be more clearly presented and understood by those requiring this information.

The SUS Foundation held its first Board of Directors meeting following the Convention because Stephania Spytzkowsky had retired from the Board. As is customary for the elected CYC/USRL president to speak at the AGM closing, Dr. Tony Harras remarked that the Convention was well run, was informative and had provided the basis for making significant progress in the near and intermediate term. He noted

that follow-through on the Convention resolutions now becomes important and suggested general guidance by the National Executive Committee and the leadership of all CYC /USRL organizations. A workshop is planned in the next few months to develop concrete proposals and an action plan for the next several years. Specifically, visionary, youth-oriented projects and programs need to be identified and to be implemented, particularly for CYMK members, and would significantly benefit for our Ukrainian Orthodox community here in Canada and abroad. The evening included a dinner with special presentations, and a performance by *Spivohrai* Ukrainian children's vocal ensemble, a delightful four-part-harmony choral group of children, 6 to 15 years, directed by Andrea Karnaukh. Dinner chair Dr. Roman Yereniuk made a video presentation on the *Ukrainian Voice* newspaper, celebrating its 100th anniversary.

On the final day, the AGM completed its session and CYMK presented on its workshop deliberations. After the luncheon, sponsored by the CYC Foundation and the UOCC Foundation, the CYC Foundation president Stephania Spytzkowsky emceed a brief program recognizing Foundation donors, who through their philanthropy had moved into a higher category of donor recognition. The evening banquet historically has been a key highlight of the Convention, including this year. MC Steve Senyk skillfully managed the evening's program efficiently and with humour. Guest speakers included Suzanna Bryant and Natalia Toroshenko who spoke on the revitalization of St. John's Institute. The evening also featured the biennial presentation of the CYC/USRL Awards of Excellence to 13 recipients from across Canada. They each received a commemorative plaque marking the occasion and their achievement. The evening closed with an entertaining musical program by CYMK members.

The Hierarchical Divine Liturgy took place on Sunday morning at the All Saints church concelebrated by His Eminence Archbishop Yuriy, Bishop Ilarion, Chancellor Fr. Victor Lakusta, parish priest Fr. Roman Kocur, Fr. Nicholas Rauliuk, Fr. Michael Lomaszkiewicz, Fr. Alex Hupka, and Fr. Taras Udod. A choir composed of current and former CYMK members, organized and directed by Christina Kowalenko, sang the responses. Later, the delegates and guests enjoyed a delicious lunch prepared by the UWAC Hanka Romanchych branch. The Convention Arrangements Committee presented a slide show of some participants and highlights of the Convention. After the dinner, there was time for last minute socializing and final good-byes until the next Convention.

—Dr. Tony Harras



#### 2013-2015 CYC/USRL National Executive Committee

Dr. Tony Harras – president  
Dr. Edward Klopoushak – secretary  
Cathy Luciuk – treasurer

#### 2013-2015, National Executives, organizations

Dr. Geraldine Nakonechny  
– UWAC president  
Emil Yereniuk  
– USRA/TYC president  
CYMK – no executive elected,  
Katrina Slevinsky current contact  
Dr. Tania Mysak  
– St John's Institute president  
Steve Senyk  
– St. Petro Mohyla Institute president  
Paul Strathdee  
– St. Vladimir Institute president  
Sonia Korpus  
– Ukr. Museum of Canada president  
Andrew Feniuk  
– St. John's Fraternal Society president  
J. William Strus  
– SUS Foundation president (new)

This was followed by greetings from His Eminence Metropolitan Yuriy, Chancellor of the UOCC Rt. Rev. Protopresbyter Victor Lakusta, Saskatoon city councilor Eric Olason and Dr. Tony Harras, representing the CYC USRL National Executive Committee. The Saskatoon TYC/UOMA-Steppe Branch hosted a reception following the official wine and cheese reception. The Steppe Branch's reception was a joyous blend of a sing song, musical accompaniment, refreshments, snacks and people renewing old and making new friendships enjoyed by all. TYC hosted the evening reception on the Thursday, Friday and Saturday. CYC /USRL National Executive Committee thank all those who attended the receptions and to the hosts of TYC /UOMA Steppe.

**Day three** on Aug. 23 was designated as Black Ribbon Day in memory of the victims of the Stalin and Hitler regimes. The day started with all of the convention delegates and guests at-



## Biblical Garden Planted in Chernivtsi



■ **CHERNIVTSI, UKRAINE**—The first plants of Ukraine's first Biblical Garden were planted on Oct. 4, 2013 at the Yuriy Fedkovych National University in Chernivtsi, Ukraine. The event took place on the 138th anniversary of the founding of the Chernivtsi University. The planting ceremony included representatives of Chernivtsi University, local officials, representatives of Ukrainian Orthodox Church jurisdictions and religious communities in Bukovyna as well as representatives from the Embassy of Israel. During the ceremony, the dignitaries together with students from the Biology, Chemistry and Bioresources Institutes at the University planted the first of the plants cited in the Holy Scriptures in the Biblical garden.

The authors of the book *Plants of*



*the Holy Bible*, which published three years ago in Chernivtsi, came up with the idea for this Biblical Garden. The renowned scientists out of Chernivtsi researched and described all of the 75 plants mentioned in the Bible, and 106 related species. The garden represents unique cooperation between the faculties of Theology, Chemistry, Biology and Bioresources. The garden is being planted on the university's main campus next to the University's church. A greenhouse will be constructed to house those plants which cannot grow in the climate of Bukovyna. It took almost two years to clear and prepare the space for the gardens, which had been used by the military officer training department of the university.

—Vysokiy Zamok

## У Чернівцях заклали перший в Україні Біблійний сад

■ **ЧЕРНІВЦІ, УКРАЇНА**—На території Чернівецького національного університету ім. Юрія Федьковича 4 жовтня 2013 заклали Біблійний сад — перший в Україні і посадили перші саджанці. На урочисті заході взяли участь представники різних релігійних конфесій Буковини, урядові посадовці і представники посольства Держави Ізраїль в Україні. Кульмінаційним моментом свята стала мить закладки Біблійного саду. Разом зі студентами Інституту біології, хімії та біоресурсів вони посадили перші саджанці, про які йдеться у Святому Письмі. Такий подарунок господарі і гості отримали на 138-ий День народження Чернівецького національного університету.

Ідея Біблійного саду виникла в авторів книги *Рослини Святого Письма*, яка вийшла три роки тому саме у Чернівцях. Чернівецькі науковці дослідили та описали всі 75 рослин, що згадуються у Біблії, та 106 дібраних до них видів. Майже два роки довелося розчищати територію, на якій заклали цей сад. Сад ростиме на території головного університетського корпусу ЧНУ, одра-



зу біля університетської церкви та корпусу. Адже місце було непорядковане, раніше тут розташовувалася військова кафедра університету. Науковці кажуть, що тут буде побудована оранжерея, щоб рослини, які не можуть прижитися на Буковині, змогли рости.

—Vysokiy Zamok

## Lethbridge WWI internment camp victims memorialized

■ **LETHBRIDGE, AB**—A permanent memorial to the civilian internees of the Lethbridge internment camp was officially unveiled on the 99th anniversary of the start of the First World War and Canada's first national internment operations. The unveiling took place at the Exhibition Grounds in Lethbridge, Alberta on Oct. 29, 2013.

The Ukrainian Canadian Civil Liberties Association and Lethbridge city officials unveiled a trilingual—English, French, Ukrainian—plaque on the site where hundreds of civilian internees passed through the camp following arrest and detention between Sept. 30, 1914 and Nov. 7, 1916. Lethbridge was one of 24 such sites in Canada. The camp operations housed a total of approximately 8,000 people during WWI and for the two years fol-

lowing. People born or had parents born in what was then the Austro-Hungarian Empire were held at internment camps across Canada as enemy aliens.

"UCCLA is steadfast in its commitment to mark each of the two dozen "concentration camps" that dotted this land between 1914 and 1920," said UCCLA chair R.W. Zakaluzny. "Thanks to the City of Lethbridge, Exhibition Park, the Canadian First World War Internment Recognition Fund and the Ukrainian Canadian Civil Liberties Foundation, the placement of this memorial plaque in Lethbridge means our work in permanently memorializing every site is nearly completed."

—www.uccla.ca

Photo: Courtesy of Ukrainian Canadian Civil Liberties Foundation



## Deadline for Submissions

■ December 2013 issue

— Deadline: November 8, 2013

### 62-Й СПАРХІАЛЬНИЙ З'ІЗД СХІДНОЇ СПАРХІЇ

Української Православної Церкви в Канаді  
п'ятниця, 15-го листопада і субота 16-го листопада 2013 р.  
в Соборі Св. Димитрія в Етобіко, ОН

#### ПРОГРАМА

**Четвер, 14-го листопада** - Конференція духовенства Східної Єпархії

**П'ятниця, 15-го листопада**

9:30 вранці - Божественна Літургія

11:30 вранці - Реєстрація

Перекуська

1:00 після обіду - Відкриття З'їзду

1. Привіт і Слово: Його Преосвященство, Єпископ Андрій

2. Вибір Президії

3. Прийняття програми З'їзду

4. Вибір Комісій

5. Слідуючі привіти й слова: Його Високопреосвященство,

Високопреосвященніший Митрополит Юрій

6. Звіти а) Канцлер; б) Звіт Колегії Св. Андрея; в) Табір "Св. Софії";

г) Проект: "Сироти в Україні"

Кава

7. Парафіяльні звіти й дискусія

5:30 після обіду - Вечеря

7:00 ввечері - Парафіяльні звіти й дискусія - продовження

**Субота, 16-го листопада**

9:00 вранці - Молебень

Перекуська

**Адміністративні справи Східної Єпархії**

8. Прийняття протоколу з минулорічного з'їзду

9. Звіт Єпархіяльної Ради:

а) Статистичний; б) Фінансовий і оперативний бюджет на 2013

рік; в) Господарський; г) Єпархіяльне свято

Запити, дискусії та прийняття звітів

Перерва на Обід

10. Інші справи й групові дискусії

11. Звіт Контрольної Комісії

12. Удільнення довір'я Єпархіяльній Раді

13. Звіт Номінаційної Комісії

14. Вибір Єпархіяльної Ради на 2013-2014 рік

15. Звіт Резолюційної Комісії

16. Заключне слово: Його Преосвященство,

Преосвященніший Єпископ Андрій

17. Кінцева молитва

## All Saints UOC hosts Visitation of Metropolitan Yurij, Saskatoon, SK

**S**ASKATOON, SK—The All Saints parish of the Ukrainian Orthodox Church of Canada in Saskatoon, Saskatchewan hosted an Archpastoral visitation by His Eminence Metropolitan Yurij, Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada and Primate of the UOCC. The visitation extended over Saturday, Sept. 7 and Sunday, Sept. 8, 2013. Families of the parish and guests attended this special occasion on the beginning of the new ecclesiastical year. The event began on Saturday evening with Vespers.

Upon his arrival at All Saints church on Sunday morning, His Eminence was escorted towards the church by the Altar servers. Valentina Long, Jennifer and Megan Montague and Nazar and Sophia Fayfruk scattered flower petals on the walk along the way. Parish executive council president Evelyn Wojcichowsky greeted Metropolitan Yurij with a traditional *kolach* and salt. She gave a warm welcome message on behalf of the parish.

Parish priest Very Rev. Archpriest Roman Kocur greeted His Eminence at the entrance to the church. The procession moved to the middle of the church where His Eminence was vested for the Hierarchical Divine Liturgy. Concelebrating with Metropolitan Yurij were parish priest Fr. Roman with visiting clergy from Saskatoon and area participating. Present at the service were: His Eminence Metropolitan-Emeritus John, Very Rev. Archpriest Alex Hupka, priest-Emeritus, Very Rev. Archpriest Bohdan Demczuk, who is attached to All Saints parish, Very Rev. Archpriest Taras Makowsky from Holy Trinity Cathedral in Saskatoon and Ihumen Harasym (Power) from Smoky Lake, AB. The Altar

servers, Jim Shevchuk, Greg Metrunec, Nicholas Kocur, Sean Montague and Evan Long, assisted His Eminence and the priests throughout the service. Lastiwka choir from Saskatoon, under the direction of Larry Klopoushak, sang the responses. Dobr. Brenda Kocur, Dobr. Mary Hupka, Dobr. Joanne Makowsky, Dobr. Halia Zuzak and Dobr. Erika Ole-siuk also attended.

Two very special highlights of the Sunday service were Fr. Roman Kocur's elevation to Archpriest and the blessing of 15 new icons in the Altar area by Metropolitan Yurij. The elegant icons were written by iconographer Vera Senchuk of Winnipeg, Manitoba and were donated to the church by All Saints parish members.

A delicious hot lunch was prepared and served by parishioners downstairs in the church auditorium. The area was beautifully decorated with enlarged historical photographs displaying various activities within the parish throughout the past years from 1969 to 2013. The program following the meal included entertainment by Lastiwka Choir, a solo by Elizabeta Hallborg and presentations by Metropolitan Yurij, Fr. Taras Makowsky and Fr. Roman Kocur. Completing the program, Evelyn Wojcichowsky expressed special gratitude to His Eminence for his visitation and for speaking to the faithful present. She also recognized the icon donors and their very valuable contribution to All Saints parish. She thanked everyone for attending and all parishioners for planning, preparing and carrying out the very special and successful event. Fr. Bohdan Demczuk, former priest of the parish, led everyone in the closing prayer of this memorable Hierarchical visitation.



Altar servers and children greeting Metropolitan Yurij.



Metropolitan Yurij greeted by Evelyn and Ed Wojcichowsky with bread and salt.



Hierarchical blessing.



Entrance prayers by Metropolitan Yurij with clergy and laity.



Lastiwka Choir singing the Divine Liturgy



Newly-blessed icons at All Saints UOC, Saskatoon, Sask.

## Поздоровляємо! Членки Союзу Українок Канади вітають одержувачів Нагороди провідників, Торонто, Он.

**Т**ОРОНТО, ОН.—3 великою радістю і гордістю Управа і членки Союзу Українок Канади, відділу Св. кн. Ольги вітає свою дорогу подругу Анну Троян з нагоди відзначення її престижною Нагородою провідників Конгресу Українців Канади (Ukrainian Canadian Congress Leadership Award). Нагороду цю признано п. Анні за її довголітню, віддану працю, зокрема на культурній ниві для добра українсько-канадської громади. Вона була однією з засновників Українсько-Канадської Мистецької Фундації, першою заступницею Ради Культури при Світовому Конгресі Українців, довголітньою заступницею голови музею С.У.К.О.Ф. (вул. Spadina, 620). Була також головою Східної Управи С.У.К., головою Комітету Українок Канади, відділ Торонто, також Канадської Ради Жінок, відділ Торонто. А передусім, п. Анна є довголітньою, активною членкою нашого відділу ім. Св. кн. Ольги. Була головою відділу, головою Куль-

турно-Освітнього Комітету, невтомною організаторкою культурних імпрез "Краса з України"—як "Чай на княжому дворі", "Купи мені кожух", та багато інших.

Ще раз вітаємо і в першому місці бажаємо міцного здоров'я, дальшої активної праці у майбутньому для загального добра.

Вітаємо також членку нашого відділу п. Оксану Реву—голову КУК, відділ Торонто, котра за свою суспільну діяльність, велику активність в багатьох ділянках української і канадської громади. Головою Українського Вільного Козацтва Канади, відділ Торонто п. Арміном Конн була нагороджена Хрестом Українського Вільного Козацтва з мечами і удостоїлась звання ОСАУЛ.

Також щиро вітаємо п. Володимира Шевчука—голову громади Св. Володимира в м. Торонто з нагоди отримання Нагороди за Провідництво (Leadership Awards), і п. Валентину Курилів з нагоди нагородження Queen Elizabeth II Diamond



Jubilee Medal.

Церемонія нагородження відбулась 16 вересня 2013 р. в домівці Українського Національного Об'єднання, 145 Evans Ave., Toronto. Загалом, Leadership Award було втуди нагороджено 13 найбільш активних, заслужених членів української громади, і 7 членів громади нагородже-

но Queen Elizabeth II Diamond Jubilee Medal. Дорогі ювілянти—На многая літа вам! Здоров'я і наснаги до дальшої праці!

—Віра Мельник, голова відділу,  
Євгенія Мельничук,  
пресова референтка

## Official Launch of Good Shepherd Prayer Book

**C**ALGARY, AB—Добрий Пастир /The Good Shepherd prayer book was officially launched in Calgary, Alberta on Oct. 1, 2013. His Eminence Metropolitan Yuriy made a visitation to St. Vladimir's parish in Calgary for the official presentation. St. Vladimir's parish provided major funding for the publishing of the prayer book. This special event began with a Moleben' led by His Eminence using the new prayer book. St. Vladimir par-

ish priest, Very Rev. Taras Krochak, and Rev. Timothy Chrapko assisted in serving. Following the service, all those gathered proceeded to the church auditorium for the official presentation. His Grace Bishop Ilarion came from Edmonton to attend the presentation, as did chair of the Liturgical Commission, Fr. Cornell Zubritsky. The presentation was attended by St. Vladimir's parish members, parish council executive members and visitors.



Metropolitan Yuriy reads the Gospel.



(left to right) Fr. Timothy Chrapko, Metropolitan Yuriy, Fr. Taras Krochak, Bishop Ilarion, Greg Syrnick, parish president.

## Witness the Legacy



**SASKATOON, SK**—The Lastiwka Ukrainian Orthodox Choir of Saskatoon, Saskatchewan kicked off an exciting three-week tour to Ukraine on July 22, 2013. Lastiwka is directed by Larry Klopushak. The group toured Ukraine together with the Ukrainian dance troupe, the Pavlychenko Folklorique Ensemble also from Saskatoon. The two groups have been performing together for over two decades. The tour featured their new show, Спадщина, or *Witness the Legacy*, which was dedicated to the 125th anniversary of Ukrainian settlement in Canada upcoming in 2016 and the 200th anniversary of the birth of Taras Shevchenko in 2014. The show also paid tribute to Pavlychenko's founder, reposed sister in Christ Lusya Pavlychenko. The dance group is currently under artistic director Serhij Koroliuk.

After months of rehearsing, Lastiwka premiered their new joint show in Saskatoon and Prince Albert. Their Ukraine tour included performances in Zhytomyr, Chernivtsi, Lviv, Cherkasy and Kyiv. The tour group consisted of 100 people, including cast, support staff and others. According to Ukrainian media reports, audiences in Ukraine were impressed that Lastiwka preserved the song and customs of the first immi-

grants, and adapted and passed these on to the next generations in Canada. Every show played to full houses. The performers, in turn, were buoyed by the audience enthusiasm. Each show contained memorable moments. In Kyiv, the group of choral singers and dancers performed before an audience of Virsky dance company and Veryovka choir members. Another highlight of the Kyiv leg of the trip were the accolades given to long-time Lastiwka director Larry Klopushak, member of the Holy Trinity Cathedral in Saskatoon. He was awarded the All-Ukraine Music Society's Constantine Pihrov Medal for the Choral Arts for choral musical excellence. Indeed, it was a great honour for Larry, whose many years of dedication to the group has raised it to the level of excellence that it is today. In Lviv they played in one of the oldest theatres in the historical downtown. In Cherkasy the auditorium was overflowing with those hoping to attend the show. This show was promoted by an enormous banner outside the high-tech theatre. In Zhytomyr the performers from Canada will fondly remember the stage filled with flowers presented to them.

(continued on p.17)

## 1918: Birth of a New Church

In 2013 the Ukrainian Orthodox Church of Canada celebrates the 95th anniversary of its founding. Throughout the year, the *Visnyk/The Herald* has been featuring articles on the history of the UOCC. This article examines the birth of our Church in Canada in 1918 and the immediate aftermath.

### Founding Conference

In July 1918 Wasyl Swystun, a leading member of the Ukrainian populist movement in Canada, initiated a national conference in Saskatoon, endorsed by a committee of 30 prominent community leaders. The goal was to found a national Orthodox Church for Ukrainians in Canada. Attending were 154 representatives, who voted to launch a Ukrainian Orthodox Brotherhood. The Brotherhood would manage all church activities until such time as there could be a democratically-elected and consecrated bishop conforming to the Eastern Orthodox Church. They elected a committee to direct affairs until the first Sobor. This historic movement began entirely with the laity as no clergy were present.<sup>1</sup>

The first resolution adopted by this meeting stipulated the Ukrainian Greek Orthodox Church of Canada (UGOCC) was to be directed by the following principles, as listed in Paul Yuzyk's book:

- This church is in communion with other Eastern Orthodox churches and accepts the same dogma and the same rite;
- Priests must be married;
- The property of the congregations must be in the ownership of the congregations and the church congregations must manage it;
- All bishops must be elected by a general Sobor of clergy and delegates of church congregations and brotherhoods;
- Church congregations have the right to accept and discharge priests.<sup>2</sup>

Until the Church could convene its first Sobor, the Ukrainian Orthodox Brotherhood would "conduct all the church activities until the time when there will be a legally elected and consecrated bishop, in conformity with the Eastern Orthodox Church." The meeting also resolved to establish a theological seminary and participants donated over \$2,000 for this purpose.<sup>3</sup>

That conference must have seemed inconceivable to some. They had no fully committed priests. They had no bishop. How could a group of laypersons found an Orthodox church? The Greek Catholic periodical, *Kanadyiskyi rusyn (Canadian Ruthenian)* quickly attacked the new church in a series of articles with such titles as: "A Godless Church for Ukrainians," "Ukrainian National Church Sponsored by Protestant Finances" and "A Church in an Elevator." This triple slur charged that the founders were atheists using Presbyterian finances to advance the Ruthenian Farmers' Elevator Company—none of which was remotely true.<sup>4</sup>

The leaders of the Ukrainian nationalist movement were mostly young men with unabated zeal and who had pursued post-secondary education. The winds of change were also in their favour. The Ukrainian Autocephalous Orthodox Church had been proclaimed

in the Ukrainian National Republic in 1917. The republic was quickly extinguished by the soviet regime and the Ukrainian Autocephalous Orthodox Church was short-lived, but they both proved an inspiration for Ukrainian nationalists in Canada. At the same time, the Russian Orthodox Church in Canada was becoming increasingly anti-Ukrainian and the young Bukovynians pursuing educational opportunities had become disenchanted with it. Also, the authoritarian stance of Greek Catholic Bishop Nykita Budka, along with his inability to provide sufficient Ukrainian priests for his parishes, disenchanted many Greek Catholics. In the view of historian Senator Paul Yuzyk, "It was almost inevitable that an independent national Orthodox Church should arise among Ukrainians in Canada."<sup>5</sup>

### Search for a Hierarchy

The most immediate problem was finding a legitimate canonical bishop willing to take leadership of the new church. Representing the Ukrainian Orthodox Brotherhood, Wasyl Swystun and Michael Stechishin contacted Archbishop Alexander Nemylovsky of the Russian Orthodox Church because they thought he would be sympathetic to the Ukrainian Orthodox cause. The prelate had stated that he was a Ukrainian when he was in Winnipeg in 1917. Nemylovsky agreed to lead the new church and the Brotherhood announced the first Sobor would be held December 28, 1918, in Saskatoon. However, under pressure from within the Russian Orthodox Church, Nemylovsky did not attend the Sobor. Swystun covered this up by saying that the Archbishop had taken ill. Four priests of the Russian Orthodox Church pledged allegiance to the Ukrainian Orthodox Church, believing it had Nemylovsky's full support. The priests broke with the church when they later discovered that they were misled.<sup>6</sup>

Metropolitan Platon Rozhdestvenskyi came to the USA the following June. He had been leading the Autonomous Orthodox Church in Ukraine under the Russian Patriarch—a different jurisdiction than the Ukrainian Autocephalous Orthodox Church mentioned above. Wasyl Swystun consulted with Metropolitan Platon and Archbishop Alexander and their discussions led to a written agreement granting recognition to the new church. Under this accord, the UGOCC would have full autonomy and a Ukrainian bishop resident in Canada. The consistory of the new church would have equal representation from the laity and the clergy in guiding the bishop. The agreement must have seemed like a great accomplishment to the Brotherhood at the time because the UGOCC achieved the necessary recognition and the greatly desired apostolic succession. However, after *Ukrainskyi holos/Ukrainian Voice* announced Metropolitan Platon's authorization of the new church along with the intention of both prelates to attend the next Sobor in the fall, both bishops came under strong opposition from within the Russian Orthodox Church. Archbishop Alexander issued a pastoral letter stating that Ukrainians were not a separate people, but were

merely a political party and part of the Russian nation.<sup>7</sup>

The nationalist-leaning Brotherhood felt stung and severed its ties with the Russian Orthodox Church. Nonetheless, the second Sobor was set for Nov. 27, 1919, in Winnipeg and would continue on Dec. 4 in Edmonton and in Saskatoon on Dec. 11. Also, *Ukrainskyi holos* announced a seminary would open on Nov. 15 that would be led by Fr. Dr. Lazar German, a former assistant professor of the Theology Faculty at the University of Chernivtsi.<sup>8</sup>

The arrival of Fr. Lazar proved providential. The agenda of the fall Sobor merely referred to an address from the Vladyka (prelate), but in fact there was no bishop. Fr. Lazar counselled the Brotherhood to contact Metropolitan Germanos (Shehadi) in New York as a candidate for the UGOCC's first bishop. Metropolitan Germanos, a native of



Early leader of the UGOCC. Metropolitan Germanos (Shehadi).

Beirut, Lebanon was a bishop of the Antiochian Orthodox Church, which was establishing an Antiochian diocese in America following the breakdown of the Russian Orthodox Church in the wake of the 1917 revolution.<sup>9</sup> Like the Ukrainians, many Syrian and Lebanese Americans had been under the jurisdiction of the Russian Church but now wanted their own church. Sympathizing with the plight of the Ukrainians in Canada, Metropolitan Germanos was willing to step in and give them his episcopal aid.

### First Steps

By the end of the second Sobor, in Autumn 1919, the Brotherhood and Metropolitan Germanos struck a clear arrangement. The Consistory of the UGOCC would administer the day-to-day activities of the Church. The Metropolitan would only be the spiritual head of the UGOCC, guiding it in ecclesiastical matters and ordaining new priests when required. When a Ukrainian bishop could be found, Metropolitan Germanos would step aside. In his final address to the Winnipeg Sobor, His Eminence stated, "I want your church to be so democratic that undemocratic persons would not be able to have a place in it."<sup>10</sup> It may seem odd that the UGOCC elected a Syrian as its first bishop, given the emphasis on the need for a Ukrainian bishop. However, there were so few options at the time that the UGOCC may have risked still-birth had Metropolitan Germanos not stepped forward.

With the new canonical legitimacy of the UGOCC confirmed, it was easier to obtain priests. Several new priests



Holy Trinity Ukrainian Orthodox Cathedral, Saskatoon, Saskatchewan. At the geographical centre of the Ukrainian settlement area, Saskatoon was a logical location for meetings.

who were pastors of Bukovynian parishes in Canada—ordained in the Russian Orthodox Church—stepped forward, as well as a few priests who previously had been Greek Catholics. The number of parishes associated with the UGOCC began to grow. Additional instructors were added to the new UGOCC seminary and the first three priests graduated in March 1920. Among these first three priests ordained by Metropolitan Germanos was Fr. Semen Sawchuk who would become an important administrator and a leading figure within the Church.<sup>11</sup>

June 18, 1922, was a historic day for Ukrainian Orthodox in Canada. Fr. Sawchuk celebrated the first Divine Liturgy entirely in vernacular Ukrainian in Saskatoon. Language was one way in which the UGOCC was distinguishing itself, because the Russian Orthodox Church and the Ruthenian Greek Catholic Church in Canada were still celebrating liturgies in Old Church Slavonic. A joint meeting of the Consistory and the Brotherhood in October 1922 elected Fr. Semen Sawchuk as the administrator of the UGOCC, a position



Early leader of the UGOCC. Fr. Semen Sawchuk.

he was to retain for many years. That year, Sawchuk travelled to Europe with the intention of finding a suitable candidate for a new bishop but the Bolshevik government made it impossible to enter Ukraine. Meeting with Orthodox Church leaders in Poland, he secured a promise that a Ukrainian bishop would be sent to Canada as soon as the necessary arrangements could be made.

Another auspicious moment came when Metropolitan Germanos ordained Wasyl Kudryk as an unmarried priest. Kudryk had been the editor of *Ukrainskyi holos* since its inception. In



## Witness the Legacy...

(continued from p.14)

In Chernivtsi, the audience standing in solemn respect as Lastiwka sang Taras Shevchenko's *Thoughts of Mine* (*Думи мої*), left a powerful impression on the group.

In addition to their performances, Lastiwka and the Pavlychenko dancers also had an opportunity to experience the Ukrainian traditions of their ancestors. They were invited to a traditional Hutsul wedding in the Carpathian Mountains where they saw the Sacrament of Marriage at the church, and

experienced the customs, food and music of the celebrations that followed. The talented local musicians featured traditional regional music and song that Lastiwka was eager to sample for their repertoire back home. At Kaniv, the performers visited the burial place of Ukrainian national poet Taras Shevchenko high on the hill overlooking the Dnipro, as the poet wished. They reflected on his legacy with a memorial service and poetry reading. In Khutir Nadiya, near the mining city of

Kirovohrad, the group visited the choreographic museum, where tribute was paid to Lusia Pavlychenko. Lusia joined Lastiwka on tour for many years, and it was her foresight to agree to team up with Lastiwka for these types of concerts and tours. Here, in her memory Lastiwka sang *Благослови душу мою, Господа/Praise the Lord, O My Soul*. Lastiwka also participated in several workshops with experts in the choral arts. Before entertaining at a dinner in Chernivtsi, the Holos choir held a session with Lastiwka members and gifted them with some new songs. Their engaging performance captivated the entire group. Lastiwka was also privileged to participate in inspiring workshops with the Cherkassy and Veryovka ensembles. The performers arrived home to the welcome of friends and family with cherished memories for many years and that nostalgic sad-

ness of leaving behind all the wonderful experiences and people in their ancestral land.

The Lastiwka choir was formed in 1983 as a Ukrainian Orthodox youth choir. At the time, it was the only such choir in the country. Today, the choir has broadened its age range and expanded its repertoire. It has been directed by Larry Klopoushak since its inception. The choir performs both sacred and Ukrainian folk music at a variety of venues. In the last 25 years, it has produced four album-CD recordings and has performed for audiences across Canada, in the US and Ukraine.

—Compiled from the report prepared by Raynelle Smisko and Megan Worobetz, printed in UCC-SPC Visnyk, Fall 2013; [www.micto.cz](http://www.micto.cz); [www.zt.ua](http://www.zt.ua); [www.pravda.ua](http://www.pravda.ua)

## 1918: Birth of a New Church...



First editor of the Orthodox Herald.  
Fr. Wasyl Kudryk.



Early leader of the UGOCC.  
Archbishop Ivan Theodorovich.

1924 the UGOCC launched its own periodical, *Pravoslavny Visnyk/The Orthodox Herald* with Kudryk as the editor. The UGOCC was proving that it could stand on its own feet.

### Dream Come True

In 1924 Archbishop Ivan Theodorovich came to the USA, where the Ukrainian Orthodox Church in the USA elected him bishop. He had received his episcopal consecration in the Ukrainian Autocephalous Orthodox Church in Kyiv. In America, he was a popular choice because he was a well-read man possessing both humility and good humour. He was also blessed with the gift of impressive oration. The UGOCC Consistory was convinced that Archbishop Ivan was the man to replace Metropolitan Germanos as the spiritual head of the church. There were questions about the canonical legitimacy of Archbishop Ivan's consecration because the Ukrainian Autocephalous Orthodox Church was believ-

ed by many to lack proper apostolic succession. Nonetheless, Archbishop Ivan Theodorovich was elected the first Ukrainian bishop of the UGOCC at the 1924 Sobor.<sup>12</sup> He was now the bishop of both the American church and the Canadian Church, although the two churches remained administratively independent. The UGOCC was rapidly expanding, having attained about 100 parishes<sup>13</sup> at the time of Archbishop Ivan's election. The one fly in the ointment was the question of the canonicity of Archbishop Ivan's consecration. That would dog him for the entire time he was bishop of the UGOCC.

Against all odds, the dream had come true. Canada had an Orthodox Church for Ukrainians with its own seminary, its own newspaper and its own popularly-elected Ukrainian bishop.

—Sterling Demchinsky,  
co-chair of the UOCC  
Heritage Subcommittee  
[sterdem@sympatico.ca](mailto:sterdem@sympatico.ca).

### УВАГА!

#### Копії Метрик про Хрещення і Вінчання

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

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

На пошук необхідно від 2 до 4 тижнів.

### ATTENTION!

#### Duplicate Baptismal and Marriage certificates

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

Please allow 2 to 4 weeks for processing.

You can now pay with:



## Ordination anniversaries: Bishops, Priests, Deacons

### NOVEMBER

Berezniak, Rt. Rev. Mitred Archpriest Pawlo	—November 30, 1975
Gembliouk, Rev. Fr. George	—November 09, 2003
Hladio, Very Rev. Archpriest Bohdan	—November 23, 1988
Hnatiw, Rt. Rev. Mitred Archpriest George	—November 08, 1964
Lomazkiewicz, Very Rev. Archpriest Slawomir	—November 14, 1985
Makarenko, Rt. Rev. Mitred Archpriest William	—November 16, 1980
Maluzynsky, Protodeacon Taras	—November 08, 1987
Mielnik, Very Rev. Archpriest Gregory	—November 18, 1984
Parfeniuk, Very Rev. Archpriest Myroslaw	—November 16, 1984
Powalinsky, Rev. Fr. Patrick	—November 12, 2000
Pozdyk, Rev. Fr. Mykhaylo	—November 21, 2004
Slashinky, Very Rev. Archpriest Melvin	—November 19, 1989

May God Grant Them Many, Blessed Years! На Многії Ліма!

## ЦЕРКОВНИЙ КАЛЕНДАР — ЛИСТОПАД —

1. Пт. Пр. Йоїля, мч. Уара, блж. Клеопатри	17. Нд. 21-а. Прп. Йоаникія, гл. 4
2. Сб. Поминальна. Вмч. Артемія	18. Пн. Мчч. Галактіона, Єпістимії
3. Нд. 19-а. Прп. Іларіона, гл. 2	19. Вт. Свт. Павла, прп. Луки
4. Пн. Рівноап. Аверкія, 7 отроків Ефеських	20. Ср. Мчч. Іерона, ісихія, Валерія
5. Вт. Ап. Якова, свт. Ігнатія	21. Чт. Собор Архистратига Михаїла
6. Ср. Мч. Арефи, блж. Елезвоя	22. Пт. Мч. Онисифора, прав. Матрони
7. Чт. Мчч. Маркіяна, Мартирія	23. Сб. Ап. Ераста, Родіона, мч. Ореста
8. Пт. Вмч. Димитрія Солунського, мч. Луппа	24. Нд. 22-а. Вмч. Мина, мч. Віктора, гл. 5
9. Сб. Мч. Нестора, прп. Нестора Літописця	25. Пн. Пр. Ахії, свт. Йоана Милостивого
10. Нд. 20-а. Мц. Параскеви-П'ятниці, гл. 3	26. Вт. Свт. Йоана Золотоустого
11. Пн. Прмц. Анастасії, прп. Аврамія	27. Ср. Ап. Филипа, Новомуч. Укр., заговини
12. Вт. Сщмч. Зиновія, мц. Зиновії	28. Чт. Мчч. Гурія, Самона, Авива, прп. Паїсія
13. Ср. Ап. Стахія, Амплія, прп. Спиридона	Початок Різдвяного посту (Пилипівка)
14. Чт. Безсрібників Косми та Даміяна	29. Пт. Ап. св. Матя, прав. Фулвіана
15. Пт. Мчч. Акиндина, Пігасія	30. Сб. Свт. Григорія Чудотворця
16. Сб. Мчч. Акепсима, Йосифа, Аїфала	

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2. Yuzyk, Paul. (1981). *The Ukrainian Greek Orthodox Church of Canada 1918-1951*. Ottawa: University of Ottawa Press, p. 86.
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# 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.

Щиро запрошуємо Вас на  
**ХРАМОВЕ СВЯТО  
КОЛЕГІЇ СВ. АНДРЕЯ**  
та  
**РІЧНІ ЗБОРИ ЧЛЕНІВ  
КОЛЕГІЇ СВ. АНДРЕЯ**  
у неділю 8 грудня 2013 року

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

Після обіду відбудуться  
РІЧНІ ЗБОРИ ЧЛЕНІВ КОЛЕГІЇ СВ. АНДРЕЯ.

Просимо Вашої участі!



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

on Sunday, December 8, 2013

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

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

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



## ST. ANDREW'S COLLEGE

is introducing a new feature on the College page  
in the "The Herald"

### "ASK THE DEAN"

If you have a question about the St. Andrew's College,  
or a Theological question,  
that you would like to ask the Dean, please send it to:

Email: st\_andrews@umanitoba.ca

Regular mail:

29 Dysart Road, Winnipeg, MB R3T 2M7

## КОЛЕГІЯ СВ. АНДРЕЯ

пропонує нову рубрику  
на сторінці газети "Вісник" під назвою:

### "ЗАПИТАЙ У ДЕКАНА"

Якщо у Вас є будь-які питання про Колегію Св. Андрея,  
чи питання щодо Богослов'я,  
просимо надсилати за адресою:

Email: st\_andrews@umanitoba.ca

Поштова адреса:

29 Dysart Road, Winnipeg, MB R3T 2M7

## St. Andrew's College Student

### ■ ПОДІЯКОН БОГДАН СТАТКЕВИЧ

Мене звали Богдан Статкевич. Народився в Україні, на Тернопільщині. Після закінчення педагогічного коледжу працював учителем в школі майже 20 років. В Канаду емігрував в 2008-му. В Колегії Св. Андрея навчався 4 роки по програмі Бакалавр Богослов'я. В червні 2013 Митрополитом Юрієм рукоположений в чин іподіякона. Зараз продовжую працювати в колегії в якості асистента по резиденції.

Одружений. Дружина Галина працює в кафетерії Колегії. Дочка Уляна навчається в Ред Рівер Коледжі. Син Віктор одружений, має дочку, проживає в Україні.

My name is Bohdan Statkevych. I was born in Ukraine and emigrated to Canada in 2008. After graduating from Pedagogic College, I worked as a teacher in a Middle School for about 20 years in Ukraine. I enrolled in the 4 year Bachelor of Theology Program in the Faculty of Theology of St. Andrew's College, and in June 2013, I was tonsured a Subdeacon by His Eminence Metropolitan YURIJ. I am currently working at St. Andrew's College as Building and Property Maintenance and Residence Assistant, as I continue my Clinical Pastoral Education Program.

My wife, Halyna, works at the cafeteria at St. Andrew's College and our daughter, Ulyana, continues her ESL English language studies at Red River College. Our son, Victor, lives in Ukraine with his family.



## Donations Notice – MSBI Matching Grant

■ The Manitoba Government is continuing the Manitoba Scholarship and Bursary Initiative MSBI for the remainder of this fiscal year—to January 15, 2014.

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

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

If you wish to do so, please contact the St. Andrew's College Office at (204) 474-8895 for further information. The **deadline** to make a donation under this matching grant program is **January 15, 2014**.

## ESTATE DONATION

St. Andrew's College in Winnipeg  
has been remembered in the will of  
a generous supporter of the College.

We acknowledge with gratitude the Estate of

† Anne Krawetz

for the generous donation.

May she rest in peace and may her memory be eternal!

Вічна їй пам'ять!

## 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.

## The Journey to Salvation is not a Cruise

■ If asked the question *Why do you go to church?* most Orthodox Christians would probably be seriously baffled. This is not a question that has been asked or pondered upon by most. The reason for this response—or lack of response—lies in the fact that most Orthodox Christians take their faith for granted. They rely on generations of being told to “believe and do not question.” While grandparents deserve a great deal of credit for keeping children and grandchildren in the faith, to “believe and do not question” is fundamentally not Orthodox thinking. Faith is not enough. As Disciples of Christ we are directed to a much higher calling. The Church was created by our Lord as a vessel of salvation. By accepting Christ we are brought into this vessel through baptism. We belong to the Church because we have chosen to be saved. We willingly accept the wonderful gift of eternal life. What has been forgotten though, is that this gift comes with responsibilities.

If we use the analogy of the Church as a sailing ship, we must understand that it is not a cruise ship where we come aboard and receive all the luxuries and benefits, while relaxing and patiently awaiting our destination. The Church is a working ship. By accepting passage on it we accept to be co-workers with the rest of the crew. Our Lord said to make disciples of all nations. Disciples are not tourists they are workers. Jesus Christ as the Captain has given His crew directions. This ship has a specific mission. Its purpose is not to simply wander aimlessly in the ocean being tossed and directed by the whims of the sea until His second coming. The responsibility

of every Christian is to know and work towards this mission with all their talents and abilities. This mission has been given to the Church through the Apostles with very clear instructions. **This mission is a non-negotiable order.** It is not a suggestion. Those who have accepted salvation have accepted the task of continuing and working towards the fulfillment of our Lord’s ministry. They have accepted to be fellow workers towards this effort. They have been made stewards of not only the Church, but of its ministry as well.

When a young man asked “What must I do to be saved?” our Lord’s response was “*You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: you shall love your neighbor as yourself.*” (Mt 2: 37-39)

A critical aspect of being members of the Church and expressing our love to God and to each other is through the frequent participation in the Eucharistic feast: the Divine Liturgy. But just showing up is not enough. We must receive communion. Our Lord has assembled us as a Eucharistic community first and foremost. We cannot be united in mission if we aren’t first united in body. We are the living body of Jesus Christ. He is the Head and we are its members. We are united for one purpose; that is to continue Christ’s ministry, in this world and throughout time.

(We are) “*His body, which is the church...*” (Col 1:24)

“*And He is the head of the body...*” (Col 1:18)

“*This is my body which is given to you;*

*do this in remembrance of me.*” (Luke 22:19)

“*Whoever eats My flesh and drinks MY blood has eternal life, and I will raise him up at the last day.*” (Jn 6:54)

Salvation is the greatest gift ever offered by God to His creatures. Attaining salvation should be the first priority of every human being. This is our primary goal as Orthodox Christians. We strive to save ourselves because we love ourselves. If we are to love others as ourselves then should not we also strive for their salvation? Is not this in fact “The Good News” that we have been commissioned to proclaim? Is not this the reason that we are baptized and baptize others into the Church, so that we and they too can be saved?

“*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.*” (Mt 28: 19-20)

When Jesus ascended into the heavens he did not leave a “boss” of the Church. He left a team. He left many disciples not just one. He decentralized His own worldly authority and gave it to the Church the Body of believers beginning with the Apostles past and present. (The Bishops) **They are selected to oversee the mission. They were not given authority to change the mission or even to modify the mission.** The mission is non-negotiable for all Christians. Only those who work towards the fulfillment of His continuing ministry are given the authority and the blessing to do so. This authority is not given by men but by God Himself, not only to clergy but to laity as well. The Church

must be a servant, just as Christ was a servant, a slave to all mankind in its effort to fulfill the Will of the Father; which is the salvation of all humanity. The Church was established to serve mankind, just as our Lord was incarnate to serve mankind and bring it to salvation. A servant is not greater than his master. The Church is not greater than its Creator. Nor can the Church’s ministry be anything different than the ministry of the One who created her. Our Lord has given us very specific instructions and these instructions are non-negotiable.

“*And whoever of you desires to be first shall be slave of all.*” (Mk 10:44)

Ministry, Ministry, Ministry! Every Christian who has accepted salvation has also accepted the responsibility of working in the ministry of the Church. The clergy have been called apart and given the grace and blessing to perform the specific sacramental functions of the church, but **all Christians, clergy and laity alike have been called to serve in our Lord’s ministry.** If this is not what the Church is doing then we have entered into serious error. Everything that we do as a Church should be in direct support of Christ’s ministry of salvation. If we build buildings they should be to support ministry. Any event sponsored by the Church should be ministry or in support of ministry.

**Ministry should not be limited by the budget. The budget should be driven by ministry.**

—By Fr. Steve Dalber, priest,  
Saint Nektarios Greek Orthodox  
Church, Charlotte, North Carolina



### Молитва за здоров'я Помоліться за Ваших близьких...

Щодня, у Вінніпегу в каплиці Святого Іларіона Консистоїї Української Православної Церкви в Канаді служиться ранкову молитву на чолі з Канцлером УПЦК та з участю працівників Консистоїї. 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 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.



# God's Gift of Water

**Water, water everywhere  
— Nor any drop to drink**

These words, taken from a much longer poem, made me think of a problem we faced in Winnipeg recently. For reasons unknown, the water that was flowing from our taps had turned

brown in colour. Everyone was unhappy. You could not drink this water and even the clothes being washed in this water were turning a brown colour. This puzzle made me think of a story in the Bible where the water was not fit to drink.

You all know the story about Moses who led the Israelites out

of bondage in Egypt. This story can be found in the Bible in Exodus, Chapter 15. Moses was leading God's people on a long, long journey. The fathers and mothers with their little children walked as far as they could every day. Sometimes, when they were tired, they sat down to rest. When they grew thirsty, they would stop at a spring or a well for a drink of cool water.

One day they came across a pool of water and they ran over to drink, but it had a terrible taste! It was so bitter that they could not drink it. The Israelites began to grumble and complain to Moses. "What are we going to drink now? Why did you lead us to such a place?"

Moses prayed to God and asked Him what to do. God showed Moses a tree growing nearby. He told Moses to break some branches from the tree and put them into the water. Moses did this, and the water became fresh and sweet. All the families ran quickly to drink of the cool water



**Dobrodiyka Jane**

before they continued on their journey. Of course, this miracle came about, not because of the properties of the wood alone, nor solely because of the skills of Moses. The Lord alone has the power to perform such a miracle.

God provides us fresh water every day. He makes the clouds float over the land and gives rain to the thirsty plants. God made the rivers and the large oceans. We must not forget that God gives us every good thing.



Sacred well at Frolivsky female monastery in Kyiv, Ukraine.



St. Theodosius well at the Kyiv Pecherska Lavra in Kyiv, Ukraine.

## Джерело св. Анни

Одне святе місце обов'язково відвідати на Україні розташоване за кільканадцять кілометрів від Почаївської лаври в селі Онишківцях—цілющі джерела праведної Анни, що пробилися з-під землі. Тут зцілюються недужі і відновлюють в душах спокій і мир християни в будь-яку пору року. В давні часи на місці джерел стояла церква. Та під час татарської навали, коли православних християн потерпали від знущань іно-вірців, ця церква, завдяки Божому Промислу, була збережена— вона увійшла в землю. Минуло багато часу. В Онишківцях збудували нову церкву. Та на тому місці, де стояла попередня, сталося диво. Було знайдено тут ікону святої Анни. Все село зібралось того дня на місці старої церкви, щоб побачити явлену ікону, її було вчисто перенесено до храму. Та наступного дня ікони в церкві не знайшли— вона дивним чином повернулася на старе місце. Було вдруге перенесено в сільський храм. Однак зранку історія повторилася. Відтоді селяни зрозуміли, що праведна Анна сама обрала для себе місце і нікуди переходити не хоче. Тому тут збудували невелику капличку, в якій і зберігалася ікона. На цьому місці й забили цілющі джерела. Сьогодні побудували скит Свято-Миколаївського Городокського жіночого монастиря. Впродовж віків християни приїжджали в Онишківці, щоб викупатись у святій воді і позбутися тілесної та душевної недуги. Ця вода—незвичайна. Вона не замерзає і в найлютіші морози, і не псується. І влітку, і взимку однакової температури—+5° С градусів. Цю воду брали на хімічний аналіз і виявили у ній високий вміст срібла.

—Скит святої праведної Анни, село Онишківці

## St. Anna's Well

A must-see during a pilgrimage to Ukraine is the healing pool of St. Anna's Well located in the village of Onyshkivtsi in Rivne oblast a few kilometers from the wondrous Pochaiv monastery. St. Anna's Skete, which is attached to the St. Nicholas female monastery in the neighbouring village of Horodok, was built on the spot and cares for the well. The well taps into an underground spring. Faithful pilgrims, tourists and local residents visit this holy site year round to bathe in its healing waters. An Orthodox church was built on this spot at least five centuries ago, according to historical documents. During a subsequent Tatar invasion, Orthodox Christians were persecuted and tortured, but by God's Providence this church was spared destruction and was buried underground. After several centuries, the Onyshkivtsi residents built a new church close by on another spot. Then, a miracle happened—an icon of St. Anna was found by some children tending cattle at the place where the old church had been. The villagers gathered at the old church site for a solemn procession to take the icon to the new church. The next day, they found the icon gone, resting in the same place where it was found. This happened a second time. The villagers understood that St. Anna herself had chosen this spot for her icon at the site of the old church. They built a small chapel to house the icon. They also dug a well on this spot from which poured out healing waters. Over the centuries, Christians made pilgrimages to Onyshkivtsi to bathe in these sacred waters. There have been countless accounts over the centuries of spiritual and physical healings after part-taking of the water from this well-spring. The water itself is unique. The Skete has filled a large pool for bathing from this well-spring. It is open all year round and never freezes over, even on the coldest days, and the water never spoils. It also remains at a constant temperature of +5° C year-round. Scientists have also studied its chemical composition, finding a high concentration of silver, one of the earth's elements with antibacterial properties.

—St. Anna Skete in Onyshkivtsi



The pool of St. Anna's well at St. Anna's Skete.



The faithful descend the stairs to bathe in the healing waters.

## First Alice Mykytyshyn Memorial Fund Bursary Awarded



■ **HAMILTON, ON**—The first Alice Mykytyshyn Memorial Fund bursary award of \$1000 was made this summer to Tanya Hluchaniuk. The goal of the Alice Mykytyshyn Memorial Fund is to award an annual bursary to a student accepted into a full time post-secondary educational institution. The criteria for application include: having a good academic standing, actively participating as a volunteer in Taras Shevchenko Seniors' Home activities as well as in programs in the Hamilton Ukrainian Community and be a Canadian citizen of Ukrainian heritage. Preference will be given to applicants whose chosen career is in the specialized field of gerontology.

Tanya is enrolled at the University of Ontario, Institute of Technology in the B.Sc. of Nursing program as an honours student. Tanya is very active in her church and parish life. Growing up, Tanya attended St. Vladimir's Ukrain-

ian Orthodox Sobor in Hamilton, Ontario and its Wm. Sarchuk Ukrainian School. Later, she was an assistant teacher for the Sadochok Class, the kindergarten level. She sings in both the Hamilton and Oshawa parish choirs, reads the Epistle during the Divine Liturgy, cantors and teaches Sunday School. She has been a member of the parish's branch of the youth organization, CYMK. Tanya began her volunteer service by helping to serve the Thursday night meals at Taras Shevchenko senior's complex as part of her 40-hour community service requirement in high school. She continued to volunteer until leaving for Hamilton to take her studies. Now, she still likes to volunteer to serve meals when she is back visiting family in Hamilton. Over the years, Tanya has also taken a keen interest in Ukrainian cultural pursuits. She learned to play the bandura and also has assisted in teaching others to play. She has been a member of the Chaika song and dance ensemble. St. Vladimir's parish congratulates Tanya and wishes her God's blessings in her studies and future career path.

John and Alice Mykytyshyn had been instrumental in the foundation of the Taras Shevchenko Home for the Aged Complex in Hamilton, Ontario. John has held the chair of the board of directors since its inception. Alice was very involved in working with the board to help make the residence feel as comfortable as living in one's own home. Along with a group of volunteers, Alice initiated the regular Thurs-



John Mykytyshyn presenting the award to Tania Hluchaniuk.

day evening meal, providing a low cost nutritional supper for all the residents who wished to attend. Following her repose in August 2010, her family approached the board with the idea of setting up a Memorial Fund in Alice's

name to commemorate her devoted work at the Shevchenko Complex as well as her contribution to the Ukrainian Orthodox Community. The original family contribution was enhanced by many other contributions and

### Bitter Waters Sweetened

"Thus, Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. They went three days in the desert and found no water to drink. Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore he named that place of Bitterness. Then the people complained against Moses, saying, "What shall we drink?" So he cried to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them. There He proved him and said, "If you diligently heed the voice of the Lord your God and do what is pleasing in His sight, give ear to His Commandments and keep all His ordinances, I will put none of the diseases on you that I brought on the Egyptians; for I am the Lord your God who heals you." Then they came to Elim, where there were twelve fountains of water and seventy palm trees; so they camped there by the waters." (Exodus 15:22-27)

*The tree cast into the waters made them fit for the people to drink. This tree speaks of the Cross of Christ and baptism. For the Cross is baptism, and baptism is the Cross. The Cross is in the baptismal water, and the baptismal water is in the Cross. This is why baptism saves man (1 Pt 3:21). Israel camped by twelve fountains of water and seventy palm trees. Similarly, the Twelve Apostles of Christ were twelve foundations of spiritual water, which quenches the thirst of those who seek the true God. Also, Christ sent forth the Seventy to provide heavenly shade from desert heat.*

—The Orthodox Study Bible

### Солодка вода

"І повів Мойсей ізраїльтян від Червоного моря, і вони вступили в пустелю Сур; і йшли вони три дні по пустелі і не знаходили води. Прийшли в Мерру—і не могли пити води з Мерри, тому що вона була гіркою, чому і наречено тому [місцю] ім'я: Мерра. І ремствував народ на Мойсея, говорячи: що нам пити? [Мойсей] заволав до Господа, і Господь показав йому дерево, і він кинув його у воду, і вода зробилася солодкою. Там Бог дав народу устав і закон і там випробовував його. І сказав: 'якщо ти будеш слухатися голосу Господа, Бога твого, і чинитимеш угодне перед очима Його, і слухатимеш заповіді Його, і виконуватимеш усі устами його, то не наведу на тебе жодної з хвороб, які навів Я на Єгипет, тому що Я Господь [Бог твій], цілитель твій.' І прийшли в Єлим; там було дванадцять джерел води і сімдесят фінікових дерев, і розташувалися там станом біля вод" (Вих. 15:22-27)

—Біблія. (2006). Київ: УПЦ-КП

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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

## Вода – це Божий Дар

Моисей вів своїх людей далекою дорогою. Там, разом із ним, йшли батьки, матері разом зі своїми дітьми. Кожен день вони йшли так далеко, як могли. Часами, коли утомилися, вони зупинилися і відпочивали. І коли були спраглими (коли хотіли пити воду), вони пили холодну воду з криниці чи з річки. Враз, вони зупинилися біля джерела води, що не була добра. Ця вода була гіркою. На Мойсея всі люди почали кричати і нарікати. Моисей молився до Бога і Бог сказав йому, що робити—кинути у воду гілки з одного виду дерева. Так він зробив і вода стала питною. Ми без води не можемо жити. Бог нам дає воду. Вона—дар Божий для нас. Дар життя. Бог посилає нам дощі, бо без води не може нічого рости на землі. У наших молитвах ми повенні завжди дякувати Богові за все, і також і за воду, що нам Бог дає.

## Підгірці - забута земля історичної Волині

**Володимир Рожко** кандидат церковно-історичних наук, викладач Волинської Православної Богословської Академії, історик-архівіст, дійсний член ІДВ у Вінніпегу і його представник в Україні, почесний професор Східноєвропейського національного університету ім. Лесі Українки

продовження з минулого числа

Чудотворна Ікона Божої Матері Підгорецької (Пліснеської) була не лише коронована в Римі, а й має високомистецьку ковану ризу з семирядковим написом:

—Сія риза среброкованая і позлащена на ікону Пресвятей Диви Марії Богородици Чудотворни. Голубицкую до монастиру Подгорецького Плесницко названого перенесенную; оделаная за старанням Висоце в Богу Превелебного Отца Парфения Ломіковського / Архидіакона Епископі Львовской, ігумена Монастира / того ж. Дня 28, мысяца мая, 1715 року 27.

Риза залишає відкритими лише лики Богородиці і Христа, доволі точно повторюючи малюнок ікони. Вона не лише встановлює верхню межу часового поясу, а й залишається безцінною пам'яткою українського, волинського золотарства поч. XVIII ст., яке з найдавніших часів історії християнського життя процвітало на історичній Волині.

Високомистецька риза для чудотворного образу, виготовлена на замовлення о. Партенія Ломіковського прикрашає велику святиню землі нашої, а сам чудотворний образ належить до числа шанованих, до якого впродовж віків приходили тисячі вірних по фізичне і духовне зцілення.

Нині чудотворний образ Божої Матері без цієї високомистецької ризи, яку перенесли на копію з святої ікони.

—Чудотворний образ Божої Матері Пліснеської, Голубицької, Підгорецької є важливою пам'яткою нашої духовності,—писав автор цього наукового дослідження,—і свої витoki бере з ранніх етапів

святої нашої віри. Незважаючи на спроби московсько-більшовицького режиму знищити пам'ятку, вірні переховували її, щоб приходити до неї за духовним і фізичним зціленням, скріплювати нашу віру і наш дух 28.

Великою святинею Підгірців була церква св. Михайла, 1720 р. перевезена на місце попередньої, яка також належала до видатних пам'яток церковного мистецтва волинської монументальної дерев'яної архітектури.

Церква хрестоподібна в плані, однокупольна, складається із зрубів однакової ширини, що зберегли свій первісний вигляд, високомистецький іконостас, царські ворота, багато давніх ікон.

—Свято-Михайлівська церква, 1720 р. в Підгірцях перенесена на теперішнє місце в 1720 р., дерев'яна, однокупольна. Центральний зруб перекритий масивним куполом, хрестоподібна в плані, бокові зруби покриті скатним покриттям. Її вид до спалення отримано в результаті реставраційних робіт 1970-1973 рр.: відбудовано північний зруб, обновлене гонтове покриття, замінене підлогу 29.

Із західної сторони церкви св. Михайла збереглася до нашого часу ціла низка оригінальних кам'яних христів найдавніші з XVI-XVIII ст. Всі вони є важливими духовними пам'ятками тої доби, предметами давнього церковного мистецтва.

18 травня 2006 року церква св. Михайла згоріла і від неї лишилося лише невелике звалище дерев'яних недогарків. Монастирські церкви Благовіщення Пресвятої Богородиці з чудотворним образом Пресвятої Богородиці, храмами св. Онуфрія на Пліснеську і св. Михайла в Підгірцях—найбільші святині того



Чудотворний образ Божої Матері (оригінал).



Копія чудотворного образу з оригінальною ризою.

регіону історичної південної Волині, які залишаються в нашій історії найбагатшими духовними скарбами української церкви, нашого народу, передані нам в спадок від боголюбивих предків.

### 4. На прощу до Пліснеська і Підгірців.

Предавне волинське літописне місто Пліснеськ і пізніші Підгірці вже впродовж кількох десятиріч стали об'єктами мого наукового зацікавлення. В моїх працях є не лише окремі згадки про ці давні волинські міста, а й цілі підрозділи книг, зокрема—“Чудотворні ікони Волині і Полісся”, “Православні святині історичної Волині”, “Українське православне церковне мистецтво Волині (IX-XX ст.)”, “Печерні монастирі Волині і Полісся” і інші. В Дер-жархівах Волинської, Львівської областей вивчав цілу низку документальних та історичних джерел, а 28 липня на день св. Володимира здійснив наукову подорож до цього чарівного куточка історичної Волині. Бував я в своїх наукових подорожах на Бродівщині-Підкам'яні, Олесько, Бузько писав про свої там пошуки і знахідки в своїх надрукованих книгах, тому цей регіон історичної Волині не був для мене невивченим.

Пліснеськ і Підгірці сьогодні стали в центрі мого наукового пізнання і суботнього літнього ранку вирушаю до омріяного ще небаченого мною Пліснеська і Підгірців. Бус Луцьк-Броди рівномірно накручує на свої колеса стрічку асфальту. Пасажири виходять і заходять на зу-

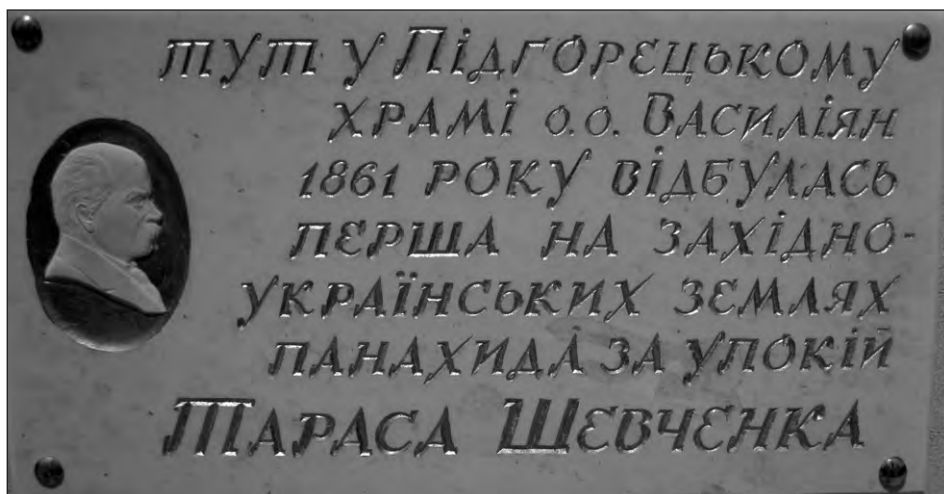
пинках. Вже проїхали Млинів, Демидівку, Пляшеву, підїжджаємо до Берестечка. В дорозі збираю свої думки з минулих наукових подорожей до цього регіону волинської землі. Берестечко відзивалося болем не лише в Тараса Шевченка, коли писав свій вірш “Ой, коли ти почорніло, зелене поле?” в якому рядки:

Круг містечка Берестечка,  
На чотири милі,  
Мене вчора козаченьки  
Своїм трупом вкрили; 30.

Не лише ці рядки Великого Кобзаря будили біль в моїй душі при доторку її до Берестечка. З ним пов'язано багато сторінок мого життя поруч в Перемилі мав практику з археології, і де я мав щирою друга і однодумця, який трагічно загинув, в музеї “Козацькі могили” працював ще один мій друг Ярослав Мичуда, якому вкоротили життя кегебистські кати. В Берестечку під час археологічної практики я зустрів дівчинку, з якою довго дружив і яка померла... Ці та інші спомини знову болем заторкнули мені душу, а дорога від Берестечка до межі з Бродівським районом настільки препогана, що думки витрушує з пасажирів, залишаючи одну: щоб швидше скінчилася та каторга... Дійсно, такої страшно розбитої дороги не зустрічав навіть на глибокому Поліссі.

Накінець Бродівщина. До самого однойменного райцентру дороганиби на замовлення. Любуюся чудовими літніми краєвидами, дозрілими ланами пшениці, ячменю, вівса.

(продовження на стор.21)



Меморіальна дошка на монастирському храмі.



Все що лишилося від церкви святого Михайла в Підгірцях.



Кам'яні хрести XVI - XVIII ст. на церковниці.

## Підгірці - забута земля історичної Волині...

(продовження зі стор.20)

Броди зустрічають своїми “будовами московського соціалізму”, які світяться обпалою штукатуркою, побитими, облупленими стінами...

Пересідаю на бус *Броди-Золочів* і вже маю можливість милуватися горами Вороняками по лівій стороні чудової дороги Київ-Львів. На Підгірці дорога ліворуч від автостради простягнулася аж до найвищих місцевих гір.

Навпроти зупинки в центрі Підгірців костел св. Йосифа і Воздвиження 1752-1766 рр. авторства К. Романуса. Розташований за 300 м. південніше палацу, замикає перспективу головної алеї і є невіддільною частиною замкового ансамблю<sup>31</sup>.

Вибудовано цей костел у стилі бароко за італійськими взірцями. Ротондний, з внутрішнім діаметром 12 м. перекритий масивним куполом. Головний фасад виділено 14 колонним портиком коринфського ордера, що завершується антаблементом і фронтоном. Портук увінчує аттик, який несе вісім скульптурних фігур виконаних з вапняку скульпторами С. Фессінгером і Й. Лебрасом<sup>32</sup>.

Відкривало собі нову дивовиж: нині тут в костелі править службу так званий патріарх Ілля Візантійського Католицького патріархату Української Правовірної Греко-Католицької церкви.

Підгірці—справді історико-архітектурна перлина України, історичної Волині.

—Не знайти такого села в Україні,—читаємо в історичних джерелах,—де б було більше давніх пам'яток культури, ніж у Підгірцях. Тут міститься великий археологічний комплекс літописного міста Плісеська, монастир о.о. василіан XVII-XVIII ст., архітектурний ансамбль замку XVII-XVIII ст. з парком, колишня Михайлівська церква—пам'ятка дерев'яної архітектури XVIII ст., низка інших пам'яток...<sup>33</sup>.

Від костелу Йосифа і Воздвиження алеєю недонищеного парку йду до Підгорецького замку. Замок—це ансамбль, до якого входить оточений складною оборонною системою триповерховий палац, заїжджий двір XVIII ст., костел і парк.

Замок в Підгірцях споруджено 1635-1640 рр. на місці старого укріплення, яке згадувалося ще під 1530 роком. Підгорецький замок—це твір відомих західноєвропейських архітекторів: Андре дель Аква і Гійомо Левассера де Боплана коштом власника того краю коронного гетьмана Станіслава Конецпольського. В архітектурі замку—найкраще поєднання імпазантного палацу з оборонною фортецею. Замок славилося чисельними скарбами мистецтва, нині після двох світових війн, пожежі 1956 року, туберкульозного санаторію диспансеру, планового ведення соціалістичного будівництва московськими комуністами—цілковита пустка. Нині Підгорецький замок-філіал Львівської національної галереї мистецтв. В його штаті 3 наукові і 13 технічних працівників. Зустрічаюся з старшим науковим працівником Світлавою Мостовою, яка повідо-

мила мене, що кожного року замок відвідує десятки тисяч туристів, вже в першому півріччі його офіційно за журналом реєстрації відвідало 36500 екскурсантів, однак на реставрацію цієї пам'ятки архітектури грошей не вистачає.

—Серйозних реставраційних робіт,—розповідала Світлана Мостова,—ніхто не проводить. Відсутність коштів у державі на цю ціль заставляє нас шукати приватного інвестора, але допоки й такі відсутні. В реставрованому замку помістили б 60 відсотків тих речей, які збереглися, від колишніх скарбів, доповнили б новими знахідками, створили б експозицію і тоді число відвідувачів нестримно зросло б з кожним роком і не лише з України...

Світлана Мостова показує замковий колодязь, в XVII ст. його коловорот крутив приручений ведмідь.

Глибина колодязя 36 метрів, нині відкачано замулення до 24 м., водяний стовп в ньому 5-6 м. П'ємо досить смачну воду, втішаємося думкою, що колодязю як і замку повернуто буде первісний вигляд.

Від п. Світлани Мостової дізнаюся що унікальна пам'ятка волинської дерев'яної монументальної архітектури церква св. Михайла, 1720 р. згоріла. Причина—невідома... Іду до церкви на якому стояв храм. За московсько-більшовицької окупації як і в костелі тут був склад. Вкотре переконаюсь в правдивості думок геніальної поетеси Ліни Костенко:

Ворог—вбиває найкращих...

Від церкви лишилася невелика куча недогарків, а німими свідками трагедії залишають кам'яні з XVI-XVIII ст. хрести на церквині.

Через некошені трави йду до шляху Підгірці-Злочів. За 3 км. городище літописного Плісеська, монастир о.о. василіан. Навколо поля з доріжними плодами людської праці. Справді, ця земля неповторна в своїй красі. Чим ближче підходжу до городища все більше і більше переконаюсь про Божу руку в природі... Стою біля високих земляних валів, які оточували літописний Плісеськ. Вони поросли лісом. Дерев'яні свічки підносять свої крони до неба. Від воріт асфальтова дорога веде мене до монастиря, який знаходиться праворуч від входу під самими валами. Мене зустрічає о. настоятель Віктор (Багір) привітною радісною усмішкою, лагідною широким мовою. Він, як і в усіх храмах УГКЦ, не запитує до якої релігійної конфесії належу.

О. Віктор розповідає окремі, до того мені невідомі фрагменти історії Святині. Під час московсько-більшовицької окупації будівлі монастиря перетворено цілковито в червоному окупаційному дусі “за призначенням”, в туберкульозну лікарню а храм в—склад!

З 1990 року в монастирській церкві відновилося Богослужіння, а з 1992 р. засновано монастир о.о. василіан. Нині тут до 10 ченців і послушників, реколекційний центр, а на городищі невтомні львівські науковці проводять археологічні розкопки.

В монастирському храмі оглядаю

старовинні рідкісні ікони, серед них збережений оригінальний чудотворний образ Плісеської Божої Матері у вівтарі, ліворуч—копія образу в давній мистецькій ризи.

Настоятель о. Віктор пояснює, що мистецтвознавці не рекомендували надівати ризу на оригінал, тому її й помістили на копії ікони Плісеської, Підгорецької Божої Матері. Нинішній монастир знаходиться на місці попереднього, святість місця не переривається, а пов'язує монастир Плісеська з сучасним.

Оглядаючи з о. Віктором будівлі монастиря, святе джерело з якого п'ю воду й вмиваюся, земляні вали, місце археологічних розкопок біля них, а також дужче мистецьку мозаїку святої княгині Ольги, яка за переказами походила з Плісеська, на церкві капличці. Її погляд на моза-

їці звернений на схід, до Києва.

Через городище йду до урочища Оленин парк, де в ранньому середньовіччі піднімався замок.

Милуюся неповторними краєвидами городища, його мальовничими околицями, смакую тишею, яка тут, після шуму й гамору міста, здається казковою.

З цілою низкою нових вражень вирушаю в зворотну дорогу до Підгірців, Бродів, а від них через Дубно до Луцька.

В день свого небесного Покровителя св. Володимира здійснив свою давню мрію—наукову подорож з пошуків і знахідок до літописного волинського міста Плісеськ і Підгірців, оглянув, зібрав всі можливі джерела з їх минулого, яке залишається складовою частиною історії рідної землі.

### Використані джерела:

27. Там само. с. 80
28. Рожко В. *Православні святині історичної Волині*.—Луцьк, 2009.—с. 379.
29. *Пам'ятники мистобування і архітектури Української РСР*.—Київ, 1985.—Т.3.—с. 108.
30. Шевченко Т. *Кобзар*.—Вінніпер, 1953.—Т. 3.—с. 213.
31. Пилип'юк В. *Золота підкова України*.—Львів, 2001.—с. 71.
32. Там само.
33. Там само. с. 53.

### 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*.

For further inquiries, please call the Editorial Office or email [visnyk@uocc.ca](mailto:visnyk@uocc.ca)



## "ORTHODOXY 101" Understanding the Orthodox Faith

1st and 3rd Mondays  
in October, November and December—7:00 pm  
October 7 and 21  
November 4 and 18  
December 2 and 16

Please join us for this study series  
and bring a friend.

The series will introduce the Orthodox faith through  
presentations, readings, videos, and discussions.

Local on: Ukrainian Orthodox Metropolitan Cathedral  
of the Holy Trinity—Auditorium

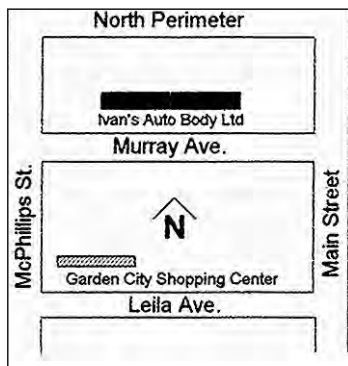
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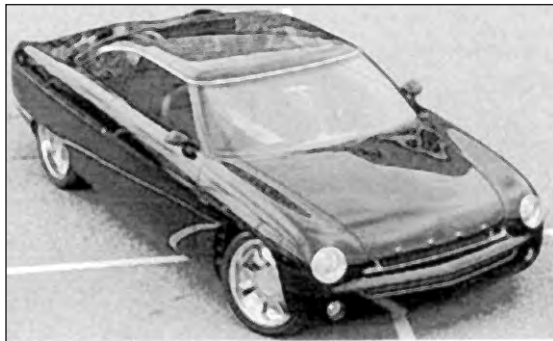
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## PASCHALION

Year	Beginning of Great Lent	Orthodox Pascha	Latin Pascha	Ascension	Pentecost	Beginning of Apostles Fast
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
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

## ANNOUNCEMENT:

### International Symposium to Discuss the Past, Present and Future of Ukrainian Orthodoxy

On the initiative of the National Executive of the Ukrainian Self-Reliance Association (TYC) and with the blessing of Metropolitan Yuriy, a learned symposium is being convened in Spring 2014 to explore the theme: *Ukrainian Orthodoxy in the Family of Orthodox Churches in the World: Past, Present and Future*. The gathering, which will feature distinguished theologians and scholars from Ukraine, Europe and North America, will take place in Toronto May 8-10, 2014. The event, which was endorsed by the recent convention of the Ukrainian Self-Reliance League in Saskatoon, also has the backing of the Consistory Board of the Ukrainian Orthodox Church of Canada and the Joint UOCC-USRL Standing Committee.

*Symposium 2014* is the fourth conference to be organized with the goal of addressing some of the contemporary issues confronting the Ukrainian Orthodox community in Canada and Orthodox Ukrainian faithful in general. Among the official participants will be representatives of various Orthodox Churches and jurisdictions in Ukraine and the Ukrainian Diaspora, as well as other Orthodox Churches and the Ukrainian Catholic Church. Although many of the participants are familiar with each others' writings or have met and corresponded on occasion, the symposium is designed to provide them with a vehicle for an extended dialogue in a collegial atmosphere that is conducive to the constructive sharing of ideas.

Jars Balan, the USRA executive member chairing the National Organizing Committee, describes the event as having potentially historic significance given the developments currently taking place around what is commonly described as Ukraine's "civilizational" choice. Certainly, the wide-ranging debates that have been sparked by Ukraine's declared European aspirations—and Russia's counter-attempts to promote a Eurasian Union and the controversial ideology of "Russkiy Mir"—have stimulated much soul-searching on the part of all Ukrainians and supporters of Ukraine because of the far-reaching implications inherent in both choices.

As Jars Balan notes, "Ukraine, in its continuing post-Soviet evolution, is clearly grappling with fundamental questions concerning its past, its identity, and its place in the wider world. That includes the world of Orthodoxy, and so, a conference to examine Ukrainian Orthodoxy is not only topical but possibly auspicious in facilitating a greater understanding of distinctive Ukrainian spiritual and cultural values."

One of the main objectives of *Symposium 2014* is to better inform members of the UOCC about the nature of the Kyivan tradition of Orthodoxy and its unique contributions to world Orthodoxy. In an environment fraught with the challenges posed by secularism, consumerism, assimilation and globalization, it is certainly timely to reflect on the nature of Ukraine's Christian inheritance 1025 years after the Baptism of Kyivan Rus'.

Anyone wishing to contribute to making this unprecedented endeavour a success is invited to send a donation to the UOCC (9 St. John's Avenue, Winnipeg, MB R2W 2G8) indicating that the money is to go toward *Symposium 2014*. Details of the program will be provided as soon as the arrangements already underway are finalized.

—USRA/TYC Symposium 2014 Organizing Committee

## Вічна Пам'ять!

Священнослужителям, що спочили в Бозі в листопаді місяці.

Пресв. Іван Магас	† 13. 11. 1966
Прот. Василь Мельничук	† 26. 11. 1978
Протопресв. Епіфаній Чижів	† 27. 11. 1991
Прот. Ілля Хіль	† 17. 11. 1994
Прот. Віталій Метулинський	† 25. 11. 1995
Протопресвітер Андрій М. Тетеренко	† 15. 11. 2000
Архимандрит Олександр (Щербань)	† 28. 11. 2004
Протопресвітер Петро Блажук	† 15. 11. 2008

Добродійкам, що спочили в Бозі в листопаді місяці.

Добр. Ольга Денисюк	† 30. 11. 1919
Добр. Ева Кусий	† 28. 11. 1957
Добр. Софія Майба	† 07. 11. 1965
Добр. Марія Улян	† 30. 11. 1972
Добр. Розалія Фик	† 07. 11. 1982
Добр. Надія Стус	† 05. 11. 2010

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 this month.

Presbyter John Magas	† 13. 11. 1966
Archpriest Wasył Melnychuk	† 26. 11. 1978
Protopresbyter Epiphaniy Chyziw	† 27. 11. 1991
Archpriest Elia Chil'	† 17. 11. 1994
Archpriest Vitalij Metulynsky	† 25. 11. 1995
Protopresbyter Andrew Teterenko	† 15. 11. 2000
Archimandrite Alexander (Shcherban)	† 28. 11. 2004
Protopresbyter Peter Blazuk	† 15. 11. 2008

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

Dobr. Ol'ha Denesiuk	† 30. 11. 1919
Dobr. Eva Kusey	† 28. 11. 1957
Dobr. Sophia Mayba	† 07. 11. 1965
Dobr. Maria Ulan	† 30. 11. 1972
Dobr. Rosaline Fyk	† 07. 11. 1982
Dobr. Nadia Stus	† 05. 11. 2010

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





## FROM THE OFFICE OF THE CONSISTORY Dobrodiyka Emilia Trufyn (1925-2013) Добродійки Емілії Труффин

### У світлу пам'ять

### In Memoriam

■ **WINNIPEG, MB.**—3 глибоким сумом Відділ комунікацій Української Православної Церкви в Канаді повідомляє, що 9 жовтня 2013 р. Б. на 88-му році земного життя спочила у Бозі сестра у Христі **Добродійка Емілія Труффин**.

Панахида відбулася 16-го жовтня 2013 року о 7:30 годині вечора в Ridley Funeral Home, 3080 Lake Shore Blvd. W., Toronto, Ontario. Чин похорону відбувся у четвер, 17-го жовтня 2013 року о 11:00 годині ранку в Українському Православному Соборі Св. Димитрія, 3338 Lake Shore Blvd. W., Etobicoke, Ontario. Тлінні останки покладено на цвинтарі Св. Володимира в Оуквіллі, Онтаріо.

Його Високопреосвященство, Митрополит Юрій благословляє нашому духовенству і вірним молитовно

згадувати новопреставлену † **Добр. Емілію** у своїх молитвах та під час Св. Літургій, і молитися за добробут її родини.

Сам Господи, упокої душу спочилої † **Добр. Емілії**, в місці світлім, у місці квітучім, у місці спокою, де немає ні болю, ні журби, ні зітхання. У блаженному успінні вічний спокій подай, Господи, і створи їй вічну пам'ять.

**Вічна пам'ять!**

—Відділ комунікації Української Православної Церкви в Канаді



■ **WINNIPEG, MB.**—It is with a profound depth of sadness that the Office of Communications of the Ukrainian Orthodox Church of Canada prayerfully announces that servant of God † **Dobrodiyka Emilia Trufyn** fell asleep in the Lord on October 9, 2013 at the age of 88.

The first part of the Funeral Rite was held on Wednesday, October 16, 2013 at 7:30 p.m. at the Ridley Funeral Home, 3080 Lake Shore Blvd. W., Toronto, Ontario. The Funeral Rite took place on Thursday, October 17, 2013 at 11:00 a.m. at the St. Demetrius Ukrainian Orthodox Church, 3338 Lake Shore

Bld. W., Etobicoke, Ontario. Interment followed at the St. Volodymyr Cemetery in Oakville, Ontario.

With the Blessing of His Eminence, Metropolitan Yuriy, our clergy and faithful are asked to remember the newly-reposed servant in Christ, † **Dobr. Emilia** in your prayers and liturgical commemorations, and to pray for the well-being of family members.

O Lord, give rest to the soul of your departed servant, † **Dobr. Emilia**, in a place of light, a place of refreshment and a place of repose, where there is no sickness, sighing nor sorrow. May our merciful Lord and Saviour, Jesus Christ, grant eternal rest to his soul.

**Memory eternal!**

—Office of Communications, Ukrainian Orthodox Church of Canada

## The Honourable Eugene Boris Fedak Blessed Memory! Світлої пам'яті Достойний Євген Федак

December 9, 1934 – October 21, 2013

■ The Honourable Eugene Fedak fell asleep in the Lord on October 21, 2013 at the age of 78 years old. Eugene leaves to pray for the eternal rest of his soul his loving wife Grace, children: Mark and Catherine (Bill) Kosyk; grandchildren: Alexandra, Emily and Matthew; and brothers: Jerry (Joan) and Emil (Marilyn). Departing this earthly life before him were his parents Pearl and Metropolitan Wasyly.

The Honourable Eugene Fedak spent his formative years in the Hamilton-Burlington area where he was an engaged and involved member of these communities. With a strong interest in politics at an early age, he organized the Conservative Club at McMaster University as well as being the Founding President of the Mac Ukrainian Students Club. This passion and interest continued while he actively participat-

ed in a number of capacities in both politics and the Ukrainian community.

His interest in the law was reflected in his career choice. As a graduate of Osgoode Hall in 1963, he began practicing law in a general practice. His memberships included: The Canadian Club, The International Commission of Jurists, The Osgoode Society, The Canadian Institute for the Administration of Justice, The Advocates Society, The Canadian Superior Judges Association, The Residential Tenancy Commission and he chaired the Hamilton-Wentworth Housing Authority. His honorary memberships included: The Hamilton Law Association and the Hamilton Lawyers Club.

The next stage in his career came when Eugene was appointed as a judge to the Ontario Court of Justice in 1986. There, he served in Newmarket and gained the nickname "Boom Boom" based on his swift and fair judgments.

In 1992 he returned to Hamilton as South Central Region Regional Senior Justice. Upon official 'retirement', Eugene was honoured to be invited to continue to practice law with Ross and McBride.

He was well respected in his chosen profession of law. He was described in the media as, "Retiring Judge praised for tact-humour," and "a man of consummate grace whose judgments demonstrated wisdom and mercy in equal measure." For anyone who knew him personally, this was clearly not just a professional persona, but a reflection of his true character.

His strong faith and dedication to the Ukrainian Orthodox Church of Canada and the Ukrainian community was also evident in the many Ukrainian community organizations and Ukrainian Orthodox Church associations that he was involved with, including the Ukrainian Self Reliance League, as a member of St. Vladimir Institute and as the founding president of the Hamilton Chapter of The Order of St. Andrew. He was a member of the St. Vladimir parish in Hamilton, being active in parish life and Church governance. He served two terms on the Consistory Board of the Ukrainian Orthodox Church of Canada, enrich-



ing the leadership of the Church by his presence. He was well respected and fondly remembered by all who worked with him at the parish and Consistory levels.

The *Panakhida* was served on Thursday, Oct. 24, at the Bay Gardens Funeral Home in Burlington, Ontario. The Funeral Rite took place Friday, October 25, 2013 at St. Vladimir's Ukrainian Orthodox Church, 855 Barton St. East, Hamilton, Ontario. Interment followed at Woodland Cemetery, Burlington, ON.

May our merciful Lord and Saviour, Jesus Christ, grant eternal rest to the soul of Your departed servant Eugene.

**Вічна Пам'ять!  
Memory eternal!**

## Dr. Gary John Klopoushak (1955-2001) In Memoriam

November 27, 1955–November 6, 2001

■ Gary is remembered by his father, Edward Klopoushak, his children—Jillian (Scott) Coady and James; his sister Lori Saigeon and her children Anna-Maria, Daniel and Michael.

Memories of Gary are forever with us.

**Вічна йому Пам'ять!  
Memory eternal!**



## Бл. п. Анна Семенюк У 24-ту річницю упокоєння

■ У 24-ту річницю її упокоєння була відслужена панахида в неділю 13-го жовтня 2013 р. у Всеукраїнській Українській Православній Митро-

полічій Катедри Пресвятої Тройці у Вінніпегу.

**Вічна їй пам'ять!**

**CENTRAL EPARCHY—MANITOBA**

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

Sunday - 3 10:00 a.m. - Liturgy - **Brandon**  
 Sunday - 10 10:00 a.m. - Liturgy - **Portage la Prairie**  
 Sunday - 17 10:00 a.m. - Liturgy - **Brandon**  
 Sunday - 24 10:00 a.m. - Liturgy - **Portage la Prairie**

**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 10:00 a.m. - Liturgy (service in English)  
 2nd, 4th 10:00 a.m. - Liturgy (service in Ukrainian/English)  
 Tuesdays: 1st, 3rd 6:00 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**  
 No services scheduled

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

Sunday - 3 10:00 a.m. - Liturgy - **Dauphin**  
 Thursday - 7 10:00 a.m. - Moleben' - **Gilbert Plains Care Home**  
 2:30 p.m. - Obidnytsia - **PCH**  
 Friday - 8 10:00 a.m. - Liturgy - **St. George's Place**  
 Sunday -10 10:00 a.m. - Liturgy - **Dauphin**  
 Monday -11 11:00 a.m. - Remembrance Day Panakhyda - **Credit Union Place**  
 Sunday -17 10:00 a.m. - Liturgy - **Dauphin**  
 Thursday - 21 10:00 a.m. - Liturgy - **St. George's Place**  
 Sunday - 24 10:00 a.m. - Liturgy - **Dauphin**  
 Thursday - 28 2:30 p.m. - Obidnytsia - **St. Paul's**

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

Sunday - 3 10:00 a.m. - Liturgy - **Roblin**  
 Sunday - 10 10:00 a.m. - Liturgy - **Lennard**  
 Sunday - 17 10:00 a.m. - Liturgy (Khrām) - **Sandy Lake**

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

Sunday - 3 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy (Khrām) - **Gardenton**  
 Wednesday - 6 2:00 p.m. - Obidnytsia - **Vita Personal Care Home**  
 Sunday - 10 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Sirko**  
 2:00 p.m. - Obidnytsia - **Vita Shady Oaks Lodge**  
 Monday - 11 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy; Pot-Luck Dinner; Program followed by Parish Meeting - **Vita / Vita Hall**  
 Sunday - 17 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Rosa**  
 Sunday - 24 9:30 a.m. - Confessions; 10:00 a.m. - Liturgy - **Sundown**

**NORTHWESTERN ONTARIO**  
**FORT FRANCES-KENORA**  
**Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta Tel: (204) 253-2434**

Sunday - 10 9:30 a.m. - Liturgy - **Fort Frances**  
 Sunday - 17 9:30 a.m. - Liturgy - **Kenora**  
 Sunday - 24 9:30 a.m. - Liturgy - **Fort Frances**

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

Saturday - 2 6:30 p.m. - Great Vespers - **Canora**  
 Sunday - 3 10:00 a.m. - Liturgy (Khrām) - **Rama**  
 Monday - 4 10:45 a.m. - Moleben' - **Gateway Lodge**  
 Thursday - 7 2:30 p.m. - Moleben' - **Norquay PCH**  
 Friday - 8 10:00 a.m. - Liturgy (Khrām) - **Stenen**  
 Saturday - 9 6:30 p.m. - Great Vespers - **Canora**  
 Sunday - 10 10:00 a.m. - Liturgy - **Canora**  
 Saturday - 16 6:30 p.m. - Great Vespers - **Canora**  
 Sunday - 17 10:00 a.m. - Liturgy - **Swan River**  
 Monday - 18 10:00 a.m. - Liturgy - **Endeavour**  
 Thursday - 21 10:00 a.m. - Liturgy - **Canora**  
 Friday - 22 1:30 p.m. - Moleben' - **Eaglestone Lodge**  
 2:30 p.m. - Moleben' - **Kamsack Nursing Home**  
 Saturday - 23 6:30 p.m. - Great Vespers - **Canora**  
 Sunday - 24 10:00 a.m. - Liturgy - **Swan River**  
 Saturday - 30 6:30 p.m. - Great Vespers - **Canora**

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

Saturday - 2 9:30 a.m. - Matins; Liturgy - **Chapel Selo**  
 Sunday - 3 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**  
 Wednesday - 6 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**  
 Friday - 8 9:30 a.m. - Matins; Liturgy - **Chapel Selo**  
 Saturday - 9 5:00 p.m. - Vespers - **Chapel Selo**  
 Sunday - 10 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**  
 11:30 a.m. - Panakhyda - **Descent of the Holy Spirit**  
 3:00 p.m. - Obidnytsia - **St. Volodymyr, Moose Jaw**  
 Monday - 11 11:00 a.m. - Remembrance Day Panakhyda - **Chapel Selo**  
 Wednesday - 13 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**  
 Saturday - 16 10:00 a.m. - Matins; Liturgy - **St. Michael, Candiac**  
 5:00 p.m. - Vespers - **Chapel Selo**  
 Sunday - 17 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**  
 3:00 p.m. - Obidnytsia - **Weyburn, Funeral Hall**  
 Wednesday - 20 10:00 a.m. - Moleben' - **Parkside CH**  
 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**  
 Thursday - 21 9:30 a.m. - Matins; Liturgy - **Chapel Selo**  
 Saturday - 23 5:00 p.m. - Vespers - **Chapel Selo**  
 Sunday - 24 9:30 a.m. - Matins; Liturgy - **Descent of the Holy Spirit**  
 Wednesday - 27 6:15 p.m. - Akaphist - **Descent of the Holy Spirit**

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

Sunday - 3 No service  
 Sunday - 10 10:00 a.m. - Liturgy - **Gronlid at Melfort**  
 Sunday - 17 10:00 a.m. - Liturgy - **Wakaw**  
 Thursday - 21 10:00 a.m. - Liturgy (Khrām) - **Lepine**  
 Sunday - 24 10:00 a.m. - Liturgy - **Codette**

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

Sunday - 3 10:00 a.m. - Liturgy - **Yorkton**  
 Friday - 8 10:00 a.m. - Liturgy - **Yorkton**  
 Sunday - 10 10:00 a.m. - Liturgy - **Yorkton**  
 Monday - 11 11:00 a.m. - Remembrance Day Panakhyda - **Sheho**  
 Thursday - 12 10:30 p.m. - Moleben' - **Yorkton Nursing Home**  
 Sunday - 17 10:00 a.m. - Liturgy - **Sheho Town**  
 Thursday - 21 2:00 p.m. - Moleben' - **Theodore Nursing Home**  
 Sunday - 24 10:00 a.m. - Liturgy - **Yorkton**  
 4:00 p.m. - Congregational Memorial - **Yorkton**

**WESTERN EPARCHY—ALBERTA**  
**VEGREVILLE PARISH DISTRICT**  
**Priest: Rev. Fr. Michael Maranchuk Tel: (780) 632-2078**

Saturday - 2 6:30 p.m. - Great Vespers - **Vegreville**  
 Sunday - 3 10:00 a.m. - Liturgy - **Vegreville**  
 Wednesday - 6 10:30 a.m. - Moleben' - **Century Park Care Home**  
 3:00 p.m. - Moleben' - **Heritage House**  
 Thursday - 7 10:15 a.m. - Moleben' - **Homestead Lodge**  
 Saturday - 9 10:30 a.m. - Liturgy - **Lloydminster**  
 Sunday - 10 10:00 a.m. - Liturgy - **Vegreville**  
 Thursday - 14 10:30 a.m. - Moleben' - **St. Michael's Manor**  
 Sunday - 17 10:00 a.m. - Liturgy - **Camrose**  
 Saturday - 23 6:30 p.m. - Great Vespers - **Lloydminster**  
 Sunday - 24 10:30 a.m. - Liturgy - **Lloydminster**  
 Wednesday - 27 10:30 a.m. - Moleben' - **Vegreville Care Centre**

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

Sunday - 3 10:00 a.m. - Liturgy - **Kaleland**  
 Sunday - 10 10:00 a.m. - Liturgy - **Myrnam**  
 Sunday - 17 10:00 a.m. - Liturgy - **Two Hills**  
 Thursday - 21 10:30 a.m. - Moleben' - **Two Hills (Lodge)**  
 1:15 p.m. - Moleben' - **Two Hills (Extended Care)**  
 Sunday - 24 10:00 a.m. - Liturgy - **Mamaesti**

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

Sunday - 3 10:00 a.m. - Liturgy - **All Saints, St. Paul**  
 Friday - 8 10:00 a.m. - Liturgy - **Sts. Peter and Paul, Nowa Bukowina**  
 Sunday - 10 10:00 a.m. - Liturgy - **TBD**  
 Sunday - 17 10:00 a.m. - Liturgy - **Holy Trinity, Glendon**  
 Sunday - 24 10:00 a.m. - Liturgy - **St. Elias, Bonnyville**

**BRITISH COLUMBIA**  
**KAMLOOPS-PRINCE GEORGE PARISH DISTRICT**  
**Priest: Rt. Rev. Mitred Archpriest Mykola Sawchenko Tel: (250) 318-5480**

Sunday - 3 10:00 a.m. - Liturgy - **Kamloops**  
 Sunday - 17 10:00 a.m. - Liturgy (Khrām) - **Kamloops**  
 Sunday - 24 10:00 a.m. - Liturgy - **Kamloops**

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

Sunday - 3 10:00 a.m. - Liturgy - **Kelowna**  
 Sunday - 10 10:00 a.m. - Liturgy - **Vernon**  
 Sunday - 17 10:00 a.m. - Liturgy - **Kelowna**  
 Sunday - 24 10:00 a.m. - Liturgy - **Vernon**

**VANCOUVER ISLAND PARISH DISTRICT**  
**Priest: Rev. Fr. Chad Pawlyshyn**

Saturday - 2 10:00 a.m. - Liturgy - **Parksville**  
 4:00 p.m. - Great Vespers - **Victoria**  
 Sunday - 3 10:00 a.m. - Liturgy - **Victoria**  
 Thursday - 7 5:00 p.m. - Vespers with Litia - **Victoria**  
 Friday - 8 10:00 a.m. - Liturgy - **Victoria**  
 Saturday - 9 4:00 p.m. - Great Vespers - **Parksville**  
 Sunday - 10 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 16 4:00 p.m. - Great Vespers - **Victoria**  
 Sunday - 17 10:00 a.m. - Liturgy - **Victoria**  
 Wednesday - 20 5:00 p.m. - Vespers with Litia - **Parksville**  
 Thursday - 21 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 23 10:00 a.m. - Liturgy - **Parksville**  
 Sunday - 24 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 30 4:00 p.m. - Great Vespers - **Victoria**

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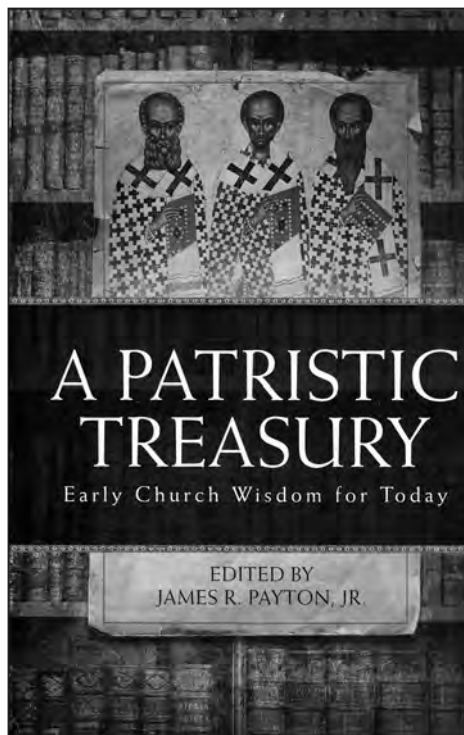


## A Patristic Treasury by James Payton (ed.)

■ Payton, James, R. (Ed.) (2013). *A Patristic Treasury: Early Church Wisdom for Today*. Chesterton, IN: Ancient Faith Publishing.

The writings of the Church Fathers are regularly lauded but rarely read, partly because their sheer volume is so daunting. Yet, they constitute the "first story" of the Christian Faith, built upon its apostolic foundation, which we ignore at our peril. This 473-page book contains commentary and original writing from 46 different Church Fathers. The author, a Patristics scholar, has made the Fathers easily accessible by selecting passages that are devotionally stimulating, doctrinally thought-provoking or epigrammatically striking. With this book, the average Christian can find comfort, challenge and inspiration in the Church Fathers.

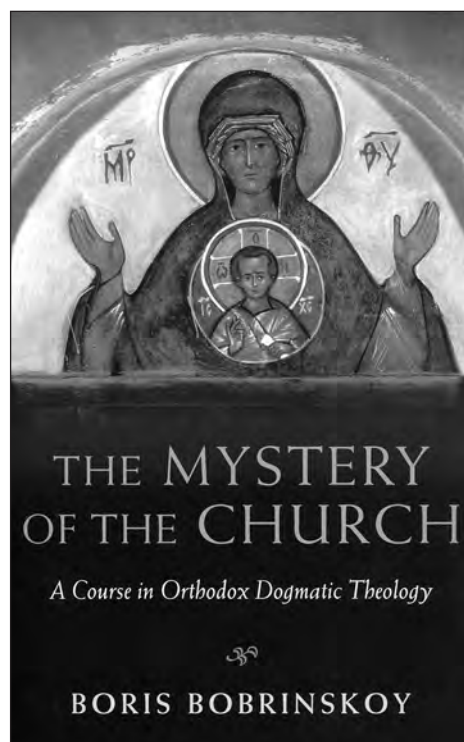
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## The Mystery of the Church by Boris Bobrinsky

■ Bobrinsky, Boris. (2012). *The Mystery of the Church: A Course in Orthodox Dogmatic Theology*. Yonkers, NY: St. Vladimir's Seminary Press.

Only once in a great while does a work of such tremendous scope flow from the pen of a scholar of such stature. This book has 8 chapters subdivided into several sections. This work is founded on the same meticulous research and reflection that characterized the author's previous writings. In this sweeping survey, the author traces the Church's history, from her Old Testament roots through her formal establishment under the new Covenant and from the formative period of the Great Councils to her current standing among the many Christian confessions that have emerged since then. In his enduring devotion to the Orthodox understanding of the work of Christ and the Holy Spirit as "the two hands of the Father," the author brings his considerable knowledge and experience to bear in expressing and witnessing to the One, Holy, Catholic and Apostolic Church as the instrument of God's saving grace for all mankind. In this 292-



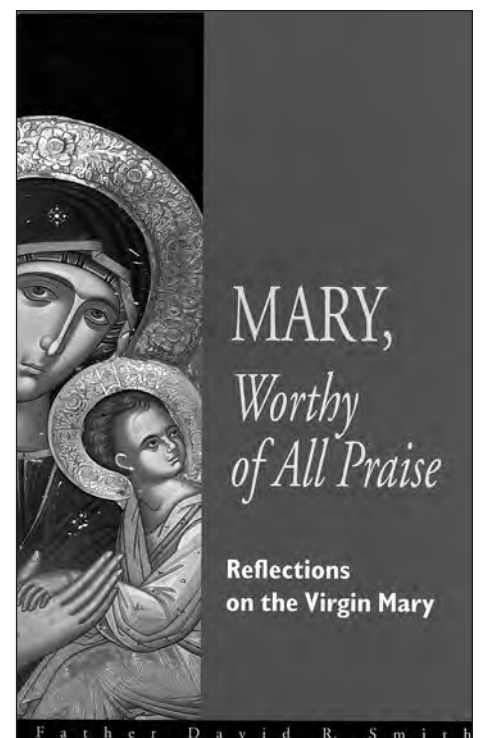
page book, the author has achieved an uncommon balance of exacting scholarship, spiritual depth and accessibility from which readers at every level are bound to reap great benefit.

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## Mary, Worthy of All Praise by Fr. David R. Smith

■ Smith, David R. (2004). *Mary, Worthy of All Praise: Reflections on the Virgin Mary*. Ben Lomond, CA: Conciliar Press.

In the Gospel of Luke, we hear the angel's timeless proclamation to Mary. "rejoice, highly favoured one, the Lord is with you; blessed are you among women" (Lk 1:28). Every generation of Christians must contemplate these angelic words, for Mary is the Theotokos and Mother of our Lord. Every culture must confront her mystery. Through its worship services, the Church gives us many opportunities to consider the place of the mother of Jesus Christ in our lives. The beautiful *Paraklesis* service, sung every day during the Virgin's Lent, offers the perfect vehicle to do just that. Sung from the August 1 to 15, and at other times of illness and distress, the *Paraklesis* is a supplicatory song, a canon of praise, a collection of 8 odes of love, a series of poems celebrating with honour the mother of Jesus our Lord. In this 116-page book the author shares with readers personal meditations on Mary, based on his reflections on the *Paraklesis* service. If you have a longing to make the Theotokos a greater part of your life—to bless her, as commanded by Gabriel—



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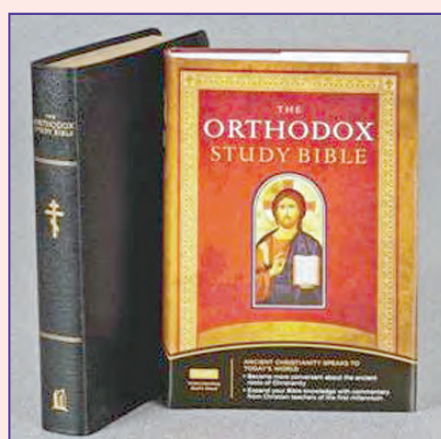
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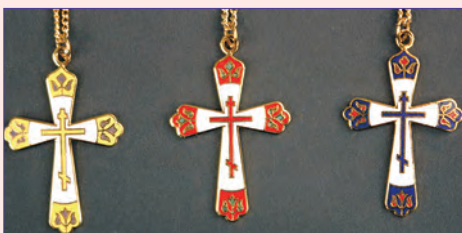
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