

# ВІСНИК THE HERALD

ВІННІПЕГ, МАНІТОБА, КАНАДА

• LE MESSENGER •

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## Вітаємо всіх читачів *Вісника* з Днем Канади!

Ще молимося за Боголюбивий і Богом бережений край наш, Канаду, за уряд, війсьکو і увесь побожний народ наш, щоб Господь Бог допомагав їм у всьому та охороняв їх від усякого ворога і супротивника.

—Потрійна Єктенія

Again we pray for our God-loving and God-protected country of Canada, its government, Armed Forces and all of our pious people; that the Lord God help and aid them in all things and protect them from every enemy and adversary.

—The Litany of Fervent Supplication

## Canada Day Greetings to all our readers!



## Свято П'ятидесятниці

■ Пасхальний цикл свят завершується на п'ятидесятий день після Паски світлим святом Святої П'ятидесятниці, яка припадає на 19 червня цього року. Головною подією цього свята стало зіслання Святого Духа на апостолів (Діян 2:1-5). Звідси це свято має ще назву День Святої Трійці, або Зішестя Святого Духа на апостолів.

Після Вознесіння Христового наступив десятий день: це був п'ятидесятий день після Воскресіння Господнього. Євреї відзначали велике свято П'ятидесятниці, влаштоване на згадку про отримання Синайського законодавства. Це було свято завершення жнив і подяки у стародавніх євреїв. Всі апостоли разом із Божою Матір'ю й іншими учнями Христовими одночасно перебували в Єрусалимській світлиці. Була третя година дня, за єврейським часом, тобто, дев'ята година ранку. Раптом зробився шум з неба, ніби від сильного вітру, що несеться, і наповнився ним увесь будинок, де перебували учні Христові. І з'явилися вогненні язички й зупинилися по одному на кожному з них.

продовження на стор.2



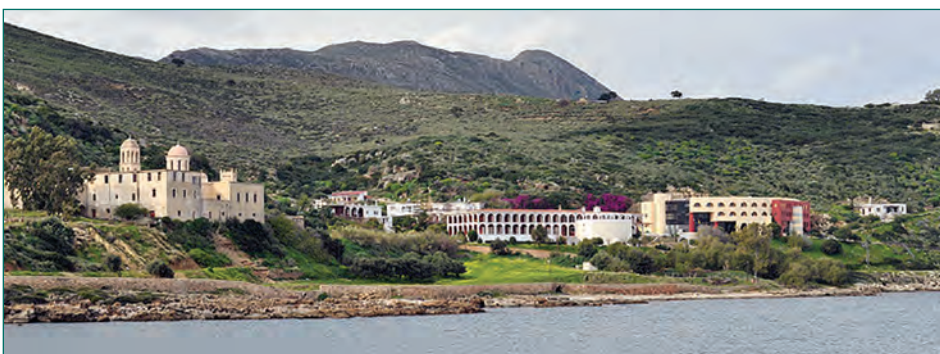
## Feast Day of the Pentecost

■ The Orthodox Church concludes the Paschal cycle on the fiftieth day after the Feast Day of the Resurrection of our Lord Jesus Christ, which takes place on June 19 this year. The descent of the Holy Spirit on the apostles of Christ took place on this day, which is described in the Acts of the Apostles in the second chapter. This feast day is known by several names, each highlighting an important aspect of the day: Feast Day of the Pentecost, Feast Day of the Holy Trinity, Feast Day of the Descent of the Holy Spirit.

Ten days after the Ascension of Jesus Christ and 50 days after the Resurrection of Christ, all of the apostles, the Ever-Virgin Mary, the other disciples of Christ and other believers gathered together in a house in Jerusalem. This was the time of the celebration of a major Jewish feast, the Feast of Weeks, or Pentecost, commemorating the Law of Moses and dedicating the first fruits of harvest to the Lord. It was the third hour, or 9:00 a.m. in the morning. Suddenly, there came from heaven a noise like the rushing of strong wind, and it filled the whole house where Christ's disciples gathered.

continued on p.2

## The Holy and Great Council Meets in Crete in June



The Orthodox Academy of Crete on the Island of Crete where the Holy and Great Council will be held June 16-27, 2016.

■ The Holy and Great Council gathers on the Island of Crete June 16-27, 2016. This meeting is historic because it is the first time in 1200 years that the 14 autocephalous Orthodox Churches are meeting. Under the leadership of His All-Holiness Ecumenical Patriarch Bartholomew I, approximately 500 representatives from the 14 autocephalous Churches will be participating to reinforce their relations and address contemporary spiritual and social challenges in the world. The *Visnyk/The Herald* presents special coverage of this extraordinary gathering on pp. 7-9.

**Sts. Peter and Paul Fast, the Apostles' Fast, begins**  
June 27, 2016  
to July 11, 2016  
before the Feast day of  
Sts. Peter and Paul  
See p.4

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## На многії літа, Всесвятіший Вселенський Патріярх Варфоломій І!



*Ваша Всесвятосте!*

Прийміть наші щирі вітання з нагоди дня Вашого Небесного Покровителя —11/24 червня—Святого Апостола Варфоломія. Від душі бажаємо Вам кріпкого здоров'я, душевної радості у нелегкій патріяршій праці в Христовому Винограднику. Нехай Господь додає Вам сил, щоб Ви ніколи не знали ні втоми, ні розчарувань, а завзято, попри всі перешкоди, несли світло правди науки Христової Євангелії до сердець вірних Вселенської Православної Церкви.

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

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

## Свято П'ятидесятниці...

продовження зі стор.1

Усі сповнилися Духа Святого й почали прославляти Бога на різних мовах, яких не знали.

Так Дух Святий, за обітницею Спасителя, зійшов на апостолів у вигляді вогненних язиків, у знак того, що Він дав апостолам здатність і силу для проповіді Христового вчення всім народам; зійшов же у вигляді вогню в знак того, що має силу обпалювати гріхи й очищати, освячувати й зігрівати душі.

У Єрусалимі в цей час було багато євреїв, які прийшли з різних країн на свято. Апостоли вийшли до них й проповідували на їхніх

рідних мовах воскреслого Христа. Проповідь так подіяла на слухачів, що багато хто увірував й почали запитувати: "Що ж нам робити?". Петро відповів їм: "Покайтеся й хрестіться в ім'я Ісуса Христа для прощення гріхів; тоді й ви отримаєте дар Святого Духа". Ті, що увірували в Христа, охоче прийняли хрещення, й виявилось таких у цей день біля трьох тисяч чоловік. Таким чином, почало облаштовуватися на землі Царство Боже, тобто Церква Христова.

В народі це свято ще називається Зелени Свята від народної традиції прикрашати в цей день будинки й храми зеленими гілочками та квітами. Зіслання Святого Духа

для первісної християнської Церкви було дуже важливою подією. Це свято прирівнювалося до свят Паски та Різдва Христового. Звичай цей успадкований від Старозавітної Церкви, коли в день П'ятидесятниці будинки й синагоги прикрашалися зеленню. Зелені свята закладена велика духовна символіка християнського вчення: як природа навесні оновлюється квітами та зеленню, так і свята Церква та й усі християни оновлюються силою Святого Духа. Квітучі зелені гілочки нагадують нам, що під дією благодаті Божої людські душі розцвітають плодами усіляких чеснот.

Апостоли й перші християни перейняли і свято Паски, і свято

П'ятидесятниці від Старого Завіту й залишили його назву, але надали йому цілком іншого змісту і значення. Отже, свято П'ятидесятниці—свято народження християнської Церкви, визначення ролі апостолів як проповідників і перших священників, що покликані були розійтися світом, щоб проповідувати християнство серед різних народів.

Через тиждень після П'ятидесятниці розпочинається Апостольський (Петрівка) піст, який цього року триватиме з 27 червня по 11 липня.

—www.archangel.kiev.ua;  
www.kiverci.info

## The Day of the Pentecost...

continued from p.1

Tongues of fire appeared and came to rest on each of them.

They were all filled with the Holy Spirit and began to glorify God in many languages that they did not know before. As the Saviour promised, the Holy Spirit descended on the apostles in the form of tongues of fire as a sign that He gave abilities and powers for preaching the teachings of Christ to all nations. The Holy Spirit descended in the form of fire as a sign that He has the power to destroy sins and cleanse, sanctify and inspire the soul.

Many Jews from different countries came to celebrate the feast of the Pentecost in Jerusalem at this time. The disciples went out to them and began to teach about the risen Christ to them in their own languages. The crowds were so captivated by what they heard that many came to believe and began asking one another, "What should we do?" Apostle Peter told them, "Repent and be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." Those who believed in Christ willingly were baptized, and they numbered about 3,000 on this day. This was how the Kingdom of God on earth—the Holy Church of Christ, began to be

built.

In Ukrainian cultural tradition this feast day is also popularly known as *Zeleni Svyata*, or "Green Holidays". This comes from the Ukrainian tradition on the Feast Day of the Holy Trinity to decorate churches and homes with greenery. The flowers and greenery symbolize life. During the liturgical service, the faithful stand holding flowers to represent joy and gratitude to God that He grants us life through the Holy and Life-giving Spirit and that we are reborn through baptism. The flowering green branches also remind us that the human soul flowers and bears the fruits of many virtues with the grace of God.

This tradition of decorating with greenery was inherited from traditions in the Old Testament when the temples and homes would be decorated with greenery during the Feast of Weeks. The descent of the Holy Spirit on the apostles was an important event for the early Christians. This feast day was commemorated much like Pascha or Christmas. The apostles and early Christians adopted from the Old Testament the feasts of Pascha and the Pentecost, retaining the name, but giving the feast day a completely new meaning and context. The feast day of the Pentecost is the feast of the birth of the Christian Church and defines the

roles of the apostles as missionaries and the first priests. They were called to go out into the world and preach about Christianity to many nations.

The day following the Feast Day of the Holy Trinity is called the Feast day of the Holy Spirit, which is dedicated to glorifying the Holy Spirit. The

Apostles' Fast, called *Petrivka*, begins on the week following the Pentecost. This year it begins on June 27 and end on July 11 before the feast day of Sts. Peter and Paul on July 12.

—www.archangel.kiev.ua;  
www.kiverci.info

## Kneeling Prayers of Pentecost



■ Vespers with Kneeling Prayers are served immediately after the Divine Liturgy on the feast day of the Pentecost. This Vespers service commemorates the descent of the Holy Spirit on the apostles and there are added three sets of long poetical prayers written by St. Basil the Great. The Holy Church prays for the Holy Spirit to grant grace to all those present in the church as well as to all reposed ancestors.

The Kneeling Prayers are read by the bishop or parish priest who kneels before the Royal Doors facing the faithful. The faithful are also kneeling and all make a full prostration, touching the forehead to the floor.

This is the first time that the faithful kneel since Pascha. Orthodox Christians do not kneel for prayers from Pascha until Pentecost. Bows, kneeling and prostrations were part of prayer practices in the Old Testament. The New Testament also preserves this practice of kneeling, prostrations and bows. The Orthodox Church has established canons on bows and kneeling during divine services, and they are especially observed in monasteries.

—www.archangel.kiev.ua

UKRAЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ UKRAINIAN ORTHODOX CHURCH OF CANADA

# ВІСНИК THE HERALD

• LE MESSENGER •

## ВІСНИК

випускається щомісячно  
ВИДАВНИЧОЮ СПІЛКОЮ "ЕККЛЕЗІЯ" для  
УКРАЇНЬСЬКОЇ ПРАВОСЛАВНОЇ  
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з благословення

Його Високопреосвященства ЮРІЯ,  
АРХІЄПІСКОПА ВІННІПЕГУ  
І СЕРЕДНЬОЇ ЄПАРХІЇ,  
МИТРОПОЛИТА КАНАДИ,  
ПЕРВОІЄРАРХА УКРАЇНЬСЬКОЇ  
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✠ **BARTHOLOMEW**  
BY GOD'S MERCY  
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME  
AND ECUMENICAL PATRIARCH  
TO THE PLENITUDE OF THE CHURCH  
GRACE, PEACE AND MERCY FROM CHRIST,  
WHO HAS RISEN IN GLORY

*Beloved brothers and sisters in the Lord,*

■ We wholeheartedly address you from the See of the Ecumenical Patriarchate with the joyous greeting "Christ is risen!" The resurrection of Christ is the center of our Orthodox faith. Without the resurrection, our faith is "in vain" (1 Cor. 15:14). Through His resurrection, the divine Word rendered humanity—created in the image of God but wounded and stained by sin—incorrupt and deified, granting us once again the possibility of achieving divine likeness, of which we were deprived through disobedience.

However, what does the feast of Pascha signify as the victory of life over death in a world of violence and war, especially in the name of religion and God?

Many philosophers endeavoured to find a solution to the problem of death and to overcome death with various theories. We Orthodox Christians celebrate the resurrection of Christ from the dead and

boldly declare the destruction of death. We know that it is the Word of God who bestows life and in whom "was life" (John 1:4). We have the joyful experience of the Church, that death was conquered through the resurrection of Christ. "All things have been filled with joy, having received the experience of resurrection." This faith brightens all expressions of church life and culminates in the divine Eucharist. The fact that, in the Christian world, it is especially the Orthodox Church that preserved the divine Eucharist as the center of its life and spirituality is inseparably related to the fact that the resurrection is the nucleus of our faith, worship and ecclesiastical ethos. For this reason, the Eucharistic liturgy is always festive, joyous, and primarily linked with the Lord's day as the day of the resurrection.

The most striking expression and interpretation of the resurrection as well as of its regenerative power is the image of the descent of our Lord Jesus Christ to Hades, as this is wonderfully depicted at the Chora Monastery in Constantinople. The Lord of glory descends to the depths of Hades, destroying its gates, arising victorious and resurrecting Adam and Eve in Himself, and, in so doing, resurrects the entire human race from beginning to end. "Now, all things have been filled with light, heaven and earth and all things beneath the earth." Creation rises from the dark realm of death to the heavenly kingdom, whose light has no evening. The faithful, as participants in the resurrection, are called to declare the Gospel of freedom in Christ "to the end of the earth" (Acts 1:8).

The Mother Church, which lives the mystery of the cross and the resurrection simultaneously, today invites us "to approach with lit candles" "and together to celebrate the salvific Pascha of God."

Through the resurrection of our Saviour, all of humanity has become one people, united in one body. Through His cross and resurrection, Christ definitively destroyed all existing hatred. Thus, the Orthodox Church, as the one, holy, catholic and apostolic Church, is the Church of the reconciliation of all, the Church of love toward all, friends and enemies. Reconciled, filled with new life, filled with true life, we all become fellow citizens with the saints and members of the household of God (cf Eph. 2:15-20).

Unfortunately, terrorism, war, and bloodshed continue to this day. The lament and agony of victims, particularly as these are rapidly disseminated through modern technological means, tear the world apart and break our heart. This is why the world's leaders—political, religious and church—are obliged and compelled by love to do everything that is possible to avoid such unacceptable conditions.

In the midst of this modern "irrational world," we Orthodox Christians are called to offer a positive witness of love and sacrifice to our fellow human beings.

For us as Orthodox faithful, Pascha is not a fleeting moment of escape from the ugly reality of evil in the world; it is the unwavering conviction that Christ, who trampled down death by death and rose from the dead, is with us "always, to the close of the age" (Matthew 28:20).

Beloved brothers and sisters, such is once again this year the message of the resurrection from the most holy Apostolic and Patriarchal Ecumenical Throne, the sacred center of Orthodoxy, to all people: that Christ has risen and the power of death was abolished; the authority of the powerful over the weak has been destroyed. "Life reigns" and the nurturing love, profound mercy, and endless grace of the risen Christ cover the whole world, from one end to the other. It is sufficient for us to realize that Jesus Christ is the true light, that in Him is life, and that this life is the light of all people (cf John 1:3-4). This is our message to all political and religious leaders of the world.

Therefore, approach and receive the light from the unfading light of the Phanar, which as the light of Christ and the light of love shines upon all; in Him "there is no darkness" (cf 1 John 1:5). Let us hear this Gospel of joy and light; and let us Orthodox alleviate the pain of today's world with our own love and sacrifice.

Glory be to Him who bestows life, who has shown the light and love and peace to the world as well as to each one of us. Glory to Jesus Christ, the king of glory, the conqueror of death and champion of life.

At the Phanar, Holy Pascha 2016

Your fervent supplicant before the risen Christ,  
✠ *Bartholomew of Constantinople-New Rome*  
and Ecumenical Patriarch

## Вознесіння Господнє

■ Вознесіння Господа нашого Ісуса Христа відзначається святою православною Церквою як одне з великих свят на 40-й день від першого дня Великодня, яка припадає на 9-те червня цього року.

Наближалось свято єврейської П'ятдесятниці, й ученики Христові повернулись з Галилеї в Єрусалим. На сороковий день після Воскресіння Ісуса Христа вони зібралися в одному домі. Ісус Христос явився їм і розмовляв з ними, кажучи: "Так написано і так належало постраждати Христові і воскреснути з мертвих на третій день; і щоб проповідувалося в ім'я Його покаюння і відпущення гріхів між усіма народами, починаючи від Єрусалима. Ви ж є свідками цього. Ідіть по всьому світові і проповідуйте Євангеліє (учення Христове) всьому творінню. Хто увірує й охреститься, буде спасений. Тих, хто увірував, супроводжуватимуть такі знамення": іменем Моїм виганятимуть бісів; говоритимуть новими мовами; братимуть змій, і якщо смертоносне щось вип'ють, не зашкодить їм; покладуть руки на недужих, і вони будуть здорові".

Потім Спаситель сказав ученикам, що незабаром пошле до них Святого Духа; а до того часу повелів їм не розходитись з Єрусалима. Він сказав: "Я пошлю обітницю Отця Мого на вас; ви ж залишайтеся у місті Єрусалимі, доки не сповнитесь силою з неба; бо Іоанн хрестив во-

дою, а ви через кілька днів будете охрещені Духом Святим".

Розмовляючи з учениками, Спаситель вивів їх з міста в бік Вифанії, на гору Елеонську. Ученики зраділи, почувши слова Спасителя, обступили Його і почали розпитувати: "Чи не в цей час, Господи, відновлюєш Ти царство Ізраїлеві?".

А Спаситель сказав їм: "Не ваша справа знати часи й строки, які поклав Отець у Своїй владі, але ви приймете силу, коли зійде на вас Дух Святий; будете Моїми свідками в Єрусалимі та по всій Юдеї і Самарії, і навіть до краю землі".

Промовивши це, Христос, піднісши руки Свої, благословив учеників Своїх; і коли благословляв, став віддалятися від них і підноситись угору. І невдовзі хмара забрала Його з їхніх очей. Так Господь і Спаситель наш Ісус Христос вознісся Своєю людською природою на Небеса і сів праворуч Бога Отця Свого, тобто Його людська душа і тіло прийняли (таку саму) славу нероздільно з Божеством Його, а Божеством Своїм Він завжди був і буде на небі й усюди.

Ученики вклонилися Господу, Який вознісся, і довго стояли і дивились на небо вслід Йому. Тоді явилися перед ними два ангели в білих одежах і промовили: "Мужі галилейські, чого ви стоїте і дивитесь на небо? Цей Ісус, Який вознісся від вас на небо, прийде (на землю) так само (тобто в плоті людській), як ви бачили Його,

коли Він сховався на небо".

Після цього ученики Ісуса Христа повернулись у Єрусалим з великою радістю і залишалися там усі разом, очікуючи зішестя Святого Духа. Всі вони молилися в храмі Божому, славлячи і складаючи подяку Богові. З ними були деякі жінки і Діва Марія, Пресвята Мати Господа Ісуса Христа зі своїми родичами. В ці дні апостоли, помолвшись, вибрали за жеребом з інших учеників Христових дванадцятого апостола Матвія на місце Іуди-зрадника, який загинув.

Вознісшись на небо, Ісус Хрис-

тос, згідно з власною Його обіцячкою, невидимо завжди знаходиться на землі між віруючими в Нього і знову прийде на землю видимим способом, щоб судити живих і мертвих, які тоді воскреснуть. Після цього настане життя майбутнього віку, тобто інше, вічне життя, яке для істинно віруючих і благочестивих людей буде вповні блаженним, а для невіруючих і грішників—у великих муках.

—Закон Божий. (2006).  
Київ: УПЦ-КП



### 3 ДНЕМ АНГЕЛА!

## GREETINGS ON YOUR PATRON SAINT'S DAY

■ З нагоди свята Св. Івана Хрестителя—7-го липня сердечно вітаємо Його Високопреосвященство, Митрополита-Емерита Івана.

Бажаємо кріпкого здоров'я, обильних Божих ласк та щедрот.

*На Многії Літа! Is polla eti Despota!*

■ We greet His Eminence Metropolitan-Emeritus John who celebrates his Patron Saint's Day on **July 7th**.

We wish Metropolitan John, God's precious blessings, loving kindness and bountiful health.

*May God grant you many blessed years!*



■ The Holy Orthodox Church commemorates the feast day of the Ascension of our Lord Jesus Christ on the 40th day after the feast of the Resurrection of Jesus Christ. This year it falls on June 9. The feast day of the Ascension is one of the Twelve Major Feast Days in the liturgical calendar.

The events surrounding the Ascension were recorded in St. Mark 16:19-20,

St. Luke 24:36-53 and the Acts 1:6-12 as follows. The Jewish festival of Pentecost was drawing near and the disciples of Christ returned to Jerusalem from Galilee. The disciples gathered in a home on the 40th day after the Resurrection of Jesus Christ. Jesus appeared to them and spoke to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Go into all the world and preach the Gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Later, the Saviour told the Disciples to stay in Jerusalem because soon He would send them the Holy Spirit. "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem

until you are endued with power from on high; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Speaking with His Disciples, the Saviour led them to a place as far as Bethany to the top of the mount of Olivet. Overjoyed to hear the Lord's words, the Disciples, asked, "Lord, will You at this time restore the kingdom to Israel?" He replied, "It is not for you to know the times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Speaking these words, Christ lifted His hands and blessed the Disciples. Having blessed them, He parted from them and was taken up.

A cloud received Him out of their sight. The Lord and Saviour Jesus Christ ascended in His human nature to heaven and sat at the right hand of God the Father,

The Disciples worshipped the Lord, Who ascended. They stood for a long time looking up into heaven as He went up. Then, two angels appeared

before them in white garments. They said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

After this, the disciples returned to Jerusalem with great joy and remained there together, awaiting the descent of the Holy Spirit. They all prayed in God's temple, worshipping and praising God. Several women were with them and the Holy Mother of the Lord and her relatives. During this time, the apostles, praying, chose Matthew from the other followers of Christ for the twelfth apostle to replace Judas the traitor who died.

Ascending into heaven, Jesus Christ is always among the faithful invisibly, according to His promise. He will come again to the earth in a visible form to judge the living and the dead who will be resurrected. After this will come eternal life, which for the true believers and pious people will be true glory. For the non-believers and sinners will be great suffering.

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

## Петрівський піст

■ Петрівський піст починається через тиждень після П'ятидесятниці, у понеділок після Неділі Всіх Святих— цього року 27 червня. За народною назвою "Петрівка", піст триває до свята апостолів Петра і Павла (12 липня) звідки його назва. Таким чином, тривалість посту в різні роки—різна, адже початок посту залежить від дати святкування Пасхи (від якої відраховується Неділя Всіх Святих), а завершення посту припадає на один і той самий день. Про цей піст згадується ще в Апостольських постановах: "Після П'ятидесятниці святкуйте одну седмицю, а потім постіться". Початково Петрівський піст був встановлений для тих, хто з якихось причин не міг постити перед Великоднем. Для них піст розпочинався відразу після завершення циклу великодніх святкувань, тобто через тиждень після дня Святої Тройці. Саме про такий піст пише у своїх творах єпископ Іполит Римський (III ст.). Але з плином часу, вже у IV столітті, цього посту стали дотримуватися всі християни і він почав асоціюватися з подвигами святих первоверховних апостолів Петра і Павла. "Після тривалого свята П'ятидесятниці піст особливо необхідний, щоб подвигом його очистити думки і зробитися гідними дарів Святого Духа", — пише святий Лев Великий. В Православній Церкві утвердилося приготування благочестивих християн до цього свята постом і молитвою.

—www.cerkva.info



## The Apostles' Fast

■ The Apostles' Fast begins the week after the Pentecost on the Monday following the Sunday of All Saints. This fast varies in length each year, depending on the date of Pascha, which determines the date of Pentecost. This year the Apostles' Fast starts on June 27 and continues until the Feast Day of Sts. Peter and Paul on July 12. This fast is also called the Sts. Peter and Paul Fast, or *Petrivka* in Ukrainian, because it precedes the feast day of Sts. Peter and Paul. The Apostles themselves mention this fast period in the earliest years of Christianity. "There is one week of feasting after Pentecost, and then we fast." At first, the Apostles' Fast was established for those who were unable to fast during Great Lent. For them, this fast immediately followed the conclusion of the Paschal feast days, on the week after the Feast day of the Holy Trinity. In the third century Bishop Hippolyte of Rome writes about marking the fast in this way. As time passed, all Christians were observing this fast by the 4th century. It also began to be associated with Sts. Peter and Paul." After the lengthy Pentecost feast days, fasting is necessary in order to cleanse one's mind through spiritual work and to make oneself worthy for the gifts of the Holy Spirit," writes St. Leo the Great. In the Orthodox Church it became established for faithful Christians to prepare for the feast day of Sts. Peter and Paul on July 12 by fasting and prayer.

—www.cerkva.info

## Святі Первоверховні Апостоли Петро і Павло

■ 12-го липня Свята Православна Церква вшановує пам'ять святих первоверховних апостолів Петра і Павла. Апостоли займають особливе місце у єрархії Церкви Христової. Як найближчі учні і послідовники Христа, вони поширювали Його вчення у всі кінці світу; як і Христос, вони страждали за віру, але до кінця днів своїх продовжували звіщати тайни Христової правди. Святі Петро і Павло по-різному прийшли до Христа, але обидва як мученики загинули в Римі при імператорі Пероні, тому їх пам'ять святкується в один день.

Апостоли тяжко трудилися, подорожуючи різними країнами, розповсюджуючи христове вчення поміж різних народів, тож обидва вважалися "стовпами" Церкви Христової і почиталися як первоверховні. З дванадцяти апостолів Петро і Павло найчастіше згадані у Писанні, ап. Петро як автор 2-х, а Павло 14-ти Соборних послань. Доля цих двох апостолів, як учнів Христових, скла-

далася у різний спосіб.

Петро, що звався перше Симоном, був сином рибалки і братом апостола Андрія Первозванного, який і привів його до Христа. Серед апостолів саме Петро вирізнявся особливою відданістю Христові, і вірою у Нього як у Месію. Він перший визнав Христа істинним Сином Божим-Спасителем, за що був удостоєний імені "Петро", що означає "камінь". На цьому "камені Петрової віри", Христос пообіцяв створити Церкву, яку не переможуть ворота аду.

Апостол Петро, як і Павло, також пережив часи розпачу і зневіри, коли троекратно відкрісався від Христа в час перед Його розп'яттям. Свою слабкість Петро пережив дуже важко, щиро розкаюючись у здійсненому, він докорінно змінився, тож після Воскресіння Христос знову довірив йому бути провідником апостолів. Саме ап. Петро в День зходження Святого Духа першим виголосив проповідь, якою навірнув до Христа більше 3000 душ. Духовна

сила, що сходила від апостола Петра, була настільки сильною, що навіть його тінь зіцлювала хворих.

Обидва апостоли, Петро і Павло, пережили важкі часи переслідування християн. Обидва не раз перебували у темниці, проте, наприклад, в дивний спосіб був врятований апостол Петро—вночі до нього зійшов ангел і звільнив. До самої мученицької смерті св. Петро проповідував Євангеліє. Під його проводом відбувається вибір нового апостола на місце відпалого Юди, він скликає до Єрусалиму перший собор Христової Церкви, рукопокладає перших єпископів. Згідно переказам, апостол Марко написав своє Євангеліє для римських християн зі слів апостола Петра. До кінця життя апостол Петро повернувся до Риму, де і прийняв мученицьку смерть через розп'яття.

На відміну від апостола Петра, який від самого початку був свідком Христового проповідування, апостол Павло навпаки, спочатку був Його ворогом, вважав лжепроро-

ком, і переслідував християн: до свого навернення, Павло, тоді Савл, був фарисеем і фанатично дотримувався Мойсеевого закону. Після свого навернення, апостол Павло став відданим проповідником Христа, щасливим у своєму покликанні, а його послання склали систематизацію християнського вчення.

На відміну від рибалки за походженням Петра, Павло походив з багатого юдейської родини. Здобувши початкову освіту в місті Тарсі (Мала Азія), яке славилось своєю грецькою академією, далі навчався в Єрусалимі, у відомій раввинській академії у знаменитого вчителя Гамаліла—знавця Закону, а також любителя грецької мудрості. Ймовірно, що Павло став свідком смерті первомученика Стефана, а потім отримав владу офіційно переслідувати християн. Господь, вбачаючи у Павлі, як і в Петра, велику силу духу і відданість ідеї, чудесним чином з'явився йому і покликав до служіння.

продовження на стор.5

■ The Holy Orthodox Church commemorates the holy apostles Sts. Peter and Paul on July 12. These two apostles hold a special place in the hierarchy of Christ's Church. As the closest followers of Jesus, they spread His teachings to the ends of the earth. Like their Teacher Jesus Christ, they suffered for their faith, yet continued to make known the mystery of Christ's Truth to the end of their days. Sts. Peter and Paul each came to Jesus Christ in their own way. Since both met a martyr's end in Rome under Emperor Neron, they are commemorated on the same day.

These two apostles laboured industriously, travelling through various countries to spread Christ's teachings among the various nations. Thus, both are regarded as "cornerstones" of Christ's Church, leading them to be referred to as "first" among apostles. Of the Twelve Disciples, Peter, and Paul, who was not of the first 12 chosen disciples, are mentioned most often in the Scriptures. As authors, Peter has two books in the New Testament and Paul has 14. Yet, these two apostles and followers of the Lord took very different life paths.

St. Peter, who was first named Simon, was the son of a fisherman and the brother of apostle Andrew the First-Called, who introduced Peter to Jesus. Among the disciples, Peter was characterized as being especially loyal to Christ and believed Him to be the Messiah. He was the first to recognize Jesus as the true Son of God, the Saviour. For this he was given the name "Peter", which means "rock". On this "rock of Peter's faith", the Lord promised to build His Church that could not be overcome by the gates of hades.

Apostle Peter also went through times of despair and despondency, as did apostle Paul. For example, Peter

denied Christ three times before His Resurrection, and took his weakness very hard. He sincerely repented before God, and changed himself completely. After the Resurrection, Jesus again commissioned Peter to lead the apostles. Shouldering this task, apostle Peter gave a homily on the day of the descent of the Holy Spirit that brought 3,000 people to believe in Jesus Christ. Apostle Peter possessed a strength of spirit that was so strong that even his shadow could bring healing to the sick.

Both apostles Peter and Paul suffered through difficult periods of Christian persecution. Both had been imprisoned on more than one occasion. For example, apostle Peter was rescued in a wondrous way when an angel went to him during the night and set him free from his chains. Under his leadership, a new apostle was chosen to replace the fallen Judas. St. Peter called to Jerusalem the first council of Christ's Church, and ordained the first bishops with the laying of hands. According to tradition, apostle Mark authored his Gospel for Roman Christians, writing down the words of apostle Peter. St. Peter continued to preach the Gospel right up until his martyr's death. By the end of his life, apostle Peter had returned to Rome where he met his end by crucifixion.

Unlike apostle Peter who had been a witness to Christ's teachings from the very beginning, apostle Paul never met Jesus during his time on earth. He was the enemy of Christ at first. He considered Jesus a false prophet and cruelly persecuted Christians. St. Paul was at first named Saul. Before his conversion, Paul was a Pharisee and a radical follower of the Law of Moses. However, he became a devoted teacher of Christ after his conversion, and was happy in his calling. His writings became a system-

atization of Christian teachings.

Unlike the blue-collar fisherman's origins of apostle Peter, Paul came from a wealthy and privileged Jewish family. He received his primary education in the city of Tarsus in Asia Minor, now Turkey today. The city was known for its Greek academy. Later, Paul studied in Jerusalem in the well-known Jewish academy under the tutoring of the eminent teacher Gamaliel, a teacher of the Law as well as one who favoured the Greek philosophers. In all likelihood, Paul had been witness to the death of St. Stephan the First-martyr, and then later was granted the authority to officially persecute Christians. The Lord foresaw in both apostles Peter and Paul a great strength of spirit and dedication to ideas. Thus, in a miraculous way, Jesus Christ appeared to St. Paul, then called Saul, and called him to service. The brilliant light that blinded Paul and the voice saying, "Saul, Saul, why do you persecute Me?" changed Paul's life entirely. He was taken blind to Damascus, and during his baptism at the moment of his enlightenment, Paul became a committed follower of Jesus Christ, a preacher and advocate for Christianity.

Given the enormous significance of the apostles Peter and Paul for the development of the Christian Church, their memory began to be commemorated almost immediately after their deaths. For example, the oldest Church calendar includes their feast day. The Church Fathers also spoke and wrote about them. In Ukraine their feast day began to be marked after the Baptism of Kyivan Rus' and adoption of Christianity as the official religion.

Constantly supported by the grace of the Holy Spirit, the holy apostles Peter and Paul converted thousands and



thousands of people to belief in Christ. They stopped the debating of the philosophers of the day, and stirred and vanquished countless hearts with their fiery homilies. The activity of both of these saints can be mainly characterized as committed work grounded in the absolute faith and complete confidence in the teachings that they preached. The take home message from the life stories of apostles Peter and Paul is that they leave us with a lesson—to achieve a life in Christ and eternal life in God's Kingdom. Their simple formula teaches us that if we sin, we need to repent; if we fall, then we must get up; if we are weak, then we must gain strength through hope in God; and we must believe in Him and love Him. This is the path to a righteous life in our Lord Jesus Christ and it will lead us to life eternal.

—www.risu.org.ua;  
www.archangel.kiev.ua;  
www.paraafia.org.ua

## День Св. Володимира Великого

■ 28-го липня (ст. ст.) Свята Православна Церква відзначає пам'ять Св. Володимира великого рівноапостольного князя. З Св. Володимиром нерозривно пов'язана визначна подія в історії українського народу, яка відбулася 1026 років тому—Хрещення Київської Русі-України в 988 р. Завдяки цьому український нарід знайшов віру в Істинного Бога, і люди стали православними християнами.

Святий князь Володимир був сином київського князя Святослава, та внуком княгині Ольги, яка була християнкою і сподобилася слави свя-

тих рівноапостольних жінок. Князь Святослав незадовго до своєї смерті розділив Київську Руську землю між трьома синами: старший син, Ярополк, отримав Київ, середній, Олег,—землю Дrevлянську, а молодший син, Володимир,—Новгород. Невдовзі після смерті Святослава між братами почався розбрат. Володимир став одноосібним володарем Київської держави, і розширив межі своєї держави від Балтійського моря на півночі до ріки Буг на півдні. Держава князя була однією із найбільших у Європі.

### Святі Первоверховні...

продовження зі стор.4

Яскраве світло, яке засліпило Павла і голос, "Савл, Савл, чому ти переслідуєш Мене?" докорінно змінили його життя. Приведений сліпим до Дамаску, в момент прозріння під час хрещення, Павло став відданим послідовником Христа, проповідником і апологетом християнства.

З огляду на велике значення апостолів Петра і Павла для св. Церкви, вшановування їхньої пам'яті почалося відразу ж після страти. Найдавніші церковні календарі мають їх свято. Про них говорили Отці Церкви. А в Українській Церкві відзначати це свято стали після Хрещення Київської Русі.

Постійно підтримувані благодаттю Святого Духа, святі первовер-

ховні апостоли Петро і Павло навертали до Христа тисячі людей, змушували мовчати уста мудреців тодішнього світу, хвилювали й підкоряли своєю проповіддю людські серця. Наполеглива праця породжена безумовною вірою і впевненістю в вченні, що вони проповідували—ось основна риса діяльності цих двох святих. Апостоли Петро і Павло своїм життям вчать нас: якщо згрішив—то покайся, якщо потерпів падіння—то вставай, виявив слабкодухність—зміцнюйся надією на Бога, віруй в Нього, люби Його. І такий шлях праведного життя у Господі нашому Ісусі Христі і приведе нас до наслідування життя вічного.

—www.risu.org.ua;  
www.archangel.kiev.ua;  
www.paraafia.org.ua

Перші роки життя і князювання Володимира пройшли у темряві язичництва, але він вирішив прийняти нову віру. Він посилав своїх людей в інші країни. До нього приходили послі різних держав, кожний з яких пропонував князю свою віру. Але ніяка віра не зацікавила князя так, як віра греків. Посли, прибувши з Константинополя, так охарактеризували своє враження від богослужіння, яке в Константинопольському храмі Софії Премудрості Божої здійснював патріарх: "Не знали, на небі чи на землі ми, бо немає на землі такого видовища та краси такої, і не знаємо, як розповісти про це, знаємо тільки, що перебуває там Бог з людьми, і служба їх краще, ніж у всіх інших країнах. Не можемо ми забути краси тієї".

У Володимира захворіли очі, він став сліпим. Він не знав, що йому робити і дуже переживав. Цариця йому сказала: "Коли хочеш видужати, швидше охрестися; коли ж не охрестися, то не відійде від тебе хвороба". Він велів все приготувати для свого хрещення. Князь охрестився в 988 р. в завойованому ним грецькому місті-фортеці Корсуні (древній Херсонес). З надзвичайним торжеством звершено було його таїнство хрещення, і раптово князь прозрів і прославив Бога. Як тільки князь Володимир охрестився, він подбав, щоб і вся підвладна йому земля просвітилася святим хрещенням. Всюди

велів зруйнувати капища, скидати кумирів, наказав покидати ідолів і ставити нашвидку зрубані церкви, розіслав пресвітерів для хрещення народу.

Ставши християнином, Володимир Великий цілком змінив своє життя. До хворих і бідних Володимир ставився з милосердям, і за часів його князювання в Київській державі з'явилося церковне законодавство. Збірник законів під назвою *Церковний Устав* встановив церковно-правові норми життя, була відмінена смертна кара. Він закладав і духовні школи, бо хотів мати власне духовенство. Праці великого князя Володимира дали чудові плоди. До кінця X століття на Київській Русі вже були свої єпископи, священники та диякони, значно зросла кількість грамотних людей різних віків і звань. При святому князі Володимирі Київська Русь досягла розквіту, і її вплив поширився далеко за її межі. Від власних доходів, а також і від державних, князь Володимир визначив відрахування в розмірі 10 відсотків на розбудову церков і утримання духовництва. Також після охрещення киян Володимир Великий почав будувати величну церкву на честь Успіння Божої Матері, яку назвали Десятинною, бо на її будівництво князь призначив десятину частину своїх доходів. Під час татарської навали 1240 р. Десятинну церкву зруйнували.

продовження на стор.6



The Baptism of Kyivan-Rus' fresco is located on the left entrance upper wall of the St. Volodymyr Cathedral in Kyiv, Ukraine.

■ The Holy Orthodox Church commemorates the feast day of St. Volodymyr the Great, Equal-to-the-Apostles, on July 28. St. Volodymyr is linked inseparably to the most significant moment in the history of the Ukrainian people—the baptism of Kyivan Rus'—Ukraine that took place 1026 years ago in 988. Because of him, the Ukrainian people received the faith of the True God and became Orthodox Christians.

St. Volodymyr was the son of the Kyivan ruler Svyatoslav and the grandson of Empress Olha. She was a Christian and is recognized as one of the saints Equal-to-the-Apostles. Her memory is commemorated on July 24. Soon before his death Emperor Svyatoslav divided his empire of Kyivan Rus' among his three sons: the eldest son Yaropolk received Kyiv; the middle son Oleh received the Drevlyany lands; and the youngest son Volodymyr received Novgorod. After Svyatoslav reposed, conflict arose between the brothers. Volodymyr emerged the sole ruler of the Kyivan Rus' state, and he expanded

his empire from the Baltic Sea in the north to the Buh river in the south. The Kyivan state was one of the largest and most powerful in Europe.

Volodymyr spent the first years of his rule in the darkness of paganism. Later, he decided to seek out and change his religion. Volodymyr sent his representatives to other countries to find out about other religions. Emissaries from many countries came to his court, and each of them proposed a different faith. The emperor was most captivated by the faith of the Greeks. Having been in Constantinople, Volodymyr's representatives described their impressions of the hierarchical liturgy in the Holy Wisdom Cathedral in the Byzantine capital, "We did not know if we were in heaven or on earth because there is no such splendour and wonder on earth, and we do not know how to describe it. We only know that God is with the people there, and their liturgy is more beautiful than anything in any other country. We cannot forget this magnificence."

Later, Volodymyr became blind and

he did not know what to do. The empress Anna told him, "If you want to be healed, then you should get baptized sooner. Unless you are baptized then you will not get well." Then he ordered preparations for his baptism. Volodymyr was baptized in 988 in the city of Korsun in the Greek colonies in the south, which was historical Kherstones. The Sacrament of Baptism was carried out with much ceremony, and during the baptism he was healed of his blindness. Volodymyr praised God. Following his baptism, Volodymyr made sure that his entire empire also received holy baptism and became Christian. He ordered that pagan temples be torn down and pagan idols be destroyed. He also ordered that churches be constructed and sent out priests to baptize the people throughout his empire.

St. Volodymyr the Great completely changed his life after becoming a Christian. He became merciful and caring towards the sick and poor. During his reign, a Church legal code was instituted in the Kyivan state called the Church Charter that established Church legislative norms for daily life, such as abolishing the death penalty. He also founded seminary schools so that the state could have its own clergy. Volodymyr the Great's work was prolific. By the end of the 10th century, the Kyivan Rus' empire had its own bishops, priests and deacons. The literacy rate also increased significantly among all age groups and occupations. Under Volodymyr's rule, the Kyivan Rus' empire achieved unprecedented growth

and it became a powerful and influential state. Volodymyr also instituted a system whereby a tenth of funds—both his own and of the state—was used for building churches and maintaining the clergy. After the baptism of the empire, Volodymyr began building a huge church dedicated to the Dormition of the Mother of God. The cathedral was called Desyatyna, meaning "a tenth", because Volodymyr had given a tenth of his income for its construction. The Desyatyna church was destroyed by the Mongol-Tatar invasion of 1240.

St. Volodymyr the Great lived to the age of 55 having ruled over the Kyivan Rus' empire for 37 years (978-1015). He lived another 28 years after his baptism, passionately concerned about spreading Christianity throughout his empire. Volodymyr took ill and fell asleep in the Lord on July 15, 1015 in the village of Berest near Kyiv city, which is now part of modern-day Kyiv, Ukraine. He was entombed in his beloved Desyatyna church next to the empress Anna, who reposed earlier in 1011. His relics remained there until 1635 when Metropolitan Petro Mohyla of Kyiv found them and had them transferred to the St. Sophia Cathedral. Volodymyr was recognized as a saint in the Ukrainian Orthodox Church for baptizing the people of his Kyivan Rus' empire and leading them to Christ the Saviour. A huge monument of St. Volodymyr was built in 1888 on the bank of the Dnipro River.

—www.kolomija.com; www.cerkva.info

## День Свято Володимира...

продовження зі стор.5

Проживши 55 літ, Володимир правив державою Київської Русі 37 років (978-1015). Після Хрещення князь Володимир прожив ще 28 років, ревню дбаючи про поширення християнства. Володимир Великий захворів і віддав дух Господу 15 липня 1015 в селі Берестовому неподалік

від Києва. Його поховано в Десятинній церкві біля гробу цариці Анни, яка померла раніше (1011). Мощі великого князя знаходилися тут до 1635 р., коли Київський Митрополит Петро Могила знайшов їх і переніс до Софійського собору. Князя Володимира зараховано до лику святих завдяки хрещенню ним народу Київської Русі.

—www.kolomija.com; www.cerkva.info

## Youth Candles For Pascha



■ PARKSVILLE, B.C.—During Great Lent this year, the youth of St. Mary's Ukrainian Orthodox Church in Parksville, B.C., gathered together on a Saturday to make candles for their Paschal baskets. During this candle-making activity, we talked about why we use beeswax and olive oil traditionally in the church. We also discussed the importance of bees and all of nature in our lives and in the life of the Church. It was sure a fun activity! We even had some of the parents try their hand at making dipped candles. They found that this takes much patience, although they did a great job. We also have to thank the monks at Holy Transfiguration Hermitage in Lone Butte, B.C. for their support in providing the wax and wicks for our candles. See photos (left top) of the final products, and of St. Mary's youth and Fr. Chad Pawlyshyn with their candles (right bottom).

**St. Petro Mohyla Institute**  
**Celebrating 100 Years and Beyond**  
 100th Anniversary Celebration and Reunion of Bursaky  
 July 24-26, 2016  
 Saskatoon, Saskatchewan  
 \*See for more details: [www.mohylainstitute.ca/100.html](http://www.mohylainstitute.ca/100.html)

## Dear Readers,

Please note that this current issue of *The Visnyk/The Herald* is a double issue covering the months of June and July 2016. The next issue will be published in August 2016. The deadline for this issue is **July 12, 2016**.

Please also note that the editorial office of *The Visnyk/The Herald* will be closed for a month from June 10 to July 10, 2016 for staff vacation.

We wish all of our dear readers a pleasant summer.

—Editor

## Deadline for Submissions

■ August issue 2016 — **Deadline: July 12, 2016**

## Святі Отці Першого Вселенського Собору

"Світло від Світла, Бога істинного від Бога істинного".

У 7-му Неділю по Святій Пасці Св. Церква вшановує Святих Отців Першого Вселенського Собору. Цей Собор був скликаний у 325 р.Б. у місті Нікеї (сьогодні це місто Ізнік у Туреччині—там виробляють чудову і популярну синю кераміку) Св. Рівноапостольним Константаном, римським імператором, який припинив переслідування Віри Христової і зробив її вірою Римської імперії. Св. Константин побачив, що треба знести поділ у Церкві, який повстав через навчання олександрійського священика Арія, блискучого проповідника, який учив на підставі раціонального аргументу, що наш Господь Ісус Христос не може бути одноістотний з Отцем Небесним, а мусів би бути найвищим і найпершим з Його творинь.

Навчання Арія суперечило догматичній Церкві, яке описане у Св. Письмі. Християни завважили, що Бог у Своему відношенні до людського роду об'явив Себе в Трьох виразних Особах: Отець і Син і Святий Дух. А разом з тим Св. Письмо рішуче проголошує, що Бог—Єдиний.

Наш Господь Ісус Христос молвився до Бога, називаючи Його "Отче Мій" і навчав Своїх учнів молитись до Нього називаючи Його "От-

че наш". Він також говорив, що Він і Отець—Одне, і що той хто побачив Його бачив і Отця, та що Він пошле Духа Святого від Отця.

Хоч звичайна людська логіка каже, що одне і три не тотожне, досвід Церкви і Боже об'явлення ясно вказують на те, що в Бога те, що людям виглядає неможливим і нелогічним справді таки дійсне. Бог—Один, і рівночасно Він—Три Особи Одноістотні.

Не зважаючи на красномовну раціоналістичну проповідь Арія, Святі Отці таки підтвердили досвід Церкви і свідчення Св. Письма, і його вчення було відкинене і засуджене. Віру Православну оформили в Символі Віри, якого вживаємо у щоденних молитвах і особливо на початку Євхаристійного канону в Божественній Літургії, таким чином підтверджуючи, що єднання поміж Богом і людьми ґрунтується на тому, що є правдивим і реальним.

Ті що твердять наче б то те, що вірить людина про Бога—не важливе, та що навчання про Святу Тройцю—даремна формальність, не зрозуміли, що ця істина—конечно потрібна. Вона проголошує не тільки про те, що є дійсним по відношенні до Бога, але також про те, що відноситься до всього Його творіння: до людей, до Ангелів, та до всього, що Він створив. Він—досконала Єдність у Різноманітності, Один у Трьох

Особах. Він і нас закликає проявляти той Образ і ставати чим раз більш подібними до Нього, живучи так, як вічно живе Він. Сварки і насилиля, які проявляються між людьми—несумісні з Його Волею! Вони—наслідок гріха. А джерело гріха—гордіня, яка наполягає, що все повинно бути таким, як Я його бачу і бажаю, що все має бути підчинене моїй волі та бажанню.

Так бажав Арій і так бажують усі, що полонені власною мудрістю та красою. Добродічне життя вимагає смирення—готовності підкорятися Волі Божій, яку Він поступово відкриває тим, які смиренні та, які люблять Бога і тим самим люблять і Його Волю і Його створіння.

Досконалий приклад такого смирення—Сам наш Господь Ісус Христос, Який завжди підкоряв Себе Отцеві, навіть тоді, коли це виглядало майже неможливим, і молвився за тих, які Його зраджували, кривдили, відкидали й розпинали.

Підкоряймося і ми Йому і любимо одне одного, які Він нас полюбив. Він поєднав нас у Своїй любові з Отцем Небесним—і послав нам Святого Духа від Отця, щоб ця єдність ставала досконалою.

Ми дякуємо Йому за це. Ми також дякуємо і вшановуємо Святих Отців Першого Вселенського Собору, які твердо стали на досвіді Цер-



кви і проголосили цю спасаючу істину: що в Господі Ісусові Христові ми бачимо правдиву Людину, досконалий приклад для кожної людини, а разом з тим і Правдивого Бога, Другу Особу Пресвятої Тройці. Він є Тим, чим ми повинні постійно ставати.

Їхнє навчання, їхній приклад і їхні молитви дають нам виклик і зміцнюють нас, щоб підносились кожний раз, коли тільки впадемо і прямували до того високого покликання, якого чудово окреслив один з найбільших з-поміж цих Отців, Св. Афанасій Олександрійський, який написав: "Бог став Людиною, щоб людина могла стати богом".

—митр. прот. д-р Георг Куташи

## The Holy Fathers of the First Ecumenical Council

"Light of Light, True God of True God."

On the Seventh Sunday after Pascha the Holy Church commemorates the Holy Fathers of the First Ecumenical Council. This Council was convened in 325 A.D. in the city of Nicea, which is today Iznik in Turkey, a source of popular brilliant blue ceramics. St. Constantine, Equal-to-the-Apostles called the council. He was the Emperor of Rome who stopped all persecution of the Faith of Christ and made it the faith of his Empire.

St. Constantine found that it was necessary to put down the division in the Church that arose as a result of the teaching of the Alexandrian priest, Arius, an eloquent preacher who taught on the basis of rationalistic argumentation that Our Lord Jesus Christ could not possibly be of the same essence or nature as the Heavenly Father, but must be the greatest and most pre-eminent of all His creatures.

Arius' teaching was contrary to the witness of the Church which is recorded in the Holy Scriptures. Christians noted that in God's dealings with the human race, He has revealed Himself as Three distinct Persons—the Father, the Son and the Holy Spirit. At the same time, the Scripture is very clear in proclaiming that there is only One God.

Our Lord Jesus Christ prayed to God calling Him "My Father" and teaching His disciples to pray to Him as "our Father." He also said that He and the Father are One, and that whoever saw Him saw the Father also, and that He would send the Holy Spirit from the Father.

Although the usual human logic

says that one and three are not the same, the experience of the Church and the revelation of God shows clearly that, which to humans appears to be impossible and illogical, with God—is actually so! God is One and He is also Three Consubstantial Persons.

Notwithstanding the eloquent preaching of Arius, the Holy Fathers confirmed the experience of the Church and the witness of the Holy Scripture and his teaching was refuted and condemned. The Orthodox Faith was formulated in the Symbol of the Faith which we use in our daily prayers and especially at the beginning of the Eucharistic Canon in the Divine Liturgy, thereby showing that union between God and humans is based upon that which is true and real.

Those who say that, what a person believes about God is not important and that the teaching about the Holy Trinity is a useless formality, have not understood that this truth is a crucial one. It proclaims not only that which is true of God, but also that which is true of all His creation: humans and angels and all that He has made. God has created us in His Image. He is perfect Unity in Diversity, One in Three Persons. He has also called us to manifest that Image and become like Him by living as He eternally lives. The quarrels and violence that come about among humans is not in keeping with His will. They are the result of sin. The source of sin is pride, which insists that everything must be as I perceive and desire it to be, that everything must be submitted to my will and desire.

Such was the wish of Arius and such is the wish of all who are captivated

by their own wisdom and beauty. A virtuous life requires humility, the willingness to submit to the will of God which He gradually unfolds to those who are humble, who love God and thus also love His will and His creation.

The perfect example of such humility is our Lord Himself, Jesus Christ, Who always submitted Himself to the Father even when this appeared nearly impossible to do, and Who prayed for those Who betrayed, wronged, rejected and crucified Him.

Let us also submit to Him and love one another as He has loved us. He has united us in His Love with the Heavenly Father—and has sent us the Holy Spirit from the Father to make this union perfect! We thank Him for this. We also thank and honour the Holy

Fathers of this First Ecumenical Council who stood firm upon the experience of the Church and proclaimed this saving truth: that in our Lord Jesus Christ we find the true Man, the perfect Model for every human, and also the True God, the Second Person of the Most Holy Trinity. He is as we must ever keep on becoming.

Their teaching, their example and their prayers challenge and strengthen us to rise again each time we fall, and to keep pressing on to the high calling eloquently proclaimed by one of the greatest of these Fathers, St. Athanasius of Alexandria, who wrote: "God became Man so that man might become god".

—Rt. Rev. Mitred Archpriest Dr. Ihor Kutash

### Вселенські Собори

■ Коли припинилися великі гоніння на християн, ересі стали особливо хвилювати життя Церкви. Для боротьби з ересями і для настанов усім християнам, як правильно, православно, вірувати, збиралися, за прикладом, який подали св. апостоли. Собори (зібрання) єпископів—пастирів і вчителів Церкви, за можливістю з усього світу, тобто з усіх країн, де були християни з усієї вселенної. Як апостоли збиралися на Собор в Єрусалим (Апостольський Собор у 51-у році) (Діян. 15:1-35), коли потрібно було вирішити питання: чи слід християнам з язичників виконувати обрядовий закон Мойсеїв, так і отці Церкви, тобто єпископи, яким апостоли передали свою владу (через спадкоємне рукопокладення), збиралися на Собори, коли з'являлось якесь вчення, що суперечило вірі Христовій. Такі загальні Собори (з усього християнського світу), які утверджували істину Христову натхненням Духа Святого і приймалися усією Церквою Христовою, називаються Вселенськими Соборами. Вселенських Соборів було сім. На першому і другому Вселенських Соборах укладено Символ віри. Символ віри—короткий виклад усієї православної, християнської віри. Він співаєтья у нас за Божественною літургією. Сьомий Вселенський Собор захистив і утвердив шанування святих ікон.

—Закон Божий. (2006). Київ: УПЦ-КП



The Holy and Great Council  
 Pentecost 2016  
 "He called all to unity"

■ The Holy and Great Council will convene on June 18-27, 2016 in Kolybari, Kissamos, at the Orthodox Academy of Crete on the Island of Crete, Greece. This Great Council is significant because it will be the first time in 1200 years that the 14 autocephalous Orthodox Churches have agreed to meet, which in itself is an historical achievement. It is also symbolic that the gathering takes place beginning on the Feast Day of the Pentecost. We present here background information on the Holy and Great Council.

#### Who will be there?

There will be over 500 representatives participating from the Churches, including the primates of the 14 autocephalous Churches, over 300 bishops as part of delegations and an additional 100 advisors, stewards and students. The Great Council will be chaired by His All-Holiness Ecumenical Patriarch Bartholomew I. The Ukrainian Orthodox Church of Canada does not have representatives attending the council. Under the Ecumenical Patriarchate of Constantinople, the UOCC will be represented by the Patriarchal delegation from Constantinople which includes Metropolitan Antony of the UOC of the USA.

The participating Churches include: The Ecumenical Patriarchate of Constantinople, the Patriarchate of Alexandria, the Patriarchate of Antioch, the Patriarchate of Jerusalem, the Church of Russia, the Church of Serbia, the Church of Romania, the Church of Bulgaria, the Church of Georgia, the Church of Cyprus, the Church of Greece, the Church of Poland, the Church of Albania, and the Church of the Czech Lands and Slovakia.

#### Why Do Orthodox Have Councils?

Basic to the ecclesiology of the Orthodox Church is the concept of conciliarity. The Church always takes a conciliar or synodal approach to managing Church affairs. It is not confined solely to convening various types of synods, but also includes every expression of ecclesiastical life. Through conciliarity, the nature of the Church as theanthropic communion in Christ is expressed. This is why any ecclesiastical practice which is not a result of conciliarity is a deviation from Orthodox ecclesiology. Conciliarity, as a way of life of the Church, seeks to fashion ecclesiastical life in such a way as to express faithfully her essence and ethos.

The Church's synodal way of life reaches its highest expression in the episcopal synods. Historically, the Church has made use of a variety of synodal structures, taking the form of regional, general, provincial and ecumenical synods, as well as synods comprising the

hierarchy of a patriarchate or autocephalous Church. Furthermore, there have also been synods with a limited number of members from several patriarchates and autocephalous Churches. The Church's synodal structure is a constitutive principle, which is of divine origin, essential and irreplaceable.

#### History of the Council

The Orthodox have neither summoned nor sanctioned an ecumenical council since the seventh ecumenical council of 787. Following the Great Schism in 1054, the institution of Greater Councils for the Orthodox Church were founded on the Ende-mousa Synod of Constantinople, which addressed various disputes of a theological nature. In the post-byzantine period, the Endemousa Synod of the Ecumenical Patriarchate continued in the form of the Greater Councils.

They dealt with issues of mostly serious canonical and administrative matters. For example, these included: The Sinai issue (1575, 1616, 1648, 1670, 1691); the granting of patriarchal honour and status to the Metropolitan of Moscow by Ecumenical Patriarch Jeremiah II (1590, 1593); and the condemnation of extreme expressions of nationalism and ethnophyletism (1872).

The Ecumenical Patriarchate also convened Greater Councils in the modern era. The Pan-Orthodox Conference convened in Constantinople in 1923 under Ecumenical Patriarch Meletios IV (1921-1923) discussed critical ecclesiastical issues of the time, such as the correction of the calendar, the marriage of clergy after ordination and the second marriage of widowed clergy. This was followed by an Inter-Orthodox Commission in 1930 convened by Ecumenical Patriarch Photios II (1929-1935) at the Sacred Monastery of Vatopedi on Mount Athos. The Inter-Orthodox Commission called for preparations to begin immediately for a Pan-Orthodox Council and drafted a preliminary template for a list of its basic agenda items.

The Holy and Great Council being convened in June 2016 has been on the table for discussion and preparation since at least the Rhodes meeting in the early 1960s. A series of conferences have been held over the last 50 years towards preparations for a Great Council. The latest was in January 2016 in Switzerland to confirm the agenda.

Can this Great Council be considered an ecumenical council? The Church canons do not define criteria for ecumenicity, nor is there any formal or external mark that establishes ecumenicity, explains Fr. John Chryssavgis in his article on the Holy and Great Council. He adds that it is only in retrospect that a council is accepted and adopted by the people of God. According to Fr. Chryssavgis, it would perhaps be more appropriate to consider the Holy and Great Council as a continuation of the early Ecumenical Councils of the first Christian millennium and of the later Great Councils of the second Christian millennium.

#### What is on the Agenda?

The Fifth Pre-Conciliar Pan-Orthodox Conference in Chambésy, Switzerland on Jan. 10-17, 2016 had finally approved the *Rules of Organization and Operation for the Holy and Great Council* and determined the agenda of its deliberations. There are six topics being discussed:

- 1) *The mission of the Orthodox Church in the contemporary world:* The Church shares the concern and the anxiety of contemporary humanity with regard to fundamental existential questions that affect the world today. The Church is concerned with the dignity of the human person, the limits and implications of human freedom and responsibility, the nature of true peace, the cessation of war and violence, and social, political and economic justice.
- 2) *The Orthodox Diaspora:* All of the most holy Orthodox Churches desire to resolve the problem of overlapping jurisdictions within the Orthodox Diaspora as swiftly as possible. Furthermore, the common will is to organize the Diaspora in accordance with Orthodox ecclesiology, as well as the canonical tradition and practice of the Orthodox Church.
- 3) *Autonomy and its manner of proclamation:* The Council will address
- 4) *The Sacrament of Marriage and its impediments:* The Orthodox Church proclaims the sacredness of marriage as a fundamental and indisputable teaching of the Church. Defending the sacredness of the mystery of marriage has always been especially important for the preservation of the family. The impediments for marriage follow the canonical norms of the Church
- 5) *The importance of fasting and its application today:* The Orthodox Church has defined what is beneficial for salvation and established the holy periods of fasting as divinely-given "protection" for believers' new life in Christ.

continued on p.9



The Synaxis of Primates of Orthodox Churches took place in Chambésy, Switzerland in January 2016.

## The Ecumenical Councils

- The First Ecumenical Council took place in 325 in Nicea, Asia Minor under Emperor Constantine the Great. 318 bishops were present. *The major issues were:* The Arian Controversy. The first part of the Creed was ratified. *Defenders of Orthodoxy emerged:* St. Athanasios the Great (297-373); St. Basil the Great (330-379).

- The Second Ecumenical Council was held in Constantinople in 381 under Emperor Theodosius the Great. 150 bishops were present. *Major issues were:* The Macedonian Controversy. The Council decreed that there was one God in three persons: Father, Son and Holy Spirit. Five articles were added to the Creed. *Defenders of Orthodoxy were:* St. Gregory of Nazianzus (329-390), St. Gregory of Nyssa (331-396), St. John Chrysostom (345-407).

- The Third Ecumenical Council was held in Ephesus, Asia Minor in 431 under Emperor Theodosius II. 200 bishops attended. *Major issues were:* The Nestorian Controversy. The Council declared the text of the Creed to be complete and forbade any change.

- The Fourth Ecumenical Council took place in 451 in Chalcedon, near Constantinople under Emperor Marcian. 630 bishops were present. *Major issues were:* Monophysite Controversies. The Council proclaimed that Christ has two complete natures: the divine and the human.

- The Fifth Ecumenical Council was held in Constantinople in 553 under Emperor Justinian the Great. 165 bishops were present. *Major issues were:* Nestorian and Eutychian Controversies. The Council confirmed the Church's teaching regarding the two natures of Christ.

- The Sixth Ecumenical Council was held in Constantinople in 680 under Emperor Constantine IV. 170 bishops participated. *Major issues were:* The Monothelite Controversy. The Council issues a pronouncement on the two natures of Christ and their activities. *Defenders of Orthodoxy:* St. Maximus the Confessor; St. Andrew of Crete.

- The Quinisext Ecumenical Council took place in Constantinople in 692. This Council is regarded as supplementing the Fifth and the Sixth Ecumenical Councils. Its work was purely legislative, ratifying 102 canons and decisions of the previous Ecumenical Councils. It laid the foundation for the Orthodox Canon Law.

- The Seventh Ecumenical Council took place in Nicea, Asia Minor in 787 under Empress Irene. 367 bishops were present. *Major issues were:* The Iconoclast Controversy. The Council issued a proclamation on holy icons and their veneration. *Defender of Orthodoxy:* St. John of Damascus.

- A Regional Synod was called in Constantinople in 843 under Empress Theodora. *Major issue:* The triumph of Orthodoxy. The veneration of icons was solemnly proclaimed at Holy Wisdom Cathedral. The day was called Triumph of Orthodoxy. This event is commemorated annually on the first Sunday of Lent.

—www.orthodoxcouncil.org



continued from p.8

The Church has also established boundaries of philanthropic dispensation for the institution of fasting.

6) *Relations of the Orthodox Church to the rest of the Christian World:* The Orthodox Church, as the One, Holy, Catholic, and Apostolic Church, firmly believes that it has a central place in the matter of promoting unity among Christians in the modern world.

These topics evolved over five decades (1968-2015) of planning, conferences and meetings. The six preparatory documents address contemporary concerns of all the faithful. English language translations of the documents related to each topic can be found on the UOCC website ([www.uocc.ca](http://www.uocc.ca)) or the official website of the Great Council ([www.holycouncil.org](http://www.holycouncil.org)).

### Road to the Council

The Convening of this Holy and Great Council of worldwide Orthodox Christianity is a sign of hope and reassurance

for not only Orthodox Christians, but for all people of faith around the globe.

In convening the Holy and Great Council this June, during the holy celebrations of Pentecost, His All-Holiness Ecumenical Patriarch Bartholomew is bringing to fulfillment the vision of his two predecessors, Athenagoras and Demetrios, both of blessed memory. His All-Holiness has transformed the process beyond the mere structural process of the last 50 years by adapting to the radically changed reality of Orthodoxy in the 21st century.

When the road to the Holy and Great Council was embarked upon in the early 1960s, World War II was little more than a decade past, the atheistic Soviet Union controlled the lives of most Orthodox Christians and the Church institutions, and the world was frozen in the Cold War. Orthodox Christianity in the Diaspora was segmented and the Ecumenical Patriarchate had just experienced a massive and systematic persecution in Constantinople, displacing hundreds of thousands of its communicants.



The Synaxis of the Primates of the Orthodox Churches in January 2016 confirmed the agenda of the Great Council in June.

The Holy and Great Council is very necessary and timely, stresses Fr. Chrysavgis. As long as the local, autocephalous Churches only speak among themselves, each Church's local culture, economy, language, and local traditions will limit its scope and perspective on its own mission. The bishops must be in dialogue with one another in order to see the world from a differing per-

spective and consider the needs of their flocks from the holistic sense of the whole Body of the Church, whose Head is Christ.

—[www.orthodoxcouncil.org](http://www.orthodoxcouncil.org);  
Dr. Philip Kariatlis. Synodality and Church; Lewis J. Patsavos. The Synodal Structure of the Orthodox Church; Rev. Dr. John Chryssavgis. Preparation of the Holy and Great Council.



## TOWARDS THE HOLY AND GREAT COUNCIL: A Comprehensive Timeline

For the first time in 1200 years, the fourteen autocephalous Orthodox Churches will meet, with a common desire to reinforce their relations and address contemporary spiritual and social challenges in the world.

### 1961 Sept. 24 - Oct. 1

First Pan-Orthodox Conference, Rhodes

### 1962 Sept 26-29

Second Pan-Orthodox Conference, Rhodes

### 1963 Nov 1-15

Third Pan-Orthodox Conference, Rhodes

### 1968 June 8-15

Fourth Pan-Orthodox Conference, Chambésy

### 1971 July 15-28

Inter-Orthodox Preparatory Commission, Chambésy



### 1976 Nov. 21-28

First Pre-Conciliar Pan-Orthodox Conference, Chambésy

- Methodology and themes for the Holy and Great Council
- The Orthodox Church's relations with other Christian churches
- Discussion on the common celebration of Easter by all Christians

### 1977 June 28 - July 3

Congress on the Common Celebration of the Easter by all Christians on a Fixed Sunday

### 1982 Sept 3-12

Second Pre-Conciliar Pan-Orthodox Conference, Chambésy

- Impediments to marriage
- Adaptation of the ordinances regarding fasting

### 1986 Feb 15-23

Inter-Orthodox Preparatory Commission, Chambésy

## "HE CALLED ALL TO UNITY"

### 1986 Oct 28 - Nov 6

Third Pre-Conciliar Pan-Orthodox Conference, Chambésy

- Adaptation of ordinances for fasting
- The mission of the Orthodox Church in the world

### 1990 Nov 10-17

Inter-Orthodox Preparatory Commission, Chambésy

- Orthodox Diaspora

### 1992

First Synaxis of Primates, Istanbul



### 1993 Nov 7-13

Inter-Orthodox Preparatory Commission, Chambésy

- Autocephaly

### 1995 April 10-13

Canon Law Congress on Regulation for Episcopal Assemblies, Chambésy

### 1995

Second Synaxis of Primates, Patmos

### 2000

Third Synaxis of Primates, Jerusalem/Bethlehem and Istanbul/Nicaea

### 2008

Fourth Synaxis of Primates, Istanbul

### 2009 June 8-12

Fourth Pre-Conciliar Pan-Orthodox Conference, Chambésy

- Episcopal Assemblies

### 2009 Dec. 10-17

Inter-Orthodox Preparatory Commission, Chambésy

- Autocephaly and Autonomy
- Diptychs

### 2014

Fifth Synaxis of Primates, Istanbul

### 2015 Oct. 10-17

Fifth Pre-Conciliar Pan-Orthodox Conference, Chambésy

### 2016 Jan. 21-28

Sixth Synaxis of Primates, Chambésy

### 2016 June 16-27

The Holy and Great Council of the Orthodox Church, Crete



## FOR THE FIRST TIME IN 1200 YEARS...



Photos courtesy Archon Dimitrios Panagos and the Greek Orthodox Archdiocese.



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА В КАНАДІ  
UKRAINIAN ORTHODOX CHURCH OF CANADA  
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25 травня 2016 р.Б.

May 25, 2016

**Звернення  
Єпископату Української Православної Церкви в Канаді  
про звільнення з полону Надії Савченко**

*Всечесне Духовенство, і улюблені вірні УПЦК,*

**Христос Воскрес! Christ is Risen!**

■ Сьогодні, 25 травня 2016 р.Б. Українська Православна Церква в Канаді радіє сьогоднішньою новиною, що старший лейтенант України і політв'язень Надія Савченко була звільнена після 708 днів ув'язнення в Росії, та повернена в Україну. Ми вітаємо наших братів і сестер в Україні з радісним поверненням на рідну землю їхнього символу надії. В Україні зустріли Надію, як справжню героїню, та символом перемоги.

Надія перебувала 708 днів у неволі після того, як її взяли у полон 17-го червня 2014 р.Б., і незаконно вивезли в Росію. Там у Росії її судили за фальшивими звинуваченнями. 9-го березня засідання суду завершився вироком позбавлення волі на 22 роки. Звільнення Надії Савченко відбулося в рамках обміну полоненими. Осінню 2014 р.Б. вона була обраною народним депутатом України, і також була призначена Верховною Радою делегатом України Парламентської Асамблеї Ради Європи.

Єпископат закликав духовенство і вірних УПЦК під час Святої Літургії і в їхніх домашніх молитвах молитися за здоров'я і захист Надії Савченко, а також за втішення і підтримку родини Надії—її мами Марії та сестри Віри, які невтомно боролися за її звільнення з російської тюрми. Парафії й окремі вірні УПЦК відгукнулися, і постійно підносили Богові молитви за Надію, особливо під час її голодування і судового процесу. Більше того, щоб донести до загального суспільства розуміння про несправедливість обвинувачень проти Надії, єпископат УПЦК представляв справу Надії Савченко в ході зустрічей на таких форумах, як Канадська рада церков, зібрання православних ієрархів, і спільні засідання з канадським політичним провідом.

В цей день Всемилостивий Бог почув наші молитви і поблагословив нас з несподіваною радістю. Довгоочікуване звільнення Надії Савченко пригадує нам про силу молитви, і що все можливе, коли ми віддаємо в руки Господа наші найскладніші справи. "Краще надіятися на Господа, ніж надіятися на людину" (Пс. 117). Це нам нагадає, що Бог піклується про кожного зі своїх дітей (Мв. 6:25). Ми виявляємо нашу найсмирненнішу подяку Богові за Його любов і милість до нас, і за вислухання наших молитов.

Тим самим, ми не повинні забувати, що в результаті війни в східних областях України та в окупованому Криму, залишаються більше сотні українських громадян політв'язні Росії, і полонені на контрольованих терористами територіях Луганської і Донецької областях. Ми закликаємо духовенство та вірних УПЦК продовжувати молитися за їх благополуччя та звільнення. Звільнення Надії з полону дає нам надію на те, що інші в'язні теж можуть бути визволені з російської неволі.

*Прийнявши незаслужено Твої дари, ми стаємо перед Тобою, Господи, і подяку по силі нашої приносимо: Тебе, Добродителя, прославляючи кличемо: наймилостивіший Господи, слава Тобі. Прославляйте Господа, бо Він благий, бо повіки милість Його.*

*Бо Ти еси Цар миру і Спас душ наших, і Тобі славу возсилаємо Отцю, і Сину, і Святому Духові, нині і повсякчас і на віки віків. Амінь.*

*З архипастирським благословенням,*

† ЮРІЙ, Митрополит † ІЛАРІОН, Єпископ † АНДРІЙ, Єпископ

## Звільнення Надії Савченко

■ КИЇВ, УКРАЇНА—25 травня 2016 р. після 708 днів полону українська льотчиця Надія Савченко повернулася в Україну. Літак Президента України Петра Порошенка вилетів у Ростов-на-Дону, Росія, де відбувся обмін російських спецпризначенців Олександра Александрова та Євгена Єрофеева на українську льотчицю Надію Савченко. Опівдні літак з українкою приземлився у аеропорту "Бориспіль" у Києві, де її першими зустріли сестра та мати. Пізніше Надія поспілкувалась з журналістами та виступила з досить палкою промовою.

*продовження на стор. 11*



*(Photo right): (left to right) Vira Savchenko, Nadiya's sister, Deputy Verkhovna Rada Speaker Iryna Herashchenko, Presidential designate for prisoner-of-war releases, Nadiya Savchenko, Mariya Savchenko, Nadiya's mother, Svyatoslav Tselholko, Presidential Press Secretary. This photo was taken just after Nadiya landed at the Boryspil airport near Kyiv, Ukraine and was met by her sister and mother. Iryna Herashchenko and Svyatoslav Tselholko flew to Russia to pick her up on the Presidential plane.*

**Statement  
Episcopate of the Ukrainian Orthodox Church of Canada  
on the Release of Nadiya Savchenko**

*Reverend clergy and beloved faithful of the UOCC,*

**Христос Воскрес! Christ is Risen!**

■ The Ukrainian Orthodox Church of Canada rejoices in the wonderful news of today, May 25, 2016, that Ukrainian senior lieutenant and political prisoner Nadiya Savchenko has been released from 708 days of incarceration in Russia and returned to Ukraine. We greet our brothers and sisters in Ukraine with the joyous return of their symbol of hope. Nadiya has been greeted in Ukraine as a true hero and symbol of victory.

Nadiya has spent 708 days in captivity after being taken as a prisoner-of-war on June 17, 2014 and illegally transported to Russia. She was put on trial in Russia on falsified charges. The trial concluded on March 9, 2016, sentencing her to 22 years. Nadiya Savchenko's release was part of a prisoner exchange. In Fall 2014 she was elected to the Verkhovna Rada of Ukraine and was chosen as one of Ukraine's representatives to the Parliamentary Assembly of the Council of Europe.

The Episcopate has appealed to the clergy and faithful of the Ukrainian Orthodox Church of Canada to pray during the Divine Liturgy and in personal prayers for the well-being and protection of Nadiya Savchenko and for the well-being and protection of Nadiya's family, her mother Mariya and sister Vira, who have worked tirelessly for Nadiya's freedom. Parishes and the faithful have responded, praying continually for Nadiya, particularly during her hunger strike and court trial. Furthermore, the UOCC Episcopate has conveyed the case of Nadiya Savchenko during meetings in forums such as the Canadian Council of Churches, Orthodox Hierarchy gatherings and interactions with Canadian political leadership in order to bring understanding of this case of injustice to broader society.

The All-Merciful God has heard our prayers and has gifted us this day with an unexpected gladness. Nadiya Savchenko's long-awaited release reminds us of the power of prayer and that, if we leave our most difficult questions in the Lord's Hands, all things are possible. "It is better to trust in the Lord than to trust in man." (Ps 117) We are reminded that God takes care of each of his children (Mt 6:25). We express our most humble thankfulness to God for his love and mercy towards us for hearing our prayers.

At the same time, we must not forget that, as a result of the war in Ukraine's eastern oblasts and in occupied Crimea, hundreds more Ukrainian citizens remain as political prisoners in Russia and prisoners of war in the terrorist-controlled Luhansk and Donetsk oblasts. We appeal to the clergy and faithful to continue to pray for their well-being and release. Nadiya's release gives hope that they too may be freed.

*O Master, Who has freely vouchsafed us Your benefits, we stand before You and we offer unto You thanksgiving according to our strength, and glorifying You as our Benefactor, we cry aloud: Glory to You, O Most-Merciful Lord! O give thanks unto the Lord, for He is good, for His mercy endures forever.*

*For you are the King of Peace and the Saviour of Souls and to You we send up glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.*

*With Archpastoral Blessing,*

† YURIJ, Metropolitan † ILARION, Bishop † ANDRIY, Bishop



## Nadiya Savchenko Freed

■ **KYIV, UKRAINE**—Nadiya Savchenko, Ukrainian political prisoner and pilot, was freed from a Russian prison after 708 days in captivity and returned to Ukraine on May 25, 2016. Nadiya was kidnapped in June 2014 by terrorists during fighting and was later taken to Russia. There she was put on trial by a Russian court allegedly for the murder of two Russian journalists in the Donbas, and sentenced to 22 years. The illegal trial had many human rights violations. For two years, Ukrainian officials and her family lobbied her case in domestic and international circles, showing the illegality and violations surrounding her incarceration.

Nadiya's release was part of a prisoner exchange that included the two Russian secret servicemen captured in Ukraine committing a terrorist act. The details of Nadiya's return are reminiscent of a spy-thriller. After months of negotiations, the President of Ukraine sent the presidential plane at 6:00 a.m. to Rostov-on-the-Don, Russia, where Nadiya was imprisoned. No one was allowed off the plane, and the Ukrainian group was left for a long wait. Meanwhile, Nadiya had been woken at 4:00 a.m. and loaded into a prisoner transport truck. She was not told what was happening, and waited for six hours.

In Moscow President Putin signed a document pardoning Nadiya, and the Ukrainian President also issued a document pardoning the two Russian secret servicemen. Then, Nadiya boarded the presidential plane and was flown back to Ukraine. The matter was very sensitive and there was still the possibility that the operation would not be completed.

Therefore, no press announcements or information were made until the plane touched down at Kyiv's airport and Nadiya was back on Ukrainian soil. She was first greeted by her family, her sister and her mother, and then she briefly met the crowd of hundreds of journalists, politicians and citizens exited to welcome her home. Nadiya gave an emotional speech, apologizing to the mothers of Ukrainian soldiers that she returned alive and their sons and daughters have not. She also thanked all those who supported her. "I am always ready to give my life once again on the battlefield for Ukraine and I will do everything I can so that each mother's child who is imprisoned now will be freed," she stated.

Nadiya and her family were taken to the Presidential Administration where President of Ukraine Petro Poroshenko welcomed her and awarded her the Hero of Ukraine medal. Nadiya spoke again, thanking the soldiers for their service. Two days later, Nadiya gave a press conference to a packed hall with 175 journalists as well as representatives from political parties. For two hours she patiently answered questions about her incarceration and the future. "Let me tell you," Nadiya told the gathering, "the people are a huge force. If the people did not say anything, then the politicians would not do anything. They will hear us because we are Ukrainians. We gave our life for this, and more than one." For the public and press, Nadiya's responses provided a refreshing change because, while willing to do her part, she did not have all the answers to the country's problems. Later Nadiya visited the Ukrainian parliament for an orientation



Ukraine's President Petro Poroshenko awards Nadiya Savchenko with the Hero of Ukraine medal at the Presidential Administration building in Kyiv, Ukraine.

before she joined the parliamentary session. Nadiya was elected to parliament in Fall 2014. Nadiya eagerly went to work at her first parliamentary session on May 31, 2016. She was welcomed by her colleagues with a standing ovation, and she spoke to the session. She thanked all of those who supported her and helped her release. She also paid tribute to the those who died on the Maidan and to the soldiers who have

died in the war in the Donbas. Nadiya concluded by singing the national anthem. She also took down the poster hanging on the podium calling for her release. She replaced it with one calling for the return of all Ukrainian political prisoners held in Russia.

—5 Kanal; www.24tv.ua;  
www.unian.ua; Radio Svoboda

## Humanitarian Crisis in Ukraine

■ **KYIV, UKRAINE**—Since the beginning of Ukraine's anti-terrorist operation against the Russian-backed terrorists and Russian military in Ukraine's eastern oblasts of Donetsk and Luhansk, almost 10,000 Ukrainians have been killed and 20,000 injured as the result of fighting. The latest government figures on the human cost of the war in Ukraine was announced May 27, 2016 by first deputy secretary of Ukraine's Security

Council Mykola Koval. The Security Council also estimates the number of internally-displaced persons to be now at 1.8 million, the majority of these residents have been resettled to other parts of Ukraine. Most have lost their homes and possessions when they were forced to flee. The Donbas region of Ukraine had a pre-war population of 6 million residents.

—www.24tv.ua

## Гуманітарна криза в Україні

■ **КИЇВ, УКРАЇНА**—Протягом двох років терористи вбили на Донбасі близько 10 тисяч українців, ще понад 20 тисяч отримали поранення. Про це заявив перший заступник секре-

таря Ради Безпеки України Михайло Коваль. Ще близько 1,8 мільйонів людей були вимушені залишити рідний дім і стати переселенцями.

—www.24tv.ua

## Church-going in Ukraine

■ **KYIV, UKRAINE**—Orthodox faithful in Ukraine attend church services less often than other confessions, reported the Razumkov Research Centre about its Spring polling results. The breakdown of church attendance is striking: Attendance more than once a week: 2.9% UOC-Moscow Patriarchate, 3.2% UOC-Kyivan Patriarchate, 0.4% other Orthodox, 7.1% Ukrainian Catholic, and 28.6% other confessions. Attendance once a week: 14.3% UOC-Moscow Patriarchate, 15.5% UOC - Kyivan Patriarchate, 11.6% other Orthodox, 42.1% Ukrainian Catholic,

7.6% other Christians, 38.6% other confessions. Those attending only on major feast days: 57.1% UOC-Moscow Patriarchate, 54.4% UOC-Kyivan Patriarchate, 61.2% other Orthodox, 17.5% Ukrainian Catholic, 72.7% those who identify as Christian, and 14.3% other confessions. Democratic Initiatives polling in late 2015 showed that 28% of those polled supported the idea of a unified Ukrainian Orthodox Church, 14% opposed the idea, 35% were undecided, and 23% had no opinion.

—www.risu.org.ua

## Як вірять в Україні

■ **КИЇВ, УКРАЇНА**—Православні в Україні значно рідше віруючих інших конфесій ходять до церкви, повідомляє Центр Разумкова 26 травня 2016 після опитування. Частіше, ніж раз на тиждень відвідують релігійні служби, зібрання, служіння, ходять представники інших конфесій. Частіше ходять до церкви раз на тиждень греко-католики та пред-

ставники інших конфесій. Тільки на релігійні свята відвідують служби найбільше просто християн та інші православні. За даними опитування, проведеного у 2015 році, загалом по Україні підтримують ідею створення єдиної Помісної Православної Церкви 28% громадян.

—www.risu.org.ua

### Молитва за Україну

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

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

#### Молитва коли Вітчизна в небезпеці

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

### Звільнення Надії... продовження зі стор.10

"Я хочу попросити вибачення у матерів, діти яких не повернулися, а я ще досі жива". Після того, Савченко поїхала до Адміністрації Президента де відбулась зустріч між Петром Порошенком та Надією. До слова, український президент присвоїв Савченко звання Герой України. Там льотчиця подякувала військовим та українцям за те, що повернулася. Операція по звільненню Надії Савченко готувалася останні кілька місяців. 27-го травня відбулась прес-конференція, де Надія Савченко відповідала на пи-

тання більше двох години. "Я вам скажу, що народ—це велика сила. Якби народ не говорив, то політики б нічого не робили. Нас будуть чути, тому що ми українці. Ми за це поклали життя, і не одне."

31-го травня Народний депутат від "Батьківщини" Надія Савченко перший раз виступила з трибуни Верховної Ради під час пленарного засідання. Також, вона зняла свій портрет з трибуни Ради і причепила там плакат з фотографіями українців, яких Росія продовжує незаконно тримати у застінках в'язниць.

—5 Kanal; www.24tv.ua;  
www.unian.ua; Radio Svoboda



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

## Report of the Meeting of the Consistory Board of the UOCC

June 2-4, 2016

St. Andrew's College, Winnipeg, MB

In seeking to serve our beloved UOCC, our Consistory Board gathered June 2-4, 2016 for a face-to-face meeting in Winnipeg, MB, according to the Bylaws and as blessed and led by His Eminence Metropolitan Yuriy, Chair of the Consistory Board.

The agenda, prepared by Metropolitan Yuriy and assisted by Chancellor, Fr. Taras Udod, included 11 items. Friday, June 3 was dedicated to "stewardship" (agenda item #6). With the exception of agenda item #5, scheduled for Thursday afternoon/evening, and moved to Saturday morning due to time constraints, the remaining agenda proceeded as confirmed and adopted by the Consistory Board, and blessed by Metropolitan Yuriy.

**THURSDAY, JUNE 2:** This day began with a joyous and up-lifting *Moleben'* to our Lord and Saviour Jesus Christ led by Metropolitan Yuriy. Celebrating with His Eminence were Fr. Taras Udod and Fr. Roman Bozyk. Fr. Cornell Zubritsky and Fr. Slawomir Lomaszkiewicz led the chanting and singing of responses.

**1. Opening:** Every Consistory Board meeting must be formally opened by the Consistory Board Chair. After many years of tradition, the opening usually proceeds quickly and smoothly with little or no discussion. Fr. Ihor Kutash and Br. Walter Pylypchuk were elected to serve as co-chairs (or vice-chairs) for this CB meeting. Sr. Donna Reed, Presidium Assistant Secretary agreed to and was elected to serve as Meeting Secretary and recorder. After some brief discussion regarding the agenda's preparation, the CB confirmed and adopted the agenda as presented, and Metropolitan Yuriy blessed the further program for the meeting.

**2. Hierarchy:** Metropolitan Yuriy offered the following in his Opening Address (*Slovo*): "We are called to be wise and faithful managers and administrators over our UOCC, in everything that we think, say and do. In less than two weeks time, a Holy and Great Council of the Orthodox Church will convene in Crete." His Eminence drew attention to the reality that the Holy and Great Council gathers by the grace of the Holy Spirit, and yet gathers in the world, in time, and perhaps most pertinently—gathers in the midst of many difficult and competing political, economic and social circumstances that draw attention away from the Holy and Sacred efforts to build God's

Holy Church here on earth. He especially noted that these next three days of deliberations need to be consistent in the same way as the proceedings of the Great Council, with Holy Tradition as it has been revealed to us and handed down to us to the present day. Metropolitan Yuriy further drew attention to the need for and importance of our Consistory Board doing its ministry in light of the many serious assaults on those who seek to live God-pleasing lives, such as the current push to legalize euthanasia in our society.

His Grace Bishop Ilarion of Edmonton and the Western Eparchy spoke of the spiritual and administrative life in the Western Eparchy. Particularly moving was his account of the response of the Western Eparchy to the wildfire disaster that befell Fort McMurray right after Pascha. Western Eparchy members led by His Grace responded in numerous charitable and humanitarian ways. The UOCC has had a mission in Fort McMurray and there have been itinerant workers, including from Ukraine, living and working there over the years.

His Grace Bishop Andriy of the Eastern Eparchy spoke of the spiritual and administrative life of the Eastern Eparchy. He spoke of the up-coming Eparchial Celebration on June 5 in Oakville. Like Bishop Ilarion, Bishop Andriy encouraged the CB to labour collectively for the glory of God everywhere throughout the world.

**3. Acceptance of CB meeting Minutes:** Following the November 2015 CB meeting, there had been two CB meetings by teleconference: on Dec. 17, 2015 and May 25, 2016. As well, the CB had passed two electronic motions in February 2016. The CB accepted the Minutes as presented, subject to some editorial amendments.

Upon further discussion, the CB sought to clarify further procedures leading up to a CB meeting, as well as the dissemination of information from a CB meeting following, both to the CB and to the UOCC membership at large. The CB collectively agreed that this dissemination of information, especially on decisions of and by the CB, needs to be done as soon as possible, given the availability of human resources. The CB appointed Fr. Taras Udod to prepare this Consistory Board Meeting informational report for publication in the June-July 2016 issue of the *Visnyk/The Herald*.

Two further matters addressed under this item were: the CB resolved to seek to hold the 2018 Special Anniversary Sobor, subject to facility availability, on August 10-11, 2018 (2nd weekend) in Saskatoon, Saskatchewan, and; to seek to confirm the approval of the Oshawa Parish Bylaws based on the CB meeting Minutes of 2012-2013.

**4. Presidium report:** According to the UOCC Bylaws, the Presidium (executive committee) of the CB is required to report to the Consistory Board. (See s. 12, generally, and s.12.03(d), specifically.) The Presidium Chair began this report by presenting the Minutes of Presidium meetings. The Presidium met three times since the November 2015 CB meeting: two-part meetings on Jan. 14 and 21; Feb. 25 and Mar. 1; and on Apr. 26. The CB received the Minutes and ratified the Presidium's actions to date. Once again, as with the CB Minutes, a brief discussion followed on preparing and disseminating information following Presidium meetings, at least to other CB members, as human resource capacities allow.

The following additional reports or

information were presented:

- *Visnyk/The Herald* and Communications: submitted by Marusia Kaweski.

- *23rd Sobor Minutes:* Next steps to completion and publication.

- *Closing/closed parishes:* The CB was made aware of these on-going matters, and also the very limited resources available to the UOCC in managing these processes. Of particular relevance is that not all closing or closed parishes are UOCC member-congregations. In other words, a parish that did not seek or receive a *Certificate of Admission* at some point in its history may not now have the legal protection afforded to UOCC parishes that did so. The CB resolved to study this matter further and recommend the next steps in such cases. The CB further resolved to explicitly request the direct involvement of members of the three eparchial councils in managing closing/closed parishes.

- *Archives of the UOCC:* The CB resolved to request of our archivist, Volodymyr Senchuk, a report, or as complete an inventory as possible, of the UOCC Archives with the goal to reduce our holdings according to the physical capacity currently available to house these materials.

- *Simcoe, ON, Mission:* The CB addressed this matter and specifically noted that, while funds from a closed parish (Waterford) may potentially be available for a new mission such as Simcoe, there are currently several administrative processes that need to occur before such funds may be available. The preceding is subject to and pursuant to previous Sobor decisions, including the establishment of the UOCC Foundation.

- *Email etiquette and communications:* The CB then received a brief presentation on this topic, based on an article prepared by Dobr. Dr. Sonia Udod. A discussion followed as the CB sought to come to some commonly agreed upon best practices on Consistory Board email communications.

- *Presidium presentation to the CB regarding human resource capacities in the Office of the Consistory:* The CB determined to discuss this matter *in camera* due to the very sensitive nature of the items being addressed. After a lengthy and heart-felt presentation and discussion, the CB resolved to study the recommendations further.

This concluded the first of three days of deliberations at approximately 9:10 p.m. Agenda item #5 (Committees) was deferred to follow after item #6 (Stewardship). Evening Prayers followed in the College Chapel.

**FRIDAY JUNE 3:** Day two opened with Morning Prayers in the Chapel.

**6. Stewardship of our beloved UOCC:** At the blessing of Metropolitan Yuriy, this agenda item was termed "stewardship" instead of "finances." Metropolitan Yuriy opened the day's deliberations and reporting with a *Word* about stewardship. In his *Slovo*, His Eminence called on the CB to be, in all respects, good, wise and faithful stewards over the resources that God has entrusted them. He drew attention to the ministry of His All-Holiness Patriarch Bartholomew in calling for caring for the environment and for much more modest consumption of the earth's resources, as well as the on-going struggle for the equitable distribution of shrinking resources. He noted that we, too, in the UOCC, need to be ever-more vigilant and prudent in our collective management of our resources, and to live within the means that are available to us.

The rest of the morning was devoted

to the presentation of our External Auditor's report, for the year ending Sept. 30, 2015, by Mr. John Craig, assisted by Mr. Larson Hogberg of the Craig & Ross firm in Winnipeg. Mr. Craig presented the report, provided further details and responded to numerous questions and comments by CB members. The CB approved this report on that day June 3. Pursuant to the UOCC Bylaws, it is *this* CB approved report that is to be mailed out to all priests and parishes *within 30 days of this CB approval*.

The mid-year, Oct. 1, 2015-Mar. 31, 2016, financial statements were then presented by Ms. Sanet Swanepoel of Craig & Ross for each of the three separate entities: Office of the Consistory, Consistory Church Goods Supply and Ecclesia Publishing Corporation. Once again, there were many questions and much discussion, and learning about our UOCC's finances during these presentations.

Next, Valentyna Dmytrenko, finance officer at the Consistory Office, presented an extensive report detailing current and evolving office finance processes and procedures. Then, the CB heard from Serhiy Obratsov, Church Goods Supply manager, about the operations of Consistory Church Goods Supply. The afternoon session concluded with a presentation by Presidium Treasurer, Br. Bohdan Shumsky, followed by further discussions regarding the current format and publication frequency of *Visnyk/The Herald* in light of our current financial state, as well as in light of the Resolutions of the 23rd Sobor.

The CB resolved to continue meeting into Friday evening as there were several further stewardship matters to address. Prime among these was the presentation of a 2015-2016 Budget for each of the three entities. Br. Bohdan Shumsky presented these in great detail and, after input from many CB members, this budget was approved. The CB further looked ahead to the next 2016-2017 Budget and considered using the current form as presented by Br. Bohdan as a guide. Amongst other matters addressed were the UOCC's Benefits' Plans, the approval to conduct a *Primate's Appeal* to start the New Ecclesiastical Year, and the renovation of the third-floor suite as a residence for the Chancellor. The CB also resolved to proceed with publishing a "pew book." More details to come very soon. Before concluding the evening's session, the CB returned to agenda item #5 Human Resources with a report and further presentation by Sr. Stephania Luciuk, HR Committee chair, focusing initially at this stage on the role, work and ministry of the Chancellor and Presidium Chair.

As a number of board members were leaving early Saturday morning, the last item for Friday evening was agenda item #10 on the date and location of the next meeting. Subject to availability and further logistical details, the CB resolved to hold the Fall Meeting face-to-face in Winnipeg, Dec. 1-3, 2016, at either St. Benedict's Centre, or at St. Andrew's College. The CB decided to attempt to hold a 3-4 site video-conference meeting, and decided to seek to hold the 2017 Spring Meeting in the Eastern Eparchy if possible. Evening Prayers followed in the College Chapel.

**SATURDAY JUNE 4:** The final meeting day began with Morning Prayers.

**5. Committees:** An extensive report and proposal on committee structure and service had been prepared and circulated.

continued on p.13

## What Believing in God Does to Your Brain

■ The perceived conflict between religion and science has played out across history, from the times of the Ancient Greeks to discussions on modern-day social media. The conflict between science and religion may have its origins in the way our brains are structured, say researchers at Case Western Reserve University and Babson College.

### Patterns of Thinking

This Spring these researchers have published the findings of their series of studies and experiments on ways of thinking. Explaining how this divergence unfolds is Tony Jack, an associate professor of philosophy at Case Western Reserve and research director of the university's Inamori International Center of Ethics and Excellence, which helped sponsor the research. The human brain has two opposing domains in constant tension: the analytical and the emphatic. The analytical network of neurons enables us to think critically, while the social network allows us to empathize. To believe in the divine, people appear to suppress the brain network used for analytical thinking, and to engage the empathetic network—our compassion and feelings—the scientists say. When thinking analytically about the physical world, people seem to do the opposite. "When there is a question of faith, from the analytic point of view, it may seem absurd," said Professor Jack. "But, from what we understand about the brain, the leap of faith to belief in the supernatural amounts to pushing aside the critical/analytical way of thinking to help us achieve greater social and emotional insight." When presented with a physics problem or ethical dilemma, a healthy brain fires up the appropriate network while suppressing the other. Such suppression may lead to the conflict between science and religion.

The researchers emphasize that it is important to remember that neither of these patterns of thinking has a monopoly on answers to the world's great questions. It is human nature to engage and explore our experiences using both networks. The researchers also tried to answer the question about why the science vs. religion conflict can get very heated. Research assistant Jared Friedman said, "Having empathy does not mean you necessarily have anti-scientific beliefs. Instead, our results suggest that if we only emphasize analytic reasoning and scientific beliefs, as the New Atheist movement suggests, then we are compromising our ability to cultivate a different type of thinking, namely social/moral insight." Like other studies, these experiments showed that analytic thinking discourages

acceptance of spiritual or religious beliefs. "Because the networks suppress each other, they may create two extremes," said Richard Boyatzis, professor of organisational behavior at Case Western Reserve University. "Recognizing that this is how the brain operates, maybe we can create more reason and balance in the national conversations involving science and religion."

"Far from always conflicting with science, under the right circumstances, religious belief may positively promote scientific creativity and insight," Dr. Jack said. "Many of history's most famous scientists were spiritual or religious. Those noted individuals were intellectually sophisticated enough to see that there is no need for religion and science to come into conflict." For example, in his book on the Nobel Prize, author Baruch Aba Shalev found that between 1901 to 2000, 654 Nobel laureates, or nearly 90%, belonged to one of 28 religions. "You can be religious and be a very good scientist," Dr. Jack added.

### Emotional Insight

However, the researchers suggest that taking a carefully considered leap of religious faith appears to be an effective route to promoting emotional insight. Many studies show a general trend that religious belief is associated with greater compassion, greater social inclusiveness and greater motivation to engage in pro-social actions. One finding of this new series of experiments is that people who are more compassionate are more likely to be religious. The researchers say that this helps to explain past studies showing that women tend to hold more religious or spiritual worldviews than men. Another interesting finding was that both the level of spiritual belief and compassion was connected to how often someone engages in prayer or meditation, but not to religious social contacts, such as church dinners. At the same time, all of the experiments consistently showed that the more religious the person, the more moral concern they showed.

The research also provides a caution to scientific inquiry and those who believe the analytical network dominates. "Science should inform our ethical reasoning," notes Professor Jack, "but it cannot determine what is ethical or tell us how we should construct meaning and purpose in our lives."

### The Neuroscience of Spirituality

At the same time, science is very eager to explain our spirituality, not so much to discount it, but to understand how it operates. Neuroscientists found that spiritual practices can actually

change the brain itself. Research shows that people who practice meditation or prayer for 15 years or more, for example, have thicker frontal lobes than others who do not meditate. Even shorter-term meditators develop an asymmetry in the thalamus, a deep-brain structure that is involved in activities such as regulation of consciousness and sleep, and sensory and motor signal relay. One important question for researchers, Dr. Andrew Newberg told *Time* magazine in 2009, is the extent to which some people already possess these tendencies, so that spiritual practices only accentuate them further.

According to Dr. Newberg, neuroscience now seems to show that there is no single "God spot," as it has been dubbed by the media, a single location in the brain responsible for spirituality and beliefs. "Spirituality is a much more dynamic concept that uses many parts of the brain," University of Missouri brain researcher Brick Johnstone told the *Huffington Post* in 2012. Dr. Newberg, who has spent decades studying spiritual beliefs and practices, added. "Prayer, meditation, speaking in tongues—there are lots of different parts of the brain that get involved in these kinds of religious and spiritual practices and experiences, and I think that ultimately makes sense when you look at the richness and diversity and all the different aspects of what religion and spirituality do bring to people." Dr. Johnstone added, "Certain parts of the brain play more predominant roles, but they all work together to facilitate individuals' spiritual experiences."

### Symbols in the Brain

The human brain's visual processing system also handles religious symbols in a different way than it looks at other images. Normally, the brain's visual cortex analyzes much of what we see, making quick decisions about the significance of images that the conscious, reasoning part of our brain is unaware. When we are shown religious symbols, the visual cortex actually decreases in activity, as if it does not want to interfere with contemplation. "Religious symbols seem to evoke something at the very basic levels of our brain," Dr. Newberg explains. "How our brain just processes information, visual information from the world around us, in a different way than maybe when we are looking at other types of symbols with no religious connotation."

### Imagining God

Dr. Newberg has done experiments asking participants of various ages to draw an image of the idea of God in their minds. Some depict God as a person. "We see a face, we see eyes," he says. "It is

just easier for us, as human beings, to relate to something which is infinite in a very personal kind of way." Others, though, envision God as a symbol, such as the cross that figures prominently in Christian belief, or as an element of nature, such as a cloud. There is also a third category. "We start to see people moving into a more abstract way of thinking about God," Newberg says. "Different swirls, colours, a heart, even a question mark." Interestingly, virtually all of the younger subjects drew God with a human face. That may actually be an indication that their brains have not yet developed abstract thinking abilities, a shift that usually occurs at around age 12.

### The Senses and Belief

Sacred places, such as places of worship, also influence our senses in ways that shape our religious experience. The design of cathedrals, with their high ceilings and vertical lines, draw our eyes upwards to the heavens, and use visual elements such as geometry, patterns and contrasts between light and darkness to infuse our brains with a sense of contemplative awe. Sound is another powerful influencer, as anyone who has been awed by the powerfully resonant bass of an old-fashioned church organ probably can testify or large choir. "You associate power for example, with how much bass that is in the instrument," explains Trevor Cox, an expert in sound perception. "That is probably why lots of churches have really big organs with huge great pipes on them, because that gives you a really powerful sound."

Regardless of the neurological nature of belief, scientists say that there is plenty of evidence that faith can have a powerful effect upon one's existence. Long-term research by University of Texas social demographer Robert Hummer, for example, has found that people who do not attend religious services have twice the risk of death over an eight-year period as people who go to church once a week. Similarly, a study by University of Pittsburgh Medical Center surgeon and Episcopal priest Dr. Daniel Hall found that church attendance seemed to add two to three additional years to a person's life.

Dr. Newberg explains an important distinction in an essay on his website: researchers can study how the human mind experiences religious faith, but they cannot verify or disprove one's spiritual beliefs. "Our research indicates that our only way of comprehending God, asking questions about God, and experiencing God is through the brain," Newberg explains.

—[www.independent.co.uk](http://www.independent.co.uk);  
[www.eurekaalert.org](http://www.eurekaalert.org); [www.iflscience.com](http://www.iflscience.com);  
[www.channel.nationalgeographic.com](http://www.channel.nationalgeographic.com)

continued from p.12

The CB resolved to defer the discussion on the report/proposal until a future meeting due to time constraints. Also, the CB received reports from the various committees and, in some cases, approved terms of reference and/or approved further course of action or study. Among the committee reports, the CB approved the continued assessment led by Br. Ivan Franko into developing the properties immediately adjacent to the current Consistory building. Under the item Communications Committee, the CB agreed that attention needs to be devoted to upgrading our UOCC website and that this will be now overseen by this committee.

**5.L Legal Affairs / Matters:** Information was provided to the CB on the current two litigation matters in Alber-

ta, the one in Saskatchewan, and two further matters that are potential legal matters. The CB was further informed that there are *no further legal expenses* being incurred by the UOCC in any of these matters, at this time.

### 7. Presentation from the Hierarchs' Meeting:

Beginning his report at 11:51 a.m., His Grace Bishop Andriy presented an informational report from the hierarchs' deliberations of Wednesday, June 1. He presented in three main parts: In the first part, the hierarchs addressed various matters of pastoral concern and parish life. Prime among these was language in the liturgical life of the UOCC. Metropolitan Yuriy blesses that, while the English language, and French where needed, may be used in addition to the Ukrainian language in the regular liturgical life of UOCC parishes, the use of

Church Slavonic, is blessed *only for use in and for "individual pastoral needs" (Treby)*. A discussion by the CB followed, and the collective consensus expressed their appreciation to the hierarchs for this guidance and blessing. The second and third parts of the hierarchs' presentation addressed numerous so far *potential* clergy moves, and then the granting of a few *anniversary* clergy awards. Awards are usually granted at the CB Fall Meeting.

The CB, blessed by Metropolitan Yuriy, agreed to waive the required 30-day notice to hold a CB meeting, and set the next teleconference meeting for Wednesday, June 29. It is anticipated that the CB will confirm clergy moves on that date.

In a heart-felt and moving closing, His Eminence Metropolitan Yuriy re-

marked that the CB had together worked through some very intense and difficult matters over the course of three days. He reminded the CB to remain vigilant, to seek to do God's Holy work in every respect and that, in seeking to be good, wise and faithful stewards, our God will never abandon us and indeed has assured us that He is with us—and with our beloved UOCC—to the very end of the age. After a rousing *Многая літа* for ordination anniversary celebrants and the recent occasion of His Eminence's 65th birthday, the CB closed its Spring Meeting on Saturday, June 4 at 12:26 p.m. with an even more joyous singing of the Paschal Tropar *Христос Воскрес / Christ is Risen*.

—Consistory Board Report  
prepared by Fr. Taras Udod

■ The March issue of *Visnyk/The Herald* reported on the destruction of Mosul's church of the Immaculate Virgin in Iraq as well as other atrocities carried out by ISIS militants. This was international news broadcast with interest around the world about these barbaric acts, including on the CBC's *The National*, and many other Canadian news media reported on it. A different tragedy does not make the international news—the disappearance of Ukrainian churches in Canada, particularly on the Prairies. This is a more gradual process the result of many different factors, including lifestyle and demographic shifts, financial issues, among others.

The full extent of this situation is unknown. Thirty-six churches from the Central and Western Eparchies have submitted applications for closure, according to a report to the Consistory Board dated November 28, 2014. This figure may have grown. Since this time, others may have already closed and some parishes may have made more recent requests.

These are just the cases where a formal application was made to the Consistory Office. Another perspective in this issue is what I often find when I am photographing churches. This is a documentary process that is part of the Rural Issues Committee's mandate. When I last photographed churches in the Central Eparchy in 2014, I had a good day photographing the interiors of five Orthodox churches. One of them had 12 paid members, two of them had six paid members, one had two paid members, and one had just been closed. Of the four still open, none of them had requested to be closed. All five churches were either standing in fields or located in a hamlet or village. If these five churches were in large towns or cities, it is possible that their outcomes may have improved, but even an urban location is no guarantee these days. In general, the future becomes uncertain for rural churches. This example also highlights the problem that the exact number of endangered churches is almost impossible to estimate without doing a detailed study.

The future of closed rural churches is that they usually go into a slow state of decline. Without upkeep, they eventually become unsightly or even begin to fall apart. If an urban church closes, it is possible that it might be sold for another purpose if the purpose is a dignified one. Such a repurpose ideally would be as a home for another Christian denomination, but consideration might be given for such uses as a community centre, a museum and so on. A church in the fields usually has little possibility of being repurposed. If it is in good condition, it could be moved as some have been to camps or museums. But selling it to a farmer for a granary would simply be a disgraceful reminder of what happened to many churches in the Soviet Union.

Imagine the sadness of this situation. I met a woman in her eighties who opened a church for me so that I could photograph it. She was baptized there. She was married there. Her children were baptized in this church. Her husband rests in the church's cemetery. She remembered the church as being the centre of a vibrant rural community in which there were almost two farmsteads on every section per square mile. There were many festive dinners



An icon of the Theotokos from a set dated 1899. It is possibly one of the oldest hand-written icons in any Ukrainian-Canadian church.

in the hall. There were also many solemn memorial services to honour pioneers who came to Canada over a century ago—her parents among them. She understood that this church would close soon because there was nobody remaining to care for it. However, its closing was like losing a member of her family.

The current situation with rural churches has been impacted by the considerable change in demographics and lifestyle on the Prairies over the generations. It parallels growth and settlement patterns on the Prairies. Today, it is a rare sight indeed to see two occupied farmsteads on a single section of land. Agriculture has become big business. Large companies own vast tracts of cropland. For an individual farm to remain profitable, a farmer would have to cultivate many sections—what the previous generations would have considered enormous amounts of land. As farms expanded, combined with absent landowners and seasonal labourers, there were fewer and fewer people to populate and form rural communities. When the rail companies stopped passenger services and removed or abandoned rail lines, many hamlets and villages were affected. Furthermore, grain elevators began closing which impacted the local economy. Big box stores and better shopping in larger centres took business away from local town merchants. Some hamlets and villages have even ceased to exist. In the last decade rural regions are being repopulated as the Prairie provinces have opened up to increased immigration to fill jobs in the mining, construction and heavy industry sectors.

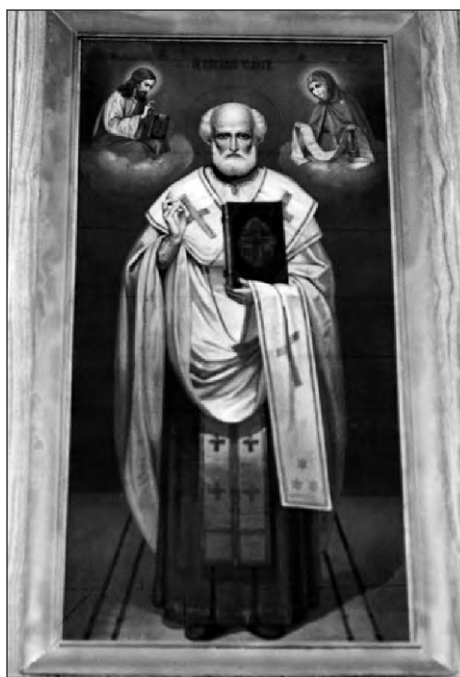
As for demographics, the Ukrainian Orthodox Church of Canada serves a membership mostly from its own ethnic group. The newest generations in rural communities have an ancestry that dates to the first and second waves of Ukrainian immigration, i.e., Ukrainians immigrating before WWII. Their ancestors came to take advantage of Canada's agricultural opportunities. Today, the grandchildren and great-grandchildren of these first immigrants generally have not retained Ukrainian language fluency. Where, at one time, their ancestors lived, worked and socialized close to their ethnic group, today, the newest generations build their social circles and choose spouses in broader society. This has been an on-going process of integration. My great-grandparents emigrated at the

end of the 19th century. I have three siblings and sixteen first cousins, all of us being in our fifties, sixties, or seventies. None of us speak Ukrainian. Of the 20 of us, I am the only one who belongs to a Ukrainian church.

Thus, the changing demographics on the Prairies have left fewer people attending church services in rural areas and taking care of the church buildings. Smaller memberships mean a decreased ability to fund the churches and to pay clergy for services.

Moreover, with little activity going on around country churches these days, vandalism has increased. When I was at Sobor 2015, one woman recounted to me that she witnessed thieves back their truck up to the entrance of her church, filling it with anything of value. Once, when I visited an antique store, I saw a set of Royal Doors complete with hand-written icons of the evangelists. The shop owner said he got them from a church that had recently closed, but it is highly doubtful any church would sell off their Royal Doors to an antique dealer.

There certainly are treasures in many of these country churches. In a central Manitoba church, I found icons of the Theotokos and Pantocrator dated 1899. They are likely the oldest hand-written icons in any Ukrainian-Canadian church in Canada. Fortunately, the local priest moved them to a more secure town church. In a church near Smoky Lake, AB, I found a hand-written icon of St. Barbara dated 1911. Somebody had lovingly placed a coral necklace and a necklace of old silver coins on the icon. Also, one must not forget the hundreds of lithographs from the turn of the last century that were brought by Russian Orthodox missionaries. If you can read the inscription, you will note that most of them come from an icon factory that was in Odesa, Ukraine.



Early 1900s Russian Orthodox lithograph from a church northwest of Yorkton, SK.

While theft and vandalism is a problem, most of our rural churches are disappearing due to a lack of people to maintain them, a lack of funds and—sadly—in some cases, a lack of concern. Unlike ISIS atrocities, this loss of our holy temples and their contents often does not make the local news, let alone international news. This slow loss of our spiritual heritage goes unnoticed.

A grassroots movement to preserve our rural churches is needed. But who



Icon of St. Barbara dated 1911 from a Bukovynian church near Smoky Lake, AB.

will organize it and who will participate in this movement? How much are people in rural communities prepared to spend in time and resources to save their churches?

Prairie people are used to driving long distances to get required goods and services. For example, my sister who lives in Flin Flon, MB, will only drive a Nissan vehicle. As a result, she drives twice a year to Yorkton, SK, which is 543 km away, to have her vehicle serviced by the dealership. One priest told me that he knows of rural families that drive over 170 km to shop in a city twice a month. These families only attend one church even though there are several other Orthodox parishes in less than an hour's drive. If rural parishes are to survive, every parish in the parochial district will need to be supported, even if it means that faithful drive a little further.

Not everything is doom and gloom. In the same issue of *Visnyk/The Herald* that reported on the ISIS atrocities, there was a story about a growing parish in Red Deer, AB, that is adding a new church to our Western Eparchy. The same issue reported that the Pokrova Ukrainian Orthodox Sheho-Fedak church located near Sheho, SK, is being restored by a private initiative. While there have been many churches closing on the Prairies, there have also been several that were restored in recent years. We need to celebrate these successes in the face of so many church closures.

There are people who are very passionate about preserving Prairie churches. The UOCC has its Rural Issues Committee and Heritage Subcommittee, but there is no specific funding for this committee work. Some universities have obtained grants for research and documentation of churches. For example, the University of Alberta has the *Sanctuary: The Spiritual Documentation Project*. According to Dr. Natalie Kononenko, this project does fieldwork photographing Byzantine Rite churches and their contents. These are mostly Ukrainian churches, but includes both Orthodox and Catholic. The team also does interviews about ritual practices and sacred sound. Dr. Kononenko stated: "Very often these static objects cannot be preserved, sometimes due to structural issues, but they can be recorded. It is a dynamic project, and it is a question of negotiating cultural identity."

*continued on p.15*

## World Humanitarian Summit

■ **ISTANBUL, TURKEY**—The first-ever World Humanitarian Summit took place on May 23-24, 2016 in Istanbul, Turkey. It was attended by 9,000 participants, including 57 world political leaders from 175 countries, donors, international aid organizations and religious leaders.

The summit was initiated by UN Secretary General, Ban Ki-moon and organized by the United Nations in an attempt to restructure the way the world responds to humanitarian crises. Summit spokesperson Herve Verhoose said: "It's the first time in 70 years of UN history that a summit has been organised to talk about humanitarian issues. Today we're living in the worst humanitarian situation since World War Two—we have 125 million people in need of humanitarian support in the world. Can we cope with that situation working the same way we do today, or do we need to change it? That's why the secretary general has called this conference."

Religion was at the top of the summit's agenda. In addition to the plenary meetings, several events were planned with religious leaders, recognizing the important role that religion plays in humanitarian aid. A special session was held on May 23 where selected faith leaders addressed world leaders and non-governmental organizations about what role they can play in dealing with a number of humanitarian crises. His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople was one of the leaders speaking to this special meeting. The role of religion was well-received by world leaders. For example, Germany's government supported the participation of religious leaders in the Istanbul summit.

German Economic Development and Cooperation Minister Gerd Müller commented to DW magazine, "Religious leaders enjoy great respect in many countries. We have to use this potential without losing sight of the fact that religion is also used to justify violence and terrorism."

In addition to this special meeting, there was also a side panel on contributions of religious organizations to the humanitarian response, as well as a special session on religious engagement. Religious groups and faith-based organizations are now acknowledged as important civil society actors with extensive local networks, according to the UN. However, consultations leading up to the summit have shown that their capacity is seldom effectively engaged by formal humanitarian coordination mechanisms in the aftermath of conflict and natural disasters.

This theme was enlarged at the panel on religious engagement. Humanitarian aid can be carried out more efficiently and effectively if local and faith-based institutions are given a greater role, Philippine Cardinal Luis Antonio Tagle of Manila told the World Humanitarian Summit in Turkey, reported the *Catholic Herald*. He and others in faith-based communities argued that often they are the first responders in emergency and crisis situations worldwide and, as such, they should be included in how humanitarian responses are handled and developed. "Because of their connection to the communities, knowing the culture, the mentalities, the dreams, what works and what does and doesn't work," Cardinal Tagle added, "they really should be given a bigger responsibility." "Part of giving faith-based orga-



Ecumenical Patriarch Bartholomew (right) addresses world leaders at the World Humanitarian Summit in Turkey. He also met with Prime Minister of Greece Alexis Tsipras (left).

nization a bigger role is to recognize that people must become agents of the rebuilding of their lives and not be made to feel simply like beneficiaries of the goodness of other people," the Cardinal told Catholic News Service.

Ukraine President Petro Poroshenko spoke to world leaders at the summit plenary session on the problems of Crimean Tatars and Russian annexation. Almost 2 million people have been displaced from their homes as a result of the war in the eastern oblasts of Ukraine. UN Secretary General Ban

Ki-moon sought more action to prevent conflicts from breaking out, saying they "take up more than 80% of humanitarian funding." According to the UN head, a record number of people, now numbering 130 million, need humanitarian aid to survive. The United Nations estimates that one in four of the world's school-age children now live in countries affected by a crisis.

—[www.un.org](http://www.un.org); *Catholic Register*; *The Guardian*; *Hurriyet Daily News*

## Meeting of Orthodox Clergy in Toronto, ON

■ **TORONTO, ON**—An Easter Meeting and Luncheon for Eastern Orthodox and Pre-Chalcedonian priests and hierarchs hosted by the Greek Orthodox Metropolis of Toronto took place on May 17, 2016 in Toronto, Ontario. His Eminence Metropolitan Sotirios extended the invitation to Eastern Orthodox and Pre-Chalcedonian priests and hierarchs serving the Greater Toronto Area. The Greek Metropolis hosts an Easter meeting and luncheon every year. There were 25 clergy from a variety of ethnic backgrounds participating in this year's event, including His Grace Bishop Andriy of the Eastern Eparchy representing the UOCC, and His Grace Bishop Christoforos of the Greek Orthodox Church. The event began with a condensed Matins Service according to the

Orthodox rubrics. This was followed by a presentation and discussion session. This year, the presenter was His Eminence Metropolitan Sotirios who spoke on the topic, "Democracy in the Orthodox Church—the Holy and Great Synod of the Orthodox to be held in Crete in June 2016." A luncheon followed the presentation after which the meeting continued with a round-table discussion on matters of mutual concern. At the conclusion of the event, the clergy and hierarchs attending thanked Metropolitan Sotirios for hosting the meeting and luncheon, and for making every effort to promote good cooperation among all Christians.

—Greek Orthodox Metropolis Press Office

## Saving Our Heritage...

continued from p.14

Is photo documentation enough or should there be more of a concerted effort to save rural churches? Another issue is whether photo documentation can be done quick enough. On more than one occasion I asked a priest for permission to photograph a church only to be told that it was recently closed and emptied, or that it was re-

cently burned.

In some instances, regrettably, it may not make sense to restore a church. Fr. Jim Nakonechny is a priest of the Ukrainian Catholic Eparchy of Edmonton. He also is the principal of Ecclesia Design, a company that specializes in interior church ornamentation, as well as ecclesiastical artwork appraisals, mostly for insurance purposes. In Fr. Nakonechny's view: "Due to the enormous costs associated with restoring

prairie churches, it is virtually impossible to save all of them, especially if there is not a parish base to support them in the long term. We must be realistic and realize that the people comprise the church, and if there are no people, then we must focus our efforts on supporting those rural parishes that have centralized and have a future. Churches are simply museums when we have no people of faith to fill them."

For some people, resources do not

matter. When photographing churches in southeastern Manitoba, I came across a family that, at their own expense, was renovating a Ukrainian Orthodox church dating from 1908. The church had not had a service in it for over eight years, but their love for the church was such that they could not let it go to ruin. It was heartwarming to see such dedication.

—Sterling Demchinsky, text and photos

### ETERNAL MEMORY



### The Cherryville & Area Historical Society

cordially invites you  
to the unveiling of a commemorative plaque  
to remember those who were interned at the  
Monashee Mountain Camp during the Great War.

Between 1914 and 1920 thousands of European immigrants  
were needlessly imprisoned as "enemy aliens"  
during Canada's first national internment operations.

**Saturday, June 25, 2016**

Mine Hill pullout on Highway 6,  
approximately 12 km east of the  
Gold Panner Campgrounds  
Cherryville, British Columbia  
**11:00 am**

Reception to follow at the Cherryville & Area Museum

## St. Andrew's Hosts Sunday of Orthodoxy

**E**DMONTON, ALBERTA—St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton, Alberta, held a very successful feast day of the Sunday of Orthodoxy on March 20, 2016. Present for the service were over 250 worshippers. Of those attending there were also 27 clergy, including Bishop Ilarion, Bishop of Edmonton and the Western Eparchy, priests, monks and deacons. We were very blessed to have the cooperation in

the St. Andrew's church family for hosting such a huge event with the multi-cultural Orthodox community of Edmonton.

St. Andrew's Sobor in Edmonton is served by Fr. Yuriy Sucheivan. It is an active parish with a number of programs such as an outreach ministry, choir, Church School and cultural and educational ministry.

*more photos on p.18*



Orthodox clergy in Edmonton joined in prayer.



Joining together to participate in the celebration were choir members from several Orthodox parishes in Edmonton.



Deacon Roman Shiyan censuring the icons.

## Paschal Liturgy at Holy Trinity Cathedral in Saskatoon, SK



Fr. Taras Makowsky (centre) and Fr. Charles Baxter (centre-right) gather together with the altar servers and palamary following the Paschal Divine Liturgy at the Holy Trinity Cathedral in Saskatoon, Saskatchewan on May 1, 2016.

**SASKATOON, SK**—The Paschal Divine Liturgy was celebrated at the Holy Trinity Cathedral in Saskatoon, Saskatchewan, on May 1, 2016. The Cathedral was overflowing with faithful who came out for the early morning liturgy to rejoice in the glorious Resurrection of our Lord and Saviour Jesus Christ. The liturgy was celebrated by Very Rev. Archpriest Taras Makowsky and Very Rev. Archpriest Charles

Baxter. A large contingent of altar servers, demonstrating the strong presence of youth in the parish, added to the festive feast day. Many of the parish's faithful are new to Canada from Ukraine and other countries, and they have found a spiritual home at the Cathedral under Fr. Taras's care. Following the Paschal Liturgy there took place the tradition of blessing of Easter baskets.

**УКРАЇНСЬКА  
ПРАВОСЛАВНА  
КАТЕДРА  
СВЯТОЇ СОФІЇ**



**ST. SOPHIE  
UKRAINIAN  
ORTHODOX  
CATHEDRAL**

**1926-2016**

6250 12th Ave., Montreal, QC H1X 3A5

**90-ЛІТТЯ  
КАФЕДРАЛЬНОГО СОБОРУ  
СВ. СОФІЇ в м. МОНРЕАЛЬ**

**90TH ANNIVERSARY  
OF ST. SOPHIE UKRAINIAN  
ORTHODOX CATHEDRAL**

**Субота, 1-го жовтня, 2016**  
17:00 год. – Вечірня після якої перекустка для парафіян і гостей в церковній залі

**Saturday, October 1, 2016**  
5:00 p.m. – Vespers followed by a dinner for parishioners and guests in the Church Hall

**Неділя, 2-го жовтня, 2016**  
9:30 год. ран. – Вітання Його Превосвященства Єпископа Андрія

**Sunday, October 2, 2016**  
9:30 a.m. – Greeting of His Grace Bishop Andriy

10:00 год. ран. – Архирейська Літургія  
13:00 год. – Бенкет присвячений 90-літтю, в готелі Universel за адресою (5000 Sherbrooke St. East)

10:00 a.m. – Hierarchical Divine Liturgy  
1:00 p.m. – 90th Anniversary Luncheon Banquet at Hotel Universel Montreal (5000 Sherbrooke St. East)

За додаковою інформацією та придбанням квитка звертайтеся до:

**Ірини Герич**  
514-747-7156 або igerych@sympatico.ca

**Євгенії Кіндрат**  
514-708-0527 або e\_kindrat@hotmail.com

**Ольги Ковч**  
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**Адріани Жеребецької**  
514-603-4303 або adrianna.zerebecky@gmail.com

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**Olga Kowcz**  
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**Adrianna Zerebecky**  
514-603-4303 or adrianna.zerebecky@gmail.com

ЗАПРОШУЄМО ВСІХ

PLEASE JOIN US



## Holy Trinity Metropolitan Cathedral Celebrates Feast Days



Blessing of Paschal baskets following the Paschal Divine Liturgy at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB, on May 1, 2016. Photo: Orest Hnatyshyn

■ **WINNIPEG, MB**—The Paschal Divine Liturgy was celebrated at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB, on May 1, 2016. His Eminence Metropolitan Yuriy, Cathedral parish priest Very Rev. Archpriest

Gene Maximiuk and Very Rev. Archpriest Taras Udod, Chancellor of the UOCC, concelebrated the festive liturgy. Following the liturgy, the faithful gathered outside the church for the blessing of the food baskets.



His Eminence Metropolitan Yuriy sprinkles Holy Water on the Paschal food baskets as the Paschal hymn, "Christ is Risen!" is sung. Photo: Orest Hnatyshyn

## Sunday of Orthodoxy at Pokrova

■ **WINNIPEG, MB**—The procession with icons took place on the Sunday of Orthodoxy on Sunday, March 20, 2016 at the St. Mary the Protectress Sobor in Winnipeg, MB. Orthodox clergy from Winnipeg participated. The Sunday of Orthodoxy is the first Sunday of Great Lent. Since 843 its main theme has been the victory of the icons. In that year

the iconoclastic controversy, which had continued since 726, was finally laid to rest. Icons and their veneration were restored on the first Sunday in Lent. Since this time, this Sunday has been commemorated as the Triumph of Orthodoxy.

—www.goarch.org



The faithful of St. Mary the Protectress Sobor and other Orthodox churches in Winnipeg participate in the icon procession on the Sunday of Orthodoxy on March 20, 2016. Photo: Bill Scherbatiuk



Orthodox clergy in Winnipeg, MB, carry icons during the procession of the icons on the Sunday of Orthodoxy at the St. Mary the Protectress Sobor on March 20, 2016. Photo: Bill Scherbatiuk



Palm Sunday is celebrated with the blessing of the willows at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB, on April 24, 2016. Photo: Bill Scherbatiuk



The faithful prepare to receive Holy Communion on Palm Sunday at Holy Trinity Metropolitan Cathedral, Winnipeg, MB, on April 24, 2016. Photo: Bill Scherbatiuk



Taras Monastyrski handing out willows to the faithful following the blessing of willows on Palm Sunday at Holy Trinity Metropolitan Cathedral, Winnipeg, MB, on April 24, 2016. Photo: Bill Scherbatiuk

## St. Andrew's Hosts Sunday of Orthodoxy



Bishop Ilarion (centre) joins Orthodox clergy of Edmonton and faithful in a procession with icons around the church on the Sunday of Orthodoxy.



Orthodox youth stand with their icons in the centre of the St. Andrew's Sobor, Edmonton.



Youth of all ages participated in the icon procession at St. Andrew's Sobor, Edmonton.



Orest Hnatyshyn, director at Ukrainian Voice, (left) presents Dr. Oleksandr Sahan, religious scholar from Ukraine, with a copy of the latest issue of the Ukrainian Voice newspaper and a copy of the Ukrainian National Home history book. Dr. Sahan is touring Canada during the month of April speaking on issues of the Orthodox Church in Ukraine.

Photos: Bill Scherbatyuk

## 125th Anniversary of Ukrainians in Canada

at Historic St. Michael's  
Ukrainian Orthodox Church  
Gardenton, Manitoba  
Saturday, July 9, 2016



Historic St. Michael's Ukrainian Orthodox Church is recognized as Canada's oldest Ukrainian church. It was designated an historic site of Manitoba (1986) and of Canada (1990).

Celebrate our faith heritage and Ukrainian immigration to Canada at Historic St. Michael's Ukrainian Orthodox Church!

### PROGRAM:

At Historic St. Michael's Ukrainian Orthodox Church site, 4 km west of Gardenton, Manitoba

**9:30 a.m.** Panakhyda memorial service  
Blessing of the cemetery kiosk

At Gardenton Festival Site (Gardenton Town)

**10:30 a.m.** Joint Moleben' thanksgiving service  
**12:00 noon** Dinner  
**1:00 p.m.** Afternoon Festival Performances  
(Start time)

**CONTACT:** Don Machnee (information & advance tickets)  
Tel.: 204-339-2285 Email: donmach43@gmail.com  
Gail Graham (Advance tickets)  
Tel.: 204-253-9677

\*Tickets also available after Saturday morning memorial service at Historic St. Michael's UOC.

Events sponsored and organized by the Friends of Historic St. Michael's Ukrainian Orthodox Church

## Lecture Ukraine Church

■ WINNIPEG, MB—Dr. Oleksandr Sahan, a religious scholar from Ukraine, presented a lecture on the Orthodox Church in Ukraine at the Holy Trinity Metropolitan Cathedral in Winnipeg, MB, on April 7, 2016. This

lecture was part of Dr. Sahan's cross-Canada lecture series during the month of April, which was sponsored by the Ukrainian Orthodox Church of Canada. The series was well-received by the faithful across Canada.



Dr. Roman Yereniuk, representing TYC, and Carole Kowalchuk from the Cathedral's UWAC branch presented lecturer Dr. Oleksandr Sahan with a painting of the Taras Shevchenko monument at the Manitoba Legislature in Winnipeg, MB.

Photos: Bill Scherbatyuk

## Відбулися загальні збори УМТА

■ ЕДМОНТОН, АЛЬБЕРТА—В суботу, 12-го березня 2016 р. відбулися загальні збори Українського Музичного Товариства Альберти. Щоби ознайомити громаду про працю УМТА за 2015 рік, подаю ці інформації:

Відбулися сходи Управи 9 разів, а загальні збори 18-го квітня, 2015 року. Ми вдячні тим, котрі записалися до нашого товариства.

Наша діяльність:

- Концерт коляд—в неділю, 25-го січня відбувся в Українській Православній Катедрі св. Івана, гостила Західна Єпархія Української Православної Церкви в Канаді. При двох зібрано \$3,920 на *Orphanage Project in Ukraine c/o Western Eparchy*, сиротинцям в Україні.

- Шевченківський концерт—*Тарас Шевченко: інспірація для світу* відбувся в неділю, 15-го березня, який проводився разом із Конгресом Українців Канади, едмонтонського відділу.

- Концерт юних талантів української музики—в неділю, 3-го травня—було 25 виконавців.

- Семінар українських хорових диригентів—7-го до 16-го серпня в Інституті св. Івана. Головний інструктор Лаврентій Івашко з Оттави, а також викладали Ірина Шмігельська, Єлисавета Лісова-Андерсон і Ірина Тарнавська з Едмонтону. Акомпаністки Ірина Тарнавська, Галина Лазурко. Успішно закінчили семінар 6 учасників з Австралії, Америки, Манітоби й Альберти. Зорга-

нізували семінарний хор з 19-их хористів. На завершення семінару відбувся концерт в Інституті св. Івана. Висловлюємо велику подяку за фінансову допомогу: Ukraine Millennium Foundation, Ukrainian Commemorative Society of Alberta, Shevchenko Foundation, Ukrainian Benevolent Society of Edmonton, Ukrainian Dni-pro Choir of Edmonton, League of Ukrainian Canadians, St. John's Institute and Verkhovyna Ukrainian Song and Dance Ensemble. Бюджет сягав близько \$47,000. Майкл Белл був відповідальним за бюджет і фінанси для цього проекту.

Про цьогорічні імпрези писали Марія Дитиняк, Галина Котович, Богдана Степаненко-Липовик, Оріся Олійник. Я електронно посилаю статті/рецензії із знімками до газет: *Українські Вісті*, *Новий Шлях*, *Гомін України*, *Свобода*, *Вісник*. Марко Левницький, редактор *Українських Вістей*, фотографує під час наших імпрез і виготовляє для нас диск.

Реclamуємо листами, афішами, по церквах, електронно, в календарі провінційної ради, FORUMTV, Контакт, World FM.

Імпрези нашого Музичного Товариства успішні, і ми повинні бути задоволені нашою працею в українській громаді, і пишатися нашими успіхами.

Наша Управа: Ірина Тарнавська—заступник голови, Галина Котович—писар, Ксеня Федина—скарбник, Ксеня Мариняк—архівист, Марія Дитиняк—член Управи, Оріся Олі-



Управа УМТА (зліва направо): Оріся Олійник, Ксеня Федина, Ірина Шмігельська, Люба Бойко-Белл, Марія Дитиняк, Ксеня Мариняк, Галина Котович, Ірина Тарнавська.

йник—член Управи, Ірина Шмігельська—член Управи. Ми дуже вдячні усім, хто допомагає нам в будь-який спосіб.

**Пляни на 2016 р.**

- Концерт коляд—неділя, 24-січня—вже відбувся.

- Шевченківський концерт—Тарас Шевченко—125 років у Канаді—неділя, 13-го березня—вже відбувся.

- Концерт юних талантів української музики—п'ятниця, 6-го травня.

- Кафе Івасюк (естрадна музика)—28-го жовтня.

**Пляни на 2017 р.**

- Концерт коляд—січень в Українській Православній Катедрі св.

Івана.

- Концерт юних талантів української музики—неділя, 5-го березня.

- Шевченківський концерт—неділя, 12-го березня.

- Семінар українських хорових диригентів—літом.

Будемо також далі працювати, щоб відбувся концерт-ораторія—*Золоті жнива*—проект Лаврентія Івашка, з нагоди 125 ліття поселення українців у Канаді.

Запрошуємо любителів української музики вступити до нашого товариства. Напевно маєте добрі цінні думки. Вкладка \$10 на рік, \$15 від хорів.

—Люба Бойко-Белл,  
Голова, УМТА

## Відбувся Концерт української музики юних талантів

■ ЕДМОНТОН, АЛЬБЕРТА—В п'ятницю 6-го травня 2016 р. в концертній залі Степлері Гол Альберта Коледж в м. Едмонтон, АБ відбувся 12-ий Концерт української музики юних талантів організований Українським Музичним Товариством Альберти. Серед багатьох музичних проектів діяльності товариства, ця імпреза заслуговує на велику увагу, бо націлена на те, щоби наші діти і молодь, які вивчають музику, мали нагоду ознайомитися з творами українських композиторів, красою української музики і включати ці твори у свій репертуар. Тому, під час концерту лунає виключно українська музика, або музика інших композиторів, яка включає українську тематику.

Імпрезу відкрила довголітна голова товариства Люба Бойко-Белл, яка коротко пояснила діяльність товариства, і була теж ведучою програми концерту. В залі пролунала музика різних жанрів, стилів, обробки народних пісень, оригінальні твори композиторів, творчість слідує композиторів: В. Безкоровайний, І. Беркович, А. Гнатишин, Б. Заревич, В. Зентарський, Е. П. Канаевич, Ж. Колодуб, В. Косенко, Л. Лепкий, І. Махлай, В. Мішалов. О. Онищук, Л. Пшик, Фабер, О. Тарнавська. Програму концерту відкрив ансамбль гітаристів (8 учнів) школи св. Матвея, учителька-диригент Наталя Онищук. Слідував з'єднаний ансамбль бандуристів (15 учнів), Бандуристи молоді школи св.

Тереси і бандуристи школи св. Мартина, диригент д-р А. Горняткевич. Як звичайно серед виконавців найбільше було молодих піаністів, віком від початкуючих до 10 літ навчання, а це: Роман Бойко, Роман Гладишевський, Лія Войцік, Дмитро Жовтуля, Марія Овчаренко, Стефан Подільський, Вікторія Попович. Фортеніанні сольові виступи були переплетані грою на інших інструментах: бандура—Наталя Гансен, Симон Поясок; сопілка—Емма Британ; мандоліна—Софія Овчаренко.

Всі виконавці були добре підготовлені, у вищих класах цікаво було слухати добру інтерпретацію і глибоке розуміння ідеї окремих творів. Треба згадати учителів, інструкторів, які зуміли заохотити своїх учнів до вивчення цікавої і гарної української музики, а це—Марія Дитиняк, Йосиф Фрідман, д-р Андрій Горняткевич, Наталя Онищук, Лаврентій Пшик і Ірина Тарнавська, що була також акомпаньйоркою окремих творів. Гарно оформлена програма концерту (Ірина Тарнавська) поміщувала цікаві інформації про кожного композитора, якого твори виконували виконавці. Ці інформації зібрані і упорядкували Галина Котович і Люба Бойко-Белл.

Дванадцять літ музичне товариство організує ці концерти; цьогорічний концерт, як і минулі, був успішним. Всі виконавці з приємністю і завзятістю виконували твори українських композиторів, а батьки висловлювали свою подяку товари-



Виконавці Концерту української музики юних талантів

ству за організування такого типу імпрези, що вказує, що цей проект товариства має велику майбутність.

Голова товариства Люба Бойко-Белл роздала кожному виконавцеві відповідні грамоти, подякувала їм

за гарну гру, всім присутнім за увагу і підтримку праці товариства і запросила всіх на майбутні наші проекти.

—Марія Дитиняк, член УМТА

### THANK YOU – IN APPRECIATION

We sincerely thank all those who have supported the **Pysanka 2016-Pascal Appeal** with their generous donations and by placing **Easter Greetings**. We recognize that there are many demands for your time and resources, and we greatly appreciate that you have made this contribution to us. By this kind offering, you have demonstrated your commitment to Christ's Holy Church and have shown this visible symbol of faith. Each donation, no matter the size, contributes to supporting the practical implementation of the many ministries of the UOCC. May God bless you for these good works.

—Editor

**ЛІТНІЙ ТАБІР**  
**ОСЕЛІ СВЯТОЇ СОФІЇ**  
**Запрошує**

дітей з 24-го липня до 7-го серпня 2016 року  
віком від 7 до 15 років

**В ПРОГРАМІ:**


Духовні бесіди, Походи в ліс, Ватра, Спортивні і Музичні заняття, Малювання, Показ фільмів, Дискотеки, Плавання, Конкурси, Ігри, Писання писанок, та багато іншого, а також відпочинок на свіжому повітрі серед чудової природи, домашнє оточення та смачна українська кухня.

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Український Православний Табір Коломийка


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**Preserve our Heritage!**  
**Restoration Project**  
Pokrova Ukrainian Orthodox  
Sheho-Fedak church  
Near Sheho, Saskatchewan



*Exterior: Photo Nikita Sereda*

This Restoration Project will restore the Pokrova Sheho-Fedak church built in 1947 in honour of its 70th anniversary in 2017.

It preserves the Ukrainian Orthodox church-building traditions of the early 20th century. Restoration work begins in July 2016.

*If you would like to volunteer or to support this restoration project:*

**Contact:** Acolyte Nikita Sereda, Project Coordinator  
Email: [nikitasereda411@gmail.com](mailto:nikitasereda411@gmail.com)  
Telephone: (306) 217-7211

Follow the restoration on Facebook: Pokrova Ukrainian Orthodox Church

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## The Orthodox Cross

The cross is the most prominent of all Christian symbols. It is symbolic of the crucifixion of Christ and His suffering and death for the sins of the world. Constantine, emperor of the Roman Empire, replaced the symbolic eagles of Caesar with the cross of Christ. This emblem has been the standard symbol of Christianity for the world over ever since.

The Orthodox Cross is one of a number of varied forms of the Christian Cross. In particular, it is a form of the Triple Cross, which has three bars. There are a number of explanations for this. The top bar represents the board which Pilate ordered to be hung in mockery over Christ's head, as described in the Gospel of St. John. "Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin." (Jn 19:19-21)

This top board was inscribed with the phrase: "Jesus of Naza-

reth, King of the Jews" in Hebrew, Greek and Latin. We see the abbreviation in Greek, INDI, or Latin, INRI, or Ukrainian IHQI.

Next, it is the middle, or longest horizontal bar. On this bar Christ's arms were outstretched to their limits, nailed and then hung.

The first Byzantine crosses had the added foot board placed horizontally. Between the 10th and 11th centuries there began to be seen a cross with the foot board at a sharp angle. Several explanations have been given for this change. One explanation in our Ukrainian Orthodox tradition is that the bottom bar is known as The Cross of St. Andrew, which replicates part of the X-shaped cross upon which this disciple was crucified.

Another explanation is that because of the intense suffering in the flesh by Jesus, His nailed feet wrenched loose the nailed parts of the cross when He thrust one foot down while drawing the other up. The symbolic meaning of this angled floor board is that the right side points up towards heaven on Christ's right-hand side, and downward

on His left toward hades. The upward side indicates the lightened burden for believers and the left side indicates the weighing down of disbelievers. In the Greek and some other Orthodox Church traditions, the footrest is straight.

From its earliest day, the Christian Church has decreed special days to honour the Cross of Christ. According to historians, the mother of the Emperor Constantine, St. Helen, journeyed to Jerusalem in 326 A.D. She found the tomb where Christ was buried and commissioned a church to be built on this spot. This is the Church of the Holy Sepulchre, also called the Church of the Resurrection. For Christians, it is one of the holiest sites.

During the excavation for the church, three crosses, a board with the inscription ordered by Pilate, and four nails, which had pierced the Lord's Body, were found. In order to determine which was the True Cross, a corpse was touched to each of the crosses. When it touched the Lord's Cross, the body came to life.

The Church commemorates



**Dobrodiyka Jane**

this day on the third Sunday of Great Lent, the feast day of the Adoration of the Cross. The cross is adorned with flowers and placed on the analogion in the centre of the church to remind the faithful preparing for the feast day of the Resurrection of our Lord about Jesus Christ's suffering and crucifixion on the cross for our sake. The Holy Cross is called the Tree of Life. At the mid-point of the Great Fast, it is placed in the middle of the church just as the ancient Tree of Life was placed in the Garden of Eden.

*continued on p.22*

### Forms of Crosses

■ The Holy Cross is the main symbol of Christianity. It represents Christ's victory over sin and death, because through His death on the cross and resurrection, Jesus Christ conquered death itself. By the 4th C the cross was in common use in the early Church. Christian crosses are used widely in churches, on top of church buildings, on bibles, in heraldry, in personal jewelry, on hilltops and on grave markers. There are many variations of the cross that have developed over time that can be seen in many traditions of Christianity. Below is just a sampling of the many forms of crosses used in Christianity, including many of the most popular and some of the most unique.



• **Suppedaneum cross:** It is also commonly known as the Ukrainian Orthodox cross. This three-barred cross has been adopted by Ukrainian Orthodox tradition and is also popular in other Slavic Church traditions. Similar to a cross form popular in Byzantium, this version has three horizontal bars. It has a middle bar with a shorter top bar representing where the inscription over Jesus's head had been written. The lowest bar is also short and slanted, representing the footrest.



• **The Greek cross:** This form of cross has all arms of equal length. It is one of the most common Christian cross forms. It has been in popular use since the 4th century.



• **The Latin, or Roman, cross:** It is the most common form of cross seen in Western tradition. It is the traditional form of the Latin cross. This version of cross has a longer vertical arm with a horizontal arm intersecting nearer to the top.



• **The Papal cross:** This cross is an emblem for the office of the Pope in ecclesiastical heraldry. This cross form has a long vertical arm and three shorter bars near the top. The bars are of unequal length, each one shorter than the one below.



• **The Patriarchal cross:** This form of cross is also called an archiepiscopal cross or a crux gemina. It is carried by archbishops and cardinals as a symbol of position. There are three bars—one long vertical arm with two crossbars near the top. The upper arm is shorter, representing the inscription nailed to Jesus's cross.



• **St. Peter's cross:** This form has a long vertical arm with a shorter arm crossing it near the foot. This cross style is associated with St. Peter. In tradition, this disciple of Christ was crucified upside down at his own request, because St. Peter saw himself unworthy to be crucified in the same way as Jesus.



• **St. Andrew's cross:** This cross takes the form of an "X" shape. It is popularly named after Christ's disciple Andrew who was martyred upon a cross having this shape. St. Andrew is the patron saint of Ukraine as well as of Scotland.



• **Jerusalem cross:** This version of cross is also known as the Crusader's cross. It was used as a symbol of the kingdom of Jerusalem. It has a vertical arm and a horizontal arm crossing each other at the centre with short bars across each of their ends like a Teutonic cross. In each of the angles is a smaller cross.



• **Armenian cross:** This version has a long vertical arm and a shorter horizontal arm near to the top. The bars are winged and each of the points are embellished with floral elements. These 8 points represent the eight beatitudes. This is the symbol of the Armenian Apostolic Church. It is also known as the Blooming Cross because it has trefoil emblems at the ends of each branch. This cross has been in use since the 4th century.



• **St. Thomas cross:** This is an ancient form of cross which is from the ancient Christian community of India that traces its origins to the missionary activity of St. Thomas in the 1st century. It is one of the oldest Christian communities of the world. The St. Thomas Cross is unique in that it does not carry the image of Christ. The empty cross itself stands for the resurrected Christ, with the flowering ends of the cross embodying new life to the four ends of the earth. This form of cross glorifies the Resurrection of Christ, and symbolizes life rather than suffering and death. The lotus flower beneath the cross is the national flower of India. The three steps below the Cross represent Golgotha, symbolically referring to the death of Jesus. The dove above the cross represents the Holy Spirit.



• **New Coptic cross:** This form of cross has Coptic writing that reads Jesus Christ Son of God. There are many varieties of Coptic crosses and this is a modern version. Old Coptic crosses have a circle which symbolizes the eternal and everlasting love of God, as shown through Christ's crucifixion. The Coptic cross is widely used in the Coptic Orthodox Church, Coptic Catholic Church, as well as in the Ethiopian Church and Eritrean Church. Many Copts have the cross tattooed on the inside of their right arm. The Coptic cross is considered a sign of faith and pride to the Copts.

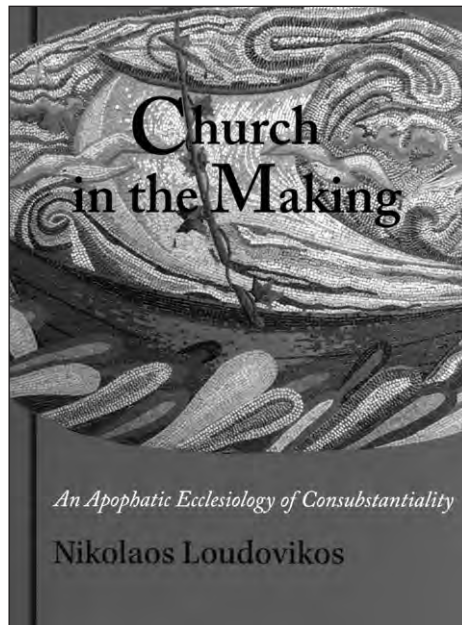


• **Canterbury cross:** This form of cross has four arms of equal length which widen to a hammer shape at the outside ends. Each arm has a triangular panel inscribed in a triquetra, or three-cornered knot, pattern. There is a small square panel in the center of the cross. This cross is a symbol of the Anglican and Episcopal Churches.

## Church in the Making by Nikolaos Loudovikos

■ Loudovikos, Nikolaos. (2016). *Church in the Making: An Apophatic Ecclesiology of Consubstantiality*. Yonkers, NY: St. Vladimir's Seminary press.

Over the past 50 years, Orthodox theologies of ecclesiology have been revolving around competing schools of ecclesiology—one "universal" and the other "eucharistic." This 296-page book explores the very mode of the Church's existence. It is the profound theological insights of St. Maximus the Confessor that helps the author find a new way of understanding the Church's self that is indissolubly linked to the human person and his participation in the divine Love that is God. The author presents a rigorous re-examination of historical

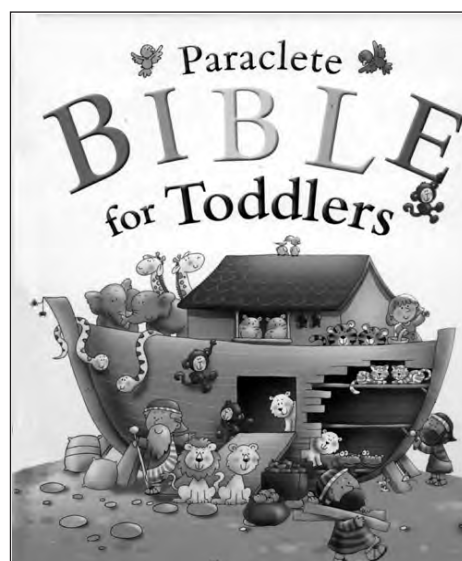


ecclesiology.  
\$37.95

## Bible for Toddlers by Juliet David

■ David, Juliet. (2014). *Bible for Toddlers*. Brewster, MA: Paraclete Press.

This book aimed at the tiniest of future readers is full of the best-loved parables from the Old Testament along with important parables and recounting of events from the New Testament. The 398 pages fit into little hands of this children's-sized board book. This volume contains 22 chapters covering the Old Testament and 43 chapters devoted to the New Testament. Stories like that of Noah and Christ speaking to the crowds come to life with the colourful, eye-catching full-page illustrations by Helen Prole. Short, simple texts summarize the parables and encapsulate the main themes for young readers. This volume makes an ideal introduction to the popular and timeless stories from the Bible. It is made for reading aloud and adult-toddler interactions with the illustrations. Parents may use the con-



tent to expand on the biblical themes and add more to the stories.

A well written toddler Bible can be a valuable teaching tool to sow the seeds of love for the Word of God in a child's heart. The stories can help children think and process biblical stories and truths from an early age.  
\$23.95

## The Orthodox Cross...

*continued from p.21*

As the priest venerates the cross on this feast day, the choir or cantor sings the hymn in Ukrainian, *Хресту Твоєму поклоняємось Владико і святеє воскресіння Твоє славимо*, which is in English, *We venerate Your Cross, O Christ, and Your holy Resurrection we glorify*.

The Holy Cross is also venerated on the first feast day of the Saviour on August 14, the Procession of the Venerable Wood of the Life-Giving Cross of the Lord. It became a tradition to carry the wood of the Venerable Cross through the streets of Constantinople for the sanctification of the city starting in the beginning of August. This was a time in history when illnesses were more common in the summer heat of August. On the eve of the feast, it was taken out of the imperial treasury, and laid upon the altar of the Hagia Sophia church. During the period from this feast day until the

feast day of the Dormition of the Theotokos, the relic of Christ's holy Cross was carried in procession throughout the city for veneration.

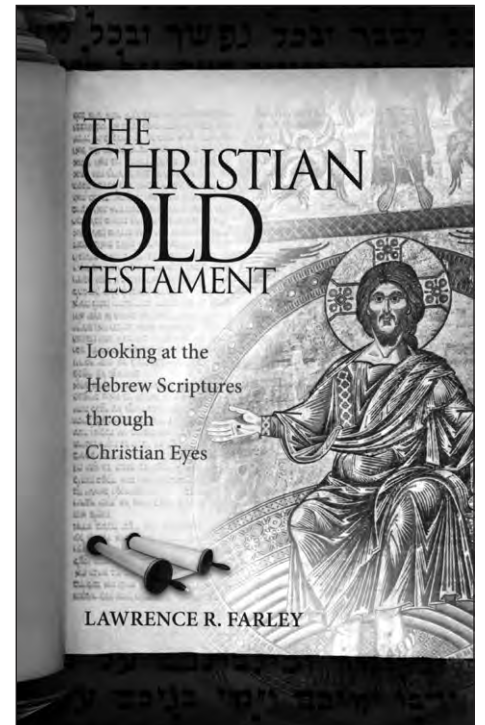
The Cross is also venerated on September 27 on the feast day of the Exaltation of the Holy Cross. This is one of the Twelve Major Feast Days in the Orthodox Church. It remembers an important event when the Emperor Heraclius recovered the Holy Cross from the Persians. The Persians conquered Jerusalem in 614 and took the sacred relic, the Holy Cross of the Lord. After its return, the cross was elevated in the Church of the Resurrection for all the faithful to see.

For us, the Cross is a symbol of our personal faith. When Orthodox Christians are baptized the cross is an integral part of the Sacrament. The cross that we wear on a chain around our necks represents a personal protection in the midst of a life that tends to be confusing sometimes. Wear it proudly.

## The Christian Old Testament by Lawrence R. Farley

■ Farley, Lawrence, R. (2012). *The Christian Old Testament: Looking at the Hebrew Scriptures Through Christian Eyes*. Chesterton, IL: Conciliar Press.

Many Christians see the Old Testament as "the other Testament"—as a source of exciting stories to tell children, but not very relevant to the Christian life. This 163-page book reveals the Hebrew Scriptures as the essential context of Christianity, as well as a many-layered revelation of Christ Himself. A Christian interpretation of the Old Testament is inseparable from the Christian experience. This is another volume in the series by the author on explaining the books of the Bible in the Orthodox Bible Companion Series. This time, the author focuses on exploring the Christian significance of every book of the Old Testament in an easy-to-grasp presentation for the average reader. This volume has 5 chapters plus a conclusion, introduction and preface. Each chapter deals with a key theme that is discussed in detail in the

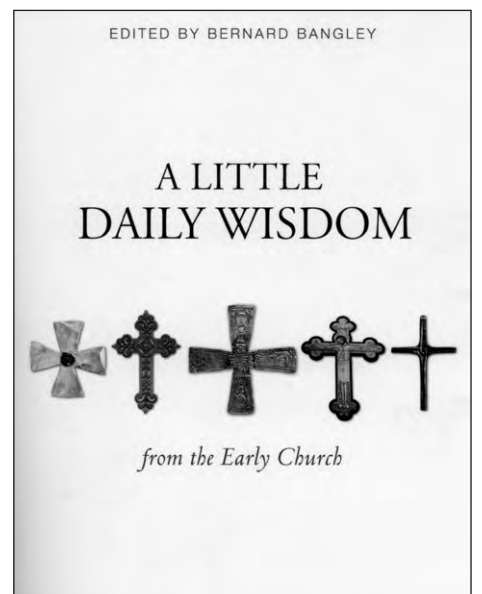


many sub-sections. The author makes liberal use of quotations followed by a thorough explanation using straightforward and friendly English language.  
\$21.95

## A Little Daily Wisdom by Bernard Bangley

■ Bangley, Bernard. (2014). *A Little Daily Wisdom from the Early Church*. Brewster, MA: Paraclete Press.

This book aims to gather the best sayings and anecdotes of the Desert Fathers and Mothers. By the 4th century, many ordinary men and women with a strong spiritual awareness retreated to the desert following Christ's example. These early Christians around the Mediterranean came to be known as the Desert Fathers and Mothers. The introduction explains the importance of these early Christians in the desert. The Desert Fathers preferred long hours of solitude and quiet, but they still accepted visitors. Many people remembered and wrote down their sayings. The rest of this 386-page book contains a short daily meditation reading for each of the 365 days of the year. It allows readers to experience some of the gems of wisdom from the Desert Fathers and Mothers. The author uses straightforward, modern English that is suitable for any level



of reader. Each entry includes a biblical quote, an additional quote from a desert father expressing a daily theme as well as a one-line summary of this theme. These inspirational quotes can be a useful resource for anyone hoping to deepen their relationship with God one day at a time.  
\$24.95

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■ У вересні 2016 року Божого виходить у світ чергова праця Володимира Рожка з історії Української Православної Церкви Високопреосвященний Геннадій Шиприкевич, архієпископ Січеславський і Чикагський. Володимир Рожко—автор 35-те книг. Якщо бажаєте придбати примірник цієї книги, просимо написати авторові на адресу:

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**\$50.00**  
Virginia Snyder, Winnipeg

## DECEMBER 2015

**\$100.00**  
Dr. Roman & Anastasia Yereniuk, Winnipeg

## MARCH MONTH

### MARCH 2014

**\$244.20**  
Col. John S. & Nona G. Kark, San Diego

### MARCH 2015

**\$1,000.00**  
Grace Karpiak, Winnipeg  
**\$100.00**  
Fred T. & Catherine Kuzyk, Winnipeg  
The Honorable Mr. Justice Morris Perozak,  
Hamilton  
John & Nadia Tkaczuk, St. Catharines  
UWAC St. Anna Branch, Fort Frances  
**\$75.00**  
Emily Johnston, Windsor  
**\$50.00**  
Benjamin Hewak & Ramona Hordichuk-Hewak,  
Winnipeg  
Walter & Lena Kotak, Winnipeg  
Walter Stachnyk, Guelph  
Borys & Donna Sydoruk, Calgary  
**\$40.00**  
Andrew W. & Claudia Serray, Winnipeg  
William Stefanovich, Windsor  
**\$25.00**  
Sally Lazarowich, North Battleford  
Rt. Rev. William & Dobr. Maria Wasyliv,  
East St. Paul

### APRIL 2015

**\$500.00**  
Ashraf H. Hanna, Winnipeg  
Geoffrey William Namaka, Winnipeg  
**\$250.00**  
V. Rev. Roman & Dobr. Genia Bozyk, Winnipeg  
**\$200.00**  
Dorothy Liber, Etobicoke  
Scott Malyon & Heather Short, Winnipeg  
Michael Irene Shipowick, Toronto  
UOC of St. John Cathedral, Edmonton  
**\$100.00**  
Daniel & Lydia Huzyk, Vancouver  
Rt. Rev. Dr. Ihor Kutash, Montreal  
Rose Michalchuk, Edmonton  
Fr. Timothy A. & Gabriela I. Sas, Duluth, MN  
Michael & Sylvia Sorochka, Saskatoon  
Central Products & Foods Ltd., Winnipeg  
**\$75.00**  
Dmytro & Marianne Makowsky, Edmonton  
**\$50.00**  
Stephen G. Burak, Edmonton  
Martin & Nell Chobotar, Vita  
Leo & Val Choloniuk, Bowmanville  
Ben & Joan Hladun, Prince Albert  
Walter & Mary Kolanitch, Montreal  
Alex & Pauline Lysak, Edmonton  
Dr. George & Orysia Lysyk, Oshawa  
Dobr. Marion Parfeniuk, Hamilton  
Walter & Rilla Wasyliv, Bellis  
UWAC Olha Kobyljanska Branch, Sheho  
**\$40.00**  
Stephen & Mabel Gonta, Oshawa  
**\$30.00**  
Glen & Ethel Tacey, Strathmore  
**\$25.00**  
Nadia Schulha, Delta  
**\$10.00**  
Edward E. Doholis, Mississauga

**MAY 2015**  
**\$500.00**  
UOC of St. Mary, Oshawa  
**\$300.00**  
UWAC, Vegreville  
**\$200.00**  
Paul & Elaine Holowach Amiot, Calgary  
Dr. Lesia Boychuk & Jaroslaw Balan, Edmonton  
UWAC Olena Pchilka Branch, Yorkton  
**\$100.00**  
Anastasia Craig, Reseda  
UWAC Hanka Romanchych, All Saints, Saskatoon

**JUNE 2015**  
**\$300.00**  
Dr. Edward Klopoushak, Regina  
**\$100.00**  
Diane Beldham, Hamilton  
**\$50.00**  
Olena Garrity, Winnipeg  
**\$25.00**  
Olga Mukanik, Winnipeg

**JULY 2015**  
**\$200.00**  
UOC of Holy Trinity, Lethbridge  
**\$150.00**  
Alexandra Maranchuk, Tofield  
**\$50.00**  
Maryann Kowalsky, Calgary  
**\$20.00**  
Alyce Budinsky, Winnipeg

**OCTOBER 2015**  
**\$50.00**  
Vicky Armanios, Toronto

## MARCH 2016

**\$750.00**  
Holy Trinity Ukrainian Orthodox Cathedral,  
Saskatoon  
**\$400.00**  
Dr. Alex & Victoria Olchowecki, Salt Spring Island  
**\$248.12**  
Col. John S. & Nona G. Kark, San Diego  
**\$200.00**  
Maurice Lakusta, Winnipeg  
UWAC, Vancouver  
**\$150.00**  
Shirley E. & Albert Michael Dorish, Abbotsford  
**\$100.00**  
Pauline Ignash, Winnipeg  
Mary & George Kolkin, Stoney Creek  
V. Rev. Taras & Dobr. Joanne Makowsky,  
Saskatoon  
Elaine Mazier Maksymiuk, Saskatoon  
Mrs. O. Samoil, Calgary  
**\$75.00**  
Steve & Jean Snatinsky, Etobicoke  
**\$63.28**  
Halyna Korsun, New Brighton  
**\$50.00**  
Anna Boychuk, Weston  
Walter Bunka, Edmonton  
Stephen G. Burak, Edmonton  
Orville Drobot, Mikado  
Robert & Ksenia Hryciuk, Saskatoon  
Larry & Alicia Klopoushak, Saskatoon  
Alex & Doris Kurchak, Roblin  
Michael & Olga Kurczaba, Calgary  
James & Jennie Pidwysocky, Montreal  
**\$40.00**  
Vickie Balon, Saskatoon  
Andrew W. & Claudia Serray, Winnipeg  
**\$31.64**  
Rev. George Hnatko, Indiana  
**\$25.00**  
Sally Lazarowich, North Battleford  
Pauline Machnee, Winnipeg  
**\$20.00**  
Emily Samcoe, Saskatoon  
Maria Zajcew, Winnipeg  
**\$5.00**  
Anonymous, Winnipeg  
Helen Maksymiuk, Saskatoon

## APRIL 2016

**\$500.00**  
USRL, Edmonton  
**\$250.00**  
V. Rev. Roman & Dobr. Genia Bozyk, Winnipeg  
**\$200.00**  
Michael & Irene Shipowick, Toronto  
UWAC Olena Pchilka Branch, Yorkton  
**\$100.00**  
Katie Kutryk, Winnipeg  
Rose Michalchuk, Edmonton  
Arlis Prozenko, Ottawa  
Pauline Semenuik, Yorkton  
Michael & Sylvia Sorochka, Saskatoon  
**\$50.00**  
Patrick & Helen Garrity, Winnipeg  
*In Memory of Henry Wasylshen*  
Emily Johnston, Windsor  
George Mudryj, St. Andrews  
Jennifer Osachuk, Winnipeg  
Tillie Ostrowerka, Edmonton  
Jean Pierre & Luba Semeniuk, Burlington  
Dr. Harold Trafananko, Prince Albert  
**\$40.00**  
Olga Mukanik, Winnipeg  
**\$35.00**  
Sonja & Joseph Galichowski, Two Hills  
**\$25.00**  
Albert & Cecilia Kachkowski, Saskatoon  
Bohdan Michael Korol, Canora  
*In Memory of Henry Wasylshen*  
Leonard Krawchuk, Winnipeg  
UWAC of St. Volodymyr, Waskatenau  
Emily Johnston, Windsor  
*In Memory of Henry Wasylshen*  
Rose Michalchuk, Edmonton  
*In Memory of Henry Wasylshen*  
Jennifer Osachuk, Winnipeg  
*In Memory of Henry Wasylshen*  
Pauline Semenuik, Yorkton  
*In Memory of Henry Wasylshen*

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## MAY 2016

**\$100.00**  
Jessie Maranchuk, Dauphin  
Talbot Photography, Ste. Anne  
**\$50.00**  
Benjamin Hewak & Ramona Hordichuk-Hewak,  
Winnipeg  
**\$40.00**  
Stephen & Mabel Gonta, Oshawa

## MINI COLLEGE

### JULY 2015

**\$3,000.00**  
SUS Foundation of Canada, Toronto

### AUGUST 2015

**\$100.00**  
V. Rev. Roman & Dobr. Genia Bozyk, Winnipeg

## OSA-CONTINGENCY MAINTENANCE FUND

### DECEMBER 2014

**\$104.00**  
William Chubaty, Winnipeg

## ORDER OF ST. ANDREW

### DECEMBER 2014

**\$575.00**  
Dr. & Mrs. Peter M. Kondra, Stoney Creek  
**\$405.00**  
Anonymous, Winnipeg  
**\$300.00**  
Order of St. Andrew, Long Branch Chapter,  
Etobicoke  
**\$210.00**  
Sonja & Oleh Bezyk, Winnipeg  
**\$200.00**  
Stefan & Dr. Roma Franko, Etobicoke  
Gerald & Cheryl Hoffman, Theodore  
**\$195.00**  
The Honorable Mr. Justice Morris Perozak,  
Hamilton

**\$175.00**  
Steve & Jean Snatinsky, Etobicoke  
Peter Wartelecky, Etobicoke  
**\$170.00**  
Alexander A. & Carole Romanyk, Winnipeg  
**\$150.00**  
Terry & Anna Mudry, Etobicoke  
Rev. Patrick Powalinsky, Warman  
Michael & Dr. Svetlana Zienchuk, Etobicoke  
**\$130.00**  
Stephan Sobolewski, Hamilton  
**\$125.00**  
Morris & Daria Diakowsky, Toronto  
Alex & Margaret Kindraka, Stoney Creek  
Walter Rosizky, Burlington  
Mike Spytkowski, Beamsville  
Mykola Swyntuch & Olha Zawerucha-Swyntuch,  
Etobicoke  
**\$100.00**

Dobr. Marion Parfeniuk, Hamilton  
Order of St. Andrew, Hamilton Chapter,  
Stoney Creek  
*In Memory of Father Morley Parfeniuk*

**\$95.00**  
Alexandra & Geza Takacs, Dundas  
**\$75.00**  
George Andruszczenko, Mississauga  
Thomas Bates, Yorkton  
William Chubaty, Winnipeg  
Gene Heshka, Yorkton  
Nick & Natalie Heshka, Yorkton  
Rev. Lubomyr & Dobr. Olya Hluchaniuk,  
Hamilton  
Rick & Lydia Horocholyn, Winnipeg  
Peter & Mary Kopiai, Burlington  
Bohdan Michael Korol, Canora  
Taras & Dorothy Korol, Canora  
Nicolas Leschuk, Hamilton  
Peter & Mary Maruschak, Winnipeg  
Mykola Maskulka, Toronto  
William & Tammy Muchichka, Mississauga  
Orest & Mary Mysak, Saskatoon  
Myroslaw & Beatrice Ochitwa, Canora  
Dr. Alex & Victoria Olchowecki, Salt Spring Island  
William & Ann Ostash, Winnipeg  
Emmanuel Oystreck, Yorkton  
Anton & Mary Pohoreski, Stoney Creek  
Stephan Prytula, Stoney Creek  
Steve Sawchuk, Churchbridge  
Michael & Irene Shipowick, Toronto  
Dr. Peter Sirko, Hamilton  
V. Rev. Melvin Slashinsky, Yorkton  
Carl & Ruth Slegel, Yorkton  
Victor Sorochan, Logan Lake  
Thomas Sorokowsky, Dundas  
Carl & Anna Spytkowski, Beamsville  
Anthony Thomas, Yorkton  
Henry Wasylshen, Yorkton  
Gerald Yaholnitsky, Yorkton

**\$50.00**  
Leo Atamanchuk, Mississauga  
Emil & Marilyn Fedak, Burlington  
Eugene Serediak, Mississauga  
Dr. Roman & Anastasia Yereniuk, Winnipeg  
**\$40.00**  
Ken & Lucy Halyk, Simcoe  
**\$30.00**  
V. Rev. William & Dobr. Larysa Makarenko,  
Hamilton

**\$25.00**  
Andrew & Anna Kit, Hamilton

**\$20.00**  
Jennie Cooke, Hamilton  
Thomas Disyak, Brantford  
Walter Prymak, Stoney Creek  
Jean Pierre & Luba Semeniuk, Burlington  
**\$10.00**  
Tamara & William Dudka, Hamilton  
Kathleen Parker, Burlington  
Orysia Ruzhetsca, Hamilton  
Mark Schaefer, Hamilton  
Oksana Sushko, Hamilton  
Orysia Sushko, Hamilton  
**\$5.00**  
Stephan & Bernice Staciuk, Hamilton

### JANUARY 2015

**\$50.00**  
Stephan Holowach, Calgary

### APRIL 2015

**\$475.00**  
Dr. Alex & Victoria Olchowecki, Salt Spring Island  
**\$150.00**  
Andrew W. Misiak, Bonnyville  
Steve D. & Olga Orleski, Two Hills  
Victor Sorochan, Vegreville  
**\$125.00**  
Sozon & Helen Malinsky, Canora  
**\$75.00**  
William & Mary Baziuk, Edmonton  
Roman Chez, Vernon  
Joanna Dzenick, Edmonton  
Timothy N. Dzenick, Edmonton  
Rev. Michael Faryna, Canora  
William M. & Melvina J. Fedora, Kamloops  
Orest Gauk, Edmonton  
Steve & Jean Kobelka, Canora  
Subdeacon Paul & Anne Malysh, Vernon  
Ernest Stanley Matechuk, Kamloops  
Dr. Harry & Esther Mosychuk, Edmonton  
Allan B. Pasichnyk, Kamloops  
Donald Sklaruk, Canora  
Prof. Paul & Anna Stelmaschuk, Kelowna  
V. Rev. Isadore & Dobr. Dianna Woronchak,  
Kelowna  
Rev. Patrick & Dobr. Kathy Yamniuk, Edmonton  
Dr. Cornel E. Filipchuk, Prof. Corp., Edmonton

### JUNE 2015

**\$210.00**  
Dr. Ernest & Vivian Skakun, Edmonton  
**\$150.00**  
Rt. Rev. Mykola Sawchenko, Sherwood Park  
**\$85.00**  
Gerald Cebryk, Edmonton  
William & Myroslawa Fodchuk, Edmonton  
**\$75.00**  
Wasył Aleksiejewicz, Etobicoke  
Rev. Benny & Dobr. Lorraine Ambrosie,  
Edmonton  
Andrew Antony, Yorkton  
Donald Chomyc, Edmonton  
Nestor & Alice Chumer, St. Albert  
Lawrence Dary, Edmonton  
Morris & Daria Diakowsky, Toronto  
Zenon & Rose Drul, Edmonton  
William Dymianiw, Edmonton  
Jim & Vic Eftoda, Yorkton  
Dr. Michael M. Fedoretz, Edmonton  
Ed Feniak, Edmonton  
Orest Gauk, Edmonton  
Steve & Emilie Gorgichuk, Edmonton  
Elaine Harasymiw, Edmonton  
Fred Holowach, St. Albert  
Rick & Lydia Horocholyn, Winnipeg  
Marshall M. Kachmar, Edmonton  
Harry Karasiuk, Edmonton  
Natalie Karbasheski, Edmonton  
Sylvia & Walter Killick, Sherwood Park  
Walter & Mary Koshman, Edmonton  
Mykola & Michelle Kowalchuk, Winnipeg  
Dennis & Donna Kowalishin, Edmonton  
John Krewusik, Edmonton  
Bill Labatiuk, Sherwood Park  
Eugene & Olga Luchka, Edmonton  
Boris Luciw, Spruce Grove  
Walter & Evangeline Manulak, Winnipeg  
Peter & Mary Maruschak, Winnipeg  
Dr. Nestor Maslo, Edmonton  
Steve Matechuk, Melville  
Rodney Mauch, Edmonton  
Douglas & Cona Maughan, Winnipeg  
Rev. Gene & Dobr. Zenovia Maximiuk,  
Winnipeg

Victor & Dr. Geraldine Nakonechny, Edmonton  
Walter Nychka, Edmonton  
Gordon & Marion Ostapchuk, Edmonton  
Bruce & Astrid Prytuluk, Edmonton  
Jack Pyra, Winnipeg  
Victor & Diane Pysyk, Edmonton  
Dr. Eugene W. & Jeanne Ratsoy, Edmonton  
Rt. Rev. Nicholas & Dobr. Genia Rauliuk,  
Edmonton  
Alexander A. & Carole Romanyk, Winnipeg  
Boris & Elaine Salamon, Winnipeg  
Orest & Mickey Samyca, Edmonton  
Michael & Adela Sawchyn, Edmonton  
Wolodymyr & Vera Senchuk, Winnipeg  
Andrew W. & Claudia Serray, Winnipeg  
Steve Shewchuk, Edmonton  
George Tkachyk, St. Albert  
Eugene L. Topolnitsky, Edmonton  
Steve & Mary Ann Tymchuk, Edmonton  
Evhen & Sylvia Uzwysyn, Winnipeg  
Emil & Orysia Yereniuk, Edmonton  
Orest Yusypchuk, Edmonton  
Michael Zukiwsky, Edmonton  
Walter & Victoria Zukiwsky, Edmonton  
Eugene & Christine Zwodzesky, Edmonton  
Dr. Cornel E. Filipchuk, Prof. Corp., Edmonton  
**\$70.00**  
John Belseck, Edmonton  
**\$50.00**  
V. Rev. Gregory & Dobr. Brenda Mielnik,  
Winnipeg

### JULY 2015

**\$225.00**  
Terry Ortynsky, Yorkton  
**\$75.00**  
Steve Sawchuk, Churchbridge

### AUGUST 2015

**\$150.00**  
Dr. Bernie Trischuk, Yorkton  
**\$75.00**  
Mychaylo Khakaula, Etobicoke  
Alex & Doris Kurchak, Roblin  
Eugene Serediak, Mississauga

### DECEMBER 2015

**\$2,000.00**  
Order of St. Andrew, Winnipeg Chapter  
**\$835.00**  
Dr. & Mrs. Peter M. Kondra, Stoney Creek  
**\$575.00**  
Ivan Franko & Karen Yarmol-Franko, Etobicoke  
**\$525.00**  
Nadia & Walter Semkulay, Calgary  
**\$395.00**  
Daniel Zukiwsky, Calgary  
**\$260.00**  
Paul & Elaine Holowach Amiot, Calgary  
**\$250.00**  
Stefan & Dr. Roma Franko, Etobicoke  
Marjorie Hnatyshen, Calgary  
**\$225.00**  
Walter Dankowich, Oakville  
**\$210.00**  
William Michaluk, Toronto  
**\$190.00**  
Maryann Kowalsky, Calgary  
**\$185.00**  
Stephan Prytula, Stoney Creek  
Walter Rosizky, Burlington  
Dr. Peter Sirko, Hamilton  
Stephan Sobolewski, Hamilton  
**\$180.00**  
Steve & Jean Snatinsky, Etobicoke  
Peter Wartelecky, Etobicoke  
Anonymous, Winnipeg  
**\$175.00**  
Sam & Virtue Humeny, Calgary  
V. Rev. Taras & Dobr. Donna Krochak, Calgary  
Nestor Z. & Aka Papish, Calgary  
Don & Joan Popowich, Cochrane  
Jerry & Tera Shuya, Calgary  
Glen & Ethel Tacey, Strathmore  
Dr. Wayne Woloschuk, Calgary  
**\$165.00**  
Arkadij Chumak, Calgary  
**\$160.00**  
Rev. Timothy Chrapko, Calgary  
Greg & Michele Faryna, Calgary  
**\$155.00**  
Andrew & Anne Ilnycky, Calgary  
**\$150.00**  
Kathryn & Jacob Bogale, Calgary  
Lorraine & Mark Ferbey, Edmonton  
V. Rev. Volodymyr & Dobr. Olga Makarenko,  
Toronto  
Steve & Nadiya Melynychuk, Calgary  
Tim & Audrey Michayluk, Calgary  
Mel & Mary Ann Pasichnik, Airdrie  
Alex Ralaura, Etobicoke  
Fred & Geraldine Russin, Winnipeg  
Keith Swinton & Patricia Maruschak, Winnipeg  
Gregory P. Synnick & Lorilee M. Chomik, Calgary  
Kathy Yuzda, Calgary  
**\$140.00**

Nick Topolnitsky, Calgary  
**\$135.00**  
Alex & Margaret Kindraka, Stoney Creek  
**\$130.00**  
William & Tammy Muchichka, Mississauga  
**\$125.00**  
Leo Atamanchuk, Mississauga  
The Honorable Mr. Justice Morris Perozak,  
Hamilton  
**\$120.00**  
Steve & Jean Kobelka, Canora  
Bohdan Michael Korol, Canora  
Sozon & Helen Malinsky, Canora  
Myroslaw & Beatrice Ochitwa, Canora  
**\$105.00**  
Albert & Olga Boykiw, Calgary  
Alexandra & Geza Takacs, Dundas  
**\$100.00**  
Jonathan & Stephanie Bell, Okotoks  
Don & Maria Belsheim, Calgary  
Percy & Laudie Collins, Calgary  
Morris & Daria Diakowsky, Toronto  
Peter & Smaragdi Ginakos, Calgary  
Orest & Zenovia Haydey, Calgary  
Stephan Holowach, Calgary  
William & Jean Holuk, Calgary  
Michael Kalimin, Etobicoke  
Jules & Thereasa Klepak, Calgary  
Roman & Anne Marie Koszarycz, Calgary  
Michael & Olga Kurczaba, Calgary  
Ron Kurczaba, Calgary  
Alex & Vivian Mckee, Didsbury  
Steve & Nadia Melynychuk, Calgary  
Marlene Mysak, Calgary  
Eugene Serediak, Mississauga  
Barry & Pat Slusarchuk, Calgary  
Bob M. & Eileen R. Yanicki, Calgary  
**\$85.00**  
Emil & Marilyn Fedak, Burlington  
Rev. Lubomyr & Dobr. Olya Hluchaniuk,  
Hamilton  
John & Diane Jurychuk, Burlington  
Peter & Mary Kopiai, Burlington  
Thomas Sorokowsky, Dundas  
Mike Spytkowski, Beamsville  
**\$75.00**  
William & Mary Baziuk, Edmonton  
Sonja & Oleh Bezyk, Winnipeg  
Maurice Bugera, Winnipeg  
Roman Chez, Vernon  
William Chubaty, Winnipeg  
William & Luba Drewniak, Winnipeg  
Joanna Dzenick, Edmonton  
Timothy M. Dzenick, Edmonton  
William M. & Melvina J. Fedora, Kamloops  
Paul Garrick, Sturgeon County  
Steve & Diane Hinkewich, Winnipeg  
Rick & Lydia Horocholyn, Winnipeg  
Walter & Mary Koshman, Edmonton  
Rt. Rev. Dr. Oleg A. & Dobr. Maria  
Krawchenko, Winnipeg  
Ivan Kupchenko, Sherwood Park  
Subdeacon Paul & Anne Malysh, Vernon  
Walter & Evangeline Manulak, Winnipeg  
Peter & Mary Maruschak, Winnipeg  
Ernest Stanley Matechuk, Kamloops  
Rev. Gene & Dobr. Zenovia Maximiuk,  
Winnipeg  
Dr. Harry & Esther Mosychuk, Edmonton  
Osy Mushka, Mississauga  
William & Ann Ostash, Winnipeg  
Walter & Anne Ozimko, Calgary  
P. Palaschuk, Garson  
Orest & Yvonne Panchuk, Yorkton  
John & Catherine Pankiw, Saskatoon  
Allan B. Pasichnyk, Kamloops  
Jack Pyra, Winnipeg  
Alexander A. & Carole Romanyk, Winnipeg  
Boris & Elaine Salamon, Winnipeg  
Wasył & Stella Scherbatiuk, Winnipeg  
V. Rev. Stephan & Dobr. Dianna Semotiuk,  
Edmonton  
Wolodymyr & Vera Senchuk, Winnipeg  
Andrew W. & Claudia Serray, Winnipeg  
Valerie & Wayne Sushko, Calgary  
Rev. Taras & Dobr. Sonia Udod, Saskatoon  
Evhen & Sylvia Uzwysyn, Winnipeg  
V. Rev. Isadore & Dobr. Dianna Woronchak,  
Kelowna  
Stephen Yonka, Toronto  
**\$60.00**  
Mychaylo Khakaula, Etobicoke  
**\$50.00**  
Jurij & Katherine Dousko, Hamilton  
Jean A. Mekitiak, Calgary  
Olga Nikolaeva, Calgary  
Galina Oberberger, Calgary  
Mykola Swyntuch & Olha Zawerucha-Swyntuch,  
Etobicoke  
Maria-Lynn Turi, Stoney Creek  
**\$40.00**  
Roman & Anne Marie Koszarycz, Calgary  
V. Rev. William & Dobr. Larysa Makarenko,  
Hamilton

(continued on p.26)

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**\$30.00**  
 Alex Goral, Hamilton  
 Ken & Lucy Halyk, Simcoe

**\$25.00**  
 Taras Senchuk, Hamilton

**\$20.00**  
 David Cobain, Stoney Creek  
 Vera Hudyma, Hamilton  
 Andrew & Anna Kit, Hamilton  
 Mary & George Kolkin, Stoney Creek  
 Helen McPherson, Burlington  
 Lucy Migus, Burlington  
 Walter Prymak, Stoney Creek  
 Jean Pierre & Luba Semeniuk, Burlington

**\$10.00**  
 Leanne Ball, Burlington  
 Tamara & William Dudka, Hamilton  
 Orysia Ruzhetsca, Hamilton  
 Mykola & Anna Seliwoniuk, Stoney Creek  
 Stephan & Bernice Staciuk, Hamilton  
 Boris Yacyshyn, Burlington

**MAY 2016**  
**\$150.00**  
 His Grace Bishop ILARION (Rudnik),  
 Edmonton  
 V. Rev. George Podtepa, Edmonton

**\$125.00**  
 Dr. Ernest & Vivian Skakun, Edmonton

**\$85.00**  
 Gerald Cebryk, Edmonton

**\$80.00**  
 John Krewusik, Edmonton

**\$75.00**  
 Rev. Benny & Dobr. Lorraine Ambrosie,  
 Edmonton  
 John Belseck, Edmonton  
 Donald Chomyc, Edmonton  
 Nestor & Alice Chumer, St. Albert  
 Lawrence Dary, Edmonton  
 Zenon & Rose Drul, Edmonton  
 William Dymianiw, Edmonton  
 Ed Feniak, Edmonton  
 William & Myroslawa Fodchuk, Edmonton  
 Orest Gauk, Edmonton  
 Steve & Emilie Gorgichuk, Edmonton  
 Elaine Harasymiw, Edmonton  
 Fred Holowach, St. Albert  
 Marshall M. Kachmar, Edmonton  
 Harry Karasiuk, Edmonton  
 Sylvia & Walter Killick, Sherwood Park  
 Dennis & Donna Kowalishin, Edmonton  
 Bill Labatiuk, Sherwood Park  
 Eugene & Olga Luchka, Edmonton  
 Boris Luciw, Spruce Grove  
 Dr. Nestor Maslo, Edmonton  
 Rodney Mauch, Edmonton  
 Victor & Dr. Geraldine Nakonechny, Edmonton  
 Gordon & Marion Ostapchuk, Edmonton  
 Bruce & Astrid Prytuluk, Edmonton  
 Victor & Diane Pysyk, Edmonton  
 Dr. Eugene W. & Jeanne Ratsoy, Edmonton  
 Rt. Rev. Nicholas & Dobr. Genia Rauliuk,  
 Edmonton  
 Orest & Mickey Samyucia, Edmonton  
 Michael & Adela Sawchyn, Edmonton  
 Steve Shewchuk, Edmonton  
 George Tkachyk, St. Albert  
 Eugene L. Topolnisky, Edmonton  
 Steve & Mary Ann Tymchuk, Edmonton  
 Emil & Orasia Yereniuk, Edmonton  
 Orest Yusypchuk, Edmonton  
 George & Gloria Zaharia, Edmonton  
 Michael Zukiwsky, Edmonton  
 Walter & Victoria Zukiwsky, Edmonton  
 Eugene & Christine Zwozdesky, Edmonton  
 Dr. Cornel E. Filipchuk, Prof. Corp., Edmonton

**PENDESHUK FAMILY FUND**

**OCTOBER 2015**  
**\$1,160.48**  
 The Winnipeg Foundation, Winnipeg

**PYSANKA**

**MARCH 2015**  
**\$100.00**  
 Maurice Lakusta, Winnipeg  
 Rt. Rev. William & Dobr. Maria Wasyliv,  
 East St. Paul

**\$20.00**  
 Iris Johnson, Winnipeg

**APRIL 2015**  
**\$240.00**  
 Mary Chubey, St. Malo

**\$100.00**  
 Jane M. Tymoshuk, St. Catharines

**\$50.00**  
 V. Rev. William & Dobr. Larysa Makarenko,  
 Hamilton  
 Jean Pierre & Luba Semeniuk, Burlington  
 Pauline Semeniuk, Yorkton

**MAY 2015**  
**\$50.00**  
 Olga Kowcz, Montreal

**\$25.00**  
 Pauline Machnee, Winnipeg

**MARCH 2016**  
**\$50.00**  
 Olga Kowcz, Montreal

**APRIL 2016**  
**\$75.00**  
 Jane M. Tymoshuk, St. Catharines

**SCHOLARSHIP**

**OCTOBER 2015**  
**\$100.00**  
 Borys and Donna Sydoruk, Calgary

**DECEMBER 2015**  
**\$100.00**  
 Dr. Orest & Sonia Gorchynski, Northridge

**FEBRUARY 2016**  
**\$200.00**  
 Ukrainian Orthodox Church, Ottawa

**MARCH 2016**  
**\$959.40**  
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## Містечко Сокіль – родинне гніздо князів Сокульських

**Володимир Рожко**—Кандидат церковно-історичних наук, історик-архівіст, дійсний член ІДВ у Вінніпезі, Канада і його представник в Україні, почесний професор Східноєвропейського Національного університету ім. Лесі Українки, викладач Волинської Православної Богословської академії

*Просить - і буде вам дано,  
Шукайте - і знайдете,  
Стукайте і відчинять вам.*

Мв. 7:7

### 1. На карті Луцького повіту

■ Колишнє містечко Сокіль належить до давніх поселень Волинської землі і свої витоки як поселення бере з доби неоліту, про що свідчать кам'яні знаряддя праці знайдені на колишньому городищі, пізніше замковищі та навколо нього.

Знаходиться воно на лівому березі річки Стир за 40 км. північніше містечка Колки і впродовж віків належало до Рожищенської волості Луцького повіту.

Свою назву за переказами, збереженими старожиллами і записаних від жителя О. О. Сосовського автором цих рядків, виводить від прирученого сокола, який допомагав трьом мисливцям у їх полюваннях серед дрімучих лісів, які тоді покривали його сучасну територію. Мисливці поселились тут і назвали поселення назвою птаха Сокул, збігом часу слово видозмінилось в Сокіль.

—Вигідне географічне положення—ліси, родюча земля, річка Стир,—знаходимо в історичному джерелі,—приваблювали сюди перших поселенців. Як відомо, перші поселення виникали по берегах рік, які від найдавніших часів у всіх цивілізацій світу були головними артеріями життя і міграції, людина до приручення коня і винайдення колеса знала човен... [10, с. 45].

В XI-XIII ст. Сокуль став важливим стратегічним поселенням на річці Стир, яке охороняло цю важливу водну артерію, як також відбивало напади північних язичницьких племен ятвягів, а пізніше південних кочових орд, які йшли спустошити нашу землю. Поселення було оточене земляними валами, висота яких і нині сягає п'ять метрів, ширина 10, над ними піднімались дерев'яні частотоколи з дубових колод, сторожові вежі, опоясували їх рови з водою річки Стир, а вхід із заходу перекривала в'їзна вежа, перед якою піднімався і опускався висячий міст.

Нині довжина збережених валів 90 м., а ширина—80. Вони являють собою неправильної форми чотирикутник по кінцях, якого і піднімались сторожові вежі. Як і кожен середньовічний замок, Сокульський також мав підземні ходи, сліди яких простежувались ще у XIX ст. Один з них був прокладений, за переказами старожилів, попід річкою Стир до містечка Четвертня, що знаходилось на його правому березі і було колискою роду князів Четвертинських від яких беруть свої витоки і князі Сокульські [11, с.5].

На початках появи на історичній карті Сокуля його жителі займались мисливством, рибальством, дрібними лісовими промислами: збір меду диких бджіл, грибів, ягід, поступово їх доповнюють землеробство і тваринництво, ремесла і торгівля.

Біля укріпленого Сокульського замку виростають поселення селян, ремісників, купців і Сокіль стає вже широко знаним осередком ремесла і торгівлі.

—В XIV-XV ст. містечко оточували високі земляні вали, що захищали від ворожого нападу жителів Сокуля. Земляні вали розпочинались біля Стируз півдня і великою півдугую поза теперішнім цвинтарем, перед вулицею Завальною, Успенською церквою опирались в річку в північній частині. Старожилли ще пам'ятають ці земляні вали та брами в них, які були при в'їзді в містечко з боку Рожищ та села Навіз, їх перед Першою світовою війною та в час її було знесено, але пам'ять про вали що оточували містечко (замок мав свої) живе у назві вулиці—Завальна, тобто та, що починалася за валами і, як правило, селились там найбільшні його мешканці,—читаємо в історичному джерелі [10, с. 46].

Перші писемні згадки про містечко пов'язані з першими власниками його князями Четвертинськими-Сокульськими, зокрема Михайлом Михайловичем, князем на Соколі Сокульським, його синами Юрієм (†близько 1538), Василем (†1528), Султаном (†1544), волинським хорунжим (близько 1529-1544) [15, с. 316], тобто першої половини XVI ст.

Князь Михайло Михайлович Четвертинський на Соколі—перший власник містечка і його околичних сіл: Навіз, Духче і інші, розпочав будівництво нового мурованого замку на місці попереднього дерев'яного, а його сини, внуки продовжували дальшу розбудову, розширення і укріплення свого граду над Стиром.

—У цей час містечко Сокуль з навколишніми селами,—повідомляє історичне джерело,—є власністю князів Сокульських, які виводять свій родовід від князів Четвертинських, тісно пов'язаних з ними родинними зв'язками. За князів Сокульських містечко досягає свого найбільшого розквіту 1537 року князь Марко Сокульський вибудував мурований храм Успіння Божої Матері у північній частині містечка своєю середньовічною архітектурою—товсті стіни, вузькі вікна-бійниці—нагадує оборонну вежу і на випадок небезпеки ставав нею [7, с. 47].

З доби перших власників князів Сокульських XVI-XVII ст. містечко розбудувалось, зростала кількість жителів, розвивались ремесла: тес-

Церква Успіння Божої Матері із півдня.



лярство, писарство, бондарство, маллярство, гончарство і інші. Ремісники заселяють окремі вулиці, закріпились їх фахи у їх назвах, які людська пам'ять зберегла до нашого часу: вулиці Бондарівська, Гончарівська, і т. д. Славився середньовічний Сокуль своїми швецями, кравцями, ковалями, кушнірами і інше, назви їх закріпились у прізвищах мешканців містечка і передаються у спадок від покоління до покоління та нагадують про давнє заняття предків. Вироби цих майстрів можна було бачити по багатьох містах і містечках Волині.

Про соціальні стани і зайнятість його мешканців тої доби, кількісний склад населення подають нам історичні джерела. Так в 1577 році князь Марко Сокульський платив там від 30 ринкових димів, 248 вуличних димів, 60 убогих димів і 8 люзних людей, а вже в 1583 році ще й від чопового 25 флоринів, з 46 димів "заострожених" (з назви видно, що містечко було оточене навколо валами і парканами), 3 рибалок, 2 дударів, 3 вальних коліс і 1 попа, а вже через 6 років з кількох попів [14, с. 384-385].

Саме за князів Сокульських 1564 року містечко отримало Магдебурзьке право, яке надав йому король і Великий князь Литовський Зигмунт Август [13, с. 39], а це вказує нам на те, яким важливим і знаним був Сокуль, і за цим правом його жителі звільнилися від центральної влади та місцевого феодала, мали свої органи самоврядування і все це спричинилось до дальшої економічної, культурної, церковно-освітньої розбудови цього знаного на той час осередку ремесел, торгівлі,

духовності в цілому.

В 1612 році містечко—ще у власності князів Сокульських, але княгиня Олександра одружується з Кшиштофом Яловицьким, з 1714 року до Дмитра Яловицького військового Новгородського, по ньому до Константина Яловицького стольника Пінського, а у 1803 році Ігнатія Яловицького, від нього до Стемпковських, а у 1871 року—власність Михайла Кшиштофа, Дмитра, Івана Яловицьких [10, с. 39-40]. Короткочасними власниками містечка були князі Збарзькі, Яблоновські.

За переписом 1911 року в містечку Сокуль проживало 1453 жителів, міщанська управа, 6 крамниць, державна монополярна горілочна крамниця та 5 ярмарків річно. В той же час до великої земельної власності Стемпковських належало там 2017 десятин землі.

По третьому поділу Польщі 1795 року Волинь окупували білі московські окупанти і з частини її історичної та етнографічної території створили територіально-адміністративну одиницю—Волинську губернію замість Волинського воеводства, яке поляки відновили у Поверсальській Польщі 1921-1939 рр., а Сокіль залишався у складі Рожищенської волості Луцького повіту.

### 2. З роду князів Сокульських

Княжий рід Сокульських (Сокульських), який мав свої витоки від Четвертинських, родовою коліскою якого стало містечко Сокуль, залишив помітний слід в нашій історії на превеликий жаль ще мало досліджені іхдобрі справи в ім'я Бога і України, нашої церкви.

(далі буде)

Церква Успіння Божої Матері із заходу.



continued from p.26

REV. DR. SERHIJ & ANNA GERUS  
SCHOLARSHIP

DECEMBER 2014

\$50.00

Natalie & Dr. George Balko, Winnipeg  
In Memory of Dr. Iraida  
& Prof. Michael Tarnawewsky

RT. REV. WOLODYMYR  
& DOBR. H. SLUZAR AWARD

JANUARY 2015

\$5,000.00

Vera Sluzar-Macintyre & Brett Macintyre,  
Richmond Hill

FEBRUARY 2016

\$5,000.00

IBM Canada Ltd., Markham



2-го січня 1967–11 лютого 2016

■ 11 лютого 2016 в Лондоні, Онтаріо несподівано відійшов у вічність **Орест Буцьора**, дорогий син, брат, чоловік, батько, добрий друг, і парафіянин храму Пресвятої Тройці у Лондоні.

Орест народився у родини о. Ярослава й добродійки Софії 2-го січня 1967 року у м. Решел в північно-східній Польщі у Варм'я-Мазури. Отець Ярослав, який тоді був парохом храму свв. Петра і Павла у Коршах, служив сумлінно й віддано у Українській Православній громаді вимушених переселенців внаслідок акції Вісла. Орест із самого початку свого життя виріс в цілком церковній, молитовній атмосфері й душі. З молодих літ служив прислужником у церкві при своїм батькові о. Ярославові, читав Апостола і співав у хорі. Отець Ярослав з добродійкою Софією бачили велике зацікавлення

й відданість у молодого Ореста. Перепровадивши довгу і серйозну розмову зі сином Орестом, віддають молодого юнака на навчання до Вищої православної духовної семінарії у Варшаві. В цей час в семінарії Орест вірно і віданно виконав послугу іподіякона при бл. п. Митрополитові Василю Дорошкевичу. Навчання він завершив успішно у 1988 році. Далі Орест продовжив своє навчання у Яблочинському монастирі.

На весні 1989 року ще при комуністичних умовах і реаліях, о. Ярослав разом з добродійкою Софією і сином Орестом емігрували на постійне проживання до Канади. В Канаді о. Ярослав знову вірно і віддано служив в Українській Православній церковній громаді, спочатку в Саскачевані, а потім в Онтаріо. Син Орест поїхав до Вінніпегу на навчання на богословському факультеті Колегії Св. Андрея.

У період навчання Орест крім студій і співу у колегіальному хорі часто прислуговував іподіяконом при бл. п. Митрополитові Василю Федяку. Згодом він оселився в м. Лондон, Онтаріо на проживання і працю.

У вересні 2005 року Орест одружився з Іриною Григорук в м. Лондон, ОН. У вересні 2007 року приходить на світ вимріяна доня Єлисавета. На жаль у минулому році в Ореста виявилися дуже серйозні медичні проблеми, котрі були реальною

загрозою для його здоров'я, і також для його життя. В четвер, 11-го лютого 2016 року ці небезпечні медичні проблеми несподівано проявили свою скриту силу і потугу, й серце Ореста відмовило працювати, наступила швидка і несподівана смерть.

Вельми нежданно і несподівано відходить у вічність дорогий син, чоловік, батько, брат, друг, і парафіянин храму Пресвятої Тройці у Лондоні, ОН. До щирих і глибоких слів співчуття прилучуються однокласники Вищої православної духовної семінарії з Варшави, Єпископ Паїсій Мартинюк, єпископ Горлицький і д-р богослов'я, отці Миколай Ходаковський з Великої Британії, Михайло Цюхай, Роман Дубець, Іреней Козеюк з Осло, Норвегії, Віталій Леончук, Ярослав Лось, Михайло Маркевич, Аркадій Міронко з Ріверсайда, Каліфорнії, США, Петро Снарський, Любомир Ворхач, військовий капелан, контрадмірал Аркадій Зелепуха, Славомир Якімюк, Цезари Новицький, ієромонах Стефан Кбока.

Разом з ними, також висловлюють свої глибокі співчуття усі ті, які поки

що залишаються у мирі: особистий секретар владики Якова, іподіякон Андрій Качан, диригент хору храму Св. Іова у Брукселі, Белгії, Ярослав Орещук, Юрій Осеннік, вчитель православної релігії у столичному місті Брюссель, Белгії, Артур Соколовський, професор Християнської теологічної богословської академії у Варшаві, Польщі, д-р Юрій Павлючук, та однокласник Богдан Кірда у Гвельфі, ОН. Також приєднуються зі своїм співчуттями усі випускники, які були у сусідніх класах Вищої православної духовної семінарії у Варшаві.

Слова глибокого співчуття висловлюють також бувші студенти Колегії Св. Андрея у Вінніпегу отці Роман Коцур, Євген Максимюк, Ярослав Буцьора, Ігор Охримчук, Орись Нагірняк, Роман Цаплан, Олександр Гаркавий, Михайло Копчук, Василь Сапіга, Патрик Ямнюк, Корніло Зубрицький, Михайло Пограничний. Всі молимося щоб Господь Бог оселив душу його де всі праведні спочивають.

*Вічна пам'ять!*

## MOVING???

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## Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в червні місяці.

Архиєпископ Мстислав (Скрипник)	† 11. 06. 1993
Прот. Іларіон Денисевич	† 05. 06. 1941
Прот. Йосип Василів	† 05. 06. 1964
Прот. Іван Мельник	† 10. 06. 1972
Протопресв. Тит Яковкевич	† 23. 06. 1974
Прот. Іван Ткачук	† 29. 06. 1978
Прот. Іван Крісфалусі	† 05. 06. 1981
Митр. прот. Василь Апонюк	† 10. 06. 1983
Прот. Олександр Костюк	† 17. 06. 1988
Прот. Петро Зубрицький	† 29. 06. 1998

Добродійкам, що спочили в Бозі в червні місяці.

Добр. Марія Дячина	† 28. 06. 1969
Добр. Ольга Савчук	† 15. 06. 1976
Добр. Марія Кисілюк	† 16. 06. 1982
Добр. Анна Апонюк	† 16. 06. 1991
Добр. Галина Слюзар	† 25. 06. 2008

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

## Memory Eternal!

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

Archbishop Mstyslav (Skrypnyk)	† 11. 06. 1993
Archpriest Ilarion Denysewich	† 05. 06. 1941
Archpriest Joseph Wasyliv	† 05. 06. 1964
Archpriest John Melnyk	† 10. 06. 1972
Protopresbyter Titus Yakowkewich	† 23. 06. 1974
Archpriest Ivan Tkachuk	† 29. 06. 1978
Archpriest Ivan Krisfaliusi	† 05. 06. 1981
Mitred Archpriest Vasyl Aponiuk	† 10. 06. 1983
Archpriest Alexander Kostiuik	† 17. 06. 1988
Archpriest Petro Zubrytsky	† 29. 06. 1998

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

Dobr. Maria Diachina	† 28. 06. 1969
Dobr. Ol'ha Sawchuk	† 15. 06. 1976
Dobr. Maria Kisiliuk	† 16. 06. 1982
Dobr. Anna Aponiuk	† 16. 06. 1991
Dobr. Halyna Sluzar	† 25. 06. 2008

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

## Вічная Пам'ять!

Священнослужителям, що спочили в Бозі в липні місяці.

Пресвітер Пилип Галицький	† 05. 07. 1952
Протоієрей Тома Ковалишин	† 22. 07. 1966
Митр. прот. Стефан Гребенюк	† 21. 07. 1969
Митр. прот. Йосиф Тріска	† 09. 07. 1974
Пресвітер Микола Кривих	† 07. 07. 1982
Архипресвітер Михайло Боднарчук	† 22. 07. 1991
Протопресвітер Володимир Слюзар	† 30. 07. 2014

Добродійкам, що спочили в Бозі в липні місяці.

Добр. Розалія Горбай	† 30. 07. 1963
Добр. Ксєвера Пахолків	† 26. 07. 1970
Добр. Феодосія Хіль	† 07. 07. 1978
Добр. Ольга Подтепа	† 28. 07. 2008

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

## Memory Eternal!

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

Archpriest Phillip Halytsky	† 05. 07. 1952
Archpriest Thomas Kowalyshen	† 22. 07. 1966
Mitred Archpriest Stefan Hrebenuik	† 21. 07. 1969
Mitred Archpriest Joseph Triska	† 09. 07. 1974
Archpriest Nicholas Kryvych	† 07. 07. 1982
Archprotopresbyter Michael Bodnarchuk	† 22. 07. 1991
Protopresbyter Wolodymyr Sluzar	† 30. 07. 2014

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

Dobr. Rosalia Horbay	† 30. 07. 1963
Dobr. Ksevera Pacholkiw	† 26. 07. 1970
Dobr. Feodosia Chil'	† 07. 07. 1978
Dobr. Olga Podtepa	† 28. 07. 2008

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

## Бл. п. Марія Григоренко (з дому Бояр) Mary Grigorenko (1932-2016) In Memoriam



23 вересня 1932–29 березня 2016

■ Марія Григоренко (з дому Бояр) упокоїлася у Бозі у вівторок, 29-го березня 2016 р.Б. на 84-му році трудлюбивого життя. Марія народилася у Ренвері, Манітоба 23-го вересня 1932 р.Б., 4-та від 7-ох дітей у Василя й Анисії Бояри. У раному віці вони часто переселялися, включно у Вінніпегу і Торонто, де ходила до державної середньої школи. Вона познайомилася зі своїм майбутнім чоловіком Володимиром у 1952, і вони повінчалися в жовтні того ж року. Після цього, вони поселилися в Ошаву, де вони почали своє спільне життя.

Марія була активною членкою громади Української Православної Церкви Св. Івана Хрестителя, належала до сестрицтва Св. Покрови і Союзу Українок Канади "Барвінок" (який очолювала 10 років). Вона так само була активною членкою місцевої Ради Жінок, і відділу UNICEF. Марія була дорадником місцевого відділу СУМК, і вчителювала в недільній школі понад 10 років; співала в церковному і в місцевому українському хорі "Трембіта".

Марія була одна із основоположників так зв. Oshawa Folk Arts Council, де була членкою дирекції понад 40 років, і брала активну роль у канадському політичному житті. Вона дуже любила музику й спів, дуже любила проводити час з родиною і друзями, любила працювати на городі, вишивання, любила малювати і подорожувати. Взагалі любила співпрацювати з людьми—чи то молоді, чи старші, на добро церкви й народу.

Марія залишає у глибокому смутку племінців і племіників: Йосифа Бояра (Б.К.), Джері Бояра (Гамільтон), Лаврентія Іванова (Ніагра Фалз), Дані Арича (Едмонтон), Діану Макловд (Ошаву), Іпод. Михайла Бояра (Детройт, США), Таню Стреффон (Синсинаті, США, Тамару Віл-

сон (Бравнзбург, США), і Алекса Бояра (Белвил, США), так само і двоюрідних братів і сестир в Канаді й в США. Чин похорону відбувся в п'ятницю, 1-го квітня і в суботу, 2-го квітня після чого її тілні останки були поховані у Union Cemetery в Ошаві, поруч з чоловіком Володимиром, чекаючи загальне воскресіння. Всі, які знали Марію любили і шанували її, як у церкві, так і в громаді, і в загальному суспільстві.

*Вічна пам'ять!*

September 23, 1932 – March 29, 2016

■ **Mary Grigorenko**, nee Boyar, reposed in the Lord on Tuesday, March 29, 2016, at the age of 83. Mary was born in Renwer, Manitoba on September 23, 1932, the fourth of seven children of William and Anisia Boyar. At an early age, she moved often, including to Winnipeg and Toronto where she attended public high school. In 1952 she met her future life-long love, Walter Grigorenko, was married in October and moved to Oshawa, where they started their lives together.

Mary was an active member of St. John the Baptist Ukrainian Orthodox church where she belonged to the Holy Protection Sisterhood, the Ukrainian Women's Association of Canada Barvynok branch, of which she was the President for over 10 years. She worked as an active member of the Local Council

of Women and the local UNICEF Branch. She was an advisor to the church youth group CYMK and was a Sunday School teacher for over 10 years. Mary also sang in the church choir and was a member of the Ukrainian Trembita Choir as well.

Mary was a founding member of the Oshawa Folk Arts Council, sitting on the board for over 40 years, and was also involved in politics. She loved music and singing, being with her family and friends, gardening, needlework, painting and travelling. She really liked working with all people, young and old.

Mary leaves to pray for her eternal memory her nephews and nieces Joe Boyar (B.C.), Gerry Boyar (Hamilton), Larry Ivanoff (Niagara Falls), Danny Arych (Edmonton), Diane MacLeod (Oshawa), Michael Boyar (Gibraltar, MI), Tanya Streffon (Cincinnati, OH), Tamara Wilson (Brownsburg, IN), and Alex Boyar (Belleville, MI) and is lovingly remembered by several cousins in Canada and the United States. The Funeral Rite was served at St. John the Baptist church in Oshawa on Saturday April 2, 2016, following which her mortal remains were laid to rest at Union Cemetery in Oshawa next to her husband Walter, awaiting the General Resurrection.

Mary was much loved and greatly respected by all who knew her, both in the church and the general community.

*Memory Eternal!*

## Vivian Elaine Harder (1964-2016) In Memoriam



August 7, 1964 - April 17, 2016

■ **Vivian Elaine Harder** fell asleep in the Lord on April 17, 2016 in Winnipeg, Manitoba, at Riverview Health Centre following a brief illness. The Editorial Department of the *Visnyk/The Herald* expresses sincere condolences to Vivian's co-workers at Avenue4 Communications in Winnipeg

and to her family and friends. She leaves to remember her eternal memory her husband Ron; two sons, Derek and Ronnie; her parents, Peter and Dorothy Harder; four brothers, Randy, Rick (Annette), Wendell (Loreley), Jason; and one sister Geri (Mike) and their families as well as many dear friends, aunts, uncles and cousins. For many years Vivian worked closely with the editorial staff to help us realize our many printing projects. We were truly saddened to learn of her repose. She touched the lives of so many people through her work. We will remember Vivian most for her sunny personality and smile that lit up the phone lines, and for her friendliness and diligence in working with us.

*Memory Eternal!*

—Editorial Department,  
*Visnyk/The Herald*

## У річницю упокоєння

### Емма і Пилип Демчук У світлу пам'ять

■ У 21-шу річницю упокоєння дорогої мами і баби Емми (упок. 31-го травня 1995 р.Б.) і в 17-ту річницю упокоєння дорогого тата і діда Пилипа (упок. 31-го травня 1999 р.Б.), у їх світлу пам'ять складаємо, як "нев'янучий вінок" пожертву на *Фундацію Української Православної Церкви в Канаді*.

Нехай Господь Бог оселить душі спочилих у Царстві Небеснім.

*Вічна їм пам'ять!*



— сини: о. прот. Богдан і † добр. Оля, Михайло і Галина та внуки Джіна і Аніта

### Ordination anniversaries: Bishops, Priests, Deacons

JUNE

Baxter, Very Rev. Archpriest Charles	—June 26, 1994
Kocur, Very Rev. Archpriest Roman	—June 24, 1993
Maximiuk, Very Rev. Archpriest Eugene	—June 12, 1994
Podtera, Very Rev. Archpriest Georg	—June 22, 1986
Hluchaniuk, Rev. Lubomyr	—June 14, 2015
Pograniczny, Rev. Michael	—June 11, 1995
Tsaplan, Rev. Roman	—June 25, 2000
Haugen, Rev. Peter	—June 29, 2008
Hladiuk, Deacon Robert	—June 22, 2008
Melnyk, Deacon Borys	—June 27, 2010

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

### Ordination anniversaries: Bishops, Priests, Deacons

JULY

Semotiuk, Rt. Rev. Protospresbyter Stephan	—July 13, 1969
Makarenko, Rt. Rev. Mitred Archpriest Volodymyr	—July 04, 1982
Lakusta, Rt. Rev. Mitred Archpriest Henry	—July 23, 1972
Lomaszkiewicz, Very Rev. Archpriest Michael	—July 12, 1995
Makowsky, Very Rev. Archpriest Taras	—July 14, 1991
Udod, Very Rev. Archpriest Taras	—July 28, 1991
Yamniuk, Very Rev. Archpriest Patrick	—July 28, 1996
Ambrosie, Rev. Benny Antony	—July 21, 1988
Lakusta, Deacon Anton	—July 26, 2009

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

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

Sunday - 5	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 12	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 19	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 26	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
July Sunday - 3	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Brandon</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Portage la Prairie</b>

**ST. IVAN SUCHAVSKY CATHEDRAL, WINNIPEG**
**Priest-in-Charge: Rt. Rev. Mitred Archpriest Henry Lakusta  
 Tel: (204) 253-2434 Cell: (204) 990-9056**

Thursday - 9	9:30 a.m. - Liturgy
Sunday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> )
Wednesday - 15	9:30 a.m. - Liturgy
Sunday - 19	10:00 a.m. - Liturgy
Sunday - 26	10:00 a.m. - Liturgy
July Sunday - 17	10:00 a.m. - Liturgy
Sunday - 24	10:00 a.m. - Liturgy
Sunday - 31	10:00 a.m. - Liturgy

**ST. MICHAEL'S HERITAGE CHURCH, WINNIPEG**
**Priest-in-Charge: Rev. Evan Maximiuk  
 Tel: (204) 474-2812**

Sunday - 5	10:00 a.m. - Liturgy
Sunday - 12	10:00 a.m. - Liturgy
Sunday - 19	10:00 a.m. - Liturgy
July Sunday - 3	10:00 a.m. - Liturgy
Sunday - 17	10:00 a.m. - Liturgy
Aug. Sunday - 7	10:00 a.m. - Liturgy
Sunday - 21	10:00 a.m. - Liturgy

**ST. NICHOLAS GONOR, 6594 HENDERSON HWY.**
**Priest: Rt. Rev. Protopresbyter Dr. Oleg Krawchenko Tel: (204) 269-9068**

Sunday - 26	10:00 a.m. - Liturgy; Blessing Graves
July Sunday - 31	10:00 a.m. - Liturgy

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

Thursday - 2	10:00 a.m. - Liturgy - <b>Gilbert Plains Care Home</b> 2:30 p.m. - Obidnytsia - <b>PCH</b>
Thursday - 9	10:00 a.m. - Liturgy - <b>Chapel</b>
Saturday - 11	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Rorketon</b>
Sunday - 12	2:00 p.m. - Blessing Graves - <b>Dry River &amp; Zelena</b>
Saturday - 18	10:00 a.m. - Liturgy - <b>Pine River</b> Blessing Graves - <b>Vimy &amp; Favor</b>

Sunday - 19	4:00 p.m. - Blessing Graves - <b>Garland</b>
Thursday - 23	2:00 p.m. - Obidnytsia - <b>St. Paul's</b>
July Thursday - 7	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Garland</b>
Sunday - 10	3:00 p.m. - Blessing Graves - <b>Winnipegosis</b>
Tuesday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Ethelbert</b>
Saturday - 16	9:30 a.m. - Liturgy ( <i>Khram</i> ); Luncheon; Blessing Graves - <b>Kosiw</b>
Sunday - 17	2:00 p.m. - Obidnytsia ( <i>Khram</i> ); Blessing Graves - <b>Sifton</b>
Sunday - 31	10:00 a.m. - Liturgy - <b>St. Mary's, Selo</b>

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

Sunday - 5	10:00 a.m. - Liturgy; Blessing Graves - <b>Rosburn</b>
Sunday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Angusville</b>
Sunday - 19	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Lennard</b>
Monday - 20	9:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Petlura</b>
Sunday - 26	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Grandview</b>
July Sunday - 3	9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Roblin</b>
Sunday - 10	10:00 a.m. - Liturgy - <b>Rosburn</b>
Sunday - 17	10:00 a.m. - Liturgy - <b>Seech</b>
Sunday - 24	10:00 a.m. - Liturgy - <b>Lennard</b>
Sunday - 31	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Oakburn</b>

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

Sunday - 5	10:00 a.m. - Liturgy; Blessing Graves - <b>Sirko</b>
Sunday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Rosa</b>
Sunday - 19	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Vita</b>
Sunday - 26	10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Tolstoi</b>
July Sunday - 3	10:00 a.m. - Liturgy; Blessing Graves - <b>Gardenton</b>
Saturday - 9	Celebration of Faith, 125th Anniversary of Ukrainians in Canada 10:30 a.m. - <i>Pankhyda</i> at Cross of Freedom - <b>Gardenton Historical Church</b> 11:30 a.m. - Joint Moleben' at Stage at Gardenton Festival; Luncheon and program
Sunday - 10	10:00 a.m. - Liturgy - <b>Rosa</b> 2:00 p.m. - Obidnytsia - <b>Vita Shady Oaks</b>
Sunday - 17	10:00 a.m. - Liturgy ( <i>Khram</i> ); 75th Anniversary Celebration; Metropolitan Visitation - <b>Sundown</b>

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

Sunday - 12	9:30 a.m. - Liturgy; Blessing Graves - <b>Fort Frances</b>
Sunday - 19	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 26	9:30 a.m. - Liturgy - <b>Fort Frances</b>
July Sunday - 10	9:30 a.m. - Liturgy - <b>Fort Frances</b>
Sunday - 17	9:30 a.m. - Liturgy - <b>Kenora</b>
Sunday - 24	9:30 a.m. - Liturgy - <b>Fort Frances</b>

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

Thursday - 2	2:30 p.m. - Moleben' - <b>Norquay PCH</b>
Sunday - 5	9:30 a.m. - Liturgy - <b>Canora</b> 4:00 p.m. - Obidnytsia; Blessing Graves - <b>Wysla</b>
Monday - 6	2:00 p.m. - Moleben' - <b>Gateway Lodge</b>

Thursday - 9	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Burgis, Burgis Cemetery</b>
Friday - 10	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Kobzar, Kobzar Cemetery</b> 2:00 p.m. - Blessing Graves - <b>Arran Cemetery</b>
Sunday - 12	10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Swan River</b> 1:00 p.m. - Blessing Graves - <b>Swan River Cemetery</b> 2:30 p.m. - Blessing Graves - <b>Durban Cemetery</b>
Saturday - 18	9:30 a.m. - Liturgy - <b>Canora Heritage</b>
Sunday - 19	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sturgis</b> 1:00 p.m. - Blessing Graves - <b>Preeceville Cemetery</b> 2:00 p.m. - Blessing Graves - <b>Sturgis Cemetery</b> 9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Mazeppa, Mazeppa Cemetery</b>
Monday - 20	2:00 p.m. - Moleben' - <b>Kamsack PCH</b>
Friday - 24	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Kamsack</b>
Saturday - 25	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Endeavour</b>
Sunday - 26	9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Drobot</b>
July Sunday - 3	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Hyas</b>
Thursday - 7	9:30 a.m. - Liturgy ( <i>Khram</i> ) - <b>Canora</b>
Sunday - 10	1:00 p.m. - Blessing Graves - <b>Canora Cemetery</b>
10-24	<b>Trident Church Camp</b> 9:30 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Swan Plain, Swan Plain Cemetery</b>
Tuesday - 12	9:30 a.m. - Liturgy - <b>Hudson Bay</b>
Wednesday - 13	9:30 a.m. - Liturgy - <b>Kamsack</b>
Thursday - 14	9:30 a.m. - Liturgy - <b>Canora</b>
Sunday - 17	9:30 a.m. - Liturgy - <b>Camp Trident</b>
Sunday - 24	Priest's vacation
July 25-Aug. 5	

Wednesday - 1	
Sunday - 12	

Wednesday - 15	
Sunday - 19	
Wednesday - 22	
Saturday - 25	
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Wednesday - 29	
July Sunday - 3	
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Thursday - 28	

Sunday - 5	
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Wednesday - 8	
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Wednesday - 15	
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Saturday - 25	
Sunday - 26	

July Saturday - 2	
Sunday - 3	

Thursday - 7	
Saturday - 9	

Sunday - 10	
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Sunday - 17	
Sunday - 24	

Saturday - 30	
Sunday - 31	

**WESTERN EPARCHY—ALBERTA**

Wednesday - 1	<b>VEGREVILLE PARISH DISTRICT</b> <b>Priest: V. Rev. Archpriest Slawomir Lomaszkiewicz Tel: (780) 632-2078</b> 10:30 a.m. - Obidnytsia - <b>Century Park</b> 3:00 p.m. - Obidnytsia - <b>Heritage House</b>
Thursday - 2	10:15 a.m. - Obidnytsia - <b>Homestead Lodge</b>

**DESCENT OF THE HOLY SPIRIT & SATELLITE PARISHES OF REGINA**
**Priest: Rev. Fr. Michael Maranchuk Tel: (306) 757-0445**

6:15 p.m. - Akaphist & Bible study - <b>Descent of the Holy Spirit</b>
10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b> 3:00 p.m. - Obidnytsia - <b>Candiac</b>
10:15 a.m. - Obidnytsia - <b>Parkside CH</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Descent of the Holy Spirit</b>
10:00 a.m. - Obidnytsia - <b>Care Home</b> 5:00 p.m. - Great Vespers - <b>Selo</b>
10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b> 3:00 p.m. - Obidnytsia - <b>Moose Jaw</b>
6:15 p.m. - Akaphist & Bible study, Orthodoxy 101 - <b>Descent of the Holy Spirit</b>
10:00 a.m. - Liturgy (English) - <b>Descent of the Holy Spirit</b>
6:15 p.m. - Akaphist & Bible study, Orthodoxy 101 - <b>Descent of the Holy Spirit</b>
10:00 a.m. - Liturgy - <b>Descent of the Holy Spirit</b>
10:00 a.m. - Liturgy - <b>Care Home</b>
10:00 a.m. - Liturgy - <b>Selo</b>

**NORTH BATTLEFORD-GLASLYN-HAFFORD PARISHES**
**Priest: Rev. Bohdan Demczuk Tel: (306) 373-8920**

10:00 a.m. - Liturgy - <b>North Battleford</b> Blessing Graves: <b>Kindrachuk, Witkow, North Battleford Cemeteries</b>
10:00 a.m. - Liturgy - <b>Glaslyn</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Hafford</b>
10:00 a.m. - Liturgy - <b>North Battleford</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>North Battleford</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Glaslyn</b>
10:00 a.m. - Liturgy - <b>North Battleford</b>
10:00 a.m. - Liturgy - <b>North Battleford</b>

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

10:00 a.m. - Liturgy - <b>Codette</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Tarnopol</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Cudworth</b>
10:00 a.m. - Liturgy; Blessing Graves - <b>Lepine</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Melfort</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Codette</b>
10:00 a.m. - Liturgy ( <i>Khram</i> ); Blessing Graves - <b>Yellow Creek</b>
10:00 a.m. - Liturgy - <b>Gronlid</b>
10:00 a.m. - Liturgy - <b>Cudworth</b>
10:00 a.m. - Liturgy - <b>St. Julien</b>

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

9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Ituna</b>
10:30 a.m. - Moleben' - <b>Yorkton Nursing Home</b>
10:00 a.m. - Liturgy - <b>Yorkton</b>
10:00 a.m. - Liturgy - <b>Yorkton</b> 3:00 p.m. - Blessing Graves - <b>Westbrook</b> 3:00 p.m. - Blessing Graves - <b>Polowyk</b>
9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Sheho (Town)</b>
3:00 p.m. - Blessing Graves - <b>Insinger (Town)</b>
5:00 p.m. - Appreciation Banquet - <b>Yorkton</b>
10:00 a.m. - Liturgy - <b>Yorkton</b> 3:00 p.m. - Obidnytsia - <b>Rhein</b>
10:00 a.m. - Liturgy - <b>Stornoway</b>
9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Insinger Hwy</b>
3:00 p.m. - Blessing Graves - <b>Theodore</b>
9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Riverside</b>
9:00 a.m. - Liturgy ( <i>Khram</i> ) - <b>Gorlitz</b>
4:00 p.m. - Obidnytsia - <b>Melnichuk</b>
9:00 a.m. - Liturgy - <b>Melville, Birmingham, Fenwood</b>
<b>Trident Church Camp, Crystal Lake opening</b>
10:00 a.m. - Liturgy - <b>Yorkton</b>
9:00 a.m. - Liturgy - <b>Trident Church Camp, Crystal Lake</b> 4:00 p.m. - Obidnytsia - <b>Calder</b>
9:00 a.m. - Liturgy - <b>Kuprowski</b>
10:00 a.m. - Liturgy - <b>Yorkton</b>

continued on p.31

continued from p.30

Saturday - 4 6:30 p.m. - Vespers - **Vegreville**  
 Sunday - 5 9:30 a.m. - Liturgy (English) - **Vegreville**  
 Tuesday - 7 10:00 a.m. - Obidnytsia - **Mary Immaculate, Mundare**  
 Thursday - 9 9:30 a.m. - Liturgy (English) - **Vegreville**  
 Sunday - 12 10:00 a.m. - Liturgy (*Khram*) - **Camrose**  
 Thursday - 16 10:00 a.m. - Obidnytsia - **St. Michael Manor**  
 Saturday - 18 10:30 a.m. - Liturgy (Mission) - **Lloydminster**  
 19-25 Priest's vacation  
 Sunday - 26 10:00 a.m. - Liturgy (*Khram*) - **Suchava**  
 12:00 p.m. - Blessing Graves - **Suchava**  
**July Saturday - 2** 6:30 p.m. - Vespers - **Vegreville**  
 Sunday - 3 9:30 a.m. - Liturgy (English) - **Vegreville**  
 Wednesday - 6 10:30 a.m. - Obidnytsia - **Century Park**  
 3:00 p.m. - Obidnytsia - **Heritage House**  
 Thursday - 7 10:15 a.m. - Obidnytsia - **Homestead Lodge**  
 Sunday - 10 10:00 a.m. - Liturgy - **Sich Kolomea**  
 Thursday - 14 10:00 a.m. - Obidnytsia - **St. Michael Manor**  
 Sunday - 17 9:30 a.m. - Liturgy (*Khram*) - **Vegreville**  
 Saturday - 23 6:30 p.m. - Vespers - **Lloydminster**  
 Sunday - 24 10:30 a.m. - Liturgy (*Khram*) - **Lloydminster**  
 July 25-Aug. 27 Priest's vacation

#### BONNYVILLE-ST. PAUL DISTRICT

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

Sunday - 5 10:00 a.m. - Liturgy; Blessing Graves - **St. Paul**  
 Thursday - 9 10:00 a.m. - Liturgy - **St. Paul**  
 Sunday - 12 10:00 a.m. - Liturgy; District General Meeting - **Bonnyville**  
 Sunday - 19 10:00 a.m. - Liturgy - **Glendon**  
 Sunday - 26 10:00 a.m. - Liturgy (*Khram*) - **Sandy Rapids**  
**July Sunday - 3** 10:00 a.m. - Liturgy (*Khram*) - **St. Paul**  
 Sunday - 10 10:00 a.m. - Liturgy - **Kievs-K-Hi**  
 Tuesday - 12 10:00 a.m. - Liturgy (*Khram*) - **Nowa Bukowina**  
 Sunday - 17 10:00 a.m. - Liturgy - **Kievs-K-Hi**  
 Sunday - 24 10:00 a.m. - Liturgy - **Kievs-K-Hi**  
 Sunday - 31 10:00 a.m. - Liturgy - **Kievs-K-Hi**

#### KAMLOOPS-KELOWNA-VERNON PARISH DISTRICT

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

Sunday - 5 10:00 a.m. - Liturgy - **Kamloops**  
 Sunday - 12 10:00 a.m. - Liturgy - **Vernon**  
 2:00 p.m. - Obidnytsia - **Kelowna**

Sunday - 19 10:00 a.m. - Liturgy - **Kelowna**  
 2:00 p.m. - Obidnytsia - **Vernon**  
 Sunday - 26 10:00 a.m. - Liturgy (*Khram*) - **Kamloops**  
**July Sunday - 3** 10:00 a.m. - Liturgy - **Kamloops**  
 Sunday - 10 10:00 a.m. - Liturgy - **Vernon**  
 2:00 p.m. - Obidnytsia - **Kelowna**  
 Sunday - 17 10:00 a.m. - Liturgy (*Khram*) - **Kelowna**  
 Sunday - 24 10:00 a.m. - Liturgy - **Kamloops**  
 Sunday - 31 10:00 a.m. - Liturgy - **Kamloops**

#### VANCOUVER ISLAND PARISH DISTRICT

**Priest: Rev. Fr. Chad Pawlyshyn**

Tel: (250) 816-3329

Saturday - 4 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 5 10:00 a.m. - Liturgy - **Victoria**  
 10:00 a.m. - Reader Service - **Parksville**  
 Wednesday - 8 5:00 p.m. - Vespers with Litia - **Victoria**  
 Thursday - 9 10:00 a.m. - Liturgy - **Victoria**  
 Saturday - 11 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 12 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 18 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 19 10:00 a.m. - Liturgy - **Victoria**  
 10:00 a.m. - Reader Service - **Victoria**  
 Monday - 20 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 25 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 26 10:00 a.m. - Liturgy - **Parksville**  
**July Saturday - 2** 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 3 10:00 a.m. - Liturgy - **Victoria**  
 10:00 a.m. - Reader Service - **Parksville**  
 Wednesday - 6 5:00 p.m. - Vespers with Litia - **Victoria**  
 Thursday - 7 10:00 a.m. - Liturgy - **Victoria**  
 Saturday - 9 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 10 10:00 a.m. - Liturgy - **Parksville**  
 Monday - 11 5:00 p.m. - Vespers with Litia - **Parksville**  
 Tuesday - 12 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 16 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 17 10:00 a.m. - Liturgy - **Victoria**  
 10:00 a.m. - Reader Service - **Parksville**  
 Saturday - 23 4:00 p.m. - Vespers - **Parksville**  
 Sunday - 24 10:00 a.m. - Liturgy - **Parksville**  
 Saturday - 30 4:00 p.m. - Vespers - **Victoria**  
 Sunday - 31 10:00 a.m. - Liturgy - **Victoria**  
 10:00 a.m. - Reader Service - **Parksville**

**ПОПРАВКА:** У Пасхальному номері (травень 2016 р. стор. 9) була допущена неточність інформації стосовно парафії Пресвятої Тройці в м. Лондон, Онтаріо. Точна інформація стосовно парафіяльної управи громади Пресвятої Тройці така: Голова парафії в м. Лондон, ОН—Ольга Слівак; Голова парафії в Сарнії, ОН—Афанасія Брендюв. Редакція *Вісника* шкодує за непорозуміння, які виникли внаслідок неточної інформації.

**CORRECTION:** In the March issue of *The Visnyk/The Herald*, Vol. 3, p. 24, regarding the *Give Rest with the Saints, Dimitry (Dmytro) Duschak (1925-2016) In Memoriam*, the information should have read: "Additionally, he [Dmytro Duschak] was an executive member of St. Andrew's Benevolent Brotherhood, and a member of the St. Mary the Protectress Brotherhood and the Parish Building Committee." The Editorial Department regrets any inconvenience this misprint may have caused.

## Notice to Contributors

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

## 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:



## Patronal Feast Day (*Khram*)

July 19, 2016

Holy Trinity Metropolitan Cathedral  
1175 Main St., Winnipeg, Manitoba

10:00 a.m. Divine Liturgy with Pentecost Kneeling Prayers  
Feast Day Dinner to follow, Cathedral Auditorium  
Graduate Recognition 2016

### Contact for advanced tickets:

Cathedral Office (204) 582-8946  
Iris Demianiw (204) 633-0971  
Olga Sorby (204) 339-6786

Khram Luncheon Tickets: \$15.00/adult. Free for children 18 and under  
Dinner sponsored by TYC and UWAC



## 2016 Census: It's not too late! Il n'est pas trop tard!

It's not too late to complete your census questionnaire.

**Why should you complete the Census?** Information obtained through the census is needed to plan services such as child care, schooling, family services, housing, public transportation and skills training for employment.

**How?** Complete it online at [www.census.gc.ca](http://www.census.gc.ca).

Enter your 16-digit secure access code and follow the instructions. If you received a census letter, your secure access code is located at top of the page.

If you received a paper census questionnaire, your secure access code is located at the top right corner of the first page.

Alternatively, you can complete a **paper copy** and return it in the green envelope accompanying the questionnaire.

Complete your questionnaire today. It's important!

For more information: [www.census.gc.ca](http://www.census.gc.ca) or

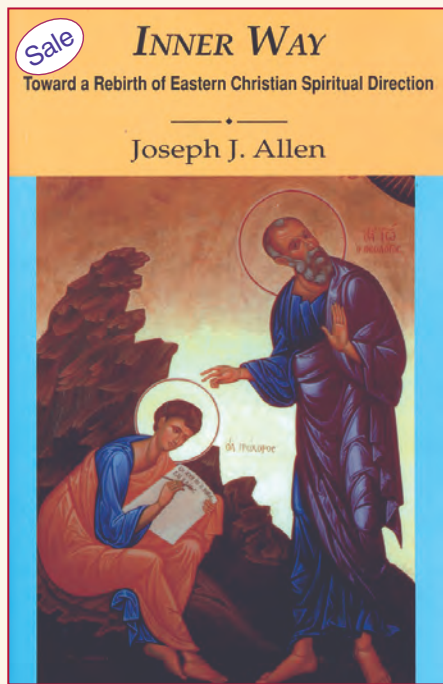
call 1-855-700-2016, 1-855-700-2016.

Respondents who use TTY: 1-866-753-7083, 1-866-753-7083

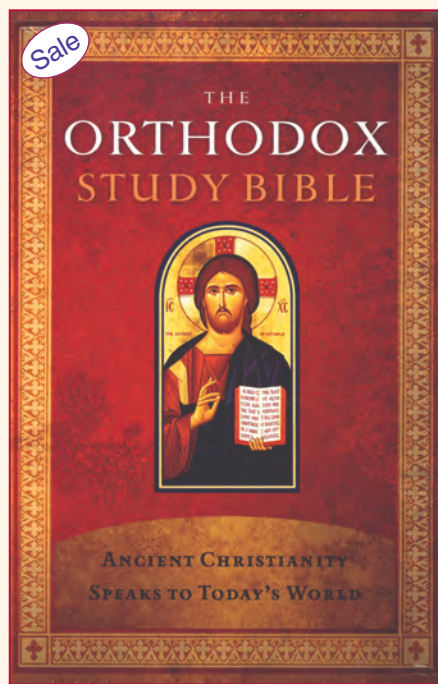


## CONSISTORY CHURCH GOODS SUPPLY

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



Book Reg. \$34.95 Sale \$27.95



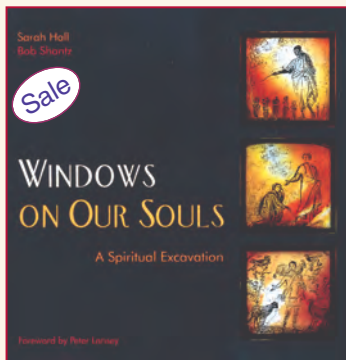
Bible Reg. \$64.95 Sale \$50.00



Book Reg. \$21.95 Sale \$17.95



Prayerbook \$40.00



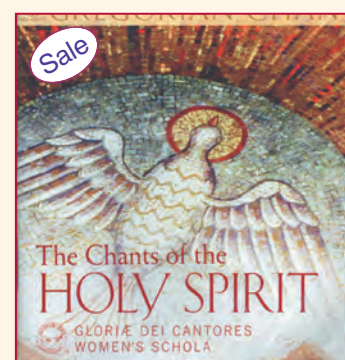
Book Reg. \$15.00 Sale \$9.00



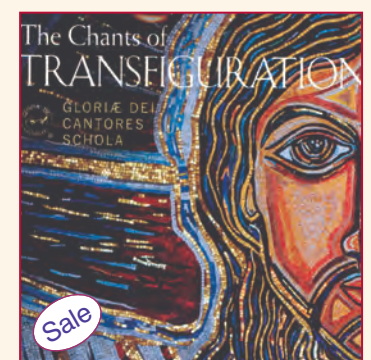
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CD Clearance Sale Reg. \$22.95 Sale \$20.00



CD Clearance Sale Reg. \$24.95 Sale \$20.00



CD Clearance Sale Reg. \$22.95 Sale \$20.00

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Are you concerned about the future of the Ukrainian Orthodox Church in Canada?

Be a part of our future!  
Please give generously to the Ukrainian Orthodox Church of Canada Foundation.

Does your parish have an interesting project?

- ✓ Please apply to UOCCF for financial assistance
- ✓ We support mission or educational projects and resource materials
- ✓ Grant Applications reviewed twice a year
- ✓ Grant Applications available on our website: [www.uoccf.ca](http://www.uoccf.ca)

Together we can make a difference.  
Contact us today!

Please donate today!

Mail your donation to:

UOCC Foundation, 9 St. John's Ave., Winnipeg, MB R2W 1G8  
Tel: 1-877-586-3093 website: [www.uoccf.ca](http://www.uoccf.ca)  
email: [foundation@uoccf.ca](mailto:foundation@uoccf.ca)

Donations can be made by cheque, credit card and Planned Giving payments from individuals, parishes and organizations

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### Kiev's K-Hi 2016

#### Ukrainian Orthodox Summer Youth Camp

This year's theme:  
Planting Seeds: The Parables Teachings of Jesus Christ



- SESSION 1: July 3-10, 2016, Ages 5-8 years old - \$175
- SESSION 2: July 10-17, 2016, Ages 8-10 years old - \$175
- SESSION 3: July 17-24, 2016, Ages 9-12 years old - \$175
- SESSION 4: July 24-31, 2016, Ages 9-12 years old - \$175
- SESSION 5: July 31-August 7, 2016, Ages 12-15 years old - \$200
- SESSION 6: August 7-14, 2016, Ages 15-17 years old - \$200



DIRECTIONS: Kiev's K-Hi is located on the western shore of Moose Lake, Alberta, approximately 217 km (135 miles) northeast of Edmonton, AB, on Hwy. 28, 10 km (6 miles) east of Beacon Corner, then 8 km (5 miles) north.



CONTACT: To contact us and for more information, please visit our website: [www.kievskhi.com](http://www.kievskhi.com)