

# МАЯК - BEACON

SEPTEMBER 2007

ISSUE 2



Українська Православна Громада Св. Володимира



St. Vladimir's Ukrainian Orthodox Congregation

**Українська Православна Громада  
Св. Володимира**

**St. Vladimir's  
Ukrainian Orthodox Congregation**

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www.stvlads.com

**МАЯК  
BEACON**

**SEPTEMBER 2007**

**FALL EDITION**

**St. Vladimir's Ukrainian Orthodox Congregation  
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## *From Fr. Taras*

*You created the universe in Your ineffable wisdom, and fixed the seasons by Your authority; grant victories to Your Christ-loving people; may You bless our goings and comings of the year, directing our works to Your divine will.*

(Matins – September 1 /14)

As we enter into another Church Year, as is befitting of His followers, we humbly ask the Lord to bless *“our goings and comings of the year”*. We stand on the threshold of exciting possibilities as we return to work, school and become more involved in the regular life of the Church. Yet, as we look forward to the possible accomplishments, both personal and congregational, that lie ahead of us, the Church calls upon us to remember that we need to constantly keep in mind the Author of those accomplishments. The Lord said: *“I am the vine, you are the branches. He who abides in Me, and I in him, he it is that bears much fruit, for apart from me you can do nothing”* (John 15:5). Yes, without the Lord’s blessing of our efforts we are incapable of doing anything. Being human, we desire to be recognized for our various accomplishments, however we also have a spiritual desire to be thankful to God for allowing us to acquire those accomplishments, whether personal or congregational.

As we enter into the new Church Year, let us always remember the benevolence of our Father Who is in Heaven. Let us

praise Him for the bountiful blessings He bestows upon us throughout the year. Let us worship Him in spirit and truth, not only with our lips, but also with our whole being through various deeds of Christian charity and with humble hearts.

*As to the Master of the universe and Giver of good things, with faith we fall down before You, as we fervently cry out: Entreated by Your compassion, Saviour, and by the prayers of her who gave You birth, and of those who have ever been well pleasing to You, as You are good vouchsafe to grant a prosperous year to those who honour You in two natures and faithfully glorify You.*  
(Matins – September 1 /14)

May this new Church Year be one filled with the greatest of spiritual joy for each and every one of us. May it be a year full of enduring and rewarding personal and congregational achievements unto the glory of our Heavenly Creator and to the salvation of our souls. May the Lord bless each and every one of us in our efforts to serve Him honourably throughout this new Church Year!



## *A Message From The Chair*



Glory to Jesus Christ!

Our Congregation is blessed with a beautiful Church and Cultural Centre for us to worship and meet in. We are also blessed with the devout spiritual leadership of Very Reverend Archpriest Father Taras and Dobrodyvka Donna. Our Choir under the direction of Kathy Lebedovich and Greg Syrnick makes our worship experience a true Joy! Also, no Service would be complete without our Cantors, Elders and Altar Boys assisting in the worship. I think that I speak for all parishioners when I say Thank you to those who lead us in worship.

I cannot say enough to thank the greeters, coffee and lunch volunteers and clean-up crews that enhance our fellowship Sunday after Sunday and on feast days!

Management of the day-to-day affairs of our Congregation falls to our Parish Council and Volunteer Committees as well as our hall administrator Michelle Faryna and our Custodian Rick Ramsay. Sometimes, I think that we tend to take for granted the hard work and dedication of our Parish Council members and employees. Here are some of the items that Parish Council is now dealing with at present: repair and maintenance of Congregation Rental property, Manse, Cultural Centre and Church, maintaining the books of record including financial and legal records, preparation and filing of reports to

consistory for payment of annual consistory assessment. Parish Council agendas tend to focus on financial and operational items so we are fortunate that Walter Semkuley has volunteered to act as treasurer and financial advisor. Michelle and Rick manage hall rental and general custodian duties. My thanks go out to them for their excellent work.

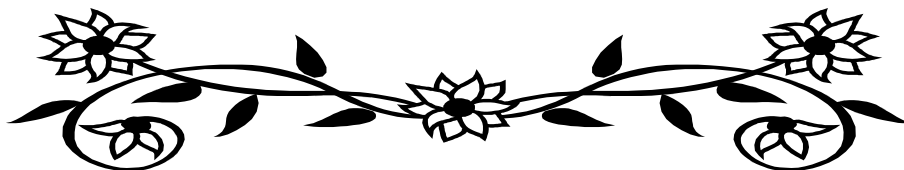
I came to my office as President in May 2007 after an absence of many years from Parish Council and I would not have been able to do my job without the support and hard work of all council members. Thanks to you all for your help.

Were it not for the financial support of the men's and women's organizations of our congregation we would not have been able to undertake some of the projects that we are now working on such as the replacement of the heating and air conditioning system in the church. Thank you UWAC and TYC for your support.

As a congregation, we need to address the issues of what to do with our rental properties that are now in need of major maintenance and repair and also how to better manage and fund the Cultural Centre that year after year runs a large deficit. A committee led by Glen Tacey has been studying the management of the Cultural Centre and I am sure that some of the committee's recommendations will be adopted.

My hope is that we continue to keep a tight rein on finances and that we turn our future thoughts towards our collective spirituality.

Larry Yuzda



## ST. VLADIMIR'S WEBSITE

[www.stvlads.com](http://www.stvlads.com)



Did you know that we have a website? Actually we are celebrating our 3<sup>rd</sup> anniversary this year. Our website was launched in June 2004 and currently we average 400 unique visitors a month up from 200 in 2004. The website is designed for both the current membership and adherents as well as those who are new to Calgary or simply visiting. For our members and adherents we offer a schedule of services and meetings, copies of the weekly bulletin, and other information about our Congregation. We also have information so that anyone new to Calgary, or visiting, who is looking for an Orthodox Church will find our Parish. The website has enough information to find the Church, make contact with the Priest, President, or Admin, and know when and what time we have services in our Parish. We have members that moved to Calgary and joined our Congregation after finding our Website.

The following information can be found on the website:

- Monthly Calendar – schedule of services, feast days, board meetings, special events, and lay organization meetings
- Announcements – Basically the same as what you would receive if you were to receive the bulletin on Sunday. Updated by Tuesday after it is distributed in Church.
- Copies of the past Beacons – if you would like to save paper and only receive an electronic notification that the beacon is available, email [administrator@stvlads.com](mailto:administrator@stvlads.com) indicating you do not wish to receive a paper copy.
- Paschalion – lists the dates of Latin Pascha, Orthodox Pascha, etc until 2048.
- Forms – Pre-authorized payment and memberships forms are currently the only two available online.
- Parish Council – If you need a contact name, they are here!
- Committees – A listing of all our committees and members
- Contact Information – Phone numbers, addresses, and emails can be found for our Parish Priest, Administrator, and more.
- Other information such as directions, pictures, and recent events can also be found on our site. Associated organizations also have information on our website. Examples of these are St. Vladimir's Sadochok, Saturday Ukrainian Classes, and the Orthodox Men's Retreat.

If you wish to make a comment or have anything added to the website, please direct your request to [webadmin@stvlads.com](mailto:webadmin@stvlads.com). This is your website and, as such, we would like to have the content you need to be an active member!

In Christ,

Lorne Calkins



St. Vladimir's Sadochok is a Ukrainian Bilingual Pre-school. We provide a warm, accepting environment which stimulates creative, emotional, social, intellectual and physical growth in the children. Our orientation night will be in the Sadochok classroom on Thursday, September 6, 2007 at 7pm. Visit our website at [www.ukrainianpreschool.ca](http://www.ukrainianpreschool.ca) for more details.

For the four year old's program we hired Christine Gregory as our Sadochok teacher and Shannon Peddlesden as our teacher's assistant. Classes commence on Tuesday, September 11, 2007, with 11 four year olds in the program.

A Preschool Teacher is needed for St. Vladimir's Sadochok 3 year old program. Monday and Wednesday mornings from 9:15 am to 11:45 am. Wage is \$15 to 20 per hour, plus prep time. Working knowledge of the Ukrainian language is required. Also, a Preschool Teacher's Assistant is required for Monday and Wednesdays from 9:00 am to 12:30 pm. Wage is \$12-14 per hour. No knowledge of the Ukrainian language is required. The three year old program will begin as soon as a suitable teacher and teacher's assistant are found for them. Seven children are currently registered. Please apply to Shannon Peddlesden at 338-1123 or [sadochok@stvlads.com](mailto:sadochok@stvlads.com) if you are interested in teaching these beautiful little ones.

The Busy Baba Cookbook has been an overwhelming success, with the first edition having sold out. We have released the Busy Baba - Volume II, which is a compilation of new and enticing recipes. The cookbooks are available for sale by calling Shannon at 226-3682. We look forward to your support in buying this great cookbook.

On behalf of Sadochok's administration, its parents and children, we thank you for your support as together we continue to promote and preserve the rich traditions, language and spirit that blesses our Ukrainian culture. Make Your Baba Proud! Join our preschool. Our mission is to encourage and instill a love for the Ukrainian language and culture in our children.

Shannon Peddlesden, director





## CHURCH SCHOOL CONFERENCE



**St. Anthony's Ukrainian Orthodox Church  
6103 172 Street, Edmonton, AB**

**"Reinvigorating Your Church School  
Program"**

**September 28-29, 2007**

**Keynote Speaker: Kh. Linda Funk**

- ❖ **Sharing Best Practices**
- ❖ **Display of Materials**
- ❖ **Collaboration**
- ❖ **Inspiration**

**Registration: \$20.00 (includes coffee and lunch)**

**Contact: Dr. Sandy Sawchuk, (780) 430-6926**

**Program to follow**

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**WORRY DOES NOT EMPTY TOMORROW OF  
IT'S TROUBLES. IT EMPTIES TODAY OF  
IT'S STRENGTH.**

## WHAT IS A PARISH?

*by Protopresbyter Alexander Schmemmann*

*Source: [www.uocc.ca](http://www.uocc.ca)*

What I have to say here may come as a shock to the great majority of Orthodox. Yet it is a self-evident fact that the parish as we understand it now, i.e., as an organization with officers, by-laws, finances, property, meetings, elections, etc., is a very recent phenomenon and exists, in fact, almost exclusively within the Orthodox "diaspora."

This is to say that what we take for granted as the only normative and natural form of the Church's existence is not at all so clearly "granted," and may be not at all so normative. The "parish" as we know it today is, in spite of all its religious connotations, and this may come as a second shock a product of secularization; or, rather, that in the process of its development within the American way of life it has accepted a secularistic basis which little by little dissolves the ultimate seriousness of that which it claims to serve and to be, i.e., the Church. To understand this, one must briefly analyze the genesis and the development of the Orthodox parish in America.

The first thing Orthodox immigrants did as they settled in America was to build churches. The Church was a self-evident, organic part of their life in the old country. It became their first need in the new one. It was a need for the Church for worship, sacraments, for the possibility to baptize, marry and bury not for a "parish," as understood today, but rather for a parish in the old and traditional sense of the word, a place where one could worship together with others and have a religious "term of reference" for his entire life. All early documents support this view.

The "organization" was something secondary, forced, so to speak, on the immigrants by purely external factors. In a Russian or Greek village no one ever asked who is the owner of the parish Church. It was literally the property of God for which everyone had to care, but which belonged to no one in particular. The Church had no other function but that of literally making Christ present through preaching, the sacraments, worship, education, and of making the life of "parishioners" as

Christian, as permeated with Christ, as possible. Those who were selected, ordained, set apart to carry out this work of the Church were the "clergy." To give and to administer the Church, both spiritually and materially, was not their "right," but their sacred obligation, the very reason for their being "set apart."

Similarly the sacred obligation of all other "parishioners," called laity, was to receive the teachings of the Church as diligently as possible, to worship God together, to contribute "according to the will of their heart" to the needs of the Church, and finally, to live as much as possible by the precepts of the Christian Faith.

Here, however, in a completely different legal framework, the land and the Church on it had to be purchased and owned by a corporation. The latter was hastily constituted, usually by some energetic and Church-minded people, with no other purpose than to make the Church possible. It was a purely pragmatic development which, however, introduced, almost subconsciously, the first radical change in the old idea of the parish: that of the parish as owner of property. And this idea became little by little a real obsession.

Then came the second change. The immigrant parish was poor, and to have even a humble church together with supporting a priest, was costly. Hence, a constant preoccupation with fund raising and how to make ends meet, a preoccupation which put money and finances at the very heart of the parish's life. In fact, the parish organization was born as a material support for the Church, the Church, and not the parish, being at first the goal and the justification of the parish. But an organization, when it is born and whatever the reason for its birth, follows almost inevitably a logic of development which sooner or later makes its own "ultimate values."

And in America nearly everything contributed to this logic and to that development: the democratic, i.e., basically anti-hierarchical ideal of society, the cult of "free," i.e., private, enterprise, the spirit of competition, the evaluation of everything in terms of "cost," the emphasis on security and saving, the



constant exaltation of the "people" and their will, needs, and interests as the only criterion of all activity, and especially the pragmatic character of American religion in which activity and efficiency are the main religious values.

Finally, the Orthodox parish became what it is today: an end in itself, an organization whose whole efforts and energies are aimed at advancing its own good material stability, success, future security, and a kind of self-pride. And it is no longer the parish that serves the Church, it is, indeed, the Church that is forced more and more to serve the parish, to accept it as its "goal" so that a priest, the last sign and representative of the "Church" in the "parish," is considered good when he entirely subordinates the interests of the Church to those of the parish.

The third and the most important change was the inevitable result of the other two: the secularization of the parish and the corresponding loss of religious seriousness. A modern American parish may have many good aspects, but any deeper analysis must admit that it lacks seriousness in the sense we used this term above. Beyond that, however, as organization, i.e., as "parish" it, in fact, opposes this kind of seriousness, because it knows by instinct and from experience that the success it wants and seeks is precisely opposed to religious seriousness. To be "successful" one has to refer and to cater to human pride (the right hand not only knowing what the left

one is doing, but spending most of the time acknowledging and publicizing it), the instinct of gain (bingo, or raffles, etc., being more efficient way to fill the parish treasury than any appeal to religious consciousness), vainglory (the best, the greatest, the most expensive . . .). And since all this is done "for the Church" it is thereby justified and glorified as "Christian."

To be exact, a parish organization lives by standards and principles, which, when applied to an individual, are condemned outright by Christianity as immoral: pride, gain, selfishness, and self-affirmation. Even the constant preaching in terms of the "glory" of Orthodoxy is a rather ambiguous substitute for the glory that according to the Gospel is due to God alone. The parish organization has replaced the Church and, by the same token, has become a completely secular organization.

In this it is radically different from the parish of the past. It has ceased to be a natural community with a Church as its center and pole of "ultimate reference" and "seriousness." It has not become a religious community, i.e., a group united by and serving a common religious ideal. As it exists today it represents the very victory of secularism within American Orthodoxy.

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## HOW DO WE WORSHIP GOD?

*Fr. Richard Demetrius Andrews  
Pastor of St. George's Greek Orthodox Church in  
St. Paul, Minnesota*

**Taken from the Lenten lectures "Back to the Basics" delivered at St. George Greek Orthodox Church in St. Paul, Minnesota. Holy Great Lent 2007.**

The worship of God is something He commands as good for our souls and for our relationships with our neighbour (Ex.20:1-8; Lev.19:4,18; Deut.6:4; 30:6; Mt.22:37-40; Mk.12:29-31; Lk.10:27-28). But how do we worship God? Let's approach the question from a basic, nuts and bolts, perspective.

**Hard Work.** Know that worship is extremely difficult. It's not entertainment, it's not a drug, it's not sentimental. The word "*Liturgy*" literally means the work of the people. Worship is difficult because the demons are also working against you. We must persevere and put forth a great deal of effort to realize the fruits and benefits of worshipping God.

**Preparation.** We must prepare for worship by praying each day, watching our behaviour, avoiding sin and temptation, limiting exposure to amoral stimuli from the television, radio, video games, and other media; getting up early and using the morning for prayer, silence, and solitude. If we think worship is boring, it's probably because we have not prepared properly.

**Arrive on Time.** The entire service is important, not just certain parts of it. If we arrive late, we miss part of the service and therefore we miss worship. If we arrive on time, we are effectively giving priority to worship.

**Entering the Church.** Many of us are familiar with the common tradition of lighting a candle, silently saying a prayer, and greeting the saints by venerating the icons when we enter the narthex. These are good habits which help make the transition from the world into the Kingdom of God.

**Humility.** Moving from the narthex to the nave, we should avoid greeting people or calling attention to ourselves. **Worship is about God**, not about us or other people.

**Order/Taxei.** We should all know the established rubrics of Orthodox worship, both for clergy and laity. Doing our own thing or making it up distracts and disrupts the service even if it's an expression of piety. Heed Jesus' warning: "Beware of practicing your piety before men."

**Sit towards the front.** I'm often puzzled by people who sit in the back even when the church is empty. Sitting towards the front reduces the opportunities for being distracted by others.

**Let us be attentive!** How often do we here this during the service? It is God's way of saying, "*Pay attention! Something very important is about to happen. Focus! Don't let your mind or eyes wander.*"

**Participate.** The Divine Liturgy or any other service is not a play or drama for people to watch. We can participate by bowing, kneeling, standing, sitting, singing, praying, and listening. The more you participate, the less bored and distracted you will be.

**No work of and for the Church during worship.** Worship services are not the time to clean the kitchen, count money, have side meetings, or conduct the business on behalf of the parish. These are noble and good activities but not a substitute for worship.

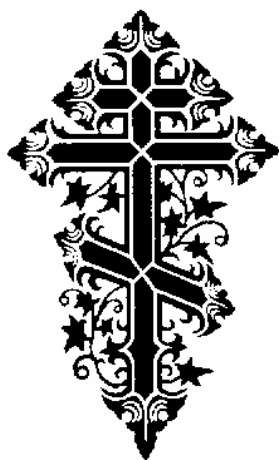
**Watch your thoughts.** Do not to be distracted by your own thoughts. Dismiss them if they are inappropriate. Otherwise, offer them up to God in prayer and continue to follow the service.

**Personal Prayer? Not now.** Follow and pray the text of the service. **Worship is not the time for our own personal prayer and devotions.** Those are part of our preparation.

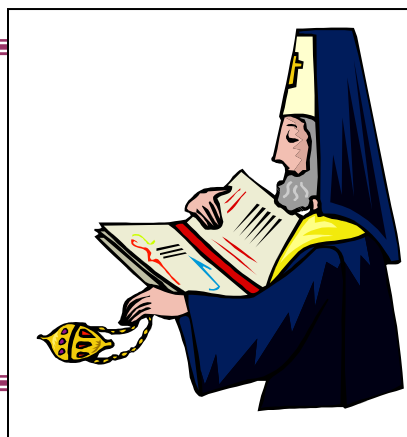
**Receive Holy Communion.** Frequent communion is normative for Orthodox Christians. Of course, we must be prepared to receive Holy Communions through fasting (especially from sin) and Confession.

**Keep your eyes on the icon of Jesus Christ.** We are in Church to worship Christ, not to watch other people. At seminary there was a saintly man, Bishop Gerasimos, who lived on campus and attended worship services. My friend watched Bishop Gerasimos, thinking that he wanted to be holy like this man is holy. He even watched the Bishop closely during the worship services in the chapel. During one service he had a revelation. He realized that the saintly man never took his eyes off the icon of Jesus Christ on the iconostasis. No matter what else was going on, the saintly man's eyes were always fixed on Jesus. That's how we can be holy, by constantly gazing upon our Lord, God, and Saviour Jesus Christ.

Follow these simple rules and we will walk the road to Christ in our worship.



## SAYINGS OF THE FATHERS ....



**From St. John Chrysostom:**

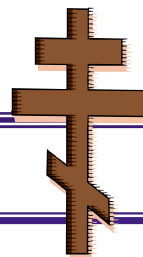
"Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved."

Again we pray  
for those who bring  
offerings  
and do good works  
in this holy and all-  
venerable temple;  
for those who serve  
and those who sing.....

*...from the Divine Liturgy  
of  
St. John  
Chrysostom*

**From Saint Macarius of Optina:**

"Pray that you may be granted the grace to read the Fathers with the right understanding, the grace to live up to the standards they put before you, and the grace to clearly see your own frailty. You will not long be left wanting and waiting. God will give you help."



**From St. Maximos the Confessor  
(Second Century on Love no. 45):**

"Trials are sent to some so as to take away past sins, to others so as to eradicate sins now being committed, and to yet others so as to forestall sins which may be committed in the future. These are distinct from the trials that arise in order to test men in the way Job was tested."

**From St. Cyril of Jerusalem (Catechetical  
Lectures: Lecture 22 no. 3):**

"...with full assurance let us partake of the Body and Blood of Christ: for in the figure of Bread is given to you His Body, and in the figure of Wine His Blood; that you by partaking of the Body and Blood of Christ, may be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, 'we become partakers of the divine nature' (II Peter 1:4)."

# *The Didache*

## **The Teaching of the Twelve Apostles**

### Chapter 11

11:1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

11:2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

11:3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

11:4 Let every apostle who cometh unto you be received as the Lord.

11:5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

11:6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

11:7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

11:8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

11:9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

11:10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11:11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgment, for in this manner also did the ancient prophets.

11:12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

### Chapter 12

12:1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

12:2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

12:3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

12:4 but if he know not any craft, provide ye according to your own discretion, that a Christian may not live idle among you;

12:5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

*.....to be continued*

# WHAT IS A CHURCH MINISTRY?

*by Father Michael Lewis*

Prior to any discussion that elaborates upon "A Model for Church Ministry Programs", it would make sense to first understand - what is the definition of a Church Ministry-Program? As they are being used in the following articles, the words "Church Ministry Program", or simply "Church Ministry", refer to any person, persons, program or organization of the Church, who or which, alone and together, labours in love to accomplish the work of God's Holy Church here on earth.

Concrete examples of the various Church Ministry Programs that now exist may be as follows: the Priesthood, Parish Council, Choir, Church School, Teen Gathering, and the Fellowship - ALL of which are expressions of what St. Peter calls "the royal priesthood". Each of these persons, programs, and organizations fulfills a unique ministry within the Church. It is very important to realize that these Church Ministry Programs are made up of people - "the people of God" - who are actively functioning as "the royal priesthood" by virtue of their dynamic participation in the Church Ministry and/or Ministries of their choice. These persons try to cultivate their awareness of which they are called to be as Orthodox Christians. These persons have also made the commitment to utilize their God-given talents in order to serve Christ and His Holy Church through their energetic participation in a Church Ministry. These persons minister to the people of God AND are ministered to by the people of God. In short, these persons are trying to actively be, and to more fully become "the people of God". In the words of St. Peter:

*"You are a chosen race, a royal priesthood, a holy nation, God's own people; that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people, but now you are God's people; once you had not received mercy, but now you have received mercy" (I Peter 2:9-10).*

*"The end of all things is at hand; therefore keep sane and sober in your prayers. Above all hold unfailing your love for one another, since love covers a multitude of sins. Practice hospitality ungrudgingly to one another. As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks as one who utters oracles of God; whoever renders service, (ministry) as one who renders it by the strength which God supplies in order that in everything God may be glorified through Jesus Christ. To him belongs glory and dominion forever and ever. Amen" (I Peter 4:7-11).*

## A Model For Church Ministry Programs

A realistic Church Ministry should be a balanced program that offers and encourages spiritual growth, moral guidance, witness, service activity, and social gathering. It should be a dynamic program in which the members both minister AND are ministered to in Christ!

In distinct parish situations, a specific Church Ministry will take on its own unique character, depending on the nature and the preferences of those involved. However, its focus should always be at the core of those areas that constitute the Christian-life, namely: WORSHIP (Liturgia), WITNESS (Martyria), SERVICE (Diakonia), and FELLOWSHIP (Koinonia). What follows is a definition and a model for a balanced Church Ministry Program, whose foundation is securely anchored upon this core for Christian living.

## **Worship (Liturgia): A Spiritual Resurgence**

**WORSHIP** (Liturgia) refers to our relationship with God through prayer, worship and the sacramental life. It is through Liturgia that we actually experience and get to personally know the personal Godhead - who is the Father, and the Son, and the Holy Spirit, *"the Trinity, one in essence, and undivided"*. How and why each practicing Orthodox Christian worships God is an essential question that each must resolve if he is to be a true member of Christ's Church.

The Divine Liturgy and the Sacraments of the Orthodox Church provide basic spiritual nourishment, but they must become a meaningful personal experience for the worshipper, and not simply an empty form. The form must be filled with life-giving content. A living liturgical life is important to our daily existence, for Christ said: *"He that eats flesh and drinks my blood dwells in me, and I in him"* (John 6:56).

And yet, one of the major voids that are felt in the lives of Christians in America is a meaningful liturgical life. If the Church is to fulfill her mission of leading the faithful to salvation, that is - to union with God - then we must make Liturgia an essential part of our personal, daily lifestyle.

To a great degree, faith is a personal matter, yet we do not exist in isolation, but in community. In the same way that the three Persons of the Holy Trinity are unique persons and yet share in the one Godhead, we, too, are each unique persons and yet share in one humanity. When we participate in Holy Communion - the Body and Blood of God the Son we share in His humanity, which unites all mankind and we share in His Divinity, which unites us with God. This is why our purpose is not simply to imitate Christ, but, to live in Christ, and to realize a common holiness. *"As he who called you is holy, be Yours elves holy in all Your conduct; since it is written: 'you shall be holy, for I am holy'"* (1 Peter 2:15-16).

Liturgia, then, means encouraging and developing a penetrating program for spiritual growth, both as individuals and as groups. All other dimensions of Christian life depend on this. Man does not live by bread alone, but must seek and come to Christ, be nourished by Him and confess Him as Lord.

## **Witness (Martyria): Manifesting The Faith**

Worship is just the beginning. Man is both a spiritual and a physical being, and therefore the spiritual reality is expressed through the physical world. We cannot only have faith, we must also exemplify it in our life.

**WITNESS** (martyria) is the living and witnessing of Christianity to others within the faith, to those who may have left the faith, and to those outside the faith, by sharing and actually living the Gospel Of Jesus Christ. *"If any man will come after me, let him deny himself, and take up his cross, and follow me"* (Matthew 16-24).

What is the natural consequence of our Martrrria? St. Paul answers this clearly in his Epistle to the Romans. *"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, acceptable and perfect"* (Romans 12:1-2).

Witness (Martyria) is the logical extension of worship (Liturgia). If we are united with God, we will certainly reflect Him in our daily life. In the same way that Christ constantly reveals the Father *"He who believes in me, believes not in me but in Him who sent me; and he who sees me, sees Him*

who sent me" - so too we must reveal that we are indeed "God's people". We should naturally confess Him, labor for Him in love, and witness to our faith in God through our example and our daily life-style "according to the measure of faith, which God has assigned".

### **Service (Diakonia): Ministering To The Faith**

Christ came not to be served, but to serve, and He urges us to do the same. We can live in the image of God by loving and serving mankind. Orthodox Christians, and especially young adults, adults, may use their respective "charismata" (God-given grace/gifts/talents) to be kind and merciful just as Christ was when He walked among the sick, the poor, and the down-trodden... and extended His holy hand.

*"Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you sick or in prison and visit YOU? And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me'." (Matthew 25:37-40) "I go the extra mile...." (Matthew 5:38-48)*

We relate well to Christ, who came to serve. The Peace Corps, for example, along with the many other volunteer services that exist, all witness to the compassion some people have for their fellow man, and to their willingness to be committed to a good cause.

St. Peter refers to this SERVICE (Diakonia - Ministry) as the "royal priesthood" (I Peter 2:9). Some like to call it "the priesthood of all believers". We all share in the mission of the Church, working side by side together with the ordained priest. SERVICE is lay ministry. The word "lay" comes from the Greek word "laos", which means "the people". We are all, together "the people of God". This means the bishop, the priests, the deacons, and all of the people. Together we comprise The Church. Each person is blessed with unique God-given talents, and each person is called by God to offer their very life, in love and thanksgiving, and to use their talents, not to bury them in the sand. Diakonia is a call to each Orthodox Christian to energetically participate in the active ministry of the Church.

As each has received a gift employ it for One another. as 'Good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service. (Ministry), as one who renders it by the strength which God supplies in order that in everything God may be glorified through Jesus Christ. (I Peter 4:7-11)

*"Every man, according to the will in his heart, so let him give; not grudgingly, or of necessity; for God loves a cheerful giver". (II Corinthians 9:7)*

### **FELLOWSHIP (Koinonia): COMMUNION IN THE FAITH**

**FELLOWSHIP** refers to the way in which the Orthodox Christian brings his faith into his daily and social life. There is something holy about Orthodox Christians who gather together socially and who remain conscious that they are people of God. The relationship of the three persons of the Holy Trinity is perfect love as a community. By gathering together and showing love for one another, we emulate the Holy Trinity, gaining strength, courage, and patience to develop a truly Christian lifestyle.

Whatever we are doing, be it in the Church, social hall, home or gymnasium, we must remember that we are Temples of the Holy Spirit. Activities work, recreation, and thoughts must all be consistent with the reality that we are in constant fellowship with each other AND with God: The Father, and the Son, and the Holy Spirit.



*"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment, and the second is like it, you shall love your neighbor as yourself, on these two commandments depend all the law and the prophets." (Matthew 22:37-40)*

In Fellowship (Koinonia) we are one. We gather together as the Body of Christ and work together in communion and in fellowship. We begin to realize and become aware that Christ is the focal point of all our activities and relationships with one another. Our love for Christ and our faith in the Holy Spirit begins to guide us as we center our lives around loving one another the way Christ loves us, unconditionally, unselfishly, and wholeheartedly. The presence of God is not only with us on Sundays: is always with us as we grow and learn to love one another in the spirit of genuine fellowship.

## SUGGESTIONS FOR YOUR PERSONAL PROGRAM

This list is certainly not exhaustive. Feel free to add to it and to please be creative.

**WORSHIP** (Liturgia) includes anything having to do with worship, knowing God better, and salvation - communion with God.

1. Participate in corporate prayer and the sacraments, such as the Divine Liturgy and Holy Communion, as often as possible. This includes the weekday services, feast days and vespers, since you are striving to live an Orthodox life, and not to simply be a once-a-week Christian.
2. Find a Father Confessor (either your parish priest or another Orthodox priest) with whom you can intimately discuss personal and spiritual problems and questions. He will be your priest for the Sacrament of Confession, having the training and the grace of God to guide your spiritual life of reconciliation and union with God.
3. Learn the Church calendar and the cycle of spiritual life and prepare properly for Feast Days and sacramental participation.
4. Fast according to the church calendar in order to develop spiritual depth and strength.
5. Develop a private prayer life that is both meaningful and helpful to you and those for whom you pray.
6. Give alms, with prayer and thanksgiving.
7. Read the Holy Bible.
8. Read about your Orthodox faith.
9. Seek to experience God through others who are seeking God, through Orthodox discussion groups and religious retreats.

**WITNESS** (Martyria) means commitment to Christ and His Church, exemplifying and spreading your faith in your daily life.

1. Analyze what impact your growing commitment to Christ will have on your values, goals, activities, friends and priorities in life. Compare your commitment to that of the saints and to the principles by which they lived and for which they died.
2. Study and understand the views of your Church on moral issues and the dignity of human life. As you internalize these views, consider how to defend them and live by them.
3. Examine the ways in which your moral sense should affect the decisions you make in your student, professional, and daily life.
4. Stress your responsibility to God and His Church. Give of your time, talents and resources.
5. Seek out other Orthodox Christians and share yourself and your spiritual concerns and experiences with them.

6. Witness to your faith through service to the Church School, the Choir, Teen Gathering, Senior SOYO, and Fellowship, as a Chanter or as a Parish Council Member.

7. Participate in discussion groups, retreats, and forums where you can learn to develop your Orthodox identity, as well as testify to your faith.

8. Serve on a Welcome and Hospitality Committee for Orthodox Christians who may have recently moved into the area or who are simply inactive. Help them feel that they belong.

9. Sponsor or assist philanthropic and humanitarian projects. Represent your parish in local organizations-. The Cancer Society, The Red Cross, etc. Let it be known that you represent the local Orthodox Church, and that the Church's commitment to Christ also means concern for the community at large.

10. Assist in familiarizing others with Archdiocese Institutions: The Antiochian Village, St. Ignatius, etc.

11. Promote Public Relations for the Church. Witness can be expressed by your participation and updates in The Word Magazine, The Archdiocese Web Page and by your support of the ACORN program (Antiochian Christian Orthodox Radio Network) to have it aired locally.

**SERVICE** (Diakonia) refers to serving Christ and His Church as lay ministers - "the royal priesthood" - in the fulfillment of the Church's mission... both to its members and to the world.

1. Ministry to your parish:

a. Extend hospitality to visitors and new members.

b. Provide educational materials by helping to support the parish library and a rack of religious tracts and pamphlets.

2. Ministry to shut-ins and senior citizens:

a. Obtain names from your priest.

b. Show concern and provide companionship by phoning or visiting these people, who are often lonely.

c. Assist with shopping or delivering food and medications.

d. Provide transportation to church services and functions.

3. Ministry to other adults and to youth:

a. Assist in guiding young people to plan their careers and professions, choose schools and find summer jobs.

b. Encourage creative involvement in the life of the Church by suggesting what young people have both to gain and to offer.

4. Assist your parish in fund-raising activities. Encourage and physically support projects which compliment the Church's dignity and project its Christian identity.

5. Be a good steward. Offer your self to God in thanksgiving for His steadfast love and blessings on you. Support your church by giving of your time, talents and treasury. You, and all your God-given resources and talents - whatever they may be are all valuable and vital "tools" in the hands of God.

**FELLOWSHIP** (Koinonia) is the social side of Christian living, where the Christian is aware of the presence of God in all of his activities, even away from the Church. It is "to love one another, in word and in deed".

1. Educational development: attend seminars on social political, economic and family life.

2. Cultural development: attend lectures on cultural heritage; share in American and other cultural activities, such as dances, meals, concerts, plays and other functions.

3. Recreational activities: go on outings, excursions, and field trips; participate in recreation that is consistent with your Orthodox Christian values.

4. Athletics: organize inter-church teams where possible. Keep in mind that the Church's purpose in sponsoring such activities is to cultivate fellowship and Christian love among participants.
5. Share meals with a sense of Christian awareness and thankfulness; such as at coffee hour, SOYO and Fellowship meetings, or a parish picnic. Remember that we can also fast together with one another.

## SUGGESTIONS FOR A GROUP "CHURCH MINISTRY" PROGRAM

Many group activities overlap with those suggested for the individual program, so, each Church Ministry group should refer to that list, as well as the next, which is, again, far from complete.

**WORSHIP** (Liturgia). Christ said, *"For where two or three are gathered in my name, there am I in the midst of them. (Matt. 18:20)"*

1. Begin the year or any other appropriate occasions with a Divine Liturgy, Vesper, or Thanksgiving Service, possibly followed by a party to help worship be seen as a celebration.
2. Observe the calendar and Lenten periods. Orthodox Christians must strive to be in complete harmony with the liturgical life of the Church. Often we don't do this because we are ignorant of the ecclesiastical cycle and its meaning. Fellowship in this learning effort will be edifying.
3. Attend church, including mid-week services, as a group in order to learn to live your faith on a daily basis.
4. Participate in corporate prayer as a family unit and receive Holy Communion together.
5. Develop a basic Religious Education program to encourage spiritual resurgence and train leaders in the Church. Among basics to be studied are:
  - a. The Holy Bible. The Holy Tradition.
  - b. The meaning of the Divine Liturgy.
  - c. Church History. The Holy Fathers.
  - d. Moral issues, scientific- social and political theories and events from an Orthodox Christian perspective.
6. Organize spiritual retreats for your group on the local and/or the regional level. Hence, the real need for our Midwest Region!
7. Bring guest speakers to the church in an adult lecture program.

**WITNESS** (Martyria) must be accomplished with both tenacity and restraint. The first step in bearing witness to your faith is to know your faith; the second is knowing yourself in relation to God; both of which are accomplished through WORSHIP. The third step is the daily manifestation of what you know about your faith to others. Together in a group, this can be done through discussion and action.

1. Determine the needs of your parish.,
2. Since most Western Christians know little about Orthodoxy, make its presence known. Represent your Church in ecumenical programs and-project an Orthodox point of view.
3. Read Orthodox-Sources and recommend them to others.
4. Seek out young adults and young married couples and tell-them about the local church programs.
5. Sponsor or assist in philanthropic projects as a group
6. Organize programs that will introduce the Archdiocese Church Ministry Programs to the faithful, possibly by showing films.
7. Help your church and its activities get press/radio coverage.

**SERVICE** (Diakonia) is the call to participate in a collective ministry; it is in fact, lay ministry. Which is becoming increasingly important in the life of the church, as parishioners find that the church cannot survive without working members, not just an overworked priest. A group can often do more than individuals alone.

1. Assist the priest in the teaching function of the church.
  - a. Fund, organize and establish a church library.
  - b. Open a church bookstore with browsing hours after church.
  - c. Sponsor bringing a speaker or a film that is educational for a mixed audience.
  - d. Sponsor a teen so they can attend the Antiochian Village.
2. Serve the faith by visiting and assisting the poor, bedridden, or aged.
  - a. Some elderly fear being alone. Create a list of those who reside alone. Take a name ax)d telephone that person daily at approximately the same time to ascertain that the person is alive and well.
3. Encourage others to be active in the life of the church.
4. Organize a "Parish Resource Center" of the particular talents of all parishioners who want to help the church in some way.
5. Represent your parish in local organizations: Cancer Society, Heart Fund. Red Cross, Hospital Volunteers, etc.
6. Organize, sponsor, and assist in an honorable fund raising project for the benefit of the Church's ministry.

**FELLOWSHIP** (KOINONIA). Christ said, *"You shall love your God with all your heart, and with all your soul, and with all your mind, and love your neighbor as yourself. (Matthew 22:37-40)*

1. Host a monthly open house or the Sunday coffee hour where people can meet each other.
2. Sponsor lectures on controversial topics, perhaps on social, political, economic, family life or on cultural heritage.
3. Organize a "nature day" for children and all that are interested.
4. Attend concerts, plays, and cultural functions as a group.
5. Organize a volleyball, basketball, or softball team. Invite other parishes to play.
6. Schedule weekly/monthly meeting around SOME program for social interaction and good Christian fellowship.



**7 wonders  
of the  
World.....**



**TO SEE  
TO HEAR  
TO TOUCH  
TO TASTE  
TO FEEL  
TO LAUGH  
AND TO LOVE. . .**

**the most precious things in life Cannot be  
built by hand or bought by man.**

# Thoughts for inspiration, meditation ..... & laughter

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Seen it all, done it all. Can't remember  
most of it.

Despite the cost of living, have you  
noticed how it remains so popular?

You can't have everything.  
Where would you put it?



*Some people are kind, polite, and  
sweet-spirited - until you try to  
sit in their pews.*

Many folks want to serve  
God, but only as advisors.

WE WERE CALLED TO BE  
WITNESSES, NOT LAWYERS OR  
JUDGES.



GOD HIMSELF DOES  
NOT PROPOSE TO  
JUDGE A MAN UNTIL  
HE IS DEAD. SO  
WHY SHOULD YOU?



Coincidence is when God  
chooses to remain anonymous.

*Don't put a question mark  
where God put a period.*

Forbidden Fruits create  
many jams.



*The task ahead of us is  
never as great as the  
power behind us.*



A Sunday School teacher began her lesson with a question, "Boys and girls, what do we know about God?"

A hand shot up in the air... "He is an artist!" said the kindergarten boy.

"Really? How do you know that?" the teacher asked.

"You know...Our Father, who does art in Heaven...."



God promises a safe landing, not a Calm passage.

***Why?.....do drug-stores make the sick walk all the way to the back of the store to get their prescriptions while healthy people can buy cigarettes at the front.***



WE DON'T CHANGE  
THE MESSAGE,

THE MESSAGE  
CHANGES US.



"Experience is that marvelous thing that enables you to recognize a mistake when you make it again."



Somebody has said there are only two kinds of people in the world....

There are those who wake up in the morning and say "Good morning, Lord."

....and there are those who wake up in the morning and say, "Good Lord, It's morning."

# St. Vladimir's Automated Funds Transfer

Automated Funds Transfer has been available for St. Vladimir's Congregation for over a year, and it has been extremely successful. Through the end of July, we have collected \$9945, including \$5915 so far this year. Currently, we are processing over \$1000 each month. We gratefully thank everyone that is currently signed up: Lorne Calkins, Doris Maleschuk, Marlene Mysak, James Teterenko, Ihor Triska, Scott Webster, Daniel Zukiwsky and Bonnie Zwack.

We encourage all of our donors to sign up this simple and convenient process. For your convenience, a form is included in this issue of the Beacon. Sign up forms are also available at the back of the church, on our website, or by contacting James Teterenko or Lorne Calkins. If you have any questions about the process, please contact Lorne or James, or email [preauthorized.payments@stvlads.com](mailto:preauthorized.payments@stvlads.com).

Benefits for parishioner:

**Convenient:** Once set up, you no longer need to remember to bring a cheque or cash for the Sunday offering on a weekly basis. Your donation will be automatically withdrawn from your account as per your request.

**Simple:** One simple form along with a canceled cheque is all you need to have it set up.

**Flexible:** We'll set up the transfer according to your needs. Whether you want it to happen on a specific day of the month, twice a month or even weekly, we'll handle your request.

**Secure:** The automated funds transfer system is a secure system to protect your financial information.

**Tax deductible:** As with all donations to St. Vladimir's Congregation, a tax receipt will be issued for the amounts transferred.

Benefits for the parish:

**Stability:** Our Sunday offerings currently fluctuate on a monthly basis. As more people sign up for automated funds transfer, we'll be able to stabilize our monthly income. This will make it easier for the Parish Council to manage our finances effectively.

**Convenient:** Automated transfers are easily tracked and recorded in our financial system. This will reduce the amount of time spent by volunteers and employees in tracking the weekly offerings.

**Secure:** By having more of our offerings coming automatically, we handle less cash on Sundays. Although the risk is low, by reducing the amount of cash we handle we reduce the impact of loss or theft.

Thank you again to all of our donors.





**St. Vladimir's Ukrainian Orthodox Congregation  
Automated Funds Transfer**

☐ New

☐ Change

☐ Cancel

Name \_\_\_\_\_ Membership # \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Effective Date \_\_\_\_\_

Sunday Offering	\$ _____
Mission Fund	\$ _____
Other	\$ _____
<b>Total</b>	<b>\$ _____</b>

Frequency

☐ Monthly      Monthly Date \_\_\_\_\_

☐ Weekly (drawn on Monday)

☐ Semi-Monthly (15<sup>th</sup> & month end)

I hereby agree to the Terms and Conditions noted on the reverse of this form.

Date \_\_\_\_\_ Signature \_\_\_\_\_

*Office use only:*

Account Number \_\_\_\_\_

Route (3 digits) \_\_\_\_\_

Transit (5 digits) \_\_\_\_\_

Entered by \_\_\_\_\_

Date \_\_\_\_\_

Signature

Date received

**PLEASE ATTACH VOID CHEQUE**

SVAFT070314

**St. Vladimir's Ukrainian Orthodox Congregation**  
**Automated Funds Transfer**

**Terms and Conditions:**

1. I agree to participate in this Automated Funds Transfer (AFT) plan and I authorize St. Vladimir's Congregation to draw a debit (a "Pre-Authorized Debit") on my account and Financial Institution branch (the "Financial Institution") represented by attached voided cheque and hereby direct the Financial Institution to honour such debit.
2. I may revoke this Authorization at any time by delivering a written notice of revocation to St. Vladimir's Congregation with at least 14 days prior notice of the cancellation date.
3. I agree that the Financial Institution is not required to verify that any Pre-Authorized Debit has been drawn in accordance with this Authorization, including the amount, frequency and fulfillment of purpose of any Pre-Authorized Debit.
4. I agree that delivery of this Authorization to St. Vladimir's Congregation constitutes delivery by me to the Financial Institution
5. I will inform St. Vladimir's Congregation in writing of any change in the Account information provided in this Authorization 14 days prior to such change.
6. I warrant that all persons whose signatures are required to sign on the Account have signed this Authorization.
7. I understand and agree to the foregoing terms and conditions and I acknowledge receipt of a copy of this Authorization.

SVAFT070314